ISSN 2664-4002 (Print) & ISSN 2664-6714 (Online)
South Asian Research Journal of Humanities and Social Sciences
Abbreviated Key Title: South Asian Res J Human Soc Sci

| Volume-8 | Issue-1 | Jan-Feb -2026 | **DOI: https://doi.org/10.36346/sarjhss.2026.v08i01.007**

Original Research Article

My Husband! Do you want to Increase (大) Our House (宀)? My Husband! There is a Method. Please Enlarge Your Comprehension for me (your wife) Two Times from 10 Items (十) to 20 Items (廿)! (Tcheonzamun 529th-544th)

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Article History
Received: 28.11.2025
Accepted: 21.01.2026
Published: 28.02.2026

Abstract: French Missionary Dallet (1874) described in his book that the thousand character essay has been utilized as the textbook for the children both in China and in Korea. The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). The order of Chinese language is (subject + verb + object), while that of Korean language is (subject + object + verb). So the translation on two languages is different. Until now the translation of Tcheonzamun was mainly done on Chinese grammar (Han, 1583). Recently, Park *et al*., (2021) and Kim (2023) translated Tcheonzamun poem on Korean grammar. The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). There are several methods for Tcheonzamun translation. The first method is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023). The second one is on the meaning of Chinese character (Park *et al*., 2021). The third one is the deleting method. The present work was done on the third method (Kim, 2023). [ ] mark was used for the deletion on the same Chinese character, and ( ) mark was on the different letters on the same line. The title of this study is 'My husband! Do you want to increase(大) our house(宀)? My husband! There is a method. Please enlarge your comprehension for me (your wife) two times from 10 items(十) to 20 items(廿)! (Tcheonzamun 529th-544th)'. The next is the result of Tcheonzamun translation on Korean grammar. There are two lines for each line of 4 letters. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 529-532(1) 磻(Ban) 溪(Gye) 伊(I) 尹(Yun). 529-532(1) 磻(Ban)-[十-十]-厂ノ-[丶ノ-ノ丶(丶ノ)]=口,口. 溪(Gye)-[氵-幺(氵)]-大(厂ノ)=小. 伊(I)-尹=イ. 尹

CITATION: Sangdeog Augustin Kim, Hyeonhi Regina Park, K. Daegon-Andrea Kim, Jiah Anna Kim, Sangmin Lee, Rosa Kim, Alain Hamon, Sohwa Therese Kim (2026). My Husband! Do you want to Increase (大) Our House (宀)? My Husband! There is a Method. Please Enlarge Your Comprehension for me (your wife) Two Times from 10 Items (十) to 20 Items (廿)! (Tcheonzamun 529th-544th). *South Asian Res J Human Soc Sci, 8*(1): 29-33.

