

TRIMETRICAL
CLASSIC
IN PICTURES



绘画三字经

温振宇 周忠厚 樊淮秋 译注



子楷 绘画



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人民大学
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前 言

中华民族有数千年的文明历史，产生了辉煌灿烂的古代文化。在今天，继承古代优秀文化，对于我们弘扬爱国主义，发扬传统美德，建设社会主义精神文明具有重大的现实意义。最近，江泽民主席不止一次地号召大家一定要发扬传统美德，李岚清副总理也专门谈了这个问题。特别值得一提的是：1990年，联合国科教文组织宣布我国《三字经》列入世界儿童道德教育丛书。这不仅仅是中国的骄傲，也是全人类的骄傲。

《三字经》深刻地总结了我国几千年的兴衰史，探索出一整套成功的教育方法。它涉及到哲学、文学、历史、地理、天文等各个领域，是一部小百科全书。它用三字一句的精炼语言，概括了我国的传统美德，引导读者认识世界。它通俗易懂，在我国古代脍炙人口，成为对少年儿童进行启蒙教育的读本。

传统美德的教育，是社会主义精神文明建设的一个组成部分。为此，我们编辑出版《三字经》，目的就是力图用优秀的传统美德感染与教育中小學生，弘扬正气，反对邪气。可以设想：如果千千万万的少年儿童都能够学习理解《三字经》，特别是从中受到品德教育，那么对于社会的长治久安将会起到良好的作用。

《三字经》相传为南宋人王应麟所编，一说是宋末区适（子）所编（明人黄佐《广州人物传》十、屈大均《广东新语》十一、清人恽敬《大云山房杂记》二），又一说是明人黎贞所编（清人邵晋涵）。明清以来，学者陆续有增补，不断完善。1928年，章炳麟重订，主要是校正，他在重订《三字经》的《题辞》中说：“先举方名事类，次及经史诸子……现其分别部居，

不相杂厕，以较梁人所辑《千字文》，虽字有重复，辞无藻采，其启人知识过之。”

本书这次出版，按现代教学方法重新编辑《三字经》，在忠于原作基础上，将全文编成三章十一节，再加“尾声”，道出《三字经》的意义。这里，题首用通晓文字点破中心，起着归纳导读的作用。另外，对应文字配置了生动、形象，而又贴切的画面，使孩子们有直观感觉，提高学习兴趣。再就是，配以中英文对照，不仅能加强孩子的英语训练，也能多方面提高《三字经》的现代价值，跟上时代步伐，使境外的各国小朋友对中华文化能够有所了解。

这本小书的问世，的确费了很大精力，希望对我国中小学生的教育有一点小小的启示。本书不仅是少年儿童读物，也是教师和家长读物。它能使人了解我们的祖先怎样教育自己的子弟，使他们从小受良好的道德约束；反思我们自己的社会责任，从中得到一点帮助。

最后，还应该指出的是，由于历史的局限性，书中原文的个别段落实属糟粕，我们在注解中特予点明，望读者阅读时注意辨别。

温振宇、周忠厚、樊淮秋

1994年2月

Foreword

China's cultural heritage, crystalized from several-thousand years of civilization, is significant today for instilling love of country and traditional virtues and developing socialist spiritual civilization. President Jiang Zemin has reiterated the need to carry on Chinese traditional virtues and Vice-Premier Li Lanqing, has also emphasized this need. UNESCO has included *Trimetrical Classic in Pictures* in its list for children's moral education, a great boost for China and for mankind in general.

Trimetrical Classic in Pictures summarizes the history of the past several thousand years, and provides a teaching method that has been proved successful. It is a small encyclopaedia, its contents covering philosophy, literature, history, geography and astronomy. . . The sentences are short and concise, three characters to each line. It gives a brief explanation of traditional values and a basic knowledge about the world. The work is easily understood, and had been regarded for many years as an excellent general knowledge book for children.

The education of traditional virtues is part of the development of socialist spiritual civilization. The publication of this book is an attempt to combat evil trends, foster the spirit of uprightness and national pride in primary and middle schools. If millions of children read, learn and draw on the moral teachings of this work, it will no doubt enhance social peace and stability.

