

Original Research Article

Jesus Christ amen! Here, deleting the part(s) of Chinese characters is difficult, help us, the Lord of us Augustin and Hyeonhi! (Tcheonzamun 609th-624th)

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Abstract: French missionary Dallet (1874) described in his book that the thousand character essay was used for the children of the ancient Chinese countries. It was used for instructing Chinese characters for the children (Dallet, 1874). The book was called in Korea 'Tcheonzamun'. And in Korea it is firmly believed that Tcheonzamun was created by Chinese people (Han, 1583). However, several researchers suggested that Tcheonzamun poem was well interpreted on the Korean grammar (Park *et al.*, 2021a) and through Korean pronunciation (Park *et al.*, 2021b). So, the present researcher studied this Tcheonzamun poem (Tcheonzamun 609th-624th) both through the meaning of Chinese character and Korean pronunciation of Chinese characters. One of the object of this work is to know if Tcheonzamun author is the person who has said Korean language. There are two methods for this translation of the poem (Tcheonzamun 609th-624th). The first method is through the meaning of Chinese character in the poem, and the second is through Korean pronunciation of the poem. Here the deleting method is used. This method is additional to the first method for the translation. If there is(are) same part(s) of Chinese character among the four letters of the same line, the part will be deleted. And the translation will be done with the remained part(s). The pronunciation of Chinese characters in the present study was from the somewhat old book of Tcheonzamun (Han, 1583). For the translation through Korean pronunciation, original Korean pronunciation of Chinese characters will be modified. The range of this work is (Tcheonzamun 609th-624th). And the title of this study is 'Jesus Christ amen! Here, deleting the part(s) of Chinese characters is difficult, help us, the Lord of us Augustin and Hyeonhi! (Tcheonzamun 609th-624th)'. This is the conclusion of this poem (Tcheonzamun 609th-624th). There is a common thing both through the meaning of Chinese character and through Korean pronunciation of Chinese character of this Tcheonzamun poem. My husband (王)! Do you want me your wife (小) to speak freely (口) and to speak freely (口) again? You (丁) must make yourself to be low (△) (through the meaning of Chinese character). My husband, please always (Za_zu) give smile to me (Wus_eo_zweo) to your wife (through Korean pronunciation of Chinese character)!

Keywords: One of the object of this work is to know if Tcheonzamun author is the person who has said Korean language. There are two methods for this translation of the poem (Tcheonzamun 609th-624th). The first method is through the meaning of Chinese character in the poem, and the second is through Korean pronunciation of the poem. Here the deleting method is used. The title of this study is 'Jesus Christ amen! Here, deleting the part(s) of Chinese characters is difficult, help us, the Lord of us Augustin and Hyeonhi! (Tcheonzamun 609th-624th)'.

INTRODUCTION

French missionary Dallet (1874) described in his book that the thousand character essay was used for the children of the ancient Chinese countries. It was used for instructing Chinese characters for the children (Dallet, 1874). The book was called in Korea 'Tcheonzamun'. And in Korea it is firmly believed that Tcheonzamun was created by

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Chinese people (Han, 1583). However, several researchers suggested that Tcheonzamun poem was well interpreted on the Korean grammar (Park *et al.*, 2021a) and through Korean pronunciation (Park *et al.*, 2021b). So, the present researcher studied this Tcheonzamun poem (Tcheonzamun 609th-624th) both through the meaning of Chinese character and Korean pronunciation of Chinese characters. One of the object of this work is to know if Tcheonzamun author is the person who has said Korean language.

MATERIALS AND METHODS

The thousand character is called as ‘Tcheonzamun’ in Korea. There are two methods for this translation of the poem (Tcheonzamun 609th-624th). The first method is through the meaning of Chinese character in the poem, and the second is through Korean pronunciation of the poem. Here the deleting method is used. This method is additional to the first method for the translation. If there is(are) same part(s) of Chinese character among the four letters of the same line, the part will be deleted. And the translation will be done with the remained part(s). The pronunciation of Chinese characters in the present study was from the somewhat old book of Tcheonzamun (Han, 1583). For the translation through Korean pronunciation, original Korean pronunciation of Chinese characters will be modified.

