

Some Problems in the Collection of the book Ancient Ballads and Proverbs

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Abstract ."Ancient Ballads and Proverbs" is a collection of ancient ballads and proverbs written by Du Wenlan, a scholar in the Qing Dynasty. He is a master of the collection and research of ancient songs and proverbs. Many researchers attach great importance to the instrumental nature of the book, but seldom explore its academic nature. Thus, in the process of using the book, some highlights or problems were ignored. This article starts with the collection of ballads in "Ancient Ballads and Proverbs", and briefly analyzes its successes and some flaws.

Keywords: ancient ballads and proverbs; ballad; Inclusion; Value; flaw.

"Ancient Ballads and Proverbs" is a book with distinctive features and rigorous and meticulous style, which can be said to be a masterpiece of previous generations and also a blueprint for future generations. Others, such as Guo Maoqian's "Ancient Yuefu Solution", Zuo Keming's "Ancient Yuefu", Liu Luzhi's "Elegant Wings", Zhou Shouzhong's "Ancient and Modern Proverbs", Yang Shen's "Ancient and Modern Ballads", "Ancient and Modern Proverbs" and so on, are not as successful as Du's "Ancient Ballads and Proverbs". There are also imitations in later generations. For example, Shang Hengyuan and Peng Shanjun edited the book General Inspection of Twenty five Historical Ballads and Proverbs, which is basically the same as the book Ancient Ballads and Proverbs.

However, the high achievement of "Ancient Ballads and Proverbs" does not mean that it is perfect. There are still some places worth discussing and improving.

1. The Success of Ancient Ballads and Proverbs

The compilation of "Ancient Ballads and Proverbs" is "an epoch-making event in the history of ballad and proverb research". From this point of view, the appearance of "Ancient Ballads and Proverbs" summarized the achievements of predecessors, and also provided research materials and writing paradigm for later generations. Its academic value and reference book value should not be underestimated.

1.1 Both rumors and proverbs are accepted, with a large number

Ancient Ballads and Proverbs, as the epitome of ancient Chinese ballads and proverbs, has surpassed some of its previous works. This is mainly reflected in its characteristics of "collecting both rumors and proverbs". Liu Yusong has already discussed it in his preface for "Ancient Ballads and Proverbs". Several influential works of predecessors failed to deal with this issue better than Du Wenlan. Either there are rumors without proverbs, or there are proverbs without proverbs, or the rumors and proverbs in the same book are listed separately, or each book is compiled.

① There are rumors but no proverbs: Guo Maoqian's "Ancient Yuefu Solution", Zuo Keming's "Ancient Yuefu", Liu Liuzhi's "Elegant Wings", Tang Ruge's "Ancient Poetry Solution".

② Ballads and proverbs are divided into: Zang Maoxun's Poem House and Guo Zizhang's Six Sayings

③ Proverbs without Ballads: Zhou Shouzhong's Ancient and Modern Proverbs

④ Ballads and Proverbs: Yang Shen's Ancient and Modern Ballads, Ancient and Modern Proverbs

In terms of scale alone, "Ancient Ballads and Proverbs" is much larger than the above-mentioned works. For example, Yang Shen's "Ancient and Modern Ballads" has only two volumes, and the

collection of ballads from the ancient times to the Jiajing period of the Ming Dynasty has only been more than 280. Of course, there is a big difference between this and the more than 3300 songs in "Ancient Ballads and Proverbs".

1.2 Meticulous and detailed, quality wins

Here, the author provides an example to illustrate this problem. For example, the Song of Boat Racing on page 382 is a song that must be sung by boaters when the dragon boat race is over on the evening of the Dragon Boat Festival. As usual, Du Wenlan wrote the source behind the title is "A Brief Introduction to the Wuling Race", and then cited the "Geography of Sui Shu" to explain why such a song "There is also a return, there is no return" is "must sing", what is "there" and "nothing"? Because Qu Yuan went to Miluo River in May to watch the sun. When people arrived at Dongting Lake, they could no longer see him. Large boats could not cross the lake, so they scrambled to go back, leaving behind the words that have been circulating for thousands of years. It turns out that both "there" and "nothing" refer to Qu Yuan. At that time, people said that whether they could find it or not, they would return. Later, he sang the same song after the boat race.

