

Original Research Article

Yes, They Are Not Dead But Alive, and They Have Full of Joyfulness of The Life! (The Second Translation of Tcheonzamun 417th-432nd)

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Abstract: The first translation of the Tchaonzamun (The thousand character essay) poem was carried out through the pronunciation of Korean language (Park *et al.*, 2021). This time, the researchers tried to translate the same poem, 417th-432nd Tcheonzamun, on the different method. It was through the meaning of Chinese character. 417-420 Bae Mang Myeon Rag 배망면락 背邙面洛. The river Rag (洛) at the end faces (面) the tomb(背邙). Even though you try so much, the end of our lives is the death, The life is such a short one. Isn't it? Please, do not think that the live is very important! Do not let us live our lives carefully! It is not necessary for us to do our best in order to attain our goal during the life... 421-424 Bu Wi Geo Gyeong 부위거경 浮渭據涇. No, it is not true! It is not the end! The river again continues to the river Gyeong (涇). After that (據), it flows into (浮) the greater river Wi (渭). And, this river Wi (渭) continues to the great river Hwangha(黃河). Then, this river Hwangha(黃河) comes to the sea in the eastern side of China. It is the Seohae(西海), the western side of Korea. 425-428 Gung Zeon Ban UI 궁전반을 宮殿盤鬱. If you stand on a highly built house (宮) and if you observe the landscape, it seems that the plants (the herbage and the wood) grow well (鬱), they turn round (盤), and they follow the river (殿). If there is a big river, there will be a wood. It will be shown as if the wood follows the river. 429-432 Nu Gwan Bi Gyeong 누관비경 樓觀飛驚. If you sit on a highly built house (樓), you can see(觀) that the birds are surprised(驚) and they fly into such a high place of the heaven(飛). In another words, if there are wood and river, the living animals and birds will appear. Yes, they are not dead but alive, and they have full of joyfulness of the life!

Keywords: The second translation, Tchaonzamun (The thousand character essay) poem, through the meaning of Chinese character, 417th-432nd Tcheonzamun, river Rag(洛) faces(面) the tomb(背邙), they are not dead but alive.

INTRODUCTION

Dallet (1874) wrote in his book that the ancient Chinese people and the ancient Koreans used the same textbook of Chinese character for their children. The textbook was Tcheonzamun (The thousand character essay). The present researchers tried to translate several Tcheonzamun poems into English (Park and Kim, 2017; Park *et al.*, 2017). The researchers translated the poem of 16 letters of 417th-432nd Tcheonzamun (The thousand character essay). The first translation of the Tchaonzamun poem was carried out through the pronunciation of Korean language (Park *et al.*, 2021). This time, the researchers tried to translate the same poem, 417th-432nd Tcheonzamun, on the different method. It was through the meaning of Chinese character.

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MATERIALS AND METHODS

The present researchers tried to translate a poem of the 16 letters (417th-432nd Tcheonzamun, The thousand character essay). The researchers tried to translate the poem, 417th-432nd Tcheonzamun, on the meaning of Chinese character.

RESULTS AND DISCUSSION

The present researchers tried to translate the poem of the 16 letters (417th-432nd Tcheonzamun, The thousand character essay). The first translation of the Tchaonzamun poem was carried out through the pronunciation of Korean language (Park *et al.*, 2021). This time, the researchers tried to translate the same poem, 417th-432nd Tcheonzamun, on the different method. It was through the meaning of Chinese character.

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 meaning of the line of 4 characters

417-420 Bae Mang Myeon Rag 배망면락 背邙面洛.

The river Rag (洛) at the end faces (面) the tomb (背邙).

Even though you try so much, the end of our lives is the death; the life is such a short one. Isn't it? Please, do not think that the live is very important! Do not let us live our lives carefully! It is not necessary for us to do our best in order to attain our goal during the life...

421-424 Bu Wi Geo Gyeong 부위거경 浮渭據涇.

No, it is not true! It is not the end! The river again continues to the river Gyeong (涇). After that (據), it flows into (浮) the greater river Wi (渭).

And, this river Wi (渭) continues to the great river Hwangha (黃河). Then, this river Hwangha (黃河) comes to the sea in the eastern side of China. It is the Seohae (西海), the western side of Korea.

425-428 Gung Zeon Ban Ul 궁전반울 宮殿盤鬱

If you stand on a highly built house (宮) and if you observe the landscape, it seems that the plants (the herbage and the wood) grow well (鬱), they turn round (盤), and they follow the river (殿).

If there is a big river, there will be a wood. It will be shown as if the wood follows the river.

429-432 Nu Gwan Bi Gyeong 누관비경 樓觀飛驚.

If you sit on a highly built house (樓), you can see (觀) that the birds are surprised (驚) and they fly into such a high place of the heaven (飛).

In another words, if there are wood and river, the living animals and birds will appear. Yes, they are not dead but alive, and they have full of joyfulness of the life!

Today (2 October 2021), Augustin met Father Jean Blanc after long interval. Augustin wanted to know if he is good after his sickness. On his nineties, Father Blanc was good even though he took some medical treatments. Augustin confessed his fault during his life to Father Blanc. And Hyeonhi was on her duty today, so she could not attend this pleasant meeting! Miss Yeong Therese Im and Miss Insug Veronica Ryu and Mrs Kisoon Cecile Song and Augustin took a meal merrily with Father Jean Blanc. After the meal, Father Blanc prayed song of Angelicus with the four persons. Thank our Lord, amen!

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