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CULTURAL TRANSLATION AND LINGUISTIC METAPHOR: A CASE STUDY OF VERBAL METAPHOR TRANSLATION

Research in metaphor translation, especially in literary discourse, might reveal a number of linguistic and cultural subtleties between the source and target languages. The present article investigates the peculiarities of verbal metaphor translation, in particular, what translation patterns and strategies dominate and whether the original metaphoric expression, together with its possible cultural specificity, is retained. The theoretical part of the paper draws on the Cultural Turn trend in Translation Studies, especially Venuti's (1995) ideas on cultural translation and Marcinkevičienė's (2006) and Deignan's (2005) definitions of linguistic metaphor. Marcinkevičienė (2006, p. 109) identifies collocations as a specific linguistic form of a cognitive metaphor, whereas Deignan (2005, p. 145–148) views linguistic metaphor as a part of speech grouping it into verbal, noun and adjectival collocations. The analyzed data (68 verbal metaphors), were taken from a novel "Belaisvis" (1993) by Skomantas, and its translation into the English language "The Captive" (1997), by Mara Almenas. The data was grouped according to the occurring translation patterns looking whether the metaphoricity of expression was retained, the syntactic structure preserved and words translated by their lexical equivalents. Next, different strategies used for verbal metaphor translation were identified to see how they correlate with the detected translation patterns. It appeared that the focus in verbal metaphor translation is on transferring the meaning rather than form; therefore, lexical and syntactic changes occur. Most often, metaphoricity, syntactic structure and abstract noun of the original collocation are preserved, whereas Lithuanian verb tends to be translated by a non-equivalent (in terms of dictionary meaning) English verb. Such dominant strategy of partial adaptation results in connotational differences between the Lithuanian and English metaphors. Finally, the fact that original metaphor often undergoes changes or is not preserved at all supports Venuti's (1995) claims about the prevailing domesticating literature translation techniques which hide the foreign identity of the text by adapting it to the cultural and linguistic norms of the dominant target culture.

KEY WORDS: verbal metaphor, translation patterns and strategies, cultural translation.

1. INTRODUCTION

During the last decade, conceptual metaphor has become a rather popular topic of research among Lithuanian scholars. However, not

all aspects of this linguistic phenomenon enjoy equal attention. Marcinkevičienė (2006), for example, asserts that translation of conceptual metaphor, especially within

the literary discourse, has not been widely discussed. According to Schaeffner (2004, p. 1253), "it has been argued that metaphors can become a translation problem, since transferring them from one language and culture to another one may be hampered by linguistic and cultural differences". Thus the present article aims to investigate how metaphor is treated during the process of translation, in particular, what translation patterns and strategies dominate and whether the original metaphoric expression, together with its possible cultural specificity, is retained.

Different definitions of metaphor have been advanced by different researchers. This article mainly draws on the ideas of Marcinkevičienė (2006, p. 109) who identifies collocations (or frequent co-occurrence of words) as a specific linguistic form of cognitive metaphor. The data used for the analysis (68 collocations) are taken from the historical novel about the adventures of a Lithuanian pagan boy in the 13th century, *Belaisvis* by Skomantas (1993), and its translation into English by Mara Almenas (1997). The examples discussed in the article are followed by a number in brackets indicating the page from which the verbal metaphor was retrieved.

2. THEORETICAL ASSUMPTIONS

The theoretical part of the present paper provides a brief discussion of the Cultural Turn trend in Translation Studies, especially Lawrence Venuti's (1995) approach towards the effect of culture on translation, and explores how metaphor has been interpreted and dealt with in the works of different researchers.

2.1. Cultural Turn in Translation Studies

In the development of Translation Studies, 1990s signaled a shift of perspective in translations moving from "translation as text to translation as culture and politics" (Munday 2001, p. 127). The new approach, referred to as a Cultural Turn, emphasized the analysis of translated texts from an ideological and cultural studies point of view.

