

Original Research Article

## My Lord! When is it Possible for me to become Mature? (Tcheonzamun 817<sup>th</sup>-832<sup>nd</sup>)

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### Article History

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**Abstract:** French Missionary Dallet (1874) introduced ‘the thousand character essay’ to the western world. The thousand character essay is called as ‘Tcheonzamun (千字文)’ in Korea. There are two methods for translating Tcheonzamun poem. One is through Korean pronunciation of Chinese character (Park *et al.*, 2021 b). The other is through the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021 a). In the present study of the Tcheonzamun translation, the second method (Park *et al.*, 2021 a) was utilized. And the range of this study is 16 letters of Chinese characters on Tcheonzamun (Tcheonzamun 817<sup>th</sup>-832<sup>nd</sup>). The title of this work is ‘My Lord! When is it possible for me to become mature? (Tcheonzamun 817<sup>th</sup>-832<sup>nd</sup>)’. The theme of this research is as follows. 821-824 老(No) 少(Syo) 異(Ih) 糧(Nyang). Suggesting that there is a silly (少) man, and he is not mature. He wants to live freely upon his own intention. In order for the man to be mature (老), what will he do? My husband! If you get to know the fact that everyone is not same. If you come to know that each (糧) person is different (異). At that time, you will be mature!

**Keywords:** The theme of this research is as follows. 821-824 老(No) 少(Syo) 異(Ih) 糧(Nyang). Suggesting that there is a silly (少) man, and he is not mature. He wants to live freely upon his own intention. In order for the man to be mature (老), what will he do? My husband! If you get to know the fact that everyone is not same. If you come to know that each (糧) person is different (異). At that time, you will be mature!

## INTRODUCTION

French Missionary Dallet (1874) introduced ‘the thousand character essay’ to the western world. The thousand character essay is called as ‘Tcheonzamun (千字文)’ in Korea. It is firmly believed that ‘this Tcheonzamun book is created by Chinese people (Han, 1583). However, several researchers think that it is not true. They found that Tcheonzamun poem is translated through Korean pronunciation of Chinese characters (Park *et al.*, 2021 b). They became to know that Tcheonzamun is translated through the meaning of Chinese characters on Tcheonzamun, and the grammar of the Tcheonzamun translation was on Korean style (Park *et al.*, 2021 a). What is Korean style? It is the order of SOV (Subject Object Verb), while Chinese style is the order of SVO (Subject Verb Object). And Kim (2023) suggested that the theme of Tcheonzamun is the love between the husband and the wife.

## MATERIALS AND METHODS

The thousand character essay is called in Korea as ‘Tcheonzamun’. There are two methods for translating Tcheonzamun poem. One is through Korean pronunciation of Chinese character (Park *et al.*, 2021 b). The other is through the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021 a). In the present study of the Tcheonzamun translation, the second method (Park *et al.*, 2021 a) was utilized. And the range of this study is 16 letters of Chinese characters on Tcheonzamun (Tcheonzamun 817<sup>th</sup>-832<sup>nd</sup>).

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## RESULTS AND DISCUSSION

The thousand character essay is called in Korea as ‘Tcheonzamun’ (Han, 1583). The next is the result of the translation of Tcheonzamun poem (Tcheonzamun 817th-832nd). The title of this work is ‘My Lord! When is it possible for me to become mature? (Tcheonzamun 817th-832nd)’.

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

817-820 親(Tchin) 戚(Tchyeog) 故(Ko) 舊(Gu).

My husband! You think “Even an unpleasant occasion (戚) will become to be good (親), if time passed (故舊)!”

821-824 老(No) 少(Syo) 異(Ih) 糧(Nyang).

My husband! No, it is not the time itself in order to solve the problem! Suggesting that there is a silly (少) man, and he is not mature. He wants to live freely upon his own intention. In order for the man to be mature (老), what will he do? My husband! If you get to know the fact that everyone is not same. If you come to know that each (糧) person is different (異). At that time, you will be mature!

My Lord! When is it possible for me to become mature?

825-828 妾(Tchyeob) 御(Eo) 績(Zyeog) 紡(Bang).

My husband! Do you want to make cloths (績紡)? It is necessary for you to have (御) your wife (妾) to do such a delicate thing.

829-832 侍(Si) 巾(Geon) 帷(Yu) 房(Bang).

My husband! When I am going to make the room with the curtain (帷房), it is natural for me to take your (侍) help. My husband! Because you can do (巾) such a thing easily.

The next is the original writing of this research. It was written on 27 August 2015 in Korean language.

232 하느님 나는 언제 속이 들꼬라우? (김 영우 시몬 어르신 편지).....

