



Research Article

EXPRESSION OF FOOD NAMES IN TRANSLATION

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ABSTRACT

One of the complex issues in literary translation is the re-enactment of the national character in the original.

Our article also deals with the realias of national identity, including the words for food names and how they are reflected in Hindi. In the process of analysis, the names of thick foods were studied: kebab, soup, liquid/thin food: soup, soup and sour cream, chicken with sour cream; bread types such as patir, tokach.

Works of the famous Uzbek writers OdilYakubov's "Treasure of Ulugbek" – उलूग्बेक की धरोहर and PirimqulKadyrov's "Starry Nights" -बाबूर and their translation into Hindi by the skilled translator Sudhir Kumar Mathur are set as a literary source for this scientific article. The article highlights the primacy and drawbacks of the translation.

KEYWORDS

Translation, Hindi, transliteration, originality, equivalence, exoism, national color, realia.

INTRODUCTION

National words are taken from all the finds that preserve the historical and national property of the work of art. The exact interpretation of such words in

the translation is derived from one of the most responsible and difficult issues of the complex problem

of the restoration of the original property in another language.

The set of national features reflected in a work of art is called national color in literature. Words related to national color are called national words in other words, realias.

National specific words are national dishes, clothing, national musical instruments, household items, names, nicknames, tags, urban, rural features, architecture, geographical names, rank, title, class and etc. words and phrases denoting divisions, institutions, organizations, religious ceremonies, and other ethnographic symbols.

“Interpreting the names of dishes also requires a lot of responsibility from the interpreter. The heritages from ancestors such as national dishes of each nation differ from those of other nations not only in the method of preparation, but also in the taste and appearance, transliteration also fails to give the reader a clear idea of the food of the original.” [3, p.101]

GOALS AND OBJECTIVES

The main purpose of writing this article is to study the reflection of the national color and the names of national dishes in translated into the "Treasure of Ulugbek" by OdilYakubov and "Starry Nights" by PirimkulKadyrov. The objectives include the following tasks

- To study the level of methodological norms in the translation of national words.
- Check the ways and means of translating the names of national dishes.

METHODS

Descriptive, comparative, classification and statistical methods were mainly used to cover the topic.

RESULTS AND FEEDBACK

A comparative study of translations has shown that the historical events reflected in the works have not always been clear to the translator. In such cases, the translator left some national words unexplained or without translation at all.

Words that express objects, concepts, and events to a particular people allow the author to describe the material and spiritual life of the characters in a true, national way. In other words, these words are one of the main means of determining the historical and national character of a work of art. Interpreting such words in translation is one of the most responsible and challenging issues of a complex problem, such as the restoration of the original national character in another language. Because in such cases, the translator has the task of conveying to the reader in full what is unknown to his people, and, consequently, the names, concepts and events that do not exist in the language.

We focus on the translation of OdilYakubov's "Treasure of Ulugbek" and PirimkulKadyrov's "Starry Nights" into Hindi, as well as the translation of the names of dishes that fully reflect the national identity of the Uzbek people.

Baqaloq bakovulning ketidan jazillab turgan kabob bilan allaqanday hushbo'y hid taratgan taomlar to'la barkashlarni ko'tarib yordamchilari kirib kelishidi. [5,p.13]

Behind the bulky cook came the helpers, carrying kebabs and fragrant dishes. [5, p.13]

बावरची चांदी का थाल थामे था, जिसमें बारीक काम की छेटी-छोटी सुराहियां और बिलकुल प्याज़ के छिलकों-सी पतली प्यालियां रखी थीं। इसके बाद वैसे ही चांदी के थाल लिये बावरची के सहायक आये। हर थाल में भाप छोड़ते गरम-गरम सींक-कबाब रखे थे, जिसकी सौंधी गंध से नाक गुदगुदी हो रही थी। [8,p.18]

Bu paytda nonvoylar non yopishga, holvafurushlar holva, somsapazlar somsa, kabobpazlar kabob pishirishga kirishar, havo issiq non va somsa, piyoz va kabobning tutun aralash achchiq va xushbo'y hidiga to'lardi [5,p.36]

At this time, bakers began to cook bread, halvah sellers began to make halva, somsapazs (cooks) began to cook somsa, kebab makers began to cook kebabs, and the air was filled with the bitter and fragrant smell of hot bread and somsa, onion and kebab smoke [5, p.36]

नानबाई आटा गूँधना शरू कर देते थे, हलवाई हलवा बनाने की तैयारी में लग जाते थे, सींक-कबाबवाले अंगीठियाँ सुलगाना शुरू कर देते थे, और कुछ ही देर में नीनों व सींक-कबाबों, समरक़न्द के स्वादिष्ट समोसा व तले हुए प्याज़, मसालों व मिठाइयों की सौंधी मनमोहक गंध की लपटें राहगीर पर टूट-सी पड़ती थीं, उसके मन में इन्द्रधनुषी सपने जगाने लगती थीं। [8,p.50]

Xonaga madrasa talabasiga o'xshagan yosh mahram kirib, o'rtaga dasturxon yozdi, kumush barkashlarda issiq non, somsa, piyoz po'stiday nozik chinni likopchalarda asal, bodom, mayiz olib kelib qo'ydi . [5,b.38]

A young mahram (fellow), like a madrassa student, entered the room, set the table in the middle, and brought hot bread, somsa, honey, almonds, and raisins in thin porcelain plates like silver skins. [5, p.38]

नान गरम और ताज़ा थीं, समोसा मुँह में घुल रहे थे, चीनी मिट्टी के सुन्दर प्यालों में रखे शहद, बादाम और किशमिश को देखकर

