

<<自然句法>>

图书基本信息

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前言

The iconic notion that the forms of language may imitate their meanings goes back (at least in the Western tradition) to Plato's *Cratylus*. Like all subsequent scholars , Plato rejected imitative iconicity as a descriptive account of the structure of most words. But words occur in larger morphosyntactic-structures. The earliest idea that may count as an ancestor of iconicity in syntax is the naive and extremely widespread view of 17th and 18 century grammarians , debunked in Chomsky (1965 : 6-8) , that the sequence of words in a sentence "follows a natural order which conforms to the natural expression of our thoughts". This is of course equivalent to the notion that there is nothing specifically linguistic about syntax , and there is therefore no need for grammarians to bother with it. Chomsky's ridicule made this view notorious , and the vast majority of modern linguists have followed him in rejecting it completely , and espousing the diametrically opposed hypothesis of the "autonomy of grammar". In its extreme form , articulated most forcefully in Chomsky 1957 , the autonomy hypothesis asserts that syntactic structure has nothing to do with (and certainly does not emerge from) any extralinguistic factors , including meaning (Chomsky 1957 : chapter 9) , communicative intent (Chomsky 1980 : 239) , or frequency (Chomsky 1957 : 15) .

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内容概要

本书是句法像似性的经典著作之一，其目标是挑战任意性的垄断地位。

全书的核心思想是，语言结构如同非语言的图示，它们都以同样的方式和同样的原因偏离像似性。

像似性与任意性总是不断竞争。

语言中的任意性并非源于人类遗传的天性。

而是源于经济性、泛化和联想等比较常见的原则。

书中内容涉及条件句、并列结构、使役构式、领属的表达、反身和相互代词、动名词短语等众多具体的语法领域。

来自116种没有谱系关系的语言里的大量例证显示了不同语言在像似性方面的类型差异。

本书对兴趣在语言与语言交际、语言共性、对比语言学等理论问题以及上述具体的语法领域的研究者来说。

是一部重要的参考书。

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作者简介

海曼 (John Haiman) 是一位具有国际声誉的认知语言学家，尤以语言像似性的研究而著称于世。现为美国马卡莱斯特学院 (Macalester College) 语言学课程 (Linguistics Program) 的教授、主任，研究领域包括日耳曼语的句法演变、瓦语 (Hua, 巴布亚新几内亚) 语法、句法像似性

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Trace theory cannot explain this fact: ergo, trace theory is not even interested in it. Presumably, the semantic contrast between (123a) and (123b) is simply dismissed as idiomatic. Idioms are a pervasive fact of life, and there is nothing implausible about dismissing any fact as an arbitrary one. Nevertheless, the formal unity of the phenomenon of contraction in English is so striking, and the semantic parallelism between these two cases is so neat, that one might wish for a unified analysis of (121) and (123) . The understood subject of any imperative in English is you. In the first interpretation of (123a) , us is inclusive, and therefore the subjects of let and go are non-distinct, both including you. Therefore, a same-subject (reduced, contracted) form lets is possible. In the second interpretation of (123a) , on the other hand, us is exclusive, and it follows that the subjects of let and go must be entirely distinct. Therefore the same-subject form lets is impossible. This analysis may seem suspect in treating non-distinctness of you and you and me as identity (both non-distinctness and identity motivating the same-subject form) . In fact, however, there is a fair body of comparative evidence that suggests the correctness of precisely this approach. That is, in languages which mark switch-reference as a clearly defined grammatical category, cases of overlap or inclusion between subjects are typically treated as "borderline" cases where often both same-subject and different-subject forms are possible (cf. Longacre 1972, Langdon & Munro 1979, Haiman 1980, Austin 1981, Comrie 1983, Franklin 1983) . The ambiguity of (123a) is exactly parallel inasmuch as the non-distinct interpretation, (124a) , may be rendered by either let us, as in (123a) (the different-subject form) or lets as in (123b) (the same-subject form) .

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