

## <<论人类语言结构的差异及其对人类精神发>>

### 图书基本信息

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作者：[德] W. v. 洪堡特 (Wilhelm von Humboldt)

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## <<论人类语言结构的差异及其对人类精神发>>

### 内容概要

本书是德国语言学家威廉·冯·洪堡特遗著的英译本。

作者在书中从马来诸语言、美洲印第安语言、欧洲古典及近现代语言、巴斯克语、梵语和巴利语等，一直谈到蒙古语、满语、汉语、缅甸语，探讨了关于语言的方方面面：语言的创造性特征、语言活动中个人与民族的关系、语言表达思维对象的方法、世界各语言的分类等，对其后的语言研究产生了深刻的影响。

此书不仅是语言学领域的经典，而且涉猎到心理学、认知科学等领域。

而现代人类学家、民族学家、文化史家读毕此书，很可能也会把它列入各自领域的必读书目。

因为书中探讨的对象正是他们共同关心的问题——语言。

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### 作者简介

威廉·冯·洪堡特（Wilhelm von Humboldt 1767—1835）是德国著名语言学家。他经历传奇，曾长居政坛要位，创建过新型的柏林大学。后来潜心治学，在语言研究上颇有建树，被尊为普通语言学的奠基者。他试图创立一门“普通语言学”，把人类语言的生存环境、内部构造、相互关系等等都涵盖起来；也着力探索了各种类型的具体语言，考察其间可能的亲缘关系，分析比较它们的语法结构。洪堡特在普通语言学、历史语言学、语言类型学等方面都堪称先行者。

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### 书籍目录

导读原书目录介绍年表阅读材料原文说明第一章 马来民族各部落的居住环境和文化状况第二章 对人类发展过程的一般考察第三章 对人类发展过程的一般考察(续)第四章 特殊精神力量的影响;文明、文化和教养第五章 个人与民族的协同作用第六章 个人与民族的协同作用(续)第七章 对语言作更详尽的考察第八章 语言的形式第九章 语言的一般性质和特点第十章 语言的语音系统;分节音的特性;语音变化;语音与概念的配合;一般关系的指称;发音知觉;各种语言的语音系统及其技术第十一章 内在语言形式第十二章 语音同内在语言形式的联系第十三章 对语言方法的详细分析;词的相似性和词形第十四章 词的孤立、屈折和粘着第十五章 进一步考察词的统一性;语言的复综型系统;词的统一性的表达手段;停顿;字母变化第十六章 重音第十七章 语言的复综型系统;句子的划分第十八章 语言的语音形式与语法需求的一致关系第十九章 各种语言之间的主要区别:以语言构造原则的纯正程度为评判标准第二十章 各种语言的特性;诗歌和散文第二十一章 语言成功地相互生成的能力;语言中的自发设定行为;动词;连词;关系代词;对发展中的屈折语言的考察;源自拉丁语的语言第二十二章 对以上研究的总结;偏离高度规律的形式语言第二十三章 欠完善的语言结构,其特点和根源;闪米特诸语言;特拉华语第二十四章 汉语;汉语(续);缅甸语第二十五章 多音节的语言结构是否源于单音节术语表索引

章节摘录

but difficult to answer with certainty: whether, that is, the whole civilization of the archipelago is entirely of Indian origin? and whether, too, from a period preceding all literature and the latest and most refined development of speech, there have existed connections between Sanscrit and the Malayan languages in the widest sense, that can still be demonstrated in the common elements of speech? To the first of these two questions I would be inclined to return a negative answer. It seems to me established that there was a true and indigenous civilization among the brown race of the archipelago. It is still to be found in the eastern part, and even in Java has not succumbed beyond recognition. It could be said, nevertheless, that the population of the archipelago became gradually dispersed from the centre, which India initially had influenced, and expanded thence towards the east, so that the specifically Indian character became more diluted at the end-points. But such an assumption, however, becomes the less supported by specific resemblances, when, precisely in that which does not proclaim itself to be primarily Indian at all, striking coincidences have been noted in the customs of the peoples of the more central and easterly archipelago. Nor is it at all evident why a people such as the Malaysans should be denied a social civilization of their own creation, seeing that the process of population and gradual acculturation may in any case have taken this direction or that. The very capacity of its constituent peoples to assimilate the Hinduism transmitted to them is a proof of this, and still more so the manner in which they nevertheless interwove it with native elements, and almost never allowed the Indian contribution to retain its quite alien shape. Both would necessarily have had to be otherwise, if the Indian incursions had encountered these races as raw uncultivated savages. When I speak here of Indians, I mean of course only the Sanscrit-speaking branch, not inhabitants of the Indian mainland as such. To what extent they were encountered by this branch, and perhaps driven out by it, is another question, which I do not enter into here, where my concern is only to show by what diverse cultural circumstances the Malayan races were encompassed. The second question, referring only to language, must, however, in my opinion, be answered in the affirmative. In this respect the boundaries of Indian influence are more extensive.

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### 媒体关注与评论

“第一部阐述普通语言学的巨作，是威廉·冯·洪堡特所撰的一本关于人类语言多样性的论著，出版于1836年。

” --布龙菲尔德 这本书“在一片赞扬和反对声中.....或显或隐地规定了直到今天为止的整个语言科学和语言哲学。

” --海德格尔

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