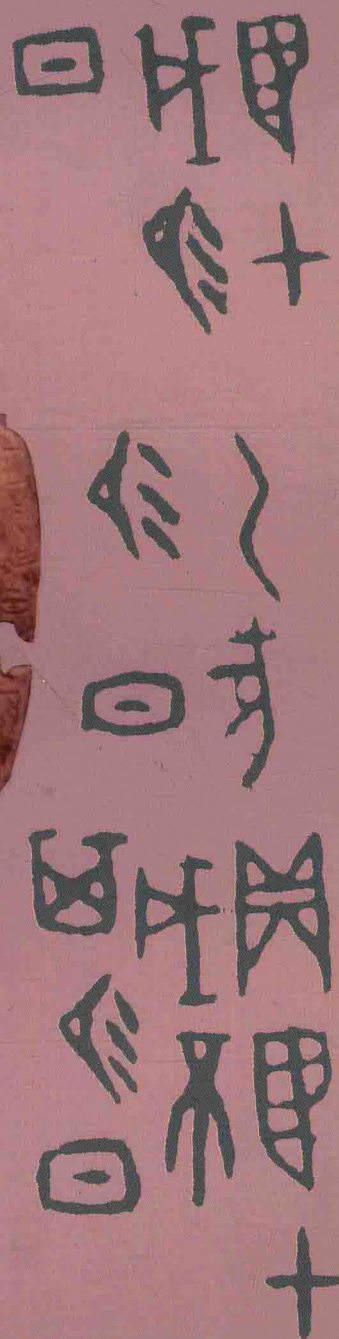


Reading of Shāng Inscriptions

商代甲骨中英讀本

「美」陳光宇 宋鎮豪 劉源 「美」安馬修 編著



上海人民出版社

SHANGHAI PEOPLE'S PUBLISHING HOUSE

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前言

殷墟甲骨文發現于 1899 年，至今已有一個多世紀。它的發現證實了商代的存在，使商代的歷史變得更加真切和清晰。據目前所得考古資料，甲骨文是中國漢字的最早源頭。甲骨文與兩河流域的蘇美爾楔形文字（Sumerian Cuneiform System），尼羅河流域的埃及聖書體文字（Egyptian Hieroglyphic System）及中美洲的奧梅克-瑪雅文字（Olmec-Maya Hieroglyphic System）並列為人類史上出現過的四個獨立起源文字系統。這四種獨立起源文字（或稱自源文字），都是形、音、義並存的形符文字（或稱表意文字）（logographic writing）。蘇美爾與埃及文字是拼音文字之先河，漢字則是東亞文明的奠基石。除了漢字外，其他三種古文字早已成為死文字。漢字是當今唯一存世的起源文字。

在人類歷史上，漢字是使用者人數最多的文字，也是世界上唯一邁進 21 世紀電腦時代的形符文字。從商代甲骨文算起，漢字已經被連續使用 3500 年之久，是人類歷史上使用時間最長的文字。然而相對於其他的起源文字，國內外一般讀者對甲骨文瞭解不多，特別是西方世界的認知遠不及對埃及文、蘇美爾文或瑪雅文字來得普及。筆者在歐美書店可見到許多介紹埃及、蘇美爾、瑪雅文字的書籍，但是有關甲骨文的英文或其他外文著作，特別是普及性的書籍寥寥無幾；即使是專門研究的英語書籍也屈指可數，例如吉德燁（David N. Keightley）的 *Sources of Shang History*（1978, 1985）、*The Ancestral Landscape*（2000）、*Working for His Majesty*（2012）及高嶋謙一（Ken-ichi Takashima）的 *Studies of Fascicle Three of Inscriptions from the Yin Ruins*（2010）。鑒於漢字在人類歷史上的特殊地位及在國際範圍推廣漢字認知教學的重要，甲骨文認讀的這一塊空白在國內外都有待填補。

筆者在台灣大學時曾從金祥恒師習甲骨文，在耶魯讀研究所時，有幸得從張光直、饒宗頤兩位先生請益切磋古史。最近數年承涂經詒教授相邀得以在新澤西州立羅格斯大學東亞系開課以英語教授甲骨文及漢字起源。除了識讀甲骨文外，也涉及四種獨立起源文字的比較。由於缺乏認讀甲骨文字的合適英語課本，所以採用自己編的手寫教材，教學方式採取當年金先生的方法：讀片子。本書即基於這些教材編寫而成。此書可作為以英語教授甲骨文字的課本，也適於自學甲骨文之用。希望更多國內外人士藉由對甲骨文字的認知而對中國上古文明產生興趣。

