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Metaphoric language change in
the 19th-20th century Catholic
translations of the Bible into
Lithuanian

SUMMARY DOCTORAL DISSERTATION

Humanities,
Philology [04]

VILNIUS 2018

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Eglė
VAIVADAITĖ-KAIDI

Konceptualiosios metaforos
raiškos kaita katalikiškuose XIX –
XX a. Biblijos vertimuose į
lietuvių kalbą

DAKTARO DISERTACIJOS SANTRAUKA

Humanitariniai mokslai,
filologijos kryptis [04]

VILNIUS 2018

Disertacija rengta 2012– 2017 metais Vilniaus universitete

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Disertaciją galima peržiūrėti Vilniaus universiteto bibliotekoje ir VU interneto svetainėje adresu: <https://www.vu.lt/naujienos/ivykiu-kalendorius>

SUMMARY

INTRODUCTION

Translation studies, as a discipline applied in the contrastive research of conceptual metaphor and its linguistic expression, is of great interest and high practical value; however, it has received relatively little attention from cognitive linguists (Kurth 1994, Mandelblit 1995, Kövecses 2003, 2005, Schäffner 2004, Al-Zoubi et al. 2006). From the perspective of cognitive linguistics, translation is not only the rendering of meaning from one language code to another one but also presentation of one conceptual system in terms of another system. The diversity of conceptual metaphors and their linguistic expression in different languages, cultures, and subcultures reflects different linguistic worldviews in which distinct concepts can be perceived, defined, and evaluated very differently. The study of metaphorical language in Bible translations is a particularly interesting area of research that can provide valuable information about the process of translation and equivalence between the original text and the translation as well yield new insights into the culture, values, ideology, and social values of the addressee of a translation. A comparison of metaphorical language in different translations can provide new data about translation processes, diachronic studies of metaphor in translation can reveal patterns of the change of metaphorical language that may reflect the changing socio-cultural context of a translation community.

The **aim** of this research is to determine the extent of metaphorical language used in the Catholic translations of the Gospel of John into Lithuanian, to detect the tendencies and patterns of the change of metaphorical language found in these translations and to examine the systems of conceptual metaphors identified in the Gospel. Nine translations by four authors (Giedraitis, Skvireckas, Tulaba, and Kavaliauskas), covering the period from 1816 to 2009, were chosen

for the research. Each of the selected translations reflects the standard written Lithuanian language of its time and its cultural context, thus a comparative analysis of these texts can reveal the patterns of language change. Metaphorical language and conceptual metaphors encoded in it are one of the fields of diachronic linguistic research.

The **object** of this research is the metaphorical language in the Catholic translations of the Gospel of John into the Lithuanian language. The methodological and theoretic framework of the analysis presented in the thesis is metaphor identification procedure (MIPVU) proposed by Steen and his colleagues (Steen et al. 2010) and their approach to the study of metaphor (Steen 1999, 2001, 2002, 2009, 2011): the widely recognized link between linguistic metaphor and metaphor in thought in the early studies of conceptual metaphor is not clearly proven, thus linguistic metaphors have to be considered as the source of hypotheses about abstract cognitive categories in the mind rather than their direct reflection, and these hypotheses have to be verified not only by linguistic studies, but also by experimental research of non-linguistic cognition. However, the largest systematic groups of linguistic metaphors can be considered as potential conceptual metaphors that reflect abstract thinking (Steen 1995: 59). Conceptual metaphor research can reveal significant information about the linguistic worldview and patterns of thought of a particular linguistic community, therefore this thesis is complemented with the analysis of conceptual metaphors and their systems that may be observed in the metaphorical language of the religious text analysed to provide a more in-depth account of linguistic and conceptual metaphorical patterns.

The **tasks** of the dissertation are as follows:

1. To analyse the corpus of the translations of the Gospel of John quantitatively by (a) measuring the density of metaphorical language used in these texts and the dominant types of metaphors; and (b) by examining the quantitative differences of the proportion of metaphorically used language in the different translations as well as the types of metaphors found in them.

2. To conduct a qualitative analysis of the metaphorical language used in the translations of the Gospel of John and to compare it by revealing the patterns of its diachronic change.

3. To identify the main groups of metaphors of the Gospel of John that reveal the conceptual metaphorical patterns of religious and existential concepts.

In Lithuanian scholarship, considerable attention has been devoted to the field of conceptual metaphor research. Several important dissertations have been written recently: some of them explore conceptual metaphor in different discourses (Cibulskienė 2005, Arcimavičienė 2010, Urbonaitė 2017), others compare different language data (Racevičiūtė 2002, Papaurėlytė-Klovienė 2004, Toleikienė 2004, Jurgaitis 2015), yet another group of studies analyse specific conceptual metaphors in one language (Drukteinytė 2003, Černiauskaitė 2005). In addition, a number of articles on conceptual metaphor and its research issues have been published; however, there are practically no studies of conceptual metaphor in Lithuanian religious discourse or in the translations of religious texts into Lithuanian. Although some researchers refer to the need and relevance of such research (for example, Arcimavičienė 2010: 8), there are no studies of conceptual metaphor or metaphorical language in Lithuanian from a diachronic perspective which could highlight certain features of the change of the Lithuanian language and its cultural evolution. Research on conceptual metaphor in religious discourse is also relatively scarce in English (Jäkel 2002, 2003, Barcelona 2003, Boeve 2003, Charteris-Black 2004, Howe 2006, Sztajer 2011). These aspects of conceptual metaphor and metaphorical language (religious discourse, translation, diachronic perspective) are examined in the present study which reflects its **originality** and **relevance**.

The theses:

1. An extended and purposeful use of metaphorical language is one of the characteristic features of the Gospel of John in which metaphor plays an essential role conveying the religious meaning of the text and

its theological message. By the proportion of metaphorical language, as well as its structure and narrative, the Gospel is close to the genre of fiction. The largest part of metaphorical language in this text consists of indirect metaphor.

2. Religious discourse is dynamic, evolving, and depends on its historic, cultural, and social contexts. Translation is one of the dimensions of change and a mechanism of recontextualisation of religious texts which may be reflected in the metaphorical language of the text.

3. Metaphorical language in the Catholic translations of the Gospel of John is changing and its change is influenced by:

- the development of the Lithuanian language;
- the changing socio-cultural context;
- the metaphorical language of the source of translation;
- the individual decisions of translators.

4. The metaphors of the Gospel are almost exclusively used to define religious concepts. The meaning of the text is created through a network of closely related metaphors and its structure is based on the oppositions of UP and DOWN, LIGHT and DARK, GOOD and BAD. Religious concepts are most frequently defined on the basis of three dominant source domains: personification and concepts that belong to the domain of social reality, the domain of animals and plants, and the domain of physical reality. Complex religious ideas are transmitted through metaphor using realities of everyday life which are familiar and easily understandable to the receiver of the text.

The dissertation **consists** of eight chapters which constitute the theoretical and the empirical parts. The theoretical part reviews relevant literature on the conceptual metaphor theory, studies of metaphor in discourse, the methods of metaphor identification in natural language; whereas the empirical part of the dissertation presents the analysis of metaphorical language and conceptual metaphors of the Catholic translations of the Gospel of John into Lithuanian. After a brief introduction the review of literature is

presented: Chapter 1 introduces the main notions of the conceptual metaphor theory, the diachronic review of research on metaphor, relation between the conceptual metaphor theory and the conceptual integration theory, the problem of the universality and cultural change of conceptual metaphors, and its dimensions of intercultural and intracultural changes (Kövecses 2005); Chapter 2 discusses the research of conceptual metaphor in discourse in general and its role in religious discourse in particular, it reviews studies conducted in this area, and specific features of the metaphorical language in the Gospel of John; Chapter 3 is dedicated to the methods of the identification of metaphorical language in natural discourse. The empirical part consists of three chapters: Chapter 4 presents the corpus of the texts investigated, research methods and a sample of the analysis; Chapter 5 presents the comparative quantitative and qualitative analysis of the corpus; Chapter 6 examines the conceptual metaphors and their network in the Gospel of John. Finally, the conclusions are drawn in the last section of the thesis.

