

<<评估语言>>

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前言

The impetus for this book grew out of work on narrative genres , principally undertaken by Guenter Plum and Joan Rothery at theUniversity of Sydney through the 1980s. Their point was that interper-sonal meaning was critical both to the point of these genres

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内容概要

本书共设五章。

第一章“绪论”介绍本书的基本思想、评价系统在系统功能语法里的位置以及评价系统的概貌。

Martin和White在简要说明评价系统涉及人际功能，以及人际功能研究的重要性之后，分析了两封读者来信，初步点明了表达评价意义的语言资源。

本章的重点是第二节“语言功能模式中的评价系统”。

文中首先概括介绍系统功能语言学的有关概念以及与评价系统的关系，如：概念、人际、篇章三大元功能，音系学/文字学、词汇语法、语篇语义学三层次，系统概念以及情态系统的几种不同表述方式，语言的粒子状结构、韵律状结构、周期性结构，大单位由小单位示例（instantiation）的思想，词语发生学、个体发生学、种系发生学，以及语境、语域和语类等。

接着，两位作者指出，评价系统（appraisal）是在语篇语义学层面表达人际意义的三个系统之一，其他两个系统是协商系统（negotiation）和参与系统（involvement）。

评价系统本身又分成介入（engagement）、态度（attitude）、级差（graduation）三个子系统。

这三个子系统又进一步分别分成单声、多声，情感、判断、鉴赏，语势、聚焦等。

第二章“态度——表达感情的方法”，集中讨论态度子系统。

如上文所述，态度子系统又分成情感（affect）、判断（judgement）、鉴赏（appreciation）三个小系统。

这三者是什么关系呢？

Martin和White在第一节先讨论这个问题。

他们指出，情感涉及人们正面或反面的感情，如高兴/痛苦，自信/担忧，感兴趣/厌烦等。

判断涉及人们对行为的态度，如赞美/批评，表扬/谴责等。

鉴赏则是对一些现象是否有价值的评估，如是否完善、美丽等。

换言之，情感是情绪性的，是对行为的反应；判断是伦理性的，是对行为的评估；鉴赏则是美学性的，是对现象的评估。

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作者简介

本书由James R. Martin和Peter R. R. White师生合著。

Martin 1950年出生在加拿大新不伦瑞克省圣斯蒂芬市，1968年考取多伦多的约克大学格伦顿学院。他从英语系主任Michael Gregory那里第一次接受了Halliday的语言学思想，同时，又从Henry Allen Gleason，的学生Waldemar Gutwinski那里接受了关于语篇结构的理论。

大学毕业以后，他到多伦多大学师从Gleason进一步学习语篇分析。

1975年，他获得硕士学位后，前往英国艾塞克斯跟随Halliday攻读博士学位。

这期间他有一年半时间在加拿大跟Gleason做研究，然后随Halliday到悉尼，在那里完成了学业。

此后，他一直在悉尼大学语言学系任教。

2000年晋升教授，并当选澳大利亚人文科学院院士。

2003年因为在语言学和哲学领域的贡献荣获澳大利亚联邦建国百年特殊贡献奖。

White 1956年出生，曾在澳大利亚的报纸和电台担任过记者、编辑，并在澳大利亚特别节目广播事业局（Special Broadcasting Service, SBS）担任过培训新闻工作者的教官。

1998年他以论文《讲述媒体故事——作为修辞的新闻故事》（Telling media tales: the news story as rhetoric）在悉尼大学获博士学位。

此后，他在英国伯明翰大学讲授了7年语言学和英语课程，现在澳大利亚阿德莱德大学语言学系担任讲师。

两人的学术背景决定了他们的学术兴趣。

他们对系统功能语法和语篇分析都有精辟、独到的研究，因此特别关注如何把这两者进行有机的结合。

Martin从1979年开始在悉尼大学讲授自己对这个问题的认识，把这门课称为“语篇语义学”（discourse semantics）。

1992年他把这门课程的讲稿整理出版，定名为《英语篇章——系统与结构》（English Text: System and Structure）。

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Poynton 1985 outlines important realisation principles for both power and solidarity, principles which unfortunately to date have not been properly explored. For power, she considers reciprocity of choice to be the critical variable. Thus social subjects of equal status construe equality by having access to and taking up the same kinds of choices, whereas subjects of unequal status take up choices of different kinds. Terms of address are one obvious exemplar in this area. It is easy to imagine an English-speaking academic addressing an Asian student by their first name, and they in turn addressing the academic as Professor, just as it is easy to imagine colleagues addressing one another by their first names (as Peter and Jim). But for an Asian student to address their Professor as Jim would come as a surprise, whatever the expressed naming preferences of the academic in question. Ethnicity, generation and the student-teacher relationship all facilitate non-reciprocal address. From this example we can see that it is not just a question of reciprocity, but also of the different kinds of choices that might be available for interlocutors in dominant and deferential positions. As far as appraisal is concerned, this principle affects who can express feelings and who can't, what kinds of feelings are expressed, how strongly they are expressed, and how directly they are sourced. For solidarity Poynton suggests the realisation principles of proliferation and contraction. Proliferation refers to the idea that the closer you are to someone the more meanings you have available to exchange. One way of thinking about this is to imagine the process of getting to know someone and what you can talk about when you don't know them (very few things) and what you can talk about when you know them very well (almost anything). In appraisal terms this might involve appreciation of the weather to begin, judgements of politicians, sporting heroes and media personalities as the relationship develops, moving onto emotional reactions to family, friends and lovers as intimacy develops. Social subjects differ about how much proliferation is appropriate when. Sitting with a group of British and Australian colleagues at a seafood restaurant in Seattle, Peter and Jim were once surprised to have their waiter sit down and describe his reactions to various items on the menu without being asked for his opinion about a specific item. His attempt to construe good friendly service was read as intrusive by the outsiders, and allowances had to be made on the part of the visiting social semi-oticians for cultural differences (happily furnished as they were with yet another travel story from America which they would use to bond with family, friends and colleagues back home).

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