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The Influence of the Russian-Yakut Translation on the Development of Linguistic Research in the Yakut Language

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The article is dedicated to the history of the Russian-Yakut translation in Yakutia which is inextricably linked with the history of the country and the political life of Yakutia, the history of the Yakut literary language, the history of literature, etc. Through the genre classification of translation texts, the main milestones of translation work in the republic are outlined in the chronological order. The article concludes that the Russian-Yakut translation has always led to the development of other practical aspects of the Yakut language. Specifically, the first written translations of Orthodox literature raised such issues as the creation of the Yakut written language and the organization of book-printing and school education in the region. Terminological dictionaries were created to solve practical problems of translating school textbooks from Russian. The translation of official texts and socio-political literature led to the fact that the official style began to differentiate in the Yakut literary language. Numerous literary translations from the Russian language allowed young Yakut writers to develop skills as well as enriched Yakut literature with new genres and forms.

Keywords: Russian language, Yakut language, translation, translation history, literary language, writing system, functional style, terminology, lexicography, comparative grammar, literary translation.

Research area: philology.

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Introduction

In a multilingual society, considerable importance is given to translation, which attracts great scientific interest both to the translation process as an act of communication

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and to the problems of studying languages and literatures, where it is a way of presenting and learning an unfamiliar or little-known culture. Therefore, at the present stage of the socio-cultural development of the Republic of Sakha (Yakutia), studies on the history of translation activities in Yakutia are of particular relevance. They can contribute, firstly, to the systematization of the translation activities' results of various groups, generations of translators; secondly, to the generalization and theoretical substantiation of the translators' practical experience; thirdly, to the development of recommendations on the translation technology of various texts.

As is known, the history of written translations in Yakutia began in 1705, when the text of the Our Father prayer was first printed in the Yakut language (Sleptsov, 1999: 45). As the researchers note, periodization of the translation history is not amenable to a linear, chronological description and is closely connected with the history of language and literature (Garbovskii, 2004: 19-28). The historiography of the Russian-Yakut translation is also complex and multifaceted. For example, P.A. Sleptsov in 1999 gave a brief description of the translation activities of Yakutia in four chronological stages (pre-revolutionary period, the 1920-40s, the 1950s, present) (Sleptsov, 1999). Then, in 2006, he gave the most complete description and assessment of the process, based on the style-genre classification of translated texts (religious literature, socio-political, educational, scientific, fiction) (Sleptsov, 2006: 3-21).

Observing the history of translation activities in Yakutia, it can be seen that translations reached the greatest success, both quantitatively and qualitatively, in times when the spontaneous processes of the Russian-Yakut and Yakut-Russian translations were regulated by the participation and purposeful work of state and other influential structures: 1) the work of the Commission for the translation of church books into the Yakut language, headed by Archpriest D. Khitrov (1853-57); 2) the work of the Translation Commission of the People's Commissariat for Education headed by P.A. Oiunsky (1920-30); 3) work within the framework of the all-Union movement "Friendship of Literature – Friendship of Peoples" (1970–80); 4) the 1990s, related to the enhancement of the status of the Yakut language and the implementation of the Concept of the national schools' revival.

Translation of religious literature

As is known, the first publication of the translated text in the Yakut language dates back to 1705 – it was the text of the prayer "Our Father" in the travel notes of the Dutch traveler and scholar Nicholaes Witsen "North and East Tartary". The following

publications of translated texts are of the 19th century, however, it can be assumed that over the course of a whole century there could be some written translations that have not yet been discovered. The translation activities of the missionaries of the Russian Orthodox Church in Yakutia can be chronologically divided into two major stages: 1 – from 1705 to 1853, 2 – from 1853 to 1917.

The first stage of the missionary translation development of church books brought the first Yakut alphabet, which was created by adapting the Church Slavonic and Russian alphabets without denotement of Yakut sounds. The first book in the Yakut language, “Prayers, Symbol of Faith and Commandments of God (the beginnings of dogma)” was published in Irkutsk in 1812. During this period the “Short Catechism...” was also translated and published (1819). It is likely that these translations were made due to the decree of the Most Holy Governing Synod of 1803 on the translation of liturgical books into non-native languages of the Russian Empire (Artamonova, 2018: 1198).

P.A. Sleptsov, having studied the texts of those years translated into the Yakut language, reveals the basic principle of the translation of the relevant literature: “... conservative clergymen put at the center of the translation absolutely literal adaptation of the canonical ‘holy scriptures’ into the Yakut language, diligently following the letter of the originals” (Sleptsov, 1986: 17), however, he also gives examples of quite adequate translation of religious texts. The low quality of translations of this period had objective reasons: the alphabet and writing system did not take into account the sound features of the Yakut language, the concepts of Orthodox culture and the Yakut primordial faith had not converged yet. Moreover, translation activities were not planned, purposeful.

The second period of missionary translations is characterized by the increased organization of the Church’s translation activities, higher quality translations, and a large amount of published literature. In 1852, Yakutia was integrated to the Kamchatka eparchy, and soon the residence of the archbishop moved from Alaska to Yakutsk. The leadership of the eparchy was headed by an energetic church leader, Archbishop Innokenty Veniaminov (Popov), who, “as an experienced missionary, understood that Christianity can be spread more quickly only if it is promoted in the native language” (Popov, 1947: 291). With this, the Commission for the translation of church books into the Yakut language headed by Archpriest Dmitriian Khitrov was established in 1853 in Yakutsk. According to P.V. Popov, the work of the commission was disbanded as early as 1857 (Popov, 1947: 292). However, it is also known that, at the initiative of D. Khitrov, the revision of old translations and the implementation of new translations

of church books into the Yakut language began in the 1870s. Church books in the Yakut language were published in the 1880s, in Kazan, where the brilliant Arabist and Turkologist N.I. Ilminsky and prof. N.F. Katanov participated in their preparation and publication. At the suggestion of these professors, educated Yakuts were also involved in the translation work (Sleptsov, 1986: 24). Indeed, it is known that Yakuts A.I. Kondakov, I.V. Popov, D.A. Kochnev, N. Nifontov, A. Dyakonov, and others were engaged in translations of orthodox literature while studying in theological seminaries in Kazan and Moscow. According to E.P. Gulyaeva, in this period, the Yakutsk Eparchial Missionary Committee organized printing in Yakutia for the first time, and of the 88 liturgical books published in Yakutsk from 1866 to 1916, 25 were translations into the Yakut language. Earlier, in 1857-1858, 11 translations of liturgical books into the Yakut language were published in Moscow. The scientific grammar of the Yakut language, specified and written by Academician O.N. Bötlingk and published in St. Petersburg in 1851, as well as the involvement of young Yakuts, native speakers of the two cultures and two languages in the translation work, were of great help in organizing the translations of the second stage. As noted by prof. P.S. Sleptsov, in translations of this period, for example, in the translation of the “Short Catechism ...”, one can already find poetic translations of Biblical aphorisms, the use of ordinary expressions of the Yakut language, as well as the use of original Yakut concepts for the translation of specific religious vocabulary (Sleptsov, 2008: 482-484).

