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## **The Ways of Fictitious Proper Names Translation in P.V. Ogotoev's *Eles Bootur* Yakut Heroic Epos Olonkho**

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*The article deals with the problems of Yakut fictitious proper names translation into Russian and English on the material of the Yakut epic poem olonkho "Eles Bootur" by P.V. Ogotoev. Olonkho belongs to the traditional genre of Yakut folklore. The ways of translation of the epic proper names are analyzed in the article.*

*Keywords: epic, Yakut olonkho, onomastics, proper name, real and fictitious names, ways of translation.*

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One of the most outstanding examples of archaic national epos is Olonkho which is recognized as the heroic epos of the Yakuts. The Yakuts' ideas about creation, the system of moral values, traditional beliefs and customs, the originality of culture and language were formed in Olonkho (Пыхов, 1962). In November, 2005, Olonkho was acclaimed by UNESCO as the masterpiece of oral and intangible heritage of humanity. In December, 2005, the President of Sakha Republic signed a Decree about actions of preservation, research and expansion of the Yakut heroic epos Olonkho. The above proves the value and uniqueness of Olonkho and the necessity of its further special research.

Obviously, it is hard to save the uniqueness of the poem of the Yakut epos during its translation

process. This is determined by a number of linguistic and extralinguistic factors. At the same time, it is very important to remember that the ways and methods of Olonkho translation are not deficiently proved and situated at the beginning of its development.

The present article includes the reproduction of proper names based on the material of Olonkho. This reproduction represents the most difficult part during the translation process. The proper names include real and fictitious proper names. The article observes examples from the Yakut epic poem Olonkho "Eles Bootur" by P.V. Ogotoev (Ого toeв, 2002) and translations of the proper names taken from the published translations of this epos. The present research has author's variants of translation for the confirmation of

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our hypothesis about the necessity of adaptation of phonetic features into Russian and English during the proper names' reproduction.

Works, represented long-term researches in this area, are dedicated to the problem of proper names' translation (works of A. V. Superanskaya, K. I. Chukovsky, Nora Gal, I. M. Bernstein, D. I. Ermolovich, etc.). The problems of proper names' translation touch the heart of the modern science of translation. But these problems situated apart from the main stream of the modern science in spite of the fact that "the necessity of these problems' survey becomes more topical in the conditions of constant field extension of interlinguistic and intercultural communication" (Ермолович, 2005).

A distinguished native researcher in onomastics A. V. Superanskaya determined the proper nouns as the nouns acted as singletons' names pointed out from homogeneous names in her major work "The structure of proper name". (Суперанская, 1969; Московский глоссарий). Therefore, the proper names play the role of individualizing nomination. However, the proper names acquire new, artistic and stylistic functions in addition to identify function in the literary work. The real linguistic proper names changed into the characteristic proper names during the process of the nominative – distinctive function in the literary work. Except of the real linguistic proper names, there are a number of authors' proper names, fictitious proper names or quasiproper names (notional, authors' names for the designation of unreal objects) (Волкодав, 2007). These names functions only in the speech of some concrete work product. A. V. Superanskaya proposes the most general classification of the names and points out the next groups of the proper names: the names created by the natural way and the names created by the fictitious way. The names created by the fictitious way divided into the names used in the real life

and into the bookish names. The bookish names divided into the names with the inside form which doesn't inform about the features of the character or appearance of the hero and the names with an expressively ratable function (Суперанская, 1964, 1969).

The article covers the proper names varied in the epic text where these names get communicatively nominative function, character function, expressively ratable function, temporal function, local function and others which combined by the "esthetic hyper function" analyzed in the works of O. I. Fonyakova (Фонякова, 1997). Among these works the artistic function of the name and title appears in the foreground in the epic text and becomes the priority in the translation. Concerning this classification, the proper names of the Yakut epic text refer to the fictitious names with the expressively ratable function. A large volume was given to the proper names which pointed out some quality of the character. In the native linguistic such proper names refer to the "speaking" (Карпенко, 1970, Суперанская, 1969), "meaning" (Магазаник, 1969) "conceptual" (Колоколова, 1959, 1961, 1970), etc. Such names are always used for the characteristics of the personage. The ways of translation of the fictitious proper names depend on its "reality" and "naturality" (term of A. V. Superanskaya) or its "booklore" and "fabulousness" (term of T. V. Volkodav). Besides, the ways of translation of the fictitious proper names depend on the accomplishment of the character function in the text.

