

Original Research Article

## My husband! In order for you to say “All is well!” (Tcheonzamun 849<sup>th</sup>-864<sup>th</sup>)

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### Article History

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**Abstract:** There was a book, ‘The thousand character essay’. It is called in Korea as ‘Tcheonzamun’ (Han, 1583). The meaning of ‘Tcheonzamun’ is ‘The thousand character essay’. And in Chinese character it is written as ‘千字文’. The history of this book is not known well. There are two methods for translation. One is through Korean pronunciation of Chinese characters on Tcheonzamun (Park *et al.*, 2021b). The other is through the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021a). Additionally, there is a deleting method (Kim, 2023). The range of this work is (Tcheonzamun 849<sup>th</sup>-864<sup>th</sup>). Han (1583) thought that it is created by Chinese people. The French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was well utilized by Chinese people and Korean people from the ancient period. The title of this work is ‘My husband! In order for you to say “All is well!” (Tcheonzamun 849<sup>th</sup>-864<sup>th</sup>)’. The theme of this research is as follows. 853-856 接(Zeob) 杯(Bae) 舉(Geo) 觴(Sang). 853-856 接(Zeob)-小- 拏-女=一. 杯(Bae)-拏-女=不. 舉(Geo)-小-子-夕-(义义)= | | . 觴(Sang)-子-夕-夕=刀刀人曰. Here, 女 is similar to (义义). My husband! In order for you to say “All (一) is well (不)!”. Please do not (刀) use the violence (刀) to me (your wife). My husband! You and me, we (人) must continue ( | ) our conversation, and we have to keep ( | ) talking (曰).

**Keywords:** My husband! In order for you to say “All (一) is well (不)!”. Please do not (刀) use the violence (刀) to me (your wife). My husband! You and me, we (人) must continue ( | ) our conversation, and we have to keep ( | ) talking (曰).

## INTRODUCTION

There was a book, ‘The thousand character essay’. It is called in Korea as ‘Tcheonzamun’ (Han, 1583). The meaning of ‘Tcheonzamun’ is ‘The thousand character essay’. And in Chinese character it is written as ‘千字文’. The history of this book is not known well. Han (1583) thought that it is created by Chinese people. The French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was well utilized by Chinese people and Korean people from the ancient period.

Recently, Park *et al.*, (2021 a) suggested that Tcheonzamun poem was translated through Korean grammar. And the poem was well understood through Korean pronunciation (Park *et al.*, 2021b; Kim, 2023). Therefore, it is considered that Tcheonzamun was created by Korean-language speaking people. Tcheonzamun has a specific feature. It is the double-secret. One is the Korean pronunciation of Chinese characters. The other is deleting part or parts of Chinese characters. There two translations; one is through Korean pronunciation, the other is through the meaning of Chinese characters. Those two translations, are they totally different? Or are they similar? Amazingly, those two translations are similar (Kim, 2023).

## MATERIALS AND METHODS

The thousand character essay is called as ‘Tcheonzamun’ in Korea (Han, 1583). It is known that 16 letters compose a poem (Park *et al.*, 2021 a; Park *et al.*, 2021 b; Kim, 2023). There are two methods for translation. One is through Korean pronunciation of Chinese characters on Tcheonzamun (Park *et al.*, 2021b). The other is through the meaning of

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Chinese character on Tcheonzamun (Park *et al.*, 2021a). Additionally, there is a deleting method (Kim, 2023). The range of this work is (Tcheonzamun 849<sup>th</sup>-864<sup>th</sup>). The shape of Chinese character on Tcheonzamun on the present work depends on a somewhat ancient book (Han, 1583).

## RESULTS AND DISCUSSION

The thousand character essay is called as ‘Tcheonzamun’ in Korea (Han, 1583). This work is for translation of Tcheonzamun poem of (Tcheonzamun 849<sup>th</sup>-864<sup>th</sup>). The title of this work is ‘My husband! In order for you to say “All is well!” (Tcheonzamun 849<sup>th</sup>-864<sup>th</sup>)’.

This is the first translation. It is through Korean pronunciation of Chinese characters on Tcheonzamun (Park *et al.*, 2021 b; Kim, 2023).

