

**CLASSIFICATION OF YAKUT VERB GAPS AND THE WAYS
OF THEIR ELIMINATION IN THE ENGLISH LANGUAGE
(ON THE BASIS OF YAKUT EPIC “NURGUN BOTUR THE SWIFT”
BY P.A. OYUNSKY)**

**КЛАССИФИКАЦИЯ ЯКУТСКИХ ЛАКУН-ГЛАГОЛОВ И СПОСОБЫ
ИХ ЭЛИМИНИРОВАНИЯ НА АНГЛИЙСКИЙ ЯЗЫК
(НА МАТЕРИАЛЕ ЭПОСА П.А. ОЙУНСКОГО
«ДЬУЛУРУЙАР НЬУРГУН БООТУР»)**

**YAKUT FİİL BOŞLUKLARININ TASNİFİ VE İNGİLİZ DİLİNDE
BU SORUNUN ÇÖZÜM YÖNTEMLERİ (P.A.OYUNSKY’NİN
“HIZLI NURGUN BOTUR”
ADLI DESTANSI ESERİ ÜZERİNE)**

Alina NAKHODKINA*

ABSTRACT

The article discusses the problem of lexical gaps in interlinguistic and intercultural translation including typology of lexical gaps and the ways of their elimination. This is the first time when these problems are discussed on a combination of non-relative languages: Yakut and English. The author suggests the part-of-speech classification of Yakut verb gaps on the basis of the Yakut epic. Empirically the most preferable ways of Yakut lexical gaps elimination in the English language are identified.

Key Words: Translation, Lexical Gap, Verbs, Cultural Specific Component, Epic.

АННОТАЦИЯ

В статье рассматриваются вопросы лакунарности при межъязыковом и межкультурном переводе. Рассмотрены типология лакун и способы их элиминирования, впервые эти проблемы рассматриваются на материале неродственных языков: якутского и английского. Автор предлагает частеречную классификацию якутских лакун-глаголов на материале якутского героического эпоса. Эмпирическим путем выявлены предпочтительные способы элиминирования якутских лакун при передаче на английский язык.

Ключевые Слова: Перевод, Лакуна, Глаголы, Национально-Культурный Компонент, Эпос.

* PhD, Associate Professor NEFU

ÖZET

Bu makalede, diller ve kültürler arası tercümelelerde sözcüklerin anlam ve çağrışımlarından kaynaklı sorunların belirlenmesi ve çözüm yöntemleri tartışılmaktadır. Bu çalışma, akraba olmayan iki dilin (Yakutça ve İngilizce) ilişkilerini tartışması bakımından öncü bir çalışmadır. Yazar, Yakut fiillerindeki anlam ve çağrışım boşluklarının tespitini Yakut destanı üzerinden tasnif etmektedir. Deneysel açıdan, Yakut dilsel anlam ve çağrışım boşluklarının İngiliz dilinde çözümlerinin en etkin yöntemleri belirlenmeye çalışılmıştır.

Anahtar Sözcükler: Çeviri, Sözcüksel Boşluklar, Fiiller, Kültüre Özgü Özellikler, Destan

The concept of lacunarity originated within comparative linguistic studies and obtained the initial interpretation in connection with the problems of translatability/untranslatability of equivalence and/culture-specific vocabulary in international and intercultural translation.

Gaps are a significant share of the national specifics of any language. Conditions of social and political, social and economic, cultural life and the way of life of the people, the uniqueness of its philosophy, psychology, and traditions are responsible for the emergence of concepts and images, fundamentally missing in speakers of other languages. So often it seems that the interpreter does not have enough vocabulary to translate a particular lexeme, but it is not so. Rather, according to the universal law of speech saving, any native speaker tends to eliminate the gap that serves as an impetus to create an intermediate descriptive name, and ideally - a single word (Bykova, 2003).

