

**Linguistic Mechanisms and Phonetic Adaptation: Strategies for Translating Proper Nouns between French and Arabic.**  
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**Abstract**

*The translation of proper names between French and Arabic constitutes a complex linguistic operation that transcends simple character substitution. This paper investigates the mechanisms of phonetic adaptation and the strategies employed to bridge the phonological and orthographic gap between the two languages. It also explores how translators navigate the absence of specific phonemes between the two languages. The study sheds light on how translators address the absence of certain phonemes in the Arabic phonological system and the way they cope with it. It also devotes analytical space to the translation of religious names in sacred texts and examines the phenomenon of "double distortion" resulting from the adaptation of geographical place names. The findings suggest that while modern names increasingly rely on transliteration, the selection of strategy remains governed by the Skopos of the text and the degree of cultural entrenchment of the name.*

**Keywords:** Proper names, onomastics, phonetic adaptation, transliteration strategies.

*الآليات اللغوية والتكيف الصوتي: استراتيجيات ترجمة أسماء الأعلام بين اللغتين الفرنسية والعربية*

**ملخص**

تتناول هذه الدراسة إشكالية ترجمة أسماء الأعلام بين اللغتين الفرنسية والعربية، وتهدف إلى استقصاء الاستراتيجيات اللسانية المناسبة لسد الفجوة الفونولوجية بين اللغتين، اعتماداً على متن بحثي يجمع بين أصول علم أسماء الأعلام الكلاسيكي ومستجدات اللسانيات الحديثة. وتسلط الدراسة الضوء على كيفية معالجة المترجمين لغياب بعض الفونيمات في النظام الصوتي العربي وكيفية التعامل مع ذلك. كما تُفرد الدراسة حيزاً تحليلياً لترجمة الأسماء الدينية في النصوص المقدسة، وتستعرض ظاهرة "التشويه المزدوج" الناتجة عن تطويع أسماء المواقع الجغرافية. وقد خلصت الدراسة إلى أنه، رغم الهيمنة المتزايدة لتقنية النقل الحرفي في ترجمة الأسماء الحديثة، فإن اختيار الاستراتيجية النهائية لا يزال خاضعاً لمنطق "غائية النص" ومدى العمق الثقافي والارتباط التراثي للاسم في اللغة الهدف.

*الكلمات المفاتيح: اسم العلم، استراتيجيات النقل الصوتي. تكيف صوتي.*

## Introduction:

The status of the proper noun (PN) in translation has long been a subject of intense theoretical debate, standing at the crossroads of philosophy, linguistics, and cultural studies. Historically, the discourse was dominated by the Millian tradition, which suggests that proper nouns are essentially "meaningless marks" or "non-connotative" labels whose sole function is to denote a specific entity without providing descriptive information about it. However, contemporary translation studies and onomastics have fundamentally challenged this reductionist view. Far from being mere empty shells, proper nouns are often "culturally loaded" units that carry historical, social, and even theological significance.

As Zarei & Norouzi<sup>(1)</sup> affirm, "*the translation of proper nouns is not as easy as that of other parts of speech as this is more challenging for certain reasons.*" These reasons stem from the fact that names are inextricably linked to the source culture's identity. When a name is moved across linguistic borders, it does not just carry a reference to a person or place; it carries a phonetic heritage and a set of cultural associations that may not have a direct equivalent in the target language.

In the specific context of translating between French and Arabic, these challenges are significantly amplified. The linguistic distance between a Romance language and a Semitic language necessitates more than just a change in vocabulary; it requires a total transition between two fundamentally different writing systems. Moving from the Latin-based French script to the Arabic *abjad* involves profound phonetic adaptations. For instance, the French language relies on a complex system of vowels and specific consonants, such as the voiceless bilabial plosive /p/ or the voiced labiodental fricative /v/, that are absent in Standard Arabic phonology. Consequently, the translator must act as a "phonetic mediator," reconstructing the name to fit the phonotactic constraints of Arabic while maintaining enough resemblance for the entity to remain recognizable<sup>(2)</sup>.