<Number in Tcheonzamun. Chinese character (Pronunciation in Korean language). Modified pronunciation in Korean alphabet. Modified pronunciation in English alphabet>

849- 852 絃(Hyeon) 歌(Ga) 酒(Zu) 讌(Yeon). 허가 쥐여! Hyeo-ga Zyi-yeo!

My husband! I (your wife) can not even use my tongue (Hyeo-ga). It becomes stiffened (Zyi-yeo!) now.

853-856 接(Zeob) 杯(Bae) 擧(Geo) 觴(Sang). 젓배 것아! Zeoz-bae Geos-a!

My husband! You are not yet grown up! (Zeoz-bae!) You are until now only the kid (Geos-a!) taking your mother’s milk!

857-860 矯(Gyo) 手(Soo) 頓(Do) 足(Zog). 꽃을 던져? Ggo-sul Deon-zyeo?

My husband! Do you throw back (Deon-zyeo?) to me my bag of flower? I (your wife) have toiled for the flower (Ggo-sul) bag for you!

861-864 悅(Yeol) 豫(Ye) 且(Tcha) 康(Kang). 열에 차가움! Yeol-e Tcha-ga-um!

My husband! My Darling! You do not understand my love! (Yeol-e) Your attitude, it is too cold (Tcha-ga-um!) for me!

This is the second translation. It is through the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021a). A line is consisted of 4 continuous Chinese letters. And there are two lines for the translation. The first line shows the original form. And the second line shows the deleted form of the first line.

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

849- 852 絃(Hyeon) 歌(Ga) 酒(Zu) 讌(Yeon).

849- 852 絃(Hyeon)-ㄷ-ㄷ-ㄷ-ㄷ-ㄷ. 歌(Ga)-ㄷ-ㄷ-ㄷ-ㄷ-ㄷ. 酒(Zu)-ㄷ-ㄷ-ㄷ-ㄷ-ㄷ. 讌(Yeon)-ㄷ-ㄷ-ㄷ-ㄷ-ㄷ. Here, (ㄷ) are similar to 圭.

My husband! You often say to me (your wife) “If I want to make my fault (欠) the less (ㄷ) and the less (ㄷ), I must disregard you, my wife, as if you were the waste water (ㄷ). Even though my wife is valuable like the precious dish (圭) and the good bottle, and she can speak (言) very well the words.” My husband! Your colleagues and friends think like above. But it is not true!

853-856 接(Zeob) 杯(Bae) 擧(Geo) 觴(Sang).

853-856 接(Zeob)-小-扌-女=ㄷ. 杯(Bae)-扌-ㄷ=不. 擧(Geo)-小-𠂇-夕-(父父)= ㄷ. 觴(Sang)-𠂇-ㄷ-夕=刀 冂 人 曰. Here, 女 is similar to (父父).

My husband! In order for you to say “All (ㄷ) is well (不)!”. Please do not (冂) use the violence (刀) to me (your wife). My husband! You and me, we (人) must continue ( ㄷ ) our conversation and we have to keep ( ㄷ ) talking (曰).

857-860 矯(Gyo) 手(Soo) 頓(Do) 足(Zog).

857-860 矯(Gyo)-人-人-(二一)-二-冂-( ㄷ | ㄷ )-ㄷ=人. 手(Soo)-二=丁. 頓(Do)-(一 | )-人-三-冂=屯. 足(Zog)-人-ㄷ=卜. Here, (二一) are similar to (三). And ( ㄷ | ㄷ ) are similar to (一 | ).

My husband (丁)! Do you want to become a splendid (人) man? In order for you to become such a formidable man, what shall I (your wife) do? My husband! It is not good for me to give you fluently. I must reduce (屯) giving (卜) my love to you.

861-864 悅(Yeol) 豫(Ye) 且(Tcha) 康(Kang).

861-864 悅(Yeol)- 卍-八=ム儿. 豫(Ye)- 勿=矛刀豕. 且(Tcha)- 月=一. 康(Kang)- 卍-八=广ㄱ. Here, 勿 is similar to 月.

