

مجلة بحوث
كلية الآداب

البحث (٤٥)

A Corpus-Based Study of GAME-Based
Conceptual Metaphors in the Egyptian and
Tunisan Spring (s) Political Discourse: A
Contrastive Study

By

Waheed Al Tohami

Supervised By

Prof. Ahmed Thabet	Prof. Abdel-Moneim Habib
Assistant Profesoor Department of Foreign Languages Faculty of Education Menoufiya University	Assistant Profesoor Department of English, Faculty of Arts Menoufiya University

يوليو ٢٠١٦م

العدد (١٠٦)

السنة ٢٧

[http : // Art.menofia . edu. eg](http://Art.menofia.edu.eg) *** E- mail: rifa2012@ Gmail.com

**A Corpus-Based Study of GAME-Based Conceptual Metaphors in
the Egyptian and Tunisian Spring(s) Political Discourse: A
Contrastive Study**

by

Waheed Al Tohami

Supervisors

Professor. Ahmed Thabet
Assistant Professor
Department of Foreign Languages
Faculty of Education
Mansoura Univeristy

Professor. Abdel-Moneim Habib
Assistant Profesoor
Department of English
Faculty of Arts
Minofiya University

Abstract:

This paper conducts a corpus-based cognitive-linguistic analysis of GAME-based conceptual metaphors in the political discourse addressing the Egyptian and Tunisian Revolutions, being the most prominent of all Arab Spring revolutions. In so doing, it seeks to reflect the role of conceptual metaphors in touching upon the ideologies which governed the progress of such revolutions. The general data set comprised 150.000 words collected from the electronic archives of two Egyptian (Al-Ahram and Ash-Shrouk) and Two Tunisian (Al-Chourouk At-Tunisiah and As-Sabbahnews) newspapers covering three years from January 25, 2011 to January 25, 2014. The corpus analyzed in the current study is limited to 68 linguistic expressions. The procedures of MIP (Pragglejaz Group, 2007) in line with the tenets of Conceptual Metaphor Theory (Lakoff & Johnson, 1999, 2003) as well as Conceptual Blending Theory (Fauconnier & Turner, 1998, 2002) are used to identify conceptual metaphors based on the source domain GAME. Concordance lines for lexical items with metaphorical potential as well as dictionaries helped to provide clear-cut distinction between metaphorical and non-metaphorical usages. Findings showed similar conceptual metaphors in the Egyptian and Tunisian press, emanating from the source domain of GAME. Such similarity is ascribed to mutual culture and mutual linguistic repertoire. political ideologies in both countries were identified.

Key Words: Conceptual metaphor, political discourse, corpus

1. Introduction:

Metaphor (from Greek *metapherein* = to transfer or to carry over) engaged philosophers, rhetoricians, critics and (recently) linguists in exploring its nature, mechanisms and basics due its pivotal role in rendering text meaning, especially in political discourse. In Arabic the term 'metaphor' ('*isti'ārah*) is derived from the verb *اعر* (*a'ara* to borrow), referring to borrowing a feature from someone or something and ascribing it to someone or something else. Once 'metaphor' was regarded as being a mere rhetorical trope; but, in 1980 the seminal book of *Metaphors We Live By* by George Lakoff and Mark Johnson heralded a new cognitive turn in metaphor studies as it introduced the term 'Conceptual Metaphor' which assumed that metaphor is not a mere linguistic phenomena; rather, it shapes our thinking, depending on inherent bodies of mutual experience.

In line with the Aristotelian concept of metaphor, it could be argued that metaphorical language was once viewed as being "rather unimportant, deviant and parasitic....fuzzy and vague, inessential frills that are mostly used by poets and rhetoricians" (Ortony, 1979: 2). Also, Rebhorn (2004: 102) cites Puttenham (1970: 189) as declaring that metaphors are often used "for pleasure and ornament of our speech". Conversely, Chilton and Lakoff (1989: 5) stress that metaphors are not mere words or fanciful notions. Al Jumah (2007) stresses that "In most of the Arabic-speaking world, metaphors are still seen as mere literary adornments, unlike in the West, where the cognitive and linguistic underpinnings of figurative language are being actively discussed" (p 51).

Within the framework of cognitive linguistics, a metaphor is defined as "the cognitive mechanism whereby one experiential domain is partially 'mapped', i.e. projected, onto a different experiential domain, so that the second domain is partially understood in terms of the first one" (Barcelona & Valenzuela, 2005: 209, as cited in Valenzuela & Soriano, 2005). Metaphor is defined by Lakoff and Nunez (2000) as "the mechanism by which the abstract is comprehended in terms of the concrete" (p.5). In this manner,

conceptual metaphors link two conceptual domains, the 'source' domain and the 'target' domain. The conceptual approach does not regard metaphors as optional linguistic tools or language devices that may be easily replaced by other means. Instead, they are ubiquitous signs of the ways people think just demonstrated through linguistic means (McElhanon, 2006: 37). Conceptual metaphors are absolutely central to ordinary language (Lakoff, 1993). The cognitive process of "conceptualization" refers to the case of giving abstract notions (target domain) a physical and tangible essence (source domain). On the one hand, '**source domain**' refers to the conceptual domain from which we draw metaphorical expressions (e.g., JOURNEY in LOVE IS A JOURNEY). It consists of a set of literal entities, attributes, processes and relationships, linked semantically and apparently stored together in the mind. '**Target domain**', on the other hand, refers to the conceptual domain that we try to understand (e.g., LOVE IN LOVE IS A JOURNEY); It tends to be abstract, and takes its structure from the source domain, through the metaphorical link, or 'conceptual metaphor'. Target domains are therefore believed to have relationships between entities, attributes and processes which mirror those found in the source domain.

The current paper claims that politics shapes language to communicate specific political views about the Egyptian and Tunisian Revolutions, being the most prominent models of the Arab Spring Revolutions. Hence, it is geared to conduct a corpus-based qualitative study of conceptual metaphors related to the source domain of GAME in press published in Modern Standard Arabic (MSA). The source domain of GAME is particularly selected since relating serious concepts such as POLITICS and REVOLUTION to soft semantic frame such as GAME would create a semantic tension in light of which different ideologies characteristic of the Egyptian and Tunisian Revolutions would be clarified. To figure out such relation between language and politics, particularly the use of conceptual metaphor, the current study seeks to answer the following questions:

- How has the political discourse of the Egyptian and Tunisian Revolutions been represented in Arabic press in terms of GAME-based conceptual metaphors?
- To what extent do constructs of GAME-based conceptual metaphors in Arabic press help better understanding of the

2. Literature review:

A few studies are reported in the area of conceptual metaphors conducting on Arabic (Farag, 2000; Al-Harrasi, 2001; Omodan, 2010; Abu Libdeh, 2011; Alogany, 2013; Torlakova, 2014; Bogomolov, 2014). Such scarcity of studies on conceptual metaphors in Arabic political discourse can be ascribed to linguistic and political reasons. In respect of the linguistic reasons, the phenomenon of conceptual metaphors is recently tackled in Arabic studies. Conceptual metaphors have not yet been considered as a distinct category of metaphors in Arabic and all of these studies are recently published. Equally important, lack of translated books (from English into Arabic) on cognitive linguistics in general and conceptual metaphors in particular is a key reason behind such scarcity. Moreover, all of these studies are based on Conceptual Metaphor Theory (Lakoff & Johnson, 1980) with clear negligence to more advanced cognitive theories of metaphor interpretation. In regard to the political reasons, the Arab political systems did not allow this trend in linguistic research, and this is clear in the political topics covered in these studies. By the same token, contrastive linguistic studies of conceptual metaphors comparing Arabic to other languages are markedly rare (Al-Harrasi, 2001; Regier & Khalidi, 2009; Hassan, 2010; Abdulwahid, 2011) and most of them were based on translation perspectives. Still, very few studies addressed the use of GAME-based conceptual metaphors in the area of politics. Also, they claimed the effectiveness of such metaphors relying on very few lines from different sources. Furthermore, the source domain GAME was never used solely to account for political issues; rather, it was usually used as being hyponym of WAR.

