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HS Translation – Between Mediation, Manipulation and Optimization

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The translation of metaphorical mappings and metonymic references from English into German

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1 Objectives and theoretical approach

[We] will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! Free at last! Thank God Almighty, we are free at last!

Luther King Jr. 1963

When the final words of the speech Martin Luther King Jr. delivered at the Lincoln Memorial in Washington in 1963 were heard by the over 250.000 spectators who had gathered there to march on Washington together, the people's spontaneous response was to burst into rapturous applause. It can be supposed that the speaker's intention was to inspire his audience to translate their enthusiasm upon hearing his speech into an effective but non-violent support for the Civil Rights Movement; consequently, he chose words that might influence people to follow his example.

Many of these words instantiate metaphorical mappings that can not only facilitate the comprehension of a novel concept by describing it in terms of a familiar one, but also be a persuasive asset in a political speech: metaphorical mappings can achieve particular communicative and rhetorical effects and endow an utterance with an additional appellative value that would not be as prominent in an explicit comparison (Kubczak 1978: 65). In addition to a broad range of metaphors, Martin Luther King Jr. also employed several metonymic references to places across the North American continent, thus evoking well-known scenes and memories in his listeners' minds. His listeners at the time were mostly American citizens, but subsequently, his famous speech has been made available to people around the world in the form of countless transcripts and translations.

In this paper, three of those translations from English into German will be analyzed in order to answer the following questions: which of the meaning components activated by a selection of metaphors and metonymies from Martin Luther King Jr.'s speech have successfully been transferred from the English

source text into the different German translations? Which kinds of strategies have been employed by the respective translators? Can the different translations be optimized? In section 2 of the present text, the strategies resorted to by the respective translators for the translation of the metaphors in question will be categorized according to the four principle types of metaphor translation described in Göpferich (2008). In section 3, Charles Fillmore's theory of scenes-and-frames semantics (Fillmore 1977) will be applied for the assessment of the translations of the metonymic references. The aim is to determine whether the content of the metaphorical mappings and the culturally specific scenes connected to the metonymic references are made available to a German readership in the translations.

1.1 Transcript and translations

The choice of the English transcript as well as the three German translations is based on an assessment of their sources' official representativeness and overall reputation. The English transcript was obtained from the Martin Luther King Jr. Research and Education Institute of Stanford University. The first German translation under consideration here stems from the archive of the same Institute. Since this very text is also offered to German readers by the United States Diplomatic Mission to Germany as an official translation, it can be regarded as a particularly reliable object of investigation. The second translation into German stems from the *Martin-Luther-King Zentrum für Gewaltfreiheit und Zivilcourage*. The third German translation to be assessed here has been published in *Dokumente zur Geschichte der Vereinigten Staaten von Amerika* (1993). Unfortunately, neither the name nor the nationality or L1 of the translators have been provided for any of the three translations. For the following analysis, they will be referred to as TL St/E, TL MLK-Z, and TL Dok respectively.

1.2 Metaphor and metonymy

For the present investigation, a metaphor will be defined in accordance with Lakoff/Johnson as the conceptualization and, consequently, the linguistic

description of one domain of knowledge in terms of another (1999: 45), as exemplified by utterances like “We may have to *go our separate ways*. The relationship is not *going anywhere*” (Lakoff/Johnson 1999: 64, emphasis in the original), in which the emotional relationship between two persons is implicitly compared to a shared journey. Such metaphorical comparisons may be (1) novel and creative or (2) already lexicalized, i.e. included in the conventional meaning components of a polysemous lexeme, as can be illustrated e.g. through *sweet*, for which the ODE¹ offers entries not only pertaining to the domain of taste (“a cup of hot sweet tea”), but also to those of music (“the sweet notes of the flute”) or behaviour (“it was sweet of you to come”) etc.

