

## Peculiarities of rendering charactonyms of *The Lord of the Rings* by J. R. R. Tolkien into Lithuanian

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### *Abstract*

Charactonyms, a type of culture-specific items, have long been deemed as one of the most complex elements to render in the translation process. This difficult task seems even more daunting in the face of fantasy books filled with semantically loaded character names and nicknames. This article investigates the translation of charactonyms into Lithuanian rendition of *The Lord of the Rings* written by J. R. R. Tolkien. The aim of the article is to determine which translation procedure proposed by Eirlys E. Davies (2003) was the most prevailing. Consequently, results indicate that pre-dominant translation procedure remains localisation and literal translation.

### *Key Words*

Charactonyms, translation procedures, fantasy genre, Lithuanian, localisation.



### *Introduction*

The industry of translation has been booming since the beginning of book translation and the addition of the translation of cinematic products in the 19<sup>th</sup> century has only increased the need of translation. The rendition of cultural references such as charactonyms or toponyms remains one of the most complex area a translator encounters in the translation process. The reason for this difficulty stems from the fact that source language (hereinafter SL) and target language (hereafter TL) audience have different culture; thus, indicating a gap in knowledge comparing audiences. The aforementioned cultural elements are commonly referred to as culture-specific items (henceforth CSIs) which according to Javier Franco Aixelá (1997: 58) are:

Those textually actualized items whose function and connotations in a source text involve a translation problem in their transference to a target text, wherever this problem is a product of the nonexistence of the referred item or of its different intertextual status in the cultural system of the readers of the target text.

Relaying on Aixelá (1997), charactonyms fall under the category of proper names in the categorisation of CSIs.

Translation of charactonyms is still considered as a buzz word in translation practices. Some scholars (Kalashnikov, 2006) argue that translation of proper names in fiction literature is not a necessity whereas others claim that in rendering charactonyms the translator brings characters closer to the target audience (Albin, 2003). The novelty of the research stems from the fact that such CSIs as charactonyms are only analysed in terms of children literature (Davies, 2003; Fernandes, 2006; van Coillie, 2006), however, gigantic volumes of fantasy books filled with characters who possess several charactonyms remains barely touched upon in terms of research.

John Ronald Reuel Tolkien's (1892–1973) world of Middle-Earth is the epitome of fantasy genre in the literature. The charactonyms present in Tolkien's works can pose a challenge even to the most experienced translators as the author was adamant that to him “a name comes first and the story follows” (Carpenter, Tolkien, 1981: 357). Consequently, the translator must be extremely careful in choosing which translation procedure to employ to recapture the magic and thoughtfulness that Tolkien showed in his works and in doing so bring the target language audience closer to Middle-Earth.

This paper aims to distinguish which translation procedures are prevailing in the translation of charactonyms. The source texts (hereinafter ST) for the analysis are J. R. R. Tolkien's books, specifically, *The Fellowship of the Ring*, *The Two Towers* and *The Return of the King* which belong to *The Lord of the Rings* series and their target texts (henceforth TT) are analysed as well. It must be noted that the Lithuanian translation has been carried out by Andrius Tapinas.

### 1. Charactonyms

Relying on Fernandes (2006: 45), charactonyms are understood as “word(s) by which an individual referent is identified, that is to say, the word(s) whose main function is/are to identify, for instance, an individual person, animal, place, or thing”. Alvarez-Altman's (1981: 223) study highlights another nuance of the

term as charactonyms are seen as a type of diactinic name which are “capable of transmitting intellectual actinic rays of light upon the characters and their attributes”. What the scholar means is that some charactonyms are semantically transparent as these names provide additional information about the character’s distinctive trait. Van Coillie (2006: 123) reinforces this by stating that personal names “have a number of concomitant functions such as amusing the reader, imparting knowledge or evoking emotions”.

Hermans (1988: 13) proposes to categorise proper names into conventional and loaded names which correlates to the two distinctive understandings of the term charactonyms. Conventional names are those that do not carry any meaning aside from indicating the owner of the name. Loaded names have an additional meaning which may be associated with the nickname, a distinctive character trait or even a cultural context (Hermans, 1988: 13). These functions of charactonyms correlate to Aixelá’s (1997) understanding of conventional and loaded proper nouns.

## 2. Translation procedures of CSIs

Various scholars have proposed different methods to render CSIs. Before assessing these methods, one must note that different terms are employed by linguists to denominate translation procedures. Some scholars refer to them as translation strategies (Aixelá, 1997; van Collier, 2006; Baker, 2018), others adapt the term translation procedures (Davies, 2003; Aixelá, 1997; Newmark, 1988) or translation operations (Pažūsis, 2014; Vermes, 2003). The term *translation procedures* will be primarily used in this research. Regarding the research, numerous scholars have described their proposed classifications (Vinay and Darbelnet, 1958; Nida, 2001; Newmark, 1988; Aixelá, 1997; Davies, 2003; Diaz Cintas and Ramael, 2007; Gottlieb, 2009) which aim to facilitate the translation process of CSIs. It is important to highlight the fact that many procedures overlap and at the core of it suggest analogous manner of translating CSIs. Table 1 showcases translation procedures proposed by three scholars – Peter Newmark (1988), Javier Franco Aixelá (1997) and Eirlys E. Davies (2003).

