

A Story About Time Travel – The Story of Chinese Characters (0240-0250) When Translated on Korean Pronunciation

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Abstract: French Missionary Dallet (1874) described that there are many differences between Chinese culture and Korean culture. And Dallet (1874) introduced 'the thousand character essay' to the Western World. The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). There are several methods for the translation of Tcheonzamun. During the translation, Park *et al.*, (2021) used the method through the meaning of Chinese character on Tcheonzamun. Kim (2023) found somewhat extraordinary method. It is the deleting method; deleting similar or same part(s) of the Chinese character. During this deleting and translating procedure, Park *et al.* (2019) happened to find out that Chinese characters are composed of several parts on the basis of Korean pronunciation. This result suggests that Korean language-speaking people created Chinese character. On the point of this view, the present study was carried out. With the methods of Park *et al.*, (2019) and of Kim (2023), this study was done. And 11 Chinese characters were selected at random. The researchers tried to compare the common meaning of Chinese character and the obtained meaning during the present work. With the methods of Park *et al.*, (2019) and of Kim (2023), this study was done. And 11 Chinese characters were selected at random. The researchers tried to compare the common meaning of Chinese character and the obtained meaning during the present work. This study is the preparative work for the translation of Chinese character on the basis of Korean pronunciation (Park *et al.*, 2019; Kim, 2023). The title of this work is 'A Story about Time Travel – The Story of Chinese Characters (0240-0250) When Translated on Korean Pronunciation'. The next is the result of the present study. Number of Chinese character. (Chinese character. Pronunciation of the meaning in Korean alphabet. Pronunciation of it in English alphabet.) {the meaning in English.} <Separation of the Chinese character.> [Obtained pronunciation from the separation.] 0240. (助; Zo) {to help}. <助 = 力(Him-it-neun) + 且(Tcha)> [Him-tcha; to be in the vivid condition.] It is same now. At that time also they thought, "If you help me(助; Zo), I shall be in the good condition (Him-tcha)". 0241. (保; Bo) {to protect}. <保 = 口

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(Ib) + 木(Mog) + 𠂇(In)> [Ib Mag-eun; the mouth is covered with something.] If you close (Mag-eun) your mouth (Ib), you will be protected (保; Bo) from the danger and will be safe. On translating the Chinese character (保; Bo), the atmosphere of the society of this old period seems to have disliked the talking. 0242. (農; Nong) {agricultural work}. <農 = 曲(Ku-b-eun) + 辰(Zin)> [Ku-zin; not good, bad]. At present, managing the agricultural work is not easy in Korea. At that period also, the agricultural work (農; Nong) seems to have been difficult (Ku-zin). 0243. (受; Su) {to receive}. <受 = 又(Ddo) + 冫(Myeg) + 𠂇(Zo)> [Ddo Meog-zyo!; Let's eat the food again!] At the old period, they thought that receiving (受; Su) means to eat (Meog-zyo!) food together again (Ddo). 0244. (光; Kwang) {the light}. <光 = 儿(In) + 一(Hana) + 小(So)> [Eun-ha-su; the milky way]. At this old period, they seemed to think that the light (光; Kwang) comes from the milky way(Eun-ha-su). 0245. (息; Sig) {to rest}. <息 = 自(Za) + 心(Maeum)> [Zam-wa; I want to sleep now]. At the old time, they thought "When I want to be in repose (息; Sig), I am going to sleep (Zam-wa)." 0246-1. (天; Tcheon) {the heaven}. <天 = 二(Dul) + 人(Salam)> [Du Salam; the two persons]. The author of the Chinese character (天; Tcheon) seemed to think "The heaven (天) depends on the two persons (Du Salam). The two persons are the wife and the husband in the family. The wife and the husband themselves are the most important people in the world (天; Tcheon)!" 0246-2. (天; Tcheon) {the heaven}. <人(Salam) + 二(I)> [Sa-i; the space between the two persons or the two things, the relation]. The author of the Chinese character (天; Tcheon) seemed to think "The heaven depends on the relation (Sa-i) of the husband and the wife in their home. In the world (天; Tcheon), the relation (Sa-i) between the wife and the husband is the most important!" 0247. (出; Tchul) {to go out}. <出 = 山(San) + 山(San)> [Sal-sal; slowly, softly]. The author of the Chinese character (出; Tchul) seemed to think "The person must go out slowly (Sal-sal) until the last moment. It is in order to come and escape (出; Tchul) from the enemy!" 0248. (弘; Hong) {the arch for shooting}. <弘 = 弓(Hwal) + 厶(Sa)> [Hwal Ssoa!; shoot the arch!]. At the period, the people of the creating Chinese character seemed to use the arch (弓; Hwal) as the weapon. And the author of the Chinese character (弘; Hong) seemed to think "The area for shooting (Ssoa!) arch (Hwal) is very wide!" or to think "When we shoot (Ssoa!) the arch (Hwal), our territory reaches at the wider range (弘; Hong)!" 0249. (李; Li) {plum, Japanese plum}. <李 = 木(Mog) + 子(Za)> [Meog-za!; Let's eat together!]. The author of the Chinese character (李; Li) might think "There are the fruits, the plum. They look delicious. We are hungry now! Let's eat (Meog-za!) joyfully the fruit, Japanese plum (李; Li)!" 0250. (賢; Hyeon) {to be wise, to be clear}. <口(Gu) 口(Gu) 口(Gu) 又(Ddo) 貝(Zo-gae)> [Ggug Ggug Ggug Ddo Zwo!; at the full and full of the bowl, give me the food again!]. At the period the food seemed to be severely deficient. And the author of the Chinese character (賢; Hyeon) seemed to think "When somebody give me the sufficient food (Ggug Ggug Ggug Ddo Zwo!), the person is famous, good and wise (賢; Hyeon).

