

<<语言、语境和语篇>>

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内容概要

《西方语言学与应用语言学视野·语言、语境和语篇：社会符号学视角下的语言面面观》的主体内容分为两部分，分别由韩礼德和韩茹凯撰写。

韩礼德所撰写的三章分别讨论了情景语境、语言功能和语域变化三个关键的概念。

他认为情景语境通常包含三个重要特征：语场、语旨和语式；语言具有经验功能、人际功能、逻辑功能和语篇功能四种主要的功能；语域是根据情景的需要，由语场、语旨和语式组成的不同的配置。

韩茹凯分别从语篇结构和语篇组织的角度来探讨语篇的整体性问题，认为语篇成分之间有明确的意义关系时，语篇才具有语篇组织或“语篇性”。

《西方语言学与应用语言学视野·语言、语境和语篇：社会符号学视角下的语言面面观》篇幅不长，内容精练，一直被视为系统功能语言学的奠基之作。

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作者简介

韩礼德（Halliday），世界著名的语言学家。

他在1947年至1950年先后于北京大学和岭南大学在罗常培先生和王力先生的指导下学习；1951年至1955年跟随剑桥大学弗斯（Firth）教授攻读博士学位。

韩礼德的系统功能语言学学说在世界，包括中国的语言学界产生了很大的影响。

韩茹凯（Ruqaiya Hasan），现任澳大利亚麦考瑞大学资深教授。

她在文体学、文化、语境与语篇、词汇语法及语义变异等领域进行了大量的研究，对系统功能语言学的发展作出了重大贡献。

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书籍目录

《西方语言学视野》总序《语言、语境和语篇——社会符号学视角下的语言面面观》导读作者简介原书目录第一部分 韩礼德第1章 情景语篇导论社会符号学视角下的语言语言、语境与语篇什么是语篇情景语篇的三个特征第2章 语言的功能导论功能是语言的基本属性语篇与情景语境的关系语篇中的功能和意义第3章 语域变化导论语言学与语境的情景特征语篇的语场语篇的语旨语篇的语式语境与语篇——二者相互预测语域的概论语域的变化语域和方言小结 语篇、语境与学习作为元功能结构的语篇情景语境文化语境互文性连贯性语篇、语境与学习第二部分 韩茹凯第4章 语篇结构导论什么是语篇结构语篇及其语境语境配置语篇4.1及其语境语篇4.1的结构语篇及其体裁——语类结构潜势结构潜势中必选成分的作用语境、类型和语篇结构第5章 语篇组织导论什么是语篇组织语篇组织、衔接纽带和衔接手段语篇5.1和5.2的语篇组织语篇组织和语篇的连贯语篇组织、连贯和教师第6章 语篇的身份导论配置的要素体裁的要素语篇及其独特性小结 通过语境中的语篇进行学习参考文献推荐阅读书目专业术语致谢

章节摘录

Introduction Our general approach to the study of language, as our title is intended to suggest, is one that focuses upon the social: upon the social functions that determine what language is like and how it has evolved. Let me begin by saying a few words about both parts of our overall title. Language in a social-semiotic perspective The phrase 'language in a social-semiotic perspective' characterises the sort of approach that we have been following in our recent work, and which, I think, has been a feature of my own thinking ever since I became interested in the study of language. The term 'social-semiotic' can be thought of as indicating a general ideology or intellectual stance, a conceptual angle on the subject. But at the same time there is a more specific implication to be read into both of these terms, semiotic and social. The concept of semiotics derives initially from the concept of the sign; and the modern word harks back to the terms *semainon*, *semainomenon* ('signifier, signified') used in ancient Greek linguistics by the Stoic philosophers. The Stoics were the first to evolve a theory of the sign, in the 3rd-2nd century BC; and the conception they had of the linguistic sign was already well advanced along the lines in which it was developed two thousand years later in the work of Ferdinand de Saussure. Semiotics can therefore be defined as the general study of signs. But there is one limitation that has usually been apparent in the history of this conception of the sign, and that is that it has tended to remain rather an atomistic concept. The sign has tended to be seen as an isolate, as a thing in itself, which exists first of all in and of itself before it comes to be related to other signs. Even in the work of Saussure, despite his very strong conception of language as a set of relationships, you will still find this rather atomistic conception of the linguistic sign. For that reason, therefore, I would wish to modify this definition of semiotics and say that, rather than considering it as the study of signs, I would like to consider it as the study of sign systems—in other words, as the study of meaning in its most general sense. Linguistics, then, is a kind of semiotics. It is an aspect of the study of meaning. There are many other ways of meaning, other than through language. Language may be, in some rather vague, undefined sense, the most important, the most comprehensive, the most all-embracing; it is hard to say exactly how. But there are many other modes of meaning, in any culture, which are outside the realm of language. These will include both art forms such as painting, sculpture, music, the dance, and so forth, and other modes of cultural behavior that are not classified under the heading of forms of art, such as modes of exchange, modes of dress, structures of the family, and so forth. These are all bearers of meaning in the culture. Indeed, we can define a culture as a set of semiotic systems, a set of systems of meaning, all of which interrelate. But to explain this general notion, we cannot operate with the concept of a sign as an entity. We have to think rather of systems of meaning, systems that may be considered as operating through some external form of output that we call a sign, but that are in themselves not sets of individual things, but rather networks of relationships. It is in that sense that I would use the term 'semiotic' to define the perspective in which we want to look at language: language as one among a number of systems of meaning that, taken all together, constitute human culture.

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