

**BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC DÂN LẬP HẢI PHÒNG**



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KHÓA LUẬN TỐT NGHIỆP

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**HAIPHONG PRIVATE UNIVERSITY
FOREIGN LANGUAGES DEPARTMENT**

GRADUATION PAPER

**A STUDY ON TRANSLATION OF EXPRESSION USED
IN SOME VIETNAMESE DISHES INTO ENGLISH**

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Class:

NA1004

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HAI PHONG - 2010

**BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC DÂN LẬP HẢI PHÒNG**

Nhiệm vụ đề tài tốt nghiệp

Sinh viên:Mã số:

Lớp:Ngành:.....

Tên đề tài:
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Nhiệm vụ đề tài

1. Nội dung và các yêu cầu cần giải quyết trong nhiệm vụ đề tài tốt nghiệp (về lý luận, thực tiễn, các số liệu cần tính toán và các bản vẽ).

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2. Các số liệu cần thiết để thiết kế, tính toán.

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3. Địa điểm thực tập tốt nghiệp.

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CÁN BỘ HƯỚNG DẪN ĐỀ TÀI

Người hướng dẫn thứ nhất:

Họ và tên:

Học hàm, học vị:

Cơ quan công tác:.....

Nội dung hướng dẫn:.....

Người hướng dẫn thứ hai:

Họ và tên:.....

Học hàm, học vị:.....

Cơ quan công tác:.....

Nội dung hướng dẫn:.....

Đề tài tốt nghiệp được giao ngày 12 tháng 04 năm 2010

Yêu cầu phải hoàn thành xong trước ngày 10 tháng 07 năm 2010

Đã nhận nhiệm vụ ĐTTN

Sinh viên

Đã giao nhiệm vụ ĐTTN

Người hướng dẫn

Hải Phòng, ngày tháng năm 2010

HIỆU TRƯỞNG

GS.TS. NGUYỄN Trần Hữu Nghị

PHẦN NHẬN XÉT TÓM TẮT CỦA CÁN BỘ HƯỚNG DẪN

1. Tinh thần thái độ của sinh viên trong quá trình làm đề tài tốt nghiệp:

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2. Đánh giá chất lượng của khóa luận (so với nội dung yêu cầu đã đề ra trong nhiệm vụ Đ.T. T.N trên các mặt lý luận, thực tiễn, tính toán số liệu...):

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3. Cho điểm của cán bộ hướng dẫn (ghi bằng cả số và chữ):

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Hải Phòng, ngày tháng năm 2010

Cán bộ hướng dẫn
(họ tên và chữ ký)

NHẬN XÉT ĐÁNH GIÁ
CỦA NGƯỜI CHĂM PHẢN BIỆN ĐỀ TÀI TỐT NGHIỆP

1. Đánh giá chất lượng đề tài tốt nghiệp về các mặt thu thập và phân tích tài liệu, số liệu ban đầu, giá trị lí luận và thực tiễn của đề tài.

2. Cho điểm của người chấm phản biện :

(Điểm ghi bằng số và chữ)

Ngày..... tháng..... năm 2010

Người chấm phản biện

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Student

Nguyen Thi Trang

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PART I: INTRODUCTION.

1. Rationale of the study.

Vietnamese cuisine is a style of cooking associated with fish sauce, soy sauce, rice, fresh herbs and vegetables. Traditional recipes of Vietnamese people use various herbs such as lemongrass, mint, basil, coriander, and popular meats are pork, chicken, and fish. Thus, food Vietnam is increasingly preferred by the fresh ingredients and delicious recipes for health benefits.

A foreign expert on cuisine said Vietnam should become a kitchen of the world. This shows that Vietnamese food is highly appreciated in the eyes of international friends. Unlike other Chinese dishes with recipes with the oil, that of British with butter and sugar, Vietnamese food is admired by the more frugal, less fat and rich nutrition food, especially the popular food.

The popular dishes of Vietnamese are formed from very ancient times, even in their difficult life. Therefore the dishes are made simple, easy but very delicate and Vietnamese national nature. Vietnam is a tropical country, year-round hot and humid rainy weather changing over the four seasons: spring, summer, autumn and winter. So, the dishes are different along with per season. This difference creates diversity of Vietnamese cuisine.

Therefore, the translated name of the dishes is very necessary and important. It not only promotes the brand of Vietnamese dishes but that also helps friends in the world to understand more about Vietnamese culture, people and country.

However, the translation of the name of popular Vietnamese dishes into English is not simple. It requires people to really study hard and have certain knowledge in this field.

2. Aims of the study.

The study is constructed basing on the following aims:

- Collecting, classifying and analyzing the found documents in order to find out the way in translating name of popular Vietnamese dishes into English.
- Providing knowledge with dear arrangement and attractive illustration.

3. Scope of the study.

The translation of popular Vietnamese dishes into English is an interesting issue in. Surprisingly, no many documents refer to it, so it is not easy for the writer to collect relevant materials for the thesis.

Moreover, due to the limitation of time and knowledge, the study could not cover all the dishes but some most familiar ones in several textbooks, magazines and on internet.

4. Research methods applied in the study.

Normally, there are many methods used for the thesis studying such as quantitative, qualitative, data and comparative analysis and interpreter method. However, the most effective and suitable method for the thesis is qualitative analysis.

Firstly, data are collected from various sources, such as textbooks, magazines, internet... even from the writer's teachers and friends.

Then, from the collected data the writer analyze their features to find the suitable procedures used to translate them.

The writer also asks the supervisor to collect and supplement the lacunas in the graduation paper.

5. Design of the study.

The thesis is divided into three parts, in which the second one is the most important.

Part one is the introduction in which rationale, aims, scope, methods and design are presented.

Part two is the development that includes three parts:

Chapter one is the theoretical background which focuses on the definitions, methods, procedures and equivalence of translation in general and ESP translation.

Chapter two is the presentation of some popular Vietnamese dishes into English after collecting and analyzing.

Chapter three is the implication that the writer gained through the process of studying on translation strategies to seek for English equivalence for the Vietnamese dishes, and some suggestions for the further study.

Part three is conclusion which includes the summary of the study, experiences acquired

PART II: DEVELOPMENT

Chapter I: Theoretical background

1. Concepts of translation

There are so many concepts of translation, which are developed by many famous linguistics of translation.

Firstly, the writer would like to refer to definition of translation in Advanced Oxford Dictionary which presented that *Translation is the process of changing something that is written or spoken into another language.*

More specifically, Wikipedia defined that *translation is the interpreting of the meaning of a text and the subsequent production of an equivalent text, likewise called a "translation," that communicates the same message in another language. The text to be translated is called the "source text," and the language that it is to be translated into is called the "target language"; the final product is sometimes called the "target text."*

In a similar but more succinct way, David Frank (Wordpress.com) showed that *translation is a text with qualities of equivalence to a prior text in another language, such that the new text is taken as a substitute for the original.*

However, according to Catford (1965), *translation is the replacement of textual material in one language (source language) by equivalent textual material in another language (target language).*

Relating to equivalence of translation, Pinhhuck (1977) proved that *translation is the process of finding a target language (TL) equivalent from a source language (SL) utterance.*

Translation is a craft consisting in the attempt to replace a written message and/or statements in one language by the same message and/or statement in another language in Newmark's opinion (1981).

