

Original Research Article

## Sohwa Therese Went To Africa (The Third Translation of Tcheonzamun 417<sup>th</sup>-432<sup>nd</sup>)

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**Abstract:** This is the third interpret of Tcheonzamun (The thousand character essay) 417th-432<sup>nd</sup> through the meaning of the Chinese characters. On the second translation of Tcheonzamun 417th-432<sup>nd</sup>, the present researchers did not delete any part of the Chinese character. This time, the third translation of this same poem (Tcheonzamun 417th-432<sup>nd</sup>), the researchers deleted all of the possible parts of the Chinese characters. Then, the present researchers tried to translate the remained parts of the Chinese characters. During the study, both the remained parts of Chinese characters and translating order for them were described. If there is disaster in a country, the condition of the people or the country itself will becomes bad. It is true (the first line of this poem). Ha(夏) people thinks that the disaster does not conflict the people, but the people assumes that some bad man or some woman conflicts the people(the second line of this poem). In this third line of the poem, Ha people thinks that the good fortunate must come to them, if they prepare and continue to do something little by little. The fourth line of this poem is also the thought of Ha(夏) people and Ha(夏) people thinks that children education is the most important thing.

**Keywords:** The third interpret of Tcheonzamun (The thousand character essay) 417th-432<sup>nd</sup>, through the meaning of the Chinese characters, the disaster does not conflict the people, Ha(夏) people thinks that children education is the most important thing.

## INTRODUCTION

Dallet (1874) wrote in his book that Tcheonzamun (The thousand character essay) had been utilized as a textbook for the Chinese character education for the children on ancient China, Tchin(秦) and on ancient Korea. The present researchers translated several Tcheonzamun poems (Park and Kim, 2017; Park *et al.*, 2017). The present researchers interpreted the poem (Tcheonzamun 417th-432<sup>nd</sup>) twice (Park *et al.*, 2021; Park *et al.*, submitted in 2021). The first translation of the poem was through Korean pronunciation of Chinese characters, and the second interpret through the meaning of Chinese character. On the second translation of Tcheonzamun 417th-432<sup>nd</sup>, the present researchers did not delete any part of the Chinese character (Park *et al.*, submitted in 2021). This time, the third translation of this same poem (Tcheonzamun 417th-432<sup>nd</sup>), the researchers deleted all of the possible parts of the Chinese characters. Then, the present researchers tried to translate the remained parts of the Chinese characters.

## MATERIALS AND METHODS

This time, the third translation of this same poem (Tcheonzamun 417th-432<sup>nd</sup>), the present researchers deleted all of the possible parts of the Chinese characters. Then, the present researchers tried to translate the remained parts of the Chinese characters.

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## RESULTS AND DISCUSSION

Two months ago, Sohwa Therese went to Africa. Sohwa arrived in Cameroun on 19 August 2021. To the Lord of two people Augustin and Hyeonhi, "Thank you, amen!"

The next is the third interpret of Tcheonzamun (The thousand character essay) 417th-432<sup>nd</sup> through the meaning of the Chinese characters. On the second translation of Tcheonzamun 417th-432<sup>nd</sup>, the present researchers did not delete any part of the Chinese character (Park *et al.*, submitted in 2021). This time, the third translation of this same poem (Tcheonzamun 417th-432<sup>nd</sup>), the researchers deleted all of the possible parts of the Chinese characters. Then, the present researchers tried to translate the remained parts of the Chinese characters. During the study, both the remained part(s) of Chinese characters and the translating order were described.

From the each line, all of possible parts are deleted, if the part is same or similar or same meaning.

*Number of Tcheonzamun (The thousand character essay) Korean Pronunciation of Chinese character in English alphabet Korean Pronunciation of Chinese character in Korean alphabet Chinese character Translating order Meaning of the line of 4 characters*

This is the first line of the poem, and it tells us story about Hwa(華) people. The Hwa(華) people was the original habitants in China (Park *et al.*, 2021).

417-420 Bae Mang Myeon Rag 배망면락 背邛面洛(一七月)(亡)(Ω月).

(remained part) ㄱ ㅂ ㄴ( ㄷ, ㄹ)

(translating order) ② ① ④ ③

① Why is some city or some village( ㅂ; 邑)

② ruined (ㄱ) ?.

③ The rain( ㄷ ; 水) came a little, but after(ㄹ) the rain there was not rainfall any more,

④ So the people of the city or the village must see the heaven and wait the rain(ㄴ). At that time, the city or the village becomes so. In other words, it is ruined.

If there is disaster in a country, the condition of the people or the country itself will becomes bad. It is true.

The second line expresses the thought of Ha(夏) people. The Ha people came from the west of China. Yes, the Ha people is not the original of the territory! (Park *et al.*, 2021). Ha(夏) people thinks that the disaster does not conflict the people, but the people assumes that some bad man or some woman conflicts the people.

421-424 Bu Wi Geo Gyeong 부위거경 浮渭據涇(水瓜)(水)(一水)(水-ㄱ-).

(remained parts) 子 胃 (虎, 才) ㄱ

(translating order) ② ① ④ ③

① Do you want give the food(胃) sufficiently

② to your wife or your children(子) ?

③ You must take the trap(ㄱ)

④ on the hands( 才 ; 手) of the tiger(虎). It is in order to prevent the animal to do bad behavior.

Here, who is 'the hands of the tiger'? Is it the Hwa(華) people for the Ha(夏) people?

The third line is also the thought of Ha(夏) people.

In this line, Ha people thinks that the good fortunate must come to them, if they prepare and continue to do something little by little.

425-428 Gung Zeon Ban Ul 궁전반울 宮殿盤鬱(受皿)(受皿)(罍).

(remained parts) 宮 展 舟 (木, 寸, 艮, ㄹ, 木)

(translating order) ② ① ④ ③

- ① If the good things will be developed(展)
- ② in front of us(宮),
- ③ we have to carry the wood(木), rest(良) a little while(寸), and we continue(又) to carry the wood(木) again,
- ④ and then, we make the boat or the ship(舟). The good thing will be occurred.

The fourth line is also the thought of Ha(夏) people.

Ha(夏) people thinks that children education is the most important thing.

429-432 Nu Gwan Bi Gyeong 누관비경 樓觀飛鷺(ㄹ口佳) (ㄹ口馬).

(remained parts) 樓(見,口) 飛(又,勺)

(translating order) ② ① ④ ③

- ① Do you want to see(見) the better things and to say(口) the more favorable things to your neighbor(s),
- ② better than that and more favorable than that at present(樓)?
- ③ Please be patient to others and scold them less(又), and love them more(勺),
- ④ do these things more in great extent(飛). And, it will be so.

Park *et al.*, (2021) wrote in the first interpret of this poem(Tcheonzamun 417th-432nd) “I hate you, Hwa(華) people! You behaved like serpent to us Ha(夏) people. You have treated us badly, but now your mouth is broken! You have only scale around your body! Who is afraid of you? Now we can be better than you!”

Augustin thanks our Lord, Jesus Christ for the next things, and he expresses his hopes to Jesus Christ amen! “His second daughter Jiah Anna arrived well in Senegal! His wife Hyeonhi Regina is healthy even though Augustin is not good husband! The first daughter Jieun Agatha is going to overcome her deep sorrow from her divorce. Augustin hopes that Pilsong Francesco, the husband of his nephew Sunjoo Rosa, will overcome the fear and the pain of his cancer! He wants his son Kunjoo DaegeonAndrea can find his wife amen!”

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