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**Original Research Article** 

# The Tiny Little Thing (The Second Translation of Tcheonzamun 481<sup>st</sup>-496<sup>th</sup>)

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**Abstract:** This time, the researchers tried to interpret the same poem of Tcheonzamun 481<sup>st</sup>-496<sup>th</sup> for the second time. The translation will be done through the meaning of Chinese character for the same Tcheonzamun poem (481<sup>st</sup>-496<sup>th</sup>). The translation will be done through the meaning of Chinese character for the same Tcheonzamun poem (481<sup>st</sup>-496<sup>th</sup>).

496<sup>th</sup>). The second line is: 1) My husband, do you want me, your wife, who is the principle(聿) of our family. 2) To be

relax and to be happy( $(\mathcal{K})$ ?. 3) There is one(-) tiny little( $(\mathcal{L})$ ) thing for you to do( $\mathbb{T}$ ), my husband! 4) The tiny little thing

is "truly( $\pm$ ), and truly( $\pm$ ) it will not( $\square$ ) be occurred( $\underline{\square}$ )!".

**Keywords:** Tcheonzamun 481<sup>st</sup>-496<sup>th</sup>, the second time, the translation will be done through the meaning of Chinese character.

# INTRODUCTION

Dallet (1874) wrote in his book that Tcheonzamun (The thousand character essay) was used as the textbook for the children's education for Chinese characters. Dallet (1874) described that this education occurred in ancient China for

example in Tchin( $\mathbf{x}$ ) and in ancient Korea. The present researchers translated several Tcheonzamun poems (Park and Kim, 2017; Park *et al.*, 2021). The present researchers translated the Tcheonzamun 481<sup>st</sup>-496<sup>th</sup> (Park *et al.*, submitted in 2021), and it was done through Korean pronunciation. This time, the researchers tried to interpret the same poem of Tcheonzamun 481<sup>st</sup>-496<sup>th</sup> for the second time. The translation will be done through the meaning of Chinese character for the same Tcheonzamun poem (481<sup>st</sup>-496<sup>th</sup>).

## **MATERIALS AND METHODS**

This time, the researchers tried to interpret the poem of Tcheonzamun (The thousand character essay)  $48^{1st}$ -496<sup>th</sup> for the second time. The translation will be done through the meaning of Chinese character for the same Tcheonzamun poem ( $481^{st}$ -496<sup>th</sup>).

## **RESULTS AND DISCUSSION**

This time, the researchers tried to interpret the poem of Tcheonzamun  $481^{\text{st}}-496^{\text{th}}$  for the second time. The translation will be done through the meaning of Chinese character for the same Tcheonzamun poem ( $481^{\text{st}}-496^{\text{th}}$ ).

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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

481-484 Du Go Zong Ye 두고종예 杜 槁 種 閸

There are same part of the wood( $\pi$ ) both in the protection ( $\pm$ ) and in the dried matter( $\overline{a}$ ).

(deleted part(s))  $(\bigstar)$  ( $\bigstar$ ) () ()

remained part(s) 土高種閸

translating order 2143

(1) If you, my husband, want to make the precious one(高). It is me, your wife.

(2) Into soil-like( $\pm$ ) condition. It means that 'treat your wife, me, like waste.'

(3) Make your slave, or other woman(閸),

(4) As an important person(種)!

#### 485-488 Tchil Seo Byeog Gyeong 칠서벽경 漆 書 壁 經

There are two similar parts in the painting(漆) and in the book(經). In the painting(漆) there are two waters part( $\hat{i}, \hat{k}$ ), and in the book(經) there is a three part( $\Xi$ ) and a river part( $\mathcal{K}$ ). So these four parts ( $\hat{i}, \hat{k}, \Xi, \mathcal{K}$ ) were deleted. The sun part( $\Pi$ ) situates in the letter(書), and both the mouth part( $\Pi$ ) and the one part(-) locate in the wall(壁). The one part(-) is shown on the lower part of the soil part( $\pm$ ) of the wall( $\mathbb{E}$ ). The present researchers assumed that both the mouth part( $\Pi$ ) and the one part(-) together are similar to the sun part( $\Pi$ ). So these three parts ( $\Pi, \Pi, -$ ) were also deleted.

remained part(s) (人木)休 聿 十十尸立 一幺工 translating order ② ① ④ ③

(1)My husband, do you want me, your wife, who is the principle(atural) of our family

(2) To be relax and to be happy( $\mathbf{A}$ )?

(3) There is one(-) tiny little( $\pounds$ ) thing for you to do( $\bot$ ), my husband!

(4) The tiny little thing is "truly(十), and truly(十) it will not(尸) be occurred(立)!"

#### 489-492 Bu La Zang Sang 부라장상 府羅將相

The house  $part(\Gamma)$  in the office( $\overline{R}$ ) and the net  $part(\underline{m})$  in the expansion( $\overline{R}$ ) are similar, so these two parts were deleted. The present researchers divided the eye  $part(\underline{1})$  of the mutual( $\underline{n}$ ) into two parts; the moon  $part(\underline{1})$  and the one  $part(\underline{-})$ .

(deleted part(s)) (一厂寸) (罒) (月寸) (月一)

remained part(s) 人維爿木

translating order (2) (1) (4) (3)

- (1) My husband you are the only person(#) in the world,
- (2) Your wife, I, want you to comprehend my sentiment. It is your duty as the husband( $\wedge$ ) of me.
- (3) In order for you to become such a favorable husband, I hope that the honorable man blame you severely when you make your slave or other woman as an important person ! The blame may be the physical one with a wood(木).
- (4) You will feel pain from your fault, until the wood will be broken into the pieces(月).

I(Augustin) have not been kind to my wife, Hyeonhi. A colon cancer seized me ten years ago. At that time, I came to know that the cancer is the result of my unkind saying or my insulting and my rude behavior to my wife Hyeonhi. Our Lord Jesus Christ blamed me! I am truly sorry, Hyeonhi!

493-496 No Hyeob Gwe Gyeong 노협괴경 路 俠 槐 卿

The present researchers divided the left and lower part of the road(路), the stop part(止), into the two humanbeing parts(人人). And the researchers divided the right part of the just(俠), the narrow part(夾), into the one part(-) and the three human-being parts(人人人). And there is another human-being part(人) on the left side of the just(俠). In brief, there are four human-being parts in the just(俠). And there are two human-being parts(人人) and two mouths parts( □□) in the road(路). All of them were deleted. The two human-being parts(人人) and the two mouths parts(□□) repeated, so they were deleted.

(deleted part(s)) (人人口口) (人人人人) () ()

remained part(s) 久一槐卿

translating order (2) (1) (4) (3)

(1) My husband, you are so much valuable because you are solely one(-) for me in this whole world,

(2) My husband, I believe that at last you will become a good husband  $(\mathbf{x})$  for me, to your wife.

(3) In the case of the blame by the honorable person(卿),

(4)Even with the case of blame physical, and with a lot of beat by wood(槐).

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