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## **“With an Open Soul and Heart”: Nikita Khrushchev’s Translated Messages to the American People**

**Abstract.** Linguistic and cultural differences cause significant challenges while translating metaphorical expressions and transferring them from one language and culture to another. This paper provides a comparative cross-linguistic analysis of the store of metaphorical conceptions of *soul* and *heart* employed in the political speeches of Soviet Premier Nikita Khrushchev during his two visits to the USA (1959–1960) and its English translations. The article aims to discover how phraseological units containing the words *soul* and *heart* are translated from Russian into English, as well as how conceptual and linguistic metaphors in these languages reveal differences and similarities, both in conceptual structure and in culture.

**Key words:** *metaphor, Nikita Khrushchev, the concept of “heart”, the concept of “soul”, translation*

### **1. Introduction**

“Are human beings composed of two parts, a material body and non-material soul? Or are humans purely physical beings? Many Christians and believers of other faiths as well, hold, or (at least assume) a dualist account. However, many scientists and philosophers today suppose that the person is but one substance – a physical body” (Murphy 1998: 1). This quotation neatly sums up two common assumptions held today regarding the nature of human beings, and of that entity which is known as the soul.

It is not uncommon to read two definitions of *soul*: “one that identifies it as something immaterial, with independent existence from the body (...), and another that sees the soul as that which reflects the ‘deepest core of living entities’, part of a more holistic tradition identified in the Hebrew Bible,

Aristotle and Aquinas” (Hickman 2014: 5). It is clear that different conceptions of the soul involve different ways of looking at the world, not just at the individual self. Moreover, the speakers of different languages conceptualize reality in different ways, and in a communicative act such as translation (in which languages influence each other), the interpreter faces the challenge of understanding these different ways.

The rendering of idioms is one of the issues a translator has to deal with. Translation of metaphors is itself often conceptualized using a conduit metaphor, in which the translator is expected to extract meaning from a source text and transfer it into a target text. As stated by Kuzmin (1977: 9), “an interpreter must have a good knowledge of the idioms of the two languages as well as take decisions to the best of his/her knowledge and taste”.

## 2. Previous Research

Metaphor translatability and transfer methods have been extensively studied within the discipline of Translation Studies (Newmark 1988; Vinogradov 2001). The cognitive shift in metaphor research (Lacoff; Johnson 1980) has, by focusing on the level of thought instead of on the level of words, opposed the Aristotelian view of metaphor as a linguistic decoration, an ornament and mere device of poetic imagination. The cognitive approach makes it clear that translatability is not only a matter of words but that is also inextricably linked to the conceptual systems of the source and target culture, since one’s conceptualization of reality depends on the language one speaks. This is the phenomenological domain to which abstract matters, such as feelings and values, belong (Ostanina-Olszewska; Despot 2017).

The fact that the Russian word *дыша* (lit. soul) has both much a wider range of use and a much higher frequency than the English word *soul* has already been noted by Anna Wierzbicka (1989). She pointed out that in English translations of Russian novels, the word *дыша* is sometimes translated as soul; in most cases, however, it is either omitted or replaced with either the word *heart* or the word *mind*. Undoubtedly, the linguist was well aware of the fact that the frequency of the literal equivalents of the lexeme *дыша* mainly depends on the translator’s knowledge, attitude and intuition. References to people’s souls sound natural and fairly typical for Russian narrative. Nevertheless, if the translator tries to render the word *дыша* as soul (rather than omit it), the English text sounds unnatural and odd. Anna Wierzbicka (1989) argues that this can be explained by cultural differences: it is very uncommon

for Anglo-Saxon culture to talk much about souls. As she claims, "English prose does not tolerate as many references to people's souls as typical Russian prose would. If the translator of a Russian novel does try to render *дыша* as soul wherever possible (rather than simply omit it), the high frequency of the word *soul* gives the English prose a slightly odd flavor, whereas a wide scope of the use of *дыша* in Russian is fully accepted" (Wierzbicka 1989: 41). In political discourse, it is sometimes the case that one can find references to people's souls as well.