RESULTS AND DISCUSSION

The thousand character essay is called as Tcheonzamun in Korea. The range of this work is (Tcheonzamun 609th-624th). And the title of this study is ‘Jesus Christ amen! Here, deleting the part(s) of Chinese characters is difficult, help us, the Lord of us Augustin and Hyeonhi! (Tcheonzamun 609th-624th)’.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) Original letters Deleted form from the original letters>.

609-612 九(Ku) 州(Zyu) 禹(Wu) 跡(Zyeog).

609-612 九(Ku)- 丿 = 乙 州(Zyu)- 乡 = 川 禹(Wu)- 足 = 冂 跡(Zyeog)- 足 - 丿 - 乡 = 一.

In order for the river water (川) runs down well, as the bird flies freely (乙) in the air, there must be not (冂) any barrier(一) for the water.

The thought shown in the first line above, is it right? The husband must care his wife freely like this? No, it is not. It is not so.

613-616 百(Baeg) 郡(Gun) 秦(Zin) 并(Byeong).

613-616 百(Baeg)- 口 = 小 郡(Gun)- 丿 - 三 - 口 = 邑 秦(Zin) - 丿 - 三 - 人 = 示 并(Byeong) - 人 = 小十.

My husband! Do you want me your wife (小) to live in the foreign place (邑), for example to live in your family place (not in my family)? In this case, my husband, you must come to see (示) me your wife (小) at least ten times (十) a day.

617-620 嶽(Ag) 宗(Zong) 恒(Hang) 岱(Di).

617-620 嶽(Ag)- 山 - 弋 - 三 - 口 - 一 = 丿 宗(Zong) - 一 = 示 恒(Hang) - 三 - 口 = 心 岱(Di) - 山 - 弋 = 人.

My husband! Can you come to see (示) me your wife again (丿) and again (丿)? In order for this thing to be done. My husband (人)! Your affection (心) should be toward me your wife!

621-624 禪(Syeon) 主(Zyu) 云(Wun) 亭(Dyeong).

621-624 禪(Syeon)- 二 主(Zyu)- 人 = 王 云(Wun)- 二 = 厶 亭(Dyeong)- 人.

Jesus Christ amen! Here, deleting the part(s) of Chinese characters is difficult, help us, the Lord of us Augustin and Hyeonhi!

621-624 禪(Syeon)- 二 - 口 - 一 - 一 = 小 口 口 主(Zyu)- 人 = 王 云(Wun)- 二 = 厶 亭(Dyeong)- 人 - 一 - 口 - 一 = 丁.

Lord of us two persons, the deletion was succeeded, amen! Thank you very much! Now we can continue to translate this line (621st-624th)!

My husband (王)! Do you want me your wife (小) to speak freely (口) and to speak freely (口) again? You (丁) should make yourself to be low (厶).

The second translation will be done through Korean pronunciation of Chinese character.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) Modified letters on Korean language on Korean alphabet Modified letters on Korean language on English alphabet The meaning of modified letters>.

609-612 九(Ku) 州(Zyu) 禹(Wu) 跡(Zyeog). 그저 웃어! Keu_zyeo Wus_eo!
My husband! Simply (Keu_zyeo) give me your smiles (Wus_eo)! Your smile is enough for me your wife!

613-616 百(Baeg) 郡(Gun) 秦(Zin) 并(Byeong). 뱅긋 지워! Baeng_geut Zi_weo!
My husband! With your joy and satisfaction (Baeng_geut), make (Zi_weo) your smile for me your wife!

617-620 嶽(Ag) 宗(Zong) 恒(Hang) 岱(Di). 아주 하지! A_zu Ha_zi!
My husband! Certainly (A_zu) make (Ha_zi) your smile for me your wife!

