

The Value Implication of the Mongolian Textbook "Three Character Classic", "Hundred Family Surnames", "Thousand Character Classic" and "Golden Treasure of Quatrains and Octaves"

Jiao Tan

Teachers College, Jishou University, Jishou, Hunan, 416000, China

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Abstract: Quality education depends on high-quality teaching materials. Traditional Mongolian textbooks from *three, hundred, thousand* to *three, hundred, thousand, thousand*, have influenced people's thinking and penetrated into people's daily lives. "Three, hundred, thousand, thousand" language form is elegant and popular, the content includes embodying a positive attitude to life, the pursuit of a lofty life realm, elegant aesthetic taste, and a better life, and the compilation is not affected by popular concepts, and has lasting value beyond time and space; The combination of literacy education and knowledge and ideological education reflects China's fine tradition of compiling Mongolian study teaching materials. The value of *three, hundred, thousand, thousand* is comprehensive, targeted and practical and worthy of our in-depth excavation to better inherit traditional culture and build cultural self-confidence.

1. Introduction

Early childhood education is the basic education of life, and factors such as educational environment, educational atmosphere, and educational content will affect the growth of young children to varying degrees. 0-6 years old is the language sensitive period, 4.5-5.5 years old is the reading sensitive period, 2.5-6 years old is the social norm sensitive period, and 6-9 years old (starting at the age of 3) is the cultural sensitive period. "Three, hundred, thousand, thousand" contains social and historical significance, embodies high aesthetic value, and excellent traditional cultural education with it as the core can meet the educational needs of preschool children in various sensitive periods. Rational use of children's sensitive period and doing a good job in corresponding education can achieve twice the educational effect with half the effort. Promoting the excellent ingredients of China's ancient Mongolian textbook "three, hundred, thousand, thousand" has become the proper meaning of the question.

2. Traditional Mongolian Textbooks from "three, hundred, thousand" to "three, hundred, thousand, thousand"

Three Character Classic, Hundred Family Surnames, Thousand Character Classic and Golden

Treasure of Quatrains and Octaves are the core reading books of Chinese traditional culture, referred to as *three, hundred, thousand, thousand*, which are four kinds of enlightenment books for young children in ancient China. In China, before the Song Dynasty, Mongolian textbooks had both literacy education and knowledge and ideological education, and after the Song Dynasty, Mongolian textbooks tended to be classified, and the literacy-based textbooks *three, hundred, thousand* were coordinated. The Three Character Classic has always been regarded as the most basic textbook and elementary encyclopedia. Hundred Family Surnames is the Chinese surname, and "Hundred Family Surnames" is a four-word rhyming Mongolian literacy textbook, the author's name, it is generally believed that it was from the hands of Wuyue Suru of the Five Dynasties and Ten Kingdoms of the early Song Dynasty. Mingren Lu Kun said, *New to social studies, those under the age of eight, first read the Three Character Classic to learn to hear, and the "Hundred Family Surnames" for daily use; The "Thousand Character Classic also has righteousness, which can be said to be a word broken.*^[1]

During the Ming and Qing dynasties, there was also the saying *three, hundred, thousand, thousand*, and *three, hundred, thousand, thousand* was *three, hundred, thousand* plus *Golden Treasure of Quatrains and Octaves*. *Golden Treasure of Quatrains and Octaves* are composed of two parts, the Quatrains and the Octaves, and strictly speaking, they were selected by different editors from different eras. When the book was written and who selected the editors is still a mystery that is difficult to solve. However, it is basically certain that the book will be written at the beginning of the Ming Dynasty at the latest. Due to the influence of the *Golden Treasure of Quatrains and Octaves*, Wang Xiang, a native of Linchuan, Jiangxi Province at the end of the Ming Dynasty and the early Qing Dynasty, who was intoxicated with enlightenment education, wrote notes on *the Seven Words and Thousand Poems*, and also compiled *the Tang Dynasty Five Words and Thousand Poems* as *New Five Quatrains and Seven Octaves* according to the former's arrangement method. Although *Seven Octaves* reflects the tendency to advocate Song poetry, *Five Quatrains* is an anthology of Tang poetry, but later generations still published the two books together, collectively called *Golden Treasure of Quatrains and Octaves*. *Golden Treasure of Quatrains and Octaves* is simple and easy to understand, popular and well-known for hundreds of years, so in addition to *three, hundred, thousand, thousand*, the name *three, hundred, thousand, thousand* has appeared.^[2]