The authorship of this work is in dispute. Some people give the credit to Wang Yinglin of the Southern Song Dynasty, or to Ou Shi of the Song, and others to the

Ming or Qing people. Whoever it might be, scholars since the Ming and Qing Dynasties have added to the work. The modern scholar Zhang Binglin revised it in 1928. He wrote in the foreword: This book lists facts, introduces classical writings and arranges its contents into parts for easy understanding and enlightenment. . .

We re-edited this work to suit the needs of contemporary education, restructuring the traditional edition into three chapters, eleven sections and an epilogue that sums up the significance of the work. The title before each paragraph serves as a guide and is illustrated. The text in English and Chinese will be helpful for Chinese children studying English and for foreign children to learn about Chinese culture.

Much effort has been put into this publication, in the hope to gain some insight into the primary and middle school education. It will be an invaluable guide for children, for teachers and parents and an informative lesson on how our ancestors taught morality to their children as well as a thought-provoking exercise on social obligations.

Finally, we must point out that some parts of the book contain questionable ideological terms that have to be read within its historical context, and some dross that has to be rejected. Notes have been made to draw the readers' attention to those parts.

Wen Zhenyu, Zhou Zhonghou, Fan Huaiqiu

February 1994

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第一章

CHAPTER ONE

人性与教育的重要性

IMPORTANCE OF HUMAN NATURE AND EDUCATION



第一节 人性与教育的关系

Section 1. Relationship of Human Nature and Education

(1) rén zhī chū piān
人之初篇

rén zhī chū
人之初

xìng běn shàn
性本善

xìng xiāng jìn
性相近

xí xiāng yuǎn
习相远

gōu^① bù jiào
苟^①不教

xìng nǎi qiān^②
性乃迁^②

jiào zhī dào^③
教之道^③

guì^④ yǐ zhuān
贵^④以专

人性与教育

人的初生时期，

性情本来善良。

本性相互接近，

习染才使相互

越离越远。

如果不加教育，

性情就要改变。

教育的根本规

律，

最为注重专一。

Human Nature and Education

Newborn human beings,

Have a kind nature,

With similar habits and disposition.

Nurturing and influences cause differences.

Without education,

Their nature changes.

Of all education laws,

Persistence is the most valued.

【注解】

- ① 苟：如果
- ② 迁：变迁。
- ③ 道：根本规律。
- ④ 贵：注重。

Notes:

gǒu: If.

qiān: Change.

dào: Fundamental laws.

guì: To value.



(2) 昔孟母篇

xī mèng mǔ
昔^①孟母

zé lín chù
择邻处

zǐ bù xué
子不学

duàn jī zhù^③
断机杼^②

孟母教子

从前孟子母亲，

选择邻居居住

儿子不肯学习，

她便割断织机

上的布。

How Mencius' Mother Taught Her Son

Mencius' mother

Moved the family to find a virtuous neighbor.

When her son refused to study,

She slashed the cloth on the loom.

【注解】

① 昔：从前。

② 机：此指织布机。

③ 杼：梭子。“断机杼”指搬家。

Notes:

xī: In ancient times.

jī: Refers to the loom.

zhù: A shuttle. This sentence means "moving home".



(3) 窦燕山篇

dòu yàn shān
窦燕山^①

yǒu yì fāng^②
有义方

jiào wǔ zǐ
教五子

míng jù yáng^③
名俱扬

窦燕山教子

燕山有位窦先生，

有很好的方法，

教育五个儿子，

名声个个显扬。

Mr. Dou Educated His Children

Mr. Dou on Mount Yan,

Was an excellent educator.

His five sons,

Achieved greatness as they matured.

【注解】

① 窦燕山：原名窦禹均，因居住在燕山而得此名。他教导五个儿子，相继考中进士。“五子登科”的典故就源于此。

② 义方：好方法。

③ 俱：全、都。

Notes:

Dou Yanshan: Originally called Dou Yujun, lived in the Yan Mountain. Because he had excellent educational methods all his five children, when grown up, passed the royal examinations and became high-ranking officials. The literary quotation *wu zi deng ke*, describing the success in officialdom a family may achieve, comes from this story.

yì fāng: Excellent methods.

jù: All of them.

