

外国语文教学与研究

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序

金秋十月,一个收获的季节,《外国语文教学与研究》第二辑与广大读者见面了。

我们编撰这部论文集的目的在于繁荣外语界的学术研究,展示外语教学研究领域的成果,推动外语教学改革的深入发展。从入选的47篇论文来看,其内容涵盖了外国文学和文化研究、外语教学理论的研究与实践、外国语言及语言学理论研究、翻译理论与实践等领域。这些论文既有宏观的评述,也有微观的探讨,体现了作者的独创性见解,反映了四川地区高等学校广大外语教师锐意进取、勇于创新的精神。面对繁重的教学任务和有时不尽人意的教学环境,他们始终没有放弃学习,而是努力理解并掌握外语教学与研究的理论和知识,在做好 ze 工作的同时十分严肃认真地对待学术问题,把科研看作提高自身整体素质的有机组成部分。他们用掌握的理论来指导教学实践,又用实践中的所得来丰富理论知识,这种理论学习和具体实践的相互促进大大提升了教师的基本素质和专业修养。从他们的科研论文中,我们既可以看到他们在知识方面的广度,又可以看到他们在理论方面的深度。他们的研究提出了一些值得我们共同思考的问题,他们的成果为我们提供了有益的启示和崭新的思路。

随着我国外语教学改革的发展,特别是《大学英语课程要求》的实施和108所院校外语教学模式改革的不断深入,外语教育的质和量都将出现新的飞跃。这就要求广大外语教师以求实创新的精神在各自的领域中不断探索,取得更大成绩,而这也是我们编写这部论文集的希望所在。

适逢《外国语文教学与研究》第二辑出版之际,谨向一贯支持四川
高等学校外语教育工作的上海外语教育出版社表示衷心的感谢。

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目 录

从人类语言学角度看亲属称谓	黄 星(1)
语用失误与语用能力的培养	杨颖育(14)
言语行为及其交互连贯分析	刘 琦(25)
从词汇选择看“沃尔夫假说”的重构	辛 声、兰 萍(35)
中英文化中“请求”言语的比较	魏光琴、刘素华(45)
委婉语研究初探	管 锐(59)
交际策略与跨文化交际能力培养	吴春容(67)
间接言语行为和会话含义	金 铠(76)
英语阅读理解能力的构成因素之分析	齐 虹(83)
现代教学设计理论与大学英语教学	赵艾东(91)
“写长法”及其在网络教学中的应用	吴 菲、伍忠杰(103)
现代阅读理论与高中英语阅读课的任务型教学	尹世寅(111)
含义推导理论与大学英语听力会话训练	张光敏(130)
大学英语教学中母语的有机作用分析	李 莉(135)
元认知策略在听力教学中的运用	马 腾(143)
应用在写作教学中的教师反馈与同学反馈	杨 琼(152)
教学方法观的新体现	
——探索能力本位教育法在英语教学中的应用 ...	常淑丽(162)
听力理解中音的听辨	曾德波(172)
基于局域网的英语新闻听力教学模式	韩少杰(184)
交互性英语课堂中的教师	傅 皓(193)
多媒体技术在英语教学中的合理运用初探	何丽涓(203)
大学英语阅读教学策略探讨	王凤玲、王立宇(211)
主体参与式大学英语课堂教学模式研究	刘勇志(220)
对跨文化交际翻译中异化与归化问题的再审视	黄银冬、李天行(226)
“前景化”与古典汉诗英译	张如贵(238)

