

Received: 15 June 2024, Accepted: 30 July 2024

DOI: <https://doi.org/10.33282/rr.vx9i2.53>

PASHTO CULINARY TERMS INTO ENGLISH: A CULTURAL AND LINGUISTIC PERSPECTIVE

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Abstract

This study aims to investigate the difficulties, options and approaches for translating Pashto cuisine into English. Genuine Pashto cookbooks, oral traditions, and interviews with native informants are consulted, and corpus-based methodologies are utilised to discern the evolution of culinary and food preparation words into English. The Linguistic Inquiry and Word Count (LIWC) is one technique used to do a systematic examination of lexical patterns, cultural meaning, and translation strategies in the meantime. This study advances our knowledge of the effects that culture and language may have on cross-border communication. It investigates whether culturally specific culinary terminology and linguistic subtleties may result in mistranslation or misinterpretation. It also looks at how the combined consumption of indigenous flavours with foreign foods can either promote mutual understanding or cause conflict, depending on the negotiation.

Key Words: Pashto Cuisine, Translation Difficulties, Cultural Meaning, Lexical Patterns, Cross-border Communication

1.1 Introduction

Pashto cuisine serves not only a compilation of recipes, but also an indurated form history and culture. It reflects the narrative basis of Pashtun legacy makingIt represents the history, identity, and goals of the Pashtun people (Haque, 2015). Over millennia, the Pashtun areas of Afghanistan and Pakistan have developed distinctive culinary traditions that have their roots in their agrarian and tribal culture. They have been influenced by religious beliefs, trade routes, and their physical characteristics. The food is varied, ranging from hearty, simple stews to elaborate ceremonial feasts (Fieldhouse, 2017). Each dish has a distinct connotation in language. Inherent in Pashtun culture is the significant cultural, social, and historical connotations associated with each term used in cooking. As a result, it is clear that translating Pashto culinary terminology into English involves a cultural as well as a linguistic undertaking. One example of this intricacy is the relationship between the ancient practices, the Pashtun social structure, and the historical narratives surrounding the Pashto food. The Pashto cuisine names are intimately associated with these elements signifying love and harmony

among members of the family and their visitors (Pirzada, n.d). Such cultural meanings are hard to express in a single English phrase. It illustrates how translators face the challenge of preserving both context and sense.

The lack of established English equivalents for Pashto culinary terminology is a key translation challenge. The English vocabulary, heavily influenced by Western culinary traditions, simply may not be as broad (Jurafsky, 2014). No real attention to Pashto cuisine being displayed here. The vocabulary of Pashtun culinary terms has its origins in the ingredients, methods and traditions unique to each part of the region English viewers do not recognize these parts. In effect, the geographical diversity of this region correlates to words from Pashto cuisine. In general, the Pashtuns live in this land of lowlands and valleys as well as hills. Each location has a different array of ingredients and preparations to choose from. Pashto's culinary vocabulary is also an expression of this regional variety.

The second factor that influences the interpretation of Pashto cuisine words is social identity. Food is more than just nourishment in Pashtun civilisation. It serves as a marker for gender roles, social interactions, and even tribal affinities. Offering meals to guests is seen as an integral aspect of Pashto culture, and Pashtun hospitality is renowned (Pamir et al., 2023). As mentioned above, some of the vocabulary concerns social activities, making it harder to translate the meaning of the words into English. Moreover, there are many other terms that have religious significance. As Arabya notes, Islamic dietary rules also strongly influence Pashto cuisine. As such, many culinary expressions are directly related to religious beliefs and holidays such as Eid and Ramadan (Aulet et al., (2021). Words having religious connotations that go beyond their culinary meanings, such as iftar (the meal eaten to break the fast during Ramadan) and seer (the pre-dawn meal eaten while fasting), are employed. Phrases frequently lose their spiritual and community connotations when translated into English. These elements are fundamental to their significance within Pashto culture.