621-624 禪(Syeon) 主(Zyu) 云(Wun) 亭(Dyeong). 자주 웃어줘! Za_zu Wus_eo_zweo!
My husband, please always (Za_zu) give smile to me (Wus_eo_zweo) to your wife!

The next is the original writing of this research. It was written on 15 February 2023 in Korean language.

465 남편이여 아내에게 자주 웃어줘! (천자문 609-624).....

남편이여 아내에게 자주 웃어줘! (천자문 609-624)

처음 쓰기 시작한 날: 2023년 2월 14일

첫번째 해석은 한자(漢字) 뜻으로 합니다.

609-612 九(Ku)- 丿=乙 州(Zyu)- 乡=川 禹(Wu)- 足=冂 跡(Zyeog)- 足- 丿- 乡=一.

강물이(川) 새처럼(乙) 자유롭게 흐르기 위해서는, 강물을 막는 것이 아무 것도(一) 없어야(冂) 합니다.

그렇까요? 남편이 아내를 대하는 태도는 이렇게 하면 좋을까요? 그렇지 않아요, 그렇지 않습니다.

613-616 百(Baeg)- 口=小 郡(Gun)- 丿- 三- 口=邑 秦(Zin) - 丿- 三- 一=示 并(Byeong) - 一=小十.

다른 사람들 곁에(邑) 아내를(小) 있게 하기 위해서는, 남편은 아내를(小) 하루에 수도 없이 많이(十) 보아 주어야(示) 합니다.

617-620 嶽(Ag)- 山- 弋- 三- 口- 一= 丿 宗(Zong) - 一=示 恒(Hang) - 三- 口=心 岱(Di) - 山- 弋=人.

이렇게 남편이 아내를 보아주는(示) 것을 하고(丿) 또 하기(丿) 위해서는, 남편의(人) 마음이(心) 아내에게 가 있어야합니다.

621-624 禪(Syeon)- 二 主(Zyu)- 一=王 云(Wun)- 二=厶 亭(Dyeong)- 一.

현희량 아오스딩의 예수님 아멘! 여기서 글자 빼는 것이 어려워요 도와주세요 우리 둘의 주님 아멘!

621-624 禪(Syeon)- 二- 口- 一- 一=小 口 主(Zyu)- 一=王 云(Wun)- 二=厶 亭(Dyeong)- 一- 一- 口- 一=丁.

우리 둘의 주님 아멘 고맙소잉! 글자 빼냈어요! 주님 도우심으로 이 해석을 할 수 있게 되었어라우!

남편이(王) 아내가(小) 말을 편하게 하고(口) 또 말을 편하게 하도록(口) 해주려면, 남편이(丁) 스스로를 낮춰야(厶) 합니다.

두번째 해석은 한자의 우리말 발음으로 해석해봅니다.

609-612 九(Ku) 州(Zyu) 禹(Wu) 跡(Zyeog). 그저 웃어!

My husband! Simply give me your smiles. Your smile is enough for me to your wife!

613-616 百(Baeg) 郡(Gun) 秦(Zin) 并(Byeong). 뱅긋 지워!

My husband! With your joy and satisfaction, make your smile for me to your wife!

617-620 嶽(Ag) 宗(Zong) 恒(Hang) 岱(Di). 아주 하지!

My husband! Certainly make your smile for me to your wife!

621-624 禪(Syeon) 主(Zyu) 云(Wun) 亭(Dyeong). 자주 웃어줘!
My husband, please always give smile to me to your wife!

현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 박현희 레지나와 김상덕 아오스딩 부부 씁니다, 2023 년 2 월 15 일 오후.

This is the conclusion of this poem (Tcheonzamun 609th-624th). There is a common thing both through the meaning of Chinese character and through Korean pronunciation of Chinese character of this Tcheonzamun poem. My husband (王)! Do you want me your wife (小) to speak freely (口) and to speak freely (口) again? You (丁) must make yourself to be low (ㄴ) (through the meaning of Chinese character). My husband, please always (Za_zu) give smile to me (Wus_eo_zweo) to your wife (through Korean pronunciation of Chinese character)!

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

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