Thus, the organization of translation work in the 19th century in Yakutia was dictated by the pressing problems of Christianity propaganda, which was one of the most important policy directions of tsarist Russia.

It can be said that further translation activities in Yakutia were spontaneous until the middle of the 1920s. It was because of the general state of the country and the situation in Yakutia itself – the period of revolutionary events and the subsequent Civil War, which brought ruin and famine to the country. At this time in Yakutia the translation of socio-political literature of a revolutionary propaganda nature intensified. The Russian-Yakut literary translation appeared, being not only a source of inspiration and an example to follow during the inception and development of the Yakut literature but also having political and cultural significance.

Translation of socio-political literature

The number of translations of socio-political literature from Russian into Yakut arguably exceeds the translation volume of all other styles. The original and

translated socio-political literature, having an important ideological significance and wide distribution channels, reinforces in the linguistic consciousness of the readers numerous speech clichés, which characterize this type of text as correct, and therefore corresponding to the standards of the literary language. Therefore, the language of the periodical press and the translation of ideological literature deservedly received much attention of researchers.

The first Yakut newspapers “Sakha Doyduta – The Yakut country” (1907-1908), “Sakha ologo – The Yakut Life” (1908-1909) and the journal “Sakha sanata – The Yakut Voice” (1912-1913) were created at the beginning of the 20th century as a result of the revolutionary events of 1905-1907. These bilingual publications were issued by political exiles and therefore were dissident in nature. Professor P.A. Sleptsov notes in his study of the language of the first Yakut newspaper the significant role of the Russian-Yakut translation in educating the masses of the Yakut people and shaping the literary norms of the Yakut language. He comes to the conclusion, that “a very original style of newspaper journalism based on the processing of a spoken language, generalized forms of emotionally expressive folklore and oratorical speech, and book-written ways of expression with various innovations under the direct influence of Russian texts was born on the pages of [the first] newspapers” (Sleptsov, 2017: 353).

After the revolution, the main print media of the republic was the newspaper “Kyym”, which published huge volumes of translations of socio-political literature. The history of the newspaper “Kyym” is divided into several stages: 1) the initial stage when the newspaper was published under the name “Manchaary” – 1921-1923; 2) pre-war time – 1923-1941; 3) the years of the Great Patriotic War and the subsequent years of the economy restoration – 1941-1950; 4) 1950-1960s; 5) 1970-1980s until 1993; 6) 1993-2004; 7) from 2005 to the present day. Famous journalist D.V. Kusturov, who worked for a long time as a translator in the newspaper “Kyym”, notes that the translation works in the newspaper experienced three peaks of activity: 1) the years of the Great Patriotic War (1941-1945); 2) the times of the Khrushchev Thaw (1953-1964); 3) the era of Gorbachev’s “Perestroika” (1987-1989) (Kusturov, 1992: 4).

From the very beginning of the creation of the newspaper “Kyym”, famous people of the republic worked in its editorial office – M.K. Ammosov, P.A. Oiunsky, I.N. Barakhov, I.N. Vinokurov, M.I. Popov, M.I. Kuzmin-Khara, S.R. Kulachikov-Elley, D.V. Kusturov, and many others. According to the researchers of the history of the newspaper “Kyym”, the translation work in the newspaper stepped up during the Great Patriotic War. Despite the fact that almost all members of the editorial board

were called to war (M.I. Kuzmin-Khara, I.I. Korkin, F.I. Gogolev, M.I. Tayursky, E.N. Nogovitsyn, A.E. Bashkirov, M.P. Kharlampyev, S.L. Gavriliev, P.V. Zabolotsky, S.R. Kulachikov-Elley), front-line summaries, speeches of the country's leaders, military journalism, and patriotic articles were regularly translated by new employees. The circulation of the newspaper reached 50 thousand copies at that time. After the end of the war, even the translations into the Yakut language of materials covering the Nuremberg process were published in the newspaper "Kyym". The front-line writer M.I. Kuzmin-Khara, who worked as the head of the agricultural department in the editorial office of the newspaper "Kyym", translated them in two strips for each number of the newspaper.

Three full-time translators worked in the "Kyym" editorial office in 1950-60 – Danil P. Alekseev, Vasily S. Nikolaev, Ivan I. Kimov. They worked very hard, sometimes staying in the editorial board until late if it was necessary to translate the speech of the country's leader N.S. Khrushchev, the text of which was sent from Moscow by the end of the working day in Yakutsk. When the Congresses of the Communist Party or the plenary sessions of the CPSU Central Committee were held, party workers from the regional committee were sent to help translators of the newspaper "Kyym", and then an editorial commission was created, in which S.K. Tomsy, P.I. Philippov, L.G. Kolesov, as well as Professor A.E. Mordinov, Chairman of the Radio Committee G.P. Tikhonov and Literary Critic G.S. Syromyatnikov always worked. All of them are known as translators of the works of V.I. Lenin and other party leaders into the Yakut language.

