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VERBALIZATION OF THE CONCEPTS *SPIRIT* AND *SOUL* IN ENGLISH AND UKRAINIAN TRANSLATIONS OF THE FIRST PART OF «FAUST» BY JOHANN-WOLFGANG VON GOETHE

Summary. This article deals with the conceptual analysis of the verbalized concepts *SPIRIT* and *SOUL* in the first part of the poem «Faust» by J.W. von Goethe and its translations into English and Ukrainian. Different approaches to conceptual analysis are reviewed. Much attention is given both to lingual-and-cultural and cognitive approaches within the framework of translation studies. The tasks of the research are as follows: to apply lingual-and-cultural and cognitive methods into the analysis of the characteristics of the verbalization of the concepts *SPIRIT* and *SOUL* in the poem «Faust» by J.W. von Goethe and its Ukrainian translations; to elaborate a new method of analysis based on the inseparability of the lingual-and-cultural method with the cognitive one in translation practice. The concept *SPIRIT* is very important in «Faust», that is why, the ways of its translation are of great interest. In the poem the concept *SPIRIT* is opposed to the concept *SOUL* as intellectual force of mind is opposed to emotionality. But these concepts have a lot of common features, that is why, in some cases they are interchanged in the translations. In the article the definitive characteristics of both concepts are determined. The research has showed that the verbalization of these concepts differ in different languages, thus, it is the main reason of the changes in the verbal forms of the concepts in order to preserve the actualized definitional seme. The research of the verbal actualization of the main concepts in Goethe's poem promotes better understanding of language and culture.

Keywords: concept, concept *SOUL*, concept *SPIRIT*, aristocrat of the Spirit, spirit of the times.

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ВЕРБАЛІЗАЦІЯ КОНЦЕПТУ *ДУХ* І *ДУША* В АНГЛІЙСЬКОМУ ТА УКРАЇНСЬКОМУ ПЕРЕКЛАДАХ ПЕРШОЇ ЧАСТИНИ ТВОРУ Й.В. ГЕТЕ «ФАУСТ»

Анотація. Стаття присвячена дослідженню особливостей вербалізації концептів *ДУХ* і *ДУША* в англійському та українському перекладах твору Й.В. Гете «Фауст». Предметом дослідження був концептуальний аналіз вербалізованих понять *дух* і *душа* в оригінальному творі та перекладах. Наукова новизна дослідження полягає в тому, що вперше моделюються концепти *ДУХ* і *ДУША*, актуалізовані в англійській мові, порівнюються їх структура, виявляються сталі й перемінні характеристики. Використання методу лінгвокультурологічного аналізу дозволяє вивчити концепт в контексті культури. Запропоновано модель концептуального аналізу перекладу концептів *ДУХ* і *ДУША*. Концепт *ДУХ* є дуже важливим у поемі «Фауст», тому стратегії його перекладу становлять великий інтерес. В оригінальному творі концепт *ДУХ* протиставляється концептові *ДУША*, оскільки інтелектуальна сила розуму протистоїть емоційності. Але ці концепти мають багато спільного, тому в деяких випадках вони заступають один одного в перекладах. *Душа* і *дух* подібні тому, як вони використовуються в духовному житті віруючого. *Душа* – горизонтальний погляд на світ. *Дух* – це вертикальний погляд людини, що живе з Богом. Важливо зрозуміти, що обидва поняття посилаються на нематеріальну сутність людини. *Дух* – прогулянка людини з Богом. У перекладах слово *душа* вживається у значенні *нежива істота*, тобто є ніким у цьому матеріальному світі. Переклад слова *дух* посилається на нематеріальну сутність людини. Дослідження показало, що обидва поняття різняться в різних мовах, і це є причиною заміन в перекладі з метою збереження актуалізованої дефініції. Актуальність цієї статті визначається комплексним підходом до аналізу когнітивно-дискурсивних і лінгвокультурологічних особливостей вербалізації концептів *ДУХ*, *ДУША* в поемі великого німецького поета-гуманіста та шляхів адекватного передання особливостей актуалізації цих концептів у німецькомовному тексті мовними засобами англійської та української мов.

Ключові слова: концепт, концепт *ДУША*, концепт *ДУХ*, аристократ духу, дух часу.

