

Original Research Article

Hyeonhi has Grown me, she has Changed me Augustin from the Poor State into the Present Good State (Tcheonzamun 193rd-208th)

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Abstract: French Missionary Dallet (1874) introduced a Chinese character-written book to Western world. The book is called as Tcheonzamun (Han, 1583) in Korea. Tcheonzamun (千字文) means a thousand (千) character (字) essay (文). The present study concerns the translation of Tcheonzamun poem. The present researchers have interests on the origin of Tcheonzamun; is the author Chinese or Korean? There are several methods for the translation of Tcheonzamun poem. The first one is through Korean pronunciation of Chinese characters on Tcheonzamun (Kim, 2023). The second one is through the meaning of Chinese characters on this Tcheonzamun poem (Park *et al.*, 2021). In addition, deleting method was utilized (Kim, 2023). The method is found by chance (Kim, 2023). <Number in Tcheonzamun. Chinese character (Pronunciation in Korean language). “Modified pronunciation in Korean alphabet.” Modified pronunciation in English alphabet>. 205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong). “그냥 자셔!” Keu-nyang Za-syeo! (The parents say to the husband of their daughter, the son in-law) Oh my son! Take this meal (Za-syeo!), it is for you! Other things are not necessary! (Keu-nyang). <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 197-200(2) 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang). 197-200(2) 詩(Si)-言-土-|=丁. 讚(Tchan)-言-土-|-|=貝. 羔(Ko)-羊-|-|=nothing). 羊(Yang)-羊=(nothing). Our Lord! Somebody is an ordinary man or a common woman (nothing). And if we want to say that the person is not great (nothing). What will be the method? It is very simple. To change the common man (丁) or the ordinary woman into the extraordinary man (貝) or the special woman. Our Lord Jesus! It is my wife Hyeonhi who has made me, the ordinary man, to become the talented man. Hyeonhi has grown me, she has changed me Augustin from the poor state into the present good state. The title of this study is ‘Hyeonhi has grown me, she has changed me Augustin from the poor state into the present good state (Tcheonzamun 193rd-208th)’.

Keywords: 205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong). “그냥 자셔!” Keu-nyang Za-syeo! (The parents say to the husband of their daughter, the son in-law) Oh my son! Take this meal (Za-syeo!), it is for you! Other things are not necessary! (Keu-nyang).

INTRODUCTION

French Missionary Dallet (1874) introduced a Chinese character-written book to Western world. The book is called as Tcheonzamun (Han, 1583) in Korea. Tcheonzamun (千字文) means a thousand (千) character (字) essay (文). The present study concerns the translation of Tcheonzamun poem. The present researchers have interests on the origin of Tcheonzamun; is the author Chinese or Korean?

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MATERIALS AND METHODS

The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). There are several methods for the translation of Tcheonzamun poem. The first one is through Korean pronunciation of Chinese characters on Tcheonzamun (Kim, 2023). The second one is through the meaning of Chinese characters on this Tcheonzamun poem (Park *et al.*, 2021). In addition, deleting method was utilized (Kim, 2023). The method is found by chance (Kim, 2023). The method is simple. If there is(are) the similar or the same part(s) among the four letters, both of them will be deleted. And the translation will be done with the remained part(s). The figure of Chinese characters was adopted from somewhat old version of Tcheonzamun (Han, 1583). The range of this study is (Tcheonzamun 193rd-208th).

RESULTS AND DISCUSSION

The thousand character essay is called as Tcheonzamun in Korea (Han, 1583). The present researchers have interests on the origin of Tcheonzamun; is the author Chinese or Korean? The present researchers tried to translate Tcheonzamun poem through Korean pronunciation and on the basis of the meaning of Chinese characters on Tcheonzamun. The range of this Tcheonzamun poem is (Tcheonzamun 193rd-208th). The title of this study is ‘Hyeonhi has grown me, she has changed me Augustin from the poor state into the present good state (Tcheonzamun 193rd-208th)’.

