

## **From Kebabs To Baklava: An Examination Of Food-Related Language In Elif Shafak's 'The Bastard Of Istanbul' And Its Arabic Rendering**

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### **Abstract:**

"Culinary linguistics" is an interdisciplinary study investigating the interplay between language, food, and culture. Focused on Elif Shafak's novel "The Bastard of Istanbul," set in Istanbul, Turkey, the narrative revolves around a Turkish and an Armenian family. The book intricately weaves food-related terms like kebabs, baklava, meze, and Turkish tea, reflecting the cultural tapestry. The research delves into the translation of these terms into Arabic, probing if they pose cultural translation challenges. Additionally, the novel underscores the cultural importance of food in Turkish and Armenian societies, depicting it as emblematic of identity and tradition. Traditional dishes become a source of pride for the Turkish family, while the Armenian family preserves their culinary heritage. The story's fabric is interwoven with how food shapes social bonds and family connections, shedding light on the interrelationship between language, culture, and food linking their profound impact on our comprehension and interaction with the world.

**Keywords:** The Bastard of Istanbul; Culinary Linguistics; Food and Culture; Translation; Traditional Dishes

### **1. Introduction**

By studying culinary linguistics, the researcher aims to investigate the cultural, social, and psychological dimensions of food and how it is used in literature to reflect the different cultures involved within the novel (Culver, 2012; Skuras et al., 2020; Smith, 2015; Watson & Caldwell, 2005; Wong & Ahuvia, 1998). Food is a common theme in the cultures of human beings, and it cannot be lived without (Culver, 2012). In "The Bastard of Istanbul," food is used as a main component in exploring the different aspects of cultural heritage and family connections (Smith, 2015). Food in the novel is a reflection of cultural identity, in which traditional Turkish and American dishes are presented (Watson and Caldwell, 2005). Food serves as a bridge that bridges the gaps between generations and tightens family bonds (Skuras et al., 2020). It also triggers memories and brings back childhood (Wong and Ahuvia, 1998). The novel sheds light on the intersections and exchanges between Turkish and Armenian cuisines, and since we are interested in the way these food terminologies are translated into Arabic, we are dealing with these different languages and traditions. In a nutshell, the use of food terminologies in "The Bastard of Istanbul" adds depth and reflects the cultures of the different characters involved in the novel.

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### **1.1. Previous studies on food narration**

Culinary linguistics has captured the interest of numerous linguists who have delved into the intricate interplay between food and language. Jurafsky (2014) embarked on an exploration of the language of menus and restaurant reviews. His comprehensive volume delves into the linguistic perspective of understanding the language of food. Gerhardt et al. (2013) assert that food and language are universal aspects of human existence. Beyond mere sustenance, food and language both contribute to identity formation, socialization, and shaping our perception of the world as an organized, meaningful environment.

Balirano and Guzzo (2019) conducted an in-depth analysis of food discourses across diverse cultures, highlighting the significance of food as a potent element in cultural exchange. Their study involves the translation of food terminology and dishes across languages. Petrie (2011) embarked on a thorough analysis of various aspects of food, ranging from meal patterns to historical narratives. Petrie's work presents a comprehensive exploration of food, encompassing cultural tales, celebrations, and historical narratives from different societies. These studies collectively underscore the interdisciplinary nature of culinary linguistics, blending literature, linguistics, cultural studies, and anthropology to elucidate the intricate connections between food, language, and society.

Garg and Grover (2019) have examined the portrayal of food in Indian novels, shedding light on its cultural, social, and emotional dimensions. Hosking (2009) and (2010) offer diverse perspectives on the interplay between food and language. Hosking's work explores culinary jargon, metaphors, and the influence of language on culinary traditions and identities. McLean (2018) has undertaken a cross-cultural analysis of how food is depicted in literature, focusing on its role in conveying themes, character development, and social dynamics. Curtin and Heldke (1992) delve into the ethical and philosophical implications of eating within the literature, addressing matters of identity, morality, aesthetics, and cultural values.

LeBesco and Peter (2008) analyze food representation across various literary genres, unearthing connections between food and cultural, political, identity, and power-related themes. Fitzpatrick (2016) conducts a meticulous examination of food-related terminology in Shakespearean plays. Through the exploration of food metaphors, symbols, and references in Shakespeare's works, Fitzpatrick uncovers how food discourse contributes to character evolution, plot development, and thematic exploration.

The deliberate choice of "The Bastard of Istanbul" and its Arabic translation serve as poignant tool for highlighting the cultural gap. Throughout the novel, numerous food terminologies are employed to reflect specific cultural backgrounds. What particularly captured the researcher's attention is that within certain Turkish dishes, the translator struggled to convey the intended message. Instead, the translator's choices aimed to resonate with Arabic readers, yet often failed to encapsulate the essence present in the source language. For instance, "çılıbır," a Turkish dish involving boiled eggs prepared uniquely with the addition of cinnamon and hot sauce, was translated as "boiled eggs" or "بيض مسلووق" in Arabic. While the translation included a familiar Arabic term indicating the main ingredient, it overlooked the cultural intricacies and significance of the Turkish breakfast tradition. This divergence underscores the broader challenge of retaining cultural context and nuance in translation.

