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中国传统文化精粹书系

VERSE IN THREE CHARACTERS AND GENRE PICTURES

三字经与中国民俗画

(英汉对照) 毛增印◎译



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毛增印

1963年生于河北省。1983年毕业于西安空军工程学院，在空军服役25年，衔至空军上校。2003年退役后就职于中国陶瓷工业协会，现任协会副秘书长。自1990年代后期起开始从事陶瓷、雕塑、美术等专业翻译。主要译作有《上官超英作品选》（人民美术出版社）、《景德镇传统制瓷技艺》（江西美术出版社）、《定瓷研究》（华文出版社）、《世界陶艺家工作室》（河北美术出版社）、《近代淄博民间陶瓷艺术》（北京工艺美术出版社）等。

Mao Zengyin

Born in Hebei Province in 1963, he graduated from Xi'an Air Force Engineering College in 1983 and served for 25 years in the Air Force. He was a Air Force colonel before retiring in 2003. He is now the deputy secretary general of China Ceramic Industry Association. Since late 1990s, he has worked as a translator specially engaged in the ceramic art, sculpture and other art sectors. His English editions include Shangguan Chaoying and His Paintings, Traditional Crafts of Porcelain Making in Jingdezhen, A Study of Ding Ware, World-famous Ceramic Art Studios, Folk Ceramic Art of Zibo among others.

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藏书章



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关于《三字经》

与

中国民间年画

◎雪岗

在中国古代几千年的历程中，为儿童学习所编写的各类读物，千种万种不止。习惯上，人们把这些读物称之为“儿童启蒙读物”。在蒙馆、私塾、义学等学校课堂上供儿童使用的，又称为“蒙书”。这些读物不但数量多，而且功能各异，有的阐发伦理道德，有的讲解各种知识，有的叙述历史，有的介绍历代诗歌，等等。但无论哪一类，都离不开帮助儿童学汉语汉字、开启学问之门的基本功能。在历代启蒙读物中，使用最多、影响也最广泛的有那么几种，如《三字经》、《百家姓》、《千字文》、《千家诗》，俗称“三、百、千、千”。其中《三字经》又居首位。

《三字经》的作者和写作年代，没有确切记载。一般认为它是在南宋时期（1127 - 1279）完成的，作者是著名学者王应麟（1223 - 1296）。王应麟是浙江鄞县人，他很重视儿童启蒙教育，写过不少有影响的作品，以《三字经》最为著名。从《三字经》通行的文本来看，其叙述的历史已经到了清朝。这是因为南宋以后，历代人对其多次增补的缘故。

《三字经》通行本，共 380 句，1140 个汉字。篇幅不长，内容却是非常丰富广泛，伦理道德，学习方法，天地常识，典章制度，历史沿革，名人故事等等，均有所涉及。但从主体内容上看，是以道德教

育为主的。文中每一层意思，都要归结到如何做人，如何成材的说教上，对被教育者寄予很大希望。

《三字经》问世以后，很快流传开来，被列为蒙学必读教材，使用了几百年，始终没有超越它的另作。其中的原因主要有三条：一是它把思想教育放在第一位，又与传播文化知识相结合，讲得简明扼要，亲切自然，易于接受，完全符合当权者、老师和家长对下一代的教育要求。二是三字为一句，隔一句押韵，读来朗朗上口，节奏感音乐感强，适合儿童的学习习惯。三是句法灵活，格式多样，可以训练儿童的语言表达能力。因此，它受到社会各界的欢迎，有人说它是“千古奇书”，有人说它是“历史经书一贯通”，还有人说它是“袖珍小百科”。

《三字经》是中国传统文化的一篇代表作，世界通俗文学典范，从中可以体会到古代中国人的思想观念和生活习性。从现代社会的角度看，文中有些说法不尽合理，也不够准确，甚至有些过时，但是它的教育作用和文化价值仍然很高。这本中英文对照的《三字经》，把中国古代的儿童启蒙名著介绍给世界各国读者，是做了件很有意义的事。用中国年画名作与之相配，更是相得益彰。

年画是中国民间艺术的一个重要品种，因以过年时制作和张挂而得名。年画的内容多为生活故事、神话传说、历史故事、戏曲故事等等，其内涵则是祈盼吉祥平安、扬善抑恶、镇妖辟邪，反映了普通百姓的精神追求。中国年画的著名产地有天津杨柳青、河北武强、河南朱仙镇、山东潍坊、陕西凤翔、山西临汾、四川绵竹、苏州桃花坞、广东佛山等。虽然各地年画的风格各有特点，但又都具有形象夸张、色彩鲜艳、喜庆欢快的共性，深受广大群众的喜爱。

