

People's Democratic Republic of Algeria
Ministry of Higher Education and Science Research
Kasdi Merbah University Ouargla
Faculty of Letters and Languages
Department of Letters and English Language



Dissertation submitted in partial fulfilment of the requirement for the Master's Degree
in field of English Language and Literature

Specialty: Translation

Theme:

Translating Realia in Cooking Recipes
Case study : Chef Osama El-Sayed website.

Presented by

Bouafia Fatma

Bouzegag Hafsia

Supervised by

Mrs. Yahiaoui LeilaSupervisor

Evaluated by

Member of the Jury.....Examiner

Member of the jury.....Examiner

Academic Year: 2020 / 2021

Dedication

*I would like to dedicate my thesis to all my beloved family,
to my parents for their love, patience, faith, and
encouragement.*

To my friends.

*Also to my soul mate Dora thank you for your endless
support, love, and advice.*

Dedication

Thanks Allah for giving me the ability to write and think, the strength to believe in myself, and the patience to reach my dreams and goals.

I dedicate this modest work

To the one who gave me life, a symbol of tenderness; Who sacrificed herself for my happiness and success, my dear mother. I LOVE YOU.

To my dear father for his encouragement and support, especially for his sacrifice so as not to hinder the progress of my studies. Thank you Dad.

May God grant my parents a long life and perfect health.

To my lovely sisters Asma and Hadjer.

To my precious brother Mehdi

To my family, especially my grandmother.

To my cutie cousins especially Wissal, Nour and Rania.

To my besties, Rania, Leila and Loua and my friends at Kasdi Merbah University and my teachers.

For everyone I love and respect.

Please stay healthy and safe.

Acknowledgement

We would like to thank, without whom I would not have made it through our master's degree, our supervisor Dr. LEILA YAHIAOUI for helping and providing guidance and feedback throughout this research, and the jury members Dr. Koudded Mohemmed and Dr. Zeghar Hemza, thank you for agreeing to review and evaluate our work.

I would like to express my sincere gratitude to our parents for their unconditional support and encouragement.

Special thanks to our families for all the support they have shown us.

Thanks to our friends who guided us so positively and always made us feel confident in our abilities.

المستخلص:

إن باختلاف التجمعات البشرية تختلف الثقافات و كذا اللغات بما تحتويه من لهجات داخل اللغة الواحدة, هذا الاختلاف يضعنا أمام تحدي مشاركة الثقافة العامة, واحد من أوجه التحدي هو ترجمة الواقع الثقافي في وصفات الطبخ.

الترجمة داخل اللغة الواحدة تعد أول محطة للمترجم, بعدها يمر إلى تطبيق مجموعة من الاستراتيجيات نذكر منها الترجمة الحرفية و الاقتراض, إضافة للتوطين والتغريب. يتناول البحث دراسة تحليلية لمجموعة من العينات التي جمعت عشوائيا من الموقع الإلكتروني للشاف أسامة السيد في كلتا اللغتين العربية و الانجليزية لتحديد الاستراتيجيات التي اتبعت لترجمتها.
الكلمات المفتاحية: الثقافة, الترجمة, مفردات, وصفات الطبخ.

Abstract

With different human societies, cultures and languages differ, as they contain dialects within the same language. This difference puts us in front of the challenge of sharing public culture, and one of these challenges is translating realia in cooking recipes.

Translation within the same language is the first station for translation, then pass to the application of a set of strategies, including literal translation and borrowing, in addition to domestication and foreignization, The research deals with an analytical study of a group of samples collected randomly from the website of Chef Osama Al-Sayed in both Arabic and English languages to determine the strategies that were followed to translate the recipes.

Key words: Culture, Translation, Realia, Cooking Recipes.

Table of Contents

| Content | Page |
|---|-------------|
| Dedication | I |
| Dedication | II |
| Acknowledgement | II |
| Abstract/ المستخلص | IV |
| Table of contents | V |
| Introduction | VI |
| Chapter one: Cultural aspect | |
| 1. Introduction | 1 |
| 2. The history of Arab Cuisine | 1 |
| 3. What is realia ? | 3 |
| 4. Food & Culture | 5 |
| 5. Culture & Translation | 7 |
| 6. Conclusion | 10 |
| Chapter two: Problems and solutions in rendering realia | |
| 1. Introduction | 11 |
| 2. The necessity of intralanguag translation | 11 |
| 3. Translation problems in rendering realia | 13 |
| 4. Borrowing/Literal Translation | 16 |
| 5. Domestication and Foreignization | 19 |
| 6. Conclusion | 21 |
| Chapter three: Corpus analysis | |
| 1. Introduction | 22 |
| 2. problems in rendering realia in cooking recipes | 25 |
| 3. Who is chef Osama EL-Sayed? | 27 |
| 4. The Corpus | 27 |
| 5. Data analysis | 28 |
| 6. Conclusion | 39 |
| Conclusion | 40 |
| List of references | 42 |
| الملخص | 45 |

Introduction

One of the oldest definitions and more established of culture is the definition of Edward Burnett Tylor (1871,p.01) where he defined culture as " culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as member of society "

Based on the definition of Edward Burnett and the definition of Bloch &Trager (1942,p.05) " A language is a system of arbitrary vocal symbols by means of which a social group cooperates."

Regardless if the language symbols are arbitrary or intention ,there is no disagreement or doubt that the language is one of the most important component of culture which allow to communicate with other cultures and civilizations .

As different human societies, cultures differ and thus languages differ in what they contain in terms of names and symbols and the same for dialects with in the same language , this is what we find as an example in the Arab countries ,one language with different dialects and accents ,likewise the difference puts us in front of the challenges of sharing culture ,especially in our present time , where media is available every where with different orientations as well as the exploratory trips in which the individual and the group get to know a lot about different cultures ; whether in terms of clothing ,food , language , traditions ... etc.

Facing this last leads to curiosity to know more about other cultures and what we can experience from them. At this situation, the necessity of cultural convergence becomes more than urgent need , and the most notable example is the cooking field , Translating realia in cooking recipes , as a personification and manifestation of the culture of every human society, where the difference would be in traditional dishes recipes ,cooking tools , names of dishes, and ingredients ;

Due to the reluctance that this field is witnessing on the part of translation theorists, studies on this topic are almost non-existent.

Chapter one: cultural aspect

Introduction:

In this chapter, we are going first to go back to history of Arab cuisine, to Investigate the ingredients and utensils Arabs use to cook and also to explore methods of cooking, then we are going to define Realia and its types in addition to highlight the relationship that exists between culture, food and translation.

The history of Arab cuisine:

All people in the world have multiple popular dishes that stretch back a thousand years, and these dishes have historical stories that fall within the customs and traditions of each country.

Man is the only creature that cooks his food, and, the first cooking methods were very simple; man hunted animals and collected what is available from vegetables, fruits and grains. Nearly one million to five thousand years ago primitive man explored the methods of using fire to cook.

Food prepared from barley and wheat were and still are the most consumed foods in the world. In the past, cereal foods were seen as a sign of urbanization. As for the barbarians, they ate meat and milk.

Cathy K. Kaufman said in her book "Cooking in Ancient Civilizations" that in the Mesopotamian era wealthy people used to drink Wine, while the poor ones used to drink Beer, as for the Greeks, they preferred to drink wine too.

Mesopotamians, Greeks and many civilizations used to flavor their food with fermented marinade and salted fish. In Southeast Asia, such as China, Japan and Korea, they used a mixture similar to it, which is fish sauce, and instead of salt they use soy sauce.

(Mesopotamia is a region of western Asia, in the Tigris and Euphrates river system. Its history is known of many important inventions that changes the world. It's now known as Middle East, it includes part of southwest Asia and some lands from the eastern Mediterranean Sea).

In Mesopotamia and Egypt, they used linseed and sesame oil in their cooking, as they found great difficulty in growing olive trees because mostly olive trees grow in a suitable environment, such as areas near the Mediterranean.

As for table manners, the tables were covered with elaborately made vessels of gold and silver and elegant ceramics. As for the tables of the underprivileged people, they used wooden utensils, and sometimes they dispensed with these utensils and eat with their fingers. The methods of sitting at the table among the Arabs varied, as the Iraqis and the ancient Egyptians preferred small tables.

Cookbooks are the best way to understand the culinary customs and traditions of each community. But little remains of the old cookbooks, especially the recipes for Mesopotamia, for their presence is almost non-existent, but in Egypt nothing remains of them. The reason for the scarcity of ancient Mesopotamian cookbooks is the Cuneiform writing. It is a very complex writing that few can understand it.

Most of the cooks in Mesopotamia and Egypt were either professional cooks or housewives who did not learn through cookbooks, but through experience.

Some researchers and scholars were interested in the field of cooking and some of them wrote books related to this field, we can list the French historian Jean Bottéro who wrote a book entitled "The Oldest Cuisine in the World: Cooking in Mesopotamia" the content of his book is about cooking in the ancient civilization, and especially in the Mesopotamian era. And Cathy k. kaufman who is an adjunct professor in food studies and the writer of "Cooking in Ancient Civilizations " where she spoke about how primitive man used to cook over the centuries and talked about culinary arts at that time.

There are some Arab writers who were also interested in the field of cooking as well as cookbooks became famous during the eras of Arab civilization. "The book of dishes" became famous as it was written by many writers, and these two writers are very popular, IbnSaiyyar al-Warraaq, Muhammad bin Hasan al-Baghdadi.

Since the creation of mankind, different civilizations began to appear all over the world, and many different cultures and discoveries were created with them. Which in turn contributed in writing the history of each civilization. And one of the oldest civilizations in the world is the mesopotamian civilization (the Sumerian) called the cradle of civilizations because it was the first of all societies that contributed and gave interest in the field of agriculture.

There were other civilizations in the Middle East that arose after the mesopotamian civilization, for instance Babylonians, Phoenicians or Canaanites, Arameans, Hittites, Assyrians.... etc.

The ancient civilizations had different and varied dishes and cuisines in terms of ingredients, methods of cooking, utensils used, products and food too (vegetables, meats, spices, wheat, dates).

The field of cooking was very important in these times to the extent that the ancient people have engraved scenes of culinary methods.

"The first written recipe throughout the history was found in Iraq in babylonian temple eversince 1730 BC". (Winchester, 2019)

The Arab cuisine was influenced by the kitchens of the neighbouring countries and civilazations, among these cuisines that affected the Arab cuisine are the Turkish, Coptic, and Amazigh ones.

