# Translation and Tourism:
# A Cross Cultural Communication and the Art of Translating Menus

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## ABSTRACT

Economic globalization has brought Iran into closer contact with the rest of the world. Iranian food, as an important part of Iranian culture, attracts foreigners who come to Iran. But in a lot of cases, when they look at to the menus, they feel stunned and baffled. For the English translations of Iranian menus are often incomprehensible and misleading. However, such awareness has not led to an in-depth study on menu translation. This paper draws on theories of foreignization and domestication, and recommends foreignization as a main strategy and domestication as a supplementary choice. Domestication strategy offers a technique that the readers of target language feel as the same as source language readers but instead, the Foreignization strategy suggests a technique that keeps source language culture inside the translated text and in another words, we can say that Foreignization strategy introduces the source language culture to the target readers. Each of the mentioned strategies has advantages and disadvantages that discussed through the present study. Through this paper, the author suggests a set of techniques for menu translation. Samples in the present study have been chosen from dish names which are translated to English. It is hoped that this will contribute to the preservation and development of Iranian cuisine culture as a whole.
**KEYWORDS:** Iranian menus, culture, translation strategies, domestication, foreignization.

## 1. INTRODUCTION

### 1.1. Overview

Since Iran assisted to the developing countries and especially after Islamic Revolution, there has been an over-increasing inflow of foreigners into the country. Many of them come as tourists, students, businessmen, or diplomats, but most of them are attracted among other thing, also i.e. Iranian food. However, at present, many of the translations are so problematic that foreigners do not understand and puzzled. As a very important part of Iranian culture, Iranian cuisine is imbued with cultural implications which, when ill-rendered, can baffle foreign diners. Thus, menu translation is by no means a simple and easy thing, but is, and should be, a way of cross-cultural communication. One of the most important reasons for translating a menu is to increase the chance of clients' choosing the restaurant. That is why many restaurants display translations of their menus into many languages.

If you imagine being on a holiday and come across a street lined with restaurants each competing for your attraction. The prices may vary, but often the menus are largely identical. In such a case a key decision-maker may be how comfortable he/she feels about ordering food. The best solution to this problem consists of three parts. First, providing a photo of the dish, second one is a translation of the name and finally the third one is translation of the description. This is generally further enhanced by displaying flags above each menu to allow the potential client to understand that menus are available in their language. For a successful menu translation the process should often commence with rewriting the source language menu. Write a short, attractive and informative description of each dish. Another reason for having translations of menu is to assist the restaurant team efficiency for when the client is trying to order.

It is known that culture is the integrated pattern of human knowledge, beliefs, and behavior that is both a result of, and integral to the human capacity for learning and transmitting knowledge to succeeding generations. Culture thus consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, work of art, rituals, ceremonies and symbols [9].

Tourist attractions are often deeply rooted in the culture of a country. Every society, on every level, has its own culture influenced by its history and geography. Therefore the aim of menu translation should not be only to perform cultural rendering but also to translate dish names properly from Persian to English.

### 1.2. Purpose of the Study

Through this study we will concentrate on dish names that are available in the Iranian menus and English translation of them to evaluate whether the English equivalences of the cuisines are domesticated and/or foreignized.

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For this aim we will select the dish names based on the strategies which defined in methodology section of the present study.

## 1.3. Significance of Study

Menus are texts loaded with different dish names. It is important to transmit the message adequately, or it may lead to loss of business. The objective of the present study is to examine different translation techniques, named domestication and foreignization applied in the English translation of the Iranian cuisine names.

## 1.4. Theoretical Framework

Generally speaking, domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers, while foreignization means a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original [8].

Based on the study and analysis of domestication and foreignization from the perspective of culture, this paper tries to find out which strategy should be the major strategy for Iranian menu translation and which strategy should work as a supplement.

# 2. REVIEW OF RELATED LITERATURE

## 2.1. Strategies of Domestication and Foreignization

There are two basic translation strategies which deal with cultural factors in the process of translation, i.e. domestication and foreignization. The two strategies were first proposed by Friedrich Schleiemacher, a German famous linguist, philosopher and translator, in a lecture 'On the Different Methods of Translating' in 1813, in which he said 'There are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him' [10]. In the former strategy, translators try to keep originality of authors as much as possible, and the TL (target language) readers have to follow the SL (source language) culture. This kind of translation is author-based. With the other translation strategy, translators give up the cultural elements of SL, so that the TL readers can understand SL smoothly and easily. This kind of translation is reader-based. Based on the idea of Schleiemacher, the US scholar and translator Lawrence Venuti coined the terms domestication and foreignization in his book 'The Translator's Invisibility: A History of Translation' in 1995, in which he defines domestication as 'an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home', and foreignization as ' an ethno deviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad' [10].

