

# Translation techniques of street food-related culture-specific items of Malacca

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**ABSTRACT**--The purpose of this study is to identify the translation techniques of culture-specific items and tendencies of culture preservation. While culture-specific items and translation have long been discussed, study on how street food-related culture-specific items are translated is still scanty. This qualitative case study focuses on street food names to describe and gain a holistic understanding of the translation techniques on culture-specific items. Purposive sampling is employed to collect data from Jonker Street in Malacca. A sample of 232 name pairs of street food are collected in this study. The collected primary data is analyzed based on modified Josep Marco's (2019) taxonomy of translation techniques: borrowing, literal translation, neutralization, amplification and compression, adaptation, omission. The result reveals that the borrowing and literal translation techniques are mostly adopted in translating street food-related culture-specific items in Malacca. The translation of street food-related culture-specific items in Malacca tends to preserve source culture. In conclusion, modified Josep Marco's taxonomy of translation techniques can be used in identifying translation techniques between Chinese and English and help to recognize the tendency of culture preservation.

**Key Words**--Culture-specific Items; Translation Techniques; Street Food; Taxonomy; Culture Preservation

## I. INTRODUCTION

Translation studies have embraced the culture-bound elements following the cultural turn. Those culture-bound elements often appear in the name of 'culture-specific items' in previous studies. Translation techniques on how to translate these culture-specific items have been brought to the forefront (Olk, 2013; De Marco, 2015; Marco, 2019). Combined previous definitions, culture-specific items in this study refers to those realities in source culture that either do not have equivalents in specific target culture or show mismatches in the target culture. Translating culture-specific item is a cross-culture process, which might result in culture negotiation, preservation and loss.

Food and eating have pervaded every domain of life. Modern eating phenomena hold both the social scenarios and cultural implications, that is assumed that food is part of the biological processes for sustenance and constitutes a series of actions that reflect culture, values and so on (Garzone, 2017). Rather than solely physical existence, food is immersed into the culture-related and translation-related studies. To talk about food "is to inevitably also talk about history, identity, power relations, art, policy, the environment, and so on" (Desjardins et al., 2015). Food-related items are often culture-specific and can therefore be regarded as a potential source of translation problems

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(Marco, 2019). In fact, food has long been included in categories of culture-specific items (Benson, 1990; Newmark, 1988). Taking food into the study of culture-specific items is meaningful and applicable.

Street food as an attraction of a destination has triggered the community members or tourists globally. Street food in this study refer to those food which are produced by individual vendors in hawker center or roadside stands. Street food has become a mirror to map the development of the society, the culture and the history. Unlike high-speed trains and super-tall skyscrapers, street food and street life are also components to reflect the panorama of a city. In the multi-ethnic modern setting, streets across the world have been taken as ethnic and cultural enclave for a specific community. Thus, street food-related issue is becoming a land to carry out cultural studies. Numerous studies on street food examine the social issues while street food-related language and culture are often ignored.

This study seeks to identify Chinese-English translation techniques of street food-related culture-specific items and determine tendency of culture preservation through frequency of translation techniques. The problem is the translation of culture-specific items in non-literary texts. There seems to be few studies examining how to translate culture-specific items in non-literary texts. Street food is more likely to be the case in the translation, given the fact that street food menus are non-literary texts and with more culture-specific elements. Josep Marco's taxonomy of translation techniques on culture-specific items is adopted to certify whether this taxonomy using between English and Catalan can be applied between Chinese and English.

## II. LITERATURE REVIEW

The appropriate way to tackle the problem of culture-specific items in translation studies is to adopt or establish translation techniques in translation studies. This section sets out to achieve this objective. The first subsection reviews the translation techniques on culture-specific items to see the state of previous studies on translating culture-specific items. The second subsection looks back to the studies on food-related translation and culture to know the connection between food-related translation and cultural aspects.

### 1.1 Translation technique on culture-specific items

Most studies adopt existing taxonomy or establish models to explore how techniques or procedures tackle the translation of culture-specific items. These studies are reviewed from aspects of type of translation texts, taxonomy of translation techniques and type of language shifts.

