

АКТУАЛЬНІ ПИТАННЯ ЕТНОЛІНГВІСТИКИ
[CURRENT ISSUES IN ETHNOLINGUISTICS]

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ОСОБЛИВОСТІ ЕТИМОЛОГІЇ ТА ЛЕКСИЧНОЇ СТРУКТУРИ
АНГЛІЙСЬКИХ НАЗВ СТРАВ

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В статті розглядаються такі аспекти словникового запасу сучасної англійської мови, як назви кулінарних страв, споживання їжі та історія виникнення їх назв. У сучасних умовах міжкультурної комунікації на перший план виступає становлення, зміцнення міжкультурних відносин, специфічні особливості кожної мови.

Їжа сама по собі є одним із основних проявів культурних взаємозв'язків сьогодні. Ось чому вивчення різних аспектів гастрономічного дискурсу, на які

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**ПРОБЛЕМИ СЕМАНТИКИ, ПРАГМАТИКИ ТА КОГНІТИВНОЇ ЛІНГВІСТИКИ
[PROBLEMY SEMANTYKY, PRAHMATYKY TA KOHNITYVNOI LINHVISTYKY]**

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взаємно впливають різні національні кухні в нашому швидко мінливому сучасному світі, набуває нового імпульсу.

У сучасних умовах міжкультурної комунікації формування, зміцнення міжкультурних відносин, специфічні особливості кожного гастрономічного уподобання формувалися протягом багатьох століть, і, звичайно, такі особливості, як географічне положення, клімат, релігія, традиції та основи, а також економічні фактори не могли не впливати на них. Часто достатньо просто поглянути на те, що їсть людина, щоб визначити, звідки він, які переконання має і який спосіб життя веде.

Відомо, що мовна особистість існує в певній культурі та має базові цінності - культурні поняття. Поняття, що існують у колективній свідомості, істотно значущі як для індивідуальної особистості, так і для колективної культурної ідентичності загалом.

Проблема визначення поняття «їжа» як культурного поняття в сучасній теорії мови у 21 столітті викликає підвищений інтерес у мовознавців та лінгвокультурологів. Це поняття в лінгвістичній культурі є одним із найменш вивчених і визначених, хоча його значення та культурні цінності досить високі. Їжа та кухня будь-якої нації цілісно пов'язані з мовою і відображаються в її словниковому запасі. У системі національних цінностей культурне поняття «Їжа» посідає одне з ключових місць. Це явище можна розглядати з різних позицій. Під гастрономічним дискурсом у нашій роботі ми розуміємо особливий вид словесно-соціального дискурсу, метою якого є досягнення певного типу спілкування. Це фрагмент тексту чи мови, пов'язаний із процесом харчування, в якому розглядаються учасники, умови, способи спілкування, середовище, в якому відбувається розмова.

Ключові слова: гастрономічний дискурс, кулінарний дискурс, національна кухня, національно-культурна специфіка, лінгвокультурологія, культурні концепції, піст, споживання їжі, процес харчування.

PECULIARITIES OF ETYMOLOGY AND LEXICAL STRUCTURE OF

(Актуальні питання етнолінгвістики [Aktual'ni pytannja etnolingvistyky])

Особливості етимології та лексичної структури англійських назв страв [Osoblyvosti etymologii' ta leksychnoi' struktury anglijs'kyh nazv strav] (Українською)

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ENGLISH BRAND NAMES OF DISHES

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The article considers such aspects of modern English vocabulary as the names of culinary dishes, food consumption and the history of their names. In modern conditions of intercultural communication the formation, strengthening of intercultural relations, specific features of each language come to the fore.

Food itself is one of the main manifestations of cultural relationships today. That is why the study of various aspects of gastronomic discourse, which are influenced by different national cuisines in our rapidly changing modern world, is gaining new impetus.

Under the gastronomic discourse in our work we understand a special kind of verbal and social discourse, the purpose of which is to achieve a certain type of communication. It is a piece of text or language related to the eating process in which the participants are considered, the conditions, the ways of communication, the environment in which the conversation takes place.

In modern conditions of intercultural communication, the formation, strengthening of intercultural relations, specific features of each gastronomic preference have been formed over the centuries, and, of course, features such as geographical location, climate, religion, traditions and foundations, as well as economic factors could not affect them. . It is often enough to just look at what a person eats to determine where he comes from, what beliefs he has and what lifestyle he leads.

It is known that the linguistic personality exists in a certain culture and has basic

values – cultural concepts. The concepts that exist in the collective consciousness are essential for both the individual and for collective cultural identity in general.

The problem of defining the concept of "food" as a cultural concept in modern language theory in the 21st century is of great interest to linguists and linguistic and cultural scientists. This concept in linguistic culture is one of the least studied and defined, although its meanings and cultural values are quite high. The food and cuisine of any nation are integral to the language and are reflected in its vocabulary. In the system of national values, the cultural concept of "food" occupies one of the key places. This phenomenon can be viewed from different angles.

