

TRANSLATION ORIENTED TEXT ANALYSIS OF UZBEK NATIONAL CUISINE: RECIPES AND WAY OF COOKING

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Abstract— This paper explores the translation of Uzbek national cuisine into English, emphasizing the challenges posed by ethnographisms and cultural specificity. Using Christiane Nord's model of text analysis, the study examines both documentary and instrumental translation strategies to provide accurate and culturally resonant translations of Uzbek recipes. The research aims to enhance the appreciation of Uzbekistan's culinary heritage among English speakers while maintaining the integrity and uniqueness of the original dishes.

Keywords— Uzbek national cuisine, ethnographisms, documentary translation, instrumental translation, culinary heritage, intended text functions, addressees, time and place of text reception, medium, motive.

1. INTRODUCTION

Translation is a critical tool for cultural exchange, enabling the sharing of unique aspects of one culture with others. This is particularly relevant in the context of culinary traditions, where specific dishes are deeply intertwined with cultural identity. The translation of Uzbek national cuisine into English involves a careful consideration of ethnographisms—terms specific to a particular culture’s cuisine—that often have no direct equivalents in other languages. This process is not only linguistically challenging but also culturally enriching.

Many linguists have contributed to the field of translation studies, providing frameworks to better understand the intricacies involved. Among these is Christiane Nord, whose model of text analysis in translation offers a detailed functional approach that examines text organization at both sentence and higher levels. This paper applies Nord's model to the translation of Uzbek national cuisine, focusing on documentary and instrumental translation strategies to convey both the culinary techniques and cultural significance of these dishes to an English-speaking audience.

2. MAIN PART

The translation of Uzbek national cuisine into English requires careful consideration of ethnographisms, which are terms specific to a particular culture’s cuisine. These terms often lack direct equivalents in other languages, making the translation process both challenging and fascinating. Translators must navigate these linguistic nuances to accurately convey the cultural and culinary essence of Uzbek dishes.

Many linguists have made significant contributions to the field of translation studies, particularly in the area of text analysis. One notable contribution is Christiane Nord’s **Text Analysis in Translation**, which provides a detailed functional model for examining the organization of text at the sentence level and beyond. Nord distinguishes between two main types of translation products and processes: documentary translation and instrumental translation [1].

Documentary translation ‘serves as a document of a source culture communication between the author and the ST recipient’. Such is the case, for example, in literary translation, where the TT allows the TT receiver access to the ideas of the ST but where the reader is well aware that it is a translation. Other examples of documentary translation given by Nord are word-for-word and literal translation and ‘exoticizing translation’ that seeks to preserve local colour. In the latter, certain culture-specific lexical items in the ST are retained in the TT in order to maintain the local colour of the ST – for example, food items such as Quark (a kind of soft cheese), Roggenbrot (rye bread) and Wurst (a type of sausage) from a German ST [2].

In Uzbek national culinary you may encounter some food items such as kabob (skewered meat), or somsa (baked pastries filled with meat, onions, and spices) that giving with ingredients may make them more accessible for target receivers. For example, the Uzbek dish osh is commonly translated as “pilaf or pilav in English, which conveys the idea of a rice dish but may not capture the unique preparation methods and cultural significance of the original term [3].

Similarly, other dishes like sumalak, halim, halisa, and tuxumbarak are associated with specific ceremonies and rituals, and their translation must reflect the cultural context as well as the culinary ingredients. Translators must also take into account regional

variations in Uzbekistan, as the same dish may have different names or methods of preparation in different regions. For example, pilaf can be called Samarkand pilaf, Tashkent pilaf or Khorazm pilaf depending on the region.

The goal of translating Uzbek national dishes into English is to provide accurate and compelling descriptions that allow English speakers to appreciate Uzbekistan's rich culinary heritage. It is a delicate balance between literal translation and cultural interpretation, aiming to convey the taste and traditions of Uzbek cuisine to a global audience.

An instrumental translation ‘serves as an independent message transmitting instrument in a new communicative action in the target culture, and is intended to fulfil its communicative purpose without the recipient being conscious of reading or hearing a text which, in a different form, was used before in a different communicative situation’. In other words, the TT receivers read the TT as though it were a ST written in their own language. The function may be the same for both ST and TT. For instance, a translated computer manual or software should fulfil the function of instructing the TT receiver in the same way as the ST does for the ST reader. Nord calls these ‘function-preserving translations’. However, she also gives examples of other kinds of translations where it is not possible to preserve the same function in translation. Such is the case with the translation of Swift’s *Gulliver’s Travels* for children, and with the translation of Homer into a novel for contemporary audiences [1].

