

**The application of MIP(VU) to the discourse of
Carl Diem (1882–1962),
Hitler’s organizer of the 1936 Olympics**

A report on work in progress

ABSTRACT

Methods for Linguistic Metaphor Identification were “originally designed to analyse English discourse” (Steen et al. 2010a, 147). Accordingly, they have mostly been applied to a language that “carries meaning in words, and lacks great inflectional influences” (Steen et al. 2010a, 147). “A language like German where inflection is more important . . . , may pose different problems for procedures such as MIP and MIPVU” (Steen et al. 2010a, 147f.). Moreover, the English corpora, most approaches to metaphor are based on, represent present-day discourse. The application to historical texts poses additional problems. My analysis is based on the three volumes of “OLYMPIC FLAME. The book of sport” (1942), by the organizer of the 1936 Olympics, Carl Diem (1882–1962). His book is largely a compilation of his contributions to journals and newspapers. Diem’s mostly pathos-injected publications can be expected to rely heavily on the use of metaphorical language; the number of lexical units in relation to metaphor will be compared to the results that Steen et al. (2010a/b) received for various registers of present-day discourse. Of course, one has to be “aware that only a full-fledged discourse-linguistic analysis can provide statistically grounded evidence on the discourse functions of metaphorically related words” (Steen et al. 2010a, 125).

1 Introduction

This article is the written version of a presentation of the author at the RaAM 9-Conference 2012 in Lancaster (UK). The theme for this conference was “Metaphor in Mind and Society”. The central aim of my presentation was to provide converging evidence in discourse analysis and metaphor research. Since discourse analysis, however, is often considered as not genuinely linguistic, my starting point was to make it more linguistically precise by drawing on quantitative, empirical methods such as MIP, especially in the version of MIPVU (cf. Steen (2010,a and b)).

1.1 Exploring the problem: initial thoughts

The general perspective of this article is that of Applied Linguistics. More precisely, a corpus-based (*not* a corpus-driven) approach is followed according to the framework and hermeneutic presuppositions of my overall research interest. My general research project concentrates on the analysis of the discourse of the so-called ‘Conservative Revolution (CR)’, a philosophical movement on the extreme political right between the two World Wars. In Germany, the mostly learned protagonists of this movement always prided themselves in not being National Socialists on whom they looked down on as uncouth. Therefore, I would like to find out whether the linguistic features of the political statements of the CR are noticeably different from those of the jargon, for instance, of the Nazi Party

Press; and if so, whether the differences also lie in a different (quantitative) use of metaphor.

A project exploring the connection between metaphor and the social world should also take into consideration a social phenomenon of ever increasing importance in modern life — the world of sports. The specific research question here is whether the language of the leading sport functionary Carl Diem, in particular his use of metaphor, was more similar to that of the reports of the Nazi (sports) media, or whether it resembled more the socio-political style of the above mentioned ‘Conservative Revolution’.

1.1.1 The research gap: Why look at it now?

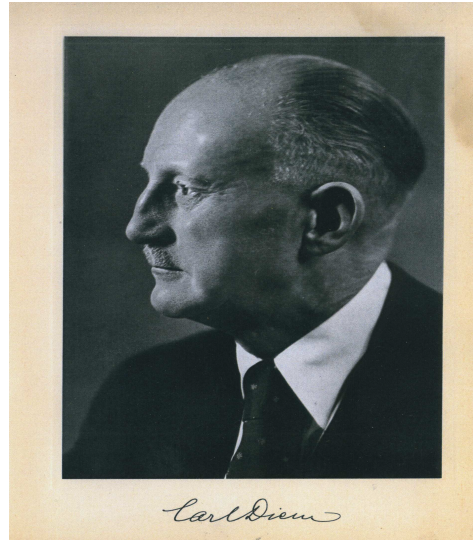
Methods for Linguistic Metaphor Identification were “originally designed to analyse English discourse” (Steen et al. 2010a, 147). Accordingly, they have mostly been applied to English — partly also Dutch — corpora; that is, to languages that “carr[y] meaning in words, and lack[...] great inflectional influences” (Steen et al. 2010a, 147). “A language like German where inflection is more important and influential, may pose different problems for procedures such as MIP and MIPVU. In addition, languages which have a more complex system of word formation and compounding, where different morphemes carrying meaning can be combined, will need a procedure that is able to identify these elements” (Steen et al. 2010a, 147f.). Moreover, the English corpora, most approaches to metaphor are based on, usually represent present-day discourse. The application to

