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LINGUOPERSONOLOGY: DMYTRO DONTSOV AND THE STORY OF ONE SELF-TRANSLATED TEXT¹

The article aspires to shed new light on the speech personality of Dmytro Dontsov — an outstanding Ukrainian journalist and ideologist of the Ukrainian national idea. The authors deal with his political essay “Is Russia Invincible?” that he self-translated into English and published in 1957 in “The Ukrainian Review” (London). In this article, Dontsov discards the legend about Russia being an invincible giant using the antithesis RUSSIA — WEST. The research is conducted along three principal guidelines: a) speech personality; b) self-translation agency; c) Dontsov’s speech personality reconstructed via his self-translation agency. The amazing topicality of Dontsov’s statements concerning the short-sighted policy of the West and the mission of Ukraine in discarding the legend of the invincibility of Russia is emphasized.

Key words: Linguopersonology, speech personality, self-translation, antithesis RUSSIA — WEST; Dmytro Dontsov.

“What events in the life of a person reveal agency;
what are his deeds and his doings in contrast
to mere happenings in his history;
what is the mark that distinguishes his actions?”

(Davidson D. Agency)

INTRODUCTION

For the last fifty years, we have been witnessing a pronounced shift in the orientation of linguistic interest toward the dynamic character of language and its anthropological perception and description. The social mind of the epoch has

¹ The paper is a part of the comprehensive study of D. Dontsov’s speech personality. The material of the paper was partially presented at the conference “Slavic Literary Studies Deconstructed: Translating Ukraine” (7–8 November 2022, Lviv, Ukraine). The conference report was entitled “English Voice of Dontsov on Russia — West Conflict: Challenges of Self-Translation Analysis”.

turned to discussing not Ariadne's thread or the route in the labyrinth but Ariadne herself. Presently we define language as the form and means of human personal agency and interpersonal interaction agency, that is, the practice of verbalizing human experience, expressing personality, and organizing interpersonal communication.

In this paper, we pursue the inquiry of 'speech personality' by exposing the personality of Dmytro Dontsov (1883–1973) — an outstanding figure in the history of the formation of the Ukrainian state and the development of the Ukrainian nation. His agency was fully subordinated to the aspiration of awakening the Ukrainian spirit and for many Ukrainians, he personifies the ideas of the political force that established new guiding lines in the development of the Ukrainian state and the consolidation of the Ukrainian society. We aspire to recreate the nation-building component of his political essays via the analysis of his self-translation agency, the latter being the subject of this research. Methodologically we depart from the ideas of linguistic anthropology with its widely divergent research agendas². Linguistic anthropologists have made significant contributions to the research of agency emerging in discourse. Many scholars are currently interested in this notion and Laura Ahearn even speaks about the recent "agentive turn" that "follows on the heels of the social movement of the past few decades" (2001: 110). In particular, the social upheavals in central and eastern Europe in the late 1980s and early 1990s led many scholars to articulate more clearly their ideas concerning human agency and social structures (Sztompka 1991)³.

Anthropologists face the challenge of interpreting linguistic data with important sociocultural implications. We accept the dominant idea of linguistic anthropology that language, culture, and society are mutually constituted, and our responsibility becomes two-dimensional: a) to study how discourse shapes sociocultural factors and b) how it is shaped by the agent⁴.

Text, context, and speech personality are considered to be intrinsically interwoven and contemporary linguistic anthropologists conduct research in three directions: a) the variety of text-coding means; b) the study of language through context; c) the study of personal identity through linguistic means (*Persona Loquens*). The third area of research involves the potential of ideas developed in personology, in particular, we will resort to the notion of "sprachliche

² These ideas are rooted in the linguistic philosophy developed by analytical thinkers in the 1950s–1960s and popularized in Richard Rorty's 1967 anthology "The Linguistic Turn" (Rorty ed., 1992). The pragmatic approach to language came to the fore and the meaning of lingual objects started to be treated as their usage by language speakers in different socio-cultural contexts.

³ The issue of the agency *in* language and the agency *of* language has a long tradition within linguistic anthropology as a part of the discussion of linguistic relativity (Duranti 2001; Gumperz — Levinson 1996; Hill — Mannheim 1992).