Political discourse can be defined as "the totality of all speech acts used in political discussions, as well as the rules of public policy, consecrated by tradition and tested by experience" (Baranov; Kazakevich 1991: 6). According to Sheigal (2000: 9), the main characteristics of political discourse are: a) preponderance of a mass recipient; b) the dominant role of actual communication; c) semantic uncertainty; d) mediation of political communication by media factor; e) theatricality; f) the dynamic nature of the policy language, conditioned by the volatility of the situation and the urgency of the reflected realities; g) esotericism as a result of the use of manipulative strategies. According to Bazhalkina (2009: 63), "the connection between a language and politics is manifested in the fact that there is no political regime that can exist without communication".

One of the features that determines a politician's manner in which he/she makes speeches and creates a certain emotion background is the aphoristic character (i.e. idioms, proverbs, metaphors, etc.) which is notable for the novelty and originality of thought. Internationally acknowledged paremiologist Wolfgang Mieder questioned the assumption that proverbs are more applicable for common parlance of everyday communication than for any formal environment. In a number of celebrated books and enlightening articles, the scholar provided much evidence that some well-known erudite public figures were masterful employers of proverbs in their political speeches as well as in their writings<sup>1</sup>. There is some scholarship on the use of proverbs by such Soviet/Russian leaders as Vladimir Lenin, Joseph Stalin, Nikita Khrushchev, and Mikhail Gorbachev<sup>2</sup>.

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<sup>1</sup> For the use of proverbs in the political rhetoric of American public figures (Abraham Lincoln, Frederick Douglass, Elizabeth Cady Stanton and Susan B. Anthony, Franklin Roosevelt, Martin Luther King, Barack Obama), see Mieder (2001; 2005; 2008; 2009; 2010; 2013).

<sup>2</sup> For the discussion of the employment of proverbial texts by Soviet/Russian leaders, see Wein (1963); Zhigulev (1970); Morozova (1979); Meščerskij (1981); Mokienko (1997); McKenna (2002); McKenna (2003); Reznikov (2005).

The main difficulties of translation occur when the metaphors in languages do not coincide conceptually. For political discourse this turns out to be so important that errors and inaccuracies can significantly distort the speaker's communicative plan<sup>3</sup>.

In his seminal article on political discourse and translation, Mikhail Brodsky mentioned the fact that "metaphors in different languages do not match the frame-slot composition, and there are cases of metaphorical lacunae" (Brodsky 2011: 105). He illustrates his statement with a number of examples from the translation of Lacoff's book (1995). In relation to this book, Mikhail Brodsky stated that "where the word *heart* is present in the English metaphors, in the Russian language the word *soul* is usually used" (Brodsky 2011: 105).

While Nikita Khrushchev's inclination towards the employment of proverbs and proverbial expressions has been noticed and paid some attention to<sup>4</sup>, there is merely a very short study that refers to his use of a variety of proverbial phrases illustrated by textual examples<sup>5</sup>, and the metaphorical matters with a special focus on their translation have not been scrutinized yet. Thus, this gap in the research needs to be filled. The paper provides a comparative cross-linguistic analysis of the arsenal of metaphorical conceptions of *soul* and *heart* in Nikita Khrushchev's public speeches made in the USA in 1959–1960<sup>6</sup> and their English translations.

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<sup>3</sup> In his enlightening book *Khrushchev*, Roy Medvedev described the incident that happened at the American exhibition in Moscow in June 1959, when Vice-President Nixon and Nikita Khrushchev with a group of Soviet leaders toured the exhibits. Nixon and Khrushchev were discussing various aspects of American-Soviet relations. "Heated by the dispute, Khrushchev said that if the United States tried to test the resolution of the USSR, 'My pokazhem vam kuz'kinu mat' (a popular expression meaning like 'We'll teach you a lesson'). The American interpreter was stumped and translated this as 'We'll show you Kuzma's mother'. Naturally, Nixon could not make head or tail of this, and the Soviet interpreters had to supply a more comprehensible translation" (Medvedev 1983: 146).

<sup>4</sup> For example, in his article in "The New York Times" (September 13, 1959), Horace Reynolds wrote that "'One cannot live without proverbs' is one of several Russian sayings that praise the proverb. As all the world knows, Premier Nikita S. Khrushchev is a devoted subscriber to this adage" (Reynolds 2006: 28). This is in line with Kevin McKenna's view that this Soviet leader "showed a thorough appreciation for the usage and rhetorical effect of Russian proverbs and proverbial expressions" (McKenna 2000: 218).