historical texts poses additional problems that will also be discussed in this presentation.

In 2012, a year so very dominated by sports events of quasi global impact (above all the Olympics in London) a look at the relationship between sport and society seems particularly relevant. This applies also to Germany where recently right-wing political tendencies have often been revived in close connection with sport events. To my mind, a linguistically inspired discourse analysis should try to combat those tendencies by revealing the linguistic background. In particular, such a discourse analysis should aim at a growth of sensibility among students for the problems that are involved in the implementation of sport for nationalistic means. Here also the historical aspect comes into play. There is a recent discussion in Germany whether streets, sports arenas or schools named after Carl Diem should be renamed. In a number of cases this has already been done. So who was Carl Diem, was he a man of ‘voice’,¹ and how close was he to National Socialism? Thus, before we come to the linguistic details, we should have a look at a few decisive aspects of his biography.

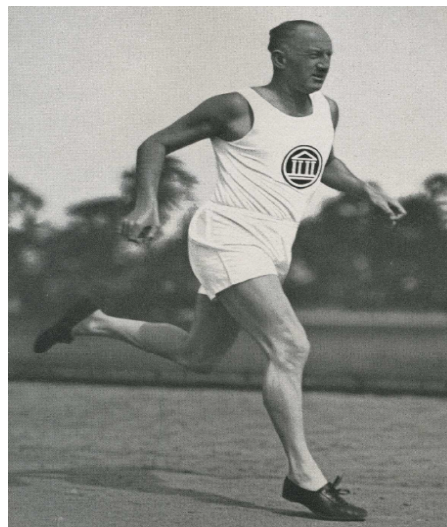
2 Biographical notes²

Carl Diem was not only a sports functionary ...



Photograph 1. Portrait of Carl Diem from the frontispiece of his main publication of 1942

... but also an active sportsman (see below).



Photograph 2. Carl Diem on the cinder track of the Berlin ‘Sportforum’ in 1936 (Diem 1942, vol. 3, p.

1555)³

Diem’s desire for physical fitness is very important for the understanding of his philosophy of sport. For instance, he was a lifelong opponent of, what he called,

‘passive sport’. As a committed amateur sportsman he remained also very critical of all kinds of professionalism in the world of sports. Judging from his social background, Carl Diem did not seem to be predestined to ever become a person of ‘voice’. He grew up in a rather narrow lower middle class environment in Berlin. His father was a spectacularly unsuccessful small merchant who eventually left his family in the lurch by emigrating to America where he finally committed suicide. Carl Diem himself was physically of a rather fragile constitution and fell ill several times during his childhood. At school he was not a success; he had to leave the highly prestigious French Grammar School where lessons were conducted in French. Neither did he finish the less prestigious grammar school that he attended afterwards; he left school early in order to take up an apprenticeship in a small textile retail shop.

From early youth Diem was fascinated by sports — not so much, however, by traditional gymnastics that were propagated by an influential movement that was founded during the so-called Wars of Liberation against Napoleon. On the contrary, Diem preferred modern athletics and already founded an athletics club when he was still an apprentice. He also started a career as a part-time sports journalist. When World War I broke out he, as a committed monarchist, did not hesitate to volunteer for military service and was eventually, in spite of his missing A-level exam, promoted to a commissioned officer.