1. CONCEPTUAL METAPHOR THEORY

The conceptual metaphor theory is one of the areas of cognitive linguistics which has widely been applied in numerous studies. Conceptual metaphors and metaphorical language have been extensively analysed in the discourse of science (Lakoff, Johnson 1999, Magnani, Nersessian 2002), of mathematics (Lakoff, Nuñez 2000), ethics (Johnson 1993, Fesmire 2003), law (Winter 2001), politics (Lakoff 1996), logic (Craig, Nersessian, Cotrambone 2002), medicine (Wright 2007), psychology (Gibbs 1994, Gibbs, Colston 1995, Fernandez-Duque, Johnson 2002), music (Johnson, Larson 2003), and other discourses that define and explain abstract concepts and ideas. The conceptual metaphor theory has transferred metaphor from the linguistic to the cognitive dimension. However, despite the general tendency of cognitivists to emphasise the originality of the conceptual metaphor theory and its radical opposition to the previous

metaphor research tradition (Lakoff, Turner 1989: 110-139), linguistics of the second half of the 20th century were systematically moving towards the connection of language with thought and the research of cognitive processes that are reflected in language.

One of the most important theories of cognitive semantics, namely, the theory of embodiment, recognises the connection between the body, mind, and meaning: linguistic meaning mirrors conceptualization which is based on the biological, socio-physical, and cultural experience (Lakoff, Johnson 1980, 1999, Lakoff 1987, 1993, Johnson 1987, 1999, Gibbs 1994, 2003). Bodily experience plays a crucial role in the process of the creation of meaning as the centre of the informational background of possible meaning models. The ego and its physical experience become the point of reference dividing the physical, social, and cultural environments into meaningful units. Our physical and biological structure and the way we function has a considerable influence on how we perceive the surrounding environment and how we make sense of it (Yu 1998, 2000, 2004). Conceptual metaphors as well are often (however, not always) based on physical experience through visual schemas. The goal of conceptual metaphor is to define abstract concepts that are not accessible to our senses by using perceptual structure.

Conceptual metaphor is traditionally defined as a system of mappings between two different conceptual domains where the *source domain* provides structure to the *target domain*, i.e. the understanding of one conceptual domain in terms of another domain: CONCEPTUAL DOMAIN A IS CONCEPTUAL DOMAIN B. Metaphor is a conceptual link between the two domains: an abstract conceptual domain which usually cannot be experienced through the perceptual channel (*the target domain*) is defined by a domain that is based on perceptual experience (*the source domain*). Conceptual domains are complex representations of the general knowledge of the world, they are related to concrete experiences or phenomena, explain specific relationships between them and allow us to make further inferences. To understand a metaphor means to understand systematic mappings from the source

domain onto the target domains and this process is usually subconscious. The target and the source domains are related to each other through their analogy: they form coherent systems of related mappings that allow a systematic construction of abstract concepts and complex conceptual structures (Lakoff, Johnson 1980, Lakof, Turner 1989).

Conceptual metaphor does not emerge in the conceptual system directly but is formed through the interaction of bodily and cultural environment: perceptual experiences that constitute the source of conceptual metaphor are in fact complex social and cultural constructs (Gibbs 1999). Conceptual metaphor provides a basic structure which is filled with cultural models of general experience, cultural perspective of bodily experience that determines which aspects of it are differentiated as meaningful and culturally important.

Metaphors partly structure what we perceive as reality: the conception of physical environment, social relations, our own actions, etc. They do not only convey an already existing conceptualization, but also structure it by hiding and highlighting certain elements of reality. When we understand a metaphor that forces us to see only the highlighted aspects of the experience, we accept it as truth (Lakoff, Johnson 2003: 156). Conceptual metaphors may determine the way speakers perceive and eventually interact with reality.

Conceptual metaphor and the whole conceptual system are dynamic. From the point of view of cognitive linguistics, conceptual metaphor is one of the main mechanisms of abstract thought serving different cognitive and social functions and it may be seen not only in language but also in different forms of meaningful human activity. According to Gibbs, who underlines the dynamic nature of conceptual metaphor in his works, the theory of conceptual metaphor reveals a dynamic interaction between bodily experience and perception, thought structures, culture, language and linguistic behaviour (Gibbs 2013).

Two major areas of conceptual metaphor variation are distinguished in scholarly literature: intercultural variation of

conceptual metaphors and intracultural variation when metaphors differ within the same culture and language (Kövecses 2005, 2009, 2010). Conceptual metaphors may vary not only in different cultures and languages, but also in different subcultures and in different discourses or even within the same discourse. The variation of conceptual metaphor and its linguistic expression is reflected in discourse and is one of its main elements of discourse formation.

3. CONCEPTUAL METAPHOR AND DISCOURSE

Studies on the interaction of conceptual metaphor and cultural context have emphasised variation of conceptual metaphor and its importance in discourse, giving its cognitive universality, broadly explored in the early research of conceptual metaphor, a secondary role. In the context of discourse studies, metaphor is understood as socially plastic, changing and interacting with the discourse text and its context (Cameron 1999, 2010, Müller 2008, Semino 2008, Zinken et al. 2008, Evans 2009, Deignan, Littlemore, Semino 2013). This dynamic interaction of metaphor, discourse and context are explored in the latest studies of metaphor in discourse from a culturally-oriented diachronic perspective, which allows studying the relationship between cultural models and metaphorical language in discourse in the context of historic language change (Musolff 2004, Frank et al. 2008, Zinken et al. 2008). The nature of conceptual metaphor, its use and linguistic form depend on the social, cultural, cognitive, and communicative contexts that surround the discourse and, at the same time, are reflected in it. This approach to conceptual metaphor and discourse may be found in the research of Nerlich (2003, 2005a, 2005b), Musolff (2004), Charteris-Black (2004), Zinken (2002, 2004).

Recent studies on the interaction between conceptual metaphor and social groups have revealed that metaphors in discourse form complex dynamic systems that depend on the goals and values of the social group creating the discourse and its texts. New deliberate metaphors are created by different social groups for different purposes in specific

historic and cultural contexts. Over time they turn into conventional metaphors that are deeply rooted in the consciousness of a particular social group (Cameron, Deignan 2006). Cultural models are not only reflected by conceptual metaphors but can also be created by them (Lakoff, Kövecses 1987, Johnson 1987, Quinn 1991, Kövecses 2009). When certain conceptual metaphors become dominant in public discourse, they are conventionalised and thereby rooted in the consciousness of the speakers as a “logical” truth, i.e. they become part of the shared beliefs and truths or an ideology understood, acknowledged and shared by a social group. Thus, rather than only reflecting the existent conceptual structures, conceptual metaphors rather create meaning by drawing a link between two conceptual domains and changing common patterns of thought and ideology.

4. CONCEPTUAL METAPHOR IN RELIGIOUS DISCOURSE

Religious discourse can be defined as written and/or spoken language used by the followers of a faith/religion to express their religious beliefs and experiences. These are sacred books, ritual texts and their meta-texts (Harrison 2007). The function of religious discourse is to define metaphysical reality, its connection with the physical world and the moral, ethic, and social norms that it dictates to humanity.

Despite the popularity of a static approach towards religious discourse and its language in academic literature, religious discourse is considered in this dissertation to be a dynamic, evolving, semantically and structurally changing phenomenon, closely related to its historic, cultural, and social contexts. Religious discourse is a complex and changing system that depends on its function, style, historical context, interaction with other texts, addressee, etc. Cognitive semantics and the Conceptual Metaphor Theory are convenient tools to study this dynamic aspect of religious discourse. The view of meaning as a dynamic, encyclopaedic construction of a conceptual system largely based on bodily and cultural experience

allows researchers to study biblical texts and their language from the perspective of a dynamic change of these texts, taking into account various aspects of the present and historical contexts.

Religious discourse is affected by two opposite forces, the religious inclination to conservatism and the dynamics of social and cultural change (Holt 2006: 13). New experience interacts with tradition and the outcome of this interaction is recontextualisation and change of religious language. According to Boeve, a religious narrative is changing in terms of content and structure in order to express a believer's relationship with God from the perspective of relevance, i.e. the changing historical context and cultural models of a linguistic community require adaptation of the most important cultural texts in the search for relevant meanings (Boeve 2003).

