

## My Husband! Do you want to Recover (匸) from your Poor State (nothing)? You had better Come (方) Home Where I (your wife) am (戶)! (Tcheonzamun 433<sup>rd</sup>-448<sup>th</sup>)

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**Abstract:** French Missionary Dallet (1874) wrote in his book that the thousand character essay was utilized from ancient Chinese period. The thousand character essay is called as Tcheonzamun(千字文) in Korea (Han, 1583). Tcheonzamun means the thousand (千) character (字) essay(文). The Tcheonzamun book seems to have given to East Asia great effect for their culture (Dallet, 1874). However, the translation was done mainly on Chinese grammar (Han, 1583). Recently, several researchers tried to translate this master piece, the thousand character essay, on Korean grammar (Park *et al.*, 2021) and on Korean pronunciation (Kim, 2023). These researchers supposed that the Tcheonzamun book was created by Korean language-speaking person(s) (Park *et al.*, 2021; Kim, 2023). On the present study, the researchers will try to translate Tcheonzamun poem on the deleting method (Kim, 2023). Somewhat old Tcheonzamun book (Han, 1583) was used for this study, and the Chinese character on the book was utilized for this study. The range of this study is (Tcheonzamun 433rd-448th). The deletion or the analyze of Chinese character was carried out for the present study (Kim, 2023). The deletion is done on the different Chinese characters. However, sometimes, the deletion will be done within the same Chinese character. In this case, [匸] marks will be used in order to indicate this deletion. This work concerns the translation of Tcheonzamun poem of (Tcheonzamun 433rd-448th) on the deleting method (Kim, 2023). The title of this study is 'My husband! Do you want to recover (匸) from your poor state (nothing)? You had better come(方) home where I(your wife) am(戶)! (Tcheonzamun 433rd-448th)'. The next is the result of this study. There is one repetition of each line, it is in order to compare the original form of Chinese character and the deleted form of Chinese character on Tcheonzamun book. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 433-436 圖(Do) 寫(Sa) 禽(Keum) 獸(Soo). 433-436 圖(Do)-匸-[口-口]-古-一=(nothing). 寫(Sa)-匸(匸)-乙-一-目. 禽(Keum)-山(乙)-[匸-匸(匸)]-[人-父(人)]=一. 獸(Soo)-[口-口]-甲(古)-戈(一)-一=厶. My husband! Are you going to be unfortunate(nothing) in future(目)? My husband! In order for you to be so, please, consider me(your wife)(厶) as a stupid(一) woman! 437-440 畫(Hwa) 彩(Tchae) 仙(Seon) 靈(Lyeong). 437-440 畫(Hwa)-ㄱ-ㅈ-一=月. 彩(Tchae)-[彡-小(彡)]-彡(ㅈ)-一=木. 仙(Seon)-山(ㄱ)-ノ=丨. 靈(Lyeong)-[二水-二水]-ノ-[口-口]=口. My husband! Do you(木) want to be fortunate(月)? My husband! In order for you to be so, I(your wife) must talk(口) to you continuously and endlessly(丨)! 441-444 丙(Byeong) 舍(Sa) 傍(Bang) 啓(Gye). 441-444 丙(Byeong)-人-一=匸. 舍(Sa)-人-口-一-一=(nothing). 傍(Bang)-イ-一-ノ-[一-丨(一)]=方. 啓(Gye)-人-口-父(ノ)=戶. My husband! Do you want to recover(匸) from your

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poor state(nothing)? You had better come(方) home where I(your wife) am(戶)! 445-448 甲(Gab) 帳(Zang) 對(Dae) 楹(Yeong). 445-448 甲(Gab)- 丨 冂=二. 帳(Zang)-巾(丨 冂)-二-一=衣. 對(Dae)-[十-十]-寸=至. 楹(Yeong)-[又-了(又)]-[丿-ノ(丿)]-才(寸)-丨 丨(二)-一=冂. My husband! Do you want that we, you and me (your wife)(二), are going to live well(衣) together? My husband! Please, abandon(至) your bad habit for me! Because I am treated unkindly or violently(冂) by you!.