Studies on translating culture-specific items tend to embrace literary texts. Yuefang (2012) compared translation strategies of culture-specific items in *Hongloumeng* (a classical Chinese literature) from two translation versions (David Hawkes & John Minford and Yang Xianyi & Gladys Yang), which identified the opposite dominant strategy used in translation and influence factors from commissioner, target receivers, social and cultural backgrounds. Daghighi & Hashemian (2016) adopted Newmark's taxonomy of English translation procedures on culture-specific items of the Persian novel *By the Pen*, whose method still not solved the weakness of Newmark's redundant nature in taxonomy. Nzimande (2018) examined domestication and foreignization in translating proverbs of the isiZulu novel *UMamazane* into English, revealing that foreignization is predominant in translating culture-specific items. Nugrahani et al. (2015) investigated the Javanese cultural fixed expressions and translation techniques through three novels (*The Weaverbirds*, *Pariyem's Confession* and *Javanese Gentry*), finding that description and deletion techniques were mostly adopted in this study and the established equivalent technique

should be suggested more to transfer Javanese cultural fixed expressions. Culture-specific items in literary texts are often observed because of culture-bound expressions in nature. Besides, some scholars carried out studies from audiovisual translation. Matielo & Espindola (2011) analyzed domestication and foreignization on culture-specific items of audiovisual translation from official and non-official subtitles. Pedersen (2007) investigated the cultural substitution from Scandinavian Subtitles Corpus into Danish and Swedish. Valdeón (2008) explored alienation techniques in screen translation with American sitcom *Will & Grace* into Spanish dubbed version.

Other texts were also involved in the translation studies of culture-specific items. De Marco (2015) identified translation techniques of neutralization and toning down, chunking and generalization, naming and translating, clarification and supplementing to translate New Zealand food to English and Italian. Ajtony (2016) discussed translation problems using Pedersen's translation strategies of minimum change (equivalent, retention and direct translation) and intervention (specification, generalization and substitution), which mentioned the tendency of domesticating the cultural elements for user-friendly purpose. Olk (2013) built a model on translation techniques of the texts from a newspaper *The Observer* between English and German. Those techniques are such as transference, neutral explanation, omission and so on. However, there exists overlapping in some sub techniques of Olk's model, such as 'omission' both on 'neutralization' and on 'cultural transplantation'. To solve the problem of overlapping in techniques, Marco (2019) modified and established a taxonomy mainly based on Olk's model: borrowing of the source text item, literal translation, neutralization, amplification/compression, intracultural and intercultural adaptation and omission from the study on the translation of food-related culture-specific items based on English-Catalan corpus. The strength of Marco's (2019) study was that the study formed a modified model based on previous studies on translation techniques of culture-specific items, which not only clearly categorized the translation techniques but also located culture tendencies in a specific category.

From the literature review, firstly, studies on translating culture-specific items focuses more on literary texts and audiovisual translation. The existing studies on non-literary texts appear more on food-related items, but there is no specific translation study on street food-related culture-specific items. Secondly, even though previous studies adopted or established the taxonomy of translation techniques on culture-specific items, the utilization of translation techniques either overlapped or too general with translation strategies that cannot highlight the details of culture-specific items. There is a need to combine and modify these translation techniques to clearly observe the translation of culture-specific items. Finally, few studies mention the translation of Chinese-English segments and analysis on Chinese-English translation techniques on culture-specific items is still to be examined.

## **1.2 Food-related translation and culture**

Food-related translation have something to do with culture, which has not solely constricted in the language fields but already go towards a series of social and cultural issues. This subsection of review is carried out according to the study themes of previous studies in order to identify the connections of food-related translation and culture-related issues.