There are many dishes in Arab cuisine that are very similar or even have the same ingredients and same way of cooking to the turkish cuisine, for instance "Baklava" in arabic, it's pronounced "Baklawa" بقلّوة. The origins of this pastry is Turkish, It was one of the most popular sweet pastries of Ottoman cuisine. Most of Arabs cook this pastry in their everyday lives and in special occasions as well.

The europen cultures impacted the Arab world and also the Persian and Indian cuisine have affected the Arab cuisine particularly in the Middle Eastern countries.

What is Realia?

Broadly speaking, realia means all fact information about history, Politics, Geography, ethnography of a certain civilization or country.

L .Barkhudarov (1975, cited in Djachy 2014) says that "realia represent a part of background information, implying specific historical facts and information about the state structure the peculiarities of the geographic environment concepts of ethnography and folklore".

The word realia is from Medieval Latin origin which means (Real Thing) and it is a plural noun.

In translation field, realia are expressions and words that represent specific cultural items as L. Barkhudarov (1975) points out "in the theory of translation, the words or

expressions denoting the objects of material culture and closely connected to a particular nation's culture are called realia.

Realia have many names such as cultureme, culture-specific concept, culture-bound words, cultural specific items and so on.

Newmark (1988) categorizes cultural specific items or realia into five (5) categories which are:

1. Ecology: Hills, Plains, Winds...etc.:

Are mainly geographical features as we find names of some plants, like Savanna, prairies, tundras, and pampas all have common features in addition to a local one.

2. Material culture (Artifacts) Food, Clothes, Transport...etc.:

There are several culture-bound words in food, as for Grape leaves dish which is famous between Middle Eastern countries, in Iraq known as "dolma", and in Lebanon as "Arish leaves", while in Syria as "Yabraq" or "Yalanji".

3. Social culture-mark and leisure:

As we find with the popular game Football, The British people use the word Football, while Americans use Soccer.

4. Social organisations, customs, activities, procedures, concepts: Religious, Artistic.:

There are some names of buildings such as Pentagon, White House. In addition to abbreviations of some institutions and companies names like, UNICEF, UNESCO, LG. however, certain culture-bound words are related to religion side, as "Ramadan" "رمضان" it is a period of time ranging from 29 to 30 days during which Muslims fast from dawn to sunset, and it is obligatory for Muslim adults, provided that s/he is not ill, elderly, or travelling, "Protestantism" "بروتستانتية" which is a doctrine in the Christian religion.

5. Gestures and habits:

In the South Eastern Asian countries, they bow to greet each other or to apologies, as in the Gulf countries, they usually use noses for greeting, by touching the ends of the noses with each other.

Food and Culture:

Culture is a reflection of what a person lives, invents, and learns. It includes traditions, clothing, cooking, and the beliefs.

Culture or civilization from the acrimony of Taylor's view (1871, p.01)" is that complex whole unit, which includes knowledge, faith, art, morals, law and equipment, in addition to any capabilities and equipment that a person acquires by being a member of society ".

All the events that a person experiences within a particular society is considered as culture. Ghazala states that (1995, p.193) "Culture is the umbrella under which come many things in a society ".

Man by nature adapts to the environment or nature around him or in which he lives, through this latter we can study human life in its various aspects. Man lives within a specific environment, so certain styles of life, some religious practices, languages and dialects, food what and how to wear are imposed on him.

Culture changes from one country to another or from one community to another. Societies are distinguished from each other through culture, even in the same society, the cultural differences between people can be noticed.

This disparity is due to several factors, including historical, religious and geographic factors. The language and dialects man speaks is culture. Everything that a person has learned from making clothes, crafts and cooking is culture as well. What man practices in terms of beliefs and religions, what he grows as vegetables, fruits, how to grow animals is culture too. Culture is everything that people practice in daily life with in a specific community, as Taylor points out (1871, p.08) "the list of all items of general life of people represents that whole which we call its culture ".

As previously mentioned, culture has many diverse fields through which images of cultural disparity between societies are evident, the most important of which is food. Food is a meeting point for various fields of culture. Counihan mentions (1999, p.06) "food is a product and mirror of the organization of society on both the broadest and most intimate levels".

Food is considered the best translation of the culture of any society around the world as Counihan (1999, p.06) point out" food is a prism that absorbs and reflects a host of cultural

phenomena ", Including the methods and ingredients used for cooking and presenting it to the way it is eaten and the appropriate time to eat, as well as who ever eats it.

Far from the traditional role of food, which is what, living organisms depends on for their continued survival, food is the focus of many activities other than satisfying our stomachs, through it we make friends we celebrate family, religious or even national occasions, Counihan (1999 ,p.06)mentions that " at meals we create family and friendships by sharing food ,tastes , values, and ourselves .Festive meals celebrate festive occasions and enlarge the social group at office picnics , church suppers, barbecues, and potluck dinners" ; through food the cultural contrast between societies and peoples appears.

Aforementioned, food manifests itself in most aspects of culture.For example the religious aspect and the prohibition of some foods and drinks, it's forbidden for Muslims and Jews to eat pork. Whereas in India, a Hindu majority country in which the largest number of beliefs and religions in the world are practiced, diet depends on vegetables only because Indians consider the cow a sacred animal and killing it is a great sin. Thus Hindu practitioners are forbidden to eat meat.

Passed from one generation to another over time, we can assert that food culture in most societies is acquired through the habits and traditions left by the ancestors and which are imposed on people who live in particular communities. Habits and traditions could be identified as dishes, ingredients and methods of cooking, food manners and etiquette.

As for dishes, it's noticed that the Arab cuisine is full of flavors for it uses a specific spices, vegetables, and meat. In the middle eastern countries such as Saudi Arabia, which is famous for its Kabsa (كبسة) dish, and in North Africa there is Couscous (كسكس) and Tadjine (طاجين), in Iraq we find Maklobba (مقلوبة), and in Egypt the Koshary (كشرى) dish, Each dish depicts the culture a country and a specific society, culture appears in the way of eating as well, for example East Asian countries, use Chopsticks to eat, as they use Soy sause and Wasabi to season their food, Also in South Asian countries, like India, they use their hands to eat and do not cook their food unless it contains spices.

Food is considered as a tool of acculturation between people. Countries and societies are influenced by the culture of each other , as mentioned by L. Sam &W. Barry (2006,p.11)" In its simplest sense, "acculturation" covers all the changes that arise following "contact" between individuals and groups of different cultural backgrounds", also Redfield,

Linton, and Herskovits (1936 ,p.149 cited in L. Sam &W. Barry 2006) define acculturation as "those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups ".

Acculturation is the result of the friction between peoples and societies, through war or peace, trips, commerce, or through social media (Facebook, Instagram and YouTube...). Nowadays culture is affected on a wide range of fields including food. We have deduced that some kitchens around the world share the same dishes, ingredients, methods of cooking .For example, Although Algeria is a part of the Arab world, but it's noted that the breakfast meal in that country is completely different to what breakfast in other Arab countries is. Algerian Breakfast is a sampling of French breakfast and that's due to the French occupation of Algeria .It's composed of a milk coffee / tea plus jam and butter spreaded on a piece of bread or simply some pastries such as *croissant*..On the other hand, it's noted that there are numerous common features between the Turkish and Middle Eastern cuisine due to the influence of the Ottoman Turk Empire who reigned over the Arab countries from 1453 to 1650.

Culture and Translation:

Any society can pass and share its culture through language as Newmark (1988, P.94) says "culture as the way of life and its manifestation that are peculiar to a community that uses a particular language as its means of expression, that is to say language and culture cannot be separated".

Language is not solely a set of grammatical rules, and describes facts, ideas or events that show that people have similar knowledge of their world only, but also it reflects human attitudes, beliefs and world views .Wang (2014, P2423) says that "a language not only describes facts, ideas, or events which indicate similar world knowledge of its people, but also mirrors people's attitudes, beliefs, world outlook, etc".

Understanding culture requires a good understanding of language and the way opposite. Therefore it can be said that learning a certain language is for some reasons learning a new culture.

Wang (2014, 2424) points out that "to understand a language, one must know well about its culture and vice versa, we can say that culture and language depend on each other as Bassnett (2002, P.23) mentions that "Language, then, is the heart within the body of culture".

Translating a specific text from one language to another requires that the translator must be familiar with all the setting rules of the source language and target language, as he must have a cultural background of both source and target culture.

It is supposed that as a bilingual or maybe bicultural participants in the corresponding voice community, the translator will have a complete grasp of the source language and the target language. Nida (1964, P.241) says" in general it is assumed that the translator will have a complete command of the source and the receptor languages, as a bilingual and possibly bicultural participant in the respective speech communities".

What makes translation play such huge and important role is the fact that there is not only one language spoken in the world, that is to say the translation process is to communicate with others who speak different language, and to exchange culture and knowledge, in the present time, only through translation news, medical progress, scientific innovation, and other fields of knowledge can be transferred.

Altarabin (2021, P.03) says" in the present fast-paced world, spreading news, academic literature, medical advances, scientific innovation, and other aspects of knowledge is only possible through translation".

The translation process involves the translation of language and culture as we have mentioned that language and culture can not be separated; in other words translation is sort of cross-cultural communication.

Translators have been facing many obstacles in rendering the cultural aspects between different languages and specifically if the two languages are from different families for instance, Chinese language and Arabic language.

Ordudari (2007) says that "the bigger the gap between the SL and TL the more difficult the transfer of message from the former to the latter will be".

The variety of culture makes the process of translation quite difficult and sometimes even possible if the translator is not aware of source and target culture; Nida(1964, P 242) says" of course, no person has a complete knowledge of the total lexical resources of any

language nor can one have a comprehensive understanding of all the areas of human knowledge or activity contained in most source –language texts" that is to say, no one will be aware of all vocabulary resources and culture of any language, unless the translator specializes in certain field. As Nida (1964, P.242) points out "translators must specialize"

According to Roman Jakobson there are three types of translation:

- a) Interlingual translation: or translation proper (an interpretation of verbal signs by means of some other language).
- b) Intralingual translation: or rewording (an interpretation of verbal signs by means of other signs in the same language).
- c) Intersemiotic translation: or transmutation (an interpretation of verbal signs by means of signs of nonverbal sign systems).(cited in Bassnet, 2002)

Translation is the common feature between these three types, in other hand translation is a form of cross-cultural communication, hence each type of those cannot be done successfully unless the translator goes through culture which make culture as a common feature between these three types.