In cultural translation, the question of power and status between the source and target cultures and their effect on translation is central (Munday 2001, p. 135). It is claimed that dominant cultures tend to shade minor ones. This dominance can be manifested in a number of ways, such as the selection of books for translation; the presence/absence of foreign/culture-specific words in translated texts; the choice of translation strategies, etc. In this context, ideas on the invisibility of translator advanced by Venuti (1995), one of the representatives of the Cultural Turn trend, should be mentioned. Although he focuses on Anglo-American translation tradition, his key idea that fluency and transparency of style in translated texts and invisible presence of the translator are preferred in cultures having ideological, cultural, and political domination can be applicable to other cultures as well. Venuti (1995, p. 20) distinguishes two opposing poles of cultural translation: domestication versus foreignization. Domestication is seen as a dominant translation tendency in Anglo-American culture involving "an ethno-centric reduction of the foreign text to Anglo-American target language cultural values" (*loc.cit.*). In other words, the text is translated in a fluent and visible style omitting all possible foreign elements. In this way, an illusion is created that it is not

a translation but an original text. The opposite tendency, foreignization (see Venuti 1995, p. 20), highlights the “otherness” in translated texts by resisting the values of Anglo-American culture and making the foreign identity of the text visible.

In comparison with Anglo-American (a term used by Lawrence Venuti 1995), Lithuanian culture can be evaluated as minor considering the cultural, political, economical or other influence of the two countries for each other as well as worldwide. Translation of Lithuanian fiction into the English language serves as a cultural export which helps to introduce the Lithuanian cultural-specificity and ways of thinking and living to the foreign audiences. Translators working from minor into dominant cultures can behave in two different ways: adapt to/imitate the dominant culture (domesticating tendency) which is the traditional and preferred way or show resistance to it (foreignizing one) and ignore the fluency of the target text. The position of translators is important in that translated texts contribute greatly to the formation and reflection of the source culture image in target cultures (more on this see Chesterman 1997; Venuti 1995).

2.2. Conceptual metaphor in language

Conceptual metaphor can be otherwise referred to as linguistic, cognitive, conventional or “dead” (Marcinkevičienė 2006, p. 109, Deignan 2005, p. 40) due to the fact that it is so deep-rooted in our everyday language and thinking that it is not perceived as a metaphor anymore by ordinary speakers. The present research sees linguistic metaphor as a possible manifestation of culture-specific information. Metaphoric expressions help to reveal the differences

(or similarities) of conceptual thinking in source and target cultures as it is influenced by the environmental, behavioral, historical, and other local factors.

If conceptual metaphors are so entrenched in our lives that we take them for granted, what are the means for their recognition and analysis? Kövecses (2007, p. 32) states that there are different methods for finding metaphorical linguistic expressions, depending on the needs of research. On the one hand, patterns and regularities of thought can be looked for in elicited data, on the other hand, researchers interested in detailed language description prefer “naturally occurring data as found in large corpora” (Kövecses 2007, p. 32). A possible way to detect linguistic metaphor in the obtained data/corpora is looking for collocations or frequent co-occurrence of words with abstract nouns (Sinclair 2004, p. 27). According to Marcinkevičienė (2006, p. 109), collocations, especially those with abstract nouns, evidence the frequently co-occurring lexical units with the analyzed metaphor which allows drawing inferences on the metaphorical thinking specificities. Moreover, Deignan (2005, p. 145–148) claims that metaphorical uses of words are restricted grammatically and follow recurring patterns. Viewing metaphor as a part of speech, the researcher presents the following grouping based on corpus evidence:

1) verbal collocations: for example, verbal metaphors of moving as in “... *the drugs scandal that has rocked British athletics...*”;

2) adjectival collocations: for example, adjectival metaphors of cleanliness and dirt as in “*Elle is overweight, talks dirty and ...*”;

3) noun collocations: for example, as in “*a blonde sex kitten*”.

The present work will focus only on verbal metaphors leaving other types of metaphoric collocations for further research.