3. Metaphor and Political Discourse:

Fairclough (1989) defines political discourse as "the whole process of interaction of which a text is just a part" (p. 24). Lenart (1994) envisages media as one of two sources of political knowledge. Journalists writing about politics are generally keen on spreading and circulating certain political views. Expressing such political views

directly may be largely opposed. Tannen (1994) states that "indirectness is a fundamental element in human communication....[Indirectness is] one of the elements that varies the most from one culture to another, and one that can cause confusion and misunderstanding" (p. 79). Hence, journalists, writers and politicians resort to indirect linguistic strategies by which they could affect the public view, including metaphor as the most prominent strategy of indirectness.

An interesting, recurrent, indirect and persuasive linguistic strategy used in media political discourse is conceptual metaphors (henceforth CMs) which refer to the idea of understanding one abstract concept in light of another concrete concept. Rozina and Karapetjana (2009) aver that "no understanding of political discourse is complete without an adequate account of metaphor, which explains the reasons why metaphors underlie primarily linguistic utterances" (p. 118). This previous axiom stated by Rozina and Karapetjana (2009) echoes the idea that metaphors help reach an accurate understanding of political discourse once language- and culture-specific metaphors are regarded and decoded. Also, Goatly (1997: 1) states that language or any form of language, without metaphorical traits, is nonexistent.

Conceptual metaphors acquire a special value in political discourse. Kövecses (2002: 33) states that CM is one of the linguistic strategies which help audience to understand, support and agree the content of the speeches. Jeffery and Katz (1996: 131) argue that metaphor can make the abstract political view, politics and events more concrete that human can easily comprehend and accept them. Goatly (1997) deposits that metaphors created in the domain of politics reflect 'latent ideologies'. Lakoff (2002) maintains that metaphors help people to have a better understanding of ideology and value in political speeches. Jeffery and Katz (1996: 131) propose different functions of metaphors in the domain of politics including offering solutions to political problems or events, offering a course of action, and persuading the public of certain views. Al-Zoubi and Al-Hasnawi (2006: 232) aver that because metaphors are associated with indirectness, they are common as a special mode of expression in politics and public speeches where direct expressions are censured.

Bosman (1987) avers that "describing a political problem in metaphorical terms will obviously not produce the same effects in all participants. Not everyone is receptive or sensitive to metaphorical language." (p. 104). Mammadov (2010) argues that:

"The role of metaphor in political discourse is crucial as it helps to identify the hidden meanings of the various subsystems functioning within these systems (formation of mind, means of formation of the culture and the ideology of society, preservation of the cultural-historical experience)" (p. 69).

4. Metaphor Theories:

Seitz (1998) posits that metaphors have been developed through three views: (a) the traditional language view, (b) the synesthetic view, and (c) the cognitive view. As concerns the traditional view, it is related to Aristotle's views on metaphor as he defined it as "the transference of a name from the object to which it has a natural application" and he regarded it as a mere rhetorical trope. Seitz (1998) argues that "metaphors do not depend on prior associative relations but actually create relations between concepts". That is, it creates an association between two quite dissimilar subjects. The synesthetic view argues that metaphors allow for the identification of parallels across different sensory domains. The cognitive view posits that metaphor implies a transfer between two objects. Traditional metaphor theories generally include three essential theories: the Substitution Theory, the Comparison Theory, and the Interaction Theory in addition to Ricoeur's Tension Theory.

The four theories (Substitution, Comparison, Interaction and Tension) approach metaphors as a matter of language contrary to literal language. Yet, the seminal book by Lakoff and Johnson *Metaphors We Live By* (1980) marked a genesis of new wave of metaphor theories, getting metaphor studies to be placed in various disciplines including linguistics, psychology, philosophy, culture studies, etc. The wave of new metaphor theories included Conceptual Metaphor Theory (Lakoff & Johnson, 1980), the Domain-interaction Theory (Tourangeau & Sternberg, 1982), Structure Mapping Theory

(Glucksberg & Grainger, 1990), the Attributive Categorization Theory (Glucksberg & Turner, 1998, 2002), the Conceptual Blending Theory (Fauconnier & Evans, 2006, 2007 & 2010), Lexical Concepts and Cognitive Simulation Theory (Ritchie, 2006). All of these recent theories aver that, contrary to the traditional view that metaphor is an ornamental aspect of language, metaphor is an essential aspect of language and cognition.

4.1 Conceptual Blending Theory:

Conceptual Blending theory (CBT for short) (Fauconnier, 1994, 1997; Fauconnier & Turner, 1996, 2002; Turner & Fauconnier, 1995; Grady et al., 1999) is also referred to as 'the theory of blending', 'conceptual blending', and 'conceptual integration'. The theory dates back to the notion of "mental spaces" once proposed by Fauconnier (1994). Mental spaces refer to "small conceptual packets constructed as we think and talk, for purposes of local understanding and action" (Fauconnier & Turner, 2002: 40). In fact, CBT shares many aspects of the CMT. To Fauconnier and Turner (1996 & 1998), like the CMT, CBT involves a systematic projection of language, imagery and inferential structure between conceptual domains. Though CMT forms the basis and rationale of Blending Theory, CMT neglects many details of both the domains fused in the mapping.

One major difference between CMT and CBT is that unlike the two-domain basis underlying CMT, in CBT multiple mental spaces can participate in concept mapping to form one blended space with a novel creative meaning. In other words, while CMT involves mapping between 'source domain' and 'target domain', CBT uses a four-space model: two input spaces, generic space and blend space. For instance, in the metaphor SURGEON IS A BUTCHER, the two input spaces are 'SURGERY' and 'BUTCHERY'. The generic space conjures a person using a sharp instrument to perform a procedure on some other being. In the blend space, the surgeon is associated with the butcher, and the patient is associated with cow. Yet the goal is different in both domains. The surgeon endeavors to heal the patient, while the butcher endeavors to kill the animal.

Based on the idea of "mental spaces", Fauconnier and Turner (2002) state that in CBT, the construction of "mental spaces" is

governed by three basic processes: composition, completion and elaboration. Composition includes a projection from the "input space" to the "blended space"; completion refers to incorporation of background knowledge in the blended space; and finally elaboration refers to the mental simulation of the metaphor's situation. According to the theory, the blended space "inherits partial structure from the input spaces, and has emergent structure of its own" (Fauconnier & Turner, 1996: 113). Both input spaces have a certain structure in common. Generic space is the space which highlights the commonalities and in which the possibility for a mapping becomes obvious. In the blended space, the two domains are fused into a new conceptualization, with a new understanding emerging (Turner & Fauconnier, 1995).

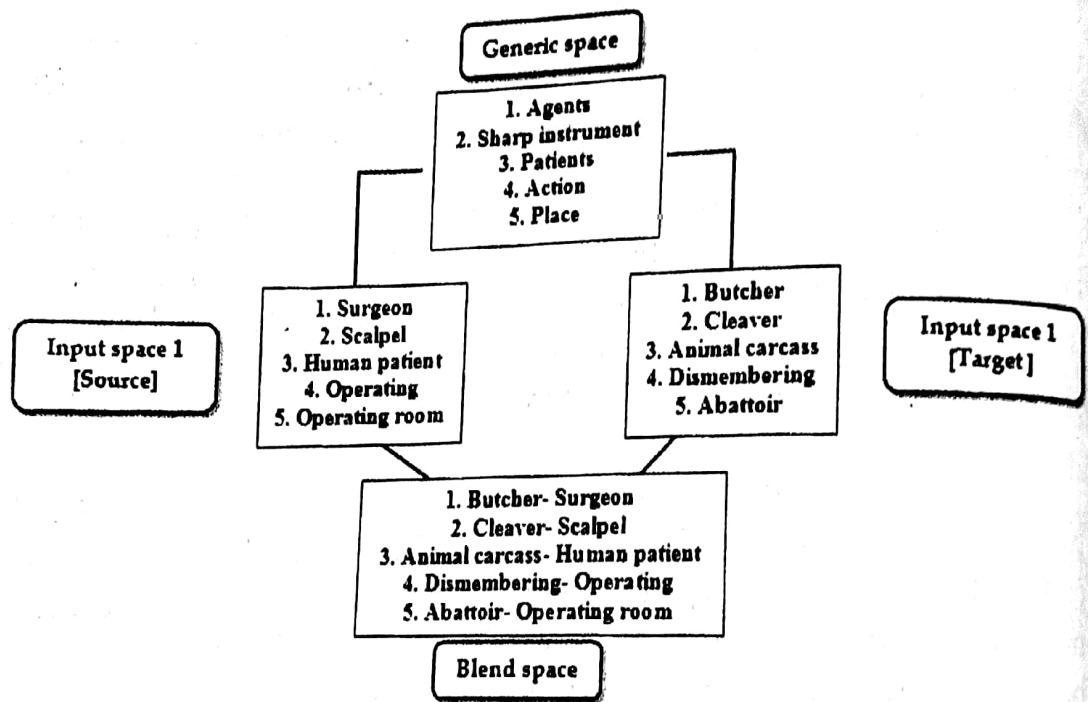


Figure (1) CBT-based conceptual mapping of BUTCHER IS A SURGEON

According to CBT, both literal and metaphoric expressions involve the construction of multiple cognitive models and establishment of mappings between the conceptual components in both target and source domains. Still, metaphor processing differs from literal sentence comprehension in that metaphor comprehension requires mapping between elements in two separate domains, while literal sentence processing involves mapping in the same domain (cf.