<p>Peter Newmark (1988)</p>	<ul style="list-style-type: none"> <li>• <b>Transference</b> - “the process of transferring a SL word to a TL text”.</li> <li>• <b>Naturalisation</b> - the instances when the phonetical and morphological form of the word of SL is adapted to the TL.</li> <li>• <b>Translation by a cultural equivalent</b> – a cultural word of ST which is foreign to the target readers is changed in the text with a cultural word which is familiar to the TL.</li> <li>• <b>Functional equivalents</b> - “neutralises or generalises the SL word”.</li> <li>• <b>Descriptive equivalents</b> - the use of descriptive words to replace the unknown cultural word to the target audience.</li> <li>• <b>Synonymy</b> - “a near TL equivalent to an SL word in a context, where precise equivalent may or may not exist”.</li> <li>• <b>Through-translation</b> (also referred to as calque or loan translation).</li> <li>• <b>Literal translation.</b></li> </ul>
<p>Javier Franco Aixelá (1997)</p>	<p>1. <b>Conservation:</b></p> <ul style="list-style-type: none"> <li>• <b>Repetition</b> - the translator aims to “keep as much as they can of the original reference”.</li> <li>• <b>Orthographic adaptation</b> - “when the original reference is expressed in a different alphabet from the one target readers use”.</li> <li>• <b>Linguistic translation</b> - “the translator chooses &lt;...&gt; a denotatively very close reference to the original &lt;...&gt; which can still be recognized as belonging to the cultural system of the source text”.</li> <li>• <b>Extratextual/intertextual gloss</b> – adding explanation to the CSIs either in the endnote, footnote or directly into the text.</li> </ul> <p>2. <b>Substitution:</b></p> <ul style="list-style-type: none"> <li>• <b>Synonymy</b> - the translator “resorts to some kind of synonym or parallel reference to avoid repeating the CSI”.</li> <li>• <b>Limited/absolute universalization</b> - the translator chooses to replace the CSI.</li> <li>• <b>Naturalization</b> - the translation chooses to convert the unknown ST CSI by a familiar one for the TL audience.</li> <li>• <b>Deletion</b></li> <li>• <b>Autonomous creation</b> - the translator takes liberty to “put in some non-existent cultural reference in the source text”.</li> </ul>
<p>Davies (2003)</p>	<ul style="list-style-type: none"> <li>• <b>Preservation</b> - a translator is unable to find equivalence in TL and might decide to “maintain the source text term in</li> </ul>

	<p>translation”. Literal translation is seen as an extension of preservation</p> <ul style="list-style-type: none"> <li>• <b>Addition</b> - “the translator may decide to keep the original item but supplement the text with whatever information is judged necessary”.</li> <li>• <b>Omission</b> - the translator chooses “to omit a problematic CSI altogether”.</li> <li>• <b>Globalisation</b> - “the process of replacing culture-specific references with ones which are more neutral or general”; thus, making it more accessible to the TL readers.</li> <li>• <b>Localisation</b> – opposite to globalisation as translators “try to anchor a reference firmly in the culture of the target audience”.</li> <li>• <b>Transformation</b> - an “alteration or distortion of the original”.</li> <li>• <b>Creation</b> - instances “where translators have actually created CSIs not present in the original text”.</li> </ul>
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Table 1. Translation procedures of CSIs

As this study concentrates on the written translation of charactonyms, translation procedures suggested by Davies have been chosen as applicable in the analysis part of this paper. It can be concluded that out of the proposed procedures, addition, omission, globalisation and localisation can be considered as domestication techniques which aim to eradicate unfamiliar ST words and replace them by TL expressions with which TL audience is more familiar (Venuti, 2008: 16-17). On the other hand, preservation and literal translation serve as examples of foreignization which tends to preserve foreign expression and keep the translator visible and occasionally resulting in a less fluent text (ibid.). The last two procedures, transformation and creation, serve as a middle ground between domestication and foreignization as it depends not only on the translated item but also on the context.

### 3. Charactonym translation into Lithuanian in J. R. R. Tolkien's *The Lord of the Rings*

The focus of the research is the translation of charactonyms into Lithuanian in Tolkien's *The Lord of the Rings*. The story follows a group of heroes who set forth to save Middle-Earth from destruction. The epic story contains various races: wizards, elves, dwarves, hobbits, humans and countless characters. Tolkien's love for language, deep understanding of various languages, his detail-orientated attitude and wish for meaningful character names led to the extraordinary world

of Middle-Earth. Even to this day Tolkien is considered to be the greatest name-smith of the fantasy genre.

### 3.1 Translation procedures in *The Lord of the Rings*

After an investigation of the English source text, 1009 charactonyms were identified and compared to their counterparts in Lithuanian translation. Figure 1 presents the number of charactonyms assigned to the translation procedure according to which the rendition of the charactonym to the TL was made.

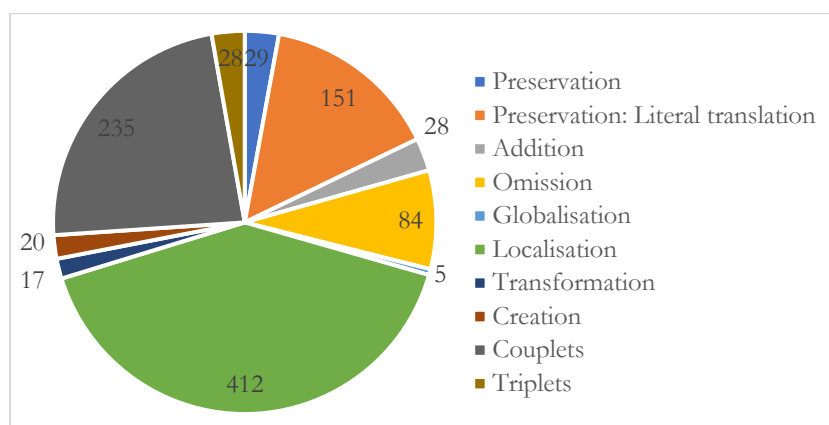


Figure 1. Translation procedures applied in the translation of charactonyms in *The Lord of the Rings*

As seen in Figure 1, the translation procedure of localisation was employed by the translator the most frequently as it covers 412 cases out of 1071. The majority of charactonyms was translated by the application of literal translation which was employed 151 times in the translation. The translation procedure which was least favoured by the translator was globalisation as it covers only 5 cases out of 1071. Since the broader categories of couplets and triplets can be further divided, the data presenting these cases is shown in Figure 2.