Specifically, Willss (1982) reckoned *translation is a transfer process, which aims at the transformation of a written SL text into an optimally equivalent TL text, and which requires the syntactic, the semantic and the pragmatic understanding and analytical processing of the SL.*

Finally, *translation is an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication* basing on Hatim and Masson's research written in 1997.

These concepts support the idea that translation is a complex process. The write require theoretical knowledge as well as practical experiences.

2. Types of translation

2.1. Word-for-word translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the word translated singly by their most common meanings, out of context. Culture words are translated literally. The main use of word-for-word translation is either to understand the meaning of the SL or to construct a difficult text as a pre-translation process. For example:

Source text: When my young sister was a child, she learned very well.

Target text: Khi em gái tôi còn nhỏ, nó học rất giỏi.

2.2. Literal translation

Literal translation is the translation of text from one language to another "word-for-word", rather than giving the sense of the original. For this reason, literal translations usually mis-translate idioms.

The SL grammatical construction is converted to the nearest TL equivalences but the lexical words are again translated singly, out of context. For example:

Source text: The project was implemented thank to the assistance of the United States.

Target text: Dự án này được thực hiện nhờ sự giúp đỡ của Mỹ.

2.3. Faithful translation

A faithful translation is used when translators want to reproduce the precise contextual meaning of the SL within the restriction of the TL grammatical structures. It converts cultural words but reserves the degree of grammatical and lexical “abnormality” in the translation. It attempts to be completely faithful to the intentions and text-realization of the SL writer. For example:

Source text: Today the Vietnamese are, almost no exception, extremely friendly to Western visitors.

Target text: Ngày nay, người Việt Nam, gần như không có ngoại lệ, đều rất thân thiện với khách du lịch người phương Tây.

2.4. Semantic translation

Semantic translation differs from faithful translation only in as far as it must take more account of the aesthetic value of the SL text, compromising on “meaning” where appropriate so that no assonance, word-play or repetition jars in finished version. For example:

Source text: We hope you will enjoy your staying with us.

Target text: Chúng tôi hy vọng ngài sẽ có một kỳ nghỉ tuyệt vời tại khách sạn này.

2.5. Adaptation translation

This seems to be the freest form of translation. It is used mainly for plays and poetry in which the themes, characters and plots are usually preserved, the SL culture converted to the TL culture and text rewritten by an established dramatist or poet has produced many poor adaptations but other adaptation has “rescued” period plays. For example:

Source text: Thà một phút huy hoàng rồi chợt tắt
Còn hơn buồn le lói suốt trăm năm
(Xuân Diệu)

Target text: It would rather the victorious brightness
In an only moment the centenary twinkle

2.6. Free translation

This reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called “intralingua translation”, often prolix and pretentious and not translation at all. For example:

Source text: To reduce fertility rate the present 3.7 children per woman to replacement level of 2.

Target text: Tỷ lệ sinh hiện tại của phụ nữ giảm từ 3,7 xuống còn 2 trẻ.

2.7. Idiomatic translation

Idiomatic translation reproduces the “message” of the original but tends to distort nuances of meaning by preferring colloquialisms and the idiom where these do not exist in the original. For example:

Source text: Follow love and it will flee thee, flee love and it will follow thee.

Target text: Theo tình thì tình chạy, trốn tình thì tình theo.

2.8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. For example:

Source text: Good morning!

Target text: bác đi đâu đấy ạ!

2.9. Other translations

Besides the above common the types of translation, some of the following types are sometime used during translation process. They include: service translation, plum prose translation, information translation, cognitive translation, academic translation.

3. Equivalence in translation

3.1. Definition of equivalence

The dictionary defines equivalence as being the same, similar or interchangeable with something else. In translation terms, equivalence is a term used to refer to the nature and extent of the relationship between SL and TL texts or smaller linguistic units.

The problem of equivalence is one of the most important issues in the field of translating. It is a question of finding suitable counterparts in target language for expressions in the source language.

The comparison of texts in different languages inevitably involves a theory of equivalence. According to Vanessa Leonardo “equivalence can be said to be the central issue in translation although its definition, relevance, and applicability within the field of translation theory have caused heated controversy, and many different theories of the concept of equivalence have been elaborated within this field in the past fifty years”. Here are some elaborate approaches to translation equivalence:

- Translation equivalence is the similarity between a word (or expression) in one language and its translation in another. This similarity results from overlapping ranges of reference.
- Translation equivalence is a corresponding word or expression in another language.

Nida argued that there are two different types of equivalence, namely formal equivalence – which in the second edition by Nida and Taber (1982) is referred to as *formal correspondence* and *dynamic equivalence*. Formal correspondence “focuses attention on the message itself, in both form and content”, unlike dynamic equivalence which is based upon “the principle of equivalent effect” (1964:159), in the second edition (1982) or their work, the two theorists provide a more detailed explanation of each type of equivalence.

Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber make it clear that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence. The use of formal equivalents might at times have serious implications in the TT since the translation will not be easily understood by the target audience (Fawcett, 1997). Nida and Taber themselves assert that “Typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and hence distorts the message, so as to cause the receptor to misunderstand or to labor unduly hard” (ibid:201).

Dynamic equivalence is defined as a translation principle according to which a translator seeks to translate the meaning of the origin in such a way that the TL wording will trigger the same impact on the TC audience as the original wording did upon the ST audience. They argue

that “Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the SL, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful” (Nida and Taber, 1982:200)

Newmark (1988) defined that: “The overriding purpose of any translation should be achieved ‘equivalence effect’ i.e. to produce the same effect on the readership of translation as was obtained on the readership of the original”. He also sees equivalence effect as the desirable result rather than the aim of any translation except for two cases: (a) If the purpose of the SL text is to affect and the TL translation is to inform or vice versa; (b) If there is a pronounced cultural gap between the SL and the TL text.

3.2. Types of equivalence

Koller (1979) considers five types of equivalence:

- **Denotative equivalence:** The SL and the TL words refer to the same thing in the real world. It is an equivalence of the extra linguistic content of a text.
- **Connotative equivalence:** This type of equivalence provides additional value and is achieved by the translator’s choice of synonymous words or expressions.
- **Text-normative equivalence:** The SL and the TL words are used in the same or similar context in their respective languages.
- **Pragmatic equivalence:** With readership orientation, the SL and TL words have the same effect on their respective readers.
- **Formal equivalence:** This type of equivalence produces an analogy of form in the translation by either exploiting formal possibilities of TL, or creating new forms in TL.