Translation, understood as interpretation and adaptation of an original text in the context of a translator's language and culture, is one of the mechanisms of recontextualisation of biblical texts. When it is understood not only as a transfer of message from one linguistic code into another code, but as expression of one conceptual knowledge system in terms of another conceptual system, translation has to deal with the problem of cultural adaptation of the text (transculturalisation): contemporary theories consider translation as a singular linguistic act which is determined by the nature of the text, the purpose of translation, and the translation principles chosen (Holt 2006); translation is always an act of interpretation in the context of the translator's culture. Translations of Scripture, an essential part of religious discourse, appear to be in the centre of the conflict between the shift of the interpretation of religious texts and the strict theological tradition. Boeve distinguishes between recontextualisation of metaphor in translation and recontextualisation that arises due to the changes in the socio-cultural context; however, both of these processes may be seen as closely related since variation of metaphorical language in different translations can be determined by the changes in the cultural context of the translator.

Metaphor is one of the main features of biblical language: basic religious ideas of Christianity are expressed through metaphors, therefore, their frequency in the Bible may be explained primarily by the need of metaphorical conceptualisation to explain religious ideas (Jäkel 2002). Conceptual metaphor theory, defining metaphor as a tool of thought, reveals the cognitive aspect of metaphor in religious discourse, i.e. it emphasises its true epistemological importance. Conceptual metaphor enables religious discourse and facilitates religious discourse by enabling people to speak about abstract phenomena via concepts that are familiar to them from their physical, social, and cultural experience. Such religious concepts as GOD, SOUL, AFTERLIFE are defined and explained by metaphors on the basis of everyday concepts which are well-known to every member of a religious community and which become part of linguistically defined reality. Religious metaphorical language is not an objective reflection of transcendental reality, but a system that changes with the changing historical, social, and cultural contexts and new interpretation of reality. Recontextualisation of metaphor can lead to changes in the metaphor at the conceptual and linguistic levels: the context and patterns of use may determine changes of meaning, function, and linguistic expression of metaphor (Semino, Deignan, Littellmore 2013). Conceptual metaphors, forming dynamic conceptual systems that can be culturally specific and can change with the changing patterns of thought of a particular community, reveal the linguistic worldview and its changes in a particular community. The analysis of conceptual metaphor in religious discourse, especially in such culturally essential texts as Scriptures, can reveal how the most abstract but culturally some of the most important concepts are defined, how they are expressed in language, what the differences in their linguistic expression in different languages are, their evolution and their interaction with various diachronic factors in language.

Although the importance of the socio-cultural context in the translation of biblical texts and, in particular, of their metaphorical language has been described already by E. Nida (Nida 1964, 2003) and

different difficulties of translating culturally specific metaphors have been studied from various perspectives of translation theory (Reiss 1971, Dagut 1976, van den Broeck 1981, Newmark 1988, Snell-Hornby 1988), as well by conceptual metaphor researchers (Kövecses 2003, Schäffner 2004, Al-Zoubi et al. 2006, Al-Hasnawi 2007), it has to be noted that translation of metaphors is most often studied at the level of language synchrony raising the issue of metaphor translatability, i.e. how precisely a metaphor can be translated into the target language and culture, both at the linguistic and conceptual levels. However, there are very few studies of metaphor in translation from a diachronic perspective taking into account the dynamics of socio-cultural context (Yri 1998, Boeve 2003).

5. DATA AND METHODS OF THE RESEARCH

To examine the change of conceptual metaphors and their translation in the Lithuanian translation of the Bible, the study has been limited to a small fragment of the Scriptures, the Gospel of John, and only to its Catholic translations. There are two main reasons why such a decision has been made. Firstly, due to the diachronic nature of the research and the goal to identify all possible cases of variation in metaphorical language of the texts, a “bottom-up” approach to metaphorical language analysis has been chosen. This approach requires close reading and comparison of texts. Secondly, the study has been limited only to the Catholic translations trying to avoid the need to compare the Protestant and the Catholic translations that are situated in different historic and cultural contexts; such comparison may complicate the study with additional questions that are not essential for the aim to investigate whether change of metaphorical language in different translations of the Gospel of John into Lithuanian is detected and, if it is, what it depends on.

The Gospel of John is one of the most controversial books of the New Testament, which differs from other Synoptics in its structure, slightly different chronology and, especially, in its style. The language

of this Gospel and its figurativeness had been underappreciated until the end of the 20th century, however, in the 1980s, this direction of critique changed. As the interest in linguistic form and metaphorical language studies started to grow, the Gospel of John received a lot of attention (Wead 1970, Olsson 1974, Jones 1997, Barrett 1982, Culpepper 1983, Coloe 2001, Lee 2002, Kerr 2002). In contemporary studies, it is widely acknowledged that this text features the diversity of discourse forms and literary genres, their mixing and combining, the dominance of metaphorical language and its strong emotional impact (Attridge 2002).

Nine translations by four translators, constituting a corpus of 124,112 words, covering the period from 1816 to 2009, were chosen for the analysis:

1. The first Catholic translation of the New Testament into Lithuanian by Juozapas Arnulfas Giedraitis (*Naujas Istatymas Jezaus Christaus Wieszpaties musu Lietuwiszku Liežuwiu iszguldytas par Juozapa Arnulpa Giedraitii*), the first edition of this translation published in 1816, while the second edition issued in 1906, edited by priest Pautienius with the comments of priest Staniukynas (Giedraitis 1816, 1906);

2. The translation by Juozapas Skvireckas who conducted the first Catholic translation of the Old and New Testaments, the editions of 1922, 1936, and 1947 (*Naujasis mūsų Viešpaties Jėzaus Kristaus Testamentas*) (Skvireckas 1922, 1936, 1947);

3. The translation by Česlovas Kavaliauskas who was the first to translate the New Testament from the Old Greek (edited by priest V. Aliulis), paper editions of 1972 and 2009, and the electronic version of 1999 (www.biblija.lt) (Kavaliauskas 1972, 1999, 2009);

4. The translation by Ladas Tulaba, published in Rome in 1979 (Tulaba 1979).

These translations are significant not only as a reflection of the Catholic tradition of translation and editing of the Bible, but also as a mirror of the development of the Lithuanian language in the 19th–20th centuries. The comparison of these texts allows to study the tendencies

of metaphorical language change that possibly reflect the socio-cultural context of translations and its influence on metaphorical language in religious discourse.

All the texts were digitised using the ABBYY Fine Reader 12 programme (with the exception of the translation by Kavaliauskas of 1999 that was published online), and paralleled manually into a corpus including the texts of Septuagint (the New Testament in the Old Greek) and Vulgate (the New Testament in Latin) (source: www.academic-bible.com). In order to identify metaphorically used language, the whole corpus was analysed applying the MIPVU protocol: every lexical unit of the corpus was analysed comparing its contextual meaning in the text and its potential basic meaning provided in the dictionaries of the Lithuanian language (*Lietuvių kalbos žodynas* and *Dabartinės lietuvių kalbos žodynas*) determining whether there is a contrast between these two meanings. If the contextual meaning is different from the basic meaning (which can be more concrete, body-related, more precise, and, in some cases, historically older) of the word but can be understood in comparison with it, then it is labelled as a metaphorically-used lexical unit: a direct, indirect or implicit metaphoric word. This referential contrast is characteristic of highly conventionalised metaphors as well: even if there is no other way to express a certain meaning but only through conventional metaphor, it is always possible to identify the basic and the contextual meanings that can be compared. MIPVU, an extended and improved version of MIP, leaves historic metaphor (preference of older meaning as basic) out of the analysis, it defines the notions of basic meaning and lexical unit more strictly, and it rejects the conceptual level of analysis. According to Steen et al., this is one of the most important advantages of MIPVU (Steen et al. 2010: 92).

Metaphorically used words were analysed quantitatively and qualitatively: the frequency of metaphorically used words in every translation was counted, metaphorically used words were separated into different groups according to their source domain, and, finally, the identified groups were analysed and compared in all translations.

On the basis of the dynamic view of conceptual metaphor in religious discourse, the goals of the research are to define how widely metaphorical language is used in the translations of the Gospel of John, what the main features of its use are and what the differences between the translations are; in this respect, if there are any changes in the metaphorical language of translations that may have been influenced by the changing socio-cultural context, if these changes at the linguistic level affect the content or structure of conceptual metaphors that may be seen in the text (any changes of the target or source domains, or mappings between domains), as well as to determine what kind of network of conceptual metaphors conveys the main theological message of the text. Although the main goal of this study was to investigate the metaphorical language of the Gospel and its possible diachronic change, i.e. the object of the research is the linguistic level of conceptual metaphor in translations of the Bible into Lithuanian; however, an additional analysis of conceptual metaphors that may be extracted from metaphorical language of the text was conducted seeking to determine what conceptual metaphors prevail in the text, which dominant source domains are used to define abstract religious concepts, and what network these conceptual metaphors constitute.

