



**THE IMPORTANCE OF TRANSLITERATION IN LANGUAGE
DEVELOPMENT**

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ANNOTATION

This article is mainly dedicated to the revelation of the importance of transliteration in language development. Moreover, there are given information about the genealogical aspect of transliteration, differences between translation and transliteration, linguoculturology and article provides precise examples of letter-by-letter translation (transliteration).

Key words

translation, transliteration, geneology, culture, language, linguoculturology, IT terms and etc.

АННОТАЦИЯ

Данная статья в основном посвящена раскрытию значения транслитерации в развитии языка. Кроме того, приводятся сведения о генеалогическом аспекте транслитерации, различиях перевода и транслитерации, лингвокультурологии и в статье приводятся точные примеры побуквенного перевода (транслитерации).

Ключевые слова

перевод, транслитерация, генеология, культура, язык, лингвокультурология, IT-термины и др.

The transliteration method is one of the optimal and beneficial variation of performing language culture. Most of the words are prone to be transliterated into languages in order to save the language property. Before starting this article, the most focus should be paid on the meaning of transliteration and its genealogical development. **Language** is powerful; and its written word is like a weapon which when launched out into the world enlivens or maims. As cultures and civilisations have moved and evolved through history, the way they have chosen to write their language speaks volumes about their deep motives and aspirations. And of course as one civilisation morphed into another it had to borrow the old words but rewrite them in its new way [1].

Transliteration is the process of transferring a word from the alphabet of one language to another. *Transliteration* helps people pronounce words and names in



foreign languages. Unlike a translation, which tells you the meaning of a word that's written in another language, a transliteration only gives you an idea of how the word is pronounced, by putting it in a familiar alphabet. It changes the letters from the word's original alphabet to similar-sounding letters in a different one. In Hebrew, the Jewish winter holiday is *חנוכה*. Its English transliteration is *Hanukkah* or *Chanukah* [2].

Transliteration became important in the 19c, when European scholars wished to find Roman equivalents for the writing systems of various 'exotic' languages. As a result, there are systems of Roman transliteration (each more or less standard for its purposes) for ARABIC, Chinese, GREEK, Japanese, Persian, Russian, SANSKRIT, and Tamil, among others. Conversion to Roman requires, in varying degrees, diacritics and special symbols for sounds or practices that have no equivalent in any prior Roman system [3]. Furthermore, in Uzbek language there are many words that have no any equivalence and they are transliterated into the language, for example:

- 1) *Transformation* (eng.) – *transformatsiya* (uzb.);
- 2) *Constitutional democracy* (eng.) – *konstitutsion demokratiya* (uzb.);
- 3) *Linguistics* (eng.) – *lingvistika* (uzb.);
- 4) *Pragmatics* (eng.) – *pragmatika* (uzb.);
- 5) *Computer* (eng.) – *kompyuter* (uzb.);

Obviously, samples that are given above show majority of transliterated words are international terms and terminologies. Here in examples it is seen letter by letter translation without any alteration of the meanings of the words. What is the difference between transliteration and translation? The first language is called the source language (L1) and the second is called the target language (L2). Examining the above lines, the reader can easily realize the main difference between transliteration, which is the alternative tool to read a text by using another alphabet, and translation. According to Crystal (1991, p. 346), translation is the process wherein the meaning of the linguistic terms of L1 harmonizes and chimes with the meaning in L2 whether the text is spoken, written or signed [4]. Halai (2007) confirms that when transferring a text from L1 into L2, this text has to maintain its sociocultural context.

Torop (2002) argues that translation is the process of converting ideas from one language into another, including the linguistic, social and cultural

context, while translation merely replaces or completes the words and meanings of a language with meanings of another language, specifically when the exact equivalents are not available in the target language. For example, international brands, distinguished identities, programs, and electronic and technological applications are all transliterated by making the sound types of L1



and L2 approximate, such McDonald, Burger King, Gucci, City center, New Fashion, Skype, Blue tooth, Fire Fox, etc. In line with this, some Arabic identities (proper names) cannot be translated, such as “Zahraa” and “Faris” [6]. In Uzbek language names are always transliterated whether they have meaning, for example, *Go'zal* means “beautiful”, *Shoxjahon* – “the king of world”, actually we cannot call people by the meanings of their names, we have to say *Aziza* or *Malika* for instance. Therefore, names of identities, which are difficult to be translated and not available in the dictionaries, especially the contemporary and recent ones, such proper nouns, companies, international brands, etc., are always transliterated [6].

The important aspect of using transliteration is to avoid the loss of meaning that often results in daily linguistic communication through the use of translation and helps to identify the context in which cross-cultural translation can be better understood. While words and phrases in L1 are translated and then arranged to form interrelated sentences in L2, transliteration does not have a word reordering situation. Nida and Taber (1969, p. 13) confirm that transliteration has the priority and highly required compared to translation because in some cases it is difficult for the translation to find the exact counterpart or equivalent meaning beyond the comparative one. They add “If one is to insist that translation must involve no loss of information whatsoever, then obviously not only translating but all communication is impossible”. when Japanese try to transliterate an English identity/name, they use the Japanese alphabet along with the way it is pronounced in their language. The noun “actinium” is cut as follows: a/c/ti/ni/u/m, and transliterated to Japanese to become a/ku/chi/ni/u/mu/ because the origin of this word in Japanese is “a ku chi ni mu”. This act reflects a type of difficulty as well as complexity because the main objective is to know how the name is pronounced in L1 and not L2. Generally speaking, the most crucial shortcomings of translation is to be intensive and time consuming, while basically it [7].

Transliteration plays a valuable role in saving a cultural aspect of a particular language. If such words are being translated into another language, they can lost their significance and meaning. In this case, we can say that transliteration is one of the aspects of linguoculturology. What is a linguoculturology? Linguoculturology is one of the new directions of linguistics, and it is a science that studies culture, customs, and traditions that are formed on the basis of the collision of language and culture which are simultaneously reflected in the language of all nations. By studying linguoculturology we can also learn formation of language (mind) with the help of national values, traditions and cultural forms; to put it in a mold of a certain society; we can also learn how to develop independent thinking skills. It is clear from this that through the language studied in the science of linguoculturology, it is possible to find out not only the features of the existing



language, but also the cultural life, customs and values of the people who communicated in this language in the past and now. So, at this point, it should be noted that linguistics (linguoculturology) cooperates with such disciplines as culturology, history, psychology, and ethnography in a more in-depth study of nations [8]. Examples of linguoculturology are English words like *Pub, football, volleyball, Japanese sake, Sakura, Uzbek palov, Turkish kebab and others*. These words are not translated because they carry a cultural dignity of the country.

Nowadays, the development of IT technology opened a wide gate for the transliteration of IT terms into different languages for instance, in Uzbek language there are lots of IT terms that were borrowed from English and translated letter by letter into Uzbek, for example: *anti- (antivirus – antivirus), de- (decoder – dekoder), inter – (interference – to'siq – интерференция), ko- (coaxial – koaksal), mikro- (microprocessor – mikroprotssessor), pre – (converter – konverter преобразователь), pro- (conductor – provodnik – проводник), trans – (transmitter – transmitter) and others*.

To sum up, transliteration is an easy way of translating a particular word into another one.

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