During the years of the Weimar Republic (1918–1933) he became a leading sports functionary and co-founder of the first German college of Sport where he also used to conduct courses. He also became a member of the German Olympic Committee, the president of which was a former high-ranking government official

of an ethnically Jewish background. In 1930 Diem married a former student of his who was also (partly) of Jewish descent.

Even in 1933, when the Nazis came to power, Diem did *not* join the Nazi party; so he lost most of his positions. Nevertheless, he was soon called back as organizer of the 1936 Olympics as he was a very efficient organizer whilst the Nazis Hitler had appointed as leading sport functionaries were not able to fulfil this task. In the USA, particularly among the Jewish community of New York, a strong boycott movement formed itself, especially after the racist marriage laws had been proclaimed during the 1935 Nuremberg rally. Presumably in order to counteract these boycott tendencies, Hitler allowed the Jewish president of the German NOC to remain in office. Also Diem's marriage to a partly Jewish wife constituted, in this respect, no problem. For the opening ceremony of the Olympic Games Diem arranged that his only five year-old daughter presented Hitler with a bunch of flowers, in this context saluting Hitler in the fascist way. There is a photograph (see below) that shows how Hitler takes down her raised arm, presumably because — at that time, with the demands for a boycott still strong — he did not want to give the impression to the world that under his regime already young girls were indoctrinated.



Photograph 3. Diem's daughter saluting Hitler. In the background, facing the girl, the President of the German NOC, Theodor Lewald. To the extreme left of the picture the President of the IOC, the Belgian Baillet-Latour (Diem 1942, vol. 1, p. 91).

Apart from those minor incidences Diem organized and conducted the 1936 Olympics quasi perfectly, as was also acknowledged by non-German commentators. Among other things Diem introduced the Olympic torch relay,⁴ which is still a standard event of the Olympic repertoire.⁵ Diem also enjoyed very good personal relations with the founder of the modern Olympic movement, Pierre de Coubertin (1863–1937), who bequeathed his personal papers to Diem.



Photograph 4. Early morning exercise, 1936 (Diem 1942, vol. 3, p. 1424)⁶

In spite of Diem's organizational success, his hopes to become a professor at the Berlin university sports college were not fulfilled. Oral promises that had apparently been made, were not kept. In the following years he had to be satisfied with mostly honorary positions. Towards the very end of the war he made his notorious Spartan speech, in which he demanded also of the youngsters under his command to fight the Russians as the Spartans had fought the Persians, sacrificing their own lives. With this speech, Diem had certainly reached the absolute nadir of his biography.⁷ But then, for Diem the philosophy of a true sportsman always implied the readiness for sacrifice, particularly for the alleged general good. Not accidentally, the programmatic headline of the very first article in the first volume of his 'Book of sport' (pp. 29–30) is "Sport ist Kampf" (sport is fighting).⁸ Moreover, Diem had close friends among committed Nazis.⁹ For instance, Field

Marshall von Reichenau, who was called ‘Hitler’s General’ because he had been among the very first of the high-ranking officers to join the Nazi Party.



Photograph 5. Field Marshal von Reichenau (Diem 1942, vol. 1, p. 488)

The main reason for Diem’s great respect seems to have been that Reichenau was, like Diem himself, an active sportsman (see below).



Photograph 6. von Reichenau in his sports dress (ibid.)

For the same reason Diem also admired Mussolini; he received a photo from him that showed the Italian fascist as a parcour rider (see below).



Photograph 7. Benito Mussolini as a parcour rider (Diem 1942, vol. 1, p. 451)

After the war, in the Soviet Zone, Diem's major publication was banned. Diem left Berlin and settled in Western Germany. It can be taken for granted that he sympathized very much with the political climate of the conservatively inspired Adenauer era; in this context he uttered at last, practically for the first time in his life, even positive references to 'democracy'. At Cologne he founded the still leading university sports college. He also received a medal from the IOC whose president, A. Brundage (1887–1975), Diem had already been a close friend of for a long time. Like

Brundage Diem remained, also after 1945, in opposition to professionalism which to both of them meant business, egoism, greed, and denoted anti-social leanings that were bound to result in the spoiling of the character of every true sportsman.

