

Research on the Compilation Style of Zhu Jiefan's *Chinese Proverb Records*

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Abstract—*Chinese Proverb Records* is compiled by a Taiwan scholar Zhu Jiefan over nearly 60 years of studying on proverbs. The content of production is extensive, structured and distinct. The author utilizes the knowledge of cultures, history, folklore, sociology and the like to record and analyze proverbs. The language of the principles and ways, the directory layout style, the language of the writing style and proverbs of argument show unique ingenuity.

Keywords—*Chinese Proverb Records; dictionary compilation; stylistic rules and layout*

I. INTRODUCTION

“*Chinese Proverb Records*” is a masterpiece of Taiwanese scholar Zhu Jiefan who began collecting and sorting in the 1930s and spent nearly 60 years of hard work. It is published in 1989 by the Taiwan Commercial Press, the paper size is 182×196. It is of a total of 11 volumes, 5871 pages, more than 5 million words. The book collects about 52,600 proverbs, which are divided into five parts, 32 major categories, 157 subcategories, and 1789 subcategories, with an index attached. It is a great work in the history of Chinese proverb.

“*Chinese Proverb Records*” is a valuable material for studying proverbs, and provides a valuable reference for popular literature, linguistics, folklore, culture, sociology, anthropology, and rhetoric. The book is huge, with a wide range of articles, extensive content, and theoretical explanations. Therefore, the formulation and implementation of stylistic rules and layout is particularly important. The following will explore the compilation style features of *Chinese Proverb Records* from four aspects: the principles and ways of inclusion, the arrangement of catalogues, the compilation style of clauses, and the argumentation and narration of proverbs.

II. THE QUOTATIONS ARE WIDELY SOURCED AND FOCUS ON MAINTAINING THE COLLOQUIAL CHARACTERISTICS OF PROVERBS

Proverbs are the crystallization of national culture. The proverbs excerpted in *Chinese Proverb Records* are generalized proverbs. In addition to what people usually call slang, there are also a total of 52,600 articles, including proverbs, after-speech, and non-sentences. Such large-scale

quotations are mainly obtained and organized through the following channels:

A. Collections from the Oral Description of the People

Colloquialism is one of the most basic features of proverbs. It is the most common way to collect proverbs from the public. With his strong interest and enthusiasm for slang in his youth, Mr. Zhu Jiefan continuously collected and recorded the slang of his hometown of Wuhan and compiled the brochure “*Proverbs of Wuhan*”. Later, due to the needs of the work, he moved to Shanxi, Shaanxi, Hebei, Shandong, Henan and other places, and his whereabouts were almost all over the country. Everywhere or on the way, he recorded the slang proverbs he saw, and accumulated a lot.

In addition, Mr. Zhu Jiefan also actively recruited proverbs from all walks of life. In 1939-1940, Mr. Zhu Jiefan worked at the Kuomintang Central Army Officer School. He took the opportunity to collect proverbs from all parties. The lectures were also recorded to the students. Bing Yan Shi Shuo was born on this foundation. In 1942, with the support of linguist Li Jinxi and Gu Jiegang, Mr. Zhu Jiefan established the National Proverbs Collection Office and the Proverbs Society in the Ministry of Education of the Chongqing Municipal Government and organized the proverbs to the local students. In 1952, Mr. Zhu Jiefan went to the military prison to “collect the proverbs of the people in the prison.” Mr. Zhu called this the most prominent act of collecting proverbs, and it was very rewarding. Since 1954, Mr. Zhu Jiefan has written a column on proverbs for the supplement of *United Daily News*. This has aroused many people's interest in slang and widespread concern in society, which has aroused Taiwan's enthusiasm for collecting proverbs. In the final “*Chinese Proverb Records*”, the author fully reflects the fresh activity from folk oral proverbs in a way that indicates the proverbs provider. For example, “Everyone has his own fate. (Transliteration¹) Wuhan, Yao Qing.” “In any case, one of the three years is a leap year. Taiwan, Wu Yingtao.”

¹ Note: The proverbs listed in the article are all voice-directed, the same below.