Domestication is TL-culture-oriented translation strategy, in which linguistic and cultural foreignness and strangeness of the original language are eliminated to adapt the conventions and culture of TL and reduce barriers in communication. Among many scholars who favor domesticating, American Bible Translator, Eugene Nida is generally considered the most influential representative who emphases the communicative function of translation. He states that 'translating consists in reproducing in the receptor language the closest natural equivalence of SL message' [6]. Foreignization is SL-culture-oriented translation strategy which is opposite to domestication. Lawrence Venuti is commonly regarded as a representative of foreignization. Foreignization strategy keeps the value and foreignness of the source culture in TT to promote cultural communication, so that the TL readers can feel alien experience in reading. On the other hand, to Venuti, foreignization is not only a strategy for reducing linguistic and cultural differences, but also one endowed with political connotation. He argues that 'Foreignizing translation in English can be a form of resistance against ethnocentrism and racism, cultural narcissism and imperialism, in the interests of democratic geopolitical relations' [10].

## 2.2. Culture, Language and Translation

Culture makes us human beings. It differs from one society to another, and varies in different development stages in a society. With the development of globalization, cultural studies become a new focus in the field of translation. The term 'culture' can be understood in broad and narrow senses. In dictionaries of all the languages in the world, the term 'culture' is defined as 'customs, arts, social institutions, etc. of a particular group or people'; 'innumerable items at different levels of generality: ideas, sentiments, values, objects, actions, tendencies and accumulations.'; 'consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of art, rituals, ceremonies and other related components.', etc.

Culture is a complex concept, and language is an integral part of culture, which is a very important medium to convey culture. English scholar Susan Bassnett gives a vivid description to the relationship between language and culture. 'Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy' [1].

The indivisible relationship between language and culture determines the close relationship between culture and translation. That is, translation is not just for cross-linguistic communication, but for cross-cultural communication. With the development of international communication today, translating from a cultural

perspective is becoming a new trend. An ideal translation should convey both the linguistic meaning and the cultural meaning of SL into TL, so that both the SL reader and the TL reader can have the same experience. Therefore, the significance of translation is to promote cultural communication and social development. As English Translation Scholar Peter Newmark points out, 'By understanding the development of every kind of culture in other civilizations, we have also enriched the understanding of our own' [5]. It can help the reader towards a greater awareness of the world in which we live [2].

### 2.3. Iranian Cuisine and Dish Names

Cuisine is a sub-category of culture. As the features of culture, different nations or regions have their own special features in cuisine. Among different kinds of cuisine in the world, Iranian cuisine is one of the highly appreciated by people all over the world with its distinct features. It is an art, which includes every part of a dish. Iranian food is famous all over the world and few people of other countries don't know Iranian food. Dish names, as part of cuisine, play a very important role in passing information as well as culture. Since Iranian culture has its own features, specialties are existed in Iranian menu. It is no wonder some foreigners and tourists say that eating Iranian food is really an enjoyment. You can not only reward yourself and repay others, but also have a chance to appreciate the dish names.

The variety of Iranian cuisine and the profoundness of Iranian culture as well, determine the diversity of Iranian dish names.

## 3. METHODOLOGY of RESEARCH

### 3.1. Overview

This descriptive and comparative study may have the following implications. The first as well as the most significant consists in its theoretical contribution to translation theories. It will provide insight into better understanding of the concepts (and the dichotomy) of domestication and foreignization. Through detailed analysis and comparison of the translations in hand, we shall see how the concepts can be effectively used to epitomize translations with reference to cultural difference in translation. The theories and applications of this study is seen and provided by twenty scholars, who are professional in cultural translation and worked as tourism industry translators, mostly from Tehran, Tabriz, Mashhad, Isfahan, Shiraz and Kerman.