The following analysis applies Christiane Nord’s model of text analysis to a real-life translation commission. The ST in question is a text from Zira.uz, an illustrated cookery website, which is intended for the Uzbeks of all ages, with a variety of recipes to help them learn how to cook easily. TTs should be produced in a number of European languages for foreign chefs and receivers who wanted to be chefs. The following is the text:

“Choyxona palov eng mazali oshlardan biri bo’lib, aynan shu palobni ko’pchilik o’z uyida tayyorlaydi. Bunda faqat qo’y go’shti va yog’idan foydalanamiz. Tayyorlaniladigan taomga taxminan 45 000 so’m sarflaniladi. Qozonga to’g’ralgan dumba yog’ini solib, yaxshilab eritamiz. Faqat jizi qolgandan so’ng esa, qozondan terib olamiz. Parrak qilib to’g’ralgan piyozni solib, tillaranga kirgunicha qovuramiz. Ustidan o’rtacha kattalikda to’g’ralgan go’sht bo’laklarini solib, qizartirib qovurib olamiz. Ustidan somoncha qilib to’g’ralgan sabzini solib, birga qovuramiz. Yarim tayyor bo’lgunicha qovurishda davom etamiz. So’ng 800 millilitr suv quyib, ustidan sarimsoqpiyoz va achchiq qalampirni teramiz, qopqog’ini yopib, 40 daqiqa dimlab qo’yamiz. Zirvak tayyor bo’lguncha, guruchni yuvib, tuz solingan iliq suvga ivitib qo’yamiz. So’ng ochib, qalampir bilan sarimsoqpiyozni olamiz va tuz bilan zirani sepamiz. Aralashtirib olamiz. Ustidan guruchni solamiz. Qopqog’ini 5 daqiqaga yopamiz. So’ng ochib, yana aralashtirib olamiz. Faqat go’shtga tegmaslikka harakat qilamiz. Shu holatni suvi bug’lanib ketgunga qadar takrorlaymiz. So’ng guruchini tepalikka o’xshab yig’amiz va ustini yopib, 15-20 daqiqaga dimlab qo’yamiz. Oshni tortishdan avval yaxshilab aralashtiramiz va shundan so’ng suzamiz. Qaynatilgan bedana tuxumlari va qazi bo’laklari bilan birga tortamiz” [4].

Applying Nord’s text analysis model, it is obvious that the type of translation involved here is instrumental: resulting TT will serve in the target culture as an independent message-transmitting text, with TT users using it to learn how to cook.

The process of making “pilaf”, one of the most famous dishes in Uzbek gastronomy, is also described here. The information in the ST must be correctly and accurately transmitted to the TT recipients, and the recipient should be able to prepare the “pilaf” after receiving the information.

The ST–TT profiles in the translation commission would be as follows:

-Intended text functions: ST has an informative function, conveying information about cooking and special recipes. In addition, it has an appellative function, because it attracts receivers to follow what they read (to prepare recipes, to increase interest in food and cooking). TT preserves functionality as much as possible.

-The addressees: ST applicants are probably not given the above mentioned age limit. However, European children and their parents can use the texts. Many recipes also provide for use without the help of adults.

-The time and place of text reception: The ST was uploaded in Uzbekistan in 2018; the TT is appeared in Russian, over the period 2018–2024. The time difference is, therefore, of little importance.

The medium: There are several webpages ST consists of, each webpage has many photos and illustrations.

-The motive: The ST has the purpose of introduce foreign people variety of recipes and teaching the basics of cooking Uzbek national dishes.

3. CONCLUSION

The translation of Uzbek national cuisine into English, guided by Christiane Nord's model of text analysis, illustrates the importance of both documentary and instrumental translation strategies. By carefully considering the cultural and linguistic nuances of Uzbek dishes, translators can create texts that not only inform but also engage and resonate with English-speaking audiences. This approach ensures that the rich culinary heritage of Uzbekistan is accessible and appreciated globally, fostering greater cultural understanding and exchange.

4. REFERENCES

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