Fauconnier & Turner, 1998; Coulson & Van Petten, 2002). Tendahl and Gibbs (2008) stress that CBT "is capable of explaining not only metaphor but also other types of cognitive activity, including inference and emergence of many kinds of linguistic meaning. [It] extends conceptual metaphor theory by allowing for mappings that are not unidirectional between multiple domains" (p. 1829). Furthermore, CBT ascribes much importance to the "context" of CMs. Coulson (2001) posits that "In conceptual metaphor theory, metaphors are seen as instantiations of entrenched mappings between cognitive domains, while in blending theory, the meaning of a metaphor is constructed on-line in conceptual integration networks" (p. 178). Still, Ritchie (2006: 72) criticizes CBT for unclear definitions of "blended space" and "generic space", arguing that there is "no reason to think that connecting such elements leads to the creation of a new representation that is totally independent of the discrete concepts (a "blended space")".

5. Methods and Data:

5.1. Data Sources:

Context plays a vital role in metaphor interpretation (Gibbs, 1980). The context of data collection in the current study is the coverage of political events related to the Arab Spring revolutions in press. Schröder and Phillips (1999) argue that "the media are no longer merely social institutions alongside, or subservient to, political institutions, but may themselves be becoming the main political institution, i.e. a forum where the decisive discursive processes that engender consent about the public interest occur, crystallising a public opinion or public will" (p. 59). Wikberg (2008: 45) argues that by studying natural language data using corpus techniques we can learn more about metaphorical meaning in context, how it is expressed in authentic sentences or utterances, when metaphorical expressions tend to occur, and what functions they may have.

Instead of using articles from printed newspapers, the current study relies upon different texts from the electronic archives of four newspapers representing different political views on similar political events. The general data set comprised 150.000 words collected from the electronic archives of two Egyptian (Al-Ahram and Ash-Shrouk)

and Two Tunisian (Al-Chourouk At-Tunisiah and As-Sabbahnews) newspapers covering three years from January 25, 2011 to January 25, 2014. The data set includes natural-occurring language (or metaphor in the wild; cf. Pragglejaz, 2007) rather than elicited material since elicited material in metaphor research result in somewhat erroneous identification of metaphorical expressions (Charteris-Black, 2004; Deignan, 2005; Pragglejaz Group, 2007; Semino, 2008; Wikberg, 2008).

5.2. Corpus Design:

A corpus is a collection of authentic machine-readable texts stored to be dealt with through different perspectives and by means of various software. Corpus linguistics is largely viewed as a methodology in which the analysis of language is based on contextualized, naturally-occurring data rather than made-up data (Meyer, 2002). The corpus analyzed in the current study is limited to 68 linguistic expressions. To collect representative corpus, three basic criteria were fulfilled. First, since the corpora analyzed cover a period of three years, the number of the articles retrieved from the electronic archives of the named newspapers was generally similar. Second, the writers of the selected articles are both males and females to avoid gender differences in language production. Third, the selected articles are not written by pre-selected writers so as to have a wide array of diverse language use. Finally, the selection of articles is not subjective, but it was conducted based on the most frequent lexical units in both corpora. Each sub-corpus comprised about 35.000 words from which metaphor tokens are analyzed.

5.3. Procedures of Analysis:

Metaphor Identification Procedures MIP is one authentic and empirical method of metaphor identification which captures the essence of contrastive analysis which is based on description, juxtaposition, comparison and interpretation. MIP was devised by Pragglejaz Group (2007) within the framework of the Metaphor in Discourse project (Steen, 2007). The Pragglejaz Group is a group of ten metaphor researchers, namely Peter Crisp, Ray Gibbs, Alan Cienki, Graham Low, Gerard Steen, Lynne Cameron, Elena Semino, Joe Grady, Alice Deignan, and Zoltán Kövecses, from a variety of

academic disciplines. MIP is an empirical, systematic research tool consisting of a set of procedures for metaphor identification in all types of discourse. The Group builds their approach on the idea that:

"Metaphor scholars often do not provide criteria in their empirical investigations for specifying what is, and what is not, metaphorical, and not surprisingly focus on different aspects of metaphorical language depending on their own theoretical orientation and research purpose" (p. 1-2).

The original MIP paradigm goes as follows:

1. Read the entire text-discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text-discourse
3. a. For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
b. For each lexical unit, determine if it has a more basic contemporary meaning (dictionary meaning) in other contexts than the one in the given context. For our purposes, basic meanings tend to be
 - More concrete [accessible to the senses, i.e. what they evoke is easier to imagine, see, hear, feel, smell, and taste];
 - Related to bodily action (i.e. motivated by the human body sensory motor apparatus);
 - More precise (as opposed to vague); and
 - Historically older
- c. If the lexical unit has a more basic current contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it. (For more details on how basic and contextual meanings of a lexical unit are identified see dictionaries below). Componential analysis is implemented to resolve much of the emerging problems of identifying basic and contextual meanings.

4. If yes, mark the lexical unit as metaphorical (semantic tension).

According to the procedures of the MIP, namely step (3), basic sense and contextual sense of a lexical unit are compared; if they belong to different domains but can be understood by some form of comparison, words are said to be used metaphorically. Steen (2007: 97) posits that "[it is] convenient to adopt a dictionary as a concrete norm of reference, so that you have an independent reflection of what counts as the meanings of words for a particular group of users of English" (p. 97). Dictionaries are used "as a frame of reference to check individual intuitions" (Pragglejaz Group, 2007, p. 25). Accordingly, to have a more accurate meaning for the lexical units included in the metaphorical expressions and to move away from intuitive analysis, the current study consults Dictionary of Contemporary Arabic (mu'ğamu al-luğah al-'arabīyah al-mu'āsirah) (2008). Since the stem of a word in Arabic is always the verb and since Arabic is highly inflectional, Dictionary of Contemporary Arabic, based on 32,297 infinitives distributed along four volumes and 3367 pages, would help to identify metaphorical and non-metaphorical uses of lexical units.

The current paper integrates manual and automatic inspection of conceptual metaphors. After manual identification of nearly about 40% of data set to identify relevant metaphorical expressions, AntConc 2.2.4, a software program, is used to find further instances and extensions of such expressions in the whole data set. AntConc 3.2.4 (2011) is a freeware toolkit devised in 2007 at Waseda University in Japan by Laurence Anthony. The toolkit is multipurpose as it contains various tools of analysis and serves different languages, including English and Arabic. The current study uses three main functions in the toolkit: word list, concordance, and collocates in order to have a list of all the lexical items in both corpora ordered alphabetically, a full concordance of the selected lexical units which have metaphorical potential, and most frequent collocates throughout the target corpora since MIP regards all lexical units stretching from a word to a whole sentence.

6. Data Analysis:

A good number of metaphorical instances grouped under the heading source domain GAME reinforced the feasibility of applying the framework of conceptual metaphor studies to MSA. The semantic tension between POLICY/REVOLUTION-related lexical units and GAME-related lexical units created very interesting conceptual metaphors which reflected different views and ideologies in respect of the Egyptian and Tunisian revolutions. The following meanings provided for "اللعبة" *allu'bah* (game) in the Dictionary of Contemporary Arabic were used as a criterion against which the metaphoricity of such lexical units was determined.

