

МЕТАФОРИЧЕСКОЕ ВОСПРИЯТИЕ РЕАЛЬНОСТИ (НА МАТЕРИАЛЕ РЕЧЕЙ М. Л. КИНГА)

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В статье делается попытка более глубинного осмысления моделирующих свойств метафоры, выборка которых произведена на материале речей М. Л. Кинга. Метафоры рассматриваются с позиции метафорических кластеров, между которыми прослеживаются ассоциативные связи. Выбор метафорических образов свидетельствует об уникальном восприятии реальности оратором и являет собой целостную картину Исхода еврейского народа из Египта.

Ключевые слова: область источник; область цель; архетип; развёрнутая метафора; Исход.

The subject matter of this study is to consider Metaphor from the perspective of its cognitive potency to create a unique perception of reality of the rhetor.

To this end the following objectives were set: 1) to organize Dr. King's metaphors into metaphoric clusters; 2) to analyze the ties among the suggested metaphoric clusters; 3) to consider the whole set of clusters as one extended metaphor.

We regard this research as of significance for it provides an insight into how human knowledge and vision of reality are organized and structured into unique cognitive patterns that influence and guide our everyday behaviour.

In the introduction to a new audio collection of M. L. King's speeches, Andrew Young says – “Martin Luther King was a voice of the century. No voice more clearly delineated the moral issues of the second half of the 20th century and no vision more profoundly inspired people” [1,6]. Volumes have been devoted to Dr. King's biography and his nonviolent struggle for peace and civil rights. The authors who devoted books to Dr. King are great in number: Marshall Frady, Roger Bruns, David A. Bobbit and many others. They say that “King's dream of American moral possibilities expressed the universal hope for mankind but derived heavily from the Hebrew prophets” [1, c. 3]. The Teachings of Jesus and Mahatma Ghandi's ideas of nonviolence are clearly expressed in Dr. King's speeches [1, c. 3].

This man, a pastor of a Baptist church and a great politician, loved his adversaries as brothers and tried “to redeem the soul of America from the triple evils of racism, war and poverty” [2]. He spoke publicly “over twenty-five hundred times appearing wherever there was injustice, protest and action” [3].

The study is based on the 8-hours-duration audio books which include the following speeches: “I have a dream” address/ Detroit speech/ Give us the ballot/ I have been to the mountain top/ Beyond Vietnam/ Drum major instinct/ Where do we go from here/ The birth of a new nation/ for the young victims of the sixteen street Baptist Church bombing/ Acceptance address for the Nobel Peace Prize.

D. Bobbitt analyzed Dr. King’s “I have a dream” address from the perspective of metaphoric clusters [4, c. 84]. This approach seems an all-embracing technique that brings separate and seemingly disconnected metaphors into one picture of the Jewish Exodus. This approach has become the basis of our analysis of Dr. King’s metaphors from different speeches offered in the said audio books. The research shows that the “constellation” of metaphoric clusters in the rhetor’s speeches brings us to the event of the old days when the Jews were lead by Moses out of Egypt with the aim of reaching the Promised Land.

No matter whether Dr. King speaks of discrimination (racial injustice), of war (the war in Vietnam or Cold War), or of poverty (social injustice), he triggers off the narrative pattern of the Jewish Exodus. According to J. Jasinski, this pattern is deeply rooted in the Western culture and functions as a “template/model through which the oppressed groups understand their predicament and anticipate their salvation” [5, c. 24]. We argue that Dr. King in all his speeches triggers the narrative pattern of the Jewish Exodus.

King’s basic mental lexicon (regarding his political and religious activity) consists primarily of such antithetic concepts as: 1) *justice – injustice*, 2) *discrimination, segregation – equality, brotherhood* 3) *war – peace*, 4) *hate – love*, 5) *captivity – freedom*. The two basic concepts without their polar opposite counterparts are *dream* and *guilt*. In metaphoric structure we regard these concepts as target domains onto which source domains represented by imagery from different clusters are mapped.

