

Proper Names in the Lithuanian Translation of Yann Martel's *Life of Pi*

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Abstract

Proper names which are rendered by various methods are found in many works of Canadian literature, recently translated into Lithuanian. In this paper, I analyze one of these, Yann Martel's *Life of Pi*.

Proper names are an important object of literary onomastics; they are important for translation methodology as well. A translator should be aware of the motivation of the original text and the author's idea in order to select a rendering method which reflects best the onomastic level of a piece. In fiction, it is necessary to single out the names of existing places which have an established tradition in Lithuanian and are used in various texts (e.g., *Kvebekas* 'Quebec', *Torontas* 'Toronto'); moreover, names and family names of real historical, cultural, or political personalities (e.g., *Šekspyras* 'Shakespeare', *Bodleras* 'Baudelaire', *Kenedis* 'Kennedy') or real anthroponyms which are not related to a particular person (*Džeinė* 'Jane', *ponas Raitas* 'Mr. Right') should be taken into consideration. A completely different case occurs with proper names created by an author. Such systems of proper names should also be reflected exactly in a translation. For translators of fiction texts, it is very important to grasp and properly apply the rules for rendering proper names in order for the original not to suffer and for a reader to easily understand the sense of proper names in a text.

Proper names as manifestations of a writer's style (i.e., subjective depiction of what is objective) are the object of literary onomastics. The main groups of proper names singled out in fiction texts are anthroponyms and toponyms. Anthroponyms are names, surnames, nicknames or pseudonyms – they describe the characters in various ways (directly or indirectly; this is partly predetermined by the genre of a work of fiction and an author's intentions). The same can be said about toponyms. If dealing with proper names in translated works in another language, not their translation, but rendering is taken into consideration. Rendering of such names in a fiction text cannot be separated from the motivation for their selection in the original; that is why both the strategy of a translator and the hierarchy of proper name equivalents in the translation of a work are closely related with an author's intentions.

Canadian literature is familiar to Lithuanian readers, even though it is not the most popular foreign country whose literature is translated into Lithuanian. It is obvious that Anglophone Canadian literature has been translated more numerously, and only very few pieces have been translated from Canadian Francophone literature. Recently, translations of works newly written and published in Canada have appeared as well. One of the latter ones was chosen for treatment in this paper. It is the English translation by Edita Mažonienė of Yann Martel's novel *Life of Pi* published in 2001; it was published in Lithuanian under the title *Pi gyvenimas* in 2004 in Vilnius (publisher "Jotema"). Newness of the novel was not the main criterion for selecting this work for this paper; however, it was also taken into consideration. The major motive was the fact that the novel is rich in various proper names; the Lithuanian usage of these is worth paying attention to from the point of view of literary onomastics.

Onomastic lexis of any work of fiction is a certain geo-linguistic reflection of the world. Such an aspect was employed in a previous analysis of Lithuanian translations of works by several Canadian writers: Gabriel Roy's novel *Netikėta laimė* [*Bonheur d'occasion*] (Kačiuškienė, Kvašytė 2008) and Robert Bringhurst's poetry book *Kvėpuoti pėdomis* [*Breathing Through the Feet*] (a report on this was presented at the conference on Canadian Studies in Tartu in 2007). However, onomastic lexis is also a vivid individual feature of a writer. Various linguistic levels are employed for actualising a proper name: semantic, word-building (the structure of a name), grammatical (declension) and phonetic.

Proper names in the novel *Life of Pi* are analysed on the basis of distribution of them into personal names and place names; also, some surnames are discussed as well. These can be the true translation, substitution (usage of a national analogue), transcription or other direct shift from the original form into the translated text as an onomastic equivalent, i.e., presentation of a phonetic form, or transcription, explanatory translation, specified translation, descriptive translation or transforming translation (Bormane 2006: 59). Moreover, it should be noted that proper names used in translations must follow the general rules for rendering foreign language proper names applied in Lithuania. Yet, they must retain specificity of a fiction text as well.

