

Original Research Article

My Husband! In Order for me (your wife) to Speak(工) Freely my Feeling(口). My Husband! Please, Treat me(么) as the Treasure(貝) in our Family(宀)! (率(Sol) 賓(Bin) 歸(Kwi) 王(Wang)) (Tcheonzamun 113th-128th)

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Abstract: French Missionary Dallet (1874) described that the thousand character essay was used before the period of BC 200. And he wrote that the children of China and those of Korea have used the book in order to learn Chinese characters (Dallet, 1874). The thousand character essay is called as Tcheonzamun(千字文) in Korea (Han, 1583). It is interesting that the meaning of Tcheonzamun is different depending on the translating method. Traditionally the theme of Tcheonzamun is 'loyalty to the king' or 'respect to the parents' etc. Recently, it is reported that the theme of Tcheonzamun is the love between the husband and the wife (Park *et al.*, 2021; Kim, 2023). The traditional method for Tcheonzamun translation is on the meaning of Chinese character on Chinese grammar. Recently, Tcheonzamun was translated on Korean grammar (Park *et al.*, 2021). The other method is the deletion method (Kim, 2023). This method seems to be unreasonable. However, the result obtained with this method was favorable. Therefore, on the present work, the deleting method was used. Normally, the deletion will be done between the different Chinese character on the same line. The line is, for example, (113-.116 愛(Ae) 育(Yug) 黎(Lyeo) 首(Su)). However, sometimes, the deletion will be done on the same Chinese character. The mark of () shows the deletion of the similar part(s). The mark of [] indicates the deletion on the same Chinese character. The present work concerns the translation of Tcheonzamun poem. The title of this study is 'My husband! In order for me(your wife) to speak(工) freely my feeling(口). My husband! Please, treat me(么) as the treasure(貝) in our family(宀)! (率(Sol) 賓(Bin) 歸(Kwi) 王(Wang)) (Tcheonzamun 113th-128th)'. There are two replications for each line.

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It is in order to compare the original Chinese characters with the deleted one. <Number in Tcheonzamun(the thousand character essay). Chinese character (Pronunciation shown in Korean language on English alphabet).> 113-116 愛(Ae) 育(Yug) 黎(Lyeo) 首(Su). 113-116 愛(Ae)-[心-爪(心)]-ㄱ=久. 育(Yug)-ㄱ月=ㄷ. 黎(Lyeo)-人(人)-[木-水(木)]-[ノ-ノ]=ㄱ. 首(Su)-自(ㄱ月)=小. My husband! Do you want the bad things(ㄷ) to come lately(久) in our family? Do you want the things to go well? Please, protect(ㄱ) me(your wife)(小)! Suggesting that (愛(Ae) 育(Yug) 黎(Lyeo) 首(Su)) were ABCD, the style of the present translation is BADC (Park *et al.*, 2021). 117-120 臣(Sin) 伏(Bog) 戎(Yung) 羌(Gang). 117-120 臣(Sin)-[工-工]=丨. 伏(Bog)-犬=イ. 戎(Yung)-戈(犬)=十. 羌(Gang)=羊儿. My husband! Do you(イ) want to become great(丨)? In order to get this favorable state, you must have a lot of (十) colleagues of very(羊) kind character(儿)! But myself, I(your wife) can do all of these things! 121-124 遐(Ha) 邇(i) 壹(il) 體(Tche). 121-124(1) 遐(Ha)-ㄱ=段. 邇(i)-ㄱ=巾-爻-爻=小. 壹(il)-豆-冂=土. 體(Tche)-豆-冂-凡(巾)-月(爻)-ㄷ(爻)=口. My husband! Do you want to scold me? Do you want to say that I (your wife) (小) am deficient (段)? My husband (土)! If you always speak (口) to me, if you do not give me (your wife) the chance of my parole. You feel me as deficient. Now, it is the second one. 121-124 遐(Ha) 邇(i) 壹(il) 體(Tche). 121-124(2) 遐(Ha)-ㄱ=段. 邇(i)-ㄱ=爾. 壹(il)-豆=士. 體(Tche)-豆=骨曲. My husband! Please give me (your wife) the chance to say to you! Do you want to speak ill of me (your wife) (爾)? Do you want to say that I am deficient (段)? My husband! At first, you (土) must work hard even to bend (曲) your bone (骨) in order to make family work well at home (人). Yesterday night, my wife Hyeonhi worked hard for making Kimchi (Korean food). I (Augustin) said to her in my mind “Thank you Hyeonhi for your hard work for me and for my children!” 125-128 率(Sol) 賓(Bin) 歸(Kwi) 王(Wang). 125-128 率(Sol)-[ㄷ-十(ㄷ)]-[ㄷ-ㄷ(ㄷ)]=ㄷ. 賓(Bin)-尸=ㄷ貝. 歸(Kwi)-尸-[巾-巾]-[ㄷ-ㄷ(ㄷ)]=ㄷ. 王(Wang)-ㄷ=工. My husband! In order for me(your wife) to speak(工) freely my feeling(口). My husband! Please, treat me(ㄷ) as the treasure(貝) in our family(人)!.