Therefore, a translator must focus on larger cultural background in order to understand the meaning or the message of the source text. Nida (1964, P.244) argues that "in determining the exegesis of a message we must look to the larger cultural context for important clues to interpreting the significance of the text".

Translation is a tool for acculturation. It is an act of communication between cultures. Hence, translation is a form of cross-cultural communication. Rafieyan says (2006)" In translation, therefore, not only two languages but also two cultures invariably come into contact".

Conclusion:

To sum up, every society and civilization has a unique culture that differs from the other cultures; culture is embodied in several areas, the most important of which are two areas that fully reflect the cultural image, namely food and language.

Food is a meeting point for most areas of culture such as religion, customs, beliefs...etc, on the other hand, language is the way in which through it all areas of culture are described, also to communicate with different people who have different cultures.

Culture and Language cannot be dissociated from each other as Bassnett (2002, P.23) states that language is the heart of culture; with it we can communicate with others, but the fact of multiplicity of languages around the world makes the translation process an urgent necessity.

Only through translation we exchange knowledge and culture ;the translation process is not just to render from one language to another, but also to render from one culture into another which makes the translator cultural mediator. Without this indispensable and essential activity, the world would still be in an alienated area, as Altarabin (2021, P.03) says that "without such must-activity, the world could remain disconnected areas".

Chapter two: problems and solutions in rendering realia

Introduction:

Translation is the process of translating and converting words from one language into another one from source language into target language, as it conveys the culture of others, it also facilitates to people to communicate with each other.

According to Peter Newmark, there are many types of translation, such as literal translation or so-called direct translation or word for word translation, faithful translation, free translation, Communicative translation... and so on. The translators use these types in order to convey the meaning from the source language into the target language.

According to Roman Jakobson there are three types of translation, the first type is "Interlingual translation" it means translating from one language into another one, and the second type is "Intralingual translation", it is translation within the same language and the last but not least is "Intersemiotic translation", it is the science that studies signs.

This chapter focuses on the problems that the translator may face when rendering realia and the importance of intralingual translation, and we are going to define literal translation and borrowing and what are the cases in which we can use this type and procedure, and what is Foreignization and Domestication and the purpose of using these two strategies.

The necessity of intralanguagual translation:

The primary purpose of any translation is to obtain the correct meaning of the source text which leads to achieving the same effect that happened to the original audience into target audience Nida & Taber (1989, P.1) states" therefore, what one must determine is the response of the receptor to the translated message".

Without understanding the meaning of the source text the translator can not transfer the source effect. To do so the first station that the translator should be through it is to achieve the source text meaning, obtaining the meaning of the original text required translation within language, which what Jakobsson called Intralanguagual Translation.

Roman Jakobsson divided the translation process into three types such as

- Intralanguagual translation: which is rewording certain verbal signs within the same language.

- Interlingual translation: or translation proper which is rendering certain verbal signs into other verbal signs.
- Intersemiotic translation: or transmutation which is interpreting verbal signs by non-verbal signs. (Cited in Bassnet 2002).

Intralangual translation as Nida (1964, PP.03-242) says "intralingual translation consists essentially in rewording something within the same language"; since the analysing of the source text is such a hard process "analysis of a source-language text is a more complicated task than it is often assumed to be"

Rewording the source text by using other terms and words within the same language enable the translator to understand and analysing the source text, hence achieving the meaning, " by this process we may interpret the verbal signs utilizing other signs in the same language, process much more frequently practised than we generally imagine, and one basic to an adequate theory of meaning".

Since there are a set of dialects in the same language, translation within a language can replace translation proper. Therefore, we find that a group of people in a certain geographic area has a set of words that express the same thing, but some of them could be unknown for certain people, so the translator has to translate within that language to understand its meaning.

Through this process, we can use other symbols in the same language; to interpret the same language symbols, hence knowing the source text message.

For example, North African countries/regions that speak Arabic but use different dialects (such as Moroccan, Algerian, and Egyptian dialects)... We found the names of certain vegetables as "Khizzo" in Moroccan dialect which means "Carrots" for instance the word "Khizzo" can not be understood to the Egyptian audience which requires intralingual translation, as well as for some fruits that have multiple names in Arab countries such as "Pear" in Iraq known as "Armot" "عرموط" in Morocco as "Bo awid" "بوعويد", in Egypt as "Komathra" "كمثرى", and in Tunisia as "Anzas" "انزاص". All these different names for the same concept impose the translator to go through Intralingual translation.

Translation within the language has greatly contributed to the translation of ancient literary works. The language used by man in the past is not the same as the one he uses these

days by reformulating it in the same language using simple and similar vocabulary translators can be reached to the meaning.

Also, this process has a great role in translating vocabulary and cultural terms, so the translator finds an equivalent in the original language, this helps the translator in determining the target equivalent.

Through intra-language translation, translators can understand the general meaning and exact meanings or nuances of the original text to transfer meaning and effect successfully.

Translation problems in rendering realia:

Translation has been always considered an important tool to communicate and transfer information with others, therefore the translators faces several problems, because of the translation process is not just rendering one language into another, but also from one culture into another Ghazala (2008, P.193) concludes that "culture is the umbrella under which come many things in society including language".

Translating culture is a quite challenging task to translators which impose on them not to be bilingual only, but also, bicultural Vermeer (1986) states that " if language is an integral part of culture, the translator needs not only proficiency in two languages, he must be bilingual and bicultural" (cited in Hornby 1988).

Hatim & Munday (2004, P .329) point out that " translation occurs between languages, between texts, between writers and readers and between cultures ". One of the most challenges that the translators come across is rendering culture-bound terms or Realia, it is quite difficult to achieve a correct transfer of Realia when cultural differences exist between two languages.

Culture-bound terms are words and terms connected to a particular culture and language which expresses a certain concept as Palumbo (2009, P.33) states " these are termes or expressions to elements or concepts that are closely associated with a certain language and culture ", that terms can be found in multiple fields such as customs, food, beliefs, ...etc.

According to Newmark, there are five categories of Realia which are Ecology, Materialculture, Social culture, Organisations, and Gestures/Habits, for example Ramadan (رمضان), Couscous (كسكس) Eid-alfitr (عيد الفطر) .

Backer (1992, P.21) states that " the source language word may express a concept which is totally unknown in the target culture ", on that account the first problem arises when attempting to render Realia, that is to say, each language has its own way of expressing of certain terms and words which are perhaps unknown to some other language, such as culture-bound terms.

Thus, falling into another problem which is lack of equivalence like the word Ramadan which is an Arabic culture-bound term that has no equivalent in the English culture; what is meant by equivalent as Laver& Mason (2018, P41) point out " the degree of correspondence of meaning, grammar, style and communicative effect between a source text and any translation into a particular target text ".

The process by which the translator finds the equivalent of culture-bound terms is very challenging. He must consider the target culture, which makes him fall into another problem, to achieve the same effect as the source audience, Hornby (1988, P.42) says " the problems do not depend on the source text itself but the significance of the translated text for its readers as members of a certain culture ".

With the fact that translating cultur-bound terms are quite difficult, and faces number of problems does not mean that they can not be rendered, to do so translators follow some procedures.

The procedures that are used to solve such problems are Borrowing, Literal translation, Adaptation, Cultural equivalence, Paraphrase, therefore it can be a combination of two procedures.

Vinay & Darbelnet(1995) uses the term Borrowing, which what Newmark(1988) called Transference, and it means the transfer of source language word into target language alphabet as it's pronounced in the source language,

This procedure is used to overcome the gap or the lack of equivalent that may face the translator while translating as Vinay & Darbelnet states (1995, P.31,32)" to overcome a lacuna, usually a metalinguistic one (e.g. anew technical process, an unknown concept), borrowing is the simplest of all translation methods." what is meant by lacuna is the gaps that are noticed in the target language, alike culture-bound terms in this case borrowing is necessary "but translators may also notice gaps or 'lacunae', in the TL which must be filled by corresponding elements, so that the overall impression is the same for the tow messages"

While in other times borrow a source word is just a matter of style and keeping source culture flavour "the decision to borrow a SL word or expression for introducing an element of local colour is a matter of style and consequently of the message"

Literal translation procedure, from Newmark's point of view, is one to one translation, but not word for word Newmark (1988, P.69)says:

"Word-for-word translation transfers SL grammar and word order, as well as the primary meanings of all the SL words, into the translation, and it is normally effective only for brief simple neutral sentences: LHe works in the house -now', il travaille dans la maison maintenant. In one-to-one translation, a broader form of translation, each SL word has a corresponding TL word, but their primary (isolated) meanings may differ."

While to Vinay&Darbelnet's (1995) view literal translation is word for word translation

Cultural equivalent it is a procedure used by Newmark (1988, P.82) by using what target language provided as a cultural equivalent which conveys the same meaning and effect as the source language

Another procedure to solve such a problem also by Newmark (1988) is paraphrasing which is an explanation of the meaning of the source cultural term

Adaptation is a procedure uses by Vinay &Darbelnet (1995, P.39) to translate situation from source language that is unknown to the target language culture, with these circumstances the translator has to make up with a situation that makes the same meaning and effect as in the source culture.

In some condition, it can be found more than one procedure that is used to translate culture-bound words, using a combination of procedures is one of Newmark's procedures to translate culture terms and it called couplets, where a culture term can be borrowed and paraphrase at the same time.

Literal Translation:

Translations have usually been used to convert written or oral source language text into target language text. Usually, the reason of translating is to copy various texts into another languages.

Literal translation or what we might call "direct translation" is a way in which the translator translate from one language into another with conveying the meaning and the sense of the original text.

And it also means, every word in one language is translated into corresponding word in another language. When the translator use the literal translation technique in the translation, it means that he is translating the text literally without taking into account the grammatical rules of the target language or sometimes not conveying the meaning of the word.

Translators resort to the use of literal translation because it is a very easy method to translate. But many others have criticized the approach of literal translation, because every language has its own structures, and every society has its unique culture. People express themselves in different ways, and this is what make some translators avoid using literal translation.

Sometimes, literal translation is very helpful and it gives the translator the right meaning he wants to deliver. But often, the overuse of this method may lead to a very poor, distorted, meaningless translation and doesn't fulfill the purpose wanted to achieve, it implies that is full of errors.

Translators start to translate bible into approximately 500 more languages, most of translations of bible were translated literally.

The original languages of the Bible is Greek and Hebrew, As any language, these two languages have concepts and idioms of their own and cannot be translated easily. The easier the text is to read, the more it depends on the translator's theological, language or cultural understanding.