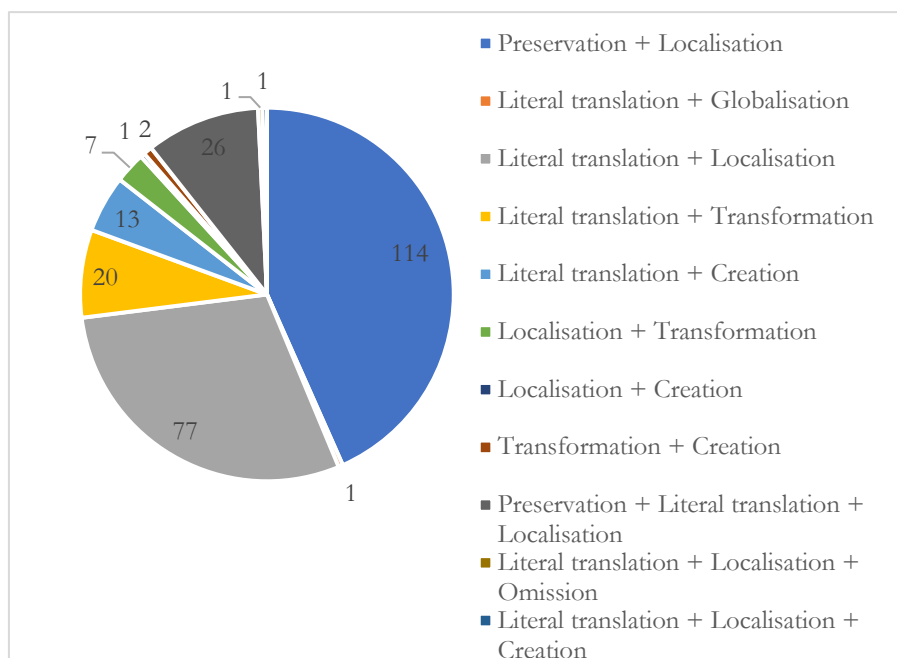


Figure 2. The distribution of translation procedures applied to render charactonyms from *The Lord of the Rings*: the couplets and triplets

From the category of couplets and triplets, the combination of procedures of preservation + localisation was employed for the translation of 114 charactonyms which still falls short to the second most frequently applied procedure of literal translation. Overall, the couplet of preservation + localisation is the third most used translation procedure after localisation and literal translation. Such couplets as literal translation + globalisation, localisation + creation and triplets of literal translation + localisation + omission and literal translation + localisation + creation were applied only once; thus being the least used procedures.

To sum up, the most frequently applied procedures are localisation, literal translation and the couplet of preservation + localisation. The least frequently employed translation procedures from the couplets are literal translation + globalisation and localisation + creation. Whereas two triplets are applied only once – literal translation + localisation + omission and literal translation + localisation + creation.

### 3.2 Preservation

As mentioned in the previous section, the translation procedure of preservation consists of two distinctive procedures. The first one deals with cases when the charactonyms are transferred from the ST to the TT without making any alterations which Davies calls preservation. The second procedure is a direct translation or more commonly known as literal translation. As the name suggests, this procedure concerns cases when the meaning of the charactonyms is translated in the TL. It is important to note that the translation procedure of literal translation, which other scholars, discussed in the theoretical overview, consider as a separate procedure, Davies views as an extension of preservation. The translation procedure of preservation in the process of rendering charactonyms in *The Lord of the Rings* was applied 29 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)
1.	Asfaloth (F278) <sup>1</sup>	Asfaloth (257)
2.	Menegilda (A1449)	Menegilda (482)
3.	Háma (T666)	Hama (137)

Table 2. The application of preservation translation procedure in translation of charactonyms in *The Lord of the Rings*

To the native Lithuanian the first case of charactonyms may appear quite strange as Lithuanians do not encounter the combination of consonants *th*. However, the charactonym Asfaloth is transferred to the TT without making any alterations. The reason for this choice is that in the ST Asfaloth is mentioned in the Elvish language when elf Glorfindel urges his horse Asfaloth to make haste and carry Frodo to Rivendell to escape from the Nazgûl. The elf does so by muttering “noro lim, noro lim, Asfaloth!” (Tolkien, 2007a: 278). The reason for the choice to incorporate Elvish is the fact that animal owners are accustomed to communicating with their pets and domestic animals in their native language, in this case Elvish; thus, Asfaloth would only respond to encouragement in that

<sup>1</sup> Letters next to page numbers indicate in which ST book the charactonym was found. F stands for *The Fellowship of the Ring*, T indicates *The Two Towers*, R refers to *The Return of the King* while A denotes the Appendixes found at the end of the last book.



language. On this ground, Tolkien does not provide translation for the Elvish. Accordingly, the TT also incorporates the Elvish language without any translation or explanation, though the meaning behind the foreign language can be understood from the context.

