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GASTRONOMIC DISCOURSE: LINGUOCULTUROLOGICAL AND TRANSLATION ASPECTS

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ABSTRACT

The article is devoted to a special type of verbal-social discourse - gastronomic (gluttonic), the purpose of which is to achieve communication related to the historical, religious-ethnic and other culturological aspects of the nutritional process among different peoples. The author points out the main components of this type of discourse (lexico-grammatical, stylistic, phraseological, extralinguistic, etc.) that affect its formation and implementation in communication. The gastronomic discourse is illustrated with examples in Russian, English and French. This issue seems to be significant for translation activities.

KEYWORDS: *Gastronomic Discourse, Gluttonic Discourse, Verbal-Social Discourse, Nutritional Process, Extra linguistic Factors, Linguistic Picture Of The World, Religious Views, The Influence Of Climate And Geographical Location, Translation Of Phraseological Units, Translation Of Paremias, Translation Of Metaphors.*

INTRODUCTION:

By gastronomic, or gluttonic, discourse, we mean a special kind of verbal-social discourse, the purpose of which is to achieve a certain type of communication, namely gluttonic one. This is a piece of text or speech related to the nutrition process, which takes into account the participants, conditions, methods of communication, the environment in which the conversation takes place, the place and time of communication, goals and motives, as well as the genre and style of speech. To date, there is no complete definition of this term, since this phenomenon can be considered from different positions.

Main part:

As we know, nutrition is an essential component of the culture of the peoples of the world. It forms the basis of the life of mankind. The most common fear of a modern person is to be deprived of food sources. The whole worldview and human activity is built around food.

As noted by Doctor of Philology A.V. Olyanich, the author of the terms "gluttonia" and "gluttonic", food becomes exactly the basis on which a person's worldview is built, from which, therefore, it follows that this area can be described using linguistic means [Olyanich, 2005, with. 468].

The core of the gastronomic discourse can be a fragment of text or speech related to the nutritional process. This can include a conversation between a restaurant visitor and a waiter or reading a menu. This takes into account related factors. Gastronomic discourse in its form and structure contains a large set of extra linguistic properties. It reflects the cultural, linguistic, ethnic and ideological views of the world. Gastronomic preferences have been formed over many centuries, and, of course, they could not but be influenced by such features as geographic location, climate, religion, prevailing traditions and foundations, as well as economic factors. It is enough just to look at what a person eats to determine where he is from, what beliefs he adheres to and what kind of life he leads.

The resettlement of the peoples of the world predetermined their tastes. Each country can proudly talk about their trades. Since ancient times, people have consumed the food that was available in their habitats. The inhabitants of the coastal zones boasted of rich catches and saw unusual sea reptiles in their plates, the inhabitants of the mountains had to be content with milk and meat from the cattle they raised, the population of the forest-steppe consumed products obtained from animal husbandry and forestry, the inhabitants of southern countries could enjoy the abundance of vegetables and fruits. This development of the diet led to the fact that some foods began to prevail, while the rest were not consumed in principle. Subsequently, this began to form the basis of the kitchen. Thus, a national self-identification was formed. Today, introducing the British, we, first of all, think about pudding, roast beef and steak, we will attribute pasta and pasta to Italians, and we will jokingly call the French "frog pads". Of course, the climate also played an important role in this issue. The storage conditions of food, the possibility of its consumption, as well as the danger of infection with various viruses and poisoning predetermined the choice of food and the method of its preparation. For example, the Indian table is famous for its extremely spicy food. This can be explained by simple disinfection rules. For the same reasons, many residents of hot countries do not consume dairy and other perishable foods.

Of course, religion has played an important role in the gastronomic choice. A religion that prescribes laws and restrictions has not been able to fail to influence the food industry. And as it spread, people, as a rule, began to give up certain products in order to lead a righteous lifestyle. "Kosher" or "Halal", bans during fasting - all this has become an important component in the expression of national self-identification. Of course, the new norms often fit organically into the already established system. For example, today Muslims and Jews do not consume pork, Hindus do not eat animal meat at all, and Russians are happy to celebrate Maslenitsa with pancakes as a kind of echo of pagan times.

The close relationship of different peoples, cultural communication created the prerequisites for the popularization of food in different countries. Cereals and bread in the Neolithic era spread to Europe and Western Asia. American Indian tribes have enriched European cuisine with foods such as potatoes, cocoa, corn and tomatoes. The set of food components, as well as the methods of their preparation, have developed over time into a stable tradition.

Thus, an unusual set of factors, colliding and intertwining together, laid the foundations for the formation of national cuisines, which are reflected in the linguistic pictures of the world. Every qualified translator understands perfectly well that the inconsistencies in the linguistic pictures of the world are of particular difficulty. Finding the right equivalent can often be confusing. Knowledge of extra linguistic factors in advance facilitates the work ahead, contributes to the establishment of communication. "Without the formation of such ideas and the development of the ability to follow them ... speech ... has every chance of becoming culturally inadequate and either remain useless or produce a negative effect. In any case, productive communication leading to specific results is excluded "[Zemskova, 2009, p. 85].