<sup>5</sup> See Carter (2015a; 2015b; 2015c; 2015d; 2016).

<sup>6</sup> Nikita Sergeevich Khrushchev, Chairman of the Council of Ministers of the USSR, was on his first visit to the United States, September 15–27, 1959. During his stay in New York, September 19 to October 13, 1960, he was Chairman of the Soviet delegation to the Fifteenth Session of the United Nations General Assembly.

### 3. Corpus and Methodology

In the present research, metaphors for *soul* and *heart* were examined in the parallel corpus, i.e. "a corpus that contains source texts and their translations" (McEnery; Xiao 2007: 20), which includes 28 Russian speeches by Soviet leader Nikita Khrushchev delivered in formal setting as well as in unofficial environments during his two visits to America and their translations into English<sup>7</sup>. According to McEnery and Xiao (2007: 18), such corpora can give new insights into the languages compared – insights that are not likely to be noticed in studies of monolingual corpora; they can be used for a range of comparative purposes and can increase our knowledge of language-specific, typological and cultural differences, as well as universal features; they illuminate differences between source texts and translations, and between native and non-native texts; they can be used for a number of practical applications, e.g. in lexicography, language teaching and translation.

After compiling a parallel corpus, the original Russian texts and their translations were searched for the target words *soul* and *heart*, and then a sub-corpus was created using all the examples of parallel sentences in which the translation of the lexemes appeared. After compiling a parallel corpus of text fragments containing both grammatical and derived forms of the words *душа* и *сердце* (lit. soul and heart) and their translations, each example was analyzed in terms of conceptual metaphors and metonymies and their possible extensions and constrains.

### 4. Analysis

In Nikita Khrushchev's Russian speeches made in America, the lexeme *душа* in all its grammatical and derived forms appears 19 times. The English translation provides only 2 instances of the lexeme *soul*.

The soul can serve as the vehicle that provides mental access to the person as a whole. In his speech at the reception in the Des Moines Chamber of Commerce on September 22, 1959, while speaking about Soviet agriculture and future plans in this area, Nikita Khrushchev employed the expression *на душу населения* (lit. per soul), the phrase that is used when talking about people living in the country. The translator of the English text changed the Russian phrase *на душу* into the common Latin expression *per capita*. Although, in English, the original metonymic expression was not kept and not

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<sup>7</sup> See Khrushchev (1960; 1961); *Khrushchev in America* (1960); *Khrushchev in New York* (1960).

translated with the same metonymic expression, there is no doubt about the correctness of the interpretation.

Да, наш народ выдвинул лозунг: „Догнать и перегнать Соединенные Штаты по производству продукции **на душу** населения”. (Khrushchev 1960: 241)

It is true that our people have adopted the motto: “Overtake and outstrip the United States in output **per capita** of population”. (*Khrushchev in America* 1960: 157)

A few of the linguistic metaphors found in Nikita Khrushchev’s political discourse do not reflect any other (more specific) metaphors, except for the disembodied soul metaphor. The traditional view is that the metaphorical expression *копаться в душах* (lit. dig into souls) conveys negative overtones (Ozhegov; Shvedova 2003: 183). This phrase was applied by Nikita Khrushchev at the meeting with a group of representatives of the U.S. business and commercial world in Washington on September 24, 1959. The speaker employed this idiom to express his unwillingness to tactlessly interfere in American businessmen’s lives with the purpose of seeking their candor. It is evident that the translator put it figuratively. The interpretation does not cause any confusion: it clearly indicates the soul as an immortal part of a person that should be protected from anybody’s intrusion:

Американский народ – миролюбивый народ, и, как все народы мира, он не хочет войны. Причем еще раз подчеркиваю, я не разделяю американский народ на деловые, политические круги, не отделяю его и от правительства. Возможно, что деловые люди более склонны к мирному развитию событий. Но я не хочу **копаться в душах**, это – трудное дело. (Khrushchev 1960: 262–263)