2.3. Problems and solutions in metaphor translation

Translation strategies are most often referred to as conscious procedures applied in dealing with detected difficulties in translation. Thus translator should be able to “reflect about them and subsequently comment on them” (Schaeffner 2001, p. 44). Quite often translation strategies suggested for metaphor translation refer to the traditional metaphor, i.e. a figurative expression, whereas conceptual metaphor is not given a separate attention (see Nord 1977, Newmark 1988). However, Schaeffner (2001, p. 44) emphasizes the necessity to classify conceptual metaphor to culture-specific translation problems rather than intertextual ones. Schaeffner (2001, p. 44) lists three possible cases occurring in metaphor translation: (1) the same conceptual metaphor may exist in source and target cultures with identical or similar metaphorical expressions, (2) it may exist in both cultures with different metaphorical expressions and

(3) conceptual metaphor may be specific to one of the compared cultures. The opinion about the cultural specificity and universality of metaphor varies within the works of researchers. For example, Newmark (1988, p. 106) claims that although dead metaphors are not problematic for translators, they are rarely translated word-for-word which supports the idea of cultural specificity of the same metaphorical *gestalts* (see Lakoff and Johnson 1980) and often opt for different translation procedures. As an illustration, Newmark gives French *domaine* or *sphère* instead of the English (*in the*) *field of human knowledge*. On the other hand, Kövecses (2007, p. 63–64) claims that although quite often the first impression is that linguistic metaphor in the compared languages displays a great variation, it is only superficial and does not point to new and specific conceptual metaphors. According to the scholar, detailed research proved the fact that the majority of conceptual metaphors are universal or near universal and variation of linguistic expressions across cultures is a matter of different lexicalization of the same conceptual metaphors rather than their novelty. A shared conceptual metaphor expressed by the same, similar or different

Word-for-word rendering



Word-for-word rendering plus explanation of sense



Replacing the source metaphor with the standard target metaphor



Translating a non-metaphor as a metaphor



Translating a metaphor as a non-metaphor, rephrasing



Deletion

Scheme 1. **Metaphor translation possibilities**

linguistic expressions “can reveal subtle differences in the cultural-ideological background in which the conceptual metaphor functions” (Kövecses 2007, p. 155).

With respect to conceptual metaphor translation, a range of possibilities can be chosen between the two translation extremes – word-for-word rendering or deletion as is shown in Figure 1 (based on Schaeffner 2001, Newmark 1988):

Summing up, it can be said that the analysis of translation strategies in a given text might help to reveal translator’s approach towards the cultural aspects of translated text. In other words, common word-for-word translations of source metaphor into the target language might indicate foreignizing preferences, whereas frequent changes and adaptations of original metaphoric expression might show domesticating views towards the source text.

3. ANALYSIS OF VERBAL METAPHOR TRANSLATION PATTERNS AND STRATEGIES

The present part of the paper deals with several issues. First, the collected data and the methods of investigation are described. Second, the results of the analysis of verbal metaphor translation patterns are given. Finally, translation strategies used for verbal metaphor translation are discussed.

3.1. Data and methodology

First, the examples with verbal metaphor were picked out from the electronic version of the Lithuanian novel and aligned with their English counterparts. Syntactically, the most common pattern of verbal metaphor was that of an abstract noun in a subject position followed by a verb (but not necessarily immediately). This pattern

is presented in examples (3.1) and (3.2). On the other hand, a few cases of an abstract noun followed by a gerund (see example (3.3)) or a subordinate clause (example (3.4)) were also included.