口译过程中怎样提高记忆的效率	胡 辉、罗海蓉(248)
功能对等及实现功能对等的方法	李永红、吴兰清(257)
小议合同文本中的两种衔接手段	
——照应和替代	吴兰清、黄 莱(270)
多种译本例解	
——小议译本形式与内容的关系	黄 莱、李永红(282)
文化障碍 浅议《红楼梦》中诗词的不可译性 ...	罗海蓉、胡 辉(292)
翻译中的词汇空缺现象	王红雨(305)
论翻译中语言的正式程度	王阿秋(321)
对英译散文《木匠老陈》的赏析	李 琳(335)
翻译中的思维活动	顾林海(342)
语义翻译的可应用性	陈洪特(351)
在孤独中沉默、抗争与逃离	
——简论舍伍德·安德森的《小城畸人》	贺宗元(360)
男性社会的背面	
——浅评美国女权运动及其文学体现	易 平(366)
全球化与美国文化	
——对《民族主义的后民族主义：当代美国文化的全球主义论》的 评述	李朝容(374)
中英传统文化中的妇女	张 叉(381)
试论尤多拉·韦尔蒂《乐观者的女儿》的创作特点	冯 莉(408)
奇巧的艺术	
——简评马尔克斯的《百年孤独》	叶立霜、熊 晖(418)
从文化角度透视《飘》在当代中国的成功	黄 莎(426)
从王熙凤的出场白看她的语言特点	李 娜(432)
浅析日语中的数量词	江砚丽(442)
论“...は...が...”惯用句型与对象语的应用	谢家贵(450)
试析俄语犯罪俚语大众化的文化表征	敬菁华(460)
俄汉文化交际中社会称呼的运用	汪成慧(467)

从人类语言学角度看亲属称谓

运圣泽袁裁澳屯圣操果赠押
粤灶粤火碱则奥渠逢昂音槽兮渠房渠翻渠

摘 要：论文从人类语言学的角度研究亲属称谓，认为不同类型的亲属称谓是人脑创造出来并在特定历史环境中应用的历史和社会事实。文章讨论了亲属称谓的定义，区分了亲属类型和亲属称谓词，指出亲属类型用于描述亲属关系范畴的无文化差异的基本关系，而亲属称谓词是描述亲属关系类型的词，具有文化差异。文章回顾了摩尔根、克劳伯、罗依和史内达研究亲属称谓的历史，并根据上一辈亲属称谓将亲属称谓系统分为直系型、世辈型、二分旁系型和二分合并型，根据表亲称谓将亲属称谓系统分为奥玛哈、克劳、易洛魁、苏丹、夏威夷和爱斯基摩等六种类型。文章通过分析亲属称谓的普遍性和相对性总结了全文。

关键词：亲属称谓；亲属称谓词；亲属称谓系统

粤豐碱译献 Approaching kinship terminology from an anthropolinguistic perspective, this paper sees different types of kinship terminology as historical and sociological facts created and applied by the human mind in specific historical contexts. It discusses the definitions of kinship terminology, and makes distinctions between kinship types and kinship terms. It points out that kin types refer to the basic and culturally free relationships used to describe the actual contents of kinship categories while kin terms are culturally different labels for

运攀憎渠世译 kinship terminology ; kinship terms ; kinship terminology systems

Kinship is the blood (consanguinity) or marriage (affinity) relationship between persons ; also , in anthropology and sociology , a system of rules , based on such relationships , governing descent , inheritance , marriage , extramarital sexual relations , and sometimes residence. Kinship is one of the complex systems of culture and the most basic principle of organizing individuals into social groups , roles , and categories. Kinship plays a role in the daily lives of people in different ways.

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One important aspect in the investigation of kinship terminology is the distinction between kin types and kin terms. Kin types refer to the basic uncategorized relationships that anthropologists use to describe the actual contents of kinship categories. They are supposedly culturally free , etic components. A kin type is a designation that is assigned to each individual relationships , such as consanguineal relative (blood relatives) , affinal relative (relatives by marriage) , fictive kin (personal relationships modeled on kinship , based on adoption , religious practice and honor) , lineal relative (kin in your direct line of descent , i. e. any of ego's ancestors or descendants) and collateral relative (a biological relative who is not a lineal one) (*Kin Types and Kin Terms* , 2003). Each relationship can be described with a letter or letter string. For example , the letter M stands for mother , F for father , Z for sister , B for brother , D for daughter , S for son , H for husband , W for wife , MZ for mother's sister , ZS for sister's son and MZD for mother's sister's daughter.