My husband! Do you want to treat me (your wife) (ム儿) violently such as you would treat the pig (豕) with the sword (刀) and the spear (矛)? My husband! It is simple. Please make to violate our home (广) thoroughly (一) with your power as if the pig (ㄱ) turns over the whole soil.

Oh My Lord! It is me Augustin who has done to my wife Hyeonhi... It is not right, amen!

The next is the original writing of this research. It was written on 31 December 2023 in Korean language.

484. 잘 안되는 일이 (不) 없으려면 (一).....

잘 안되는 일이 (不) 없으려면 (一)... 처음 쓰기 시작한 날: 2023년 12월 16일. 하느님 우리 둘의 하느님 아멘 고맙소잉! 사람과 (人) 사람을 (人) 작고 (女) 작게 (女) 만드려면 말씀과 (言) 흉과 (土) 흉을 (土) 몰로 (彡) 만들면 됩니다. 현희랑 아오스딩의 주님 아멘 엄니한테 가고 있어야우. 우리 각시 현희 옆에서 잘 자고 일어나서 기차 탔구만요 주님 아멘 고마와라우! 2023년 12월 16일.

예수님 우리 현희랑 아오스딩의 예수님! 주님 아멘 고맙소잉! 돼지에게 (豕) 창과 (矛) 칼로 (刀) 하듯 내 아내도 (ム儿) 그렇게 대하려면, 우리 집을 (广) 돼지 대가리와 (ㄱ) 같이 한 가지로 온통 (一) 엉망으로 만들면 그리 됩니다 주님 아멘! 제 모습이지요... 주님 아멘 아멘! 학교 가는 뺨스에서요. 861-864 悅(Yeol) 豫(Ye) 且(Tcha) 康(Kang). 2023년 12월 20일.

하느님 현희랑 아오스딩의 예수님 추운 날입니다 주님 아멘 오후 고맙습니다! “이지러짐과 빠짐을 (欠) 작게 (女) 더 작게 (女) 만드려면 말과 (言) 옥으로 된 귀한 그릇인 (圭) 아내를 몰 (彡) 버리듯 아무렇게나 대하면 됩니다.” 참 잘못된 생각입니다 주님 아멘! 849- 852 絃(Hyeon) 歌(Ka) 酒(Zu) 讎(Yeon). 2023년 12월 21일 오후 학교에서요.

우리 둘의 주님 아멘 조금 고칩니다. “남편이 (丁) 멋있는 사람이 되려면 (人), 남편 자기자신 만이 아니고 아내와 남편 두 사람을 모두 (二) 아낄 수 (屯) 있게 되어야 합니다.” 857-860 矯(Kyo) 手(Soo) 頓(Don) 足(Zog). 2023년 12월 22일 동짓날 오후 학교에서 씁니다.

주님 기차에서 우리 현희랑 제 사진 놓고 내릴 뻔 했어요. 차에서 졸면서 천자문 책 보다가요. 우리 둘의 예수님 주님 아멘 고맙소잉 우리 두 사람 소화까지 세 사람 사진 안 잃어버려서요. 아무 것도 (없는 것이) (不) 없게 하려면 (一), 힘 쓰지 (刀) 않고 (冂) 아내도 남편도 (人) 말할 수 (白) 있도록 쪽 (丨) 쪽 (丨) 가야 한다.”입니다. 우리 둘의 예수님 주님 아멘 고맙소잉 우리 둘의 주님 아멘 고마와라우! 서대전역에서요. 주님 아멘! 엄니 잘 만나고 올라 왔어라우 현희랑 아오스딩의 주님 아멘 고마와라우! 853-856 接(Zeob) 杯(Bae) 擧(Geo) 觴(Sang). 2023년 12월 23일.

주님 우리 둘의 주님 아멘 서대전역 근처에서 국밥 맛있게 먹었어요. 목동성당 가는 길입니다. “안 되는 (不) 일이 없으려면 (一)요. (또는 잘 안되는 일이 (不))” 예수님 이 멋진 해석 주졌어라우 현희랑 아오스딩의 하느님 주님 아멘 고맙소잉! 853-856 接(Zeob) 杯(Bae) 擧(Geo) 觴(Sang). 2023년 12월 23일.