In the remaining years until his death in 1962, Diem enjoyed a very high reputation not only in the sports world. At last he had become a man of 'voice'. Accordingly, soon after his death a good number of streets, stadiums and schools were named after him. In the meantime many of those streets etc. have been renamed again, because of his role under National Socialism, particularly because of the Spartan speech mentioned above; indeed, it remains highly questionable whether a man with such a mentality can serve as an example for young people.

3 The Corpus

Diem's major publication, *Olympische Flamme, Das Buch vom Sport* (1942),¹⁰ was a compilation of articles (originally published mostly in sports papers, but also in academic journals), speeches (mostly at sports events) and memoranda (for instance, for government officials) from the beginning of Diem's career up to the early 1940s. The book, which was published in honour of his 60th birthday, consists of three volumes, comprises 1,637 pages and contains more than 800,000 words. The compilation is prefaced by a statement of the publishing house pointing out that these incomparable three volumes contain fundamental guiding thoughts thus functioning as a trailblazer for the aim that the Leader had assigned to sport: to create a people in physical exercise (cf. vol. 1, p. 23).¹¹ In order to specify what is meant by 'a people in

physical exercise', a few typical examples should be mentioned: In the 'Festspiel' (pageant) *Olympische Jugend* (Olympic youth), written by Diem himself (!) and performed as part of the opening ceremony of the 1936 Olympics, there are (cf. 1942, vol. 2, p. 987) the following lyrics:

Allen Spiel's
heil'ger Sinn,
Vaterlandes
Hochgewinn.
Vaterlandes höchst Gebot
in der Not
Opfertod.¹²

In fact, the most glorious mission of the sport movement, Diem points out in 1940, is to enable everybody to do his patriotic duty (cf. *ibid.*). In this context, Diem finally invokes the war poet of the Spartans, Tyrtaios, by quoting (vol. 2, p. 987) his famous lines in a widely read German translation:

Schön ist der Tod, wenn der edle Krieger im vordersten Treffen
Für das Vaterland ficht, und für das Vaterland stirbt.¹³

Consequently, for Diem it does not at all come as a surprise that among the most highly decorated soldiers after the defeat of France in 1940 there was a gold medal winner of the 1936 Olympics (cf. vol. 1, p. 129). The above articles quoted from were

originally published in the journals *Reichssportblatt* and *NS-Sport*. Because of statements like these Diem's 'Book of sport' of 1942 is generally regarded as the most important document of national-socialist sports propaganda.

For closer inspection mainly articles and speeches from the 1930s were selected. This special corpus comprises 80,945 words, which amounts to roughly 10% of the total corpus.

As a dictionary the corpus-based online-dictionary DWDS (*Digitales Wörterbuch der deutschen Sprache des 20. Jahrhunderts*) was chosen because of its helpful statistical and, above all, historical functions (for details see: www.dwds.de). For instance, the DWDS provides the frequencies of a given lexeme for all the decades of the 20th century, including the here specially relevant 1930s, and specifies the information according to registers such as the academic or news registers (see below).