The Americans are a peaceful people and, like all nations of the world, they do not want war. In saying so, I emphasize again that I do not divide the American people into business and political circles. Nor do I make any distinction between them and the government. Businessmen are, possibly, more inclined toward a peaceful development of events. But I do not want to **dig into souls**. (*Khrushchev in America* 1960: 182)

In the speech focused on the expectations from the upcoming visit to America, the Soviet leader gave a metaphorical description of the atomic icebreaker “Lenin”<sup>8</sup> that was believed to pave way to nations’ peaceful coexistence. While expressing his hope that nuclear energy would be used only

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<sup>8</sup> The Soviet atomic icebreaker “Lenin” was both the world’s first nuclear-powered surface ship and the first nuclear-powered civilian vessel. It was launched in 1957.

for people's needs, Nikita Khrushchev employed the metaphorical expression *на согревание его души и тела* (lit. to warm his soul and body). As far as we can see, the translator kept *soul* as it was used in the original, because of the Christian religious frame (assuming the dualist account of human beings) that is common to Russian and English as well:

Наш атомный ледокол „Ленин” будет ломать не только льды океанов, но и льды „холодной войны”. Он будет прокладывать путь кумам и сердцам народов, призывая их совершить поворот от соревнования государств в гонке вооружений к соревнованию в использовании атомной энергии на благо человека, **на согревание его души** и тела, на создание всего необходимого, в чем нуждаются люди. (Khrushchev 1960: 83)

Our atomic icebreaker *Lenin* will break not only the ice of oceans, but also the ice of the cold war. She will blaze the road to the minds and hearts of nations upon them to turn from the competition between states in the arms race to a competition in uses of nuclear energy for man's weal, **to warm his body and soul**, to create everything that he needs. (*Khrushchev in America* 1960: 11)

In all of the examples below, apart from the disembodied soul metaphor, at least one more specific conceptualization is present, that of the soul being the locus of emotionality, moral judgment, and reason:

Представители многих стран, которые голосуют за предложения США, приходят потом к нам и разъясняют свою позицию. Они говорят: мы **душой с вами**, но мы в таком положении, что не можем голосовать против Америки, вынуждены пока голосовать за то, что предлагают США. (Khrushchev 1961: 456)

Representatives of many countries that vote for the proposals of the United States later come to us and clarify their position and say that "we are **wholeheartedly** with you but due to our position, we cannot vote contrary to the United States; we are compelled for the time being to vote for the United States proposals." (*Khrushchev in New York* 1960: 176)

Бог его знает, я не вижу разницы между тем капитализмом, о котором писал Маркс, и тем, о котором сегодня говорил Лодж. Я говорю напрямик, чтобы вы знали, с кем имеете дело, такая ясность улучшает отношения: социализм нам **по душе**, а капитализм не подходит. (Khrushchev 1960: 123)

God knows, I see no difference between the capitalism Marx wrote about and the capitalism Lodge spoke of today. I speak bluntly, so that you should know who you are dealing with. Such clarity improves relations: We **like** socialism, while capitalism does not suit us. (*Khrushchev in America* 1960: 48)

The first extract is from Khrushchev's television interview with David Susskind that took place on October 9, 1960. As we can see, the Russian

politician chose the expression *душой с вами* (lit. our soul is with you), describing the position of the representatives of some countries who had to vote for the USA but at the same being sure in the rightness of the policy of the Soviet Union. To ensure adequate communication, the translator rendered it into English as *wholeheartedly with you* (i.e. the substitution of the word *душой* (lit. soul) with the “heart-root” word is observed).

The second passage represents Nikita Khrushchev’s speech at the luncheon given by Robert Wagner, mayor of New York on September 17, 1959. He used the Russian idiom *по душе* (lit. to our soul) that definitely has positive overtones (Teliya 2014: 524). Even though the English translation is descriptive (*like*), it seems to be satisfactory for the purpose because its usage cannot be imagined beyond the scope of attractiveness. The choice of this particular phraseological unit reflects the speaker’s excitement and strongly positive attitude to the political system he lived in and he spoke about.