Although equivalence translation is defined with different point of view of theorists, it is the same effective equivalence between SL and TL.

Baker explores the notion of equivalence at difference levels in the relation to the translation process, including all different aspects of translation, hence putting together the linguistic and the communicative approach. She distinguishes:

- ***Equivalence*** that can appear at word level and above word level when translating from one language into another. Baker acknowledges that, in bottom – up approaching to translation, equivalence at word level is the first element to be taken into consideration by the translator starts analyzing the ST. She looks at the word singular units to find a direct “equivalent” term in the TL. Baker gives a definition of the term word since it should be remembered that a single word can sometimes be assigned different meanings in different languages and might be regard as being a more complex units or *morpheme*. This means that the translator should pay attention to a number of factors when considering a single word, such as number, gender and tense.

- ***Grammatical equivalence***, when referring to the diversity of grammatical categories across languages. She note that grammatical rules may vary across languages and this may pose some problems in term of finding a direct correspondence in the TL. In fact, she claim that different grammatical structures in the SL and TL may cause remarkable change in the way of information or message is carried across. This changes may induce the translator either add or omit information in the TL because of the lack of particular grammatical devices in the TL itself. Among these grammatical devices which cause problems in translation, baker focus on number, tense , aspects, voice , person ad gender.

•*Textual equivalence*, when referring the equivalence between SL text and TL text in term of information and cohesion. Texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the SL which can help the translator in his or her attempt to product a cohesive and coherent text for the target culture audience in the special context. It is up to the translator to decide whether or not to maintain the cohesive ties as well as the coherence of SL text. His or her decision will be guided by tree main factors, that is, the target audience, the purpose of translation and the text type.

•*Pragmatic equivalence*, when referring to the implications and strategies of avoidance during the translation process. Implication is not about the explicitly said but what is implied. Therefore, the translator needs to work out implied meaning in translation in order to get SL message across. The role of the translator is to create the author's intention in another culture in such a way that enable the TC reader to understand it clearly.

4. ESP in translation

4.1. Concepts of ESP

English for Specific Purpose (ESP) is a worldwide subject. However, since the last decade of the twentieth century, English for Specific Purpose (ESP) has become a young and developing branch of EFT in Viet Nam. And for such many years, ESP instruction was limited to training special lexicon and translating texts ineffectively as a result, of course, such methods motivation and poor participation. Entering the new millennium, with the spread of the student-centered approach and the continued increase of international contacts in various fields, much attention has been paid to the design of ESP courses that prepare student for professional communication.

As for broader definition of ESP, Hutchinson and Waters (1987) theorize, “ESP is an approach to language teaching in which all decisions as to content and method are based on the learners’ reason for learning” (p.19). Anthony (1997) noted that, it is not clear where ESP course end and general English courses begin; numerous non-specialist EPC instructors use an ESP approach in that their syllabi are based on analysis of learners’ needs and their own personal specialist knowledge of using English for real communication.

4.2. Types of ESP

David Carter (1983) identifies three types of ESP:

- English as a restricted language
- English for Academic and Occupational Purpose
- English with specific topic

The language used by air traffic controllers or by waiters are examples of English a restricted language. Mackay and Mountford (1978) clearly illustrate the difference between restricted language and language with this statement:

“... The language of international air-traffic control could be regarded as ‘special’, in the sense that the repertoire required by the controller is strictly limited and can be accurately determined in situation, as might be the linguistic needs of a dining-room waiter or air-hostess. However, such restricted repertoires are not languages, just as a tourist phrase book is not grammar. Knowing a restricted ‘language’ would not allow the speaker to communicate effectively in novel situation or in contexts outside the vocational environment” (p.4-5)

The second type of ESP identified by Carter (1983) is English for Academic and Occupational purposes. In the “Tree of ESP” (Hutchinson and Waters, 1987), ESP is broken down into three branches:

- English for Science and Technology (EST)
- English for Business and Economics (EBE)
- English for Social Studies (ESS)

Each of these subject areas is further divided into two branches: English for Academic purpose (EAP) and English for Occupational purpose (EOP). An example of EOP for the EST branch is ‘English for Technicians’ whereas an example of EAP for the EST branch is ‘English for Medical Studies’.

Hutchinson and Waters (1987) note that there is not a clear-cut distinction between EAP and EOP: “people can work and study simultaneously; it is also likely that in many cases the language learnt for immediate use in a study environment will be used later when the student takes up, or returns to a job” (p.16). Perhaps this explains Carter’s rationale for categorizing EAP and EOP under the same type of ESP. It appears that Carter is implying that the end purpose of both EAP and EOP are one in the same: employment. However, despite the end purpose being identical, the means taken to achieve the end is very different indeed. It contends that EAP and EOP are different in terms of focusing on Commins (1979) notion of cognitive academic proficiency versus basic interpersonal skills. This is examined in further detail below.

The third and final type of ESP identified by Carter (1983) in English with specific topics, Carter notes that it is only here where emphasis shifts from purpose to topic. This type of ESP is uniquely concerned with anticipated future English need of, for example, scientists requiring English for post graduate reading studies, attending conferences or working in foreign institutions. However, I argue that this is not a separate type of ESP. Rather it is an integral component of ESP courses

or programs which focus on situational language. This situational language has been determined based on the interpretation of results from needs analysis of authentic language used in target workplace setting.

5. Procedure of translation.

According to J. P. Vinay and J. Darbelnet (1958), translation includes seven following procedures:

5.1. Borrowing.

In the case of a lacuna, usually a metalinguistic one (e.g. a new technique, an unknown concept), borrowing is the simplest translation procedure of all.

For instance, to translate the words *banh chung*, *pho* into English, they are kept origin instead of translating of *stuffed sticky rice cake*, *rice noodles*. This might be best translation, by retaining the Vietnamese terms rather than by searching for some more or less felicitous equivalent title in the English legal system.

5.2. Calque.

A calque is a loan translation of a particular kind: a complete syntagma (syntactic unit) is borrowed, but its elements are translated literally. The result may be a calque of expression, which preserves the syntactic structure of the SL while introducing a new mode of expression.

Example:

The term “Cobranding” is composed by prefix “co” meaning “hợp tác” and “branding” meaning “ thương hiệu” and Vietnamese equivalence is “ hợp tác thương hiệu”.

5.3. Literal translation.

Literally, word-for-word translation is defined here as one where the resulting TL text is grammatically correct and idiomatic, but where the

translator has not needed to make any changes other than those that are obviously required by the TL grammar itself.

For instance, the word “love story” is still translated “câu chuyện tình yêu”. This translation is quite simple and reduced to a univocal transfer from SL to TL.

5.4. **Transposition.**

Transposition means the replacing of one word-class by another, without changing the meaning of the message. The translation procedure is used to change or replace a word from verb to noun, from noun to adjective... to make new syntactic structure keeping the meaning.