1970s-1980s are characterized by the predominance of international topics in newspaper publications, the coverage of intercultural relations, for example, of the Literature Days of Kazakhstan, Kyrgyzstan, Bashkiria, Tatarstan, Khakassia, etc. in Yakutia, as well as of the Days of the Yakut literature in different republics of the multinational country. In addition, environmental issues related to the industrial development of Yakutia were touched upon; therefore materials of popular science were translated. News headings of those years regularly posted translation of TASS news. The information on the implementation of the Russian-Yakut translation at that time can be found in the memoirs of the Yakut journalists published in Yakut commemorative books "Kyymnar" ("Kyymovtsy", 2001) (Gur'ev, 2001) and "Sitim bystybat" ("The Inextricable Link of Times", 2006) (Ksenofontov, 2006). When reading the memoirs, one can come to the conclusion that it was often a translation from a sheet, when the translator, seeing the text in Russian, dictated their translation into the Yakut language

to a typist. Apparently, news from the teletype tape was always translated in such a manner and was immediately typed.

In 1993, the newspaper “Kyym” was published the last time during the Soviet period as a press media of the Communist Party and then was closed. The newspaper “Kyym” was restored a year later by the first female Yakut professional journalist Fedora P. Egorova. It was a completely different newspaper – it did not depend on the Communist Party of the Russian Federation; some members of the republican parliament Il Tumen sponsored the release of this newspaper. This newspaper ceased publication in 2004 after the death of its chief editor F.P. Egorova. However, the newspaper that was already beloved by the readers was restored a year later by the media group “Sitim”. Nowadays, the newspaper “Kyym” is published once a week on 48 pages as a socio-political newspaper. Unlike the “Kyym” of the Soviet period, it has relatively few translated texts, but regularly publishes materials from news sites translated into the Yakut language.

A significant amount of the Russian-Yakut translations of socio-political literature were the translations of the works of V.I. Lenin and other ideologues of communism during the Soviet period. It is known that in November 1929 the Yakutian Central Executive Committee adopted a special decree on the plan for publishing Lenin’s works and set up a commission for editing translations led by P.A. Oiunsky. An extensive program of publishing and distributing the works of V.I. Lenin was adopted. According to calculations of Ph.D. S.V. Maksimova, 27 thematic collections of works and 33 separate editions of V.I. Lenin’s works with a total circulation of 281,170 copies were published in the Yakut language from 1917 to 1969 (Maksimova, 2009). P.A. Sleptsov notes that translators and publishers, gathered in special commissions for translation and publication of works of the classics of Marxism-Leninism, constantly worked to improve the translations. However, apart from single examples of high-quality translation, the vast majority of translations leave much to be desired. According to the professor, the reason for this was the insufficient development of philosophical terminology at that time, as well as the difficult working conditions of translators who were forced to issue huge volumes of translations in a very short time.

Because of the need to translate quickly and accurately without relying on the talent of a writer alone, Yakut translators thought about the theoretical foundations of translation activities as early as in the 1920s-1930s. Language construction activities in the Yakut ASSR were widely covered in the press during these years. There was a sharp controversy on language issues, including the most pressing problems of the

time – translation and terminology closely related to it. In 1931 a small article by A.A. Ivanov-Kunde “Khaytakh tylbastyakha” (“How to Translate”) was published in the magazine “Kysyl yllyk” (“Red Path”) (Kunde, 1931: 104-106). In this article, Kunde acutely poses the problem of equivalence of translation. Using the example of parsing the translation of two sentences into Yakut language in the Lenin text, he shows how inaccurate a literal translation is, and the reason for the inaccuracy of the translation is the differences in the syntactic structure of the Russian and Yakut languages.

In 1933, an article by N.N. Pavlov-Tyasyt “Tylbasytyr ule biriinsiptere” (Principles of Translation Work) was published in the newspaper “Kyym” (Tyasyt, 1933: 4). In this article, the author in an over-eager manner criticizes the attitude of both the translators themselves and their customers to the translation from Russian, complains that there is no scientific approach in the translation work related to the selection of the most acceptable language tools. Tyasyt puts forward the following requirements as the principles of translation: 1) the translator must be proficient in the Russian and Yakut languages in all the variety of their stylistic and other features; 2) the translator must possess background knowledge in the field of the phenomenon described in the original; 3) the translator must be able to transfer in translation the individual style of the author of the original; 4) words (terms) used in translation must be clear to the reader; 5) the speech peculiarities of characters, which illustrate their social status, class, etc., must be transmitted in translation; 6) translation of slogans and speech clichés must correspond to the original in content and form; 7) the translator must understand and correctly convey the meaning of the translated.

However, the development of the private translation theory in those years was impossible due to the incomplete development of the linguistic foundations of translation – terminology, comparative grammar, functional style. It was the time when the written language first appeared and widely spread and the literary language only began to develop.

Translation of official documentation

The Yakut language was the language of interethnic communication in Eastern Siberia before the revolution and until the industrial development of Yakutia. Therefore, it is not surprising that the decrees and orders of the authorities were translated into the Yakut language. Specifically, one can find on the pages of the first Yakut newspapers the translation of the “Instructions on the order of equalization distribution of settlement lands between social activists in accordance with tax and duty payments” compiled

by Governor V.N. Skrypitsyn (“Sakha Ologo” No. 82 of December 5, 1908, No. 83 of December 9, 1908; translation by a certain M.S.); minutes of the most important land management meetings (“Sakha Doyduta”, No. 32 of October 25, 1907, No. 33 of October 28, 1907, No. 34 of November 1, No. 35 of November 4, No. 38 of November 15, No. 41 of November 25, No. 42 of November 29, 1907, No. 46 of December 12, No. 48 of December 20, 1907, No. 49 of December 23, 1907; “Sakha Ologo”, No. 12-13 of March 30, 1908, No. 15 of April 6, 1908, No. 19 of April 24, 1908). It should be noted that these protocols, having signs of newspaper reporting, do not quite correspond to modern requirements. Nevertheless, the usage of words and the prevailing style features link these texts to the official style. Therefore, through translations from the Russian language and under its influence, the official business style of the Yakut language began to take shape even before the revolution. In the Soviet period, office work at the local, ulus level was conducted mainly in the Yakut language due to objective reasons, but gradually towards the end of the era, it inevitably switched to Russian.