Kin terms are different from kin types. Kin types are culturally neutral. An anthropologist uses these types to begin a description and analysis of any kinship system prior to a consideration of principles of classification within that system. On the other hand , kin terms are the labels for categories of kin that include one or more kin types. They are the set of names that people actually use to designate and address their relatives. Kin terms constitute a culture's kinship vocabulary , a catalog of the names that are assigned to relatives. Different societies of course use different labels to designate their kin. Often the particular system of categorization gives clues to a culture's principles of social organization and construction of social roles. They are emic structures and vary across cultures (*Kin Types and Kin Terms* , 2003). The terms uncle , cousin , grandfather , peculiar to English terminology , are not kin types but categories which include more than one relationship and therefore more than one kin type.

Kinship terminologies vary in different societies from as few as

twelve to more than fifty terms. For example , English kinship terminology is in the middle and contains the following principal terms : mother , father , son , daughter , brother , sister ; uncle , aunt , nephew , niece ; cousin (differently elaborated in different English speaking cultures) ; grandfather , grandmother , grandson , granddaughter ; granduncle , grand-aunt , grandniece , grandnephew (in many dialects) ; great-grandmother , great-great-grandmother etc. and great-grandfather , great-great-grandfather etc. There are also the affinal terms : wife , husband , brother-in-law , sister-in-law , mother-in-law and father-in-law as well as uncle and aunt.

Kinship terminologies provide a means of classifying relationships with other people for every person in the society. Many terminologies have different terms for male siblings , often based on relative age , and many have different terms for father's mother and mother's mother. Therefore , when different kinds of genealogical relationships are merged into one category , such as in English terminology , all male siblings being denoted as brother , or all mothers of parents being called grandmother , the information that might have been needed to describe kinship relationships is reduced. In most kinship terminologies the large number of genealogical relationships can be denoted with several dozens of terms that make up human kinship terminologies. What makes this possible is using a limited number of classificatory criteria to define terms , limiting the distance that counts as a denotable kinship relationship , and the fact that the use of these terms is relative to each individual in the society. That is , every person in a society will denote a different person as mother , father etc. Kinship terminologies are thus systematically limited by classificatory restrictions and relative application.

附爰勻孳嫫曾榮云分派責裁漢皂聖榮導曾奈慈諧拜耘燠孳社, 運燠鄺
遭剿, 蘊榮曾榮葬性杂燠燠燠

Of all topics within anthropological linguistics , kinship has probably

attracted the keenest and most sustained interest (Foley ,2001). Kinship studies deal with cultural interpretations of social relationships and social groups that are formed among people who stand in biological or quasibiological relationships to each other.

The scientific study of kinship began with the publication of the famous anthropologist Lewis Henry Morgan's *Systems of Consanguinity and Affinity of the Human Family*. Morgan had amassed a huge amount of data on kinship terminology , and using this he worked out a classification of kinship systems. Morgan assumed that human society had evolved through a series of stages from primitive savagery to civilization , and he saw kinship terminologies as reflecting these stages. Morgan made two major distinctions between kinds of kinship terms : classificatory terms , which subsume a relatively large number of biological kin types , and descriptive terms , which subsume relatively small numbers of types and which preferably have unique referents (Morgan , 1871). He imposed this scheme on whole terminological systems. He then fitted the typological scheme to his evolutionary framework. He ignored the problem of how to analyze degrees of extension or how to discover the semantic criteria by which people made distinctions between kindred.

Another famous anthropologist Alfred Kroeber exploded the notion of any kind of simple classificatory/descriptive typology. He looked at the principles that were used in separating kinds of kin and categorized kinship terminology into eight basic principles used cross-culturally to label kin roles : generational levels ; kin connected by marriage and by biology ; collateral and lineal relatives ; sex of relative ; sex of speaker ; status or life condition of relative ; age level ; sex of the person through whom the relationship is established (Kroeber , 1909 :77 – 84).

In addition to the eight basic principles , another anthropologist Lowie added a ninth , polarity (Lowie , 1917). He examined differences employed to distinguish kin. For example , in English and American kinship terminology , father and son differ only in generation. Father and father-

in-law differ in that father-in-law is an affine. Father and uncle are distinguished by collaterality. In English, cousin ignores the distinction concerning sex of the relative concerned. Some groups have different terms depending on the sex of the speaker — male speakers use different terms from female speakers. Decedance assigns a different term to a relative depending on whether the relative is alive or dead. The criterion of relative age recognizes that within a generation people differ in age. In English and American kinship system an uncle may be traced through either parent and a grandparent is a parent of either of parents. Polarity recognizes that a relationship consists of two parties, and thus two terms, e. g. aunt, niece. In English, polarity is almost always acknowledged. In some kinship systems, however, this is not the case: it is, for example, fairly common for grandfather and grandson to be called by the same term.