⁴ "An agent" is differentiated from "an actor". The latter refers to a person whose action is rule-governed or rule-oriented whereas the former refers to a person engaged in the exercise of power in the sense of the ability to bring about effects and to (re)constitute the world (Karp 1986: 137).

Persönlichkeit” that in Weisgerber’s view is shaped by the triadic nature of a human being: a) homo sapiens, b) a member of a lingual community and c) an individual (Weisgerber 1964).

Another scholar to whom we will resort in this paper and whose contribution to the development of linguistics has not yet got a proper estimation of the linguistic community is Oleksandr Potebnia who was among the first to substantiate the anthropomorphic character of human thought and the role of personality in its transformation (1985).

The boundaries of this research are expanded due to an attempt to bring together the study of a translation product, its producer, and the socio-political context from the standpoint of human agency. The latter is defined as a two-fold notion reflecting the agency of the language itself and of separate agents, that are speech personalities.

1. LINGUOPERSONOLOGY

1.1. Linguopersonology in Ukraine: stages and tendencies of development

Pioneer observations concerning the notion of the speech personality as well as the lingual portrait of a community can be found in Oleksander Potebnia’s seminal book (Potebnia 1985: 59) where he emphasized that “the acquisition of thought is subjective and though conditioned by the external world it remains the product of personal creativity”. The history of Ukrainian Linguopersonology is believed to have started with the research of academician Mykhailo Vozniak (1881–1954) who studied the lingual consciousness of Ivan Franko (1955). Linguopersonology developed its subject and metalanguage and its theoretical foundations evolved with a particular focus on studying lingual pictures of the world created by different personalities (Zahnitko 2017). Several Ukrainian scholars have dealt with the analysis of the speech creativity of outstanding Ukrainian writers of the XIX–XXI centuries projecting their research on different aspects of these writers’ speech personalities. The greatest tribute is paid to Taras Shevchenko whose personality was first described by Oleksandr Konyskyi and later studied by a lot of scholars including Tetiana Kosmeda, Anatolii Moisiyenko, Mikhael Mozer, Ivan Dziuba and others. The list of outstanding Ukrainian scholars who contributed to the development of Linguopersonology in Ukraine includes Iryna Farion, Svitlana Bohdan, Liubov Matsko (speech personality of Lesia Ukrayinka), Nataliia Piddubna (speech personality of Stepan Rudanskyi), Liudmyla Tkach, Larysa Masenko, Anatolii Zahnitko (speech personality of Yurii Sheveliov) and others. Dontsov’s speech personality was investigated at the level of state-building component, which enabled to present the thinker as a national figure (Mykytyuk 2022; Zaitsev 2019).

Modeling of the speech personality is to be based on all his/her discursive practices, that is, oral or written manifestation of the latter that makes it possible to establish modes of the realization of speech personalities (Zahnitko 2017: 6).

In Zahnitko's view it is the motivational layer of a person's communicative agency that reveals a personal 'pragmaticon', that is a system of strategies and tactics applied in the process of creating texts and shaping their content (2017:15).

The national environment is crucial for personality development and the formation of his/her lingual-and-cultural space. The latter can be reconstructed via the analysis of linguocultural codes used in discursive practices. Interpretative decoding of linguocultural codes occurs in the process of communication where the codes not only realize the potential of thought but display the pattern of world perception. Linguocultural codes are viewed as systems of signs open to multiple interpretations. Their semantic interaction performs cognitive, evaluative-orientational, and adaptational functions (Andreichuk 2011: 81). Thus one of the principal tasks of Linguopersonology is to study linguocultural codes used by a speaker and their determination by his/her linguocultural space embodied in discursive practices. On the textual level, these may be exhibited by a wide variety of possible textual features, namely the choice of particular words, syntactic structures, discourse strategy, or all of the above and more. The underlying causes of such variables include the genre, register, or purpose of the text, as well as the personality of the agent and the potential audience.

Linguopersonology possesses great potential and belongs to those subdivisions of linguistics that have been developing actively as its findings provide answers to the bottom-line questions concerning *Homo loquens* and eventually the ethnoses.