Coming from the idea of thematic fields we grouped all King’s metaphors into eight clusters. Each metaphoric cluster contains a number of metaphors which are tied to each other on the basis of association, thus forming a certain pattern or network. To be precise, each cluster appears to be an extended/sustained metaphor that possesses a basic element which

pulls into its orbit other words that have thematic connection with the basic element.

These clusters interact with each other reinforcing the ideas of one another. Thus, we distinguish the following thematic metaphoric clusters: *finance cluster/ light and dark cluster/ disease cluster/ edifice cluster/ music cluster/ torture instrument cluster/ element and elements cluster/ Bible cluster.*

Further we offer a detailed analysis of each metaphoric clusters providing the examples from “Original recordings of Martin Luther King, JR.” [6].

Finance cluster

The examples below are taken from the “I Have a Dream” address.

1. In a sense we have come to our nation's capital to *cash a check*.
2. ... they were signing a *promissory note* to which every American was to fall heir.
3. This *note* was a promise that all men.
4. It is obvious today that America has *defaulted* on this *promissory note* insofar as her citizens of color are concerned.
5. ... America has given the Negro people a *bad check*, a check which has come back marked “*insufficient funds*”.
6. But we refuse to believe that the *bank of justice is bankrupt*.
7. We refuse to believe that there are *insufficient funds* in the great *vaults* of opportunity of this nation.

The metaphors in italics belong to the financial sphere. It is quite evident that this group of metaphors discloses the notion of *guilt*. The sequence of metaphors in this fragment of speech leads us through the “corridors” of the rhetor’s thought and we see how *guilt* for wrongdoing is born. So, this metaphoric cluster is the source domain which is mapped onto the concept of *guilt* thus revealing the nature of *guilt*, its cause and consequences.

For example, *promissory note*, as K. Burke points out, immediately arouses associations with a promise given to someone, and the situation of an unfulfilled duty (*bad check; a check... marked “insufficient funds”; bank of justice is bankrupt* etc.) naturally causes the feeling of shame [7, c. 227]. So, around “*promissory-note*” metaphor King clusters a number of financial terms which bring the auditor into the world of finance. With this metaphoric “constellation” King wishes the auditor to adopt the idea of an unfulfilled obligation, of guilt, which triggers off the desire to act and to correct this shameful mistake of treating Negroes as second class citizens.

Light/dark cluster

Light/dark metaphoric cluster is next in our list. We share the idea of some scholars that there are archetypal images common to all humans, such as *sun, dark and light* contrast, *sea images* and etc. [5, c. 23-24]. This metaphoric cluster is represented by archetypal metaphors dealing with *light and dark* images as well as the images of the natural cycle of *day and night*. Let us have a look at the examples [6]:

1. This momentous decree came as a great beacon *light of hope*.
2. It came as a joyous *daybreak* to end the long *night of their captivity*.
3. Now is the time to *lift* our nation from *the quicksands* of racial injustice to the solid *rock of brotherhood*.
4. The whirlwinds of revolt will continue to shake the foundations of our nation until the *bright day of justice* emerges.
5. Again and again we must *rise* to the majestic *heights* of meeting physical force with soul force.
6. I have a dream that one day this nation will *rise up* and live out the true meaning of its creed.
7. The people who sat in *darkness* have seen a great *light*.
8. God grant that the white moderates of the South will *rise up* courageously.
9. ... the new *day* is coming.
10. Through this maladjustment we will be able to emerge from the bleak and desolate *midnight ... into a bright and glittering daybreak*.
11. I will go out with you and transform *dark yesterdays* into *bright tomorrows*. (metaphoric epithets).
12. It's the most powerful weapon against a long *night of physical slavery*.
13. The Negro must *rise up* with an affirmation of his own Olympian manhood.
14. We must *stand up* and say – I am black and I am beautiful.

Apart from archetypal metaphors this metaphoric constellation also contains orientational metaphors (see Lakoff's classification), because they can be united on the basis of association (here we share K. Burk's idea of treating them as members of *light/dark* cluster) [7, c. 227]. *Light/dark* and *day/night* imagery is associated with *rise* and *fall*. G. Lakoff noted that orientation *UP* is always associated with *GOOD/LIGHT* and orientation *DOWN* is associated with *BAD/DARK* [8, c. 16-17]. Coming from this argument we united archetypal and orientational metaphors in one cluster.

