

Original Research Article

They are our daughters; Agatha, Jiah Anna, Rosa, Sohwa Therese and our son Kunjoo DaegonAndrea. They are very good at their behaviors (務茲稼穡)! (Tcheonzamun 641st-656th)

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Abstract: French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was utilized as text for instructing Chinese children for Chinese characters. This education was carried out from the ancient China (Dallet, 1874). The thousand character essay is called as ‘Tcheonzamun’ in Korea. Korean people firmly believed that Tcheonzamun was created by Chinese people (Han, 1583). But several researchers studied that Tcheonzamun poem was well interpreted through Korean grammar (Park *et al.*, 2021a). These researchers found that Tcheonzamun poem was well translated through Korean pronunciation of Chinese characters (Park *et al.*, 2021b). This is the work of translation of Tcheonzamun poem. Several researchers suggested that a Tcheonzamun poem is consisted of 16 Chinese characters in Tcheonzamun (Park *et al.*, 2021a; Park *et al.*, 2021b). There are two methods for the translation. The first one is through the meaning of Chinese characters in Tcheonzamun (Park *et al.*, 2021a). The second method is through Korean pronunciation of Chinese character in Tcheonzamun (Park *et al.*, 2021b). In this study, the translation was done through the meaning of Chinese character in Tcheonzamun. And the pronunciation of Chinese character in this study is taken from the somewhat old textbook of Tcheonzamun (Han, 1583). This study is for the translation of Tcheonzamun poem. This translation is carried out through the meaning of Chinese character in Tcheonzamun. And the range of this study is (Tcheonzamun 641st-656th). The title of this study is ‘They are our daughters; Jieun Agatha, Jiah Anna, Rosa, Sohwa Therese and our son Kunjoo DaegonAndrea. They are very good at their behaviors (務茲稼穡)! (Tcheonzamun 641st-656th)’. The theme of this Tcheonzamun poem is as follows. 649-652 治(Ti) 本(Bon) 於(Eo) 農(Long). This third line shows the secret of the life (治本於農), the hope for our life! And her husband says to his wife as follows. My dear wife! I will speak loudly this joyfulness! I will say to everybody again and again! Yes, this is our great pleasure (治本於農)!.

Keywords: The thousand character essay is called as ‘Tcheonzamun’ in Korea. This third line shows the secret of the life (治本於農), the hope for our life! And her husband says to his wife as follows. My dear wife! I will speak loudly this joyfulness! I will say to everybody again and again! Yes, this is our great pleasure (治本於農)!.

INTRODUCTION

French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was utilized as text for instructing Chinese children for Chinese characters. This education was carried out from the ancient China (Dallet, 1874). The thousand character essay is called as ‘Tcheonzamun’ in Korea. Korean people firmly believed that Tcheonzamun was created by Chinese people (Han, 1583). But several researchers studied that Tcheonzamun poem was

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well interpreted through Korean grammar (Park *et al.*, 2021a). These researchers found that Tcheonzamun poem was well translated through Korean pronunciation of Chinese characters (Park *et al.*, 2021b).

MATERIALS AND METHODS

The thousand character essay is called in Korea as 'Tcheonzamun'. This is the work of translation of Tcheonzamun poem. Several researchers suggested that a Tcheonzamun poem is consisted of 16 Chinese characters in Tcheonzamun (Park *et al.*, 2021a; Park *et al.*, 2021b). There are two methods for the translation. The first one is through the meaning of Chinese characters in Tcheonzamun (Park *et al.*, 2021a). The second method is through Korean pronunciation of Chinese character in Tcheonzamun (Park *et al.*, 2021b). In this study, the translation is done through the meaning of Chinese character in Tcheonzamun. And the pronunciation of Chinese character in this study is taken from the somewhat old textbook of Tcheonzamun (Han, 1583).