The new period of the official style development in the Yakut language and the intensification of the Russian-Yakut translation in this area began in the 1990s. The Law on Languages in the Republic of Sakha (Yakutia) was signed on October 16, 1992, according to which the Yakut language in the republic acquired status on a par with the Russian language. The Decree “On the Order of Enactment of the Law of the Republic of Sakha (Yakutia) “On Languages in the Republic of Sakha (Yakutia)” states that the Commission on Science, Education and Culture must “create a republican service in terminology and language translations before February 1, 1993”. (Postanovlenie: 262). The emergence of various commissions and groups involved in language translations was the result of the implementation of this resolution. For example, the Il Tumen State Assembly had its own team of translators, and later a similar team appeared in the Presidential Administration and the Government of the Republic of Sakha (Yakutia). The teams translate legislative acts, administrative documents, etc. into both state languages, provide with the interpretation the state events with the participation of the Head of the Republic of Sakha (Yakutia) and the parliament sessions.

A translation department was formed in the middle of 1990s at the Institute for Humanities Research and Indigenous Studies of the North of the Siberian Branch of the Russian Academy of Sciences (IHR&ISN SB RAS) in the mid-1990s, and then joined the Institute’s Center for Sociolinguistic Studies. Currently, the Institute continues to translate legal texts, compile terminological dictionaries, conduct linguistic expertise,

etc., thereby supporting and streamlining the development of the official style of the Yakut language.

Translation and interpretation are in great demand in the system of law enforcement and judicial authorities. Here, Russian-Yakut correspondences of terms and clichés have developed over the decades. The Criminal Code of the Russian Federation (2002), Rules of the Road (2016) were translated, the Russian-Yakut Law Dictionary (2000) was compiled, etc. However, these few translations cannot fully provide with literature all the translators in this field. There is a need to translate new versions of laws, codes, and rules, but no one takes up this work, no organization finances it. Therefore, the accuracy of the translation of a legal term or a specific expression entirely depends on the translator's skills.

Translation of educational and scientific literature

With the formation of the Yakut ASSR, active language construction began in the young republic. A translation commission was established in 1931 under the People's Commissariat for Education and Healthcare of the Republic, chaired by P.A. Oiunsky. The commission was created to translate textbooks for a seven-year school, and during its activity prepared about 60 textbooks on arithmetic, natural history, geography, biology, etc. for publication. Taking up the translation of textbooks, members of the commission were faced with the need to translate or create terms of different sciences. The decision to compile school dictionaries of terms and place them in annexes to translated textbooks was made. P.A. Oiunsky, as the head of the language construction of the young republic, sought to ensure that the newly emerging scientific terminology in the Yakut language responded to linguistic laws and preserved a balance between direct borrowing of vocabulary and conscious word-making of educational literature translators. As a result of many years of painstaking work on the translation of textbooks, a terminological and orthographic dictionary under the authorship of P.A. Oiunsky, G.S. Tarsky, and L.N. Kharitonov was published in 1935 in Moscow. The theoretical substantiation of the dictionary set out in the work of P.A. Oiunsky "Yakut language and ways of its development" laid the foundations for the further development of Yakut terminology and spelling. Thus, once again the translation has become an incentive for the development of the Yakut language science.

Periodization of the history of the textbooks translation into the Yakut language is closely connected with the history of teaching in the native language in Yakut schools. Specifically, the first translated mathematics textbooks were published in 1925

in Moscow and were intended for a three-year study at a labor school. From 1932, textbooks on all major subjects were developed and translated or compiled in the Yakut language, and all textbooks of a seven-year school had already been published in 1933-35 in the Yakut language. This was the result of the energetic work of P.A. Oiunsky's commission, whose members included a prominent figure in general education in Yakutia, S.N. Donskoy, as well as students from Moscow universities who later became famous people of the republic and contributed to the development of the Yakut Soviet culture and science – the philosopher A.E. Mordinov, the bibliographer and translator G.S. Tarsky, the folklorist G.M. Vasilyev, the philologist L.N. Kharitonov, etc.

In addition, at this time newspapers and individual brochures published popular science articles, designed to enlighten the masses of the Yakuts on the issues of sanitation, hygiene, agriculture, animal husbandry, mechanics, etc. The terms and scientific concepts in such articles were inevitably translated in different ways; a new style of information transfer was formed, which differed from the traditional colloquial and folklore-poetic organization of speech. Specifically, the book styles of the Yakut language arose under the strong influence of the Russian language and through the translation from it: educational and popular science varieties of the scientific style and the official style.

The next stage of the educational literature translation is characterized by a gradual narrowing of the material being translated, as national schools throughout the country gradually switched to teaching in Russian, and the need for translated textbooks remained only in the elementary school. A new leap in the history of school textbook translations was in the 1990s when the Concept of the national schools' revival was implemented in the Republic of Sakha. During these years, many teachers and educators worked on new translations of school textbooks for all grades and the creation of copyright textbooks in the exact sciences. In the most active teaching staffs of schools and departments of school subjects teaching methods, numerous groups of authors were created, which were engaged in developing new terminology in the Yakut language without looking back at the experience of the past decades. The dynamic translation work and the general desire to revive the national culture and language led to the fact that new terms were created and their synonymic row increased, creating confusion and causing a rejection in children.

At the present stage of the translation of textbooks, which began in 2012 with the adoption of the Federal State Educational Standard (FSES), translators have a large number of terminological dictionaries, reference books, etc. In 2013, the Department

of Stylistics and Translation of the Institute of Languages and Cultures of the Peoples of the Northeast of the Russian Federation received a large order from the Ministry of Education of the Republic of Sakha (Yakutia) to translate sets of textbooks for elementary school recommended by the Ministry of Education and Science of the Russian Federation.

Translation of Yakut folklore for research purposes

Academic translations of the Yakut folklore made for scientific purposes are of great importance for the practice of the Yakut-Russian translation. From the very beginning of research on the Yakut folklore, translation has played an important role in them. The Institute has issued bilingual publications of all genres of the Yakut folklore with extensive scientific commentary. For many decades, principles and methods of philological translation of Yakut folklore texts were developed at the institute. Today the translations of G.U. Ergis, S.P. Oiunskaya, N.V. Emelyanov, P.E. Efremov, and others present a valuable research material for many philological sciences, including the special theory and practice of the Yakut-Russian translation. These translations are a rich source of material for translation teaching since there can be found excellent examples of translational transformations, both at the vocabulary and grammar levels. Some techniques of the Yakut-Russian translation developed by S.P. Oiunskaya and her colleagues, being repeated in each translation and consistently improved from year to year, are assessed today as the only right ones for the adequate transmission of not only the meaning but also the artistic originality of the Yakut folklore text.