The Pashto cuisine words are influenced by cultural, religious and historical paintings. The Pashtuns have gained importance for several civilizations as a confluence, from the British to Mughals and Persians. It is safe to say that these words cannot be put into English by an easy translation. It means being able to explain the lineage and history of these cooking methods. The message could never be entirely conveyed through direct translation of Pashto colors in English and consistent as it all the time has real big cultural context. Especially when the target language does not adequately support these meanings linguistically and culturally. It is not easy to decide — on the one hand, which terminology that would be reliable; and at the other hand how best terms should retain their cultural meanings. This is typically accomplished by incorporating idiomatic expressions, borrowing words from the source language and making cultural references (Ali et al., 2017). However, their capabilities are not infinite. And its name precedes it — naan (a kind of flatbread) might have been used as an English marketing phrase. But in the absence of an explanation of its cultural importance, it continues to be a foreign idea divorced from its Pashtun origins.

This study investigates the techniques employed to translate Pashto cuisine terminology into English against this backdrop. Both language and cultural components will be emphasized. This research investigates how translators deal with cultural challenges by examining the translation choices of Pashto cookbooks, food blogs and oral culinary traditions. These complications start from the words themselves. It also examines ways in which cultural loss

could be reduced. This entails adding or interspersing cultural notes with translations, such as in a dynamic equivalent. This example underscores the importance of cultural preservation in translation capturing their culinary essence. It speaks to the broader implications of translating terms with cultural meanings across languages.

1.2 Research Objectives:

The objectives of this study are to:

- Examine the methods used to overcome translation difficulties;
- Determine the primary obstacles in translating culturally embedded Pashto culinary terms into English; and
- Analyze the translation of Pashto Culinary Terms into English.
- Determine Whether Translation Impacts Cultural Significance Preservation or Distorts It

2.1 Literature Review

Studies on translation have come to realize how important culture is, especially when translating language unique to a certain field, such as culinary phrases. The emphasis on components that are culturally specific draws attention to the close ties that exist between language and the social norms it symbolises (Katan, 2021). Given the complex cultural and historical context of Pashto cuisine, translating culinary terminology in particular sometimes requires a deep grasp of both source and target cultures. The problem of translating Pashto culinary words into English is still relatively unexplored, despite the rising interest in culinary translation in general. This presents an opportunity for future academic research.

2.2 Cultural and Culinary Vocabulary

One of the main issues with translating terminology linked to food is the idea that language is an embodiment of culture. Regarding Pashto culinary terms, foreignization would keep the original terms and introduce the target audience to the cultural peculiarity of Pashtun cuisine. Domestication would replace Pashto words with the closest English counterparts. As Baker (2018) notes, translating involves more than just word conversion. It also entails conveying the cultural connotations that are implicit in the words. Venuti (2020) goes beyond this by talking about the ways in which translation tactics like domestication and foreignization may affect the way in which cultural concepts—like food—translate between languages. He emphasizes the impact of these tactics on cultural representation during translation. Retain the original terms and educate the target audience about a Pashtun culinary quirk, for example replacing the Pashto words with their closest English equivalents. The choice between these two terms would lead to a cultural representation of differing kinds. This is even true when we translate terms that are food-related.

It offers insights that may be used in Pashto culinary translation. Cappiello (2019) explains this through how English draws upon simplified ingredients as Italian food loses its cultural identity when translated. It can also lead to easy descriptions. Many cultures symbolize food with social identity, tradition and history (Kussmaul et al., 2020). English translators must therefore pay

attention to the nuances in Pashto culinary terms. In the Pashtun culture, food is associated with tradition of giving grace and generosity to everyone in community.

2.3 Dynamic Equivalence and Culinary Translation

Nida (1964) first established equivalence, and Munday (2016), more recently, utilizes it to develop a framework that overcomes the fundamental problem of how terms with or derived from cultural meanings are translated. According to dynamic equivalency theory, the objective is to elicit from the target audience the same reaction that the source would have had. This is rather than merely translating words. With dynamic equivalency, translators may take into consideration the culinary term's cultural connotations. This is in addition to translating words for words. Applying Newmark's (1988) difference between communicative and semantic translation to this case makes sense as well. Translation aims to preserve faithfulness to the original language. Communicative translation may modify Pashto culinary terminology to common English ones in order to have the same effect on the target audience. There is no need to choose between these methods. In fact, culinary phrases frequently call for a balance between the two.

