

A corpus-based Analysis of Patriotic Metaphors of the Kingdom in Press Coverage of the 91st National Day

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Abstract:

This is a corpus-based study that explored the patriotic metaphors used to describe Saudi Arabia in the opinion articles celebrating the 91st Saudi national day in Al-jazirah and Alwatan newspapers. It identified the patriotic metaphors that appeared in the articles that have positive emotional national content using the conceptual metaphor analysis (CMA) and the critical metaphor analysis (CMA) approaches. The study results showed that the corpus contained five main metaphoric themes related to the domains of perception, reverence, attributes, achievements, and emotional attachment. Under these five themes, there were 21 metaphors that encompass the concepts of entity, home, mother, beloved person, protector of Islam, precious object, land of the two holy mosques, land of glory, land of goodness, center of attraction, blessed land, pure land, sacred land, lofty country, immense country, ambitious country, strong country, young country, developed country, generous country, and secure country. Moreover, it showed that the national zeal and patriotism of the writers and their pride in their homeland, its past and future and their concern to develop it are evident in the diversity and richness of the patriotic metaphors found in the corpus of the study.

Keywords: Saudi Arabia, national day, patriotism, conceptual metaphor analysis, critical metaphor analysis.

المستخلص:

هذا البحث عبارة عن دراسة قائمة على تحليل المحتوى وقد قامت باستكشاف الاستعارات الوطنية المستخدمة لوصف المملكة العربية السعودية في مقالات الرأي التي نشرت إبان الاحتفالات باليوم الوطني السعودي الـ 91 بصحيفي الجزيرة والوطن. وقد حددت الاستعارات الوطنية التي تشتمل على محتوى وطني عاطفي إيجابي باستخدام منهجي تحليل الاستعارة المفاهيمية وتحليل الاستعارة النقدية. أظهرت نتائج الدراسة أن المقالات احتوت على خمسة مواضيع مجازية رئيسية تتعلق بمحاجلات النظرة للوطن وتبجيل وصفات وإنجازات الوطن، فضلاً عن الارتباط العاطفي به. تحت هذه المواضيع الخمسة، تم استخدام 21 استعارة لوصف المملكة تشمل مفاهيم الكيان، الوطن، الأم، الشخص المحبوب، حامي الإسلام، أرض الحرمين الشريفين، الشيء الثمين، أرض المجد، أرض الخير، مركز الجذب، الأرض المباركة، الأرض النقية، الأرض المقدسة، البلد السامية، البلد الشاسع، البلد الطموح، البلد القوي، البلد الشاب، البلد المتقدم، البلد السخي، والبلد الآمن. كما أظهرت النتائج أن الحماس الوطني والوطنية للكتاب واعتزازهم بوطنهم وماضيه ومستقبله واهتمامهم بتطويره يتجلّى في تنوع وثراء الاستعارات الوطنية الموجودة في متن الدراسة.

كلمات مفتاحية: المملكة العربية السعودية، العيد الوطني، الوطنية، تحليل الاستعارة المفاهيمية، تحليل الاستعارة النقدية.

"The homeland is a loaf of bread, a roof, a feeling of belonging and warmth and a sense of dignity"

Ghazi Al Gosaibi

1. Introduction:

Metaphors are important figures of speech that assist in the comprehension and portrayal of different concepts in general and abstract ones in particular (Gramm, 2018). Forceville (2016: 243) argues that "A metaphor imposes an identity relation between two 'things' that are conventionally (or in a given context) considered as belonging to different categories". It is 'a figure of speech in which one entity is represented as being another' (Tracy et al., 2011: 271). The context and the intention of the speaker are the crucial determinants of classifying any word as a metaphor (Charteris-Black, 2004).

Any metaphor has two parts or experiential domains, i.e., source/donor and target/recipient. The source domain is 'mapped' or superimposed onto the target domain, and both should 'belong to different superordinate domains' (Barcelona, 2003: 3). Interpretation of a metaphor depends on the analysis of feature(s) such as 'connotation, value, attitude, emotion' that are linked to the source domain and are projected on the target domain (Forceville, 2016). Interpretation of some metaphors requires a knowledge of culture-specific implications and connotations of the source and target domains (Deignan, 2003), while others require a universal one (Lakoff and Johnson, 1980; Barcelona, 2003).