Similarly to the previous case, the charactonym Menegilda experiences no modification in the translation process. Menegilda Brandybuck refers to a female hobbit of the Shire and the character is encountered in the Appendix of the third *The Lord of the Rings* book which depicts the family tree of the hobbit family Brandybucks. Since the name ends with the vowel *a* which is typical for Lithuanian female names, no morphological adjustments to the name are made. Consequently, the name is just transferred to the TT.

The last case of preservation is the rendition of Háma which undergoes a modification of graphic adaptation in the translation process. Orthographic adaptation is not covered by Davies; however, Aixelá describes this adaptation while discussing the theory of conservation. Aixelá comments that in cases of conservation or more specifically orthographic adaptation, translators sometimes must adapt the charactonyms from the ST to the TT, namely adapting the words to the graphical and phonetical norms of the TT (Aixelá, 1997: 61). Although, what is vital to note is that Davies recounts that phonetical adaptation is a characteristic of localisation and not preservation. In the case of Háma, the charactonym is adapted graphically into Lithuanian Hama. The charactonym of Rohan king's Doorward is encountered in the text where characters are speaking in common tongue, i.e., English. Due to the unfamiliarity of the vowel *á* in the Lithuanian alphabet, the translator settles on transferring the original charactonym and makes a small alteration by adjusting the graphic aspects of the name.

According to Davies, an extension of preservation is literal translation with deals with words that are translated to reflect the semantic contents of the words with the loss of foreignness. What was noticed in the translation of charactonyms regarding this translation procedure is that the translator chose to either render charactonyms word-for-word or cases when compound nouns in the ST transform into noun phrases in the TT.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)
1.	Shriekers (R1211)	Klyksniai (245)
2.	Witch-king (A1361)	Karalius-Raganius (396)
3.	Oathbreakers (R1033)	Sulaužiusieji Priesaiką (68)

Table 3. The application of literal translation in translation of charactonyms in *The Lord of the Rings*

The charactonym of the ST Shriekers derives from the verb *shriek* which means “a short, loud, high cry, especially one produced suddenly as an expression of a powerful emotion” (Cambridge Dictionary). Contextually, Tolkien’s Shriekers denote Nazgûl whose cries in *The Fellowship of the Ring* made the hobbits physically ill at the Weathertop as can be seen in the following passage:

Frodo thought that he heard a faint hiss as of venomous breath and felt a thin piercing chill. <...> Terror overcame Pippin and Merry, and they threw themselves flat at the ground. Sam shrank to Frodo’s side. Frodo was hardly less terrified than his companions; he was quaking as if he was bitter cold. (Tolkien, 2007a: 255)

In *The Return of the King* the cries of Nazgûl inflict helpless terror in the hearts of the soldiers of Gondor as illustrated in the quote:

Then suddenly there was a tumult of fierce cries. <...> The retreat became a rout. Already men were breaking away, flying wild and witless here and there, flinging away their weapons, crying out in gear, galling to the ground. (Tolkien, 2007c: 1073)

In the TT, the charactonym Shriekers is translated as *Klyksniai* which derives from the verb *klykti*. The Lithuanian verb indicates the action of screaming very loudly and encompasses the aspects of pain and terror which reflect the characteristics described by Tolkien.

Another charactonym related to Nazgûls is Witch-King which refers to the Lord of the Nazgûl. The noun *witch* is used to describe someone who has magical powers that are used to harm people. Nowadays, *witch* is used to describe only females. Nevertheless, *witch* derives from Old English words *wicca* and *wicce*. The former refers to a male witch or warlock and the latter to a female witch (Online Etymology Dictionary). Tolkien, as the professor of Old English, was fully aware of this; thus, deliberately chose to use the noun *witch* which may sound strange

to readers of Modern English due to the previously mentioned aspect. A Lithuanian equivalent for *witch* would be *ragana*, but since Tolkien refers to a male when using this charactonym, the translator changes the gender of the noun in Lithuanian to *raganius*. King is a title used to describe someone who rules the land and Lithuanian equivalent is *karalius*. The minimal transformation between ST and TT words is the transposition as in the ST he is referred to as Witch-King and in the TT *Karalius-Raganius* which if translated back to English is *King-Witch*.

The last case in this category selected for the analysis is the rendition of ST's Oathbreakers to TT's *Sulanžiusieji Priesaika*. The charactonym is used to refer to the soldiers that gave their word to fight against Sauron together with Isildur but betrayed him and never fulfilled the oath they swore; therefore, Isildur cursed them to be known as the Oathbreakers and not find peace in their death until Isildur's heir frees them. As can be seen, the compound noun becomes two separate elements and they even exchange places because *oath* alludes to a promise that someone made which is precisely what *priesaika* is. Moreover, breakers refer to the verb *break something* which in turn imply the failure of following rules, law or even promises and, as was mentioned previously, the entire charactonym denotes the dead soldiers who failed to keep their promise to Isildur; thus, were cursed by him to be the *Oathbreakers*. The Lithuanian version of the charactonym *Sulanžiusieji priesaika* serves as a referent to the people who broke their oath to Isildur, so the meaning is successfully translated. As mentioned previously, the only difference between the ST and the TT charactonym is the change from a compound noun to an adjective and a noun as well as the change in the word order.

