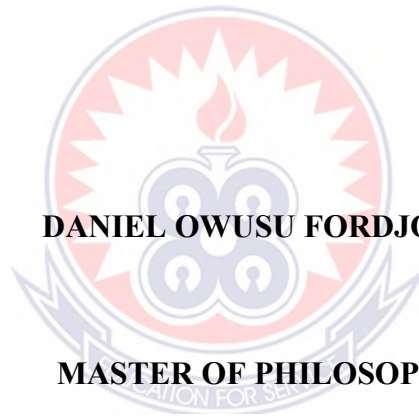


UNIVERSITY OF EDUCATION, WINNEBA



**METAPHORS OF FOOTBALL: THE CASE OF SOME FOOTBALL
COMMENTATORS IN GHANA**



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MASTER OF PHILOSOPHY

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**METAPHORS OF FOOTBALL: THE CASE OF SOME FOOTBALL
COMMENTATORS IN GHANA**



**A thesis in the Department of English Education,
Faculty of Foreign Languages submitted to the school of
Graduate Studies in partial fulfilment
of the requirements for the award of the degree of
Master of Philosophy
(English Language)
in the University of Education, Winneba**

MARCH, 2025

DECLARATION

Student's Declaration

I, Daniel Owusu Fordjour, hereby declare that this thesis, with the exception of quotations and references contained in previous works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

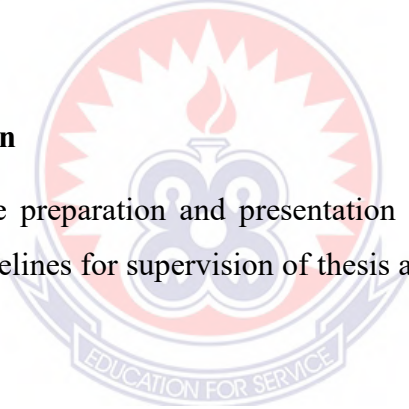
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I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of thesis as laid down by the University of Education, Winneba.



NAME OF SUPERVISOR: DR. PEACE CHINWENDU ISRAEL

SIGNATURE:.....

DATE:.....

DEDICATION

To the Highest God for bringing this upliftment in my life, and to my immediate family for the full support for the programme.



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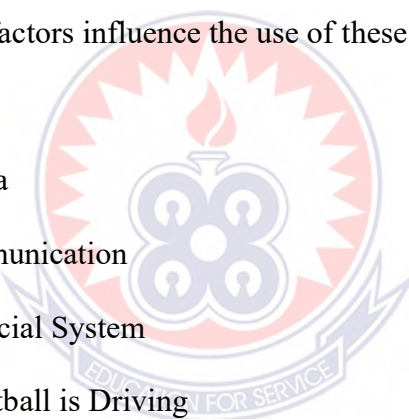
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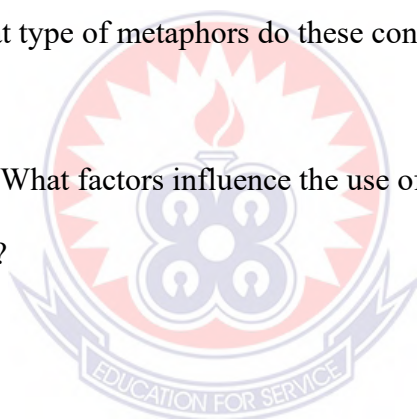


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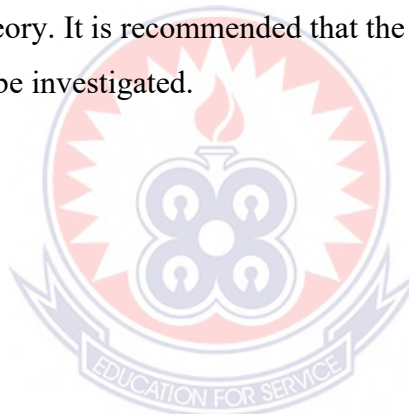
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ABSTRACT

This qualitative study explores the metaphors of football in the English commentaries of football commentators in Ghana. It was hinged on Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) and the design was textual analytical method. Through the purposive sampling technique, two football commentaries from two football commentators in Ghana namely, Yaw Ampofo Ankrah and Nana Kwadwo Gyasi were selected for analysis. The analysis revealed that football is conceptualized in terms of varied source domain. Specifically, thirteen conceptual metaphors of football were identified. Out of this, seven were categorized as structural metaphors, two as orientational metaphors and four as ontological metaphors. It was also revealed that the identified metaphors were precipitated by varied influences of the commentator's interaction with their physical environment. This study suggested further studies in metaphor in the area of football language using another language and theory. It is recommended that the conceptual metaphors of football in a Ghanaian language be investigated.



CHAPTER ONE

INTRODUCTION

1.0 Introductory Remarks

This chapter generally introduces this study. It presents the background to the study, statement of the research problem, objectives of the study, research questions, scope of the study, significance of the study, limitation of the study, and ends with a conclusion to the chapter.

1.1 Background to the Study

Generally speaking, Linguistics is seen as the science of the study of language as it encapsulates investigation into language through empiricism and verifiability and facilitated by a theory (Lyons 1968). Cognitive linguistics, as a branch of linguistics, concentrates on how language underlies our thoughts; it utilizes principles from both psychology and linguistics (Robinson 2008). Here, the interactions of participants in a communicative event are perceived as a mental phenomenon where what the participants say or hear are processed in mental patterns (Ungerer & Schmid 2006).

Studies in language use as mental phenomenon has produced interesting areas of study of which the emergence of Cognitive Semantics has been crucial. Cognitive Semantics is an affront to the objectivist theory which posits that the meaning of sentences is related to reality. It is the study of the organization of concepts in the minds of language users and how these concepts are used in language (Talmy 2000). With this, cognitive semanticists are of the view that language does not reflect an objective reality but concepts in the minds of language users hence, meaning of utterances reflect the mental concepts of speakers (Lakoff & Johnson 1980a; Johnson 1987; Grady 1997; Talmy 2000). These mental concepts, according to Evans and Green (2006: 157), are “embodied”, they are dependent

on our bodily interactions with our physical environment. The idea of meaning making as a process of conceptualization has catapulted the emergence of various theories; the Image Schema Theory (Johnson 1987), the Conceptual Metaphor Theory (Lakoff & Johnson 1980a), the Conceptual Blending Theory (Fauconnier & Turner 1996; Fauconnier 1997) and some others.

With the introduction of the Conceptual Metaphor Theory (CMT), metaphor is now widely viewed as a mental phenomenon which abounds as a result of the concepts formed within the minds of speakers through their interactions with the world around them. The subject of metaphor has received much attention from the cognitivist perspective in notable researches in diverse areas of language use including politics (Mio 1997; Bougher 2012; Musolf 2014), journalistic writings (Gao 2016), advertisement (Lundmark 2005; Anim-Ayeko 2012), speeches or addresses (Afreh 2018) music (Gavelin 2015), language and communication (McGlone 2007; Afreh 2011; Ansah 2014), sports (Chapanga 2004; Nordin 2008) and some others.

A sport is a physical activity that sets people together in a contest (Thompson, Maguire, Rowe & Guttman 2018). With this definition of sports, it is unarguable to say that there is no country in the world that does not engage in any sporting activity. The high demand in sports has necessitated the building of stadia and arenas that can host an enormous number of spectators. This interest in sports and the spread of television, radio, and generally, social media broadcast has also made it possible for broadcasting corporations to secure licenses or right to broadcast live sporting activities to wider diffused lovers of sports who do not make time to patronize the stadia and arenas. Sports announcers or commentators are therefore used to give running accounts of events to viewers and listeners to bring them

closer to the sporting event. They therefore describe, explain or give their opinion on the live event (Crystal & Davy 1969). This makes sport casting an interesting area of language used research.

Sports casting is “the oral reporting of an ongoing activity, combined with provision of background information and interpretation” (Ferguson 1983: 155). Balzer-Siber (2015) posits that investigation into the area of sports casting can be traced to the 1980s where radio broadcasting was popular. It is in this epoch that Ferguson (1983) explored the language that characterizes sports by investigating the syntactic aspects of register variation (Balzer-Siber 2015). Due to the widespread of sports and sports broadcasting (television, radio and internet) across the globe, the discourse of what Ferguson (1983) refers to as Sport Announcer Talk (SAT) has become an interesting area of research, with a particular attention to football as the world’s most popular sport (Giulianotti 2014). Works such as Arnaud (2008), Lewandowski (2008; 2012), Barnfield (2013), Hampolik (2014), Mesz (2014), Balzer-Siber (2015), Parker (2016), Mathieson (2016) and others attest to this claim.

George Orwell (1945), in his "The Sporting Spirit" (1945), notes that sport is a mimic warfare minus the shooting. He argues that in football, this statement is far worse. From this, one can therefore draw the idea that “Football is warfare”. Sir Bobby Charlton, a man conferred with knighthood for his meritorious service English football, said, “Football and English are the truly global languages” (Bergh & Ohlander 2012a: 11). For Sir Charlton, football is a language of the world because it communicates to the world. The popularity of football and its language, together with the emergence of the CMT by Lakoff and Johnson (1980a) has led to some researches, most of them admittedly, taking inspiration

from Orwell (1945). Examples of such studies include Chapanga (2004) and Lewandowski (2011).

Considering the interest in football in Ghana, it becomes imperative that a study is conducted into how language is used to comment on live matches of football. By asserting this, the current study used the Conceptual Metaphor Theory (CMT) by Lakoff and Johnson (1980a) to ascertain the metaphors employed in the Football Announcer Talk (FAT) in Ghana. The study was motivated by the limited of such studies in Africa, especially Ghana, and the prevalence of FAT in the Ghanaian media landscape.

1.2 Statement of the Problem

Humans inevitably live by metaphors (Lakoff & Johnson 1980a). As pointed out earlier, the CMT has been used in varied areas of language use across the world. Over the years, the subject of conceptual metaphors has attracted the attention of scholars around the world of which Afreh (2011-2018), Anim-Ayeko (2012) and Ansah (2011; 2014) are notable.

In Ghana, Afreh (2011) looks at the structure of death metaphor in Akan, showing the conceptual coherence of the expressions of death in Akan. Afreh (2018) studies the metaphors of some speeches by His Royal Majesty Otumfoɔ Osei Tutu II, showing how the monarch exhibits his ideological values. Anim-Ayeko (2012) examines some political advertisements in the build-up to the December 2012 polls presenting how political parties are seen through the advertisements. Ansah (2011) examines the cultural basis of emotions in Akan and English through conceptual metaphors. Ansah (2014) investigates the importance of culture in the conceptualization of fear in Akan and English through metaphor and metonymy.

In the field of sports, the theory has, notably, received attention in the language of football in the western world. Such works include, Nordin (2008), Vierkant (2008), Bergh (2011) and Lewandowski (2011; 2012). Again, Chapanga (2004) is one noteworthy work in the talk on football and metaphors. While there are a lot studies in the metaphors of football language in the west, the same cannot be said of Africa and in Ghana particularly. Again, while some studies in conceptual metaphors in Ghana focused on areas other than the language of football, the present study focuses attention on the football language due to the great interest Ghanaians have in football. The aim of study is to ascertain the metaphors used by commentators in Ghana in commenting on live football matches and to examine the factors that influence the use of these conceptual metaphors.

1.3 Purpose of the Study

The purpose of this research is to explore the conceptual metaphors of football in the English commentaries of commentators in Ghana.

1.4 Objectives of the Study

The objectives of this study are to:

1. Identify the conceptual metaphors of football used by football commentators in Ghana in their commentaries
2. Classify the conceptual metaphors into various types.
3. Examine the factors that influence the use of these conceptual metaphors.

1.5 Research Questions

In order to meet the objectives aforementioned, the research seeks answers to the following questions:

1. What conceptual metaphors are used by football commentators in Ghana in their commentaries?

2. What types of metaphors do these conceptual metaphors belong to?
3. What factors influence the use of these conceptual metaphors?

1.6 Scope of the Study

The study operated on two main parameters to clearly define its boundaries. The study was limited to the Ghanaian community. The choice of Ghana was necessitated by the little to no research works on the metaphors of football commentary especially, considering the interest in football in the country and the prevalence of sports casting of football in the Ghanaian media landscape. Since the study focused on the metaphors of football, live oral castings of football matches were selected over the other varieties of football language, such as the language of journalistic writings on football, the language of football officials and the language of football players and coaches (see Lewandowski 2008), because of the “usage-based thesis” of cognitive linguistics which notes that linguistic structure or the patterns of language is derived from language used (Evans & Green 2006: 108). This variety was selected, also because of the researcher’s view that it typifies the game of football as it images what happens in the game.

1.7 Significance of the Study

It was pertinent that a study like this one started with a number of contributions in mind. First, by exploring the metaphors used in football commentaries by commentators in Ghana, the study extends research in metaphor studies and the growing area of Sports Announcer Talk (SAT).

Further, the study informs and creates an insight for its readers on how football commentators in Ghana, by extensions Ghanaians, conceptualize football through metaphors in commentaries. Again, the study serves as a reference material for further

research in the area of SAT, specifically Football Announcer Talk (FAT), and metaphor studies. It also creates the motivation for further research in the area of SAT especially in Africa and specifically in Ghana. Lastly, the study contributes immensely to CMT as it affords the theory to be applied in the FAT of the Ghanaian community.

1.8 Conclusion to the Chapter

This chapter has generally provided an introduction to the study. It presented the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, scope of the study and significance of the study.



CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter has two main objectives to achieve. First, it sets out to fully expatiate the concept of metaphors and the theoretical framework that underlie this study and lastly, illustrates the empirical environment that the current study finds itself. The Conceptual Metaphor Theory (CMT), put forward by Lakoff and Johnson (1980s), is expatiated as the theoretical framework within which the study operates. With this, the theory is defined and discussed, bringing out its tenets and components. Empirical studies that in a way contribute to the current study are reviewed. Here, studies that make use of the CMT in the domain of FAT are looked at. The chapter ends with a conclusion.

2.1 The Concept of Metaphor

The Online Etymology Dictionary traces the English word, metaphor, directly to the late fifteenth century (C15th) from the Greek and Latin word, metaphora which means “a transfer, mostly involving the transfer of the sense of one word to a different one. The dictionary particularly notes that metaphora is composed of two Greek morphemes, meta (over or across) and pherein (to carry or to bear) which culminates to the Greek word, metapherein which means to “transfer, carry over, change, alter”. The online dictionary further notes the relatedness of the two morphemes, meta and pherein, to their Greek counterpart “bher” – “to carry, to bear”. From the root words, the word, metaphor, generates the idea of transferring something by carrying it over from one place to another. The Encyclopaedia Britannica puts metaphor in the area of language use and notes that it implies a comparison between two entities. As a phenomenon of language use, it is unsurprising that it has received varied views. Some of these views are discussed below.

2.1.1 The Traditional or Classical View of Metaphor

The traditional or classical view of metaphor can be traced to Aristotle's *Poetics* (XXI-XXII). In the *Poetics* (XXII), metaphors are described as "unusual words" that raise speech "above the commonplace". These "unusual words" are words which are not used in their everyday senses in speech. Here metaphors are elevated "above the commonplace" of everyday language used and deemed to be a "mark of genius" therefore, literary. Aristotle notes thus:

The greatest thing by far is to have command of
metaphor. This alone cannot be imparted by another;
it is the mark of genius, to make good metaphors
implies an eye for resemblances.

(Aristotle's *Poetics* XXII)

Poets such as Euripides and Homer were therefore described as geniuses in the *Poetics*. "Verily ten thousand noble deeds hath Odysseus wrought" (*Poetics* Part XXI) is an example of metaphor use from this view. Aristotle explains that because ten thousand in itself denotes a large number, it is therefore used as a metaphor for the numerous good deeds done by Odysseus. He notes thus, "for ten thousand is a species of large number, and is here used for a large number generally" (*Poetics*, Part XXI)

From the *Poetics*, Kov cses (2002) sums the traditional concept of metaphor by noting its five tenets. First, metaphor is purely of words that is, it is an occurrence of language use. Second, metaphor is used for the purpose of artistry and persuasion. Third. metaphor is steeped in the similarity between entities being compared. Fourth, metaphor is used consciously; it requires ingenuity. The fifth is the widely accepted view of metaphor as a

figure of speech. This holds that metaphor is an evitable feature of human communication and not of thought or concepts. Yong (2014) suggests that the classical view of metaphor can be said to be the mother of all the other views of metaphor. Studies into this view led to the emanation of varied views on the subject of metaphor especially, the substitution and comparison views postulated by Black (1955).

2.1.2 The Substitution View of Metaphor

According to Black (1955: 274-282), the substitution view holds that the focus of a metaphorical expression is used in place of, that is as a substitute of, an expression that might have been communicated in a literal manner. Black (1955) asserts that to call any sentence or expression metaphorical means that at least one word has been used metaphorically and that any attempt to construct a sentence in which all words have been used metaphorically will amount to a proverbial or allegorical expression or a riddle. For Black (1955), metaphorical statements have a focus and a frame. The focus is the word which has been particularly used metaphorically whilst the frame is the remainder of the expression. For example, in “The chairman ploughed through the discussion” (Black 1955: 274-275), ploughed is the focus because it warrants the expressions as metaphorical. The remainder of the expression is the frame because they are “used non-metaphorically”.

This view therefore suggests that the meaning of the focus or the metaphorical expression is therefore its literal interpretation. In “The chairman ploughed through the discussion”, Black (1955) observes that the speaker or the writer tries to say something about a chairman’s behaviour, which might have been somehow ruthless in the discussion but chooses to employ ploughed as a substitute. Here, “the author substitutes M for L” where M is the metaphorically used word and L, its literal equivalent (Black 1955:280). Metaphor

is therefore described as a substitute for a literal expression. It is clear to notice that this view of metaphor can be traced to the Aristotelian view of metaphor where metaphorical expressions are generally substitutes for literal or “commonplace” language. As a writer for the Aristotelian Society, it is unsurprising for Black (1955) to draw from Aristotle’s Poetics in postulating his substitution view of metaphor.

2.1.3 The Comparison View Metaphor

Black (1955: 282-285) holds that one can call an expression metaphorical when it has a transformed meaning from a “normal literal meaning”. He notes that the speaker or author does not communicate his intent outright but does so in some form of a “function” or code that the listener or reader must decode for the intended meaning. This “function” or code, according to Black (1955), is “either analogy or similarity”.

Black (1955) therefore asserts that according to the comparison view, metaphors present analogies or similarities; the metaphorical expression is either analogous or similar to the corresponding literal expression in meaning. The listener or reader will therefore have to detect the basis of the analogy or similarity of the metaphor to decipher the intended meaning or the literal meaning. In effect, this view sees metaphors as similes without the use of “as” or “like”, that is, “a condensed or elliptical simile” (Black 1955:283). With this, the metaphorical expression, “Richard is a lion” can be transformed as “Richard is like a lion (in being brave)” (Black 1955:283). The basis of this metaphorical expression is the idea of similarity between and lion, their bravery. It can therefore be said that Richard is being compared to a lion because he is brave as or like a lion.