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as 'Tcheonzamun'. This study is for the translation of Tcheonzamun poem. This translation is carried out through the meaning of Chinese character in Tcheonzamun. And the range of this study is (Tcheonzamun 641st-656th). The title of this study is 'They are our daughters; Jieun Agatha, Jiah Anna, Rosa , Sohwa Therese and our son Kunjoo DaegonAndrea. They are very good at their behaviors (務茲稼穡)! (Tcheonzamun 641st-656th)'.

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

641-644 曠(Kwang) 遠(Won) 綿(Myeon) 邈(Mag).

This first line expresses the absence of contentment (曠遠綿邈). And his wife says to her husband as follows.

My husband! Sometimes, there are only difficult things (曠遠綿邈) for us. So we feel the disappointment. At that time we say "We can not do anything well!"

645-648 巖(Am) 岫(Syu) 杳(Myong) 冥(Myeong).

However, this second line hints that there is a good news (巖岫杳冥). And her husband says to his wife as follows.

My Darling, my lovely wife! Here is a small chasm. And again, there is a very small passage to the brightness (巖岫杳冥).

649-652 治(Ti) 本(Bon) 於(Eo) 農(Long).

This third line shows the secret of the life (治本於農), the hope for our life! And her husband says to his wife as follows.

My dear wife! I will speak loudly this joyfulness! I will say to everybody again and again! Yes, this is our great pleasure (治本於農)!

653-656 務(Mu) 茲(Za) 稼(Ga) 穡(Saeg).

This last line shows the joy of my family (務茲稼穡)! And the husband Augustin says to his wife Hyeonhi as follows.

My lovely wife! I am very happy with my five children! And you my wife and me, we are very proud of our children. They are our daughters; Jieun Agatha, Jiah Anna, Rosa , Sohwa Therese and our son Kunjoo DaegonAndrea. They are very good at their behaviors (務茲稼穡)!

The next is the original writing of this research. It was written on 19 December 2014 in Korean language.

172 답답함 속에 길이 있는가봐 (여기에 우리 인생 길의 비밀이 있구만이라우!) (암수묘명 巖岫杳冥 2)..... 처음 쓰기 시작한 날: 2014년 12월 17일

[우리집 카톡(휴대 전화에다 함께 나누는 이야기) 글입니다.]

2014년 12월 15일 월요일: 로사, 지아, 아빠, 엄마

지아: (우리 현희씨의 "독수리 오형제 모두 다시 한번 힘 팍 주고 화이팅 합시다!!!!" 말을 받아서) 네, 엄마!!!