मिठाईयों के हर जानकार और शौकीन का दिल खुश हो जाता, पर बातचीत किसी भी तरह एक दुसरे की तबीयत पूछने से आगे नहीं बढ़ पा रही थी। [8,p.52]

Ziravorlar solinib, Ali Qushchi suygan qora murch sepilgan issiq palovning xushbo'y hidi tor hujrani to'ldirib yubordi. [5,p.188]

The room was filled with spices and the aroma of hot palov sprinkled with black pepper, which Ali Kushchi loved, filled the narrow room. [5, p.188]

कमरे में थोड़ी काली मिर्च व अन्य मसाले बुरके पुलाव की सौंधी गंध व्याप्त हो रही थी। [उलूग़ बेक की धरोहर ,प २१६] [8,p.219]

Hirotning mashhur bakovullari barra qo'zilardan kabob qilishar, dorivor o'tlar solingan xushbo'y sho'rvalar pishirishar edi. [5,p.299]

The famous cooks of Herat used to make kebabs from lamb and fragrant soups with herbs. [5, p.299]

हिरात के मशहूर बावरची मेमने के गोश्त के सींक-कबाब और सुखद सुगंधित व स्वास्यवर्द्धक मसाले पड़े सौंधा शोरबा बनाने में अपना हुनर दिखाते थे। [8,p.335]

The names of the dishes in the above sentences, such as "kebab", "somsa", "soup", and "palov", are translated as somsa-समोसा(samo'sa),सींक-कबाब(sikh-kabab), palov expressed as -पुलाव(pulav). These words were borrowed from Hindi to Persian and became exotic. Exoticism is a lexeme in a language that refers to a word that is used in the life or social life of a nation, country, or region. "Some of the original words that express national concepts can be found in a number of nations in addition to the original language, and can also be an integral part of the translated language. Such words are more common among people who are close to each other in terms of territory and living

conditions, and who are in constant contact and communication.” [3, p.91]

Bakovulning qo‘lidagi og‘ir barkashda qip-qizil pishgan ikkita patir, bir tovoq osh va bir choynak choy bor edi.[5,p.95]

Cook had two red bread, a plate of palov and a teapot in a heavy bag. [5, p.95]

खानसामां चांदी की भारी तश्तरी में शोरबे का प्याला, केतली और दो गुलाबी नान लेकर आया था। [उलूग बेक की धरोहर, प १११] [8,p.111]

Xonaning to‘ridagi xontaxtada kumush barkashlarga solingan kabob va patirlar, nozik munaqqash piyolalarga quyilgan boda qanday bo‘lsa, shunday turardi. [5,b.21]

Kebabs and bread on silver bars, as well as alcohol drink in delicate bowls, stood on the table in the back of the room. [5, p.21]

इस समय कोने में छोटी-सी मेज़ पर तश्तरियां, थाल और नाना प्रकार के व्यंजन: सींक-कबाब, मसाले नान, शराब-सब ज्यों का ल्यों रखे हुए थे। [8,p.28]

In the following two sentences, the word "patir" is translated in two different ways. The translator translated the word patir in the first sentence as गुलाबी नान, meaning "small", "pink" as "light bread", and in the second sentence as मसाले नान, meaning "spicy bread". In our opinion, neither गुलाबी नान nor मसाले नान can express the word "patir". Because "Patir is a thin loaf of bread, often made from unleavened dough mixed with oil." [5, p.253] "Patir" is also a national type of food, mainly consumed by Central Asians, and this type of bread is not found in other nations. It would be expedient to interpret it as उज़बेकों का देशी नान.

The word "osh" in the first sentence is translated as शोरबा, meaning "soup". The word osh is defined in the Uzbek dictionary as "yawgan, soup, chorda, hot meal, dish" [6, p.17]. Therefore, we believe that शोरबा was able to interpret the word "osh".

Aravakash yigit ikki kosa to‘la qatiqli osh ichgandan keyin otlariga qarash uchun hovliga chiqib ketdi. [4,p.11]

The charioteer drank two bowls of soup with sour cream and went out into the yard to look after his horses. [4, p.11]

नैजवान गाड़ीवान दही पड़े मस्तावा पर टूट पड़ा और उसकी पूरी दो रक्काबियां चट कर गया। उसके बाद वह अहाते घेड़े को संभालने चला गया। [9,p.15]

The word "qatiqliosh" in this sentence is expressed as दही पड़े मस्तावा- yoghurt with rice. Interestingly, the word "mastava" was not actually used. The word मस्तावा (mastava) does not exist in Hindi either. In the above sentences, we see that the word "osh" is translated as शोरबा. Here, too, the word "qatiqliosh" could be expressed in दही पड़े शोरबा. Because the word शोरबा in this sentence is incomprehensible to the Indian reader. But the word "mastava" doesn't really exist. We do not know on what basis the translator chose this word.

In the course of the analysis, the names of thick foods were studied: kebab, soup; thin food: soup, soup with sour cream, chicken and sour cream; and bread types such as patir, tokach.

CONCLUSION

Above, we have analyzed the expression of national words in Hindi on the example of the novels “Starry

Nights" and "The Treasure of Ulugbek" and have come to the following conclusion.

1. A comparative analysis of 8 words related to food names were used. The translator used the transliteration method to translate these words. Transliteration is the most convenient way to express specific words in a translation that reflect the concepts that people have in their way of life.
2. In some places, some national words have been transliterated and not commented under the text. As a result, a number of specific words about the Uzbek people have become incomprehensible to Indian readers.
3. The translator tried to find and translate words and concepts related to some realias by finding an alternative in the target language. He translated some national words using a word that was close to that realia in terms of the function he performed.
4. It turned out that he used words from Arabic and Persian into Hindi in his translation.

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