(3.1) **Pavojus apgaubė** jį dar sapnų pasaulyje. (17)

(3.2) Tas **užsispyrimas** jam **išgaruos**. (22)

(3.3) **Sutemai spėriai begilinant** šešėlius, Uvis tai vėl suvokė. (12)

(3.4) Prie tamsos pripratusiom Uvio akim atrodė, kad visą aikštę nutvieskia **šviesa**, kuri juos negailestingai **plėšia** iš šešėlių prieglobščio. (26)

Next, the English translations of the Lithuanian metaphoric expressions were analyzed for the translation patterns looking: (1) whether the metaphoricity of expression was retained, (2) whether the syntactic structure was preserved, and (3) whether the words were translated by their lexical equivalents. Finally, different strategies used for verbal metaphor translation were identified to see how they correlate with the detected translation patterns. In order to find out whether an English collocational equivalent of the Lithuanian metaphor does exist in English, the Internet search engine was used to browse the pages written by native English speakers. In our opinion, the Internet can be regarded as a valuable and reliable source of modern language usage and is most probably the only corpus updated every day. According to Sjöbergh (*The Internet as a Normative Corpus: Grammar Checking with Search Engine*), “you can get good results using simple methods as long as you have very large amounts of data”. However, the possibility of errors should be taken into account as well due to the fact that Internet texts are not edited. It was assumed that a colloca-

tion exists in the English language (and the translation into English does not reflect Lithuanian cultural specificity) if it occurs in more than 50 different Internet pages. The Internet data served as an additional tool for highlighting the choices of a particular translation strategy.

3.2. Verbal metaphor translation patterns

The collected examples of verbal metaphor translation into the English language were analyzed looking for changes in meaning (metaphor) and form (syntax and lexis) with the aim to detect regularities and preferences in verbal metaphor rendering. The results are presented in Table 1.

With respect to verbal metaphor retention, the "+" sign in Table 1 shows that the English translation of the Lithuanian collocation is also metaphoric, no matter whether it retains lexical and syntactic equivalence of the Lithuanian original or not. As is seen from the detected eight translation patterns, the metaphoricity of expression is more often transferred (63%) than not (37%). If the metaphor is retained in translation, the original syntactic sequence of an abstract noun followed by a verb is also preserved

(58%) unless there is a shift from active to passive voice or an abstract noun in the original subject position becomes an object in the translation. Translation patterns of lexis (noun and verb) also show certain regularities. Abstract nouns are most often preserved (63%) by giving an English equivalent in translation. The "-" sign in the table shows that the abstract noun is deleted (26%) or translated by a synonymic noun (11%). When it comes to verb translation, lexical equivalence is rather seldom (17%) and target verbs generally differ from the original (83% of cases).

In sum, the detected translation patterns (see Table 1) point to a tendency to transfer meaning rather than form. The prevailing pattern of verbal metaphor translation retains the metaphoricity of the expression, syntactic order and the abstract noun; however, the original verb is often translated by a different verb. The graphic representation of the dominant pattern according to the data in Table 1 is [+ + + -].

3.3. Verbal metaphor translation strategies

The collected examples were investigated following the discussion of Section 2.3 on

Table 1. Summary of metaphor translation patterns

Frequency of use in declining order	Translation pattern			
	Metaphor retained	Syntax retained	Lexis retained	
			Noun	Verb
34%	+	+	+	-
22%	-	-	-	-
15%	-	-	+	-
13%	+	+	+	+
7%	+	+	-	-
4%	+	-	-	-
4%	+	+	-	+
1%	+	-	+	-

the possible ways of metaphor translation. It appeared that verbal metaphor is: (1) rendered word-for-word, (2) replaced with a target equivalent, (3) translated as a non-metaphor, or (4) deleted. Let us concentrate on each strategy in more detail.

(1) Word-for-word rendering

Word-for-word strategy of translation included those cases when (1) the original word order of the metaphoric expression was retained and when (2) the words (noun and verb) were translated by their closest lexical equivalents (tense changes were not taken into account). It can be assumed then that the use of this particular strategy shows that both languages have identical linguistic realization for the same conceptual metaphor. The translation pattern of word-for-word strategy can be represented graphically as [+++] (see Table 1). Consider some relevant examples:

(3.5) Barzdotasis jį sugriebė už pečių, pastatė, ir skausmas atslūgo. (22)	(3.5) The man then grabbed him by the shoulders and pulled him upright. The pain ebbed. (27)
(3.6) Lauke buvo dar šviesu, ir Rygos gatvių garsai skverbėsi vidun. (56)	(3.6) It was still light outside and the various sounds of busy street penetrated into the gloom of the shop. (67/68)