B. *The Organization of Proverbs of the Local Chronicles and Literature*

The compilation of large-scale proverbs can't be taken from contemporary people only by collecting and recording. The inheritance of proverbs also relies on the documentation, stereotypes and solidification of the literature. "Chinese Proverb Records" in the field of the proverbs of the collection of documents, in addition to the inspection retains the important provisions in the past proverbs, but also pays special attention to the local and folk proverbs. This is consistent with the author's aim to faithfully record and restore folk oral slang as much as possible. According to Wang Jiahui and Guo Wei's "Taiwan Folk Literature", from 1956 to 1974, Mr. Zhu Jiefan went to the Institute of Historical Languages of the Academia Sinica to study local chronicles and literature and proverbs, once a week. In 1978 and 1979 at the Research Library of Taiwan University, he again read local chronicles, and local literature journals in various provinces and counties, and continued to extract many rare proverbs. The proverbs text he extracted from was later compiled into nearly 7,000 pages and 37 volumes.

Mr. Zhu Jiefan has made the "Chinese Proverb Records" quotations unique in terms of quantity, geographical distribution and colloquiality through oral collection, centralized collection, and literature collection.

III. SCIENTIFIC CATALOGING, RICH CONTENT AND CLEAR HIERARCHY

The early proverbs books in China were arranged according to category, such as "Miscellaneous Compilation" by Li Yishan in the Tang Dynasty, "Tongsupian" by Zhai Hao in the Qing Dynasty, and "Hengyanlu" by Qian Dawei. "Chinese Proverb Records" draws on the previous experience of category typography and arranges the content of proverbs according to the American Maiville Dewey Decimal Book Classification. The classification has the characteristics of complete and rigorous structure, detailed category, clear hierarchy, easy to understand and easy to retrieve.

"Chinese Proverb Records" divides the nature of proverbs into five parts: life, society, industry, art, and nature. There are eight major categories of philosophy, morality, and life in life. There are nine major categories of ethnic groups, religions, and friends in the society. The industry is divided into three categories: agriculture, industry and commerce. Arts and literature are divided into six categories: classics, art, and literature. There are six major categories of astronomy, plants, and animals, and there are a total of 32 major categories. Under the major categories, there are a total of 157 subcategories, such as the cosmology, social outlook, and outlook on life. Subclasses are divided into 1789 subclasses, and those with interval numbers after the class number are subclasses. Such as: — — —• — —Nature Unity. The sequence of each subclass proverbs is indicated by two digits after the three digits and the spacer number. Among them, the hundred-digit is the code name of the "life" department. Ten-digit is the code name of the "philosophical" category. The single digit is the code of the "cosmology" subclass. The code name of the subclass "Nature Unity" after the interval,

anything is well-ordered. Such as: "The way people and nature get along" "To do good things", "Diligence can make up", "Man can't be separated from nature" and other 35 proverbs are divided into "Nature Unity" subclass, with — —• — — to mark the order. The titles of "Nature Unity", "life and growth in nature" and "changes in the world" are mostly drawn from Chinese traditional culture. Some classification headings are directly titled proverbs. Such as: high-quality people (251). The classification headings reflect the categorization of the nature and content of the proverbs. Under each heading, there is a simple discussion of the content of the title by the author, which fully reflects the author's thinking based on the proverbs.

The method used by Mr. Zhu Jiefan to compile this book has a great influence on the proverbs of scholars in the future. For example, "Zhongguo Yanyu Jicheng" published in 1991 has 30 volumes (about 1 million words per volume of proverbs, about 30 million words). This book is classified into contents according to the content and is constructed into a framework of "ten categories." (Ten categories include: affair, cultivation, social, life, politics, terroir, nature, agriculture and forestry, industrial and commercial, culture and education). This kind of editing system based on content classification and class-based approach has many similarities with the Chinese Proverb Records.

The content of "Chinese Proverb Records" consists of the following parts: The first volume contains 36 photos. These photos are the epitome of Mr. Zhu Jiefan's academic history. It records Chen Jiying, Zhu Jianmin, Xia Chengying and Yang Jialuos' order. The article describes the academic ideas and experiences of Chinese Proverb Records, a total of 24 examples. The book has three categories of outlines, items, and details. The outline contains five major and 32 major names. Items are divided into 157 subclass names in the book. Details list the names of 1789 subclasses. The text has a total of ten volumes. The index is listed as the eleventh volume, including all proverbs, including dialects in the proverbs, rare Chinese characters, particular word, all the details of the book, related proverbs, and related historical culture, legends, myths, stories, and names, place names, book titles, things. All of them are in the order of the first strokes, which is convenient for retrieval and study.

IV. THE PROVERBS' QUOTATIONS ARE ECLECTIC AND HIGHLIGHT REGIONAL FEATURES

The quotations of "Chinese Proverb Records" are generally based on proverbs, circulated regions, and later interpretation. Interpretation has the difficulty of understanding according to proverbs, and sometimes there are authors' personal opinions and discourses in the middle. The specific stylistic rules and layout are as follows:

- Only proverbs, no explanation. Such as: "What to eat", "The officer needs to do his best", "My site is my master" and so on. Such proverbs are easy to understand. It has been widely used throughout the country by the author's investigation, so it is not stated.
- Only the circulation area of the proverbs is explained. Such as: "Through the scorpion to warn the horse.

