

Original Research Article

My Husband! Do you want me (Your Wife) (△) to be Able to Say (□) Freely with you? My Husband! In Order for me to do so, the Bird (乙) in my Spirit must be Changed into the Child (黃)! (Tcheonzamun 465th-480th)

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Abstract: French Missionary Dallet (1874) described that the thousand character essay has been used long time as a textbook for Chinese characters for their children in China and in Korea. The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). In the present study, the translation of Tcheonzamun poem (Tcheonzamun 465th-480th) was carried out. However, the main object of this study is "Who has created Tcheonzamun?" For the translation of Tcheonzamun poem, there are several methods (Park *et al.*, 2021; Kim, 2023). Deleting method was utilized for the present study (Kim, 2023). On the present study, somewhat old Tcheonzamun book was used (Han, 1583), and old form of Chinese characters on Tcheonzamun was used for this study. Usually, the deletion occurs between the different letters (Kim, 2023). However, sometimes, it occurs on the same Chinese character. In case of the deletion on the same letter, [] was located in order to indicate this thing. With the remained part(s) of Chinese character after the deletion, the translation was carried out (Kim, 2023). The title of this study is 'My husband! Do you want me (your wife) (△) to be able to say (□) freely with you? My husband! In order for me to do so, the bird (乙) in my spirit must be changed into the child (黃)! (Tcheonzamun 465th-480th)'. There are two repetitions for each line of this poem. It is in order to compare the deleted form with the original form of Chinese characters on Tcheonzamun. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 465-468 右(Woo) 通(Tong) 廣(Gwang) 內(Nae). 465-468 右(Woo)-十=日. 通(Tong)-[シト]-用(シト)-大=ム. 廣(Gwang)-一(十)-ノ=黃. 內(Nae)-大-十(ノ)=乙. My husband!

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) in my spirit must be changed into the child(黃)! 469-472 左(Zwa) 達(Dal) 承(Seung) 明(Myeong). 469-472 左(Zwa)-[十-亠(十)]=一. 達(Dal)-[彡 | -毛(彡 |)]-[人-土(人-)] = 、ノ. 承(Seung)-[フ-く(フ)]-[二-二]=丿. 明(Myeong)-[日-日]=II. My husband! We, you and me(your wife), wish that our marriage life(、ノ) will become truly good! (一). My husband! In order for us(you and me, your wife) to do this, we(II) must bind(丿) our spirit together! 473-476 既(Gi) 集(Zib) 墳(Bun) 典(Zeon). 473-476 既(Gi)-儿-二=艮. 集(Zib)-[土-土]-イ(儿)-八=十. 墳(Bun)-[土-土]-[、ノ-八(、ノ)]-二=口. 典(Zeon)-八=曲. My husband! Do you want that a lot of(十) your problems will be solved(艮)? My husband! Please, say(口) the problem(曲) in your mouth! And then, it will be solved. 477-480 亦(Yeog) 聚(Tchi) 群(Gun) 英(Yeong). 477-480 亦(Yeog)-III=一. 聚(Tchi)-[く-く]-二イ(III)=耳. 群(Gun)-[尹-毛(尹)]-口-、ノ=(nothing). 英(Yeong)-[十-十]-口

Keywords: My husband! Do you want me to close(一) your ears(耳) in order not to hear the words of my (your wife)? My husband! It is possible when you do not(nothing) have your wife(me)(人) near you any more. 465th-480th).

INTRODUCTION

French Missionary Dallet (1874) described that the thousand character essay has been used long time as a textbook for Chinese characters for their children in China and in Korea. The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). In the present study, the translation of Tcheonzamun poem (Tcheonzamun 465th-480th) was carried out. However, the main object of this study is “Who has created Tcheonzamun?”

MATERIALS AND METHODS

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). The range of the present study is (Tcheonzamun 465th-480th). For the translation of Tcheonzamun poem, there are several methods (Park *et al.*, 2021; Kim, 2023). Deleting method was utilized for the present study (Kim, 2023). On the present study, somewhat old Tcheonzamun book was used (Han, 1583), and old form of Chinese characters on Tcheonzamun was used for this study. Usually, the deletion occurs between the different letters (Kim, 2023). However, sometimes, it occurs on the same Chinese character. In case of the deletion on the same letter, [] was located in order to indicate this thing. With the remained part(s) of Chinese character after the deletion, the translation was carried out (Kim, 2023).

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). This study concerns the translation of Tcheonzamun poem (Tcheonzamun 465th-480th). The title of this study is ‘My husband! Do you want me (your wife) (厶) to be able to say(口) freely with you? My husband! In order for me to do so, the bird(乙) in my spirit must be changed into the child(黃)! (Tcheonzamun 465th-480th)’. There are two repetitions for each line of this poem. It is in order to compare the deleted form with the original form of Chinese characters on Tcheonzamun.

<Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>.

465-468 右(Woo) 通(Tong) 廣(Gwang) 內(Nae).

465-468 右(Woo)-十=口. 通(Tong)-[彡 ト-用(彡 ト)]-人=厶. 廣(Gwang)-亠(十)-ノ=黃. 內(Nae)-人- | (ノ)=乙.

