

Original Research Article

My Husband! are you Going to Love(心) me (Your Wife) Constantly(|)? My Dear Husband! at First, you have to Control(幸) Yourself(ㅍ) Well! (忠 (Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) (Tcheonzamun 241st-256th)

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Abstract: French Missionary Dallet (1874) in his book described that there are many differences between China and Korea, and he indicated the thousand-character essay has been utilized both in Korea and in China for their children for Chinese characters. The thousand-character essay is called as Tcheonzamun(千字文) in Korea (Han, 1583). The main stream for the translation of Tcheonzamun has been on Chinese grammar (Thousand-Character Classic -千字文 Qiān zì wén). Recently, several researchers tried to translate Tcheonzamun poem on Korean grammar (Park *et al.*, 2021; Kim, 2023). The present study will be done on Korean grammar. The thousand-character essay is called as Tcheonzamun in Korea (Han, 1583). There are three methods for the translation of Tcheonzamun poem on Korean grammar. The first one is the translation on the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021). The second one is through Korean pronunciation of Chinese character (Kim, 2023). The third one, the present method for this study, is on the deleting method (Kim and Park, 2026; Park and Kim, in press). Usually, the deletion of the same part will be done between the different Chinese characters on the same line of the poem. The line is, for example, 241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). However, there is the deletion of the similar part, and the deletion on the same Chinese character. The mark of [] shows the deletion of the same or the similar part on the same Chinese character. The mark of () indicates the deletion of similar part. Somewhat old Tcheonzamun book(Han, 1583) was used for this work. The range of this study is (Tcheonzamun 241st-256th). This work concerns the translation of Tcheonzamun poem. The title of this study is ‘My husband! Are you going to love(心) me(your wife) constantly(|)? My dear husband! At first, you have to control(幸) yourself(ㅍ) well! (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) (Tcheonzamun 241st-256th)’. There are two replications of each line. It is in order to compare the deleted Chinese character with the original one. <Number in Tcheonzamun(the thousand character essay). Chinese character (Pronunciation shown in Korean language on English alphabet).> 241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). 241-244 資(Za)-二-口-[/ - ㅍ (/)]=次. 父(Bu)-八=父. 事(Sa)-ㄷ-二-口=ㅈ. 君(Gun)-十(八)-ㄷ=ㅈ. My husband! You tell me(your wife) “If you do not want(次) to die(父), please stop(ㅍ) saying your words(口)!” Supposing that (資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD, the translating order is BADC. This is the main method for the translation of Tcheonzamun poem. 245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). 245-248 曰(Wal)-口=一. 嚴(Eom)-口-口-尸-女-T=耳. 與(Yeo). 敬(Gyeong)-口-勺(尸)-女-十(T)=十. My husband! You always want to be with me (your wife) together. My husband! If you want to be with me together (與) ten times (十), you had better hear (耳) once (一) my word. This is the style of Korean language. Supposing that (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD. The order of translation is CDAB. This is the minor method. 249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeong).

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My Dear Husband! at First, you have to Control(幸) Yourself(ㅍ) Well! (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong))
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249-252 孝(Hyo)-土-ノ-一=ト. 當(Dang)-土-口-一-小=ト. 竭(Gal)-口-一(ノ)-勺(一)-小-一=ト. 力(Lyeog). My husband! Do you want to live strongly(力) on eating the food with chopsticks(匕)? My husband! Please abandon(ト). your rough mind(ト) for me(your wife). The order of translation is CDAB. 253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong). 253-256 忠(Tchung)-口-ト=心. 則(Tchig)-目-人-ト(ト)=ト. 盡(Zin)-皿(目)-ノ=ト. 命(Myeong)-人-口-一(ノ)=ト. My husband! Are you going to love(心) me(your wife) constantly(ト)? My dear husband! At first, you have to control(ト) yourself(ト) well!.

Keywords: My husband! Are you going to love(心) me(your wife) constantly(ト)? My dear husband! At first, you have to control(ト) yourself(ト) well! (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) (Tcheonzamun 241st-256th).

INTRODUCTION

French Missionary Dallet (1874) in his book described that there are many differences between China and Korea, and he indicated the thousand-character essay has been utilized both in Korea and in China for their children for Chinese characters. The thousand-character essay is called as Tcheonzamun(千字文) in Korea (Han, 1583). The main stream for the translation of Tcheonzamun has been on Chinese grammar (Thousand-Character Classic - 千字文 Qiān zì wén). Recently, several researchers tried to translate Tcheonzamun poem on Korean grammar (Park *et al.*, 2021; Kim, 2023). The present study will be done on Korean grammar.