Furthermore, the translation of proper nouns is a "*compulsory element that a translator encounters... they are deeply rooted in the culture of the speakers and can pose significant challenges*"<sup>(3)</sup>. In French-Arabic translation, this "rooting" is most visible in the treatment of "Old Nouns", those historical and religious figures whose names appear in the Gospel, the Torah, and the Quran. Here, the translator cannot rely on simple phonetic transliteration; they must navigate a landscape of "recognized translations" that have been established through centuries of intertextual and theological history. For example, the French *Moïse* is not transliterated phonetically, but is instead replaced by its Arabic counterpart *M s*, a name that triggers a specific set of encyclopedic and religious entries in the mind of the Arabic reader (Alturki, 2021).

This article aims to provide a comprehensive and systematic analysis of the strategies employed in this specific language pair. The study is structured around two primary axes:

**1- Linguistic Mechanisms:** An exploration of the technical aspects of phonetic and morphological adaptation, focusing on how translators bridge the gap between French phonology and Arabic orthography.

**2- Cultural-Historical Frameworks:** An analysis of the strategies applied to religious, classical, and modern names, examining how "Skopos" (purpose) and "Relevance" dictate the translator's final choice.

By synthesizing classical Arab traditions of *Ta'rib* (Arabization) with modern Western functionalist theories, this study seeks to demonstrate that the translation of proper nouns constitutes a sophisticated communicative act reflecting the broader dynamics of cross-cultural negotiation

### 1- Literature Review: a global history of onomastic translation:

The history of translating proper nouns (PNs) is inseparably tied to the history of cultural contact, colonial expansion, and the evolution of linguistic thought. Far from being "meaningless labels," names have long been treated as sites of intense phonetic and ideological negotiation. From the scholarly translation movements of the medieval Islamic

world to contemporary debates in cognitive linguistics, the “transfer” of names has been governed by shifting norms that oscillate between preserving the “otherness” of the source and ensuring the phonetic accessibility of the target audience.

### 1-1- The classical Arab tradition: Arabization (*Ta’rib*)

In the classical period of Arabic translation, particularly during the Abbasid “Golden Age” centered at the House of Wisdom (*Bayt al- ikmah*), the term *Ta’r b* (Arabization) emerged as a rigorous linguistic framework. It was not a simple act of copying but a process of phonological and morphological domestication. Early scholars regarded foreign names as raw material that needed to be refined to fit the Arabic linguistic scale (*m z n*).

As Kelala<sup>(4)</sup> observes, “*changing foreign words to match the system of the receiving language is a standard practice across all human languages, and in the case of Arabic, it served to preserve the harmony of the language’s rhythmic and syllabic structure.*” This adaptation explains why the Greek Alexandros became Iskandar and Platon was rendered as *Afl n*. This was not merely phonetic approximation but deliberate integration. The tradition continues to influence modern thought; as Aziz notes, “*transliteration is the most common method of rendering English proper nouns into Arabic,*” though he cautions that the absence of certain phonemes often leads to significant phonetic shifts<sup>(5)</sup>.

### 1-2- Western perspectives: from direct transfer to relevance theory

In Western translation studies, the status of proper nouns has fluctuated between the view that they are “untranslatable” and the view that they are “culturally loaded” signifiers. In literary contexts, especially in children’s literature, names often carry both “sense” and “reference.”

Christiane Nord (2003) emphasizes the functional aspect of names, stating: “*An important function of proper names is to indicate the cultural background of the characters. If the translator decides to keep the names of the source culture, the target text will have an exotic or foreign flavor*”<sup>(6)</sup>. This highlights the choice between domestication, adapting the name to the target language (e.g., *Jean* becoming *John* or *Yahya*), and foreignization, maintaining the original form to preserve cultural identity.

In the late 20th century, Relevance Theory (Sperber & Wilson, 1986) revolutionized onomastic translation by focusing on cognitive effects. According to this framework, a translation is successful if it enables the reader to access the same “encyclopedia entry” as the original. Vermes (2001) argues that names are not merely pointers but containers of information. Rakhmanova (2023) reinforces this by stating: “*The translation of proper names is not a straightforward process, as it requires careful consideration of the logical and encyclopedic entries associated with the name. If these entries are not activated in the target reader’s mind, the reference fails*”<sup>(7)</sup>.

Furthermore, Zarei & Norouzi (2014) note that the complexity of names often forces translators to move beyond simple labels: “*The translation of proper nouns is not as easy as that of other parts of speech... they are deeply rooted in the culture of the speakers and can pose significant challenges*”<sup>(8)</sup>. Consequently, modern translators frequently employ “couplets” or “descriptive additions” to bridge this cognitive gap—for example, rendering Versailles not merely as a phonetic string in Arabic but as a cultural signifier of French royal history.