This is due to the fact that sometimes gaps create inconveniences in speech practice. It may be no accident that native speakers tend to escape the partitioned designation of realities, trying to express any perfect content in one word, for the time being devoid of lexical shell. It is a universal phenomenon common to all languages. For example, O.S. Akhmanova and I.E. Krasnova specified the British-specific "tendency to express any thought, no matter how difficult it may be, within the same word, which, in the opinion of the speakers, has much more meaningful and expressive power than the phrase. At the heart of creation of so many derivatives and compound words of English is an unconscious belief that what is expressed by many or few words is never as convincing, impressive, concise, never passes so fully and deeply the whole idea as expressed by one word" (Popova, 1984: 39).

The field of study of gaps identified their main types: subject / abstract, generic / specific, motivated / unmotivated, nominative / stylistic, parts of speech, cross-language / intra-language (Popova, 1984: 119), absolute / relative, grammatical, lexical, semantic, conceptual, and others (Bykova, 2003: 92).

Linguists of our country are credited with explicit expression of concept of lacunarity. Typology of gaps and ways of their elimination are being developed by many modern scholars: Y.A. Sorokin, E.M. Vereshchagin, S.G. Ter-Minasova, Z.D. Popova, I.A. Sternin, V. I. Zhelvis, I.Y. Markovina, G.V. Bykova.

Language of Yakut heroic epos olonkho is of particular interest in terms of research of gaps in view of their significant volume in the epical text. Analysis of syntactic features of the gaps allows to single out two parts of speech in their composition: about 63.6% of verbs

(e.g., чолой, уйадый, арылый, туналый, уруулас, орохулаа, сэгэт, хабырын, etc.) and about 36.4% of nouns (e.g., байаа, уолук, балыс, убай, хонук, уолба, иэдьэгэй, бургунас, далбар, etc). In our study we attempted to divide them into lexical and thematic subgroups.

Noun gaps identified in the text of olonkho can be divided into five subgroups:

- * nouns related to the main occupation of the Sakha people – cattle breeding;
- * nouns describing social and family relationships;
- * nouns describing nature, environment and the way of life;
- * nouns denoting body parts;
- * nouns denoting time and space.

Verb gaps are roughly divided as follows:

- onomatopoeic verbs;
- behavior verbs;
- verbs describing nature and appearance;
- other verb gaps that are not included in the above subgroup.

The study of cases of elimination of gaps in the translation of verbs showed that descriptive translation was used in most cases.

Verbs of the first subgroup (onomatopoeic) were mainly reproduced through the explication (descriptive translation) and in some cases using analog (approximate translation). For example: күлүгүрээ – to make a dull sound (explication), куугунаа – to sing softly (explication), чункунаа – to ring (approximate translation), дуораһый – to buzz (approximate translation), etc.

The first subgroup includes noun gaps associated with the occupation of the Yakut people – that of cattle breeding.

Table1.

| Yakut | Russian | English |
|----------|---|---------------------------|
| бургунас | Яловая (еще не телившаяся трехгодовалая) корова | Dry cow |
| тингэһэ | животное в возрасте трёх лет | Three-years old cow, bull |

Of course, these concepts also exist in English, but for obvious reasons they do not find expression in the form of a lexical unit. As the table shows, in addition to general semantic component noun gaps contain differential and additional components, such as "three-years old", "four-years old", "fresh", etc.

Verbs of the first subgroup (onomatopoeic) were mainly reproduced through the explication (descriptive translation) and in some cases using analog (approximate translation).

For example: күлүгүрээ – to make a dull sound (explication), дырылаа – to tinkle quietly (explication), чункунаа – to ring (approximate translation), etc.

| | |
|--|---|
| Тон мастары тоһута тэптэрбитэ – Тойон киһи курдук Дуодас гына тура түһэннэр Лонкунаа хааллылар, Ириэнэх мастары Ибилитэ тэптэрбитэ – Иирээки киһи курдук Илгистэ хааллылар... [3, с. 100] | As he ran by – The frozen trees Stood straight and proud Like noble toyons Began to sway, Producing low and long sounds Like ringing bells, As he passed by – The melting trees Began to shake Like madmen... |
|--|---|

In this fragment the meaning of onomatopoeic word лонкунаа is expressed by the phrase “to produce low and long sounds like ringing bells”.