The contribution of the Institute for Humanities Research and Indigenous Studies of the North of the Siberian Branch of the Russian Academy of Sciences (Institute of Language, Literature, and History) to the development of the translation activity of the republic is enormous – since the first days of its existence, the institute has been involved in translation in one way or another. First of all, it was the Yakut-Russian scientific translations of folklore, as well as the formation of the educational and scientific style of the Yakut language when translating the first Soviet school textbooks, creating terminological dictionaries; analysis of the language of Russian-Yakut artistic and journalistic translations in order to study the problems of the formation and development of the literary language; participation in the translation of fundamental legislative literature and its scientific support; the beginning of the monitoring of translation activities of recent years.

Translation of literary works

Literary translation for literatures of all peoples has always been a school of excellence. The Yakut literature, which originated in 1900, was no exception. The founder of the Yakut literature, Aleksey Eliseevich Kulakovskiy – Eksekuleekh Eleksei (1877-1926) – made a free translation of the poem “Demon” by M.Yu. Lermontov in 1908, which was published in the newspaper “Sakha Ologo” (No. 19, April 24, 1908). It was a poetic retelling of the main plot of the poem in the traditions of the Yakut folklore versification and is still considered as one of the best examples of the artistic word. In 1912-13 the first journal in the Yakut language “Sakha Sanata” printed translations from Russian literature in addition to original works: a poetic translation of the fable “Asyynkalaakh Kymyrdagas” (“Dragonfly and Ant”) by I.A. Krylov, made by the future first playwright Anempodist Ivanovich Sofronov-Alampa (1886-1935), translation of the play “Harana suol kuuse” (“The Power of Darkness”) by L.N. Tolstoy, made by one of the founders and ideological inspirer of the first Yakut newspapers and journal Vasily Vasilyevich Nikiforov-Kulumnur (1866-1928). The beginning of the 20th century was the time of the formation of all genres of Yakut literature, and the Russian-Yakut translation was undoubtedly a school of creative excellence. The young A.I. Sofronov-Alampa, who at the beginning of the century was still keen on home theater productions, was translating the works by A.P. Chekhov and N.V. Gogol, and then he began to write dramatic works in his native language himself.

The founder of the Yakut Soviet literature, a reformer of the Yakut versification, a major political and public figure of the Yakut ASSR, a linguist and olonkhosut poet Platon Alekseevich Sleptsov-Oiunsky (1893-1939) translated “Marseillaise” and “Internationale” into the Yakut language, so that the people gathered at the meetings could sing these revolutionary songs in their native language and understand their content, becoming sincerely inspired to fight. It can be said that it was these translations that brought accentual-syllabic verse to the traditional versification, which then rapidly developed in the Soviet period. In addition to these songs, P.A. Oiunsky had excellent translations of A.S. Pushkin, M.Yu. Lermontov, V. Goethe, S. Petofi, and others in the Yakut language. He chose the most significant works of the time for translation, expressing the idea of a struggle for the freedom and happiness of the people.

The country experienced a cultural revolution in the 1920s-30s, an unprecedented action to eliminate illiteracy was carried out throughout the country. Along with the translation of textbooks, classic children’s literature was translated into the Yakut

language. In the 1930s, Yakut children could read in their native language the tales of the Brothers Grimm (1936, translation of G.M. Vasilyev), G-Ch. Andersen (1937, 1938, translation by G.M. Vasilyev, N. Kanaev), Ch. Perrot (1937, translation by N. Kanaev), V. Gauf (1937, 1938, translation by N. Pavlov, I. Vinokurov), E. Raspe (1938, translation by N. Zabolotsky), R. Kipling (1939, translation by G. Tarsky, A. Abaginsky). The classics of foreign literature was also first translated into the Yakut language in the 1930s-40s, namely “Grant Captain Ogoloro”, “Kistelenneeh Aryy” (“The Mysterious Island”) by J. Verne, “Kylaattaah Aryy” (“Treasure Island”) by R. Stevenson, “Gulliver Liliputtarga” by J. Swift, in the 1950s – 60s Jack London’s stories, “Robinson Crusoe ologo uonna muuchurgenneeh dikti syrylyra” by D. Defoe, “Chippolino muchurgenneeh syrylyra” by D. Rodari.

Like any poet living in Russia, every Yakut writer was inspired by the works of the great A.S. Pushkin. The translations of his works are numerous and make a rich material for research. The first translator of A.S. Pushkin’s works into the Yakut language was P.A. Oiunsky, who translated the poem “The Cloud” in 1925. The first tale of A.S. Pushkin, translated into the Yakut language, was “The Tale of the Fisherman and the Fish” (1936, translation by G.M. Vasilyev), the first of Pushkin’s prose to be translated (by A. Boyarov) were excerpts from “The Captain’s Daughter”, which were published in the journal “Kysyl ylyk” in 1937. And in 1935, the translation of the drama “Boris Godunov” by N.D. Neustroev and N.N. Pavlov was published in the same journal. In 1937, on the 100th anniversary of the great poet’s death, Yakut poets translated and published the chosen lyrics of A.S. Pushkin (editors of translation – P.O. Oiunsky, S.R. Kulachikov-Ellay, I.D. Vinokurov-Chagylgan) in Moscow. A collection of selected prose was published the same year, which included the translations of “Dyam koroochchu” (“Stationmaster”), “Baasynai kysa baarysyna” (“Young Lady-Peasant”), “Horuopchut” (“The Undertaker”), “Happytaan kysa” (“The Captain’s Daughter”), “Duburuoskai” (“Dubrovsk”) by N.M. Zabolotsky. The translations of the selected lyrics of A.S. Pushkin by I.E. Sleptsov-Arbita (1913-1943) were published in 1940. He masterfully translated 47 poems of the great poet, and these translations in terms of the completeness of the content and original’s ideas transmission, the clarity of rhythm and rhymes, which are as close as possible to the sound of the original, are supreme and present an excellent example of the translator’s skill. All of Pushkin’s fairy tales are translated into the Yakut language, and *The Tale of the Fisherman and the Fish* was translated twice in 1936 by G.M. Vasiliev (1908-1981) and in 1975 by V.G. Chiryayev (1911-1989).

