

GASTRONOMIC TRADITIONS OF THE UZBEK AND FRENCH PEOPLES

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Abstract: In this article, we analyzed the ways of translation the culinary recipes of Uzbek dishes into the French language. Within the framework of this work the structural, lexical and syntactic features of translations of culinary recipes were identified. Also, in this article we study French and Uzbek phraseological units with the “food” component, examining the relationship between the semantic meaning of their constituent lexical units and the general meaning of a stable phrase. During the analysis of the semantic meaning and expressive role of phraseological units with the “food” component, we rely on the classification proposed by Russian linguists V.V. Vinogradov and N.M. Shansky. The results obtained in our research can be used to improve translation practice, in the process of teaching French and Uzbek, as well as material for further linguistic and cultural researches.

Keywords: National cuisine; culinary recipe; phraseological unit; lexical component; linguacultural aspect; intercultural communication.

Background. Our article is aimed at researching the specifics of the translation of French and Uzbek phraseological units with the “food” component. We believe that the culture of cooking and the attitude to various types of products are the important indicator of the peoples’ traditions, as well as phraseological units with this component are reflection of the national conceptual sphere. Thus, this article is aimed to the rapprochement of Eastern and European cultures, since the results obtained in the course of the study make it possible to systematize knowledge about the linguistic world picture of the Uzbek and French peoples.

Methods. description; comparison, method of generalization and systematization, comparative analysis, analysis of dictionary definitions, component analysis, as well as methods of conceptual and contextual analysis.

“Talking about the wealth of a language first of all we keep in mind the variety of expressive means those they are possessed. These means make our speech rich and figurative, flexible and emotional, capable to convey any shades of human thought” [7, p. 285]. Undoubtedly, one of such expressive means are phraseological units.

Modern linguistics developing in the mainstream of anthropocentrism brings to the fore the study of the cultural manifestations that have become entrenched in the national language. Therefore, texts where are enshrined the age-old traditions of the nation, such as riddles, fairy tales, epics, proverbs, sayings, folklore works and even culinary recipes are particular value for linguacultural analysis. It should be noted that the nature of the national cuisine of a particular people is formed under the influence of various factors, including the geographical location of a given nation, economic condition, religious beliefs, climatic characteristics, etc.

During recent decades has increased incredibly the number of published cookbooks and magazines, various types of television programs on the gastronomic theme. At the same time, not only books of culinary recipes are in great demand, but also publications devoted to the history of a particular national cuisine in the context of culture [2, p. 19]. Today, dishes of national cuisine are considered genuine cultural artifacts and are considered not only as a gastronomic fact, but as a socio- and even ethnocultural sign that has been formed throughout the history of the people. In the monograph “Eating Behavior and Language” it is noted that in modern texts where are presented the concepts of “food” are reflected the cultural identity of a particular people.

We believe that speaking about cultural characteristics of the people it is necessary to study not only its food traditions and national recipes, but, first of all, phraseological units containing the “food” component. This is due to the fact that phraseological units are the tool for the preservation and transmission of cultural traditions, therefore, they are of great value for linguistic and cultural analysis. It should be noted that the nature of the national cuisine is formed under the influence of many factors, including geographic location, climatic conditions, economic

situation, religious worldview, etc. Proceeding from the above, we come to the conclusion that the dishes of the national cuisine are genuine artifacts of culture and are considered not only as a gastronomic fact, but as a socio- and even ethnocultural sign that has been formed throughout the history of the people.

According to the linguistic encyclopedia of the Russian language, phraseological unit is a term used to denote stable lexical and semantic links (phrases and sentences), which differ from other syntactic structures in that they have a single semantic and expressive meaning, and do not allow internal violations of the sequence of words or replacement any lexical components. At the same time, there can be found some lexical and semantic, grammatical and syntactic deviations from the classical rules in phraseological units [13, p. 612].

But despite the fact that phraseological units have been studied by linguists around the world for more than a decade, today there is no single scientific opinion regarding their nature. So, foreign linguists tend to consider phraseological units as a special type of stable expressions used to stylize speech or form generally accepted cliches [10, p. 14]. However, domestic scientists support the theories of Sh. Bally and V.V. Vinogradov who defended the need to recognize phraseological units as a separate type of lexical units [10, p. 16].