لعب الصبي: تسلى وقام بما يلهيه؛ لعب: لهو وتسلية؛ لاعب: من يمارس رياضة أو لعبة؛ لعبة (ج لعبات): كل ما يلعب به؛ ملعب: منطقة مفتوحة في الهواء الطلق للعب والاستمتاع. (ص ٢٠١٤-٢٠١٥)

la'iba aṣṣabīy: amused himself/herself and had fun; *la'ib*: entertainment or amusement; *lā'ib*: one who practises a sport or a game; *lu'bah* (plural: *lu'bāt*): a game; *mal'ab*: an open court for gaming and entertainment. (pp. 2014-2015)

The preceding definitions assure that a "game" has nothing to do with "policy". However, many lexical units reflect a conceptual mapping between both domains. The conceptual metaphors catalogued under the source domain GAME are based on ontological and epistemological correspondences between POLITICS and REVOLUTION on the one hand and GAME on the other. Players/gamers correspond to political parties or ruling regimes; sports instruments and sets correspond to political mechanisms; matches and tournaments correspond to stages of political reform; and victory and defeat correspond to success and failure. In the main, all these correspondences tend to form one basic conceptual metaphor: POLITICS/REVOLUTION IS GAME. Figure (2) sums up these metaphorical correspondences.

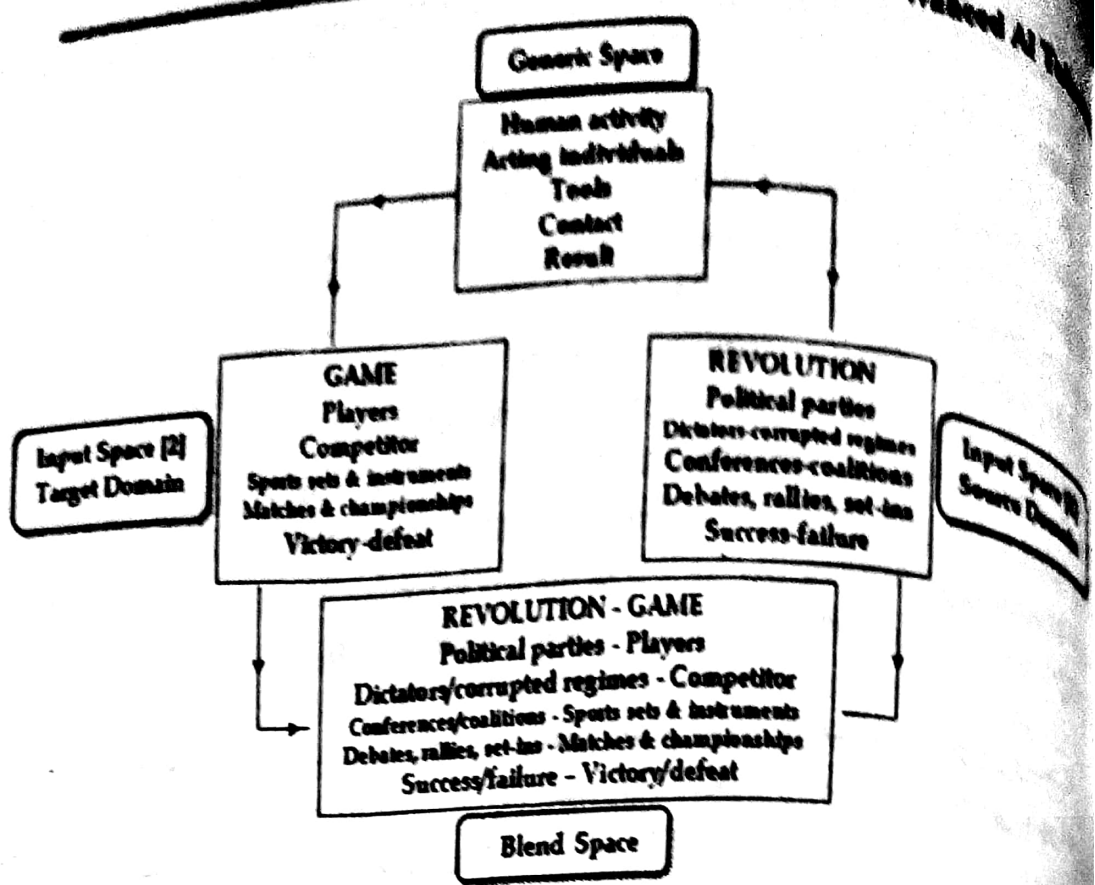


Figure (2) An Inventory of metaphorical mapping correlations between GAME and REVOLUTION

The four sub-corpora varied in the number of linguistic metaphors catalogued in each newspaper. The total number of linguistic metaphors is 68 distributed as follows:

Table (1) Number of linguistic metaphors catalogued in the corpus

Al-Ahram	Ash-Shrouk	Al-Chourouk At-Tunisiah	As-Sabbahnews
12	15	20	21
Total number of linguistic metaphors = 68			

The master conceptual metaphor POLITICS IS A GAME is markedly used in the following metaphorical instances based on one lexical unit "اللعبة" *allu'bah* (game) which conjures the image of two parties Mostly Represented by Islamists and liberals in instances [1], [3] and [4], and by revolutionary people and anti-revolution forces in instances [2] and [3].

[1] Ash-Shorouk: وهنا برزت محدودية ادراك الشعب المصري للعبة السياسية وتوارى الوجه الحضاري الذي تجلى في الحلقة الاولى خلف الاكثريّة التي ضغطت لوصول التيار الديني للحكم (٢٠١٣/٩/١٤)

It became clear that the Egyptian people are not fully aware of the political game and the cultural element reflected in the first stage disappeared behind the majority which lobbied for the arrival of the Islamic current to power (14/9/2013)

[2] Ash-Shorouk: مازالت فلول الماضي تسعى لإجهاض ثورة ٢٥ يناير وللأسف الشديد أن هذه الفلول تملك الكثير من أطراف اللعبة السياسية... (٢٠١١/١٠/٢٣)

The remnants of the former regime are still seeking to abort the 25 January revolution. Unfortunately, these remnants control a lot of the parties of political game. (23/10/2011)

[3] As-Sabbahnews: بعضهم (أعضاء حركة النهضة) تكتيكيون ولكن بعضهم استراتيجيون.. الانكفاء بينهم يدركون ان لعبة الوصاية والإقصاء أصبحت مستحيلة الآن. وانهم إذا ارادوا ان يلعبوا لعبة الحزب الحاكم السابق فيقومون بالاستيلاء علي الحكم (٢٠١٢/٧/١٧)

Some of the members of Al-Nahda Movement are tactical and some are strategic. The most intelligent of them realize that the game of guardianship and exclusion became impossible now, and if they want to play the game the former ruling party, they seize power (17/7/2012)

[4] As-Sabbahnews: ووصلوا (الإسلاميون المنفيون إلى الغرب) الي استنتاج مفاده ان اللعبة الديمقراطية يمكن ان تندمج مع بقية المجتمع (٢٠١٢/٧/١٧)

They Islamists exiled to the west concluded that the democratic game can integrate them with the rest of society (17/7/2012)

Participation in political games requires professional players. During the Arab Spring revolutions, professional players who were ready to participate were the Islamists and the remnant powers of the ousted regimes both in Egypt and Tunisia. This idea is assured in the conceptual metaphor REVOLUTIONARY PEOPLE/OPPOSITION PARTIES ARE PLAYERS as the following instances demonstrate.