There are various opinions concerned with the ways of translation which should be used in the translation of the proper names. A. V. Superanskaya proposes transcription and transliteration as the ways of translation (Суперанская, 1964).

Y. K. Grot pointed out that "we can write foreign words according to its pronunciation

because we have limited rearrange of letters and subdue foreign pronunciation to the phonetics of our native language". L. V. Scherba said: "The most general question is: what we should take from foreigners – writing or pronunciation that is we should say *Munchgausen* or *Munchausen*, *Liebknecht* or *Liepknecht*. As for me, the life answered this question in favor of pronunciation, but... not without some little curtsy in favor of writing" (Суперанская, 1978).

In the work "Foreign names and titles in the Russian text", R.S. Gilyarevsky and B. A. Starostin pointed out the imminence of approximate nature of the practical transcription as the result of difference of a number of phonemes in the different languages. Researchers think that there is no translation of the proper names in the majority of cases. Sometimes foreign proper names as the names of people and the names of geographic objects are borrowed with help of translation in the Russian language. This is done as a matter of preservation of the style of the work product during the translation process of the literary work: *Lord Chatterino*- Лорд Балаболло, *Island of Leap-high* – остров Высокопрыгия, *John Law* – Джон Брех (Гиляревский 1985, Магазаник, 1978).

I. M. Bernstein anticipates that the translation of the name could be understood in two ways. First, it is the reproduction of the English names with the help of parallels which the Russian language possessed: Ivan – John, Katerina – Kathryn, Mikhail – Michael, etc. Second, there should be properly translated. Notional names like *Leather Stocking* – Кожаный Чулок, *Running Deer* – Бегущий Олень, etc. can be properly translated in the most natural way when Раннинг Дир and Ледер Стокинг would be the senseless sound selection (Бернштейн, 1998).

The modern researchers of translation propose such ways of translation like descriptive translation (explication) (Бархударов, 2008),

translation with the help of analogue (Бархударов, 2008) and mixed translation that can be used in the translation of proper names.

The descriptive translation consists in the "expansion of the meaning of the lexical unit of the original language ... with the help of its definition on the target language" (Латышев, 1988). This kind of translation is the most universal and helpful for translator in the most difficult cases. If the target language doesn't have counterpart, this kind of translation is the most necessary. If we deal with the words which don't have equivalents in other languages, we should describe its denoted concepts. The advantage of the descriptive translation is in the lack of misunderstanding. The disadvantage is in the translation with the help of extensive description but not with the analogue unit of another language (Переводческий глоссарий).

Translation with the help of analogue (proximate translation) consists in the translator's selection of the most approximate meaning and style conformity in the target language for the untranslatable word of the original language. L. S. Barkhudarov points out that the use of analogue is mostly excused. Analogues make the approximate meaning of the words but they also make a presentation about this word. The disadvantage of this kind of translation is in the destruction of the national and temporary coloring. That is why translator should take care during the analogue translation; otherwise it is possible to make a wrong presentation about the given fact (Бархударов, 2008).

During the mixed translation, translator uses two ways of translation: transcription and tracing. This is a good opportunity for the combination of the shortness and for the economy of the ways which are common for transcription with the expansion of the unit's meaning (Переводческий глоссарий).

Another way of translation includes occasional renaming based on the semantically associative connections of the input feature and reflected concept resulted in the new nomination and contextual substitution which formed the lexical translation transformations. During the process of the lexical translation transformations, translational conformities become units which do not play the role of the vocabulary conformities of the units of the original text and the context (Карабан, 1999; Фоякова, 1997).