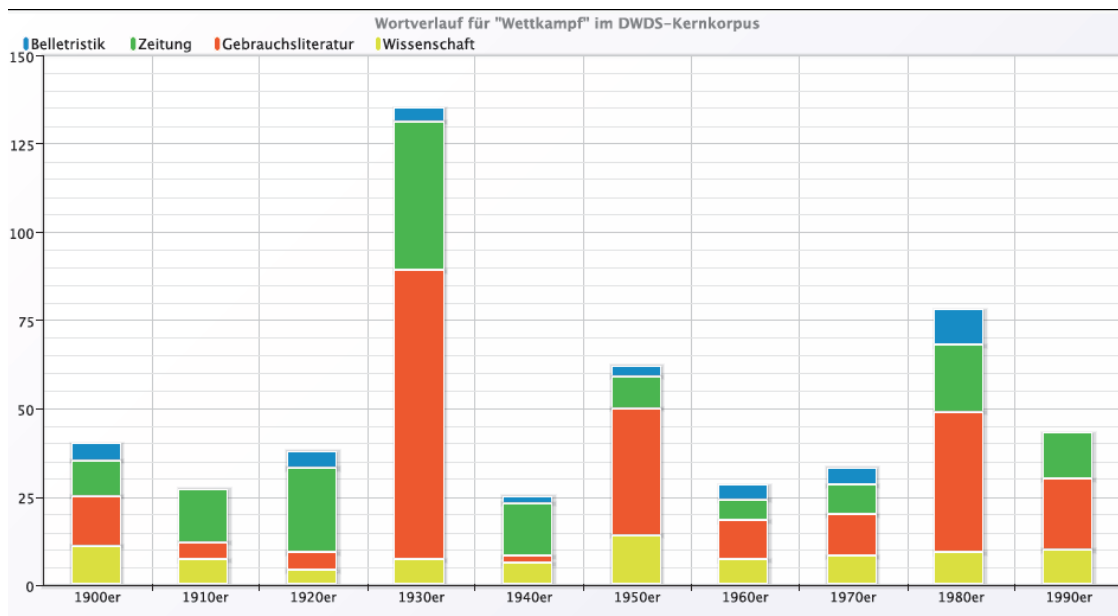


Table 1. Historical 'Wortverlauf' (word frequency) for the compound 'Wettkampf' (sports contest) (retrieved from www.dwds.de)

For statistical purposes also the IBM SPSS Statistics 20 is available as the University of Duisburg-Essen provides free access to this programme. Moreover, concordance programmes such as AntConc and SCP were used since they are, as opposed to Word Smith, free of charge and have Mac-versions.

As the seminars were conducted in the German department, the students were given the following table, as a support for the procedure of metaphor identification, with definitions and explanations in German:

Metaphor Identification Procedure (MIP)

Übergeordnetes Kriterium: 'Conceptual Mapping' resp. 'Cross-domain Mapping'
In der Kognitiven Linguistik ist die *Metapher* bestimmt durch ein 'mapping across distinct conceptual domains'

Kategorie	(Zähl-)Konvention
Compound	<i>Neue</i> , noch nicht lexikalisierte Komposita werden als separate lexikalische Einheiten kodiert; <i>konventionelle</i> Komposita (z. B. <i>Sportfest / Ringkampf</i>) werden jedoch als eine lexikalische Einheit gezählt (unabhängig davon, ob sie zusammen-, auseinander- oder mit Bindestrich geschrieben werden (cf. DWDS))
Phrasal Verb	Transparente Funktionsverbgefüge, deren Bedeutung aus den Einzelteilen rekonstruierbar ist (wie <i>in Form sein</i> ; vgl. Glück 2005:208), werden als eine Einheit angesehen; sie haben eine nicht zerlegbare Bedeutung, die eine(n) Handlung/Prozess/Zustand/Beziehung im Diskurs bezeichnet (cf. DWDS)
Prepositional Verb	Das Problem bei häufigen Verb-Präposition-Verbindungen (wie auch bei Verben, die von freien Adverbien gefolgt werden) ist ihre Ähnlichkeit zu transparenten Funktionsverbgefügen. Wenn es sich jedoch um freie Kombinationen handelt, müssen diese als zwei unabhängige lexikalische Einheiten gewertet werden (cf. DWDS)
Preposition	Präpositionen werden grundsätzlich separat gezählt (Ausnahmen: s.o./u.)
Separable Complex Verb (SCV)	Zwei Wörter, die durch eine Anzahl von lexikalischen Einheiten voneinander getrennt sind, dennoch eine lexikalische Einheit bilden (wie <i>läuft [ins Stadion] ein</i>), werden wie die transparenten Verbgefüge als eine Einheit kodiert (cf. DWDS) [...]