本書編寫過程中，筆者的學生安馬修（Matthew Anderson）將卜辭以甲骨文字體在電腦顯示，並整理字彙表，及英文的轉錄、翻譯。鄧曉娜博士負責甲骨片的摹寫。本書的編寫，承吉林大學林澐教授屢次撥冗解疑。羅格斯大學詹富國（Dietrich Tschanz）教授閱讀英文稿。中國社會科學院歷史所先秦史研究室宋鎮豪教授提供寶貴意見，劉源博士仔細審閱全部中文稿，並全程參與編纂工作。在此表示衷心謝意。書中錯誤，在所難免，希望讀者不吝指教。最後要感謝內人劉貽章教授的支持與鼓勵。

陳光宇

Foreword

The discovery of inscribed oracle bones and shells in 1899 and subsequent identification of Yīnxū, the ruins of the last Shāng Capital located near Ānyáng, Hénán, proved to be a watershed for Early China studies, as these inscriptions represent the most archaic form of Chinese writing (more precisely *hànzì* 漢字) and the earliest documentary source in China. Almost all of these documents belong to the royal house of late Shāng Dynasty (~1300 to 1100 BCE). These documents survived for so long because they were engraved on animal bones (mostly bovine scapula) and turtle shells (plastron or carapace), hence the name ‘oracle bone inscriptions’ (OBI) or, in Chinese, *jiǎgǔwén* (甲骨文), literally ‘shell bone writing’. The inscriptions engraved on undreds of thousands of bones and shells provide the most precious source for studying early Chinese history. It was based on OBI that Wáng Guówéi (王國維), one of the most eminent Chinese scholars of the early 20th century, was able to identify names of Shāng kings and ascertain the historicity of the figures previously thought to be legendary. By doing so, Wáng confirmed the authenticity of the Shāng history as written by Sīmǎ Qiān (145—86 BCE) in the *Shǐjì* (《史記》, *The Records of Grand Historian*).

Oracle bone inscription (OBI), the earliest from of Chinese, together with Egyptian, Mayan, and Sumerian constitute the four writing systems independently invented in human history. All four primary writings are logographic in nature. Among them, only Chinese writing system survives and remains logographic. The study of OBI not only plays a pivotal role in connecting the archeological data to the transmitted textual tradition in China, it is also of great import to the comparative study of origin of writing systems and civilizations. Despite this, OBI has not garnered the attention and popularity in the western world that Egyptian hieroglyphs, Sumerian cuneiform, and Mayan glyph have long enjoyed. In fact, there are only a very few scholarly books in English that focus on OBI (e.g. *Sources of Shāng History*, 1978, 1985; *The Ancestral Landscape*, 2000; *Working for His Majesty*, 2012; written by David Keightley, University of California, Berkeley, and *Studies of Fascicle Three of Inscriptions from the Yin Ruins*, 2010, by Ken-ichi Takashima, University of British Columbia) and there are virtually no books for the general public in the West to learn about OBI. This can be contrasted with the tens or even hundreds of books on Mayan and Egyptian hieroglyphs and civilizations found on online book selling sites such as Amazon.com.

The author has had the fortune to learn OBI in college and in graduate school from several leading Shāng scholars, including the late Professors Jīn Xiánghéng (金祥恒, National Taiwan University), Chāng Kwāng-chi (張光直, Zhāng Guāngzhí, Yale University) and Professor JāoTsung-I (饒宗頤, Ráo Zōngyí, Yale University). The author has offered a course on OBI

(Chinese 165:424, Origin and Development of Chinese Writing) in the Department of Asian Languages and Cultures at Rutgers University, New Jersey for many years. The course material forms the basis of this book. The main body of this book is a collection of 120 pieces of rubbings (*tàběn* 拓本), mainly from the corpus of *Jiǎgǔwén Héjí* (《甲骨文合集》), that contain inscriptions covering a wide array of topics including weather, astronomy, kingship, sacrificial ceremonies, rituals, agriculture, hunting, military campaigns and politics. Each rubbing is accompanied by a clear tracing (*móběn* 摹本), which will be helpful in case the graphs on rubbing are not clearly legible. The direct graph-to-graph transcription, both in digital OBI font and in archaic Chinese script (or *lìdìng* 隸定), will help the reader to become familiar with the sequence and direction of reading OBI on the rubbings. Transliteration from OBI graph to English is also provided; so that, by comparing this transliteration with the English translation the reader can appreciate the grammar and sentence structure of archaic Chinese. Finally, translation and annotations are provided in Chinese and in English.

