

Original Research Article

## My husband! Do you want to live in the next atmosphere? “I am truly happy (賞!)” And do you want me, your wife, to live at such a favorable (勸) condition? My husband! Please make me your wife to be in the better condition (黜), and to live the happy life (陟)! - My wife Hyeonhi defends me Augustin against the cancer (Tcheonzamun 657st-672nd)

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### Article History

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**Abstract:** The range of the poem for the present study is 657<sup>th</sup>~672<sup>nd</sup> letters in Tcheonzamun. In Korea, it is firmly believed that Tcheonzamun was created by Chinese people (Han, 1583). But several researchers thought that Tcheonzamun poem was well interpreted through Korean grammar (Park et al., 2021a), and the researchers thought that Tcheonzamun poem was interpreted through Korean pronunciation of Chinese characters of Tcheonzamun (Park et al., 2021b). The theme of this Tcheonzamun poem is as follows. My husband! Do you want to live in the next atmosphere? “I am truly happy (賞!)” And do you want me, your wife, to live at such a favorable (勸) condition? My husband! Please make me your wife to be in the better condition (黜), and to live the happy life (陟)! - My wife Hyeonhi defends me Augustin against the cancer (Tcheonzamun 657st-672nd).

**Keywords:** The thousand character essay is called in Korea as ‘Tcheonzamun’. My husband! Do you want to live in the next atmosphere? “I am truly happy (賞!)” And do you want me, your wife, to live at such a favorable (勸) condition? My husband! Please make me your wife to be in the better condition (黜), and to live the happy life (陟)! - My wife Hyeonhi defends me Augustin against the cancer (Tcheonzamun 657st-672nd).

## INTRODUCTION

French Missionary Dallet (1874) wrote that ‘the thousand character essay’ had been utilized for the children of ancient China. It was for the instruction of Chinese character to the Chinese children (Dallet, 1874). The object of the present study is about ‘the thousand character essay’. This study is especially for the poem of ‘the thousand character essay’. The thousand character essay is called in Korea as ‘Tcheonzamun’. The 16 Chinese characters of Tcheonzamun compose a poem (Park et al., 2021a; Park et al., 2021b). And the range of the poem for the present study is 657<sup>th</sup>~672<sup>nd</sup> letters in Tcheonzamun. In Korea, it is firmly believed that Tcheonzamun was created by Chinese people (Han, 1583). But several researchers thought that Tcheonzamun poem was well interpreted through Korean grammar (Park et al.,

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2021a), and the researchers thought that Tcheonzamun poem was interpreted through Korean pronunciation of Chinese characters of Tcheonzamun (Park *et al.*, 2021b).

## MATERIALS AND METHODS

'The thousand character essay' is called as 'Tcheonzamun' in Korea. It is reported that Tcheonzamun poem is interpreted through the meaning of Chinese character with Korean grammar (Park *et al.*, 2021a), and Tcheonzamun poem is translated through Korean pronunciation of Chinese character in Tcheonzamun (Park *et al.*, 2021b). The present researcher will try to translate the poem of (Tcheonzamun 657st-672nd) through the meaning of Chinese character.

## RESULTS AND DISCUSSION

'The thousand character essay' is called in Korea as 'Tcheonzamun'. Which is more important between the environment and the human spirit in order to accomplish something good? If the environment of the person were good, the result would be better? If the eagerness or the sincere mind of the person were good, the result would be advanced? Let's see the thought of Tcheonzamun author during the translation of this Tcheonzamun poem (Tcheonzamun 657st-672nd). The title of this work is 'My husband! Do you want to live in the next atmosphere? "I am truly happy (賞)!" And do you want me, your wife, to live at such a favorable (勸) condition? My husband! Please make me your wife to be in the better condition (黠), and to live the happy life (陟)! - My wife Hyeonhi defends me Augustin against the cancer (Tcheonzamun 657st-672nd)'.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) >.

657-660 椒(Syug) 載(Zae) 南(Nam) 畝(Myu).

My husband! Do you want to sow (椒) the seed of the grain (載) in the good (南) field (畝)? Are you going to say "If I sowed the seed in the barren soil, we could not obtain well!" This phrase means that only the fertile soil can produce good harvest.

661-664 我(Ah) 藝(Ye) 黍(Syeo) 稷(Zig).

My husband! Do you really want to grow the human-being well (稷), to grow the crop of Indian millet (黍) well? If you want to do it so, you must say to yourself like this, "I (我) will work hard in order to accomplish (藝) this object." My husband! Please do not say like this, "This soil is not good, and therefore the production will not be formidable!"

665-668 稅(Sye) 熟(Syug) 貢(Gong) 新(Sin).

My husband! Do you want to get (稅) the good harvest (熟)? At first, the new bud (新) must be come out (貢), and it must be done by you, my husband!

669-672 勸(Kwon) 賞(Syang) 黠(Tyul) 陟(Tyeog).

My husband! Do you want to live in the next atmosphere? "I am truly happy (賞)!" And do you want me, your wife, to live at such a favorable (勸) condition? My husband! Please make me your wife to be in the better condition (黠), and to live the happy life (陟)!

The next is the original writing of this research. It was written on 7 June 2015 in Korean language.

100 저를 지켜주는 아내 모습을.....

처음 쓰기 시작한 날: 2015년 5월 28일

제목 내 사랑 상덕 씨 보낸날짜 2011년 6월 1일 (水) 11:29 (한국시간)

보낸사람 현희 받는사람 아오스딩

항상 내 곁에는 사랑하는 당신이 있어서 얼마나 행복하고

살맛 나는지 몰라요. 여보 고마워

그러니까 사랑하는 당신이 나를 위해 힘내!