Within the context of nations and nationalism, metaphors play a vital role in the construction of a sense of national belonging (Šarić, 2015; Šarić and Stanojević, 2019), which is achieved through its power to arouse national sentiments (Kitis and Milapides, 1997). Due to their nature, metaphors are employed in the 'mass display of emotions' in events that commemorate a

country's past (Šarić, 2015). Šarić argues that "Metaphors first and foremost play a role in giving emotional content to the nation (and in making it an entity worth dying for)" (2015: 61). Furthermore, they play an evaluative function to generate positive or negative images of a nation and as such they are utilized in nation building or destruction (Šarić, 2015; Šarić, 2019).

The celebrations of the Saudi National Day are a good example for an unparalleled display of patriotism. Local and international media outlets usually allocate great parts to the coverage of the event. Media usually rely on figurative language widely to express the pride of the country's history and achievements as well as a means to display zeal and patriotism. The language media uses, is repetitive, formulaic, and is frequently ideologically charged (Conboy, 2007: 24). These characteristics make press discourse representative of national discourse and an adequate medium to analyze dominant national discourse.

This study aims at identifying the patriotic metaphoric conceptualization of Saudi Arabia as appeared in the opinion articles celebrating the 91st Saudi national day. It investigates metaphors that are charged with patriotic emotional national content. The study is corpus-based because "...the corpus has greater potential for making claims about language in general" (Charteris-Black, 2004). The corpus of the study was collected from the websites of Saudi Al-jazirah and AlwatanArabic newspapers. The data was analyzed quantitatively and qualitatively. It was analyzed using AntConc 4.0.11 concordancer and the conceptual metaphor analysis and critical metaphor analysis approaches.

2. Literature Review:

The discursive construction of patriotism through metaphors is an under-researched topic. It was not addressed in the Arab world and its research around the world is a meagre one. The following is a discussion of some important studies that addressed similar areas to those of the current study.

Flowerdew and Leong (2007) explored the role played by discourse metaphors in the representation of patriotism in Hong Kong in the coverage

of two newspapers and how it reflects different ideologies. The study gathered its data from the local newspapers Apple Daily and Ta Kung Pao in the period from October 2003 to October 2004. The study suggested that the newspapers used the metaphors of family, the body, war, and treason to support their differing political stances towards the relation between Hong Kong and China.

Skrynnikova and Astafurova (2020) reviewed research on the role of discourse metaphor in the construction of the Russian national culture and identity. The review showed that Russian patriotic discourse is primarily dominated by four metaphors which are 1) the journey/path, 2) building / construction, 3) mother and 4) bear.

Skrynnikova et al. (2021) studied the metaphoric representation utilized in the discursive construction of patriotism in Russia. The study applied critical metaphor analysis (CMA), conceptual metaphor theory, and preferential conceptualization analysis. The study found that the conceptualization patterns of patriotism are constructed by sports, gambling, gardening, breeding, market commodity, business, space, building, human body, force, pressure, and food metaphors. The different metaphors are utilized to varying degrees.

Yu (2003) examined the metaphorical expressions that relate gallbladder to courage in Chinese idioms, proverbs, and compound nouns. The study found that the use of conceptual metaphors is culture-specific and reflects assumptions of traditional Chinese medicine that the organ is the container of courage and that its size and capacity correlate with the courage one has.

Šarić (2019) studied the evaluative force of the 'prison/dungeon of nations' metaphor that is employed in south Slavic online sources. The corpus of the study was collected from the Croatian Web Corpus (hrWaC). The study showed that the metaphor was used for negative evaluation of multinational states and to serve the functions of persuasion, delegitimization, and as an enactment of everyday nationalism.

3. Methods:

Initially, data was collected by conducting keywords search. A corpus of 41783 word-tokens was compiled from 82 opinion articles from two Saudi newspapers. The corpus was gathered from the websites of Al-jazirah and Alwatan Arabic newspapers in the period from September 20-24, 2021. It was analyzed to identify the most recurring metaphorical representations of patriotism and national pride.

The data was analyzed quantitatively and qualitatively. Charteris-Black (2004, pp. 32-34) argues that qualitative analysis is important to identify metaphors and its pragmatic functions, while quantitative treatment is essential to account for issues of 'frequency and typicality' and assist in establishing 'the basis for judging norms of language use'.

The corpus was treated using AntConc 4.0.11 which is a corpus analysis software for concordancing and text analysis. Concordances were generated for the collocations and the surrounding co-texts that were analyzed to identify the different metaphorical occurrences and to calculate their frequencies. Images (1) and (2) show an example of how the corpus was treated.