In addition, in the background introduction of this ballad, the word "the lake is big and the boat is small" was written as "the lake is big and the boat is small" in the Geographical Records of Sui Shu seen by Du Wenlan. He reserved the word "too" and noted the word "big" below. Due to the difference of "points", Du Wenlan made a small "management school" at the time of quotation, which can be seen from its detail and infer the intensive review of the book.

2. Some defects of ballads recorded in "Ancient Ballads and Proverbs"

When it comes to the "non" of "Ancient Ballads and Proverbs", the author mainly talks about two parts, one is the problem of error correction, and the other is the problem of "valuing tributaries over roots".

2.1 Error correction

As the focus of this research is on text interpretation and text classification rather than collation, the author will quote and report the achievements of Wang Yi, a teacher from Anhui Normal University, on the issue of correcting errors in Ancient Ballads and Proverbs. In order to be simple and intuitive, the list method is adopted:

title	Volume/Page	Cause of error	Mistakes	Correct conclusion
Uncle Yu cited Zhou's proverb	Volume 2/12	The source of the literature is wrong. There is no such proverb in the Seven Years of Duke Huan in the Biography of Zuo's Family in the Spring and Autumn Period	Seven Year Biography of Zuo's Family in the Spring and Autumn Period	It should be "Ten Year Biography of Zuo's Family in the Spring and Autumn Period", revised according to Kong Yingda's "Justice of Zuo's Biography in the Spring and Autumn Period" (Annotation of the Thirteen Classics, edited and engraved by Ruan Yuan, Zhonghua Book Company, 1980)

Rumors of Emperor Wu of the Han Dynasty	Volume 66/762, 763	Wrong year, Emperor Wu of the Han Dynasty didn't have the year of "Taihe"	In the second year of Taihe, the State of Dariu Tribute Shuangji	It should be "In the second year of the lunar calendar, Dayue's state paid tribute to two chickens.", which was revised according to the Records of Collected Relics by Wang Jia of Jin Dynasty (Xiao Qilu, Qi Zhiping, Zhonghua Book Company, 1981)
Young Master Changshang's Song	Volume 72/807, 808	The source of the literature is wrong. The Legend of Immortals does not record this story and the Xingge.	Legend of Immortals	It should be "The Legend of Immortals". Du's view comes from "The History of Guangbo, Volume 12" and "The Seventh Sign of Cloud Collection", but the real record of this song is "The Legend of Immortals, Volume 6" by Gehong of Jin Dynasty.
Zheng Zichan's Quote	Volume 99/1031	Header error	Zheng Zichan's Quote	It should quote the ancient words for "Zheng Zijia", which should be revised according to Zuo Zhuan, the Seventeen Years of Duke Wen

In addition to the above, the author also found a more obvious problem. In the ninety-nine volume of "Ancient Ballads and Proverbs", Zeng Tingmei's "Ancient Proverbs and Leisure Tan" in the Qing Dynasty is included. One of the records is titled "When will the herb pick up the Ping", which is quite questionable. It is verified that the word "Song" is missing here. It should be The Song of the Day when the Herb Picks Ping, and the first edition of The Complete Tang Poetry, Volume 880 Miscellaneous Ci.

In the Correction and Supplement of "Ancient Ballad Proverbs" by Wang Yi, there are also some supplements to "Ancient Ballad Proverbs". The author will not repeat them here.

In addition, the author also found several small problems in the internal and proofreading of the Chinese version of "Ancient Ballads and Proverbs":

① Page 472: "People of the time were Cai Jing, Cai Bian, Zhang Dun and An Dun Yu", which Du Wenlan annotated was compiled from the "Continuation of the Compendium of General Texts". Mr. Zhou Shaoliang marked it under the Compendium of Comprehensive Guides in the catalog. The Continuation of the Compendium of Tongjian was officially compiled in the Ming Dynasty, while the Compendium of Tongjian was written by Zhu Xi of the Southern Song Dynasty. The two are not the same thing. This should be a minor oversight of Mr. Zhou Shaoliang and should not be classified as a mistake.