Problem statement. Two years later after the publication of «Faust» it was still widely discussed, for the problems described in the poem were of vital importance for everyone. W. von Goethe realized that Faust was, as he said, «the work of his life» and admitted that it was moving forward with great difficulty and demanded special creative forces. That is why, the research of different aspects of its translation is of great interest.

The subject of the study is the conceptual analysis of the verbalized concepts *SPIRIT* and *SOUL* in the first part of the poem «Faust» by J.W. von Goethe and its translations into English and Ukrainian.

Recent research and publications. Different approaches to conceptual analysis are reviewed. Much attention is given both to lingual-and-cultural and cognitive approaches within the framework of translation studies. The tasks of the research are as follows: to apply lingual-and-cultural and cognitive methods into the analysis of the characteristics of the verbalization of the concepts *SPIRIT* and *SOUL* in the poem «Faust» by J.W. von Goethe and its Ukrainian translations; to elaborate a new method of analysis based on the inseparability of the lingual-and-cultural method with the cognitive one in translation practice.

In the analysis of the concept SPIRIT the works by Hegel can be mentioned. He described SPIRIT as the phenomenon of human consciousness, history of intellectual development of the humanity starting from the elementary forms of sensuality up till the beginnings of philosophical knowledge. Hegel refers to the energy of the historical as «*Spirit*». Spirit is the power at work in history, driving human consciousness and culture to their full self-actualization. Spirit is indeed never at rest but always engaged in moving forward. Spirit is an invisible reality which is important in social organizations, and which is probably best represented by leaders of social groups. It is very subjective, even intra-subjective, but it is also objective, because it is shared by many. It is the synthesis of the subjective and the objective.

The purpose of the article. The main purpose of the current research is to analyze the main ways of the verbal actualization of the concepts SPIRIT and SOUL based on the language material of the first part of the poem «Faust» by J.W. von Goethe and its translations into English and Ukrainian.

Presentation of the main material. W. von Goethe first mentioned «Faust» in 1769. He learnt the story of Doctor Faustus from the work by Johann Spies of Frankfurt. Johan Faust was a real person. From the legends about him, we learn that he was one of those who lived in the 16th century and were not satisfied with the scholastic science of that time. He was born not far from Weimar. In the legends there are «impious» thoughts that God did not create everything within 7 days. In those days, it was an awful heresy but in the 16th century the idea had already many followers and in the 18th century it was rather popular.

All the translators were trying to render the spirit of the original as close as possible. As we have seen in most cases they have managed to render the definitional seems, trying to preserve the concept.

Some of the translators stand out because of certain peculiarities that can be noticed even basing on the analysis of two concepts in the artistic piece, i.e. A. Swanwick uses «*soul*» twice as much as in the original or I. Franko demonstrates an immense stress on the concept SPIRIT in his translation.

Let's consider the linguistic means of presenting the concept SPIRIT in the English language. The English dictionaries present rather similar picture. But still there are some differences in perception. According to A New English Dictionary on Historical Principle, Longman Dictionary on Historical Principle, Longman Dictionary of Contemporary English the word «*spirit*» means the following: 1) inner part – an inner part of a person that includes his/her thoughts and feelings, and makes humans what they are; 2) soul as the part of a person that is believed to continue to live after the human dies; 3) a dead person who is believed to have returned to this world having strange or magical powers – a ghost; 4) a drink – in British English it is a strong alcoholic drink such as whisky or brandy; 5) determinations that approve courage and energy; 6) the Spirit of God, active or essential principle or power of some emotion, frame of mind, tendency, inclination, or impulse; 7) a movement of the air; a wind; a breath, one of certain subtle highly-refined substances or fluids.

Table 1 provides classification of categories and definitive semes that actualize the concept SPIRIT in English.

Table 2 provides classification of categories and definitive semes that actualize the concept SPIRIT in German.