**Keywords:** My husband! Do you want to recover (冂) from your poor state (nothing)? You had better come (方) home where I(your wife) am(戶)! (Tcheonzamun 433rd-448th).

## INTRODUCTION

French Missionary Dallet (1874) wrote in his book that the thousand character essay was utilized from ancient Chinese period. The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). Tcheonzamun means the thousand (千) character (字) essay (文). The Tcheonzamun book seems to have given to East Asia great effect for their culture (Dallet, 1874). However, the translation was done mainly on Chinese grammar (Han, 1583). Recently, several researchers tried to translate this master piece, the thousand character essay, on Korean grammar (Park *et al.*, 2021) and on Korean pronunciation (Kim, 2023). These researchers supposed that the Tcheonzamun book was created by Korean language-speaking person(s) (Park *et al.*, 2021; Kim, 2023). On the present study, the researchers will try to translate Tcheonzamun poem on the deleting method (Kim, 2023).

## MATERIALS AND METHODS

The thousand character essay is called as Tcheonzamun(千字文) in Korea (Han, 1583). Somewhat old Tcheonzamun book (Han, 1583) was used for this study, and the Chinese character on the book was utilized for this study. The range of this study is (Tcheonzamun 433rd-448th). There are several methods for the translation. The first one is through the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021). The second one is on the basis of Korean pronunciation of Chinese characters (Kim, 2023). The deleting method was found by chance (Kim, 2023). The deletion or the analyze of Chinese character was carried out for the present study (Kim, 2023). The deletion is done on the different Chinese characters. However, sometimes, the deletion will be done within the same Chinese character. In this case, [] marks will be used in order to indicate this deletion.

## RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). This work concerns the translation of Tcheonzamun poem of (Tcheonzamun 433rd-448th) on the deleting method (Kim, 2023). The title of this study is 'My husband! Do you want to recover(冂) from your poor state(nothing)? You had better come(方) home where I(your wife) am(戶)! (Tcheonzamun 433rd-448th)'. The next is the result of this study.

There is one repetition of each line, it is in order to compare the original form of Chinese character and the deleted form of Chinese character on Tcheonzamun book.

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

433-436 圖(Do) 寫(Sa) 禽(Keum) 獸(Soo).

433-436 圖(Do)-冂-[口-口]-古-一=(nothing). 寫(Sa)-冂(冂)-乙-一-𠂇=目. 禽(Keum)-山(乙一)-[冂-冂(冂)]-[人-乂(人)]=亼. 獸(Soo)-[口-口]-甲(古)-戈(𠂇)-一=厶.

My husband! Are you going to be unfortunate(nothing) in future(目)? My husband! In order for you to be so, please, consider me(your wife)(厶) as a stupid(亼) woman!

437-440 畫(Hwa) 彩(Tchae) 仙(Seon) 靈(Lyeong).

437-440 畫(Hwa)-ㄱ-ㅈ-一=月. 彩(Tchae)-[彡-小(彡)]-ㄷ(ㅈ)-一=木. 仙(Seon)-山(ㄱ)-ノ=丨. 靈(Lyeong)-[二水-二水]-ノ-[口-口]=口.

My husband! Do you(木) want to be fortunate(月)? My husband! In order for you to be so, I(your wife) must talk(口) to you continuously and endlessly(丨)!

441-444 丙(Byeong) 舍(Sa) 傍(Bang) 啓(Gye).

441-444 丙(Byeong)-人-一=冂. 舍(Sa)-人-口-一-一=(nothing). 傍(Bang)-イ-一-、ノ-[一- | (一)]=方. 啓(Gye)-人-口-父(、ノ)=戸.

My husband! Do you want to recover(冂) from your poor state(nothing)? You had better come(方) home where I(your wife) am(戸)!

445-448 甲(Gab) 帳(Zang) 對(Dae) 楹(Yeong).

445-448 甲(Gab)- | 冂=二. 帳(Zang)-巾( | 冂)-二-一=衣. 對(Dae)-[十-十]-寸=至. 楹(Yeong)-[又-了(又)]-[、ノ(、)]-才(寸)- | | (二)-一=冂.

