甲骨卜辞中干支修饰语的差异

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摘要

中国殷商甲骨卜辞时间中干支有着重要地位。与之后不同的是，卜辞干支前可加不同的修饰语，其意义学界分歧甚大。本论文着眼于卜辞的整个干支系统，以香港中文大学汉达文库为支撑，分析其分布和内部关系。论文发现：1) "今来"能产性差的根源是由于其内部两个语义枝有矛盾；2) "今/翌/来/今来"与"今日/翌日/来日"之间存在语用差异，分属村北和村南系；3) 干支修饰语"今/今日""翌/翌日""来/来日"区别特征分别是"近指、定指占卜次日、非本旬"。由此推知，卜辞干支前的修饰语是语用、语义共同作用的产物。

关键词

语义 **语**用 **干**支 **修**饰语 **甲**骨卜辞

1. 引言

　　殷墟甲骨卜辞是记录中国殷商时期大约在公元前 13 世纪至前 11 世纪的文献档案，它是我国现存最早的成系统的文字材料。陈梦家(Chen [1956] 1988, 85) 认为"卜辞是研究中国语法史的最早的一宗材料，可以从它开始研究汉语法发展的规律"。王力(Wang 1980, 1) 曾经说："从商

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ON THE DIFFERENCES OF MODIFIERS OF *GANZHI* 干支 IN THE ORACLE-BONE INSCRIPTIONS

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ABSTRACT

As an important way of time recording, Ganzhi in the Oracle-Bone Inscriptions of Shang dynasty is different from that in later ages in that it can be modified. However, huge controversies arise as to the semantics of its modifiers. Focusing on the whole Ganzhi time system, this paper examines the distribution and internal relationship of the modifiers with corpus-based evidences from the CUHK's CHANT. It is found that: (i) "jinlai" is equipped with poor productivity due to its two internally contradicting semantic branches; (ii) "jin/yi/lai/jinlai" differ from "jinri/yiri/lairi" in their pragmatic functions with the form group belonging to the North Village whereas the later the South Village; (iii) and "jin/jinri", "yi/yiri", "lai/lairi" are characterized by distinctive features of 'reference to time proximate', 'reference to the time point' and 'reference to time not belong to the whole-ten-ganzhi circle' respectively. In short, modifiers of Ganzhi are the results of interactions between pragmatic functions and semantics.

KEYWORDS

Meanings　**P**ragmatics　**G**anzhi　**M**odifier　**O**racle-bone Inscriptions