Keywords: My husband! In order for me(your wife) to speak(工) freely my feeling(口). My husband! Please, treat me(ㄷ) as the treasure(貝) in our family(人)! (率(Sol) 賓(Bin) 歸(Kwi) 王(Wang)) (Tcheonzamun 113th-128th).

INTRODUCTION

French Missionary Dallet (1874) described that the thousand character essay was used before the period of BC 200. And he wrote that the children of China and those of Korea have used the book in order to learn Chinese characters (Dallet, 1874). The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). It is interesting that the meaning of Tcheonzamun is different depending on the translating method. Traditionally the theme of Tcheonzamun is ‘loyalty to the king’ or ‘respect to the parents’ etc. Recently, it is reported that the theme of Tcheonzamun is the love between the husband and the wife (Park *et al.*, 2021; Kim, 2023).

MATERIALS AND METHODS

The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). The traditional method for Tcheonzamun translation is on the meaning of Chinese character on Chinese grammar. Recently, Tcheonzamun was translated on Korean grammar (Park *et al.*, 2021). The other method is the deletion method (Kim, 2023). This method seems to be unreasonable. However, the result obtained with this method was favorable. Therefore, on the present work, the deleting method was used. Normally, the deletion will be done between the different Chinese character on the same line. The line is, for example, (113-.116 愛(Ae) 育(Yug) 黎(Lyeo) 首(Su)). However, sometimes, the deletion will be done on the same Chinese character. The mark of () shows the deletion of the similar part(s). The mark of [] indicates the deletion on the same Chinese character.

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). The present work concerns the translation of Tcheonzamun poem. The title of this study is ‘My husband! In order for me(your wife) to speak(工) freely my feeling(口). My husband! Please, treat me(ㄷ) as the treasure(貝) in our family(人)!. (率(Sol) 賓(Bin) 歸(Kwi) 王(Wang)) (Tcheonzamun 113th-128th)’.

There are two replications for each line. It is in order to compare the original Chinese characters with the deleted one.

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

113-116 愛(Ae) 育(Yug) 黎(Lyeo) 首(Su).

113-116 愛(Ae)-[心-爪(心)]-ㄱ=久. 育(Yug)-ㄱ月=ㄱ. 黎(Lyeo)-人(人)-[木-水(木)]-ノ=ノ. 首(Su)-自(月)=小.

My husband! Do you want the bad things(久) to come lately(久) in our family? Do you want the things to go well? Please, protect(ノ) me(your wife)(小)!

Suggesting that (愛(Ae) 育(Yug) 黎(Lyeo) 首(Su)) were ABCD, the style of the present translation is BADC (Park *et al.*, 2021).

117-120 臣(Sin) 伏(Bog) 戎(Yung) 羌(Gang).

117-120 臣(Sin)-[工-工]=丨. 伏(Bog)-犬=イ. 戎(Yung)-戈(犬)=十. 羌(Gang)=羊儿.

My husband! Do you(イ) want to become great(丨)? In order to get this favorable state, you must have a lot of (十) colleagues of very(羊) kind character(儿)! But myself, I(your wife) can do all of these things!

121-124 遐(Ha) 邇(i) 壹(il) 體(Tche).

121-124(1) 遐(Ha)-ㄱ=段. 邇(i)-ㄱ-巾-交-交=小. 壹(il)-豆-冂=士. 體(Tche)-豆-冂-凡(巾)-月(交)-++(交)=口.

My husband! Do you want to scold me? Do you want to say that I (your wife) (小) am deficient (段)? My husband (士)! If you always speak (口) to me, if you do not give me (your wife) the chance of my parole. You feel me as deficient.

Now, it is the second one.

121-124 遐(Ha) 邇(i) 壹(il) 體(Tche).

121-124(2) 遐(Ha)-ㄱ=段. 邇(i)-ㄱ=爾. 壹(il)-豆=士. 體(Tche)-豆=骨曲.