My husband! Do you want that we, you and me (your wife)(二), are going to live well(衣) together? My husband! Please, abandon(至) your bad habit for me! Because I am treated unkindly or violently(冂) by you!

The following is the original writing of this research. It was written in Korean language on 29 September 2025.

561. 현희가 레지오 끝나고 집에 들어오는데 팔십일 된 우리집 아이 조엘린이 좋다고 두 손을 흔들고 있었어라우 주님 아멘 고맙소잉!...

처음 쓰기 시작한 날: 2025년 9월 12일. 우리 둘의 예수님 주님 아멘! 우리 조엘린은 하미(할머니) 현희가 있는 곳을 바라봐야 됩니다. 그래야 안심을 합니다. 며칠 전 현희가 레지오 끝나고 집에 들어오는데 팔십일 된 우리집 아이 조엘린이 좋다고 두 손을 흔들고 있었어라우 주님 아멘 고맙소잉! 2025년 9월 12일. 주님 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉 고맙구만요! “앞을 바라보는 눈을(目) 없애려면(nothing) 장래가(目) 없게 되려면(nothing), 작은 사람인 아내를(△) 막으면(一) 그리됩니다!” (433-436 圖 寫 禽 獸). 우리 둘의 주님께서 주십니다 주님 아멘 고마와라우! 법동 우체국에서요 주님 아멘 고맙소잉! 2025년 9월 12일. 착한 사람은 착한 일을! (선한 것을 내놓고, 루카 복음). 주님 우리 현희에게요. “내가 왜 논문을 쓰다가 생각해봤어! 강의를 하고 있는 거였어 인터넷으로. 듣는 학생이 몇 명 안되지만!” 주님께서 현희랑 아오스딩에게 신혼 1년 백 원 초하루 주셨어라우 우리 둘의 주님 아멘 고맙소잉! 오늘 초남이 성지 갑니다. 2025년 9월 13일. 잘못했다고 말하려고 하는 것 아니야! (심판하시려는 것이 아니라, 요한 복음). 우리 현희랑 아오스딩의 주님 아멘 고맙소잉 고맙당께라우! 어제 초남이 성지 고맙소잉! 신부님 고맙습니다(우리 이원화 요셉 신부님, 성지 신부님). 우리 현희가 말해서 성지 신부님이랑 사진 찍었어라우 주님 아멘 고마와라우! 주님께서 현희랑 아오스딩에게 신혼 1년 백 원 초이틀 주셨어라우 우리 둘의 주님 아멘 고맙소잉! 고마와라우! 2025년 9월 14일 새벽. 불러 서로를!! (서로 부르며, 루카 복음). 현희랑 아오스딩이 함께였어라우! 제가 사랑하겠습니다 부족한 제 사랑을 채우겠습니다, 우리 현희에게요 우리 둘의 주님 아멘 고맙소잉! 어제 노래 부를 기회 주신 보카타 수녀님 고맙습니다. ‘일어나라’ 라고 말씀해주신 안산 고잔 천주교회 신부님께 주님 아멘 고맙소잉! 우리까미(上浦) 성당의 성모 마리아님 고맙소잉! 나가이 다카시 선생님과 미도리 상 고맙소잉 아령아또우 고자이마스!(ありがとうございます!) 당신들의 아름다운 사랑예요! “우리 현희야 고마워 나를 받아줘서 아오스딩의 부족한 사랑을 받아들여줘서 정말 고마워!” 아오스딩 오빠가. 주님께서 현희랑 아오스딩에게 신혼 1년 백 원 초닷새 주셨어라우 고맙구만이라우 고맙소잉 참말로요! 2025년 9월 17일 새벽. 너는 나한테 물도 안줬다 잉! (물도 주지 않았다, 루카 복음). 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 일본에서 주님께서 엄청나게 많은 것을 주셨어라우 주님 아멘 아멘 고맙구만요! 이제야 주님께 감사드려라우 우리 둘의 예수님 주님 아멘! 일본 살 때 우리 현희 아이 낳아서 생활비 보냈다고요! 아멘 현희에게 참말로 고마웁니다! 이곳 사랑의 도시에 와 있습니다 주님 아멘 고맙소잉! 나가이 다카시 상과 미도리 상 부부의 사랑 이야기요. 이곳에서 주님께서 현희랑 저 아오스딩에게 사랑을 다시 선물로 주셨어라우 우리 둘의 주님 아멘 참말로 고맙소잉! 주님께서 현희랑 아오스딩에게 신혼 1년 백 원 초엿새 주셨구만요 우리 둘의 주님 아멘 고마와라우! 2025년 9월 18일 새벽. 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 좋은 해석 주셔서 잘 받습니다. 고맙소잉 우리 둘의 예수님 아멘! “아무 것도 아닌 것을(상태를) (nothing) 벗어나려면(冂), 남편은 아내가 있는 집(戶) 쪽으로(方) 가면 됩니다!” 주님 아멘! (441-444 丙 舍 傍 啓). 주님 아멘 제가 그리 되도록 주님 아멘 저를 이끄소서 우리 둘의 예수님 주님 아멘 고맙소잉 고맙소잉! 2025년 9월 22일. 우리 현희랑 아오스딩의 예수님 아멘 고맙소잉 고맙당께라우! 주님께서 이 좋은 해석 주셨어라우 주님 아멘 고맙소잉 고맙당께라우! “자라는 것을(木) 키우려면(月), 집안 사람이(木) 잘 되려면(月) 말을(口) 아내가 남편에게(イ) 해야합니다!” (437-440 畫 彩 仙 靈). 대전 법동 우체국 마당에서요 주님 아멘 아멘! 2025년 9월 23일과 9월 24일. 근로복지공단 대전병원에서요 주님 아멘 고맙구만요! 2025년 9월 26일. 우리 둘의 예수님 주님 아멘! 내가 나쁜 일을 했어라우 우리 현희에게요 화내고 욕하고....! (요한은 내가 목을 베었는데, 루카 복음). 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 주님께서 저희에게 신혼 1년 백 예수 첫째 날 주셨어라우 우리 현희랑 아오스딩의 주님 아멘! “아내가 남편에게 말을(口) 쪽 해야( | ) 합니다 아멘!” (437-440 畫 彩 仙 靈). 예수님! 연금 월급 주십니다 우리 둘의 주님 아멘 고맙소잉! 고맙소잉 고마와라우! 2025년 9월 25일. 예수님 주님 우리