Personal names are the names, surnames or nicknames of characters that were created by an author as well as of real individuals. First of all, it should be mentioned that the present paper does not take into consideration the types of name systems in works of fiction, i.e., main, secondary or episodic characters, names which are mentioned in an author's text or in a dialogue of characters, etc. It is so because the object of the research is English proper names rendered into Lithuanian. And this is not related to the author's intentions and motivation for a particular choice; it only reflects it. However, it is impossible to completely disregard it, as the revelation of an author's idea requires from a translator some specific knowledge, sharp eye and sophistication. Moreover, indeed, the most important and complicated thing is to transfer names of main characters.

As far as the chosen novel is concerned, the most interesting fact is the story of the name of the protagonist, a fourteen-year-old Indian boy. Quite a lot of the novel's text is dedicated to it; and the translator should reflect all the nuances. It has been logically said that "the name should suit the character, constitute [the character's] core" (Florenskij 1998 – in Bormane 2006: 47). It predetermines the character of a personage. Proper names of a fiction text show the meaning in relation to the whole; they are motivated by the author's idea and structure of the whole work. The origin of the boy's name and the peculiarities of its usage are described as follows:

Štai taip gavau sau vardą, kai atėjau į šį pasaulį – paskutinis, laukiamas šeimos papildymas, treji metai po Ravio – Pisinas Molitoris Patelas (18)

[That is how I got my name, when I entered this world, a last, welcome addition to my family, three years after Ravi: Piscine Molitor Patel (13)].

The translator presents a commentary by way of a footnote: Piscine *Engl.* – fishy. The literary scholar, Rūta Šlapkauskaitė, who analysed the novel states: "The fact that the translator explains its [the name Piscine] ambivalence, which the author creatively plays with, is worth much praising. However, it seems that this chapter of the novel where it is stated that Piscine was given the name "pagal plaukimo baseiną" (15) has not been closely read. It should be assumed that the word "piscine" in French means "a swimming pool" and the name Piscine Molitor is a direct reference to Molitor swimming pool and not to the meaningful aspect of a "fish" as is stated in the footnote (18). Bearing in mind that Martel speaks both English and French fluently, this misunderstanding could be avoided. Otherwise, we are unconsciously caught up in the Canadian bilingual identity (Šlapkauskaitė 2006: 4). However, it should be noted that such misunderstanding is given meaning in the commentary where the word *piscine* is translated from

English as *fishy*, and not in the translation of the novel itself. Still it is interesting that the English form is being used in other places, even though with attached Lithuanian inflection – *Piscinas* (e.g., in the article by Valdas Petrauskas, 2002. The relation between written form and pronunciation reveals many interesting things: the name *Pi* is written in both languages identically; however, the pronunciation differs: in Lithuanian it is [pi] and in English – [pai]. It is highlighted in the commentary by the translator: “Word-play; the boy’s name *Pi* in English is pronounced *pai*, as in *Lemon Pie* (30). We meet this variant of pronunciation in the novel text when an older brother Ravi tries to find out how Piscine has changed his name in order that his contemporaries would not tease him as they used to call him a Pisser. And the nickname occurred due to another consonance which is presented by Yann Martel in the following way:

He raised his arm, pointed at me and shouted: “It’s *Pissing* Patel!” (25) [the word *Pissing* in novel’s original is typed in italics], and the translator comments on it in a such way: “My name is not yet the whole story about my name. When your name is Bob no one asks how to write it. And with Piscine Molitor Patel is different. Some used to understand it as P. Singh and that I was a Sikh and they used to be surprised why I did not wear a turban [...] – He is a *Pisser* [*Piscine* in English sounds very similar to *pissing* – Comment by the translator] Patel! (26).