2014년 12월 16일 화요일: 근주, 로사, 엄마, 아빠,

아빠: 어제는 우리 보화 엄니랑 이야기를 많이 나눴어.
때로는 답답하고 안 되는 일만 있어서, “이것이 참 안되겠네“ 할 때가 있지라우(“있습니다“라는 뜻의 전라남도 사투리)(광원면모)
근데 그 속에 작은 틈이 있지라우 잉. 저쪽에도 또 틈바구니가 있구만이라우(암수묘명). 천자문 641-648.
자 지아야, 로사야, 지은야, 소화야, 근주야. 우리집의 소모즈(힘을 잘쓰는 사람) 부인 현희씨 화이팅!!!!!!!!!!!!
아빠다~
우리가 깜깜하게 생각하면 정말 그래. 한이 없어. 그런데 거기에서 허우함 속에서 관찮은 것을 아니 정말 대단한 것을 찾아낼 수가 있더라구.
내 경우엔 그게 천자문(千字文)이었어.
그렇게 신이 나서 마구 떠들고 싶어하는 그것! 그게 바로 우리네 살아가는 재미 아니겠어(치본어농) 천자문 649-652.
아빠: 첫번째 줄의 광원면막(曠遠綿邈) -오로지 답답함- 에서,
둘째 줄의 암수묘명(巖岫杳冥) -뭔가가 있네- 로,
그리고 셋째 줄의 치본어농(治本於農) - 여기에 우리 인생 길의 비밀이 있구만이라우!
누군들 쉽겠소? 그래도 해놓고 보면 “남이 안하는 일을 내가 했구만!“이라는 기분이 드니, “나도 그런데로 쓸만허구만...“
“아주 엉터리로 살고 있는 것은 아니구만이라우!“
그리고는 “주님 고맙소 잉“(“주님 고맙습니다“라는 뜻의 전라남도 사투리)라고 말하게 되지요.
우리 둘의 주님 현희랑 상덕이를 이끌어주시는 주님 고맙습니다. 아멘!
2014년 12월 17일 수요일: 로사, 아빠
로사: 아빠 완전 맞는 말이에요!!
깜깜하면 한 없이 답답하니 아빠 말씀대로 즐거움을 찾아서 살아야겠어요.
애두라(애들아) 힘내자. 술하(소화)야 얼른 팔목 붙어 ㅠㅠ
아빠: 그래 로사 말이 맞아, 답답함 속에 길이 있는가봐
나도 암수술을 받고 나서야 우리 현희씨의 소중함을 알았어. 당신이 내 목숨을 살려줬어.
암이라고 하는 죽음이 옆에 있는 병에서 나는 너희들 다섯을 바라보게 되었어. 나를 걱정해주고, 마음으로 아파하고, 너희들이 하는 일로 나를 응원하고 있었어. 그래서 나는 거기에서, 내 살아가는 기쁨을 발견하게 되었다. 큰딸 지은 이쁜 지아 로사 소화 우리 근주 고맙다. 아빠가, 12월 17일 새벽에.
2014년 12월 19일 금요일: 지아, 아빠
(마크미는 근주에게는 고향에서의 ‘마지막 크리스마스 미사‘라는 뜻이라고, 우리 현희씨가 제게 알려줍니다)
지아: 마크미!!
오빠 서울 방을 찾으러~~ 호잇!
할머니 편찮으셔서 아빠 마음이 슬프시진 않을까 싶어요...
할머니 잘 나오실 수 있게 기도할게요.
제발... 우리 보로미, 주니(지은) 언니도 에옥에옥 하지말고 밤에 잠도 잘 자야해요!!
참, 우리 이쁘디 이쁜 막내 소화도 손목뼈가 자연스럽게 붙어야 할텐데요..
소화 손목뼈야, 제발 잘 좀 붙어줘!!
우리 식구가 아프면 남은 식구들 마음도 아프지요..
우리 오빠, 내일은 꼭 좋은 방으로 구해야해!!! 핫팅
아빠: 우리 안나(지아의 세례명) 등장!
반가워!
지아: 엄마! 아빠!
사랑해요.

저는 제 아내 현희 안에서, 우리 다섯 아이들-큰딸 지은 이쁜 지아 로사 소화 우리 근주-에게서 위의 천자문 글에 이어지는 넷째 줄 무자가색(務茲稼穡)(천자문 653-656)을 봅니다. 거기에서 저는 “지금 해야할 일 하고 있으면 그것으로 아주 잘하고 있는 것이오! 여러 가지 일을 너무 걱정하지 마시오!”라는 주님 말씀으로요. 현희와 아오스딩 우리 두 사람의 주님이신 예수님 아멘! 고맙당께라우(‘고맙습니다’라는 뜻의 전라남도 사투리) 김 상덕 아오스딩과 박 현희 레지나 부부 씬니다, 2014년 12월 19일 대림 3주일 금요일 새벽.

The theme of this Tcheonzmun poem is as follows. 649-652 治(Ti) 本(Bon) 於(Eo) 農(Long). This third line shows the secret of the life (治本於農), the hope for our life! And her husband says to his wife as follows. My dear wife! I will speak loudly this joyfulness! I will say to everybody again and again! Yes, this is our great pleasure (治本於農)!

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

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