After Lowie, some relativist figures see kinship terminologies as being structured in social terms. Individuals are classified into particular kin categories because of their membership in certain social groupings. Relationship terms denote social categories and not “degrees” of kinship. The kind of status that a set of relationship terms denotes is peculiar to the society in which it is applied (Schneider, 1980, 1984).

附 援 运 圣 泽 妻 裁 澳 皂 圣 继 舅 赠 尔 赠 碱 皂 泽

Many societies have a special way of referring to groups of relatives by a single term. For example, the English society uses the “Eskimo kinship terminology system.” And English people refer to their members of the “nuclear family,” mother, father, brother and sister with terms different from those they use for other relatives. They think it is natural. However, it separates the nuclear family from a whole category of other relatives like aunts and uncles. In other societies they distinguish between different kinds of “cousins,” different kinds of “aunts and uncles,” sometimes on the basis of whether they belong to your kinship group or

not , sometimes on the basis of whether you can marry them or not. Kinship terminology systems separate people into different categories and determine how you are going to treat them and what treatment you can expect from them. Kinship is one way of organizing society.

Morgan's analysis was one of the first major efforts to understand the structure of cultural items through systematic cross-cultural comparison. Morgan identified five basic systems of kinship terminology : Iroquois , Crow , Omaha , Hawaiian , and Eskimo (Morgan , 1877). Each type is named after a group among whom Morgan first identified the system in question , but all the types of systems are found in many different societies around the world. Each system of kinship terminology encodes different principles of descent. Morgan associated each descent principle with different stage in unilineal cultural evolution.

Standard American middle class kinship terminology falls into Morgan's " Eskimo " (bilateral) category. In a bilateral kinship system , there is not a terminological distinction made among lineages or descent groups. In standard American middle class kinship terminology , people don't distinguish lineages or descent groups by using different kin terms : my mother's brother and my father's brother are both simply " my uncle " and my cousins are my cousins regardless of which side of my genealogy they appear on. That is not to say that people living in a bilateral kinship system cannot make such distinctions by other means.

On the basis of the first ascending generational terminology , kinship terminology systems can be classified into four kinship terminology systems (Lowie , 1917) :

1. Lineal : Parental generation kin terminology with four terms : one for M , one for F , one for FB and MB , and one for MZ and FZ ;
2. Generational : Kinship terminology with only two terms for the parental generation , one designating M , MZ , and FZ , and the other designating F , FB , and MB ;
3. Bifurcate collateral : Kinship terminology employing separate

terms for M , F , MB , MZ , FB , and FZ ;

4. Bifurcate merging : Kinship terminology in which M and MZ are called by the same term , F and FB are called by the same term , and MB and FZ are called by different terms.

Based on cousin terms , there are six major types of kinship terminology systems named after cultures that practice the form : Omaha , Crow , Iroquois , Sudanese , Hawaiian and Eskimo (Murdock , 1960).

The Omaha system is similar to the Iroquois and is in fact a classic example of a bifurcate merging system of kinship. Ego uses the same categorization for father , father's brother and the same categorization for mother and mother's sister. However , there is a significant difference in cousin terminology. Parallel cousins are merged with siblings , while cross-cousin terms are quite peculiar and defy generational divisions. Ego uses the same terms for his mother's brother's son as he does for his mother's brother and the same term for mother's brother's daughter as for his mother. This lumping of generations is referred to as skewing. Such Omaha terminologies are associated with societies stressing common membership of relatives traced through a line of ancestors in the male line.

The Crow system is a mirror image of the Omaha. Ego generally employs a bifurcate merging pattern but applies a skewing rule to lump relatives within his father's female line. Thus father's sister's son gets the same term as father , and father's sister's daughter gets the same term as father's sister. This system is generally found in societies stressing common membership of relatives traced through a line of ancestors in the female line.