The Ukrainian concept ДУХ also has some differences, as in mental representation of different cultures no concept can be presented in the same way. According to dictionaries of the Ukrainian language the word has the following meanings: 1) spiritual rudiments of the human being, spiritual essence

Table 1

Concept SPIRIT in the English language

Categories	Definitive Semes
1. The principle of life and energy in man and animal, mysterious in nature, and ascribable to a divine origin.	1. Character, moral force: <i>to break smb.'s spirit</i>
2. An inner part of someone (thoughts and feelings) that makes people what they are.	2. In religion – higher irrational being: <i>Holy Spirit</i>
3. The part of someone that lives after the person's death.	3. Soul: <i>Although Laurie is dead, I can feel his spirit with me.</i>
4. A dead person who returned to this world and has magical powers.	4. A characteristic feature of a certain period of time: <i>the spirit of the age/times.</i>
5. Moral strength of a man or a group of people	5. Individuality: <i>a dauntless (hardy) spirit</i>
	6. Mood, can be changed: <i>to be in high/good spirits, to dampen smb's spirits, to lift, raise smb's spirits</i>
	7. Emotional state of somebody: <i>to display, show spirit</i>
	8. Emotional potential of a certain part of people, moral strength: <i>patriotic spirit, rebellious spirit, fighting spirit.</i>
	9. Tendency: <i>spirit of the law</i>
	10. Ability to have one's own opinion: <i>partisan spirit, a money-making spirit</i>
	11. Positive attitude towards smb./smth: <i>that's the spirit.</i>
	12. Immaterial spiritual being: <i>evil spirit</i>
	13. Alcoholic drink.
	14. Breath

Table 2

Concept SPIRIT/ Concept GEIST in the German Language

Categories	Definitive Semes
1. Mental capacity of the man, force of mind, mind	1. Something opposite to material things: <i>Geist und Körper; Geist und Materie philosophical.</i>
2. The way of thinking; internal opinion	2. Something inseparable from the material part of the human being: <i>in einem gesunden Körper (wohnt) ein gesunder Geist;</i>
3. Man from the point of view of his/her spiritual characteristics	3. Wisdom, mind, brein: <i>ein Mann von Geist – a smart person, ein großer Geist,</i>
4. Spiritual creature.	4. In religion – higher irrational being: <i>der Heilige Geist, der Geist der Finsternis; der böse Geist;</i>
5. The part of someone that continues living after the person's death.	5. Ghost: <i>wie ein Geist aussehen;</i>
	6. Emotional potential of a certain part of people, moral strength: <i>der Geist der Armee; im Geiste des Patriotismus erziehen; die Armen im Geiste.</i>
	7. Immaterial spiritual being: <i>Böse Geist.</i>
	8. Individuality: <i>ein größer, ein kleiner Geist</i>
	9. Ability to have one's own opinion: <i>die Geister platzen aufeinander, der technische Geist;</i>
	10. A characteristic feature of a certain period of time: <i>der Geist der Zeit</i>
	11. Alcohol

Table 3

Concept SPIRIT/Concept ДУХ in the Ukrainian Language

Categories	Definitive Semes
1. A good or evil, nonphysical, supernatural being which participates in the life of nature and man.	1. Character, moral force.
2. An immaterial, eternal basis in man which make him/her different from animal.	2. In religion – higher irrational being: <i>Святий Дух</i>
3. Psychic abilities, consciousness, thinking.	3. Soul
4. An inner part, moral strength of a man or a group of people.	4. A characteristic feature of a certain period of time: <i>дух доби, дух епохи, дух часу.</i>
5. The part of someone which lives after their death.	5. Individuality: <i>апустократ духу</i>
	6. Mood, can be changed: <i>дух падає, дух піднімається</i>
	7. Emotional state of somebody
	8. Emotional potential of a certain part of people, moral strength: <i>бойовий дух, дух патріотизму</i>
	9. An inner part of the person thanks to which s/he lives: <i>вибити дух, віддавати свій дух, віддати дух, визвинути духа</i>
	10. Worldview, opinion: <i>яким духом дише, добрий дух і горе переборі</i>
	11. Strength: <i>що мав духу і духу нема</i>
	12. Truth: <i>як на духу</i>
	13. Immaterial spiritual being: <i>злий дух</i>
	14. Fear: <i>дух у п'яти заходить, дух у п'яти лізе, дух у п'яти сховався</i>
	15. Quite, hiding: <i>як дух крізь пальці пройти</i>

of the human; 2) strength of God, essence of God; 3) immaterial spiritual being; 4) psychological abilities, consciousness of thinking; 5) the Holy Spirit; 6) a church fest; 7) the inner core of something, direction, essence: world outlook, odor, air, wind, breath.