### 3.3 Addition

The second procedure proposed by Davies is called addition and it encompasses cases when the translator makes additional comments in the text in order to explain the charactonym (Davies, 2003: 77). In *The Lord of the Rings*, this translation procedure was used 28 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)	Back translation from the TL into SL
1.	Master Stormcrow (T669)	ponas Gendalfas – Blogio Šauklys (141)	Mister Gandalf – Herald of Evil
2.	Most Precious Gollum (T828)	Nuostabūs Golumas! Mieliausias Golumas! (296)	Amazing Gollum! Dearest Gollum!

Table 4. The application of translation procedure of addition in translation of charactonyms

In the first case of addition presented in Table 4, the supplementary *ponas Gendalfas* allows the reader to clearly understand who Wormtongue is addressing. Wormtongue is a nickname of Gríma – the servant of Saruman who was the advisor of King Théoden whom he enslaved both with words and poisons until he did what Saruman wanted. In his speech Wormtongue mentions additional names with which he calls Gandalf and for the reader to understand that the translator decides that somewhere in the speech the charactonym Gandalf must be added to indicate to whom these new names belong. Another reason for the choice is the fact that Wormtongue is a lickspittle trying to coddle up to the King of Rohan. Thus, the additional elements serve to make his speech appear grander in the TT. The eagerness of Wormtongue can be evidenced by comparing the quotes from the original and the TT:

You speak justly, my lord [...] Such is the hour in which this wanderer [Gandalf] chooses to return. Why indeed should we welcome you, Master Stormcrow?  
(Tolkien, 2007b: 668f)

Jūs kalbate išmintingai, valdove [...] Tokią sunkią valandą šitas klajoklis nusprendė sugrįžti. Kodėl mes turėtume tave maloniai sutikti, pone Gendalfai – Blogio Šaukly?  
(Tolkien, 2020b: 140f)<sup>2</sup>

The next case reflects the peculiarities of Gollum's speech. In the ST, Gollum refers to himself as *Most Precious Gollum* and in Lithuanian it is translated as *Nuostabūs Golumas! Mieliausias Golumas!* Gollum's speech is peculiar in terms that he has two distinctive personalities - Gollum and Sméagol. When Gollum is more present than his alter ego, he tends to use the plural form, refer to himself in the third person and call himself *my precious* as well as not correctly use the

<sup>2</sup> Back translation provided by the author of this article: "You speak wisely, my lord [...] At such a difficult hour, this nomad has decided to return. Why should we welcome you, Mister Gandalf, the Herald of Evil?" (Tolkien, 2020b: 140f)

present tense due to his tendency to add ending *-s* to third person plural. On the other hand, Sméagol gravitates towards the usage of *I* instead of *we*. Due to this pattern of speech, the reader even without any context can already guess that the speaker is Sméagol's alter ego Gollum. In this case, Gollum tries to persuade Sméagol to betray his Master Frodo and take the ring from him as illustrated in the following segment:

See, my precious: if we has it, then we can escape, even from Him [Sauron], eh? Perhaps we grows very strong, stronger than Wraiths. Lord Sméagol? Gollum the Great? The Gollum! East fish every day, three times a day, fresh from the sea. Most Precious Gollum! Must have it. We wants it, we wants it, we wants it!. (Tolkien, 2007b: 828)

As Gollum tries to persuade Sméagol, he evokes these great images of power, of being the strongest being in Middle-Earth which paints a completely different picture from the reality due to the fact that he has spent the last couple of decades being abused by other creatures. In order to accurately portray the differences in speech between Gollum and Sméagol as well as to evoke the image of power, the procedure of addition is employed – Gollum uses not only *Mieliansas* to appease Sméagol but also *Geriausias* (the best). In the end, the translator employs epithets to sell this vision to Sméagol.

### 3.4 Omission

As was established in the theoretical overview, omission occurs when the translator opts not to render the CSI. Regarding the epic novel *The Lord of the Rings*, the translation procedure of omission is used 84 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)
1.	Boffins (A1447)	-
2.	Tar-Ardamin (A1354)	-

Table 5. The application of translation procedure of omission in translation of charactonyms

The translation procedure of omission is employed in cases when the translator chooses to omit the character names which belong to secondary characters who

are not particularly vital to the development of the narrative. Boffins are absent in the Appendixes of *The Lord of the Rings* since the entire family tree of Boffin family is omitted and only the family trees of four hobbit families are depicted. Translated family trees lead to a conclusion that it was chosen to adapt the information which is related to the members of the Fellowship of the Ring. Therefore, only the family trees of Bagginses, Brandybucks, Tookes and Gamgees are depicted in the TT, whereas the family trees of Boffins and Bolgers are omitted and, consequently, all members of these two families are not present in the TT.

Lastly, the charactonym Tar-Ardamin is omitted while translating Appendix A of *The Return of the King*. In the said Appendix, Tolkien gives the list of all kings and queens of Númenor and among them the name Tar-Ardamin is present. In the TT, Tar-Ardamin is absent and the last listed king is Tar-Calmacil. In the ST, Tolkien lists 25 kings and queens of Númenor, in the TT, if listed, Tar-Ardamin would be the nineteenth King of Númenor, however, there are only 24 kings and queens of Númenor present in the TT. In *The Annals of The Line of Elros: Kings of Númenor*, which is a chapter in *The Unfinished Tales*, Tar-Ardamin is described as Tar-Calmacil's son and the father of Ar-Adûnakhôr (Tolkien, 2014: 286-292). However, in the earlier editions of *The Return of the King*, there was the passage which stated that "After Calmacil the Kings took the sceptre in names of the Númenorean (or Adûnaic) tongue: Ar-Adûnakhôr" (Tolkien, 1992: 374). Due to this, the translator may have chosen to avoid inconsistency and chose to omit Tar-Ardamin. In *The Unfinished Tales*, Christopher Tolkien notes that the omission of Tar-Ardamin in the earlier editions of *The Return of the King* is a mistake as Tar-Ardamin is the nineteenth King and should appear in the list of the rulers of Númenor and it is after his rule that the Kings started to choose names of the Adûnaic tongue which means their name started not with Tar but with Ar (Tolkien, 2014: 292-293). Moreover, the editions released after this comment made by Christopher Tolkien, fixed this mistake. However, in the TT this mistake remains as can be seen in the newest edition published in the 2020: "Tar Alkarinas, Tar Kalmakilas. Po Kalmakilo karaliai priimdavo skeptrą Numenoro kalbos (aduno) vardais: Ar Adunakhoras" (Tolkien 2020c: 390).<sup>3</sup>