The first translation is done 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>

193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom). “뭉 비싸요?” Muo Bi-ssa-yo?
(The fiancé says to a merchant) Do you have something (Muo) which is very precious? (Bi-ssa-yo?) (The fiancé wants to buy valuable things for the parents of his wife.)

197-200 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang). “실컷 즐겨야!” Sil-keot Sseul-Ggeo-ya!
(The fiancé says to the persons around) I will pay (Sseul-Ggeo-ya!) a lot of things (Sil-keot) for the parents of my wife!

201-204 景(Gyeong) 行(Haeng) 維(Yu) 賢(Hyeon). “저거해! 이거해!” Zeogeo-hae! Igeo-hae!
(The fiancé says to the persons around) Please, do this thing for the parents of my wife! (Igeo-hae!) Please, do other things (Zeogeo-hae!) for the parents of my wife!

205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong). “그냥 자서!” Keu-nyang Za-syeo!
(The parents say to the husband of their daughter, the son in-law) Oh my son! Take this meal (Za-syeo!), it is for you! Other things are not necessary! (Keu-nyang)

The second translation is done on the meaning of Chinese character (Park *et al.*, 2021). There are two repeats of same line. The reason is to know the difference between the original form and the deleted form of Chinese characters of this Tcheonzamun poem.

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

193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom).

193-196 墨(Mug)-ム-十-土-土=口. 悲(Bi)-心(ム)-三-三= | |. 絲(Sa)-小(三)-小(三)-么(土)-么(土)=(nothing).
染(Yeom)-九(十)=木 ㄷ.

My wife! Do you want to say (口) with me (your husband) together (| |)? My dear wife! You and me, we must say silently (nothing) as the tree (木) takes the water (ㄷ).

There are two translations for the third line. Supposing that ‘詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang)’ is the order of ‘A B C D’.

197-200(1) 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang).
197-200(1) 詩(Si)-言-土=寸. 讚(Tchan)-言-土-ム= | 貝. 羔(Ko)-羊-ム=(nothing). 羊(Yang)-羊=(nothing).

My dear wife Hyeonhi! It is natural! Common person says as follows. “Augustin is an ordinary man (nothing). (A B C D.)” Therefore, it is natural to say “Augustin is not an excellent man (nothing)!” (A B C D.) Because it is true that ‘Augustin is not-talented man (寸)’. (A B C D.) My darling Hyeonhi! You make me (Augustin) to become the talented (貝) and special (|) man. (A B C D.)

197-200(2) 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang).

197-200(2) 詩(Si)-言-土- | =丁. 讚(Tchan)-言-土- | =具. 羔(Ko)-羊- | =nothing. 羊(Yang)-羊- | =nothing.

Our Lord! Somebody is an ordinary man or a common woman (nothing). And if we want to say that the person is not great (nothing). What will be the method? It is very simple. To change the common man (丁) or the ordinary woman into the extraordinary man (具) or the special woman. Our Lord Jesus! It is my wife Hyeonhi who has made me, the ordinary man, to become the talented man. Hyeonhi has grown me, she has changed me Augustin from the poor state into the present good state.

201-204 景(Gyeong) 行(Haeng) 維(Yu) 賢(Hyeon).

201-204 景(Gyeong)-十-小=日曰. 行(Haeng)-子(小)=彳. 維(Yu). 賢(Hyeon)-又(+)=口口口具.

My husband! The silent saying as shown in the first line (197-200 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang)) is a good thing both for you and for me. No, it is not true! It is contrary to the truth!

My husband! In order for you (my husband) to be successful as shown in the second line (197-200 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang)), there is a condition (維). “I (your wife) can speak (曰) and speak again (曰) slowly and freely (彳). And then, I can say (口), and I can say again(口), and I can say freely (口) the precious thing (具) for you!

205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong).

205-208 克(Keug)-儿-口-十=耳. 念(Nyeom)-人-二=心. 作(Zag)-彳(儿)-人=二 | . 聖(Seong)-口-十-二=耳.

