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## FRENCH GASTRONOMIC CULTURE AND THE POSSIBILITIES OF TRANSLATING THE VOCABULARY OF THE GASTRONOMIC WORLD

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## ФРАНЦУЗСКАЯ ГАСТРОНОМИЧЕСКАЯ КУЛЬТУРА И ВОЗМОЖНОСТИ ПЕРЕВОДА ЛЕКСИКИ ГАСТРОНОМИЧЕСКОГО МИРА

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*Abstract.* The focus of this article is on a type of discourse that is central to any culture — the gluttonous discourse (gastronomic discourse), which aims to achieve communication in relation to historical, religious-ethnic and other aspects of the eating process between different peoples. Intercultural communication and translation are challenged by differences in established gastronomic norms. The techniques translators encounter when translating gluttonous texts are discussed in this article.

*Аннотация.* В центре внимания данной статьи находится центральный для любой культуры тип дискурса — дискурс чревоугодия (гастрономический дискурс), который направлен на достижение коммуникации в отношении исторических, религиозно-этнических и других аспектов процесса приема пищи между разными народами. Межкультурная коммуникация и перевод осложняются различиями в устоявшихся гастрономических нормах. Рассматриваются приемы, с которыми сталкиваются переводчики при переводе чревоугодных текстов.

*Keywords:* gastronomic discourse, gluttonic discourse, translation, lexeme, eating process.

*Ключевые слова:* гастрономический дискурс, глуттонический дискурс, перевод, лексема, процесс еды.

Food is a fundamental element of national life. Therefore, in all languages of the world, lexical units relating to the theme of gastronomy are among the most widespread and ancient. These lexical units form a special microcosm. They affect the language at all levels (e.g. lexicon, grammar, etc.). Each language reflects the peculiarities of the nation, the peculiarities of the people's culture, the peculiarities of its inhabitants' national character, etc. For a correct interpretation of French culture, the symbolism of the national cuisine, its meta-language and culinary terminology are therefore of great importance. French cuisine was recognized as part of the intangible heritage of humanity by UNESCO on 17 November 2010 [1]. It has thus been confirmed that French gastronomy is a source of pride for this nation. Before this remarkable moment, the history of French cuisine had come a long way, from the primitive food of the ancient Gauls to the refined cuisine of today.

It goes without saying that France has established itself as the leading culinary trendsetter. Every language has more or less borrowed the vocabulary of French cooking. Let's not forget how difficult it is for translators to ensure that the gastronomic vocabulary they use is not lost. And it is the discrepancies between the linguistic images of the world that make translation so difficult. The gastronomic discourse, which includes the culinary vocabulary, reflects essential aspects of the cultural, linguistic, religious-ethnic and ideological images of the world [2]. And it is not only a complex phenomenon. It is also important because the process of eating is vital for every human being in every corner of our vast planet. In order to translate gastronomic lexical units, the translator must be familiar with the cuisine of the source and target languages, the tradition of writing gastronomic texts in the target language, the lexical and grammatical features of writing them, as well as the food culture of these countries. Such texts as national cuisine recipes, menus, culinary articles and the specific terminology of gastronomic discourse may be encountered by the translator. Translation of dish names, names of ingredients, culinary vocabulary, names of quantities, names of parts of an ingredient are some of the problems that the translator is faced with. Due to linguistic inconsistencies, food and ingredient names are realities that may be absent in another culture or have no direct equivalents in the target language [3]. This is the reason for a certain degree of difficulty in the translation of these lexical units.

A total of 560 lexical units of the French cuisine were analyzed. The material for the study were gastronomic lexical units of modern French. They were selected from the French-Russian Dictionary of Culinary, Gastronomic and Kitchen Terminology. The study revealed the following features of how the French gluttonic lexicon was adapted to Russian language:

- Adaptation at the phonetic-graphic level (preservation of the source language, replacement of sounds by sounds close to the Russian ones, simplification of double consonants);
- Grammatical adaptation (changing gender, moving to another part of speech, changing endings);
- Meaning formation (changing meaning when transitioning to Russian).

In the course of the research, we have come to the conclusion that the following translation methods are used for the translation of French gastronomic vocabulary into Russian: 1. transcription: calmar - кальмар; caramel - карамель; margarine - маргарин; gélatine - желатин; confiture - конфитюр. 2. transliteration: champignon - шампиньон; calvados - calvados; biscuit - бисквит; chocolat - шоколад. 3. Explanation: abaisse (bottom crust of a pie); calville-calville (type of apple); napette (napkin); escargotière (snail pan) [4].

