Contance Cook wondered which if any of the local Chinese dialects known later from Zhou times would have been, previously, the official Shang language. Wang Guimin said that in his opinion, there were no dialects in Shang language, which was in fact a very unified medium of communication. Dialects only emerged in Zhou times as a result of a diversification process following the expansion of Chinese culture and language into the border areas, and the formation of local power centers.

Wang Guimin also expressed utmost admiration for Serruys's methodology and his achievements, whereupon Serruys modestly replied that these were but his personal interests. Wang said he was impressed with the usefulness of Serruys's three categories of graph analysis, especially with his stress on phonology. But one could not, he continued, use the phonological method too loosely. For instance, one must take into account the difference between the Shang and the Zhou language, where processes of differentiation (such as the emergence of a difference between mu 母 and nü 女) can be observed alongside processes of convergence (several jiaguwen variants becoming united into one character). The wider the range of linguistic stages one includes in the phonological analysis of oracle-bone graphs, the more variables must be taken into account. On the other hand, if one did include bronze inscriptions in such an analysis (as Serruys had done), one might as well include the transmitted classical texts, which contain plentiful linguistic material not conserved in the inscriptions.

19. KEN-ICHI TAKASHIMA (University of British Columbia)
NOUN PHRASES IN THE ORACLE-BONE INSCRIPTIONS

ABSTRACT:

While nouns and noun phrases are only one aspect of the Shang language, they are an important constituent element which, together with a verb in a sentence, occur as topic, subject, direct or indirect object, or object of a particle. In order to have a better understanding of the inscriptional language as a whole, a good understanding of the noun phrases is desirable.

This paper undertakes to present a systematic account of noun phrases in the Shang oracle-bone inscriptions. The examples are taken from an entire corpus of inscriptions from Period I to Period V, paying no particular attention to diachronic developments. Some diachronic descriptions -- changes over time in construction and meaning -- are also cited in notes whenever they are considered relevant.

The main concern of the paper is two-fold: noun-phrase formations and elucidation of their intended meanings. A number of new

interpretations, particularly of nouns, is presented in the "Notes" which are integral to the descriptions. The paper also, necessarily, pays close attention to the use of such conjunctive particles as you 虫／又 （虫／乂）, ta 罒 （宀）, and yu 于 （于）.

DISCUSSION:

Ken-ichi Takashima used an aphorism by Boodberg: "Philology is an endless conversation with the dead," as the leitmotiv of his presentation. Hsü Chin-hsiung inquired about the following inscriptions, all on the same piece of bone published in Xiaotun nandi jiagu: (a) 叔父乙 ; (b) 虫父乙丁祖乙 ; (c) 于二 . (a) "Present jiang sacrifice to Fu Yi?"; (b) "Present jiang sacrifice to Fu Yi and Zu Yi?"; (c) "To both?". How did the two instances of yu 于 in (b) and (c) differ? Takashima replied that in (b) the object of jiang was a composite noun phrase, consisting of Father Yi and Ancestor Yi linked by yu 于 , which must therefore mean "and, in the including sense," whereas yu in (c) was a preposition, "in, to." He referred to his examples No. 32a and b as instances analagous to the former sense.

David Keightley asked if "including" meant one category encompassing another category; or were two categories to be combined into one? Takashima tried several examples to illustrate his point and finally suggested taking the difference between women 我們 and zanmen 咱們 in modern Chinese as analogy: zanmen always includes both speaker and listener, whereas women does not necessarily include the listener. "Including" was meant in a way comparable to zanmen. David Nivison then asked whether the land altar of Xiu in Takashima's example No. 32a was one of the four altars there mentioned, or another one in addition to the four. Takashima replied it was one of the four, which was highlighted to make sure it was included. Nivison disagreed and pointed to Takashima's own example No. 32b, claiming that duo bo 多伯 and duo tian 多田 , there connected by yu, were two mutually exclusive, distinct classes. Whereas Takashima was willing to concede that in this case, there was perhaps no strict rule, and that the principle of distinguishing marked vs. unmarked nominals needed clarification, Keightley pointed out that according to Qiu's conference paper (see below No. 29), the duo bo would in fact have been subsumed under the duo tian.

Noel Barnard asked for a clarification of Takashima's Note 23 on Fu Zi. Takashima replied that the fact that the phrase "帚乂 " is never written with the woman radical and that X is written more frequently without the woman radical suggests that fu is a title or occupation of some sort (and this on the basis of other evidence) used for both male and female. He agreed with Jao Tsung-yi's remark

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(see above, No. 14) that fu may have had the meaning of "attendant."

Paul L-M. Serruys remarked that Takashima's interpretation of bing 丙 as the pictograph of a horse's butt did not seem very well-founded. Takashima admitted that this was his conjecture, but he felt etymologically justified; for instance, even the character bing 病 ("sick") which has the phonosemantic element bing might have come into existence by means of a sick person in a "stiffened" state (両方にパンと張り出た in Japanese) similar to the appearance of a horse's butt viewed from behind. Another meaning, perhaps related to this sense, is "a pair," as in a pair of wheels, which explains the use of bing as a classifier/counter for chariot, as well as for horse. Serruys said that even though he had heretofore considered bing to be inexplicable, he thought there were perhaps certain relations to the character geng 更 . Takashima pointed out that there was a phonological problem involved in reconciling the two initials (in the archaic pronunciation: *krang vs. *pjang). Was there such phonological Urform as √pk that could have accomodated both p and k? Serruys quoted the Indo-European analogy of gr. πεντε /lat. quinque ("five"), where the existence of such a root had long been attested. Wang Guimin pointed out that, at any rate, bing 柄 is still a counter in Modern Chinese.

20. ITŌ MICHIHARU (University of Tokyo)
THE CHARACTER OF XUCI AS SEEN IN THE ORACLE INSCRIPTIONS

ABSTRACT:

Based on a careful analysis of the words hui 甴 (車) and wei 佳 in the oracle inscriptions, the author comes to the conclusion that they are most naturally explained as grammatic particles (xuci 虚辞). Hui should be interpreted as highlighting that which is the main interest of the inquiry. Wei is very similar in meaning and grammatic function, but not in nuance of connotation; while hui is "closely connected with the manner of affirmation" and occurs mostly in divinations of a positive nature, wei tends to occur in a context of negation and inauspiciousness.

The distribution of the two particles through the inscription record, however, is uneven: hui scarcely occurs in the oracle bones of Tung Tso-pin's Period II, while wei is virtually absent in Periods III and IV. Yet continuous developments of meanings can be traced throughout the epigraphic record -- including the oracle bones from Anyang and Zhou yuan as well as the bronze inscriptions. Wei by Period V has developed into a marker of words of time reference. Shang xuci are more restricted than later ones both in their range of occurrence and in their implied meanings.

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