### 1-3- Historical Shifts in Translation Norms:

The literature also reveals that translation norms are not static. While the medieval era favored *Ta’r b* (total adaptation), the modern era of globalization favors transliteration (phonetic preservation). This shift reflects a change in “translation norms,” a concept defined by Gideon Toury as the sociocultural constraints that influence the choice of translation strategy.

As noted in the systematic review by Shang et al. (2024), current research suggests that “*linguistic structures and cultural variations pose significant challenges in the field of translation studies,*” requiring a move toward systematic strategies that balance phonetic

adaptation with cultural relevance<sup>(9)</sup>. This is particularly evident in the French-Arabic pair, where the transition from a Latin alphabet to a Semitic abjad requires a unique set of “linguistic mechanisms” to ensure that the name remains recognizable while fitting the new phonological environment.

## 2- The Skopos and functionalist approach to onomastic transfer:

The transition from purely linguistic equivalence to functionalism in the late 20th century, spearheaded by Hans Vermeer’s Skopos Theory, revolutionized the treatment of proper nouns (PNs). In this framework, translation is not judged by its loyalty to the source text (ST) but by its adequacy to the “Skopos,” or communicative purpose, of the target text (TT). When translating between French and Arabic, the Skopos often dictates whether a name should remain an exotic marker of its origin or be fully integrated into the target phonological system.

Under the functionalist umbrella, the translator is viewed as a “cross-cultural expert” who must anticipate the cognitive needs of the end-user. Vermeer argues that the translation strategy is determined by the function the text is intended to fulfill in the target culture. In the context of onomastics, Zarei & Norouzi (2014) emphasize that “*the translator should decide which of the given strategies to apply according to the purpose of translation*”<sup>(10)</sup>.

If the Skopos of a text is to inform a general Arabic-speaking audience about current events in France, the phonetic rendering must be accessible and unambiguous. As Aziz (1983) observes, in mass media transliteration is the dominant strategy, since the primary goal is to allow the reader to identify an entity within a globalized information flow. This immediate recognition is paramount; he states: “*Accurate translation of proper nouns is one of the main challenges, requiring specialized knowledge in religious, historical, and political domains*”<sup>(11)</sup>.

The functionalist approach dictates that the “weight” of a name changes depending on the genre. In technical and scientific articles, names are often treated as “rigid designators,” where transliteration (transcription) is mandatory to ensure cross-linguistic indexing. For example, in a medical journal translated from French into Arabic, the name of a French researcher such as Pasteur remains (B s t r) to facilitate academic tracking.

Conversely, in literary or pedagogical texts, the Skopos may shift toward “communicative accessibility.” Christiane Nord (2003) posits that names in children’s literature often have a descriptive function that must be preserved to maintain the story’s internal logic. She notes: “*If the name has a descriptive meaning, it should be translated if the translator wants to preserve this function for the target reader*”<sup>(12)</sup>.

### 2-1- Vowel systems and "Vowel Blindness":

Arabic an abjad, meaning that short vowels are typically not represented by letters but by diacritics ( *arak t*). When a French name is transliterated, the translator must decide which short vowels to “promote” to long vowels ( *alif, w w, y* ) to ensure correct pronunciation. *Molière*, for example, becomes موليير ( *M liy r*). In this case, the French mid-vowels are elongated to prevent the reader from collapsing the name into a cluster of consonants.

### 2-2- The Phenomenon of "Double Distortion" in toponymy:

A fascinating mechanism identified in the research is the “back-and-forth” distortion of geographical names. This occurs when an Arabic name is transcribed into French during the colonial era and then “re-translated” into Arabic according to the French phonetic spelling rather than the original Arabic. Dhieb (2018) cites the case of *Zaghwèn* in Tunisia: “*The letter ( ) was transformed into ‘rh’ in French (Zarhwèn), which then returned to Arabic in some maps as ( ) instead of ( )*”<sup>(13)</sup>. This illustrates a failure in the linguistic mechanism, where phonetic adaptation overrides historical etymology.

## 3- Strategies for translating scriptural and religious names:

This section addresses the “Old Nouns,” those found in the Torah, the Gospel, and the Quran. Here, the linguistic mechanism shifts from phonetic transcription to **cultural substitution** or **recognized translation**.