1.2. Development of Dontsov's personality

Dmytro Dontsov is a unique phenomenon in the intellectual history of Ukraine. He was an outstanding political leader, a talented journalist, a Doctor of Law, the first head of the Union for the Liberation of Ukraine,⁵ and an uncompromising ideologue of the Ukrainian national idea. It was the conception of this native of Melitopol that ignited zeal in the souls of the whole generation of freedom fighters. Despite the ideological distortion of his image by the soviet authorities, he brought Ukrainian issues to the broadest international level, and his idea of an independent Ukraine was appreciated by freedom fighters all over the world.

Dontsov possessed outstanding intellectual abilities and was an analytical thinker. His impressive power to express his mind can be partially explained by his being an avid reader and his good command of foreign languages. He used to work in the libraries of Lviv, Vienne, Prague, Paris, Berlin, Montreal and the Vatican (Svarnyk 2019: 12) and wrote in Ukrainian, Polish, German, English, French, and Italian. These extra-lingual factors influenced the development

⁵ The Union for the Liberation of Ukraine was a political organization formed in Eastern Halychyna in 1914. Its main goal was the rebirth and proclamation of the independence of Ukraine and speeding up the defeat of Russian empire.

of his speech personality turning him into a multilingual speaker and stimulating his self-translation agency.

Primarily, Dontsov's speech personality was shaped by his belonging to the Ukrainian lingual community (the second component of "sprachliche Persönlichkeit" according to Leo Weisgerber), since the motives of his agency were inextricably linked to the formation of the Ukrainian state and the development of the Ukrainian nation. Dontsov's speech agency was aimed at awakening the Ukrainian spirit. He criticized the flaws of Ukrainians but at the same time, he praised their confidence, strength, will to fight, and determination in critical situations. Extra-lingual factors framing the political scene in Ukraine, his stay in exile, and constant intransigence to enemies shaped the core of his personhood that we are introduced to in numerous works of different periods. His work at the University of Montreal (Canada), contact with Ukrainians through periodicals, and his political tenet contributed to the fact that he became an exponent of the Ukrainian idea among immigrants. All of the listed components of Dontsov's personality shaped his lingual competence and can be used as guidelines for studying his literary and translation agency.

2. AGENCY

2.1. *The story of the notion*

The term 'agency' goes back to the Latin *agere* — "to set in motion, drive forward; to do, perform", figuratively "conduct negotiations, speak" and "direct thoughts at" (Ananyev et al. 1862: 40). It can be derived from the Proto-Indo-European root **ag-* meaning "to drive, draw out or forth, move" (Harper 2001–2022). The semantic structure of the word is very broad as we can speak about agency whenever we deal with a causal relationship of entities and their interaction, bringing about changes in each other. Usually, though, the term 'agency' is used in a much narrower sense to denote the performance of intentional actions. This way of thinking about agency has a long history in philosophy and can be traced back to Hume and Aristotle, among other historical figures. In contemporary analytic philosophy, it is most commonly associated with the influential work of Anscombe (1957) and Davidson (1963). Their views differ significantly in many respects, but they share the central doctrine that action is to be explained in terms of its intentionality. Among other theories we should mention those based on: a) the standard conception of action; b) agency as initiation by the agent; c) agency as a distinctively human action (Schlosser 2019). Linguistic philosophy and linguistics itself have been using the notion as a research instrument though no well-grounded definition has been provided yet. According to Batsevich (2003: 39) it was Oleksandr Potebnia who elaborated the idea that there are two types of agency — agency *in* language and agency *of* language. The latter might assume the reification of language as 'the agent' and the very form of language is 'the agency' directed at human cognizing of the world and

him/herself. For Potebnia, the thought-forming function of the language is the relevant parameter of its agency:

...language is not a means of expressing a readymade thought, but of creating it..., it is not the reflection of the worldview, but the agency that makes it up (Potebnia 2007: 151).

On the other hand, a human can judge his/her internal processes only by exposing them or putting them in front of him/herself:

To understand what is happening inside the person, not to feel it directly, but to figure it out, it is necessary to express in words, to objectify an inner mental event. So, in language, a person objectifies his/her thought, and thanks to this, he/she has the opportunity to hold this thought in front of him and subject it to processing (Potebnia 1985: 256).