Example: <u>Alternative media:</u>	<u>phương tiện truyền thông thay thế</u>
Adjective Noun	Noun Verb

5.5. **Modulation.**

Modulation means a variation in the message due to a change in the point of view: seeing something in a different light. It is justified when a literal or transposed translation results in a form which is grammatically correct but not quite natural, going against the feeling of the TL.

5.6. **Total syntagmatic change.**

Two texts may account for the same situation by means of very different stylistic and structural devices. A classical example is the reaction of an amateur banging in a nail and hitting his finger by mistake: if he is French he will say *Aie!*, but if he is English he will say *Ouch!*

This means there are many different expressions in the same situation depending on each culture.

5.7. **Adaptation.**

It is used in cases where the situation to which the message refers does not exist at all in the TL and must thus be created by reference to a new situation, which is judged to be equivalent.

Example:

English say: *Good morning!*

It means: *Bác đi chơi đấy à?* Or *Anh đi đâu đấy?* in Vietnamese.

Chapter two: Translation of some popular Vietnamese dishes into English

1. General introduction of popular Vietnamese dishes.

Most of the popular Vietnamese dishes have appeared from ancient times when people had a poor life, so cooking process was quite simple and less time; ingredients of food were also easy to search, mostly available food products in each family such as fish, shrimp, egg, pork, etc... The popular Vietnamese dishes are specially used many kinds of herb such as basil, lemon grass, peppermint, dill, etc...

Nowadays, life has become increasingly advanced, but not so that people have forgotten food to feed all the people of this generation by generation, otherwise, people still enjoy the dishes like a way to reverse to the original point and regard them as a culinary art. Gradually, the popular Vietnamese dishes are paid attention, developed and become specific characteristics of Vietnamese culture.

If the dishes are called the popular ones, it is because it is easy to make, to enjoy, but nutritious, low in fat and are sold in the popular restaurants, vendors or small shift shops. Especially, people often think about a peaceful and simple life while enjoying the dishes which makes them forget the hard life at the moment. All these things create the beauty and unique of the popular Vietnamese dishes.

Normally, there are two ways to translate the popular Vietnamese dishes into English, those are to translate by keeping origin Vietnamese name with out spelling signs and to translate totally.

The dishes which are translated by keeping origin are often familiar to both Vietnamese and foreigners. When the names of the dishes are reminded, all the eaters know what they are with out any specific descriptions. A remarkable example is *Pho*, particularly Hanoi *Pho*, which is known as the name *Pho* in Vietnamese rather than the name *rice noodles* in English. Another one is *Banh Chung* (*Chung cake*), one traditional cake is served on Tet holiday, is translated *Banh Chung* into English. Many Vietnamese dishes are translated similarly such as *bánh tét* (*banh tet*), *xôi* (*xoi*), *nước mắm*(*nuoc mam*),*nem chua*(*nem chua*), *tương* (*tuong*) ...

Although this way in translation makes people difficult to understand meaning of the dishes at first because of differences of language, it can remain Vietnamese names, express Vietnamese culture and has no confusion like translation by borrowing words.

However, the second which translate the dishes through describing of the dishes' ingredients, recipe and features is used more popularly because it is straightforward and quickly imageable. Sometimes, first name of each dish is often accompanied by Vietnamese such as Vietnamese pancake (*bánh xèo*), Vietnamese blood pudding (*tiết canh*), etc...

The main type of translation that is used to translate the name of the popular Vietnamese dishes into English is word-for-word translation. The dishes are described in target language basing on the name of the dishes in source language correctly. The SL word-order is preserved and the word translated singly by their most common meanings, out of context. For example:

Source text: *Bánh cốm*

Target text: Young rice cake.

2. How to translate them into English

2.1. **Bánh bèo:**

Banh beo is made from rice flour, tapioca starch, water, salt and cooking oil. All ingredients are mixed together and steam in the small round sauce dish. It's a simple, cheap and delicious dish which can be a main dish to replace lunch and dinner, too. The shape of the Banh Beo resembles as duck-weed shape. The dish is topped with mash mung bean, fried and dried shrimp, fried green onions, fried red onion (shallots), and served with fish sauce.



Therefore, banh beo is translated into English as *thin cakes, thin cake made from duckweed shaped sweet rice, and thin duck-weed shaped rice cake*.

Thin cake is the most succinctest translation of banh beo. However, it describes feature (thin) of the cake only, without specific description which can make people understand what it is through the name.

On the contrary, *thin cake made from duckweed shaped sweet rice cake* is a very clear name. It expresses feature (thin), ingredient (sweet rice) and shape (duckweed) of the dish. But this name might be too long.

A more succincter name for banh beo is *thin duck-weed shaped rice cake* is used most commonly because of conciseness and rationale.

2.2. **Bánh chay:**



Banh chay is made from glutinous rice, round and ivory-white.

Banh chay is literally translated as *vegetarian cake* due to it is filled with green bean paste in sirup without meat and fat.

The cake is called *boiled dumpling* which is named basing on cooking process (boiled). However, there is repetition in this name because dumpling itself implicates the cooking.

Banh chay has other name is *glutinous rice dumpling* which is easy to understand as well as the most suitable.

2.3. **Bánh chung:**



Banh chung is a traditional cake of Vietnam, especially on Tet, made from glutinous rice, green bean, pork which is wrapped wrapped arrowroot leaves (lá dong).

This is the most popular Vietnamese cake so it is still kept in other language (banh chung). Translating basing on borrowing is effective for this because it not only keeps Vietnamese but also helps people to avoid some confuses as when banh chung is called *chung cake* (because *cake* is a kind of cake made from flour, eggs, butter, sugar... not correct to Vietnamese banh chung).

Banh chung is also translated as *stuffed sticky rice cake* which is adapted though recipe, ingredient and feature of the cake, similarly to *square glutinous rice cake*. Both are used when banh chung need to be described more specifically.

2.4. **Bánh cốm:**



Banh com is considered as speciality of Ha Noi which is made from sticky young rice in sirup with green bean and coconut stuffing. It is square and wrapped in banana leaves.

The popular name of banh com into English is young rice cake which is translated basing on main ingredient of the cake (young rice).

Besides, some different translations such as *green rice flake cake* or *grilled cake of fresh rice* are also literally translated through describing the cake.

2.5. **Bánh cuốn:**



Banh cuon (literally "rolled cake") is a dish from northern Vietnam. It is a crêpe-like roll made from a thin, wide sheet of rice flour filled with ground pork, minced wood ear mushroom, and other ingredients. Sides for this dish usually consist of *chả lụa* (Vietnamese pork sausage) and bean sprouts, with the dipping sauce called *nước chấm* (fish sauce). Sometimes, a drop of *cà cuống*,

which is the essence of a giant water bug, *Lethocerus indicus*, is added to the *nước chấm* for extra flavor, although this ingredient is scarce and quite expensive.