Sh. Bally defines a phraseological unit as a stable lexical unit consisting of “welded” components. In his research, the scientist focuses on the need to distinguish between external (structural) and internal (semantic) features of phraseological units, where the second dominances over the first. Also, we would like to note that Sh. Bally became one of the first linguists who compared the semantic role of phraseological turnover with the “simple word” [6, p. 98].

V.V. Vinogradov continued the theory of Sh. Bally supplementing it with a number of proofs confirming the independence of the phraseological units’ nature and developed their first classification [11, p. 152]. The scientist divided phraseological units into three types [12, p. 118]:

1. Phraseological fusions are semantically inseparable phraseological units excluding the replacing or removing of any component, because it can completely change their semantic meaning. The semantics of this type of phraseological units is absolutely not connected with the semantics of their constituent elements, for example: French “Moulé à la louche” – “To pour into molds with a ladle” [6] has the instructive semantic content exclusively in this lexical construction, the replacement of any component completely deprives the phraseological unit of its primary semantic and expressive meaning; Uzbek “Тайёп ошпа” – “Lover to come to everything ready-made” [1] this phraseological unit literally translates “ready-made soup”, and conveys the necessary semantic and expressive meaning exclusively in this combination of words, therefore, replacing the word “soup”, for example, with the word “pilaf” is not acceptable.

2. Phraseological unities are semantically inseparable phraseological units, the semantic meaning of which is associated with the semantics of their constituent components, for example: French “Embrasser comme du bon pain” – “To press to yourself like a piece of bread” [6] in this phraseological unit “bread” symbolizes the most valuable gift in a human’s life, therefore, comparing someone or something with him, demonstrates the speaker's special attitude to this subject; Uzbek “Кўнгилга зиғир ёғдек тегмоқ” – “Tired like a bitter radish” [1] like in the French phraseological unit, an analogy is drawn here between food and attitude towards to person, however, but unlike the previous example, “radish” reflects the negative emotion. Thus, we can conclude that in both French and Uzbek, food products can be used in phraseological phrases, in order to reflect the speaker's attitude to an object or another person.

3. Phraseological combinations are phraseological units that allow the replacement of individual components, for example: French “Ouvrir les yeux grands comme des soucoupes / des tasses” – “to stare wide-eyed” [6] in this example, the word “saucer” is replaced by the word “cup”, absolutely without changing the semantic and expressive meaning of the phraseological unit; Uzbek “Бировнинг

ҳақи ош/shakar бўлмайдн” – “Alien bread is bitter” [1] the literal translation is “Someone's salary won't be your soup / sugar”, as we can see, despite the significant differences semantic meaning of words “soup” and “sugar”, they are absolutely interchangeable in this proverb, and do not change the primary idea of the phraseological unit.

Classification by V.V. Vinogradov was supplemented by N.M. Shansky who identified the fourth type of phraseological units – phraseological expression. According to the scientist, phraseological expressions include stable phrases formed using absolutely free lexical units [8, p. 58], for example: French “Manger le caviar à la louche” – “To eat caviar with a ladle” [6] the phrase can be used both in a figurative meaning (“to be very rich”) and in a direct meaning; Uzbek “Ўзи тўймаганнинг нони қорин оғриқ қилади” – “If you take bread from a hungry person, your stomach will hurt” [1] this example, consists of completely independent lexical units that can enter into a lexical and grammatical connection with other words forming new sentences.

In this article we want to pay special attention to the specific of translation the phraseological units and the peculiarities of compiling a dictionary of Uzbek cuisine into French. When translating culinary recipes, an act of so-called intercultural communication occurs. L. Samovar understands this term as “communication between people with different cultural perceptions and sign systems” [4, p.12]. In other words, during the intercultural communication encoded information is transmitted between different cultures that can be understood as a certain interaction of cultural information. So, the essence of translations of culinary texts lies primarily in the movement of cultural facts in society.