In 1954 the Yakut translation of “Eugene Onegin” was released by a front-line soldier and poet, a graduate of the Maxim Gorky Literature Institute Gabriel Ivanovich Makarov-Dzhon Dzhangly (1914-1956). Gavril Ivanovich Makarov-Dzhon Dzhangly (1914-1956), a front-line soldier, a poet, and a graduate of the Maxim Gorky Literature Institute, worked on the translation for 15 years. The poet-translator wrote in his article “My work on translation” after the completion of the translation, “I ventured on such a bold creative step because I was captivated by the unsurpassed creation of the great poet. I had a passionate desire for my people to read this work, which has become a treasure of Russian and world literature, in their native language” (Makarov, 1954:2). This translation acquired a political tinge when Yakut literature was subjected to aggressive attacks which accused its origins in being of bourgeois-nationalist character, as well as doubts about the competence of Yakut artistic word. Yakutia Union of Writers appointed talented, experienced writers, translators N.N. Pavlov-Tyasyt, I.D. Vinokurov-Chagylgan, F. Sofronov, S.R. Kulachikov-Ellay, and later N.A. Gabyshev as the reviewers of the translation. The reviewers not only evaluated the translations of the novel’s chapters in verses but also carried out explanatory work from the pages of the republic’s newspapers about the significance of this translation for the development of Yakut literature. The full texts of these reviews were published by Semen Tumat in 2013 in the second edition of a book about G.I. Makarov-Dzhon Dzhangly (Tumat, 2013).

The Yakut-Russian literary translation had begun to become more active since the late 1930s. One of the most famous translators of the Yakut literature of those years is the Irkutsk poet A.S. Pestyukhin-Olkhon (1903-1950). Specifically, in the 1946 collection “From the Lena Shores” (Olkhon, 1946) he published translations of the poems “The Bayanay Spell” (“Bayanay Algysa”, 1900), “Big Fire-breathing Boat - Parakhod” (“Uot Tyynnaakh Ulakhan Onocho”, 1913), “The Gifts of Lena” (“Orus Belekhtere”), “The Miserly Rich Man” (“Kechegei Baai”), “Army of the Snowy-Ice Country” (“Haar-Muus Doydu Aarmyata”, 1925) by A.E. Kulakovsky, “Songs of the Spirits” (“Aannal Uonna Abaasy”), “Motherland” (“Törööbut Doydu”) by A.I. Sofronov-Alampa, “Life” (“Olokh”), “The Scent of Dung” (“Kii syta”), “Of Summer” (“Sayinnyga”) and others by A.I. Ivanov-Kunde, translation of the improvisations of the folk singer and olonkhosut M.N. Timofeev-Tereshkin, poems of the young poets Amma Achygya, Kunnyuk Urastyrov, Ilya Chagylgan, Kyun Dzhibiribine, Sergey Vasilyev, which were popular then. Most of these translations were included after in other collections of Yakut poetry published in Siberia (Ol’khon, 1947). In addition to poetry, A.S. Olkhon

also translated Yakut prose, namely the stories “Golden Stream”, “Diamond Seekers”, “Diamond and Love” by N.G. Zolotarev – Nikolai Yakutsky (published in 1977), the novel “Children of Marykchan” by S.S. Yakovlev – Erilik Eristin (1951), and others. He also recounted for children the olonkho “Nurgun Bootur the Swift” by K. Orosin in the translation of G.U. Ergis (1950, “Yakut fairy tales about Nurgun the Swift Light Vityaz”). Olonkhos of K. Orosin was subjected to literary processing in Russian more than once. The poem “Nurgun the Swift. A poem based on the Yakut folk epos” was published in 1957 in Blagoveshchensk, while a poetic transcription of olonkho “The Bogatyr on a bay horse” was published by A. Steinberg in 1960 in Irkutsk. The researchers of the Yakut literature noted a fairly free handling of the original texts when the Yakut works were processed beyond recognition (the poem “Nurgun the Swift” by V.V. Poletika, the book of Erilik Eristin’s works’ translations “The Tale and the Story”), or when the translators consciously added their own explanatory inserts and openly pointed to this in the preface to the translation (A. Olkhon in the translation of “Children of Marykchan” by Erilik Eristin). However, the translations of the Yakut literature of the 1930-60s fulfilled their role in familiarizing the Soviet reader with the Yakut literature. Other works, which had become notable achievements of the young Yakut literature, were also translated into Russian during these years, for example, the novel-epic “Saasky Kem” by N.E. Mordinov, translation of A. Dmitrieva and L. Kornilova; fairy tales and stories of D.K. Sivtsev – Suorun Omollon, translation of L. Gabyshev; poems of S.P. Danilov; tales and stories of Nikolai Yakutsky, etc.

An unprecedented rise in translation activity in the republic occurred in the 1970-80s, when the national poet of Yakutia Semen Petrovich Danilov (1917-1978) was actively involved in its organization. As the chairman of Yakutia Union of Writers, he initiated a planned work to translate Yakut literature into Russian and into the languages of the peoples of the USSR using Russian; besides, he made the publishing of translations in the country’s central publishing houses a common practice. “The Polar Star” magazine was created in Yakutsk for the development of literary translation. First, it was engaged in dubbing the content of the oldest Yakut literary magazine “Khotugu Sulus”, but soon became an independent publication. In order to enrich the Yakut literature with new images and artistic means, as well as to hone the skills of young writers, S.P. Danilov stimulated translations from the Russian language of the multinational literature of the Soviet Union and foreign countries. For many years, in the magazine “Khotugu Sulus” under the heading “Friendship of Literature – Friendship of Peoples”, translations of works by Soviet writers from different republics were published. In addition, almost all

translations published in a separate book were first vetted in the magazine “Khotugu Sulus”. Both magazines still exist, acquainting readers with literary novelties.