(Yun)-尹=(nothing). My husband! In order for me(your wife)(小) to say(口) more and freely(口), there is a good method. My husband! Now you are not(nothing) wise. Please, you turn to be the more comprehensible man(亻)! 529-532(2) 磻(Ban) 溪(Gye) 伊(I) 尹(Yun). 529-532(2) 磻(Ban)-[十-十]-厂ノ-[丶ノ-ノ丶(丶ノ)]=口,口. 溪(Gye)-[氵-幺(氵)]-大(厂ノ)=小. 伊(I)-彐=亻ノ. 尹(Yun)-彐=ノ. My husband! In order for me(your wife)(小) to speak(口) freely(口), there is a good method. My husband! To advance(ノ) is necessary. You must improve(ノ) yourself(亻)! 533-536(1) 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong). 533-536(1) 佐(Zwa)-工-十=亻. 時(Si) -口-土(工)-一丿-[丶-丶]=(nothing). 阿(A)-丁(一丿)-口-十-=口,口. 衡(Hyeong)-[彳-テ(彳)]=魚. This time, the character (阜) was treated as (阜-丨) as shown in a somewhat old Tcheonzamun book(Han, 1583). My husband! In order to make you, the uncultivated man(nothing) (like Augustin, one of the present authors), to be the formidable man(亻), there is a good method. My husband! As the fish(魚) mutually talks(口) each other(口), we, you and me(your wife) have to tell freely. However, this apparently simple thing is not easy for the husband (such as Augustin, one of the authors)….. 533-536(2) 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong). 533-536(2) 佐(Zwa)-十=亻工. 時(Si)-口-一丿-[丶-丶]= -土. 阿(A)-丁(一丿)-口-十-=口,口. 衡(Hyeong)-[彳-テ(彳)]=魚. My husband! It is the way how we(亻) live(工) in this world(土). My husband! We, you and me(your wife), let us talk(口) together as if the fishes(魚) continue each other their conversation(口). 537-540 奄(Eom) 宅(Daeg) 曲(Gog) 阜(Bu). 537-540 奄(Eom)-十-口=大. 宅(Daeg)-ノ-十=宀. 曲(Gog)-口=廿. 阜(Bu)-[口-口]-丨(ノ)=十. My husband! Do you want to increase(大) our house(宀)? My husband! There is a method. Please enlarge your comprehension for me (your wife) two times from 10 items(十) to 20 items(廿)! 541-544 微(Mi) 旦(Dan) 孰(Sug) 營(Yeong). 541-544 微(Mi)-亻-丁十-山-攵=ノ. 旦(Dan)-日(攵)=一. 孰(Sug)-亠(亻)-丮(丁十)-丸(山)=子. 營(Yeong)-[火-火]-[口-口]=冖. My husband! If you(一) can be fortunate(ノ) now. My husband! When you were child(子), your parents had to grow you more strictly(冖)!.

Keywords: My husband! It is the way how we(亻) live(工) in this world(土). My husband! We, you and me(your wife), let us talk(口) together as if the fishes(魚) continue each other their conversation(口) (Tcheonzamun 529th-544th).

INTRODUCTION

French Missionary Dallet (1874) described in his book that the thousand character essay has been utilized as the textbook for the children both in China and in Korea. The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). The order of Chinese language is (subject + verb + object), while that of Korean language is (subject + object + verb). So the translation on two languages is different. Until now the translation of Tcheonzamun was mainly done on Chinese grammar (Han, 1583). Recently, Park *et al*., (2021) and Kim (2023) translated Tcheonzamun poem on Korean grammar.

MATERIALS AND METHODS

The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). There are several methods for Tcheonzamun translation. The first method is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023). The second one is on the meaning of Chinese character (Park *et al*., 2021). The third one is the deleting method. The present work was done on the third method (Kim, 2023). [ ] mark was used for the deletion on the same Chinese character, and ( ) mark was on the different letters on the same line.

RESULTS AND DISCUSSION

The present work concerns the translation of a poem of (Tcheonzamun 529th-544th). The title of this study is ‘My husband! Do you want to increase(大) our house(宀)? My husband! There is a method. Please enlarge your comprehension for me (your wife) two times from 10 items(十) to 20 items(廿)! (Tcheonzamun 529th-544th)’. The next is the result of Tcheonzamun translation on Korean grammar. There are two lines for each line of 4 letters.

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

529-532(1) 磻(Ban) 溪(Gye) 伊(I) 尹(Yun).
529-532(1) 磻(Ban)-[十-十]-厂ノ-[丶ノ-ノ丶(丶ノ)]=口,口. 溪(Gye)-[氵-幺(氵)]-大(厂ノ)=小. 伊(I)-尹=亻. 尹(Yun)-尹=(nothing).

My husband! In order for me(your wife)(小) to say(口) more and freely(口), there is a good method. My husband! Now you are not(nothing) wise. Please, you turn to be the more comprehensible man(亻)!

529-532(2) 磻(Ban) 溪(Gye) 伊(I) 尹(Yun).

529-532(2) 磻(Ban)-[十-十]-厂ノ-[丶ノ-ノ丶(丶ノ)]=口,口. 溪(Gye)-[氵-幺(氵)]-大(厂ノ)=小. 伊(I)-크=イノ. 尹(Yun)-크=ノ.

My husband! In order for me(your wife)(小) to speak(口) freely(口), there is a good method. My husband! To advance(ノ) is necessary. You must improve(ノ) yourself!(イ).