Using the same analogy it is also quite possible to add here such metaphors as “*the quicksands of racial injustice*” and “*solid rock of brotherhood*” due the antithesis between the two metaphors and their

associations with the aforementioned notions of *light/dark* and *good/bad*. The logic is this: *quicksands* → *bad* → *dark*; *rock* → *good* → *light*.

We consider it the most powerful cluster due to its archetypal nature. According to D. Bobbit, rhetors often utilize archetypes for they simplify the situation by drawing a black and white picture. This makes the auditor see the “predicament in two simple colours with no shades of color, only black and white which means only either good or bad” [4, c. 79]. All this makes the choice simple, you are either on the side of *darkness* or on the side of *light*, either on the side of *justice* or on the side of *injustice*. To put it brief, it is either *light or dark, day or night, rise or fall, up or down, quicksands or rock*. All this makes the choice for the auditor clear and simple.

J. Jasinsky argues that archetypes (myths, verbal images, character types etc.) that draw on fundamental human experience and thus have universal significance are often used by the rhetors as narrative patterns that possess immense rhetorical potency [5, c. 23].

The nature of the archetypes is that they are subconscious, collective subconscious and common to all. There is no need to explain them to people because they are not learnt from the experience, but inherited by the people. This is exactly what V.I. Karasik meant by saying that archetypes create a semantic domain in the human mind with layers of semantic memory of lexemes going down to prescientific and mythological times [9, c. 323]. All these aspects explain the immense rhetorical potency of such metaphors.

Disease/medicine cluster

Now let us pass on to the next metaphoric cluster that is related to the sphere of disease and medicine[6]:

1. The war in Vietnam is but a *symptom* of a far deeper *malady* within the American spirit.

2. This business of burning human beings with napam, filling our nation's homes with orphans and widows, of *injecting poisonous drugs* of hate into the *veins* of people normally humane, ... cannot be reconciled with wisdom, justice and love.

3. Out of the *wounds* of the *frail* world a new system of justice and equality are being born.

4. These men have a *high blood pressure* of words and *anemia of deeds*.

5. ...a people who *injected* new meaning into the *veins* of civilization.

6. Segregation is a *cancer* in the *body politic* which must *removed*

7. The *death* of positive leadership from the federal government is not confined to one particular political party.

8. This is no time to engage in the luxury of cooling off or to take the *tranquilizing drug* of gradualism.

9. Praise is a *vitamin-A* to our Ego.

The metaphors in italics belong to the disease/medicine cluster and interact with each other on the basis of association. Speaking about the civil rights in America and its dealings with the world in terms of diseases and medicine Dr. King makes the point that the situation America found itself in is something that is to be remedied. This metaphoric group overlaps all other metaphoric clusters reinforcing the idea expressed in them, that is to say, the idea of King's dream to move from *darkness* to *light*, from *Egypt* to *the Promised Land*, from *disease* to *health*.

Edifice cluster

This metaphoric cluster contains metaphors related to buildings, construction as well as other metaphors thematically connected with this cluster:

1. One hundred years later, the Negro is still languishing in the *corners of American society*.

2. When the *architects* of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note.

3. We refuse to believe that there are insufficient funds in the great *vaults of opportunity* of this nation.

4. The whirlwinds of revolt will continue to shake the *foundations* of our nation until the bright day of justice emerges.

5. But there is something that I must say to my people who stand on the *warm threshold* which leads into the *palace of justice*.

6. The sons of former slaves and the sons of former slave owners will be able to sit down together at the *table of brotherhood*.

7. True compassion is more than flinging a coin to a beggar it comes to see that the *edifice* which produces beggars needs *restructuring*.

8. Love is the *key* that *unlocks the door* which leads to the ultimate reality.

9. If we don't act we shall surely be dragged down the long dark and *shameful corridors of time*.

10. But if he puts you to jail, you go in that jail and transform it from a *dungeon of shame* to a heaven of freedom and human dignity.