Table 2. Extract from the handout providing definitions and explanations of English categories in German (copyright by the author)¹⁴

At this point a didactic aspect has to be mentioned. Every seminar is to be interspersed with a „hands-on phase“ in which the (advanced) students have to identify the ‘metaphor related words’ (mrw) in the text fragments allotted to them. The students work in groups of four to six persons. First, they are supposed to discuss the problem cases within the group. Then, the still remaining problematic cases are presented to advanced students who functions as tutors. Finally, the tutors present the still unresolved cases to the member of staff who conducts the seminar. In cases of unresolved doubt, the principle WIDLII (When In Doubt, Leave It In) is applied.

In order to differentiate between the various word classes the students were asked to fill in the following table:

M I P – P r o t o k o l l
Metaphor Related Words (MRW)
 (nach Wortklassen)

Titel des Artikels:	Lexikalische Einheiten	MRW: absolute Zahl	MRW: Prozentzahl
Adjektive <mrw-adj>			
Adverbien <mrw-adv>			
Artikel/Demonstrativpro. <mrw-det>			
Konjunktionen <mrw-konj>			
Nomen <mrw-nom>			
Präpositionen <mrw-prae>			
Verben <mrw-verb>			
Rest <mrw-rest>			
TOTAL			

Table 3. MIP-protocol (word class) (copyright by the author)

Also these results will be double-checked by the tutors, and the member of staff, respectively.

The main result for the *relation of lexical units to metaphor* was that on average Diem's texts contain a total of **20.6 % Metaphor Related Words (MRW)**. This is a higher percentage than those stated by Steen et al. (2010a and b), who ascertained for the *academic register* an average percentage of **18.5**, and for the *news register* an average percentage of **16.5**. As a majority of the texts in our corpus resembled more the news register than the academic register, the difference is quite considerable.

Also the (preliminary) values for the various word classes are different, as the following table shows:

DIEM: Word class / MRW	Steen: <u>Academic</u> register	Steen: <u>News</u> register
Adjectives: 31.4 %	17.6 %	21.0 %
Adverbs: 6.0 %	10.1 %	11.0 %
Conjunctions: 0.5 %	1.4 %	0.9 %
Determiners: 3.5 %	8.1 %	5.9 %
Nouns: 38.3 %	17.6 %	13.2 %
Prepositions: 39.9 %	42.5 %	38.1 %
Verbs: 23.4 %	27.7 %	27.6 %
Remainder: 4.1 %	2.6 %	2.5 %

Table 4. The relation of lexical units to metaphor divided by word class (copyright by the author)

In spite of certain similarities, the results are again noticeably different which, of course, did not come as a surprise; in fact, larger differences had been expected. The question that poses itself is what those deviations, especially with respect to the *three-way interaction between register, word class, and metaphor*, can be attributed to.

To begin with, it has to be pointed out that a comparison between Steen's findings and our results is in any case difficult for at least two reasons,

- Since Steen analysed *modern* texts
- Since German is a language with "great *inflectional* influences"

(Steen et al. 2010a, 147 — my italics, RK).

Concretely, the differences can be attributed to at least three factors:

- They may be due to the *structure* of German
- They may be attributed to the fact that the Diem-corpus consists of *historical* texts
- They may also be due to the choice of dictionary.

Most likely, all three factors are of importance, not the least the choice of dictionary (as has often been shown that a different dictionary necessarily leads to different results). Exact details cannot yet be provided; also in this respect this article can only be a report on work in progress.

