Actualization of Metaphor in Literary Text (illustrated by the V.S. Yakovlev-Dalan's novel "Tygyn Darkhan" and its Russian translation)

Актуализация метафоры в художественном тексте (на материале романа В.С. Яковлева — Далана «Тыгын Дархан» и его перевода на русский язык)

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Abstract

Research on metaphor in the literary language is still of great interest at present. The paper considers fundamental studies revealing the notion of linguistic and literary metaphor and various approaches to it in the language of the literary style. It is the first comparative-historical and contrastive-typological investigation of translation of rhetorical and linguistic metaphors in literary text that were found through contrastive analysis of metaphors used in the historical novel by V.S. Yakovlev - Dalan "Tygyn Darkhan" and its translation into Russian made by A.E. Shaposhnikova. In some cases, we used our translation of metaphors from Yakut into Russian.

Key words: Cognitive approach, mentality, linguistic picture of the world of Sakha people, locative, anthropomorphism, conceptual metaphor

Аннотация

Исследование метафоры в языке художественной литературы не теряет своей актуальности и в настоящее время. В данной статье исследуются фундаментальные работы, раскрывающие понятие языковой и художественной метафоры и различные подходы к ней в языке художественного стиля речи. Впервые в сравнительно-историческом и сопоставительно-типологическом языкознании рассматриваются переводы авторской и языковой метафоры в художественном тексте, выявленные в процессе сопоставительного анализа метафор, использованных в историческом романе В.С. Яковлева — Далана «Тыгын Дархан» и его авторизированном переводе на русский язык, выполненный А.Е. Шапошниковой, в отдельных случаях был использован самостоятельный перевод метафор с якутского на русский язык авторами статьи.

Ключевые слова: когнитивный подход, ментальность, языковая картина мира народа саха, локативность, антропоморфизм, концептуальная метафора

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Introduction

Vasiliy Semenovich Yakovlev – Dalan, a prominent Yakut writer, educator, winner of the P.A. Oyunskiy State Prize, whose works aroused interest in Russia and Turkic world, made a great contribution to development of Yakut and Turkic literature as a whole.

"Tygyn Darkhan" is a multidimensional historical novel describing life of Yakut people in the era of Tygyn Darkhan who led and united Yakut tribes in the 16th-17th centuries. The author depicts the time and introduces a rich history of Yakut ancestors. The novel intertwines historical events, folklore traditions, and author's view.

The main character of the novel, Tygyn Darkhan, is the most famous descendant of the progenitor of Yakut people Elley, a legendary personality in Yakut history. He, the head of now central Yakutia, was the first to unite clans at war.

When working on his novel, V.S. Yakovlev – Dalan studied a lot of historical, ethnographic, and folklore sources which allowed him to demonstrate richness of the Yakut language characterizing the Yakut as people with deep philosophical view and special attitude towards the surrounding world.

The present study considers linguistic and rhetorical metaphors showing mentality of Yakut people in the novel by Dalan "Tygyn Darkhan" in terms of contrastive typology of Yakut and Russian for the first time, with some metaphors translated into Russian for analysis.

The language of the historical novel "Tygyn Darkhan" is full of figurative means, including metaphors (rhetorical and linguistic), metonymies, hyperbolas, epithets, comparisons, personifications, phraseologisms, proverbs and fixed expressions that reflect features of mentality and the linguistic picture of the world of Yakut people.

This paper studies passages with linguistic and rhetorical metaphors, including metaphorical epithets, personifications, comparisons describing characters and their attitude to the surrounding world, nature, and universe.

The general research method used was inductive-deductive. Metaphors were selected from the original text of the novel and its translation. When comparing metaphors of the source and target language, the comparative-typological method was used.

Methodologically, the study is based on fundamental linguistic works dedicated to literary and linguistic metaphors by M. Black (1962), M. Beardsley (1962), E. MacCormac (1985), G. Lakoff and M. Johnson (1980), Yu.M. Lotman (1972), N.D. Arutyunova (1979), A.N. Baranov (1991), V.P. Moskvin (2010), M.V. Pimenova (2011), V.K. Kharchenko (2016), Yakut linguists S.M. Prokopieva (2018), E.N. Dmitrieva (2018), and others.

The purpose of the study is to find universal and unique features in rhetorical and linguistic metaphors in the novel by V.S. Yakovlev – Dalan and its translation into Russian by A. Shaposhnikova based on theoretical literature and using comparative-typological analysis, to translate certain metaphors from Yakut into Russian.

Materials and Methods

The general research method is inductive-deductive. The linguistic methods of research include typological, contrasting and componential analysis of lexical units.

