

**FOOD- RELATED TRANSLATION DIFFICULTIES AND TECHNIQUES IN A  
PARALLEL CORPUS OF LITERARY TEXTS**

**Nematova Surayyo**

*Karshi State University*

*Graduate Department*

*Master's student in Linguistics (English).*

**Annotation:** *This paper presents an exploratory study on translators' decisions when encountering food-related translation difficulties in a parallel corpus of original narrative texts and their translations. For this purpose, all food and drink related lexemes were extracted and classified in semantic groups. As a second step, the source and target text fragments of lexemes related to food-related cultural referents, metaphorical expressions or ways of eating and drinking were extracted and analysed in view of the techniques applied by the translators of both language combinations*

**Key words:** *Culture, cross-culture, national cuisine, realia, non-equivalent vocabulary, translation techniques.*

**OZIQ-OVQAT BILAN TARJIMA QIYINCHILIKLARI VA TEXNIKALARI ADABIY  
MATNLAR KORPUSIDA**

**Nematova Surayyo**

*Qarshi Davlat universiteti*

*Magistratura bo'limi*

*Lingvistika (ingliz tili) yo'nalishi magistranti*

**Annotatsiya:** *Ushbu maqola asl hikoya matnlari va ularning tarjimalarining parallel korpusida oziq-ovqat bilan bog'liq tarjima qiyinchiliklariga duch kelganda tarjimonlarning qarorlari bo'yicha tadqiqotini taqdim etadi. Shu maqsadda yegulik va ichimlikka oid barcha leksemalar ajratib olinib, semantik guruhlariga ajratildi. Ikkinchi bosqich sifatida leksemalarning oziq-ovqat bilan bog'liq madaniy ishoralar, metaforik iboralar yoki yeb-ichish usullariga oid manba va maqsadli matn qismlari ajratib olinadi va har ikkala til birikmasi tarjimonlari tomonidan qo'llanilgan usullardan kelib chiqib tahlil qilindi.*

**Kalit so'zlar:** *madaniyat, o'zaro madaniyat, milliy taomlar, realiya, ekvivalent bo'lmagan lug'at, tarjima texnikasi.*

Nowadays cross-cultural interaction is developing rapidly and the influence of one culture to another is particularly significant in public life. The development of intercultural and international relationship gives the opportunity to be acquainted with different culture world. Especially, the fame question of our culture through translated

artistic compositions is essential. Therefore, the translation of cultural phenomena plays a great role in everyday communication. National meals are also inseparable part of any culture or a nation. However, there are certain problems or obstacles while translating national meals in other languages. Realia can be used to overcome some difficulties and unfamiliarity of languages and cultures. From the etymological point of view the term of realia is taken from latin “realia” -“material”, “real living things” and realia means words and expressions for culture specific material things. They are things of material culture according to O. S. Axmanova in her book “Linguistic terms dictionary”. The Bulgarian translators Vlahov and Florin, who were the first to carry out an in-depth study of realia, coined the modern sense of the word. They indicate that since realia carry a very local overtone, they often pose a challenge for translation. Realia must not be confused with terminology: the latter is primarily used in the scientific literature to designate things that pertain to the scientific sphere, and usually only appears in other kinds of texts to serve a very specific stylistic purpose. Realia, on the other hand, are born in popular culture, and are increasingly found in very diverse kinds of texts. Fiction, in particular, is fond of realia for the exotic touch they bring.

The translation of realia is considered an interesting as well as difficult work, because insufficient awareness of history social order, culture, traditions, everyday life can result in inadequate translation which can fail to be perceived by the recipient or be perceived in a wrong way. Such a situation can occur because realias are the words, which may convey the cultural identity of the native-speaking population. The peculiarities of the culture may be unknown to the definite people from another country so the translator is that very person who is responsible for the ‘clear’ translation. The term realia refers to a local word or phrase that does not translate because there is no obvious equivalent in the target language – and there are several strategies for handling them. There are a few basic ways to handle realia and troublesome idioms: Transcription: You can simply copy the realia exactly as it appears, perhaps with an explanatory note. This can suffice, although it is not the best solution as it pushes the work off onto the reader. Explanation: You can try to create an explanatory translation that maintains the overall structure of the speech while getting the point across. This is often clumsy. Equivalency: You can try to find something similar in the target language. Sometimes this works and sometimes it doesn’t, and you have to be careful that you know the local stories behind the realia and the substitute well enough to judge that they convey exactly the same meaning. The cultural word translation problems are largely caused by some wrong ideas and interpretations. The failure of transferring the cultural words to the target language can make some disadvantages for the target readers. One of them is cultural misunderstandings. It occurs when the translator uses a wrong procedure in translating a word into the target language culture. The target readers will not receive the same message as the message in the target text if the cultural misunderstanding is found in a translation text. Thus, we can know how a word can