11. I go back to the South not with a feeling that we are caught in a dark *dungeon* that will never lead to a way out.

12. During this era the entire *edifice of segregation* was profoundly *shaken*.

13. We cause the *sagging walls of segregation* to come *tumbling down*.

14. Racial segregation was still a *structured* part of the *architecture* of the southern society.

These examples illustrate how numerous this metaphoric cluster is and how frequently Dr. King draws upon the images of a building to bring the ideas of good and evil to the auditors' ears. The group of metaphors with negative connotation has its polar opposite counterpart with the positive connotation: "*edifice of segregation; dungeon; shameful corridors of time; sagging walls of segregation; tumbling down; corners of American society; walls of segregation*" ↔ "*edifice that needs restructuring; palace of justice; warm threshold; the key that unlocks the door; table of brotherhood; vaults of opportunity*". This dichotomous disease cluster is associated with other dichotomous metaphoric clusters such as: *light/dark; health/disease; Egypt/Promise Land* and etc.

Music cluster

Though this metaphoric cluster is not numerous, the metaphors that fill this group are original and electrifying. Let us have a look at the examples [6]:

1. With this faith we will be able to transform the *jangling discords* of our nation into a beautiful *symphony of brotherhood*.

2. So let freedom *ring* from the prodigious hilltops of New Hampshire.

This metaphor "*ring*" is used by King around 9 times in his "I have a dream address".

3. Every man from a *bass-black* to *treble-white* is significant on God's *key-board*.

4. Now is the time to transform this pending national *elegy* to creative *psalm of brotherhood*.

The examination of this metaphoric cluster reveals that such musical dichotomies as *elegy/psalm, discords/symphony* echo the conceptual dichotomy *justice/injustice* and are related to other metaphoric clusters reinforcing their ideas.

Torture instrument cluster

Let us consider the next cluster in the list – torture instrument. The cluster contains only two examples but they are closely related to the disease cluster reinforcing the idea of health that was damaged and needs restoring. *Light/dark, edifice, music, Bible* and *nature* metaphoric clusters are also related to the torture instrument cluster on the basis of effect for cause.

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

2. The war in Vietnam continues to draw men and skill like some *demonic suction tube*.

Element/elements cluster

Element/elements metaphoric cluster that is next in the list is the most numerous of all and deals with *earth, air, water, fire* as well as all kinds of *bad weather*:

1. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been *seared* in the *flames of withering injustice*.

2. One hundred years later, the Negro lives on a lonely *island* of poverty in the midst of a vast *ocean* of material prosperity.

3. Now is the time to rise from the dark and desolate *valley of segregation* to the sunlit *path of racial justice*.

4. Now is the time to lift our nation from the *quicksands of racial injustice* to the solid *rock of brotherhood*.

5. This *sweltering summer* of the Negro's legitimate *discontent* will not pass until there is an *invigorating autumn of freedom and equality*.

6. The *whirlwinds of revolt* will continue to shake the foundations of our nation until the bright day of justice emerges.

7. Some of you have come from areas where your quest for freedom left you battered by the *storms of persecution* and staggered by the *winds of police brutality*.

8. Let us not wallow in the *valley of despair*.

9. I have a dream that one day even the state of Mississippi, a state sweltering with the *heat of injustice*, *sweltering with the heat of oppression*, will be transformed into an *oasis of freedom* and justice.

10. With this faith we will be able to hew out *of the mountain of despair a stone of hope*.

11. A *tide* in the affairs of men does not remain at *flooded ebbs*.

12. *The oceans of history* are made turbulent by *the tides of hate*.

13. Keep moving amid every *mountain of opposition*.

14. I will go out and carve a *tunnel of hope* through the *mountain of opposition*.

15...to move through a *wilderness* with prodigious *hilltops of evil* and *gigantic mountains of opposition*.

These examples are the evidence of Dr. King's preference for the element/elements images. Such images as *stone, rock, mountain, valley* are most frequent in his speeches, functioning as force field that attracts other words in its field (*turbulent, flooded, heat, seared, withering*). Examples 2,3,4,5,9,10,14,15 demonstrate the imagery dichotomy that complies with

the basic conceptual *justice-injustice* dichotomy traced in all Dr. King's speeches.

