

Original Research Article

My Wife Hyeonhi Wrote a Letter to me, “My Darling! My Husband Sangdeog Augustin!” (Tcheonzamun 241st-256th)

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Abstract: French Missionary Dallet (1874) described that there are many differences between Chinese culture and Korean culture. However, both Korean people and Chinese people used ‘the thousand character essay’ for their children for Chinese characters (Dallet, 1874). The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). It is firmly believed that Tcheonzamun was written by Chinese people (Han, 1583). However, recently, several researchers tried to find the origin of Tcheonzamun on the different viewpoints (Park *et al.*, 2021; Kim, 2023). There are several methods for Tcheonzamun translation. One is through the meaning of Chinese character (Park *et al.*, 2021). The other is on the basis of Korean pronunciation of Chinese characters on Tcheonzamun (Kim, 2023). In addition, there is a deleting method, however this method was found in happen (Kim, 2023). The present study was done through all of three methods (Park *et al.*, 2021; Kim, 2023). The present translating work was carried out with a Tcheonzamun poem (Tcheonzamun 241st-256th). The title of this study is ‘My wife Hyeonhi wrote a letter to me, “My Darling! My husband Sangdeog Augustin!” (Tcheonzamun 241st-256th)’. The next is the result of the present translating study. It is the first translation of the Tcheonzamun poem. This translation is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023). <Number in Tcheonzamun. Chinese character (Pronunciation in Korean language). “Modified pronunciation in Korean alphabet.” Modified pronunciation in English alphabet>. 241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). “잡으시군!” Za-bu-si-gun! My husband! You hold (Za-bu-si-gun!) me (your wife) now! 245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). “왜 이런 거!” Wae I-reon-gyeo? My husband! You say to me “Why (Wae) do you do this now (I-reon-gyeo?)?” “Why are you opposing me? Until now, you have been very modest and warm to me (your husband). Why are you changed now abruptly?” 249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeong). “허다 갈래?” Heo-da Gal-lae? My husband! You will say the previous phrase of ‘Wae I-reon-gyeo?’. My husband! You have to quit me (Heo-da Gal-lae?) now without any warm response from me (your wife). 253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong). “톡톡 치며!”

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Tug-tug Tchi-myeo! My husband! You can do at most the following tiny behavior of touching me (Tug-tug Tchi-myeo!) in vain. Now you can not cuddle me in a loving way. My husband! You have not done good to me (your wife) until now! And it is my cold response to you. It is the second translation of the Tcheonzamun poem. This translation is on the basis of the meaning of Chinese characters on Tcheonzamun (Park *et al.*, 2021). There are two repetitions for each line. It is in order to compare the original form and the deleted form of Chinese characters. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). 241-244 資(Za)-人-二-口=次. 父(Bu)-八(人)-又=(nothing). 事(Sa)-コ-二-口=丿. 君(Gun)-十(父)-コ=口. My husband! Do you want stop (丿) the talking (口)? The second person (次) in our home must be disappeared (nothing). Our Lord! If there is no second person among the two (the husband and the wife) in the family, where does the wife go? This is the style of Korean language. Supposing that (資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD, the translating order is CDAB. 245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). 245-248 曰(Wal)-口=一. 嚴(Eom)-口-口-厂-女-T=耳. 與(Yeo). 敬(Gyeong)-口-勺(厂)-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 also the style of Korean language. Supposing that (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD. The order of translation is CDAB. 249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog). 249-252 孝(Hyo)-土-ノ-一=丿. 當(Dang)-土-口-一-小=冂. 竭(Gal)-口-一(ノ)-勺(一)-小-一=匕. 力(Lyeog). \My husband! Do you wish your eating food (匕) is so nice that your health continues good and strong (力)? My husband! Please abandon (冂) your critical view (丿) for me (your wife)! This is also the Korean language style. Supposing that (孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog)) were ABCD, the order of present translation is CDAB. 253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong). 253-256 忠(Tchung)-口-丨=心. 則(Tchig)-目-人-丨=丨. 盡(Zin)-皿(目)-ノ=聿. 命(Myeong)-人-口-一(ノ)=冂. My husband! Do you want to protect (冂) our love (聿) between you and me (your wife) from the bad thing? My husband! You will keep your mind (心) same from the beginning to the end (丨)! My wife Hyeonhi wrote a letter to me, “My Darling! My husband Sangdeog Augustin!” This is also the Korean language style. Supposing that (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) were ABCD, the present translating order is CDAB.