### 3-1- The Bible and the Quran: shared onomastics:

When a French text refers to Abraham, an Arabic translator does not write *Abr h m* (transliteration). Instead, they use the Quranic equivalent *Ibr h m*. This is because the name exists in the target culture's "encyclopedic memory." As Alturki (2021) highlights: "*The names of prophets and religious figures possess a 'theological weight' that dictates the use of the culturally established form over the phonetic one*" (14).

- **Jean (French) Ya y (Arabic):** a case of "theological equivalence."
- **Marie (French) Maryam (Arabic):** a case of "morphological naturalization" that has existed for centuries.

### 3-2- The Jesus/Issa Distinction: a translation crisis

One of the most complex adaptations involves the name of Jesus. In French, the name is *Jésus*. In Arabic, there are two distinct recognized translations:

- *Yas* (يسوع): used exclusively by Arab Christians and in Arabic Bibles.
- *s* (عيسى): used in the Quran and Islamic tradition.

The translator must choose according to the audience. Using *s* in a translation of a French Catholic liturgy would constitute a "pragmatic failure," while using *Yas* in a secular historical text intended for a general Muslim audience might cause confusion.\*\*

### 4- Advanced analysis: Biblical, Gospel, and Quranic names

The translation of "Old Nouns", scriptural names shared across the Abrahamic traditions, is arguably the most complex area of onomastic transfer between French and Arabic. Unlike modern names, these are governed by "recognized translations" (RT), where the translator is bound by centuries of theological tradition.

One of the most profound examples of phonetic adaptation versus theological fidelity is the name of Jesus. In French, the name *Jésus* is consistently used. However, the Arabic translator faces a choice dictated by the target audience's religious identity. "*The name 'Jesus' is changed through metathesis in the Quran to s to evoke a specific theological sense... while the Arabic Christian tradition maintains Yas to preserve phonetic ties to the Hebrew Yeshua*" (15).

This represents a strategy of transplantation: the name is not translated but replaced by its cultural equivalent. A failure to recognize this distinction leads to "pragmatic failure." For instance, translating a French academic text about Islamic history by using the term *Yas* (يسوع) instead of *s* (عيسى) would strip the text of its Islamic contextual authenticity.

#### 4-1- Comparative table of scriptural adaptation:

Below is an analysis of how French names are adapted according to the "historical norm" of Arabic:

French (Source)	English Equivalent	Arabic	Strategy
<i>Moïse</i>	Moses	( <i>M s</i> )	Arabization ( <i>Ta' r b</i> )
<i>Joseph</i>	Joseph	يوسف ( <i>Y suf</i> )	Morphological adaptation
<i>Gabriel</i>	Gabriel	جبريل ( <i>Jibr l</i> )	Phonetic approximation
<i>Marie</i>	Mary	مريم ( <i>Maryam</i> )	Semitic root recovery

**Table 1: French proper nouns, their Arabic equivalents, and the transfer strategy.**

In these cases, the "linguistic mechanism" involves tracing back to the Semitic roots shared by both Arabic and the original Hebrew/Aramaic of the Bible, thereby bypassing the French phonetic structure.

### 5- Modern onomastics: people and places

While religious names favor naturalization, modern names (people, cities, organizations) favor transliteration.

In modern journalism and academic discourse, the primary goal is “relevance.” As Rakhmanova (2023) argues: “*The translation of proper names is not a straightforward process, as it requires careful consideration of the logical and encyclopedic entries associated with the name*”<sup>(16)</sup>.

When translating names such as Emmanuel Macron or Ségolène Royal, the Arabic translator employs a purely phonetic transcription: **سيغولين رويال** and **إيمانويل ماكرون**.

- **Mechanism:** The French /e/ (é) is promoted to an *Alif* or *Ya* to ensure that the Arab reader does not cluster the consonants incorrectly.

- **Adaptation:** The /p/ in Pen is converted to /b/ ( ب ), since Arabic lacks the /p/ phoneme. This substitution is considered a “universal norm” in modern Arabic translation<sup>(17)</sup>.