Valdas Petrauskas, an outstanding translator of works by Canadian authors, who lives in Toronto, writes: “In general, the book can be described as a manual of searching for God or spiritual development. A teenager Piscine Molitor Patel (given a baptismal name by a family friend-swimmer after his most favourite French swimming pool) solves the questions being raised for thousands of years in the middle of the sea: what is God? Where and how can one find him? He tried to find answers to these questions earlier by posing them with uneasiness to the closest friends: a Catholic priest, a Muslim imam and a Hindu pandit. During the journey, the way towards spiritual perfection is revealed to himself. How does Piscine Molitor Patel, or shorter – Pi, show up in the ocean?” (Petrauskas 2002: 2) What the origin of such a shortening is, is explained by a quotation from the text which is graphically highlighted in both the original and translation:

Mano vardas yra
Pisinas Molitoris Patelas,
visiems žinomas kaip
– dukart pabraukiau dvi pirmąsias savo vardo raides –
Pi Patelas.

Kad būtų aiškiau, dar pridėjau:

$$\pi - 3,14$$

ir nubrėžiau didžiulį apskritimą, kurį po to padalijau skersmeniu į dvi dalis, kad priminčiau tą elementarią geometrijos pamoką (28–29).

Cf. the English text:

My name is
Piscine Molitor Patel,
known to all as
– I double underlined the first two letters of my given name –
Pi Patel

For good measure I added

$$\pi = 3.14$$

and I drew a large circle, which I then sliced in two with a diameter, to evoke that basic lesson of geometry. (28–29).

Thus, the rendering of the name of the protagonist in translation is often related with commentaries which are necessary for a Lithuanian reader in order to grasp the word-play in the English language.

Of no lesser importance is the discussion of other characters' names in the novel. These are not personal names in the direct sense because they designate animals – they are zoonyms. At first, these are the inhabitants of a zoo which are talked about by the little Pi and, later, they are those which escaped by ship together with the boy; with the foremost of them being a tiger, named Richard Parker. On the one hand, the attribution of such a name and surname to an animal is paradoxical; on the other hand, it is a certain personification, because the child survives together with this animal and the latter leaves a significant impact on the boy's mind and life. This is what the author says about the choice of animals being characters in the novel: “[...] I had been thinking for a long time until I made the decision on which animal could be best suited to be a major character. [...] Finally, I made a decision: this would be a tiger. The rest of the animals – zebra, hyena and orang-utan – appeared on a life-boat by themselves; they symbolize certain human features: the hyena – cowardice, the orang-utan – motherly instincts, the zebra – exotics. The mongoose was chosen only because of the need for a small animal similar to a ferret but without the features attributed to it. Moreover, I liked the very word *mongoose* because of its poetic sound” (Martel 2002: 10). There are quite a few names invented on the basis of an animal's life style or appearance. One of them in the original text – *Orange Juice* – is an orang-utan, to be precise – a female orang-utan. In the translation she is *Oranžinukė*. The English word *orange* is translated into Lithuanian by the adjective *oranžinis* (it would be more precise to translate it with *apelsininis* [orange] or *apelsinų spalvos* [of orange colour]) and by a noun *apelsinas* [an orange]. A reviewer underlines the improper translation of the word and suggests naming this animal *Apelsinukė*: “Translation of the name of the female orang-utan (*Orange Juice*) into *Oranžinukė* can be accepted, but still she could be named *Apelsinukė* which would retain the primary semantic field of the name...” (Šlapkauskaitė 2006: 4) Cf. orange – (Fr. *orange*) of ginger, orange colour (TŽŽ 2001: 532).