My husband! Do you want to understand the saying of your wife (me)? Please make your mind (心) sensible (耳) enough to know me, your wife! My husband! In order to do this, you must listen to me (your wife) with your two (二) ears (耳) well opened (|)!

The next is the original writing of this research. It was written in Korean language on 27 February 2025.

531. 현희랑 아오스딩, 우리 둘의 예수님! 우리 현희가 저를 그렇게 키워줬어라우!...
처음 쓰기 시작한 날: 2025년 2월 15일. 우리 현희가요. “밥 맛나게 드세요 밥숟 안에 딱따깝하게 데워 냐어요!!”
2025년 2월 15일. 다시 탔어 배를! 배를 타셨어 다시! (미사 중에 씁니다.) (마르코 복음: 다시 배를 타고.) 우리 현희랑 아오스딩의 예수님! 우리 아들의 눈물을 봅니다. 저 중학교 2학년 때 보았던 우리 일수 요셉 아버지의 눈물도 함께요. 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 이원화 요셉 신부님 성사 때 권연 말씀 참 고맙습니다 주님 아멘 아멘! 예수님! 우리 현희랑 함께 신혼 이백 일흔 일곱 날 주셨어라우 예수님 주님 아멘 고맙소잉! 2025년 2월 17일 월요일 새벽. 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! 맥 310 시작할게요. 우리 둘의 주님께서 주셨습니다 아멘 아멘! 고맙소잉! “마음을 (心) 날카롭게 하여 (耳) 다른 이의 마음을 잘 받아들이려면, 귀로 (耳) 듣는 것을 잘 들을 수 있게 두 개 (二) 잘 뚫어져 있으면 (|) 그리 됩니다.” (205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong)). 우리 현희랑 함께요 주님 아멘 고맙소잉! 고맙당께라우! 2025년 2월 22일. 우리 현희랑 아오스딩의 예수님 아멘 고맙소잉! 주님! 우리 현희에게 말로만 ‘사랑해!’ 라고 했지, 실제로는 사랑하고 있지 않음을 알았나이다. 그래서 오늘 아침에 우리 현희에게 “내가 말로만 ‘사랑한다!’라고 했어!” 라고 말합니다. 아멘 우리 둘의 예수님 주님 아멘 고맙소잉! “‘아무 것도 아닌 저 아오스딩 (nothing)’을. (A B C D.) ‘정말 아무 것도 아닌 사람 (nothing)’ 이라고 말하려 한다고요. (A B C D.) 그런데 그렇게 하지 않고, ‘정말 별볼일 없는 저 아오스딩을 (寸)’. (A B C D.) 우리 현희가 ‘큰 (一) 사람으로 (具) 만들어줬어요!’ (A B C D.)” (197-200 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang)). 우리 둘의 예수님 주님 아멘 고맙소잉! “현희야 정말 사랑해 그리고 고마워!” 우리 둘의 주님 아멘 고맙소잉! 2025년 2월 25일. 우리 현희, 레지오 가네, 아오스딩 오빠가. 2025년 2월 25일. 현희야 미안해 당신 이야기는 안하고 내가 천자문 이야기만 해서 힘들었제! 내가 정말 미안해!!! 사랑해! 오빠가. 2025년 2월 25일. 예수님! 우리 현희랑 함께요 주님 아멘 고맙소잉! 남편이 아내에게 하는 말이지요. “여보! 우리 두 사람이 (| |) 함께 말을 하려면 (口), 나무에 (木) 물이 들어가듯 (彳) 그렇게 조용하게 (nothing) 해야 합니다. (193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom)). 현희랑 아오스딩의 예수님 아멘 고맙소잉! 2025년 2월 27일. 예수님! 우리 현희랑 아오스딩의 주님 아멘 고맙구만요! 저(아오스딩)에게도 사춘기가 있었구만요. 중학교 때 선암 할아버지 집에 가서 살았던 일, 아마 중학교 때 동네 친구 집에 가서 살았던 일, 고등학교 때 방학 동안 친구 집에 가서 살았던 일, 이럴게요. 우리 아버지가 (일수 요셉 아버지) 나 때문에 속 많이 상하셨겠어요! “아버지 미안해라우! 늦게야 말씀 드리구만요!” “느리게 그리고 천천히 (彳) 말을 하고 (曰) 또 하려면 (曰), 내 남편이여 둘째 줄처럼 잘 되려면요. 귀중한 (具) 말을 하고 (口) 하고 (口) 또 해야 (口) 되거든요. 첫째 줄처럼 조용하게 있어야 되는 것이 아니고요!” (201-204 景(Gyeong) 行(Haeng) 維(Yu) 賢(Hyeon)). 우리 현희랑 아오스딩 저희 두 사람의 주님 아멘 고맙소잉!

