

**“Yes! (Ma-za!) Blossom your Life! (Pi-eo-na!)” (Tcheonzamun 177<sup>th</sup>-192<sup>nd</sup>)**Hyeonhi Regina Park<sup>1</sup>, K. Daegon-Andrea Kim<sup>2</sup>, Jiah Anna Kim<sup>3</sup>, Sangmin Lee<sup>4</sup>, Rosa Kim<sup>5</sup>, Alain Hamon<sup>6</sup>, Sohwa Therese Kim<sup>7</sup>, Sangdeog Augustin Kim<sup>8\*</sup><sup>1</sup>Canaan Elderly Care Center, (99 Byeonjeong 6 gil, Seo-gu, Daejeon, Republic of Korea), (Former address) Department of Elderly Care and Welfare, Joongbu University, Kumsan, Republic of Korea,<sup>2</sup>268-3 Dosol-ro, Seo-gu, Daejeon, Republic of Korea<sup>3</sup>An attaché of Embassy of Republic of Korea in Madagascar, (former address) Département d'Expertise Economique, Université de Paris-Est Creteil, Paris, France<sup>4</sup>(Former address) Local public official related to youth policy, Okcheon, Republic of Korea<sup>5</sup>A responsible of 'Cité Universitaire de Paris' in France, (Former address) Spécialité d'Economie politique, Ecole des Hautes Études en Sciences Sociales (EHESS), Paris, France<sup>6</sup>Ingenieur ENSEEIHT, enseignant en mathématiques et informatique, (former address) Ecole Pascale, Paris, France, Eib La Jonchere, Bougival, France<sup>7</sup>(Former address) Department of French Language and Literature, Seoul Women's University, Seoul, South Korea<sup>8</sup>(Former address) Department of Companion Animal and Animal Resources Science, Joongbu University, Kumsan, ChungchongNam-do, Republic of Korea (ROK)**\*Corresponding Author:** Sangdeog Augustin Kim

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**Abstract:** French Missionary Dallet (1874) described that Tcheonzamun ('the thousand character essay' in English) was used from ancient Chinese country such as Zin (秦) which existed until around B.C. 200. Tcheonzamun was well utilized also in Korea (Han, 1583). Han (1583) thought that Tcheonzamun was created by Chinese people. However, recently, several researchers found that Tcheonzamun poem are quite well translated through Korean pronunciation of Chinese characters (Kim, 2023) and on Korean grammar (Park *et al.*, 2021). Therefore, the present researchers will try to do this translating work on Tcheonzamun poem. Tcheonzamun (千字文) means the thousand (千) character(字) essay(文). There are several methods for Tcheonzamun translation. The first one is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023). The other is through the meaning of Chinese character on Korean grammar (Park *et al.*, 2021). In addition, there is a deleting method (Kim, 2023). The range of this work is (Tcheonzamun 177<sup>th</sup>-192<sup>nd</sup>). The title of this study is “Yes! (Ma-za!) Blossom your life! (Pi-eo-na!)” (Tcheonzamun 177<sup>th</sup>-192<sup>nd</sup>). This is the first translation on the basis of Korean pronunciation of Chinese characters on Tcheonzamun. <Number in Tcheonzamun. Chinese character (Pronunciation in Korean language). “Modified pronunciation in Korean alphabet.” Modified pronunciation in English alphabet> 177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan). “맞아! 피어나!” Ma-za! Pi-eo-na! My dear daughter! Yes! (Ma-za!) Blossom your life! (Pi-eo-na!) 181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang). “뭣이? 그 자!” Mweo-si? Keu-za! My daughter! Oh! (Mweo-si?) Your fiancé is come! (Keu-za!) 185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog). “어서 가봐!” Eo-seo Ga-boa! Her parents and the rounding persons tell her (the wife). My dear daughter! “Please (Eo-seo) come to your husband! (Ga-boa!)” 189-192 器(Ki) 欲(Yog) 難(Nan) 量(Lyang). “귀여워라!” Ki-yeo-wo-la! Oh my daughter! With your husband! You, two, are really favorite! (Ki-yeo-wo-la!) Now, this is the second translation. It is through the meaning of Chinese character on Tcheonzamun. There are two repetitions for each line. It is in order to compare the deleted Chinese characters with the original ones. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)> 177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan). 177-180 罔(Mang)-小-匕=冂. 談