Key words: *gastronomic discourse, culinary discourse, national cuisine, national-cultural specifics, linguoculturology, cultural concepts, fasting, food consumption, nutrition process.*

The newest achievements of philological science and a noticeable progress of information technologies make it possible to move further to widen the range of researches in modern linguistics. One of the most essential directions is a complex investigation of lexicology covering the sphere of gastronomic discourse.

In modern conditions of intercultural communication the formation, strengthening of intercultural relations, the specific features of every language come to the fore. The relevance of this research lies in the fact that certain features of culinary discourse in Britain and America haven't been thoroughly investigated yet which practically confirms the relevance of the research subject.

The food itself is one of major manifestations of cultural interrelation today. That is why studying of different aspects of gastronomic discourse mutually influenced by various national cuisines in our quickly changing modern world achieves a new impetus.

The actuality of the article is preconditioned by the necessity of studying the etymology and lexical structure of brand names of English dishes, influenced by many factors of intercultural communication. Food and cuisine of any nation are integrally linked with the language and are reflected in its vocabulary.

PROBLEMS OF SEMANTICS, PRAGMATICS AND COGNITIVE LINGUISTICS
[PROBLEMY SEMANTYKY, PRAHMATYKY TA KOHNITYVNOI LINHVISTYKY]

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The aim of the article is detection of structural patterns of brand names of dishes and their peculiarities, which is noticeable while examining the dishes in culinary and cookery books.

The object of the research are English culinary terms and their structural diversity.

The material of the research paper is the brand names of dishes picked out from three culinary books of different authors and origins [7; 8; 10; 11].

Language as a peculiar part of the national culture conceptualizes and reflects all its elements, indirectly representing the forms of life of the nation and its psychology.

It is known to be a form and a means of reflection by a person of the surrounding reality and himself, as a means of acquiring knowledge about this reality. Linguoculturology studies a person in the aspect of his interaction with the surrounding world, affixed in the mind in the form of images, associations, symbols, behavioral acts. We are witnessing a rapid growth of linguoculturology as a science which studies the phenomena aimed at revealing national-cultural specifics. The evolution of this science was also due to the fact that it revealed a certain mismatch of the semantics and a simple reflection of the picture of the world in linguistics. The basic unit that integrates language and culture in their interpenetration is a concept of culture, characterized by the complex of senses, acquired by the experience of knowledge by explaining a nationally meaningful sense.

Today the problem of the interrelation between the semantic and the cognitive, first and foremost, of the concept and the concept sphere is actively investigated. The term "cultural concept" in linguoculturology is a commonly accepted term. Its research allows us to reveal the national specificity of the concept and the whole conceptual sphere of a particular language, since the language personality exists in a particular culture and possesses basic values – cultural concepts. Each linguistic personality is individual in his or her cultural concepts, but the concepts existing in the collective consciousness are of the greatest interest to linguists. Such concepts are also referred to as "key concepts of culture", "nuclear (basic) units of the picture of the world", and

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are existentially significant for both an individual personality and collective cultural identity in general.

The key concepts of culture are abstract concepts, such as for example, fortune, conscience, freedom, sin, work, time, space, etc. Among them we may think of food as a cultural concept. The problem of research and definition of "Food" as the cultural concept in modern language theory in the 21st century arouses an increased interest of linguists, philosophers, linguoculturalists and psychologists. As is shown by observations, this notion in linguistic culture is one of the least studied and defined, at the same time as its significance and cultural value are quite high. In the system of national values, the cultural concept "Food", according to our observations, occupies one of the key positions. A cultural axiom "A man is what he eats" requires today's modern decoding and analysis in the framework of researching 'Food' as a global concept.

Among the researchers who investigated the concept of food I'd like to mention the work of Maroushkina N. S. [3], who in her research dealt with a symbolic component of the meaning of phraseological units. She studied the lexemes "bread", "milk" and "butter" in the three languages (English, German and Russian). It's interesting to note that phraseological units with a component "bread" may have not only different linguistic meanings, but also a different symbolic reading. In Russian, bread has the widest range of symbolic values. First of all in Russian culture it is a symbol of hospitality. *Give bread and salt* (meet with bread and salt) means "a friendly welcome, meeting dear, welcome guest", *forgot to make / forget bread and salt* – "exercise grateful ingratitude to friendliness and hospitality once used"; *bread and salt* – "treat offered to the guest; care about someone".

Similar phraseological units are based on metonymic transferring the name of a part of an old ritual of meeting guests when they carried bread and salt as a sign of respect. Bread was considered a sign of goodwill, salt – a sign of love. However in English and German such a meaning is not traceable. It also meant a symbol of friendship. *To drive bread and salt* means "Be on friendly terms"; *to share bread and salt* is about close friendship. "Bread Salt" as attributes eating together began to be accepted as signs of friendships or close relationship.

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A symbolic meaning of spirituality is represented in the phraseological unit “*bread our daily*” – “the most important, absolutely necessary.” By origin this unit is biblicalism (“*Our bread daily give us this day*”(from the prayer to the Lord). The symbolic understanding of bread as a spiritual value intrinsic to different ethnic groups, reflects linguistic mechanisms and world perceptions. So in English there is a phraseology “*by bread and salt!*” – “I swear by God!”, in German there is a phrase “*unser täglich Brot*” – “Our daily bread.”

