

## **PROBLEMS OF TRANSLATION AND ASSIMILATION OF ANTHROPONYMS**

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**Annotation:** This article examines the specific difficulties associated with translating anthroponyms - personal names - across cultures. The study examines the deep cultural significance of names and the difficulties translators may face in preserving their original meaning and essence when adapting them to another language. By analyzing various translation methods, such as transcription, transliteration, transposition, copying, compensation and transcreation, an understanding of effective strategies for preserving the integrity of anthroponyms and mitigating cultural misunderstandings that may arise during the translation process is provided.

**Keywords:** globalization, anthroponym, cultural relations, translation methods, linguistic elements.

The process of globalization, which is currently gaining momentum, has affected various fields, including linguistics, and has increased cultural and economic exchanges between countries. One of the notable areas affected by this exchange is onomastics - the study of names. Personal names, or anthroponyms, are not only identifiers, but also carriers of cultural and social information. Due to the potential for misinterpretation in the process of adapting and translating them into other languages, the cultural meanings embodied in the anthroponym can be lost. This article examines the problems that linguists and translators face when working with anthroponyms in the context of intercultural communication. It examines how anthroponyms can be correctly transmitted across languages while preserving the cultural significance of names, and discusses the methods used to overcome these difficulties. Understanding these processes is crucial for strengthening mutual respect and preventing cultural conflicts in a globalized world.

Intercultural communication is a direct or indirect exchange of information between representatives of different linguistic cultures and a sufficient level of mutual understanding between two participants in a communicative act belonging to different national cultures. This is a communication that takes place in conditions of significant culturally determined differences in the communicative abilities of its participants, and these differences can significantly affect the successful or otherwise successful outcome of this communication. The concept of intercultural communication was first theoretically approached by anthropologist Edward T. Hall. In his book "Silent Language", published in 1959, the relationship between communication and culture was extensively analyzed. In the scientific literature of the 1970s, intercultural communication was used in a somewhat narrow sense, but later it began to be studied more widely in such fields as comparative cultural studies and translation theory. In order for two participants in communication to understand each other correctly, both of them must be aware of the culture of the interlocutor. Since a person's name, surname or nickname is considered an important component during a communicative act, its correct expression prevents the emergence of cultural conflict.

A person's name is an integral part of his existence. Personal names are lexical units that have an important identity in language and speech, have functions such as identifying the referent,

transmitting information about him. Personal names play an important role in intercultural communication, serving as both a symbol of identity and a means of strengthening ties. Anthroponyms are manifested in various aspects of intercultural relations. In particular, they are important in expressing mutual respect, and addressing people by their name correctly shows respect for their personality, while using the wrong name, on the contrary, is manifested as a sign of cultural indifference, disrespect. Understanding how names are used in a professional environment can affect business relationships and negotiations. For example, in some cultures, using a person's full name or official title is important in professional settings, while in others a more casual approach may be the norm. It is believed that no special approach is required when translating names or proper nouns from one language to another. However, this opinion is not entirely justified, because the name itself has a deep semantic structure, its own characteristics in terms of form and etymology in the language in which it exists, and when translated into another language, most of these characteristics are lost. In addition to distinguishing a person from others in society, anthroponyms perform a number of other functions, including providing information about a person's social status, lineage, beliefs, nationality or values. When translating them into another language, it is difficult to fully preserve these characteristics of names. Although names cannot be exactly assimilated into another language in terms of form and meaning, there are several ways to translate them while preserving their main characteristics. Many monographs, dissertations, and scientific articles provide information and opinions about them, sometimes the same, sometimes slightly different. In general, the methods widely used in the translation of anthroponyms include transcription, transliteration, transposition, calculus, compensation, translation with a close meaning, and translation by coining a new word (transcreation). In addition, various other methods can be used, depending on the context and purpose in which the onomastic lexicon is being mastered. For example, when translating place names, lexical expansion (the English word "Park" is translated into Russian as "ПаркАвенью"), replacing the onomastic unit with a general lexical unit in the context (on the way to Connecticut - отправилась на восток) or "dropping" anthroponyms in cases where they do not have a significant impact on the content of the text (Night, Glo! - Хайрли тун!) are used in the translation of feature films. Based on most of the scientific sources studied, it can be said that the above methods are the most commonly used methods in the translation of names.

Phonetic translation, or transcription, is the exact representation of the name being translated using speech sounds that are close to those in the native language. In this translation method, the written form of names may change significantly, but the pronunciation does not differ much from the original language. Using this method, most names are transferred from language to language. For example, John in English is spelled as John in Uzbek, although it differs in spelling by only one letter, but is pronounced the same as the original form. William - William, Maria - Mary, George - George, David - David, and many other similar names can be cited as examples. It should also be noted that the more similar the sound system of the language being learned and the language of the original text, the more successful the learning of anthroponyms based on the phonetic principle. The translation method based on graphic similarity - transliteration is also a common method of learning names from language to language. Transliteration is the writing of words in one language using graphic symbols of another language. Since transliteration appeared earlier than translation based on the phonetic principle, and later transcription began to be widely used in translation, several alternative versions of some names have appeared. An example of this is names that begin with the English letters "w" and "h": Winston - Winston, Winston; Harry - Harry, Harry. Based on the examples, it can be said that the transliteration method is rarely used alone when translating anthroponyms, it is usually used in combination with transcription.

Many names pass from one language to another through transposition, which is the most trouble-free method for translators to translate names into another language. This method consists in using a variation (equivalent) of a given name in another language that meets the requirements of that language. For example, English names like Ann, Catherine, Elizabeth have Russian

equivalents like Анна, Катерина, Елизавета. Another easier method of translation, which creates less problems for the translator in finding an alternative word, is calque (from the French "calque" - copy, imitation) - copying from a lexical unit of another language based on the means of the native language. This method involves a word-for-word translation, in which the translated word adapts to the linguistic and cultural norms of the language that is acquiring it. Since most common names have alternatives in most languages of the world, the calque method is common in translating such names and surnames. For example, the English name John has alternatives such as Jean in French, Juan (Juan) in Spanish, and Ivan in Russian. Hundreds of examples of such names and surnames with the same etymology can be given.

The compensation method is when the cultural features assigned to the onomastic unit in the source language are not found in the language being translated, it is replaced with a word that reflects a more suitable cultural feature, that is, it is compensated, filled. Compensation, like methods such as translating by replacing it with a word with a similar meaning or inventing a new word and translating it, relies on the translator's creativity, and these methods are widely used in translating the names of fictional or semi-fictional characters in works of art.

Translating and adapting anthroponyms in a globalized context poses a number of difficulties for translators and linguists due to the different cultural identities and social meanings that anthroponyms reflect. In our small study, as we examine the various methods used in translating personal names, including transcription, transliteration, transposition, copying, compensation, and transcreation, we will witness that each method has its strengths and certain limitations, and the complexity of maintaining cultural and semantic integrity across languages. However, despite these complexities, effective translation practices can enhance intercultural communication and contribute to the maintenance and even strengthening of mutual respect between individuals of different nationalities. As globalization continues to develop, continuous research and improvement of these methods will be essential to ensure that proper names are correctly and respectfully used in intercultural interactions.

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