2.4 Challenges in Translating Food Terminology

Several studies have examined the particular difficulties in translating food terminology. These studies are helpful in defining the difficulties associated with translating Pashto cuisine phrases. Leppihalme (2018) asserts that allusions to food are particularly susceptible to "translation loss" in situations when the target linguistic interpretation is unclear. This happens when the culinary phrase includes ingredients or methods of cooking that are typical for a certain region. Recently, Pedersen (2020) has addressed the issue of cultural variation in how Scandinavian cuisine terms are translated into English.

On the condition that a food object is translated to an aimed language use without exact vernacular, Pedersen shared by asserting oversimplifying translate. Frequently, even the dish's cultural and social value is wiped from it entirely. It is relevant to consider "translation universals" as discussed by Baker (2020) when translating food-related vocabulary. Translation universals such as explicitation or simplification appear in translated literature simply because they are recurrent motifs. That sometimes the loss of cultural characteristics in recipes is due to oversimplicity. Examples on how the explicitation of ideas—detailing with a sentence to make it more understandable—would solve this problem are clarifications (Baker, 2020).

2.5 Case Studies in Culinary Translation

Case studies were a valuable source of parallels, e.g. across cultural contexts. The dearth of study on Pashto culinary terms notwithstanding, such analogies can still be useful. Chiaro and Rossato (2018) note that borrowing pairs with the highest number of cases concern translation from Italian and Chinese into English range “with reference to Threatsense categories” datasets. This approach helps to maintain the level of inclusivity and cultural responsiveness. We found that the concepts are more difficult to translate clearly and might need further explanation, although using same terms could help with cultural identification. This is often provided in statements or footnotes, so that their full cultural meaning can be established for the audience. Similarly, Fernández (2020) studied the English translation

equivalents of Mexican food items. It highlighted the importance to hybrid translation of both a descriptive and literal function in poetry. For instance, the term "taco" might have to stay in the translation for *tacos al pastor*. It may be important to make a lengthy exposition about the cultural surroundings and method of cooking in hung properties.

Whilst the literature is expanding, translating of Pashto culinary terms into English seems to be hit and miss at best. Regrettably no serious research has been done on Pashto cuisines. Most of the work in the field has centred on more internationally recognised cuisines, e. g., Chinese or French (O'Sullivan 2021). The lack of research in this area is important as Pashto cuisine has a great cultural diversity due to the social, historical and geographic life style differences among different tribes of Pashtun people. Given how illustrious Pashtun culinary traditions are, this dichotomy is particularly intriguing. This study aims to fill this gap through exploring the translation strategies that were used to translate Pashto cuisine -related terms into English. Seven, it looks at language and cultural considerations.

3.1 Methodology

The study adopts a mixed-style methodology to analyse the translation of Pashto cuisine terms into English. Combining both qualitative and quantitative methodologies, this approach gives a well-rounded view to the translation process. The main objective of this study is to investigate the English translations of Pashto food vocabulary. The emphasis is on retaining cultural associations and how well different translation approaches work. Included is a set of tools together with some theoretical underpinning that try to illuminate and support on the issues specific translation methodological steps used in this case Pashto culinary lexicon.

3.2 Data Collection

This study draws from English translations of primary sources. The Pashto cookbook is a collection of cookbooks, food blogs and interviews with native pashtospeakers. They offer an abundance of food words and their cultural underpinnings.

Major works includes: An eminent Pashto cookbook— Pakho Khwand that accounts traditional techniques and terminology; Websources of phrases from contemporary fooding in the language alongwith explanatory note on their adaptation. Plus, Pashto-speaking home cooks and chefs to define culinary terms — then explain why those foods are so meaningful in their culture. This is followed by an English translation section that focuses on cookbooks and other items related to culinary content written in Pashto. This will be followed by comparisons of the new translations (by research authors) and a short list of previously translated terms in Pashto cuisine. First, we needed data; so the very first task was to build a corpus of Pashto culinary terms and their English translation. The terms are further assessed if they have substantive cultural impact or lead to translation issues. This is also a collection we must have for the analysis of translation techniques when considering how considerably one culture loses or preserves meanings in an adaptation.