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<sup>3</sup> Back translation provided by the author of this translation: "Tar-Alcarin, Tar-Calmacil. After Calmacil the Kings took the sceptre in names of the Númenorean (or Adûnaic) language: Ar-Adûnakhôr." (Tolkien 2020c: 390).

### 3.5 Globalisation

As previously mentioned, globalisation was introduced as exchanging the CSI to more general or neutral word in the TL (Davies, 2003: 83). In *The Lord of the Rings*, such procedure is applied 5 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)	Back translation from the TL into SL
1.	Gandalf (T715)	burtininkas (186)	wizard
2.	Hero of the Age (R1178)	Didvyris (212)	hero

Table 6. The application of translation procedure of globalisation in translation of charactonyms

The first case indicates the shift from Gandalf in the ST to *burtininkas* in the TT. The shift can be explained by the wish to avoid repetition. In the previous sentence Legolas asks Gandalf a question and addresses Gandalf by name: “How far is it to Isengard, Gandalf?” (Tolkien, 2007b: 715). The addressee responds with: “About fifteen leagues, as the crows of Saruman make it” said Gandalf: “five from the mouth of Deeping-coomb to the Fords; and ten more from there to the gates of Isengard” (Tolkien, 2007b: 715). As seen from the quotes, both Legolas’ question and addressee’s response has an indicator Gandalf. Thus, the use of the name Gandalf in the answer may become a case of redundancy in Lithuanian version, hence, the choice to use the descriptive noun *burtininkas* instead of Gandalf’s name.

The second case of globalisation deals with ST charactonym *Hero of the Age* which is rendered as *Didvyris*. In both cases, the charactonym refers to Sam. The ST charactonym alludes to Frodo’s idea that Sam is the saviour of the Third Age of Middle-Earth as he acknowledged that without Sam, Frodo would not have been able to destroy the Ring. The rendered charactonym does not carry the same indication as the original. *Didvyris* only reflects the fact that Sam did noble deeds, however, the reader of the TT would not necessarily understand from the charactonym that Sam was indeed the true hero of Tolkien’s story and the saviour of all races in the Middle-Earth.

## 3.6 Localisation

The translation procedure of localisation consists of morphological or phonetical modification of words which is performed to make it sound more natural for the target audience. In the process of rendering charactonyms of *The Lord of the Rings*, this procedure was applied 412 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)
1.	Bell (A1450)	Bela (483)
2.	Aragorn (F77)	Aragornas (57)
3.	Landroval (R1241)	Landrovalis (277)
4.	Estel (A1386)	Estelis (421)
5.	Glorfindel (F274)	Glorfindelis (253)
6.	Gaffer (F28)	Gaferas (9)
7.	Mardil (T875)	Mardilas (344)
8.	Gothmog (R1107)	Gothmogas (142)
9.	Ufthak (T969)	Ufthakas (434)

Table 7. The application of translation procedure of localisation in translation of charactonyms

The frequent use of the translation procedure of localisation is due to the fact that SL, that is English, is analytical and the TL (Lithuanian) is synthetic in which relation between words are expressed in endings. Consequently, charactonyms' gender in Lithuanian is conveyed in the endings. In terms of female charactonyms, the rules of morphological adaptation as proposed by the State Commission of the Lithuanian Language was consistently followed except for one example which is presented in the Table 7 (example no. 1). According to Pažūsis (2014: 86), the female names ending with *-el*, *-il*, or *-er* have to be localised by the means of addition of the ending *-ė*. The only exception to this rule is the change from Bell to Bela which can be explained by the fact that the ST charactonym ends with double consonant *l* which in turn can be considered as



a case of rule of adaptation which states that female names which end with consonants in the process of translation experience the addition of the ending *-a*. Regarding phonetical adaptation, all cases were rendered in accordance with the rules proposed by aforementioned Language Commission.