It might seem logical to refer *elements* cluster to archetypes like *light/dark* cluster due to their universal nature. However, unlike *light/dark* metaphors, *elements* metaphors do not have vivid dichotomous nature. For example, metaphor *mountain* is neutral without a certain context. It acquires its negative connotation only in the structure like *mountain of opposition* (*noun + of + noun*). Practically all metaphors in this cluster follow this pattern: "*hilltops of evil / tunnel of hope / heat of oppression / stone of hope*" and etc.

A brief look at the metaphors like "*mountain / stone*" does not arouse immediate associations with *good or bad, light and dark*, until we see the whole metaphoric structure "*the mountain of despair / a stone of hope*". It takes great effort to understand why *hope* is identified with *stone*.

One of the possible interpretations is that hope is good because it helps people keep going without giving up. Very often we drop hope and then quickly restore it, like picking up a stone. The road is full of ordinary stones and it does not take long to find one. This quick access to hope as it is to stones is a real salvation for us. This is why Dr. King said "*the stone of hope*" and not "*the diamond of hope*". Diamonds are not easily found on roads, in fact they never are. Thus, we see how powerful *stone* metaphor is because it reveals the true nature of human hope.

Bible cluster

1. Sometimes it gets hard, but it is always difficult to get out of *Egypt*, for the *Red Sea* stands before you with discouraging dimensions. And even after you have crossed *the Red Sea*...

2. There is something in our faith that says to us that *Good Friday* may occupy the throne for a day, but ultimately it must give way to the triumphant *beat of the drums of Easter*.

3. ...we cannot be satisfied with *Egypt*.

4. ... but the *promise land* is ahead.

5. Break loose with evil *Egypt*.

6. *Jericho road* must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on their life's highway.

7. We can no longer afford to worship the *god of hate or bow before the altar of retaliation*.

8. Before we *wear a crown* we must *bear our cross*.

The Bible imagery in these examples is related to all other metaphoric clusters on the basis of association. Thus, the image of *Egypt*, being the land of slavery, is associated with *darkness, disease, torture, edifice that*

needs restructuring, elegy and etc. The *Promised land* is associated with *light, health, symphony, palace and dream.*

This cluster dominates all the rest. It pulls the auditor into world of an ancient narrative pattern of the Jewish Exodus. These metaphors can also be classified as archetypal metaphors, because they identify key symbols that are a part of a community's collective knowledge. They function as templates through which oppressed groups can understand their predicament and anticipate their salvation being aware of the fact that this cause will not be easy, that this journey will be replete with obstacles which are viewed in the terms of *the Red Sea* and *Jericho road*. Thus, *Egypt, disease and darkness* stands for *segregation and discrimination*, *Good Friday* stands for *death, hardships and suffering*, *Easter and Promise Land* stand for *justice, freedom and King's dream* of American moral possibilities expressed in the universal hope for mankind.

Proceeding from the analysis offered above we come to the conclusion that King's metaphoric clusters maintain structural integrity not only in a certain speech taken separately but in all his speeches taken together. Close ties and relationships among all metaphoric clusters bring us to the idea of an extended metaphor (or as I.R. Galperin calls it "sustained metaphor") which consists of a "central image supplied with additional words bearing some reference to the main word" [10, c.142].

Thus, proceeding from I.R. Galperin's definition of an extended metaphor, we argue that Dr. King, through his highly metaphorical speeches, led America out of racial injustice, poverty and war to equality and peace, by making the auditors take a mental flight back to the old days and make the same journey from racial injustice to racial justice, as the Jewish people who departed from Egypt in order to find the Promised land.

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MARTIN LUTHER KING’S METAPHORICAL PERCEPTION OF REALITY

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This paper is an attempt of a deeper insight into how the rhetor’s mind is structured. To this end we have studied M. L. King’s metaphors from the perspective of metaphoric clusters which are tied to each other on the basis of associations. The choice of Dr. King’s metaphors is the evidence of his unique and individual perception and discovery of reality that triggers the narrative pattern of the Jewish Exodus.

Keywords: metaphor; source domain; target domain; archetype; extended metaphor, Exodus.