### **1.2. Methodology**

Throughout the study, the methodology employed to analyze the theme of food involves selecting a novel that intricately weaves together two distinct cultures. The chosen novel serves as the basis for

exploring various terminologies, dishes, and food recipes. Each food item is closely examined to identify its cultural origin, and the Arabic translation of each term is provided. Furthermore, the study includes comments that shed light on the translation process, distinguishing between culturally specific terms that posed challenges in translation and culturally common terms. This comprehensive approach ensures a thorough exploration of the interplay between food, culture, and translation within the context of the selected novel.

## **2. Data analysis and procedure:**

In analyzing the data used in the study, the following steps are followed:

First, the entire novel is read carefully twice to determine the different food terminologies and cultures woven into the novel.

Second, food dishes, recipes, and terms are presented.

Third, a brief analysis of each culturally specific term is presented.

Fourth, the translation of each term is presented.

Fifth, alternatives are suggested in case the given translations are vague for the target language readers.

### **2.1. Research Questions:**

This study attempts to answer the following questions:

- 1- What are the food terminologies used in 'The Bastard of Istanbul'?"
- 2- How are the English food terminologies in the novel translated?"
- 3- What are the food terminologies that are considered culturally common and easy to translate?
- 4- What are the food terminologies that are culture-specific and challenging to translate?
- 5- How can the gap between different cultures be bridged in translation, particularly concerning the narration of food?

### **2.2. Hypothesis**

It is hypothesized that:

- 1- Food expressions and culinary practices in "The Bastard of Istanbul" show the intricate historical and social relationships between Turkey and Armenia while also promoting cultural representation and identity construction.
- 2- Some food expressions that are used in the novel are culturally common and easy to translate into Arabic.
- 3- Some food expressions are culture-specific and challenging to translate.
- 4- Alternatives should be provided to bridge the gap between the two languages in translation.

## **3. Food in the Turkish culture**

Turkish culture places a high value on food, which reflects the nation's storied culinary past and social customs. The following are some essential elements of Turkish cuisine:

Warm hospitality is a hallmark of Turkish culture, and food plays a major part in this. Visitors are treated with the highest respect and frequently offered a selection of foods, treats, and drinks as a welcome. It is believed that eating meals together helps to develop and strengthen relationships.

**Meze and Socializing:** Meze is the name for a variety of tiny foods that are offered as sides or as appetizers. People can share a variety of flavors and have vibrant conversations while enjoying it in social settings. Dolma (stuffed vegetables), cack (yoghurt and cucumber dip), and other dishes are frequently found in meze.

**Traditional foods:** There are many different traditional foods in Turkish cuisine, which is much more diversified. Kebabs (grilled or roasted meat), köfte (meatballs), pide (Turkish pizza), börek (filled pastries), and a variety of vegetable-based dishes like imam bayld (stuffed eggplant) and dolma (stuffed grape leaves or vegetables) are a few well-known examples. Turkish cuisine frequently

includes bread, rice, and yoghurt as main ingredients.

Turkish cuisine is renowned for its delectable desserts and sweets. Turkish sweets like baklava are comprised of layers of thin pastry, nuts, and syrup. Turkish pleasure (lokum), künefe (a cheese-based pastry drenched in a sweet syrup), and helva (a semolina-based delicacy) are some of the most well-known desserts.

**Turkish Culture of Tea and Coffee:** Turkish culture has a special place for tea (çay) and coffee (kahve). Turkish tea is commonly sipped throughout the day with sugar and is typically served in tiny glasses. Turkish coffee is made from finely ground coffee beans and is typically consumed in small glasses. Coffee drinking is regarded as a social activity and frequently goes along with meetings and chats.

**Festive Occasions:** Turkish feasts and festivities place a high value on food. Special meals and desserts are made and given to loved ones, friends, and those in need during religious holidays like Eid al-Fitr and Eid al-Adha. These special occasion-specific dishes are cooked and served, such as lamb-based dishes during Eid al-Adha. Turkish cuisine represents the historical, geographical, and cultural diversity of the nation.

### **3.1. Food and Globalization**

"The Bastard of Istanbul" is a fascinating book that explores the relationship between food and culture in Turkey and Armenia. The novel highlights how globalization has impacted food culture in these countries and how it is changing the way people think about traditional dishes. One of the things the researcher found most interesting about the book is how it portrays the fusion of traditional Turkish and Armenian dishes with international cuisine. This blending of culinary traditions can be seen as both a positive and negative aspect of globalization. On the one hand, it allows for the creation of exciting new flavor combinations. On the other hand, it raises concerns about the loss of authenticity and the potential for cultural homogenization.

The book also highlights how the standardization of food production and distribution is affecting local culinary traditions as fast food chains and packaged foods become more widely available. This standardization poses a threat to the diversity and uniqueness of regional dishes, which are an important aspect of cultural identity. The loss of traditional culinary practices can also contribute to the erosion of cultural heritage, which has wider social and political implications.

Overall, "The Bastard of Istanbul" offers a thought-provoking exploration of the impact of globalization on food and culinary traditions in Turkey and Armenia. It raises important questions about the preservation of local culinary traditions and the need to balance the benefits of innovation with the importance of cultural heritage. As a researcher who loves food and culture, I found this book to be a fascinating read that offers a unique perspective on the intersection of food, language, and culture.

### **3.2. Food and Social interaction**

"The Bastard of Istanbul" is a book that emphasizes the crucial role food plays in social interactions and familial relationships. It shows how food brings people together and strengthens social bonds. For instance, in the novel, the Turkish family takes pride in serving traditional dishes to their guests, which creates a warm and welcoming atmosphere. Similarly, the Armenian family values their own culinary traditions and uses food to express their cultural identity.