Banh cuon is translated with many different names such as *steamed rolled rice pancake*, *steamed rolls made of rice flour*, *stuffed pancake* and *ravioli*. Most of them are redescription due to knowledge the dish in cooking process (steam, roll, stuff), and ingredient (rice flour). However, borrowing word which is available in target language sometimes changes meaning of the in source language, as the word *ravioli* in English cannot express meaning of banh cuon totally.

2.6. Bánh đa.



Banh da is sold in most of markets of Vietnam, especially in rural ones because it is quite cheap and easy to make. Banh da is made from ordinary rice flour, girdled into round thin pieces, sprinkled on face with sesame and grilled before eating.

Banh da is called *banh da* in northern because it is as hard as banyan leaf after grilling, and *banh trang* (girdle cake) in southern because it is girdled thinly.

An interested translation for this dish is *rice wafer* because it expresses briefly both ingredient (rice) and features of the cake (wafer means thin, crisp, spongy).

Some others such as *girdle cake*, *thin rice paper*, *dry pancake*, *rice paper* are used for banh da but less popular because they cannot show whole meaning of the cake but apart.

2.7. Bánh đúc:



In northern



In central



In southern

There are many kinds of banh duc depending on each region made them. Although that, banh duc has general features that are made from ordinary rice flour or corn flour stirring with pure lime water and borax, coagulated when well done.

Literally, banh duc is casted cake because casting process is an indispensable procedure. This translation is quite appropriate.

However, banh duc is known more with name *rice cake made of rice flour and lime water* which is easy to understand for who haven't known the cake yet.

In addition, banh duc is translated as *plain rice flan* which is straightforward and quite correct.

2.8. Bánh giầy:



Along with Banh Chung, Banh Giay is related to Vietnamese legend which tells about choosing a worthy prince to inherit the throne of Hung King. Banh Giay, therefore, has become traditional Vietnamese cake. Banh Giay is alike Banh

Chung that made from glutinous rice, green bean and pork but round and wrapped in banana leaves.

Banh Giay is called Banh Day in accordance with relative language in Vietnam. In English, Banh Giay is kept or translated as *round sticky rice cake* which is adaptation of the cake's feature, shape and ingredient.

Glutinous rice dumpling is also used to present meaning of Banh Giay but not popular. Another name of Banh Giay is *rice pie* but rarely used because it is too general.

2.9. Bánh gio.



If Banh Chung, Banh Giay are enjoyed on lunar Tet, Banh Gio is cake of Doan Ngo Tet (the fifth of May) because Vietnamese people believe that Banh Gio is cold which can regulate body in hot days of summer.

If it is called Banh Gio or Banh Tro it is because it is made from a kind of rice which is dipped in pure ash water before be wrapped in banana leaves.

Up to now, translators haven't found the most suitable translation for Banh Gio. Translating of Banh Gio is *lime-water dumpling* is somewhat incorrect because *lime* means nuoc voi in Vietnamese which is not relevant to ingredients of Banh Tro. Therefore, replacement of *ash* for *lime* is more appropriate leading to name *ash-water dumpling* or *pure ash water cake*.

2.10. Bánh khoái:



Banh khoai in Hue of central (literally "sizzling cake" thus called Banh xeo in northern) is Vietnamese savoury pancake made out of rice flour, water, turmeric powder, and sometimes coconut milk (in the Southern regions), stuffed with slivers of fatty pork, shrimp, and bean sprouts and then pan fried. Traditionally, they are wrapped in mustard leaf, lettuce leaves, and stuffed with mint leaves, basil, fish leaf and other herbs, and dipped in a prepared nuoc cham (Vietnamese fish sauce thinned with water and lemon).

Banh khoai is originated from the name “bánh khói” (smoke). Besides, “khoái is the word used to refer to satisfactoriness while enjoying the cake.

There are many names of Banh Xeo in English such as *rice pancake folded in half*, *half-moon pancake*, *Vietnamese pancake*, *country pancake and turnover*.

Due to Banh Xeo's shape is like half-moon (hình bán nguyệt), the names as *rice pancake folded in half* or *half-moon pancake* is understandable and acceptable.

However, translating Banh Xeo (Banh Khoai) as *Vietnamese pancake* and *country pancake* is enigmatic and controversial. Because Banh Khoai, anyway, is not the most popular cake in Vietnamese and has not become symbol of Vietnamese cuisine like Banh Chung, Banh Giay, so adding the word *Vietnamese* before *pancake* only to implicate Banh

Khoai is unreasonable. Similarly to *country pancake*, not that every cakes is sold in country (in rural) is Banh Khoai.

The other word used for Banh Khoai is *turnover* (means bánh kẹp) but it is too vague.

2.11. **Bánh rán:**



Banh ran is literally *fried rice cake*. After be set roundly, the cake is fried in a boiled oil pan until change into yellowish.

Not basing on cooking procedure, specific feature of the cake creates its name that is glutinous rice doughnut. This translation is considered as better way because the cake is made from glutinous rice and doughnut itself means fried cake.

Banh Ran is easily done and has many different flavours depending on water to knead rice flour and ingredients of stuffing.

2.12. **Bánh phu thê:**



Banh Phu The (banh xu xe, banh xu xue) is meticulous in making way because glutinous rice flour to make the cake must be grinded by hands not machines and experienced many steps before being used to make the cake.

If the cake is called as *Vietnamese conjugal cake* which corresponds to *Vietnamese husband and wife cake* it is because its name associates to a great story about conjugal sentiment between Ly Anh Tong King and his wife. The name *Banh phu the* appeared from that time in Dinh Bang village, Bac Ninh province. These names are significant and rememberable though they have no redescription about the cake.

Time elapses, *Banh phu the* also used in many different festivals, especially wedding so the name *yellow-coloured wedding pastry* is more common. Yellow here implies for essence of gardenia flower which is used to colour for the cake.

2.13. Bánh trôi:



Banh troi is cake of Vietnamese people easting on Tet of the march 3rd, also known as Tet of of Banh troi, banh chay or called Cold food festival (Tết Hàn Thực) which originated from China.

Banh troi is made of glutinous white rice flour, with rock sugar fillings. The cakes often float when they are well-done so banh troi is called *floating cake* in the literal sense. This name is simple and easy to recognize.

Banh troi is sometimes known as *stuffed sticky rice cake* which is joined by the separate and descriptive words. The word *stuffed* is implied to the cake's fillings which are put in central part of cake before they are

kneaded roundly. *Sticky rice* means glutinous rice that is an indispensable ingredient made of *banh troi*.

2.14. **Bì cuốn:**



Shredded pork salad rolls are like fried rolls which are rolled by rice papers, but its stuffing is different. The main ingredients of stuffing are shredded pork skin and various kinds of shredded vegetables such as cucumber, carrot, lettuce, kohlrabi, papaw, coriander, spear mint, basil, etc... Nuoc cham (fish sauce) is prepared finically depending on each consumer's taste because a tastable fish sauce bowl favors the dish so much.