There are some Bible translations that are seen as more literal translations (Direct translation), the translators focused on each individual word in the texts, they want to decipher these words in order to understand what each word means and combine them to form thoughts, for example The New American Bible Revised Edition, Revised Standard Version

Catholic Edition and the Literal Standard Version. Whereas some translations attempt to give equivalent idioms, for instance, New Living Translation and the New International Version.

The more the translator get closer to literal translation, the more the text has no meaning and does not convey the message, and it will be difficult for the reader to interpret and comprehend the content because readers are not familiar with ancient idioms and other historical and cultural backgrounds.

In terms of structure and semantics, when there is a correspondence between the two languages, literal translation can be effective. But if the languages are different and not from the same family, like Arabic and Japanese, the practice of literal translation is often bad.

The following sentences are examples of literal translation:

First example:

From English into Arabic:

To throw dust in the eyes

يلقي التراب في العيون.

The equivalent expression is "ينذر الرماد في العيون"

The expression "dust" in this example means "Ashes" رماد

And it is a metaphor and idiomatic expression, it cannot be translated literally because both cultural and ecological contexts for both languages are way different.

Second example:

From English into Arabic:

"It rains cats and dogs".

انها تمطر قططا و كلابا.

The equivalent expression is "It's rains heavily".

It is translated "heavily" because the expression " it rains cats and dogs" is a metaphor and idiomatic expression. And the literal translation of this example is meaningless.

Third example:

He is blue".

إنه أزرق.

The real meaning of this expression is "he is sad"

It's an idiomatic expression and metaphor too

Forth example:

From Arabic into English:

ذهبت الى السوق صبيحة اليوم.

الترجمة الحرفية:

I went to the market this morning.

Literal translation works in this example because there is correspondence in both english and Arabic in terms of structure and semantics.

Borrowing:

Borrowing is a common translation procedure. It is a way in which the translator chooses to use the same word in the target language because it's not lexicalized and cannot be found in the the target language (there is no equivalent for the word) .

This procedure allows the translators to clearly place a text in specific cultural context through the vocabulary they use.

Borrowing helps audience of the target language to taste the flavor of the source language culture.

It is better to use borrowing technique in translation, if the translator fails to convey the exact correct meaning of the source language or less satisfying equivalent.

As for Vinay and Darbelnet (1995, P32) state that "many older borrowings are so widely used that they are no longer considered as such and have become a part of the respective TL lexicon". There are many loan words that entered English language through

translation, and it no longer considered to be borrowings, such as the words "Rendez-vous", "Café", Déjà vu" and a lot of french words.

Vinay and Darbelnet (1995, 32) mention that " the decision to borrow a source language word or expression for introducing an element of local colour is a matter of style and consequently of the message".

Borrowed words are always printed in italics, especially in academic works.

When the translator use "borrowing" he should respect the rules of grammar and pronunciation of the target text.

Nowadays, Borrowing has become widely used in translation, especially if a certain word have no equivalent in the the target language, People use numerous borrowed words in their everyday life when they speak, and sometimes without even noticing that they're using borrowing words because they're used to.

Domestication and Foreignization:

Domestication and foreignization are strategies that translators use in their translations in order to convey meaning to the reader of the target language. These two strategies are widely used in translation, because Foreignization helps the reader understand the culture of the source language. Domestication is a strategy that the translator uses in translating a language with a different culture, and he uses terms from his own culture so that the reader does not find any difficulties in understanding it.

Domestication is a strategy in which the translator makes the text fully match the culture of the language being translated into and natural and communicative, contrary to foreignization, where the translator tries to retain the information from the source text, which means, the translator uses the same word written in the source language without changing it to avoid failing in conveying the source language culture.

Both of these strategies provide cultural guidance and enhance people's understanding of how cultural practices are deeply rooted in people's behavior.

The theorist L. Venuti is the one who introduced and termed these two strategies.

Venuti (1995, P20) mentions that " an ethnocentric reduction of the foreign text to target language cultural values, bring the author back home".

And he also states " an ethnodeviant pressure on those (cultural) values to register the linguistic and cultural differences of the foreign text sending the reader abroad".

And it means that domestication is the strategy that minimizes the strangeness of the foreign text for the target language readers. While foreignization is a strategy that retains the same words and meaning of the source language.

Foreignization is a kind of translation, which suits the target reader taste.

We often find that when a translator uses foreignization strategy, he is doing his best to make the culture differences of the source language present.

Foreignization is a very useful strategy that preserve the cultural reference for the source language, so the target language reader can get lot of information about the source language culture, he becomes more aware of the cross cultural understanding.

Domestication and Foreignization have some disadvantages, as they have advantages. The disadvantages of foreignization is that the negative cultural aspects of the source language can influence the target language reader and the SL may sound weird and unnatural and when reading the target language text the reader may find some strange terms.

The disadvantages of domestication is that the target language reader cannot get information and knowledge of the source language culture and also the source language cultural aspects may disappear because of the use of the target language culture-bound words.

When translating, the translator may often face difficulties and problems in translating culture-bound words. The translator should be bi/multicultural and have language competency in order to translate properly and correctly and in order to convey the message of the source language text.

Conclusion:

When it comes to translating realia or what is called culture-bound terms the translator should not be bilingual only, but also bicultural, one the translator ignores the cultural aspect he will fall into a problem while translating as Ghazala (2008, P.193) states that "the translators who ignore this strong interconnection between language and culture will commit a serious mistake"

To render Realia which is termes connected to a particular culture and language the translator is about to face some problems such as the cultural- bound terms may be unknown to the target audience since the ultimate objective of translation is to produce and achieve the same meaning and effect of the original text, to avoid such problem the translator must go through intralingual translation, with this process the meaning of source text can be successfully reached, which leads to transfer the same source effect; another problem that arises when translating realia is the lack of equivalence, however, having no equivalence does not mean that culture-bound terms can not be translated, to do so the translator use certain procedures are mainly, Borrowing, Literal translation.

When the translator uses these procedures, he automatically transfers a tinge or flavour from the source culture, which often makes texts that contain cultural words and terms foreignized.

Chapter three: Corpus analysis

Introduction:

This chapter is devoted to the analysis of Osama Al sayed's website. We will investigate translation problems in rendering realia in cooking recipes.

Arab world encompasses 21 countries and each country has many different traditional dishes, just as there are similar and common dishes.

When we say middle eastern countries we think of Kabeb (كباب) and Hummus (حمص) and when we talk about north African cuisine (Maghreb) people will immediately think of Couscous (كسكس), Because these traditional dishes are very well known all over the world.

The Arab world cuisine is different culturally and regionally, as in the cuisine of the Maghreb (North African countries), it is influenced by the Turkish, Spanish French and Italian local cuisines. The staple food for these countries is wheat. They use it routinely in their kitchen, and one of the most popular foods for them is bread, as they do not dispense with it in their tables, and Couscous (كسكس) is also made with wheat semolina, there are other common staple foods, like lamb, seafood, beef, dates, fruits and vegetables. Most people in this region are predominantly Muslims, so they eat Halal food.

Tadjine (طاجين) is vessel made of clay, people of Maghreb cook with it, although each country of this region has some different cooking preparation method. The origin of this vessel is Berber.

There are numerous spices used in the Maghreb region like "Cuman, Ginger, Caraway, Saffron, Chilli Pastes, Ras el hanout (راس الحانوت) is spice mixture which is used frequently by Algerians, Moroccans and Tunisians.

On the other hand, the Levantine cuisine or which is known as the Cuisine of Bilad Al-Sham (بلاد الشام). it consists of some Arab countries located in the Levant such as, Syria, Jordan, Palestine, Lebanon, Cyprus and some parts of southern Turkey.

There are lot of famous dishes for this region, for instance Hummus (حمص), Tabbouleh (تبولة), Baba Ghanoush (بابا غنوج), Bamia (بامية), Falafel (فلافل), Mansaf (منسف), Sfiha (صفيحة).

- Hummus (حمص): is a salad with cooked chickpeas, lemon juice, garlic, tahini, salt, olive oil, and cumin.

- Tabbouleh (تبولة): a salad of bulgur mixed with finely chopped parsley, minced onions and tomatoes.
- Baba Ghanoush (بابا غنوج): a dip made from baked, mashed eggplant mixed with lemon, garlic, olive oil and various seasonings.
- Bamia (بامية): a stew prepared with chunks of lamb meat with okra in a tomato-based sauce, served over rice.
- Falafel (فلافل): spiced mashed chickpeas formed into balls or fritters and deep fried, usually eaten with or in pita bread with hummus.
- Mansaf (منسف): lamb or chicken cooked in a sauce of fermented dried yogurt and served over rice.
- Sfiha (صفيحة): open-faced meat pies made with ground mutton, lamb or beef. (Levantine cuisine, 2021)

The most commonly used ingredients in the Levantine cuisine are herbs, seeds, and some spices that remind us of the history and culture of the Levant and middle eastern countries, one of the most famous herbs and seeds that people use in their recipes are: Thyme, Cinnamon, Sesame seeds and sesame oil, parsley, coriander.

There are also some dishes made from beans and lentils, as "Mujaddara" (مجدرة) and "Falafel".

As for Eastern Arabian cuisine, it consists of the State of Kuwait, Saudi Arabia, Bahrain, Oman, Qatar, and the United Arab Emirates.

The ingredients that are famous for the cuisine of this region are rice, Laben (yogurt), wheat, barley, meat and dates, fruits, Vegetables, citrus.

Sometimes we find similarities in ingredients and dishes between Middle Eastern cuisine and Iranian and Indian, Pakistani cuisines. These similarities are noticed because of the proximity of these countries. Most often, these countries use almost the same ingredients.

Western cuisine (European cuisine) is a term that refers to the cuisines of the European countries and the countries located on the western side of the globe. We can list American cuisine, Russian, Australian, South African and Oceania cuisines.

The European settlers have influenced Australian and South African cuisines.

Western cuisine is very diverse, and it is very different from the Arab cuisine in terms of ingredients, cooking methods, cooking utensils and etiquette.

Meat is so important in western food. Steaks and Cutlets are common dishes across the West, most of the dishes that contain meat are pork or beef, many dairy products are used in cooking. The most producing countries of cheese and fermented milk products are the United States of America, Germany, France, Italy and the Netherlands.

Western cuisine is known for its pastries, pasta and breads, most people in this region cook bread made of wheat, barley or oats.

- French baguette: is bread made from basic lean dough, it is made from wheat flour, water, yeast and salt. French breads are also made in forms, like "toast bread", "boule", "miche"
- Pasta: is made from an unleavened dough wheat flour or barley with eggs and water and salt formed into shapes, wheat and barley can be replaced with legumes (Lentils and beans) or rice flour when making pasta.