The Iroquois system is based a principle of bifurcate merging. Ego distinguishes between relatives on his mother's side of the family and those on his father's side and merges father with father's brother and mother with mother's sister. Accordingly , father's brother's children and mother's sister's children (parallel cousins) are merged with brother and

sister. This terminology occurs in societies that are organized on the basis of distinctions between father's kin and mother's kin.

The Sudanese kinship system is the most complex of all kinship systems. This system has the largest number of labels for Ego's kin. Because of the complex nature of kin labels and status, the Sudanese system is referred to as a "descriptive kinship system." It assigns a different kin term to each distinct relative. Ego distinguishes between his father, his father's brother, and his mother's brother. There are potentially eight different cousin terms. This system is generally correlated with societies that have substantial class divisions.

Hawaiian system is the least descriptive and merges together many different relatives in a few categories. In the Hawaiian system, kinship differences are distinguished at the generational level. There is a generation of parents and a generation of children. Ego distinguishes between relatives only on the basis of sex and generation. Thus there is no uncle term: mother's brothers and father's brothers are included in the same category as father. All cousins are classified in the same group as brothers and sisters. This form of kinship is most common in societies where economic production and child rearing are shared.

The Eskimo system makes no distinction between relatives traced through a line of ancestors in the male line or the female line. This system recognizes all parents' brothers and sisters as aunts and uncles. All children of parents' siblings are cousins. Another feature of Eskimo terminology is that nuclear family members are assigned unique labels that are not extended to any other relatives, whereas more distant relatives are grouped together on the basis of collateral distance. Because of predominant marking of immediate family members, Eskimo terms usually occur in societies which place a strong emphasis on the nuclear family rather than extended kin or larger kinship groups. In this system, the nuclear family usually represents an independent economic and social group.

Kinship involves much more than genealogical links and their analogical extensions. It consists of social relationships. The kinship terminology by which one classifies relatives also governs the type of behavior patterns and attitudes applied to them. When people give the rights and duties of a kin relationship to nonkin relationships, they may analogically extend kin terms to these relationships. Kin relationships are classified into types and different labels. The cultural principles giving rise to all the kinship types are not cross-socially identical. Socially significant parenthood is a culturally defined relationship, involving different rights and duties and having different emotional loading.

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differences , there are underlying structural and cultural constants deriving from the psychobiological nature. The underlying functional and structural constants in human existence do not determine the precise content of any culture , but they provide constraints on the range of variation that cultural content can readily take. The universal ramifying process of bearing children and the universal need to allocate responsibility for nurturing , socializing , and educating them are what underlie the universal applicability of the anthropological concept of kinship. Social uses of kin relationships as models for social organization or as models for voluntary contractual relationships rest on genealogically based close kin relationships , however these are culturally understood and whatever the ideology of kinship may be. And the number of well-defined types of kinship systems found in the languages of the world is relatively small.

Today , the newly emerging kinship relations , in which a child may have only one parent , two male parents , two female parents , many parents , or even no parents , emphasize the need for a new theoretical framework to analyze basic social relationships. To understand these phenomena plus the traditional relationships , and to develop an understanding of the basis of human social behavior , it is necessary to learn to recognize that the positions of both cultural relativism and biological reductionism represent inadequate and absolutistic approaches. Lounsbury reduces the terms in kinship systems largely to the universal core and biologically based notion of the nuclear family and strongly claims for the universal basis of kinship systems. The core of kinship has been identified as mother-child and husband-wife relationships , but the actual labels for individual relatives within the local kinship system vary across languages. Culture plays an important role in human behavior. Yet if the importance of culture in the study of kinship is affirmed while the importance of a biological framework for analysis is denied at the same time , little will ultimately be gained.

It is true that the biological and cultural frameworks used in the in-

vestigation of kinship reveal distinct natures in both biological and cultural aspects , however , if some contribution to the understanding of human behavior in the twenty-first century is to be made , it is still necessary to learn how to reject the absolutistic frameworks of the past , advance beyond both cultural relativism and biological reductionism , and develop a truly relativistic framework for analysis.

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