Toponymic translation (place names) reveals a unique linguistic friction. Many North African cities originally bore Arabic or Berber names, were “Francized” during the colonial era, and are now being “re-Arabized” in translation. Dhieb (2018) notes a phenomenon whereby translators sometimes follow the French spelling rather than the original Arabic root. For example, the city Bizerte ( بيزرت ) in Tunisia is occasionally transcribed back into Arabic from French sources in ways that ignore the original “n” sound present in *Binzart*. This creates a “phonetic loop,” in which the original identity of the name is obscured by successive adaptations.

## 6- Translation theories applied to proper nouns:

While the linguistic mechanics of phonetic adaptation address the “how” of onomastic transfer, translation theory addresses the “why.” Beyond the functionalist imperatives of the Skopos, the translator’s decisions are guided by a complex interplay of cognitive relevance and cultural positioning.

### 6-1- Beyond Skopos: The functional versatility of the names

The Skopos (purpose) of a translation acts as a compass for the translator, but as Christiane Nord (2003) argues, the “function” of a name is multifaceted. In the French-Arabic context, this often manifests as a choice between referential fidelity and aesthetic resonance.

**Technical and Commercial Pragmatism:** In specialized domains, the proper noun serves a purely referential function. When a French technical manual mentions a brand such as Renault, the Arabic rendition رينو (R n ) focuses on “accessibility.” The phonetic transfer is designed to be a “rigid designator,” ensuring that the reader can identify the product in a physical or digital marketplace. Here, the theory of equivalence remains dominant; the name is treated as a piece of data rather than a cultural signifier

**Literary Flavor and Characterization:** In literary translation, such as the works of Victor Hugo or Molière, a name is rarely just a label. It often carries what Hanne Martinet (1982) calls “associative meanings.” A translator may choose to modify a name to maintain its “literary flavor” or evocative power. Nord (2003) emphasizes: “The function of the proper name in the target text should be as close as possible to its function in the source text”<sup>(18)</sup>. This may involve transcription that preserves French phonology to remind the reader of the story’s setting, or, in rarer cases of children’s literature, a calque (loan translation) where a name like Blanche-Neige becomes بياض الثلج (Bay al-Thalj), prioritizing semantic meaning over phonetic sound.

A significant theoretical pillar for understanding name transfer is Relevance Theory (Sperber & Wilson, 1986). This approach suggests that a translation is successful not when it is a literal copy, but when it achieves “optimal relevance” for the target reader with minimal processing effort.

As Albert Péter Vermes (2001) explains, a proper name is a “pointing device” to a set of “encyclopedic entries.” If a French text mentions L’Arc de Triomphe, a simple transliteration (لارك دو تريومف) might fail the relevance test for an Arabic reader lacking the specific cultural background. To achieve relevance, the translator may use an explicitation strategy, rendering it as قوس النصر في باريس (Qaws al-Na r f B r s). This ensures that the “logical entry” (the

monument) and the “encyclopedic entry” (its status as a French national symbol) are both successfully communicated.

Lawrence Venuti’s (2008) dichotomy of domestication and foreignization provides the ethical and cultural lens through which onomastic choices are made. In the French-Arabic pair, this tension is visible:

- Foreignization (the modern trend): Modern journalism tends toward foreignization—leaving the name in a phonetically faithful but clearly “alien” form. This respects the “otherness” of the source culture. For example, rendering Ségolène Royal as سيغولين رويال maintains her distinct French identity.

- Domestication (the historical rule): For historical or monarchical figures, Arabic translation has a long-standing domesticating norm. We do not hear of Louis XIV as “L w ,” but as لويس الرابع عشر (L w s al-R bi Ashar). By using the Arabic numerical system and the established historical name, the translator integrates the figure into the Arabic scholarly tradition, reducing the “strangeness” of the foreign figure.

### 6-2- Descriptive meaning and the "meaningless mark" debate:

The overarching theoretical debate often returns to whether names have “sense.” While some philosophers argue that names are “meaningless,” the Arabic-French translator recognizes that names are often descriptive. As Zarei & Norouzi (2014) point out, names are “*deeply rooted in the culture of the speakers*”<sup>(19)</sup>. When a French name contains a title (e.g., Le Capitaine Nemo), the translator must decide whether to treat the title as part of the name (transliteration) or as a translatable noun. In Arabic, the functionalist approach usually dictates translating the title (القبطان نيمو) to ensure that the descriptive power of the name is not lost to the target audience.