533-536(1) 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong).
533-536(1) 佐(Zwa)-工-十=イ. 時(Si) -口-土(工)-一丿-[丶-丶]=(nothing). 阿(A)-丁(一丿)-口-十-=口,口. 衡(Hyeong)-[彳-テ(彳)]=魚.

This time, the character (阜) was treated as (阜-丨) as shown in a somewhat old Tcheonzamun book(Han, 1583). My husband! In order to make you, the uncultivated man(nothing) (like Augustin, one of the present authors), to be the formidable man(イ), there is a good method. My husband! As the fish(魚) mutually talks(口) each other(口), we, you and me(your wife) have to tell freely. However, this apparently simple thing is not easy for the husband (such as Augustin, one of the authors)…..

533-536(2) 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong).
533-536(2) 佐(Zwa)-十=イ工. 時(Si)-口-一丿-[丶-丶]= -土. 阿(A)-丁(一丿)-口-十-=口,口. 衡(Hyeong)-[彳-テ(彳)]=魚.

My husband! It is the way how we(イ) live(工) in this world(土). My husband! We, you and me(your wife), let us talk(口) together as if the fishes(魚) continue each other their conversation(口).

537-540 奄(Eom) 宅(Daeg) 曲(Gog) 阜(Bu).
537-540 奄(Eom)-十-口=大. 宅(Daeg)-ノ-十=宀. 曲(Gog)-口=廿. 阜(Bu)-[口-口]-丨(ノ)=十.

My husband! Do you want to increase(大) our house(宀)? My husband! There is a method. Please enlarge your comprehension for me (your wife) two times from 10 items(十) to 20 items(廿)!

541-544 微(Mi) 旦(Dan) 孰(Sug) 營(Yeong).
541-544 微(Mi)-彳-丁十-山-攵=ノ. 旦(Dan)-日(攵)=一. 孰(Sug)-亠(亻)-丮(丁十)-丸(山)=子. 營(Yeong)-[火-火]-[口-口]=冖.

My husband! If you(一) can be fortunate(ノ) now. My husband! When you were child(子), your parents had to grow you more strictly(冖)!

The following is the original writing of this research. It was written in Korean language on 16 January 2026.

백 요한 신부님과 하야시 오지이상 고맙습니다! (5) – "여보! 우리 집을(宀) 크게(大) 만들고 싶으세요? 그러려면 나에 대한 당신 마음을 열에서(十) 스물로(廿) 두 배로 키워주세요!"
77(5). 백 요한 신부님과 하야시 오지이상 고맙습니다!..... 처음 쓰기 시작한 날: 2012년 11월 20일 무렵. 현희가 저에 관해 가장 싫어하는 점이 바로 제 옷 차림새 때문입니다. 이는 영학 아부지와 제가 옷 입는 데에서 아주 다르기 때문일 것입니다. 영학 아부지는 막내딸 현희를 어떻게 사랑했을까 궁금합니다. 현희에게 물어봤더니 현희를 업고 다니면서 한글을 깨우치도록 하였다고요. 다른 일곱 자식들도 그렇게 업고 다니셨겠지만, 현희가 막내라서 더 귀여웠겠지요. 영학 아부지의 삶의 굴레를 더 가볍게 해드렸겠지요. 막내딸인 우리 현희가요. 이 모든 것 다 주님 덕분입니다! 아멘! 김 상덕 아오스딩과 박 현희 레지나 부부 씁니다, 2015년 11월 7일 아침. 576. "여보! 우리 집을(宀) 크게(大) 만들고 싶으세요? 그러려면 나에 대한 당신 마음을 열에서(十) 스물로(廿) 두 배로 키워주세요!"..... 처음 쓰기 시작한 날: 2026년 1월 3일. 예수님! 우리 현희랑 아오스딩의 주님 아멘 고맙쏘잉! "아무것도 아닌 사람을(nothing) 잘 되게 하려면(丨), 물고기에게라도(魚) 말하고(口) 또 말하게(口) 해주어야 합니다." (533-536 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong)). 우리 둘의 주님 아멘 고맙쏘잉! 무궁화호 열차에서 씁니다 감사드려요! 엄마가 중국인인 중학교 학생이 옆에서 말을 걸어줍니다. 예수님 아멘 고맙구만이라우! 2026년 1월 3일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙쏘잉! "(이번엔 부[阝]를 [阜-ノ]으로 해석합니다.) 아무 것도 아닌 사람인 당신을(nothing) 사람답게 만드려면(イ), 물고기들도(魚) 서로 말을(口) 주고받듯이(口) 당신과 나, 우리 부부도 말을 주고 받아야 합니다!" (533-536 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong)). 예수님! 우리 둘의 주님이시여 아멘! 근로복지공단 대전병원에서요 아멘! 어제 레지오에서 저 아오스딩이 쁘레시디움 서기 계속하기로 합니다. 지금껏 잘 몰랐지만, 이 길이 제가 사는 길이니까요! 현희랑 아오스딩, 우리 둘의 주님 아멘 고맙쏘잉 고맙구만이라우!