6. METAPHORICAL LANGUAGE IN THE CATHOLIC TRANSLATIONS OF THE GOSPEL OF JOHN INTO LITHUANIAN

The quantitative analysis of metaphorical language in the translations of the Gospel has revealed a small decrease of metaphorical language throughout all translations (from the highest number of metaphorically used words in the oldest translation (1816) to the lowest number of metaphorically used words in the most recent translation (2009)); however, this does not affect the proportion of the types of metaphorically used words, i.e. in all the translations, the proportion of direct, indirect, and implicit metaphors is very similar.

The translations mainly differ in the quantity of implicit metaphors that determine the overall proportion of metaphorical language in the text. It can be hypothesised that almost no difference in the number of direct metaphors among the translations may be determined by the original text: direct metaphors are usually intentional, easily identifiable and important for the overall meaning of the text, therefore these metaphors are almost always maintained, while the indirect metaphors are less obvious, they are most often conventional metaphors, used less consciously or mainly unconsciously, hence these metaphors reflect the translator's language and culture more than does the original text. Seeking to verify this hypothesis, a separate study comparing the metaphorical language of the translations with all possible translation sources is necessary. Such analysis would allow researchers to see more clearly the process of the translation of metaphorical language and specific decisions made by the translator for every metaphor in the text.

The qualitative analysis has disclosed some differences of metaphorical language in the translations of the Gospel of John by Giedraitis, Skvireckas, Tulaba, and Kavaliauskas. Giedraitis uses the source domains of OBJECT (verbs *duoti* ('to give'), *daryti* ('to do'), *turėti* ('to have'), and *laikyti* ('to hold'), as well prepositions *iš* ('from'), *nuo* ('from, off, away') used with abstract nouns), CONTAINER (the grammatical case of Locative used with abstract nouns, especially to express time concept), and PERSONIFICATION (use of verbs related to human action with nouns that are non-human) much more extensively in comparison to other translators. In addition, some metaphorical expressions were found only in the texts of this translator (Giedraitis) (metaphoric use of nouns *paveikslas* ('picture'), *dūšia* ('soul'), *perskyrimas* ('division'), *išsikalbėjimas* ('talking'), *gyvenimas* ('life'), *sėkla* ('seed'), adjectives *lėtesnis* ('slower'), *lygus* ('equal'), adverbs *aukščiau* ('higher'), *daugiau* ('more'), nouns *peržengti* ('to cross'), *perlaužti* ('to break'), *užženklinti* ('to sign'), *paskandinti* ('to drown'), *gyventi* ('to live), *pavadinti* ('to call')).

The first edition (1922) of the translation of the Gospel by Skvireckas is often similar to the translations by Giedraitis in the use of the source domains of OBJECT and CONTAINER. Sometimes these source domains appear sporadically in the second edition (1936) as well; however, in the third edition (1947) of the translation by Skvireckas, these metaphors are systematically replaced by non-metaphorical constructions that are more appropriate in contemporary standard Lithuanian. Hence, the change of metaphorical language in the translations by Skvireckas reflects the transition from the old Lithuanian language that may be seen in the translations by Giedraitis, towards the new constructions of contemporary Lithuanian. This change in metaphorical language may be related not only to the natural language evolution, but also to the official state policy of standard Lithuanian and the intense movement of Lithuanian language standardisation in the middle of the 20th century as well. For example, the use of the Locative case to express time, state or experiencer is considered to be unacceptable in standard Lithuanian according to The State Commission of the Lithuanian Language.

Tulaba preserved some metaphorical constructions of Giedraitis in his translation, for example, the use of the Locative case with abstract nouns that do not express location, expressions as *pakelti kulnį* ('to lift the heel') or *turėti suspaudimą* ('to have a squeeze'). It is possible that these old constructions were repeated consciously, trying to maintain the archaic style of the text.

Kavaliauskas uses the contemporary Lithuanian language in his translations: metaphorical language instantiating the source domains of OBJECT and CONTAINER, used by Giedraitis systematically and by Skvireckas much more sporadically, is replaced with non-metaphorical expressions or by different metaphors that already reflect modern Lithuanian. For example, metaphorical expressions *atšauti* ('to shoot back'), *grobstyti įplaukas* ('to plunder income'), *aikštėn išeiti* ('go out into a square'), *atskleisti* ('to open, uncover'), *atgimti iš aukštybės* ('to be born again from the heavens') are used only by Kavaliauskas.

The qualitative analysis of metaphorical language in the Catholic translations of the Gospel of John into Lithuanian has revealed certain patterns of change that depend on the following:

1. The general tendencies of the evolution of standard Lithuanian: considerable decrease of metaphorical expressions that represent the source domains of OBJECT and CONTAINER substituting these expressions by non-metaphorical language or different metaphors, the decrease in the use of PERSONIFICATION, and contraction of some old metaphorical expressions into verbal metaphors with more specific meanings;

2. The changing socio-cultural context: as the text analysed is relatively small, there were very few instances of this type of change in metaphorical language. One of the clearest examples representing it would be the noun *pasisavintinė* ('the one that is taken into possession') that describes a bride, or the verb *paskandinti* ('to drown') meaning to condemn;

3. The metaphorical language of the source text: some metaphors were transferred from the source of the translation into the Lithuanian version of the text, for example, *atgimti iš aukštybių* ('to be reborn from the heavens') in the translation by Kavaliauskas;

4. Individual style of the translators. For example, Tulaba maintained some archaic expressions of Giedraitis in his translation.

7. THE SYSTEM OF CONCEPTUAL METAPHORS IN THE GOSPEL OF JOHN

The most representative conceptual metaphors in the Gospel of John were divided into groups according to their target domain, i.e. according to the target-domain concepts that were defined by metaphor. The analysis has revealed that the largest group of metaphors are metaphors defining religious concepts related to the divine sphere (GOD, JESUS, SPIRIT, DEVIL, HEAVEN). The second group of the most common conceptual metaphors consists of concepts related to a human being. These are metaphors describing feelings

(LOVE, SADNESS, DOUBT, JOY, CALMNESS) and the body (BODY). Finally, such existential concepts as WORLD, LIFE, HONOR, POWER, DEATH, SIN and their metaphors constitute the third group.

The analysis of conceptual metaphors defining religious concepts revealed that the meaning of the text is created by a network of closely related conceptual metaphors and it is based on the oppositions between UP and DOWN, LIGHT and DARK, GOOD and BAD.

Religious concepts of the Gospel of John are defined on the basis of three main source domains. First of all, it is PERSONIFICATION and the domains of social reality (FATHER, SON, CHILDREN, KING, DUKE, SERVANTS, SHEPHERD, WINE-MAKER, SOWER, WITNESS, JUDGE, PARAKLETOS, LIAR, MURDERER); secondly, the domains of the world of animals (SHEEP) and plants (BRANCHES), as well the domain of physical reality (LIGHT, WAY, PASTURES, GATES, LIFE, BREATH, MEDIATOR, CONTAINER).

The network of conceptual metaphors of the Gospel of John has the structure of the Great Chain of Being Metaphor which consists of a structural hierarchy of metaphors situated in the visual plane from the highest to the lowest level to represent all beings in the following order: metaphors related to the human being and his/her activities, metaphors related to animal life and instinctive behaviour, the world of plants and, finally, physical reality and its structures. The Bible adds to this hierarchy the level of the divine space over the human world (Lakoff, Johnson 1980). All categories of the Great Chain of Being Metaphor can interact in a variety of ways. In the New Testament, complex religious ideas are conveyed through metaphorical language that uses daily life categories which are easy to understand to the addressee of the text. The authors of the New Testament use this hierarchy of conceptual metaphors dynamically, leaping freely from one category of conceptual metaphors to another (Torres Servín 2016: 32-33). This is a characteristic feature of the Gospel of John as well: for example, Jesus is conceptualised as the GOD SHEPHERD and as the LAMB OF GOD in the same text and both metaphors are closely related and complement each other.