As for seasoning they use "Mustard", "Ketchup", "Gravy sauce", "Tartar Sauce" and lot of other sauces.

These are the most spread out western dishes in the world:

- Pizza: is an Italian dish consisting of a flat round base of dough and tomato sauce, people can add various ingredients they like on the top of the pizza, for example Cheese, Mushroom, meat, Vegetables..etc
- French fries: the origin of this snack/dish is France and Belgium, it is fried potatoes and it can be served with Ketchup, Mayonnaise or any sauce and it can be also served as a side dish.
- Hamburger: is a Sandwich, the main ingredients of this dish is bread and meat, it's often served with lettuce, tomato, cheese, onion, fried potatoes and sauces. The origin of this dish is American and German.
- Spaghetti: is a type of pasta, the origin of this plate is Italian, it is staple traditional food in Italy, it is made from durum wheat semolina, it is usually served with Tomato sauce.

- Paella: is a Spanish rice dish, one of Valencia identifying symbols, the name paella means frying pan in Valencian language, it consists of round grain rice, meat or seafood and vegetables seasoned with saffron, rosemary, salt..etc.

Western food is easy to prepare and most of the ingredients can be found everywhere in the world. That's why Western cuisine is very famous nowadays.

Problems in rendering realia in cooking recipes:

One of the most important things that must be taken into account when translating a specific text is to be aware of the subject of the text and what the text is about. The translator must also take into account the type of text in order to know the set of methods that he follows to translate appropriately the text, as Reiss says (2014,P.17) "In this kind of normal situation it is the type of text which decides the approach for the translator; the type of text is the primary factor influencing the translator's choice of a proper translation method".

Reiss(2014) divides texts into three types, in addition to a fourth type, which are audible texts:

1. Informative: Focuses more on the content and the information such as official document, educational works essays, theses ...etc.
2. Expressive: focuses more on the form and the way the author writing a certain text, like poetry, novellas, short stories...etc.
3. Operative: focuses more on persuading the audience such as advertising, propaganda, publicity...etc.
4. Audiomedia: are texts written to be spoken such as radio, television programs, songs...etc.

Due to Reiss's divisions of the types of texts, we may find some texts that include two types, for example television programs, such as films, which are audiovisual and at the same time expressive.

We also find documentaries are audiomedia, at the same time, rich with information. These divisions make the process of determining the type of text sometimes a bit fuzzy.

Chefs around the world are seeking to write and create several recipes in their own distinctive style and to use certain ingredients and methods in cooking that must be followed for the success of the recipe, which makes the recipes expressive on the one hand and rich in information on the other hand, but most of the time recipes focuses more on the content.

Therefore the translator who is necessarily specialized in cooking field and masters in both The source and target languages, s/he should transmit the content and some times the form

For the form, we find that some cooks create some recipes in their own style. their recipes may be an unusual combination of ingredients or the use of modern technologies in the field of cooking, this is what makes the dish or the recipe distinctive and has a special flavour as the writer's touch in his novels.

For the content, which is a set of ingredients, and steps that the chef takes in preparing the recipe, the translator has to transfer all the information. Any defect in the transmission of information means failure to prepare the recipe, and this makes transferring the content in cooking recipes difficult.

One of the problems that makes the process of conveying content in cooking recipes difficult are cultural terms or realia. They could be the name of the dish, ingredient, or certain tools and methods of cooking.

Due to the multiculturalism, which is even among members of the same community, we find several names for one ingredient, for example "Rub" which is "date honey" , we find this ingredient in Arab kitchens, some areas known as "Rub" and in other areas as "date molasses", which is a literal translation for "date debbs" "دبس التمر"; as well as " Jameed ", which is a dried cheese known as" Jameed "in the regions of the Middle East and "Klila" in North Africa, these differences in terms impose the translator to translate within the same language in order to be able to understand and translate correctly.

Turning to translation between two different languages, the translation of cultural terms is a difficult process due to the lack of equivalence, which requires the translator to use some procedures for translating, such as borrowing, paraphrasing cultural equivalent, and literal translation, this is can be found in names of the dishes, for example, shawarma, which is belong to West Asian countries. It has spread around the world with its original name, because it is a cultural term, so it was borrowed, and the same for sushi, falafel, chicken masala, and burger ... etc.

Who is Chef Osama El-Sayed?

Osama El-Sayed is an Egyptian Chef and culinary consultant, Born and raised in Cairo. He is one of the most famous Chefs in the Arab world.

His first TV program began airing in 1991, on the two channels ANA (Arab Network of America) and MBC (Middle East Broadcasting Center). It is the first cooking program presented on Arab satellite channels.

In 2005, he started broadcasting cooking program called "Ma'a Osama Atyab"(More delicious with Osama) on Dubai TV. And in 2015, he launched "Men Matbakh Osama"(from Osama's Kitchen) on CBC Sofra channel.

Osama Al Sayed was influenced by his mother's home-cooked meals, so he immigrated to the US in 1980, and expanded his career ambition there.

Chef Osama further strengthened his nutrition education and honed his cooking skills in Mexican, Indian, French, Russian and Serbian cuisine. He later became a chief instructor.

The Corpus:

Chef Osama Al sayed has social media cooking pages on (Twitter, Facebook, Instagram) and he has cooking channel on (youtube), where he upload videos of his delicious cooking recipes. He launched his main website in 2001, in both Arabic and English Languages. So everyone can find his cooking recipes in this website and it is easy for foreigners to browse in his website because it is available in English. Providing an English translation allows foreigners to taste the flavors of Arabic cuisine.

All the recipes he cooked before are on the website, from starters (Appetizers, Salads and soups), main dishes as (Seafood, meat, poultry, Vegetarian), Bakery (Dough and Bread) and International and Arabian desserts. Most of the ingredients used in these recipes can be found in Arab countries or in online markets.

Chef Osama has cookbooks, and these cookbooks are also available on his website.

"Maa Osama Atyab" (More delicious with Osama): a cookbook was published in 2007, It has more than 300 recipes.

- "Sweets of Arabia": a cookbook of Arabian pastries and sweets.

- "Bil Hana Wa Shifa" (With joy and good health): it is the first book he published in 2001.

There is Glossary directory in Osama Al-Sayed website, where there is an explanation for some ingredients that are not well known and cannot be found in all the countries, and there is suggestions of recipes in which people can use these ingredients.

The recipes on this website are not only Arabian recipes, but also there are some western recipes.

Data Analysis:

The selected website, contains several varieties of dishes, featuring main course, appetizers, and sweets, it contains various foods from different cultures such as Arab, American, Italian ... etc.

The Website is available in both Arabic and English languages, and from this standpoint, our analytical study will be a comparison of both English and Arabic texts so that we can detect the problems, procedures and strategies used when rendering cultural terms in cooking recipes

The selected samples to be analysed consist of two recipes featuring appetizers, sweets, and main courses. The analysis is carried out in terms of dishes names and ingredients of each recipe.

1. Appetizers:

1.2 What is an Appetizer?

Appetiser, starter, or hors d'oeuvre, is a small dish of food or drink that served before the main course of a meal; an appetizer is meant something to stimulate your appetite.

Date Barbeque Chicken Wings أجنحة دجاج باربيكيو



| المكونات | INGREDIENTS |
|-------------------------|------------------------------------|
| لصلصة الباربيكيو: | For the Sauce: |
| 2ملعقة كبيرة زيت زيتون | 2 tablespoon oil |
| 1بصل متوسط مفروم ناعماً | 1 onion, finely chopped |
| 2كوب صلصة كاتشاب | 2 cups ketchup sauce |
| 4ملعقة كبيرة سكر بني | 4 tablespoon brown sugar |
| 2ملعقة كبيرة عسل أسود | 2 tablespoon molasses |
| 3ملعقة كبيرة خل بلسمي | 2 tablespoon balsamic vinegar |
| 2ملعقة كبيرة دبس تمر | 2 tablespoon date molasses (debbs) |
| للدجاج: | For the chicken wings: |
| 1/2 كيلو أجنحة دجاج | 1 kg chicken wings |
| 6كوب ماء | 8 cups water |
| 2ورق غار (لاورا) | 2 bay leaves |

| | |
|--|----------------------------|
| 2 cups quartered (carrot, onion, celery) | ملح و فلفل أسود صحيح |
| Salt and pepper | 2كوب (جزر و بصل وكرفس قطع) |
| 1 cup barbeque sauce | 1كوب صلصة باربيكيو |
| 1 tablespoon coriander, chopped | كزبرة خضراء مفرومة للتزيين |

Pattern analysis:

The use of the word "باربيكيو" in "اجنحة دجاج باربيكيو" shows that the item is imported from the American culture and has become a part of Arabic lexis. Therefore, the term "باربيكيو" has circulated among members of the Arab speakers due the use of borrowing procedure.

It's noticed that the correct spelling of the item is "Barbecue" instead of "Barbeque" due to the abbreviation "BBQ".

The translator has added the word "dates" in the target text, although it is not employed in the source text, which means that among the ingredients of the recipe we find dates (Culture element). As for its absence in the original text, this may be due to the usual use of dates in Arab recipes. As for Western cuisine, This is a rare occurrence. So adding dates was something that had to happen. Going through the ingredients, we find in the source text "date molasses" which explains the reason behind adding "dates" in the recipe name, "ديس، التمر" which is a cultural term that has been translated into "date moulasses".

Here the translator has used the "cultural equivalent" technique as "molasses" and "ديس" share the same method of preparation, and despite the existence of the equivalent, the translator has put the term "debss" between brackets, and this may be because the term "molasses" has not circulated as an equivalent to the term "debss" or simply because the target recipients know it as "debss".

Mint Labnah كرات اللبنة بالنعناع



| INGREDIENTS | المكونات |
|--------------------------|--------------------------|
| 2 cups yogurt | 2 كوب زبادي |
| 1 tablespoon lemon juice | 1 ملعقة كبيرة عصير ليمون |
| 2 tablespoons dry mint | 2 ملعقة كبيرة نعناع جاف |
| 1 1/2 olive oil | 1 1/2 كوب زيت زيتون |

Pattern analysis:

Recipe name it is noticed that the term "labneh" has been borrowed despite the existence of its equivalent "labneh" which is drained yogurt, called "strained yogurt". This dish belongs to the Middle Eastern kitchens and is known as "Labneh". The translator has employed the borrowing technique for the word "اللبنة" as "Labnah".