Translation influenced the cultural transmission of food elements. Chiaro & Rossato (2015) began with the reviews of previous studies on food, translation and culture to step into the 'grey zone' of food translation and cross-cultural adaptation of food-related texts, which tried to summarize the neglected translation issue. De Marco (2015) compared the English and Italian versions of food-related culture words to analyze the preservation and

loss of cultural elements, concluding that the translation of food-related terms helped tourism to build a culinary and cultural linguistic landscape as an exotic destination. Desjardins et al. (2015) examined the relationship of food studies and translation studies, relying on the translation of Canadian menus, cookbooks and food policies and showing the benefit of translation for food from certain food trends, customer experience and food policy, which contributed to the authority, society and consumers. Miao (2019) pointed out translation difficulties and strategies based on dish naming methods for the dietary cultural transmission, which emphasized the importance of translation strategies in cultural communication but held inadequate understandings of the translation strategies. These studies all emphasized the significance of translation during food culture transmission.

Food-related translation techniques or strategies are also regarded as the symbol to resist dominated cultural power, which appeared more on literature texts to resist the asymmetry of culture and powers. Lawson Welsh (2017) gave a response for recognizing the shared nature of 'translation and food' that translation fostered diversity and preserved cultural specificity. Vidal Claramonte & Faber (2017) discussed about the maintain of 'small languages' when refer to 'food-related words' to establish resistance to 'majority' languages. The contribution of the study developed the field of food, language, translation and culture since translation method for food was used to demonstrate an attitude or a belief. Garzone (2017) also studied on the symbolic value of food words from women writers to construct identities in post-colonial context. The untranslatability of food words signified resistance to the colonizer's language.

Reviews show that food-related translation and culture focus more on the significance of translation in transferring food culture and as the symbol to resist cultural power, which reveals the connections between food-related translation and culture transmission and between food-related translation and culture resistance. While culture transmission and culture resistance are reflected with source culture preservation in nature. To what extent translation results in culture preservation is necessary to determine.

### **III. METHODOLOGY AND MATERIAL**

#### ***1.3 Research design***

For this study, a qualitative case study is adopted as study design to gain in-depth insights into the problem since the study aims to describe and gain a holistic understanding of the translation techniques of street food. The case is the street food of Jonker Street of Malacca since Malacca is regarded as food paradise and Jonker Street is a representative site for street food in Malacca. A purposive sampling method is used in this study. Firstly, those street food with Chinese and English translations are collected. Secondly, those street food from Thailand, Malaysia or other countries with Chinese language will be also included in this study because those food and their translation also reflect the translation techniques of source culture-specific items. Third, those foods in restaurants with more than three permanent walls along the street are excluded in this study since the scope of this study is constricted to the street food which are from hawker center or roadside stands. Fourthly, to focus on the most typical features of translation of culture-specific items, the beverage is excluded in this study because beverage has different features with different patterns of names, which has different categories from the food in this study, thus beverage is excluded in this study.

#### **1.4 Data collection**

In this study, the case of whole street food name itself constitutes the culture-specific items, thus the whole street food name is regarded as the object. The first step of data collection is to taking pictures of the street food menu in Jonker Street based on the criteria of purposive sampling method. The second step is to transfer the pictures into textual data. The food name with repetitive translation is deleted since this study aims to determine the tendency of whether the translation techniques are closed to source culture or target culture by the use of the types of translation technique, rather than through the frequency of numbers of food names.

#### **1.5 Data analysis**

The study codes the collected and integrated data based on Josep Marco's (2019) taxonomy of translation techniques. Marco integrates and modifies previous taxonomy on translation techniques of culture-specific items.

The guidelines for food data analysis are based on the following definition of translation techniques by Josep Marco's (2019): (a) Borrowing, borrowing the source text item; (b) Literal translation, word-for-word translation; (c) Neutralization, replacing the source text item with detailed explanation in form of description, generalization or particularization; (d) Amplification/compression, adding or omitting a certain amount of information in the target text; (e) Intracultural adaptation, replacing culture-related item of source text with another item which still exists in source culture but less foreign to target text readers; (f) Intercultural adaptation, substituting source text item with a target culture item; (g) Omission, removing the traces of source culture specificity from the target text.

Josep Marco's (2019) summarizes clearly the translation techniques into threefold in cultural level. Threefold in his study is shown in 'Close to source culture'; 'In-between' and 'Close to target culture', which is obvious to determine culture preservation within translation techniques. The last step in data analysis is to categorize the identified translation techniques into threefold aspects and determine the tendencies of culture preservation based on the use of translation techniques in this case.