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(Dam)-口-二(匕)-灺=炎. 彼(Pi)-イ-ノ-灺=又ノ. 短(Dan)-人(イ)-口-小-一(ノ)=大. My husband! I really wish that you can remove (口) your fierce anger (炎) against me (your wife)! My husband (大)! In order to do this, you have to grow (ノ) more and more (又). Suppose that ‘罔(Mang) 談(Dam) 彼(Pi) 短(Dan)’ were A B C D. The order of translation is D C B A. It is same to Korean grammar. Here, the main theme is “I really wish that you can remove your fierce anger against me (your wife)!” 181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang). 181-184 靡(Mi)- | 三-广-寸-木=木ノ. 恃(Si)-土(广)-寸(寸)=心. 己(Gi). 長(Zang)- | 三-氏(木)=(nothing). My husband! Do you want to grow up (ノ) your mind (心) as if the tree (木) increases? My husband! It is not easy! But there is a way! Please, think yourself (己) as the worthless person (nothing). These four parts (木ノ, 心, 己, nothing) after deletion show ‘Be not pride of yourself!’ And it is the same meaning of traditional translation of this line, (靡(Mi) 恃(Si) 己(Gi) 長(Zang)) itself (Han, 1583). Suppose that ‘靡(Mi) 恃(Si) 己(Gi) 長(Zang)’ were A B C D. The order of translation is D C B A, it is same to Korean grammar. Here, the main point is “Do you want to grow up your mind as if the tree increases?” 185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog). 185-188 信(Sin)-イ-口-一- | =二. 使(Sa)-イ-口-一- \ ( | ) =ノ. 可(Ga)-口- | =一. 覆(Bog)-イ-人(イ)-凡(口)-ノ(ノ)=西久. My husband! Do you hope the next thing? The agedness or the unhappy occurrence (西) both (一) for you and your wife (me) will come late (久)? Or the dark occurrence will not come any more. My husband! In order for us to become this favorable state. Both of us (二) have to develop our condition, and we must become happy (ノ)! Suppose that ‘信(Sin) 使(Sa) 可(Ga) 覆(Bog)’ were A B C D. This translating method is similar to that on English grammar or to that on Chinese grammar, but this method is somewhat different from English grammar. Apparently, the order of translation A B C D. But the real meaning of the present translation is as follows. In order for [C] to be [D], [A] must do [B]. Therefore, it can be said that this is another kind of Korean grammar. The next is the most important part of these four letters. “The agedness or the unhappy occurrence both for you and your wife (me) will come late? Or the dark occurrence will not come any more.” 189-192 器(Ki) 欲(Yog) 難(Nan) 量(Lyang). 189-192 器(Ki)-人-口-口-口-口=一. 欲(Yog)-人-人-人-口=人. 難(Nan)-人-イ(人)-口-二-王=井灺. 量(Lyang)-口-口-一-一(二)-王=(nothing). My husband! Do you (人) really wish to be great and wonderful (一)? My husband! Never (灺) think the poor person (nothing) as the fool like non-utilizable water (井)! In other words, “I have no power! But, my husband! Do not disregard me (your wife)!” These four parts (一, 人, 井, nothing) after deletion indicate ‘Do not speak ill of others!’ It is the same meaning of the traditional translation of the first line, (罔(Mang) 談(Dam) 彼(Pi) 短(Dan)) (Han, 1583). Suppose (器(Ki) 欲(Yog) 難(Nan) 量(Lyang)) were A B C D. The order of this translation is D C B A. It is done on Korean grammar. Among the translation of these four Chinese characters, the next is the most precious part. “Do you really wish to be great and wonderful?”

**Keywords:** Do you want to grow up (ノ) your mind (心) as if the tree (木) increases? It is not easy! But there is a way! Please, think yourself (己) as the worthless person (nothing). ((181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang)). “Yes! (Ma-za!) Blossom your life! (Pi-eo-na!)” (177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan)).

## INTRODUCTION

French Missionary Dallet (1874) described that Tcheonzamun (‘the thousand character essay’ in English) was used from ancient Chinese country such as Zin (秦) which existed until around B.C. 200. Tcheonzamun was well utilized also in Korea (Han, 1583). Han (1583) thought that Tcheonzamun was created by Chinese people. However, recently, several researchers found that Tcheonzamun poem are quite well translated through Korean pronunciation of Chinese characters (Kim, 2023) and on Korean grammar (Park *et al.*, 2021). Therefore, the present researchers will try to do this translating work on Tcheonzamun poem.