### 3.2. Materials

The materials used in this study comprised a book named 'Art of Cooking' written by Rosa Montazemi (1990), an Iranian well known cook. The nomenclature of Iranian dishes can be roughly divided into the following categories:

### 3.2.1. Naming with Self-Descriptive Method

A large number of Iranian dishes are named according to ingredients, seasonings, cooking methods, containers, colors, shapes, aromas, texture, as well as place names, which are self-descriptive. Diners can be informed without any obstacles.

Here, we bring some examples of dishes named with self-descriptive method and their details of ingredients.

**Sample 3.2.1.1.** '*čelo kabâb*'.
**Definition of Sample 3.2.1.1.** 'Kebab Served on Steamed Rice' [3].
**Sample 3.2.1.2.** '*juje kabâb*'.
**Definition of Sample 3.2.1.2.** 'Fried Chicken Kebab' [3].
**Sample 3.2.1.3.** '*tahčin-e morq*'.
**Definition of Sample 3.2.1.3.** 'A Well Known Iranian Dish Made with Rice, Egg Yolks, Yogurt, Saffron and Pieces of Lamb or Chicken' [3].
**Sample 3.2.1.4.** '*kufta Tabrizi*'.
**Definition of Sample 3.2.1.4.** 'A Meat Dish, Originally From Tabriz, in the Northwest of Iran, Consisting of One Giant Meatball' [3].
**Sample 3.2.1.5.** '*âš*'.
**Definition of Sample 3.2.1.5.** 'A Kind of Thick Soup and/or Pottage Made of Herbs and Vegetables' [3].
**Sample 3.2.1.6.** '*kašk bâdenjân*'.
**Definition of Sample 3.2.1.6.** 'Fried Eggplants with Crisp-Fried Onions and Dried Whey' [3].
**Sample 3.2.1.7.** '*morq-e torš*'.
**Definition of Sample 3.2.1.7.** 'A Kind of Chicken Cooked by Pomegranate Paste in the Oil' [4].
**Sample 3.2.1.8.** '*šišlik*'.
**Definition of Sample 3.2.1.8.** 'Pieces of Marinated Lamb Put on Skewers and Grilled on Charcoal' [3].
**Sample 3.2.1.9.** '*kabâb barg*'.
**Definition of Sample 3.2.1.9.** 'Filet Kebab' [3].
**Sample 3.2.1.10.** '*xorešt qeyme*'.

**Definition of Sample 3.2.1.10.** 'A Popular Dish of Minced Mutton and Split Peas Served with Fried Potatoes and Steamed Rice' [3].

**Sample 3.2.1.11.** '*sabzi polo*'.

**Definition of Sample 3.2.1.11.** 'A Dish of Steamed Rice Cooked with An Assortment of Herbs and Eaten Usually with Fried Fish' [3].

**Sample 3.2.1.12.** '*dolmâ*'.

**Definition of Sample 3.2.1.12.** 'A Middle Eastern Dish Made by Stuffing Rice, Meat and Some Pulses Inside Tomatoes, Eggplants or Vine Leaves and Then Cooking Them Over Low Heat' [3].

**Sample 3.2.1.13.** '*Polo*'.

**Definition of Sample 3.2.1.13.** 'Steamed Rice Especially When Mixed with Other Ingredients' [3].

**Sample 3.2.1.14.** '*âš-e mâst*'.

**Definition of Sample 3.2.1.14.** 'A Pottage Made with Mutton, Mixed Herbs, Split Peas and Yogurt' [3].

**Sample 3.2.1.15.** '*kalam polo*'.

**Definition of Sample 3.2.1.15.** 'A Rice Dish Made with Cabbage Leaves, Herbs and Small Mutton Meatballs and Seasonings' [3].

### 3.2.2. Naming with Rhetorical Devices

Rhetoric is an expressive device to create vivid effect and inspire imagination of readers. Therefore, the use of rhetoric in naming Iranian dishes can beautify dishes and arouse appetites of diners. Rhetoric devices as metaphor, homophony and abbreviation are often used to express implied meanings and cultural backgrounds. Materials, cooking methods, colors, aromas, tastes, as well as forms are often the objects depicted.

Here, we bring some examples of dishes named with rhetorical devices and their details of ingredients.