Furthermore, the number of male characters present in the text is significantly larger than female charactonyms. Typically, Lithuanian male names have either the ending *-as* or *-is*. In cases where male names end with consonants it is the State Commission of Lithuanian Language's suggestion to adapt it by adding the ending *-as* to the ST charactonym which is applied for majority of cases as can be witnessed from the first two cases given in Table 7. This adaptation rule is followed consistently by the translator except for one name - *Landroval* - *Landrovalis* which, according to Pažūsis (2014: 75), is a possible outcome. Based on Pažūsis (2014: 78) ideas describing the rules of adaptation proposed by the State Commission of Lithuanian Language, one of the rules states that male names ending in *-el*, *-er* or *-il* should take the ending *-is* in the Lithuanian texts. This suggestion is rarely followed as only five cases exhibit such elements, two of which are given in the Table 7 (case no. 4 and no. 5). The category of such change is dominated with what Pažūsis (2014: 79) calls a possible yet extremely rare case when the charactonyms experience the addition of *-as* instead of *-is* which can be observed in a few cases: *Gaffer* - *Gaferas*, *Mardil* - *Mardilas*, *Tarmenel* - *Tarmenelas* and many more instances. In terms of phonetical adaptation, the translator sticks to the rules proposed by the State Commission of Lithuanian Language in the process of translating male charactonyms apart from some cases which contradict one rule which suggests rendering the fricatives /θ/ and /ð/ which "are both graphically denoted by the *th*" (Pažūsis, 2014: 63) by either letter *t* or *d* as in the following cases this rule was not applied: *Gothmog* - *Gothmogas*, *Ufthak* - *Ufthakas*.

### 3.7 Transformation

Transformation is a type of translation procedure which encompasses cases when the charactonym in the ST and the TT differs and yet has a linguistic relationship with each other. This translation procedure was applied 17 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)
1.	Fairbairns (A1450)	Dailužiai (482)
2.	Strider (F205)	Platžengys (186)

Table 8. The application of translation procedure of transformation in translation of charactonyms

A case of transformation is the change from ST *Fairbairns* to TT *Dailužiai*. According to Tolkien's *Guide to the Names in The Lord of the Rings*, this surname is "a northern variant of the name Fairchild" (Hammond, Scull, 2014: 757). In Modern English, *fair* is used to describe someone who has blonde hair and this function is noted by Tolkien in his guide as well. The author intended that once the reader encounters the surname, they would understand that Elanor's, Sam's daughter's, descendants are known for their golden hair which is unusual for hobbits (Hammond, Scull, 2014: 757). In older literary works, *fair* was used to describe someone beautiful, especially a beautiful lady. For example, *a fair maiden* is a phrase which was often used in literary works back in the day. Precisely this sense of the word is present in the transformed charactonym. Lithuanian word *dailus* is a synonym for *beautiful*. However, the second element of the charactonym *bairn* is not rendered. *Bairn* is a Scottish English or Northern English word used to refer to a child. Lithuanian ending *-iai* is used to indicate a group of people and quite often encountered when a family is referred by a surname. The elements that are present in the Lithuanian version of the charactonym are *dailus* which refer to a beautiful person and *-iai* which indicates a group of people. Consequently, the translated charactonym has a linguistic relationship with the original charactonym even though the meaning that Tolkien intended for the word is missing.

The second case of transformation touches upon the change from *Strider* to *Platžengys*. *Strider* derives from the verb *to stride* which indicates a quick movement when someone walks by taking long steps. Lithuanian version *Platžengys* is a compound noun which consists of *plačiai* and *žengti*. As a phrase, *plačiai žengti* means to take long steps while walking. Overall, the connection to walking remains in both cases; thus, the translation of the charactonym falls under the category of transformation.

### 3.8 Creation

The procedure of creation deals with cases when there is no linguistic connection between the ST charactonym and the TT charactonym. Meaning, there is no direct linguistic relationship between the ST and the TT charactonym. Overall, this type of procedure was applied 20 times.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)
1.	Halflings (F320)	Miškavaikiai (300)
2.	Sneak (R966)	Palaižūnas (431)

Table 9. The application of translation procedure of creation in translation of charactonyms

One case of creation can be seen from the translation of the charactonym *Halflings* to *Miškavaikiai*. In Tolkien's mind, his greatest creation was Halflings which is another term used to describe hobbits; thus, it has a special meaning for the author. According to the name smith, halfling has the meaning of "a half-sized man/person". Translate with similar invention containing the LT [TL] word for 'half.'" (Hammond, Scull, 2014: 759) Meaning, the only request that the author had for the translators was to use the translation procedure of literal translation while rendering the word *half*. This is not the case in the translation of *The Lord of the Rings* into Lithuanian. The TT charactonym contains two nouns - *miškas* and *vaikai*. The first one means *forest* and may come from the geographical description of the Shire where most hobbits live as the country has wide forested areas and marshes. The second noun is an equivalent to the English word *children*. The reason for this choice of word may come from the description that Aragorn gives to Éomer while asking for information about Pippin and Merry: "Were there no bodies other than those of orc-kind? They would be small, only children to your eyes, unshod but clad in grey" (Tolkien 2007b: 564-565). As can be seen from the quote, Aragorn describes hobbits as children to men's eye. This serves as a reason for the choice to render the second part of the charactonym as *vaikai*.

The second case of creation refers to the change from *Sneak* in the ST to *Palaižūnas* in the TT. The meaning of *sneak* is someone who does something in

secret. The closest equivalent in terms of meaning to the Lithuanian word *palaižūnas* in English would be *lickspittle* which refers to “a person who praises and tries to please people in authority, usually in order to get some advantage from them” (Cambridge Dictionary). Comparing the difference in meaning it is obvious that the change was made in the TT. The motivation behind this could be explained by the context this charactonym is used. Sneak is a nickname given to Gollum by spider Shelob. In order to save his own life, Gollum made a deal with the great spider which states that he would sneak around the land of Mordor and lure her prey instead of becoming Shelob’s victim himself. Due to this, one might say that Gollum tries to appease Shelob who is Sauron’s powerful tool of torture to gain an advantage i.e., to save his own life. For this reason, the choice to change *Sneak* into *Palaižūnas* seems contextually motivated.