My husband! Do you want me (your wife) (厶) to be able to say(口) freely with you? My husband! In order for me to do so, the bird(乙) in my spirit must be changed into the child(黃)!

469-472 左(Zwa) 達(Dal) 承(Seung) 明(Myeong).

469-472 左(Zwa)-[十-亠(十)]=一. 達(Dal)-[彡 | -毛(彡 |)]-[人-土(人-)] = 、ノ. 承(Seung)-[フ-く(フ)]-[二-二]=丿. 明(Myeong)-[日-日]=II.

My husband! We, you and me(your wife), wish that our marriage life(、ノ) will become truly good! (一). My husband! In order for us(you and me, your wife) to do this, we(II) must bind(丿) our spirit together!

473-476 既(Gi) 集(Zib) 墳(Bun) 典(Zeon).

473-476 既(Gi)-儿-二=艮. 集(Zib)-[土-土]-イ(儿)-八=十. 墳(Bun)-[土-土]-[、ノ-八(、ノ)]-二=口. 典(Zeon)-八=曲.

My husband! Do you want that a lot of(十) your problems will be solved(良)? My husband! Please, say(口) the problem(曲) in your mouth! And then, it will be solved.

477-480 亦(Yeog) 聚(Tchi) 群(Gun) 英(Yeong).

477-480 亦(Yeog)-III=ㄹ.聚(Tchi)-[< - <]-二ㄱ(III)=耳.群(Gun)-[尹-毛(尹)]-口- ㄴ / =(nothing). 英(Yeong)-[十-十]-口-一一(ㄴ /)=人.

My husband! Do you want to close(ㄹ) your ears(耳) in order not to hear the parole of me (your wife)? My husband! It is possible when you do not(nothing) have your wife(me)(人) near you any more ...

The following is the original writing of this research. It was written in Korean language on 31 October 2025.

우리 장인어른 함양박씨 영학 아버지 덕분이어라우! (1) - 이 기쁨으로요 주님 아멘 주님께 갚습니다!

38(1) 우리 장인어른 함양박씨 영학 아버지 덕분이어라우!(덕분입니다)..... (셋째 처남인 성식 프란치스코 처남이 2012 년 6 월 30 일 오후에 ‘나의 친구 상덕 전(前)’ 이라는 편지를 써 주셨습니다. 그래서 현희 레지나랑 제가(상덕 아오스딩) 성식이 처남에게 2012 년 7 월 4 일 아침에 답장을 썼습니다.) 성식이 처남, 자네 글을 읽으니 내가 눈물이 핑 돌구만. 성식이 고맙네, 그렇게 걱정해 주어서, 수술 대기실에서 좋았어. 처남 부부가 수술할 때 현희를 지켜주어서 내 마음이 더 든든했구만. 처남덕 고맙습니다. 성식이, 우리가 서울에서 신혼 살림할 때, 어느 날 학교에 가는 데, 누가 나를 따라오는 듯한 느낌이 들어 전봇대인가에 숨었다가 얼른 뒤돌아 보니 현희였네. “왜 나를 따라왔어?”라고 물으니 “집에 아무도 없으니까!”라고 대답하더구만. 막내딸인 현희가 서울 와서 얼마나 힘들었겠어? 그래도 성식이 오빠 부부가 같은 서울 장위동에 살고 있어서 자주 만나러 가지는 못했지만, 현희에게는 많이 위로가 되었을거네. 처형들과 처남들의 사랑 덕분에, 지금도 우리 부부는 하루 하루 생활이 기쁘답니다. 신혼 여행 다녀와서 처갓집에 갔는 데 온 가족이 모여서 현희랑 나를 맞아주는 모습이 바로 어제 일인 것처럼 기쁘고 신나는구만! 모든 분들께 정말 감사드립니다. 처음 우리 두사람을 사귀도록 소개해주신 둘째 처형(점현 카롤리나)과 김 희정 알로이시오 형님 고맙습니다. 어려웠던 결혼, 그때, 장모님께서 병원에 입원하시고, 집안 비상 회의가 열렸을 때(1983 년), 셋째 정 친구 형님이 오셔서 중재 역할을 잘 해주신 일, 지금도 감사드립니다. 덕분에 결혼 잘 했어요. 셋째 처형(홍남 실비아)은 현희랑 제가 결혼하고, 제가 학교에 막 출근했을 때 처형께서 전화를 주셨지요. “제남 잘 있소? 현희도 잘 지내고요?”라는 말씀에 저 그때 얼마나 기뻐는지 몰라요. 오랫동안 객지에서 느껴보는 가족의 따뜻한 정이었으니까요. 셋째 처형, 정말 고맙습니다. 그리고 우리들에게 물질적인 도움 많이 주셨던 것도 감사드려요. 우리 김해김씨 일수 요셉 아버지와 장인어른 함양박씨 영학 아버지 두 분 아버지께서는 하늘 나라에 잘 계시지요! 이 모든 것 다 주님 덕분입니다! 아멘! 김 상덕 아오스딩과 박 현희 레지나 부부 드립니다, 2013 년 1 월 21 일 성녀 아네스 동정 순교자 기념일 오후. 566. 이 기쁨으로요 주님 아멘 주님께 갚습니다!..... 처음 쓰기 시작한 날: 2025 년 10 월 24 일. 너 다 갚어라 잉! (네가 마지막 한 닢까지 갚기 전에는, 루카복음)..... 우리 둘의 주님 아멘! 주님께서 답을 주셨어라우 고맙소잉! 우리 둘의 하느님! 이제 맥 366 논문 시작할게요 참말 기적이구만요! 어제 ‘경향잡지’에서 연락이 왔어라우! 수술 대기실에서, 수술 회복실에서(2) 글 고쳐서 보내 달라고요 우리 둘의 주님 아멘 고맙소잉! 로사 이야기를요 더 쓰겠습니다. 아멘 고마와라우! 주님께서 현희랑 저에게 신혼 1 년 백 아흔 두 날 주셨어라우 고맙소잉 잘 쓸게라우! 엿저녁, 존경하는 이원화 요셉 신부님의 “건강하셔야 돼요!”라는 말씀 잘 들었소잉! 우리 둘의 주님 아멘 고마와라우! 우리 (천주의 모후 브레시디움) 레지나가 따뜻하다는 이야기 제가 했습니다. 고맙습니다 우리 현희랑 아오스딩의 주님 아멘! 예수님! 오늘 연금 월급, 주님 아멘 고맙소잉! 2025 년 10 월 24 일 새벽. 아멘! 우리 현희랑 함께 주님께 감사 드리나이다 아멘 저희 두 사람의 주님 아멘 고맙소잉! 이 기쁨으로요 주님 아멘 주님께 갚습니다! 2025 년 10 월 24 일 새벽. 우리 현희랑 아오스딩의 예수님! 주님 아멘 고맙소잉! 이 해석 주신 주님! 주님께 깊은 감사 드려라우 아멘 고맙소잉! “많은 것을(十) 끝을 보려면, 해결하려면(良), 굽은 부분을, 뺏힌 부분을(曲) 말하면(口) 그리 됩니다!” (473-476 既(Gi) 集(Zib) 墳(Bun) 典(Zeon)). 예수님! 어머니 아버지 산소 다녀와서 고모한테 가고 있어라우.