## MATERIALS AND METHODS

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). Tcheonzamun (千字文) means the thousand(千) character(字) essay(文). There are several methods for Tcheonzamun translation. The first one is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023). The other is through the meaning of Chinese character on Korean grammar (Park *et al.*, 2021). In addition, there is a deleting method (Kim, 2023). The range of this work is (Tcheonzamun 177th-192nd).

## RESULTS AND DISCUSSION

This is the work of translation of Tcheonzamun poem. The title of this study is “‘Yes! (Ma-za!) Blossom your life! (Pi-eo-na!)’ (Tcheonzamun 177th-192nd)”.

This is the first translation on the basis of Korean pronunciation of Chinese characters on Tcheonzamun.

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

177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan). “맞아! 피어나!” Ma-za! Pi-eo-na!  
My dear daughter! Yes! (Ma-za!) Blossom your life! (Pi-eo-na!)

181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang). “뭣이? 그 자!” Mweo-si? Keu-za!  
My daughter! Oh! (Mweo-si?) Your fiancé is come! (Keu-za!)

185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog). “어서 가봐!” Eo-seo Ga-boa!  
Her parents and the rounding persons tell her (the wife). My dear daughter! “Please (Eo-seo) come to your husband! (Ga-boa!)”

189-192 器(Ki) 欲(Yog) 難(Nan) 量(Lyang). “귀여워라!” Ki-yeo-wo-la!  
Oh my daughter! With your husband! You, two, are really favorite! (Ki-yeo-wo-la!)

Now, this is the second translation. It is through the meaning of Chinese character on Tcheonzamun. There are two repetitions for each line. It is in order to compare the deleted Chinese characters with the original ones.

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

177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan).

177-180 罔(Mang)-小-匕=冂. 談(Dam)-口-二(匕)-灬=炎. 彼(Pi)-亻-丿-灬=又. 短(Dan)-人(亻)-口-小-一(丿)=大.

My husband! I really wish that you can remove (冂) your fierce anger (炎) against me (your wife)! My husband (大)! In order to do this, you have to grow (丿) more and more (又).

Suppose that ‘罔(Mang) 談(Dam) 彼(Pi) 短(Dan)’ were A B C D. The order of translation is D C B A. It is same to Korean grammar. Here, the main theme is “I really wish that you can remove your fierce anger against me (your wife)!”

181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang).

181-184 靡(Mi)-丨-三-广-斗-木=木. 恃(Si)-土(广)-寸(斗)=心. 己(Gi). 長(Zang)-丨-三-氏(木)=(nothing).

My husband! Do you want to grow up (丿) your mind (心) as if the tree (木) increases? My husband! It is not easy! But there is a way! Please, think yourself (己) as the worthless person (nothing).

These four parts (木 丿, 心, 己, nothing) after deletion show ‘Be not pride of yourself!’ And it is the same meaning of traditional translation of this line, (靡(Mi) 恃(Si) 己(Gi) 長(Zang)) itself (Han, 1583).

Suppose that ‘靡(Mi) 恃(Si) 己(Gi) 長(Zang)’ were A B C D. The order of translation is D C B A, it is same to Korean grammar. Here, the main point is “Do you want to grow up your mind as if the tree increases?”

185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog).

185-188 信(Sin)-亻-口-一-丨=二. 使(Sa)-亻-口-一-丿(丨)=丿. 可(Ga)-口-丨=一. 覆(Bog)-亻-人(亻)-凡(口)-丿(丨)=西久.

My husband! Do you hope the next thing? The agedness or the unhappy occurrence (西) both (一) for you and your wife (me) will come late (久)? Or the dark occurrence will not come any more. My husband! In order for us to become this favorable state. Both of us (二) have to develop our condition, and we must become happy (丿)!

Suppose that ‘信(Sin) 使(Sa) 可(Ga) 覆(Bog)’ were A B C D. This translating method is similar to that on English grammar or to that on Chinese grammar, but this method is somewhat different from English grammar. Apparently, the order of translation A B C D. But the real meaning of the present translation is as follows. In order for [C] to be [D], [A] must do [B]. Therefore, it can be said that this is another kind of Korean grammar. The next is the most important part of these four letters. “The agedness or the unhappy occurrence both for you and your wife (me) will come late? Or the dark occurrence will not come any more.”