Metaphorical language of the New Testament mostly describes objects and their properties, while event structure metaphors, describing actions, states, changes, etc., are very rare (Torres Servín 2016: 33). Such conceptualizations in the Gospel of John as TO FOLLOW JESUS IS TO BE IN LIGHT / TO STAY IN VINE / TO BE SATIATED, NOT TO BELIEVE IN JESUS IS TO WALK IN DARKNESS / TO BE REMOVED FROM VINE / TO BE HUNGRY AND THURSTY are also identified as event structure metaphors. However, there are very few metaphors of this type in the Gospel.

The group of conceptual metaphors defining existential concepts is much smaller in comparison to religious metaphors and it includes a small numbers of source domains of which the most frequent are those of CONTAINER and OBJECT. As a group of religious conceptual metaphors, those defining existential concepts are systematic as well. The main structuring principle in this group is the opposition between the divine world and the mortal earth. This opposition determines the source domains used in these metaphors and the mappings between the source and the target in the metaphor: what is divine is immortal, everlasting, bright, high, positive, and what is earthly is mortal, temporary, dark, down and negative.

Relatively little attention is given to the physical and emotional world of the human being in the Gospel and only a small part of its metaphorical language is dedicated to it. Similarly to the group of existential concepts expressed metaphorically, the most frequently used source domains are CONTAINER and OBJECT. As in the case of religious conceptual metaphors, conceptual metaphors defining existential concepts and concepts of the physical and emotional nature of the human being are described mostly as objects and their properties; however, there were more event structure metaphors in these two groups, especially in the group of human emotions, in comparison to the group of religious concepts; for example, TO DIE IS TO GO FROM THE CONTAINER OF LIVE TO THE CONTAINER OF DEATH, TO BE REBORN IS TO GO FROM THE CONTAINER OF DEATH TO THE CONTAINER OF LIFE, THE PRESENCE OF AN

EMOTION IS ITS BEING IN A CONFINED SPACE / ITS POSSESSION. A greater proportion of event structure metaphors in this group may be explained by the fact that emotions are intense and dynamic, constantly changing, thus the conceptual framework reflects their dynamic nature. Similarly, birth and death are changes from one state into another which is expressed by the conceptual metaphors of event structure.

CONCLUSIONS

Relying on the conceptual metaphor theory and contemporary research of metaphor in different natural discourse, this dissertation has examined and compared metaphorical language in the translations of the Gospel of John into Lithuanian with the aim of revealing the characteristic features of the metaphorical language in the corpus and detecting potential metaphorical language change in the texts that comprise the development of the Lithuanian language and culture over 200 years which could also reflect the changing linguistic and socio-cultural contexts of the translations.

Firstly, metaphorical language in the corpus was identified using the MIPVU procedure, then it was analysed quantitatively examining how widespread metaphorical language is in the translations, what type of metaphors dominate, and whether there are any quantitative differences of metaphorical language in the translations.

1. The results obtained from the quantitative analysis are largely in line with the data provided by the project “Metaphor in Discourse” of the Vrije University Amsterdam (Steen et al. 2010): similar proportions of metaphorical language types were found (MWindirect 79.9% - 84%, MWdirect 2.8% - 3.5%, and MWimplicit 13.2% - 16.9%) in the translations, with the largest part of metaphorical language in the corpus being indirect metaphor, similarly to the findings of the study by Steen et al. (2010). These results demonstrate the feasibility of MIPVU applied when exploring non-English texts. In addition, the data confirm one of the main findings of the above-

mentioned project, namely the fact that metaphorical language is not as extensive in language as argued in previous studies which did not use real language data which would support such claims. The fact that indirect metaphor is the most widespread type of metaphorical language in both English and Lithuanian discourses allow to hypothesise that perhaps this may be a universal feature of metaphorical language. This conclusion is in agreement with the observation of Lakoff and Johnson (Lakoff, Johnson 1980) that metaphors are used most frequently automatically, unconsciously, without an awareness of metaphoric nature of language used which also reflects the close connection between metaphor and the basic mechanisms of thought and the deep entrenchment of metaphor in language.

2. The quantitative analysis has also revealed that on the basis of the data provided by the project “Metaphor in Discourse”, the Catholic translations of the Fourth Gospel into Lithuanian, are close the genre of fiction according to the proportion of metaphorical language in the text (metaphorical language constitutes 11.35% of the corpus) as gospels first and foremost are narratives of the life and death of Jesus, since the main function of religious texts is to define and explain religious concepts and abstract religious ideas that cannot be perceived directly through perception. However, it is important to note that these quantitative data are very relative and other religious texts of different genres may reveal different patterns of metaphorical language use and different proportions of metaphor types as it will crucially depend on the genre and specific features of the text.

3. The quantitative research has shown that the translations differed slightly in terms of the total number of words and the proportion of metaphorically used words in the texts. There was a tendency of decrease of general number of words and metaphorically used words in the translations; however, the overall proportion of metaphorically used words does not affect the distribution of types of metaphorically used words. The number of MWindirect varies the most in different translations, nevertheless, it is always the largest group that

determines the general proportion of metaphorical language in the texts. The observed tendency of decrease, mainly of indirect metaphorical language, is very slight and statistically insignificant, thus, it does not indicate an important tendency of metaphorical language decline in modern translations. As demonstrated by the qualitative study of metaphorical language in the Catholic translations of the Gospel of John into Lithuanian, this decrease rather shows the change in the standard Lithuanian language: some metaphorical expressions used in the old translations were replaced by modern translators with more precise, mostly non-metaphorical expressions that comply with the standards of contemporary Lithuanian. Metaphorical expressions representing the source domains of OBJECT and CONTAINER tend to disappear: constructions of abstract nouns with verbs that indicate some kind of manipulation of object, widely used in the old translations, are replaced with verbs that have more precise meaning in the new versions of the Gospel. The same tendency can be observed in the extensive metaphoric use of the Locative case to express other meanings than place, most frequently time or experiencer.

Metaphorical language in the first edition (1922) of the translation by Skvireckas, in some cases in the second edition (1936) as well, is often close to the translations by Giedraitis and OBJECT and CONTAINER metaphors are quite often used by this translator as well. However, the version of 1947 is different: in this text, OBJECT and CONTAINER metaphors are almost always replaced by non-metaphorical expressions that are closer to the modern Lithuanian. Therefore, it may be suggested that the translations by Skvireckas reflect the change from old Lithuanian expressions that can be seen in the texts of Giedraitis, to the contemporary Lithuanian language. The translations by Kavaliauskas and Tulaba are examples of texts in the contemporary Lithuanian language. Here, metaphoric expressions of OBJECT and CONTAINER are systematically changed into constructions of contemporary Lithuanian language.

4. The qualitative study of metaphorical language in the Catholic translations of the Gospel of John have revealed that the changes of metaphorical language in these texts are influenced by sociocultural context (examples *pasisavintinė*, ('the one that was taken as property') and *paskandinti* ('to drown') in the translation by Giedraitis), by the language of the original text (examples of *pakelti prieš mane kulnį* ('to raise the heel against me') in the translations by Giedraitis, Skvireckas, and Tulaba; *atgimti iš aukštybių* ('to be born from the heavens') in the translation by Kavaliauskas), and by the individual style of the translator (for example, Tulaba maintained some of the constructions used by Giedraitis). Examples of these influences on the metaphorical language of the translations are few as the text examined, in the context of such diachronic research that try to reveal general tendencies of language use that depend on the social and cultural contexts, is very small; however, they show broad possibilities of diachronic research of metaphorical language in religious discourse. These examples reveal that religious discourse, especially the genre of translations of such main religious texts as the Bible, is a dynamic and evolving phenomenon determined by historic, cultural, and social contexts, and metaphorical language of these translations reflects this dynamic. A diachronic comparison of translations of a relatively small text allows to draw lines of future research in this field.

5. The analysis of the system of conceptual metaphors that constitute the text has revealed that conceptual metaphors of the Gospel of John almost exclusively describe religious concepts that are related to the world of faith. The most extensive group of metaphors define religious concepts related to the divine sphere, the second largest group of metaphors define existential concepts, and the smallest group is of metaphors defining the human body and emotions. Such distribution of conceptual metaphors reflects the main function of religious texts which is to define and explain religious concepts that constitute core of the religious meaning. Existential concepts are also important in religious texts as they describe how human existence has to be interpreted in the context of the religious reality. Human body

and emotions are earthly, temporary, and irrelevant in the context of the cosmic world order, therefore, these concepts receive less attention in the text.