3.3 Analytical Tools

Given the study's objectives were to look into translation of Pashto cuisine terms, which are translated using what methodologies. This study applied Linguistic Inquiry and Word Count (LIWC) to explore the social, affective and cultural aspects of cooking terms within Pashto-English culinary lexicography. It not only provides a wealth of information about the intricacies of translation behavior, but it also helps with an in-depth analysis of those texts. This application is provided to help assess English translations level in capturing the original meaning as well as cultural connotations. This enables evaluation of how much cultural subtlety is preserved in the translation. More recently, LIWC has proven useful for detecting translations effects on the cultural and affective features (Pennebaker et al., 2015). Although the AntConc tool has been prepared to process words and collocational phrases linked with cooking application, but it is also useful scale on culinary patterns detection. One of the advantages of AntConc is that this software permits a specific analysis with Persian terminology in context in both Pashto texts and its English translations. This application makes it easier to study termination translation and the terminological use. This one can pick up on meaning or usage change that comes along with translation. There were plenty of papers describing how to use AntConc for corpus analysis and it is great for searching lexical trends, such as changes in translation. This makes it a useful tool for the translation of culinary terminology (Anthony, 2014).

3.4 Conceptual Framework

These well-documented theories of translation, on which the study is grounded provide a basis for understanding how culturally-loaded phrases can be translated.

Dynamic Equivalent (Nida, 1964): The goal is to allow the receiving culture or language a response similar to that of the original audience. This step entails looking for the closest natural equivalent in your target language. This study also uses dynamic equivalency to evaluate how well English translations of Pashto food words convey the same cultural and emotive content. To understand the translation of Pashto culinary terminology for English-speaking audiences, one has to be aware with Baker's Translation Strategies for Cultural Terms. The translation methods for cultural terminology are the main topic of this study. Baker identifies strategies like borrowing, adapting, and descriptive translation as helpful for handling terminology that is specific to a culture. The terms used in Pashto cuisine that do not have a precise English equivalent will be identified using the Equivalence and Non-Equivalence technique. This study examines the strategies translators employ to close these gaps and how they handle them. The process of adapting Pashto cuisine terms to English culinary terminology will be examined via analysis. This methodology will specifically focus on the degree to which these translations preserve cultural context and meaning.

Results and Discussion

4.1. Equivalence and Non-Equivalence in Translation

Translating Pashto culinary terminology into English is not an easy thing to do; in many cases, there are no equivalent terms. It takes a bit of deciphering to determine how names like '*tandoori*' (known as food cooked in clay oven), or *khakr*, which is meat and chillies--*khar*

being spicy lamb meal for rentiers or *kabuli pulao* which everyone knows about but if to be translated become difficult to be exactly translated in English.

Tandoori is actually a traditional Pashto cooking technique that basically involves home use of clay oven. While the sentiment of this saying is sometimes carried into English as a whole, its cultural context often gets lost on our side and trails behind in order to appreciate what it really means. A translator might use descriptive phrases like “baked in a clay oven” but such justice over so much of the social meaning and cultural customs retrieve relative to creating and eating tandoori-cooked aliment. According to Venuti (2020), borrowed phrases with added descriptive explanations can be used, but this may not capture the cultural behaviours.

Khar is spicy lamb having light flavor and of cooking method. In English, however; it usually translated as a “spiced lamb”, which not only describes the meal sort of but robs you from its cultural context. Reduced culinary terminology lose their deep cultural meanings, Kussmaul (2020) claims that we lose the essence of what it actually is (hospitality, community) to English merely translating *khar* as “spiced lamb” when Pashto-speaking people at large get together and have a feast/festival. As Cappiello (2019) writes, these foods are often stripped of their ethnic subtlety.

Kabuli Pulao: A rice dish that is traditionally made with meat, nuts and raisins. Although a good substitute, “rice pilaf” downplays the dish’s complex culinary methods and cultural connotations in Pashto culture. Fernández (2020) says that the difficulty is in maintaining uniqueness and cultural significance of the dish when picked up abroad, which are sometimes lost when terminology are translated very broadly.

