

Original Research Article

Where should we be in Sunday (from the parole of Father Seongmin Michael Hong) (Tcheonzamun 625th-640th)

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Abstract: French missionary Dallet (1874) wrote in his book that ancient Chinese people used ‘The thousand character essay’ for instructing Chinese character for their children. The thousand character essay is called in Korea as ‘Tcheonzamun’ (Han, 1583). Several researchers tried to translate Tcheonzamun poem (Park *et al.*, 2021a). A Tcheonzamun poem is composed of 16 letters (Park *et al.*, 2021b). The present researcher will try to translate a poem of (Tcheonzamun 625th-640th). There are two translating methods. One is through the meaning of Chinese character, and the other is through Korean pronunciation of Chinese character on Tcheonzamun poem. Here, in the present research, the method through the meaning of Chinese character was used. The pronunciation of Chinese character is taken from the somewhat old Tcheonzamun book (Han, 1583) in the present research. This is the translation of a Tcheonzamun poem, and the range of this study is (Tcheonzamun 625th-640th). The title of this study is ‘Where should we be in Sunday (from the parole of Father Seongmin Michael Hong) (Tcheonzamun 625th-640th)’. The theme of this poem might be as follows. 629-632 鷄(Kye) 田(Dyeon) 赤(Zyeog) 城(Syeong). My husband! It is not the wild goose but the hen (鷄)! Even in the vacant (赤) and big castle (城), the hen diligently takes the food, gets rid of the feces from the body, and brings the chicken in the barren field. During this process the soil becomes better and better (田), and the people can grow the good agricultural crops here. And the conclusion is the simple word of wife. “My husband! Only on the ground of working diligently, you can have the good hope for the future!”

Keywords: The title of this study is ‘Where should we be in Sunday (from the parole of Father Seongmin Michael Hong) (Tcheonzamun 625th-640th)’. The conclusion is the simple word of wife. “My husband! Only on the ground of working diligently, you can have the good hope for the future!”

INTRODUCTION

French missionary Dallet (1874) wrote in his book that ancient Chinese people used ‘The thousand character essay’ for instructing Chinese character for their children. The thousand character essay is called in Korea as ‘Tcheonzamun’ (Han, 1583). Several researchers tried to translate Tcheonzamun poem (Park *et al.*, 2021a). A Tcheonzamun poem is composed of 16 letters (Park *et al.*, 2021b). The present researcher will try to translate a poem of (Tcheonzamun 625th-640th).

MATERIALS AND METHODS

‘The thousand character essay’ is called as ‘Tcheonzamun’ in Korea. There are two translating methods. One is through the meaning of Chinese character, and the other is through Korean pronunciation of Chinese character on Tcheonzamun poem. Here, in the present research, the method through the meaning of Chinese character was used. The pronunciation of Chinese character is taken from the somewhat old Tcheonzamun book (Han, 1583) in the present research. The range of this study is (Tcheonzamun 625th-640th).

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RESULTS AND DISCUSSION

‘The thousand character essay’ is called in Korea as Tcheonzamun. This is the translation of a Tcheonzamun poem, and the range of this study is (Tcheonzamun 625th-640th). The title of this study is ‘Where should we be in Sunday (from the parole of Father Seongmin Michael Hong) (Tcheonzamun 625th-640th)’. The next is the result of this study.

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

625-628 雁(An) 門(Mun) 紫(Za) 塞(Saeg).

My husband! The wild goose (雁) is able to pass and to go back through the gate (門) very easily, even though the gate is severely (紫) protected (塞). The wild goose can fly, so the gate for the human-being is not the barrier any more for the bird.

The wild goose, is it very strong? No, the wild goose is not the most powerful bird! And then, which is the stronger bird in the world?

629-632 鷄(Kye) 田(Dyeon) 赤(Zyeog) 城(Syeong).

My husband! It is not the wild goose but the hen (鷄)! Even in the vacant (赤) and big castle (城), the hen diligently takes the food, gets rid of the feces from the body, and brings the chicken in the barren field. During this process the soil becomes better and better (田), and the people can grow the good agricultural crops here.

633-636 昆(Kon) 池(Di) 礪(Gal) 石(Syeog).

My husband! If all of us come to co-operate and to work together (昆), it will be possible in the positive direction! The rock (石) or the round and great stone (礪) will be ruined into pieces, and the rock or the stone will be changed into the lake (池). And at last the lake will protect the great castle.

637-640 鉅(Keo) 野(Ya) 洞(Dong) 庭(Dyeong).

My husband! However, it might be occurred in the negative direction. The most comfortable home (洞) in the safe and precious house (庭) becomes worse and worse on the degree of the very small pin (鉅). At present, the happy life on the beautiful house is totally disappeared (野)! At last, the people passing through the place will say “It was splendid, but now it is too poor. Where is the best looking house?”

The next is the original writing of this research. It was written on 4 January 2013 in Korean language.

89 (홍 성민 미카엘 신부님 말씀에서) 주일 우리가 있어야 할 곳에 있는 것 (천자문 예순하나 (계전적성)鷄田赤城).....

천자문 글은 정말 멋있지요? 한자가 좀 어렵기는 하지만 그 뜻은 참 쉽습니다. 예순 한번째 글입니다. 오늘의 제목은 “주일 우리가 있어야 할 곳에 있는 것”입니다.

이번 글은 1000 자문에서 625-640 번째 글입니다.