2. Main courses

2.2 What is a Main courses:

Main courses is the principal dish of a meal, which served after the appetizer; the main courses is usually the heaviest dish on the meal, and the main ingredient is meat or fish.

Mansaf المنسف



| INGREDIENTS | المكونات |
|---|--|
| 1 Jameed (dried goat yogurt) dried. A piece hand fist size. | 1 قطعة جميد (زبادي ماعز) مجفف (في حجم قبضة اليد) |
| 8 Cups water | 8 كوب ماء |
| 2 Cups vegetables (Onion, carrots, celery), diced | 2 كوب قطع خضار (بصل- جزر- كرفس) |
| 4 Cardamom cloves | 4 فص حبهان (هيل) |
| 4 Bay leaves | 4 ورق غار (لاورا) |
| 3 Cinnamon sticks | 3 عود قرفة |

| | |
|--|---|
| 1/2 tea spoon cloves seeds | 1/2 ملعقة صغيرة قرنفل صحيح |
| 1/2 Whole lamb (small size, about 4 kilos) | 1/2 خروف صغير (حوالي 4 كيلو) |
| Salt and pepper | ملح وفلفل |
| 4 Table spoon oil or (ghee) | 4 ملعقة كبيرة زيت (أو سمن) |
| 1/4 Cup almond, peeled | 1/4 كوب لوز مقشر |
| 1/4 Cup pine nuts | 1/4 كوب صنوبر |
| 3 Cup Egyptian rice | 3 كوب أرز مصري |
| 1 tea spoon Turmeric (or saffron, dissolved in warm water) | 1 ملعقة صغيرة كركم (أو زعفران مذاب في قليل من الماء الدافئ) |
| 1/2 3 Cups water | 1/2 3 كوب ماء |
| 2 Shrak bread (thin Arabic bread) | 2 خبز شراك (طابون) أو خبز صاج |
| Parsley, chopped for decoration | بقونس مفروم للتزيين |

Pattern analysis:

Here the name of the recipe was borrowed, and this was necessary because there is no direct equivalent in the target culture. Mansaf is one of the traditional dishes of Jordan and Palestine, characterized specifically of the two important ingredients, namely, Jameed and "خبز ساج".

The word "Jameed" needs to be translated with in language because of the presence of several names in the same language some people known as "جميد" and others as "الكليّة" or "مريس" or "الاقط", it is a dairy product that is dried and then used. It is considered one of the cultural ingredients of Arab cuisine. In the source text, the term "جميد" has been explained and The translation has been by borrowing the term "Jameed" in addition to paraphrase the source concept (قطعة جميد (زبادي ماعز) مجفف).

The ingredient "خبز شراك (طابون) خبز الساج" As we notices has several names, which puts the translator in front of the problem of choosing preferred term. the translator borrowed the term "خبز شراك" as "shrak bread" and paraphrase it into "thin Arabic bread ", it was not

necessary to borrow "خبز شرك" in English since paraphrasing offers a good alternative to convey the source language item.

ریش ضان مع المفتول (مغربية) (Maghrabia) Lamb chops with pearl couscous



| المكونات | INGREDIENTS |
|---------------------------------------|----------------------------------|
| 1/2-كوب دقيق | 1/2 cup flour |
| 1-ملعقة صغيرة فلفل أحمر حلو (بابريكا) | -1 teaspoon paprika |
| 1-ملعقة صغيرة كمون مطحون | -1 teaspoon ground cumin |
| 6-8 ريش ضان | -6-8 lamb chops |
| 4-ملعقة كبيرة زيت زيتون | -4 Tablespoons olive oil |
| 2-بصل مفروم | -2 onion, chopped |
| 2-فص ثوم مفروم | -2 garlic cloves, chopped |
| 2-كوب مغربية (مفتول) | -2 cups maghrabia (Pearl cuscus) |

| | |
|--------------------------------------|----------------------------|
| -1/2 cup brown lentil, washed, drain | -1/2 كوب عدس بني |
| -2 teaspoon tomato paste | -2 ملعقة صغيرة معجون طماطم |
| -2 cups meat stock | -ملح وفلفل |
| -Salt and pepper | -1 كوب قطع طماطم مع العصير |
| -1 cup chopped tomato with juice | -لوز حلقات |

Pattern analysis:

At first glance, the dish seems to be a Moroccan one because of the use of term "Maghrabia" in the name of the recipe, As matter of fact this dish is a traditional Levantine dish.

At the beginning of the name we find the term "ريش", which bears several meanings in the source language, which may require the translator to translate within the language for the meaning to be understood. As for the term "maftoul", which is also called " Maghrabia ", it look like pearls made from flour and bulgur, as it resembles pearls, the translator might be inspired this translation "pearl couscous".

In light of the existence of the equivalent for "مفتول", which is "pearl couscous", the translator has used "cultural equivalence" procedure, and also has borrowed the term "Maghrabia ".

3. Sweets

3.1 What is sweets:

Sweets are dishes that consumed at the end of a meal, which are usually cakes, pastries, or ice-creams; the main ingredient is sugar.

Shredded Pastry Bird Nests (Osh El Bulbul) عش الببل



| INGREDIENTS | المكونات |
|--|------------------------------------|
| -1/2 kg (1 lb) fresh konafa (shredded pastry), -- long strands | -1/2 كيلو كنافة طازجة (خصلات طويل) |
| -Melted, clarified butter, for brushing | -سمن سائل، للدهن |
| Vegetable oil, for deep frying | -زيت غزير للقلي |
| -2 cups skinless whole nuts, such as pistachios, almonds, or hazelnuts | -2كوب مكسرات صحيحة، مُقشرة |
| -Warm Thick Syrup | (فستق، لوز، بندق، كاجو) |

Pattern analysis:

In translating the name of this recipe, the translator has used two procedures which are paraphrasing and borrowing. The word "الببل" is a kind of bird while the word "عش" literally means bird's nest, the term "عش الببل" is a special term for Arabic sweet made from shredded pastry which is "كنافة". The term "عش الببل" is "كنافة" has the shape of birds nest, the

translation is "shredded pastry bird nests" in addition to that the translator has borrowed the term "عش البلبل" as "Osh El Bulbul", in order to sprinkle Source language culture.

For the ingredients the term "كنافة" is a cultural term, the translator has used two procedures which are paraphrasing and borrowing, the translation is "fresh konafa (shredded pastry), "long strands".

Fluted Fritters (Balah El Sham) بلح الشام



| INGREDIENTS | المكونات |
|-----------------------------|-------------------------|
| 1 1/2 cup all-purpose flour | 1- 1/2 كوب دقيق |
| 1/4 cup fine semolina flour | 1/4- كوب دقيق سميد ناعم |
| 1/4 teaspoon salt | 1/4- ملعقة صغيرة ملح |
| 1 cup water | 1- كوب ماء |
| 1/4 cup butter | 1/4- كوب زبدة |
| 4 eggs | 4- بيض |

| | |
|---------------------------------------|---------------------------|
| Vegetable oil, for deep frying | -زيت عذير اللقلي |
| Sugar Syrup | -قطر (شربات) بارد |
| Finley ground pistachios, for garnish | -فستق مطحون ناعم، للتزيين |

Pattern analysis:

This dish is one of the traditional sweets of the Levant as Turkey and Iran are famous for it. In Turkey, it is called "Tulumba" and in Iran "Bamia", but in the Levant it is called "Balah El-Sham", as it is attributed to its shape that resembles dates. When translating the name of the recipe, the translator has borrowed the name (بلح الشام) because the borrowing was to add the flavour of the original culture, and he has also performed paraphrasing procedure, in order to convey the meaning that desserts has a fluted shape, and the translation is as follows "Fluted Fritters (Balah El Sham)".

Conclusion:

Arab cuisine is rich in many flavours because the Arab world countries mediate the world; their cuisine is influenced by all the kitchens around the world. Arab cuisine relies a lot on legumes, herbs and meats such as camel and lamb meat, as well as pottery in cooking. On the other hand, The Western cuisine is famous for its high consumption of beef, pastries and fried foods.

In order to translate any text, the translator seeks to comprehend the text at all levels, in addition to the necessity to identify the text type. Cooking recipes are texts that focus more on the content and any failure in transferring of the ingredient of the recipe may leads to its failure. One of the challenges that the translator may face when translating cooking recipes is when rendering cultural-bound words, which requires resorting to the use of certain procedures.

By analyzing the recipes from Osama El-Sayed's website, the process of transferring cultural terms is not limited to borrowing and literal translation only, but rather to other procedures such as paraphrasing, finding the cultural equivalent that has the same meaning and the same effect, or just a combination of two procedures or more. The use of these procedures shows that cooking recipes most of the time are foreignized.

Conclusion:

Each society has a culture that is different from the cultures of other nations, There are several areas of culture, the most important of which are two areas that reflect a particular civilization or social cultural image: food and language.

Food is a meeting point for most areas of culture such as religion, customs, beliefs, etc.

Language is the way in which all areas of culture are described, and it is a way for people from different cultures to exchange verbal or symbolic utterances and communicate with each other and through which they can understand the cultures of others.

Through language people can establish relationships, interpret the reality and transmit their cultures.

Culture is embodied in language. Cultural requirements do not determine the structure of the language, but affect the way the language is used.

Through the use of language people are transformed into agents of culture.

The diversity of languages around the world makes the translation process an urgent need because through translation people can exchange their cultures and knowledge with others.

When translating realia the translator should be bicultural not only bilingual, if the translator ignores the cultural aspects he might fall into problems while translating.

When translating realia the translator may face some problems such as the cultural-bound terms may be unknown to the target audience, since the ultimate objective of translation is to produce and achieve the same meaning and effect of the original text, to avoid such problem the translator must go through intralingual translation, with this process the meaning of source text can be successfully reached, which leads to transfer the same original effect.

The translator may use certain procedures when translating cultural-bound words that have no equivalence, for instance Borrowing and literal translation. So he can transfer a tinge or flavour from the original culture into the target culture.

Arab cuisine relies a lot on legumes, herbs and meats such as camel and lamb meat, as well as pottery in cooking. On the other hand, The Western cuisine is famous for its high consumption of beef, pastries and fried foods.

One of the challenges that the translator may face when translating cooking recipes is when rendering cultural-bound words, which requires resorting to the use of certain procedures.