mean differently and avoid misunderstanding of the message. Cultural word translation analysis especially in conducting translation procedures must be done to reduce cultural misunderstandings. National Uzbek meals are analyzed as meals are considered an essential part of Uzbek culture. There are meals cooked in a certain season. Sumalak is considered one of such dishes. It is a ritual delicacy of Navruz and symbolizes restoration of nature which is dead in winter. It is difficult to imagine spring and Navruz without Sumalak sayli\*. Old people lick and venerate sumalak being thankful that they reached these days. An American scholar M. Petersen attempts to explain sumalak in this way: “Sumalak – The most favorite dish of Navruz using the sprouts of wheat.” Somsa is a national food to decorate and enrich dasturkhon\* of Uzbek ceremonies. It is called “sambo`sa” in Bukhara dialect. The process of somsa preparation is depicted in English in the book of Marilyn Petersen: “Somsa – A pastry, which is rolled out, cut in squares and filled with a meat and onion mixture. Sometimes pumpkin is used, but also mixed with onions. After filling the pastry, it is baked in the oven for 30 minutes, or until brown.” M. Petersen informs that Uzbeks prepare somsa mostly with “yalpiz” in Navruz. The scholar prefers to give a definition rather than translating the word “yalpiz” as mint: “yalpiz – an edible green grass”. “Chuchvara” – a national dish. Several kinds of “chuchvara” exist in Uzbekistan. For instance: meat dumpling soup, boiled dumplings, fried dumplings, dumplings with greens, potato dumplings and etc. This dish is usually served with sour cream when boiled. The translation and definition give a chance to both Uzbek and foreign readers be informed of this meal: “Chuchvara – Little dumplings. A Pasta cut in small squares and filled with meat and onions. They are boiled for about five minutes and served in a soup, or with sour cream”. Holva – national sweets. It has a ceremonial essence. According to the rituals if matchmakers of the fiancé visit the girl’s house asking her hand and the girl’s side agree they give white headscarf and “holva” as the symbol of whiteness. That’s why “holva” is included into the list of ethnographisms. It can be witnessed that this national candy is greatly paid attention in the translations. Marilyn Petersen prefers to give two definitions to this candy: 1. Holva – different kinds of candy. 2. Holva – candy made with sugar and flour, may be colored red. William Dirks translates as “holva: sweet dish made from flour, sugar, and oil.” “Kho`rozqand” – children’s favourite. This candy is translated into English Khoroskand – sugar candy in the shape of a cock, and hardened on a stick” and “Sugar candy in the shape of a rooster”. Both of the translators give almost the same definition which deserves surprise.

The translator must convey truly both components on this unity keeping in his mind the frequent absence of confines between national and international coloring because they interlace with each other. Translator as creative person who carries works beyond the limits of one national culture and who serves to people giving these fruits of this culture, created in new language form or vice versa, including achievements of other nations in his national science and culture. Translation process does not only involve two

languages but also two different cultures. In bridging those two different things there are some procedures of translation that can be used by the translator. The procedures that are used by the translator in this thesis are the culture equivalence. From the connection among cultural words and translation procedures analysis, we can conclude that every cultural word class requires different translation procedure.

### **REFERENCES**

1. Dirks, W., & Davronov, T. 2005. *Ozbekcha-Ingilizcha Lug'at/Uzbek English Dictionary*. The Central Asian Heritage Group.
2. Karim Mahmudov, "Uzbek delicacies" - Tashkent: "Labor", 1989. –p. 427;
3. Olimova Dilafruxxon. *Actual Problems of Literary Translation: Study of Translation Issues from Uzbek into English*, Lecturers of National University of Uzbekistan named after Mirzo Ulugbek, 2020.
4. Peter Newmark. *A textbook of translation*. Shanghai foreign language education press, 1988.
5. Petersen, M. 2000. *Treasury of Uzbek legends and lore*. Tashkent: Qatortol-Kamolot.
6. Rosenberger, N. 2007. Patriotic appetites and gnawing hungers: Food and the paradox of nation-building in Uzbekistan. *Ethnos*, 72(3), 339-360.
7. Olimova Dilafruxxon. *Actual Problems of Literary Translation: Study of Translation Issues from Uzbek into English*, Lecturers of National University of Uzbekistan named after Mirzo Ulugbek, 2020.
8. Peter Newmark. *A textbook of translation*. Shanghai foreign language education press, 1988.
9. Zoya Proshina. *Theory of Translation, (English and Russian)* Vladivostok Far Eastern University Press, 2008