Al-Ahram [5]: فإن الوسائل الجديدة (وسائل الإعلام) هي وليدة هذا العصر، وتصنع عالما جديدا تحول فيه المواطن العادي الى لاعب أساسي في عالم الإعلام ونقل المعلومات (٢٠١١/٢/٨)

The new media are the result of this era, and they create a new world in which ordinary people are turned into a key player in the world of media and information transfer (8/2/2011)

Al-Chourouk At-Tunisia [6]: تشكيل مجلس رئاسي مدني: المعارضة المصرية «يسخن» لثورة ثانية في ٣٠ جوان (٢٠١٣/٦/١٣)

The formation of a civilian presidential council: Egyptian opposition «warm up» for another revolution in June 30 (13/6/2013)

While instance [5] uses the direct lexical unit "لاعب" *la'ib* (player) to actualize the idea of having effective parties, instance [6] goes further as it conjures the image of a player (the Egyptian opposition) who warms up (*yusaḥin*) to join a match which corresponds to *ثورة ثانية tauwrah tānīyah* (another revolution). In a similar vein, presidents and government members are envisaged as players (PRESIDENTS/GOVERNMENT MEMBERS ARE PLAYERS). For more clarification, consider the following metaphorical instance:

Al-Chourouk At-Tunisia [7]: وأضاف (الدكتور الهاشمي الحامدي) انه «على الحكومة الحالية أن تدرك أنها تلعب في الوقت بدل الضائع وصافرة النهاية منتظرة في أية لحظة» (٢٠١٣/٧/٥)

Dr. Hamdi Al-Hashimi added that «the current government had be aware that they play in extra time waiting for the final whistle at any moment (5/7/2013)

Instance [7] renders lack of efficacy on the part of the Al-Nahddah-led government as playing in extra time in a match "تعب في" (*tal'ab fi alwaqt badal addā'i*) as the audience (Tunisian people) are the one who is expected to put an end to such game using a final whistle (*ṣāfirat annihāyah*).

In a game, certain players are not favored, and therefore they are deprived of participation. Similarly, in politics, revolution is the most effective way of forcing specific political parties and movements to end their participation. In instances [8] and [9], the conceptual

metaphor POLITICAL ISOLATION IS A RED CARD, revolution acts as a 'red card' البطاقة الحمراء (albitāqah alhmrā) raised by revolutionary people (a referee) to the MB members (players violating gaming rules).

Al-Chourouk At-Tunisiah [8] لكن حدث ٣٠ جوان ٢٠١٣ في مصر والتي أريد بنظام الإخوان المسلمين وتم رفع البطاقة الحمراء في وجه كل اللاعبين في هذا المشهد المستجد. (٢٠١٤/١/٣)

But 30 June 2013 revolution took place in Egypt, thereby putting an end to the Muslim Brotherhood, and accordingly the red card is raised in the face of all players in such emerging scene. (3/1/2014)

Al-Chourouk At-Tunisiah [9] عندما قبع مرسي (الرئيس) في السجن، حاول مؤتمر الإخوان في تركيا، الصانعة الماضية، أن ينتصر له، لكن واشنطن... رفعت المصا والبطاقة الحمراء... فكان أن نزل البيان في انهاء حكم الإخوان! (٢٠١٣/١١/٢٥)

When President Morsi was imprisoned, the Muslim Brotherhood conference held last summer in Turkey attempted to render Morsi as a winner, but Washington has lifted the stick, and raised a red card, thereby ending the rule of the Muslim Brotherhood! (25/11/2013)

Common revolutionary people in both countries were not well-acquainted with the rules governing the political game, and therefore they were forced to join an 'incomplete game' لعبة ناقصة (lu'bah nāqisah), i.e. a game which follows no clear rules, has no clear objectives and includes uneven distribution of rights. All these ideas could be expressed through the conceptual metaphor INCOMPLETE REVOLUTION IS AN INCOMPLETE GAME. Consider the following instance.

Al-Chourouk At-Tunisiah [10] ويتجلى «وهم الثورة» في تلك اللعبة الناقصة التي نفع الشعب الي لعبها، حيث بات يدور في فراغ حلقة سرعان ما تغدو مفرغة (٢٠١٤/١/٤)

The delusion of the Revolution is manifested in this incomplete game that people were forced play as they quickly got trapped in a vicious circle (4/1/2014)

Though the previous metaphorical instance approaches the image schema of GAME in general, a good number of metaphorical instances approached distinct games through a series of interesting conceptual metaphors. These games include fencing, boxing, wrestling, dominoes, racing, playing cards, and musical chairs. Fencing لعبة السلاح (lu'bat assilāh) is referred to once in relation to bloody revolutions; thereby creating the conceptual metaphor BLOODY REVOLUTION IS FENCING:

As-Sabbahnews [11]: المشكلة في السياسة انه يجب عليك تقبل أقل الحلول سوءاً، وأقلها كان يتمثل في استمرار سلمية الثورة وإظهار بشاعة النظام، لكن ان يجري جرك الى ساحة لعبة السلاح فتنت الخاسر (٢٠١٢/٧/١٧)

The problem in policy is that you must accept the least unpleasant represented by the continuity of peaceful revolution and the exposure of the ugliness of the ruling regime. Yet, if you were forced to use weapons, you will be the loser (17/7/2012)

Competing political parties are approached as boxers (POLLITICAL COMPETITION IS BOXING). Using the lexical unit الضربة القاضية *aḍḍarbah alqāḍīyah* (knockout) is intended to communicate the idea that no more rounds are expected and hence the game is ended. Consider the following instance:

Ash-Shorouk [12]: ولكن الضربة القاضية جاءت من الجيش، إذ هدد أولاً بأنه إذا لم يصل النظام إلى حل يرضى الثوار خلال ٤٨ ساعة، سوف يتدخل الجيش لفرض إرادته (٢٠١٣/٧/١٣)

But the knockout (final blow) came from the army, as it first threatened that if the system did not reach a solution which satisfies the revolutionaries within 48 hours, it will intervene to impose his will (13/7/2013)

Instance [12] echoes the proceedings which accompanied 30 June Revolution in Egypt as Sisi, the Minister of Defense at that time, forced Morsi to step down and appointed Adly Mansour, the Head of Constitutional Court, as a president after Morsi failed to achieve the Egyptian people's aspirations. In a similar vein, during the different sessions of elections, election candidates are viewed as boxers (or wrestlers) through the conceptual metaphor ELECTIONS

CANDIDATES ARE BOXERS/WRESTLERS. Consider the following instances.

[13] Ash-Shorouk: هناك الكثير مما يدعو للتفاؤل بما حدث في المرحلة الأولى للانتخابات، إقبال كثيف، وسلوك في مجمله بلا شوائب كبرى من الناخبين أو المرشحين، وصفة انتخابية ساحقة تلقاها قلوب الحزب الوطني وأحزاب أخرى طمحت لاستنساخ نموجه (٢٠١١/١٢/٤)

There are many reasons for optimism about what happened in the first phase of elections due to the large number of electors and voters as well as candidates were disciplined in addition to an overwhelming electoral slap directed to the remnants of the National Democratic Party and other parties who aspired to clone it model (4/12/2011)

[14] Ash-Shorouk: بالمقابل، كان للنقاش حول «إسلامية» الدولة أو «مدنيته» حضور طاغ في الحملات الانتخابية، ولم يخل الأمر من ضربات «تحت الحزام» تشكك في صدق تدين مرشح معين (٢٠١١/١٢/٤)

Contrarily, debates about having an Islamist or a civil state had an overwhelming presence in the electoral campaigns which also witnessed some strikes «under the belt» doubting the commitment of a particular candidate (4/12/2011)

In instance [13], the boxers are the election candidates of the dissolved National Democratic Party and the Egyptian people who refused them. In instance [14], boxers are Islamists and liberals. The boxing game is actualized through two lexical units: *صفة انتخابية* *ṣaf'ah 'intiḥābīyah* (electoral slap or wallop) which communicates an easy defeat, and *ضربات تحت الحزام* *ḍarabāt taḥt alḥizam* (strikes under the belt) which implies unfair political competition. A boxing or a wrestling match does not go without a ring in which such match could be played. In the Egyptian and Tunisian revolutions, media proved to be the most powerful conflict ring (*حلبات صراع* *ḥalabāt ṣirā*), and hence forming the conceptual metaphor MEDIA IS A (BOXING OR WRESTLING) RING. Consider the following instance.