As is seen from the examples above, Lithuanian abstract nouns and verbs are translated by their closest equivalents and the original message is successfully transferred. Examples of the English collocations from the Internet support the idea that Lithuanian and English can share similar linguistic expressions for the same conceptual metaphor; therefore, in such cases word-for-word translation should

be applied. The Internet examples are as follows:

(3.5a) But as **pain ebbed**, men got more impatient. (found in 105,000 Internet pages)

(3.6a) The **sounds penetrated** my consciousness, melded with it and beat rhythmically down my body which began vibrating deeply like a low bass rattle. (found in 976,000 Internet pages)

(2) Replacing the source metaphor with a target equivalent

This translation strategy included instances when the original verbal metaphor was replaced by its target equivalent with differences in lexical and/or syntactic form giving rise to possible connotations not implied by the Lithuanian metaphor. As evidenced in the examples, a verbal metaphor in the target language could undergo either full or partial replacement by target equivalent. In the case of full replacement, the original Lithuanian noun and verb were not preserved; syntactic changes were not frequent. The occurring translation patterns represented graphically (see Table 1) were [+ -- -] as in (3.7) and [+ + --] as in (3.8). For example:

(3.7) Šis vadovo kaitos klausimas jau brendo anksčiau, bet reikėjo gero postūmio, kad pasikeitimas įvyktų. (133)	(3.7) Matters had been heading into that direction for some time, it needed only a good push for the changeover to become permanent. (160)
(3.8) Pyktis ją buvo taip užvaldęs, kad kiekvienam atsikvėpimui reikėjo pastangų. (91)	(3.8) Rage had literally taken her breath away. (113)

The Internet query for the possible literal translation of "klausimas brendo", "a

question was riping" (example (3.7)) gave no results although different combinations of tense and word order were given. Thus there is a probability of cultural difference in verbalization of the abstract word "question". The translator makes the message fluent and understandable for the target readers although such a choice "hides" the cultural-specificity in translation. In the next example (3.8), the Lithuanian verbal metaphor "pyktis užvaldęs" could be translated word-for-word as "anger had overwhelmed" or "anger had overtaken". The Internet data show that both collocations exist in the English language:

(3.7a) As I read the feeds and saw the videos of our incredible country being torn apart and then a rush of **anger overtook** all my senses. ... (found in 419000 Internet pages)

(3.8a) My **anger had overwhelmed** me. (found in 2410000 Internet pages)

However, the English translation found in the novel "rage had taken breath away" gives additional connotations not implied by the original message: a synonym of "anger", "rage" (staigus įpykimas, iniršimas (DLKŽ)) carries a stronger emotional force.

A partial replacement of metaphor into target equivalent appeared to be the most common translation strategy in the collected data. Usually, the metaphor was translated by preserving the same abstract noun but replacing the Lithuanian verb with a different English verb. In such translations, the metaphoricity and syntax of original collocation were retained (unless there was a change from active to passive voice) although, as mentioned before, slight meaning changes were inevitable. The occurring translation patterns (see Table 1) were [+ + + -] as in (3.9), [+ + - +] as in (3.10), [+ - + -] as in (3.11):

(3.9) Ilgainiui, kai jis turėjo progą čia pakartotinai atsilankyti, tas pirmasis margumu užgožiantis įspūdis kiek išblėso , bet turgus visada liko jam įdomiausia Rygos vieta. (75)	(3.9) Eventually, after he had made the trip more often, that first overpowering impression paled somewhat, but the marketplace remained the most interesting part of Riga for him. (92)
(3.10) Pavojus apgaubė jį dar sapnų pasaulyje. (17)	(3.10) The sense of doom enveloped Daubaras before he opened his eyes. (20)
(3.11) Skausmas aptemdė akis, ir tada Uvis jau pats žengė į priekį. (23)	(3.11) At last, blinded by pain , Uvis began to stumble along. (27)