The main difference between the substitution view and the comparison view lies in the fact that in “Richard is a lion”, the substitution view will posit a literal meaning, “Richard is

brave”- where *lion* is a substitute for *brave* – while the comparison view will provide a literal meaning as “Richard is like a lion (in being brave)” (Black 1955: 283). In the substitution view, the focus is used as a substitute for a literal word whilst the comparison view presents a comparison between the focus and the frame to give a literal meaning. Again, Black (1955) draws from Aristotle’s *Poetics* to suggest this view of metaphor. In part XXII of the *Poetics*, Aristotle notes that “for to make good metaphors implies an eye for resemblances”.

2.1.4 The Interaction View of Metaphor

Black (1955: 285-294) draws from Richards (1936) to postulate his interaction view of metaphor. Richards (1936) notes that the meaning of a metaphorical expression is resultant of the active interaction between the parts of metaphor, the tenor and the vehicle. For him, the tenor of the metaphor is its part which is seen in light of another, the vehicle. This interaction between the tenor and the vehicle is the ground of the metaphor. Black (1955:286) therefore proposes that a metaphor like “Man is a wolf” has two subjects – the “principal subject” and the “subsidiary subject”. In the example, he considers *Man* as the “principal subject”, and *wolf* as the “subsidiary subject”. He notes that in order to achieve the intended meaning of this metaphorical expression, the listener or reader must be aware of the “system of associated commonplaces” of “wolf”. This “system of associated commonplaces”, according to him, is what a layman holds to be true of wolves.

In order to decipher the meaning of the metaphorical expression above, the “principal subject” must therefore be “projected upon” the “system of associated commonplaces” of the “subsidiary subject”. Black (1955) notes that:

In the simplest formulation, when we use a metaphor

We have two thoughts of different things active together
and supported by a single word, or phrase, whose meaning
is a resultant of their interaction.

(Black 1955:285)

The meaning of a metaphorical expression is, therefore, resultant of the “interaction” between the principal and subsidiary subjects based on the “system of commonplaces” and not through a mere substitution or comparison. Black’s (1955) “principal subject”, “subsidiary subject” and the projection of the “system of associated commonplaces” can be seen as Richards’ (1936) “tenor”, “vehicle” and “ground” respectively. Yong (2014) states that the interactionist perspective of metaphor can be seen as a transit into the cognitivist perspective of metaphor. He notes that what Richards (1936), and others like Black (1955) failed to do was the explanation of how the stated parts of the metaphor interacted to result into meaning. The cognitive view of metaphor attempts to explain this pitfall.

2.1.5 The Cognitive View of Metaphor

For Aristotle, metaphor is primarily literary language which stems from analogy or similarity. Other scholars such as Richards (1936) and Black (1955) draw from Aristotle to particularly talk about the substitution, comparison and interaction that pertain the use of metaphors as espoused above. Contrary to the founding view of metaphor by Aristotle, Lakoff and Johnson (1980a) propose that metaphor use is of thought and concept. They therefore note that metaphor is used in everyday language because our mental system is metaphorical. This abounds from the mental processes that our mind goes through in order to understand or make sense of our physical environment. For Lakoff and Johnson (1980a),

metaphor is steeped in our mental system because of our interaction with the world around us hence, we live by metaphors. They note that:

Metaphor is for most people a device of the poetic imagination and rhetorical flourish – a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature.

(Lakoff & Johnson 1980a:3)

This cognitive standpoint from Lakoff and Johnson (1980a) emanated the Conceptual Metaphorical Theory (CMT) discussed below.

2.2 The Conceptual Metaphor Theory (CMT)

The study is placed within the Conceptual Metaphor Theory (CMT) introduced by Lakoff and Johnson (1980a). In the theory, metaphor is explained as “understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson 1980a: 5). In simple terms, a metaphor is described as when entity A is experienced or understood in terms of entity B. Lakoff and Johnson (1980a) refer to A as the target domain and B, the source domain. They further note that the target domain is mostly an abstract domain which is understood in terms of a more concrete domain, the source domain, in the physical environment. Lakoff and Johnson (1980a) draw from some linguistic evidences in (1) below to suggest the conceptual metaphor, ARGUMENT IS WAR, where ARGUMENT is the target and WAR, the source. Below are some examples of the linguistic evidences:

1. Your claims are indefensible

He attacked every weak point in my argument.

His criticisms were right on target.

I demolished his arguments

You disagree? Okay, shoot!

(Lakoff & Johnson 1980a: 4)

Further, Lakoff and Johnson (1999) draw on the linguistic expressions in (2) below to posit the conceptual metaphor, TIME IS A RESOURCE:

2. You have some left

You've used up all your time

I've got plenty of time to do that.

I don't have enough time to do that.

He wasted an hour of time.

(Lakoff & Johnson 1999: 161)

As cognitivists, Lakoff and Johnson (1980a; 1999) note that the experiencing or understanding process of the target and source involves a conceptual mapping or parallelism of source unto target, a cross domain mapping. This conceptual mapping takes place in the mind and involves the process where some aspects of the sources are projected onto the target. The projection or mapping of source unto target is denoted by the arrow sign (→). Lakoff and Johnson (1999) provides the conceptual mappings that underlie the TIME IS A RESOURCE metaphor thus:

| Source (Resource) | | Target (Time) |
|--|---|--------------------------------|
| The Resource | → | Time |
| The User of the Resource | → | The Agent (The User of Time) |
| The Purpose that requires the Resource | → | The Purpose that requires Time |
| The Value of the Resource | → | The Value of The Time |
| The Value of The Purpose | → | The Value of The Purpose |

(Lakoff & Johnson 1999: 162-163)

Highlighting and hiding, and entailment are other noteworthy aspects of CMT. Lakoff and Johnson (1980: 10-13) explain that the systematic process that allows us to understand one concept in terms of another involves some highlighting and hiding. They explain the highlighting is where some aspects of the source which are consistent with the target are used to explain the target. This means that not all aspects of the sources and target domains are used in conceptual metaphors. They also note that hiding is the situation where some aspects of the source are not utilized in the understanding or experiencing process of the target. Lakoff and Johnson (1980a: 46) note the expressions, “Is that the foundation for your theory?” and “The theory needs more support” as some examples of expression people use to talk about theories. They therefore draw from such linguistic expressions to devise the metaphor, THEORIES AND BUILDINGS. In this conceptual metaphor, the aspect of building that is highlighted is the foundation. Other aspects such as windows and doors are hidden in the mapping process (Lakoff & Johnson 1980a: 52). Ansah (2011) notes that highlighting and hiding are motivated by factors such as cultural or geophysical differences in the experiences of languages users.

Lakoff and Johnson (1980b: 197-198) explain that the idea that money is limited resource and that limited resources are valuable commodities culminate into the conceptual metaphor, TIME IS MONEY. They note that TIME IS MONEY therefore involves the idea that TIME IS A LIMITED RESOURCE and TIME IS A VALUABLE COMMODITY as seen in the linguistic expressions below:

3. a. TIME IS MONEY

How do you spend your time these days?

That flat tire cost me an hour

b. TIME IS A LIMITED RESOURCE

I don't have the time to give you.

You're running out of time

c. TIME IS A VALUABLE COMMODITY

This gadget will save you hours.

My time is precious right now.

(Lakoff & Johnson 1980b: 198)

Thus, the metaphorical concept, TIME IS MONEY can be said to entail the concept TIME IS A LIMITED RESOURCE and TIME IS A VALUABLE COMMODITY (Lakoff & Johnson 1980b: 197). The various ideas that can be inferred from a conceptual metaphor are the entailing ideas. Kovecses (2002) explain that the entailing ideas are the rich additional knowledge of the source domain that can be inferred from the conceptual metaphor. He therefore notes that entailment goes beyond the primary mapping because it involves inference. Kovecses (2002: viii) summarizes the CMT by Lakoff and Johnson (1980a) by noting that metaphor emanates from concepts and is used not for artistic effect

but to aid the understanding of some concepts and “is often not based on similarity”. With this, he explains that metaphor is “used effortlessly” in our everyday language because it is “an inevitable process of human thought and reasoning”. The views of the CMT put forward by Lakoff and Johns (1980a), discussed above, are what underpin the present study.

2.2.1 Types of Conceptual Metaphors

Lakoff and Johnson (1980: 7-32) posit three types of metaphors: structural, orientational and ontological metaphors from the cognitive perspective of metaphor.

2.2.1.1 Structural Metaphor

Lakoff and Johnson (1980a) explain that a structural metaphor involves the organization of an experience or concept in terms of another kind of experience or concept. In conceptual metaphors, a clearly defined and well-structured concept, the source, is used to aid the understanding and experiencing of another concept, the target. The target is therefore “metaphorically structured” in terms of the source (Lakoff & Johnson 1980a: 14). In the metaphor, ARGUMENT IS WAR, argument is structured in terms of war not because it is a subtype of war but to help understand and experience the concept of argument through the concept of war (Lakoff & Johnson 1980a). The source domain, war, provides rich knowledge which is mapped unto the target, argument, for better understanding of argument. The abstract idea of argument is therefore presented in a more concrete manner through the physical domain of war. Hence, the actions performed in the episode of argument is seen as the actions performed in the episode of argument is seen as the actions performed in war. This is seen in expressions like “I demolished his argument” and “He shot down all of my arguments” (Lakoff & Johnson 1980a: 4).

2.2.1.2 Orientational Metaphor

According to Lakoff and Johnson (1980: 14-19), orientational metaphors are those that “organize whole system of concepts with respect to one another” and mostly through spatial orientation like up and down. They provide HAPPY IS UP and SAD IS DOWN as examples of orientational metaphor. This metaphor can be inferred from the expressions below:

4. HAPPY IS UP

I'm feeling up.

That boosted my spirits

Thinking about her always gives me a lift.

5. SAD IS DOWN

I'm feeling down.

He's really low these days

My spirits sank

(Lakoff & Johnson 1980a: 15)

Lakoff and Johnson (1980a) add that orientational metaphors are triggered because of the kind of bodies we have and how they function within the physical environment. With this, they expound that the orientational system of metaphors is not an arbitrary system but one which is grounded in our physical and cultural experiences hence, they may vary from culture to culture. For example, Lakoff and Johnson (1980: 14) acknowledge the varying perspective from which different cultures may perceive the future. They note that some may see it as in front whereas some others may see it as at the back.

2.2.1.3 Ontological Metaphors

Ontological metaphors, according to Lakoff and Johnson (1980: 25-32), arise when experiences such as activities, events, ideas and emotions are viewed as entities and substances in our physical environment; they therefore refer to ontological metaphor as “entity and substance metaphors” (Lakoff & Johnson 1980a: 25). Lakoff and Johnson (1980a) further posit that our human experiences with physical objects and substances within the world around us serve as the basis for ontological metaphors. They give INFLATION IS AN entity as the example of ontological metaphor. This metaphor is evident in the expressions below:

6. INFLATION IS AN ENTITY

Inflation is lowering our standard of living

If there's much more inflation, we'll never survive.

We need to combat inflation.

(Lakoff & Johnson 1980a: 26)

For Lakoff and Johnson (1980a), ontological metaphors help us to be able to refer to the target quantify it, identified a particular feature about it, identify causes, act on it and understand it.

2.2.2 Conceptual Metaphor and Culture

Lakoff and Johnson (1980: 1999) and Kov cses (2005; 2006) note that the concept of metaphor is not just a linguistic phenomenon but one which is propelled by the mind, social or cultural experiences and our bodily experiences Kov cses (2005) in particular posits that the existence of variations in metaphors can be attributed to the fact that how people perceive things or their way of life is different from culture to culture. For Kov cese (2005;

1), we can think of culture as “a set of shared understandings that characterize smaller or larger groups of people “He acknowledges that some of the share understandings may even include artifacts, institutions, practices, and actions”. Culture is therefore a crucial element in the use of conceptual metaphors and accounts, to a large extent, for the variations that exist within the metaphors used in different parts of the world. According to Kov cses (2005), cultural or contextual variations within metaphors occur at various aspects of metaphors such as source and target, mappings and entailment.

For Kov cses (2005: 118-123), the source and target are crucial aspects of metaphors that result in the cultural or contextual variation of metaphors. This is because the source and target of the metaphor can be conceptualized or perceived in viewed ways across different cultures. In effect, there could be cultural differences in the way we see or think about the source and target domains in conceptualizing metaphors. This can result in alternative metaphors. Kov cses (2005) notes that our understanding of the metaphor. SOCIETY IS A FMAILY, is dependent on our cultural perception of society and family. Thus, “the different construals of a source and/or target may then lead to multiple versions of a conceptual metaphor that look the same at first glance” (Kov cses 2005: 118.)

Kov cses (2005: 123-126) admits that same conceptual metaphors may have different sets of conceptual mappings across different cultures or contexts. This may result from the difference in the perception or understanding of the source and target domains within the cultures. The number of details available to a specific culture on the source and target may also influence the mappings.

Metaphorical mappings are therefore conventional and may vary across contexts. Kov cses

(2005) concedes that the LIFE IS A JOURNEY metaphor surfaces in different parts of the world and that it structures the life of many across varied cultures. For example, the metaphor is seen in the western world in linguistic expressions such as:

7. He's with direction in life.

I'm where I want to be in life

I'm at a crossroads in my life

(Kov cses 2005: 123)

The metaphorical mapping is given thus:

LIFE IS A JOURNEY

| | | |
|---|---|---|
| Travelers | → | People leading life |
| Motion along the way | → | Leading a life |
| Destination(s) of the journey | → | Purpose(s) of life |
| Obstacles along the way | → | Difficulties in life |
| Different paths to one's destination(s) | → | Different means of achieving one's purpose(s) |
| Distance covered along the way | → | Progress made in life |
| Location along the way | → | Stages in life |
| Guides along the way | → | Helpers or counsellors in life |

(Kov cses 2005: 123)

Kov cses (2005) notices some variations in the mappings of the same metaphor in the Christian culture, drawn from the work of Jakel (2002). For example, as shown in the mapping that underlies LIFE IS A JOURNEY in the mainstream western world, there are different paths to one's destination in this journey, life but in the Christian world, as stated

in John 14:6, there is only one path to life, Jesus Christ. Hence, the mapping of “Different paths to one’s destination(s) Different means of achieving one’s purpose(s) varies in the Christian culture. This and others are clearly noted by Kov cses (2005) thus.

In other words, in the biblical version there are no intermediate destination associated with successive legs of the journey corresponding to one’s intermediate purpose at different stages of one’s life. There is only one final goal – which is eternal life. There are no different paths to reach destinations corresponding to different ways of achieving one’s purposes. There is only a single straight path, a single moral way, which is God’s way. And there is no mention that the distance covered during the journey corresponds to the progress made in life. There is only one long extended effort to follow God’s way at all times.

(Kov cses 2005: 126)

It can therefore be seen that a metaphorical mapping may have differences in elaborations from culture to culture. These different elaborations may also lead to different sets of entailments of the same metaphor. From the above, it is evident that exploring the conceptual metaphors of football in the Ghanaian context may present metaphors that are influenced by some aspects of the life of the Ghanaian people.

2.2.3 Criticism of the Conceptual Metaphor Theory (CMT)

One of the main criticisms levelled against CMT by Lakoff and Johnson (1980a) by scholars in the field of metaphor studies is the issues of irregularities in conceptual mappings. For example, Lakoff and Turner (1989) questions how to know which aspects of the source that can be mapped unto the target and which ones that cannot. For example,

in the metaphor, THEORIES ARE BUILDINGS, Lakoff & Johnson (1980: 52) admit that the aspect of building that is highlighted is the foundation whilst other aspects such as windows, doors and ceilings are hidden in the metaphorical mapping. Critics of CMT therefore note this as an irregularity in the mapping process. Lakoff and Turner (1989) posits the Invariance Hypothesis, which was later developed into the Invariance Principal by Lakoff (1993), to resolve this pitfall.

For Lakoff (1993: 215), the Invariance Principal is founded on the assumption that “metaphorical mappings preserve the cognitive topology (that is, the image-schema structure) of the source domain, in a way consistent with the inherent structure of the target domain”. Lakoff (1993) explains that aspects of the source that are mapped onto the target are those that are consistent with the target. This means that there should be some level of consistency or correlation between the source and target domains to warrant conceptual mapping. For example, in the LOVE IS A JOURNEY metaphor, travelers correspond to lovers, the vehicle corresponds to the love relationship, the destination corresponds to the relationship goals and the difficulties in travelling correspond to the difficulties associated with love relationships in most European cultures (Lakoff 1993). The Invariance Principal therefore presents conceptual metaphor mapping as unidirectional where aspects of the source which are consistent or coherent with the target are mapped onto the under scrutiny. Ruiz de Mendoza Ibanez and Perez-Hernandez (2011: 180-182) notice that the principal cannot be applied to metaphors that do not involve image schemas. Notwithstanding this criticism, the idea of consistency or correspondence between the source and target of a metaphor is the most crucial in conceptual mapping.

2.2.4 Justification for the Adoption of the Conceptual Metaphor Theory (CMT)

For van Dijk (1985: 2), Discourse Analysis (DA) is the study of real language use, by real speakers in real situations. In exploring the role of DA in society, Van Dijk (1985) notes that DA afford us the opportunity to unravel the various “social processes, strategies and contextualization” of language use in societies. As this research, generally, sought to analyse language use in football commentaries and also explore the socio-cultural factors that underpin the use of the language, it must be acknowledged that the adoption of a DA approach to this study would have been possible and workable. Primarily, the present study sought to ascertain how concepts are structured in the minds of speakers by exploring the metaphors that underlie the expressions of Ghana football commentators in their commentaries and also to look at the socio-cultural influences of these metaphors. With this purpose in mind, the adoption of CMT by Lakoff and Johnson(1980a) was deemed the best approach to answer the research questions of the present study. For Lakoff and Johnson (1980: 3), “our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature”. In CMT, metaphor involves understanding and experiencing one entity, the target, in terms of another, the source. The adoption of this theory afforded this study to establish that metaphors are of thoughts and concepts through the discussion of the conceptual mappings that underlie them. It also afforded the study to establish that these metaphors are grounded in the speakers’ interaction with the physical environment. The CMT was therefore a perfect tool in answering the research questions of this study.

2.3 Review of Related Studies

Many studies have been conducted into the use of conceptual metaphors in varied contexts of language use. The studies reviewed for the present study bothers on research into the use of conceptual metaphors in the language used in the context of football – that is, the language of football (Lewandowski, 2008). The following studies are discussed: Nordin (2008), Vierkant (2008), Gunell (2009), Ling (2010), Bergh (2011), Lewandowski (2011), Lewandowski (2012), Krisnawati (2014), Alzawaydeh and Alghazo (2018), Chapanga (2004) and Yusuf (2016). These studies are organized under continental blocks to show that conceptual metaphor research in the language of football is underexplored in Africa and more so, in Ghana.

2.3.1 Studies Situated in Europe

2.3.1.1 Nordin (2008)

Nordin (2008) compared the use of conceptual metaphors by Swedish and German football television (TV) commentators drawing out some similarities and differences. The data used for his study were recordings of the Swedish and German commentaries of the first half of a match between Bayern Munich and Juventus in the UEFA Champions League on **18th October, 2005**, telecasted live on Swedish TV, ZTV/Viasat and German TV, Sat. 1. Both TV stations employed the main and colour commentators for the said match. The study revealed that the number of metaphorically used words in the Swedish data was four hundred and eighty-one (481) whilst the German data had two hundred and ninety-two (292).