3. The Meaning of Promoting "three, hundred, thousand, thousand"

The eternalist school of education that emerged in the United States in the 20th century believed that the nature of education was both permanent and stable, and they were committed to the pursuit of *eternal values*, believing that the important way for children to acquire knowledge was to learn classic works that had been precipitated by history but could be given new meaning by readers in each period. *Three, hundred, thousand, thousand* belongs to the Mongolian classics.

3.1 Writing can be Unaffected by Popular Ideas and embody Enduring Values that Transcend Time and Space

The whole book of *the Three Character Classic* does not contain a word into the theory of life and nature, the Lord's preaching of respect and extinction of desire, integrating thousands of years of historical and cultural knowledge, traditional ethical thought and literacy education as one, flexible sentence style, ingenious arrangement, popular language, fluent writing, *is a comprehensive enlightenment reading, is an elementary encyclopedia, seems more cordial.*^[3] *The Three Character Classic* has now been included in *UNESCO's World Children's Moral Education Series*. The *Thousand Character Classic* involves human relations, moral cultivation, life experience, life

attitude and pursuit, contains Confucian thought and Taoist speeches, and reflects the coexistence and integration of Confucianism and Buddhism during the Wei, Jin, Southern and Northern Dynasties periods. However, *the Thousand Character Classic* produced during the flourishing period of Buddhism lacks the content of Buddhist accumulation of good practice and negative life, and adheres to the historical tradition of non-religious education in our country. ^[4]

3.2 The Combination of Literacy Education and Knowledge and Ideological Education Reflects China's Fine Tradition of Compiling Mongolian Study Teaching Materials

The first part of *the Three Character Classic* starts from the theory of sexual goodness, discusses the necessity and possibility of teaching and learning, and contains a lot of reasonable content and beneficial experience in the form of idealism, such as *If a person does not study well when he is a child, and when he is old, he will not understand the principles of being a human being and lack knowledge, then it will be difficult for this person to make a difference? Jade is not polished and carved and does not become a fine artifact*^[5]. The second part provides children with both moral and intellectual enlightenment. The third part introduces the four books, the six sutras, and the five sons, which are not available in other Mongolian textbooks, which put forward the goals and requirements of phased reading, and play a role in mobilizing children to study hard. The fourth part tells history, mainly introducing the dynasties, emperors and imperial lineages in history, and children are teaching them the most basic history when they first enter school. In terms of ideological education, the last part is a series of stories of diligent study and hard work, such as *In the past, Confucius was very studious, and when he encountered problems he did not understand, he asked the prodigy Xiang Tuo for advice, and in ancient times, sages could be so diligent and studious, and we should be diligent and studious.... Lu Wenshu copied the text on a grass and read it, and Gongsun Hong carved Spring and Autumn on pieces of bamboo cut into bamboo. Both of them were poor and could not afford books, but they did not forget to study diligently*^[6] encourages children to study hard, be active and strive for progress.

The opening chapter of *Golden Treasure of Quatrains and Octaves* is based on the idea of the unity of heaven and man, the unity of nature and society, and the unity of politics and morality, some of which are such as *If you know your mistakes, you can correct them, and you can't forget to get help from others. Don't say bad things about others behind your back, don't rely on your own strengths, so that others are willing to associate with you. Open-mindedness can be difficult to measure.* The virtues embodied in these sentences, such as honesty, modesty, cherishing time, learning from the wise man, and adhering to elegance, are still meaningful today.