처음 쓰기 시작한 날: 2015년 7월 16일

김 영우 시몬 어르신의 편지입니다. 저 김 아오스딩은 김 영우 시몬 어르신을 존경합니다. 어르신은 재속 프란치스코 형제회 회원이십니다. 제목 RE(답장): 김 영우 시몬 어르신께 고맙습니다. 보낸날짜 2015년 6월 15일 (月) 07:25 (한국시간) 보낸사람 김 영우 시몬 어르신 받는사람 김 상덕 아오스딩 + 평화를 바랍니다!- 김상덕 아오스딩 형제님, 구구절절 아오스딩의 생애를 목상합니다. 특별히 형제님의 자매(현희)께서 다섯명의 자녀를 생산하시어 뒷 바라지 하시느라 얼마나 고생하셨을까 생각하니 가슴이 억매입니다. 아가다, 대건안드레아, 지아 안나, 그리고 프랑스 유학하는 두 아이들(유학 중인 두 아이는 지아 안나와 로사이고 소화 데레사는 우리나라에서 고등학교에 다니고 있습니다. 저 김 아오스딩이 덧붙여 썼습니다.). 주님의 특별한 은총 속에서 복 많이 받으리라 기원 합니다. 너무나 감사 합니다. 하느님앞에 고마움을 드리며 형제님의 가정에 축복이라 생각합니다. 고맙습니다. 설곡/김영우(시몬) 드림

며칠 전에(2015년 8월 22일) 우리 대전 내동 성당 주임 신부님이신 김 정수 바르나바 신부님께서는 미사 중에 이런 말씀을 해주셨습니다. 그 날은 동정 마리아 모후 기념일이었고 제 아내 현희 레지나(Regina)의 본명 축일이었습니다. “어떤 사람이 비루한 말을 닦을 때는 조심 조심 했었는데, 뛰어난 준마를 닦을 때는 의기양양해서 말을 함부로 몰아 위태로웠던 경험들이 있었다.” 라는 내용입니다. 신부님 강론 말씀을 들으며 저 김 아오스딩은 이런 생각을 하고 있었습니다. “애기 잘 낳아 잘 키우고 살림도 잘해주고 남편과 아이들에게 부드럽게 하고 남편 돕는 일이라면 언제든지 온 힘을 다해 일하는 내 아내 현희를 나는 어떻게 대해왔지?” “그렇다 나는 언제나 함부로 대해왔구나!” “그러면서 또 나는 현희에게 끊임없이 불평만 해왔으니, 나 같은 사람은 ‘아이들은 구박하면서 키우고 남편에게는 늘 대들고 또 돈 적게 벌어서 짜증내는 그런 아내’를 만났어야 내가 정신을 차렸을텐데...” 라는 생각이요.

다음은 천자문(千字文)에서 나온 한시(漢詩) 한 편입니다. 천자문 817-832 번 째 한자 16 개로 이루어진 시(詩)입니다. 제목은 ‘하느님 나는 언제 속이 들꼬라우?(하느님 저는 언제 철이 들까요?)’입니다. 해석은 저 김 상덕 아오스딩이 해나가고 있습니다. 현희랑 저 아오스딩, 이렇게 우리 둘의 주님께 감사드리면서요.

親戚故舊(친척고구) “화나는 일도(戚) 시간이 지나면(故舊) 저절로 풀리게 되어 있어(親)!”라고요?

老少異糧(노소이량) 아니요 시간이 해결해주는 것이 아닙니다. 어린 아이처럼 제 멋대로 사는 사람이(少) 철이 들려면(老) 어떻게 하면 될까요? “사람마다(糧) 서로 다 다르다(異)”라는 것을 알게 되면 그렇게 되겠지요.

妾御績紡(첩어적방) 베 짜는 일을 하려면(績紡) 부인이(妾) 있어야하듯(御).

侍巾帷房(시건유방) 휘장으로 방을 만드는 일을 하려면(帷房) 남편이(侍) 그 일을 맡아서 해야 하듯(巾) 말입니다. 다른 사람이 나보다 못 한다고 해서 그 사람을 나무라고 화낼 일이 아니라고요. 왜냐하면 그 사람은 그 사람대로 잘할 수 있는 몫이 있으니까요. 그 일을 그 사람은 나보다 더 잘할 수 있다고요. 그렇게 되면 내가 남에게 화를 내지 않게 된다고요. 이것이 ‘철이 든다’는 말인가 봅니다.

현희랑 저 아오스딩 우리는 둘 다 재속 프란치스코 형제회 회원입니다. 언젠가 저 김 아오스딩이 재속 프란치스코회 피정을 간 적이 있습니다. 곧벨뚜알 프란치스코회 수사 신부님께 “제가 아내에게 화를 자주 냅니다.“라고 고백성사를 봤더니, 그 신부님 저에게 “당신은 죽을 때까지 그 버릇 못 고쳐!“라고 나무라셨어요. ‘하느님 나는 언제 속이 들꼬라우?’(하느님 저는 언제 철이 들까요?)’ 우리 둘의 주님 아멘! 박 현희 레지나와 김 상덕 아오스딩 부부 씬니다, 2015년 8월 27일 성녀 모니카 기념일 아침에.

The theme of this research is as follows. 821-824 老(No) 少(Syo) 異(Ih) 糧(Nyang). Suggesting that there is a silly (少) man, and he is not mature. He wants to live freely upon his own intention. In order for the man to be mature (老), what will he do? My husband! If you get to know the fact that everyone is not same. If you come to know that each (糧) person is different (異). At that time, you will be mature!

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

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