### **IV. FINDINGS AND DISCUSSION**

This study comprises 232 name pairs of street food except repetition. Because one item or one street food name sometimes uses more than one type of translation technique, for example, the translation of '叉烧' which is translated to 'char siew' uses both 'borrowing technique' in single word and 'literal translation technique' in word order. This study extracts 338 points which use translation techniques for culture-specific items through the collected non-repetitive street food Chinese-English name pairs. The results of translation techniques are as followed:

#### **1.6 Translation techniques**

This study aims to identify the taxonomy of translation techniques of culture-specific item between Chinese and English. Josep Marco's (2019) taxonomy cannot meet the requirements for there is no such example that belongs to 'intracultural adaptation'. The relatively large difference between Asian culture and English might not achieve that replacing the source text culture-related item with another source culture item but being target-familiar, thus 'intracultural adaptation' and 'intercultural adaptation' in this study are integrated into generally 'adaptation' to get an accurate taxonomy for Chinese-English translation. Six translation techniques are adopted in translating

culture-specific items with different percentages: Borrowing (81, 24.0%), Literal translation (111, 32.8%), Neutralization (41, 12.1%), Amplification/compression (26, 7.7%), Adaptation (48, 14.2%), Omission (31, 9.2%). Literal translation is mostly employed in translating street food-related culture-specific items in Malacca, accounting for nearly one third of the amount. The following frequent technique is borrowing, figuring approximately one fourth. The relatively least translation techniques are amplification/compression and omission with less than one tenth respectively. Here are the examples in which the parts of using corresponding techniques are bolded. (Source text and target text are respectively indicated in table by ST and TT):

**Table 1:** Examples of borrowing

ST	Pinyin	TT
福建米粉	Fu Jian Mi Fen	<b>Hokkien</b> rice noodles
滑蛋河	Hua Dan He	<b>wat tan hor</b>
叉烧	Cha Shao	<b>char siew</b>
啦啦汤	La La Tang	<b>lala</b> soup
娘惹水糕	Niang Re Shui Gao	<b>nyonya chwee kueh</b>
东炎炒饭	Dong Yan Chao Fan	<b>tomyum</b> fried rice
乌达炒饭	Wu Da Chao Fan	<b>otak-otak</b> fried rice

‘Borrowing’ often imports the source items into the target culture by using the similar dialects or similar phonetic features to transfer the food. From the examples in table 1, the specific food with deep cultural origins keeps more source culture. ‘Hokkien’ is the origin of the rice noodles, which is preserved more to show that the food was from the Fujian Province of China. The local community may be one of the reasons because many Malaysian Chinese are from China’s Fujian Province since immigration. The retention of original place of street food, on one hand, holds more source culture to obtain identity for their ancestors. On the other hand, the translation adapts to the life of local community to satisfy their needs to order food. ‘Wat tan hor’ is a kind of flat rice noodles in egg gravy. The use of Cantonese dialect symbolizes the China’s production and could date back to Chinese Cantonese culture. The same idea is as ‘char siew’ which also uses Cantonese dialect to show mark of origin. ‘Chwee kueh’ is the language of Fujian dialect. ‘Chwee’ maintains the Fujian dialect pronunciation of 水 (water) while ‘kueh’ maintains the Fujian dialect pronunciation of 糕 (steamed rice cake). Those examples are well-known in the nearest local community or broad immigrants from source countries, which keep own cultural features in multi-ethnic Malaysia.

‘Borrowing’ also introduces the third culture into the translation. The translations of ‘tomyum’ and ‘otak-otak’ keep their geographical imprints. ‘Tomyam’ (Tomyum) belongs to a Thai-style fried rice dish with lemongrass, lime and Thai chili paste. Tomyam is retained in the translation to show the features of Thai origin. ‘Otak-otak’ is well-known in southeast Asia. ‘Otak-otak’, as well as ‘tomyam’, is regarded as the representations of their own identity. ‘Lala’ is a kind of small, thin and oblate clam in English, which is translated from directly borrowing Malay language, indicating a heavy Malay flavor. Nyonya food inherits China’s food culture and Malay’s cooking methods and is regarded as a fusion food. The word ‘nyonya’ is maintained in the translation, which manifests its

mixed culinary history and culture. Those traditional food with national features use borrowing technique to transfer their culture and own history from the translations.