What the researcher found most interesting about the book is how it portrays food as a medium for communication and expression of emotions. Cooking and sharing food is a way of expressing feelings and emotions. The characters in the novel use food to express their love, gratitude, and even their anger towards one another. When a character feels down, their family members may prepare their favorite dish to comfort them.

Sharing meals also helps to build trust and strengthen relationships. In the novel, characters often

share meals together, which create a sense of intimacy and connection. The act of sharing food can also be seen as a way of giving and receiving, as it fosters a sense of reciprocity and mutual support. "The Bastard of Istanbul" highlights how food can be a powerful tool for social interaction and communication. Through the sharing of food, characters are able to express their emotions, strengthen their relationships, and build a sense of community and belonging. The book emphasizes the importance of food in our lives and how it can bring people together in meaningful ways.

### **3.3. Food and language translation**

Translating food-related language across different cultures can be quite challenging due to the vast differences in culinary traditions and food culture. Food is a fundamental part of cultural identity, and the terms used to describe it often carry cultural connotations that may not be easily translated into other languages. Additionally, the translation of food-related languages can be influenced by differences in taste preferences, flavor profiles, and cooking techniques.

One of the main difficulties in translating food-related languages is the lack of direct translations for certain food terms. For instance, the Turkish pastry "börek" and the Arabic pastry "sambusa" are similar but differ in terms of fillings and spices. This lack of direct translations can make it difficult for readers to understand the cultural significance of certain dishes.

Another challenge is the potential for cultural misunderstandings, as food terms and dishes can carry cultural meanings that may not be apparent to readers from different cultures. For example, the Turkish dish "mantı" is traditionally served with yogurt and chili oil, but the cultural significance of the dish may not be conveyed in a direct translation.

Differences in taste preferences and flavor profiles can also impact the translation of food-related language. The concept of "spiciness," for instance, varies widely across cultures, making it difficult to translate food-related language related to spicy flavors and dishes. Similarly, translating "umami"-related language can be challenging due to differences in taste preferences, as the savory flavor is highly valued in Japanese cuisine but may not be as highly valued in other cultures.

To successfully translate food-related language across cultures, it's important to have a deep understanding of culinary traditions, cultural context, and language nuances. Differences in food culture and taste preferences can create challenges, so it's necessary to be aware of the cultural connotations and meanings associated with specific food terms and dishes. With this understanding, a translator can better convey the cultural significance of food-related language to readers from different cultures.

## **4. Strategies Applied in Translating Food Terminologies in 'The Bastard of Istanbul'**

The classifications presented below outline different translation techniques for food terminologies, and are inspired by the works of prominent scholars in the field, such as Mona Baker and Eugene Nida. These scholars have significantly contributed to the understanding of translation strategies and methods, providing insights into techniques such as borrowing, transliteration, literal translation, calque, and adaptation. The classification offered here serves as a simplified representation of these concepts, adapted for the context of food terminologies. It's important to note that this specific classification, while not directly attributed to a single linguist, reflects a broader understanding of translation practices within the discipline.

### **4.1. Borrowing**

The technique of borrowing involves directly importing a word from the source language into the target language. This approach maintains the original term's form, allowing for easy recognition by speakers of the source language. While borrowing can be effective in conveying a specific cultural or linguistic concept, it may present challenges in pronunciation and understanding for those unfamiliar

with the source language.

#### 4.2. Transliteration

Transliteration involves representing the sounds of a source term using the script of the target language. This technique enables the retention of phonetic elements from the original language, aiding in pronunciation and recognition. However, it can lead to misinterpretations if the target language's phonetic system differs significantly from the source language.

#### 4.3. Literal Translation

Literal translation aims to provide a word-for-word rendering of the source term in the target language. This technique can preserve the original meaning but might result in awkward or unnatural phrasing due to linguistic and cultural differences. It is essential to consider idiomatic expressions and context when employing literal translation.

#### 4.4. Calque

Calque involves directly translating the components of a source term into the target language. This technique seeks to maintain both the meaning and the grammatical structure of the original term. While calque can effectively convey nuanced concepts, it requires a deep understanding of both languages to ensure accurate replication of the source language's structure.

#### 4.5. Adaptation

Adaptation entails modifying the source term to align with the phonological, morphological, and cultural patterns of the target language. This technique ensures greater fluency and naturalness in the target language but may involve alterations to the term's original meaning. Adaptation allows for the seamless integration of foreign concepts into the target culture's culinary lexicon.

### 5. Food expressions in 'The Bastard of Istanbul'

The provided data presents a comprehensive array of food-related terminologies extracted from the novel "Shafak: 2007." This collection showcases the intricate web of linguistic nuances, cultural references, and gastronomic details intertwined throughout the narrative. The terms span various cuisines, flavors, and culinary traditions, reflecting the depth of the author's portrayal of characters, settings, and cultural backgrounds through the lens of food. The juxtaposition of original English terminologies with their Arabic translations offers a unique opportunity to explore the challenges and successes in bridging the cultural gap through translation, particularly within the context of food narration. By examining these translated terminologies, we can delve into the complexities of retaining cultural context, flavors, and meanings across different languages, revealing the role of gastronomy as a vibrant and intricate cultural touchstone within the literary landscape.