Intercultural communication is the so-called dialogue of cultures, through which the coexistence of people from different cultures is created. In this article we study the specific of translation the culinary recipes from Uzbek into French. It should be noted that Uzbek cuisine is one of the most ancient and sophisticated. This cuisine is characterized by ancient traditions, variety, calorie content and the presence

of many regional cooking options for the same dish. In the course of our research, we noticed that during the translation of the names of the Uzbek national dishes most of all the translator resorts to transliteration with small explanations, understandable to native French speakers and representatives of French-speaking culture. In our opinion, the choice of the principle and strategy of translation in the above cases directly affects the decoding of the transmitted information by the recipients and its volume. We believe that such kind of translation of these nominative elements is correct and takes into account the whole principles of intercultural communication, because it correlates with the concept of “cultural standard”.

The concept of “cultural standard” was introduced by A. Thomas, who understood it as “a sign of a universal orientation system for any type of society (society, nation, organization, group)” [9, p. 17]. The recognition of differences and together with them the so-called “cultural intersections” open up the possibility of mutual understanding through the search for the optimal way of conveying culturally significant information. The analyzed French translations of the nominations of the national dishes of Uzbekistan are undoubtedly pragmatic and easy for the representatives of the French-speaking culture to perceive. On the other hand, these translations completely lose their culturally significant figurative component and, from an aesthetic point of view, indisputably lose to the original. So, from the point of view of intercultural communication, these translations need to be improved.

Let's take a look at several correlations between the original names of dishes (in Uzbek) and their translations (into French) [5]:

1. Dimlama – Ragoût ouzbek;
2. Somsa – Feuilletées à la viande;
3. Osh – Riz-pilaf;
4. Manti – Gross raviolis;
5. Cho'chvara – Petits raviolis;
6. Obi-non – Le pain;
7. Patir-non – Le pain.

So, as we can see from the examples presented above often translating the names of Uzbek dish translators used the lexemes that are most understandable to a French-speaking reader. In particular the dish “dimlama” which is stewed vegetables (cabbage, potatoes, carrots, bell peppers, onions, eggplant) with meat and fat translated in French as “ragoût ouzbek” (Uzbek stew); the dish “somsa” which is envelopes made of puff pastry with meat, baked in a special Uzbek tandoor oven, literally translated as “puff pastry with meat”. The “manti” and “cho'chvara” dishes are translated according to the same model – “large” and “small ravioli”, respectively. It is noteworthy that the name of the dish “osh” is literally translated as “riz-pilaf”. This fact should be explained by the fact that various modifications of the classic pilaf are very popular in Europe, in particular, there are options with buckwheat, couscous, millet and other cereals. Special attention should be paid to the fact that the translators do not distinguish between the types of bread “obi-non” that is a cake made with yeast dough and water, and “patir-non” that is made of butter or puff pastry with the addition of cream or fat. In both cases, the names are translated into French as “Le pain” (“bread”).

In the course of analyzing the translation of Uzbek dishes into French we came to the conclusion that despite to the cultural significance the translation of a text with a culinary recipe fulfills, first of all, an informative function. Therefore, we adhere to the point of view that the use of the name of ingredients, spices and seasonings familiar to France should influence the reader and “force” him to prepare the dish on his own. In addition, these recipes don't use the highly specialized terms, but international terms, fundamental culinary concepts, the names of some dishes of Uzbek cuisine, borrowed terms, lacunae. We believe that this makes the text of the recipe more understandable for native speakers of the target language, as well as brings the culinary culture of Western European and Eastern peoples closer together.

Also, we want to note that an important role in the convergence of the cultures of the French and Uzbek peoples is played by the translation of phraseological units with the “food” component, since they not only reflect the cultural and historical

experience of the nation, but “explain” the peculiarities of national traditions to other peoples. After analyzing the restraint of French and Uzbek phraseological units, with the “food” component, we noticed that most often they perform the functions of personality characteristics, assessing the attitude to an object, situation or another person.

Thus, we believe that the study of the traditions of cooking national food, as well as the meanings of phraseological units with the “food” component plays an important role in the process of improving the quality of intercultural communication. The results of these linguistic studies contribute to an increase in understanding between representatives of the Uzbek and French cultures, as well as develop interest in a deeper study of the national conceptual spheres of these peoples.

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