The second group involves the classification of social and family relations that exist in society. For example, children - parents, older - younger, people belonging to the higher class of society - people of low caste, relatives of the father - relatives of the mother.

Table 2

| Yakut | Russian | English |
|-------|--|----------------------|
| аҕас | 1) старшая сестра; аҕаһым моя старшая сестра; 2) старшая родственница со стороны отца; таай аҕас старшая родственница со стороны матери. | Elder sister aunt |
| Балыс | 1. младший (по возрасту); меньший; 2. младшая сестра. | Younger sister |

As the table shows, overlaying of Yakut grid of relationship to the English one reveals gaps in the designation of the older and younger family members, relatives of the mother, relatives of the father.

The third subgroup includes gaps relating to the nature, habitat and way of life of the people of Sakha.

Table 3

| Yakut | Russian | English |
|---------------|--|----------------|
| кэнсик | пригарь, привкус гари, дыма; кэнсик амтаннаах үүт молоко с пригарью. | Taste of burnt |
| харалдь ык | проталина; хаар хараарар, харалдьык тахсар снег тает, выступают проталины | Thaw holes |

The fourth subgroup includes nouns denoting body parts.

Table 4.

| Yakut | Russian | English |
|--------|--|---------------------|
| байаа | Нижний хрящевой угол лопатки | blade |
| дьулай | Темя, место соединения темянных костей | The top of the head |

And the fifth subgroup comprises nouns denoting space and time.

Table 5.

| Yakut | Russian | English |
|------------------|---|--------------------------|
| (алта) күннүк | День езды; дневной переезд, дневной путь, расстояние, которое можно преодолеть в один день | (six)-days long distance |
| хонук | 1) ночлег ночлежный; хонукпар кэллим я прибыл на ночлег; 2) сутки суточный; нэдиэлэ хонуга дни недели; биэс хонук ааста прошло пять суток. | Day and night |

The identified verb gaps were conditionally divided into the following subgroups:

* The first subgroup includes onomatopoeic verbs:

Table 6.

| Yakut | Russian | English |
|-----------|-------------------------------|---------------------|
| кулүгүрээ | Издавать глухой звук | To make dull sound |
| тибий | Издавать дробный, легкий стук | To chatter slightly |

* The second group consists of behavior verbs:

Table 7.

| Yakut | Russian | English |
|-----------|--|----------------------------|
| сытымсый | Представлять себя ловким, расторопным, бойким | To pretend to be clever |
| бэрдимсий | Кичиться, бахвалиться, зазнаваться, задаваться | To pretend to be excellent |

* The third group includes verbs describing appearance and nature, or the so-called "picturesque words" (the term used by A.E. Kulakovsky):

Table 8.

| Yakut | Russian | English |
|-----------------------------|--|--------------------------|
| Чолой (чолоннуур чохуларым) | Поднимать голову вверх, единственно выставляться, тарашить глаза, строить глупое лицо, верхоглядничать, безголочить, безпутничать, беспутствовать; Задирать голову | goggle-eyed (water bugs) |
| Кынталдьый (кынтай) | Надменно вскидывать голову | To look up haughtily |

* The fourth sub-group includes all remaining verb gaps, identified in the text of olonkho:

Table 9.

| Yakut | Russian | English |
|------------|--|---|
| чарапчылан | Загораживать (прикрывать) рукою, в роде навеса, свои глаза от света. | To look under one's palm |
| дапсылый | Махать чем-либо, ударить кого-либо, вытянув руки и слегка приподнявшись или подавшись вперед | To raise oneself a little and hit someone |

We see that the gaps in the text of olonkho are different: some of them are words that are typical for the Yakut nature of the Yakut mentality, words denoting family relationships, words that describe the appearance, nature, life, images and modes of action. These gaps make Yakut history and reality recognizable.