Results and Discussion

Development of figurative meanings causing polysemy of words is an essential pattern in Russian and Yakut vocabulary. Interest to metaphor raised as early as classical times by Aristotle has not been subsided due to semantic changes of language. Aristotle defines metaphor as "the transference of a strange word either from genus to species, species to genus, species to species, or by analogy" (Aristotle, 1957).

As linguistics developed, metaphor is seen as a mandatory linguistic feature with nominative, style-generating, emotional-evaluative, heuristic, coding, and game functions.

Metaphor is a common linguistic technique based on figurative use of words leaning upon analogy. "Metaphor is a type of trope, an underlying figurative comparison, comparing one object or phenomenon to another as well as figurative comparison in general in various art forms. In linguistics: figurative use of word" (Ozhegov, 2000).

Metaphor is referred to differently in different scientific fields, with its content varying in particular authors.

In cognitive linguistics, metaphor is approached from perspective of mentality, cognition, and perception of the surrounding world. E. Mac Cormac in "A cognitive theory of metaphor" characterizes metaphor as "a cognitive process by which new concepts are expressed and suggested" and "a cultural process by which language itself changes" (MacCormac, 1990).

V.P. Moskvin in the essay "Russian metaphor" recognizes two ways of understanding metaphor – a broad and a narrow – and incorporates metaphor into literature studies, psychotherapy, and everyday usage. He noted that "key metaphor of an individual style are governed by psychological and other characteristics of personality" (Moskvin, 2018), thus highlighting relation between metaphor and thinking.

Russian linguist N.D. Arunyunova in the paper "Metaphor and discourse" wrote that cognitive linguists "started to see in metaphor a key to understanding fundamentals of thinking and the process of creating both national-specific and universal picture of the world" (Arutyunova, 1990).

However, definition of metaphor varies and changes with time.

American linguist M. Beardsley in the paper "The metaphorical twist" introduces the Verbal Opposition Theory, writing: "A metaphorical attribution, then, involves two ingredients: a semantical distinction between two levels of meaning, and a logical opposition at one level (Beardsley, 1990).

Ambiguous and complex structure of metaphor resulted in a variety of approaches and interpretations, as noted by many linguists, e.g. V.P. Moskvin wrote: "Discord in understanding and defining metaphor quite often baffles even experts when asked to define this term" (Moskvin, 2018).

Almost the same was stated by M. Black: "Understanding of metaphor is like deciphering a code or unravelling a riddle" (Black, 1990).

In scientific literature, various directions are presented and various aspects of this multiplex phenomenon are dealt with. There are four directions in studying metaphor: nominative-objective, formal-logical, psychological, and linguistic. Later, semasiological, onomasiological, gnoseological, stylistic, expressive, logical, philological, lexicological, and lexicographic direction emerged.

G. Lakoff and M. Johnson characterize metaphor as an interdisciplinary term, relating it to everyday language. In "Metaphors we live by" they write: "The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in suggesting that our conceptual system is largely metaphorical, then the way we thinks what we experience, and what we do every day is very much a matter of metaphor. But our conceptual system is not something we are normally aware of. in most of the little things we do every day, we simply think and act more or less automatically along certain lines. Just what these lines are is by no means obvious. One way to find out is by looking at language. Since communication is based on the same conceptual system that we use in thinking and acting, language is an important source of evidence for what that system is like. Primarily on the basis of linguistic evidence, we have found that most of our ordinary conceptual system is metaphorical in nature. And we have found a way to begin to identify in detail just what the metaphors are halt structure how we perceive, how we think, and what we do "(Lakoff and Johnson, 2017).

The work "Metaphors we live by" is fundamental for cognitive linguistics, with approaches introduced there still being relevant.

To conclude, there exist three main direction of studying the term "metaphor" in modern linguistics: 1. metaphor as a figure of speech, trope; 2. metaphor as words with two meanings, literal and figurative; 3. metaphor as a way of human thinking.

There are various classifications of metaphors, with two main groups being distinguished – general linguistic and rhetorical metaphors. Metaphoric nuance in linguistic metaphors is almost not perceived, it is used by every speaker in everyday life.

Rhetorical or literary metaphors are each time recreated by writers, with time they can become linguistic metaphors. They are mostly found in literature, as a rule, they are based on meaning transfer. Metaphor like other figures of speech fills a text with colorful images and associations. Use of metaphors helps to describe beauty of nature, state of mind of a person and a nation, reveal its mentality and linguistic picture of the world.

To analyze and compare the historical novel "Tygyn Darkhan" and its translation into Russian, we selected vivid linguistic and rhetorical conceptual metaphors revealing mentality of Yakut people to demonstrate ability of the translator to transmit the author's idea most accurately and without misinterpretation.

The analysis of the novel "Tygyn Darkhan" revealed a sufficient number of rhetorical and linguistic conceptual metaphors. Conceptual metaphor is most commonly referred to as a way of cognition and explanation of the surrounding world through which linguistic picture of the world and social code of a particular ethnicity is characterized. It is well known that the wider the conceptual layer of a language, the more extensive is its culture as a whole.