**Sample 3.2.2.1.** '*jaqur baqur*'.

**Definition of Sample 3.2.2.1.** 'Sheep's Stomach, Heart, Lungs, Suet, Oatmeal, etc' [4].

**Sample 3.2.2.2.** '*âš-e šole qalamkâr*'.

**Definition of Sample 3.2.2.2.** 'A Kind of Famous Pottage Made of Herbs, Parsley, Coriander, Spinach, Chickpea, Rice, Beans, Lentil, Onion, Sirloin and Spices' [4].

**Sample 3.2.2.3.** '*âš-e mâš*'.

**Definition of Sample 3.2.2.3.** 'A Pottage Made with Mung Beans, Onion, Herbs and Mutton' [4].

**Sample 3.2.2.4.** '*kâl kabâb*'.

**Definition of Sample 3.2.2.4.** 'It is an Appetizing Food, Originally from North of Iran, Made of Eggplants, Sour Pomegranate Juice, Herbs, Garlic and Walnuts. It is served with Pilaf and Bloater as well' [4].

**Sample 3.2.2.5.** '*âš-e juš pare*'.

**Definition of Sample 3.2.2.5.** 'A Pottage Originally from Sothern Khorasan, Made with Barley that served in ceremonies' [4].

**Sample 3.2.2.6.** '*kuku pukurâ*'.

**Definition of Sample 3.2.2.6.** 'It is a Traditional Dish in Khuzistan Province of Iran. It made of Raw Chickpea Flour, Chopped Leeks, Eggs, Saffron, Chili Powder, Salt, Pepper and Spices' [4].

**Sample 3.2.2.7.** '*âš-e rešte*'.

**Definition of Sample 3.2.2.7.** 'A Popular Pottage Made with Pulses and Iranian Noodles' [3].

**Sample 3.2.2.8.** '*bâqâli qâtoq*'.

**Definition of Sample 3.2.2.8.** 'Popular Iranian Rice Dish Made with Broad Beans and Mutton' [3].

**Sample 3.2.2.9.** '*kabâb kubide*'.

**Definition of Sample 3.2.2.9.** 'Minced Lamb Kebab' [3].

**Sample 3.2.2.10.** '*kuku*'.

**Definition of Sample 3.2.2.10.** 'Iranian Style Ometette Made with Eggs and Such Additional Ingredients as Herbs, Onions, Potatoes, etc.' [3].

### 3.2.3. Naming with People's Names, Allusions and Legends

This kind of names borrows the images from allusions, history or legends to express cultural value.

Here, we bring some examples of dishes named from allusions, history or legends and their details of ingredients.

**Sample 3.2.3.1.** '*sohân-e Qom*'.

**Definition of Sample 3.2.3.1.** 'A Kind of Sweet Originally from Qom, Central Part of Iran, Made from Wheat Germ, Flour, Sugar and Shortening and Sold in Shape of Round Flat Disks Topped with Pistachio Chips' [3].

**Sample 3.2.3.2.** '*kabâb sultâni*'.

**Definition of Sample 3.2.3.2.** 'A Filet Kebab with a Minced Lamb Kebab Served with Tomatoes and Sweet Basils' [4].

**Sample 3.2.3.3.** '*âš-e kârde*'.

**Definition of Sample 3.2.3.3.** 'A Pottage Originally from Oqlid City, Central Part of Iran, Made of a Kind of Herb Named Karde Grown in Zagros Mountains and Yogurt Drink' [4].