6. It was found that the structure of the network of conceptual metaphors is based on the oppositions between UP and DOWN, LIGHT and DARK, GOOD and BAD. The Great Chain of Being Metaphors are very prominent in the text and conceptually structure the hierarchy between the divine and the human worlds. Event structure metaphors are rare in the text; however, more examples were found in the group of metaphors defining human physical and emotional concepts. This difference between the conceptualisation of religious and human physical and emotional concepts reflects the different nature of these concepts in the Christian worldview: divine entities are eternal and constant, while human body is temporary and constantly changing.

7. Religious concepts are defined most often using 3 main source domains: firstly, it is PERSONIFICATION and the domain of social reality, animals and plants, and the domain of physical reality. Daily life concepts which are familiar and easily understandable to the addressee, are used to define complex religious ideas.

The study of the Catholic translations of the Gospel of John into Lithuanian has revealed that religious discourse is a dynamic phenomenon. Translation is one of the dimensions of the change of religious texts and one of the mechanisms of their recontextualisation that may be reflected by the metaphorical language. Metaphorical language of the translations of the Gospel changes over time and this change is influenced by the standard language change, the changing sociocultural context, language of the source of translation, as well by the individual decisions made by the translator. However, it is important to note that the texts studied are only a very small fragment of religious discourse, therefore the results of this research are relative: diachronic studies of metaphorical language in religious discourse require a representative corpus which could allow researchers to reveal general tendencies of metaphorical language use in this discourse.

However, this thesis shows possible directions of broader projects of metaphorical language research in religious discourse.

LIST OF PUBLICATIONS

1. Vaivadaitė-Kaidi, E. Konceptualiosios Kristijono Donelaičio „Metų“ LAIKO metaforos ir jų vertimai (‘Conceptual metaphors of TIME in translation: *The Seasons* by Kristijonas Donelaitis’). *Taikomoji kalbotyra* 2014 (4), www.taikomojikalbotyra.lt
2. Vaivadaitė-Kaidi, E. Konceptualiųjų DIEVO ir JĖZAUS metaforų tinklas Evangelijoje pagal Joną (‘The Network of Conceptual Metaphors of GOD and JESUS in the Fourth Gospel’). *Respectus Philologicus* 2018, 34 (39), 35-47.

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SANTRAUKA

Vertimas – itin įdomi ir didžiulę praktinę vertę turinti gretinamųjų konceptualiųjų metaforų ir jų kalbinės raiškos tyrimų sritis – iki šiol yra sulaukęs sąlygiškai menko kognityvinės lingvistikos tyrėjų dėmesio (Kurth 1994, Mandelblit 1995, Kövecses 2003, 2005, Schäffner 2004, Al-Zoubi et al. 2006). Iš kognityvinės lingvistikos perspektyvos vertimas nėra tik originalaus teksto reikšmės, užkoduotos viena kalbos sistema, perteikimas kitu kalbiniu kodu, bet ir vienos konceptualiosios sistemos perteikimas kita. Konceptualiųjų metaforų ir jų kalbinės raiškos įvairovė skirtingose kalbose, kultūrose bei subkultūrose atspindi skirtingus kalbinius pasaulėvaizdžius, kuriuose įvairūs konceptai gali būti suvokiami, apibrėžiami ir vertinami labai skirtingai. Metaforinės kalbos tyrimai Biblijos vertimuose – daug žadanti tyrimų sritis, galinti itin daug pasakyti ne tik apie teksto vertimo procesą ar techninį originalo teksto ir vertimo atitikimo ar neatitikimo laipsnį, bet ir suteikti daug įdomios informacijos apie vertimo kalbinės bendruomenės kultūrą, vertybes, ideologiją, socialinius modelius. Metaforinės kalbos skirtinguose vertimuose palyginimas gali suteikti duomenų apie konkrečiam vertėjui būdingus kalbos ypatumus, diachroniniai tokio pobūdžio tyrimai gali atskleisti metaforinės kalbos kaitos tendencijas, atspindinčias kintantį sociokultūrinį vertimų kontekstą.

Tyrimo **tikslas** yra nustatyti, kaip plačiai katalikiškuose Evangelijos pagal Joną vertimuose į Lietuvių kalbą vartojama metaforinė kalba ir kokie jos bruožai, kokios metaforinės kalbos kaitos tendencijos būdingos šiems vertimams, taip pat iširti, kokios konceptualiosios metaforos ir jų sistemos yra juose fiksuojamos. Tam pasirinkti keturių vertėjų (Giedraičio, Skvirecko, Tulabos ir Kavaliausko) devyni Evangelijos pagal Joną vertimai, apimantys laikotarpį nuo 1816 m. iki 2009 m. Kiekvienas iš pasirinktų vertimų atspindi savo laikmečio bendrinę rašomąją lietuvių kalbą ir jos kultūrinį kontekstą, tad gretinamieji šių vertimų tyrimai gali atskleisti jų kaitos tendencijas, o metaforinė kalba ir jos fiksuojamos

konceptualiosios metaforos yra vienas iš galimų diachroninių kalbos tyrimų laukų.

Šio darbo **tyrimo objektas** yra metaforinė kalba katalikiškuose Evangelijos pagal Joną vertimuose į lietuvių kalbą, analizuojama remiantis Steen'o (Steen 1999, 2001, 2002, 2009, 2011) požiūriu į metaforą: tyrėjo dėmesio centre pirmiausia yra kalbinė metafora ir jos ypatybės, nes kalbinės metaforos ir metaforos mąstyme sąsaja iki šiol nėra akivaizdžiai įrodyta, tad kalbinės metaforos laikytinos hipotezių apie abstrakčiasias mąstymo kategorijas šaltiniu, ne tiesioginiu jų atspindžiu, ir šios hipotezės tikrintinos ne tik kalbos tyrimais, bet ir eksperimentiniais nekalbinio mąstymo tyrimo metodais. Vis dėlto Steen'as pripažįsta, kad didžiausios sistemiškos grupės gali būti laikomos potencialiomis abstraktųjį mąstymą atspindinčiomis konceptualiosiomis metaforomis (Steen 1999: 59). Konceptualiųjų metaforų tyrimai gali atskleisti daug informacijos apie konkrečios kalbinės bendruomenės kalbinį pasaulėvaizdį bei mąstymo modelius, tad disertacija papildyta ir tiriamųjų tekstų metaforinėje kalboje fiksuojamų konceptualiųjų metaforų ir jų sistemų analize siekiant praplėsti ir pagilinti religinių tekstų metaforinės kalbos tyrimą.

Darbo tikslams pasiekti kelti šie **uždaviniai**:

1. Išanalizuoti tiriamąjį tekstyną kiekybiškai nustatant, koks tiriamųjų tekstų metaforiškumo laipsnis, kokio pobūdžio metaforos juose dominuoja, kaip kiekybiškai skiriasi vertimai vienas nuo kito metaforiškai vartojamos kalbos proporcija ir konkrečių metaforų tipų skaičiumi.

2. Kokybiškai išanalizuoti ir palyginti evangelijos vertimų metaforinę kalbą nustatant metaforinės kalbos kaitos vertimuose tendencijas.

3. Išskirti pagrindines Evangelijos pagal Joną konceptualiųjų metaforų grupes ir nustatyti jų sudaromas konceptualiąsias sistemas, apibrėžiančias religinius ir egzistencinius konceptus tiriamajame tekste.

Lietuvoje konceptualiosios metaforos tyrimams skirta gana daug lingvistų dėmesio: apgintos kelios svarios disertacijos iš

konceptualiųjų metaforų tyrimų skirtinguose diskursuose (Cibulskienė 2005a, Arcimavičienė 2010, Urbonaitė 2017), lyginant skirtingų kalbų duomenis (Racevičiūtė 2002, Papaurėlytė-Klovienė 2004a, Toleikienė, 2004, Jurgaitis 2015), analizuojant vienos kalbos konceptualiąsias metaforas (Drukteinys 2003, Černiauskaitė, 2005), konceptualiųjų metaforų tema parašyta nemažai straipsnių, tačiau iki šiol beveik nesama konceptualiųjų metaforų lietuviškame religiniame diskurse ar religinių tekstų vertimuose į lietuvių kalbą tyrimų. Taip pat iki šiol Lietuvoje nesama diachroninių konceptualiųjų metaforų tyrimų, galinčių išryškinti tam tikrus lietuviškosios kultūros ir kalbos kaitos bruožus, nors lietuvių tyrėjų darbuose kalbama apie tokio tyrimo galimybę ir aktualumą (Arcimavičienė 2010: 8). Religinio diskurso tyrimai negausūs ir anglakalbėje literatūroje (pvz., Jäkel 2002, 2003, Barcelona 2003, Boeve 2003, Charteris-Black 2004, Howe 2006, Sztajer 2011). Aptartieji skirtingų metaforų tyrimų lauko aspektai (religinis diskursas, vertimas, diachroninė perspektyva) yra sujungiami šiame darbe, tuo šis darbas yra **originalus** ir **aktualus**.