Keywords: A Story about Time Travel – The Story of Chinese Characters (0240-0250) When Translated on Korean Pronunciation.

INTRODUCTION

French Missionary Dallet (1874) described that there are many differences between Chinese culture and Korean culture. And Dallet (1874) introduced 'the thousand character essay' to the Western World. The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). There are several methods for the translation of Tcheonzamun. During the translation, Park *et al.*, (2021) used the method through the meaning of Chinese character on Tcheonzamun. Kim (2023) found a somewhat extraordinary method. It is the deleting method; deleting similar or same part(s) of the Chinese character. During this deleting and translating procedure, Park *et al.*, (2019) happened to find out that Chinese characters are composed of several parts on the basis of Korean pronunciation. This result suggests that Korean language-speaking people created Chinese character. On the point of this view, the present study was carried out.

MATERIALS AND METHODS

With the methods of Park *et al.*, (2019) and of Kim (2023), this study was done. And 11 Chinese characters were selected at random. The researchers tried to compare the common meaning of Chinese character and the obtained meaning during the present work. The letter Hyeon (賢) was taken from the somewhat old Tcheonzamun book (Han, 1583).

RESULTS AND DISCUSSION

This study is the preparative work for the translation of Chinese character on the basis of Korean pronunciation (Park *et al.*, 2019; Kim, 2023). The title of this work is 'A Story about Time Travel – The Story of Chinese Characters (0240-0250) When Translated on Korean Pronunciation'. The next is the result of the present study.

Number of Chinese character. (Chinese character. Pronunciation of the meaning in Korean alphabet. Pronunciation of it in English alphabet.) {the meaning in English.} <Separation of the Chinese character.> [Obtained pronunciation from the separation.]

0240. (助; Zo) {to help}. <助 = 力(Him-it-neun) + 且(Tcha)> [Him-tcha; to be in the vivid condition.]
It is same now. At that time also they thought, “If you help me(助; Zo), I shall be in the good condition (Him-tcha)”.

0241. (保; Bo) {to protect}. <保 = 口(Ib) + 木(Mog) + 丿(In)> [Ib Mag-eun; the mouth is covered with something.]