**Sample 3.2.3.4.** '*âš-e tarxine*'.
**Definition of Sample 3.2.3.4.** 'A Pottage Made of Boiled Barley in Milk or Sour Yogurt Drink with Onions, Lentil and Vegetables Like Garden Leek, Spinach, Parsley and Coriander' [4].
**Sample 3.2.3.5.** '*âš-e xiyâr*'.
**Definition of Sample 3.2.3.5.** 'A Pottage Originally from Arak City, Central Part of Iran, Made of Barley, Kidney Beans, Garbanzo and Serpent Cucumber Served with Dried Whey, Dried Mint Stir-Fried in Hot Oil, Onion and Garlic' [4].
**Sample 3.2.3.6.** '*bastani sonnati Irâni*'.
**Definition of Sample 3.2.3.6.** 'Iranian Traditional Ice Cream' [3].
**Sample 3.2.3.7.** '*kabâb Turki*'.
**Definition of Sample 3.2.3.7.** 'It is a Traditionally Kebab, Originally from Azeri Speaking Regions of Iran, Made of Ground Mutton, with Tomato Paste and Spices' [3].
**Sample 3.2.3.8.** '*kabâb Qafqâzi*'.
**Definition of Sample 3.2.3.8.** 'A Kind of Kebab Made of Beef Originally from Caucasus' [4].
**Sample 3.2.3.9.** '*hâlvâ*'.
**Definition of Sample 3.2.3.9.** 'A Sweetmeat Popular in the Middle East, Made of Flour, Sugar and Shortening' [3].
**Sample 3.2.3.10.** '*pašmak*'.
**Definition of Sample 3.2.3.10.** 'Candy Floss and/or Cotton Candy' [3].
**Sample 3.2.3.11.** '*pofak*'.
**Definition of Sample 3.2.3.11.** 'A Type of Very Light Sweet Made Principally of Egg White' [3].
**Sample 3.2.3.12.** '*nimru*'.
**Definition of Sample 3.2.3.12.** 'Fried Eggs' [3].
Besides, some dishes are named in honor of their inventors or relevant people in history, which is the unique feature of Iranian dish names.
Here, we bring some examples of dishes named in honor of their inventors or relevant people in history with their details of ingredients.
**Sample 3.2.3.13.** '*mirzâ Qâsemi*'.
**Definition of Sample 3.2.3.13.** 'A Side Dish Originally from Gilan Province, North Part of Iran, Made with Roasted Eggplants, Tomatoes, Eggs and Plenty of Garlic' [3].
**Sample 3.2.3.14.** '*nâz xâtun*'.
**Definition of Sample 3.2.3.14.** 'A Meatless Dish of The Caspian Region Made with Roasted Eggplants, Tomatoes, Garlic, Seasoning, etc.' [3].
**Sample 3.2.3.15.** '*Qanbar polo širâzi*'.
**Definition of Sample 3.2.3.15.** 'It is a Traditional and Most Popular Dish, Originally from Central Part of Iran, Belongs to Shiraz City in Fars Province, Made of Rice, Onion, Meat, Chickpea Flour, Raisin and Pomegranate Paste' [4].
**Sample 3.2.3.16.** '*kabâb Husseini*'.
**Definition of Sample 3.2.3.16.** 'A Kind of Kebab Made of Sirloin or Veal, Onion, Rump, Bell Pepper, Tomatoes and Salt' [4].

**3.3. Procedures**
This study comprised a comparative analysis of Iranian Menus in Persian Language and their translation in English language from the prospective of culture on the basis of domestication and foreignization dichotomies of Venuti.

## 4. RESULTS AND DISCUSSIONS OF RESEARCH

**4.1. Overview**
This study made a critical evaluation of Venuti's (1995) dichotomy of translations into domesticating and foreignizing with reference to the strategies whereby the Iranian Menus are dealt with.

**4.2. The Application of Foreignization in English Translation of Iranian Menus**
Since domesticating translation doesn't set any obstacle for foreign diners when they enjoy Iranian cuisine, it is often the favorite choice in Iranian menu translation. However, because of the characteristics of Iranian menus, menu translation is an activity of transmitting Iranian culture. Moreover, today many foreign diners are not only satisfied with food they eat, but also are curious about aesthetic and cultural elements in cuisine. Therefore, we can find that the adoption of foreignization in Iranian menu translation is helpful to protect and develop Persian language and Iranian culture, and enrich English language and culture at the same time. The followings are some effective techniques of the application of foreignization in menu translation.

**4.2.1. Literal Translation**

Literal translation can preserve the most cultural elements of the original meaning. It is not dead translation, but a method which can suffer the least loss in original form and aesthetic value. Most of the Iranian dish names belong to the self-description, which are named with cooking methods, materials, flavorings, colors, aromas, tastes or names of places. In these cases, literal translation is acceptable.