中国传统文化博大精深，是全人类的共同精神财富，我们把本书的出版看作是对传承人类精神文明的一个奉献，并希望把这个事业继续下去。



Verse in Three Characters



Chinese Folk New Year Pictures

◎ Xue Gang

In Ancient China with a history of several thousand years, hundreds and thousands of different books had been compiled for children's learning. Traditionally, these books had been called as "Children's Enlightenment Books". Those used for Children in elementary schools and private schools were also called as "enlightenment books". These books were not only numerous in quantity but also different in functions, elucidating the moral principles, explaining all kinds of knowledge, narrating the history, introducing poems and songs of past ages. All these books had, however, basic functions of helping children learn Chinese characters and guiding them to approach knowledge. Out of the enlightenment books in the past ages, the most popular and influential were only San Zi Jin (hereinafter called as Verse in Three Characters), Bai Jia Xing (Hundred Families Surnames), Qian Zi Wen (Thousand-Character Text) and Qian Jia Shi (Poems of the Masters), which are commonly known as "San, Bai, Qian, Qian" (Three, Hundred, Thousand, Thousand). Nevertheless, Verse in Three Characters was the head of all.

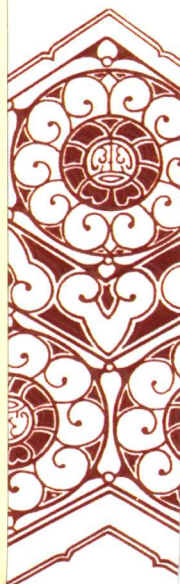
There has been no definite record about the composition date and author of Verse in Three Characters. Generally it has been thought to be the work of the



famous scholar Wang Yinglin (1223-1296) in the Southern Song Dynasty (1127-1279). Wang Yinglin was born in Yinxian County, Zhejiang Province. He attached great importance to children's enlightenment education and composed various influential works, of which the Verse in Three Characters was the most popular. The current version of Verse in Three Characters has taken an account of the history up to the Qing Dynasty because it had been enlarged for many times in the past after the Southern Song Dynasty.

The current version of Verse in Three Characters contains 380 lines and 1,140 Chinese characters. Though being short, it has rather abundant and extensive contents, covering all moral principles, study methodology, common knowledge of heaven and earth, institutions and rules, historical evolution, stories of famous persons, etc. In view of its subject, however, it has focused on the moral education. All the meanings of the text would conclude on teaching how to conduct oneself and how to become a useful person and on great hopes placed on the educated.

Once coming out, Verse in Three Characters circulated widely, being used as compulsory teaching materials for enlightenment for several hundred years and being never surpassed by any other works. There are three reasons: (1) it placed the ideological education in the first as well as integrated with the dissemination of cultural knowledge. Its expression was simple and concise, cordial and natural, and easy for acceptance. It was in a total compliance with the requirements of the authority, teachers and parents for educating the next generation. (2) Each line contains three characters and rhyme is applied every two lines so that it can be read aloud and fluently to produce the strong senses and rhythm and music to suit the



children's learning habit. (3) With flexible structures and multiple styles, it can be used to train the children's capacity of language expressions. Therefore, it has been favored by people of all social strata. It has been considered as an "uncommon book for thousands of years", as a "complete history and classic book" or even as a "pocket encyclopedia".

Verse in Three Characters is a representative work of the Chinese traditional culture and a model of the world's popular literature, from which people can experience the ideological concepts and living habits of ancient Chinese. Keeping in line with the modern society, its content may not be totally rational or accurate. In other words, it is even out of date and is not suitable for today's society. Nevertheless, it is still upholding an important role in education and a high value in culture. This Chinese-English version of Verse in Three Characters is quite significant for introducing the ancient Chinese works on children's enlightenment to readers all over the world. Verse in Three Characters being matched up with the Chinese New Year pictures, each shines more brilliantly in the other's company.

Chinese New Year pictures are an important variety of Chinese folk arts and are called so because they are prepared and decorated for the celebration of Chinese New Year. Chinese New Year pictures mainly exhibit day-to-day lives, fairy tales, folklores, historical stories, etc, while their connotation is to wish for peace and luck, praise the good and repress the bad, and suppress the evil spirit and refute heresy, exhibiting the spiritual pursuance of common people. The famous sources of Chinese New Year pictures include Yangliuqing in Tianjin, Wuqiang in Hebei Province, Zhuxian Town in Henan Province, Weifang in Shandong Province,



Fengxiang in Shaanxi Province, Linfen in Shanxi Province, Mianzhu in Sichuan Province, Taohuawu in Suzhou and Foshan in Guangdong Province. Though being unique in styles, Chinese New Year pictures from different sources are all common in image exaggeration, brilliant colors, and celebration of happy and joyful occasion. They take the fancy of the broad masses of people.

The Chinese traditional cultures are extensive and profound, being the common spiritual fortunes of the entire mankind. We regard the publication of the book as a contribution to the development of human spiritual civilization and wish for the continuity of the cause.