189-192 器(Ki) 欲(Yog) 難(Nan) 量(Lyang).

189-192 器(Ki)-人-口-口-口-口=一. 欲(Yog)-人-人-人-口=人. 難(Nan)-人-亻(人)-口-二-王=井灬. 量(Lyang)-口-口-一-一(二)-王=(nothing).

My husband! Do you (人) really wish to be great and wonderful (一)? My husband! Never (一) think the poor person (nothing) as the fool like non-utilizable water (井)! In other words, “I have no power! But, my husband! Do not disregard me (your wife)!”

These four parts (一, 人, 井, nothing) after deletion indicate ‘Do not speak ill of others!’ It is the same meaning of the traditional translation of the first line, (罔(Mang) 談(Dam) 彼(Pi) 短(Dan)) (Han, 1583).

Suppose (器(Ki) 欲(Yog) 難(Nan) 量(Lyang)) were A B C D. The order of this translation is D C B A. It is done on Korean grammar. Among the translation of these four Chinese characters, the next is the most precious part. “Do you really wish to be great and wonderful?”

The next is the original writing of this research. It was written in Korean language on 13 February 2025.

529. 내 마음을 (心) 나무 키우듯 (木) 키우려면 (丿), 내가 (己) 아무 것도 아닌 사람이라고 (nothing) 생각하면 그리 됩니다.....