Examples are as follows:

**Sample 4.2.1.1.** *čelo kabâb.*
**Found Translation for Sample 4.2.1.1.** A Mutton Kebab with Poached Rice.
**Sample 4.2.1.2.** *juje kabâb.*
**Found Translation for Sample 4.2.1.2.** A Chicken Kebab.
**Sample 4.2.1.3.** *tahčin-e morq.*
**Found Translation for Sample 4.2.1.3.** A Poached Hen with Poached Rice.
**Sample 4.2.1.4.** *kufta Tabrizi.*
**Found Translation for Sample 4.2.1.4.** Some Gratings Mixed with Some Split Pea.
**Sample 4.2.1.5.** *morq-e Torš.*
**Found Translation for Sample 4.2.1.5.** Sour Chicken.
**Sample 4.2.1.6.** *âš-e xiyâr.*
**Found Translation for Sample 4.2.1.6.** Cucumber Soup and/or Pottage.
**Sample 4.2.1.7.** *bastani sonnati Irâni.*
**Found Translation for Sample 4.2.1.7.** Iranian Traditional Ice Cream.
**Sample 4.2.1.8.** *âš-e rešte.*
**Found Translation for Sample 4.2.1.8.** Noodle Soup and/or Pottage.
**Sample 4.2.1.9.** *âš-e mâst.*
**Found Translation for Sample 4.2.1.9.** Yogurt Soup and/or Pottage.

**4.2.2. Literal Translation plus Explanation**

As we discussed before, some of the Iranian dish names contain distinguish features of the Persian language and Iranian culture. As a result, it is difficult to find out short words or sentences to explain their connotative meaning. Under such circumstances, complete literal translation cannot be applied, as it is hard to foreign diners to understand if they are not familiar with the Persian language and Iranian culture. Therefore, literal translation plus explanation can be employed.

Examples are as follows:

**Sample 4.2.2.1.** *kabâb kubide.*
**Found Translation for Sample 4.2.2.1.** Minced Lamb Kebab (A Kind of Swiss Steak).
**Sample 4.2.2.2.** *âš-e tarxine.*
**Found Translation for Sample 4.2.2.2.** Tarkhineh Soup (A Kind of Soup Made of Frumenty Boiled in Milk or Dough).
**Sample 4.2.2.3.** *âš-e kârde.*
**Found Translation for Sample 4.2.2.3.** Kardeh Soup (A Kind of Soup Made of a Kind of Herb Named Kardeh Which grown in Oqlid City).
**Sample 4.2.2.4.** *kabâb sultâni.*
**Found Translation for Sample 4.2.2.4.** A Kebab Special for Sultans (Two Sets of Different Kebabs One of Them Made of Sirloin and the Other One Made of Swiss Steak).
**Sample 4.2.2.5.** *sohân-e Qom.*
**Found Translation for Sample 4.2.2.5.** File of Qom City (A Kind of Sweetmeat Made of Wheat and Sugar).
**Sample 4.2.2.6.** *kabâb Qafqâzi.*
**Found Translation for Sample 4.2.2.6.** Caucasian Kebab (A Kind of Kebab Made of Beef).
**Sample 4.2.2.7.** *âš-e mâš.*
**Found Translation for Sample 4.2.2.7.** Mash Soup and/or Pottage ( A Kind of Pottage Mainly Made of Mung and Different Herbs).
**Sample 4.2.2.8.** *âš-e juš pare.*
**Found Translation for Sample 4.2.2.8.** Jush Pare Soup and/or Pottage ( A Kind of Pottage Made of Barley).

**4.2.3. Zero Translation**

Zero translation is a special translation method which can be included in foreignization strategy. It introduces the SL words directly into the TL with the SL culture introduced to the TL at the same time. From the angle of communication, zero translation is sometimes easier to understand, and it is also time-saving and space-saving.

Examples are as follows:

**Sample 4.2.3.1.** *xorešt qeyme.*
**Found Translation for Sample 4.2.3.1.** Khoresht Qeymeh.
**Sample 4.2.3.2.** *sabzi polo.*

**Found Translation for Sample 4.2.3.2.** Sabzi Polow.
**Sample 4.2.3.3.** *dolmâ.*
**Found Translation for Sample 4.2.3.3.** Dolmeh.
**Sample 4.2.3.4.** *kufta Tabrizi.*
**Found Translation for Sample 4.2.3.4.** Kufteh Tabrizi.
**Sample 4.2.3.5.** *kabâb Husseini.*
**Found Translation for Sample 4.2.3.5.** Kebab Husseini.