Keywords: 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.

INTRODUCTION

French Missionary Dallet (1874) described that there are many differences between Chinese culture and Korean culture. However, both Korean people and Chinese people used ‘the thousand character essay’ for their children for Chinese characters (Dallet, 1874). The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). It is firmly believed that Tcheonzamun was written by Chinese people (Han, 1583). However, recently, several researchers tried to find the origin of Tcheonzamun on the different viewpoints (Park *et al.*, 2021; Kim, 2023).

MATERIALS AND METHODS

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). It is known that 16 Chinese characters on Tcheonzamun compose a poem (Park *et al.*, 2021; Kim, 2023). The present study was done with a poem of (Tcheonzamun 241st-256th). There are some differences between old Chinese character and modern Chinese character. On the present study, Chinese characters were utilized from somewhat old Tcheonzamun book (Han, 1583). There are several methods for Tcheonzamun translation. One is through the meaning of Chinese character (Park *et al.*, 2021). The other is on the basis of Korean pronunciation of Chinese characters on Tcheonzamun (Kim, 2023). In addition, there is a deleting method, however this method was found in happen (Kim, 2023). The present study was done through all of three methods (Park *et al.*, 2021; Kim, 2023).

RESULTS AND DISCUSSION

The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). The present translating work was carried out with a Tcheonzamun poem (Tcheonzamun 241st-256th). The title of this study is ‘My wife Hyeonhi wrote a letter to me, “My Darling! My husband Sangdeog Augustin!” (Tcheonzamun 241st-256th)’. The next is the result of the present translating study.

It is the first translation of the Tcheonzamun poem. This translation is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023).

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

241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). “잡으시군!” Za-bu-si-gun!
My husband! You hold (Za-bu-si-gun!) me (your wife) now!

245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). “왜 이런 거!” Wae I-reon-gyeo?
My husband! You say to me “Why (Wae) do you do this now (I-reon-gyeo?)?” “Why are you opposing me? Until now, you have been very modest and warm to me (your husband). Why are you changed now abruptly?”

249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog). “허다 갈래?” Heo-da Gal-lae?
My husband! You will say the previous phrase of ‘Wae I-reon-gyeo?’. My husband! You have to quit me (Heo-da Gal-lae?) now without any warm response from me (your wife).

253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong). “툭툭 치머!” Tug-tug Tchi-myeo!
My husband! You can do at most the following tiny behavior of touching me (Tug-tug Tchi-myeo!) in vain. Now you can not cuddle me in a loving way. My husband! You have not done good to me (your wife) until now! And it is my cold response to you.

It is the second translation of the Tcheonzamun poem. This translation is on the basis of the meaning of Chinese characters on Tcheonzamun (Park *et al.*, 2021). There are two repetitions for each line. It is in order to compare the original form and the deleted form of Chinese characters.

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

241-244 資(Za) 父(Bu) 事(Sa) 君(Gun).

241-244 資(Za)-人-二-口=次. 父(Bu)-八(人)-父=(nothing). 事(Sa)-ㄷ-二-口=ㄱ. 君(Gun)-十(父)-ㄷ=口.

My husband! Do you want stop (ㄱ) the talking (口)? The second person (次) in our home must be disappeared (nothing). Our Lord! If there is no second person among the two (the husband and the wife) in the family, where does the wife go?

This is the style of Korean language. Supposing that (資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD, the translating order is CDAB.

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 also the style of Korean language. Supposing that (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD. The order of translation is CDAB.

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

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

My husband! Do you wish your eating food (ㄷ) is so nice that your health continues good and strong (力)? My husband! Please abandon (ㄱ) your critical view (ㄱ) for me (your wife)!