‘Borrowing’ in translation studies stands the role of preserving the cultural imprint of the origins in the multicultural society. The language shows the origin of the street food. Meanwhile, the traditional street food recognizes themselves in the large melting pot of multicultural environment by borrowing. Those migrant street food in Malay’s local community with this kind of seemingly untranslated features is another way of communicating with other cultures. “Migrant food appears as untranslated words (burrito, cappuccino, nasi goreng, döner kebab, etc.) in metrolingual interaction, capable of creating immediate links with other parts of the world through the interplay of objects and language”(Ciribuco, 2020). Thus, ‘borrowing’ technique entails the street food to be a trademark to date back to the historical connections.

**Table 2:** Examples of literal translation

ST	Pinyin	TT
鱼卷饭	Yu Juan Fan	fish roll rice
柠檬鸡扒饭	Ning Meng Ji Pa Fan	lemon chicken chop rice
素炒包菜	Su Chao Bao Cai	vegetarian fried cabbage
月光饭	Yue Guang Fan	moonlight rice
甲板祖传客家酿	Jia Ban Zu Chuan Ke Jia Niang Dou	kappan traditional hakka yong
豆腐	Fu	tauhu

‘Literal translation’ takes up relatively higher percentage with nearly one third of the amount. Literal translation is also called word-for-word translation, which appears mostly in the word order. Based on the examples in table 2, ‘fish roll rice’ and ‘lemon chicken chop rice’ are directly translated word for word. The two food with clear naming could be understood through the simple listed words. The use of literal translation shows familiar language customs for local Chinese Malaysian community and tourists from China. ‘Vegetarian fried cabbage’ is another food naming type based on different naming method. ‘Fried’ is a cooking method. The translation could transfer the meaning but shows confusion about how vegetarian and cabbage can be fried together. 月光饭 is a dish of fried rice with a raw egg on top. The yolk looks like a moon on the heaty fried rice. Literal translation cannot show the detailed information of the food, which would lose the information such as ingredients, cooking methods and so on. Thus, the use of literal translation is mostly argued. “It is possible in translation to render the words or expressions involved, but the cultural and symbolic value of eating a certain kind food in certain circumstances, or at all, will inevitably go lost” (Garzone, 2017). ‘Literal translation’ is often used with other techniques, such as ‘borrowing’. ‘Kappan traditional hakka yong tauhu’ combines both literal translation in word order and borrowing translation technique, which not only preserves the place (Kappan) to show where the food originated from but also translates each word without any loss. Sole literal translation would lose cultural elements due to different language systems, which may be one of the reasons that literal translation is often used with other techniques.

**Table 3:** Examples of naturalization

ST	Pinyin	TT
咕嚕肉	Gu Lu Rou	<b>sweet &amp; sour</b> pork
鸳鸯	Yuan Yang	<b>2 in 1</b>
鸳鸯	Yuan Yang	<b>mix chicken</b>
鸡肝	Ji Gan	liver
油菜	You Cai	<b>vegetable</b>

‘Neutralization’ mainly includes explanation, generalization/particularization and description. According to examples in table 3, ‘sweet & sour pork’ is to give an explanation to the taste and ingredients of what so called ‘Gu Lu Rou’. ‘Yuan Yang’ (mandarin duck) refers to a pair of special birds in China to express the wonderful love of two people in love. However, there is different in food following the thoughts of Malaysian Chinese. The food uses the name ‘Yuan Yang’ to show not a lucky meaning but two kinds of noodles together, perhaps the mixture of flat rice noodle and thin rice noodle. In the translation, ‘2 in 1’ and ‘mix chicken’ use neutral way to express the general image of the food that the food is mixing two elements together, but the original special cultural meaning of affectionate image completely disappears. It also cannot show the detailed ingredients of the food. The food chicken liver is generalized in a broad definition by ‘liver’. The same case is oilseed rape which is translated to ‘vegetable’. It is a simple vegetable dish where any choice of green leafy vegetable quick cooked in boiling water and with some oil and salt. The water is for cooking purpose and not served. The dish is translated to ‘vegetable’ with a generalized category. Examples show that neutralization is to describe or generalize the food names with explanation to disclose information about food general image but sometimes loses the story after the translation.