A large group of personal names in the novel consists of names of religious characters because much attention in the novel is paid to various religions. These are personal names from the name system of Christianity – the religion which is predominant in Lithuania; they are common and that is why it is easier to find the equivalents (in this case, there are some examples of substitution): *Matas* (*Matheus*), *Morkus* (*Mark*), *Mykolas* (*Michael*), *Abraomas* (*Abraham*) *Dovydas* (*David*), *Mozė* (*Moses*), *Jėzus* (*Jesus*), *Izaokas* (*Isaac*). For example, in the sentence *Taip sako Matas, paremiamas ir Morkaus* (60) it is contextually obvious that the apostles are mentioned. The English version names of the mentioned apostles are rendered by names which are common in Lithuanian. The name *Matas* is a Lithuanian shortened name for *Motiejus*, which, according to the *Lithuanian Dictionary of Name Etymology* (Kuzavinis, Savukynas, 1994), was introduced via Eastern Slavs from the Latinized Hebrew names *Matthaeus* and *Matthias*, in turn derived from the Hebrew *Mattīthjā* – “God's gift”). The name *Morkus* is a Lithuanianized form from the Latin name – *Marcus* (like the suffixal derivation from *Mars*, genitive *Martis* – Marsas, Roman god of war). The name *Abraomas* is derived from the Latinized Hebrew name *Abrāhām* – “an exalted father; the father of a people”. The name *Dovydas* came from the Hebrew *Dāvid* – “beloved”. The name *Mozė* was derived from the Latinized Hebrew name *Moyses*, the origin of which is a Hebrew word *mōšē* “a child, a son”. The name *Izaokas* from Latinized Hebrew *Izaak*, *Isaak* – “a merry man”: in Hebrew *jišāk* “he will laugh”. All mentioned names of Hebrew origin are changed in the translation into Lithuanianized name forms. Substitution like a choice for rendering personal names is predetermined by the context. In the case of English names in other than religious contexts, these would have their equivalents in Lithuanian, written according to their pronunciation, as follows:

Metju, Markas, Eibrahemas (or *Eibrahamas, Abrahamas*), *Deividas* (or *Davidas*), *Mozesas, Džizusas* (or *Džizesas*), *Aizakas*.

Names of characters from two other religions – Hinduism and Islam (these are two further religions practised by the protagonist of the novel) also maintain certain traditions of usage in Lithuanian, e.g., *Krišna, Mahometas* [cf. *Krishna, Muhammad*]; *Šyva* [cf. *Shiva*]; *Ganeša* [cf. *Ganesha*]; *Lakšmė, Šakti, Parvatė* [cf. *Lakshmi, Shakti, Parvati*]; *Balis, Višnus* [cf. *Vishnu, Bali*]; *Rama, Sita, Ravana* [cf. *Rama, Sita, Ravana*]. Names other than English names, in particular Hindu and Muslim personal names, have consonants written with diacritics instead of simple consonants or consonant combinations; for example, *dž – j; š – sh*. The majority of them retain the same grammatical form as in the novel's original, because they have flexions that are peculiar to Lithuanian nouns and, therefore, can be declined. If one compares these with the English form, they are slightly changed, i.e., Lithuanianized according to grammatical rules – with flexions – and take on masculine gender, e.g., *Višnus* and *Balis* (in the Lithuanian language, a flexion indicates the gender of a noun).

Some names of real individuals in the novel *Life of Pi* are presented in the translation in a Lithuanianized form. An Austrian biologist, the father of genetics, Gregor Johann Mendel, and an English scientist, originator of the modern theory of evolution, Charles Robert Darwin, are mentioned. Also, names and/or surnames of foreign writers are mentioned: *Robert Louis Stevenson; Conan Doyle; R. K. Narajan*; as are other famous people, e.g., *Pope Pius, Minister Karunaniji; Morarji Desai*. Some politicians are called by name and surname, others only by surnames or by adding titles or forms of address: *Mahatma Gandhi, Bapu Gandhi (Father Gandhi), Mrs. Ghandi* [i.e., Nehru's daughter, *Indira*]. As female surnames can remain without declinable endings, the surname forms of Indira Gandhi and Mahatma Gandhi differ in Lithuanian. Other names and surnames of official persons appear as in the original text, e.g., *Beebe, Bullock, Tirler*. This shows that some elements peculiar to a scientific text are incorporated into the fiction text. In Lithuanian scientific literature, the principle of writing names and surnames in the original form is applied; and even though discussions on these principles are still going on, this is usually followed in practice. However, this is usually inappropriate for fiction literature; that is why it should not be done in translations either. There are a number of such cases in this novel's translation. Due to the presentation of scientists' statements and the indication of a research publication year, i.e., scientific language is used, we can assume that these are the real individuals (in fact, I have not succeeded in checking this). However, this is of little significance to the present paper; in this case, it is more important to indicate the character of the name used in the translation. And it is obvious – surnames are not Lithuanianized.