여보 현희! 고모집 주소 알려줘서 고마워! 고모랑 점심 맛나게 먹을께! 사랑해 현희! 아오스딩 오빠가. 2025 년 10 월 25 일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 해석 주셨으라우 주님 아멘! “귀를(耳) 막으려면(一) 사람을(人) 없게 하면(nothing) 그리 됩니다!” (477-480 亦(Yeog) 聚(Tchi) 群(Gun) 英(Yeong)). 주님 아멘! 우리 현희랑 아오스딩 저희 부부 두 사람에게 이런 일이 일어나면 안됩니다. 저도 그리 안되도록 힘쓸께요 주님 아멘! 고맙구만요! 2025 년 10 월 28 일. 우리 둘의 예수님 아멘! 오늘도 잘 보내고 있으라우 고맙소잉! 주님께서 좋은 해석 주셨구만요! 우리 둘의 주님 아멘 고마와라우! “내려가고 올라가고 하는 우리 살아가는 일이, 삶이(、ノ) 크게 잘되기(一) 위해서는, 아내와 남편, 저희 두 사람을(II) 한곳에 한 몸으로 한 맘으로 묶어 놓아야(J) 합니다!” (469-472 左(Zwa) 達(Dal) 承(Seung) 明(Myeong)). 예수님 주님 아멘 고맙소잉! 학교에서요, 2025 년 10 월 30 일. 우리 현희랑 아오스딩의 예수님! 해석 주셨습니다 주님 아멘 고맙소잉! “아내가(△) 말을(口) 하기 위해서는, 아내의 마음 속에 있는 새가(乙) 어린아이로(黃) 되어야 합니다!” (465-468 右(Woo) 通(Tong) 廣(Gwang) 內(Nae)). 현희랑 함께 주님께 감사드려라우! 우리 둘의 예수님 주님 아멘 고맙소잉 아멘! 2025 년 10 월 31 일. 주님! 잠자는 손녀딸 조엘린을 보며 우리 현희 “참 귀엽지요!”라고 말합니다. 그렇게 말하는 우리 현희 모습이 참 곱습니다 주님 아멘 고맙소잉! 우리 둘의 주님 아멘! 2025 년 10 월 31 일. 주님께 감사드리며 박현희 레지나와 김상덕 아오스딩 부부 드립니다 아멘!

The theme of this study is as follows. 465-468 右(Woo) 通(Tong) 廣(Gwang) 內(Nae). 465-468 右(Woo)-十=口. 通(Tong)-[ㄷ-用(ㄷ)]-人=ム. 廣(Gwang)-一(十)-ノ=黃. 內(Nae)-人- | (ノ)=乙. My husband! Do you want me (your wife) (△) to be able to say(口) freely with you? My husband! In order for me to do so, the bird(乙) in my spirit must be changed into the child(黃)!

Our Lord! You have guided two of us, Hyeonhi and Augustin, and our five children for this work! Thank you so much, amen!

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