The book is intended to benefit both scholars and lay public who are interested in East Asian civilizations in general and Early China in particular. Readers can use this book to get acquainted with the writing of OBI graphs, just like students learn Mayan or Egyptian hieroglyphs from reading original scripts. In light of the lack of books in English for the study of OBI, it is hoped that this book will fill the need for an accessible introduction to the subject.

During the preparation of this book, I have greatly benefited by discussions with Professors Lín Yún, Jílín University, and Sòng Zhènáo, Institute of History, Chinese Academy of Social Sciences. I am grateful to Dr. Liú Yuán, who has read the Chinese portion of the manuscript, and to Professor Dietrich Tszanz, Rutgers University, who has read and commented on the English part of the manuscript. Both Sòng Zhènáo and Liú Yuán have participated the project from its inception. Dr. Matthew Anderson, a student in my 2006 OBI class, helped with the transcription (OBI font, Chinese and English) and did most of the English translation of the inscriptions. Dr. Zhì Xiǎonà, a student of Professor Sòng, did the tracing work. Without their help, the book could not have been accomplished. It goes without saying that I am solely responsible for any remaining mistakes, big or small. Finally I wish to thank my wife, Alice Liu, for her continuous support and understanding.

Kuang Yu Chen

凡 例

1. 本書共選 120 片甲骨，內容涵蓋商代曆法、天象、王室、祭祀、田獵、農業、戰爭等諸多層面。每一篇甲骨選片包括：拓片、摹本、電腦甲骨文字體（OBI font）、中英文轉錄（Transcription）、中英文直譯（Reading）、中英文注釋（Annotation）、練習（Practice）。可以作為對中國商代文明及甲骨文字有興趣的中外人士自學之用，也可以作為國內外大學的甲骨文字教學或中國古代文明教學的補充教材。
2. 拓片與摹本：甲骨片主要選自《甲骨文合集》。《甲骨文合集》是 30 多年前的出版物，圖版質量不夠高清，有一些拓片的較小文字，不易辨識，所以每一拓片均附有清晰摹本，可以補助拓片的不足。初學者對每條刻辭如何區分以及對卜辭上下左右的閱讀方向不很清楚，所以我們在摹本上用數字表明每條刻辭在該片的閱讀順序，並用箭頭來分別指明每條刻辭的閱讀方向。
3. 選片上每條刻辭按照摹本上所列順序用甲骨電腦字體打出，讀者可以藉此加強對甲骨字的辨識與學習。因為甲骨文字常有異體，所以電腦字體與拓片上對應的甲骨文不一定完全相同，但是與摹本比較，可以清楚辨識差異。
4. Transcription（轉錄）：每條刻辭有與甲骨文字對應的漢字轉錄及英文轉錄。漢字轉錄方便讀者認知與每個甲骨文相當的現代漢字或隸定。英文轉錄，可以讓讀者知道每個甲骨文字相應的英文字，再與英文直譯比較，可以認識中英語法的差異，有助瞭解卜辭文義。如果卜辭有一個缺文用“□”表示，缺文數字多於一個或不能確知則用“☐”或“…”表示。缺文可以就文例補全，則用【】或〔〕表示。本書中文人名一般採取漢語拼音。中國港台地區及海外學者英文名則遵從其原來所用拼音方式。
5. Reading（直譯）：每條刻辭有中英文直譯。如果有必要，會再於注釋（Annotation）項處闡明大意。關於貞卜卜辭，我們仍沿用傳統《說文》的“貞，卜問也”的說法，視之為問句。吉德煒、裘錫圭等學者均認為卜辭不是問句，句末應加句號。
6. Annotation（注釋）：內容包括選片的大致分期分類、單字及詞語解釋。每個甲骨文單字後附以數字，如“筮（2202）”，表示該字在《甲骨文字詁林》的編號為 2202。文字的詮釋主要參考《甲骨文字詁林》，恕不一一注明出處。其他引用的書籍、論文見附錄“主要參考書目”。
7. Practice（練習）：每一課附上一至四片相關的拓片，作為練習以及教學用。
8. Appendix（附錄）：