The study material can be roughly divided into two groups: locative and anthropomorphic metaphors. Locative metaphors are characterized by space-related meaning and geographical names, natural phenomena that are created and used in a certain region. Anthropomorphic metaphors are, in turn, ones based on transfer of image of man, their thoughts and characteristics to inanimate objects, natural phenomena. The whole selected material reflects the view on the linguistic picture of the world of Yakut people.

We translated some metaphors for this research to provide a more accurate transmission and supplement the sense of a metaphor and idea of the author. In some cases, we added some metaphors that the translator had omitted. Further, metaphors in Yakut and Russian, including our translation, are compared.

The comparison of rhetorical and literary **anthropomorphic metaphors** in a passage from the novel "Tygyn Tarkhan" revealed adjective-metaphors, verb-metaphors, and noun-metaphors creating a whole and unique image of world perception by Yakut people.

Adjective-metaphors are used to describe mountains, peaks, hills: **багда таас бастыҥалаах хайа – величественная горная гряда** 'a majestic mountain range', we translate it into Russian as **горная гряда, имеющая форму бастыҥа (женское головное серебряное украшение)** 'a mountain range in a form of basting (female silver head jewelry); noun-metaphors **аҥааттар мырааннар – цепь лесистых сопок** 'range of forest hills', **сырҕан эһэ – каменная закраина медведь-шатун** 'stone rim rogue bear'. Metaphors demonstrate worshiping and respecting nature, characterizing it as **majestic**, **pride**, comparing it with a **rogue bear**.

Vivid and figurative metaphors referencing rivers, water bodies reflect the world view of Yakut people and, being conventional, reflect mentality of a linguistic personality. Adjective-metaphors are found in the following examples:

адырханнаах сүүрүктээх, Алдан өрүс балыстаах – с бурливой стремниной, со строптивой сестрой Алдан 'with a seething rapids, with an obstinate sister the Aldan [river]', **өҥ быйаҥ тыыннаах – благодатная и щедрая –** 'gracious and generous', we translated it as **с плодородной, богатой душой** 'with a noble, rich soul', **үс үллэр үөстээх – с тремя вздутыми желчями** (our translation) 'with three swollen biles'.

Yakut metaphors are characterized by special syntactic and morphological forms, such as possessivity, belonging, innateness свойственность: эккиннээх — со стеной 'with a wall', тоҕойдоох — с изгибом, излучиной 'with a curve, meanders, тыыннаах — с душой 'with a soul', бастыҥалаах — с женским головным национальным украшением 'with the female head jewelry', marked by the affixes -лаах, -даах.

The passage depicts a beautiful benign time of early summer, with divine patrons-ajïï being described using adjective-metaphors:

саймаархай самаан сайын – прекрасная пора весна 'spring time' – **благодатное раздольное лето (our translation)** 'benign free summer', **Добун ыһыах – великий пир** 'a great feast' – **величественный божественный ысыах (якутский праздник лета) (our translation)** 'majestic divine ïsïah (Yakut summer celebration); noun metaphors: **Тунах ый – месяц Изобилия** 'a month of abundance'. The metaphor саймаархай самаан сайын — прекрасная пора весна 'beautiful spring time' the word сайын is translated as весна 'spring' but in Yakut сайын means лето 'summer', therefore we translated it as благодатное раздольное лето 'benign free summer'.

Using metaphors, the author provides linguo-geographical data characterizing surrounding historical settlements with conventional adjective-metaphors. When translating them, the translator sometimes uses transliteration:

Дьоллоох Туймаада – Счастливая Туймаада 'happy Tujmaada', **Күөрэгэйдээх Күөрээйи – Жаворонковое Кёряи** 'lark Keryai', **Сэргэх Сэргэлээх — Сергях Сергелях** 'Sergyakh Sergelyakh' — **Бодрый Сэргэлээх (our translation)** 'cheerful Särgälääx', **Саргылаах Сайсары — Благославенная Сайсары (our translation)** 'blessed Saysary'.

In the passage of the novel "Tygyn Darkhan" we found illustrative material characterizing man, his moral and ethic qualities, intellectual and physical abilities, appearance. All characteristics are of implicit metaphorical and explicit character. Specific traits and moral qualities are described using adjective-metaphors that create colorful images of guests at the grand national celebration Ysyakh uniting people of various estates: **буһуу хааннаах – самолюбивый** 'proud', **непокорный** 'rebellious', **чуор кулгаах – острый слух (our translation)** 'keen ear', **кыраҕы харах – внимательный глаз** 'an attentive eye' **– зоркий, острый глаз (our translation)** 'sharp, alert eye'. The presented metaphors are hard to separate from epithets, they build integrity.