**Table 4:** Examples of Amplification/compression

ST	Pinyin	TT
特制猪肉	Te Zhi Zhu Rou	special pork <b>sandwich</b>
菜蛋饭	Cai Dan Fan	vegetable <b>omelette</b> rice
香脆鸡扒	Xiang Cui Ji Pa	<b>fried</b> crispy chicken chop
辣子鸡丁	La Zi Ji Ding	spicy chicken
水饺米粉汤	Shui Jiao Mi Fen Tang	<b>prawn</b> dumpling mee hoon soup

‘Amplification’ and ‘compression’ in translation are to add or decrease some information. Based on examples in table 4, the translation adds ‘sandwich’ to clarify that the nature of this kind of special pork food is sandwich. ‘Vegetable omelette rice’ is also translated in an explicit way through adding ‘omelette’ to show the real ingredient of the food. The cooking method is added to the translation of ‘crispy chicken chop’ to retain how the food is produced. The translation of ‘spicy chicken’ deletes the shape of the chicken. Amplification and compression are often combined with other translation techniques in translation one food, such as ‘borrowing’. ‘Prawn dumpling mee hoon soup’ not only adds the ingredient ‘prawn’ of dumpling but also borrows Fujian dialect into the food translation, thus shows both the detailed information and the historic origin of the traditional food. Amplification and compression often appear as supplement to make up the lacking information or delete some conventional knowledge.



**Table 5:** Examples of adaptation

ST	Pinyin	TT
生熟蛋	Sheng Shu Dan	<b>hard boiled</b> egg
榴蓮冰皮菓子	Liu Lian Bing Pi Guo Zi	durian <b>pastry</b>
姜葱啦啦	Jiang Cong La La	ginger onion <b>clams</b>

‘Adaptation’ is a prominent domestication technique, which substitutes source items with target familiar items. In table 5, the translation of ‘hard boiled egg’ considers the target environment to be more authentic. There is no such a special naming in target culture, such as ‘Bing Pi Guo Zi’, so the translation substitutes it as what source culture familiarizes ‘pastry’ to avoid the loss of meaning. ‘La La’ in Malaysia is a kind of seafood called clam. It is not familiar in English world about ‘La La’, so translation adapts ‘La La’ to ‘clam’ which is well-known to the English readers. ‘Adaptation’ is often used when elements in source culture cannot be understood by target language and it is also necessary to reveal the nature of the source elements. Adaptation in translation authentically transfers the meaning to the target readers but easily loses the traces of special food culture.

**Table 6:** Examples of omission

ST	Pinyin	TT
宫保鸡肉饭	Gong Bao Ji Rou Fan	dry chili chicken rice
脆皮烧肉	Cui Pi Shao Rou	roasted pork
老街招牌辣椒烧鱼	Lao Jie Zhao Pai La Jiao Shao Yu	special chili baked fish

‘Omission’ technique for culture-specific items removes some traces of source culture. In table 6, ‘Gong Bao’ in history is to memorize a diligent officer who is fond of dried chili cuisine. ‘Gong Bao’ here is the official names of officer Ding Baozhen. ‘Cui Pi’ (crispy) is a degree or status of heating. ‘Old Street special chili baked fish’ is intended to show the place of this product was from Old Street. The place Old Street is the symbol of food made from the already well-known street, thus Old Street in local place is a famous signal representing the brand. Examples indicate that omissions are those trademarks, location, cooking degree, which is full of historic elements but might not attract the interests of target readers. Omission is a target-familiar way to recognize food. However, tasting a kind of food is not just the physical feelings. As Montanari argued that “the organ of taste is not the tongue, but a culturally (and therefore historically) determines organ through which are transmitted and learned the criteria for evaluations (Montanari, 2006), omission sometimes in translating historic and cultural items is argued for losing these traces.