During the time when he headed Yakutia Union of Writers (1961-1978), he also organized the translation into Russian of the olonkho “Nurgun Bootur the Swift” by P.A. Oiunsky. When the talented writers-translators N. Zabolotsky, L. Gabyshev, N. Gabyshev, S. Kulachikov, S. Rufov compiled a subscript translation at his request, for a long time they could not find an artistic translator. Finally, V.V. Derzhavin, an experienced translator of the epic texts, decided to take up the translation, I.V. Pukhov, a major epic literature expert, became the academic adviser, and V.M. Novikov – Kyunnyuk Urastyrov, an olonkho poet, became the literary adviser. The olonkho translation process, as well as the translation of “Eugene Onegin”, aroused the great interest of the public and similarly became a major cultural event. It is this translation and the achievements of Yakut culture and art based on it that enabled the Yakut heroic epic to become one of the masterpieces of the intangible cultural heritage of humanity by UNESCO in 2005.

Feeling the need for professional translators from the Yakut language into Russian, Semen Danilov insisted that a group of the talented Yakut youth were sent to study at the Maxim Gorky Literature Institute in 1974. Aita Shaposhnikova, one of those students who successfully graduated from the Literary Institute, noted that there was a huge need for translations at that time, especially for subscript. These students, according to S. Danilov, were to form the backbone of the translation service at Yakutia Union of Writers. However, the untimely death of the poet and organizer of translation activities in Yakutia, Semen Danilov, did not allow these plans to be realized (Shaposhnikova, 2003: 76).

However, the years of Perestroika and the revival of national identity opened up new topics for Yakut literature and new horizons for its development and allowed creative self-realization to such professional translators as Aita Shaposhnikova, Albina Borisova and Maria Alekseeva. In addition to the many interlinear translations which allowed the most famous contemporary poets to be famous beyond the republic's borders, Aita Efimovna Shaposhnikova is known for translating the novels of the national writer V.S. Yakovlev-Dalan (1928-1996), based on historical and ethnographic materials, for literary translations of olonkho, etc. Albina Andrianovna Borisova provides with very good translations of modern Yakut poetry, which are regularly published outside the republic (poems by E. Sleptsova-Kuorsunnaah, G. Androsova, national poetess N. Kharlampyeva, etc.). She worked for a long time as a translator

in the Sakha Academic Theater, traveled half the world with the theater troupe as a synchronous interpreter, then successfully worked in the bilingual children's magazine "Chuoraanchyk – Kolokolchik", where, in addition to a number of translations of poetry for children, she translated the author olonkhos of Sergei Vasiliev-Borogonsky and the philosophical novel "Kudangsa the Great" by P.A. Oiunsky. Maria Egorovna Alekseeva worked for a very long time in the Il Tumen State Assembly, where she managed translation work in various positions. She is also known for the translation of the olonkho "Eles Bootur" by P. Ogotoev, the fairy tales by Hans Christian Andersen, the Yakut memoir literature and essays.

Thus, in the 1970-80s the organization of translation activity was mostly aimed at artistic translation. The trend of the time can also be seen here. The exchange of cultural wealth of the multinational Soviet Union's people was the internal policy of the state. The education of professional translators was also a distinctive feature of this period of translation work organization in the republic. The national science of translation was experiencing a real boom in those years, and the republic absolutely needed not only talented but professionally educated translators. Such major works of Lev Tolstoy as "War and Peace" (Vol. 1 – in 1978, Vol. 2 – in 1979, Vol. 3 – in 1980, Vol. 4 – in 1981) and "Resurrection" (1985) were translated in the 1970s-80s into Yakut. All these novels were translated by the national writer of Yakutia N.E. Mordinov – Amma Achygya (1906-1994). Previously, he had also translated "Anna Karenina" (Vol. 1 – in 1947, Vol. 2 – in 1950). Another work he had translated is "The Quiet Don" by M.A. Sholokhov, very original in style and language. These translations of Amma Achygya once again demonstrated the possibility of the Yakut language, which can adequately convey such historically, culturally, and linguistically complex works.

Semen Titovich Rufov (1927-2016), a poet and a graduate of the Literary Institute, actively translated in the 1960s–1990s from Russian into Yakut and from Yakut into Russian. His major translations are "Tiigir tanastakh bukhatyyr" by Sh. Rustaveli (1982), "Narispii" by K. Ivanov (1990), 154 sonnets of William Shakespeare (1966). He represented Yakutia in translating the gazelles of Alisher Navoi into the languages of the USSR peoples. The collection of his translations "Sulustaah Hallaan" ("Starry Sky") (1998) includes translations of the poetry of various nations and demonstrates how flexible the Yakut language can be and how well a translator can do if they possess not only poetic talent, but also an analytical mind of a researcher. The philosopher and poet K.D. Utkin-Nusyulgen wrote about the significance of his translations, "With his translations of numerous authors, S.T. Rufov expanded literary connections to

the planetary scale. With his persistent and selfless work of translating the works of world and Russian classics, he tested himself for creative maturity, subjected the Yakut literary language to the severe analysis by the world standards of literary relations (Utkin, 1998: 53).

Semen Titovich Rufov made presentations at writers' conferences and meetings and confronted with the acute problems of the quality of literary translations and the organization of the work of translators. His reports and articles contain not only facts but also arguments on the ways to achieve the adequacy of translation, and therefore are of great value to researchers of the Russian-Yakut translation. He also took an active part in the events of the Literary Days of the Fraternal Peoples both in Yakutsk and other republics. Mutual translations and friendship often became the result of such meetings.

According to prof. P.A. Sleptsov, the language of literary translation has a great influence on the formation of literary norms. Ph.D. T.I. Petrova writes on the importance of studying the issues of translation, "The value of the translation from Russian into Yakut increases significantly, which involves not only the transmission of the information expressed in Russian but also in preserving the national identity of the Yakut language, because "translation is a fact of consciously counteracting interference, i.e. the impact of the system of that language that during speech production remains in the mind of the translator" (Garbovskii, 2004: 318) In other words, the translator familiar with the techniques of equivalent translation neutralizes the influence of the Russian language constructions, replacing them with adequate Yakut structures, i.e. objectively performs the function of the keeper of the Yakut language. For nearly four centuries the Yakut and Russian peoples coexist on the northern land, the same time their languages have been in contact, having survived various stages of interaction. In order to ensure the existence of this historical tandem for as long as possible without harming one another, it is imperative to work out the issues of an equivalent Russian-Yakut translation, which at a modern stage of society's development becomes the problem of the preservation of the Sakha language and unique material and spiritual culture, as well as the survival of the Sakha people themselves" (Petrova, 2005: 123). With this in mind, in 1999 Tamara Ivanovna Petrova, Associate Professor, made it possible to open the department of the Yakut language stylistics and the Russian-Yakut translation of the Institute of Languages and Cultures of the Peoples of the Northeast of the Russian Federation, the structural division of NEFU named after M.K. Ammosov.