[15] Al-Chourouk At-Tunisia: بعد سنتين من الثورة التونسية نقف على طغيان واضح للسياسي على الثقافي ويتمثل ذلك في تحويل جل الفضاءات العمومية والمساحات الإعلامية السمعية والبصرية الى حلبات صراع بين الفرقاء لتبادل الأفكار وتوجيه الاتهامات والتجريح المؤلم (٢٠١٣/٥/٢٣)

After two years of the Tunisian revolution, we notice the supremacy of policy over culture as almost all public media as well as audio and visual media spaces are turned into "conflict rings" between struggling parties to exchange ideas and accusations and to **slander one another** (23/5/2013)

The same idea of political conflict is approached through the conceptual metaphor **POLITICAL RIVALRY/COMPETITION IS A RACE**. Yet, racers differed along three years from 2011 to 2014 as highlighted by the following instances.

Al-Ahram [16]: فجرت الثورة المصرية ومن قبلها الانتفاضة الشعبية التي اطاحت بالرئيس التونسي زين العابدين بن علي سباقا بين القادة العرب لارضاء شعوبهم عبر زيادة المرتبات والحوافز وتقديم وعود بتحسين مستوى المعيشة. (٢٠١١/٢/١١)

the Egyptian revolution as well the preceding popular uprising that ousted President Zine El Abidine Ben Ali sparked a race between the Arab leaders to please their people by increasing salaries and incentives and promising to improve the standard of living. (11/2/2011)

Al-Ahram [17]: أننا نريد دولة فاعلة ناجزة ذات كفاءة ليس فقط في إنجاز ما هو بديهي ... ولكن دولة قادرة على أن تدخل السباق العالمي كما جرى لغيرها من الدول القريبة والبعيدة (٢٠١١/٧/٤)

What we want is an effective and energetic state which is not only qualified to achieve what is self-evident, but also qualified to join the global race as happened to other near and far countries. (4/7/2011)

Al-Chourouk At-Tunisiah [18]: وبعد مرور ثلاث سنوات على اندلاع الشرارة الاولى لانتفاضة اهالي الجهة ضد الطاغية بن علي نجد انفسنا امام انماط جديدة من الطغاة بدءا بالحكومة الى المعارضة الكل يتسابق نحو كرسي السلطة (٢٠١٣/١٢/١٦)

Three years after the outbreak of the first spark of the uprising of the Tunisian people against the tyrant Ben Ali, we find ourselves in front of new styles of tyrants including the government and the opposition. All are racing towards authority (16/12/2013)

[19] Ash-Shorouk: ليس ما يحدث في عديد من البلدان العربية الآن بعيد عن التحليل السابق، فقد انخرطت نظم هذه البلدان في سباق محموم من أجل إثبات اهتمامها برفع معيشة المواطنين (25/1/2011)

What is happening nowadays in many Arab countries is not far from the above analysis; the systems of these countries have been engaged in a frantic race in order to prove their interest in raising the living standard of citizens (25/1/2011)

Instances [16] and [19] stress the idea that since the outbreak of the wave of the Arab Spring revolutions in Tunisia, most of the Arab presidents and kings joined a 'race' سباق (sibāq) to provide better living standards for their people so as to avoid similar revolutions in their countries. In instance [17], race is no longer regional as it, by the course of time, became international since most of the Arab peoples have already started to compare their revolutions to other previous revolutions which guaranteed better life and higher standards of freedom. In instance [18], race is maintained in a negative frame, supported by the use of أنماط جديدة من الطغاة 'anmāt ġadidah min aṭṭuġah (new styles of tyrants), since different parties were keener on private interests through being in authority. The lexical unit السلطة assuṭṭah (authority) in instance [18] collocates with كرسى kursy (chair).

It is taken for granted that the Arab Spring revolutions did not start simultaneously. Rather, they followed each other like a chain reaction. Arab rulers were ousted in a similar manner. Such idea of consecution is actualized through the conceptual metaphor OUSTED PRESIDENTS/UNSUCCESSFUL PARTIES ARE FALLING DOMINOES in which dominoes قطع الدومينو (qita ' adduminū) represent falling political powers in instance [20] and [22] and deteriorating economic status in instance [21].

[20] Al-Chourouk At-Tunisiah: فإذا نجحت حركة تمرد المصرية وأنصارها وداعموها من المنظمات والجمعيات والأحزاب المعارضة في الإطاحة بحكم الإخوان في مصر، فإن قطع الدومينو لامحالة ستتهوى وربما تتغير خارطة السياسية في الشرق الأوسط وشمال أفريقيا. (2013/6/21)

If the Egyptian Tamarud Movement and its backers, including opposing organizations, associations and parties, succeeded in overthrowing the rule of the Muslim Brotherhood in Egypt, the

dominoes would inevitably fall, and perhaps the political map of the Middle East and North Africa may change (21/6/2013)

Ash-Shorouk [21]: تستند فكرة تعاقب الأحداث بالنمط نفسه من حالة إلى حالات أخرى على ما يعرف بنظرية «الدومينو» الشهيرة، فانهيار سهم في البورصة قد يفضي في تعاقب سريع إلى انخفاض مماثل في قيم أسهم أخرى حتى تغلق البورصة أبوابها (٢٠١١/١/٢٥)

The idea of identical succession of events from one case to another is based on what is known as the famous "domino theory" since the decline of a share in the stock market may result in a quick and similar decline in the values of other shares until the stock market is finally closed (25/1/2011)

Ash-Shorouk [22]: في اللحظة التي بدا فيها أن نظام بن علي قد سقط، قفز السؤال: هل يتكرر الأمر في باقي المنطقة العربية، على أساس نظرية "تأثير قطع الدومينو"؟ (٢٠١١/١/٨)

The moment it has been actualized that Bin Ali's regime had fallen, the following question is aroused: can this issue be repeated in the rest of the Arab region based on the theory of the "domino effect"? (8/1/2011)

9. Summary and Conclusion:

POLITICS/REVOLUTION IS GAME assumed the role of the master conceptual metaphor in light of which other ancillary sub-conceptual metaphors are formed. Based on the image schema of COMPETITION, various ontological and epistemological metaphorical mappings were drawn. Such mapping helped to touch upon issues related to political opposition, ideological discrepancies, political strategies, black propaganda, new methods of protesting, anti-revolutionary forces, the role of media as well as political alliances. The most efficient conceptual metaphors based on the source domain GAME are formed through the following metaphorical mappings:

Table (2) Summary of metaphorical mappings based on the source domain GAME

POLICY/REVOLUTION	GAME
Revolutionary people/opposition parties	Players
Presidents/government members	Players
Political principles	Gaming rules
Political isolation	Red card
Incomplete revolution	Incomplete game
Bloody revolution	Fencing
Political competition	Boxing
Elections candidates	Boxers/wrestlers
Media	A (boxing or wrestling) ring
Political rivalry/competition	Race
Ousted presidents/unsuccessful parties	Falling dominoes
Policy	Playing cards
Elections	Tournaments
Successful political parties	Winners in game
Failing political parties	Losers in game

All conceptual metaphor analyzed in the current paper are structural metaphors formed through the fame TARGET DOMAIN is SOURCE DOMAIN. The Egyptian and Tunisian newspapers showed few differences with regard to the ideologies reflected through conceptual metaphors due to similar political situations in both countries. The lexical items clustering around the concept of GAME are suggestive of negative connotations.

As regards the metaphorical correspondences generated through the master conceptual metaphor POLICY/REVOLUTION IS GAME, a number of the sub-conceptual metaphors proved to be similar. Games, in general, mirrored political competition. The conventional conceptual metaphors SUCCESSFUL POLITICAL PARTIES ARE WINNERS IN A GAME and FAILING POLITICAL PARTIES ARE LOSERS IN A GAME are used to reflect the changing political scene across time since losers and winners replaced each other more than once. Though both corpora regarded elections candidates as players, players differed as long as the political process deteriorates. Players are revolutionists, opposition parties, presidents, and government officials who were viewed as fencers, boxers, wrestlers, athletes and

runners. Games involved in the corpus reflected ideological differences between the competing political parties both in Egypt and an in Tunisia. Fencing is used solely to reflect bloody revolutions since the image of a man holding a sword is deeply rooted in the Arab culture as a symbol of courage and power. Boxing and wrestling, being individual games, were implemented to highlight individual conflicts especially among presidential candidates. Surprisingly, team games such as football and basketball, more popular in most of Arab countries, are referred to once, but in the context of PUNISHMENT in the conceptual metaphor POLITICAL ISOLATION IS A RED CARD. The red card, corresponding to the law of political isolation, was used to get rid of all members of corrupted ousted regimes.