In literature, a name may be modified to maintain its “literary flavor.” As Christiane Nord (2003) notes: “*The function of the proper name in the target text should be as close as possible to its function in the source text*”<sup>(20)</sup>.

Besides Vermeer’s Skopos Theory, Venuti (2008) highlights the choice between making the name “feel at home” (domestication) or “maintaining its foreignness” (foreignization). In French-Arabic translation, foreignization is the trend for modern names, respecting the global identity of the person, while domestication is the rule for historical figures. We do not call *Louis XIV* “*Lowis*”; we call him *L w s al-R bi Ashar*, using the Arabic equivalent for “The Fourteenth.”

As Vermes (2001) discusses, the name must trigger the same “encyclopedic entry” in the target reader. If a name such as Molière is perceived merely as sounds without meaning to an Arab reader, the translator may employ an addition or couplet strategy: الكاتب المسرحي موليير (The playwright Molière).

The analysis of these nouns confirms that “*the proper noun is a compulsory element that a translator encounters... they are deeply rooted in the culture of the speakers and can pose significant challenges*” (Zarei & Norouzi, 2014)

### Conclusion:

The investigation into the linguistic mechanisms and phonetic adaptation strategies for translating proper nouns between French and Arabic reveals a multifaceted operation situated at the intersection of structural linguistics and cultural heritage. Far from being a mechanical act of character replacement, the transfer of names between these two distinct systems, a Romance language using the Latin alphabet and a Semitic language using the abjad, requires a sophisticated negotiation of phonological, orthographic, and ideological boundaries. This study demonstrates that proper nouns (PNs) are not merely “meaningless marks,” but “cultural vessels” that demand high-level cognitive and communicative mediation.

A primary finding of this research is the critical role of “linguistic mechanisms” in bridging the phonological gap. Because Standard Arabic lacks specific phonemes prevalent in French, such as the voiceless bilabial plosive /p/ and the voiced labiodental fricative /v/, translators must employ systematic consonantal substitution (e.g., /p/ → /b/ and /v/ → /f/).

This is not a matter of convenience but a compulsory element of the translation process, ensuring that the name remains pronounceable within the constraints of Arabic phonotactics. Furthermore, the phenomenon of vowel promotion, the elevation of French mid-vowels to Arabic long vowels (*alif, w w, y* ), serves as a vital orthographic bridge, preventing the “vowel blindness” that can occur in unpointed Arabic texts and ensuring that the phonetic identity of the original name is reconstructed by the target reader with a high degree of fidelity.

However, the research also highlights that phonetic accuracy often yields to cultural-historical frameworks. The treatment of “Old Nouns”, historical and religious figures shared across the Abrahamic traditions, shows that recognized translation and cultural substitution are the dominant strategies for names with deep theological weight. The dichotomy between *s* and *Yas* for the French *Jésus* exemplifies how the translator must act as a cultural mediator, choosing a form that aligns with the target audience’s religious identity and encyclopedic memory. In these instances, the linguistic mechanism bypasses the French phonetic structure entirely to recover the name’s Semitic roots, effectively prioritizing cultural resonance over acoustic similarity.

Furthermore, the study identifies the Skopos of the text as the ultimate determinant of strategy. In modern mass media and technical documentation, transliteration is the dominant norm, driven by the need for relevance and the identification of entities in a globalized information flow. Conversely, in literary contexts, the preservation of “literary flavor” or “descriptive meaning” may necessitate more creative adaptations. The risk of double distortion in toponymic adaptation, as seen in the re-Arabization of Francized North African place names, serves as a cautionary tale: it underscores the danger of prioritizing current phonetic spelling over historical etymology, which can lead to a loss of the name’s original cultural identity.

In conclusion, the study of onomastics in the French-Arabic pair illustrates that names are sites of intense linguistic and ideological negotiation. Whether through the naturalization of historical monarchs (domestication) or the phonetic preservation of modern political figures (foreignization), the translator must balance technical precision with cultural sensitivity. As our world becomes increasingly interconnected, the ability to navigate these onomastic complexities remains an essential skill for the translator. Future research should continue to explore how these strategies evolve in the age of neural machine translation, ensuring that the logical and encyclopedic entries of proper nouns are preserved across the digital divide. This synthesis of phonetics and culture remains the hallmark of successful onomastic transfer, ensuring that names—the most personal of linguistic units—retain their integrity across the boundaries of language and time.

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