처음 쓰기 시작한 날: 2025년 1월 24일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! “두 사람이 (二) 잘 되려면 (丿), 서쪽에서 (西) 늦게 오는 (久) 사람을 크게 (一) 해야 합니다.” (185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog)). 예수님! 뺄스 타고 집에 가고 있어라우 주님 아멘 고맙구만요! 2025년 1월 24일. 우리 현희랑 아오스딩의 예수님! 현희가 저에게 힘을 주는 사람입니다. 우리 둘의 주님 아멘 고맙소잉! 같은 한자로 달리 해석합니다. “둘이 (二) 잘 되려면 (丿), 하나가 (一) 서쪽에서 (西) 늦게 와야 (久) 합니다.” (185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog)). 예수님! 그래도 처음보다 나아졌어라우 우리 둘의 주님 아멘 고맙소잉 고맙당께라우! 2025년 1월 31일. 우리 둘의 주님! 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 뜻 나왔어유 나왔어라우! 우리 현희랑 아오스딩의 주님 아멘 고맙구만요! “한 사람에게 (一), 즉, 두 사람 모두에게 어두움이 (西) 늦게 오려면 (久), 아내와 남편 둘 다 (二) 올라가야, 잘 되야 (丿) 합니다.” (185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog)). 우리 둘의 주님 아멘 고맙소잉! 집 가는 뺄스에서요! 2025년 1월 31일. 우리 둘의 예수님 아멘 고맙소잉! 엄니 아버지 산소 가까이 왔어유. “내 마음을 (心) 나무 키우듯 (木) 키우려면 (丿), 내가 (己) 아무 것도 아닌 사람이라고 (nothing) 생각하면 그리 됩니다.” (181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang)). 주님 아멘 고맙소잉! 2025년 2월 1일. 예수님 우리 둘의 주님 아멘 고맙소잉! 해석 또 하나 주셨어라우! “불 같이 화를 내는 것을 (炎) 없애려면 (丿), 남편이 (大), 아내에 대한 남편 마음이 더 (又) 커야 (丿) 합니다.” (177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan)). 우리 현희랑 아오스딩의 주님 아멘 고마와라우! 2025년 2월 6일 학교에서요. 예수님 우리 둘의 예수님! 눈이 많이 왔어유 눈 치웠어유 기뻐어유! 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 이 해석 주셨어유! 우리 둘의 예수님 아멘 고맙소잉! “사람을 (人) 크게 (一) 만드려면 (사람이 크게 되려면), 보잘것 없는 사람도 (nothing) 물처럼 (井) 생각하지 말아야 (一) 지요. 못난 사람이라고 깔보지 말아야 합니다.” (189-192 器(Ki) 欲(Yog) 難(Nan) 量(Lyang)). 아! 주님, 오늘 제가 다른 사람에게 화내지 않았어라우! 고맙습니다 저를 지켜주셨어라우! 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 2025년 2월 7일 학교에서요. 우리 둘의 주님 아멘 재밌어라우! ‘기육난량 (一, 人, 井, nothing)’ 뜻은 ‘망담피단’ 전통적인 해석 뜻 (남을 욕하지 말아라)과 같고, ‘미시기장 (木一, 心, 己, nothing)’ 뜻은 ‘미시기장’ 전통적인 해석 뜻 (너를 자랑하지 말아라)과 같아요. 우리 현희랑 아오스딩의 주님 예수님 아멘 고맙소잉! 집에서요, 2025년 2월 8일. 우리 둘의 예수님! “말야 피다!” 일까요? (177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan))이요? 주님 아멘 고맙소잉 고맙당께라우! 2025년 2월 8일. 현희랑 아오스딩의 주님아멘 고맙소잉! “먼저 피다!”입니다 주님 아멘 아멘! (177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan)). 고맙소잉! 2025년 2월 8일. 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! “오다 가다”입니다. (177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan)). 우리 둘의 예수님 주님 아멘 고마와라우! 이것이 낫습니다 주님 아멘! 2025년 2월 8일 토요일. 우리 현희랑 함께요 우리 둘의 주님 아멘 고맙소잉! “뭘시기지!”라고 묻고 있습니다. (181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang)). 주님 아멘 고마와라우! 2025년 2월 8일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙구만요! “귀여워라!”입니다. (189-192 器(Ki) 欲(Yog) 難(Nan) 量(Lyang)) 뜻이요. 우리 현희 피 검사 화이팅 힘내! 나도 건강 검진 잘 받았어 “사랑해 현희!” 아오스딩 오빠가. 2025년 2월 11일. 우리 둘의 예수님! 중국어 합니다. 그 사람들 속에 우리나라 사람들이 있었어유. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 베드로 동생 안드레아가 말합니다. “물고기 두 마리와 빵 다섯 개 있어라우!” 라고요 주님 아멘! (요한 복음, 중국 성서에서요!) 고맙소잉! 2025년 2월 12일. 우리 둘의 예수님 주님 아멘 고맙소잉!!! 고맙구만어라우!!!! 우리 현희 안 아파서 다행이야 고마워! 그리고 애스네 몸 조절하느라고! “어서 가봐!”입니다. (185-188 信(Sin) 使(Sa) 可(Ga) 覆(Bog)) 이요 아멘 주님께서 주셨어라우! 아버지 고맙소잉! 꿈에서 ( ) 관리 과목 시험 보라고 해주셔서요! 자연환경관리 과목 시험 볼께라우! 우리 엄니 현희 돌봐줘서 고맙소잉! 2025년 2월 12일. 우리 현희랑 아오스딩의 주님 예수님 아멘! 고맙소잉! “뭘이? 그 자!”입니다. (181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang)). 우리 둘의 예수님 주님 아멘 고마와라우! 2025년 2월 12일. 예수님 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! “맞아! ( )”입니다. 177-180 罔(Mang) 談(Dam) ((彼(Pi) 短(Dan)) 뜻이요. 우리 둘의 예수님 아멘 고맙소잉

고마와라우! 2025년 2월 12일 저녁. 예수님! 땅은 주님께 속한다고요 (오늘 쓴 프랑스 말 성서 레위기 25장 23절) 아멘! 우리 현희를 땅이라 생각해봅니다 주님 아멘! 현희가 저에게 가족을 만들어줬으니깐요 우리 둘의 주님 아멘 고맙소잉! 지은이 양력 생일날에요 주님 아멘! 2025년 2월 13일. 우리 둘의 예수님 아멘 고마와라우! 우리 현희 고등학교 때 모임 이름이 ‘맞아! 피어나!’였습니다. (177-180 罔(Mang) 談(Dam)) 彼(Pi) 短(Dan). 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 2025년 2월 13일.

The theme of this research is as follows. Do you want to grow up ( 长 ) your mind ( 心 ) as if the tree ( 木 ) increases? It is not easy! But there is a way! Please, think yourself ( 己 ) as the worthless person (nothing). ((181-184 靡(Mi) 恃(Si) 己(Gi) 長(Zang)). “Yes! (Ma-za!) Blossom your life! (Pi-eo-na!)” (177-180 罔(Mang) 談(Dam) 彼(Pi) 短(Dan)).

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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