附錄一 字彙表（匯集本書所見所有甲骨文字，附簡單注釋並注明該字最先在哪些選片出現，以便查索。）

附錄二 參考書目（除了本書主要引用的書籍、論文，也羅列了重要的甲骨學參考書籍。）

附錄三 干支次序表、干支表

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Explanatory Notes

1. The main body of this book is a collection of 120 pieces of oracle bone inscriptions (OBI) from the late Shāng Dynasty (~1300—1046 BCE). The inscriptions deal with various aspects of life of Shāng royal house, including calendar, astronomy, kingship, sacrificial rituals, hunting, agriculture, and war. For each piece we present rubbings (*tàběn* 拓本), tracings (*móběn* 摹本), text in OBI font, Transcription (Chinese and English), Reading (straight translation in Chinese and English), Annotation (Chinese and English) and Practice. The book is intended for readers who are interested in Shāng civilization and archaic Chinese and can be used as either a textbook for teaching or for self-learning.
2. The primary source of OBI inscriptions used in this book is ink-squeezed rubbing gleaned from *Jiǎgǔwén héjí* (《甲骨文合集》). We also provide *móběn*, which means ‘tracing, facsimile,’ to ensure that all graphs are clearly legible. To facilitate the reading of inscriptions on the bone or plastron, the direction and sequential order of graphs are indicated on the *móběn* by arrows.
3. In addition, we present the inscriptions in a text format using digital OBI font so that the reader can easily compare the OBI text with the transcribed Shāng text in modern Chinese and in English.
4. Transcription: We have provided a graph-to-graph transcription of the bone inscriptions in *Hànzì* (漢字), or ‘modern Chinese characters’ and in English. In cases where there is no corresponding modern Chinese character, we use the *kǎishū lìdìng* (楷書隸定), or ‘direct rendering transcription’. The graph-to-graph transcription in English should help the reader to better appreciate how the English rendering of the inscription has come about. In the transcription of OBI text, missing graphs (due to damage) are indicated by either ‘ □ ’ or ‘ ▣ ’, the former for one graph missing and the latter for more than one graph missing. The bracket sign [] / [] is used to indicate the missing graphs that can be reconstructed based on the context. The translation of Chinese personal name follows the standard Pinyin, except for scholars from Hong Kong, Taiwan and overseas, who may have used other spelling methods.
5. Reading: The OBI inscriptions are translated into both Chinese and English in a straight forward style. In the case of Chinese, we use *wényánwén* (文言文), or ‘Classical Chinese,’ as it follows the style of oracle bone inscriptions more closely. Scholars are divided on the true meaning of the graph *zhēn* (貞) as to whether it was used as an indicative or an interrogative verb. Here, we follow the *Shuōwén* (《說文》) and treat the *zhēn* (貞) as an interrogative verb in most cases.
6. Annotation: We first give the source of the OBI rubbing and then the diviner group of that oracle bone piece according to *Jiǎgǔwén héjí fēnzǔ fēnlèi zǒngbiǎo* (《甲骨文合集分組分

類總表》) ‘Classification Table of Oracle Bone Collections’. For each bone graph discussed here, the number in parenthesis refers to the designated number in *Jiǎgǔwénzì gǔlín* (《甲骨文字詁林》) ‘A Forest of Oracle Bone Graphs’. For example, ‘𠄎 (2202)’ indicates that the number for the graph 𠄎 in *Jiǎgǔwénzì gǔlín* is 2202. This will help the reader should they wish to consult *Jiǎgǔwénzì gǔlín* for more detailed information and references related to that bone graph.

7. Practice: We have included additional rubbings containing inscriptions relevant or similar to the selected piece for the reader to practice reading.

8. The book includes the following appendices:

Appendix 1: Vocabulary List

Appendix 2: References and Bibliography

Appendix 3: *Gānzhī* Table (Table of Sixty Day Cycle)

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Appendix 7: Brief Introduction to Four Original Writings

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57	《下上弗若》	Earth and Heaven Not Agreeable	06316 221