In his speech delivered at the session of the UN General Assembly on September 18, 1959, the Soviet leader employed the phrase *кривить душой* (lit. your soul tells a lie). This expression is often used in the negative form *не кривя душой* (lit. your soul doesn’t tell a lie). The suggested English metaphor may be “not to act against one’s conscience” (Macura 1999: 732). In the passage given below, where *soul* is the locus of morality (and morality is purity and honesty), the English translation provides the expression *honestly say* (i.e. the Russian idiomatic phrase is translated by means of a description). Although the translation seems to be adequate (it conveys the meaning), it is definitely not idiomatic.

Кто может утверждать, **не кривя душой**, что гонка вооружений помогла урегулировать хотя бы один, даже самый простой, международный вопрос. (Khrushchev 1960: 153)

Who can **honestly say** that the arms race has helped to solve a single, even the simplest international problem? (*Khrushchev in America* 1960: 76)

In his television interview with David Susskind on October 9, 1960, Nikita Khrushchev applied the metaphor *уяснять душой* (lit. to understand deep in one’s soul) to convince the American people that socialism and communism were more progressive political systems for the mankind in comparison with capitalism. It is interesting that he appealed to the soul as “the part of a person that is capable of thinking” (*Macmillan English Dictionary for Advanced Learners* 2002: 1366). While rendering this utterance (where soul is conceptualized as the locus of reason), the translator adequately used the expression *understand deep in one’s heart*. He replaced the word *soul* into the word *heart*, thus making it clear to the English-speaking audience.



Если Вы **душой уясните**, что такое социализм и коммунизм, то Вас, как от хорошего кушанья, за уши не оттянешь. (Khrushchev 1961: 451)

If you **understood deep in your heart** what socialism and communism really were, nobody could tear you away from them. (*Khrushchev in New York* 1960: 171)

Usually, linguistic expressions containing the lexeme *soul* do not reflect only one conceptual metaphor, but are instead blends of a number of conceptual metaphors, which are bound together and result in very vivid linguistic image metaphors. In this connection, the speech delivered by the Russian politician at the reception in San Francisco on September 21, 1959 may be of particular interest. In the excerpt presented below, one can almost feel the pleasant warmth the soul might be "touched", since we know from our sensorimotor experience what is like to be warmed by the sun. In this case, the Russian idiom *согреть наши души* (lit. to warm our souls) is substituted by another English metaphorical phrase *warm our hearts*. This metaphor here indicates the soul as a physical organ and emotional experience as physical experience. Its physical construction is intended to be understood both in terms of binding and metaphor.

Но не одно солнечное тепло **согревает наши души** в столь далеком от родины краю. Нас приветливо встречают и принимают калифорнийцы. Хотелось бы, чтобы дружба между нашими народами была неугасимой и яркой, как ваше южное солнце. (Khrushchev 1960: 226)

But it is not sunlight alone that **warms our hearts** so far from home. We are being met and received cordially by the Californians. We would like the friendship between our people to be as inextinguishable and bright as your southern sun. (*Khrushchev in America* 1960: 142)

In the Russian original political texts made by Nikita Khrushchev, the word *сердце* in all its grammatical and derived forms has 13 appearances. In the English translations, the lexeme *heart* appears 12 times.

It is particularly noteworthy that one of the figurative meanings of the word *heart* given in the dictionaries is "the soul, a seat of emotions" (Wheeler; Unbegaun 2000: 844). It is defined as "the organ as a symbol of the soul, feelings, emotions and moods" (Ozhegov; Shvedova 2003: 712).

The interpreter who wants to make his/her translation idiomatic has to look up a dictionary of Russian idioms to be sure of the phrase's meaning and then to find an adequate English equivalent in a dictionary of English idioms. The following examples with the interpretation of a rather frequently used Russian phraseological unit *от всего сердца* (lit. from the bottom of one's

heart)<sup>9</sup> conveying positive overtones are good illustrations of such an “ideal” process<sup>10</sup>. The choice of this idiom by the Soviet Premier in two different official situations<sup>11</sup> could help him to communicate his good intentions which seemed to be properly understood by the audience:

Некогда отсталые районы высвобождаются из-под колониальной зависимости, на месте прежних колоний и полуколоний образуются новые независимые государства. Разрешите мне **от всего сердца** горячо приветствовать представителей этих государств, находящихся в данном зале. (Аплодисменты). (Khrushchev 1960: 150)

Once backward peoples are coming free of colonial dependence, and new independent states are arising in place of former colonies and semi-colonies. Permit me to extend warm greetings **from the bottom of my heart** to the representatives of those states present in this hall. (Applause.) (*Khrushchev in America* 1960: 74)

**От всего сердца** спасибо вам за доброе гостеприимство, за хлеб-соль. Я хочу пожелать, чтобы в отношениях между нашими странами мы все чаще и чаще пользовались коротким, хорошим американским словом – “о’кей!” До свидания, друзья! (Khrushchev 1960: 289)

I thank **from the bottom of my heart** for the kind hospitality – for your bread and salt. I would like to wish that we more and more frequently use in the relation between our countries, the short and good American word – “O.K.” Good-bye, friends! (*Khrushchev in America* 1960: 207)

However, it is a well-known fact that interpreters are not able to deal in their work only with the idioms that may have their ready-made equivalents in English. Translators have to be ready to create what might be called “contextual equivalents” which do not exist in dictionaries. While making his speech at luncheon at the Twentieth Century-Fox Studios in Los Angeles on September 19, 1959, Nikita Khrushchev told a story that happened to him in the past<sup>12</sup>. He employed the phrase *вселять в сердца*

<sup>9</sup> See Ozhegov; Shvedova. (2003); Wheeler; Unbegaun (2000).

<sup>10</sup> See the analysis of the idiomatic phrase *заноза в сердце* (lit. a thorn in a heart) in Elena Carter’s article “*With an Open Heart*”: *Somatic Idioms in Nikita Khrushchev’s Political Discourse in America* (Carter 2015a: 351).

<sup>11</sup> The first speech was delivered at the session of the UN General Assembly on September 18, 1959; and the second one is N. S. Khrushchev’s farewell speech on his departure from the USA made on September 27, 1959.

<sup>12</sup> “I recall certain incidents of our Civil War, my meetings and conversations with intellectuals of the former, czarist Russia. I was in the Red Army when we beat the White Guards and drove them into the Black Sea. My unit was stationed in the Kuban region, and I was quartered in the house of an educated family. The landlady was a graduate of the St. Petersburg Institute

(lit. to instill in hearts) to emphasize the special role that Lenin's communist party played in the lives of the Soviet people. While the instance clearly shows the speaker's highly positive attitude to the party as the source of faith, the English translation seems to sound matter-of-fact. Nevertheless, there is no doubt that the message was well understood due to the context.

Говоря по правде, если бы меня тогда спросили, а что же у вас будет, я, может быть, и не смог бы толком объяснить, но я твердо верил, что впереди будет лучшая жизнь. Веру в это **вселила в наши сердца** партия Ленина. (Khrushchev 1960: 192)

Frankly speaking, if I had been asked at that time just what we are going to have, I might not quite have known what to say, but I was certain that there was a better life ahead. I was Lenin's Party that had **instilled** this certainty **in our hearts**. (*Khrushchev in America* 1960: 110)

It is common knowledge that two or more words/phrases are "synonymous if and when some of their functions coincide" (Kuzmin 1977: 29). The words *душа* and *сердце* have their own (different) meanings, but they perform the same function of "doing something sincerely" (Mokienko; Nikitina 2008: 215) in the expressions *с открытой душой* (lit. with an open soul) and *с открытым/чистым сердцем* (lit. with an open/clean heart). Consequently, it means that both of the phrases can be translated by the common English idiomatic equivalent *with an open heart* (Kuzmin 2004: 184). The cases shown below convincingly prove the fact that Nikita Khrushchev made frequent use of these synonymic idiomatic expressions to add emotional intensity to his speeches as well as to strengthen the point that he arrived in America on a friendly mission of trying to do his best to improve the relationship between the USA and the Soviet Union.