This dish is very simple in both ingredient and making so its English name is brief _ *pork rolls*. However, another name used as commonly as that one is *shredded pork salad roll* which presents meaning of the dish more clearly and specifically leading to people can get primarily correct images about the dish without directly enjoying.

2.15. **Bún bò:**



Bun bo is most famous in Hue (a city of central Vietnam), also known as Bun bo Hue. Main ingredients include vermicelli and lean beef. Similarly to other soups, cloth which is different in each region is decisive factor to flavor of Bun bo dish.

Besides, Bun bo is commonly served with bean sprouts, lime wedges, cilantro sprigs, raw onions, and thinly sliced banana blossom. Thinly sliced purple cabbage or iceberg lettuce is common substitutes when banana blossom is not available.

Bun bo Hue is the most popular name for Bun bo because Hue is hometown of the dish and is where has the most delicious taste for Bun bo. However, Bun bo is more and more widespread in the whole country so it brings many different names leading different translation such as *beef rice vermicelli*, *beef noodle soup*. The difference between them is inappreciable all which are to show the main ingredients of the dish only.

2.16. **Bún chả:**



Bun cha is a simple and popular Vietnamese dish, basically a combination vermicelli plate.

Grilled pork (often ground) and vermicelli noodles are served over a bed of greens (salad and sliced cucumber), herbs and bean sprouts. The dish often includes a few chopped-up egg rolls, spring onions, and shrimp and served with roasted peanuts on top and a small bowl of fish sauce.

Borrowing word creates an interesting and correct translation for Bun cha dish that is *kebab rice noodle* (kebab is the word borrowed from Turkish). Kebab means grilled pork. That the ingredients, feature and

recipe are converged into the succinct name is the most persuasive translation.

Basing on descriptive translation, Bun cha is called *vermicelli and grilled chopped meat* but is quite long and often used to describe more than to name.



Bun dau



Bun oc



Bun rieu

In common with *Bun cha*, the othes such as *bun dau*, *bun oc*, *bun rieu* are translated similarly, *fried soya cheese, noodles and snails*, *vermicelli and sour crab soup* respectively.

2.17. Cà pháo muối:



Cà phao muoi is processed so simply with salt and chilli which is used year-round in every area. There are three main salted egg plant such as water salted egg plan (ca muoi nuoc), salted compression egg plant (ca nen), salted away egg plant (ca muoi xoi).

Ca phao muoi is not nutritious but enjoyed by people because it is crisp and frugal. The dish is dipped in tuong (soya sauce) when eating.

As above refered, Ca phao muoi is translated as *salted eggplant* in which salt is decisive factor of the dish. However, besides salt, there are some other spices such as sugar, vinegar, shallot, pepper, etc... So the name *salted eggplant* is symbolic meaning.

Ca phao muoi might be called *pickle eggplant*. This translation is similar to *salted eggplant*.

There is a suggestion that Ca phao muoi should be understood as *salted crisp eggplant*. This idea originated from excited feeling by crisp sound in mouth while eating the dish.

2.18. Cá kho:



Braised fish is main translation of ca kho because it expresses literal meaning correctly. *Braising* (from the French “braiser”), is a combination cooking method using both moist and dry heat; typically the food is first seared at a high temperature and then finished in a covered pot with a variable amount of liquid, resulting in a particular flavour.

In addition, when fish is cooked in a claypot (Niêu đất), the dish is called *Vietnamese brain fish in claypot*. *Vietnamese* is added in front of the name on purpose to distinguish between Vietnamese braised fish and others in some Asian countries such as Japan, China, Korea, etc...

Ca kho is also *spicy cooked fish in hot pot* because the dish cannot be short of pepper which flavor the dish with specifically torrid peppery.

2.19. Canh cua:



Canh cua is considered the simplest dish in Vietnamese meal. The main ingredients are crab and vegetables such as spinach, malabar spinach, jute plant, purslane, and wild betel leave, etc... Therefore, Canh cua is translated as *varied crab soup* (canh tập tàng).

Canh cua, sometimes, is cooked with only one kind of vegetables so calling it *crab soup* is acceptable.

The dish is really familiar to each Vietnamese people. Along with salted egg plant, they become symbol of Vietnamese countryside which persons live far from home always have a fond remembrance as the most noteworthy memories of their childhood.

2.20. Chả cá:



Cha ca are usually chosen from certain species of fish: pimelode, sturgeon,etc.

The fish must be carefully prepared before grilling. Galingale and saffron must be ground mixed with water and filtered through a piece of clean cloth in order to obtain a solution to which is added some drops of rice ferment and fish sauce of good quality. Then, the fish meat is immersed in this solution for two hours before grilling. Grilling must be

done by means of pairs of bamboo tongs placed on a stove of burning charcoals.

Sometimes, fish is fried instead of grilling. Therefore, Cha ca is translated as *grilled fish* or *fried fish*. However, this translation easily confuses people which is *ca nuong* not cha ca.

More correctly, cha ca should be understood as *grilled fish pie* because Cha ca is kneaded into round or flattish shaped pies after it is chopped.

Cha ca is called *La Vong grilled fish* which associates to name of a restaurant famous for cha ca in Hanoi where displays a statue of La vong fishing by a stream. La vong is name of a talented and patient man who knew to wait for the right moment to come.

2.21. **Chả giò:**



Cha gio is made from vermicelli, egg, pork, ear mushroom, bean sprout, carrot, and some other optional ingredients. They are mixed rolled with rice paper then fried. The dish is more delicious in hot along with prepared fish sauce.

The dish is called with many different names such as *nem ran* in Northern, *cha cuon* in Central and *cha gio* in Southern.

Cha gio is commonly translated as *fried spring roll* which expresses the cooking manner (fry, roll) and feature (spring) of the dish. Spring here can correspond with fresh because most of filling's ingredients of Cha gio is very fresh such as egg, pork, bean sprout, carrot, etc...except parboiled vermicelli.

Besides, Cha gio called with a shorter name is *fried roll* which is acceptable because it wouldn't make the dish meaning change.

2.22. Cháo lòng:



Chao long is cooked by conventional porridge method, in combination with a sweet made from bouillon or broth of pig's bone and tripe. Cooked pig viscera are indispensable main ingredients for soup bowls. Chao long is quite popular in Vietnamese cuisine, widely sold in Chao long stores nationwide , creating a trio of products in order to eat a meal is tiết canh (blood pudding), lòng lợn (black pudding), cháo lòng, often combined with rice wine (rượu đế).

Long in Vietnamese has many synonyms in English such as *visera, tripe, innards, entrail* so chao long is also translated as *visera rice soup, innards rice soup, etc...* They are simple meaning combination between *chao* and *long*. In addition, Chao is made of simmered rice, thus translated chao long's name is added the word rice in order to make the meaning more clear.

Sometimes, the word *soup* is replaced by *porridge* or *gruel* which is also synonym of soup.