Gaps, which are formed by the expression of culture-specific vocabulary of another language are undoubtedly the most striking and illustrative examples of how the language reflects the reality.

Here is an example of the fragment where the gaps are expressed by an approximate translation:

| | |
|--|--|
| Убайа бараксан Уоскутар савата Чуораан тыаһын курдук Чугдаара чункунаан Дуорайыан аастаҕа... (Akhmanova, 1974: 165) | Relieving voice Of her dear brother Had rung around Like bells... |
|--|--|

The dictionary of Yakut language by E.K. Pekarsky gives the following definition to the word чункунаа: ringing more lasting than чуугунаа (to ring, to make noise, jarring, to make discordant sounds). Besides, the English word "ring" is defined by Macmillan Dictionary as "to make bell produce sound, to make loud sound, to phone somebody, continue to hear sound, surround somebody, something". Thus, they have a common seme - "ringing", but English language lacks for other semes - "continuous" and "make unpleasant discordant sounds."

The gap дуорайый (to produce a rolling, loud sound, resound; buzz) is omitted in this example because it is semantically superfluous in English.

Verbs of the second group are expressed using a descriptive translation: сытымсый – to pretend to be clever, бэрдимсий – to pretend to be excellent, өрөһөлөн – to fly into a passion, etc.

Here are examples of descriptive translation:

| | |
|--|--|
| <p>Тонус киһи дуолан улуута (...) Ньыхайыабынан ньыхайан, Ньылайыабынан ньылайан, Хайа эмэ өттүбүттэн Хаан өстөөбүм кэлэн Хайыта охсуоҕа диэн Ха нас харабынан Хатааһын чолбон курдук Хаһылыччы көрөн кээспит, Унуо харабынан Утуйбахтаан ылар эбит... (Akhmanova, 1974: 109)</p> | <p>The great warrior of Tungus Hunched his shoulders, Stretched his face, With his right eye Sleeping, With his left eye Peering Like Cholbon-star in winter time As though waiting For blood enemy To attack him from somewhere...</p> |
|--|--|

This fragment describes Bokhsogolloy Botur, guarding Aitalyn Kuo. Examples of gaps are ньыхай and ньылай. Let us consider composition of their semantic components. The Pekarsky dictionary gives the following definition to verb ньыхай – to hunch one’s head into one’s shoulders, to hunch one’s back. The main component of the gap is “to hunch”, the differential component is “the head”, and an auxiliary component is “into the shoulders”. Thus, we have the English expression – to hunch one’s shoulders, where “to hunch” means “to sit or stand with your back and shoulders curved forwards”. The second verb is expressed similarly – to stretch one’s face. Likewise, the verb кынталдьый is translated “to look up haughtily”, and кэкэй is “to hold oneself up”, etc.

Here is another example of this subgroup:

| | |
|--|---|
| <p>Орто дойду улуу дуолана Аан ийэ дайдытыттан Арахсан барда, Аабылаан на тийдэ, Күнүн сириттэн Күрэнэн истэ, Туналб аннаах толооно Туоһахта курдук Туналыан хаалла... (Akhmanova, 1974: 125)</p> | <p>The great giant of the Middle World Had left His Primordial Motherland, And come to the thicket, He was running away From the sunny land, The bright surface of which Was shining far behind Like a patch on a cow’s head...</p> |
|--|---|

This fragment describes how Nyurgun Bootur travels to the Lower world, and sunny Middle world shines behind him like a white spot on the forehead of a cow. Descriptive

verb туналый means "to turn white- to shine, to brighten-to sparkel, to beam, to shine ", so its semantic structure is "to shine, to sparkle and "white". The translation gives only the common component "to shine" which, in our opinion, is quite reasonable solution. There is another gap in this fragment – the noun тыоһахта (bald patch, a patch on the forehead of a cow), belonging to the first subgroup of noun gaps. As we can see in this case descriptive translation was used.