In Ukrainian philosophical tradition, agency is used to denote the form of activity that characterizes the ability of humans or other systems related to them to cause changes in being. These changes can concern the material status of objects or their informational potential. The characteristic feature of human agency is the transformation of the subjective into the objective and vice versa. This transformation reveals features of the human spirit, provides parameters of its realization, and explains the potential of agency. The latter is realized in particular norms, values, and goals. From the standpoint of methodology, the agency provides an “agency approach” that overcomes the collision of the subjective and objective and is characterized by goal-oriented programs of functioning (Krymskiy 2002). The notion of agency is crucial for modern linguistic anthropology and is most commonly used in combination with *Human Agency*. Davidson (1963: 43) questions the nature of agency:

What events in the life of a person reveal agency; what are his deeds and his doings in contrast to mere happenings in his history: what is the mark that distinguishes his actions?

Looking for the answer we have to acknowledge that the issue of agency refers not only to the nature of action but to the nature of the agent with a socio-culturally mediated capacity to act.

2.2. *Self-translation agency*

Self-translation is a case of agency and as such is a part of a continuous flow of human experience and reflects the remarkable concurrence of events or circumstances. The latter encompasses a) the communicative intention of the translator; b) the particular audience to which the message is addressed and the translator's relations with the target audience; c) general ideological features and the stylistic climate of the epoch in general; d) genre and stylistic features of the original text. These factors get into the orbit of the translator's act of language use in the process of self-translation. Any bilingual text can be defined as a self-

translation when it is authored by a writer who can compose in different languages and who translates his or her texts from one language into another (Hokenson 2007: 1). It was Anton Popovič (1976: 19) who gave a basic definition of self-translation as “the translation of an original work into another language by the author himself” and argued that self-translation “cannot be regarded as a variant of the original text but as a true translation”. Like the case when the composer himself performs his music.

The linguocultural space of the author serves as the model of interpretation for the translator but self-translators can access their original intention and the original cultural context of the source text better than translators of someone else’s text.

Translation is an appropriation that involves changes, but one must, in one way or another, remain faithful to the original, however flawed it may be. In self-translation, on the other hand, there is an unavoidable temptation — indeed, a compulsion — to rewrite the original, to improve upon the source. In rare instances, of course, an author may feel compelled to improve the original when working with his/her text.

Linear manifestation of the source text is the representation of virtual knots rendered via several codes and subcodes. The latter includes basic vocabulary, rules of coreference, contextual and situational choices, rhetoric and situational choices, and ideological hypercoding (Fig. 1).

In the process of self-translation agency, the translator transforms the linear manifestation of the source text using codes and subcodes of the target language to actualize the content. Eco emphasizes that information of the message is “a value depending on the richness of possible choices” (Eco 1979b: 140).

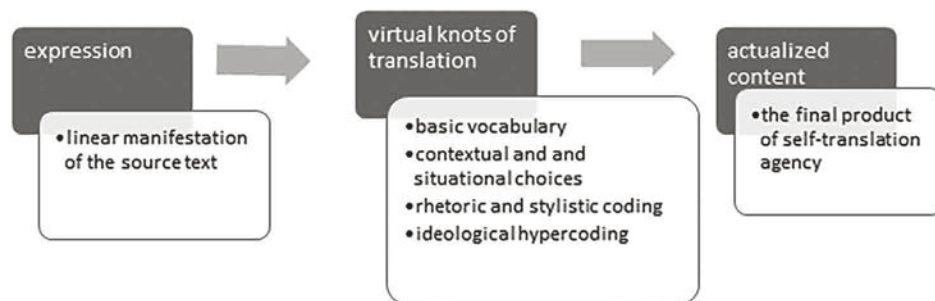


Fig.1. The process of self-translation agency

In case of self-translation agency, the translator has to keep in mind: a) the choices aimed at preserving the informational quality of virtual knots and b) possible manifold contextual and circumstantial interpretations. The general model of communication between a self-translator and a target reader is presented in Fig. 2.