Man is a key figure in language, and in food in particular, not only because it is a source of gastronomy, but also because language itself is a fundamental sign of humanity. For example, the expression *«café allongé»* means "coffee with a lot of water", but literally translated it means "elongated coffee", the adjective "allongé" is used to describe the shape of a person's face. There were usually five courses at a traditional French formal dinner: First, l'hors d'oeuvre - the starter (literally translated as 'outside work'); then entrée - the main course, usually a fish dish; then le plat principal (plat de résistance, pièce de résistance) - the main course; then fromage - cheese; and finally dessert. However, few works have been devoted to the study of gluttony, despite the great interest in this problem. Recipes from national cuisines, menus, culinary articles, fragments of fiction are among the texts containing gluttonous vocabulary. The purpose of gastronomic discourse is to form consumers' food preferences and cultural dominance (table etiquette, rules of behaviour at the table). These are related to the maintenance of life through food consumption [5].

Intercultural communication and translation are challenged by differences in established gastronomic norms. To understand the gastronomic image of another nation, the translation of a lexeme is often not enough. In order to convey the meaning of the original to the reader, the

translator must resort to various transformations, commentaries and adaptations. Translation strategies are developed to deal with a series of difficulties, such as the translation of titles, ingredients, culinary lexemes, abbreviations and cooking methods. When translating gluttonous discourse lexemes, it is possible to highlight the translation methods used by translators:

- *Title translation*. The title is the first element that a visitor to a restaurant looks for. Although the names of the dishes on the menu are more sophisticated than the names we use in everyday life, they can be traced back to realities that are a reflection of the life and customs of the people. For example, "ris de veau" literally means "calf's laughter", but actually means "sweet meat", as it is made from the internal glands of calves or pigs.

- *Ingredient Translation*. To avoid unforeseen situations, menus need to be explained when the name of a dish isn't considered popular, or when an ingredient is added, or when it needs to be served with something extra to fully develop the flavour. This means that the ingredients used to make it need to be translated.

Another challenge is the translation of ingredients. In many cases, the ingredients used in a recipe or menu are foreign and have no equivalent in the foreign language. It should also be noted that some of the ingredients used for the preparation of these foods have similar tastes and textures [6]. For example, the name of the French dish 'andouillette' is meaningless, but the translator should not only briefly describe the dish, but also what it or *salade niçoise* is usually served with. ("Andouillette" is a type of sausage made from the entrails of pigs and calves. Mashed potatoes or chips are usually served with it. It may be seasoned with red peppers and onions. "Salade Niçoise is a delicious French dish made with lettuce, olives, anchovies and topped with quartered boiled eggs.)

In addition to interlingual communication, there is also intercultural communication in the process of bilingual communication. The effectiveness of such communication depends on the full mutual understanding of those involved in communicating who belong to different cultures. This is sometimes a great difficulty for an interpreter who is trying to make an adequate translation of a cultural vocabulary, a translation of a meaning of a culinary reality [7]. One of the most difficult tasks in translation is the transfer of cultural realities. Discussions and debates about the most effective ways to convey untranslatable vocabulary are often the subject of exotic vocabulary. The methods currently in use for the translation of gastronomic realities are often not capable of fully conveying their semantic meaning. Sometimes, in the process of translation of lexical units, several methods have to be used simultaneously in order to achieve the desired level of equivalence. Thus, this problem is still relevant for contemporary linguists and is likely to be reflected in further research in translation studies. Transcription and transliteration are the most common methods of translating menus and recipes into Russian after studying texts containing gastronomic vocabulary. In the case of the translation of fiction texts, the technique of adaptation is in use. Translators rarely use generalisation and concretisation, and even less frequently transcription and transliteration.

Gastronomic discourse has always remained and will continue to remain one of the most topical problems attracting Russian and foreign linguists. In the translation of gastronomic units and gastronomic texts, in spite of the existence of a sufficient number of translation methods, translators will have certain problems. And it happens because of the mismatched linguistic images and missing national realities. The translator must have sufficient competence in the field and must take into account the linguistic-cultural, sociolinguistic and functional-stylistic features of the gastronomic denomination in order to carry out an adequate translation of such texts.

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