By analyzing the recipes from Osama El-Sayed's website, the process of transferring cultural terms is not limited to borrowing and literal translation only, but rather to other procedures such as paraphrasing or finding the cultural equivalent that has the same meaning and has the same effect, and it can also combine two or more procedures. Using these procedures while translating Realia in cooking recipes, hence cooking recipes most of the time are foreignized.

REFERENCES:

In English:

- Altarabin, M. (2021), The routledge course on media, legal and technical translation. London and New York by Routledge.
- Bloch, B.& Trager, G. L. (1942).(Ed.s). Outline of Linguistic Analysis. Mount Royal and Guilford avenues Baltimor. Linguistic Society.
<https://babel.hathitrust.org/cgi/pt?id=mdp.39015048558731&view=1up&seq=5>
- Baker , M. (1992). In other words : A coursbook on translation. London New York. by Routledge.
- Bassnet, S. (2002), (third .ed). Translation studies. London and New York. by Routledge
- Conihan, C. (1999). the anthropology of food and body: Gender Meaning and Power. London New York. by Routledge. <https://books.google.dz/books>
- Djachy, K. & Pareshishvili, M. (January 2014). Realia as carriers of national and historical overtones. Theory and practice in language studies, Vol,4. No,1. PP, 8-14.
<https://www.researchgate.net>
- EL-Sayed, O. (2001)
<https://chefosama.com>
- Gazala, H. (2008). (special, ed). Beirut, Lebanon. by DAR EL-ILM LILMALAYIN
- Hornby, M.S.(1988), Translationn studies : An integrated approach. John Benjamins, P.C. <https://books.google.dz/books>
- Hatim, B. & Munday, J. (2004), Translation an advanced resource book. London and New York. by Routledge.
- Laver, J. & Mason, I. (2018). A dictionary of translation and interpreting
- Nida, E. A. (1964). Toward a science of translating
- Nida, & Tiber, (1969). The theory and practice of translation.
<https://books.google.dz/books>
- Newmark, (1988). A text book of translation.New York London Toronto Sydney Tokyo. by Prentice HaH International.
- Mahmoud Ordudari (July, 3rd, 2007) Translation procedures, Strategies and methods. Translation Journal Vol11, No.03
<https://translationjournal.net/journal/41culture.htm>
- Palumbo, G. (2009). Key terms in translation studies. London and New York. Continuum International, P. G.
- Rafieyan, V. (May, 2006). Relationship between acculturation attitude and translation of culture-bound texts. Journal of studies in education.
<https://www.researchgate.net/>
- Reiss, K. (2014). Translation criticism –The potentials and limitations. London and New York. by Routledge. (translated by Rhodes, E.F.)

- Sam, D. R. & Barry, J. W. (2006). (Ed,s). The Cambridge hand book of acculturation psychology. by cambridg.
- Tylor, E. B. (1871). Primitive culture, Vol.1 London: JOHN. Murray, ALBEMARLE STREET
- Venuti, L.(1995). The Translator’s Invisibility: A History of Translation. London & New York. Routledge.
- Vinay, J.P & Darbelnet, J. (1995). Comparative Stylistics of French and English: A Methodology for Translation, Amsterdam/Philadelphia, John Benjamins Publishing Company (Translated and edited by Sager, J.C & Hamel, M.J).
https://books.google.dz/books?hl=en&lr=&id=I06D-6gU45sC&oi=fnd&pg=PR1&dq=comparative+stylistics+vinay+and+darbelnet&ots=CKe_scu5e6&sig=IrsYCITUdUqdFneYNN1L9MQz22s&redir_esc=y#v=onepage&q&f=false
- Wang, F. (Novambr 2014). An approach to Domestication and foreignization from the Angle of cultural factors translation. Vol.4, No,11. PP. 2423-2424. Academy publisher.
<http://www.academypublication.com/issues/past/tpls/vol04/11/29.pdf>
- Winchester, A. (2019, November 4). The world's oldest-known recipes decoded. BBC Travel.
<http://www.bbc.com/travel/story/20191103-the-worlds-oldest-known-recipes-decoded?referer=https%3A%2F%2Fen.wikipedia.org%2F>

In Arabic:

- كاثي ك . كوفمان , الطبخ في الحضارات القديمة 2012 ترجمة سعيد الغانمي , نشر من طرف هيئة ابو ظبي للسياحة و الثقافة (مشروع كلمة).

الملخص

الثقافة عبارة عن مجموعة من الصفات و السمات التي تميز أي مجتمع عن غيره, و نجد منها الفنون و اللباس و الطعام و اللغة و العادات و التقاليد وكذا المعتقدات و الأديان و كل ما قد يكتسبه الفرد من قدرات ضمن مجتمع محدد, حيث يرى ادوارد تايلور (1871) أن الثقافة هي نظام يشمل الفن و الإيمان و المعرفة و الأخلاق و القانون إضافة لما يكتسبه الإنسان من عادات و قدرات لكونه عضو في المجتمع.

من أهم مقومات الثقافة نجد اللغة, فهي من أهم الأمور التي تساعد على نشر الثقافة و اكتسابها, فكما وضع كل من بلوخ و تريجر (1942) أن اللغة عبارة عن رموز اعتباطية منظومة يتواصل بها مجموعة من الأفراد فيما بينهم, و بعيدا عن ما إذا كانت رموز اللغة اعتباطية أو قصدية فإنه لا خلاف حول أن اللغة احد أهم مكونات الثقافة , و أنها احد وسائل إيصال الموروث الثقافي للشعوب و حضاراتهم, حيث أن باختلاف التجمعات البشرية تختلف الثقافات و بالتالي تختلف اللغات بما تحتويه من رموز و قواعد نحوية و مصطلحات, وكذلك المر سواء بالنسبة للهجات داخل اللغة الواحدة و هذا ما نجده في الكثير من لغات العالم, و كمثال على ذلك اللغة العربية فنجد فيها اللهجة الجزائرية و اللهجة العراقية و اللهجة المصرية و اللهجة الفلسطينية, و غيرها من اللهجات العربية الأخرى.

هذا الاختلاف يضعنا أمام تحدي مشاركة الثقافة, فنظرا للتطور الذي يشهده العالم فان الطرق و الأساليب التي تمكننا من معرفة ثقافة الأخر تنوعت, فنجد مثلا وسائل التواصل الاجتماعي و البرامج التلفزيونية و المواقع الالكترونية و كذا الرحلات الاستكشافية, و التي يتعرض من خلالها الفرد أو المجموعة إلى ثقافة مغايرة سواء من ناحية اللغة أو اللباس أو العادات و التقاليد وغيرها, هذا التعرض الذي بدوره يقود إلى الفضول لمعرفة المزيد حول ثقافة الأخر وكذلك نشر ثقافة الأنا, و هنا يصبح التقارب الثقافي ضرورة ملحة و ابرز مثال على ذلك هو مجال الطبخ و هنا يكمن احد أهم أوجه التحدي و هو ترجمة الكلمات و المصطلحات ذات الواقع الثقافي في وصفات الطبخ, حيث تعتبر هذه الأخيرة تجسيدا و تجليا لثقافة كل مجتمع من المجتمعات البشرية فنجد اختلافات في أدوات الطهي و مسميات المكونات وكذا الأكلات, ونظرا للعزوف الذي يشهده هذا المجال من طرف منظرين علم الترجمة فان الدراسات حول هذا الموضوع شبه منعدمة.

لذا تطرقتا في هذه الدراسة إلى تقصي المشاكل التي يواجهها المترجم عند ترجمة الكلمات ذات الواقع الثقافي في وصفات الطبخ, إضافة إلى معرفة الاستراتيجيات و الإجراءات التي يتبعها المترجم لحل هذه المشاكل, و على ذلك طرحت التساؤلات التالية:

- ماهي المشاكل التي واجهها المترجم عند ترجمته للكلمات ذات الواقع الثقافي في وصفات الطبخ ؟
- و ماهي الاستراتيجيات و الإجراءات المتبعة لحل هذه المشاكل؟
- و هل الترجمة داخل اللغة الواحدة أمر لا بد منه عند الترجمة؟

من خلال هذه التساؤلات وضعنا الفرضيات التالية:

- الاقتراض و الترجمة الحرفية غالبا ما يكونا الإجراءات المتبعان لترجمة الكلمات ذات الواقع الثقافي في وصفات الطبخ.
- ينتهج المترجم عند الترجمة إستراتيجية التغريب في اغلب وصفات الطبخ.

▪ تعدد المسميات للمصطلح الواحد يعد عائقاً للمترجم مما يترتب عليه اللجوء إلى الترجمة داخل اللغة الواحدة.

في هذه الدراسة اعتمدنا على موقع الطبخ الإلكتروني لشاف المصري أسامة السيد كمدونة، حتى نتعرف على الاستراتيجيات و الإجراءات التي اتبعتها المترجم في ترجمة الكلمات ذات الواقع الثقافي في وصفات الطبخ المتمثل في اسم الأكلة أو احد مكوناتها.

قمنا بجمع العينات عشوائياً حيث اخترنا وصفتين لكل من المقبلات و الطباق الرئيسية و الحلويات و قمنا باستخراج الكلمات ذات الواقع الثقافي في النص الأصل و مقارنتهم مع المكافئ في النص الهدف، بعد ذلك مررنا إلى التحليل الوصفي لهذه العينات حتى نتعرف على الإجراءات المتبعة لترجمة المصطلحات ذات الخصوصية الثقافية في وصفات الطبخ.

يتكون البحث من جزئين :

الجانب النظري :

يتمثل في الفصلين الأول و الثاني , حيث يتناول الفصل الأول نبذة عن تاريخ المطبخ العربي مع دراسة العلاقة القائمة بين الثقافة و كل من الطعام و الترجمة إضافة إلى التعريف لمصطلح "Realia" , أما الفصل الثاني فإنه تناول أهمية الترجمة داخل اللغة الواحدة إضافة للمشاكل التي تواجه المترجم عند ترجمة الكلمات ذات الواقع الثقافي, و كذلك التعريف بالإجراءين الاقتراب و الترجمة الحرفية و إستراتيجيتنا التغريب و التوطين.

الفصل الأول: الجانب الثقافي:

تاريخ المطبخ العربي:

بداية المطبخ العربي كانت مع أقدم حضارات العالم و هي حضارة بلاد الرافدين أو ما تسمى كذلك بالحضارة السومارية و الحضارة المصرية أو الفرعونية , حيه كان اهتمامهم أكثر بالجانب الزراعي فاعتمدوا على الحبوب كالشعير و الحنطة و الحمص, ومن الخضر الأكثر استهلاكاً نجد البصل و الثوم , كما يعد التمر أهم الفواكه لديهم إلى جانب التين و الرمان. ومن اللحوم نجد الأغنام و الماعز و الجمال و الأسماك و الطرائد , فالاهتمام الكبير بالطعام جعلهم أول من يكتب وصفة للطبخ حيث وجدت منقوشة على الحجر في منطقة العراق , وان كون الطعام من أهم جوانب الثقافة فكان لا بد من أن يصل إلى الأجيال القادمة.