During the translation of the fictitious proper names, association is more valuable than its concrete lexical basis (Ермоловаич, 2001). That is why one of the urgent aims is the creation of the equivalents of names in their native languages.

We can say that the selection of one or another opportunity of the reproduction of proper names with its concrete semantics is formed by the tradition. Translators should take this tradition into account even so they face the fictitious names. Nevertheless, this area has the most frequent variations. According to the foreign proper names, the sound preparation and writing of the foreign proper names makes the biggest importance during its translation. The more differences a phonetic structure of two languages and systems of its phonemes have, the more subtle the question becomes.

During the translation of the fictitious proper names with the definite semantic content, translator should reproduce the semantic and emotional information of such proper names. This will be impossible if we take into the account only the classification of A.V. Superanskaya. We made a conclusion that the given classification is more useful for the translation of real proper names. We added this classification by the using of methods of statistic, translational and comparative analysis. There are ways of translations that can be useful for the achievement of the maximal

equivalence during the translation of fictitious proper names: tracing, the translation with the help of the traditional conformity, equivalent, the translation with the help of analogue or approximate translation, occasional renaming, contextual substitution, explication or descriptive translation.

During the use of the given classification it is very important to mention the fact that the fictitious proper names are the fantasy product of the author and that's why they can't take forms of any classification. Everything depends on the translator, on his professionalism, imagination, the level of his background knowledge, etc.

A few years ago it was difficult to imagine the Yakut language in the combination with foreign languages. Translation of the Yakut creations was rare. The existed translations had unprofessional character. The development of the translation from the Yakut language to the foreign languages started in the 1980s (Находкина, 2005). The lack of linguistic researches of translation and of translation of the proper names from the Yakut language took a place back at that time.

The most numerous groups of the fictitious proper names of the Ogotoev's Olonkho are mythic anthroponyms, demononyms, mythic toponyms and toponyms classified by A. V. Superanskaya' subjective nominative function (Суперанская, 1969). All these groups of the names are subspecies of myfonyms which is quite logical for the epic text. During the translation of the proper names, translators use different methods depending on the form and the content of a proper name, nickname or title, its roles in the work and the level of its semantic meaning. There is the typology of the ways of translation of the most frequent types of the proper names of the whole onomastic space in the Olonkho "Eles Bootur" by P. V. Ogotoev:

These tables show different percentage of the using of one or another way of translation.

Table 1: Ways of translation of proper names from Yakut into Russian in P.V. Ogotoev *Eles Bootur*

The ways of translation of the proper names from the Yakut language to the Russian language.	Types of proper names				General percent of the use of the given kind of translation
	Mythic anthroponyms	Demononyms	Mythic toponyms	Toponyms	
Transcription	61%	62%	50%	0	61%
Transliteration	32%	19%	0	25%	26%
Tracing	0	0	50%	75%	6%
Mixed translation	7%	12%	0	0	6%
Descriptive translation	0	7%	0	0	1%

Table 2: Ways of translation of proper names from Yakut into Russian in P.V. Ogotoev *Eles Bootur*

The ways of translation of the proper names from the Yakut language to the English language.	Types of proper names				General percent of the use of the given kind of translation
	Mythic anthroponyms	Demononyms	Mythic toponyms	Toponyms	
Transcription	34%	46%	0	50%	33%
Transliteration	23%	13%	29%	0	23%
Tracing	16%	7%	42%	50%	18%
Mixed translation	27%	20%	0	0	21%
Descriptive translation	0%	7%	29%	0	4%
Analogue	0	7%	0	0	1%

Translation with the help of analogue appears in the translation into the English language.