Ginamieji teiginiai

1. Evangelijos pagal Joną teksto prasmės kuriamos per metaforą, kuri itin svarbi siekiant suprasti šio teksto perteikiamas teologines tiesas. Evangelijos vertimų tekstynas savo metaforinės kalbos proporcija, kaip ir teksto struktūra bei pasakojimo būdu, artimas grožinės literatūros tekstams. Didžiausia metaforinės kalbos dalis šiame tekste yra netiesioginė metaforinė kalba.

2. Religinis diskursas yra dinamiškas, evoliucionuojantis, istorinio, kultūrinio ir socialinio konteksto lemiamas reiškinys. Vertimas – viena iš religinių tekstų kaitos dimensijų ir vienas iš bibliinių tekstų rekontekstualizacijos mechanizmų, atsispindinčių metaforinėje religinių tekstų kalboje. Katalikiškiems Evangelijos pagal Joną vertimams būdinga metaforinės kalbos kaita, nulemta:

- lietuvių kalbos raidos tendencijų;
- kintančio sociokultūrinio konteksto;
- vertimo originalo metaforinės kalbos;
- taip pat vertėjo individualios raiškos.

3. Metaforinė Evangelijos pagal Joną kalba beveik išskirtinai aprašo religinius, su tikėjimo pasauliu susijusius konceptus. Evangelijos pagal Joną teksto prasmės yra kuriamos per tankų viena su kita glaudžiai susijusių konceptualiųjų metaforų tinklą, kurio struktūra pagrįsta VIRŠAUS, APAČIOS, ŠVIOSOS, TAMSOS, GĖRIO, BLOGIO opozicijomis. Religiniai konceptai dažniausiai apibrėžiami remiantis trimis tekste vyraujančiomis šaltinio sritimis: tai – personifikacija ir socialinė tikrovė, gyvūnų bei augalų sfera, fizinė tikrovė ir įvairūs jos objektai. Sudėtingos religinės idėjos evangelijoje perteikiamos metaforine kalba, naudojančia kasdienybės realijas, artimas ir gerai suprantamas teksto adresatui.

Tyrimo išvados

Disertacijoje, remiantis konceptualiosios metaforos teorija ir šiuolaikiniais metaforos tyrimais įvairiuose diskursuose, palyginta metaforinė kalba katalikiškuose Evangelijos pagal Joną vertimuose į lietuvių kalbą siekiant iširti, kokie yra pagrindiniai metaforinės kalbos tiriamajame tekstyne bruožai ir ar šiuose 200 metų lietuvių kalbos ir kultūros raidos laikotarpi apimančiuose tekstuose esama metaforinės kalbos kaitos, galimai atspindinčios kintantį kalbinį ir sociokultūrinį vertimų kontekstą.

MIPVU metodu nustatyta metaforinė kalba tekstyne pirmiausia išanalizuota kiekybiškai nustatant, kaip plačiai šiuose tekstuose vartojama metaforinė kalba, kokio pobūdžio metaforos dominuoja tiriamuosiuose tekstuose, ar esama kiekybinių metaforinės kalbos skirtumų tarp skirtingų vertimų ar vertimų redakcijų.

1. Gauti kiekybinio tyrimo rezultatai atitinka Amsterdamo Vrije universiteto „Metafora diskurse“ projekto pateiktus duomenis (Steen et al. 2010): nustatytos panašios metaforinės kalbos tipų (netiesioginės (79,9%–84%), tiesioginės (2,8%–3,5%) ir implicitinės (13,2%–16,9%)) proporcijos, didžiausia metaforinės kalbos dalis tiriamajame tekstyne, kaip ir projekto duomenimis, yra netiesioginė metaforinė kalba. Gautieji rezultatai įrodo MIPVU metodo taikymo galimybes ir ne anglakalbiuose tekstuose, taip pat patvirtina vieną iš projekto išvadų, kad metafora išties nėra taip plačiai naudojama kalboje, kaip

ankstesniuose konceptualiosios metaforos tyrimuose, nesirėmusiuose realiais kalbiniais pavyzdžiais. Tai, kad netiesioginė metafora yra plačiausiai paplitusi ir anglakalbiuose diskursuose, ir lietuviškame religiniame diskurse leidžia kelti hipotezę, kad galbūt tai universalus metaforinės kalbos bruožas. Tai patvirtintų Lakoff'o ir Johnson'o teiginį (Lakoff, Johnson 1980), kad metaforos dažniausiai vartojamos automatiškai, kalbos vartotojui sąmoningai nesuvokiant kalbos metaforiškumo, kas rodytų kalbinės metaforos jungtį su pagrindiniais mąstymo procesais ir gilų metaforos įsišaknijimą kalboje.

2. Kiekybinis tyrimas taip pat atskleidė, kad katalikiškieji Evangelijos pagal Joną vertimai į lietuvių kalbą, remiantis „Metafora diskurse“ projekto pateiktais duomenimis, savo metaforinės kalbos proporcija artimas grožinės literatūros tekstams (metaforinė kalba sudaro 11,35% viso tiriamojo teksto) – evangelijos pirmiausia yra Jėzaus gyvenimo ir mirties pasakojimai, savo struktūra artimi grožinės literatūros tekstams. Svarbu pastebėti, kad šie kiekybiniai rezultatai sąlygiški – kitiems religinio žanro tekstams, pavyzdžiui, Šventojo Rašto komentarams, pamokymams ir t. t. gali būti būdinga gausesnė ar menkesnė metaforinė kalba, taip pat galbūt ir skirtingas metaforinės kalbos tipų pasiskirstymas, tai priklausys nuo žanro bei konkretaus teksto ypatybių.

3. Kiekybinis tyrimas parodė, kad katalikiškieji Evangelijos pagal Joną vertimai į lietuvių kalbą nežymiai skiriasi bendru žodžių skaičiumi ir metaforiškai vartojamų žodžių proporcija tekstuose: pastebėta nedidelė žodžių skaičiaus ir metaforiškai vartojamų žodžių mažėjimo tendencija, tačiau bendra metaforiškai vartojamų žodžių proporcija tekstuose nedaro įtakos metaforiškai vartojamų žodžių tipų pasiskirstymui, vertimai tarpusavyje daugiausia skiriasi netiesiogiai vartojamų metaforiškų žodžių kiekiu, kuris ir lemia bendrąją metaforinės kalbos proporciją vertimuose. Pastebėta netiesioginės metaforinės kalbos proporcijos mažėjimo tendencija nežymi ir nelaikytina statistiškai svarbia, tad jokių būdų nerodo ryškaus metaforinės kalbos nykimo ar mažėjimo šiuolaikiniuose vertimuose, tačiau, kaip parodė kokybinis vertimų metaforinės kalbos tyrimas,

atspindi bendrinės lietuvių kalbos kaitą: tam tikri senuosiuose vertimuose metaforiškai vartojami žodžių junginiai naujosios kartos vertėjų dažnu atveju keičiami tikslesne, nemetaforine raiška. Daugiausia tai OBJEKTO ir TALPOS metaforinė raiška, kuri yra linkusi nykti. Senuosiuose vertimuose aptinkami objektinės reikšmės veiksmožodžių junginiai su abstrakčiais daiktavardžiais naujuosiuose vertimuose keičiami konkretnės reikšmės veiksmožodžiais, taip pat vietininko linksnio vartoseną ne vietai reikšti keičiama kitomis gramatinėmis konstrukcijomis. Giedraičio vertime plačiai naudojama OBJEKTO bei TALPOS šaltinio sričių metaforinė raiška. Skvirecko 1922 metų vertimas, kartais ir 1936 metų redakcija, yra artimi Giedraičio vertimui OBJEKTO ir TALPOS šaltinio sričių metaforine raiška, o 1947-ųjų vertimo redakcijoje ši raiška dažniausiai jau pakeičiama nemetaforinėmis, dabartinei lietuvių kalbai būdingesnėmis konstrukcijomis, tad Skvirecko vertimai atspindi metaforinės kalbos perėjimą nuo Giedraičiui būdingų senosios lietuvių kalbos konstrukcijų prie dabartinės lietuvių kalbos raiškos. Kavaliausko, dažniausiai taip pat ir Tulabos vertimams būdinga dabartinės lietuvių kalbos raiška: Giedraičio ir kartais Skvirecko vartojama OBJEKTO ir TALPOS šaltinio sričių metaforinė raiška, taip pat ir įvairūs pavieniai Giedraičio metaforinės raiškos atvejai Kavaliausko ir Tulabos yra nuosekliai keičiami dabartinės lietuvių kalbos konstrukcijomis, dažnai nemetaforine kalba.