The study uses the Conceptual Metaphor Analysis (Lakoff and Johnson 1980). In addition to the Critical Metaphor Analysis that is defined by Charteris-Black (2004: 41) as "an integration of corpus linguistics with cognitive linguistics and Critical Discourse Analysis".

The study focuses on short metaphors only i.e., two- or three-words constructions and excludes longer and extended metaphors. Metaphors that appeared once or twice were disregarded and considered idiosyncratic and unrepresentative of patriotic pervasive metaphors. Generalizations were made about the whole corpus based on frequency of recurrence.

Image no. (1)



Image No. (2)

4. Findings and Discussion:

The analysis of the study data showed that the corpus contained 21 different metaphors that are grouped under five major themes of patriotic metaphors. These themes cover the areas of perception of the homeland, emotional attachment to the homeland, reverence, attributes, and achievements of the homeland. Table No (1) shows the five groups and the 21 topics of patriotic metaphors and their frequencies in the corpus.

No.	Metaphor	Frequency	Percentage
i. Metaphors indicating perception of the homeland			
1	Entity	32	8.81%
2	Home	31	8.53%
3	Land of the two Holy Mosques	18	4.95%
4	Mother	7	3.63%
5	Protector of Islam	5	1.73%
6	Land of Glory	4	1.10%
7	A center of Attraction	3	0.82%
ii. Metaphors indicating emotional attachment to the homeland			
1	The Kingdom is precious	70	19.28%
2	The Kingdom is beloved	23	6.23%
iii. Metaphors indicating reverence of the homeland			
1	Blessed land	18	4.95%
2	Pure land	15	4.13%
3	Sacred land	5	1.73%
4	Land of goodness	3	0.82%
iv. Metaphors indicating attributes of the homeland			
1	Lofty nation/country	27	7.43%
2	Immense country	15	4.13%
3	Ambitious country	11	3.03%
4	Strong country	10	3.36%
5	Young country	4	1.10%
v. Metaphors indicating achievements of the homeland			
1	Developed nation	27	7.43%

2	Generous country	18	4.95%
3	Secure country	8	2.20%
	Total	363	100%

Table (1): Themes and topics of patriotic metaphors used in Al-jazirah and Alwatan celebration of the 91st National Day

The following is a discussion of the findings of the study illustrated by examples from the corpus. For the romanization of the Arabic examples, the study used the Deutsches Institut für Normung (DIN) standard for the transliteration of the Arabic alphabet (DIN 31635).

i. The corpus of the study showed 7 metaphors that were used to reflect the columnist's perception of Saudi Arabia. The Kingdom was described using different themes of patriotic metaphors. It was portrayed as a structure, a home, a land of the two Holy Mosques, a mother, a land of glory, a protector of Islam and a center of attraction. The following is a discussion of the 7 metaphors:

(1) The word /kīan/ structure was the most used metaphor in this category with 32 occurrences (8.81%) in the corpus with different constructions. It is one of the most widely used metaphors in the corpus. The term was used in different contexts to demonstrate the image of a huge, strong, and well-established structure.

The metaphors of structures and buildings are recurring themes for the portrayal of intangible intricate systems (Kövecses, 2002). Building metaphors have usually positive implications (Mussolf, 2004). The most important aspect of such metaphors is that they represent "a collective effort, which makes building metaphors an effective device for emphasizing the consolidation of society in pursuit of a common goal" (Koteyko and Ryazanova-Clarke, 2009: 120).

In the following example the Kingdom is shown as a lofty entity and its Arabic affiliation is stressed:

/alkīan al‘arbi alšamīḥ/

The lofty Arabic structure.

The country's immenseness is an aspect that is referred to in other instances based on the assumption that (BIGGER IS BETTER), such as in:

/alkīan alkabīr/

The structure, the big.

The big structure.

The Kingdom is shown here as a strong and a well-established structure:

/alkīan alrasīḥ alarkan/

The structure the well-established the corners.

The well-established structure.

(2) The second one in this category is the metaphor of 'home' that appeared 31 times (8.53%) in the data of the study. The slogan of the 91st Saudi National Day was "It is our home" and this apparently led to the increase of the use of the metaphor in the corpus. Davies (2014) assumes that "Home" is frequently invoked to refer to the nation and a unified national Identity". In the study corpus, a columnist modified the slogan to show the outstanding position of the Kingdom when compared to other nations. He stated that other nations are jealous of the Kingdom's achievements, when he noted that:

/hīa lana dar wa al‘alam minha yīqar/

It is our home, and the world is jealous of it.