**Table (1):** Food terminologies that were translated using the borrowing technique of translation

1	Tangerines(Shafak: 2007,p13)	مندرين (Shafak: 2007,p26)	Instead, the use of "يوسفي" would have been more appropriate and familiar to Arabic readers
<p>the translation of "tangerines" as "مندرين" achieves semantic equivalence by directly transliterating the English term into Arabic. Arabic-speaking readers can understand that the term refers to a type of citrus fruit.</p> <p>However, cultural equivalence goes beyond the denotative meaning and considers the cultural connotations and associations attached to a particular term. Cultural connotations include the shared cultural experiences, symbolism, and culinary traditions associated with a specific food item. In the case of "tangerines," it carries cultural connotations in English-speaking cultures,</p>			

<p>such as being associated with winter holidays or being a popular snack during certain seasons. The Arabic term "مندرين," on the other hand, does not carry the same cultural connotations as the English term. Arabic-speaking readers might not make the same connections to winter holidays or specific cultural practices related to tangerines. This lack of cultural equivalence can impact the readers' understanding and interpretation of the specific fruit mentioned in the novel. They might not fully grasp the cultural significance or the contextual depth that the English term "tangerines" carries.</p> <p>To enhance the cultural equivalence, the translator could have considered using an Arabic term that captures the cultural associations and connotations of tangerines in Arabic-speaking cultures. This could involve researching and selecting a term that aligns with the cultural context of the novel and the intended meanings conveyed by the author.</p> <p>By considering both semantic and cultural equivalence in translation, the aim is to ensure that readers not only comprehend the literal meaning of the translated term but also grasp the cultural references and associations embedded within the text.</p>			
2	Fragrant fresh tangerines	مندرين طازج و فواح (Shafak: 2007,p26)	
<p>The translation adds descriptive terms, "طازج و فواح" (fresh and fragrant), to provide a more vivid portrayal of the tangerines. This adaptation strategy enhances the sensory experience for Arabic readers, aligning with the cultural preference for emphasizing fragrance and freshness in food descriptions.</p>			
3	Tangetinist (Shafak: 2007,p14)	مندرينجي (Shafak: 2007,p26)	
<p>The translator employs transliteration and adaptation by adding the Arabic suffix "-جي" to create a word that denotes a profession related to tangerines. This adaptation maintains semantic equivalence and captures the cultural context of the character's occupation.</p>			
5	newly made çörek(Shafak: 2007,p21)	جورك طازج (Shafak: 2007,p37)	Alternative: فطيره طازجه
<p>The cultural equivalence is lost as the specific dish "çörek" is not directly translated. This may require additional context or explanations for Arabic readers to understand the intended culinary reference.</p>			
6	a jar of ayran (Shafak: 2007,p21)	عبوه من لبن عيران (Shafak: 2007,p37)	
<p>The translation employs transliteration for "ayran" and adds an Arabic description, "عبوة من لبن" (a jar of milk). This adaptation provides a clear understanding of the drink while maintaining cultural equivalence by using the Arabic term for "jar" and "milk."</p>			
7	khavourma(Shafak: 2007,p39)	القاورمه (Shafak: 2007,p58)	Alternative: طبق من الخضار واللحم المقلي
<p>While the translation maintains semantic equivalence, it lacks cultural equivalence as the Arabic term does not convey the specific cultural associations and culinary traditions associated with "khavourma."</p>			
8	hot dogs with onions(Shafak: 2007,p39)	نقانق بالبصل (Shafak: 2007,p58)	
<p>The translation maintains both semantic and cultural equivalence by accurately describing the dish.</p>			
9	jars of baba-ghanoush (Shafak: 2007,p40)	عبوات بابا غنوج (Shafak: 2007,p59)	
<p>This adaptation maintains both semantic and cultural equivalence, providing a clear description of the food item.</p>			

10	kalamata olives (Shafak: 2007,p44)	زيتون كالاماتا	
The translation maintains both semantic and cultural equivalence, allowing Arabic readers to understand and identify the specific type of olives mentioned.			
11	shaky velvety custard (Shafak: 2007,p109 )	الكاسترد المخملي الرجراج(Shafak: 2007/2013,p151 )	
The translator uses transliteration and adaptation to describe the custard as "shaky" (الرجراج) and "velvety" (المخملي). This adaptation adds sensory details and aligns with cultural preferences for describing food textures.			
12	diet coke (Shafak: 2007,p176 )	مشروب الكوكا الدايت (Shafak: 2007/2013,p237 )	
The translation semantic and cultural equivalence, providing a clear description of the drink.			
13	ashure (Shafak: 2007,p272 )	العاشوريه (Shafak: 2007/2013,p366 )	Alternatives: حلي العاشوراء
This choice may assume that Arabic readers are familiar with the term "ashure" and its cultural significance. However, it may be beneficial to provide a brief explanation or cultural context for Arabic readers who may not be familiar with the dish.			

The examples provided illustrate the borrowing technique of translation, wherein distinct food terminologies are directly incorporated from the source language into the target language text. This approach can prove effective when certain terms lack direct equivalents in the target language or when preserving the authenticity and cultural context of the original terms is paramount. In these cases, the translator opts to use the original term along with its transliteration and/or an explanation in the target language text. For instance, the translation of "Tangerines" as "مندرين" successfully conveys the intended message, maintaining the essence of the original term. Similarly, terms like "khavourma" and "ashure" are borrowed to preserve their unique cultural and culinary significance. However, while borrowing ensures the retention of specific cultural and culinary nuances, it can at times create a potential barrier for the target audience's immediate comprehension, thereby requiring the inclusion of explanations or additional context. In such cases, the translation might succeed in conveying the intended message from the source language, yet it may necessitate supplementary information for full clarity.