For the purpose of comparison, the researcher classified the metaphorically used words into structural, ontological and orientational metaphors from Lakoff and Johnson (1980a)

and attribute metaphor from Baldauf (1997). In attribute metaphor, the target domain is given a metaphorical attribute of direct physical perception (Baldauf 1997). The study revealed same metaphors in the German and Swedish commentaries but showed differences in the frequency with which each is used. Below is a list of metaphors identified in the German and Swedish commentaries:

Attribute metaphor

- POSITIVE IS PHYSICAL STRENGTH

Ontological metaphor

- IDEAS ARE OBJECTS/SUBSTANCES

Oriental metaphor

- SITUATIONS ARE CONTAINERS
- THE FOOTBALL PITCH IS A ROAD
- THE FOOTBALL PITCH IS UP/DOWN

Structural Metaphor

- TO DEFEND IS TO CLEAN UP
- KNOWING IS SEEING
- SPORT IS BUSINESS
- IDEAS ARE PERSONS
- FOOTBALL IS WAR

Except the metaphor FOOTBALL IS WAR, the researcher did not specify the frequency of the metaphorically used words associated with the other structural metaphors. It however revealed that the prevalent structural metaphor in the two data set is FOOTBALL IS WAR.

The difference in frequency of metaphorically used words of FOOTBALL IS WAR was attributed to the fact “that war as an experience is closer to the German than the Swedes” thereby suggesting “that language is a delayed mirror of what happens in society” (Nordin 2008:119). This was of great interest to the current study as it ascertained the influences of the identified metaphors by the Ghanaian commentators. Nordin’s (2008) work is similar to the present one in the sense that they both set out to identify conceptual metaphors in a spoken form of football language hence, serve as a guide.

Notwithstanding the significant contribution of this study to the present one, in my view, Nordin (2008) did not provide a detailed presentation of the methodology used to reach his findings. Even though the study used a spoken form of the football language, television commentary, the researcher did not make mention of how the data was analysed - whether the recording was transcribed for analysis or by mere listening. Again, the procedure for metaphor identification was not mentioned. How the researcher identified the metaphorically used words and in effect, arriving at the conceptual metaphors identified is very important in a study of this nature therefore, must be acknowledged. The present study was informed by these lapses therefore, duly addressed them in reaching its findings.

2.3.1.2 Vierkant (2008)

Vierkant (2008) studied German live radio commentaries of three football matches of the 2006 World Cup in order to identify metaphors in the sense of Lakoff and Johnson (1980a) and also test the Metaphor Identification Procedure (MIP) by the Pragglejaz Group (2007). The recorded commentaries were transcribed and analysed with the MIP. The researcher acknowledged that in identifying metaphorically used words using the MIP, the “procedure is carried out for each word; hence it is extremely time-consuming. Furthermore, in order

to have reliable results, it is necessary to engage several analysts, whose results should be tested against the results” (Vierkant 2008: 124). With this in mind, the researcher minimized the number of word classes to be analysed to nouns and verbs. The metaphorically used nouns and verbs “were grouped according to the previous knowledge the speaker or hearer has to have in order to understand the metaphor” (Vierkant 2008: 125).

The study revealed fourteen (14) categories of previous knowledge for verbs; “conflict, go-come-stand, physical contact, physical work, human senses, administration, nature, complex motion, transport, construction, technology, container, game, and unique” (Vierkant 2008: 126). It also revealed 19 categories of previous knowledge for nouns: “conflict, construction, 2D space, nature, administration, creative performance, technology, complex motion, unique, human senses, family, container, go-come-stand, physical work, game, physical action, imagination, 3D space, and transport” (Vierkant 2008: 127). The study revealed that the previous knowledge category of conflict carried the most metaphorically used words in both verbs and nouns. Unlike the other previous knowledge categories, the categories of conflict and physical contact were discussed.

Under verbs, the study noted that kicking the ball is gun shooting as in “Deutschland schiebt ein Tor (Germany shoots a goal)” and slight body contact is rigid fixation as in “Podolski los sich (Podolski breaks free)” showing conflict and physical contact respectively (Vierkant 2008: 129). Under nouns, it was revealed that a football team corresponds to a military group as in “Mannschaft”. The study concluded that it “has shown the practicability of the MIP for the German language and demonstrated that football

language in live radio commentary, and probably football language in general, is based on previous knowledge of conflict” (Vierkant 2008: 131).

Vierkant’s (2008) work is deemed significant because, like the present study, it ascertained conceptual metaphors in a spoken form of football language. It therefore served as a guide to the current research. An important feature of Vierkant’s (2008) study is its elaborative discussion of the methodology used – accounting for transcription and the procedure used to identify metaphors unlike Nordin (2008). That notwithstanding, Vierkant’s (2008) discussion of the previous knowledge categories of the metaphorically used verbs and nouns, in my view, lacks detailed description. Examples of the metaphorically used verbs and nouns from the data were not given for almost all the previous knowledge categories. It is therefore difficult to establish the veracity of all these categories of previous knowledge as source domains for conceptual metaphors of football. The clear case conceptual metaphors, from the study are FOOTBALL IS BATTLING/CONFLICT and FOOTBALL IS PHYSICAL CONTACT.

Liverpool Vs. Arsenal on **April 21, 2009**, from eight (8) English national daily newspapers. This amounted to sixteen (16) match reports, totalling about twelve thousand (12,000) words. In order to analyse the said data, the researcher read the match reports to manually extract metaphors. The analysis revealed that football is conceptualized as violent and animalistic. The study again showed the existence of structural, ontological and orientational metaphors in the data. Structural metaphor was noted to be prevalent whilst other two were limited in quantity. The Following are examples of the types identified:

Structural metaphors

- (FOOTBALL) TEAMS ARE HUMAN BEINGS
- FOOTBALL IS A DUEL
- (FOOTBALL) TEAMS ARE ARMIES
- (FOOTBALL) TEAMS ARE ANIMALS
- THE (FOOTBALL) OPPONENTS IS AN OBJECT
- (FOOTBALL) LEAGUE PLAYING IS RACING

Oriental Metaphors

- (FOOTBALL) VICTORY IS FORWARDS
- (FOOTBALL) LOSE IS BEHIND

Ontological Metaphors

- FOOTBALL IS A SUBSTANCE
- FOOTBALL IS AN ENTITY

Lastly, the study revealed that metaphors are used primarily in football, in this case football match reports, for the purpose of interpretation of facts in a “palatable” way for the audience. It is also used to present “a more coherent narrative of the different aspects of the game linking them in a metaphorical way” (Gunell 2009:12).

This study is similar to the present study because both studies aimed at identifying metaphors in the sense of Lakoff and Johnson (1980a) and further categorizing them into structural, ontological and orientational metaphors. The differences between the present study and Gunell’s (2009) abound in three ways. First, the data set are different. Gunell (2009) resorted to written match reports in newspapers because of its readiness for analysis whilst the present study dwells on live radio and television football commentary with the

conviction that “language structure emerges from language use” (Evans & Green 2006: 108). Again, the present study does not investigate the purpose or use of the metaphors as in Gunell (2009). It rather looked at the factors that necessitated the use of the identified metaphors. The present study also looked at the conceptual mappings of the identified metaphors. Gunell (2009) has greatly influenced the present study.

2.3.1.4 Ling (2010)

Ling (2010) examined war metaphors in five main areas of everyday English namely, politics business, sports, disease, and love. The data set for analysis were sentences pertaining the said areas which were retrieved from the British National Corpus (BNC) and Google. Thirty-two (32) sentences which were made up of twenty-four (24) from the BNC and six (6) from Google were selected for analysis. The researcher selected twenty (20) war terms, thirteen (13) and seven (7) respectively from Knowgramming and Wikipedia, which are frequently used in metaphorical expressions to look out for in the data. With the selected war terms, metaphorical expressions of war were identified and grouped under the five main area thus: POLITICS IS WAR, BUSINESS IS WAR, SPORT IS WAR, DISEASE IS WAR and LOVE IS WAR. Though the metaphor in the area of sports was captioned, SPORT IS WAR, it drew heavily on expressions from the target domain of football. It may, therefore be appropriate in my view, to say that FOOTBALL IS WAR in this vein. Some of these expressions are found below:

7. (21) The Battle for the Thorpe Cup was fought between two boys’ football teams in exciting matches (CCG 343)

(22) Nigeria focused on defending against Argentine playmaker Lionel Messi and Riquelme, ensuring that Argentina had no chance to launch an attack on goal in the opening minutes of the first half (Google).

(23) Taiwo’s shot from the top left of the box skips just wide of the far post (Google)

(Ling 2010: 16-17)

An important feature of this study is its acknowledgement of the fact that “to know conceptual metaphor is to know the systematic mappings between a source and a target” (Ling 2010: 23). To this effect, the study therefore revealed mappings that underlie the metaphors. The conceptual mapping of SPORT IS WAR is given thus:

Source: WAR

Target SPORT

Troops in a war

Groups (or teams) in a sport event

Soldier

Players

Battles

Matches between two groups (or

teams)

Commanders leading the troop



Coaches in charge of directing the

group

(or team)

Victory in a war



Success in a sport match

Defeat in a war



Failure in a sport match

Strategies in a war



Strategies (or tactics) in a sport event



Though this study set out to specifically look out for war metaphors in a corpus, it has some similarity with and influence on the present study. Both studies discussed conceptual metaphors and their conceptual structures that underlie them. Notwithstanding the significant contribution of Ling (2010), in my view, it appears that data used was not enough for an analysis of the kind carried out. Analysing thirty-two (32) sentences to bring out metaphors from five (5) areas of everyday language use, politics, business, sport, disease and love, may be insufficient. Further, no justification was given for the researcher's choice of data for the study.

2.3.1.5 Bergh (2011)

Bergh (2011) explored the used of war-inspired terminology in live football commentary. Based on the CMT, the study investigated seven (7) written minute-by-minute football commentaries (MBMs), from seven (7) matches, published live on the web of the British daily, The Guardian, during the Euro 2008. The researchers analyzed the content of the MBMs with the aim of identifying and collecting instances of the use of war-like terminologies in the expressions of the MBMs. The study revealed a high density of war expressions in the data. Examples of such expressions are given below:

8. a. Portugal continue to *attack* but Germany *defend* stoutly (Portugal-Germany)
- b. It seems the strategy is to pummel the Russians into submission (Holland-Russia)
- c. If Italy score now will it count as a mercy killing on the grounds that they will obviously win at penalties and this would be less cruel? (Spain-Italy)
- d. Russia launch a stirring counterattack but the final ball to Pavlyuchenko is overcooked (Russian-Spain)

e. Torres bests two defenders and bashes a shot at goal (Spain-Italy)

The researcher grouped the identified target terminology into four: agent (nouns), action (verbs), activity or results (nouns – situational circumstances) and attribute (adjectives and adverbs – modifiers), with the aim of revealing which specific aspects of the domain of war that are predominantly used in the selected MBMs. The study revealed that action shows the “acts of war” that happens on the football pitch, activity corresponds to the “war campaigns” and their associative consequences on the pitch, attribute corresponds to the militaristic nature of the game and agent, the soldiers of the football pitch. It further revealed that action is the most dominant aspect of war employed in the selected MBMs, with activity, attribute and agent following in that order of frequency.

Just like Ling (2010), Bergh (2011) illustrated the conceptual connection between the domain of war as source and football as target in the table below:

Table 1: Conceptual Mappings between War and Football

| Source domain = War | Target domain = Football |
|---------------------------------|---------------------------------|
| Key concepts | Key concepts |
| Politics, conflict, battlefield | Sports, competition, arena |
| Army, soldier | Team, player |
| Aggression, ability | Challenge, skill |
| Weapon, ammunition | Body part, ball |
| Hit, kill, defeat | Trick, score, beat |
| Win/loss, supremacy | Win/loss, title |

(Bergh 2011: 91)

Based on the evidence of war inspired terminologies in the expressions of the selected MBMs and the conceptual parallelism of war and football shown in Table 2 above, the study revealed that FOOTBALL IS WAR and that “using war-inspired terminology is a strategy that football commentators live by” (Bergh 2011: 92). This study reinforces Ling’s (2010) finding that SPORT IS A WAR. The relevance of Bergh’s (2011) works on to the present one is that it served as a guide in the construction of conceptual parallelism or mapping of the metaphors. The two also differ in terms of their primary aims. Bergh (2011) set out to look out for war-inspired terminologies in MBMs for the conceptual metaphors, FOOTBALL IS WAR whilst the present study set out to look out for varied metaphors in live radio and television football commentaries.

2.3.1.6 Lewandowski (2011)

Set on the Orwellian assumption that sports “has nothing to do with fair play” and a “mimic warfare” (Orwell 1945), Lewandowski (2011) set out to explore the use of conflict-related metaphors in the soccer language of Polish and English football reporting within the framework of the CMT. In the construction of the data for analysis, the researcher collected on hundred and thirty-six (136) texts with a total of one hundred and one thousand, nine hundred and eight (101,980) words for English and one hundred and seventy-five (175) texts of eighty- nine thousand, eight hundred and eight-one (89,881) words for Polish. These selected text items consisted a variety of genres in the soccer language: post-match reports, online minute-by-minute commentary, player ratings, articles, blog postings, and interviews with coaches and players. The following metaphors were identified:

A SOCCER MATCH IS WAR

DEFEAT (IN SOCCER) IS DEATH

A SOCCER MATCH IS A BOXING BOUT

ATTEMPTING TO SCORE (IN A SOCCER MATCH) IS HUNTING)

In comparing quantitative information from the English and Polish data set, Lewandowski (2011: 98) found out that all the four metaphors are more salient in English than Polish soccer language. The ATTEMPTING TO SCORE IS HUNTING metaphor showed the greatest difference in the number of linguistic expressions connected to the conceptual metaphors in English and Polish.

This was attributed to “socio-cultural factors as hunting seems to be a more popular leisure activity on the British Isles than in Poland”. Interestingly, no explanations were given for the quantitative differences in the linguistic expressions connected to the other metaphors. Lewandowski (2011) discussed the conceptual mappings of source and target of the identified metaphors but did not provide the structural representation of these mappings. In my view, the addition of the structural representation to the said discussion would have been more akin to the practice of Lakoff and Johnson (1980a). The study provides conceptual mappings to the identified metaphors.

From the identified metaphors, Lewandowski (2011) concludes that SOCCER IS VIOLENCE.

2.3.1.7 Lewandowski (2012)

As shown in almost all the studies above, Lewandowski (2012) also acknowledges the prevalence of war related metaphors in football language. However, his analysis shows the existence of “less aggressive image of the world’s most popular game to the extent that football can also be perceived as an (a) esthetically pleasing field of human activity”

(Lewandowski 2012: 80). The researcher used the Metaphor Identification Procedure (MIP) by the Pragglejaz Group (2007) to identify non-aggressive metaphorical expressions in a variety of written materials in football matches, such as online match reports, newspapers, match previews, minute-by-minute commentaries, post-match analyses, player ratings, journalistic blogs and interviews from coaches and players from English and Polish sources. With the CMT, Lewandowski (2012) found out that football is also conceptualized in terms of non-violent domains. The study revealed the following metaphors in the said corpus:

A SOCCER MATCH IS A THEATER PERFORMANCE

A SOCCER MATCH IS A TEST

A SOCCER MATCH IS FOOD

FOOTBALLING SUPERIORITY IS ROYAL POWER

A SOCCER TEAM IS A MACHINE

A SOCCER TEAM IS A BUILDING

AN OUSTANDING SOCCER PERFORMANCE IS A WORK OF ART

AN OUSTANDING SOCCER PERFORMANCE IS MAGIC

A SOCCER COMPETITION IS A JOURNEY/ A SOCCER MATCH IS A JOURNEY/VOYAGE

THE WINNING TEAM IS AHEAD; THE LOOSING TEAM IS BEHIND

The study particularly revealed that the metaphors, SOCCER MATCH IS A TEST and THE SOCCER TEAM IS A BUILDING are more salient in Polish soccer language than English whilst the THEATER and JOURNEY metaphors were more salient in English. Unlike Lewandowski (2011), Lewandowski (2012) provides a detailed discussion of the

conceptual connections between the source and target of the identified metaphors, especially in the case of A SOCCER MATCH IS A THEATER PERFORMANCE. An important feature of this paper is that it revealed that “football is not only war” because there are non-violent conceptual metaphors used in the language of football. The present study was informed by this as it generally looked at the conceptual metaphors present in live radio and television football commentaries in the Ghanaian context

2.3.2 Studies Situated in Asia

2.3.2.1 Krisnawati (2014)

From the theoretical perspective of the CMT, Krisnawati (2014) conducted a qualitative study in the metaphors in Indonesian soccer news. The data for the study were gathered from two Indonesian newspapers, Kompas and Pikiran Rakyat in the months of June-September 2013. The Metaphor Identification Procedure Vrije Universiteit (MIPVU) by Steen, Dorst, Herrmann, Kaall, Krennmayr, and Pasma (2010) was used to extract linguistic metaphor expressions in the data. The MIPVU, according to the researcher, outlines a procedure that determines the basic meaning of a word and its contextual meaning. From the linguistic expressions, the following metaphors were identified:

(SOCCER) GOALS ARE GOD

(SOCCER) GOALS ARE CROPS

(SOCCER) GAMES ARE HUNTING

Drawing conceptual mappings for each of the identified metaphors, the study revealed that “both gold and crops are important for miners and growers (or farmers) in such a way that goals are important for soccer players or soccer teams” hence, the conceptualisation of goals as crops and gold in Indonesian soccer news (Krisnawati 2014: 29). Again, the study

revealed the game of soccer hunting where goals are hunted. This is related to Lewandowski's (2011) ATTEMPTING TO SCORE (IN A SOCCER MATCH) IS HUNTING. Like Ling (2010) and Bergh (2011), Krisnawati (2014) provided the structure of the conceptual parallelisms that underlie the identified metaphors. Krisnawati's (2014) work served as a guide for the present study as it also looked out for conceptual metaphors in the sense of Lakoff and Johnson (1980a)

2.3.2.2 Alzawaydeh & Alghazo (2018)

Because football is followed by millions of people around the world, Alzawaydeh and Alghazo (2018) set out to ascertain how the game is conceptualised amongst the Arab and English people with use of the CMT. Four hundred (400) football news headlines, 200 each from Arabic and English, were culled from the Arabic online sports news website, kooraa.com and the English online sports news website, goal.com. The Arabic corpus was limited to football matches of the Jordanian League and the English, to the English Premier League. The data analysis procedure of the study was informed by the MIP. The researchers also engaged native speaker assessors to ensure reliability of the findings. The Arabic corpus yielded ten (10) conceptual metaphors whilst English provided nine (9). The conceptual metaphors in the said languages are listed below according to the frequency of the metaphorical expressions in the football news headlines.