**4.2.4. Zero Translation plus Note**
Foods mentioned in pervious section are traditional, which have known or accepted by most foreigners, so supplemented notes are unnecessary after translations. However, if dishes or foods are not very familiar to newcomer eaters, relevant notes can be added.
Examples are as follows:
**Sample 4.2.4.1.** *xorešt qeyme.*
**Found Translation for Sample 4.2.4.1.** Khoresht Qeymeh (A Kind of Stew Made of Mince and Split Pea with Poached Rice).
**Sample 4.2.4.2.** *sabzi polo.*
**Found Translation for Sample 4.2.4.2.** Sabzi Polow (A Kind of Meal, Made of Herbs and Beans with Poached Rice).
**Sample 4.2.4.3.** *dolmâ.*
**Found Translation for Sample 4.2.4.3.** Dolmeh (A Kind of Meal Made of Grapevine Leaves and Split Pea).
**Sample 4.2.4.4.** *kufta Tabrizi.*
**Found Translation for Sample 4.2.4.4.** Kufta Tabrizi (A Meat Dish, Consisting of One Giant Meatball).
**Sample 4.2.4.5.** *kašk bâdenjân.*
**Found Translation for Sample 4.2.4.5.** Kashk Badenjan (A Meal Made of Fried Eggplants and Dried Whey).
**Sample 4.2.4.6.** *kâl kabâb.*
**Found Translation for Sample 4.2.4.6.** Kaal Kebab (A Dish Made of Eggplants, Sour Pomegranate Juice, Herbs, Garlic and Walnuts).
**Sample 4.2.4.7.** *kuku pukurâ.*
**Found Translation for Sample 4.2.4.7.** Kuku Pukura (A Meal made of Raw Chickpea Flour, Chopped Leeks, Pepper and Spices).
**Sample 4.2.4.8.** *bâqâli qâtoq.*
**Found Translation for Sample 4.2.4.8.** Baqali Qatoq (A Kind of Rice Dish Made with Broad Beans and Mutton).
**Sample 4.2.4.9.** *mirzâ Qâsemi.*
**Found Translation for Sample 4.2.4.9.** Mirza Qasemi (A Kind of Dish, Made of Roasted Eggplants, Tomatoes, Eggs and Plenty of Garlic).
**Sample 4.2.4.10.** *nâz xâtun.*
**Found Translation for Sample 4.2.4.10.** Naz Khatun (A Meatless Dish Made of Roasted Eggplants, Tomatoes, Garlic, Seasoning, etc.).
**Sample 4.2.4.11.** *Qanbar polo širâzi.*
**Found Translation for Sample 4.2.4.11.** Qanbar Polow Shirazi (A Kind of Iranian Traditional Dish Made of Rice, Onion, Meat, Chickpea Flour, Raisin and Pomegranate Paste).
**Sample 4.2.4.12.** *kalam polo.*
**Found Translation for Sample 4.2.4.12.** Kalam Polow (A Kind of Rice Dish Mixed with Cabbage Leaves and Meatballs).

**4.3. The Application of Domestication in English Translation of Iranian Menus**
The smoothness in domesticating translation is often achieved at the expense of losing cultural information of the Persian language. However, this is not to say that foreignization can be employed through fair and foul. On some occasions, when foreignization is liable to produce misinterpretation or cannot transfer Iranian culture properly, domestication should be employed. Therefore, we can say that domestication plays a supplementary role in Iranian menu translation.

Free translation is a widely-used method in domesticating translation. It tries to overcome the irrationality of languages and obstruction of cultures, and focuses on the sense instead of the words. When Iranian dish names are translated into English, free translation gives up the Iranian images of dishes and seeks the equivalent or similar English images. Therefore, it is the second choice of translation method when literal translation cannot work.
Examples are below:
**Sample 4.3.1.** *hâlvâ.*
**Found Translation for Sample 4.3.1.** Iranian Puddings

**Sample 4.3.2.** *kabâb barg.*
**Found Translation for Sample 4.3.2.** Barbecue and/or Filet Kebab.
**Sample 4.3.3.** *šišlik.*
**Found Translation for Sample 4.3.3.** Shashlik and/ Shaslik and/or Shish Kebab.
**Sample 4.3.4.** *kuku.*
**Found Translation for Sample 4.3.4.** Kuku.
**Sample 4.3.5.** *âš.*
**Found Translation for Sample 4.3.5.** Soup.
**Sample 4.3.6.** *jaqur baqur.*
**Found Translation for Sample 4.3.6.** Scottish Haggis.
**Sample 4.3.7.** *pašmak.*
**Found Translation for Sample 4.3.7.** Cotton Candy.
**Sample 4.3.8.** *polo.*
**Found Translation for Sample 4.3.8.** Pilaf.
**Sample 4.3.9.** *pofak.*
**Found Translation for Sample 4.3.9.** Lemon Puff and/or Peashooter.
**Sample 4.3.10.** *kabâb Turki.*
**Found Translation for Sample 4.3.10.** Doner Kebab.
**Sample 4.3.11.** *âš-e šole qalamkâr.*
**Found Translation for Sample 4.3.11.** The Beggar's Soup.
**Sample 4.3.12.** *nimru.*
**Found Translation for Sample 4.3.12.** Omellete and/or Omelet.