Other instances of the occurrence of this metaphor linked the country to security, stability, and beauty. The concept of a CONTAINER is invoked in the following example:

/dar alamin wa alaman wa alistiqrar/

Home of security and safety and stability.

Home of security, safety, and stability.

It was also represented using an image of a home that provides shade and shelter to its occupants, as in:

/dar warifa/

A shady home.

(3) The Kingdom's status as the land that hosts the most sacred Islamic sites i.e., the two holy mosques in Makkah and Madinah, was also emphasized. The metaphor of the 'land of the two Holy Mosques' occurred 18 times in the corpus. The Kingdom's hosting of the two mosques is highly praised and celebrated. The country was represented as a CONTAINER that host the two holy mosques in the following example:

/ard alḥaramīn alṣarifīn/

The land of the two Holy Mosques.

An image of an incubator was also used in the flowing example:

/ḥaḍinah liḥarmīn alṣarifīn/

Incubator of the two Holy Mosques.

(4) The metaphor of 'a mother' who gave birth to the citizens and who loves and cares for them is a recurrent one. The image was employed 7 times in

the corpus. The metaphors that present A NATION IS A PERSON are vital to arouse emotions and to promote nation building (Šarić, 2019). The presentation of the home country as the mother reflects the strong bond it has with its citizens that is parallel to the relation of a mother and her offspring. Such metaphorical concept represents the Kingdom as a person and the relation between it and its people as the relation of a mother and sons. The country was seen as a mother who gave birth to its citizens just like their biological mothers:

/ardı alwaṭan aiḍan anġbatak/

The land of the homeland also gave birth to you.

Moreover, the celebration of the national day is portrayed as a celebration of a mother in this example:

/alwaṭan hūa alum almuḥtafa biha/

The homeland is the mother who is lionized.

Moreover, the country is not portrayed as an ordinary mother, but as a very caring and loving one:

/ḥuḍanah dafian wa uman raūmn/

A warm embrace and a loving mother.

(5) The special role the Kingdom plays in the Islamic world was also highlighted. Lakoff and Johnson (1980: 465) accentuate the role cultural values play in the production of metaphors. Based on Islamic and local culture, the country was portrayed as the center of the activities of the Islamic da'wa in the following example:

/alḥadīnah līlādīwah alislamīah/

The incubator for the Islamic da'wa.

It was also represented as the protector of Islam:

/ḥamiat līlīsālm/

Protector of Islam

The Kingdom was likened to a fortress and a shield that protects its citizens, the Arab and Muslim nations:

/ḥiṣnān wa dīr ‘an waqīān /

A fortress and a protective shield.

(6) The metaphor of glory is another recurring metaphor that was found in the corpus. Glory was assumed as the basis and essence of the country and it is based on the claim that GLORY IS GOOD:

/mamlakat al-‘īz/

The Kingdom the glory.

The Kingdom of glory.

Moreover, the Kingdom was closely associated with glory, and it was portrayed as the minaret and land of glory in these two examples:

/almamlakah manarat ‘īz/

The Kingdom is a minaret of glory.

/waṭān almaġd wa al-‘īz/

Homeland the glory.

Homeland of the glory.

(7) Saudi Arabia was portrayed as a center of attraction on the basis that ATTRACTION IS GOOD. It hosts the Honored Ka'bah' towards which Muslims turn to perform their daily prayers i.e., the qibla. The Kingdom was presented as the qibla of Islam and Muslims in the following instances:

/qiblat almuslmīn/

Qibla the Muslims.

Muslims' qibla.

/qiblat alīslam/

Qibla the Islam.

Islam's qibla.

It was also represented as the destination of the religious and committed Muslims:

/maqṣad alatqiya/

Destination the God-fearing people.

Destination of the God-fearing people.

Moreover, it was portrayed as the center of the world's attention as in this example:

/biladana maḥaṭ anżar al‘alam/

Our country is the focus of the world's attention.

ii. As for the second group, the corpus of the study revealed that there were two metaphors indicating the writers' emotional attachment to the Kingdom. In the first type of metaphors the Kingdom was presented as

'precious' based on its conceptualization as a VALUABLE OBJECT. In the second it was represented as a BELOVED PERSON. The following is a discussion of these two metaphors:

(1) In the first and most recurrent metaphor the Kingdom is portrayed as invaluable and precious. The metaphor was used more than any other type in the whole corpus. It appeared 70 times (19.28%). Different forms were used to express this idea such as:

/mamlkatna alğaliah/

Our Kingdom the precious. (Feminine)

Our precious Kingdom.

