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**A paper submitted in fulfillment of the requirements of the degree of Bachelor of Arts**

#####  Foreign Languages School

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**May, 2013**

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**中文题目**

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**摘 要**

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隐喻研究归根到底是隐喻机制的研究，它是隐喻研究的核心。两千多年来，隐喻一直被仅仅看作一种修辞手段，一种语言的陪衬，被看作是两种不同事物事先存在的相似性的比较或一个词对另一词的替代，进而形成对隐喻阐述的比较论和替代论。现代学者通过大量研究表明，隐喻不仅仅是一种修辞手段，更重要的是，是人类的主要认知方式。隐喻这一认知方式，给人们一种新的视角，创造一种相似。因此，现代学者着重于阐述相似是如何被创造出来的。在众多的隐喻理论中，影响较大的有布莱克和莱科夫的隐喻理论。(不少于200字)

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**关键词：隐喻；搭配；术语**

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注意：论文的中文题目、中文摘要和中文关键词占一页。论文的英文题目、英文摘要和英文关键词占一页。中文在前，英文在后。摘要是论文内容的简短陈述，汉语约200字,英语不约200词。英文摘要应与中文摘要内容完全相同。

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Abstract

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**The mechanism of metaphor is actually the nucleus of the study of metaphor. For more than two thousand years, metaphor was viewed as a device of rhetoric, an attachment to language. In accordance with this perspective, metaphor was a comparison between two things that do not belong to the same category or was regarded as one word used to substitute another because there were preexisting similarities between them. As a result of this perspective, two theories took shape: one was the Comparison Theory, the other was the Theory of Substitution. But modern scholars discard the perspective, holding that metaphor is not only a device of rhetoric, to be more important, it is a leading way for human beings to know this world, a way of thinking. （中文摘要的对应译文，200字左右。文章摘要部分，不能出现引用。）**

Times New Roman、小四、加粗。

**Key words: metaphor; collocation; terms**

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**I. Introduction**

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 The study of metaphor has long been with us and the focus of the study is the mechanism of metaphor. It is the most significant and indispensable part of the study. For more than two thousand years, the study is carried on mainly from the perspective of rhetoric, viewing metaphor as a device of rhetoric, an embellishment of language. The representative of the theories in this long period is Aristotle’s Comparison Theory and Quintilian’s Theory of Substitution. Because metaphor is not only a rhetorical phenomenon, but also one of cognition, the interpretation force of these theories is very limited. In 1936, I.A. Richards put forward Interaction Theory. Later Max Black made an elaboration of the work of his. Interaction Theory claims that metaphor is a cognitively irreducible phenomenon that works not at the level of word combination, but much deeper, arising out of the interaction between the conceptual structures underlying the words. But the ones who really turn the study of metaphor to a new page are George Lakoff and Mark Johnson. The mark of this change is the publication of the book named *Metaphors We Live By*. The theory of Lakoff and Johnson’s is Conceptual Metaphor Theory. As these scholars regard metaphor as the creation of similarity, their theories concentrate on how the similarity is created and how the new meaning is produced though their interpretations are not perfect. Recently, another theory appeared—Conceptual Integration Theory or Blending Theory. Comparatively speaking, it is more convincing on the mechanism of metaphor than the other two.(以下省略，此部分字数最少不少于300字)

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**II. A Historical Retrospection of Metaphor**

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**2.1 Aristotelian School: Metaphor--A Device of Rhetoric**

 Andrew Ortony, one of the most influential writers on metaphor, has pointed out, and there are few who would disagree with him, that it is still the case that “Any serious study of metaphor is almost obliged to start with the works of Aristotle”

书名，一律斜体

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In *Poetics,* Aristotle expounds the essence, function and the way of explanation of metaphor as three nuclei. He defines metaphor as “the application of an alien name by transference either from genus to species, or from species to genus, or from species to species, or by analogy, that is, proportion”(Aristotle 71). Then he gives four kinds of metaphor.

All metaphors, Aristotle believes, fall into at least one of these four categories, although analogy metaphors are the most pleasing. Aristotle also holds that metaphor can make the prosaic style charming, and stresses that it can only be confined to poetry (ibid. 72). This perspective leads to the later theorists making distinction between poetic language and everyday language. Especially in Chapter 21 and 22 of

 2.1.1 The Origins of Aristotelian School

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