To research the translation of Yakut fictitious proper names, we analyzed the ways of translation of the proper names of the Yakut epos *Olonkho* representing the most difficult aspects in translation and took into the account phonetic differences of the Yakut, Russian and English languages. The reproduction of diphthongs was the most difficult part in the translation from the Yakut language. There are only four diphthongs in the Yakut language; *yo* [uo], *yø* [yɛ], *uə* [ie], *ya* [iɜ], but these diphthongs like monophthongs are used frequently and represented the definite problem in the translation: *Yakut* Түөнэ Моҕол оҕонньор [31; 100] – *Russian* Тюёнэ Моҕол старьй, Дух жилища родного (Оготоев, 2002)–

*English* The Spirit of my house Grandfather Mokhol... (Ogotoev P., 2002). We proposed the next way of translation of the nucleus of the diphthong of the Yakut proper names. The final element or the nucleus dominates over the initial element or glide in the pronunciation of the Yakut diphthongs. That's why it's proposed to save only the main component of diphthong during the translation process of the fictitious proper names. In the given example the Yakut diphthong *yø* [yɛ] needs to be transcribed in the Russian language by the phoneme *ѣ* [yo]: *Russian* Тѣнѣ Моҕол, the old spirit of the native fireplace – *English* Tene Mogol. But the rotation of the yotized vowels in the Russian language (in the present case *ю* [yu] и *ѣ* [yo] в *Тюѣнѣ*) makes the pronunciation and the reading of the words very difficult. That's

why the Yakut diphthong *yo* [yɛ] with the yotized vowel in the Russian should be changed during the translation to the Russian language by the phoneme *e* [e] compared with English *e* [e]. This is let to achieve the definite phonetic compromise.

The problem of the reproduction of the fictitious proper names takes one of the proper places in the Russian (Оготоев, 2002) and English (Ogotoev P., 2002). translations of the Yakut epos “Eles Bootur”. The name of the main character of the epos *Yakut* Элэс Боотур, *Russian* Элэс-Боотур (Оготоев, 2002), *English* Eles Bootur took place from the verb “eles gin” in the imperative mood (to flesh very fast and torrentially), the name of the character is a nickname because consists of the characteristics of the personage: – стремительный, быстрый, скорый, swift. During the translation process, the fictitious proper names are transferred with the help of transliteration, the Russian variant has a hyphen but the word “Eles” lost that pragmatic meaning in both translations. Our variant of translation has an epithet and the Yakut “Bootur” is changed into the traditional Russian equivalent but this equivalent belongs to another language with the Turkic originality, «bogatur»: *русс.* Богатырь Элэс Стремительный – *англ.* the Swift Hero Eles or Eles, the Swift.

There are researches in the ways of translation of the fictitious proper names in Olonkho and own versions of translation (orthography of the original and translations was saved): *Yakut* Күн Чөмчүүк – *Russian* Кюн Чемчюк – *English* Куун Chomchuuk. We propose to discover the semantics of the name with the help of analogue translation of the proper name of the North American Indians (translation of V.B. Grigorieva): *Russian* Солнечный жемчуг – *English* Sunny Pearl, compare: Lonely Cloud – Одинокое облако. Here we have a tracing as the more productive method then transcription and transliteration which can be resulted in the creation of unreadable words

in the Russian language. We decided that the descriptive translation is appropriate too. This kind of translation is used only in 4 percent from the general number of the analyzed translations of the proper names. The translation with the help of analogue was used just once.

At the same time, this way of translation of the proper name can form more approximate, understandable and bright variations: *Yakut* Күөгэлдьин удаҕаны (Оготоев, 2002) – *Russian* Кюегэлдьин-удаганка (Оготоев, 2002) – *English* Keogeldjin the Witch (Ogotoev P., 2002). and Kuogeldjin (Ogotoev P., 2002). Our variant of translation (in what follows the translation of A.N.): *Russian* волшебница Кёгелджин(а) – *English* Kegeljin the Witch used the translation with the help of analogue. The Yakut word «удаҕан» (*Russian* удаганка) means «shaman woman». Shaman woman analogizes with the Russian “witch”, “sorceress”, “fairy”, etc. and the English “witch”, “sorceress”. Taking into the account the positive character of Keogeldjin, the most suitable Russian conformities will be “fairy” or “sorceress”.