2.23. Chạo tôm.



For chao tom, a garlicky shrimp paste is wrapped around a stick of sugarcane, briefly steamed to set the paste and shape, and then grilled to finish. Pieces of the shrimp are typically wrapped in lettuce with herbs and dipped in some nuoc cham dipping sauce. The delicate flavors of chao tom are a wonderful mouthful. And, the sugarcane stick functions both as a great skewer that doesn't easily burn up and after the shrimp has been removed from the sugarcane, you can chew on the sugarcane for a chase of refreshing sweet sugarcane juice.

Due to those specific features, Chao tom is often translated as *grilled shrimp on sugarcane* which is the most interesting and suitable redescription for the dish.

Besides, *grilled shrimp paste* is another name of chao tom but this translated name is lack of a main ingredient (sugarcane) which makes originality and particular flavor of Chao tom.

Finally, chao tom is called *prawn sugarcane* which excludes cooking manner. However, this translation is quite succinct and acceptable.

2.24. Gỏi.



Goi is considered the most popular Vietnamese dish because it is easy to do, nutritious and convenient in eating anywhere. There are many kinds of goi but most of them are made from raw seafood such as fish,

jellyfish, shrimp and vegetables such as pawpaw, carrot, banana blossom, pepper, garlic, etc... and herbs. Especially, Goi must be a harmonious and precise combination of four taste, those are sour, peppery, salty, sweet one.

However, up to now, Goi isn't translated properly which is only *raw fish and vegetables* because not that all kinds of goi are made of fish. Some translators suggest that Goi should be translated as *raw seafood and vegetables*, then, the dish would be named depending on specific seafood. Actually, this is a interest and satisfied idea.

2.25. Giả cày:



Gia cay is made from pig's trotters. Pig's trotters and feet are grilled then cleaned in water. Pig's trotters are cut off big pieces, pig's feet are cut square which mixed with alpinia, fermented rice, shrimp paste, crocus, soup and seasoning in two hours, then sauté minutely. Water is poured equally the meat which is boiled then in small fire until well _ done. Spring onion is put in the dish before enjoying. The dish is more delicious along with onion dipped in vinegar and coriander.

Gia cay is called basing Vietnamese meaning with joining two words *gia* (false) and *cay* (dog) into false dogmeat. Some people think that it is funny for this dish to translate but it is really proper until now.

2.26. Muôi vừng:



Muôi vung is common name for seeds such as peanut, sesame which are roasted, then pounded and mixed with salt. This is a inherently ancient dish of Vietnamese people and is served with rice especially, rice ball (cơm nắm), sometimes used to replace to other foods. Moreover, muôi vung is often stored for a long time to eat gradually so this is considered the dish of poor people.

Literally, muôi vung is translated as *roasted sesame seeds and salt* in which sesame means *vung* in Vietnamese. According to this logic, muôi vung can be translated as *roasted peanut seeds and salt* basing on the dish's main ingredient (peanut).

2.27. Nem chua:



Usually served as a snack with raw garlic, Nem chua is eaten all year round as an appetizer or a side. It is eaten especially for the Lunar New Year by many Vietnamese families.

Traditionally, to make Nem chua, the main ingredient is pork thigh. Nem chua is made from minced pork, sliced pigskin and a mixture of seasoning and garlic. These contents are mixed thoroughly before being

wrapped with aromatic, fresh leaves (usually in banana leaves) into small, boxy rolls before being stored for natural fermentation process for three to five days in a cool place before eating.

Many translators would like to keep antactly the word *nem chua* in translating into other language because popularity of the dish.

Meanwhile, others translate *nem chua* as *fermented pork roll* which is sensible in term of describing feature (fermented), ingredient (pork) and making method (roll) of the dish.

Sometimes, the word *fermented pork skin roll* is also used for the dish. This translation is specific and precise though it is a bit long.

2.28. Nước mắm:



Not that a dish, nuoc mam is a condiment that is derived from fish that have been allowed to ferment. It is an essential ingredient in many curries and sauces. Fish sauce is a staple ingredient in Filipino, Vietnamese, Thai, Lao, and Cambodian cuisine and is used in other Southeast Asian countries. In addition to being added to dishes during the cooking process, fish sauce can also be used in mixed form as a dipping condiment, and it is done in many different ways by each country mentioned for fish, shrimp, pork, and chicken. In parts of southern China, it is used as an ingredient for soups and casseroles. Nuoc mam is called *fish sauce* which is the most popular in English. This translation originate from understanding of that nuoc mam is mainly derived from fish. However, nuoc mam is also made from shrimp instead of fish only so it is translated as *sauce of fish or shrimp*.

Nevertheless, nuoc mam is specificity of Vietnamese cuisine becoming familiar to the world so it is still translated as *nuoc mam* with out any confuses.

2.29. Phở:



Pho is made from cut of white rice noodle (*bánh phở*) and often served with basil, lime, bean sprouts and peppers that are added to the soup by the consumer. There are many kinds of Pho such as pho ga (chicken noodle soup), pho lon (pork noodle soup) or pho tom (shrimp noodle soup), popularly, pho bo (beef noodle soup). The decisive factor of Pho is broth (*nước lèo*) which is generally made by simmering beef (and sometimes chicken) bones, oxtails, flank, steak, charred onion, and spices, taking several hours to prepare.

Pho originated from Nam Dinh but Ha Noi is where makes it become famous.

Any visitors come to Vietnam have ever enjoyed Pho so Pho is very familiar to foreigners. Most of them would like to call *pho* more than *rice noodle* or *beef noodle soup*. This name is really at once succinct and easy to understand.

However, translating as *rice noodle soup* is the most translation to visitors who have never eaten *pho* at all.

2.30. Thịt chó:



Thít chó is considered a familiar and indispensable dish to Vietnamese carouser but strange and interesting one to foreigners, especially European people. It is literally translated as *dog meat* and there is no other translation.

Traditionally, Vietnamese cuisine provides seven ways to cook dog, known collectively as *cây tơ bảy món*. These seven dishes are:

- *Rựa Mận* - Steamed dog meat with shrimp paste, rice flour, and lemongrass
- *Riềng Mẻ Mắm Tôm* - Steamed dog in shrimp paste, galangal, and rice vinegar
- *Thít Chó Hấp* - Steamed dog meat
- *Thít Chó Nướng* - Grilled dog meat
- *Dồi Chó* - Dog sausage
- *Chó Xào Sả Ớt* - Fried dog in lemongrass and chili
- *Canh Xáo Măng Chó* - Bamboo and dog meat soup

2.31. Thịt đông:



Previously, Thit dong has only in winter when the weather becomes cold which can makes meat frozen. Therefore, Thit dong was used to be served on Tet or the day nearly Tet and with pickle shallot (dua hành).

Due to feature of Thit dong is frozen so it is translated as *frozen meat*. Meat here is often pork but there are some other kinds of meat such as chicken, duck, etc...

Nowadays, Thit dong could be served year-around due to fridge but people still prefer to make it basing on traditional method.