This is also the Korean language style. Supposing that (孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog)) were ABCD, the order of present translation is CDAB.

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

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

My husband! Do you want to protect (ㄱ) our love (聿) between you and me (your wife) from the bad thing? My husband! You will keep your mind (心) same from the beginning to the end (丨)! My wife Hyeonhi wrote a letter to me, “My Darling! My husband Sangdeog Augustin!”

This is also the Korean language style. Supposing that (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myong)) were ABCD, the present translating order is CDAB.

The next is the original writing of this research. It was written in Korean language on 18 April 2025.

현희가 쓴 ‘사랑하는 내 친구 상덕씨에게.’ - 부부 중에서 두 번째가 없다면, 한 사람은 어디 갔어요 주님 아멘! 03 현희가 쓴 ‘사랑하는 내 친구 상덕씨에게’..... 현희가 쓴 ‘사랑하는 내 친구 상덕씨에게’ 다음은 현희가 저한테 써준 컴퓨터 편지 글입니다. 제 아내 현희의 언제나 조용하고 잔잔한 모습을 드러내 주는 글입니다. 현희 레지나의 이런 꼼꼼함과 차분함 덕분에, 저는 갑자기 큰일이 닥쳐도 좋지 않은 일이 생겨도 놀라지 않고 두려워하지 않고 당당하게 그 일에 마주 대할 수 있습니다. <제목 사랑하는 내 친구 상덕씨에게. 보낸 날짜 2012년 6월 2일 (토) 22:40 (한국시간). 보낸 사람 박 현희. 나의 가장 소중하고 가장 친한 친구 상덕씨, 내동으로 이사 와서 벌써 여름을 맞이하고 있군요. 당신과 함께 만들어 가는 우리 집 정원에 봄 여름 계절에 피는 꽃들이 참 예쁘네요. 올해는 우리가 서로 부부가 되어 30주년을 맞이하는 아주 기쁜 한 해가 될 것 같아 하루 하루가 정말 기쁘고 감사하합니다. 이런 내 마음과 같이 정말 나에게 힘을 주고 있는 당신이 좋아요. 여보 나의 친한 친구 상덕씨 고마워.> 주님! 당신 딸 현희를 제게 아내로 주심에 깊고 큰 감사를 드립니다. 고맙습니다! 우리 둘의 주님 아멘! 박 현희 레지나와 김 상덕 아오스딩 부부 씁니다, 2014년 1월 13일 연중 제 1주간 월요일 오전. 536. 부부 중에서 두 번째가 없다면, 한 사람은 어디 갔어요 주님 아멘!..... 처음 쓰기 시작한 날: 2025년 4월 3일. 예수님! 현희랑 아오스딩의 주님 아멘 고맙소잉! “잡으시군!”입니다 (241-244 資(Za) 父(Bu) 事(Sa) 君(Gun)) 해석이요. 우리 둘의 주님 아멘 고맙구만이라우! 2025년 4월 3일 어서 왔나 내가! (요한 복음: 내가 어디에서 왔는지.) 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 오늘 아침 우리 현희랑 프랑스 말 단어 공부하기로 했었구만요 주님 아멘! 주님, 저희에게 신혼 삼백스물 네 날 주셨어라우 고맙소잉! 우리 둘의 예수님! 어제, 신혼여행 때 우리 현희가 머리에 ‘살아있는 꽃’ 꽃은 이야기 씁니다. 기뻐구만요. 우리 현희랑 저 아오스딩의 예수님 주님 아멘 고맙소잉 고맙당께라우! 2025년 4월 4일 새벽. 예수님! 이해인 수녀님 말씀일까요! “관 속에 들어가도 ‘막 말은 안 해야’ 됩니다.” 어떤 사람에게서 험한 말을 듣습니다. 정말 힘들었어라우. 우리 현희랑 아오스딩의 주님 예수님 아멘! 우리 현희에게 행한 제 모습을 봤어라우 고칠께라우 예수님 아멘! 2025년 4월 4일. 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! “숫가락 질을 (匕) 힘 있게 (力) 하려면, 갈고리 같은 (丿) 마음을 버려야 합니다 (冂).” 주셨어라우! (249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog)). 