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for young ladies of gentle birth. As for me, I suppose I still smelled of coal when I was living in the house. There were other educated people in that house – a lawyer, engineer, teacher, and musician. We Red Army men mixed with them. (...) The mistress of the house saw that we Bolsheviks were not at all the sort of people our enemies made us out to be. Members of the old intelligentsia convinced themselves more and more that Communists were honest people who sought no personal gain and dedicated themselves to the common weal. We were still unpolished, uneducated workers at that time, but we wanted to receive an education, to learn to govern the state, to build a new society, and we devoted all our energy to it. I remember the landlady asking me: "Tell me what you know about ballet? You're a simple miner, aren't you?" To tell the truth, I didn't really know anything about ballet at that time, because I hadn't seen any ballet then and, moreover, had never seen a ballerina. (Laughter.) I had no idea what it was all about, so to speak. (Laughter.) But I said to her, "Just wait, we're going to have everything, ballet too" (Khrushchev in America 1960: 109–110)

Мы приехали к вам **с открытой душой** и добрыми намерениями. Советский народ хочет жить в мире и дружбе с американским народом. (Khrushchev 1960: 85)

We have come to you **with an open heart** and with good intentions. The soviet people want to live in peace and friendship with the American people. (*Khrushchev in America* 1960: 14)

Я уже говорил, что мы прибыли в вашу страну **с открытой душой**. Мы находимся здесь не для того, чтобы просить что-либо или навязывать вам что-нибудь. (Khrushchev 1960: 97)

I have already said that we came to your country **with an open heart**. We are here not to ask anything or impose anything on you. (*Khrushchev in America* 1960: 26)

Прежде всего, хочу подчеркнуть, что мы приехали к вам с самыми лучшими намерениями и **чистым сердцем**. (Khrushchev 1960: 89)

First of all, I wish to stress that we have come to you with the best intentions and **with an open heart**. (*Khrushchev in America* 1960: 19)

Могу сказать еще, что встречных вопросов такого рода я вам задавать не буду, так как приехал в США с другими целями, приехал с добрыми намерениями и **чистым сердцем**. (Khrushchev 1960: 100)

I can add that I will not ask any counter-questions of this kind, because I have come to the United States with other aims, because I've come **with** good intentions and **an open heart**. (*Khrushchev in America* 1960: 28–29)

Я уже не раз говорил, что в Соединенные Штаты мы приехали **с открытым сердцем** и честными намерениями. Мы хотим одного: жить с вами и с другими народами в мире и дружбе. (Аплодисменты). (Khrushchev 1960: 227)

I have already said on several occasions that we have come to the United States **with an open heart** and honest intentions. We want only one thing: to live in peace and friendship with you and with other nations. (Applause). (*Khrushchev in America* 1960: 144)

## 5. Conclusions

Thus, in view of the findings, it seems safe to conclude that disembodied soul metaphor is shared by both the Russian and English languages conceptually, culturally (religiously) and linguistically, which allows the transfer of meaning from a source text to a target text using the direct strategy. But

as it appeared, the soul as the locus of emotion, moral judgment and reason is not shared by the languages in question culturally, and this is the reason why the substitution as a translation strategy is mostly used. The evidence indicates that the translator frequently applied another conceptual metaphor with the word *heart* (the heart as the locus of emotions, morality and reason) to sound natural for the English-speaking audience and to ensure adequate communication that might help both countries to find a common language on a number of questions of mutual interests.

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## „Z otwartą duszą i otwartym sercem”: tłumaczenie przekazu Nikity Chruszczowa do narodu amerykańskiego

### Streszczenie

Ze względu na fakt, że rozumienie takiego abstrakcyjnego konceptu jak dusza jest niemal całkowicie metaforyczne w artykule podjęto próbę zbadania paralelnego korpusu metaphor odnoszących się do duszy użytych w przemówieniach politycznych sowieckiego przywódcy Nikity S. Chruszczowa (w rosyjskim i angielskim tłumaczeniu) podczas jego wizyt w Ameryce w 1959 i 1960. Artykuł zawiera również analizę komparatywną systemu metafor serca mającą na celu wskazanie podobieństw i różnic wśród konceptualnych i językowych metafor w badanych językach. Szczególną uwagę zwrócono na wykorzystane strategie translatorskie, za pomocą których przeniesiono metaforyczne połączenia wyrazowe z jednego języka i obszaru kulturowego do drugiego.