Metonymic references do not depend on the comparison between domains, but allow for one component of a domain to “*stand for another*” (Lakoff/Johnson 1996 [1980]: 36; emphasis in the original). Unlike metaphorical mappings, which arise from comparisons, metonymic concepts are based on physical or causal associations (Lakoff/Johnson 1996 [1980]: 39). In “San Francisco is half an hour from Berkeley”, for example, the duration of a journey from one location to the other stands for the distance between the locations. The duration of and the distance covered during a journey both belong to the general domain of travelling (Lakoff/Johnson 1999: 152). Other types of metonymies are e.g. PLACE FOR INSTITUTION, as in “*Downing street* refused comment” or PLACE FOR EVENT, as in “*Iraq* nearly cost Tony Blair the premiership” (Evans/Green 2006: 313; emphasis in the original).

1.3 Different strategies of metaphor translation

According to Göpferich (2008), there is widespread agreement among scholars involved in translation studies as to which general types of translation strategies are commonly applied when rendering a metaphor identified in a source text into a target text.

¹ The complete reference for any dictionary entries made use of in the following chapters can be found at the end of the text on the Works Cited page.

Firstly, the translator can resort to the exact same source and target domains for the mapping in the translation that have been utilized in the original text (2008: 191f). Secondly, when the retention of one and the same source domain in both original and translation would fail to activate the intended meaning components in the target language, another source domain can be chosen. Thirdly, the translator might choose to forgo the use of a metaphor in the target text and explain or paraphrase the meaning components represented in the source text in the form of a metaphorical mapping. The fourth type, the introduction of a metaphorical mapping into the target text where none has been utilized in the source text, will not be relevant in the present analysis, since the rationale behind the investigation is to assess the translation of metaphors already identified in Martin Luther King Jr.'s speech.

1.4 Scenes-and-frames semantics

Charles Fillmore's theory of scenes-and-frames semantics will be relevant for the assessment of the translations of a selection of different metonymic references encountered in the speech. This theory represents a departure from the structuralist as well as from the formalist conceptualizations of meaning and offers the possibility to account for culturally specific associations with linguistic signs. According to the structuralist approach, also referred to as semantic decomposition approach, human beings process the meaning of a lexical item as an inventory of several meaning components (Evans/Green 2006: 208). In order to understand the term *child*, for example, they would have to resort to an (arguably short) inventory like [+ HUMAN, + YOUNG, - ADULT]. The formalist approach, also known as truth-conditional semantics, represents a combination of the structuralist componential analysis and principles of formal logic whose proponents seek to establish precise extralinguistic conditions that have to be fulfilled in order for a statement to be true: "From this perspective, linguistic meaning is truth defined in terms of correspondence to reality [and] of the conditions that hold for a sentence to be true" (Evans/Green 2006: 446).

However, neither the structuralist nor the formalist approach proved to be satisfactory to the proponents of scenes-and-frames semantics such as Fillmore. If, for example, the term *child*, for which a possible checklist is provided above, were to be applied to an adult in a metaphorical sense, as in “Gosh, he’s such a child!”, the component [- ADULT] would no longer be valid. Fillmore contends that human beings do not assign meaning according to rigid structuralist checklists, but on the basis of a “sufficiently satisfying” (Fillmore 1977: 56) resemblance between their prototypical idea of e.g. a child and a human being who appears to be particularly dependent, immature or innocent and therefore resembles a child not in age but in behaviour.

As an alternative to both structuralist and formalist approaches to the study of meaning, Fillmore proposed to distinguish between linguistic means, which he refers to as *frames*, and the rich, detailed, and socially conditioned networks of knowledge they activate in the human brain, which he calls *scenes*. These scenes cannot be captured by structuralist componential analyses but represent

familiar kinds of interpersonal transactions, standard scenarios, familiar layouts, institutional structures, enactive experiences, body image; and, in general, any kind of coherent segment, large or small, of human beliefs, actions, experiences or imaginings (1977:63).

This implies that human beings resort to an extensive variety of experience and knowledge which also involve sets of information that are characteristic of a particular sociocultural setting and its linguistic community.

As for the study and the process of translation of metonymic references, it must be kept in mind that the scenes activated in the mind of a native speaker of a certain sociocultural and linguistic community by a certain frame might not be available in their entirety to a recipient from a different community who has not been exposed to the same standard scenarios, legends, belief systems and ideals. Vannerem/Snell-Hornby (1986: 203) insist that translators must be aware of the sociocultural specificities that characterize their own prototypical scenes and frames. It can even be said that they must make successful assumptions

about the prototypical scenes they can expect to be activated in the minds of the members of their target audience.