However, what can be pointed out already at this early stage of the project is that the quantitative research conducted on the Diem-corpus has produced an overall percentage of MRWs that is astonishingly similar to that of the contemporary

publications of the right-wing writer Ernst Jünger, whose essay *Der Arbeiter* from 1932 contains about 20% MRWs.¹⁵ Also sporadic analyses of fragments of the work of other protagonists of the above mentioned ‘Conservative Revolution (CR)’ — such as Oswald Spengler (*Der Untergang des Abendlandes*, 2 vol., 1918/22; *Preußentum und Sozialismus*, 1919), Arthur Moeller van den Bruck (*Das dritte Reich*, 1923) or Edgar Julius Jung (*Die Herrschaft der Minderwertigen*, 1927/30)¹⁶ — produced surprisingly similar results. These preliminary findings have to be corroborated, of course, by future analyses of larger passages. Also in this respect this article amounts to no more than a report on work in progress. But if these similarities were confirmed by further studies, this would mean that Carl Diem’s quantitative use of metaphor is largely comparable to that of leading representatives of the CR. The *content* of his metaphors is similar, too, insofar as he also prefers, in his sports reports, metaphors from the domains of WAR (but also, it should be noted, of HEALTH, and JOY). To be sure, Diem does not count as a protagonist of the ‘Conservative Revolution’; the quality of his writings was not at all in that bracket. But Diem’s political leanings came close to that staunch right-wing political philosophy. Thus, one of the research aims of my project is to find out whether this political judgement could be corroborated also by a quantitative analysis of style. In the light of the present discussion whether streets, etc., named after Diem should be renamed, the even more interesting research question would be whether Diem’s quantitative use of metaphor is really different from that of, say, the Nazi sports press. However, such an analysis encounters theoretical difficulties.

First of all, as Utz Maas pointed out already in his classical study of 1984 (“‘*Als der Geist der Gemeinschaft eine Sprache fand*’. Sprache im [!] Nationalsozialismus”)¹⁷ a

Nazi jargon as such can hardly be isolated. In fact, the Nazis scarcely invented anything new linguistically; the German racist (anti-Semitic) terminology — i.e., such phrases as ‘Blut und Boden’ (blood and soil) — has a long tradition (it goes back to Romanticism, also Luther, and even earlier times). Therefore, Maas prefers to talk about ‘Sprache im (!) Nationalsozialismus’ (language in National Socialism) instead of ‘Sprache des Nationalsozialismus’ (language of National Socialism). As a matter of fact, what should the latter be anyhow? The language of Hitler? Or of any other of the high-ranking party officials? Moreover, should we scrutinize their speeches or written statements, such as Hitler’s *Mein Kampf*? Or their (alleged) private writings, such as, for instance, Goebbels’ famous diary? Or would the most typical expression of a Nazi jargon be that of the Nazi press (above all, the *Völkische Beobachter*)?

In spite of these difficulties, a comparison between Diem’s major publication and the sports columns of the Nazi press might be revealing. My hypothesis is that again strong similarities would emerge. If this proved true then this would amount to an indication that Diem’s language is not only very close to that of the representatives of the ‘Conservative Revolution’ but also (equally close?) to National Socialist terminology — at least, the jargon of the Nazi sports press, in which, by the way, also Diem published many of his articles (think of the above mentioned journal *NS-Sport*).

Moreover, as Heidrun Kämper (from the Institute of German Language in Mannheim) proved in her project on the political language of the 20th century,¹⁸ for the representatives of the CR there was hardly any linguistic ‘Umbruch’ (revolutionary change) in 1933. Accordingly, linguistic differences can be expected to be slight. In any case, the representatives of the extreme right, whether official members of the Nazi party or not, had never referred to the democratic constitution of the Weimar

Republic in a positive manner. Nevertheless, it stands to reason that 1933 constituted a decisive change for the supporters of the Weimar Republic, because a positive reference to democracy was from now on no longer possible. For the staunch political right, however, the decisive change came only in 1945 when at last a positive reference to democracy became opportune. As has been indicated above, this also applied to Diem, who, before 1945, was characterized by an — from a present-day point of view — unbearable pathos as well as aggressive concepts that are not easily distinguishable from genuine Nazi concepts (think above all of his Spartan Speech of early 1945). Thus, from a political as well as a linguistic point of view, I should personally support the renaming of streets, etc., named after Diem, although, for the time being, I would hesitate to regard him as a full-fledged Nazi before the research that was reported upon above is completed. In any case, one has to be “aware that only a full-fledged discourse-linguistic analysis can provide statistically grounded evidence on the discourse functions of metaphorically related words” (Steen et al. 2010a, 125). So a lot of work remains to be done. Notwithstanding these limitations, the approach advocated in this article should have a considerable potential for further research.