3.3 Demonstrate a Positive Attitude towards Life

Thousand Character Classic shows the attitude of cherishing life, loving nature and pursuing a better life. *A foot-long beautiful jade cannot be considered a real treasure, and even a moment is worth cherishing* ^[7]Time is like an arrow and difficult to come back, but the scenery is new. *Lu Bu is good at archery, Yi Feng is good at playing projectiles, Ji Kang is good at playing the piano, and Ruan Ji is good at long roaring. Meng Tian made brushes, Cai Lun invented papermaking, Ma Jun invented the waterwheel, and Ren Gongzi was good at fishing.* ^[8] They are either good at resolving disputes for others, or good at invention and creation that is beneficial to society, or have extraordinary personalities and specialties, and are good people who are good for society. They all have basic skills, and they seek knowledge and learning, so that their short lives are full of rewards. The *Golden Treasure of Quatrains and Octaves* exudes cheerful and clear emotions everywhere. *Although there are also feudal ideological and moral dogmas, the main tendency is to move people with emotions, giving people the enjoyment of beauty and enlightenment for life problems.* ^[9]

Golden Treasure of Quatrains and Octaves ^[10] has a lot of content that cherishes spring, autumn and time, loves nature and loves life. In *Wang Qi's Spring Twilight Garden*, *Not long after, after the blossoms, the spring flower event has ended, and only a trace of thorns has grown on the berry wall.*, the color of the flower changes from red to white, from white to green, and the feeling of cherishing spring and Shaohua's perishability is overflowing. *Han Yu's Late Spring* gives spirituality to late spring, knowing that spring will pass away, Flowers want to keep the pace of spring and compete for beauty , Poor Yang Hua Yu Qian, there is no showy appearance, only know that it blows with the wind, like a piece of snowflake. To pour out his attachment to spring, implying that time is easy to pass and cherish the years. In *Li Shangyin's Frosty Night*, *The Qingnu, known as the Frost God, and Chang'e, the ancient moon god, are not afraid of the cold, and compare each other's icy and jade handsome faces in the cold moon and frost*, writes about the bleak autumn night in the eyes of ordinary people, praising the spirit that can withstand the hardships of wind and frost. *Su Shi's Winter Scene* "The lotus leaves are gone, and the leaves and rhizomes like an umbrella are no longer as they were in summer; The chrysanthemums have also withered, but the tall chrysanthemum branches still look alive in the cold wind," it brings to life the bleak scenes of late autumn and early winter.

3.4 Reflect the Pursuit of High Life Realm, Elegant Aesthetic Taste, and a Better Life

Golden Treasure of Quatrains and Octaves has many poems that reflect the author's lofty aspirations. In *Wang Yuwei's Qingming*, when others were planting willows to admire flowers and stepping on the green to drink, the poet Spending the Qingming Festival without flowers and wine, there is no interests like that of a monk living in a mountain temple, but *Yesterday I got a new fire from my neighbor's house, lit a lamp in front of the window at dawn, and sat down to read a book, and read at night until dawn*. In the late Tang Dynasty poet *Gao Chan's Shanggao Shilang* written after he fell to the throne, *Furong was born on the autumn river, and did not complain to the east wind* compared himself to a lotus flower, full of indomitable and enterprising spirit in adversity, and the poet of the following year was the first. In *Li Shangyin's Frosty Night*, *The Qingnu, known as the Frost God, and Chang'e, the ancient moon god, are not afraid of the cold, and compare their icy and jade handsome faces with each other in the cold moon and frost*, writes about the bleak and bleak autumn night in the eyes of ordinary people, praising the spirit that can withstand the hardships of wind and frost. In *Cheng Hao's Inscribed Huainan Temple*, *Taoists are not travelers who mourn autumn, and let the green mountains on both sides of the river be relatively sad at dusk* shows that the poet is not sad about the residual autumn, and shows the poet's spirit of not being for material servitude and reaching his own self-sufficiency.