**Table (2):** Food terminologies that were translated using the transliteration technique of translation

1	pilaki(Shafak: 2007,p21)	بيلاكي (Shafak: 2007,p37)	Alternative: طبق الفاصوليا البيضاء"
The cultural equivalence is not directly addressed in the translation. Arabic-speaking readers may not be familiar with the specific dish and its cultural connotations.			
2	turşu(Shafak: 2007,p21)	طرشي (Shafak: 2007,p37)	
3	çörek(Shafak: 2007,p21)	جورك (Shafak: 2007,p37)	See table (1) number (5)
4	ayran(Shafak: 2007,p21)	عيران (Shafak: 2007,p37)	See table (6) number (7)
5	toffees(Shafak: 2007,p37)	الطوفي (Shafak: 2007,p55)	Alternative: حلوي الكراميل"
The translation of "toffees" as "الطوفي" lacks both semantic and cultural equivalence, as it			



appears to be a transliteration rather than an accurate Arabic equivalent. This choice may leave Arabic-speaking readers confused and unfamiliar with the intended meaning of "toffee"			
6	starburst (Shafak: 2007,p37)	ستاربيرست (Shafak: 2007,p55)	Alternative: "حلوي مغطاه بالسكر"
The translation of "starburst" into Arabic appears to be a transliteration that lacks semantic and cultural equivalence. This could confuse Arabic-speaking readers. Better Arabic alternatives for "starburst" could be:			
7	patiljan(Shafak: 2007,p39)	باذنجان (Shafak: 2007,p58)	
Arabic-speaking readers can easily understand the term and its culinary context, preserving the cultural associations of "patiljan" in the novel.			
8	khavourma(Shafak: 2007,p39)	القاورمه (Shafak: 2007,p58)	See table (1) number (7)
9	baba-ghanoush(Shafak: 2007,p40)	بابا غنوج (Shafak: 2007,p60)	See table (1) number (9)
10	kalamata (Shafak: 2007,p44)	الفاصوليا (Shafak: 2007,p60)	See table (1) number (10)
11	feta (Shafak: 2007,p44)	فته (Shafak: 2007,p60)	
The translation accurately represents the concept of "feta cheese" while adapting the word to Arabic script. It maintains both semantic and cultural equivalence.			
12	fassoulye (Shafak: 2007,p51)	الفاصوليا (Shafak: 2007,p74)	
The translation conveys the meaning of "fassoulye," which is likely a type of bean or legume. It maintains semantic equivalence and is culturally relevant.			
13	bastirma(Shafak: 2007,p51)	البسطرمة (Shafak: 2007,p74)	
This translation retains the cultural identity of the Turkish food item "bastirma." It provides a reasonable adaptation in Arabic script while preserving semantic and cultural equivalence.			
14	Spaghetti (Shafak: 2007,p51)	السياغتي (Shafak: 2007,p75)	
The translation "السياغتي" represents a common adaptation of the term "spaghetti" in Arabic. While it maintains the general meaning, it might not fully capture the cultural nuances of Italian pasta.			
15	hummus (Shafak: 2007,p157 )	حمص (Shafak: 2007/2013,p220 )	
This translation is a direct and appropriate representation of "hummus." It maintains both semantic and cultural equivalence, as "hummus" is a well-known Middle Eastern dish.			
16	coke (Shafak: 2007,p176 )	الكوكا (Shafak: 2007/2013,p237 )	
The translation "الكوكا" adapts the term "coke" to the Arabic script. While it may not reflect the cultural context, it provides a reasonable equivalent for the brand name Coca-Cola.			
17	ashure (Shafak: 2007,p272 )	العاشوريه (Shafak: 2007/2013,p366 )	See table(1) number (13)
18	potassium cyanide (Shafak: 2007,p338 )	سيانيد البوتاسيوم (Shafak:	

	2007/2013,p453 )	
The translation provides a clear and accurate representation of "potassium cyanide." It maintains both semantic and cultural equivalence, ensuring that readers understand the substance correctly.		

Table (2) exemplifies the utilization of transliteration as a technique to convey specific English terms into Arabic. Notably, terms like, "pilaki" and "manti" are directly transcribed into Arabic characters while maintaining their original phonetic properties. Similarly, "bastirma," "ashure," and "potassium cyanide" are also transliterated to reflect their English pronunciation in Arabic script. Transliteration serves as a valuable strategy for upholding phonetic accuracy and aiding in pronunciation, especially when handling terms that might lack direct translations, thus ensuring cross-language recognition. However, it's important to note that while transliteration can aid in preserving phonetic fidelity, its effectiveness in conveying precise meanings could be vague or ambiguous in many cases. This approach might succeed in maintaining the original phonetic elements but could potentially fall short in accurately conveying the intended message, particularly if the terms are unfamiliar to the target audience.