Arabic

FOOTBALL IS WAR

FOOTBALL IS VIOLENCE

FOOTBALL IS HUMAN ATTRIBUTION

FOOTBALL IS DAILY ACTIVITY

FOOTBALL IS TENSE

FOOTBALL IS FEELINGS

FOOTBALL IS MONEY

FOOTBALL IS PLANTING

FOOTBALL IS NATURE ATTRIBUTION

FOOTBALL IS DRAMA

English

FOOTBALL IS WAR

FOOTBALL IS VIOLENCE

FOOTBALL IS HUMAN ACTIVITY

FOOTBALL IS TENSE

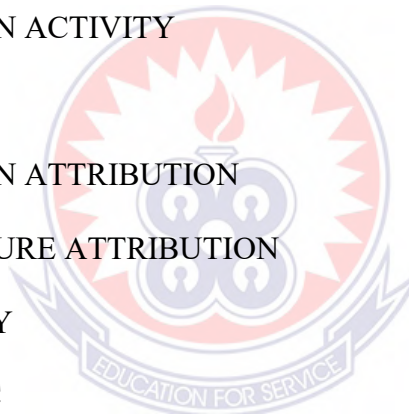
FOOTBALL IS HUMAN ATTRIBUTION

FOOTBALL IS A NATURE ATTRIBUTION

FOOTBALL IS MONEY

FOOTBALL IS MAGIC

FOOTBALL IS DRAMA



It is clear from the findings that the two languages share some similarities and differences in the metaphors. The study revealed that football is more often linked with war or violence as revealed by some researches above. The two languages also share some similarity in terms of the identified metaphors – eight (8) metaphors are shared in common. The study attributed the similarities to the fact that “we think of football in a very much similar way” and acknowledged that “this is in opposition with popular assumptions that metaphors are basically culture specific” (Alzawaydeh & Alghazo 2018: 128). FOOTBALL IS

FEELINGS and FOOTBALL IS PLANTING were, however, absent in English corpus but present in Arabic whilst FOOTBALL IS MAGIC was absent in the Arabic corpus but present in English. Surprisingly, the researchers did not assign any reason to these differences but labelled them as “minimal and does not mark any significant implications for the two languages” (Alzawaydeh & Alghazo 2018: 128). As the study acknowledged the culture specificity of metaphors, it could have attempted to explain the differences in that regard. Though the study provided some related concepts between the source and target, in my view, the addition of the structure of the conceptual mappings would be more akin to the traditional practice of the CMT. Nonetheless, Alzawaydeh and Alghazo’s (2018) research is similar to the present research because they both look out for conceptual metaphors in the sense of Lakoff and Johnson (1890a) in football language.

2.3.3 Studies Situated in Africa

2.3.3.1 Chapanga (2004)

The Orwellian (Orwell 1945) postulation that sport is “frankly mimic warfare” or war without shooting triggered this study. With the Interactionist Theory of Metaphor (Black 1962) and the CMT (Lakoff & Johnson 1980a), the study investigated the war metaphors of football used in spoken English commentaries of the Premier Soccer League (PSL) of Zimbabwe in 2004. The data of the study cut across live commentaries and brief match analysis totaling nineteen (19) PSL matches. In addition to the recordings of the live matches, the researcher watched the live coverage of the matches selected, which were matches of high profile, in order to “activity” listen to the “accompanying commentary and analysis” to aid the subsequent identification of the metaphorically used words. In order to analyse the recordings, by way of identification war metaphors, the researcher “played

continuously at convenient times after the match to guarantee objective analysis” (Chapanga 2004: 68). Based on the participants, events, place and time model of analysis by Ghaddessy (1988), the study revealed that “footballers’ emotions, character traits, actions on the pitch, strategic thinking by technical departments, activities of the ball, glory of winning and shame of defeat; spectator behavior” are depicted in the case of war by commentators (Chapanga 2004: 78). Some of the references drawn from war include: “Battle of Zimbabwe”, “fortresses”, “position fortifying”, “marauding strikers”, “invasion of territories”, “missiles” and “massacres” (Chapanga 2004: 78).

Chapanga’s (2004) work is similar to the present one on one front. Though Chapanga (2004) analysed live football commentaries and match analyses whilst the present study looked at live radio and TV football commentaries, the data set for the studies are similar as both used spoken data of football matches. One important feature of Chapanga’s (2004) study is that it offered detailed discussion of the conceptualization of football in terms of war in the PSL commentaries of Zimbabwe through the component model by Ghaddessy (1988). Nevertheless, two shortfalls can be identified. First, analysing the content of the recorded data, which was in spoken form, by playing it continuously to listen may be problematic as commentaries are run on the real time happenings on the pitch. Transcription of the recorded data for analysis may be a less problematic alternative as this affords the researcher the opportunity to carefully analyse the written form.

Second, though it has already been acknowledged that the study presented a detailed analysis of the data, there is this high probability of under-analysis of the data. Analysing recordings of nineteen (19) matches by way of playing and listening may not be so viable and may present its own problems to the study. The possibility of ignoring some interesting

findings in the data is unarguable. In light of these shortfalls related to analysing spoken data of football, the present study four (4) live radio and television football commentaries by Ghanaian commentators for transcription and analysis.

2.3.3.2 Yusuf (2016)

This study ascertained the conceptual metaphors used in football language. A minute-by-minute commentary of a Russia 2018 World Cup qualifying match between Nigeria and Algeria at the Godswill Akpabio Stadium at Uyo, Nigeria, retrieved from the online web source, goal.com was used for analysis. The analysis of the data revealed that football is conceptualised in terms of war thereby showing “how the two different domains of war and football are collapsed in football commentary” (Yusuf 2016: 6). Some of the metaphorical expressions extracted from the data are shown below:

- 10, a. ...World cup qualifying clash between Nigeria and Algeria..
- b. The battle of Uyo sees both teams lock horns for the second of....
- c. George Leekens’ men are in dire need of victory this evening..
- d. he fails to fire past Akpeyi
- e. What a sizzler from Nabil Bentaleb who fires a missile at Daniel Akpeyi...

(Yusuf 2016: 6-7)

From the metaphorical identified, the study draws the conceptual mapping of FOOTBALL IS WAR thus:

| Source Domain: WAR | | Target Domain: FOOTBALL |
|---------------------------|---|--------------------------------|
| Soldiers | → | Football players |
| Battle ground | → | Playing field |
| Opponents in a war | → | Two competing teams |

| | | |
|--------------------------------|---|--|
| Missile | → | Ball |
| Firing or unleashing a missile | → | Kicking the ball with unstoppable force |
| Battling between the soldiers | → | Playing the game between the rival teams |
| Attacking the opponents | → | Attacking the rivals' goal |
| Defending one's battle front | → | Defending one's goal |
| Being victorious in a war | → | Winning the game of football |
| Repelling opponents' attack | → | Foiling rival teams' goal attempt |

(Yusuf 2016: 8)

The study also acknowledged some idioms in the data set. It concluded that through the use of conceptual metaphors of war, a game of football may not be a mere sporting event for entertainment but “perceived as a sub-domain in the conceptual field of war” (Yusuf 2016: 10).

This study reaffirms the view that football is mainly conceptualized as war or any form of militaristic act. Yusuf's (2016) work is related to the present one in the sense that it was set out to generally ascertain the conceptual metaphors in the domain of football and acknowledged the importance of conceptual mappings to conceptual metaphors. Though Yusuf (2016) set out to ascertain conceptual metaphors in the data, it is interesting to note that the only metaphor identified was FOOTBALL IS WAR. This can be attributed to factors such as the preconceived idea that football is generally war, under-analysis of the data and lastly, football being conceptualised, purely, in terms of war – which may be less likely. With the aim of generally ascertaining conceptual metaphors in the language of football and not just war related metaphors, the amount of data may be insufficient. Again, the study did not give an explicit method used in identifying the metaphorical expressions

and by extension, data analysis. This raises questions of verifiability and authenticity results.

2.4 Conclusion

This chapter has presented a review of related literature. It explained the various views on metaphor and the theoretical framework that underpins the study and lastly, it showed the empirical environment within which the current study finds itself. Studies conducted in Europe, Asia and Africa were reviewed. The review was organized under these continental blocks to show that conceptual metaphors research in the language of football is underexplored in Africa and more, so in Ghana.



CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methodology used for this research in the realization of the research objectives. It therefore discusses the following topics; research design, population and sampling research data, data collection procedure, transcription and the procedure for analysis. The chapter ends with a conclusion.

3.1 The Research Approach

The present study is set within the qualitative research paradigm. For Bobbie (2005), qualitative research is descriptive in nature as it affords the researcher to observe and describe the data. With this, the researcher observed the content of the data and offered descriptions and explanations based on the research questions and by extension, the research objectives. Attride-Stirling (2001) and Kuntjara (2006) note that the qualitative research paradigm gives room for a detailed discussion and analysis of a research data as it bothers on how much explanation or interpretation that can be given about the data set. With the research objectives in mind, it became prudent that qualitative research be conducted.

3.2 The Research Design

The research design used for the study is textual analytical method. The audio files of the selected football commentaries were transcribed into text files for analysis. In transcribing, pauses were demarcated by the used of periods in parentheses. One period (.) signals one second pause, two periods (. .), two seconds pause and three (. . .) three or more seconds pause.

This is illustrated in:

- Good job here by Owusu (.) gets away from one defender (. .) gets away from the other defender (. . .) it's a foul

Incomprehensible words were represented by the symbol <X> for one word <XX> for two words and <XXX> for three or more. This is seen below:

- Good <X> here by Owusu (.) gets <XX> one defender (..) gets <XXX> other defender (...) it's a foul.

The method of transcription used in the present study was informed by a transcription of football commentary by Balzer-Siber (2015). This method of transcription was adopted because of the prevalence of sentence fragments which emanates from intermittent pauses in the commentaries and the spontaneity of reporting the on-field actions of the game in football commentaries. Two (2) 90+ minutes commentaries from radio and television were transcribed into text files for analysis. In all, over three (3) hours of oral reporting of the selected football matches were transcribed.

3.3 Population

In research, Nwadinigwe (2002) defines population as the specific subject or people being studied. The population for this study is Ghanaian football announcers or commentators who use the English language to comment on live football matches. The total number of football commentators who use English for their commentaries are four.

3.4 Sample Size

Considering the vast number of individuals in the said population, there was the need to sample some members of the population as a representation of the entire population. As qualitative research does not concern with the number of samples used but on the samples

that can provide a lot of answers to research questions (Kuntjara 2006), the present study sampled two commentators, Mr. Yaw Ampofo Ankrah and Nana Darkwa Gyasi.

3.5 Sampling Technique

The study adopted the purposive sampling technique to sample two members of the population. Nwadinigwe (2002) explains that the purposive sampling method deals with selection of some aspects of a population on purpose. Parahoo (1997:233) also explains that the purposive sampling is “a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data”. Because the study focused on the BetPower Premier League, there was the need to commentators who gave live commentaries on the BetPower Premier League week in and week out. For this reason, two commentators, Mr. Yaw Ampofo Ankrah. And Nana Darkwa Gyasi were therefore purposively sampled based on the recognition given them in Ghana, as giants in football casting in English

3.6 The Research Data

Live football commentaries by the selected commentators were used as the data set for this research. The study adopted spoken language of football because first, linguistic structure or the patterns of language is derived from language use (Evans & Green 2006:108) and again, in my view, it characterizes and typifies the in-play of the game. As the spoken form of football language is used on television, it became necessary for the study to select commentaries from this platform. Due to the prevalence of advertisements from football announcers on radio as compared to their television counterparts in Ghana, two (2) football commentaries by the said commentators were selected from television. Two complete football match commentaries make up the data set. Each complete match commentary is

made up of 90+ minutes of oral casting. This yields a little over three (3) hours of oral reporting of what happens in football matches.

With a special focus on Ghanaian commentators of football, commentaries from the 2023/2024 season of BetPower Premier League were selected from the named Ghanaian commentators of football.

3.7 Data Collection Instruments and Procedure

The instruments used to collect the data are digital voice recorder, laptop and a mobile phone.

The digital voice recorder was used to record the commentary of selected BetPawa Premier League matches. The digital voice recorder presented the advantage of diminishing interferences such as background noise to record sound waves. This ensured some level of clarity in the recorded file.

The laptop and the mobile phone were used to solicit information online on the selected commentators and matches.

3.8 Coding of Data

The two (2) football commentaries by the selected Ghanaian commentators were coded for easy referencing in the data analysis. Each commentary was given the code FC (which means Football Commentary) together with a number (for example, FC 1) for the purpose of specificity. Below is a table that shows the reference codes together with some details of the research data.

Table 2: Details of Data Codes

| Reference Code | Commentator(s) | Football Match |
|---------------------------------|-----------------------|-------------------------------|
| FC 1 (Football Commentary 1) | .Nana Darkwa Gyasi | Kotoko Vs. Dreams FC |
| FC 2 (Football Commentary 1) | Mr. Yaw Ampofo Ankrah | Hearts of Oak Vs. Olympics |

All lines of the data transcripts are numbered to ensure easy cross-referencing of the linguistic expressions provided as examples in the analysis. With this, an extract from FC is accompanied by the appropriate line number as shown in the example below.

FC 1

1. Good job here by Owusu (.) gets away from one defender (..) gets away from the other defender (...) it's a foul (**Line 25**)
2. Owusu rallies his teammates to put up some resolute defending (...) ball out for a goal-kick (**Line 28**)

3.9 Data Analysis Procedure

The primary objective of this research is to identify conceptual metaphors in selected football commentaries. It is therefore important to note the procedure used in identifying the said metaphors. It became evident in the literature that scholars have deployed various procedures in the identification of metaphors. Amid these procedures, the Metaphor Identification Procedure (MIP) by the Pragglejaz Group (2007) and the intuitive approach were predominant. Vierkant (2008: 124) notes the difficulty in using the MIP to identify linguistic metaphors in spoken language of football thus: “the procedure is carried out for

each word; hence it is extremely time consuming. Furthermore, in order to have reliable results, it is necessary to engage several analysts, whose results should be rested against the results”. As the present study focused on over one hundred and eighty (180) minutes of spoken football commentaries as data, it was important that the present researcher took cognizance of Nordin’s (2008) finding, knowing the limitation that time presents to this research. On the other hand, the intuitive approach has been criticized as a challenge to reliable research since it lacks a systematic approach to metaphor identification (Krennmayr 2008: Gibbs 2009).

With the aforementioned criticisms in mind, the present researcher adopted Krennmayr’s (2008) approach to metaphor identification. This approach outlines the use of dictionaries as a tool in identifying linguistic metaphors. Krennmayr (2008:114) notes that dictionaries are used “to identify the contextual and the basic meaning of the lexical unit to be analyzed and to subsequently determine whether the two meanings can be contrasted and also understood in comparison to each other”. I therefore explored the data manually by reading and consulting the Longman Dictionary of Contemporary English (LDOCE) to cross-check the basic meanings of some words in order to establish linguistic metaphors in the data. Krennmayr (2008: 112) defines linguistic metaphor as “surface expressions of possible underlying cross-domain mapping. For Krennmayr (2008), this approach allows checking and replicating decisions in metaphor identification. Since the identification of conceptual metaphors is the primary task of CMT and of this study, the present researcher adopted an approach used by scholars such as Gunell (2009) and Lewandowski (2011) to arrive at conceptual metaphors. With this approach, similar linguistic metaphors are grouped and their source domains inferred from the linguistic expressions. Based on the correlations

between football and the various source domains, conceptual metaphors were inferred and put in uppercase (for example, FOOTBALL IS WAR) in line with the traditions of the CMT by Lakoff and Johnson (1980s) for analysis and discussion.

The analysis, the conceptual metaphor identified were categorized into the three types of conceptual metaphors by Lakoff and Johnson (1980a): structural, orientational and ontological metaphors. These metaphors were supported with linguistic expressions extracted from the data.

The conceptual parallelisms or mappings that exist between the target domain of football and the various sources of the identified metaphors were discussed. Structural representations of the conceptual mappings of the various metaphors were further provided. What might have influenced or necessitated the use of the conceptual metaphors identified were also suggested from the commentators' responses of the questionnaires. All these were done in order to answer the research questions posed and in effect, to reach the objective of this research.

3.9 Conclusion

The chapter has presented the methodology of this study. It specifically presented the research design, population and sampling, research data, data collection procedure, transcription and data analysis procedure used in this study. These were presented to enhance reliability and verifiability of the findings of this research. The preceding chapter presents the analysis of the study.

CHAPTER FOUR

ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter presents the analysis of the data for this research. It focuses on presenting and discussing the results of the data analysis following the three research questions of this study. First it presents the conceptual metaphors of football identified in the football commentaries of the selected Ghanaian football commentators. Further, the identified metaphors are categorized into the types of conceptual metaphors of Lakoff and Johnson (1980a). Again, the conceptual parallelisms that exist between the target domain of football and the various sources of the identified metaphors are explored here with some structural representations. An attempt is also made to suggest what must have influenced the use of the identified metaphors. To achieve a detailed analysis and discussion, the identified metaphors are presented and discussed based on the objectives aforementioned. The chapter ends with a conclusion.

4.1 Question One: What conceptual metaphors are used by football commentators in Ghana in their commentaries?

Based on the metaphor identification procedure adopted for this study, the analysis of the data revealed some conceptual metaphors of football in the football commentaries of the selected Ghanaian football commentators. These conceptual metaphors were inferred from the linguistic expressions used by the selected Ghanaian football commentators in their commentaries. The metaphors identified are listed below according to the selected commentators.

A. Nana Darkwa Gyasi.

1. FOOTBALL IS WAR
2. FOOTBALL IS DRAMA
3. FOOTBALL IS COMMUNICATION
4. FOOTBALL IS A JUDICIAL SYSTEM
5. ATTACKING IN FOOTBALL IS DRIVING
6. DEFENDING IN FOOTBALL IS CLEANING
7. THE FOOTBALL PITCH IS A CONTAINER
8. WINNING IS UP/FORWARD AND LOSING IS DOWN
9. ATTACKING IS UP AND DEFENDING IS DOWN

B. Yaw Ampofo Ankrah

1. FOOTBALL IS WAR
2. A FOOTBALL MATCH IS AN EXAMINATION
3. FOOTBALL IS BUSINESS
4. ATTACKING IN FOOTBALL IS DRIVING
5. THE DEFENCE IS A DOOR
6. THE FOOTBALL PITCH IS A CONTAINER
7. BALL RETRIEVAL IS THEFT
8. DEFENDING IN FOOTBALL IS CLEANING
9. FOOTBALL IS A JUDICIAL SYSTEM
10. FOOTBALL IS UP/FORWARD
11. WINNING IS UP/FORWARD AND LOSING IS DOWN

It must be noted that the afore-listed metaphors by the selected commentators show some commonalities. Based on the research questions stated afore, the metaphors that are the same or common are first presented and discussed followed by the differing metaphors. Examples of linguistic expressions that are related to the various source domains of the identified metaphors are presented in the discussion from the data.

4.1.1 Football is War

In this metaphor, the game of football is presented and understood as a war or a physical activity which involves a battle between two opposing football teams. From Lakoff and Johnson (1980a), this metaphor is considered a structural metaphor since the concept or experience of football is clearly organized in terms of another concept or experience, war. That war as a significant source domain for conceptualising football may not be surprising looking at the centrality of FOOTBALL IS WAR in the related studies reviewed for this study, such as Chapanga (2004), Nordin (2008), Vierkant (2008), Gunnel (2009), Ling (2010), Bergh (2011), Lewandowski (2011), Yusuf (2016), and Alzawaydeh and Alghazo (2018). In the present study, this metaphor was evident in the linguistic expressions of the two selected commentators through words or phrases such as “attack”, “defend”, “shoot”, “fire”, “mission”, “incursion”, “troops”, “danger zoon”, “the enemy’s territory”, and “battle”. **The Football is War** metaphor is the most central metaphor in the data analysed as it received the highest degree of elaboration by way of the prevalence of linguistic expressions related to the source domain of war in the selected commentaries by the two (2) commentators.