### 3.9 Couplets and triplets of translation procedures

A couplet is a word which in the theory of translation procedures was firstly introduced by Newmark who calls couplets cases when the translator applies several translation procedures (Newmark, 1988: 91). The application of couplets accounts for the translation of 263 charactonyms. 235 of these are charactonyms which were translated by couplets formed by two procedures and 28 by the means of the triplets which are combinations of three translation procedures. In this article only three most frequently used couplets will be touched upon: preservation + localisation, literal translation + localisation and preservation + literal translation + localisation.

No.	Charactonyms in the ST (page)	Charactonyms in the TT (page)	Translation procedures
1.	Arwen Undómiel (F296)	Arvena Undomielė (274)	Preservation + localisation
2.	Meriadoc the Magnificent (A1405)	Meriadokas Didysis (440)	Literal translation + localisation
3.	Dáin the Ironfoot (A1411)	Deinas Geležinė Kojas (446)	Preservation + literal translation + localisation

Table 10. The application of translation procedures of couplets and triplets in translation of charactonyms

The first case illustrates the application of the couplet of preservation + localisation for the adaptation of a female charactonym. Graphic adaptation, which is a characteristic of preservation, is applied to erase the gap between the alphabets of the ST's Elvish language and the Lithuanian language. This is done by exchanging consonant *w* to *v* and Elvish vowel *ó* to Lithuanian *o*. Localisation is applied by the means of morphological adaptation as the ending *-a* is added to the first element - *Arvena* and due to the inflection *-el*, the second element Undómiel is made more accessible to the TL readers by addition of the ending *-ė*.

The couplet of literal translation + localisation is applied to render *Meriadoc the Magnificent* as *Meriadokas Didysis* in the TT. The name is adapted using localisation and the epithet by literal translation. The inflection *-as* is added to the end of the name Meriadoc and consonant *c* becomes consonant *k* due to pronunciation. *Magnificent* describes someone who is admired due to his or her deeds. Typically, if the term *magnificent* indicates a person, Lithuanian translators choose to either translate it as *didysis* or *puikysis*. Lithuanian word *didysis* is either used to express the size of something or given as a title to a person who is admired and respected, to illustrate, *Vytautas Didysis* (Eng. Vytautas the Great).

The combination of preservation + literal translation + localisation is employed to translate names which are followed by epithets or which denote titles. To illustrate the tendency, ST charactonym *Dáin the Ironfoot* is translated as *Deinas Geležinė Koją* in the TT. The name of the dwarf is rendered by applying the translation procedure of preservation and localisation. The two procedures are intertwined as phonetical adaptation is chosen in order to eliminate the unfamiliar vowel *á*. *Dáin* is pronounced as */dɛɪn/*; thus, the Lithuanian version of the charactonym is *Deinas*. The second part of the charactonym, *Ironfoot*, is rendered by applying the translation procedure of literal translation. *Ironfoot* is a compound noun which is formed by combining two elements, i.e. *iron*, which refers to a “greyish-coloured metal” (Cambridge Dictionary), and *foot* which denotes the lower part of the leg. Lithuanian version consists of two separate words, one adjective *Geležinė* and one noun *Koją*. The adjective is an equivalent of the first part of the compound noun. The translation of the second element of the compound noun is quite peculiar as *foot* refers to a part of a leg while *koja* - to a whole leg.

### *Conclusions*

Overall, 1009 cases of charactonyms present in the ST constituted a database of the article which served as a basis for the analysis of the application of the translation procedures in the rendition of the charactonyms from Tolkien's trilogy *The Lord of the Rings* into Lithuanian. The database collected consists of conventional and semantically transparent names, titles, nicknames and names of races or groups of people. On account of the use of several languages in the books, the database includes charactonyms not only in English but also in Elvish which is evidenced by the use of different alphabet.

In the process of rendering the charactonyms into Lithuanian, all the translation procedures described by Davies were employed. Preservation is mainly applied for the translation of the genealogical trees of hobbits' families given in the Appendices at the end of *The Return of the King*. Literal translation is predominant in the translation of the charactonyms related to certain groups of people or races and for the translation of semantically transparent nicknames. The procedure of addition is employed to specify the character's race or their title and to highlight certain aspects of character's speech or behaviour. Omission is primarily applied in the translation of the Appendices, where two family trees are not translated, which results in most cases of omission collected from the source material. In the majority cases of localisation, morphological and phonetic adaptation was performed in accordance with the recommendations proposed by the State Commission of the Lithuanian Language except for some cases of morphological adaptation of male names. The procedure of transformation was based on modifications in point of view such as part and a whole relationship, generalisation, specification, etc. The charactonyms which underwent the procedure of creation were contextually substantiated.

In terms of frequency, localisation and literal translation are the quintessential types of translation of charactonyms in the translation of *The Lord of the Rings* into Lithuanian as they account for 412 and 151 cases respectively. Regarding the application of couplets, it can be concluded that the predominant couplet is that of preservation + localisation which accounts for 114 cases, closely followed by literal translation + localisation which is employed for the translation of 77 charactonyms. The triplets are rarely applied as the only type of such procedure which is prevailing in the translation process is preservation + literal translation + localisation which demonstrates the translation of character names which are followed by an epithet.

Notwithstanding the relatively limited scope of the research, this analysis provides a deeper understanding of a relationship between an analytic language such as English and synthetic language – Lithuanian – in terms of translation procedures employed in the adaptation of CSIs such as charactonyms in fantasy literature. Therefore, highlighting the fact that domesticating translation procedures are the most prominent in translation between such languages.

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