If you close (Mag-eun) your mouth (Ib), you will be protected (保; Bo) from the danger and will be safe. On translating the Chinese character (保; Bo), the atmosphere of the society of this old period seems to have disliked the talking.

0242. (農; Nong) {agricultural work}. <農 = 曲(Ku-b-eun) + 辰(Zin)> [Ku-zin; not good, bad].

At present, managing the agricultural work is not easy in Korea. At that period also, the agricultural work (農; Nong) seems to have been difficult (Ku-zin).

0243. (受; Su) {to receive}. <受 = 又(Ddo) + 冫(Myeg) + 受(Zo)> [Ddo Meog-zyo!; Let’s eat the food again!]

At the old period, they thought that receiving (受; Su) means to eat (Meog-zyo!) food together again (Ddo).

0244. (光; Kwang) {the light}. <光 = 儿(In) + 一(Hana) + 小(So)> [Eun-ha-su; the milky way].

At this old period, they seemed to think that the light (光; Kwang) comes from the milky way(Eun-ha-su).

0245. (息; Sig) {to rest}. <息 = 自(Za) + 心(Maeum)> [Zam-wa; I want to sleep now].

At the old time, they thought “When I want to be in repose (息; Sig), I am going to sleep (Zam-wa).”

0246-1. (天; Tcheon) {the heaven}. <天 = 二(Dul) + 人(Salam)> [Du Salam; the two persons].

The author of the Chinese character (天; Tcheon) seemed to think “The heaven (天) depends on the two persons (Du Salam). The two persons are the wife and the husband (Du Salam) in the family. The wife and the husband themselves are the most important people in the world (天; Tcheon)!”

0246-2. (天; Tcheon) {the heaven}. <人(Salam) + 二(I)> [Sa-i; the space between the two persons or the two things, the relation].

The author of the Chinese character (天; Tcheon) seemed to think “The heaven depends on the relation (Sa-i) of the husband and the wife in their home. In the world (天; Tcheon), the relation (Sa-i) between the wife and the husband is the most important!”

0247. (出; Tchul) {to go out}. <出 = 山(San) + 山(San)> [Sal-sal; slowly, softly].

The author of the Chinese character (出; Tchul) seemed to think “The person must go out slowly (Sal-sal) until the last moment. It is in order to come and escape (出; Tchul) from the enemy!”

0248. (弘; Hong) {the arch for shooting}. <弘 = 弓(Hwal) + 厶(Sa)> [Hwal Ssoa!; shoot the arch!].

At the period, the people of the creating Chinese character seemed to use the arch (弓; Hwal) as the weapon. And the author of the Chinese character (弘; Hong) seemed to think “The area for shooting (Ssoa!) arch (Hwal) is very wide!” or to think “When we shoot (Ssoa!) the arch (Hwal), our territory reaches at the wider range (弘; Hong)!”

0249. (李; Li) {plum, Japanese plum}. <李 = 木(Mog) + 子(Za)> [Meog-za!; Let’s eat together!].

The author of the Chinese character (李; Li) might think “There are the fruits, the plum. They look delicious. We are hungry now! Let’s eat (Meog-za!) joyfully the fruit, Japanese plum (李; Li)!”

0250. (賢; Hyeon) {to be wise, to be clear}. <口(Gu) 口(Gu) 又(Ddo) 貝(Zo-gae)> [Ggug Ggug Ggug Ddo Zwo!; at the full and full of the bowl, give me the food again!].

At the period the food seemed to be severely deficient. And the author of the Chinese character (賢; Hyeon) seemed to think “When somebody give me the sufficient food (Ggug Ggug Ggug Ddo Zwo!), the person is famous, good and wise (賢; Hyeon).

The next is the original writing of this research. It was written in Korean language on 3 April 2025.

535. 결국은 말할꺼잡아요!(한자 0240-0250).....