Now that the theoretical underpinnings of the present analysis have been specified, they are to be employed to assess the quality of three translations offered for several metaphors and metonymic references selected from Martin Luther King Jr.'s speech in order to determine whether the meaning components realized in the source text have been activated by the translators' choices and whether the scenes evoked by the metonymic references are made tangible to a German reader. Optimized versions will be suggested in each case.

2 Metaphors

Martin Luther King Jr.'s speech offers such an extensive range of metaphors that a detailed analysis of the translations offered for all of them in the three texts under investigation does not lie in the scope of the present paper. Therefore, three metaphors have been selected whose translations in the three target texts might offer room for optimization.

2.1 A great beacon light of hope

At the beginning of his speech, Martin Luther King Jr. paid tribute to President Abraham Lincoln who endeavored to abolish slavery in North America by signing the Emancipation Proclamation in 1863. In the speech, the significance of this document is illustrated through the utilization of a metaphor:

Transcript

This momentous decree came as **a great beacon light of hope** to millions of Negro slaves [...].

TL St/E

Dieser bedeutungsvolle Erlass [sic] kam als **heller Leitstern der Hoffnung** zu Millionen von Negersklaven [...].

TL MLK-Z

Not rendered

TL Dok

Dieser folgenschwere Erlass kam als **das große Lichtsignal der Hoffnung** für Millionen von Negersklaven [...].

The conceptualization of the document as a beacon light can be classified as an already lexicalized metaphor, since the *ODE* offers both a literal and a figurative example of usage and the *Merriam-Webster* provides definitions for both the literal (“a signal fire [...]; a lighthouse or other signal for guidance”) and the figurative (“a source of [...] inspiration”) meaning.

	source domain same as ST	source domain different from ST	replacement of metaphor
TL St/E		X	
TL MLK-Z	/	/	/
TL Dok	(X)		

Table 1: Strategies of metaphor translation adopted for *beacon light of hope*

In the German TL St/E translation, the translator has chosen to employ the lexicalized German metaphor *Leitstern* ('polestar'), thereby changing the source domain for the implicit comparison. This approach can be classified as the second of the four strategies for metaphor translation delineated above. According to *Duden, Das Universalwörterbuch*, a *Leitstern* not only designates the polestar, formerly used as a means for navigating at sea, but also a person or an idea providing guidance. The shared meaning component between a *beacon light* and a *Leitstern* focused on here is the idea of visible guidance. With this translation, the idea of a sudden appearance of a man-made signal is not activated: while a signal fire can be lit by a human being at a specific moment, the polestar is a permanent celestial body.

While the second translation, TL *MLK-Z*, does not include a rendering of the metaphor in question, the third translation under investigation here, TL *Dok*, offers *das große Lichtsignal der Hoffnung*. This approach exemplifies the first type of metaphor translation explained above since the source domain for the implicit comparison is not altered in the translation. As shared meaning components, the idea of a man-made light signal is retained, yet the aspect of guidance is not necessarily activated since a signal may be used to convey numerous sorts of messages, like warnings etc.

As a possible metaphor that combines both the aspect of visible guidance and the idea of a sudden appearance of a man-made signal in German, the term *Leuchtfeuer* might be preferred:

Model translation

Mit diesem Erlass hat Abraham Lincoln ein großes Leuchtfeuer der Hoffnung für Millionen schwarzer² Sklaven entzündet [...]

In addition to the utilization of *Leuchtfeuer*, the grammatical construction of secondary subjectivization, which has been transferred from the English speech into each of the two translations but which is rather unusual in German, has been

² For the remainder of the present text, the term *Negro* from the original speech will be rendered as *Schwarze* in the possible model translations without additional comments, since an in-depth analysis of the sociopolitical implications of different designations for African American citizens does not lie in the scope of the present text.

avoided by repeating the reference to the signatory of the Proclamation made earlier in the speech. The document is no longer in the position of the active agent, but has been replaced by the person who signed it.