From the linguistic examples (1-30) given below, it is clear that just as war has to do with a fight or a battle between two or more countries or groups in a battlefield, football is

concerned with a competition (a football match) between two teams on a football pitch. The participants in a war consist of armies of soldiers who muster aggression with militaristic skills in order to operate weapons and ammunitions to be victorious in a war against their enemies. In the same vein, it can be deduced from the linguistic examples (7,8,9,10,11,12,14,16,24,26 and 28) that the participants of a football match consist of football teams of players who challenge their opponents with footballing skills in order to handle a ball to score goals and win a match. In example 21, a football team is specifically conceptualised as an army or a troop. This entails that the individual players may be considered as the soldiers of the troop or army. This troop entails that the individual players may be considered as the soldiers of the troop or army. This troop of soldiers have leaders, a *captain* and a *commander*. The leader of the players (soldiers) on the pitch is presented as the *captain* (example 18) just as the leader of an army unit or troop whereas the coach is considered the *commander* of the group (example 21).

Example 2 suggests that football teams and their players play matches for the glory that comes with scoring goals and winning matches (for example, making history by winning a trophy or a competition). In war, participants battle for the glory that comes with a victory in a war (for example, political supremacy or hegemony). Further, in examples 5,12,13,22 and 28 the activities involved in order to score a goal in a football match correspond to attack in *war*. On the other hand, the activities involved in order to prevent a goal in a football match is conceptualised as “defence” in a war (examples 4,10,11 and 19). Again, Example 2 presents the football pitch as a battlefield because on the field of play, there is no *demilitarized zone*. This implies that military action can be taken on any part of the playing surface or pitch. With this in mind, the penalty box of the football pitch is

considered as the *enemy's territory*, the *danger zone* or *danger area* (examples 1, 13, 19). Other activities on the pitch such as hitting the ball in an attempt to score a goal is presented as shooting or firing a missile or a gun (examples 15, 17, 20 and 29). The missile or gun therefore corresponds to a ball in a football match. The conceptual mapping of the various aspects of the source domain, WAR, that were highlighted in the conceptualization of the target domain of football is shown below.

Source (War)

Target (Football)

The Army (troop)

The Football team

Soldiers

Footballers

The Commander of the troop
team

The Coach of a football

The Captain of an army unit
team

The Captain of the football

The Battlefield

The Football pitch

Battling between the armies
the

The Football match between
teams

The Danger Zone

The Penalty box

The Missile

The Ball

Firing/Shooting the missile

Kicking the ball at goal

The Enemy's territory
of

The Football Opponent's half
the pitch



| | |
|--|---|
| Attacking the enemy (attacking post) | Trying to score a goal the opponent's half or goal |
| Defending one's territory or battle front | Preventing the opponent from scoring a goal |
| War strategies or tactics | The game plan or tactics |
| Victory in war | Winning a football match (Victory in a match) |
| Defeat in war | Losing a football match (Defeat in a match) |

The description above shows that the metaphor **Football is War** does not occur per chance but through a systematic correlation between the source domain of war and the target domain of football. It also shows that there is a strong ground to assert that **Football is War**. Some examples of the linguistic expressions in relation to **Football is War** are provided below

FCMT 1 (Nana Gyasi Darkwa)

1. Asmah with the ball halfway through the *enemy's territory*
2. It is destiny night and there must be a *winner* (.) there is no *demilitarized zone* you either get the ball into the net and find a way through this or (.) you'll simply be forgotten.
3. The quickly trying to turn *defence into attack*.
4. Amankoana with all ball for Kumasi Asante Kotoko and looking for find a way to run away from this *marauding defensive attacks* coming his way.

5. That was *marauding attack* and it's a lovely pass into it.
6. He used to be so good when he was with RTU (.) wins that *aerial battle* once again
7. Chance for Dreams to build up the attack (..) Mensah Agyenim goes on a new mission (..) he's *hacked down*.
8. Richmond Lamptey urging his side on (.) sometimes *drawing first blood* in games like this can be very crucial.
9. Amoako giving the nod of approval there (.) but Abdulai Ibrahim too much aerial superiority for the defender to be beaten by the long throw-in (.) they've switched *off from defence into attack*.

FCMT 2 (Yaw Ampofo Ankrah)

10. Great Olympics beginning *to push more men forward* and Hearts of Oak *backtracking* at the moment *to defend* their line.
11. Olympics will have Yaw Acheampong also *loading the attack* and make sure they unite the Accra Hearts of Oak
12. There is some bit of scrappy *defensive* play from Olympics especially when they are on the *attack* (..) looks like something to get the ball out of their *danger zone*
13. Well Heart of Oak sitting deep and soaking the pressure (.) maybe trying *to pounce on them with counterattacking* football maybe
14. They are just open to use the speed of Seidu Suraj and just talked about him and they gave the signal he can actually *shoot* from afar.
15. That was unintentional (.) I think it was a knock on his head you know York early *incursion* there from the right (.) it looks like it's going to be a busy one for Olympics

16. How did they miss that (.) you know early *warning shot fired* (.) nice move there and it was from their Nigerian import
17. This was the free-kick well launched (.) dinged forward and Adjetejey was left all alone (.) nobody was closing him down but it was a quick one (.) fast *intervention* coming in from the *captain* Ansah
18. That was a late *charge* (...) you know caught him very very late Nurudeen (...) and because Olympics very very quick in getting the ball out of their *danger area* (.) but it was a sliding and a good sliding one from Sumaila and I love him *tracking back* and assisting him men in *defending*
19. You know I thought he should have *pulled the trigger* but dragged the ball back (.) not the best of connections
20. This is testing time and you know Odoom said his men or his *troops* are also qualified (.) they can play 90 minutes
21. But this time it will be Great Olympics *attacking* from the right-hand side
22. Richmond Ayi not so happy at all with the fact that he almost concede(d) two goals there against a round of play from this team who have always seen Ohene Gyan Sports Stadium here as a *fortress*
23. So there's yellow card here to Glid Otanga who in that elbowing extended his arm there when going in for that *aerial tussle*
24. Hearts of Oak have been left off the book (.) this could have been an *execution exercise*
25. The *counterattacking* football will be on here but of course the *attack* will have to break down

26. You know nice switch there and he is doing the *damage* cutting in on the left unto his right and this could have been goal for Hearts
27. Mumuni runs out of ideas just at the edge of the box (.) good play from Hearts of Oak and they win the ball back again (.) *repelling all attacks* from Olympics
28. Emmanuel Antwi teeing up his man you know but Asare wanted to control before *shooting*
29. We want to see that level of you know *reprisal* from Adomako and his teammates
30. They can overhaul themselves Accra Hearts of Oak and then put up a *brave fight* in the second forty-five minutes and possibly win this game

Orwell (1945) notes that sports is a mimic warfare without shooting and goes on further to explain that this is more so in football. This Orwellian assertion is clearly shown in the **Football is War** metaphor as it depicts the intensity, aggression and probably, the violent force associated with the game of football. This negative connotation of the game was mainly expressed in the data through the use of linguistic forms such as noun phrases and verb phrases. Examples of such noun phrases include *enemy, revenge, battle, killer, nemesis, execution exercise, damage and danger*.

Verb phrases in this category include, attack, fight, battle, pounce, die, shoot, and destroy. It is also worthy of note that the adjective phrase, *marauding*, was used repetitively in the data (especially in FCMT 1) as a premodifier of the noun, attack to express the degree or intensity of action that comes with an attempt to score a goal (as seen in example 5) and an attempt to take the ball away from an opponent in possession of the ball (as seen in example 4). The intrinsic violent force of these words used in the linguistic expressions of the commentators unravels the ferocity displayed in the game of football. This ferocity

associated with the game has resulted in some real conflicts and disasters around the world as in the case of El Salvador and Honduras in 1969, and Hearts of Oak and Asante Kotoko on May 9, 2001 at the Ohene Djan Stadium, Accra, Ghana.

Looking at the density of expressions related to the domain of war, it is evident from the data that **Football is War**.

4.1.2 Football is a Judicial System

The commentaries of the two (2) football commentators selected for this study suggest the understanding of the game of football in terms of the domain of a judicial system. This was evident with the use of linguistic expressions that relate to various aspects or branches of the judicial system. Some aspects of the judicial system enacted in the linguistic expressions include rules and regulations, judges and punishment. Following Lakoff and Johnson (1980a), **Football is a Judicial System** is considered a structural metaphor. From the linguistic example 31-47 below it is evident that some aspects of the judiciary were enacted in the commentaries of the selected football commentators. The court system was enacted in the data. Various aspects of the court system, or law in general, that were highlighted include a judge (examples 33, 35, 36, 37, 38, 39, 41, 44 and 45), the principle of fairness or legality (examples 33, 35, 41, and 44s), the principle of illegality (examples 31,32,34,37,38,40 and 43), sanction or punishment (examples 37 and 38) and the principle of redress (example 44). These aspects were evidenced in the use of noun phrases (such as *an infringement, a penalty, dissent, orders, crime and an appeal*), verb phrases (such as *adjudge and judge*) and adjective phrases (such as *legal and illegal*) as shown in examples 31-47 below.

From the data, it can therefore be said that a football match is regulated by a system of rules and regulations. Just as every citizen has a right to live in a nation or society peacefully, every football player has the right to play a football match devoid of any harm or injury. With this, it is seen from the linguistic expressions that when an opposition player exhibits any kind of action which curtails this fundamental right of an opponent in a football match, the referee of the match (the judge of the match) “judges” that as “a crime” or “an infringement” (an illegality) based on the laws (rules and regulations) governing the game of football. Every on-field action executed in the spirit and the letter of the laws of the game is qualified as “legal” by the referee (the judge). The otherwise, as noted above, is qualified as “illegal”. In examples 36, it can be seen that players who engage in some illegalities can be punished by conceding a *matching order* (sent off from the game or given a red card). Interestingly, in example 42, it can be seen that players can seek *redress* or *appeal* to the decisions of the referee (the judge). Based on the explication of the linguistic expressions given afore, a structural representation of the conceptual mapping of football and a judicial system is presented below.

Source (Judicial System)

The laws (of a country)
 The custodian of the laws (Judge)
 Infringement of a someone’s right
 (committing a crime)
 Punishment out of the infringement
 player
 (fine, prison sentence etc.)

Target (Football)

Football rules and regulations
 Referee
 Fouling a player in a football
 match (infringement)
 Punishment out of fouling a
 (free-kick, penalty, booking)

The conceptual metaphor, **Football is a Judicial System**, was inferred from the linguistic below.

FCMT 1 (Nana Gyasi Darkwa)

31. A couple of leg-overs and that's *an infringement*
32. It was a notch at the back (.) the *referee adjudged* that (.) *an infringement* going the way of Kotoko instead
33. He went in straight to pick the ball and the referee has *adjudged* that (as) truly *legal* and so the game will be continued
34. Referee calls for an *infringement* and it goes on the way of Dreams
35. He spreads the pass Anane and there comes off a clear hand (.) the referee decides that's *fair* and the game will continue
36. Referee could easily deem that to be *dissent* and decides that he deserves the *matching orders*
37. Trying to tame the referee (.) he knows he's actually committed a *crime* there
38. Well they were thinking at least Mfegue was *illegally* brought down the Adade
39. And it's Ibrahim who is also *judged* to have actually pushed the man lying there
40. And Sarfo Taylor and well *policed* there by Aholou (. . .) it's an *infringement* against Dreams FC here

FCMT 2 (Yaw Ampofo Ankrah)

41. And eventually still Enoch Asubonteng who is already on a yellow card needs to be very careful (.) and he thinks that well he *legally* was able to get the ball away from his opponent and not happy at the with the call from the referee.

42. It's Great Olympics (.) well that would not be given (.) the *appeal* will not come in here (.) not really to convince by the referee
43. A bit of confusion there because the fans of Great Olympics were thinking rather that Yaw Amankwaa was the one who was caught rather pushing Grippman Oko at the back (.) the *infringement* goes rather against Great Olympics
44. Quaye dispossessed of the ball neatly (.) *legal* challenge (..) he knows he could have done better
45. And he *adjudged* that one to be a reckless tackle
46. You know he was just *illegally* inside the area of Accra Hearts of Oak
47. Grippman was in legal position but then you know the assistant referee had a flagged up

4.1.3 Winning is Up/Forward and Losing is Down

The spatial orientation of *up* or *forward* and *down* were used in the data to conceptualize the idea of winning and losing, respectively. Following Lakoff and Johnson (1980a), this metaphor is considered an orientational metaphor because the concept of winning and losing were presented in terms of the spatial orientation of *up* or *forward* and *down* respectively, in the data. As evidenced by scholars such as Gunell (2009) and Lewandowski (2012), this metaphor (or its variance) is a notable idea that underpins the game of football. The spatial orientation of *up* and *forward* are treated as synonymous in the present study because it was noted that the selected Ghanaian commentators conceptualized the idea of winning in terms of the alternatives of *up* or *forward*.

With this, a team that is winning a football match with some number of goals is either said to be *up* by the number of goals or to be *in front* or *lead* by the number of goals. On the other hand, a team that is losing a football match by some number of goal is said to be *down* by the number of goals. These were evident in the two (2) football commentaries selected for this study.

From the linguistic expressions below, the idea of winning a football match is understood as being in a higher place or position (*up*) or being in a place or position that is in front (*forward*). On the other hand, the idea of losing is understood as being in a, lower position or place (*down*).

Hence, the spatial orientation of *up/forward* and *down* organize the whole system of the idea of “winning” and “losing” respectively. Since orientational metaphors allow the organization of concepts entirely in terms of one another, the structural representation of the mapping is provided thus:

Source (Up/Forward)

The Spatial Orientational of *Up* or
Forward

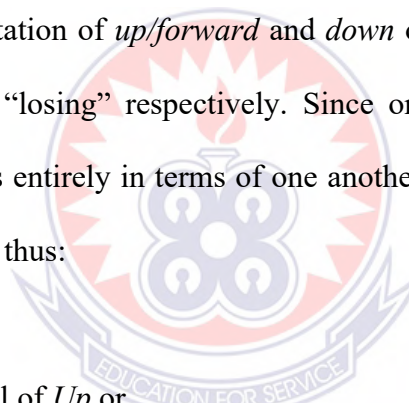
Source (Down)

The Spatial Orientational of Down

The linguistic expressions given below portray the metaphor, **Winnings is Up/Forward and Losing is Down**

Up/Forward

FCMT 1 (Nana Gyasi Darkwa)



Target (Winning)

Winning in a Football Match

Target (Losing)

Losing in a Football Match

48. The Porcupines will have it somehow (.) excellent stuff and Kotoko *lead* by 1 goal to nil
49. It's the Porcupines who are *leading* this by 1 goal to nil
50. Matampi saw the ball all the way and got enough body (.) hands (.) everything behind it to prevent Dreams from going *in fronts*
51. And now the Porcupines have the vital *lead*
52. So Kotoko *in front* in this crucial encounter
53. The Kumasi based-team *lead* here by a goal to nil

FCMT 2 (Yaw Ampofo Ankrah)

54. You know and this Olympics or I think it is Olympics game to lose (.) *going up* by a goal to nil
55. You know *going up* by a goal to nil I was convinced it was game over but then what a way to eat humble pie
56. This afternoon they *lead* by a goal to nil against Accra Hearts of Oak
57. There seems to be some pressure here on Accra Great Olympics even though they've taken the *lead* up against Hearts of Oak
58. You know we also have a goal in Bechem where Bechem are *leading* Medeama by a goal to nil

Down

FCMT 1 (Nana Kwadwo Gyasi Darkwa)

59. Alright so Dreams FC are *down* by 1 goal to nil
60. No goals yet it's still one goal to nil if you are joining us (.) Dreams are *down*
61. The time Dreams have pitched back almost immediately after going *down*

62. First time Dreams FC are *down* by two goals to nil in this season

63. And the Dreams FC players (.) you know they've actually let themselves *down*

FCMT 2 (Yaw Ampofo Ankrah)

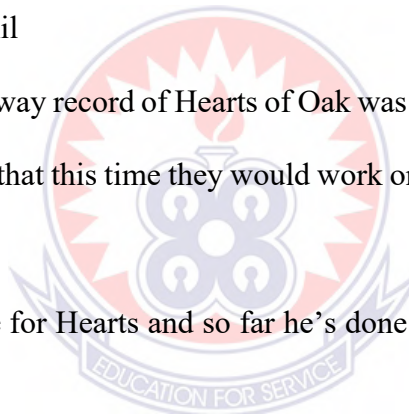
64. And Hearts of Oak have never found themselves in this situation before (.) a goal
down

65. They score first before you strike again (.) we saw it against Bechem (.) that was
their first goal they conceded and this is the first time they find themselves *down* in
a game

66. You know they are the leader you have to show them respect even if going down
by two goals to nil

67. Last season the away record of Hearts of Oak was very appalling and it was perhaps
expected at least that this time they would work on that and they are *down* by a goal
to nil

68. It's Godfred here for Hearts and so far he's done his defensive duties but his team
is *down*



4.1.4 Attacking is Up/Forward and Defending is Down/Back

The spatial orientation of up or forward and down or backward were used in the data to conceptualize the on-field actions by a football team in their quest to score goals (attacking) and the on-field actions by a football team in their quest to prevent goals from being scored against them (defending), respectively. The spatial orientation of up and forward and down and backward are treated as synonymous in this metaphor because it was noted that the idea of attacking and defending was presented in terms of the alternatives of up or forward and down or backward, respectively, in the data.