현희랑 아오스딩의 예수님 주님 아멘 고맙소잉 좋은 해석 주셨어라우! “옷을(衣) 두 벌(二) 가지려면, 아내와 남편이 함께(二) 잘 살아가려면(衣), 남편은 아내 대하는 것을 함부로 하는 것을(門) 그만 뒤야 됩니다(至). (445-448 甲 帳 對 櫥). “현희야 고마워 나랑 함께 이렇게 살아줘서! 아오스딩 오빠가.” 근로복지공단 대전병원에서요, 2025 년 9 월 26 일. 우리 둘의 예수님 아멘 고맙소잉 주님 아멘! 좋은 해석 주셨어라우 주님 아멘! “나무가(木) 살이 붙으려면(月), 사람이(木) 잘 되려면(月), 아내가 남편에게 말을(口) 쪽(丨) 해야 됩니다!” (437-440 畫 彩 仙 靈). 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! “여보 현희 생일날 새벽에 미역국이랑 밥이랑 준비하느라 힘들었제! 조엘린 보고 있는데 응. 고맙네 사랑해 우리 현희!” 대전 법동 우체국에서요, 2025 년 9 월 29 일.

The theme of this study is as follows. 441-444 丙(Byeong) 솜(Sa) 傍(Bang) 啓(Gye). 441-444 丙(Byeong)-人-一=門. 솜(Sa)-人-口-一-一=(nothing). 傍(Bang)-イ-一-一、ノ-[一-丨(一)]=方. 啓(Gye)-人-口-又(、ノ)=戶. My husband! Do you want to recover(門) from your poor state(nothing)? You had better come(方) home where I(your wife) am(戶)!

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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