According to our observations, some of the cases don't need to use the literal reproduction of the duration of sounds as the unusual fact for target languages (English, Russian, French): *Yakut* Хаан Сарахайдаан (Оготоев, 2002) – *Russian* Хаан Сарахайдаан (Оготоев, 2002) – *English* Khaan Sarakhaidaan (Ogotoev P., 2002). Notice: *Yakut* khaan – blood, compare *Yakut*. khan – title. The next productive way of translation is the translation with the help of analogue or approximate translation. That is why our variant of translation of the fictitious proper names represents the analogue with the historic pair of proper names «Мария Кровавая/Bloody Mary», the English Queen: *Russian* Кровавая Сарахайдан – *English* Bloody Sarakhaidan. The next way of the translation of the Yakut fictitious proper names: *Yakut* Айталыын Куо (Оготоев,

2002) – *Russian* Айталын Куо (Оготоев, 2002) – *English* Aitalyун-Куо (Ogotoev P., 2002) and Aitalyу-Куо (Ogotoev P., 2002) represents the mixed translation taking into the account the Russian cultural traditions and on the analogy with the proper name “Vasilisa the Beauty” which allows to carry out the meaning of the name component: *Russian* Айталиаа Прекрасная – *English* Aitalin(a) the Beauty. Besides, here we have the change of inharmonious double “ii” to “i” and also the Russification of the proper name’s flexion. Analyzed translations have a number of the fictitious proper named translated with the preservation of original orthography into the Russian language or didn’t translate at all, for example in the English translation: *Yakut* Доргуйа баай тойон (Оготоев, 2002) – *Russian* Доргуйа бай-тойон (Щготоев, 2002) – *English* courageous hero (Ogotoev P., 2002). Our variant of translation is: *Russian* богатый хан Доргуйа – *English* rich Dorgu-Khan. The shortenings of the fictitious proper names were used for the harmony with the analogue of the real proper names “Kublа-Khan” (Алексеев, 1981) formed from the name of «Khubilai Khan», or Russian proper name «Бату-хан» formed from «Batiy Khan». The Yakut word Mongolian origin “toyон” (master, lord) changed into a common Turkic borrowing «хан/khan». The letter combination “йа” carries out with the Russian equivalent “я”. Т. А. Kazakova said: “scrupulous reproduction of phonetic features can be missed in many cases” (Казакова, 2001). The use of transcription or transliteration is the most appropriate way for translation of proper names and sometimes this way is the only one way for the translation of proper names. But sometimes this kind of translation is cumbersome, especially in the reproduction of the Yakut complex names as the name of Goddess of fertility Иэйэхсит, the guardian of birthing mothers and children: *Yakut* Иэйэхситтээх илин кырыыта (Оготоев, 2002) – *Russian* Иэйиэхсит (Оготоев, 2002) – *English* no

translation. Our variant represents easier variant of the foreign form of the name: Russian Богиня Иэхсит – *English* Ekhsit, Mother-Goddess.

Almost every proper name changed the order of word movement in the translation from the Yakut into the Russian language. This syntax change is observed in the example of epic names. However the Yakut and the English languages have the similar structure of attributive word combinations and there is no necessity for the production of the similar shift.

Majer-Meletinsky points out the existence of epithet names (“nicknames”) which are etymologically clear, has a conceptual and narrative condition and individuality to its content collocated with denotatum (Невелева, 1979). Epithet names are the most characteristic feature of the Yakut epos style. They carry out by transcription and transliteration. The operating by a number of such limited translational ways ignores the present tradition of the nicknames’ translation, for example, the Russian-English translation: Кошей Бессмертный – Koshchey the Deathless/Immortal (Казакова, 2001) leads to the semantic losses and forms “senseless selection of sounds” (Бернштейн, 1998). Translations of the epos “Eles Bootur” are not an exception. Transcription and transliteration are used in this case. For example the translation of epithet determined the demon – abaasi of the Underworld made of iron, cruel, bloodthirsty Djigistei, immediately killing and destroying wind, elusive Demon – abaasi: *Yakut* Үөс Тардар, Өһөх Хабар, Үс Күлүк, Түннэри Холорук, Тимир Дьыгистэй обургу (Оготоев, 2002); *literally*: <Үөс Тардар> = <cutting off the vein> (it means the rapid way of butchering, traditionally proved around the Yakuts in the past), <Өһөх Хабар> = <rapidly catching the clot, impetuous and bloodthirsty murder>; <Үс Күлүк> = <having three shadows, three phantoms and elusive>, also is the sign of supernatural