MATERIALS AND METHODS

The thousand-character essay is called as Tcheonzamun in Korea (Han, 1583). There are three methods for the translation of Tcheonzamun poem on Korean grammar. The first one is the translation on the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021). The second one is through Korean pronunciation of Chinese character (Kim, 2023). The third one, the present method for this study, is on the deleting method (Kim and Park, 2026; Park and Kim, in press). Usually, the deletion of the same part will be done between the different Chinese characters on the same line of the poem. The line is, for example, 241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). However, there is the deletion of the similar part, and the deletion on the same Chinese character. The mark of [] shows the deletion of the same or the similar part on the same Chinese character. The mark of () indicates the deletion of similar part. Somewhat old Tcheonzamun book (Han, 1583) was used for this work. The range of this study is (Tcheonzamun 241st-256th).

RESULTS AND DISCUSSION

The thousand-character essay is called as Tcheonzamun in Korea (Han, 1583). This work concerns the translation of Tcheonzamun poem of (Tcheonzamun 241st-256th). The title of this study is ‘My husband! Are you going to love(心) me(your wife) constantly(ト)? My dear husband! At first, you have to control(ト) yourself(ト) well! (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) (Tcheonzamun 241st-256th)’. There are two replications of each line. It is in order to compare the deleted Chinese character with the original one.

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

241-244 資(Za) 父(Bu) 事(Sa) 君(Gun).

241-244 資(Za)-二-口-[ノ-ノ(ノ)]=次. 父(Bu)-八=父. 事(Sa)-二-口=ト. 君(Gun)-十(八)-ト=口.

My husband! You tell me(your wife) “If you do not want(次) to die(父), please stop(ト) saying your words(口)” Supposing that (資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD, the translating order is BADC. This is the main method for the translation of Tcheonzamun poem.

245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong).

245-248 曰(Wal)-口=一. 嚴(Eom)-口-口-尸-父-T=耳. 與(Yeo). 敬(Gyeong)-口-勺(尸)-父-十(T)=十.

My husband! You always want to be with me (your wife) together. My husband! If you want to be with me together (與) ten times (十), you had better hear (耳) once (一) my word. This is the style of Korean language. Supposing that (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD. The order of translation is CDAB. This is the minor method.

249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog).

249-252 孝(Hyo)-土-ノ-一=ト. 當(Dang)-土-口-一-小=ト. 竭(Gal)-口-一(ノ)-勺(一)-小-一=ト. 力(Lyeog).

My husband! Do you want to live strongly(力) on eating the food with chopsticks(匕)? My husband! Please abandon(阝). your rough mind(丿) for me(your wife). The order of translation is CDAB.

253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong).

253-256 忠(Tchung)-口-丿=心. 則(Tchig)-目-人-丿(丿)=丿. 盡(Zin)-皿(目)-ノ=聿. 命(Myeong)-人-口-一(ノ)=阝.

My husband! Are you going to love(心) me(your wife) constantly(丿)? My dear husband! At first, you have to control(聿) yourself(阝) well!

The following is the original writing of this research. It was written in Korean language on 19 July 2026.

609. 남편이시여, “당신이 아내인 나를 쪽(丿) 같은 마음으로 대해 나가려면(心), 우선 당신 자신을(阝) 잘 이끌어가야(聿) 합니다.” 처음 쓰기 시작한 날: 2026년 7월 16일. 지한 형님! 가) 못 잘 입을게라우! 나) 형님, 교과서 대로 살면 된다고요. 다) 우리 큰 처형 파이팅! 우리 둘의 주님 우리 현희랑 아오스딩의 예수님 주님 아멘 고마와라우! 2026년 7월 16일. 예수님 우리 현희랑 아오스딩의 주님 아멘 고마와라우! 남편이시여! 당신은 나에게 “없애는 것을(父) 다음으로 하려면(次), 말을(口) 하지 않아야 한다(丿)” 라고요. (241-244 資(Za) 父(Bu) 事(Sa) 君(Gun)). 그럴지 않아요 여보! “숟가락으로 밥먹고(匕) 힘있게(力) 살려면, 그 말 못하게 하는 갈고리(丿) 버려야 합니다(阝).” (249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeong)). 남편이시여, “당신이 아내인 나를 쪽(丿) 같은 마음으로 대해 나가려면(心), 우선 당신 자신을(阝) 잘 이끌어가야(聿) 합니다.” (253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)). 우리 둘의 주님 예수님 아멘 고맙구만이라우! 2026년 7월 18일. 소문 내지 말아라 잉! 마태오 복음 9장. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 어제 저 아오스딩 우리 현희에게 사과했소잉 진심으로요. 구급차로 실려간 아이린, 그리고 조엘린도 입원, 세린이는 보호자, 로사 엄마야 애썼다 잉 어제 퇴원했네. 우리 아들 잘 도착했구나 사랑해 아빠가. 2026년 7월 19일 아침.

The theme of this study is as follows. 253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong). 253-256 忠(Tchung)-口-丿=心. 則(Tchig)-目-人-丿(丿)=丿. 盡(Zin)-皿(目)-ノ=聿. 命(Myeong)-人-口-一(ノ)=阝. My husband! Are you going to love(心) me(your wife) constantly(丿)? My dear husband! At first, you have to control(聿) yourself(阝) well!

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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