성령께서 너에게 내려오시고. 루카복음. 우리 둘의 하느님! 현희랑 아오스딩 상덕이에게 신혼여행 주십니다. 오늘로 아프리카 여행 시작한지 7 여든초여드레 되었어요. 우리 둘의 주님 아멘 고맙소잉! 어제 재속프란치스코 형제회 갔다가 집에 오는 뺨스에서 주신 천자문 해석이여라우. 우리 둘의 주님 예수님 주님 아멘 고마와라우! “허가 주어!” 예수님 멋진 해석이 될 것입니다 주님께서 주시니까요 아멘! 849- 852 絃(Hyeon) 歌(Ka) 酒(Zu) 讎(Yeon). 2023년 12월 24일 새벽.

우리 둘의 주님이신 예수님 아멘 고맙구만요! (목주기도 책) 2023년 12월 24일 새벽.

주님 아멘 현희에게요. “현희야 나 발 아픈데 나왔어 고마워!” 우리 현희랑 아오스딩의 하느님 어제 백요한 신부님께서요. “가족들은 잘 지냈니까?” 우리 둘의 하느님 주님 아멘 고마와라우! 2023년 12월 28일 새벽.

우리 현희랑 아오스딩의 예수님 주님 아멘! 첫배 것아! (어린 것이) → 첫배 것아! (귀한 사람) 꽃도 쥐! 열에 차가움! (아주 좋음) 우리 둘의 예수님 주님 아멘

고맙소잉 고맙구만이라우! 853-856 接(Zeob) 杯(Bae) 舉(Geo) 觴(Sang). 857-860 矯(Kyo 手(Soo) 頓(Don) 足(Zog). 861-864 悅(Yeol) 豫(Ye) 且(Tcha) 康(Kang). 2023 년 12 월 28 일 오후 학교에서요.

우리 둘의 하느님 주님 아멘 고맙소잉! “꽃을 던져?” 입니다. 제 모습이지요 현희에게요. 예수님 주님 아멘 고맙소잉 이 해석 주셔서요! 857-860 矯(Kyo 手(Soo) 頓(Don) 足(Zog). 2023 년 12 월 29 일 오전 학교에서요.

현희랑 아오스딩의 예수님 엄니 만나고 케이티엑스 기차로 집으로 가고 있어라우. 우리 보화 엄니가 제 천자문 공부를 도와주고 계신다는 생각을 하게 되었어요. “내가 엄니를 돕고 있다!” 라고 생각했었는데 며칠 전 예수님 오신 성탄 무렵 그 생각이 들었어요. 엄니가 아버지가 현희랑 제가 하는 이 일을 (천자문 번역하는 일) 도와주고 계신다는 생각어요. 하게 되었어요. “저희 부부를 이쁘게 안 봐주신 엄니가요?” 라고 저 스스로 놀랐어라우 현희랑 아오스딩의 주님 예수님 아멘! “남자를 남편을 (丁) 올바른 사람이 (人) 되도록 하려면, 주는 것을 (卜) 아껴야 (屯) 한다고요 아내가 남편에게 주는 것들요.” 우리 둘의 예수님 주님 아멘 고맙소잉! 고맙당께라우! 857-860 矯(Kyo 手(Soo) 頓(Don) 足(Zog). 2023 년 12 월 29 일.

우리 둘의 예수님 주님 아멘 현희 영양제 맞고 있어요. 우리 둘의 예수님 주님 아멘 고마와라우! My husband! In order for you to say “All is well!” 2023 년 12 월 31 일.

The theme of this research is as follows. 853-856 接(Zeob) 杯(Bae) 舉(Geo) 觴(Sang). 853-856 接(Zeob)-小- 扌 -女=ㄹ. 杯(Bae)-扌- 丩 =不. 舉(Geo)-小- 扌 -夕-(父义)= 丨 丨. 觴(Sang)-扌- 丩 -夕=刀 冂 人 曰. Here, 女 is similar to (父义). My husband! In order for you to say “All (ㄹ) is well (不)!”. Please do not (冂) use the violence (刀) to me (your wife). My husband! You and me, we (人) must continue (丨) our conversation, and we have to keep (丨) talking (曰).

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

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