It is evident from the linguistic expressions provided below that the idea of attacking in football is understood as players moving to a higher place or position (up) or moving toward a place or position that is in front (forward) of them on the football pitch in an attempt to score goals. On the other hand, the idea of defending is understood as players moving to a lower position or place (down) or moving toward a place position that is behind (backward) them on the pitch in an attempt to prevent goals from being scored against them. When a team is attacking the opponent in a match, that team is said to be pushing some men up or surging forward. The otherwise is said to be “backpedaling”, “backtracking” or moving “backwards”. In case where a team is forced to defend deep in their own half of the field, the team is said to be “pinned down”. The mapping of the orientational metaphor aforementioned is provided thus;

Source (Up/Forward)

The Spatial Orientational of Up
of Forward

Target (Attacking)

Attacking is a Football Match

Source (Down/Backward)

The Spatial Orientational of Down
or Backward

Target (Defending)

Defending in a Football Match

Below are some linguistic expressions, as examples, from the data

Up/Forward

FCMT 1 (Nana Kwadwo Gyasi)

69. A little *run up* to the right-hand side

70. He seems to have lost gas and he’s almost lost in the attack *up front*

71. Good run into the penalty box (.) lost out again (.) cleared out of the area and now they can *build it up* again

72. Kotoko *came forward* once again Amoako (.) went down there but didn't get the foul that he wanted

73. Asante Kotoko get it back and they *build up* again

74. Suleman one of the men who's gone *up field* for this one

75. Chance for Dreams *to build up the attack s*

76. Dreams will go *forward* now

FCMT 2 (Yaw Ampofo Ankrah)

77. Olympics beginning to push more men *forward* and Hearts of Oak backtracking at the moment to defend their line

78. But the laterals of Great Olympics have actually occasionally *moved up* to support

79. Emmanuel (...) and Oko with this ball in and again that was a failed attempt at getting the ball *up front* there for Kassim

80. And again Great Olympics winning back possession and trying to *surge forward* again

81. That was a bit disappointing there from the promising winger (..) who was the target man *up front*

82. Lovely play there by Great Olympics who're trying to get more men *forward*

83. You know Hearts of Oak *pushing up* (.) you know for me they look livelier of the two sides

84. You know trying to push men *up front* (.) create chances (.) and then find the back of the net

85. They're pushing men *forward*

Down/Backward

FCMT 1 (Nana Kwadwo Gyasi)

86. Patrick Asmah will pack it and sends the ball further *backwards*

87. Great Olympics beginning to push more men forward and Hearts of Oak *backtracking* at the moment to *defend* their lines

FCMT 2 (Yaw Ampofo Ankrah)

88. You know we saw Hearts of Oak being *backpedalling* [backpedalled] for the greater part of the game against Medeama and then went on to win 2:0 (..) so you shouldn't be surprised if they are being *pinned down*

89. You know they are now *backpedalling*

90. They will have to be pushed *back* into the defensive areas

91. They are able to get a lot of me *backwards* to salvage things anytime they are on the attack

4.1.5 Football is Communication

The on-filed actions in a football match are presented as a communication process between participants of a communicative event in the selected commentaries of Nana Kwadwo Gyasi and Yaw Ampofo Ankrah. With this, the game of football is therefore understood as a process of information sharing between individuals (players) in this metaphor. Following Lakoff and Johnson (1980a), this metaphor is considered a structural metaphor since the well-defined concept of communication is used in the conceptualization of the concept of football. This metaphor was mainly triggered through what may be termed as verbs and

nouns of communication found in the linguistic environment of the expressions in the data. Examples of such verbs found in the expressions of the data include “read” (examples 96,98,105, and 107), “misread” (examples 106), “listen” (example 94) and “call” (example 95). Nouns in their category include, “(mis) communication” (examples 103, 104, and 109), “telepathy” (example 102), and “over-elaboration” (examples 99 and 100).

From examples 94-109, the exchange and hitting of the ball are seen as information sharing between the players in this metaphor. With this, players are to pay attention to the movement of the ball (that is to “read” the game) in order to make an interception and win back possession for the team (examples 96,98 and 107). In some cases, the players must “listen” to the actions of the game (example 94) in order to be able to react accordingly when they are “called” to do so (example 95). When this reading and listening to the actions of the game are not executed properly, it is said that there is “lack of communication” or “miscommunication” between the players on the field (examples 103, 104 and 109). The otherwise is portrayed with the use of modification through the adjective, excellent and adverbs, excellently and well as found in examples 96, 98 and 107. A player or a team that has not been excellent with this communication process in the football match is said to be quiet (examples 101 and 108). From the linguistic examples, it can be seen that the two board forms of communication, written and spoken forms, were enacted in the data. Words such as listen, call, quiet and telepathy, as seen above, suggest the enactment of the spoken form of communication. On the other hand, read and misread, as used in the linguistic expressions, suggest the written form. Below is the mapping of **Communication** unto **Football** inferred from the linguistic expressions.

Source (Communication)

Target (Football)

| | |
|-----------------------------|--|
| Participants | Footballers |
| The Communicative event | The Football match |
| The Information/data | The Ball |
| The sender of information | The player hitting the ball (pass, shot, cross etc) |
| The receiver of information | The receiver of the kicked ball |
| Exchange of information | Playing the ball between players |
| Communication barrier | Interception/Infringement |

Below are some linguistic expressions from the data that depict the said metaphor.

FCMT 1 (Nana Kwadwo Gyasi)

92. Christopher Nettey will find Stephen Amankonah who in turn was looking for the run of Christopher Nettey though (.) but Agbesi was quick to *listen* (.) manages to place his body to save the ball for the Dreams
93. Goalkeeper Agbesi has hardly been *called* to do anything yet
94. And that was a very sweet pass coming to and *excellently read* and *intercepted* there by Mohammed Yussif
95. Quick *interchanging* of passes right now by the Porcupines unto the right-hand side and he's got two players attending on him
96. Good stuff (.) good stuff excellent *reading of it* (.) Modasiru
97. Free-kick to Boakye (.) again an *over-elaboration* on his part but he gets away with it
98. And again Dreams winning back possession and trying to surge forward again (.) Oduro on the left (..) *over-elaboration* from him.

FCMT 2 (Yaw Ampofo Ankrah)

99. Richard Ayi has been *quiet*
100. You know I'm refusing to understand because Mohammed Alhassan has been at the club for some time now played with William Denkyi before so that *telepathy* should be there
101. This is unbelievable but you know (.) *miscommunication* between Akaminko and Bashiru
102. Lack of *communication* (.) he was expecting Quaye to go
103. He just couldn't *read* the pass again the attack over Hearts of Oak would quietly break down
104. Kasim is expected to make a run down the right-hand side but of course just *misreading* that pass
105. Gladson Awako on the ball now and again *well-read* there by Philimon Sackey
106. I think this is the first attacking move we've seen from Hearts of Oak (..) they've been very *quick*
107. Oh confusion up front (.) you know lack of *communication*

4.1.6 Attacking in Football is Driving

In this metaphor, the idea of players moving the ball forward in an attempt to score a goal in a football match is understood in terms of the act of driving. With this, to attack is to drive. This metaphor is considered a structural metaphor in line with Lakoff and Johnson (1980a). The source domain of driving was principally invoked in the

linguistic expressions of the commentaries of Nana Kwadwo Gyasi and Yaw Ampofo Ankrah through the verb “drive” and the nouns, “gear” and “accelerator”.

Scoring goals and winning matches may be said to be the most important aims of every football team in a match. From the linguistic examples 110- 120 below, the act of driving, possibly a car, is used in the conceptualization of the act of moving a ball forward by football players in their quest to score goals in a football match. It is clear to notice from the examples above that a player is said to be “driving” or to take “a drive” when he moves the ball forward to the opposition’s half of the field is an attempt to create a goal scoring opportunity. In case where the players relent in their quest to “drive” the ball, they are said to have “taken their foot off the accelerator” as seen in examples 118 and 119. Interestingly, the act of driving is modified with short and little in examples 111 and 112. It may be said that players take short or little drives in cagey matches between two good team. In such cases, players of both teams are careful in attacking in order not to leave their teams exposed for counterattacks. The structural mapping of **Attacking in Football is Driving** is provided below.

| Source (Driving) | | Target (Attacking in Football) |
|-------------------------|---|---|
| The Driver | - | The Attacker (the attacking player) |
| The Car | - | The Ball |
| Driving the car | - | Moving the ball forward (to attacking positions) |
| Accelerating the car | - | Attacking the opponent in a swift Move |

Below are some linguistic examples from the said commentaries that depict **Attacking in Football is Driving**.

FCMT 1 (Nana Kwadwo Gyasi.)

108. Fabio Gama will try to *drive* this
109. Oduro sends in a short *drive* but that's been cleared by the Porcupines
110. Christopher Nartey (.) takes little *drive* and place the ball to the left-hand side
111. Dreams FC has shown good intent in the opening eight minutes so far *driving at* the Ghana defence creating the best opportunities
112. Kotoko with possession now it's Modasiru good control and one again as he *drives* forward here's Richmond Lamptey
113. Amoako *driving* forward and then decides to leave it to Boateng
114. You know good *drive* but quality save there from Abelora
115. This was the *drive* from Mensah Agyenim and what a save
116. You know I think they've taken their foot off the *accelerator*

FCMT 2 (Yaw Ampofo Ankrah)

117. Not convincing at all you know but for Olympics they can afford to take their foot off the *accelerator*
118. You know he's been lost Oduro (.) you know out of this game and they need to get him involved (.) when he clicks into *gear* you know he's super

4.1.7 Defending in Football is Cleaning

In this metaphor, the idea of players defending their goal post in an attempt to prevent a goal from being scored against them is conceptualized and understood as the act of cleaning. With this, to defend is to clean up in this metaphor. This metaphor was mainly evident in the linguistic environment of verbs that depict removing dirt from something or cleaning. Such verbs include “clean”, “mop” and “clear”. From the linguistic examples below, the act of preventing a goal from being scored against one’s team (defending) is presented as the process of removing dirt or filth from something (cleaning).

In football, goals are scored from attacking positions or areas (for example, the penalty box).

Therefore, in this metaphor, a ball is understood as filth or dirt that needs to be cleaned up in a football match when it is played into attacking positions or areas in an attempt to score a goal. As seen in examples 121-130, the player who takes the ball out of the attacking area (the defender) is conceptualized to have removed or cleansed the dirt hence, considered as a cleaner. It can be seen from the examples that the aforementioned commentators invoked the actual process of cleaning as defending in their commentaries. However, it is interesting to note that in FCMT 2, Mr. Yaw Ampofo Ankrah adds some level of clarity in the act of cleaning by specifying the form of cleaning that takes place in defending, which is “mopping” (example 127). This may be attributed to an expression of the degree of defending carried out by the defender on the part of the commentator.

Nordin (2008) identified a similar metaphor **To Defend is to Clean Up**, in his exploration of the metaphors of German and Swedish football commentators. This metaphor and that of the present study, **Defending in Football is Cleaning**, highlight the actual process of

removing dirt as defending in a football match. Following Lakoff and Johnson (1980a), **Defending in Football is Cleaning** is considered a structural metaphor since the concept of cleaning is used in the understanding of the concept of defending in football. Below is the conceptual mapping of this metaphor.

| Source (Cleaning) | - | Target (Defending) |
|--------------------------|---|---|
| The Cleaner | - | The Defender |
| The Dirt or filth | - | The ball in one's attacking area (especially the penalty box) |
| The Act of Cleaning | | Playing the ball away from an attacking area |

Below are some examples of linguistic expressions from the data.

FCMT 1 (Nana Kwadwo Gyasi)

119. Patrick Akoto is *cleaning up* and *cleaning* very well
120. Yussif sends in a short drive but that's been *cleared* by Dreams
121. Jalilu threads in what looks like a through pass but it is already *cleared* by Lamptey
122. The Porcupines will be looking for the goal like never (.) he tries to place in a pass (.) it has been *cleared* out by the Dreams once again
123. The first shot on target for Kotoko (..) in the end the goalkeeper actually *clearing* that with a combination of his leg and thigh I think
124. Cross comes into the box (..) it's *cleared out*

FCMT 2 (Yaw Ampofo Ankrah)

125. And Hearts of Oak have Mohammed Alhassan *mopping* things at the back for them
126. Lovely ball and Olympics have a lot of space with another in stringer in (.) it's been *cleared* out desperately by Olympics
127. And again that's Sackey who's prevented from actually taking advantage of the ball (.) he had to *clear* that as early as possible
128. They'll have to come in here and the ball just *cleared* away here and there's a foot tight challenge to the advantage of the home side.

4.1.8 A Football Match is an Examination

In this metaphor, a football match is understood as an examination. Here, to play a football match is to sit for an examination or to write an examination. This was inferred from the linguistic expressions of the commentaries of Nana Kwadwo Gyasi and Yaw Ampofo Ankra through words such as “question” and “test”. Yaw Ankra in his expression highlights individual players as the examination candidates as well as the examiners. As candidates, the footballing abilities, skills and knowledge of the players as tested or examined. Opposition players are conceptualized as the examiners as they put the footballing abilities of their opponents to test. Interestingly, Nana Gyasi, conceptualizes the game of football as an examination for coaches therefore, presenting coaches as the examination candidates. The commentators conceptualize the game as an examination for individual players as well as the entire team (including players and technical staff coaches and trainers). In line with Lakoff and Johnson (1980a), this metaphor is classified as a

structural metaphor. The conceptual mapping of this structural metaphor is provided below:

| Source (An Examination) | - | Target (A Football Match) |
|--------------------------------|---|--|
| The Examination Candidates | - | The Footballers/Coaches (The Team) |
| The Examiners opposing` | - | The Players/Coaches of the team (The opposition team) |
| The Examination Questions | - | The Actions of the game (shot, cross, free-kick etc) |
| The Answer to the Questions | - | The Response to the Actions s(save, interceptions etc) |

Below are some examples of the linguistic expressions in line with the metaphor, **A Football Match is an Examination**

FCMT 1, (Nana Kwadwo Gyasi)

129. Here is Gama the first hand to *test* Dreams' back players with a cross
- a. You cannot say same for Kotoko whose ball control has not been the greatest (.) whose utilization of set pieces has not gone exactly well (..) and who has not asked many *questions* about that Dreams backline
130. Boakye is the man on to take it (.) *questions* have been asked of his form in this season (.) he would be tested today unlike no other day.

131. It wasn't a shot (.) it wasn't a cross (.) he doesn't *test* Razak Abelora

FCMT (Yaw Ampofo Ankrah)

132. And again, Richmond whose cross led to the goal (.) Boadu (coach of Hearts of Oak) is being *tested* this time

133. What a real *test* to Hearts of Oak and a big test to Samuel Boadu (coach of Hearts of Oak)

134. Everybody talking about their endurance and energy level and today is another *test* against Great Olympics

135. Eliasu the substitute who just came on *testing* (.) you know the speed of the centre back of Hearts of Oak

136. What a real check there from Olympics (.) when we thought their reason was going to be a down-skid one they've been able to *revise* you know *their notes* and this has been a solid performance not impeccable but nice to watch

137. This is *testing* time and you know Samuel Boadu said his men or his troops are also qualified (.) they can play for ninety (90) minutes

From the linguistic expressions above (131-137), it can therefore be said, from the different perspectives of the commentaries, that **A Football Match is an Examination** presents the understanding of a football match as an examination for players and coaches alike. Lewandowski (2012) is his exploration of non-violent metaphors in English and Polish football reporting identified a similar metaphor, **A Soccer Match is a Test**. Unlike **A Football Match is an Examination** (in the present study) where a football match is generally conceptualized as a test of the footballing knowledge and abilities of players and coaches alike in the data, Lewandowski's (2012: 85) metaphor,

A Soccer Match is a Test, presents a football match as a test for goalkeepers in his English corpus (“in the sense of ‘giving the goalkeeper of the opposing team a chance to prove his/her skills’”) and as a test for a team “whose footballing skills call for improvements” in his Polish corpus.

4.1.9 Football is Business

Here, the game of football is presented and understood as a business activity. This metaphor was inferred in the linguistic expressions in the commentaries of Nana Kwadwo Gyasi and Yaw Ampofo Ankrah through business related words such as “product”, “partnership”, “service”, “delivery”, “work”, “trademark”, “deficit” and “business”. It received a considerable amount of elaboration in terms of the linguistic expressions associated with the field of business. Following Lakoff and Johnson (1980a), this metaphor is considered a structural metaphor.

The metaphor expressions 137-159, below, depict the **Football is Business** metaphor. Here, players are “charged” to “work”, in some cases “overtime” (example 159), in order to win a football match. With these players who are very involved in the actions of the game are said to be having “a full day” (example 153). On the field (the business market), players are expected to put in all effort in marking use of the actions of the play (the supplies, deliveries or services) especially those that create a goal scoring opportunity to produce “final product of scoring goals (example 138) and entertaining the fans. The kind of relationship that exists between players especially defenders, is said to be a “partnership” and a special skill or footballing trait associated with a player is said to be a “trademark”. Further, the principles of profit and loss can be inferred from the linguistic expressions. In example 155, goals scored for a team are conceptualized as profit whereas goals scored

against a team are conceptualized as a deficit and in effect, a loss. Nordin (2008) identified **Sports is Business** as one of the frequently used concepts in football reporting. The structural representation of **Football is Business** is provided below based on the afore-stated commentaries.

| Source (Business) | - | Target (Football) |
|--------------------------|---|---|
| The Businessmen | - | The Footballers |
| The Business Market | - | The Playing field |
| Working/Doing Business | - | Playing the football Match |
| Trademark | - | A Special football skill associated with a player |
| Delivery/Service/Supply | - | An action that creates a goal scoring opportunity (a pass or cross) |
| Product | - | Goals/Entertainment |
| Profit | - | Goals scored by a striker/attacker (for his team) |
| Loss/Deficit | - | Goals scored against one's team |
| Partnership | - | The on-field relationship between players (especially, defenders) |



Below are some linguistic examples from the data in line with the metaphor.

FCMT 1 (Nana Kwadwo Gyasi)

138. Lamptey's connection was not the greatest (.) he gives the thumps up for the *delivery* but what most Kotoko fans would have wanted would have been a perfect application to that *delivery* and not the thumps up instead
139. Kotoko fans will be hoping that a lot of the endeavour and the running around and the ability to take defenders and draw them apart will reflect in the final *product* for Kotoko
140. Ganiu has been a busy man keeping an eye on Arthur (.) keeping an eye on Fatawu so as the number two man Issama (.) they know they have to *work overtime*
141. He gets criticized a great deal (..) but the quality of *service* today has been poor
142. Gama is the man charged with the *delivery*
143. Well the injury to Ibrahim means that an unlikely *partnership* Jalilu and Mohammed
144. Nattey also doing his *job* there trying to shepherd the ball and it's Dreams who definitely have themselves to look up to in terms of this game
145. That was his *trademark* shot there to punish Asante Kotoko and he nearly did
146. We would have actually loved the *services* of Issah Yakubu as well
147. He can only have the balls when the attackers moving into space (...) and able players are yet to move into these areas (..) you expect not to have the *supplies* coming in.
148. I think they will be missing the *services* of Amofa who played for them last season
149. And this man the last game they played he was MVP (Most *Valuable* Player]

150. You know that was a brushing run there from the former Kotoko man before the *deficit* was reduced by Isaac Mensah and this was the free-kick (...) and this is the goal that has halved the *deficit* here

FCMT 2 (Yaw Ampofo Ankrah)

151. There will be a lot of talks about the fact that Razak and Sackey are playing at the centre back for Olympics who have probably kept up a strong *partnership*

152. Afriyie Barnie haven't really pushed the ball straight to Enoch Asubonteng and Arhin who were just hoping that at least they can have the *supply* and maybe punish Great Olympics but none of it is happening

153. Emmanuel Akese scored a wonderful goal for Olympics (.) well against Hearts of Lions actually and his goal was just to half the *deficit*

154. And it's Addo and Mohammed Alhassan who simply are having a *full day* here

155. It is not turning out to be anything friendly for Accra Great Olympics (.) it's all about *business*

156. He's determined to score more goals (.) last season just two of them (.) you know for me as a lead striker (..) you know i don't think it was anything better (.) you know as a lead striker not a *profitable* return

157. That's his *trademark*

158. Straight up and that's what they have been doing now you know getting the *job* done

159. A lot of the big players not in *business* at all

160. Still more work to be done and substitution will be kicking in now from Hearts of Oak to see if they can remove the *deficit* or make an impact

4.1.10 The Football Pitch is a Container

According to Lakoff and Johnson (1980a: 29), containers are said to be entities or objects with a bounding surface and an in-out orientation”. Lakoff and Johnson (1987) note that the physical image or experience of containment (that is the act of keeping something in a container) involves separation, differentiation and enclosure. In **The Football Pitch is a Container** metaphor, the football pitch is conceptualized as an object, a container. Following Lakoff and Johnson (1980a), this metaphor is considered as an ontological metaphor since the object, container, is used to provide the basis of understanding of the football pitch. This metaphor was inferred from the linguistic expressions in the commentaries of Nana Kwadwo Gyasi and Yaw Ampofo Ankrah, chiefly through the linguistic environment of prepositions such as in and into (examples 164-175). Again, the word deep, was used in some cases with these prepositions to depict how long into or in the football pitch in the data. It can therefore be said, from the linguistic expressions below (164-175), that the aspect of a container highlighted is the in orientation or enclosure as noted by Lakoff and Johnson (1980; 1987)

From the linguistic expressions 164-175, the football pitch is viewed or imaged as an object with an open space or an inside. Just as a substance (solid or liquid) can be stored in a container, the football event or football match is hosted “in” a football pitch. The actions of the game of football are, therefore, viewed as those that transpire in a container (the football pitch). For example, when a football team is defending solidly in their own half, that team is said to have been “pressed deep into their own half” (example 172). A player especially a midfielder, can be said to be playing “in midfield” (examples 164 and 173) and can “fall deep into the middle of the park” to be involved in the action of the

game (example 169). Interestingly, in some cases, players are said to be “in” the pitch and not “on” the pitch as found in example 165. Again, balls are also played “into the center circle” or “into the center midfield” in football matches (examples 166 and 167). It can therefore be said that **The Football Pitch is a Container** metaphor presents an image of the football pitch as a container, which is an entity with an open space to contain something, in this case a football match. The mapping for the container metaphor is provided below.