Shorwa is the traditional name of a Pashto soup which usually serves at party and special gatherings. This typically gets translated as just “soup” in English, missing the boat on how much richness this has culturally and socially. Baker (2020) analyses the crystallisation effects of translation universals on cultural conceptualisations in terms of explicitation and simplification. Reducing *shorwa* to “soup” ignores its contribution to community and hospitality, two important facets of its cultural setting. A thorough explanation or cultural remark might improve the translation and provide readers a better sense of its importance.

4.1.0 Strategies for Addressing Translation Loss

To mitigate the loss of cultural specificity, several strategies can be employed:

Descriptive Translation: By fully defining culinary terms we can carry the cultural context along. Thus, *kabuli pulao*, while translating into English, it should go into context as a traditional Pashto rice dish with raisins and nuts not “rice pilaf. Munday (2016) argues that can help retain the emotional and cultural charge inherent in a given terminology from the original text.

Annotations and Footnotes: If the addition of cultural context in a footnote or as an annotation helps clarify (such information which may not be readily found with just the translation itself), it is appropriate. Especially for words like *shorwa* and *khar*, where they might need a small cultural context in order to understand! Chiaro &

Rossato (2018) suggest that footnotes can add cultural knowledge and, in doing so, help the reader to grasp terms of culinary art.

Hybrid: using borrowed terminology, but adding comments or cultural context with it (relying on partial translation and borrowing). By using it along with a definition (in this case what “tandoori” means to Pashto cuisine), some of the original meaning and cultural background can be kept. The idea is in line with Bakers (2018) thinking that a richer representation can be achieved by mixing simple translation and complete cultural adaptation.

Translating Technically: While translating, make an effort to incorporate the cultural meaning behind the terminology of food item. Through offering a more accurate and culturally sensitive translation, acknowledging the cultural aspects of something like *shorwa* or *kabuli pulao*. Translation has become a powerful and efficient tool in today technology centric world, Cultural awareness is an important factor as O'Sullivan (2021) stresses that even more when phrases used have strong cultural meanings.

4.2. Adaptation and Borrowing

There are several strategies to tackle this challenge of translating Pashto culinary words into English and the most widely used ones include, adaptation and borrowing. Of course, every method has its pros and cons because if trying to translate the words verbatim without heading towards losing too much of the whole culture and context really leads you in a corner.

Borrowing with Explanation: When borrowing, just leave that Pashto phrase in your English text and you say somewhere around it to make others understand. This is usually employed for words that English may not have a direct equivalent or parallel; *naan* (a type of flatbread) and *karhai* (type of vessel/utensil to cook in). *Naan* for example, is left as it is but a description such "a traditional flatbread baked in the tandoor" to make its context explicit. Borrowing, even if it retains the spirit of the original text, can seem both gratuitous to a non-expert or impractical for someone who has not been exposed to Pashto cooking. Although Pym (2020) suggests that borrowing could help readers access certain linguistic and cultural features, he also claims that additional explanations might be required to ensure understanding.

Adaptation: Adaptation includes changing the original for making it appropriate to fit in a new target language and cultural context. In cases where a term has no clear English equivalent or direct translations are too insufficiently precise this approach is taken. Another example is "spiced lamb stew" for *khar* which shows better what the meal consists of and how it is made, than just translating this literally. Adaptation makes meaning clearer in the original phrase, it allows a more intuitive assimilation on part of English-speaking readers by describing the meal using familiar words. This follows the functional-equivalence ideology that holds prioritizes delivering what is actually meant and its context over any literal translation (House, 2015).

Descriptive Translation: is another method of conveying ideas for which there are no direct equivalents. It is used to explain a culinary phrase in detail which allows for an opportunity

express the cultural aspects alongside more practical undertones. That gives the reader an idea from where (khar → A traditional Pashto spiced lamb stew, often served during special occasions) which would provide readers with more insight into the preparation and cultural importance of the meal. Descriptive translation can be even more powerful and important when translating well embedded cultural norms as it provides the context that would otherwise may get lost in a literal rendition (de Groot 2021), hence supporting to bridge of intercultural divide by bringing complete understanding for the readers.

Challenges of Adaptation and Borrowing: Although borrowing and adapting are helpful tactics, they provide their own set of difficulties. Sometimes when someone borrows something, the context is lost since the additional explanation might not adequately convey the term's cultural connotations. Although adaptation makes a phrase more widely used, it can also unintentionally change or reduce its original meaning, which could result in a loss of cultural distinctiveness. Tymoczko (2019) asserts that these tactics necessitate striking a careful balance between preserving the integrity of the original phrase and making sure the intended audience can understand it.