2026년 1월 7일. 우리 현희랑 아오스딩의 예수님 주님 아멘 아멘! “작은 사람인(小) 아내가 말을 하고(口) 또 하기(口) 위해서는 아무 것도 아닌 이가(nothing) (남편을 가리킵니다) 아내를 이해해주는 사람으로(亻) 되어야 합니다!” (529-532 磻(Ban) 溪(Gye) 伊(I) 尹(Yun)). 예수님 우리 둘의 예수님 아멘 고맙쏘잉! 2026년 1월 7일. 우리 현희랑 아오스딩의 주님 아멘 고맙쏘잉! “이 세상을(土) 사람이(亻) 살아가려면(工), 물고기들도(魚) 서로 이야기를(口) 나누듯 아내와 남편은 서로 함께 이야기를(口) 나누어야 합니다.” (533-536 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong)). 우리 둘의 예수님 주님 아멘 고마와라우! 2026년 1월 8일. 세상에서 빛이. 마태오 복음 5장. 우리 둘의 주님 아멘 고맙쏘잉 고맙쏘잉! 주님께서 현희랑 아오스딩에게 신혼 1년 이백 일흔 다섯 날 주셨어요 고맙쏘잉 아멘! 현희 곁을 따라가면 됩니다요 우리 둘의 예수님! 떠나가면 안되고요 주님 아멘 아멘! 어제 우리 쁘레시디움 37차 사업보고서 주셨쏘잉 고맙쏘잉! 우리 현희 저에게 “전에도 사업보고서 하더니, 아직까지 만지고 있어요?” 라고 말했어요. 주님 아멘! 제가요 “우리 현희 덕분에 이런 내가 박사 받았지 응!” 라고 대답했어요 주님 아멘! 우리 둘의 주님 아멘! 중국어 책(파란 색깔) 집어넣습니다 가방에요 현희랑 아오스딩의 예수님! 2026년 1월 15일 새벽. 우리 둘의 주님 아멘 고맙쏘잉! “여보! 우리 집을(宀) 크게(大) 만들고 싶으세요? 그러려면 나에 대한 당신 마음을 열에서(十) 스물로(廿) 두 배로 키워주세요!” (537-540 奄(Eom) 宅(Daeg) 曲(Gog) 阜(Bu)). 주님 아멘 고맙쏘잉! 2026년 1월 15일 오전 중리중학교에서요. 하느님! 이렇게 번역하면 될까요? “어른이 된 남편이(一) 아내와 맞춰서 조금씩 함께 갈 수 있으려면(亻), 덮는 것으로(冖) 어릴 때부터 남자아이를(子) 천천히 갈 수 있도록 막아주면(亠) 그리 됩니다.” (541-544 微(Mi) 旦(Dan) 孰(Sug) 營(Yeong)). 저 아오스딩이 이번에는 자신이 없지만, 앞 세 줄과 이렇게 하면 뜻이 통할 것 같아서 이렇게 번역해봅니다 주님 아멘 고맙쏘잉! 우리 현희랑 아오스딩을 지켜주시는 우리 둘의 예수님 아멘 고맙쏘잉! 주님께 감사드리며 김상덕 아오스딩 박현희 레지나 부부 씁니다 아멘! 2026년 1월 15일 오후. 예수님! 현희랑 나갑니다 우리 둘의 예수님 아멘 고맙쏘잉! (묵주기도 책). 2026년 1월 16일 새벽. 예수님! 우리 현희랑 아오스딩의 예수님! 어제 ‘꾸리아’ 잘 마쳤어요 우리 현희가 진행을 잘 했어요 정말 애썼어요! 저도 우리 ‘천주의 모후’ ‘쁘레시디움’ 사업보고서 써낼 수 있어서 참말 기쁘구만요! 그리고 오늘 새벽 집을 나섰습니다. 버스도 잘 탔습니다. 지금 비행기 안입니다 예수님 아멘 고맙쏘잉! 어제(1월 16일) 공항에서 버스에서 남의 짐을 내렸습니다. 우리 현희가 “왜 남의 짐을 내려요!”라는 말을 듣고 그 짐을 다시 버스에 올립니다. 우리 둘의 하느님 주님 아멘! “어른이 된 남편을(一) 잘 되게 하려면(丿), 어린 시절에 엄하게 나무라면서(冖) 부모님이 그 남자 아이를(子) 키웠어야 합니다!” (541-544 微(Mi) 旦(Dan) 孰(Sug) 營(Yeong)). 우리 일수 요셉 아부지는 저를 이뻐락하면서 키우셔서 제가 제 멋대로 인가 봅니다. 그래도 저는 우리 일수 요셉 아부지 사랑에 정말 고맙쏘잉! 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙쏘잉! 주님! 김상덕 아오스딩과 박현희 레지나 부부 드립니다, 2026년 1월 16일 씁니다.