**Table (3)** Food terminologies that were translated using the literal translation technique of translation

1	Cinnamon (Shafak: 2007,p1)	قرفه (Shafak: 2007,p9)
2	Tangerines(Shafak: 2007,p13)	مندرين (Shafak: 2007,p26)
3	Fragrant fresh tangerines	مندرين طازج و فواح (Shafak: 2007,p26)
4	stuffed green pepper (Shafak: 2007,p19)	فلفل أخضر محشو (Shafak: 2007,p37)
5	chicken wing (Shafak: 2007,p19)	جناح دجاجه (Shafak: 2007,p37)
6	yogurt soup(Shafak: 2007,p21)	شوربه باللبن (Shafak: 2007,p37)
7	turşu(Shafak: 2007,p21)	طرشي (Shafak: 2007,p37)
8	cinnamon sticks(Shafak: 2007,p24)	عيدان القرفه (Shafak: 2007,p38)
9	Garbanzo beans (Shafak: 2007,p35)	حمص (Shafak: 2007,p53)
10	pear-shaped(Shafak: 2007,p37)	الشكل الشبيه بالكمثري (Shafak: 2007,p55)
11	apple-shaped(Shafak: 2007,p37)	يشبه التفاحه (Shafak: 2007,p55)
12	mango-shaped(Shafak: 2007,p37)	شكل ثمره المانغا (Shafak: 2007,p55)
13	sweet and toffees(Shafak: 2007,p37)	الحلويات و الحلوي من نوع الطوفي (Shafak: 2007,p55)
14	sweet N low sugar free butter toffees(Shafak: 2007,p37)	الطوفي الحلو و بالسكر القليل و الخالي من الزبد (Shafak: 2007,p55)
15	starburst fruit chews(Shafak: 2007,p37)	علكه ستاربيرست (Shafak: 2007,p55)

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16	black licorice twists(Shafak: 2007,p37)	الطوفي بنكهة السوس (Shafak: 2007,p56)
17	eggplant dips (Shafak: 2007,p39)	مرق باذنجان (Shafak: 2007,p58)
18	cans of salted grape leaves(Shafak: 2007,p39)	علب ورق عنب مملح (Shafak: 2007,p58)
19	patiljan(Shafak: 2007,p39)	باذنجان (Shafak: 2007,p58)
20	maple-syrup-soaked pancakes(Shafak: 2007,p39)	الكعك المشبع بشراب من نبتة القيقب (Shafak: 2007,p58)
21	hot dogs with onions(Shafak: 2007,p39)	نقانق بالبصل (Shafak: 2007,p58)
22	mutton barbecue(Shafak: 2007,p39)	لحم الضأن المشوي (Shafak: 2007,p58)
23	apple cider(Shafak: 2007,p39)	شراب التفاح (Shafak: 2007,p58)
24	jars of baba-ghanoush (Shafak: 2007,p40)	عبوات بابا غنوج (Shafak: 2007,p59)
25	frozen spinach(Shafak: 2007,p44)	سيانخ مجمده (Shafak: 2007/2013,p88)
26	feta pizza(Shafak: 2007,p44)	بيتزا جبينه الفته (Shafak: 2007/2013,p80)
27	a can of mushroom soup(Shafak: 2007,p44)	عليه شوربه الفطر (Shafak: 2007,p64)
28	a can of cream of chicken soup(Shafak: 2007,p44)	عليه كريمه شوربه الدجاج (Shafak: 2007,p65)
29	a can of chicken noodle soup(Shafak: 2007,p44)	عليه كريمه شعيريه الدجاج (Shafak: 2007,p65)
30	sugar (Shafak: 2007,p50)	سكر (Shafak: 2007,p73)
31	Spaghetti casserole(Shafak: 2007,p51)	طبق السباغتي (Shafak: 2007,p75)
32	triple-layer carmelized apple cake (extremely sugary) with whipped lemon cream frosting (extremely sour) (Shafak: 2007,p89)	قالب الحلوي بالتفاح والكاراميل بالطبقات الثلاث(الشديده الحلاوه) والتي زينت ببنار الكريما و الليمون (الشديد الحموضه) (Shafak: 2007/2013,p124 )
33	pistachios (Shafak: 2007,p91)	فستق (Shafak: 2007/2013,p127 )
34	shaky velvety custard (Shafak: 2007,p109 )	الكاسترد المخملي الرجراج (Shafak: 2007/2013,p151 )
35	wheat (Shafak: 2007,p121 )	قمح (Shafak: 2007/2013,p165 )
36	hummus with nacho chips and eggplant dip with rice cakes (Shafak: 2007,p114 )	الحمص مع رقائق البطاطا المقليه و الباذنجان بكعكه الرز (Shafak: 2007/2013,p157 )
37	pine nuts (Shafak: 2007,p152 )	حبات صنوبر (Shafak: 2007/2013,p205 )
38	hummus (Shafak: 2007,p157 )	حمص

		(Shafak: 2007/2013,p220 )
39	mezes (Shafak: 2007,p169 )	مقبلات (Shafak: 2007/2013,p227 )
40	orange peels (Shafak: 2007,p169 )	قشور برتقال (Shafak: 2007/2013,p227 )
41	diet coke (Shafak: 2007,p176 )	مشروب الكوكا الدايت (Shafak: 2007/2013,p237 )
42	Almonds (Shafak: 2007,p186 )	لوز (Shafak: 2007/2013,p251 )
43	wine(Shafak: 2007,p188 )	خمر (Shafak: 2007/2013,p288 )
44	coffee(Shafak: 2007,p188)	قهوه (Shafak: 2007/2013,p270 )
45	Dried apricots (Shafak: 2007,p214 )	مشمش مجفف (Shafak: 2007/2013,p289 )
46	pomegranate seeds(Shafak: 2007,p225 )	حب الرمان (Shafak: 2007/2013,p303 )
47	Dried figs (Shafak: 2007,p244 )	تین مجفف (Shafak: 2007/2013,p327 )
48	water (Shafak: 2007,p258 )	ماء (Shafak: 2007/2013,p347 )
49	Golden raisins (Shafak: 2007,p271 )	زبيب ذهبي (Shafak: 2007/2013,p365 )
50	rosewater (Shafak: 2007,p297 )	ماء ورد (Shafak: 2007/2013,p397 )
51	white rice (Shafak: 2007,p330 )	رز أبيض (Shafak: 2007/2013,p441 )