② Page 526: The Proverbs of Women in Love, Mr. Zhou Shaoliang punctuates the source as "Zhang Jing collects the proverbs of photo writing". "Saying" should not be included in the book title. Du Wenlan should be compiled from Zhang Jing's Photo Album. In addition, the "longing" and "scenery" in the catalog are inconsistent with the text. "Zhang Jingcang" deserves further study.

③ Page 571: Gao Yinyan's Comment on Reputation, which was annotated by Du Wenlan from Huai Nanzi's Commentary on the Mountain. However, when detailing the background, it was said

that it was a note from Gao Yu. So here we should not say that it comes from Huainanzi, but should rewrite it as Huainanzi Note. Mr. Zhou Shaoliang has dealt with the details in the catalog.

④ Page 615: Ballads of Jiading and Two Dynasties at the End of Tang Tianbao, compiled by Du Wenlan from Guier Collection Volume II. In the catalogue, Mr. Zhou Shaoliang marked "Guier Lu". Although it was an oversight, the difference between the two words involved right and wrong. Guier Collection is a collection of notes by Zhang Duanyi in the Song Dynasty. Some research papers or writings are written as Guier Record, but this book does not have the nickname Guier Record.

There are others like this. For example, the catalogue of Sheng'an Jibu on page 866 is labeled Sheng'an Jibu, which will not be mentioned here. The following will discuss the collection of "Ancient Ballads and Proverbs".

2.2. Inclusion

Let's start with a small opinion. As mentioned earlier, every entry of the ballads and proverbs included in the Ancient Ballads and Proverbs consists of the title, source, background and body. In this way, it is clear and complete. However, as an editor, Du Wenlan ignored a question: what if the works of different ages and authors have the same name?

Such a situation is extremely rare, but if it occurs, it will inevitably mislead readers. Therefore, in the opinion of the author, it would be better if Du would mark the author and dynasty of the books compiled.

Let's talk about a bigger problem. Maybe different people will have different opinions on this problem. That is, the songs and proverbs included in "Ancient Ballads and Proverbs" not only avoid the present (Liu Yusong called "keeping the past in mind but not the present"), but also try to avoid the contents related to the lower class life, social contradictions, small people and personal feelings. Although the purpose of the book is to serve political enlightenment, its instrumental and informative nature is greatly reduced. If a researcher wants to study songs and proverbs that are not grand enough, he or she will not use the book "Ancient Ballads and Proverbs". After some setbacks, he or she has to go to the previous generation to find Yang Shen and Feng Menglong.

For such a problem, Mr. Zhu Ziqing has already discovered it. In his book "Chinese Ballads", he said:

Ancient Ballads and Proverbs are based on various books, and their meaning of collecting songs is mostly historical songs or authentic songs because of political relations or demon auspicious relations; These are objective, of course, there is no first person visible, this is a tributary of songs. The "Book of Songs", "Yutai Xinyong", "Yuefu Poetry Collection" are the original stream of songs, which are lyrical.

This is the problem of the collection of ballads in the book "Ancient Ballads and Proverbs", which emphasizes tributaries rather than roots. Of course, the proverbs in the book also have this tendency. This article is about setting aside proverbs.

3. Conclusion: The ancients' academic attitude can be seen from the "yes" and "no" of the songs included in "Ancient Ballads and Proverbs"

As mentioned above, the book "Ancient Ballads and Proverbs" has irreplaceable academic value in the collection of ballads, and also has a tendency due to mistakes or the influence of social atmosphere and political ecology at that time. These reasons, whether intentional or unintentional, also more or less affect modern researchers.

Most of the ancient books and records that have been handed down to this day are written by the author carefully, representing the knowledge he has learned or studied all his life. In ancient times, engaging in academic research was not as convenient as it is now. Although we have found some problems in the process of reading or research, we should not over criticize the author of the book. In the process of research and reading, we can carefully identify and adopt.

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