In the thematic group of **place names**, attention should be paid to names of real locations because very few names were coined for the needs of this literary work.

The protagonist of the novel originates from India and later settles in Canada; that is why, first of all, attention should be paid to the place names of these two countries. The place names of the country of Pi's origin are quite widely used in the text; on the other hand Canadian place names are very rare with exception of the name of the country itself and a few city names, e.g., *Toronto*. Indian place names are featured with certain specificity. Comparing them to information given in an encyclopedia, their rendering varies. Place names mentioned in the novel are usually Lithuanianized, and those included in encyclopaedias sometimes are not, e.g., Piscine's place of residence *Pondicherry (Pondičeris)* – the union territory – is presented in the *Universal Lithuanian Encyclopaedia* as *Pondicherry* (VLE VIII: 42):

1954 metų lapkričio pirmąją Indijos Sąjungon įstojo Pondičeris (19)
[Pondicherry entered the Union of India on November 1, 1954 (15)].

This place name in a Lithuanian context is declined:

Kad ir kaip būtų, Pondičeryje neturiu pas ką pareiti namo (13)

[Anyway, I have nothing to go home to in Pondicherry (7)].

The fact that the translator uses Lithuanianized forms of place names should be evaluated positively – this allows a Lithuanian reader to better perceive and read the text. Thus, the name of the Indian state *Tamil Nadu* in the novel is written the same way as given in the Encyclopaedia (VLE VIII: 42). Yet, in the Internet encyclopaedia *Wikipedia*, a Lithuanianized form *Tamilnadas* is presented.:

Tamil Nadu lygumose buvo žvėriškai karšta (54)

[The plains of Tamil Nadu were beastly hot (63)];

Vienas iš jų [gerų mokytojų] buvo ponas Satišas Kumaras, mano biologijos mokytojas Mažajoje seminarijoje ir aktyvus komunistas, visada tikėjęs, kad Tamil Nadu liausis rinkusi į valdžią kino žvaigždes ir pasuks Keralos keliu (31)

[One of these was Mr. Satish Kumar, my biology teacher at Petit Séminaire and an active Communist who was always hoping Tamil Nadu would stop electing movie stars and go the way of Kerala (31)

1976-ųjų vasarį Delis nuvertė Tamil Nadu vyriausybę (81)

[In February 1976, the Tamil Nadu government was brought down by Delhi (98–99)].

The title of the seminary in the English text is written in French, yet it is not written with quotation marks nor in italics; and the translator chooses another way – he translates it into Lithuanian, but leaves it in italics.

Po Šv. Juozapo lankiau *Mažąją seminariją – Petit Seminer* – geriausią privačią anglišką gimnaziją *Pondičeryje* (27)

[After St. Joseph's, I went to Petit Séminaire, the best private English-medium secondary school in Pondicherry (27)];

However, in general, the geo-linguistic world of the novel is distinguished by great variety: a large variety of place names is observed worldwide. This group of names is exceptional for the English language here often plays the role of a mediator. Names of real places, first of all – names for continents, parts of the world, states – have Lithuanianized equivalents; that is why no specificity of forms was observed. It is understood that place names are presented in the original text according to the laws of the English language, and traditional place names are presented in the Lithuanian version. In both cases these can be exonyms, i.e., endonyms written in one's native language:

Išvengėme sadistų, siautėjančių Europos ir Amerikos zoologijos soduose (35)

[We were spared the sadists who plied European and American zoos (37)];

Ilgiuosi Indijos karščio, maisto, naminių driežiukų ant sienų, miuziklų sidabriniame ekrane, gatvėmis klaidžiojančių karvių, kranksinčių varnų, net pašnekesių apie kriketą, bet myliu Kanada (13, 14)

[I miss the heat of India, the food, the house lizards on the walls, the musicals on the silver screen, the cows wandering the streets, the crows cawing, even the talk of cricket matches, but I love Canada (7)].

Another group consists of names for cities and smaller locations – oikonyms. Some of them are also quite familiar:

Jei kada mane gausiai apdovanotų Lakšmė, turto deivė, tai Oksfordą pasirinkčiau penktuoju miestu, kurį norėčiau aplankyti prieš mirtį – po Mekos, Varanasio, Jeruzalės ir Paryžiaus (13)

(in the original these are as follows: Oxford, Mecca, Varanasi, Jerusalem, Paris (7));

Nesakau, kad mūsų zoologijos sodas prilygo San Diego, Toronto, Berlyno ar Singapūro žvėrynams, bet gero zoologijos sodo šeimininko nesustabdysi (44)

[I wont say that our zoo compared to the zoos of San Diego or Toronto or Berlin or Singapore, but you cant keep a good zookeeper down (50)];

Panagrinėkim atvejį, kai iš Ciuricho zoologijos sodo 1933 metais pabėgo juodoji pantera (46)
[forms of place names in the language of origin, the English language (as it is written in the novel) and Lithuanian translations – Germ. *Zürich* – Engl. *Zurich* – Lith. *Ciurichas*];

Names of smaller locations are left in italics, i.e., not integrated into the Lithuanian text and left with all peculiarities – they are not declined:

Bet likimo buvo nuspręsta, kad mano tėvai, aš ir trys išmintingieji vyrai, kaip aš juos vadinsiu, vieną dieną susitiktų kurortinio Gube Salai esplanadoje [...] (68)

[I and the three wise men, as I shall call them, should meet one day on the Goubert Salai seaside esplanade [...] (81)].

The translator's selection of national, or non-official, country names are of great interest. Whereas no one is surprised by Canada being called the 'Country of the Maple Leaf', it is a novelty in Lithuanian to hear the 'Country of Stars and Stripes' as the name of the United States of America, after using the same principle as was applied to Canada, i.e., referring to elements of the national flag. In the original of the novel, the USA is called the *Country of Yankees* (this is also done in spoken Lithuanian), and Canada is simply called the *Country of Canadians*. It is necessary to note that Yankees in English bears not only the colouring of spoken language, but also has a pejorative hint. And in Lithuanian such names remain part of the spoken language, but lose a pejorative flavour and, thus, obtain some playfulness:

Baigėsi tuo, kad gyvūnai, kaip ir mes, gavo darbinus popierius. Jie vyko į Žvaigždučių ir Brūkšnių žemę, o mes – į Klevo lapo šalį (93)

instead of using names of the countries, they were future Yankees, and we, future Canucks (114).

There are not many **urbanonyms** and **reronyms**. They usually are typed in italics, i.e., by singling them out in the text:

Žvilgtelėjau į Džami Masdžid, didžiąją mečetę, atsargumo dėlei, žinoma, likdamas lauke (62)

[I had a peek at the Jamia Masjid, the Great Mosque, being careful to stay on the outside, of course (73)].

Other names are those encompassing personal names or place names:

Ketverius metus Šv. Mykolo koledže buvau pirmūnas (12) St. Michael's College (6) cf. in other places a shortened variant of the name is used [...] su draugais prieš šv. Miką (89) St. Mike (109). In English *Mike* is a diminutive of *Michael* – *Maikas* (cf. *Mykolas* – Hebrew; shortened variant *Mikas* [...] *Mykolas* introduced via Old Polish *Michāl* from Latinized Hebrew *Michaēl* of the Hebrew *Mikā'el* – “who is like the god” (Kuzavinis, Savukynas 1994).