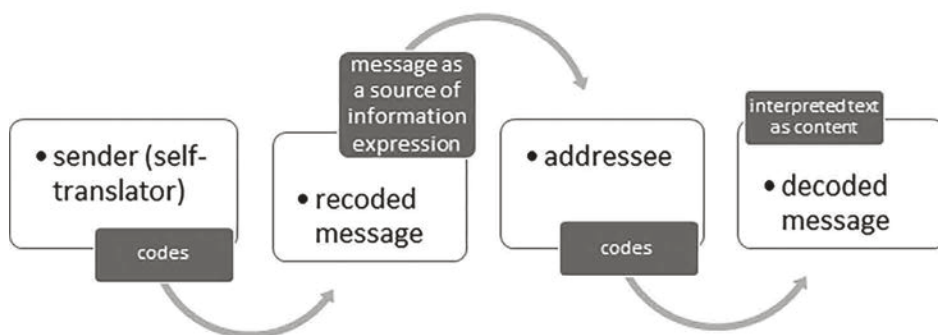


Fig.2. Model of communication between a self-translator and a target reader

Self-translation agency is two-dimensional: its linguistic realization (performance) and its linguistic representation (encoding). The agent (self-translator) has to rely upon a series of codes that a) assign contents to the expressions he uses and b) establish a reality that has the potential to affect the target audience. To make the translation adequate the translator has to assume that the ensemble of codes he chooses is shared by his potential readers. In his *Role of the Reader* of 1979 Eco defines the ‘model reader’ as “supposedly able to deal interpretatively with the expressions in the same way as the author deals generatively with them” (1979a: 7). Thus the issue of choice can serve for the development of a more sophisticated understanding of self-translation agency as it reflects attitude to the interpersonal interaction. Projecting Duranti’s ideas on the construction of agency (1997; 2004) to the self-translation agency, we claim that to evaluate the latter, one has to turn to performance, in its various meanings and connotations. First comes the evaluation of the self-translator’s choice of words as they contribute to the realization of self; second — the evaluation of his/her words as they contribute towards the construction of culture-specific work; third — the evaluation of his/her words as the reflection of knowledge (linguistic competence).

3. DONTSOV’S SELF-TRANSLATION OF “IS RUSSIA INVINCIBLE?”

3.1. *The story of the article*

Dontsov’s ‘Anglophone life’ began in 1946 when fleeing from the soviets, he changed numerous places of residence, including Romania, Germany, England, the USA, Canada, and others. It is difficult to bring into view the exact number of his Anglophone articles as his archive is scattered among different libraries. He submitted his papers to 73 different periodicals and made use of different pennames thus it is quite possible that some of his papers have not been identified as authored by him yet. His archive is scattered among different libraries and its fate, in particular of the Lviv Period, is dramatic. It was taken to Po-

land in 1944 and had been stored in the attic of the National Library in Warsaw for almost 40 years before it was stolen by a thief. Later it got into the hands of Yevhen Misylo, a historian who arranged the archive with the help of Halyna Svarnyk (1994: 123–124). Another Dontsov's archive of the Emigration Period is stored in the National Archives of Canada (Ottawa). It contains 28 volumes and presents the inventory of Dontsov's stay in Canada (Svarnyk 2003). Thus the dissipation of his papers as well as the prohibition to mention his name in the Soviet period made him unknown to the wider public and explains the fact that a number of his original and self-translated articles were published in foreign journals.

The self-translated article “Is Russia Invincible” was first published in the “Ukrainian Review” in the summer of 1957 (Dontsov 1957). It was primarily written in Ukrainian and published in 1950 and later made up the chapter of the book *Moskovska otruta* (*Moscovite Poison*) published by the Association for the Liberation of Ukraine (Toronto — Montreal) in 1955 (Dontsov 2015). The goal of the self-translation was not only to familiarize the Anglophone world with Ukraine but to change the vector of its representation in numerous Russia-oriented narratives so that readers started rethinking the role of Ukraine on the chessboard of history. The title of another short article that was written in English and published in the Monthly Bulletin of the Antibolshevik Bloc of Nations in 1953, puts one more crucial question “When will the West understand Russia?” (Dontsov 1953) and answering this question Dontsov emphasizes that the aims of the West and the U.S.S.R. are opposite:

The aim of the West is prosperity, peace, trade, and a compromise with the U.S.S.R. — at any price, even at the price of a continuous growth of power of the Russian imperialism. The aim of the Kremlin is the continuous extension of the Russian domination over the countries, souls and bodies of the peoples of the world. As matters are, it is obvious that **the western politicians cannot understand the Kremlin** (emphasized by Dontsov) (“Understand Russia”) (Dontsov 1953).