Though the current study provided in-depth analysis of conceptual metaphors related to the source domain GAME, more insights into psycholinguistic justifications for using and implementing such games in political discourse are needed. Also, translating such metaphors requires similar effort.

References:

- Abdulwahid, H. Y. (2011). Metaphors and their morality implications in political speeches: A pragmatic study. *Journal of Faculty of Education, Al-Mustansiriya University (Iraq)*, 2 (4), 847-862.
- Abu Libdeh, A. J. (2011). Metaphor in Arabic rhetoric: Call for innovation. *Jordan Journal of Applied Science "Humanities Series"*, 13 (1), 227-242.
- Al-Harrasi, A. (2001). Metaphor in (Arabic-into-English) translation with specific reference to metaphorical concepts and expressions in political discourse. Doctoral Thesis, Aston University.
- Al-Harrasi, A. (2002). *Dirasāt fi alisti'ārah almafahimīyah*. Ketab Nazwa: Oman for Press, News, Publication and Advertisement: Oman.
- Al Jumah, F. H. (May, 2007). A comparative study of metaphor in Arabic and English general business writing with teaching implications (Doctoral Thesis). Indiana University of Pennsylvania.
- Alogany, S. (2013). *Al-isti'ārah fi alluḡah asiyaṣīyah*. Al-hewar al-mutamaden, 4182. Retrieved January 12, 2013 from

- <http://www.ahewar.org/debat/show.art.asp?aid=372904>
- Al-Zoubi, M. Q., & Al-Hasnawi, A. R. (2006). Cogno-cultural issues in translating metaphors. *Perspectives: Studies in Translatology*, 14 (3232), 230-239.
- Anthony, L. (2011, October). AntConc 3.2.4. toolkit. (version 3.2.4 w). Retrieved November 12, 2013 from <http://www.antlab.sci.waseda.ac.jp/software/html#antconc>
- Bogomolov, A. (2014). Constructing political other in the discourse of the Egyptian Arab spring. *Scripta Neophilologica Posnaniensia*. Tom XIV. 7-31. Retrieved March 19, 2015 from [https://www.academia.edu/10994725/CONSTRUCTING POLITICAL OTHER IN THE DISCOURSE OF THE EGYPTIAN ARAB SPRING](https://www.academia.edu/10994725/CONSTRUCTING_POLITICAL_OTHER_IN_THE_DISCOURSE_OF_THE_EGYPTIAN_ARAB_SPRING)
- Black, M. (1955). Metaphor. *Proceedings of the Aristotelian Society*, 55, 273-294.
- Bosman, J. (1987). Persuasive effects of political metaphors. *Metaphor and symbolic activity*, 2(2), 97-113.
- Charteris-Black, J. (2004). *Corpus approaches to critical metaphor analysis*. New York: Macmillan.
- Chilton, P., & Lakoff, G. (1989). Foreign policy by metaphor. *CRL Newsletter*, 3(5), 1-19.
- Croft, W., & Cruse, D. A. (2004). *Cognitive linguistics*, Cambridge University Press, Cambridge.
- Coulson, S. (2001). *Semantic leaps: Frame-shifting and conceptual blending in meaning construction*. Cambridge University Press, Cambridge.
- Coulson, S., & Van Petten, C. (2002). Conceptual integration and metaphor: an event-related potential study. *Memory and Cognition*, 30(6), 958-968.
- Deignan, A. (2005). *Metaphor and corpus linguistics*. Amsterdam/Philadelphia: John Benjamins.
- Eagleton, R. (2001). *Doing English: A guide for literature students*. London: Routledge.
- Evans, V. (2006). Lexical concepts, cognitive models and meaning-construction. *Cognitive Linguistics*, 17, 491-534.
- Evans, V. (2007). *A glossary of cognitive linguistics*. Edinburg University Press.
- Evans, V. (2010). Figurative language understanding in LCCM Theory. *Cognitive Linguistics*, 21(4), 601-662.

- Waheed Al Tohamy
- Fairclough, N. (1989) *Language and power*. London: Longman.
- Farag, S. M. (December, 2000). *Metaphorical expressions in Egyptian Arabic discourse from ideology to intimacy*. *English Essays, in Honour of Abdel-Aziz Hamouda - Special Issue*, 143-178. Faculty of Arts, University of Cairo
- Fauconnier, G. (1994). *Mental spaces*. Cambridge University Press, New York.
- Fauconnier, G. (1997). *Mappings in thought and language*. Cambridge: Cambridge University Press.
- Fauconnier, G., & Turner, M., (1996). *Blending as a central process of grammar*. In A.E. Goldberg (Ed.), *Conceptual structure of discourse and language* (pp. 113-130). Stanford, California: CSLI Publications..
- Fauconnier, G., & Turner, M. (1998). *Conceptual integration networks*. *Cognitive Science*, 22(2), 133-187.
- Fauconnier, G. & Turner, M. (2002). *The way we think: Conceptual blending and the mind's hidden complexities*. Basic Books, New York.
- Fauconnier, G., & Turner, M. (1998). *Conceptual integration networks*. *Cognitive Science*, 22(2), 133-187.
- Gentner, D. (1983). *Structure mapping. A theoretical framework for analogy*. *Cognitive Science*, 7, 155-170.
- Gibbs, R. (1980). *Spilling the beans on understanding and memory for idioms in context*. *Memory & Cognition*, 8, 149-156.
- Gibbs, R. W. (1990). *The process of understanding literary metaphor*. *The Journal of Literary Semantics*, XIX (2), 65-79.
- Gibbs, R. W. (1992). *When is metaphor? The idea of understanding in theories of metaphor*. *Poetics Today*, 13(4), 574-606.
- Gibbs, R. W. (1994). *The poetics of mind: figurative thought, language, and understanding*. Cambridge, England Cambridge University Press.
- Glucksberg, S., & Keysar, B. (1990). *Understanding metaphorical comparisons: Beyond similarity*. *Psychological Review*, 97, 3-18.
- Glynn, D. (2002). *LOVE and ANGER. The grammatical structure of conceptual metaphors*. *Cognitive approaches to figurative language*. *Style*, 36, 541-559
- Goatly, A. (1997). *The language of metaphors*. London: Routledge.

A Corpus-based Study of GAME-Based Conceptual Metaphors

- Grady, J., Oakley, T., & Coulson, S. (1999). Blending and metaphor. In R. W. Gibbs & G. J. Steen (Eds.), *Metaphor in cognitive linguistics* (pp. 101-124). Amsterdam: Benjamins.
- Green, M. A. (1995). *Bottles, buildings, and war: Metaphor and racism in contemporary political discourse* (Master's Thesis). The University of Arizona.
- Hassan, S. I. (2010). A comparative analysis of conceptual metaphors in English and Iraqi Arabic. *Journal of Missan Researches*, 7(13), 325-353.
- Henle, P. (Ed.). (1958). *Language, thought and culture*. Ann Arbor: The University of Michigan Press.
- Jeffery, M., & Katz, A. N. (1996) *Metaphor: implications and applications*. New Jersey: Lawrence Erlbaum Associations Publishers.
- Keysar, B., & Glucksberg, S. (1992). Metaphor and communication. *Poetics Today*, 13(4), 633-58.
- Keysar, B., Shen, Y., Glucksberg, S., & Horton, W. (2000). Conventional language: How metaphorical is it? *Journal of Memory and Language*, 43, 576-593.
- Kövecses, Z. (2002). *Metaphor: A practical introduction*. Oxford: Oxford University Press.
- Kövecses, Z. (2003). Metaphor and linguistic expressions. In Z. Kövecses, *Metaphor in culture universality and variation* (pp. 130-140). Cambridge: Cambridge University Press
- Kövecses, Z. (2006). *Language, mind and culture*. New York: Oxford University Press.
- Lakoff, G. (1982). *Metaphor and communication*. Trier: Linguistic Agency University of Trier. Series A. Paper No. 97.
- Lakoff, G. (1989). *The invariance hypothesis: Do metaphors preserve cognitive topology?* Duisburg: Linguistic Agency University of Duisburg. Series A. Paper No. 266.
- Lakoff, G. (1993). *The contemporary theory of metaphor*. In A. Ortony (Ed.), *Metaphor and thought* (2nd ed.), (pp. 202-251). Cambridge: Cambridge University Press.
- Lakoff, G. (1994). What is metaphor? In J. A. Barnden & K.J. Holyoak (Eds.), *Advances in connectionist and neural computation theory*, Vol. 3, *Metaphor and Reminding* (pp. 203-258). Norwood, N.J.: Ablex Publishing Corp.