Source (Container)

Target (The Football Pitch)

The Structure of the Container



The Structure of the Football Pitch

(The Container)

(The Football Pitch)

The Inner Space of the Container



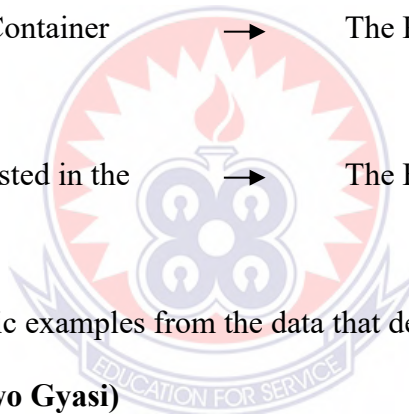
The Playing Surface/Turf

(The Enclosure)

The Substance stored/hosted in the
container



The Football Match



Below are some linguistic examples from the data that depict this metaphor.

FMCT 1 (Nana Kwadwo Gyasi)

161. Ball with the Porcupines *deep in the midfield*

162. ... but clearly *in this pitch* they are so close they match and nothing to pick within the two

163. There is a big boot of the ball *into the center midfield* but that will be controlled by Dreams

164. Gama then rolls it back *into the center circle* and it's back to Lamptey

165. It looks clearly from the opening half that Modasiru and Stephen Amankona are playing *deeper in midfield*

166. Salisu Mohammed falling *deep into the middle* of the park trying to regain possession

FCMT 2 (Yaw Ampofo Ankrah)

167. It's a matter to say (.) Sackey basically *dropping deep* to help

168. Well Heart of Oak *sitting deep* and soaking the pressure

169. They're actually been *pressed deep* into their own half

170. Well a huge struggle for the ball in *midfield*

171. The likes of Daniel Afriyie Barnie and Enock Aubonteng *in the box* of Great Olympics hoping to at least have an opportunity here

172. And again, there's a heat of fight now and it has to be whipped away but it still comes back to Hearts of Oak who definitely are open to get a little of attack *into the area* of Great Olympics

4.1.11 The Defence is a Substance

A substance can be said to be any solid or liquid material in our physical environment. In this metaphor, the defensive setup or composition of a football team is conceptualized as a solid substance, an object that possesses a compact shape. This metaphor is considered an ontological metaphor following Lakoff and Johnson (1980a) as the conceptualization of the defence is based on a substance, an entity in the physical environment. This was inferred from the linguistic expressions in the commentary of Nana Kwadwo Gyasi.

From the linguistic examples 173-174, when the defenders of a team set up in a way that creates spaces for goal scoring opportunities against them, that defence is said to have “a hole”. As a solid substance, the defence must be a compact unit without “holes” or spaces.

As seen in example 173, an outstanding player is also said to leave “a hole” or a void when he is absent from the defensive setup of the team (in this case through injury). This “hole” is created because his contribution to the makeup of the team is missing in the setup. The mapping of this ontological metaphor is found below.

| Source (Substance) | Target (The Defence) |
|-------------------------------------|--------------------------------------|
| The Substance | The Defensive Setup (the defence) |
| The Amount/Composition of substance | The Number of Defenders |
| A Hole in the Substance | A Space in the Defensive Setup |

Below are linguistic examples that portray the said metaphor;

FCMT 1 (Nana Kwadwo Gyasi)

173. The injury to Jalilu means that at least there is a little gaping hole there so they had to exploit that and that’s how come the ball sent through nobody was there to defend.
174. Anytime Ganiu moves out there there’s some bit of a hole in the defensive area of Asante Kotoko

4.1.12 The Defence is a Door

In this metaphor, the defence of a football team, that is the setup of defenders, is understood as a door. With this, the defence has to be opened before a goal can be scored against an opponent. This metaphor is considered as an ontological metaphor in line with Lakoff and Johnson (1980). It was inferred in the linguistic expressions in the commentary of Yaw Ampofo Ankrah.

From the examples 175-176, it can be inferred that the defensive setup of a football team (the composition of defenders or the defence) is conceptualized as a door. An

opposing team must ‘unlock’ the defence of the other team or find an ‘outlet’ in order to score a goal. An entailing idea can be deduced that a defensive setup that stays compact without any ‘outlets’ or scoring opportunities is locked. The mapping of this ontological metaphor is found below.

| Source (Door) | Target (Defence) |
|----------------------|--|
| A Locked Door | A Defence without openings/spaces for goals (tight defence) |
| An Unlocked Door | A Defence with scoring openings/Spaces (loose defence) |
| Locking the Door | Defending in a compact manner |
| Unlocking the Door | Creating openings/spaces to score. |

The metaphor, **The Defence is a Door**, was inferred from the linguistic expressions below.

FCMT 2 (Yaw Ampofo Ankrah)

175. Samuel Boadu watching on (.) he may be already thinking how do you *unlock* this defence

176. Enoch, here’s Bernie (.) there has been no *outlet* for the Phobians (.) no opportunities to test the goalkeeper in the way that you would have wanted.

4.1.13 The Attacking is a Craft

A craft is any piece of work made by hands which normally require some special skills and know how to do. In **The Attack is a Craft** metaphor, the actions exhibited in a football match in order to score a goal, which is “attack”, is presented and understood as a piece of work that requires some special skill and knowhow to do, a craft. Therefore, the process

involved in attacking us understood as the process involved in crafting. This was inferred from the linguistic expressions in the commentary of Yaw Ampofo Ankrah through what may be termed as verbs of crafting such as “weave” (example 177) and “carve” (example 178s). Following Lakoff and Johnson (1980a), this metaphor is considered an ontological metaphor since the attack is conceptualized in terms of an entity or substance, craft.

It can be inferred from the linguistic examples 177-178 that the process involved in scoring a goal in a football match is the process involved in making a craft. Players are said to “weave” or “carve” their way into the opposition’s half in an attempt to score a goal (that is create a goal scoring opportunity or an attack). It can therefore be inferred that the attacking player corresponds to the craftsman. The goal scoring opportunity (the attack) is therefore seen as a craft. The skills of the attacker as the craftsmanship are entailed in the direct mapping of crafting unto the creation of a goal scoring opportunity. The mapping process of this ontological metaphor is illustrated below.

Source (Craft)

Target (Attack)

The Craftsman

The Attacker

(The attacking player)

The Crafting

The Creation of scoring opportunity

(Weaving, carving etc)

The Craftsmanship/Skill

The Skills of the Attacker used in the creation of the attack

Below are examples of linguistic expressions from the data in line with the said metaphor.

FMCT 2 (Yaw Ampofo Ankrah)

177. It looks like it was Emmanuel Akesse who was trying to *weave* his way into the box

178. And how did the Heart of Oak defence (.) you know got *carved* open that occasion a bit shock defending

4.1.14 An Outstanding Action in a Football Match is Food

In this metaphor, an outstanding action, for example a pass or a free-kick that has been struck outstandingly (example 179), in a football match is understood in terms of a substance that can be eaten (food). This metaphor was inferred from the linguistic expressions in the commentaries of Nana Kwadwo Gyasi through the modification of these outstanding actions with adjectives that are mostly used in describing the taste of food. Examples of such adjectives include “delicious” (example 179) and “sweet” (example 180, 181, 182 and 183). Again, the reaction that someone gives, produce more saliva in mouth, when he or she sees or smells food is also invoked in the conceptualization of an outstanding action. Here supporters or fans are left to “salivate” about the outstanding action, for example, a goal. Following Lakoff and Johnson (1980a), this metaphor is considered an ontological metaphor since the idea of an outstanding action is understood in terms of a substance, food.

From the examples below, outstanding actions, such as free-kick, pass, move and cross are understood in terms of food. For example, when a player gives a tailor-measured pass (perfect pass), that pass is said to be a “sweet ball”. Again, other actions such as a free-kick, is described as “delicious” when it is struck beautifully into the goal post for a goal. In some cases, spectators are left to “salivate” when an outstanding goal is scored. The outstanding performer of the action can therefore be said to be the chief of the food (the outstanding action). Lewandowski (2012) identified a similar metaphor, **A Soccer Match is Food**, in his exploration of conceptual metaphor of football in English and Polish football

reporting. His metaphor highlights the conceptualization of a football (soccer) match as food. In the data of the present study, the enactment of the source domain of food is used in the conceptualization of an outstanding action in a football match. This mapping of source unto target in this ontological metaphor is presented below.

Source (Food)

**Target (An Outstanding Action in
Football)**

The Food

The Outstanding action (Pass, cross, free-kick)

The Chef

The Player (The outstanding performer)

Below are examples of expressions from the data in line with **AN Outstanding Action in a Football Match is Food** metaphor.

FCMT 1 (Nana Kwadwo Gyasi)

179. So far, we've seen brilliant free-kicks (..) you know Samuel Tetteh delivered *delicious* one (free-kick) and also Amos Korankye of Aduana nice free-kick and the Malik Akowah's kick.

180. Mensah Agyenim making that run (.) it was you know a *sweet* ball (pass) threaded down there from Boakye.

181. That was a *sweet* move there from Abdul Fatawo to Mensah Agyenim and this was where he came

FCMT 2 (Yaw Ampofo Ankrah)

182. You know we are just *salivating* about this goal

183. They were a bit surprised there by that quality of a pass that came in from Gladson Awako and the *sweet* cross from Yaw Amankwaa

184. You know this was the *sweet* flick up front

4.2 Question Two: What type of metaphors do these conceptual metaphors belong to?

This question was posed in order to find out the three (3) types of conceptual metaphors noted by Lakoff and Johnson (1980a) in the football communities of Ghanaian football commentators. Lakoff and Johnson (1980a) noted that human experiences and concepts are organized in terms of other concepts and experiences (structural metaphor), spatial orientations (orientational metaphor) and entities and substances (ontological metaphor). The analysis of the data revealed seven (7) structural metaphors, two (2) orientational metaphors and four (4) ontological metaphors yielding thirteen (13) different metaphors. Below is the table that shows the types of metaphors inferred in the data.

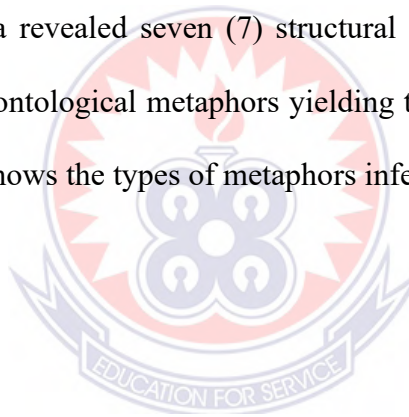


Table 3: Distribution of the Types of Conceptual Metaphors of the Selected Commentators

| S/N | Structural Metaphors | Oriental Metaphors | Ontological Metaphors |
|-----|---------------------------------------|---|---|
| 1 | Football is war | Winning is Up/Forward and Losing is down | The football pitch is a container |
| 2 | Football is drama | Attacking is Up/Forward and Defending is down/Backward | The Defence is a Door |
| 3 | Football is Communication | | |
| 4 | Football is a Judicial System | | The Attack is a Craft |
| 5 | Defending in Football is Cleaning | | An Outstanding Action in a Football Match is Food |
| 6 | Football is Business | | |
| 7 | A football Match is an Examination | | |

Table 3, above shows the existence of all the three (3) types of conceptual metaphors identified by Lakoff and Johnson (1980a) in the data. As shown on the table, the analysis revealed the centrality of structural metaphor in the language of football by the Ghanaian commentators. The same cannot be said about ontological metaphor, more so in the case of orientational metaphor. The centrality of structural metaphor and the peripheral nature of orientational and ontological metaphors in the data of this study, are consistent with the findings of other metaphor studies in football language – such as, Nordin (2008), Vierkant (2008), Gunell (2009), Bergh (2011), Lewandowski (2011; 2012), and Alzawaydeh and Alghazo (2018) – as shown in the literature. This means that Ghanaian football commentators consider the game of football as more of concepts or experiences rather than spatial orientations and physical objects (entities and substances).

4.3 Question 3: What factors influence the use of these conceptual metaphors?

Lakoff and Johnson (1980; 1999) and Kovács (2005;2006) note that conceptual metaphors are not just linguistic phenomenon but propelled by the mind, social or cultural experiences and our bodily experiences. It must also be noted that the language that is associated with football is a variety that will inevitably have some common words or phrases and possibly, expressions that characterize it because of the universality of the game of football and the spread of the mass media. Alzawaydeh and Alghazo (2018; 128) therefore posit that the existence of same or similar metaphors of football in different contexts or societies may be attributed to the fact that “we think of football in a very such similar way”. It is also important to note that the selected commentators indicated in their responses to the questionnaires that they listen to the commentaries of the English Premier League with a special mention of some British commentators as role models. The present study takes cognizance of the aforesaid in suggesting what must have influenced the identified metaphors.

As this research sought to ascertain conceptual metaphors of football by Ghanaian football commentaries, the exploration of the various influences of the metaphors is based on the socio-cultural landscape of the Ghanaian society. It is also supported by the data gathered from the responses of the research questionnaires of this study administered to the selected commentaries. For accepted or shared practices or understandings that characterize Ghanaian (for example, language). In Ghana, Osam (2003) note that Akan is the widely spoken language with about 44% of the populace. Osam (2003) further adds that Asante Twi, as an Akan language, has over two million native speakers and also mostly spoken as the second language for most Ghanaian. It is therefore not surprising that all the two

selected commentators are Akan speaking Ghanaians. This section therefore presents some influences of the identified metaphors in light of the socio-cultural landscape of the Ghanaian society and the information gathered from the research questionnaires. The discussion of the influences of the structural metaphors is presented first, followed by the orientational and ontological metaphors, respectively.

4.3.1 Football is War

As the “home of football”, according to the Federation of International Football Association (FIFA), the influence of the United Kingdom (UK), especially England, cannot be downplayed in the development of football over the years. During World War I (1914-1918), the UK as a principal actor used the game of football as a powerful tool in diverse ways. In an attempt to recruit some soldiers when war was declared in the said period, many footballers who played in the Football Association Cup (FA Cup) in England were recruited into the UK Army (Mason 2018). The game also served as a recreational activity for the troops involved in the war. Mason (2018) sites that it served in keeping the soldiers fit and maintaining their morale or fighting spirit. She further added that it “was probably intended as a distraction for nervous young soldiers but was widely reported as a demonstration of British pluck”. With football developing and spreading across the globe in this period, especially with the influence of UK as the “home of football”, it is therefore not surprising to see the synonymity between football and war as a universal concept. This history between football and war, resultantly, has made war terminologies such as “attack”, “defend”, “counterattack”, “shoot”, and “dugout” internalized in the language surrounding the game and, in my opinion, making them keywords of football.

It must be noted that the analysis revealed **Football is War** in the two selected commentaries. From the literature, it is undoubtedly clear that the war metaphor is the most central metaphor in football language. It was evident in studies in the three continental blocks of the review (Europe, Asia and Africa). Chapanga (2004), Nordin (2008), Vierkant (2008), Gunell (2009), Ling (2010), Bergh (2011), Lewandowski (2011), Yusuf (2016) and Alzawaydeh and Alghazo (2018) discovered same or similar metaphor in their studies. It is therefore valid to say that war is a central source for the conceptualization of football across the globe making football as war a universal concept of football. That notwithstanding, looking at the degree of elaboration that the war metaphor received in the commentaries of the selected Ghanaian commentators, it is tempting to consider what must have influenced this metaphor. Words or phrases such as “mission”, “camp”, “demilitarize zone”, “enemy’s”, “territory”, “danger area”, “danger zone”, “ides”, “battle”, “troops”, “dominant force”, and “pulled the trigger”, which may not be regarded as keywords or key phrases of football, were used in the elaboration of **Football is War** in the commentaries of the Ghanaian commentators.

The responses given by the selected commentators indicate that each one of them listen to the commentaries of the English Premier League with a special mention of the British commentators Peter Drury, Jon Champion and Martin Tyler as favourite commentators. From the responses, the attention given to the commentaries of the aforementioned British commentators influences the choice of words in the commentaries of the selected commentators. Therefore, the conceptualization of football as war through the expressions in the commentaries of the selected Ghanaian commentators must have been influenced by their attention to football commentaries from the British context as the link between

football and war in the UK is well documented. Further, Alzawaydeh and Alghazo (2018) explain that the centrality of football as war in football language may be attributed to the influx of war and conflicts in the news around the world and the prevalence of various movies with the theme of war broadcasted via many channels. This may be another influence of **Football is War** in the present study.

Football is War may be considered a variation of the primary metaphor; **Life is War**. It is significant to note that **Life is War** is a belief existent in the culture of the Akan people of Ghana. This belief is expressed by way of linguistic expressions in that Akan language which in effect, translate into the daily dealings in life of the Akan people. A very popular one is “obra ye oko, which can be translated literally as “life is war”. Other examples include “obra ne me reko” and “obra ne me redi asie” which both literally means “life is fighting with me” or “life has engaged me in a battle”. Therefore, the Akan people conceptualize life in general as a war that individuals engage in or fight. This means, individuals are expected to surmount all life challenges and diversities in order to survive. With this in mind, it is suggested that this general belief of life as in the Akan culture, which translates to almost all Ghanaians, must have been another influence of the commentators’ conceptualization of the game of football as war.