In both mentioned publications Dontsov resorts to historical facts and perhaps it is not by chance. Such rhetoric coding has been used by different political leaders. In his key-note lecture at the conference “Slavic Literary Studies Deconstructed: Translating Ukraine” (7–8 November 2022 Lviv, Ukraine) Marko Pavlyshyn mentioned that when president Volodymyr Zelenskyi addresses Ukrainians he speaks about the future but when conversing with foreigners, he resorts to historical facts.

“Is Russia invincible?” refers to the part of Dontsov's heritage where he deals with MOSCOW — WEST opposition⁶ and regards historical events with the endeavor to prove that the Moscovite empire is the ancient enemy of Europe and its “wrong policies are to blame for the failure of the attacks which have been carried out against Moscow in the course of history” (Dontsov 1957:11). Dontsov


⁶ The articles dealing with those issues are selected” in Vol.5 of 10-volume edition entitled “The foundations of our policy”, for example “Moscow and West” (Dontsov 2013: 18–144).

emphasizes that as early as 1571 the Duke of Alba advised the German imperial states not to supply the Muscovites with any artillery or modern weapons since “if the Muscovite Tzar adopts all the new technical ideas in warfare, he will become the most powerful opponent, dangerous not only for Germany, but also for the entire West” (Dontsov 1957:11). Dontsov illustrates his arguments with a wide list of historical facts including the campaign of Charles XII against Peter I, battle at Poltava, Napoleon’s campaign and defeat at Borodino and others, his main emphasis being on the inability of the West to destroy the defensive strength of the Russian state.

3.2. The genre characteristics of the article

The text under study belongs to the genre of political essays and thus is included into the palette of genres constituting political discourse. The latter is defined as an organized set of statements that reflect the values of an institution (Kress 1989: 7). Because discourse is an important site of ideological struggle (Fairclough 1992), ideological hypercoding is of utmost importance in analyzing translated political texts. Ideologies represent who we are, what we believe in, and the values we share with a particular group (Dijk 1998).

Genre is defined as means of modeling a person’s world of life in the society of a particular epoch through a repeated functional unity of signs in a particular communicative situation (Andreichuk 2011). Studying Dontsov’s article from the translation studies perspective we have to deal with how the ideology in its many facets is conveyed and presented textually in translation. We adopt a code-based approach (Fig.1) that allows exposing the relationship between the ideology, language, and personality of a translator. The interaction of the translator’s personality and dynamic system of lingual-and-cultural space is represented via lingual-and-cultural codes that create a kind of matrix. The matrix of the article under study is predetermined by its key idea — to emphasize the doubt expressed in the very title “Is Russia invincible? “ The title conveys the leitmotif of the article and Dontsov’s aspiration to “discard the legend” about Russia being an invincible giant. The author highlights the main thesis he endeavors to prove: the causes of the success with which Muscovy so far managed to get rid of every conqueror were not of a military and strategic but of a political nature. To achieve the goal, the author applies the antithesis RUSSIA — WEST and comments on a lot of facts that refer to this opposition. The antithesis here is used in its original Greek sense of contradiction or opposition, not figure of speech. His comments are made proceeding from the credo revealed in the first paragraph: “It is true that facts are facts, but one must be able to interpret them in the right way” (Dontsov 1957: 118). Thus he provides the reader with an instrument for understanding the opposition: the interpretation of historical facts. The matrix is shaped along three vectors: 1) antagonism of West and Russia; 2) the legend of the invincibility of Russia; 3) the problems of Ukraine in the context of the confrontation (Fig. 3).



antagonism of West and russia	<ul style="list-style-type: none"> •the threat posed by russia, that understands only force •the short-sighted policy of the West and lost opportunities
the legend of the invincibility of russia	<ul style="list-style-type: none"> •just a legend •the need to destroy the legend
problems of Ukraine in the context of the confrontation	<ul style="list-style-type: none"> •freedom-loving spirit and interest of the West in Ukraine •tasks of Ukraine

Fig.3. Vectors of rendering the antithesis RUSSIA — WEST in Dontsov's article "Is Russia Invincible?"