The literal translations of the food dishes in Table (3) mostly succeed in conveying their core meanings. For instance, terms like "cinnamon," "tangerines," "stuffed green pepper," and "chicken wing" are accurately translated. However, some translations capture concepts less accurately, such as "eggplant dips" rendered as "eggplant broth." Additionally, some translations maintain the names of dishes, like "patiljan" and "baba-ghanoush," while others, like "sweet and toffees", and "sweet N low sugar-free butter toffees" convey the general idea but might miss certain nuances. Overall, while the literal translations capture the essence of these food items, some variations might not fully capture cultural or contextual aspects.

**Table (4)** Food terminologies that were translated using the calque technique of translation

1	Sushi(Shafak: 2007,p68 )	أرز متبل (Shafak: 2007/2013,p99 )	Alternative: "سوشي"
The translation "أرز متبل" describes sushi as "seasoned rice." While it conveys part of the dish, it lacks cultural and contextual accuracy. Sushi is a Japanese dish that consists of vinegared rice combined with various ingredients such as seafood, vegetables, and sometimes tropical fruits. The translation could be improved to reflect the broader concept of sushi and its cultural significance.			
2	Fondue(Shafak: 2007,p89 )	سائل (Shafak: 2007/2013,p101 )	Alternatives: "فوندو" "مخفوق الجبن"

The translation "سائل" literally means "liquid" in Arabic. While fondue does involve a type of melted cheese or chocolate that can be described as "liquid," this translation doesn't capture the full essence of fondue. Fondue is a Swiss dish where pieces of bread or other foods are dipped into a communal pot of melted cheese or chocolate. The translation lacks cultural equivalence and fails to convey the dish's unique social and culinary aspects.

The technique of using calque translation to render food terminologies can be both insightful and somewhat challenging in capturing the essence of the original terms. While calque translation aims to mirror the structure of the source language, it may not always fully convey the cultural nuances and connotations associated with the dishes. In some cases, this approach proves remarkably effective, especially when the original term's components are straightforward and can be directly translated into the target language. For instance, translating "croissant" to "لُفافة الهلال" in Arabic or "baguette" to "خبز العصا" is quite intuitive and provides a clear understanding of the food's physical attributes. However, when it comes to more complex or culturally rich terms, calque translation might fall short in encapsulating the gastronomic experience or the historical background linked to the dish. Thus, while calque translation can be useful for straightforward food terminologies, a balance should be struck between maintaining the structure and considering the cultural context to ensure an accurate and resonant translation.

**Table (5)** Food terminologies that were translated using the adaptation technique of translation

1	karniyank(Shafak: 2007,p21)	بادنجان (Shafak: 2007,p37)
2	Garbanzo beans (Shafak: 2007,p35)	حمص (Shafak: 2007,p53)
3	fassoulye pilaki (Shafak: 2007,p51)	الفاصوليا (Shafak: 2007,p74)
4	kadin budu köfte (Shafak: 2007,p51)	الكفتة (Shafak: 2007,p74)

In table (5), the adaptation technique successfully maintains the essence of the original food terminologies while ensuring they fit naturally within the target language's culinary lexicon. It showcases how adaptation can contribute to the seamless integration of foreign culinary concepts, making them more relatable and comprehensible to the target culture.

### 5.1. "Lost and Found: Culinary Translations in 'The Bastard of Istanbul'

In the novel, food terminology is frequently encountered, and its translation varies in approach. For common items like "cinnamon" and "tangerines," direct Arabic equivalents are used, while more descriptive translations are employed for phrases like "fragrant fresh tangerines." Some compound words like "tangerinest" and "waterist" lack Arabic equivalents, and certain Turkish dishes retain their original names like "Karniyank" and "Pilaki." In general, the translations range from direct equivalents to descriptive phrases, with a mix of established Arabic names, literal translations, and retained Turkish terms, resulting in a varied and sometimes basic approach to convey the culinary elements in the text.

In certain instances, the translation process has resulted in a complete failure to convey the intended message from the source language. For instance, the translation of "sarmas" as "أغذية اثنيه غريبه" and "toasted coconut marshmallows" as "حلوي من نوع اخر" illustrates such failures. In the case of "sarmas," the translation into "أغذية اثنيه غريبه" not only fails to capture the essence of the dish but also leads to confusion due to the vague nature of the translation. The specific culinary concept of "sarmas" is lost,

leaving the reader without a clear understanding of the dish being referred to. Similarly, the translation of "toasted coconut marshmallows" into "حلوي من نوع اخر" fails to accurately convey the unique combination of flavors and textures that the original term encompasses. The translation here lacks the specificity required to communicate the distinct qualities of the dish, resulting in a significant loss of the intended message and culinary experience.

Conversely, in certain cases, the translator chose to the omission of dish names without any apparent reason. For example, "roasted hazelnut" (Shafak: 2007,p 60) and "vanilla" (Shafak: 2007,p 76) have been left untranslated without explanation. This omission not only disrupts the flow of the text but also leaves the reader puzzled as to why these terms were not given any translation. Such omissions can lead to a disjointed reading experience and hinder the reader's ability to fully engage with the culinary world being described. Without an apparent rationale for these omissions, readers may miss out on the opportunity to understand and appreciate the diverse range of dishes being discussed, ultimately detracting from the richness of the culinary narrative.