However, *frozen meat* (thit dong) is easily confused with *thit dong lanh* (canned meats) which is also made cold and frozen but meat here is fresh.

2.32. Tiết canh:



Tiet Canh is a traditional Vietnamese delicacy. It is extremely hard to find in restaurant due to its undesirable texture and contents. Usually, the only place to have a taste of this dish is in a traditional Vietnamese household. There are several types of ingredient to this dish. The

stuffing can be made out of pork, duck, or chicken chopped finely into pieces. Then it is seasoned with traditional Vietnamese herbs and ingredients. The jello is made out of uncooked blood.

The dish is served cold and usually eaten with fish sauce and lemon. The dish is intimidating to look at, but once you have the nerves to try it out, it is actually tasty.

Normally, Tiet canh is translated as *blood pudding*, *duck's blood curd* and *Vietnamese blood jello*. However, there are some differences among them.

Tiet canh is made of raw blood but pudding is look like a kind of hot dog, so translating tiet canh as *blood pudding* is often confused with lòng lợn or dồi lợn in Vietnamese which is made of raw blood and is stuffed in pig's tripe.

Duck's blood curd refers to a specific kind of Tiet canh which is made of duck. This translation is acceptable and the word *duck* can be replaced by others like *pig*, *wild goose* in order to make different kind of Tiet canh.

There is another translation for the dish that is created basing on borrowing is *Vietnamese blood jello*, in which jello correspond to curd which describes clot of raw blood.

2.33. Tương:



Tuong is the name applied to a variety of condiments a kind of fermented bean paste made from soybean and commonly used in Vietnamese cuisine.

Most commonly, the term *tuong* refers to a salty paste made from fermented soybeans, which is popular in vegetarian meals, particularly those prepared and eaten by Vietnamese Buddhist monks. It is also the most typical dipping sauce for summer rolls (*gỏi cuốn*).

Tuong is made of soybean so it is commonly called *soybean sauce* or *soybean jam* in which *sauce* is more proper so *soybean sauce* is used more popularly.

Sometimes, tuong is translated as *thick soy sauce* or *sweet soy sauce* which is created by adjectives describing features of the sauce (thick and sweet).

However, tuong is not although a dish but a special and popular condiment of Vietnamese cuisine so it is kept origin into English is *tuong*.

2.34. Ruốc bông:



Ruoc is often made of lean pork which is boiled, shredded and dried before storing in a bottle to eat gradually. People often add seasoning, soup and fish sauce to flavour the dish. Today, Ruoc is served with

bread, xoi (steamed glutinous rice) becoming delicious breakfast of people.

Ruoc has many different names like *fluffy pemmican*, *shredded meat*, *salted and dried pork*, *salted shredded pork* in which the last name is the most popular because it expresses feature of the dish most clearly (salted and shredded). However, the word *fluffy pemmican* can be used because this translation describes both feature (fluffy) and ingredients (pemmican) of the dish in which the word pemmican itself includes meaning of salted shredded and dried pork.

Besides pork, Ruoc is also made from shrimp, fish and other meats.

2.35. Xôi:



Xoi, a popular dish, is made from glutinous rice, sometimes ordinary rice, steamed in a steamer. The dish is widespread in cuisine of many Asian countries. People often use some artificial colorings and other ingredients to make the dish more attractive and plentiful such as extract pandan flavor (dầu lá dứa), magenta plant (lá cẩm), cudweed (lá khúc), black and green bean, corn, coconut, peanut, momordica (gấc), etc...

Today, steamed sticky rice is combined with salted shredded pork, pate, hot dog, kebab, pork-pie, Chinese sausage (lạp xường) and considered as breakfast.

Xoi is translated as *xoi* in English because xoi is special and very popular. This translation is both succinct and plain.

In stead of translating as xoi, the dish can be called *steamed sticky (glutinous) rice* which is redescription of xoi's meaning. This would be the most choice for translators want to use an English word for xoi.

Chapter three: Implication

1. Implication of the study.

During integration period, language plays a crucial role leading to the translation of one language into several languages is an inevitable consequence. The translation of the popular name of the Vietnamese into English is not an exception. However, these dishes are often available in Vietnam only, so it is difficult to translate them into foreign language because the equivalence can not find, even the names of some dishes are not in Vietnamese dictionary. The translation mainly bases on the translator's knowledge about food, then, they describe them by using equivalent words. Because of this peculiarity, name of the dish should be translated sometimes heterogeneous, even various ways to understand and different expressions depending on the translators. Therefore, it is difficult to assess of the quality and correction of the translated dishes. However, the names of dishes are translated literally, so using them is out of the content.

2. Some suggestions for the further study.

Due to translation of popular Vietnamese dishes into other languages, especially English, is quite new, thus this study should be considered as generation of some dishes which can be used as reference for students of English major, students learn English, English Teachers and any one be interested in this field.

However, names of the dishes is not much in dictionary, so the relevant magazines, internet should be priority.

PART THREE: CONCLUSION.

In the integrating period, Vietnamese has been interested in by the word about every field such as economy, politic, culture, so cuisine is more and more concerned leading to development of translating of the Vietnamese food into many different languages, especially English-global language in which popular dishes are interested most. The writer also choose this field for the thesis in order to study further about Vietnamese popular dishes as well as help people who are excited to them to understand more that.

To build a clear and effective study, the writer divides it into three main parts.

Part one is introduction including rationale, aims, scope, methods and design of the study on purpose that giving the reader some initial understanding about the thesis.

Part two is divided three chapters in which the second one is the most important with development of the dishes that is presented bilingually. However, due to limitation of time and knowledge, the writer cannot cover all the dishes but some most familiar and popular ones. In this part, the writer also give some implications and suggestions for further study basing on the own experiences learning lesson from studying.

The study is expected to become an interested and useful product in the future.

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APPENDIX: SOME KINDS OF HERB USED TO FLAVOR THE DISHES.

1. Basil: Cây húng quế.
2. Bay leaves: lá quế, lá thom.
3. Bouquet garni: Rau thơm.
4. Celery: Cần tây.
5. Cilantro: Ngò.
6. Clove: Đinh hương.
7. Coriander: Rau mùi/ rau ngổ.
8. Dill: Rau thì là.
9. Fish mint: Rau dấp cá.
10. Green onion: Hành lá.
11. Ice buerg lettuce: Rau xà lách búp.
12. Knotgrass: Rau rằm.
13. Lemongrass: Sả.
14. Lettuce: Rau diếp.
15. Mustard: Mù tạc.
16. Peppermint: Rau bạc hà.
17. Piper lolot: Lá lốt.
18. Purple basil: Lá tía tô.
19. Rice paddy leaf: Ngò om.
20. Rosemary: Hương thảo.
21. Serrsted leaf: Lá răng cưa.
22. Spearmint: Húng nhũi.
23. Sweet basil: Húng dũi.
24. Thyme: Húng tây.
25. Yarrow: cỏ thi.