### 1.7 Tendency of culture preservation

Translation techniques have many things in common with areas that encompassed culture preservation and loss. The tendency of culture preservation across translation techniques are as follow: Close to source culture (192, 56.8%), In-between (67, 19.8%), Close to target culture (79, 23.4%).

As can be seen from the percentage, more than half translation techniques stay close to source culture. The phenomenon indicates that their source culture is preserved to a relatively higher degree. For example, ‘Hokkien’

as a historical geographical signal through borrowing gets maintained to illustrate the origin of the food, which can be a strong cultural element for immigrants from Fujian Province of China. Translation maintains the original pronunciation sometimes with slight variations through borrowing technique and keeps the word order to directly shift with existing lexical arrangement of source language. Borrowing, for culture, is a loyal transplant to a new soil, which might result in culture bumps. For literal translation, it is often argued about the transference of meaning to the target text and the loyalty to the source text. The transference of meaning relies on the naming method of street food. The clearer the naming method is, the easier the translation is understood. Meanwhile, the clearer the naming method is, the more the source culture is preserved through literal translation. Behind the translation, there emerges more about the social and cultural factors. Malaysia is a diverse country inhabited by various ethnic people. With a wide range of food, language and culture, Malaysia is more influence by multicultural society. During the communication of local culture and global culture, Malaysian world also has a strong desire to keep own cultural roots, which is shown in every walks of life. Preserving and developing have constituted the local wisdom of cultural transmission and communication, which “became the basis of cultural identity” (Nurwahidah, 2019). This identity is maintained and shown in the language preservation, where inhabitants grow awareness and feel a sense of belongs. Thus, borrowing and literal translation can be as ways to maintain their own cultural identities.

Cultural diversity is a fundamental reality in daily life that both translation and culture should consider the balance. The street food in Malaysia is placed in a multi-ethnic society, which needs to consider the culture bumps and acceptability among consumers, standing at a relatively neutral view. In-between translation techniques took up around one fifth of the amount. In general, in-between translation techniques aim to describe and explain through adding and decreasing information, which could be regarded as a kind of compensation for translation redundancy and loss. For example, from ‘Gu Lu Rou’ and the translation ‘sweet & sour pork’, the translation promotes the extent of familiarity of source food by explaining the tastes and ingredient of the food, which vividly show consumers the detailed information of the food.

Malaysia is the crossroad of street food, which attracted more and more tourists around the world. Translating food is also to make sense for tourists from English world. Extreme foreignization can lead to an inaccurate and nonsensical language. To communicate efficiently, translation also seeks to find adaptation which is familiar to target culture. For example, from ‘Liu Lian Bing Pi Guo Zi’ and the translation ‘Durian pastry’, the former ‘Bing Pi Guo Zi’ is filled with source features while it influences the fluency of communication. When it is replaced by ‘pastry’, the meaning is clear even though it is hard to trace back to the source culture. Therefore, translation technique that is close to target culture is adopted to make it less foreign for target readers.

## V. CONCLUSION

This study identifies six translation techniques which can be employed in translating culture-specific items of street food in Malacca. The proportions of borrowing, literal translation, neutralization, amplification and Compression, adaptation and omission reflect that translation technique of food-related culture-specific items in Malacca leans more towards borrowing and literal translation, which also indicates that the translation favors the techniques of staying close to source culture. It can be examined that Josep Marco’s taxonomy, integrating ‘intracultural adaptation’ and ‘intercultural adaptation’ to ‘adaptation’, can be used to identify translation techniques on street-food related items between Chinese and English and can help to determine the tendencies of

source culture preservation. This study is confined to translation techniques of culture-specific items of street food. The factors accounting for the techniques are many-sided. Further study can go to examine the causes of the translation techniques behind the phenomenon.

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