Atlikus kiekybinę analizę, metaforinė katalikiškų Evangelijos pagal Joną vertimų metaforinė kalba analizuota kokybiškai, t. y. visų vertimų tekstai sugretinti ir jų metaforinė kalba palyginta siekiant nustatyti, ar esama metaforinės kalbos kaitos analizuojamuosiuose vertimuose.

4. Kokybinis metaforinės kalbos katalikiškuose Evangelijos pagal Joną vertimuose tyrimas, be bendrinės lietuvių kalbos raidos lemiamos metaforinės kalbos kaitos, taip pat atskleidė, kad tiriamajame tekstyne, nepaisant jo ribotumo tokio pobūdžio diachroninių diskurso tyrimų kontekste, esama tam tikros sociokultūrinio konteksto, vertimo originalo kalbos įtakos bei vertėjo

individualios raiškos lemiamos metaforinės kalbos kaitos. Šios kaitos pavyzdžiai labai nedideli, tačiau rodantys plačias tokių diachroninių metaforinės kalbos religiniame diskurse galimybes. Darbo autorės manymu, tyrimas atskleidžia, kad religinis diskursas, konkrečiau, religijos steigiamųjų tekstų vertimų žanras, yra dinamiškas ir evoliucionuojantis, istorinio, kultūrinio ir socialinio konteksto nulemtas reiškiny, o metaforinė tokių tekstų kalba atspindi šią kaitą. Vieno nedidelio teksto vertimų sugretinimas leidžia daryti tolimesnių platesnio pobūdžio diachroninių tyrimų prielaidas, nurodančias galimą tokių tyrimų kryptį.

Nors pagrindinis tyrimo objektas yra metaforinė Evangelijos pagal Joną vertimų kalba, tačiau tyrimas papildytas ir konceptualiųjų metaforų analize siekiant praplėsti tyrimą ir konceptualiuoju lygmeniu ir aprašyti, kokios konceptualiosios metaforos ir jų sistemos sudaro prasminį tiriamojo teksto pagrindą, kokios šaltinio sritys dažniausiai naudojamos abstraktiesiems teksto konceptams apibrėžti, kokios sąsajos tarp tikslo ir šaltinio sričių būdingos šiam tekstui. Tiriamieji vertimai neatskleidė skirtumų prasminiame teksto lygmenyje, kadangi tik pačios didžiausios kalbos lygmens metaforų grupės gali būti laikomos galimai konceptualiomis. Aptiktas tik vienas pavyzdys (DVASIA – PARAKLETAS), kurio atveju skirtingi vertimai ženkliai skyrėsi konceptualiosios metaforos lygmenyje (Giedraičio *Palinksmintojas*, Skvirecko *Ramintojas* ir Kavaliausko bei Tulabos *Globėjas*).

5. Atlikus konceptualiųjų metaforų sistemos analizę, nustatyta, kad metaforinė Evangelijos pagal Joną kalba beveik išskirtinai aprašo religinius, su tikėjimo pasauliu susijusius konceptus. Didžiausia metaforų grupė yra su dieviškąja sfera susijusius religinius konceptus (DIEVAS, JĖZUS, DVASIA, VELNIAS, DANGUS) apibrėžiančios metaforos. Antrąją pagal dažnumą tekste konceptualiųjų metaforų grupę sudaro egzistencinius konceptus (PASAULIS, GYVENIMAS, MIRTIS, NUODĖMĖ, GARBĖ, GALIA) apibrėžiančios metaforos, mažiausia grupė – žmogaus kūną ir emocijas (MEILĖ, LIŪDESYS, ABEJONĖ, DŽIAUGSMAS, RAMYBĖ) nusakančios metaforos. Toks

metaforų pasiskirstymas atspindi religinių tekstų funkciją – apibrėžti ir aprašyti religinius konceptus, kurie sudaro religinio teksto prasminę ašį. Egzistenciniai konceptai taip pat yra svarbūs religiniame tekste, nusakančiame, kaip religinės realybės kontekste yra suvoktina žmogiškoji būtis ir pagrindiniai jos elementai, o žmogaus kūnas ir emocijos yra žemiški, laikini ir nesvarbūs kosminės pasaulio tvarkos kontekste, tad šiems konceptams tekste skiriama mažiausiai dėmesio.

6. Nustatyta, kad Evangelijos pagal Joną teksto prasmės yra kuriamos per tankų viena su kita glaudžiai susijusių konceptualiųjų metaforų tinklą, kurio struktūra pagrįsta VIRŠAUS, APAČIOS, ŠVIESOS, TAMSOS, GĖRIO, BLOGIO opozicijomis. Tiriamajam tekstui būdinga hierarchinės konceptualiųjų metaforų grandinės struktūra, o įvykio struktūros metaforos yra retos. Egzistencinius, žmogaus fizinės ir emocinės realybės konceptus apibrėžiančių metaforų grupėje įvykio struktūros konceptualiosios metaforos kiek dažnesnės nei religinių metaforų grupėje. Tokia sistemos struktūra gali būti paaiškinama tuo, kad religiniai konceptai, ypač krikščioniškieji, paprastai yra dieviškosios, nekintančios, amžinosios esybės, o žmogaus kūnas ir emocijos yra laikini ir nuolatos kintantys.

7. Religiniai konceptai dažniausiai apibrėžiami remiantis trimis tekste vyraujančiomis šaltinio sritimis – pirmiausia tai PERSONIFIKACIJA ir su socialinė tikrovė, gyvūnų ir augalų sfera, fizinės tikrovės konceptai. Kaip konceptualiosios metaforos teorijos ir tvirtinama, sudėtingos religinės idėjos tekste perteikiamos metaforine kalba, naudojančia kasdienybės realijas, artimas ir gerai suprantamas evangelijos adresatui.

Katalikiškų Evangelijos pagal Joną vertimų į lietuvių kalbą tyrimas atskleidė, kad religinis diskursas išties yra dinamiškas reiškiny. Vertimas – viena iš religinių tekstų kaitos dimensijų ir vienas iš biblinių tekstų rekontekstualizacijos mechanizmų, atsispindinčių metaforinėje religinių tekstų kalboje. Katalikiškiems Evangelijos pagal Joną vertimams būdinga metaforinės kalbos kaita, nulemta lietuvių kalbos raidos tendencijų, kintančio sociokultūrinio konteksto, vertimo originalo metaforinės kalbos, taip pat ir vertėjo individualios

raiškos. Tačiau svarbu pastebėti, kad tirtieji tekstai yra tik labai mažas religinio diskurso fragmentas, tad visi šio tyrimo duomenys ir siūlomi atsakymai į keliamus klausimus yra tik daliniai – diachroniniams metaforinės kalbos religiniame diskurse tyrimams reikalingi platesni reprezentatyvaus tekstyno tyrimai, galintys atskleisti bendrąsias metaforinės kalbos vartojimo tendencijas, tačiau šis darbas nurodo tolimesnių platesnio pobūdžio diachroninių tyrimų kryptį.

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TRUMPOS ŽINIOS APIE DISERTANTĄ

Eglė Vaivadaitė-Kaidi, Taikomosios kalbotyros Vilniaus universitete ir kognityvinių mokslų ir kalbos Barselonos universitete magistro laipsniai, lietuvių ir ispanų kalbų specialistė, vertėja, lietuvių kalbos dėstytoja Vilniaus ir Pekino tarptautinių studijų universitetuose, Vilniaus universiteto doktorantė, dirbanti konceptualiosios metaforos tyrimų religiniame diskurse srityje.

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