2.2 Crippled by the manacles of segregation

As Martin Luther King Jr. criticized the way in which African Americans were treated one hundred years after the first attempt had been made to grant them the same rights as white American citizens, he conceptualized social restraints as physical disability or imprisonment:

Transcript

One hundred years later, the life of the Negro is still sadly **crippled by the manacles of segregation and the chains of discrimination**.

TL St/E

Einhundert Jahre später ist das Leben des Negers leider immer noch **von den Handfesseln der Rassentrennung und von den Ketten der Diskriminierung eingeschränkt**.

TL MLK-Z

Hundert Jahre später ist das Leben des Negers immer noch **verkrüppelt durch die Fesseln der Rassentrennung und die Ketten der Diskriminierung**.

TL Dok

Hundert Jahre später ist das Leben des Negers immer noch arg **gelähmt durch die Fesseln der Rassentrennung und die Ketten der Diskriminierung**.

	source domain same as ST	source domain different from ST	replacement of metaphor
TL St/E		X	
TL MLK-Z	X		
TL Dok	(X)		

Table 2: Strategies of metaphor translation adopted for *crippled by...*

The conceptualization of segregation laws as physical disability and imprisonment can be classified as an already lexicalized metaphor, since the ODE provides definitions for both the literal and the figurative meaning of *to cripple*, “cause (someone) to become unable to walk or move properly” and “cause a severe and almost insuperable problem for”.

In the translation TL St/E, the translator has chosen to use a metaphor that is less specific than the one in the source text when it comes to the entity whose movement is restricted. According to *Duden, Das Universalwörterbuch*,

einschränken can designate different acts of limitation, reduction, and restraint, but is not specific as to whether the possibilities and the movement of animate or inanimate subjects are concerned. Therefore, the strategy adopted in this case is classified as the second type of metaphor translation described earlier.

In the second translation, TL *MLK-Z*, the same meaning components as in the source text are activated, since *verkrüppelt* is used to designate the permanent deformity of animate objects, like branches, hands, or legs through injury or disability (cf. *Duden, Das Universalwörterbuch*). This exemplifies the first type of metaphor translation strategies delineated above.

The translator of TL *Dok* has chosen to forgo the activation of meaning components that would evoke the image of permanent deformity or disfiguration, and has focused on the inability to move or react by selecting *gelähmt* (cf. *Duden, Das Universalwörterbuch*). Since the subject being restrained is an animate one in this translation (in contrast to TL *St/E*), the strategy of metaphor translation adopted here can be categorized as the first of the strategies introduced earlier.

It can only be guessed whether Martin Luther King Jr. actually wanted to portray the oppression of African Americans as a permanent condition; the term *crippled* would indicate this, as physical deformity represents an alteration of the object itself. Since the aim of the advocates of the Civil Rights Movement was rather to end segregation and discrimination and to prevent permanent harm as far as possible, the following model translation in German is suggested:

Model translation

Aber einhundert Jahre später liegen die Schwarzen immer noch in den
Fesseln der Rassentrennung, in den Ketten der Diskriminierung!

In this possible model translation, the idea of physical restraint of movement and imprisonment is retained, yet this condition is not presented as a permanent and irrevocable deformation.

2.3 The great vaults of opportunity

When Martin Luther King Jr. criticized the US American policies that established Black Americans as a community of second-class citizens, he did so by

conceptualizing freedom and opportunities as valuable goods that can be stored in banks and vaults:

Transcript

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great **vaults of opportunity** of this nation.

TL St/E

Wir weigern uns aber, daran zu glauben, dass die Bank der Gerechtigkeit bankrott ist. Wir weigern uns aber, daran zu glauben, dass es eine ungenügende Deckung in den großen **Tresorräumen der Gerechtigkeit** dieser Nation gibt.

TL MLK-Z

Aber wir weigern uns zu glauben, dass die Bank der Gerechtigkeit bankrott ist. Wir weigern uns zu glauben, dass es nicht genügend Gelder in den großen **Stahlkammern der Gelegenheiten** in diesem Land gibt.