My husband! Please give me (your wife) the chance to say to you! Do you want to speak ill of me (your wife) (爾)? Do you want to say that I am deficient (段)? My husband! At first, you (士) must work hard even to bend (曲) your bone (骨) in order to make family work well at home (一).

Yesterday night, my wife Hyeonhi worked hard for making Kimchi (Korean food). I (Augustin) said to her in my mind “Thank you Hyeonhi for your hard work for me and for my children!”

125-128 率(Sol) 賓(Bin) 歸(Kwi) 王(Wang).

125-128 率(Sol)-[一-十(一)]-ノ=玄. 賓(Bin)-尸=ㄱ. 歸(Kwi)-尸-巾-巾-ノ=口. 王(Wang)-一=工.

My husband! In order for me(your wife) to speak(工) freely my feeling(口). My husband! Please, treat me(玄) as the treasure(ㄱ) in our family(一)!

The following is the original writing of this research. It was written in Korean language on 26 May 2026.

우리 아버지는 목수여요! – 집안의 보물로요 주님 아멘!

71 우리 아버지는 목수여요!..... 처음 쓰기 시작한 날: 2012년 11월 3일. 천자문(千字文)은 참 맛있는 글입니다. 아름답고요. 마흔 네 번째 글입니다. 오늘 글의 제목은 “우리 아버지는 목수여요!”입니다. 이 글은 1000자문에서 977-992 번째 글입니다. 엄숙하고(莊) 자랑스러운 마음으로(矜) 이 책의 끝 부분을(帶) 묶어보려고 한다고요(束)? [“우리 일수 요셉 아버지는 목수여요!” 그래서 우리 동네에서는 우리 아버지를 ‘김 목수!’라고 부르고, 우리 집을 ‘김 목수네 집’이라고 불렀습니다. 문을 만드시는 아버지 모습을 보면, “허, 이것 잘못했네!” 라고 말씀하시고는, 문을 다시 뜯어서 고치면 아버지 보시기에 만족한 모습이 되는가봐요. 아버지 큰머느리로 온 현희 레지나도 비슷해요. 바느질과 재봉틀로 옷을 만들고 뜯어서 다시 고치고 하노라면 보기좋은 옷이 되어 있었어요, 아버지처럼요...] 지나온 것을 바라보며 멀리 바라보고(眺) 앞으로 나아가려고 했지만(瞻) 그냥 왔다 갔다 하면서 망설이기만 했네요(徘徊). [제 아버지가 칠순 무렵이었을까요?(1994년 또는 1995년) 아버지 혼자 중국 여행을 다녀오셨어요. 제 ‘아이들 (우상이라는 뜻)’인 아버지를 따라, 저도 언젠가는 중국을 가보고 싶었어요. 그리고 아버지 생각하는 그 마음이, 제가 중국어 공부를 위해 이렇게 천자문 해석을 하게 되었습니다! 덧붙여서 우리 일곱 식구(저와 제 아내와 우리 다섯 아이들) 함께 중국을 3년 전인 2009년에 다녀오게 되었습니다.] 그러하다보니 들어서 알고 있는 것은(聞) 적고(寡) 천박하고(陋) 과박하기 짝이 없네요(孤). [우리 일수 요셉 아버지(아버지) 아들 김 아오스딩 상덕이도 올해 일을 했어요. 제가 일한 논문 두 편에 관해 우리말로 번역해서 써봅니다. 논문 1. 논문 제목: 오래된 목초 종자가 발아하는 도중에 나타나는 씨앗 썩음에 관한 조사. 저자: 김 상덕 아오스딩 이름은 맨