처음 쓰기 시작한 날: 2025년 1월 25일. OL-240: 도와주면 조(助). 우리 현희랑 아오스딩의 예수님 주님 아멘 고마와라우! OO교회 식당에서 밥 먹고요 주님 아멘 고마와라우 고맙구만요! 아멘! 현희야 오빠 도와줘서 고마워 사랑해! “힘(力) 차(且)”입니다. ‘도와주면 (助)요 그리됩니다.’ 2025년 1월 25일. OL-241: 보호해줄 보(保). 예수님 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! “입(口) 막(木) 은(イ)”입니다. ‘보호해주는(保) 것’의 뜻입니다. 주님 아멘 고마와라우! 한밭도서관에서 집에 오는 길에요 예수님 주님 아멘 고맙소잉! 2025년 1월 25일. OL-242: 농사 농(農). 우리 현희랑 아오스딩의 예수님 주님 아멘 아멘 고마와라우! 아버지 엄니 산소 입구에서 뺄스 기다리면서요. 엄니 아버지 오늘도 선물 주시구만요 고맙구만요! 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! “구(曲) 진(辰) 일(日)”입니다. ‘농사(農)가요!’ 자식 농사도요 예수님 주님 아멘 고맙당께라우! 2025년 2월 1일. OL-243: 받을 수(受). 예수님 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! “또(又) 먹(一) 조(丕)”입니다. 예수님 주님 아멘 고맙소잉 고맙당께라우! ‘받을 수(受)’ 뜻이어라우! (어제 쓴 것입니다. 세린이 공책예요.) 2025년 2월 27일. OL-244: 빛 광(光). 은하수. 인하소. 인(儿) 하(一) 소(小). OL-245: 쉴 식(息). 자마. 자(自) 마(心). (잠와). OL-246: 하늘 천(天). 두(二) 사람(人). 하느님! 하늘 천(天) 해석을 주시다니요! 오늘 오후 내내 기뻐합니다. 그래서 우리 현희에게 카톡 글 보냅니다. “나, 기술사 시험 될 것 같아!”라고요. 우리 둘의 하느님 주님 아멘 고마와라우 기뻐라우 우리 두 사람의 주님 아멘! 2025년 3월 1일. 열매가 좋지야! (나쁜 열매를 맺지 않는다. 루카 복음.) 예수님! 우리 현희랑 아오스딩의 예수님 아멘! “사이”입니다 주님 아멘 진짜 신나게 즐소잉 이런 해석 주시다니요! 주님께서 정말 “짱!”이셔라우 주님! 우리 현희랑 아오스딩의 주님 예수님 아멘 참말로 고맙소잉! 잘 살께라우 아멘! 저희 두 사람 현희랑 아오스딩에게 신혼 이백 아흔 날 주셨구만이라우 잘 살께요! 우리 두 사람의 예수님 주님 아멘 고마와라우! 2025년 3월 2일 새벽. 하늘 천(天) = 두(二) 사람(人) = 사(人)이(二) 입니다요 주님께서 주셨어라우! 2025년 3월 2일. 우리집 부엌에 있는 달력 2025년 3월 27일에서요. 우리 현희가 썼어요. “휴무. 안나 부부 출국.” 다음은 지아가 쓴 글입니다. “지아&상민 한국에서 신나게 놀다가 마다(마다가스카르)를 갑니다♡ 또 한국 오는 날까지 건강하게! 즐겁게! 지낼게요! OL-247; 나갈 출(出). 우리 현희랑 아오스딩의 주님 고마와라우! “살(山) 살(山)!”이어라우. 나갈 출(出)의 뜻입니다. 우리 현희랑 아오스딩의 예수님 아멘! 우리 둘의 주님 아멘 고맙소잉! 나갈 때는 ‘살살’ 그러나 우리 둘의 주님 마지막까지요! 주님! 어제 13시 40분에 들어온 분에 관한 이야기 오늘 몇 번 들으면서요 알았어라우! 우리 현희랑 아오스딩의 예수님! 집에서 그렇게 할께라우 우리 둘의 주님 아멘 고마와라우! 2025년 3월 28일. OL-248; 넓을 홍(弘). 현희랑 아오스딩 우리 둘의 예수님 주님 아멘 고맙소잉 고맙당께라우! “활(弓) 싸(△)”입니다. 넓을 홍(弘) 뜻입니다. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 2025년 3월 31일 새벽. 결국은 말할꺼잡아요! (그래서: 요한 복음). 우리 현희랑 아오스딩의 예수님 아멘 아멘! 주님께서 저희 두 사람에게 신혼 삼백 스무날 주셨구만이라우! 우리 둘의 예수님 주님 아멘 고맙소잉! 