'Antithesis coding' is a kind of Dontsov's "semiotic *enclave*" (the term suggested by Eco (Eco 1979b: 272). This type of private code is his idiolect as he applies it with some variations to multifarious works. Using Eco's terminology, we can state that his corpus-idiolect is based on applying antithesis. The idiolectal matrix is recognizable in the self-translated text as the agent is the same and is eager to emphasize the matrix applied in the original text. Though in the process of self-translation the codes can be submitted to partial revision.

3.3. Self-translation analysis

Dontsov represents the first vector of the RUSSIA — WEST opposition (Fig.3) via indicating russia's menace and emphasizing that the language of force is the only one russia understands. He persuades and promotes the idea that the Moscovite empire is an "ancient enemy of the whole of Christianity and cruel tyrant" (Dontsov 1957: 119). Only in those cases when Western states pursued the policy of force Russia could be tamed. Dontsov provides an example of the Crimean War, when Great Britain formed an anti-russian coalition together with Turkey, France under Napoleon III and Sardinia. This coalition "drove the Russians out of Romania and the Balkans, annihilated the armies of the Tzar in the Crimea, captured Sevastopol, sank the Russian fleet" (Dontsov 1957: 122). This forced Nicholas I to take poison and one could get under the impression that Moscow and its regime had fallen, but in 1871, 22 years after the Paris Peace which marked the end of the Crimean campaign, the Muscovites moved to the Balkans again. However, Great Britain was ready to use force and to put up a decent fight that forced Muscovy to retreat. Today, we admire how Britain confidently demonstrates political will and military power helping Ukrainians to fight the Moscow horde in the current russian-Ukrainian war.

Analyzing the linguocultural coding used to describe russia and its menace in the target text we discover that it is partially neutralized. Dontsov introduces

a few changes, namely he omits the metaphor *московський ведмідь* and substitutes *потворна імперія* for *vast Russian imperium* that partially neutralizes stylistic coding. He also chooses to omit the idiom *пухне як ропуха, і росте як на дріжджах!* (*swells like a toad, and grows like yeast*) that may be wasted on Anglophone addressees.

The second vector of describing RUSSIA — WEST antagonism (Fig.3) focuses on showing the short-sighted policy of the West and the lost chances to conquer Russia. Dontsov provides a lot of examples of the West displaying a friendly attitude towards Muscovy, like giving assistance during the Russo-Japanese war: “...it was only thanks to the kindly disposition of the West that Russia’s defeat was not a great catastrophe” (Dontsov 1957: 122). Throughout history the West displayed its “kindly disposition”, “friendly attitude”, “neutrality”, and “refusal to destroy the Russian imperium”. Dontsov emphasizes that due to this neutrality, Russia continues to expand and grow and expresses her gratitude to her Western neighbors by carrying out new invasions.

We discover that Dontsov emphasized the following parameters of RUSSIA — WEST opposition: the short-sighted policy of European states; being afraid of the Russian monster; indolences of the political thought and indolent policy and curry favor with the Russian monster. The idiom *curry favor* used in the target text to render *заправання* is an example of the basic code characterizing Dontsov’s speech personality.

The short-sighted policy of European states is encoded via nominal and verbal constructions, in particular negative, that together with subjunctive forms used to encode lost chances to conquer Russia, serve means of ideological hypercoding. Rhetoric coding heavily depends on the use of hypotaxis that sometimes extends beyond the sentence boundary and refers to a style in which logical relationships among sentences are explicitly rendered. There always was some “but” (used eight times in the text under study) that prevented the WEST from demonstrating political and military force.

Dontsov mentions Ukraine in the context of the “invincibility of Russia” as he believes that it was Ukraine that “always put up a resistance against the expansion of the power of the Muscovite empire” and “the Ukrainian problem as a problem of international significance”.

Dontsov’s coding of the original text reflects his speech personality through basic vocabulary that triggers archaic and sometimes dialectal connotations for a modern reader. Another important marker of Dontsov’s speech personality is the abundance of English borrowings in the source text. This is caused by language interference generally characteristic of immigrant speech and sometimes makes the target text coding even more “natural” than the original itself.

In some cases, Dontsov chooses to substitute Ukrainian idioms for non-idiomatic word combinations so as to bring the text closer to a target reader, for instance, *загнати клин* — *to split up* or *стояти у брам* — *advance as far as*. We can also find some euphemistic paraphrasing, for example, speaking about Catherine I he straightforwardly states that she was a whore: “була такою са-

мою повією на троні, як і друга Катерина”, but in the target text he wrote that she was “*as lacking in chastity as Catherine II*”.