58	《王征孟方伯炎》	Expedition Against Marquis Yán of Yúfāng	36509	224
59	《在齊次》	Stationed at Qí	36493	.....	228
60	《王來征人方》	The King Came to Attack Rénfāng	36484	.....	231
61	《王往伐舌》	The King Went to Attack Gōngfāng	06209	.....	235
62	《呼視舌方》	Reconnaissance about Gōngfāng	06167	.....	240
63	《共人五千》	Supply Five Thousand Men	06409	.....	244
64	《沚貳稱冊》	Zhǐ Guó Presented Codex	06401	.....	247
65	《王循伐土方》	Shock and Awe Against Tǔfāng	06399	.....	251
66	《王作三師右中左》	The King Established Three Divisions	33006	.....	254
67	《令王族追召方》	Command Royal Clan to Chase Zhàofāng	33017	.....	257
68	《三族》	Three Clans	32815	.....	261
69	《今夕師無震》	No Commotion This Evening	34720	.....	264
70	《雉王眾》	Display Royal Troop	26879	.....	267
71	《在澶犬中告麋》	Officer Zhōng Reported Elk	27902	.....	272
72	《田于雞》	Hunting at Jī	37471	.....	276
73	《之日狩》	A Day of Hunting	10198	.....	279
74	《往來亡災》	Safe Hunting Trip	37379	.....	284
75	《獲象》	Elephant Captured	10222	.....	288
76	《獲鹿六》	Six Deer Captured	37408	.....	291
77	《逐兕》	Chased Rhinoceros	10398	.....	295
78	《擒七兕》	Seven Rhinos Captured	33374	.....	298
79	《子央亦墜》	Zǐ Yāng Fell	10405	.....	301
80	《王往狩》	King Went Hunting	10939	.....	307
81	《獲雉八》	Eight Peacock Captured	09572	.....	311
82	《遭大雨》	Encountered Heavy Rain	37646	.....	314
83	《獲大震虎》	Big Tiger Captured	37848	.....	317
84	《省牛于敦》	Inspecting Cattle at Dūn	11171	.....	321
85	《往延魚》	Continuing Fishing	12921	.....	326
86	《獲魚三萬》	Thirty Thousands Fish Captured	10471	.....	330
87	《逐杏麋》	Chase Deer of Shuǐ	28789	.....	332
88	《東土受年》	East Land Received Harvest	36975	.....	335
89	《我受黍年》	We Received Millet Harvest	10094	.....	339
90	《岳河嬰》	Yuè Hé Náo	10076	.....	342

91	《寧秋于𤟎》	Calming Locust at Deity Sūn	32028	..... 344
92	《弗其足年》	Not Having Abundant Harvest	10139	..... 348
93	《王令多尹𤟎田》	King Orders Opening Land	33209	..... 352
94	《𤟎田》	Plowing Jointly	00001	..... 356
95	《省黍》	Crop Inspection	09612	..... 359
96	《求生于妣庚妣丙》	Pray for Childbearing	34081	..... 362
97	《婦好媿》	Fù Hǎo Gave Birth	14002	..... 365
98	《疾齒》	Toothache	13648	..... 369
99	《疾鼻》	Nose Pain	11506	..... 372
100	《方其蕩于東》	Fāng Swayed from the East	20619	..... 375
101	《王𤟎》	King's Inspectional Campaign	36537	..... 378
102	《王作邑》	King Established Settlement	14200	..... 383
103	《帝咎茲邑》	Dì Damaged This Settlement	14211	..... 386
104	《帝終茲邑》	Dì Terminated This Settlement	14210	..... 389
105	《益𤟎𤟎》	Adding Lù Qǐ	05458	..... 393
106	《旨載王事》	Zhǐ Managed Royal Affairs	05478	..... 396
107	《西使旨》	West Minister Zhǐ	05637	..... 399
108	《璞周》	Mining the Ore	06812	..... 403
109	《王省》	Royal Inspection	36361	..... 407
110	《王其省喪田》	Inspect the Sàng Field	28971	..... 410
111	《今日步于樂》	Today Perambulate at Lè	36501	..... 414
112	《其有來聞》	Coming News	01075	..... 418
113	《惟美奏》	Music Performance	31022	..... 422
114	《王入于商》	The King Enters the Shāng	07780	..... 426
115	《𤟎西饗》	Banquet at West Temple-Gate	23340	..... 431
116	《唯丁自征郟》	The Dīng Personally Attack Shào	H3 449	..... 435
117	《歲祖甲》	Suì Ancestor Zǔ Jiǎ	H3 007	..... 438
118	《其宜羊》	Sheep for the Yì-Ritual	H3 421	..... 441
119	《王其逐》	The King Chased	H11:113	..... 444
120	《寧鳳于四方》	To Calm Wind at Four Corners*		..... 446