Western Henan”; “people must be open-minded, the fire should be hollow. The northeast”; “discontinued and pro-intimate; family can’t be broken. Taiwan.” Such proverbs have obvious geographical features, and there are certain provenances, which are mainly used in the local area, so it is necessary to indicate the circulation area. Such proverbs are the most common in Chinese Proverb Records.

- Explaining the circulation area of the proverbs and making comments. Such as: “The bowls are flat. Taipei. It is extremely fair to treat people with God.” “Jellyfish treats shrimps as eyes. Fujian Fuzhou. It is a metaphor for someone who presides over justice for the deceiver.” Such proverbs contain metaphors and are difficult to understand. The author explains it for the reader's understanding.
- Explaining the circulation area of the proverbs, and then marking the name of the descriptor. If the next proverbs are also the same, write “see right” (this is a vertical layout). If the person is the same, do the same. Such as: “Rural people do not recognize Sipailou - a large clothes rack. Peiping. Qi Tiehen.” “Children shoulder Pailou - people are small, the shelf is big. See right.” When the literal meaning of proverbs is not easy to understand, the author makes a simple comment. Such as: “Sturdy Tongcheng, fragile Anqing. Chao County, Li Jianhua. During the Taiping Heavenly Kingdom, Anqing had no resistance, and Tongcheng persisted for a long time.”
- The proverbs are followed by references and author comments. Such as: “No. 2, No. 16, the owner of the store eats meat. Republic of China, “Hangzhoufu Zhi”, vol. 76: ‘On the second and sixth day of the month, the city shops use the meat to sacrifice the gods, that is, please God.’ The proverbs also wrote the origins. Such as: “Plum tree knotted gourd, will lead many people die. Qing Dynasty Guangxu, Zhejiang ‘Shimenxian Zhi’ volume two: ‘in June of the thirty-third year of Zhengde, thirteen cities have appeared on the plum tree on the gourd phenomenon. This piece just happened to catch up with the Japanese invasion.’ Shimen belongs to the current Haiyan. It is an ancient place name. This is the same meaning as a proverb ‘Plum trees knotted cucumbers, will lead people a thousand miles die’ in Shangyu of Shaoxing.”

In addition to the stylistic rules and layout of the above five proverbs, the author makes special arrangements based on the actual inclusion. For some non-sentence proverbs, strictly speaking, they are only vocabulary, but because they display unique regional characteristics and historical data, they are also included in the book according to the standard of general proverbs. Such as: “Kungfu tea” “Shacangzi” “Zhuangdinglouzi” “Chetangzi” (transliteration). For a small number of proverbs, it is difficult to know what they mean. The authors said: “Proverbs with unclear meanings are marked with “□”. For uncivilized proverbs, “X” is used instead of uncivilized words.

V. EXPRESSING OPINIONS THROUGH DESCRIPTIONS AND INTERPRETING TERMS FROM THE PERSPECTIVE OF CULTURAL LINGUISTICS

Compared with the previous slang collections, the biggest feature of Chinese Proverb Records is “Expressing opinions through descriptions”. The book is more than just a book containing proverbs. The more exciting thing is that the author consciously interprets, interprets and discusses specific proverbs from the perspective of cultural linguistics and through the collection of a large amount of information. This makes it convey more abundant information and unique academic value in the same kind of dictionary.

A. *Tracing Back to the Source, and Restoring the Original Meaning of Proverbs*

There are many proverbs in Chinese Proverb Records that retain a lot of ancient meanings. Only by understanding the cultural background they produce can the readers understand the meaning accurately. After Zhu Jiefan included the proverbs, he explored the source of some badly understood words and restored the original meaning of proverbs. Such as: “Things are good to explain, Zimao is not allowed. Shandong. Qing Ma Dongquan. Zimao, evil, malpractice, lack of morality. The second half of “Rites Tangong”: ‘Zimao does not play for two days. ‘Zheng Xuan: Zhouwang died on Jiazi Day, Xiajie died on Yiyi Day, and the Emperor regarded Zimao as an unlucky day. The Emperor did not play music and dance to alert himself. ‘And the Count of Zuo ·the Ninth years of Zhaogong: ‘Zimao was regarded as an unlucky day in the past two days.’ So the ancients regarded Zimao these two days as unlucky days.