There are specific verb-metaphors describing emotional state of characters: **имин хаана кыыһа түспүт – сладкая дрожь и нега заполнили тело (our translation)** 'sweet trembling and bliss filled the body', **уолуктарыгар оргуйбута – дрогнуло нутро** 'the inside shook' **– вскипело в груди (our translation)** 'it boiled in the chest', **эр киһи иэнин хаана ирэр – теплая кровь бурлила в жилах мужчины** 'warm blood seethed in man's veins' **– пробуждение жизненной силы и желания мужчин (our translation)** 'awakening of vital force and desire of men', **дьахтар киһи самыытын хаана сайар – жаркая кровь пенилась в бедрах женщин** 'hot blood foamed in women's thighs' **– женская кровь заиграла (our translation)** 'woman's blood began to play'; adjective metaphors describing temper of characters: **ыар хааннаах – упрямый** 'stubborn' **– с тяжелым характером (our translation)** 'with ill [heavy] temper', **ыйыллаҕас майгылаах – вспыльчивый** 'quick-tempered' **– с властным характером (our translation)** 'with masterful temper', **ап тыллаах, албас мэнэгэйдээх – коварные, лживые** 'insidious, deceitful' **– жадные люди, с обманчивыми речами (our translation)** 'greedy people with deceptive words'.

Perception of space and time is expresses by unique locative metaphors of Yakut people interpreted by Dalan. Locative metaphors like anthropomorphic ones are expressed by adjective-metaphors, noun-metaphors, and verb-metaphors.

Time is related to changes in universe estimated using adjectives. Special attention is given to sun, mood, and sky characterized by adjective-metaphors: **аламай күн – животворные потоки солнечного света** 'life-giving flows of sunlight' **– ясное солнце (our translation)** 'fair sun', **үрдүк мэнэ халлаан – бесконечное небо (our translation)** 'endless sky', **кинкиниир киэн халлаан – все четыре стороны света** 'all four corners of the earth' **– звенящее высокое небо (our translation)** 'ringing high sky'. In this case, the translator provides a thorough extensive translation of metaphors that can be replaced by a more accurate and concrete variant transmitting full sense.

Evaluation of the surrounding world by Yakut people, their careful and reverent attitude to nature is expressed in adjective-metaphors:

иэҕин көмүс иирэлэрдээх — гнутые серебряные ивы 'bent silver willows', **тардыы көмүс талахтардаах – витые серебряные ракиты** 'twisted silver brooms', **ойуу хатын ойуулардаах – березовый узор** 'birch pattern', **лагларыспыт чаллах тииттэр – роскошные, широкобедрые лиственницы (our translation)** 'gorgeous wide-thighed larches'.

Utensils looking like pieces of art, national costume, cattle and horse breeding are described using unique metaphors that reflect mentality of Yakut people, e.g. adjective-metaphors: **соргулаах соноҕос ат – быстроногие кони-бегуны** 'fast-legged racehorses' **– молодой ретивый конь (our translation)** 'young hot horse', **үүт маҥан биэ – молочно-белая кобыла (our translation)** 'milk-white mare', **хоноҕор ураа муостаах – круторогие, криворогие коровы, защитницы и заступницы** 'sharp horned, bent horned cows, defenders and patrons'. A specific feature of adjective-metaphors is verbalization of utensils: **үс харахтаах хамыйах – ковш терях с тремя выемками** 'scoop teryakh with three notches' **– трехглазый ковш** 'three-eyed scoop'; housing: **үс курдаах моҕол-ypaha – исполинский могол-ураса** 'gigantic mogul-urasa', **подпоясанная тройным узорчатым поясом (our translation)** 'belted by threefold

patterned girdle', **алтан баабыр сэргэ – медная коновязь с тигром на макушке (our translation)** 'copper tethering post with a tiger on top'**.** Possessive forms with the affix -лаах, -даах are generally used: курдаах, сиэллээх, муостаах, нуоҕайдаах, харахтаах.

Conclusion

As a result of the study we revealed that generally adjective-metaphors prevail, they demonstrate the conceptual nature of the Yakut language. Adjective-metaphors are used to describe nature, emphasizing the connection between man and nature which shows a reverent attitude and admiration of Yakut people towards nature as well as their relation to deities ajïï.

The analysis of literary and rhetoric metaphors shows that Dalan as a writer extensively uses expressive devices of folklore, creating images of people of that time. The novel "Tygyn Darkhan" by Vasiliy Semenovich Yakovlev demonstrated to the whole world the depth and diversity of the Yakut language and culture, strengthening national identity. The Yakut language, rich in various rhetoric devices, especially metaphors, requires further complex research by following generations of scientists.

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