- Lakoff, G. (1996). *Moral politics. How liberals and conservatives think.* Chicago and London: The University of Chicago Press.
- Lakoff, G. (2002). *Moral politics: What conservatives know that liberals don't?* (2nd ed.). Chicago: University of Chicago Press.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by.* Chicago: The University of Chicago Press.
- Lakoff, G. & Johnson, M. (1999). *Philosophy in the flesh. The embodied mind and its challenge to the western thought.* New York: Basic Books.
- Lakoff, G., & Johnson, M. (2003). *Metaphors we live by.* Chicago: The University of Chicago Press.
- Lakoff, G., & Nunez, R. E. (2000). *Where mathematics comes from: How the embodied mind brings mathematics into being.* New York, NY: Basic Books.
- Lenart, S. (1994). *Shaping political attitudes.* Thousand Oaks, CA: Sage.
- Mammadov, A. (2010). Metaphors in the American and Russian political discourse. *RASK – International journal of language and communication*, 31, 69-78.
- McElhanon, K. A. (2006). From simple metaphors to conceptual blending: the mapping of analogical concepts and the praxis of translation. *Notes on Translation (SIL)*, 2, 31-81.
- McGlone, M. (1996). Conceptual metaphors and figurative language interpretation: Food for thought? *Journal of Memory and Language*, 35, 544-565.
- Meyer, C. (2002). *English corpus linguistics: An introduction.* Cambridge: Cambridge University Press.
- Mio, J. S. (1997). Metaphors and politics. *Metaphor and Symbol*, 12 (2), 113-133.
- Murphy, G. (1996). On metaphoric representation. *Cognition*, 60, 173-186.
- Omar, A. M. et al. (2008). *Mu'ğamu al-luġah al-'arabīyah al-mu'āsirah* (1st ed.). 'ālam Alkutub: Cairo.
- Omodan, B. (2010). *Annasaq attaşauwuri lil-isti'ārḥ fil ilḥitāb issiyāsī* (Master's Thesis). Université Mouloud Mammeri de Tizi Ouzou: Algeria.
- Ortony, A. (Ed.). (1979). *Metaphor and thought.* New York: Cambridge University Press.

- Pragglejaz Group. (2007). MIP: A method for identifying metaphorically used words in discourse. *Metaphor and Symbol*, 22(1), 1-39.
- Puttenham, G. (1970). *The arte of English poesie*. Cambridge: Cambridge University Press.
- Rebhorn, W. A. (2004). "His tail at commandment": George Puttenham and the carnivalization of rhetoric. In W. Jost & W. Olmsted (Eds.), *A companion to rhetoric and rhetorical criticism* (pp. 96-111). Blackwell Publishing.
- Regier, T. & Khalidi, M. A. (2009). The Arab street: tracking a political metaphor. *Middle East Journal*, 63(1), 11-29.
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth: Texas Christian University Press.
- Ritchie, L. D. (2006). *Context and connection in metaphor*. Basingstoke, UK: Palgrave-MacMillan.
- Rozina, G., & Karapetjana, I. (2009). The use of language in political rhetoric: Linguistic manipulation. *Sosyal Bilimler Dergisi*, 19, 111-122.
- Schrøder, K., & Phillips, L. (1999). Mediatized politics: Political discourses and the media in contemporary Danish democracy: A Project Outline. *Communication Studies*, 59-70. Retrieved February 2, 2013 from http://www.nordicom.gu.se/sites/default/files/kapitel-pdf/37_schroder.pdf
- Seitz, J. A. (1998). Nonverbal metaphor: A review of theories and evidence. *Genetic, Social, and General Psychology Monographs*, 124(1), 95-119.
- Semino, E. (2008). *Metaphor in discourse*. Cambridge, UK: Cambridge University Press.
- Steen, G. (1994). *Understanding metaphor in literature: An empirical approach*. London & New York: Longman.
- Steen, G. (2007). *Finding metaphor in grammar and usage*. Amsterdam/Philadelphia: John Benjamins.
- Taiwo, R. (2010). Metaphors in Nigerian political discourse. *Abraka Humanities Review, A Journal of the Faculty of Arts*, 3(1), 170-185.
- Tannen, D. (1994). *Talking from 9 to 5: Women and men at work*. New York: William Morrow and Company, Inc.

- Tendahl, M. & Gibbs, R. W. (2008). Complementary perspectives on metaphor: Cognitive linguistics and relevance theory. *Journal of Pragmatics*, 40, 1823-1864.
- Torlakova, L. (2014). Metaphors of the Arab Spring: Figurative construals of the uprisings and revolutions. *Journal of Arabic and Islamic Studies*, 14, 1-25.
- Tourangeau, R., & Sternberg, R. (1982). Understanding and appreciating metaphors. *Cognition*, 11, 203-244.
- Trivino, G., & Sanchez, D. (2012). Metaphors for linguistic description of data. In E. Trillas, P. Bonissone, L. Magdalena, & J. Kacprzyk (Eds.), *Combining experimentation and theory* (pp. 287-300). Springer: Berlin/Heidelberg.
- Turner, M., & Fauconnier, G. (1995). Conceptual integration and formal expression. *Metaphor & Symbolic Activity*, 10(3), 183-204.
- Valenzuela, J., & Soriano, C. (2005). Are conceptual metaphors accessible on-line? A psycholinguistic exploration of the CONTROL IS UP metaphor. In J. Valenzuela, A. Rojo & C. Soriano (Eds.), *Trends in cognitive linguistics: Theoretical and applied models* (pp. 31-50). Frankfurt: Peter Lang.
- Vestermarck, I. (2007). *Metaphor in politics- a study of metaphorical personification of America in political discourse. An Extended Essay*. Lulea University of Technology and Culture.
- Wikberg, K. (2008). The role of corpus studies in metaphor research. In N. L. Johannesson & D. C. Minugh, (Eds.), *Selected Papers from the 2006 and 2007 Stockholm Metaphor Festivals* (pp. 67-80). Stockholm: Stockholm University.
- Yu, N. (1996). *The contemporary theory of metaphor: A perspective from Chinese (Doctoral Thesis)*. The University of Arizona.

دراسة تحليلية للاستعارات المفاهيمية القائمة على مفهوم اللعبة في الخطاب السياسي للثورتين المصرية والتونسية في الربيع العربي: دراسة مقارنة

الملخص العربي

تطبق هذه الدراسة تحليلاً لغوياً تقاربياً للاستعارات المفاهيمية القائمة على مفهوم "اللعبة" في الخطاب الإعلامي السياسي الذي يتناول الثورتين المصرية والتونسية كأشهر نموذجين لثورات الربيع العربي. والدراسة الحالية تحاول أن تعكس دور الاستعارات المفاهيمية في تسليط الضوء على الأيديولوجيات التي سيطرت على مسار هاتين الثورتين. ضمت مجموعة النصوص ١٢٠.٠٠٠ كلمة تم جمعها من عدد من الجرائد المصرية والتونسية في الفترة من ٢٥ يناير ٢٠١١ حتى ٢٥ يناير ٢٠١٤. وطبقت الدراسة الحالية خطوات تحليل الاستعارات (MIP) (Pragglejaz Group, 2007) في ضوء نظرية الاستعارات المفاهيمية للاكوف وجونسون، ونظرية المزج الاستعاري لفوكنر وتيرنر. توصلت النتائج إلى استعارات عقلية تتشابه في اعتمادها على المجالات الدلالية الخاصة بمفهوم اللعبة ولكنها اختلفت في تكررات استخدامها. كما اظهرت الدراسة تشابهاً في الأيديولوجيات الحاكمة للثورتين المصرية والتونسية.