TL Dok

Aber wir weigern uns zu glauben, dass die Bank der Gerechtigkeit bankrott ist. Wir weigern uns zu glauben, dass nicht genug Deckung in den großen **Tresoren der Möglichkeiten** dieser Nation vorhanden ist.

	source domain same as ST	source domain different from ST	replacement of metaphor
TL St/E	X		
TL MLK-Z	(X)		
TL Dok	X		

Table 3: Strategies of metaphor translation adopted for *vaults of opportunity*

In all of the three German target texts, the translators have resorted to the same metaphorical mapping that has been employed in the source text, yet it can be argued that TL St/E offers the best option (*in den großen Tresorräumen*): in the second German translation, TL MLK-Z, the readers' focus is not necessarily directed towards the fact that something valuable is kept in a *Stahlkammer*. The information foregrounded here is the fact that the vault is made of impenetrable material. *Duden, Das Universalwörterbuch* offers "feuer- und einbruchssicherer unterirdischer Raum mit Fächern". In the third translation, TL Dok, the idea of a vault where something valuable is kept is maintained, but it could be argued that the image of considerable funds in a large storage room is not activated since a *Tresor* may also be a single safe in the shape of a locker or a cabinet (cf. *Duden, Das Universalwörterbuch*).

Consequently, the translation TL St/E is selected as a basis for the model translation for *great vaults of opportunity*:

Model translation

Aber wir weigern uns zu glauben, dass die Bank der Gerechtigkeit bankrott sei. Wir weigern uns zu glauben, dass nicht genügend Reichtümer für alle, schwarze und weiße Bürger, in den gewaltigen Tresorräumen der Möglichkeiten dieser Nation vorhanden seien.

A further amendment adopted in the model translation has been to replace the German indicative with the subjunctive in order to put further emphasis on the idea that the advocates of the Civil Rights Movement do not believe that African Americans cannot be granted the same rights and opportunities as white American citizens. As for the translation of the term *opportunity*, each translator offers a different solution (*Gerechtigkeit* in TL St/E, *Gelegenheiten* in TL MLK-Z, *Möglichkeiten* in TL Dok). The most appropriate option of the three might be *Möglichkeiten*, particularly in view of the fact that America is sometimes referred to as *das Land der unbegrenzten Möglichkeiten* in German.

Now that a selection of several metaphorical mappings in Martin Luther King Jr.'s speech has been discussed and optimized versions have been suggested for the translators' choices, a range of metonymic references are to be analyzed following the same principle: after assessing whether the translators' suggestions succeed in activating the intended US American scenes for a German readership, suggestions for improvements will be put forward.

3 Metonymic references

When Martin Luther King Jr. encouraged the people gathered at the Lincoln Memorial in 1963 to return to their homes and support the Civil Rights Movement in their local communities, he did so by referring to a range of specific locations across the United States. What may appear to be a random selection of US American States or mountains to a German reader who has not been exposed to the history of the United States to the same extent as an American citizen, is actually a combination of places that represent metonymic references to particular scenes embedded in the sociocultural memory of the American people.

3.1 Mississippi, Alabama, South Carolina, Georgia, Louisiana

The first string of metonymic references consists of a number of Southern States.

Transcript

Continue to work with the faith that unearned suffering is redemptive. **Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, [...]** knowing that somehow this situation can and will be changed.

TL St/E

Arbeiten sie [sic] weiter mit dem Glauben, dass unverdientes Leiden erlösend ist. **Gehen Sie zurück nach Mississippi. Gehen sie [sic] zurück nach Alabama! Gehen sie [sic] zurück nach South Carolina! Gehen sie [sic] zurück nach Georgia! Gehen sie [sic] zurück nach Louisiana!**

TL MLK-Z

Macht weiter und vertraut darauf, dass unverdientes Leiden erlösende Qualität hat. **Geht zurück nach Mississippi, geht zurück nach Georgia, geht zurück nach Louisiana [...]**

TL Dok

Arbeitet weiter in dem Glauben, dass unverdientes Leiden Erlösung bringt. **Geht zurück nach Mississippi, geht zurück nach Alabama, geht zurück nach South Carolina, geht zurück nach Georgia, geht zurück nach Louisiana [...]**