Translated by Mao Zengyin



rén zhī chū xìng běn shàn
人之初，性本善。

xìng xiāng jìn xí xiāng yuǎn
性相近，习相远。

译文

人出生时，本性皆善。只是由于后天的成长环境不同，性情也就慢慢相去甚远。

EXPOSED

At the very beginning of their life, men are naturally good. Their natures are much the same, but their habits become widely different due to different living environment in later days.

gǒu bù jiāo xìng nǎi qiān
苟不教，性乃迁。

jiāo zhī dào guì yǐ zhuān
教之道，贵以专。

译文

若是从小不好好教育，善良的本性就会改变。教育孩子的方法，贵在让他做事一定要用心专一。

EXPOSED

If there is no good childhood education, the nature will deteriorate. The right way in teaching children is to attach the utmost importance to the principle that one must be thoroughly engrossed.



天师镇宅 清(1616-1911) 江苏 桃花坞

张天师即张道陵(34-156),是道教创始人。年画中的张天师身穿道袍,一手托钵,一手执符书,骑猛虎。门上只贴战画,以禳灾祸。

Taoist Master Zhang Guarding the Residence, the Qing Dynasty(1616-1911), Taohuawu, Jiangsu Province

In the New Year (the Chinese Spring Festival) Picture, Taoist Master Zhang, in a Taoist robe, rides a fierce tiger with an alms bowl in one hand and the book of magic figures in another. The print is usually stuck on to a door for the purpose of avoiding evil spirits.



xī měng mǔ , zé lín chǔ 。
 昔 孟 母 ， 择 邻 处 。

zǐ bù xué , duàn jī zhū 。
 子 不 学 ， 断 机 杼 。

译文

从前孟子的母亲，为选择邻居曾三次搬家。目的是告诉孟子不读书学习就成不了大器，就如织布的梭子断了织不了布一样。

EXPOSED

Of old, the mother of Mencius moved for three times to choose a good neighborhood. When her child would not learn, she broke the shuttle from the loom for the purpose that she wanted to tell Mencius that one could not become a great talent if he did not study well just like the broken shuttle which would be no longer used for weaving.

dōu yān shān , yǒu yì fāng 。
 窦 燕 山 ， 有 义 方 。

jiāo wǔ zǐ , míng jù yáng 。
 教 五 子 ， 名 俱 扬 。

译文

五代燕山人窦禹均教育儿子，讲究方法。他教育出的五个儿子，都有成就而声名远扬。

EXPOSED

In the Five Dynasties, Dou Yujun, a native of Yanshan (the Swallow Hills) had the right method in teaching. He taught his five sons, each of whom enjoyed the widespread reputation for their outstanding achievements.



下山虎 民国(1912-1949) 河北 武强

年画《下山虎》为镇宅之图，民间称虎为可以避恶驱邪的吉祥物、保护神。后演化为民间习俗，用以镇宅、避邪、祛灾。

A Tiger Dashing Down a Mountain, the Republic of China(1912-1949), Wuqiang, Hebei Province

Titled "A Tiger Dashing Down a Mountain", the Spring Festival Picture is the one to guard the residence according to the Chinese customs. Originally, local people venerate tigers as both a mascot and a god of guarding against evils. By and by, it becomes a symbolic figure to guard residences, driving out evils and avoiding disasters.



yǎng bù jiào , fù zhī guò 。
养 不 教 ， 父 之 过 。

jiào bù yán , shī zhī duō 。
教 不 严 ， 师 之 惰 。

译文

养育儿女而不认真教育，这是父亲的过错。但是教育了而不严格要求，就是老师的怠惰。

EXPOSED

It is the father's fault to rear children without any right teaching. Accordingly, it is the teacher's laziness to teach without severity.

zǐ bù xué , fēi suǒ yí 。
子 不 学 ， 非 所 宜 。

yòu bù xué , lǎo hé wéi ?
幼 不 学 ， 老 何 为 ？

译文

孩子不好好学习、是不应该的。人在小的时候不读书学习，长大以后还能有什么作为？

EXPOSED

If the child does not learn well, this is not as it should be. If he does not learn while young, what will he be when he is grown up?



姑蘇報恩寺 清(1616-1911) 江苏 苏州

农历八月八日妇女到寺内游览烧香。此图反映了老苏州的民俗。

Bao'en Temple in Suzhou, the Qing Dynasty(1616-1911), Suzhou, Jiangsu Province

In the Qing Dynasty, women pilgrims used to go sight-seeing and burn incense in the temple on the eighth day of August on the Chinese lunar calendar. The picture represents the social customs in Suzhou of Jiangsu Province during those years.



yù bù zhuó , bù chéng qì
玉 不 琢 , 不 成 器

rén bù xué , bù zhī yì
人 不 学 , 不 知 义

译文

没有经过雕琢的玉石，是不能成为美器的。没有受过任何教育的人，同样是不懂得道理的。

EXPOSED

If jade is not polished and carved, it will never become an exquisite thing. If a man has never been trained, he cannot know any convincing reasons.

wéi rén zǐ , fāng shǎo shí
为 人 子 , 方 少 时

qīn shī yǒu , xí lǐ yí
亲 师 友 , 习 礼 仪

译文

做人家的弟子，应从年纪小的时候开始。多亲近良师结交益友，可以学习到为人处世的礼节和知识。

EXPOSED

He should attach himself to his teachers and friends when he is young. He will also learn from others about the good manners and practice ceremonial usages.