(안문자새) 雁() 門() 紫() 塞()

기러기는(雁) 아주 대단하게(紫) 경비가 강한 곳이라도(塞) 마치 제 집 문이라도 되는듯이(門) 훨훨 날아서 아주 쉽게 왔다갔다 할 수 있어요.

[둘째줄에 나오는, 겨우 땅에 바싹 붙어 살고있는 닭쯤이야 비교가 안되지요. 같은 새 종류라고는 하지만, 하늘을 나는 기러기가 훨씬 멋있지요! 그런데 닭이 정말 별 볼일 없을까요?]

(계전적성) 鷄(-) 田() 赤() 城()

속이 텅텅 비어 있는(赤) 큰 곳에서도(城) 닭이 열심히 모이를 먹고 똥을 누고 병아리를 키우고 하노라면(鷄) 그곳은 차츰 차츰 씨를 뿌리고 농사를 지을 수 있는 그런 좋은 땅이 되어갑니다(田).

[정말 이런 일이 일어날 수 있을까요? 제가 중학교 3학년이었을 때 옥자 누나가 세상을 떠났습니다. 그때 우리 일수요새 아버지는 마음을 많이 아파하셨습니다. 아버지는 슬픈 그 마음을 일로 대신 했습니다. 우리 발은 하천부지였는데, 발의 크기는 약 천오백평(5,000 제곱미터) 정도였습니다. 우리 발은 비스듬하게 경사가 저 있었었습니다. 아버지는 지게와 리어카를 가지고 우리 발을 반듯하게 고르는 일을 하셨습니다. 가을부터 시작해서

아버지의 그 일은 겨울에도 계속되었습니다. 제게 느껴졌던 그때의 우리 일수요셉 아버지 모습은, 네, ‘다른 사람의 말은 들을 생각도 하지 않는 고집쟁이 아버지’, 또는 ‘일에 미친 사람’이었습니다... 그런데 이렇게 해서 조금씩 조금씩 눈으로 바뀌어진, 네, 우리 눈에 그 다음 해 봄부터 버를 심을 준비를 하기 시작했습니다. 버를 심어 놓고 양수기로 물을 품어 놓았더니, 밭이엿을 때보다 쌀 나오는 양이 몇 배나 되었습니다. 따라서 우리 집 농사에서 나오는 수입도 차츰 늘어갔습니다. “아버지 미안해라우! (아버지 미안해요), 아버지 마음을 내가 몰랐어라우! (제가 몰랐어요.)”]

(곤지갈석) 昆(-) 池(/) 礪(/) 石(/)

돌째줄처럼 한다면 이렇게 좋은 쪽으로 변할 수 있을까요? 아주 커다란 둥근 모양의 돌이라고 해도(礪), 아니 바위 돌이라 해도요(石), 자손 후대까지 두고두고 힘을 합쳐서 일을 한다면(昆) 그 큰돌들은 모두 없어지고 호수나 성을 둘러싸며 지키는 강물로 변할 수도 있습니다(池).

[우리 일수요셉 아버지는 농사일에서 좀 한가할 때 짬엔 목수로서 일을 했습니다. 일하고 돌아오는 아버지의 연장 가방 속에는 늘 똑같은 것이 있었는데, 그것은 일하시던 공사장에서 버려진 못을 주어오시는 것이었어요. 언제나 그 일은 반복되었어요. 그 못들은 지금은 다 어디로 갔을까요? 집안 손질하실 때 쓰셨을까요? 아니면 다음 일의 준비를 위해 놓아두셨을까요? 또 그 못들 중의 약간은 네, 제 마음 속에도 남아 있는지도 모르겠습니다. 어쩔 때 제 모습을 보면, 아버지의 다른 모습인 ‘깍쟁이’, ‘인색한 사람’의 모습을 찾아 볼 때가 있거든요...]

(거야동정) 鉅(ˆ) 野(V) 洞(ˆ) 庭(/)

돌째 줄과 비슷하기는 하지만, 나쁜 쪽으로 변하게 되는 경우도 있을 수 있겠지요? 정말 아주 안전하게 집안 안쪽에 둘러싸여서(庭) 깊숙한 곳에 감추어져 있는 좋은 집이라 하더라도(洞), 머리털 만큼씩 조금씩 아주 조금씩 없어지기 시작한다면(鉅) 그곳도 언젠가는 “그때 있던 그 좋은 집들은 어디로 갔단 말인가?” 라고 말할 정도로 들판 같은 빈터로 되어질 수 있습니다(野).

주님 덕분입니다! 아멘!

김 상덕 아오스딩과 박 현희 레지나 부부 드립니다, 2013년 1월 4일 주님 공현전 금요일 저녁.

(이 글을 2013.01.04. 대전내동성당 인터넷 홈페이지인 안골빛누리 [cafe.naver.com/angolstar]에 올렸습니다.).

The theme of this poem might be as follows. 629-632 鷄(Kye) 田(Dyeon) 赤(Zyeog) 城(Syeong). My husband! It is not the wild goose but the hen (鷄)! Even in the vacant (赤) and big castle (城), the hen diligently takes the food, gets rid of the feces from the body, and brings the chicken in the barren field. During this process the soil becomes better and better (田), and the people can grow the good agricultural crops here. And the conclusion is the simple word of wife. “My husband! Only on the ground of working diligently, you can have the good hope for the future!”

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

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