4.3.2 Football is Drama

This metaphor was inferred from the linguistic expressions in the commentary of the commentators. Here, the game of football is conceptualized as a drama. From the literature, Lewandowski (2012) and Alzawaydeh and Alghazo (2018) discovered same or similar metaphors in their studies. Lewandowski (2012) in his exploration of the non-violent metaphors in football language discovered the metaphor, **A Soccer Match is a Theatre**

Performance in English and Polish corpus of written football materials. As drama may be historically, considered as a play as the theatre, the **Soccer Match is a Theatre Performance** can be considered to be synonymous to **Football is Drama**, identified in the present study. It must be added that from the data, the conceptualization of football as drama maps “stage” to “football pitch” just as the case of **A Soccer Match is a Theatre Performance**, Alzawaydeh and Alghazo (2018) identified the same metaphor **Football is Drama**, in football news headlines in English and Arabic online news websites. The discovery of same or similar metaphor to **Football is Drama** in different studies and cultural contexts (English, Polish and Arabic) may imply that **Football is Drama** may be a universal or central metaphor in the conceptualization of football caused out of the experiences of drama of theatre performance of commentators around the world. Therefore, the understanding of football as a drama in the data may be considered as a manifestation of a general theme of football which must have been influenced by the commentator’s experience with drama or theatre performances.

Such experiences of drama or theatre performances are not strange to the Ghanaian society considering the influx of various Akan movies on television and play acting at the theatre, especially by the *Roverman Productions* led by Mr. James Ebo Whyte.

4.3.3 Football is Communication

In the commentaries of Nana Kwadwo Gyasi and Yaw Ampofo Ankrah, a football match is understood as a communication event. They presented the actions of the game as the activities involved in a communication process. It must be noted that considering the profession of these commentators as broadcast journalists, communication as a field or discipline may be known to them. This is considered so because they receive training in

the field of broadcasting on a large scale (mass communication). In the data, the written and spoken forms of communication were invoked in the conceptualization of the game. This suggests some awareness of knowledge of the commentator in the field of communication. It is therefore suggested that the knowledge that the commentators possess as broadcast journalists must be a propelling factor or influence in the enactment of this metaphor. It is important to also note that communication as a process of information sharing or exchanging between individuals is a universal concept existent in all cultures of the human race hence, existent in the Ghanaian context. It is therefore suggested that this universal concept of information sharing must have influenced the commentators' conceptualization of the game of football.

4.3.4 Football is a Judicial System

This metaphor was from the commentaries of both selected commentators for this study. The judicial system was used in the understanding of football through the invocation of various aspects such as judges, punishments or sanctions and rules and regulations. Through its evolution and reformation over the years, the game of football has been built or established with several rules and regulations which govern the playing of a football match. Football officials, such as referees, are therefore used as enforcers of these laws and are therefore permitted to sanction or punish players who go contrary. It can therefore be said that rules, enforcers (officials) and punishments are ingrained in the concept of football. It is therefore unavoidable for commentators to use expressions in line with these in the recreation of live events of matches to their audience. With this, it is suggested that this metaphor must have been enacted or influenced out of the existence of rules, officials and punishments in the game of football.

4.3.5 Attacking in Football is Driving

This was evident in the commentaries of the selected commentators, Nana Kwadwo Gyasi and Yaw Ampofo Ankrah. The act of driving, possibly a car, has been invoked in this metaphor in the understanding of the process of attacking in football. To attack is therefore to drive. The source domain of driving, especially in the 21st Century world, is not strange in most countries with the prevalence of cars and other vehicles. Therefore, it can be said that the conceptualization of the idea of attacking in a football match as driving must have been necessitated by the commentators' experiences of driving, probably, cars.

4.3.6 Defending in Football is Cleaning

The metaphor presents the understanding of the act of defending in football (that is, preventing a goal from being scored against one's team) as the act of cleaning. So, to defend is to clean in this metaphor. To clean is to remove dirt or to make something free from dirt. It must be noted that this act of removing dirt is prerequisite of our physical environment as humans hence, universal. The **Defending in Football is Cleaning** metaphor posits some kind of dirt that the defenders of a team must clean. From the conceptual parallelisms expatiated afore, this dirt or filth is the ball played in the opponent's half (attacking area) in an attempt to score a goal. This act of preventing a goal from being scored by playing the ball out of the attacking area (defending) is cleaning. With the experience of cleaning in our physical environment as Ghanaians, is not surprising that the said commentators invoked that act in the understanding of defending. It is therefore suggested that this metaphor must have been influenced by the commentators' experience of the act of cleaning in the Ghanaian environment.

4.3.7 Football is Business

The game of football is presented and understood as a business activity. Nordin (2008) identified **Sport is Business** as one of the frequently used concepts in football reporting. The **Football is Business** metaphor, identified in the present study, can be said to be congruent to the **Sport is Business** metaphor. The identification of such metaphor in different contexts may imply that the **Business** metaphor is central in football reporting or commentary as noted by Nordin (2008). It must be noted that considering Nana Kwadwo Gyasi's conceptualization of football as a business, it is unsurprising that he has a Business (as a programme of study) background from his Senior High School education. It can therefore be suggested, especially, that in his case, this conceptualization must have been influenced by his educational background in business.

4.3.8 Winning is Up and Losing is Down

In this metaphor, winning a football match is understood in terms of the spatial orientation of "up" (that is, being in a higher place or position) whilst losing is understood in terms of the spatial orientation of "down" (that is, being in a lower place or position). These spatial orientations have basis in our physical environment and, according to Lakoff and Johnson (1980a; 14), they "arise from the fact that we have bodies of the sort [that] we have and that they function as they do in our physical environment". Spatial orientations are therefore natural to human existence. It may therefore be valid to suggest that the understanding of winning and losing a football match in terms of "up" and "down", respectively, by the Ghanaian commentators must have been influenced by their experience of these spatial orientations in the physical environment.

In addition, it must be noted that winning a football match is accompanied with a special feeling of happiness whilst the otherwise comes with a feeling of sadness. From this, **Winning is Up and Losing is Down** can be said to be congruent with **Happy is Up and Sad is Down** metaphor identified by Lakoff and Johnson (1980a). The understanding of happy as up and sad as down is existent in the Ghanaian context and can be inferred from expressions in the Asante dialect such as “me honhom wo soro” (“my spirit is up” which means “i am happy”) and “me honhom wo fam’ (“my spirit is down” which means “i am sad”), respectively. Hence, the conceptualization of happiness as up and sad as down in the Ghanaian context, coupled with the connection between happiness and winning and sadness and losing must have influenced the metaphor, **Winning is Up and Losing is Down**.

4.3.9 Attacking is Up/Forward and Defending is Down/Backward

This metaphor was inferred from the commentaries of the two commentators selected for this study. Here, the idea of a football team making efforts to score a goal in a football match is understood in term of being in a higher position or place (UP) whilst defending is being in a lower position or place (DOWN). So, when a team invades the opponent’s half of the pitch in an attempt to score a goal, that team is understood to be in a higher position or place. On the other hand, when a team spreads or fills their own half of the pitch in an attempt to prevent a goal from being scored, that team is understood to be in a lower position or place. As espoused above, the spatial orientation of “up” and “down” is existent in our physical environment and are natural to human existence. Therefore, the conceptualization of attacking and defending as “up” and “down”, respectively, have been

influenced by the “up” (“soro”) and “down” (“fam”) spatial orientation of their special environment.

4.3.10 The Football Pitch is a Container

The commentators conceptualized the football pitch as an entity that has space to contain something. With the existence of containers in our physical environment, it is therefore not surprising to refer to our experiences and concepts as containers. The Akan people, especially the Asante, generally conceptualize a game or a sporting event as a container. This is evidenced in the Akan expressions such as “ode ne ho ahyee agoro no mu” (literally, he has put himself into/in the game) and ye yi no efiri agoro no mu (literally, he has been taken out of the game). Therefore, the conceptualization of the football pitch as a container in the data must have been influenced by the existence of containers in the Ghanaian environment and the conceptualization of a game as a container in the Ghanaian context. Again, for Lakoff and Johnson (1980: 29), “each of us is a container, with a bounding surface and an in-out orientation”. They explain that as beings in a physical environment, humans are bounded and separated from the environment by the surface of their skins hence, experience the rest of the environment as outside the human body. This, according to them, results in the projection of in - out orientation unto other things bounded by surfaces, thereby, viewing them as containers. From this, the understanding of the football pitch as a container may be as a result of the projection of the natural in-out orientation of the human body unto the football pitch.

4.3.11 The Defence is a Substance

This metaphor presents the understanding of the setup of defenders in a football match (defensive setup) as a solid substance. The availability of varied solid substances in the

Ghanaian environment must have influenced the moment of solid substances in the conceptualization of the defensive setup of a football team.

4.3.12 The Defence is a Door

In this metaphor, the defence of a team is understood as entity that must be opened - that is a door. The defence must therefore be opened before the opponent can have a goal scoring opportunity. The daily use of doors as entities that must be opened or closed in the Ghanaian environment must have influenced this metaphor.

4.3.13 The Attack is a Craft

This metaphor was evident in the commentary of the selected commentators. Here, the action that leads to a goal scoring opportunity is understood as a craft. As noted earlier, a craft is a piece of work made by the hand and demands some special skill to be made. Crafts are ingrained in the culture of the Ghanaian people with the existence of traditional artefacts/crafts that are woven or carved such as “Kente” and carvings of “Adinkra Symbols, masks and ritual dolls. The understanding of attack in football as a craft must have been influenced by the commentator’s experience with the process of craft making in his physical environment especially, as a person who hails from the Ashanti Region of Ghana where crafts and artefacts are in notable existence.

4.3.14 An Outstanding Action in a Football Match is Food

The metaphor presents the understanding of an outstanding action in a football match as something that can be eaten. Just like ontological metaphors, **An Outstanding Action in a Football Match is Food** evident out of the nature of human existence. Therefore, it can be suggested that this metaphor just have been influenced by the commentator’s experience of food in his physical environment, as Ghanaian community.

4.4 Conclusion

The chapter has presented and discussed the results of the data analysis in line with the three (3) research questions of this study. The conceptual metaphors of football identified in the commentaries of the selected commentators were presented with some linguistic expressions as samples. The metaphor type according to Lakoff and Johnson (1980a) was also noted for each metaphor and their conceptual mapping explored. Finally, what must have influenced the usage of the identified metaphors was also explored in this chapter.



CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The research seeks to explore the metaphors of football by Ghanaian commentators using the Conceptual Metaphor Theory (CMT) put forward by Lakoff and Johnson (1980a). It was motivated by the limited number of such studies in Africa, especially in Ghana, and the interest that Ghanaians have in the game of football. This chapter presents the findings of the study based on the three (3) research questions which guided the study. Recommendations for further research in metaphor studies are also given. The chapter ends with a conclusion.

5.1 Summary

In chapter one, the introduction and the background information to Conceptual Metaphor were presented. Furthermore, the research problem, purpose of the study, objectives of the study, research questions, scope of the study and significance of the study were stated.

Chapter two talked on the concept of metaphor, the theoretical framework (the Conceptual Metaphor), types of Conceptual Metaphor, criticism of the Conceptual Metaphor Theory, justification for the adoption of the Conceptual Metaphor Theory. Finally, previous related studies were reviewed.

In chapter three, the methodological procedures were presented. Central to that is the discussion on the research approach and design, the source of data, the study population, the sample size, sampling techniques and instruments used in the collection of the data.

Among others, it was stated that the approach used is qualitative which seeks to basically

give a comprehensive description of the data. It was also discussed that the research design is textual analysis.

Chapter four presents the analysis of the data and the discussion of the results. Answers to the three research questions were presented. Among other things examined were the Conceptual Metaphors used by Ghanaian commentators, the types of metaphor they belong to and what influenced the use of those metaphors.

5.2 Findings

The study revealed a number of issues and this section seeks to present them.

5.2.1 Question One: What conceptual metaphors are used by Football Commentators in Ghana in their commentaries?

The study revealed that Ghanaian Football Commentators use the following Conceptual Metaphors put forward by Lakoff and Johnson (1980a) in their live commentaries:

1. Football is War
2. Football is Drama
3. Football is Communication
4. Football is a Judicial System
5. Defending in Football is Cleaning
6. Football is Business
7. A Football Match is Examination
8. Winning is Up/Forward and Losing is down/Backward
9. Attacking is Up/Forward and Defending is Down/Backward
10. The Football Pitch is a Container
11. The Defence is a Door

12. The Attack is a Craft

13. An Outstanding Action in a Football Match is Food

5.2.2 Question 2: What type of metaphors do these conceptual metaphors belong to?

The analysis further established that the identified Conceptual Metaphors belong to three categories or types of Conceptual Metaphors. They are: Structural, Orientational and Ontological Metaphors as posited by Lakoff and Johnson (1980, 7-32). Lakoff and Johnson (1980a) note that human experiences and concepts are organized in terms of other concepts and experiences (structural metaphor), spatial orientational metaphor (orientational metaphors) and entities and substances (ontological metaphor) The analysis of the data revealed seven (7) structural metaphors, two (2) orientational metaphors and four (4) ontological metaphors yielding a total of thirteen (13) different metaphors

5.2.3 Question Three: What factors influence the use of these conceptual metaphors?

It was discovered that some factors influenced the use of these conceptual metaphors by the selected commentators. For Lakoff and Johnson (1980, 1999) and Kovacs (2005; 2006), social or cultural experiences of language users are paramount in the enactment of conceptual metaphors. This means that the conceptual metaphors of language users are precipitated or influenced by their social or cultural experiences. The exploration of the various influences of the metaphors was based on the socio-cultural landscape of Ghana. The analysis revealed varied influences of the identified metaphors. These influences are presented in the proceeding paragraphs.

First, the data gathered from the questionnaire revealed that the selected commentators do pay attention to the football commentaries of some notable British Commentators of the

English Premier League (EPL) and this informs their choice of expressions in their commentaries.

Second, it was also discovered that the understanding of football in terms of drama in the data may be considered as a manifestation of a central theme of football which must have been influenced by the commentators' experience with drama or theatre performances in the Ghanaian context.

Furthermore, the analysis also revealed that the professional orientation of the commentators as broadcast journalists must have influenced the conceptualization of the game of football and a goal as a communicative event and message respectively.

Again, football as a Judicial System must have been influenced by the nature of the game as involving rules, officials, and punishments. It was also noted in the analysis that the commentators' educational background and experiences must have influenced the choice of expressions in their commentaries.

Further, the analysis revealed that some other notable experiences in the Ghanaian commentators' physical environment must have influenced their conceptualization of football in various ways. For instance, the experiences of driving, cleaning, building and theft in the Ghanaian environment may have influence.

Moreover, it was revealed in the analysis that the understanding of attack in football as a craft in the data must have been influenced by the Ghanaian experience of crafts such as *Adinkra Symbols*, ritual dolls and mask.

The last but one factor is that, it was noted that in the Ghanaian community, a game or a sporting event is viewed as a container. It was therefore suggested that the use of some metaphors must have been influenced by the idea of containment associated with sporting

events in the Ghanaian context. Further, in the data, the commentator's experience with substances (solid) must have influenced the use of the metaphors.

Lastly, the commentators' daily experience with food and doors in their physical environment must have influenced the use of some of the metaphors.

5.3 Conclusion

This chapter has presented the findings of the research based on the three (3) research questions of this study. It has also presented recommendations and suggestions for further research based on the analysis and the findings of this study. It must be noted that the present study is one of the few researches in metaphor studies in the area of football language in Africa. As a theory that posits that metaphors are effortlessly used in everyday language, the present study has afforded the theory to be tested in another language context. This study may serve as a motivation for further research in the area of Sports Announcer Talk (SAT) specifically, in Ghana.

5.4 Recommendations

Based on the analysis and the findings of this research, the following recommendations are made.

1. First, it was revealed that not all the identified metaphors were influenced by socio-culture factors of the Ghanaian society. It is therefore recommended that further studies be conducted, in the Ghanaian context, to specifically ascertain other factors (which are not socio-cultural) of the conceptual metaphors of football.
2. Second, it is recommended that further studies be conducted to ascertain the conceptual metaphors of football in any Ghanaian language, especially Asante Twi (considering the number of native speakers of Asante Twi in Ghana). With this, the

exploration of the socio-cultural influences of the metaphors may be bare to point out as the metaphors can be considered as true reflections of the concepts and ideas of the Ghanaian people.

5.5 Suggestion for Further Studies

1. Relating to the topic of the current study, it is suggested that studies into the conceptual metaphors of other sports of Ghanaian interest may be carried out.
2. It may be further compared with conceptual metaphors identified in other sporting disciplines like athletics and boxing.



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APENDIX
RESEARCH QUESTIONNAIRE
UNIVERSITY OF EDUCATION, WINNEBA
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH EDUCATION
RESEARCH QUESTIONNAIRE FOR COMMENTATORS
(MPHIL. ENGLISH)
RESEARCH TOPIC: METAPHORS OF FOOTBALL: THE CASE OF
FOOTBALL COMMENTATORS IN GHANA

Background Information

This research seeks to explore the metaphors underlying the expressions of football commentators in Ghana in their commentaries and also ascertain what influences the use of the metaphors that would be identified in the selected football commentaries. This document contains questions on biographic information, professional information and educational information. It will take not more than twenty (20) minutes to answer these questions. Respectfully, you happen to be one of the commenters selected for this study. Kindly provide your responses to the questions below.

1. Which Ghanaian ethnic group are you part of? (e.g. Fante, Akan, Ewe, Ga-Adangbe etc.)

.....
.....

2. a. What language of your ethnic group do you speak. (eg. Fante, Asante Twi etc)?

.....

b. Do you often speak the said language?

Yes [] No []

3. a. Which other Ghanaian language(s) do you speak often?

.....

b. Which one of the other language(s) do you speak often?

.....

4. What is your highest educational qualification?

.....

5. Which programme(s) have you read after secondary school education?

.....

6. Which programme did you read during secondary school education?

.....

7. How many years of experience do you have in commenting on live football matches?

.....

8. a. Do you have a mentor in the field of football in English (foreign or local)

Yes [] No []

b. If yes, who is this commentator?

.....

9. a. Do you listen to football commentaries in English by local commentators?

Yes [] No []

b. If yes, why do you listen to these commentaries?

.....

c. Who are these commentators you listen to?

.....

.....

.....

10. a. Do you listen to English commentaries of the English Premier League (EPL)?

Yes [] No []

b. If yes, why do you listen to these commentaries?

.....

.....

.....

c. Who are these commentators?

.....

.....

.....

11. a. Do you listen to any other foreign commentaries in English?

Yes [] No []

b. If yes, why do you listen to these commentaries?

.....
.....
c. Who are these commentators?
.....
.....
.....

12. a. Does your attention to football commentaries in English by local commentators influence your choice of words or experience in your commentary?

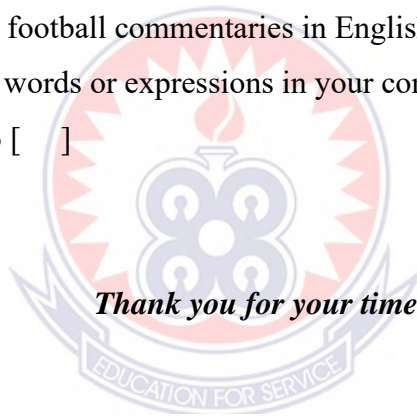
Yes [] No []

b. Does your attention to football commentaries in English from the EPL influence your choice of words or expressions in your commentary?

Yes [] No []

c. Does your attention to football commentaries in English by other foreign commentators influence your choice of words or expressions in your commentary?

Yes [] No []



Thank you for your time.