어제 현희랑 한 이야기입니다. 아 참 주님! 어제 화답송 고맙소잉! “주님이 얼마나 좋으신지 너희는 맛보고 깨달아라!” 아멘! 아멘! “저 아오스딩: 내가 머리 능력이 떨어지게 된 일이 있었어. 2019년 1월 로사가 오는데 우리 식구 모두 마중 나갔어. 어느 휴게소에서 화장실 갔는데 우리 차를 못 찾았어. 당신이 센스가 있어서 지아를 보내어 나를 데려왔어. 그때 쇼크가 있었어. 근데 당신 들을까야? 말할까 말까? 우리 현희: 결국은 말할꺼잡아요! 아오스딩: 알았어. 미안해! 내가 잘못했어! 말할게! 그때 한자(漢字)가 우리 말로 해석되기 시작했어. 그래서 놀랐어.” 우리 현희랑 아오스딩의 주님 아멘 고맙소잉 고맙구만이라우! 아멘 고맙구만이라우 이 큰 선물 주셔서요 아멘! 야호! 예수님! ‘수술 대기실에서 수술 회복실에서’ 논문 투고료 잊저녁 냈어요 지아가 준 돈 우리 현희가 줬어요. 제가 청했어라우! 우리 둘의 예수님 주님 아멘 아멘! 2025년 3월 31일 새벽. OL-249; 오얏 리(李). 우리 현희랑 아오스딩의 주님이신 예수님 아멘 고맙소잉! 레지오 시간예요. 강복을 해주신 이원화 요셉 신부님과 저희 단원 여섯명(민경화 토마스님, 이응상 프란치스코님, 이정남 루카님, 맹동술 시몬님, 김창일 골베님과 저)과 함께요 주님 아멘 아멘! “먹(木)자(子)!”입니다. ‘오얏 리(李)’ 뜻이구만요. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙구만이라우! 2025년 4월 1일 화요일 저녁 대전 내동성당에서요. OL-250; 어질 현(賢). 현희랑 아오스딩 저희 두 사람의 주님 껍(口) 껍(口) 껍(口) 또(又) 쥐(具)! 아멘 고맙소잉! 아침 밥 먹으면서요. 이 글자는 우리 현희 이름 첫 글자입니다. 현희랑 저 아오스딩이 결혼하고 신혼 여행을 경주로 갔습니다. 신혼 여행 가는 버스에서 보니 현희 머리에는 꽃이 꽃혀 있었습니다. 살아있는 생생한 꽃이었습니다! 그 때 그 버스에는 신혼여행 가는 부부들이 많았습니다. 머리에 이쁜 꽃을 꽂은 사람은 우리 현희 한 사람 뿐이었습니다! 2025년 4월 3일. 우리 둘의 주님 고맙소잉 아멘! 박현희 레지나와 김상덕 아오스딩 부부 드립니다, 2025년 4월 3일 오전 학교에서요.

The theme of this research is as follows. 0246-1. (天; Tcheon) {the heaven}. <天 = 二(Du) + 人(Salam)> [Du Salam; the two persons]. The author of the Chinese character (天; Tcheon) seemed to think “The heaven (天) depends on the two persons (Du Salam). The two persons are the wife and the husband in the family. The wife and the husband themselves are the most important people in the world (天; Tcheon)!” 0246-2. (天; Tcheon) {the heaven}. <人(Salam) +

二(I)> [Sa-i; the space between the two persons or the two things, the relation]. The author of the Chinese character (天; Tcheon) seemed to think “The heaven depends on the relation (Sa-i) of the husband and the wife in their home. In the world (天; Tcheon), the relation (Sa-i) between the wife and the husband is the most important!”

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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