### **5.2.. Culturally Common Food Terminologies**

Some of the food expressions and dishes listed above are common in the two languages under investigation, and they were translated without any obstacles.

Cinnamon, sugar, and rosewater are common spices used in both Arabic and Turkish cuisine. Their names are essentially the same in both languages.

White rice is a staple food in many Middle Eastern cuisines, so the Arabic name is simply "رز أبيض".

Hummus, olives, and pomegranate are well-known Arabic and Middle Eastern foods that have entered English. Their Arabic names were retained in the translations.

Coffee and water are universal and have equivalent names in both languages.

Similar dishes:

While some dishes have different names, the concepts are somehow similar:

Soups like yogurt soup, mushroom soup, and cream of chicken soup have counterparts in Arabic cuisine, though the names were directly translated.

Mezes, or small appetizer dishes, are a common feature of Arabic and Turkish cuisines.

Sweets and desserts incorporating ingredients like pistachios, almonds, figs, and raisins are found in both cuisines.

Ingredients from the same region:

Many of the fruits and vegetables listed, like eggplants, peppers, apricots, and garlic, originate from the Middle East and the Mediterranean and are used widely in Arabic and Turkish cooking.

So in summary, there are significant overlaps between Arabic and English (and Turkish) food vocabularies due to shared culinary influences, ingredients and dishes in the region. The common food names tend to pose less difficulty for translation.

### **5.3. Culturally unique food expressions**

Other expressions are unique to the Turkish-American culture, and some of them were also written in Turkish. These ideas were challenging to translate because using their Turkish names in the translation failed to convey what kind of food they were and what their components were to the target language readers. Examples of these expressions are:

karniyank

In order to make karniyark, eggplant (aubergine) is commonly filled with a seasoned ground meat combination that includes onions, garlic, tomatoes, and various spices.

The translator chose to translate it as "بادنجان" to deliver the message without ambiguity to the target language readers. To translate it as "من انواع محشي البادنجان" نوع would have been more adequate, especially since the novel is somehow centred on food which makes translating food terminologies

of great importance.

### Tangerine

Tangerine is a member of the Rutaceae family, p tangerines are citrus fruits. Its flavor and appearance are similar to mandarins', and it is closely linked to them. When compared to oranges, tangerines are typically smaller in size. Their bright orange or reddish-orange peel is quite simple to peel or divide into pieces. Instead, of translating tangerine as "يوسفي" the translator chose to use, "مندرين" which is a less commonly used alternative but delivers the same meaning.

The use of the (ist) ending to refer to a person selling or doing a particular action appears in the words, p waterist, and tangerinest. The translator decided to render tangerinest into Arabic as "مندرينجي" while waterist as "بايع الماء".

Pilaki is a common Turkish food that is made by simmering beans and adding a particular mixture of onion, tomatoes, and other substances with the addition of some unique herbs.

The translator failed to bridge the cultural gap between the two languages in the translation of that dish. Instead of translating as "فول بالخلطه" he used the same English word in Arabic, which fails to deliver what is meant in the source language.

Sarma is boiled and stuffed grape leaves. It was translated into Arabic as أغذيه اثنيه غريبه which is vague and not clear. Alternatives such as

(محشي ورق العنب أو لفائف ورق العنب) may be preferable.

Khavourma is a traditional Turkish dish that involves slow-cooking small pieces of meat in their own fat until they become tender and flavorful. The most commonly used meat for khavourma is lamb, although beef or veal can also be used. The meat is typically cut into cubes or small strips before being cooked.

Translating khavourma as "قاورمه" fails to deliver the message intended in the source language. Alternatively, the translator could use "مكعبات اللحم كامله النضج"

Manti is a traditional Turkish dish that consists of small dumplings filled with ground meat or beef. Using the Arabic word (مانتي) is also vague because Arabic readers may fail to understand that this particular kind of dish is made with dough in the shape of small bites, hence, it would be better to translate it as (فطائر المانتي باللحم).

## 6. Conclusion

"The Bastard of Istanbul" unfolds as a food-themed novel, vividly presenting an array of traditional Turkish dishes. In its Arabic translation, the text's culinary landscape poses distinct challenges, as many of the featured dishes remain unfamiliar within Arabic cultures, requiring either direct translation or explanatory approaches. These food and dish terminologies are categorized into two main groups: dishes shared between the cultures, facilitating straightforward translation, and dishes unique to Turkish cuisine, often necessitating literal translation or ingredient-based explanations. The novel introduces many traditional Turkish dishes such as islik köfte, beyti, loukoumades, kadinbudu köfte, pincikli mantı, dolma, and iskembe corbasi. The translation of English food terms to Arabic primarily falls into two modes: direct translations or explanatory translations, aiming to enhance comprehension for Arabic readers. Terminologies that are shared by both cultures, such as dolma, yogurt, and lahmacun, serve to establish points of connection. However, terms distinct to Turkish cuisine, including islik köfte, beyti, loukoumades, and kadinbudu köfte, pose translation challenges due to their lack of direct Arabic equivalents. Bridging the gap between these food cultures requires innovative approaches, exemplified by alternative Arabic translations suggested by the researcher to align uniquely Turkish dishes with familiar Arabic culinary concepts. This study underscores how food terminologies can illuminate cultural disparities and complexities during the translation process, underscoring the dynamic interplay between language and cuisine.

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