For nearly twenty years the educational and methodical activity, as well as the scientific activity of the department have been carried out in three scientific areas of fundamental and practical nature: 1) theory of translation and translation practice; 2) linguo-stylistics of the Yakut language; 3) Yakut language for all departments of NEFU (three-level teaching of the Yakut language: advanced (for proficient), intermediate (for those with low skills), beginner (for non-proficient) levels). Tamara Ivanovna gathered the most promising graduates of the department and in a relatively short time developed the foundations of the special theory of the Russian-Yakut translation, functional stylistics and culture of Sakha speech. Since 2002, the members of the department have begun to defend their dissertations at a viva voce under her and prof. P.A. Sleptsov's guidance. Currently, the department has qualified scientific and educational personnel specializing in Russian-Yakut, Yakut-Russian translation, style and speech culture of the Yakut language. The Department of Stylistics of the Yakut Language and Russian-Yakut Translation of the Institute of Languages and Cultures of the Peoples of the Northeast of the Russian Federation works closely with the Council on Language Policy under the Head of the Republic of Sakha (Yakutia), the Institute for Humanities Research and Indigenous Studies of the North of the Siberian Branch of the Russian Academy of Sciences, Yakutia Union of Writers, the Ministry of Education and Science of the Republic of Sakha (Yakutia), educational organizations, the media, law enforcement and judicial authorities, practicing translators from the department, which undoubtedly demonstrates the relevance of the translation work in the Republic of Sakha (Yakutia). Scientific events on the style of the Yakut language, Russian-Yakut and Yakut-Russian translation, seminars and courses on the culture of the Yakut speech and translation for employees of various fields of activity are the forms of interaction with these organizations.

Graduates of the department successfully work in the government bodies of the republic, the media, publishing houses, and other organizations in which the state languages of the Republic of Sakha (Yakutia) are used symmetrically. Three graduates of the Russian-Yakut translation department defended their dissertations on grammar, terminology and literary translation, and two more graduates are receiving postgraduate education. The high demand for translation services in Yakutsk allowed some graduates to open private enterprises. The Center for Professional Translation "Tylbaas" unites mainly the first master's graduates in Russian-Yakut translation. "SP Egorova", "SP Borisova", "SP Sleptsova" also occupy their niches in the market of translation services in Yakutsk.

The modern stage of translation work in Yakutia

A distinctive feature of the current stage of translation activities development in the republic is cooperation with Russian and international organizations. Specifically, Yakut translators have been cooperating with the World Bible Institute for more than ten years. There is a regional branch of the Union of Translators of Russia In Yakutia (headed by A.A. Nakhodkina, Ph.D., associate professor), which in 2003 approved the Unified Translation Tariffs, thereby somewhat streamlining the market for translation services.

The year of literature in Russia gave a fresh impetus to literary translation. Yakut poets again began to be actively published outside the Republic and started to translate the poetry of colleagues from different parts of Russia themselves. We can include the following works in the list of the achievements of the modern development of literary translation: the publication of the Yakut poetry anthology “From century to century. Yakut poetry” in the series “Literature of the Cyrillic alphabet peoples” (2014); the translation of the novel “Alampa” by the national writer of Yakutia Egor Neymokhov, dedicated to the life and work of Anempodist Sofronov-Alampa, made by the Petersburg writer Evgeny Kaminsky; translations of entries from the Sakha Theater for participation in All-Russian and international competitions; translations of Yakut films, participants and winners of various competitions and festivals; translations of the heroic epics of the peoples of Russia and the translation of the olonkho into these languages in the framework of the international project “Epos of the peoples of the world” of the National Organizing Committee for the Organization and Implementation of the Second Olonkho Decade in the Republic of Sakha (Yakutia), etc.

Conclusion

Considering the history of translation activities in the republic, we can conclude that the practice of Russian-Yakut translation has always led to the development of other related practical aspects of the Yakut language study. Specifically, with a social demand and a party order for the urgent translation of school textbooks, the Translation Committee of the People's Commissariat for Education of the Yakut ASSR headed by P.A. Oiunsky stimulated the development of the Yakut spelling in the course of its translation activities. Due to the translation of educational and scientific literature, a term and spelling dictionary was created, which was originally planned to be released as a series of school dictionaries (Okoneshnikov, 1993: 457). And now it is time to combine all vast practice of Russian-Yakut and Yakut-Russian translations, theoretically conceptualize it and use its regularities to preserve the Yakut language and culture.

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Влияние русско-якутского перевода на развитие лингвистических исследований по якутскому языку

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Статья посвящена развитию русско-якутского перевода, который неразрывно связан с историей страны и политической жизнью Якутии, историей якутского литературного языка, а также художественной литературы и т.п. На основе жанровой классификации текстов перевода в хронологическом порядке излагаются основные вехи переводческой деятельности в республике. В статье делается вывод о том, что русско-якутский перевод всегда приводил к разработке других прикладных аспектов якутского языка. Так, первые письменные переводы православной литературы поставили вопросы создания якутской письменности, организации книгопечатания и школьного образования в регионе. Ради решения практических задач перевода школьных учебников с русского языка были созданы терминологические словари. Перевод официально-деловых текстов и общественно-политической литературы привел к тому, что в якутском литературном языке начал дифференцироваться официально-деловой стиль. Многочисленные художественные переводы с русского языка были школой мастерства для молодых якутских писателей и обогащали якутскую литературу новыми жанрами и формами.

Ключевые слова: русский язык, якутский язык, перевод, история перевода, литературный язык, письменность, функциональный стиль, терминология, лексикография, сопоставительная грамматика, художественный перевод.

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