These metonymic references can be classified as PLACE FOR EVENT metonymies, since they evoke the scenes of battles, violent confrontations and the rejection of reformed legislation acts that were of importance in the history of African Americans: during the American Civil War (1861-1865) the States listed by Martin Luther King Jr. formed part of the Confederate States of America, where, unlike in the United States of America, the right of white citizens to own slaves was to be upheld, even at the cost of a secession of the Southern States from the US (Boatner 1973: 171). These Southern States are also known for the extreme violence with which segregationists, opposing the Civil Rights Movement Martin Luther King Jr. belonged to and determined to ascertain their supremacy, responded to peaceful demonstrations (Abdel Samad 2008: 181). The Southern States mentioned in this passage of the speech also belong to the American States whose governments had not yet granted the right to vote to African Americans in 1963 (Kook 2002: 151).

None of the three translations analyzed here provides details about the States' particular significance in the history of interracial relations in the US and none of the particular scenes in connection with the States' segregationist legacy, problems with racist violence or discriminating voting policies are elaborated on in the German translations. It is therefore suggested to make the scenes available to a German readership by explicitation. The German translations probably were not meant to be delivered by an orator but to be made available to speakers of German interested in the content of Martin Luther King Jr.'s speech in the form of a written document. In such a document, the option of footnotes can be made use of so as to avoid the impression that Martin Luther King felt obliged to explain the sociocultural associations in connection with the Southern States to his American audience. If the explicit remarks in German were inserted directly into the text, the impression might arise that Martin Luther King Jr. was the originator of these explanations:

Model translation

Geht zurück nach Mississippi, nach Alabama, nach South Carolina, nach Georgia und Louisiana³ und seid euch gewiss: Diese Situation kann und wird geändert werden!

In the translation provided by the Stanford Institute and the American Diplomatic Mission, TL St/E, the more polite, formal, and distant German personal pronoun *Sie* has been chosen as a translation for the manner Martin Luther King Jr. addresses his audience. In the model translation, the less distant imperative for the second person plural (*geht*) has been preferred since it can hardly be supposed that the speaker would have given the idea of politeness precedence over the emphasis of unity and community in the speech he delivered.

³ Während des Amerikanischen Bürgerkrieges (1861-1865) gehörten diese Südstaaten den Konföderierten Staaten von Amerika an, deren Streitkräfte gegen die USA für den Fortbestand der Sklaverei kämpften (Boatner 1973: 171). In diesen Südstaaten wurde außerdem mit extremer Gewalt auf die Reformbewegung der schwarzen Amerikaner reagiert (Abdel Samad 2008: 181). Zum Zeitpunkt der Rede waren alle Bemühungen, den Schwarzen in diesen Südstaaten das Wahlrecht zu sichern, erfolglos geblieben (Kook 2002: 151).

3.2 Stone Mountain of Georgia

As Martin Luther King Jr. evoked the image of several North American mountains and hills which he hoped would one day resonate with the symbolic ring of freedom, he introduced the final two locations with “But not only that!”, thereby indicating that both of these mountains stand as metonymic references for a more elaborate scenery in the consciousness of his US American audience than just their height or location on the North American continent. They exemplify PLACE FOR EVENT metonymies:

Transcript

Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. **But not only that! Let freedom ring from Stone Mountain of Georgia.**

TL St/E

Not rendered

TL MLK-Z

Lasst die Freiheit erschallen von den geschwungenen Hängen Kaliforniens. **Aber nicht nur das, lasst die Freiheit erschallen von Georgias Stone Montain** [sic].

TL Dok

Lasst die Freiheit erschallen von den üppigen Hängen Kaliforniens. **Aber nicht nur das – lasst die Freiheit erschallen vom Stone Mountain Georgias.**

It can be assumed that the scene Martin Luther King Jr. intended to evoke in the minds of the American people when using the frame of *Stone Mountain* was not only that of one more peak in a list of many, but that of the historical site chosen by the Ku-Klux Klan as a well-known stage for meetings and celebrations. The first Klan, “seeking to keep African Americans in slavery or peonage” (Loewen 2000: 242), had been founded after the Civil War. Its revivals in the form of a second and third Klan were celebrated on Stone Mountain. Furthermore, a gigantic monument, commissioned by a range of Klan members, has been carved in the side of Stone Mountain in remembrance of three Confederate leaders of the US American Civil War, President Jefferson Davis and Generals Robert E. Lee and Thomas J. Jackson (Loewen 2000: 243f). With the metonymic reference to Stone Mountain, Martin Luther King Jr. illustrated his hope that the sociopolitical

improvements demanded by the Civil Rights Movement would be adopted even in areas where racial tensions had led to more conflicts and violence than in most parts of the United States. This would represent a particular accomplishment for the opponents of segregationist policies.