나는 당신을 위해 오늘도 씩씩하게 힘낼게.

당신이 사랑하는 아내 현희가

(이 편지 받기 며칠 전인 2011년 5월 말에, 대전 어느 병원에서 대장 내시경 검사를 했는데, ‘이상입니다’라는 이야기를 들었습니다. 그리고 ‘조직 검사’를 하고 나서 결과를 기다리는 중에 현희가 이 편지를 보내줬습니다. 현희는 제가 그 병원에서 내시경 검사를 하고 나서, 울음을 터뜨렸어요. 웅감하디 웅감한 우리 현희가요... 저는 “어떤 여자 분이 의사 선생님과 상담하면서 울고 있네. 왜 그렇지?”하고 생각하고 있었는데, 울었던 사람이 바로 우리 현희였습니다. 보호자인 현희만 불렀어요. 의사선생님이요...

이 편지 받고 하루나 이틀 뒤에 저는 대장암 판정을 받았습니다. 그리고 나서 우리 현희씨와 저는 프랑스에서 돌아오는 지은 아가다를 맞으러 공항으로 갑니다. 서울에서 학교 다니던 근주 대건안드레아는 공항으로 직접 나왔고요. 그리고 2011년 6월 4일 토요일 금산천주교회 다닐 때 주임신부님이셨고 대전 목동 ‘거룩한 말씀의 수녀원’ 지도 신부님으로 계신 백 요한 신부님(Père Jean Blanc)께서 드리시는 미사에 가서 신부님께 종부 성사(죽음의 위험이 있는 환자가 받는 성사로, 지금은 병자 성사라고 합니다)를 달라고 청했더니, “대전내동 성당 신부님께 종부성사를 청하십시오!” 말씀하시고, 그 대신 고백성사를 주셨어요. 그리고 그 다음날 6월 5일 현희가 제 곁에서 지켜봐주고 우리 아이들 지은, 근주, 소화 데레사도 함께 주일 미사 바로 전에 우리 대전내동 성당 김 종기 세례자요한 신부님께서 저에게 종부성사를 주셨어요. 그리고 나서 우리 현희는 저를 수술해 줄 병원을 이곳 저곳 알아보기 시작했구요...)

제목 '내 사랑 상덕 씨' 편지 답장 (Re: 내 사랑 상덕 씨)

보낸날짜 2011년 6월 6일 (月) 10:37 (한국시간)

보낸사람 상덕 아오스딩 받는사람 현희 레지나

그럼 여보, 편지 잘 받았어.

고마워.

우리 이쁘고 순수한 내 아내를

사랑합니다.

2011. 6. 6 오전에, 우리 현희를 사랑하는 오빠가.

천자문 한시(漢詩)입니다. 천자문에서 657-672 번째 16 글자로 된 시(詩)입니다. 번역은 저 김 아오스딩이 하고 있습니다. 환경이 좋아야 일을 잘할 수 있을까요? 아니면 힘써서 일해야 잘할 수 있을까요? 서로 생각이 다르지요. 누가 옳은가요? 지금도 자주 하는 이야기이잖아요? 그럼 오늘 천자문(千字文)을 쓰신 선생님 생각은 어떤 것인지 함께 들어볼까요? 오늘 천자문 한시의 제목은 “저를 지켜주는 아내 모습을”입니다.

俶載南畝(숙재남무) 곡식을(載) 심으려면(俶) 땅이(畝) 좋아야 됩니다(南). “나쁜 땅에는 심어봤자 소용없어!”라고 말하고 싶으신가요?

我藝黍稷(아예서직) 아니요 그렇게 하시지 말고요. 수수를(黍) 곡식을, 사람을 정말 잘 키우고 싶으신가요(稷)? 잘 키우고 싶으시다면 내가(我) 힘들어서 애써서 그렇게 하면 됩니다(藝). 흙이 나쁘다고 탓을 하거나, “여기는 환경이 나빠서 안돼!”라고 말할 것이 아니고요...

稅熟貢新(세숙공신) 잘 익은 곡식(熟) 얻으려면요(稅), 우선 새 싹이(新) 나와야지요(貢)!

勸賞黜陟(권상출척) “아이고 참 재밌다!”라고(賞) 살고 싶으세요? 또 남을 그렇게 살게 하고 싶으신가요?(勸) 그러려면 우선 잘 자랄 수 있도록(陟) 끌어올려주세요!(黜) 잘 자랄 수 있도록요!

주님 ‘그 무렵 마리아는’(루카 복음 1장 말씀) 글을 보며

현희 모습에서 (저는) 성모 마리아님을 봅니다.

저를 지켜주는 아내 모습을

저를 키워주는 현희 레지나 모습을요.

우리 둘의 주님 고맙소잉(‘고맙습니다’ 라는 뜻의 전라남도 사투리) 예수님!

2015년 6월 7일 주일.

주님 고맙습니다. 우리 두 사람의 찬미를 받으소서! 우리 둘의 주님 아멘! 김 상덕 아오스딩과 박 현희 레지나 부부 드립니다, 2015년 6월 7일 그리스도의 성체성혈 대축일 오후.

The theme of this Tcheonzamun poem is as follows. My husband! Do you want to live in the next atmosphere? “I am truly happy (賞)” And do you want me, your wife, to live at such a favorable (勸) condition? My husband! Please make me your wife to be in the better condition (黜), and to live the happy life (陟)! - My wife Hyeonhi defends me Augustin against the cancer (Tcheonzamun 657st-672nd).

Our Lord! You have helped two of us, Hyeonhi and Augustin, to translate this poem! Thank you so much, amen!

## ACKNOWLEDGEMENTS

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