The analysis of the product of Dontsov’s self-translation agency represented in the basic vocabulary, contextual and situational choices, rhetoric and stylistic coding and ideological hypercoding adds to the understanding of his speech personality as any person can be comprehended only through his/her agency. Dontsov personifies “Ukrainian fighter” and his Ukrainian identity displays his ability to create positive novelty.

CONCLUSIONS

Firstly, the issues surrounding language and agency are relevant to linguistic anthropology with widely divergent research agendas because most linguistic anthropologists are concerned, in one form or another, with what people say and do. Linguistic anthropologists have made significant contributions to the understanding of agency as it emerges in discourse and there are a number of claims made on agency based on language and language structure that can be integrated with a social theory of agency.

Secondly, any attempt to arrive at a definition of agency forces us to take a stand with respect to human agents and the powers of the individuals involved. Agency contributes to the presentation and realization of a) a self (the speaker); b) the constitution of culture-specific acts and c) activities and the evaluation of the knowledge displayed. Thus studying agency in language can contribute to modern research on the structure of speech personality and its role in interlingual and intercultural communication.

Thirdly, some thorny issues of the representation of speech personality can be resolved when we resort to translation and self-translation agencies. This paper provides the analysis of Dmytro Dontsov’s self-translation of the article “Is Russia invincible?”. The interaction of the translator’s personality and the dynamic system of his lingual-and-cultural space is represented via lingual-and-cultural codes that create a kind of matrix that is shaped considering three dimensions: 1) antagonism of West and Russia; 2) the legend of the invincibility of Russia; 3) the problems of Ukraine in the context of the confrontation. The matrix is predetermined by the bottom-line idea: to emphasize the doubt expressed in the very title “Is Russia invincible?”.

To achieve the goal of the essay Dontsov applies the rhetorical technique of RUSSIA — WEST antithesis. In the self-translated article, he recreates the text in English but here the translator is the author, the translation is the original, the foreign is the domestic, and vice versa. We deal with the same speech personality and thus the analysis of Dontsov’s self-translation agency helps to discover features relevant for his idiolect as he applies it with some variations to many of his works.

Dontsov’s essays “are a kind of large encyclopedia of international nationology” (Bahan 2012: 9). It is fair to assume that Dontsov’s self-translation agency

is a storm cloud that awakens from oblivion and triggers changes in social consciousness. It influences international awareness of the fact that the causes of the success with which Muscovy so far managed to get rid of every conqueror were not military and strategic but of a political nature. Dontsov's essay under study awakes historical memory and is aimed at changing the political thinking of the target audience and shaping a new understanding of the RUSSIA — WEST opposition.

In the middle of the 20th century, the Ukrainian thinker unveiled the myths, obsessions, and most widespread stereotypes concerning Russia and provided a clear analysis of it as a world disaster. The whole world has become aware of it today.

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Надја Андрејчук, Оксана Микитјук

ЛИНГВООПЕРСОНОЛОГИЈА: ДМИТРИЈ ДОНЦОВ И ИСТОРИЈА ЈЕДНОГ САМОПРЕВЕДЕНОГ ТЕКСТА

Резиме

Чланак настоји да баци ново светло на говорну личност Дмитрија Донцова, истакнутог украјинског новинара и идеолога украјинске националне идеје. Аутори испитују његов политички есеј „Да ли је Русија заиста непобедива?“, који је својом руком превео на енглески и објавио 1957. године у *The Ukrainian Review* (Лондон). Донцов у овом чланку одбацује легенду о Русији као непобедивом гиганту, користећи антитезу РУСИЈА — ЗАПАД. Истраживање се спроводи у три главне области: а) говорна личност; б) независна преводилачка агенција; с) Говорна личност Донцова, реконструисана коришћењем сопствених метода самосталног преводјења. Истиче се изненађујућа актуелност изјава Донцова о кратковидој политици Запада и мисији Украјине у одбацивању легенде о непобедивости Русије.

Кључне речи: лингвоперсонологија, говорна личност, самостални превод, антитеза РУСИЈА — ЗАПАД; Дмитриј Донцов.