Yet, none of the three translations under investigation here contains any additional information for a German readership, who cannot automatically be supposed to have had access to the scenes evoked in connection with Stone Mountain for an American addressee. As for the translation provided by the Stanford Institute and the US Embassy, TL St/E, neither the introductory remark “But not only that!” nor the metonymic reference to Stone Mountain have been translated at all for the German text, thereby robbing the translation of a scene that would, as already indicated, symbolize a particular triumph for the social movement Martin Luther King Jr. embodied.

An optimized version for the translation of the metonymic reference to Stone Mountain in Georgia could include an explanation of its significance for the Ku-Klux Klan and a description of the Confederate Memorial.

Model translation

Lasst die Freiheit von den sanften Hügeln in Kalifornien erschallen. Und nicht nur von dort! Lasst die Freiheit sogar vom Stone Mountain in Georgia⁴ erschallen!

In addition to the explicit clarification of the historical scene connected to the frame of *Stone Mountain* and the mentioning of the Confederate leaders depicted by the carving in the mountainside, this optimized translation offers an improvement in comparison to the translations TL *MLK-Z* and TL *Dok* in so far as the genitive (*Georgias*) has been replaced by an *adverbiale Bestimmung des Ortes* (*in Georgia*), which offers a less ambiguous option for presenting Georgia as the State where Stone Mountain is located.

⁴ Stone Mountain wurde einst von den Anhängern des rassistischen und gewalttätigen Ku-Klux Klans als bedeutender Versammlungsort benutzt. Der Klan ließ ein heute noch erhaltenes Denkmal in den Berg meißeln, um den Präsidenten und zwei Feldherren der Konföderierten Staaten von Amerika zu ehren: Präsident Jefferson Davis und die Feldherren Robert E. Lee und Thomas J. Jackson kämpften im Amerikanischen Bürgerkrieg für den Erhalt der Sklaverei (Loewen 2000: 242f).

3.3 Lookout Mountain of Tennessee

Another geographic indication that Martin Luther King Jr. used in his speech as a frame to evoke not only the image of a mountain peak but a specific memory within the minds of his American audience members is that of Lookout Mountain in Tennessee.

Original Transcript

Let freedom ring from **Lookout Mountain of Tennessee.**

TL St/E

Lass die Glocken der Freiheit vom **Lookout Mountain in Tennessee** läuten.

TL MLK-Z

Lasst die Freiheit erschallen von von [sic] **Tennesees** [sic] **Lookout Mountain.**

TL Dok

Lasst die Freiheit erschallen vom **Lookout Mountain Tennessees.**

Again, a PLACE FOR EVENT metonymy can be identified since a famous Civil War battle between Confederates, determined to uphold slavery and segregation, and Unionists was fought at the foot of the mountain. Furthermore, there is a popular saying claiming that seven Southern States, whose opposition to abolishing segregationist laws has already been elaborated on in this paper, can be seen from the view point on top of the mountain: Georgia, Tennessee, Kentucky, Virginia, North Carolina, South Carolina and Alabama. A plate has been set at the view point to indicate the direction of the States and seven poles with these States' flags have been erected on the mountain (cf. www.virtualtourist.com).

Not one of the German translations offers details on these scenes in order to make them available to a German readership. Neither the significance of Lookout Mountain as a Civil War battlefield nor its prominence in a popular saying are mentioned. As a suggestion for an optimized translation for this metonymic reference, the same strategy as for the reference to Stone Mountain could be adopted: for a German reader, an explanation of the mountain's significance in the narrative of racial conflicts in the United States as the site of a Civil War battle

should be given explicitly in a footnote. Similarly, the significance of its position as a viewpoint across several formally Confederate States could be mentioned:

Model translation

Lasst die Freiheit sogar vom Lookout Mountain in Tennessee⁵ erschallen!