### 4.4. Discussion

In this study, we contrast the 41 samples of Iranian cuisine names that 12 of them were domesticated and 29 of them were foreignized. Below a table shows the percentages of domestication and foreignizaton strategies applied in the translation of Iranian Cuisine Names.

Table 4.4.1. Discussion of Iranian Cuisine Names Translation

| Translation of Iranian Cuisine Names | Samples of Iranian Cuisine Names | Domestication | Foreignization |
|---|---|---|---|
| Frequencies | 41 | 12 | 29 |
| Percentages | 100% | 29/29% | 70/74% |

As illustrated in the table above, the frequency and percentage of foreignization strategy in translation of Iranian Cuisine Names is more than domestication.

## 5. CONCLUSIONS OF RESEARCH

As you see in this study, we made a contrastive analysis between the Iranian Menus in Persian Language and their translation in English. As we mentioned previously the foreignization method keeps the source language culture intact and transfer it to the target language, but the domestication method changes the source language culture with the nearest one in the target language. This paper shows that most of the dish names in Persian language are translated to English by using the foreignization strategy to keep Persian Cuisine pure and render them as natural as they are to English language and culture. However; we can see the domestication strategy in translation of an approximately minor frequency of Iranian cuisine names. This is because of a number of natural similarities to make understanding their references possible by the English readers. Owing to the many voids and differences between Persian and English, cultural factors are often lost when translating cuisine names from Persian into English in this way. To understand Persian culture, the translator needs to focus on the many untranslatable words and phrases. These untranslatable words and phrases sometimes can be seen as small signs of what is lost in translation. This paper maintains that such terms should be translated according to their annotations or connotations, and the tourist-oriented approach should be followed. We may also query the difference between the domesticating and the tourist-oriented approach. In fact, they are only slightly different in meaning. As an example, Halva is a kind of sweet which is of religious significance for Iranians. When someone dies his relatives cook and give it to the people taking part in the funeral ceremony. In English translations of Iranian cuisine names, the translator simply translate it into Iranian pudding as a matter of domestication for the sake of making it understood by the target readers. Pudding in English and 'hâlvâ' in Persian are not synonymous. They are of different cultural values. It may be concluded that unique items in the source text can be translated by means of a foreignizing strategy. For Iranian unique dish names, transcription or transliteration, are preferable. These methods are categorized as foreignization strategy in translation theories. If domesticated, their cultural meanings will be lost. This paper argues that menus should be translated primarily by means of foreignizing to retain the original cultural resonances. Only in a situation that we cannot deal with do we use a domesticating strategy, in other words, allowing the alien to be seen, or as Schleiermacher famously

put it, by bringing the reader to the text rather than the other way round [7]. The problem is that if a translation is successful, in the sense of reading, as if it were written in the target language, then its creator and its original culture become invisible. For this reason, it is believed that the domesticating strategy should be applied as little as possible when translating menus. This is because the purpose of menus is to spread the foreign or different cultures to the reader, and the translator is responsible for disseminating the original culture to the TL reader.

Economic globalization and the wide use of internet have made communication between people of different cultures much easier. It also produces eagerness on the part of them to know one another better, or to acquaint themselves with the exotic or the foreign cultures. Iranian dish names are rich in meaning, style and connotation, vividly reflecting Iranian cuisine culture. This paper found and introduces the foreignization strategy to be a better choice and main method for translating Iranian menus, while domestication can be used as a supplement to it. A skillful use of foreignization not only helps to preserve and develop Persian language and Iranian culture, but also enriches English language and culture. It is hoped that this study will contribute to the preservation and development of Iranian Cuisine Culture translations.

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