Paskutinius metus Šv. Juozapo mokykloje praleidau jausdamasis lyg persekiojamas pranašas Mahometas Mekoje, tebūnie jam ramybė (27)

[I spent my last year at St. Joseph's school feeling like the persecuted prophet Muhammad in Mecca, peace be upon him (27)].

Often such names are not Lithuanianized and in the translation they are simply typed in italics:

Geriau būdavo eiti į *Šato-Landon* baseinus, *Ruvė* arba *Stoties* bulvarus (17)

[One was better off at the Piscines *Château-Landon*, *Rouvet* or du boulevard *de la Gare* (13);
Ebe, *Ledriu-Rolen* ir *Bjut-o-Kel* buvo šviesūs, šiuolaikiški, erdvūs baseinai su artezinių šulinių vandeniu (18)

[The Piscines *Hébert*, *Ledru-Rollin* and *Butte-aux-Cailles* were bright, modern, spacious pools fed by artesian wells (13)];

Bet Mamadžio akyse nė vienas plaukimo baseinas šlove neprilygo *Molitorio baseinui* (18)

But no swimming pool in Mamaji's eyes matched the glory of the *Piscine Molitor* (14)].

One more group consists of names related to its object – animals: these are names of animal species with incorporated proper names, e.g.:

Vienas iš mūsų *Himalaju lokiu* rimtai susirgo sunkiu hemoraginiu enteritu nuo sušvinkusios žuvies, kurią pakišęs žmogus buvo įsitikinęs darąs gera (36)

[One of our *sloth bears* became seriously ill with severe hemorrhagic enteritis after being given fish that had gone putrid by a man who was convinced he was doing a good deed (38)];

Krabai smuikininkai išsilaksto, jei priartėji per dešimt jardų; staugūnai sukurta ant šakų, kai atsiduri už dvidešimties, *Afrikos buivolai* sureagoja ties septyniasdešimt penkais (44)

[Fiddler crabs scurry when you're ten yards away; howler monkeys stir in their branches when you're at twenty; *African buffaloes* react at seventy-five (49)];

Smaugliai, *Komodo drakonai*, krokodilai, piranijos, stručiai, vilkai, lūšys, kengūros, lamantinai, dygliatriušiai, orangutangai, šernai – štai kokios liūties galite tikėtis ant savo skėčio (46)

[Boa constrictors, *Komodo dragons*, crocodiles, piranhas, ostriches, wolves, lynx, wallabies, manatees, porcupines, orang-utans, wild boar – that's the sort of rainfall you could expect on your umbrella (53)].

In the novel's translation, their names are formed of an appropriate place name's genitive case and a common noun's nominative case, even though officially acknowledged terms for naming such animals in Lithuanian are of a different structure. In order to name all these mentioned animals, adjectives derived from place names with the suffix *-inis* are employed: *Azijos juodieji*, *arba himalajiniai*, *lokiai* (VLE VII: 562); *afrikinis buivolas* (VLE III: 579), and animals named dragons in fact are lizards: "Comodo is an island in the Malay Archipelago. [...] The biggest lizards in the world – Comodo monitor lizards – live there." (VLE X: 425) The fact that official terms were not used in the fiction text could have been influenced by English names and also by looser linguistic norms in a fiction text. They follow the author's idea (even though a translator is not free to choose them); however, this should be regarded as a translator's mistake.

To sum up, an analysis of proper names in the Lithuanian translation of the novel *Life of Pi* by the Canadian author Yann Martel shows that all ways for rendering personal names, place names and various other names were employed; however, a special place was given to substitution – in cases of usage of both personal names and place names. Moreover, explanatory translations of the novel's character names are also quite common.

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