Fig. 1 generalizes the verbal means of representing the concepts SPIRIT and SOUL in the analyzed texts of English and Ukrainian translations of the first part of the poem «Faust» by W.J. Goethe.

Conclusion. Thus, the research has shown that the verbalization of the concepts SPIRIT and SOUL differ in German, English, and Ukrainian, these differences determined the changes in the verbal forms of the concepts' representations in the

English and Ukrainian translations of the poem «Faust» by J.W. von Goethe, though the actualized definitional seme is preserved in translations. The concept SPIRIT is very important in «Faust», that is why, the ways of its translation are of great interest. In the poem the concept SPIRIT is opposed to the concept SOUL as intellectual force of mind is opposed to emotionality. But these concepts have a lot of common features, that is why, in some cases they are interchanged in the translations.

While reading «Faust» and analyzing the main concepts considered by J.W. von Goethe we understand language and culture deeper. That is why the further studies of the problem are necessary.

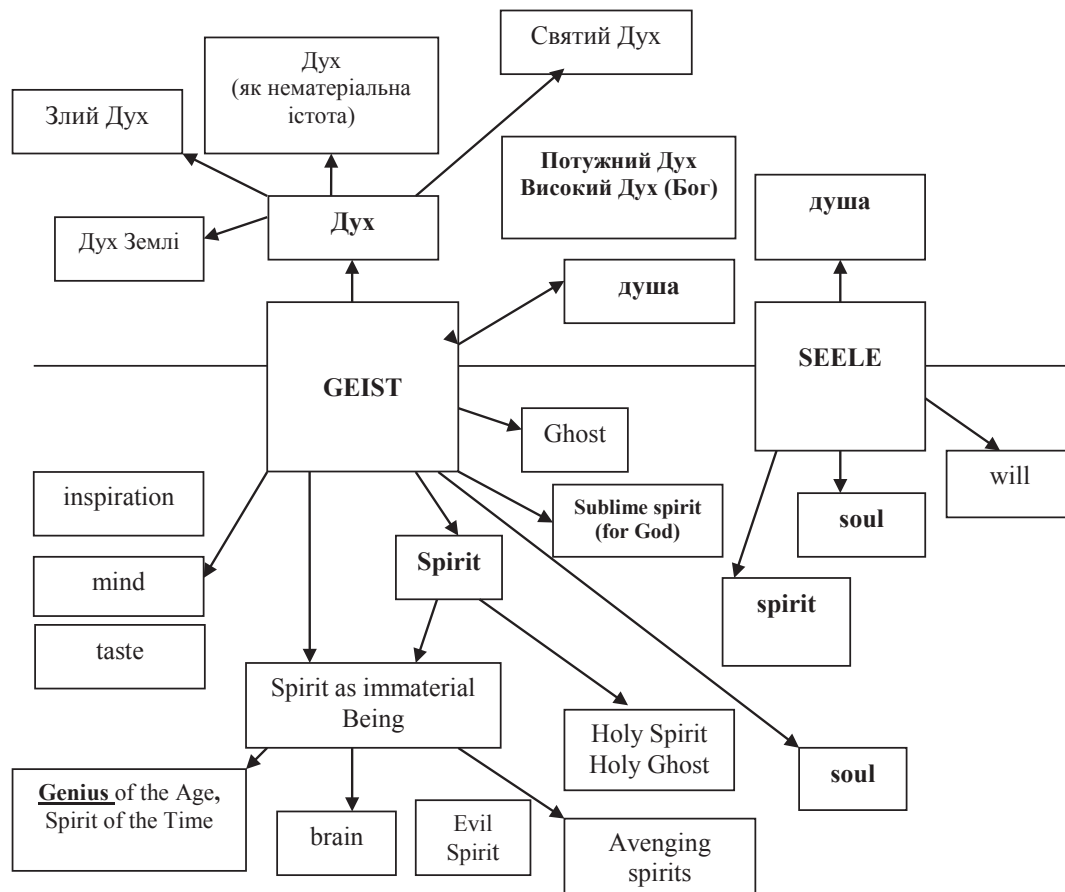


Fig. 1. Verbal representation of the concepts SPIRIT and SOUL in the analyzed translations of Part I of «Faust» by W. J. Goethe

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