Let's give a more illustrative example. Gogol's work "Dead Souls" is replete with scenes of eating, such is the plot of the dinner between Chichikov and Sobakevich:

«...подошли к столу, где была закуска, гость и хозяин выпили как следует по рюмке водки, закусили, как закусывает вся пространная Россия, то есть всякими солёностями и иными возбуждающими бла- годатями...»

The translation of this work was offered by two translators: Christopher English - published in 2003, and D.J. Hohart in 1842. The results are as follows:

"The consumed the customary glass of vodka (accompanied by sundry snacks of salted cucumber and other dainties) with which Russians, both in towns and countries preface a meal".

"At the table, which had been set with zakuski, guest and host drank their statutory glass of vodka each, chased it down with the zakuski, just as vodka is chased down, throughout the length and breadth of Russia, in towns and villages alike — that is, with an infinite variety of salty titbits and other appetite — whetting dainties".

Chichikov and Sobakevich drink before meals and, according to Russian custom, have a snack. To the Russian reader, such a phenomenon will seem very common, while the translators had to work hard. In the first snippet, the appetizer and the saltiness merge into a single expression, and we get "snacks of salted cucumber", literally "Appetizer from pickled cucumber". However, if you look at the exact meaning of the word snack - a light quick meal eaten between or in place of main meals (light quick meal between meals or instead of the main course) On the one hand, Chichikov and Sobakevich really eat before meals, but this word is not carries the meaning of what "they eat drunk". The verb to have a snack again turns into something that "preface a meal", which is not entirely true. The second translator, realizing that he cannot express this meaning with another word, resorts to such a technique as transliteration. It turns out zakuski. It is interesting that if in the first version the heroes seized vodka with pickles, then in the second they drank it down ("chased it down with the zakuski"), which is not true, since by "appetizer" we mean a dish, not a drink.

N. Esakova. Citing an example from M. Bulgakov's translation of "The Master and Margarita" into French, she notes that the noun "snacks" was translated as "hors d'œuvre", although the French word suggests a further continuation of the meal, and in the text the hero was eating vodka ... It would be more expedient to use lexemes such as "mets", "plat", "repas" [Esakova, 2001, p. 84].

Thus, the translator is faced with a whole set of tasks: to understand the situation, to isolate lexemes associated with gastronomic discourse, to consider all the meanings hidden in these words, to realize whether the author of the text has added some additional meaning. Paremiias occupy a special place in the system of gastronomic discourse. So, A.V. Olyanich only in Russian there were about 80 units. This also includes phraseological phrases, which are also often difficult to translate. Of course, the corresponding dictionaries make the task easier, but sometimes the context dictates its conditions.

Let us again give an example from Gogol's *Dead Souls*. To describe the atmosphere in the city, the author uses the expression "porridge has been brewed", ie. a difficult or unpleasant business has begun. In translation we meet "Total chaos reigned". The translator does not translate the expression literally. The meaning remains: something bad has happened, but the imagery disappears. One could use stable expressions inherent in the English language, such as, for example, to start the ball rolling, to put the fat in the fire, to make a mass, to stir up trouble, which is equivalent to the Russian phrase "to make porridge".

The gastronomic metaphor is also interesting for translation. As noted by O.A. Dormidontova, only one word fromage (cheese) can denote form, value and smell in stable expressions. For example, faire des fromages - making "bells" with a skirt, spinning and squatting [Dormidontova, 2011, p. 17].

Today, the approach to translating dishes can be different. If in the translated language there is no full equivalent or the term already fixed in dictionaries, then you have to work hard to find the right way out of the situation. In menus and promotional brochures, as a rule, translators convey titles by transcription, transliteration, or use a descriptive translation; in literary texts, all of the above options are used, and they also resort to adaptations and even omissions, if this does not in any way affect the further development of the plot.

For example, on an advertising poster of one of the Moscow cafes, we come across an offer of a dessert called "Belgian waffles", knowing full well that they are called "les gaufres" in French. Here the translator gave preference to descriptive translation, focusing on euphony, although in many menus today we can also find the name "Corrugation".

If we take an example from the aforementioned work, then on one of the pages we can come across a kind of "quick-thinking" dish - quick baked goods, without yeast, baked pancakes or crumpets. If we compare the translations, it turns out that in the first - all food is called by the general name viand (food, provisions, food), in the second - the word dumpling is used - dumpling; apple baked in dough.

The dictionary meaning of dumpling is as follows - a dessert consisting of wrapping of dough enclosing sliced apples or other fruit, boiled or baked (a boiled or baked dessert made from sliced apples or other fruits in the dough).

We see that both options are far from the original. In the first translation, the generalization technique was used, when in the second we observe adaptation. The translator decided to use a dish familiar to the English reader. Thus, gastronomic discourse is a complex phenomenon and at the same time extremely important, since the process of nutrition is vital for the entire population of our planet. Without studying the situations associated with this area, it is difficult even to imagine a foreign mentality. The study of cuisine contributes to the formation of ideas about the culture and customs of the inhabitants of a particular area.

CONCLUSION:

Despite the fact that gastronomic discourse is an integral part of the cultures of all peoples of the world, despite the fact that many situations, traditions and dishes have become known to many, it is not easy for translators to convey all the details without loss. All this happens due to the inconsistency of the linguistic pictures of the world. The study of this issue is extremely important and should be part of the training of a competent translator.

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