Word-for-word translations of the Lithuanian verbal metaphors given in the examples above were once again checked for their occurrence in native-speaker English in the Internet. With respect to example (3.9), the collocation "impression flagged/guttered" for the Lithuanian "įspūdis išblėso" was not met. An assumption can be made that the Lithuanian verbal metaphor is culture-specific, thus the translator's choice is to adapt it to the target audience and make the text fluent. Such translator's decision accords with Venuti's (1995) statement that transparency in style is the dominant tendency of foreign literature translation. On the other hand, following the Internet-based evidence, the word-for-word English equivalents of "pavojus apgaubė" (danger enveloped) and "skausmas aptemdė" (pain clouded) appeared to be possible. Thus to render the original message best, literal translation could have been applied. The Internet-based examples are as follows:

(3.10a) The entire population was evacuated in 1986, but not until long after the **danger enveloped** them. (found in 852000 internet pages)

(3.11a) I wanted to hit her, but the **pain clouded** my senses and I was rushed to the infirmary. (found in 1070000 Internet pages)

(3) Translating a metaphor as a non-metaphor

This strategy included various lexical and sentence structure changes (see Schaeffner 2001, p. 28) which led to the loss of original metaphor. The Lithuanian verb was deleted or translated by a different verb retaining only the equivalent abstract noun; the syntactic structure of the sentence was changed. The translation pattern for this the strategy was [- - + -] (see Table 1). For example:

(3.12) Net tas graužiantis alkis Uviui atlyžo , ir jis pirmąjį iškeptą kepenų bryzą, kaip ir pridera tikram medžiotojui, pasiūlė broliui. (12)	(3.12) The apprehension even dulled his ravenous hunger , and Uvis, like any seasoned hunter, offered the first piece of grilled liver to his brother. (14)
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In the example, the Lithuanian abstract noun "alkis" (hunger) which is in a subject position appears in an object position in the translation, whereas the verb "atlyžo" (possible equivalents could have been "melted/thawed/slacked") is deleted; therefore, a new metaphor absent in the original text is created "apprehension dulled hunger". The

Internet search engine retrieved only one example of "hunger thaws/thawed"; our assumption is that although the collocation exists, it is not very common except for a literary or poetic discourse and is intentionally used to attract the reader's attention:

(3.12a) That is when my heart thaws, my skin thaws, my **hunger thaws**. (found in 1 Internet page)

Once again word-for-word translation of the source linguistic metaphor could have been used as a strategy preserving the originality of the collocation.

(4) Deletion

Various syntactic shifts within the sentence during which both, the abstract noun and the accompanying verb, were lost were assigned to the strategy of deletion (the translation pattern was [- - - -]), following the information presented in Table 1). For example:

(3.13) Kraujo svaigulys dar valdė juos, bet prieš šarvuotą karį jų rankos nekilo. (51)	(3.13) Everyone around them were now looking at Kerze. The boy was slumped at his feet. (61)
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The English sentence is a rather free translation of the original as both meaning and form are not transferred.

To end the discussion of verbal metaphor translation strategies, Table 2 gives the summary of their frequency of occurrence.

Table 2. Occurrence of verbal metaphor translation strategies

Translation strategy	Occurrence
Partial replacement of source metaphor with target equivalent	39%
Deletion	22%
Translating a metaphor into non-metaphor	15%
Word-for-word rendering	13%
Full replacement of source metaphor with target equivalent	11%
Metaphor preserved	63%
Metaphor not preserved	37%

As is seen from the data presented in Table 2, verbal metaphor is seldom translated word-for-word or replaced fully with target equivalent. The dominant strategy of partial adaptation applied in the translation of the original collocation results in the connotational value of the original message. Although at first glance the detected variety of translation strategies might indicate the linguistic and cultural mismatches in the source and target cultures, the data provided by the Internet demonstrate that in the majority of cases, word-for-word translation could have been applied to achieve equivalence in translation; however, for some reason another strategy was used.