The fourth and the last sub-group comprises all other verbs that were not included in the lexical and thematic groups listed above. All of them are expressed using descriptive translation. For example:

| | |
|--|---|
| <p>Орто дойду улуу дуолана Ону көрөн баран Үөһүн туттаран Үөгүлүү түстэ, Өрүтэ көттө, Өттүгүн охсунна, Хабырына-хабырына Хаһытаамахтаан ылла.. (Akhmanova, 1974: 98)</p> | <p>When the great warrior Of the Middle World saw that He uttered a wail, Shouted, Jumped, Hit his hips, And gritting his teeth Cried...</p> |
|--|---|

~~As we can see, the meaning of the gap is expressed using an explication (component structure of the verb хабырын: common component – «to grind, gnash», differential component – «one’s teeth»).~~

Thus, the most common mode of expressing English-Yakut gaps is an explication. But, it is easy to see that such a translation, although disclosing the meaning of the original culture-specific vocabulary, gaps in our case, has the serious disadvantage of being cumbersome and wasteful. There is also the way of expressing gaps using analogue. As we use “analogues” in translation we should keep in mind that these are only approximate meaning of the original word, and in some cases may not create quite a correct idea of the nature of an object or phenomenon they designate. In some cases, when translating gaps we have to resort to hypernym or hyponym translation, and substantivization. Of course, such translations require an appeal to a broad context or knowledge of extra-linguistic situation.

Based on the results of the analysis, we can say that most of English-Yakut verb gaps are expressed using the following means:

- * explication;
- * analogue;
- * substantivization;
- * omission of semantically redundant member.

The universal law of economy of language makes translators, along with the inevitable use of descriptive translation, applying translation using analogue, omission as a translation technique and substantivization. The likelihood of translation transcription and transliteration, permitted in translation of noun gaps, in expression of English-Yakut verb gaps it approaches zero. Selecting the method of expression of a gap depends on many factors: linguistic, cultural, and psychological, on the context or on the role and function of the gap in the text, the necessity to express color (connotation) along with the meaning (semantics) of the gap - its national and historical nuances, etc.

References:

AKHMANOVA O.S., KRASNOVA I.E.: (1974). O metodologii yazyka (On the methodology of language), *Voposy yazykoznanya*, (6), p. 32 - 48.

BYKOVA G.V.: (2003). Lakunarnost kak kategorya leksicheskoy sistemologii (Lacunarity as a category of lexical systemology). *Blagoveshchensk, PH of BGPU*, 276 p.

MACMILLAN: (2002). *English Dictionary for Advanced Learners*. International Student Edition. Bloomsbury Publishing Plc, 1692 p.

MULLER V.K.: (2009). *Big English-Russian and Russian-English dictionary*. 200,000 Words and Expressions. Moscow, Exmo, 1008 p.

OYUUNUSKAY P.A.: (1959). *Diuluruyar Hyurgun Bootur*. Vol. 5. Yakutia, Sakha Book Publishers, 287 p.

OYUUNUSKAY P.A.: (1960). *Diuluruyar Hyurgun Bootur*. Vol. 6. Yakutia, Sakha Book Publishers, 310 p.

PEKARSKY E.K.: (1958). *Dictionary of Yakut language*. Vol. 1. Yakutsk, 1281 p. *PEKARSKY*

E.K.: (1958). *Dictionary of Yakut language*. Vol. 2. Yakutsk, 1226 p. *PEKARSKY E.K.:* (1958).

Dictionary of Yakut language. Vol. 3. Yakutsk, 1351 p.

POPOVA Z.D.: (1984). *Leksicheskaya sistema yazyka (Lexical system of a language)*. Voronezh, PH of Voronezh University, 148 p.