Similarly to the amendment made in the model translation for the metonymic reference to Stone Mountain in Georgia, the genitive (*Tennessees*) has been replaced by an *adverbiale Bestimmung des Ortes*: the State of Tennessee is clearly presented as the location of Lookout Mountain.

⁵ Am Fuße des Lookout Mountain kämpften die Soldaten der Konföderierten Staaten im Amerikanischen Bürgerkrieg für den Fortbestand der Sklaverei. Vom Gipfel des Berges, so sagt der Volksmund, überblickt man sieben Südstaaten, in denen die Versklavung der Schwarzen sogar um den Preis der Sezession aufrechterhalten werden sollte (www.virutaltourist.com).

Summary and conclusion

It has been the aim of the present analysis to determine whether the meaning components activated by a selection of metaphorical mappings and metonymic references in one of Martin Luther King Jr.'s famous public addresses have been successfully rendered in three German translations of the speech.

While the strategies resorted to by the respective translators when translating the metaphors have been categorized according to the four principle types of metaphor translation explained in Göpferich (2008), the quality of the translations of the metonymies has been assessed applying Charles Fillmore's theory of scenes-and-frames semantics (Fillmore 1977). Possible optimizations have been suggested for each of the translations of the metaphorical mappings and metonymic references in question.

In section 2 of the present paper, it has been shown that each of the respective translators has chosen to offer a metaphorical mapping in the German target text when translating the English metaphors in question: none of them used the third strategy of metaphor translation, where a metaphorical mapping in the source text would be replaced by an explicit comparison in the target text.

	source domain same as ST	source domain different from ST
TL St/E	<i>vaults of opportunity</i> > <i>Tresorräume der Gerechtigkeit</i>	<i>beacon light</i> > <i>Leitstern</i> <i>crippled</i> > <i>eingeschränkt</i>
TL MLK-Z	<i>crippled</i> > <i>verkrüppelt</i> <i>vaults of opportunity</i> > <i>Stahlkammern der Gelegenheiten</i>	
TL Dok	<i>beacon light</i> > <i>Lichtsignal</i> <i>crippled</i> > <i>gelähmt</i> <i>vaults of opportunity</i> > <i>Tresore der Möglichkeiten</i>	

Table 4: Strategies of metaphor transl. adopted in TLs St/E, MLK-Z and Dok

The translator who produced TL St/E has been the only one to abandon the source domains used in the English speech and to resort to different source

domains in the German translation in two out of three of the metaphorical mappings under investigation here, which resulted in a loss of important meaning components transported through the initial metaphors: when translating *beacon light of hope* as *Leitstern*, for example, the translator replaced a man-made signal for guidance with a distant celestial body. Since President Abraham Lincoln's attempt to abolish slavery in the US was to be conceptualized in this case, the idea of a man-made signal would be more appropriate. In all other cases, the metaphorical mappings have been maintained by the translators. However, certain meaning components of the English metaphors could be reproduced more explicitly in the suggested model translations: the option for *vaults of opportunity* chosen in TL *MLK-Z*, *Stahlkammern der Gelegenheiten*, for example, could be abandoned for *Tresorräume der Möglichkeiten*, thereby foregrounding not necessarily the impenetrability of the metaphorical *vault*, but the vastness of its proportions and the value of its desirable contents.

Concerning the selection of metonymic references under investigation in section 3, it has been shown that they represent PLACE FOR EVENT metonymies: through the mentioning of different US American States or mountains, Martin Luther King Jr. evoked important scenes in the history of interracial relations in the United States. Based on Charles Fillmore's theory of scenes-and-frames semantics, it has been argued that these scenes belong to the culturally specific memory of US American citizens and are not necessarily activated for a German readership upon encountering frames such as *Tennessee* or *Stone Mountain*. Clarifications of the places' probable significance for an American audience have been inserted for a German readership in the form of footnotes in the text.

Martin Luther King Jr.'s speeches have touched millions of people all around the globe. It is to be hoped that thoughtful and appropriate translations will make the inspirational potential of his words available to an even wider audience.

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Giessen,.....

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(Unterschrift)