IV. CONCLUDING REMARKS

Translation studies constantly become enriched with new research methods by interacting with other disciplines, cognitive linguistics being one of them. The aim of this article was to investigate the peculiarities of verbal metaphor translation by detecting the translation patterns and the translation strategies applied. The analysis of the data allows us to draw several conclusions:

- 1) While translating a verbal metaphor, the focus is on transferring the meaning rather than form; therefore, lexical and syntactic changes occur. Moreover, retention of original metaphoricity is not always the most important goal – the analysis showed that 37% of the translated examples are not metaphoric.
- 2) Analysis of verbal metaphor translation patterns reveals that most often such features as the metaphoricity, syntactic structure and abstract noun of the original collocation are preserved. However, Lithuanian

verbs tend to be translated by a non-equivalent (in terms of dictionary meaning) English verb. This process results in the creation of synonymic metaphoric collocations and connotational differences.

- 3) The dominant verbal metaphor translation strategy was identified as partial replacement of the source metaphor with the target language equivalent when a Lithuanian verb is translated by a different English verb (this strategy gave 39%). In fact, such partial replacement is used even if English and Lithuanian have identical linguistic expressions for the same conceptual metaphor and word-for-word translation could have been successfully applied. In other words, the discrepancy between the source and the target language does not always indicate the absence of a certain collocation in English and cultural-specificity of the Lithuanian original, but is rather determined by contextual factors or translator's subjective decisions.
- 4) The fact that an original metaphor often undergoes changes (the analysis shows 50%) or is not preserved at all in translation supports Venuti's (1995) claims about the prevailing domesticating translation of literature which hides the "otherness" of a translated text be it individual author's creation or culture-specific realia.

It should be noted that the suggested method of using the Internet as a corpus to check the existence of certain collocations should be viewed as an additional tool. Finally, a larger-scale research (including

a bigger corpus of parallel examples, more varied sources, different types of linguistic metaphor, etc.) would allow us to draw a fuller and more objective picture of cultural and linguistic peculiarities of conceptual metaphor translation.

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Moksliniai interesai: kultūrinis vertimas, tekstų lingvistika, lyginamoji lingvistika.

KULTŪRINIS VERTIMAS IR LINGVISTINĖ METAFORA: VEIKSMAŽODINĖS METAFOROS VERTIMO ATVEJIS**Santrauka**

Pastaruoju metu konceptualiosios metaforos tema dažnai tyrinėjama lietuvių mokslininkų darbuose. Kita vertus, metaforos vertimo aspektas, ypač literatūriniame diskurse, dar mažai nagrinėtas. Šiuo tyrimu siekiama pažvelgti į tai, kas nutinka lingvistinei metaforai verčiant ją iš lietuvių į anglų

kalbą: kokie vertimo būdai ir strategijos dominuoja, ar visada siekiama išlaikyti frazės metaforiškumą, o kartu galbūt ir kultūrinį savitumą. Siekiant atsakyti į šiuos klausimus, iš istorinės apysakos *Belaisvis* (Skomantas 1993) ir jos vertimo į anglų kalbą (Skomantas 1997) (vertėja Mara Almenas) išrinktos ir analizuotos veiksmažodinės metaforos. Paaiškėjo, kad verčiant siekiama išlaikyti ne formą (leksiką, sintaksę), o turinį, ir pažodinis vertimas taikomas retai. Dažniausiai metafora, originali sintaksinė struktūra ir abstraktus daiktavardis yra išlaikomi, tačiau veiksmažodis kinta. Įvairios vertimo strategijos nebūtinai rodo anglišku ekvivalentų nebuvimą ar kultūrinius metaforos lingvistinės raiškos skirtumus, o gali būti nulemtos subjektyvių vertėjo sprendimų.

REIKŠMINIAI ŽODŽIAI: veiksmažodinė metafora, vertimo būdai ir strategijos, kultūrinis vertimas, ekvivalentiškumas.

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