creation; <Түннэри Холорук> = <wind destroying everything on its way, one of the form of creation and transformation of Demons – abaasi of the Underworld >; <Тимир> = <iron>, figuratively <ruthless and cruel>, and <обургу> = <intolerable heart of oak, disapproving, with the color of forced admiration> Дьигистэй. There are transcription, transliteration and tracing used in published translations: *Russian* Юес Тардар, Есех Хабар, Юс Кюлюк, Түнгнэри Холорук, Тимир Дьигистэй, черной кровью питающийся, имеющий три тени, черным вихрем прикрывающийся (Оготоев, 2002); *English*. I am notorious three-shadower, Reverse Whirlwind Timir Djigistei the Great (Ogotoev P., 2002). The last is just the repetition of transcribed elements of the name. Phonetic ways of translation resulted in the creation of cumbersome and unreadable names. Besides, the Russian and English translations have a number of mistakes: «черным вихрем прикрывающийся» и “Reverse Whirlwind”. The both examples demonstrate the misunderstood semantics of the Yakut expression “Түннэри Холорук”. This means not “turned head over heels” but “the wind spout turning everything on its way”.

A number of typical translation mistakes were covered during the research of the translation features: the abuse of transcription and transliteration; unfounded semantically functional translation of “silent” names; nonobservance of harmony principle; formal translation of “speaking” names in other words the translation with the help of transcription or transliteration without the opening of the semantics of the fictitious proper names or direction of the extra information about the names in the comments.

The most productive ways of translation of the epic fictitious proper names used in the analyzed Russian and English translations of epos of P. V. Ogotoev are transcription, transliteration and explication. However, we suggested that the productive ways of translation could be analogue translation, tracing, mixed translation, equivalent translation and the translation transformations such as addition conducted on the expansion of the fictitious proper names’ semantics. The ways of translation with the help of occasional renaming and contextual substitutions were not found out in this material. We can suggest that these ways of translation are more common for fantasy genre, fairy-tale and science fiction.

Every of three levels could have its own mistakes because of the lack of methodic works admitted the reproduction of the reality from the original language to the target language in such specific genre as epos: the analyses of the reality meaning, specification of author’s intentions and the reproduction of the realities into the target language. They are often connected with translators’ failure in the saving of the notional component in the structure of epic characters which becomes a vector of philosophically epic signs of an author.

Obviously, it is crucial to determine the system of guides during the sequential reproduction of phonetic, phonemic or graphic face of the fictitious proper names in the target language. Translator should mention the principle of national-linguistic belonging of the epic names because the fictitious proper names should save its national originality. At the same time foreign fictitious proper names should be relevant to the norm and tradition of the target language.

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## **Способы перевода якутских имен собственных на английский язык (на материале эпоса П.В. Оготоева «Элэс Боотур»)**

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*Статья посвящена исследованию фонетических аспектов перевода имен собственных – передаче дифтонгов, долгих гласных, проблеме эвфонии якутских имен собственных. Исследование выполнено на материале якутского героического эпоса олонхо «Элэс Боотур» П.В. Оготоева, известного якутского писателя и исполнителя олонхо. По результатам исследования предлагается расширить диапазон переводческих средств для более полной передачи плана содержания и плана выражения якутских имен собственных на русский и английский языки.*

*Ключевые слова: перевод, имена собственные, фонетические особенности, эпос, дифтонги.*

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