:Realia

كلمة " Realia " من أصل لاتيني من العصور الوسطى و التي تعني (real thing) ما معناه حرفياً شيء حقيقي أو واقعي , فهي تعني جميع المعلومات الواقعية سواء حول التاريخ أو السياسة أو الجغرافيا أو الحياة الاجتماعية لحضارة أو بلد معين و هذا بشكل عام , أما في مجال الترجمة فإنها عبارة عن تعابير و مصطلحات تمثل عناصر ثقافية محددة.

الطعام و الثقافة :

الطعام هو نقطة التقاء لمعظم مجالات الثقافة , فالطعام مرتبط بالدين و كمثل على ذلك نجد ان الدين الإسلامي يحرم أكل لحم الخنزير و جميع مشتقاته , كما انه مرتبط بالعادات و التقاليد التي خلفها الأجداد و التي انتقلت من جيل لآخر عبر مرور الزمن لتفرض على الإنسان مجموعة من الأطباق و طرق و مكونات للطهي , و نجد أيضا الطبيعة التي يعيش فيه الإنسان تتحكم في لبسه و أكله و طريقة عيشه. الحياة البيولوجية لأي كائن حي تعتمد على الطعام حتى يستمر في تأدية مهامه, و عندما يتعلق الأمر بالطعام فان لكل مجتمع و لكل بلد أسلوب و أدوات و مكونات معينة يستعملها للطهي و هذا التنوع أدى إلى ظهور هذا التباين الثقافي بين المجتمعات.

الثقافة و الترجمة :

من خلال اللغة يمكن لأي مجتمع أن يوصل و يشارك ثقافته مع غيره من المجتمعات الأخرى , فلا خلاف حول أن اللغة جزء لا يتجزأ من الثقافة. مع تنوع أساليب و طرق التي تمكنا من معرفة ثقافة الأخر و مشاركة ثقافة الأنا تبقى اللغة الحاجز بين التواصل أو عدمه و تبقى الترجمة السبب في نجاحه أو فشله , فنظرا لحقيقة أن العالم لا يملك لسانا واحد فهذا يجعل عملية الترجمة أكثر من ضرورة ملحة , لذلك فان الترجمة ليست فقط عملية النقل من لغة إلى أخرى بل كذلك من ثقافة إلى أخرى.

الفصل الثاني : المشكل المترتبة عن ترجمة الكلمات ذات الواقع الثقافي و حلولها:

أهمية الترجمة داخل اللغة الواحدة :

الهدف الأول لأي مترجم هو الوصول للمعنى الصحيح للنص الأصلي حتى تتم عملية الترجمة بنجاح , كمحطة أولى التي على المترجم المرور بها للوصول للمعنى الصحيح فان عليه تحليل النص الأصلي و ذلك يتم من خلال الترجمة داخل اللغة الأصل , و ما تعنيه الترجمة داخل اللغة الواحدة هي ان يعيد المترجم صياغة رموز النص الأصلي برموز أخرى في نفس اللغة حتى تتبين له معظم المعاني الظاهر منها و الباطن , و كمثل على ذلك نجد في وصفات المطبخ العربي ان بعض الخضر و الفواكه لها عدة مسميات لعدة مناطق في العالم العربي, فمثلا فاكهة "الإجاص" التي تسمى في اللهجة التونسية ب"انزاص" و في اللهجة العراقية ب"عرموط" و في اللهجة المغربية "بوعويذة" , وجود هذا التعدد في المسميات يستوجب الترجمة داخل اللغة الواحدة.

المشاكل المترتبة عن ترجمة الكلمات ذات الواقع الثقافي:

ترجمة المصطلحات الثقافية يعد تحديا بالنسبة للمترجم و يكمن التحدي في أن يجد المكافئ الصحيح الذي يحمل نفس المعنى و يحدث نفس التأثير , فمن المشاكل المترتبة على ذلك نجد أن لكل لغة طريقتها في التعبير مما ينتج عليه مصطلحات التي تكون غير معروفة لدى ثقافة اللغة المتلقي الهدف , وهذا يقود إلى المشكل الأخر و هي عدم إيجاد المكافئ مما يستوجب إلى اللجوء لعدد من الإجراءات كالاقتراض و الترجمة الحرفية و الشرح و المكافئ الثقافي أو الجمع بين إجراءين أو أكثر.

الاقتراض :

هو عملية نقل صوت الكلمة في اللغة الأصل و كتابتها بحروف اللغة الهدف , و هذا الإجراء يكون أحيانا ضروريا و ذلك في حالة عدم وجود المكافئ في اللغة الهدف , ويكون أحيانا أخرى غير ضروري و ذلك في حالة ما إذا أراد المترجم أن يضفي نكهة الثقافة الأصل.

الترجمة الحرفية :

هي عملية نقل لمعنى كل كلمة في النص الأصلي بما يقابلها في اللغة الهدف, ويعتبر الطريقة الأولى التي ظهر بها علم الترجمة ولكن أحيانا ما تقي بالغرض و أحيانا أخرى تجعل الترجمة ركيكة مما يؤدي إلى عدم فهم النص .

التغريب و التوطين:

إستراتيجية التغريب تساعد على نقل الثقافة الأصل إلى المتلقي الهدف حيث يقوم المترجم بالاحتفاظ بكل ما له نكهة ثقافية في النص الأصلي و ينقله إلى النص الهدف , و على النقيض من ذلك نجد إستراتيجية التوطين التي يقوم فيها المترجم على تكيف النص الأصلي بما يقابله في ثقافة النص الهدف.

الجانب التطبيقي :

هو عبارة عن الفصل الثالث حيث يتناول هذا الفصل التعريف بالمدونة و هي موقع الطبخ الالكتروني لشاف المصري أسامة السيد, مع تحليل بعض الوصفات ' إضافة لذكر الفروقات الثقافية بين الدول العربية و الدول الغربية في وصفات الطبخ.

الفصل الثالث : تحليل وصفات الطبخ في موقع الشاف أسامة السيد:

إن اغلب وصفات الطبخ العربية تعتمد غالبا على البقوليات كالشعير و الحمص و غيره من الحبوب و التوابل المتنوعة و الأعشاب المجففة منها أو غير مجففة و كذلك لحوم الأغنام و الماعز , ونجد أيضا من أدوات الطهي الأواني الطينية . كون دول العالم العربي تتوسط العالم فان مطبقها متعدد النكهات و ذلك بسبب تأثرها بالمطابخ المجاورة كما أنها تؤثر عليهم أيضا . في المقابل نجد المطابخ الغربية كالايطالي و الفرنسي و الأمريكي وغيرها من المطابخ الأخرى تتميز هذه المطابخ باستهلاكها الكبير للحم البقر و كذا المعجنات بكل أنواعها و أيضا الأكل السريع ونجد أيضا أن وصفاتها أحيانا ما تعتمد على الملح و الفلفل السود للتتبيل الأكل .

التعريف بالمدونة :

المدونة تعود لشاف أسامة السيد ذو الأصول المصرية و يعد من أشهر و أقدم الطباخين في العالم العربي.

بدأ هذا الموقع عام 2001 حيث يحتوي على عدة وصفات من المطبخ العربي و كذلك المطابخ الأخرى كالايطالي و الامريكي , هذه الوصفات مقسمة إلى أربعة أقسام وهي :

- المقبلات
- الأطباق الرئيسية
- الحلويات
- المخبوزات

كما يحتوي على قاموس للمكونات التي تتواجد في الوصفات و أيضا بعض الفيديوهات التي يعرض فيها كيفية عمل بعض الوصفات.

المشاكل الناجم عند ترجمة الكلمات ذات الواقع الثقافي في وصفات الطبخ :

عندما يكون المترجم بصدد ترجمة أي نص فان عليه معرفة نوع النص. وصفات الطبخ من النصوص التي تهتم بالمحتوى فان اي فشل في ترجمة اسم مكون ما قد يؤدي إلى فشل الوصفة .

من المشاكل التي تواجه المترجم عند ترجمة وصفات الطبخ و التي تشكل تحديا له هي المصطلحات ذات الخصوصية الثقافية , في بعض الأحيان يواجه عدم وجود المكافئات و أحيانا أخرى تعدد التسميات في نفس اللغة و هذا ما يستوجب الترجمة داخل اللغة و كمثل على ذلك نجد "الاقط" وهو عبارة عن زبادي مجفف , يسمى "الجميد" في كل من الأردن و فلسطين و يسمى ب"الكيلة" في دول شمال إفريقيا و هو عبارة عن مكون يتميز به المطبخ العربي.

تحليل الوصفات المتواجدة في الموقع :

قمنا باختيار وصفتين لكل من المقبلات و الأطباق الرئيسية و الحلويات , في بداية الأمر تطرقنا لتحليل أسماء الأطباق و بعدها مررنا إلى المكونات المتواجدة في الوصفات , و النتيجة كانت أن الجانب الثقافي في وصفات الطبخ غالبا ما يكون على مستوى اسم الطبق.

من الإجراءات المتبعة في اغلب الأحيان تكون الاقتراض إضافة إلى الشرح أو الجمع بينهم, و بعض الأحيان نجد المكافئ الثقافي , استعمال هذه الإجراءات يجعل من وصفات الطبخ في اغلب الأوقات تغرب .

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة التعليم العالي و البحث العلمي

جامعة قاصدي مرباح ورقلة

كلية الآداب و اللغات

قسم اللغة الانجليزية



مذكرة ماستر اكايمي

اختصاص: ترجمة

بعنوان:

ترجمة المفردات ذات الخصوصية الثقافية في وصفات الطبخ

من إعداد: بوزقاق حفصية

بوعافية فاطمة

تقييم اللجنة المكونة من:

| | | |
|-------------------------|--------|---------------|
| جامعة قاصدي مرباح ورقلة | مشرفا | د.يحياوي ليلي |
| جامعة قاصدي مرباح ورقلة | رئيسا | د.كوداد محمد |
| جامعة قاصدي مرباح ورقلة | مناقشا | د.زغار حمزة |

السنة الجامعية: 2020/2021