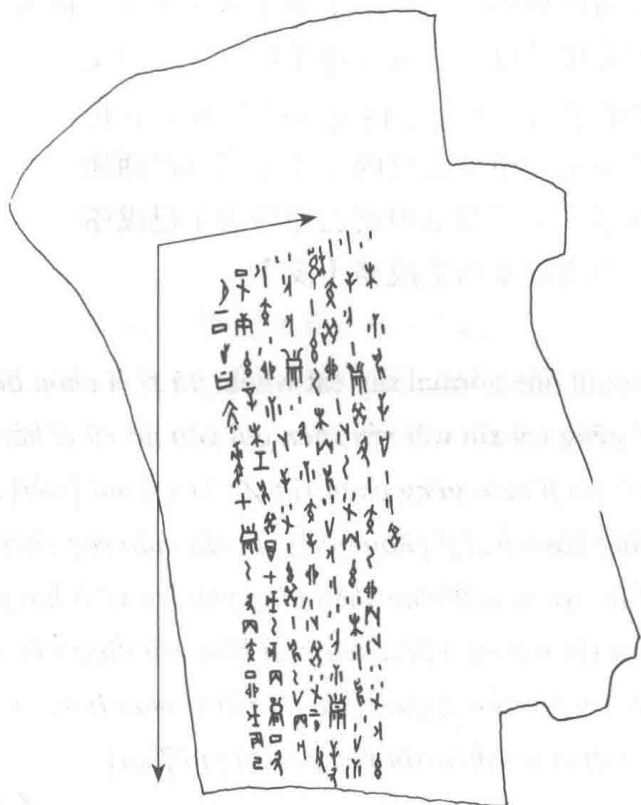
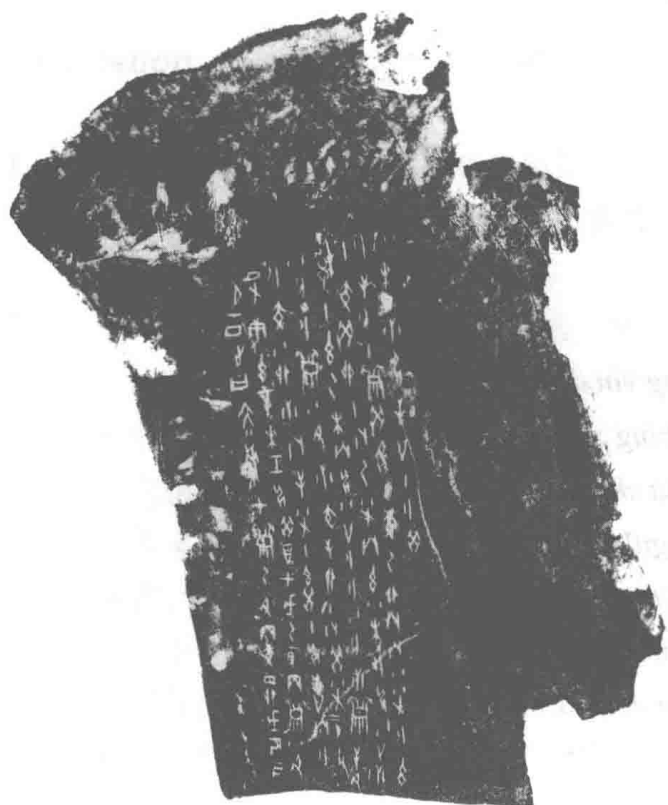
* 除第 6、48、116、117、118、119、120 片外，均取自《甲骨文合集》。

All pieces, except Piece 6, 48, 116—120, are from *Jiǎgǔwén héji*.

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第一片
Piece 1

《月一正》
Gānzhī Cycle



甲骨文
OBI

卜 一 日 白 食 十 出 之 又 四 上 口 卅 午 丙 五
 早 申 彡 彡 未 工 之 父 酉 十 午 之 巳 丙 京 口 又
 午 上 五 卅 申 丙 彡 早 工 彡 父 十 之 之 丙 丙 午
 口 下 午 京 五 又 申 上 彡 卅 工 丙 父 早 二 卜 丙
 彡 十 彡 之 未 丙 之 口 丙 午 午 五 下 申 京 彡 又
 工 上 父 卅 十 丙 之 早 丙 彡 口 未 午 之 五 丙 申
 午 彡 下 工 京 父 又 十 上 之 卅 丙 丙 口 早 午 彡
 五 未 申 之 彡 丙 工 午 父