The depiction of seasonal customs in *Golden Treasure of Quatrains and Octaves* shows a love of life. *Wang Anshi's Yuan Day* uses concise and light language to combine the customs of *Yuan Day*, the joy of removing the old and making new ones, the joy of celebrating the lively atmosphere, and the vision of the future. Incorporated into the poem, it depicts the beginning of the new year, the whole country is jubilant and lively. The late Tang Dynasty's *Wang Jia's She Day* is written with a pen on the side, *The family is intoxicated depicts the rich and peaceful and lively rural community day customs*. *Zeng Ji's "In the Three Roads of the Road* is rainy in the plum season, rarely clear, *the stream is overflowing but the mountains are traveling*, the water is smooth and the mountains are smooth, and the return journey is *the green shade does not reduce in the road, adding four or five sounds of orioles*, the joy and pleasure of playing, jumped on the paper.

The works of *Golden Treasure of Quatrains and Octaves* that embody the thoughts of travel also reflect the pursuit of a better life from another aspect. In *Zheng Hui's Title Shop Wall*, *Thinking of the distant man knocking off the jade head, the red candle is also cold because of the night, you calculate at home that my journey should be said to have reached Changshan*, imagining his wife

thinking about the trip late at night to express the wanderer's longing. *Liu Yuxi's Autumn Wind Introduction*, *Where does the autumn breeze blow from? Xiao Xiao sent flocks of geese in the sound of falling leaves. In the morning, the autumn breeze stirred the trees in the garden, and those who wandered alone were the first to hear the autumn sound. The most news of the lonely guest expresses the thoughts of travel with the wanderer's sensitivity to the changes in autumn timing and phenological changes, and the subtle inner feelings. Qian Qi's Returning Yan uses anthropomorphic techniques, through the question and answer of human geese, to write that the wild goose cannot bear the sound of mourning, and prefers to give up the place of water and blue sand and moss on both sides of the river, and expresses the poet's thoughts of traveling to other places. The late Tang Dynasty poet Cui Tu's Travel Huai, Butterflies dream of thousands of miles of home, azaleas branches last month three more renders the homesickness of living in a foreign country with the scene of residual spring. Dou Shuxiang's Cousin's Old Words: In the past day, the children have grown up, and the relatives and friends of the past have half withered. Tomorrow morning will again be a lonely boat, and he was worried about the river-bridge wine manqing to tell the melancholy of the human family affection, life feelings, and temporary reunion and other things that met after the chaos in a desolate atmosphere.*

Golden Treasure of Quatrains and Octaves embodies elegant aesthetic taste. *Yang Juyuan's Early Spring in the East of the City: The poet's favorite fresh scenery is in the middle of this early spring. The green willow branches have just revealed a few tender yellow willow eyes. If you wait until the flowers in Chang'an City are in full bloom, the city is full of people who enjoy the flowers and go on an outing.*, the delicate brushstrokes write the freshness and loveliness of early spring, expressing the preference for early spring. Although the flowers are blooming and have their own advantages, they are full of tourists and too noisy, which is not the poet's favorite, and the contrasting technique shows the poet's subtle interest in Qingyuan. *Han Yu's Early Spring Light Rain, The light rain in the sky street is as moist as crisp, and the grass color looks close but there is nothing*, using synesthesia and illusion to depict the unique feeling of spring rain and the undetectable spring color and grass color looming, which is not only in line with the laws of nature, but also quite philosophical. *Su Shi's Begonia, Because I was worried that the begonia flowers would fall asleep in the middle of the night, I lit candles to illuminate the begonia and enjoy it.*, writes about the poet's mood, and writes about the poet's infatuation and the beauty of the begonia, metaphorically using people to metaphorize flowers, and the charm is endless. In *Wang Ling's Sending Spring, which is poor and lives by teaching apprentices, the remnants of March flowers fall more blooming, the small eaves fly in the day, The cuckoo bird, which loves the spring light, is still crying in the middle of the night*, and does not believe that *the east wind cannot be recalled*, the poet feels that it is a pity that spring is gone, but he knows that it is difficult to stay in spring, and it is better to send spring back boldly than to hurt spring. In the Southern Song Dynasty Taoist *Bai Yuchan's Early Spring, the plum blossoms of incense in the snow" have the charm of "faint smoke and thick moon, deep water and shallow sand*, showing the author's elegant taste.