고맙구만이라우! 2025년 2월 27일. 아내가 남편에게 하는 말입니다. “두 (二) 귀를 (耳) 좋긋하고 (一) 들어야지요!” (205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong)). 2025년 2월 27일. 이 글 역시 아내가 남편에게 하는 말입니다. “어보 조용하게 해야 한다고요? 아무 것도 아닌 사람을 (nothing) 아무 것도 아니게 (nothing) 만든다고요? 아니요 그저 그런 사람을 (寸) 훌룡하게 (貝) 잘 (一) 키워내야지요!” 우리 둘의 예수님 주님 아멘! (197-200 詩(Si) 讚(Tchan) 羔(Ko) 羊(Yang)). 고맙구만요! 2025년 2월 27일. 예수님! 아무 것도 아닌 사람을 (nothing) 아무 것도 아니라고 말하려면 (nothing), 그런 보통 사람을 (丁) 뛰어난 사람으로 (貝) 만들면 됩니다. (197-200 詩 讚 羔 羊). 현희랑 아오스딩, 우리 둘의 예수님! 우리 현희가 저를 그렇게 키워줬어라우 예수님 우리 둘의 주님 아멘 고맙소잉 고맙당께라우! 2025년 2월 28일 새벽. 주님! 한정복 아나스타시아 자모님 장례 미사에서 하신 아들 신부님 말씀입니다. “우리 안에 평화가 들어와....” 주님 아멘 고맙소잉! 이장호 요셉 형제님과 이월순 벨라뎃따 자매님 고맙습니다 함께 다녀왔어라우! 2025년 2월 28일. 예수님! 우리 현희랑 아오스딩의 주님 아멘 고맙소잉! “그냥 자셔!”입니다. (205-208 克 念 作 聖). 우리 둘의 예수님 주님 아멘 고마와라우! 2025년 2월 28일 밤. 감사합니다 현희랑 아오스딩의 예수님! “저거해 이거해!”입니다 아멘! 익산역에서요. (201-204 景 行 維 賢). 2025년 3월 1일. 예수님! 우리 현희랑 아오스딩의 예수님! “뭐 비싸요?” 입니다. 우리 둘의 주님 아멘 고맙소잉! (193-196 墨 悲 絲 染). 엄니 아버지 산소 가고 있어요 518 빠스로요! 2025년 3월 1일. 우리 둘의 예수님 주님 아멘 아멘! 다섯 아이를 낳아준 우리 현희 고마워! 정말 애썼어! 낳아서 키우느라고! 주님께서 주셨어라우 “싫껏 쓸꺼야!” 해석요. 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! 고맙당께라우! (197-200 詩 讚 羔 羊). 518 빠스에서요. 현희와 아오스딩, 우리 둘의 주님 아멘 고마와라우! 우리 둘의 주님께 박현희 레지나와 김상덕 아오스딩 부부가 깊은 감사를 드립니다 아멘! 2025년 3월 2일 저녁.

The theme of this research is as follows. 205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong). “그냥 자셔!” Keu-nyang Za-syeo! (The parents say to the husband of their daughter, the son in-law) Oh my son! Take this meal (Za-syeo!), it is for you! Other things are not necessary! (Keu-nyang).

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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