/biladna alğaliah/

Our homeland the precious. (Feminine)

Our precious homeland.

/albilad alğaliah/

The homeland the precious. (Feminine)

The precious homeland.

/waṭanuna alğali/

Our homeland the precious. (masculine)

Our precious homeland.

/mawṭani alğali/

My homeland the precious. (masculine)

My precious homeland.

/alwaṭan alġali/

The homeland the precious. (masculine)

The precious homeland.

(2) The second metaphor is that of a BELOVED PERSON and it has occurred in 6.23% of the corpus. The country was raised to the status of a beloved person to express the emotional belonging of the writers to their homeland. Šarić (2019) discussed the use of metaphors such as A NATION IS A PERSON to arouse emotions and to effect nation building. Different masculine and feminine forms were used to express the idea, such as in the following instances:

/mamlkatna alħibbah/

Our kingdom the beloved. (Feminine)

Our beloved Kingdom.

/biladna alħibbah/

Our homeland the beloved. (Feminine)

Our beloved homeland.

/waṭanuna alħibib/

Our homeland the beloved. (masculine)

Our beloved homeland.

/alwaṭan alħibib/

The homeland the beloved (masculine)

The beloved homeland.

iii. The results of the study showed that the third group of metaphors indicating reverence of the homeland were ubiquitous in the data of study. It showed that there were four main metaphors under this category. The fact that the Kingdom is the cradle of Islam was demonstrated in the metaphors that describe the country as a blessed, a sacred and a pure land, as well as the land of goodness. The following is a discussion of the four metaphors.

(1) The 'blessed land' metaphor appeared 18 times in the corpus. It was inflected for the masculine and feminine forms and the Kingdom was referred to as /alwaṭan/, /alārḍ/, /albilad/, /aldawlah/ the homeland, the land, the country, and the state respectively.

/alwaṭan almubarak/

The homeland the blessed. (masculine)

The blessed homeland.

/alārḍ almubaraka/

The land the blessed. (feminine)

The blessed land.

/albilad almubaraka/

The country the blessed. (feminine)

The blessed country.

/aldawlah almubaraka/

The state the blessed. (feminine)

The blessed state.

(2) The 'pure land' metaphor appeared 15 times in the data of the study.

/albalad altahir/ (singular masculine)

The country the pure.

The pure country.

/albuqa' altahira/ (singular feminine)

The spot the pure.

The pure spot.

/albilad altahira/ (plural feminine)

The countries the pure.

The pure countries.

/albiqa' altahira/ (plural feminine)

The spots the pure.

The pure spots.

(3) The 'sacred land' metaphor demonstrates the strong perception of the country as the location of the holy sites.

/alard almuqadasa/

The land the sacred.

The sacred land.

/ard almuqadasat/

The land the holy sites.

The land of the holy sites

(4) The metaphor of 'the land of goodness' in which the country was presented as a CONTAINER of goodness was used as well.

/balad alhair/

The country the goodness.

The country of goodness.

/waṭan alhair/

The homeland the goodness.

The homeland of goodness.

iv. The corpus demonstrated that the fourth group of metaphors highlighted the attributes of the Kingdom. The country was presented as a lofty, an immense, an ambitious, a strong, and a young nation. The following is a discussion of the four metaphors under this category:

(1) The Kingdom was described as 'lofty' in many instances to create the impression that it is in a high place, and it rises above other nations. This metaphor could be classified as an 'orientational metaphor' as it 'gives a concept spatial orientation' (Lakoff and Johnson, 1980: 461-462). It is based on the conceptual metaphor GOOD IS UP, BAD IS DOWN. According to Lakoff and Johnson (1980) high and low statuses are perceived as up and down. The researchers argue that "the social and physical basis" for such metaphor is that "status is correlated with power (social) and power is UP (physical)" (Lakoff and Johnson, 1980: 463).

/almamlaka alšamihah/ (Feminine)

The Kingdom the lofty.

The lofty kingdom.

/alwaṭan alšamih/ (Masculine)

The homeland the lofty.

The lofty homeland.