Combining Strategies: In reality, striking a balance between accuracy and accessibility frequently requires a combination of borrowing, adaptation, and descriptive translation. For instance, the term "kabuli pulao" might be kept along with a brief explanation, like "Kabuli pulao: a traditional Pashto rice dish with nuts and raisins," to give both the original term and a summary. In addition to providing background information for readers who might not be familiar with Pashto cuisine, this hybrid approach helps maintain the term's cultural authenticity. According to Baker (2021), integrating techniques can help preserve the original text's cultural richness while increasing its accessibility for a wider audience. Translators can effectively transmit Pashto cuisine phrases to English-speaking audiences while maintaining their cultural essence by combining careful borrowing, modification, and descriptive translation.

Challenge of Borrowing and Adaptation: Though borrowing and adapting are useful strategy yet it poses significant difficulties. Sometimes in case borrowed terms when the context is lost then the additional explanation might not adequately communicate the cultural connotations. Although adaptation makes a phrase more widely used, it can also unintentionally change or reduce its original meaning. This could result in a loss of cultural distinctiveness. Tymoczko (2019) asserts that these tactics necessitate striking a careful balance between preserving the integrity of the original phrase. This ensures that the intended audience can understand it.

4.3. Cultural Loss and Preservation

It is an inherent challenge when translating terminologies that are so deeply embedded within Pashtun culinary traditions. The meanings and implications of culinary terminology in the context of culture, history, or society are sometimes so intrinsic to a people that they cannot be conveyed accurately into another spoken language. We then analyze instances of cultural loss and how to deal with it in translation out-of-context.

Gharam a traditional form of Pashto bread, whereby *gharam* is often more cultivated toward festive events and family gatherings. Being the basic diet, this bread also signifies hospitality

and a social bond in Pashtun culture. However, to go and literally translate *gharam* as "bread" with the sense that properly conveys its cultural implications is too simplistic. These reductions, Newmark (2019) suggests, could result in an even larger loss of knowledge concerning certain cultural behaviours because the term itself is gone.

Lost Social significance: When words are translated generically they often lose a significant proportion of their social and cultural meaning. For instance, *Gharam* is traditionally served at celebrations or during family gatherings so it carries more weight than this stark description. Translators fail to capture the sense of a word, just translating it as "bread" and leaving out its cultural value — in family traditions or communal rites. The loss of cultural meaning further underscores the need for translation strategies about how to deliver all subtleties connotations behind its term.

Preservation strategies: Comments or footnotes commentaries on a word of importance in culture Origine and relevance included as part of an effective translation technique to prevent loss. So translating *gharam* as "bread," for example, does no justice to the explanation that it is traditional Pashto bread with more meaning behind and often served during special occasions or family gatherings. This way, readers can understand what the term is about more thoroughly, without losing its cultural touch.

Explanatory Notes: One common alternative for preserving cultural information in translation is to increase comments with or without explanatory notes. The notes soon provide a little context: of how the term is (often) used elsewhere, and what it tells us about society; as well as an historical picture. As an example, a comment on *gharam* may detail how the bread is made and what role it plays in Pashtun banquets — as well as its meaning or lore during cultural ceremonies. This strategy is typical of the concept known as "cultural adjustment" or must be expanding on so that there would not a big difference between target and source culture (Nida 1964: Baker,2021).

Annotated or explanatory translations often do a better job of retaining cultural information. One example is providing historical context on the words with some included explanations of cooking methods and cultural customs related to tandoori aid readers in interpreting these concepts. More like this, You can explain short a concept such as “ kabuli pulao & it importance in Pushtoon festival.

4.4. Corpus Analysis with AntConc

The corpus analysis using AntConc which revealed systematic trends of handling these terms provided invaluable information about the translation of Pashto culinary terminology into English. It explores the results of the corpus analysis, pointing out examples of borrowing and under-translation and discussing the significance of these patterns.