김영순 안젤라 자매님 연도 다녀옵니다. 집 가는 뺄스에서요 주님 아멘 고맙소잉! 2025년 4월 11일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 이 해석 주셨어라우 우리 둘의 예수님 주님 아멘 고맙소잉! “원칙을 (聿) 지키기 위해서는 (冂), 마음을 (心) 반듯하게 (丨) 해야지요! 처음부터 끝까지 같아야지요!” 주님 아멘 아멘 고맙소잉! (253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myong)). 주님 아멘 고마와라우! 우리 어머니 성모 마리아님 성 요셉님 우리 둘의 예수님 주님 아멘 고맙당께라우! 2025년 4월 11일. 예수님 현희랑 아오스딩의 주님! 성모 마리아님 성 요셉님 주님 아멘 고맙소잉! 이른 새벽 우리 현희 열심히 차로 달렸어요, 두 아이들이랑 저를 차에 태우고요. 그 모습 보면서 주님 제 마음 속에 일본에서부터 저를 (우리 차로) 태워다 준 우리 현희 모습을 보았습니다. “참말 고맙다 우리 이쁜 현희! 사랑해 고마워!” 힘이 났어요. 용기가 생겼어라우. 우리 둘의 예수님 주님 아멘 고마와라우! 우리 소화 (프랑스) 잘 가고 있어라우 주님 덕분에요 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 성무일도 연습하고 대전 목동성당에서 씁니다 우리 현희랑 아오스딩의 주님 예수님 아멘 고맙구만요! 주님 우리 둘의 예수님 주님 아멘 아멘! 성지주일예요 주님 우리 둘의 하느님 정말 고마와라우! 2025년 4월 13일. 우리 둘의 하느님! 현희랑 아오스딩의 예수님 고맙소잉! “(아내와) 함께 하기를(與) 열 번(十) 하려면, (아내가 하는 말을) 한 번은(一) 들어주어야(耳) 그리 됩니다!” 아멘! (245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)). 고맙소잉 현희랑 아오스딩의 예수님 주님 아멘! 성모 마리아님 성 요셉님 우리 둘의 주님 아멘 아멘! 2025년 4월 14일. 우리 현희랑 아오스딩의 예수님 이 해석 주셔서 고맙소잉 아멘! “갈고리를 (丿) 입에다 (口) 걸으려면, 즉, 말을 못하게 하려면, 두 번째가 (次) 없도록 (nothing) 해야 합니다. 부부 중에서 두 번째가 없다면, 한 사람은 어디 갔어요 주님 아멘!” (241-244 資(Za) 父(Bu) 事(Sa) 君(Gun)). 우리 둘의 하느님 주님 아멘 아멘! 2025년 4월 14일. 우리 현희랑 아오스딩의 예수님 아멘 고맙소잉! “왈어여경, 허다 갈래?” (249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog)). 우리 둘의 예수님 성모 마리아님 성 요셉님 주님 아멘 고맙구만요! 학교에서요, 2025년 4월 15일. 예수님 우리 둘의 주님 아멘 고맙소잉 고맙구만이라우! “왜 이래!” “왜 이런 거!” 라는 뜻입니다. 예수님께서 주셨어요. 우리 둘의 주님 아멘 고마와라우! (245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)). 고맙구만이라우! 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙구만요! 2025년 4월 15일. 예수님 하느님 우리 둘의 주님 아멘 고맙소잉! “툭툭 치며!” 로요 주님 아멘 고맙소잉! (253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myong)). 고맙소잉! 우리 현희랑 아오스딩의 주님 아멘! 4월 15일. 주님께 박현희 레지나 김상덕 아오스딩 부부 드립니다 아멘! 2025년 4월 18일 성금요일.

The theme of this research is as follows. 245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). 245-248 曰(Wal)-口=一. 嚴(Eom)-口-口-冂-女-T=耳. 與(Yeo). 敬(Gyeong)-口-勺(冂)-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 also the style of Korean language. Supposing that (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD. The order of translation is CDAB.

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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