3.5 Appreciation of Language Forms

As a kindergarten enlightenment reading, the ancients valued the quick literacy function of reading and oral recitation of *Hundred Family Surnames*. Linguist *Zhang Zhigong* said that the language of *the Three Character Classic* is quite popular, and from the syntactic point of view, it can be said to be flexible and rich, including all kinds of basic sentence patterns in the literary language. It not only has the effect of training children's language ability, but also makes the sentences of the whole book appear varied, with many styles and not boring. The editors of the *Thousand Character Classic* clearly know the importance of children to understand some geographical mountains and rivers and humanities from primary school, and the second part is

Kyushu has left the footprints of Dayu water control everywhere, and all counties in the country were unified after the Qin annexation of the Six Kingdoms. Among the Five Mountains, people most revered Mount Taishan of the Eastern Mountain, and successive emperors presided over Zen ceremonies at Yunshan and Tingshan. Mingguang has the Northern Xinjiang Yanmen, the fortress has the Great Wall, the post station has the border chicken field, and the Qishan has the Tiantai Chicheng. Go to Dianchi Lake in Kunming, watch the sea and Hebei Jieshi, see Ze go to Shandong Juye, and look at the Hunan Cave Court on the lake. China's land is vast and stretching, with beautiful peaks and deep valleys. In 40 characters, the magnificent picture of Yuhua Kyushu, Qin unification, Mount Taishan Sealing Zen, Yanguan Great Wall, and Dianchi Cave Court are amazing. ^[11] Yang Jisheng, people in Ming dynasty said that *Zhongjun* read the *Thousand Character Classic* to have some understanding to be moved and tired, and also said: *Who does not learn the Thousand Character Classic from childhood?* Tell us that the thousand-character script prevailed in the Ming Dynasty. During the Republican period, the circulation of *three, hundred, thousand, thousand* was still very large. On January 3, 1924, the famous educator *Tao Xingzhi* wrote to *Zhu Jingnong*, saying that the books that are now sold the most in China are still books such as *Three Character Classic, Thousand Character Classic, Hundred Family Surnames, University, Zhong Yong, Analects*, and *Mencius*. Today, *Golden Treasure of Quatrains and Octaves* is still loved by the majority of readers, and in the era of e-commerce and Internet culture, it still exudes irreplaceable light and has its own unique charm.

4. Conclusions

People cannot stand without spirit, and the country without spirit is not strong. *Liang Qichao* said: *From morality and law, down to customs, habits, literature, and fine arts, there is an independent spirit. Grandfathers pass it on, descendants follow it, and then the group is knotted, and the country is formed.* Education is a practical activity that cultivates and develops people on the basis of the transmission of social knowledge and culture, and then promotes social development. The comprehensiveness, pertinence and practicality of literacy education, knowledge education, ideological education and aesthetic education of *three, hundred, thousand, thousand* make it an entry point for traditional cultural learning, which is worth promoting and disseminating. On the basis of a comprehensive understanding of the traditional Mongolian textbooks *three, hundred, thousand, thousand, thousand*, educators can understand the value in the history of Chinese and education, inherit and practice, and activate their vitality as the core reading book of traditional Chinese culture, enlighten their minds with cultural people, and build a deep level of cultural self-confidence.

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