Systematic Under-Translation: The study exposed that many words from Pashto cuisine are systematically undertranslated in English. English translations are littered with words like "soup," "khar" or location, spiced lamb stew ("margoog") and *gharam* — assortments of sharing food/hospitality. The word *shorwa*, for example, might be whisked away into "soup", disassociating it from its importance in Pashtun culture as a mark of welcome within the

community. A cultural difference between Pashtun society's communitarian food traditions and the individualist dining mores usually found in English-speaking societies is underscored by this undertranslation.

Borrowing Patterns: in contrast to other Pashto terms, some of them with no immediate English equivalent can be what are called borrowed kept intact. A cooking pot called a *karhai*, and *naan* – which is plain flatbread — are two types of food that are often taken directly from other languages with no notice given to this in English-language publications. A review of the corpus revealed that these lexicalized terms are often annotated by brief definitions, such as: *naan* — Traditional Indian flatbread. Baker (2021) states that this helps to keep the original phrase culturally authentic but does not necessarily express its significance.

Cultural Difference and Simplification: We found the translated English copies to have a bias on removing or simplifying words that represent group-based dining and hospitality. An oversimplification maybe but an illustrative example of the deeper cultural divide between individualist and collectivist cultures. Even the term rice pilaf is sometimes employed as an apt moniker for a *kabuli pulao*, a nut and raisin laced sweet dish. But this does little to shake the cultural fabric of a dish that is as much an event for getting together as it is sumptuous sustenance. As Baker (2021) reminds, it is hard for readers to grasp the original cultural context when indigenous overtones are missed in simplification.

Lexical Patterns and Frequency: We observed the collocates that recurred with culinary words in our dataset to discover translation patterns. Common words in Pashto literature such as *shorwa* and *khar* were generally less common translations into English, hinting at a tendency toward under-representation or deletion. Using AntConc to compile these trends, it also reveals which phrases are simplified or deleted when translating. This result supports Newmark's (2019) opinion above about that cultural phrases with high frequency are usually easier to lose the culture implication, which has some relationship with translation.

The corpus study results can be seen as examples of the challenges in cross-cultural translation. Undertranslation of some terms that transmit concepts like community and hospitality suggest challenges in bridging cultural divides with linguistic explanations. To get around this, translators have to employ tactics that straddle the seemingly unbridgeable gap between maintaining cultural essence and making it accessible for their readers. According to Venuti (2020), translators should combine linguistic precision with cultural sensitivity, both of which are crucial for the quality translation in that it ensures how terms relate culturally.

5. Conclusion

When translating Pashto culinary terms into English, it is difficult because of the deep cultural meanings and specific context of these terms. Breaking down these through language corpus and translation strategy study we find that even if a combination of borrowing, adaptation and descriptive strategies may help to bridge the gap between two cultures issues continue. Terms such as *gharam* and *shorwa*, which are deeply rooted in Pashtun social life and cuisine, lose much of their contextual richness when translated simply into English. This brings us to the broader challenge of keeping cultural integrity in translation even as content is made accessible to another linguistic audience.

This study's results show that while borrowing preserves the original term, it does not always convey its cultural significance. Adaptation makes terms easier to understand, but it may also destroy cultural meaning. In translation, there are some things that may be left unsaid due to information overload or texts where descriptive strategies are not adapted fully and integrated, leading to unreadableness. This is a major challenge. Then how to achieve a balance between preserving the cultural richness of Pashto dishes and making them accessible for English-speaking people becomes the order of the day. As Yet To be revised

5.1 Recommendations

In order to meet these challenges and improve the translation of Pashto culinary texts, the following suggestions are made: Translators should include glossaries or footnotes that explain culturally significant terms and provide context. Sufficient information may be also needed in these areas so that readers can grasp the meaning attached to culinary or social practices which have no equivalent in English. For instance, a glossary item of Gharam might touch not just on how it is made but why it is done this particular way and what part plays in Pathan cuisine? When direct translation is not possible or may lead to loss of sense, take advantage of dynamic equivalence. This approach focuses on conveying the meaning and function of a term rather than its actual translation. Thus, khar could be rendered as "spiced lamb stew", with some additional explanations provided concerning how it is prepared and its cultural significance. Translators should keep in mind the cultural background of their target audience when working in translation.

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