The “Zimao” in this proverb is literally two of the twelve Earthly Branches, and it is difficult to distinguish the specific meaning. The author points out the words “Rites Tangong”, and also includes Zheng Xuan's annotations and “The Count of Zuo”, indicating that Zhouwang and Xiajie died in these two days. According to this extension, Zimao has the meaning of “bad”, “bad behavior” and “disadvantages”. Therefore, this proverb should refer to the meaning that “the merits of others can be evaluated, but the evil deeds and the lack of morals are not good.”

B. *Explaining the Background, and Annotating the Cultural Connotation of Proverbs*

China has a long history and has many cultures with ethnic characteristics. Proverbs are mirrors that reflect local folklore. The proverbs have folklore, and the folklore is discussed in the process of annotation, and the cultural connotation behind it is more deeply explored. Such as: “March 28, every household eats sugar cane. March 28, is the birthday of Dongyue Emperor, this is also national. Li Jiarui's “Peiping Customs” has many ceremonies of the Dongyue Temple on the day of the Ming and Qing Dynasties. The Dongyue Temple outside the Binyang Gate of Wuchang has built a ten Yama Temple, one of the worship centers of Wuhan folk beliefs. On this day, the people excitedly boarded the nearby Hongshan, and most of them would buy a few sugar cane and bring them back to share with their families. There are also uncivilized ridicules:

'March 28, rich people eat sugar cane, people without money eat x'." This proverb records the custom of eating sugar cane on the mountain god festival. Explaining proverbs in folklore, in the ninth volume of Chinese Proverb Records has many narratives, which reflect the folklore characteristics of proverbs in a concentrated way, while retaining a large number of folk culture information that has been lost.

C. Distinguishing Native Words and Explaining the Geographical Features of Proverbs

Proverbs come from folk spoken language, with prominent regional colors, and the characteristics of dialect vocabulary in the play are obvious. "Chinese Proverb Records" preserves the original vocabulary in the proverbs, and at the same time makes a detailed explanation in the following slogan. Such as: "Mizhi County is not big, there are two thief dolls. Xue Sida. Shaanxi language called the thief as 'thief doll', also known as rogue and unjust people. It is very inferior to call such a person a child who is underage. At the end of the Ming Dynasty, Li Zicheng came from Mizhi. Although Zhang Xianzhong was a Yan'an person, the common people also regarded him as a Mizhi person. Sun Zhen's 'Maoyuan Essay' records that at the end of the Qing Dynasty, he was 18 years old and went to Xi'an Army Middle School from Chengdu, coincident with Zhang Xianzhong and Li Zicheng in the scene of evil in Sichuan. I asked my classmates about the background of the two people. The classmates told me that Zhang and Li were 'Lengwa', so they were cruel and ruthless. In the Han and Tang Dynasties, in order to reduce the aggression of Huns and Turkic, the northern nomads and the Han people in the borders were mixed. A few years later, a large number of mixed-race children appeared in Shaanxi and Mongolia. Except for some of the strong and intelligent hybrids who have achieved great achievements in history, other people have not learned the advantages of the nomadic people's unity, bravery, and enterprising, but only the inferiority of the nomadic floating flow and cruelty, and like to kill. People in southern Mongolia and northwestern Shaanxi are extremely hated by them and call it 'Lengwa', which means cold blood. Lengwa is largely unprofessional and lives on turmoil. Zhang and Li were born in these two places, all of which contain Lengwa's lineage." This proverb was circulated in the area of Mizhi County, Shaanxi Province, and vividly described the people's evaluation of Li Zicheng and Zhang Xianzhong. It reflects the unique characteristics of Mizhi County, and combined with Sun Zhen's account, it leads to the unique vocabulary of "Lengwa" in Shaanxi, which objectively reproduces the dialect features of the Mizhi area in Shaanxi.

VI. CONCLUSION

"Chinese Proverb Records" is the summary of Mr. Zhu Jiefan's lifelong research for proverbs, which is the result of nearly 50 years. Although Mr. Zhu Jiefan has said modestly that "this book is not his own writing (Zhu Jiefan's alternative name is Shoutang), but his personal action takes an important position in the proposal of proverbs ranking and classification system, and the arguments and statements about proverbs." In the study of modern proverbs in China, the book always exudes dazzling academic brilliance and is an enchanting

flower with unique value. For such a large-scale proverb book, its stylistic rules and layout are unique, and it also left a lot of inspiration for later scholars in the collection and compilation of proverbs.

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