The theme of this study is as follows. 533-536(2) 佐(Zwa) 時(Si) 阿(A) 衡(Hyeong). 533-536(2) 佐(Zwa)-十=亻工. 時(Si)-口-一丿-[丶-丶]= -土. 阿(A)-丆(一丿)-口-十-=口,口. 衡(Hyeong)-[彳-テ(亻)]=魚. My husband! It is the way how we(亻) live(工) in this world(土). My husband! We, you and me(your wife), let us talk(口) together as if the fishes(魚) continue each other their conversation(口).

Our Lord! You have guided two of us, Hyeonhi and Augustin, and our five children for this work! Thank you so much, amen!

ACKNOWLEDGEMENTS

The authors thank Mr Ilsoo Joseph Kim and Mrs Bohwa Maria Kim and Mr Yeonghag Park and Mrs Hilye Sarah Kim and Father Jean Blanc and Father Yang_eob Thomas Tchoi and Father Hifumi Iwazaki and Father Xavier Ha and Father Thomas Gil and Father Ikseon Gregorio Choi and Father Kyu-sik Cho and Father Yeongsig Andrea Kang and Mrs Tamako Hayashi and Mr Yoshihiro Hayashi and Professor Francine Tenaillon and Professor Nicolas Tenaillon, Professor Byeong Man Yu in Songjeong Seo Elementary school, Professor Byeong Hwan Kim and the members of Chosun University High School, Professor Sook Ja Nam, Professor Tae Song Koh and his wife and Mr Jong Seol Hong and Mrs Sookja Martha Min in Konkuk University, Mrs Kisoon Cecile Song and Miss Kongja Concessa Hong, Professor Yong Kook Kim, Mrs Hiromi Nakano, Mrs Toshie Nakano and Professor Shigekata Yoshida in Nagoya University, Father Wonhwa Joseph Lee and the member of Daejeon Nae-dong Catholic Church, Father Byungdul Joseph Lee and the member of Daejeon Ludovich of Ordo Franciscanus Saecularis, Professor Byoung Hoon Park and the student of Joongbu University, Professor Young Yun Kang and Mrs Kyoung Suk Kim and Mrs O Sung Lee and the members of Jungni Middle School, staff sergeant Yong Soon An and the truck driver who rescued Augustin, Professor Alain Bermond and Madame Fasan in INA P-G, Mrs Jongsoon Julia Ko-Mr Hwancheol Petro Choi couple and Okja and Hwansik and Seonju-Pilseong couple and Jieun Agatha and Céline and Aïlyne and Zoéline. The authors thank the Lord Jesus Christ so much!

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