뒤에 있습니다. 학회지 이름: 생물학회지 13권 5호 432-435 페이지. (학회지가 나온 나라는 파키스탄입니다.). 나온 시기: 2013년. 감사의 글 번역: 교신 저자(김 상덕 아오스딩)는 김 보화(엄니)와 김 일수 요셉(아부지), 김 희례 사라(장모님)와 박 영학(장인 어른), 백 요한 신부님, 최 익선 그레고리오 신부님, 남 숙자 선생님, 고 태송 선생님, 남 명수 선생님, 친구 장 필규, 재속 프란치스코회 대전 루도비코 형제회 회원님들, (우리집 아이들) 지은 아가다, 대건안드레아, 지아 안나, 로사, 소화 데레사, 그리고 끊임없이 원고 교정을 봐준 그의 아내 박 현희 레지나에게 고마운 마음을 표현합니다. 논문 2. 논문 제목: 원자흡광 분광분석기를 써서 램프의 전류를 다르게 하여 조사한, 수수 잡종 안에 들어있는 망간 함량. 저자: 김 상덕 아오스딩 이름은 맨 뒤에 있습니다. 학회지 이름: 아프리카 생물기술 학회지 12권 30호 4767-4776 페이지. (학회지가 나온 나라 이름은 ‘니제리아’, 혹은 ‘나이제리아’입니다.) 나온 시기: 2013년 7월 24일. 감사의 글 번역: 교신 저자(김 상덕 아오스딩)는 김 보화(엄니)와 김 일수 요셉(아부지), 김 희례 사라(장모님)와 박 영학(장인 어른), 백 요한 신부님, 조 규식 세례자 요한 신부님, 나카노 도시에(할머니), 안나 마리아 수녀님, 민 숙자 마르타 선생님, 이 수찬씨, 김 용국 토마스아퀴나스 선생님, 고 태송 선생님, 요시다 시게카타 선생님, 오우시마 미츠아키 선생님, 가야마 료오세이 선생님, 차 길재 친구, 김 춘임(처남댁)과 박 돈식 토비아(처남), 파잔 끌로딘 부인, 파비에 장끄로드 선생님, 베르몽 알랭 선생님, 듀고즈 장 선생님, 뜨나용 프랑신(부인)과 뜨나용 니콜라(남편) 부부, 황보송옥씨와 임 한표 부부, 윤 용자(처남댁)과 박 흥식 요한(처남) 부부, 남 상섭 선생님, 오 승택 선생님, 신 태욱 도미씨오 선생님, 신 수영 대건안드레아 신부님과 재속 프란치스코회 대전 루도비코 형제회 회원님들, (아이들인) 지은 아가다, 대건안드레아, 지아 안나, 로사, 소화 데레사와 끊임없이 원고를 봐준 그의 아내 박 현희 레지나에게 감사하는 마음을 표현합니다.] 그러니 어찌겠어요. 유치하고(蒙) 영성하니(愚) 꾸짖음을(誨) 기다릴 수밖에 없지요(等)! [제 삶의 본보기이신 우리 일수 요셉 아버지! 사랑합니다!] 이 모든 것 주신 예수님 고마워라우(고맙습니다), 다 주님 덕분입니다! 아멘! 박 현희 레지나와 김 상덕 아오스딩 부부 씁니다, 2013년 11월 14일 밤. 602. 집안의 보물로요 주님 아멘!..... 처음 쓰기 시작한 날: 2026년 5월 26일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙구만요! “안되는 일이(一) 늦게 오도록 하려면(久) - 일이 잘되도록 하려면, 자기 아내를(小) 감싸주어야 합니다(小)!” (113-116 愛(Ae) 育(Yug) 黎(Lyeo) 首(Su)). 우리 현희랑 아오스딩의 예수님 아멘 고맙구만이라우! 2026년 5월 26일. 우리 현희랑 아오스딩의 주님 아멘 고맙구만이라우! 아내가 남편에게 말합니다. “당신이(一) 잘 되려면(一), 당신을 도와주는 양처럼(羊) 착한 사람이(儿) 열명은 되어야(十) 하지요!” (117-120 臣(Sin) 伏(Bog) 戎(Yung) 羌(Gang)). 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 학교에서요, 2026년 5월 26일. 우리 둘의 주님 아멘 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉 고맙당께라우! “입으로 말을(口) 제대로 하기 위해서는(工), 아내를(女) 집에서(一) 보물로(貝) 만들어야지요!” (125-128 率(Sol) 寶(Bin) 歸(Kwi) 王(Wang)). 예수님 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 2026년 5월 26일 우리 둘의 주님 아멘 정말 고맙습니다! 주님이신 예수님께 성모 마리아님께 성 요셉님께 감사를 드립니다 아멘! 김상덕 아오스딩과 박현희 레지나 부부 드립니다.

The theme of this study is as follows. 125-128 率(Sol) 寶(Bin) 歸(Kwi) 王(Wang). 125-128 率(Sol)-[一-十(一)][一-十(一)]=玄. 寶(Bin)-尸=一貝. 歸(Kwi)-尸-[巾-巾]-[一-工(一)]-一=口. 王(Wang)-一=工. My husband! In order for me(your wife) to speak(工) freely my feeling(口). My husband! Please, treat me(玄) as the treasure(貝) in our family(一)!

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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