NOTES

- 1 According to Blommaert (2007, 68) ‘voice’ denotes “the ways in which people manage to make themselves understood“ and “the capacity to accomplish desired functions through language“, i.e., “the capacity to create favourable conditions for a desired uptake“.

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- 2 The following biographical passage is based on the four-volume biography of Diem by F. Becker (2009ff.).
- 3 It should be noted that the emblem on his sports shirt is not a Nazi symbol but denotes a Greek temple.
- 4 Cf. Becker (2009), vol. ii, pp. 123f.
- 5 Cf. the BBC News report by Chris Bowlby, “The Olympic torch’s shadowy past”. Retrieved from <http://news.bbc.co.uk/2/hi/7330949.stm> (accessed 26/8/2012).
- 6 If you wanted to work with Diem, you had to be out on the race track at six in the morning. The runner on the inner track is the American Bill Henry, one of the organizers of the Olympics in Los Angeles in 1936, who was asked to come to Berlin to support the German organization committee.
- 7 For further details cf. Becker (2009), vol. ii, pp. 273ff. and 299–301.
- 8 The article, reprinted in 1942, quotes from a speech Diem made as early as 1908, addressing the students of the University of Berlin. The programmatic maxim of the speech is: “Kämpfe, denn du mußt siegen!” (Fight, because you must win!)
- 9 In this context it should also be noted, as Chris Bowlby points out in the above cited (cf. endnote 5) BBC News report, that Diem’s idea of „linking the modern Olympics to the ancient ... chimed perfectly with the Nazi belief that classical Greece was an Aryan forerunner of the modern German Reich.“
- 10 (*Olympic flame*. The book of sport)
- 11 The German original runs: “... wegweisende Gedanken, und so tragen diese Bücher, für die es an Fülle und Tiefe kein Gegenstück gibt, ihren Wert nicht nur als historische Quelle ..., sondern vor allem ... als Wegbereiter zu dem vom Führer dem deutschen Sport gesetzten Ziele: ein Volk in Leibesübungen” (vol. 1,

p. 23).

- 12 The meaning of the lyrics is roughly that ‘the holy sense of sport is of a high value for the Fatherland. The highest commandment of the Fatherland, in times of distress, demands sacrificial death.’
- 13 The meaning of the two lines is roughly: ‘Death is sweet if the noble warrior fights for the Fatherland in the front line, and dies for the Fatherland.’
- 14 The table is deliberately reproduced in its original just to indicate the kind of support German students need for accurate metaphor identification. In any case, a translation of the German explanations into English would here be neither appropriate nor necessary.
- 15 The first 20 chapters of this essay of full book length consist of 11,474 lexical units, 2,317 of which were, in another seminar, identified as metaphor related words.
- 16 The titles of the four above-mentioned books could be translated as: “The decline of the occident”, “Prussia and socialism” (Spengler), “The third Reich” (Moeller), and “The rule of the inferiors” (Jung).
- 17 Literally translated, the title of the book runs: “*When the sense of community found a language*’. Language in (!) National Socialism.”
- 18 Cf. Homepage IDS (Institut für deutsche Sprache, Mannheim). Retrieved from <http://www1.ids-mannheim.de/lexik/personal/kaemper/> (accessed 16/08/2012); cf. also: Linguistic Server University Essen (LINSE). Retrieved from <http://www.linse.uni-due.de/publikationenliste/articles/bericht-zum-vortrag-in-jeder-stunde-demokratie-diskursgeschichte-sprachgeschichte-demokratiegeschichte-des-20-jahrhunderts-als-li.html> (accessed 16/08/2012).

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