/waṭani ‘alian šamihān/

My homeland high lofty.

My homeland is high and lofty.

/ṣarah almamlaka alšamih/

The structure the Kingdom the lofty.

The lofty structure of the kingdom.

(2) The building metaphor was combined with the metaphor of strength and was used intensively in the corpus. The strength of the building was highlighted to present the Kingdom as a strong and a powerful nation. Such metaphors are used for the depiction of complicated systems in a positive way (Kövecses, 2002; Mussolf, 2004). For example:

/binaha šulub/

Its structure is solid.

/alqaūī albunian/

The one that has strong structure.

(3) The image of a young nation is closely associated with being powerful and strong. The Kingdom was portrayed as a young country 4 times in the corpus. The basis of such metaphor is that YOUNG IS GOOD. The representation of a Kingdom as young implies that the development is a journey that extends from young to old age. Focusing on the young Saudi Arabia indicates that the future lies ahead of it and all its current achievements are only a beginning:

/daūlah fatiah/

Young state.

(4) Saudi Arabia was presented as an ambitious nation that does not stop developing and evolving. The basis of such metaphor is that AMBITIOUS IS GOOD. The metaphor is based on the concept that the COUNTRY IS A PERSON. The concept of 'ambition' implies that the country's engagement in development is conceptualized as a JOURNEY or A PATH (Langlotz, 2006).

/waṭan ṭamūḥ/

Ambitious homeland

/daūlah ṭamūḥa/

The ambitious state

v. Finally, the country's achievements and accomplishments were also highlighted by using metaphors that are related to the domains of development, generosity, and security. This group included three patriotic metaphors, which are as follows:

(1) Langlotz (2006) discussed the metaphor DEVELOPMENT IS MOVEMENT ALONG A PATH TOWARDS A DESTINATION which is recurrent in the corpus of the study. In the following example nations were portrayed as engaged in a march towards 'development' and the Kingdom is at the forefront:

/biladuna... fi muqdamat alumam/

Our country ... at the forefront of nations

Furthermore, in this example development is represented using the movement forward metaphor:

/namudğan litqaqadum wa alnağah/

A model of moving forward and success.

(2) In many instances, the Kingdom was presented as a PERSON using the metaphor of a generous person.

/alwṭan almi‘ṭa/

The generous nation.

The metaphor of a CONTAINER was used also to present the country, such as in these examples:

/bilad ḥair wa ‘āṭa/

A country of goodness and giving.

/almamlaka ramz alsahā/

The Kingdom is a symbol of generosity.

(3) The security and stability of the country was referred to using metaphors of a container. Such as in the following examples, where it was portrayed as a house and a source of security:

/dar alamn wa alman wa alistiqrar/

House of security, safety, and stability.

/maşdar alman/

Source of security.

5. Conclusions:

The current study aimed at exploring the patriotic metaphoric constructions of Saudi Arabia that were used in the opinion articles in Al-jazirah and Alwatan newspapers that celebrated the 91st Saudi national day. It identified the patriotic metaphors that were characterized by its positive emotional national content. The study corpus was made up of 41783 word-tokens gathered from 82 opinion articles from the two newspapers. The corpus of the study was processed quantitatively using AntConc 4.0.11 concordancer, and qualitatively based on the conceptual metaphor analysis and the critical metaphor analysis.

The study findings showed that there were five metaphoric themes that encompass the domains of perception, reverence, attributes, and achievements of the homeland, in addition to the emotional attachment to the homeland. It also revealed that there were 21 metaphors under these themes i.e., entity, home, land of the two holy mosques, mother, protector of Islam, land of glory, centre of attraction, precious object, beloved person, blessed land, pure land, sacred land, land of goodness, lofty country, immense country, ambitious country, strong country, young country, developed country, generous country, and secure country.

The diversity and richness of the patriotic metaphors found in the corpus reveal the patriotism and national zeal of the writers of the Saudi newspapers and their pride of their homeland, its past and future and their concern to develop it.

The topic of patriotic metaphors is under-emphasized and under-researched in the Arab World. More research in the area is required to fill in this gap. The current research could be replicated with different sizes and sources of corpora to determine the patriotic metaphorical expressions that are unique

to the Arabic language and Saudi culture. Comparative studies with corpora from regional countries are also suggested.

The current study cannot be used solely to form generalizations about the Arabic language and Saudi culture, but its results can be used to explore metaphor patterns found in other studies, as well as proposing directions for future studies.

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