The symbol of materiality is also realized in phraseological units: *not to be alive by bread alone* – man must take care of satisfying not only material, but also spiritual needs, *do not feed with bread* – (about a strong addiction) – passion, about the desire to get what you want. In English there is a phrase “*have one’s bread buttered for life*” which means to be financially secure. “*To know on which side one’s bread is buttered*” – take into account your own interests.

Eating and talking are well known universal human traits. Every healthy human being and every society or group eats and talks. Both language and food are culturally dependent and vary according to such factors as gender, age, or situational context, or even lifestyle. There are vast differences both in the food-related behavior of different cultures as well as in the languages of the world.

As they say: “Food is a bridge between nature and culture” and so is language. Brillat-Savarin, one of the earliest food writers, claimed: “Tell me what you eat, I will tell you what you are” [6]. Again, linguists and other social scientists have shown that identity is constructed through language. Hence, “every coherent social group has its own unique foodways” and its own unique language use. You are different or you are the same depending on what you eat and how you speak. “If we are to understand women’s gender roles ... , we need to study food” [2001a: 4] “and”-, the linguist adds, - “language”.

Under the gastronomic discourse we understand a special kind of verbal-social discourse, the purpose of which is the achievement of a certain type of communication. This is a piece of text or speech related to the nutrition process, in which participants are considered, conditions, methods of communication, the environment in which the

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conversation takes place, the place and the time of communication, goals and motives, as well as genre and styles. To date, the full definition of this term does not exist, since this phenomenon can be considered from different positions.

As we know, nutrition is an essential component of the cultures of the world. It forms the basis of life of humanity. The most common fear of a modern human is to lose sources of power. Food is being built around all the human activity. As noted by Doctor of Philology A. V. Olyanich, the author of the term “gluttonia” and “gluttonic”, the food becomes exactly the basis on which the worldview of people is built, from which, therefore, it follows that this area may be described using linguistic means [4 : 468]. A fragment of the gastronomic discourse may be the nucleus of text or speech related to the nutrition process. You can include here the conversation of a restaurant visitor with the waiter or simply a visitor reading a menu. In this case, related factors are to be taken into account too. The gastronomic discourse in its form and structure contains a large set of extralinguistic properties. It reflects cultural, linguistic, ethnic and ideological worldviews.

Gastronomic preferences were formed throughout many centuries, and, of course, such features as geographical location, climate, religion, traditions and foundations, as well as economic factors could not but affect them. It's enough just to look at what a person eats to determine where he is from, what beliefs he has, and what kind of lifestyle he leads.

It's important to mention that the geographic settlement of the peoples also predetermined their tastes. Since ancient times, people have been consuming the food that was available in their habitats. Coastal residents boasted rich catch of fish and saw in their plates unusual marine reptiles, whereas mountain dwellers had to be content with milk and meat from the livestock they raised, the forest-steppe population consumed products received from livestock and forestry, the inhabitants of southern countries could enjoy the abundance of fruits and vegetables.

The development of diet has led to the fact that some food began to prevail, while the rest was not used in principle. Subsequently, this became the basis of the national cuisine, which led to formation of national identity. Today, representing

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English cuisine, we, first of all, think about pudding, roast beef and beef steak. We will assign pasta to Italians and jokingly call the French “frog eaters”.

Climate also played an important role in this matter. Food storage conditions, the possibility of its consumption, as well as hazard contamination of various dangerous viruses and poisoning predetermined the choice of food and methods of cooking. For example, Indian cuisine is famous for extremely spicy food, which can be explained by disinfection rules. For the same reasons, many residents of countries with hot climate do not consume dairy and other perishable products.

Of course, a great role in the gastronomic choice was played by religion. Religion, prescribing laws and restrictions, could not but affect the sphere of food. And as it spread, people, as a rule, began to abandon certain products in order to lead a righteous lifestyle. Prohibitions during fasting have become an important component in the national self-identification. Of course, new norms often organically fit in an already prevailing system. So, for example, today Muslims and Jews do not consume pork, Hindus do not eat animal meat at all, and Russians mark Pancake week as a kind of echo of pagan times.

Both food and language are used to maintain and create human relationships. The dinner table is a rich site for socialization and language acquisition. Eating and talking are used to construct social hierarchies, class, ethnicity, caste, the difference between rich and poor. The way we speak and what we eat is not based on individual choice only, but also on the society we live in and the place in society we occupy or wish to occupy.

Both food and language have an intricate connection to power: in the world at large (the distribution of meat, of land) as well as in smaller groups (Father gets served first!). Because of this interconnectedness on so many plains, both eating and talking can only be grasped in their context. “Foodways can only be understood holistically” [1 2005: 7], and so can language.

Food is not only sustenance and language not only a tool to transmit information. Only humans flavor their food and create unique dishes and food styles, such as sandwiches and banquets.

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Similarly, only humans have created a communication system that allows for international treaties, scribbled shopping lists and email. National foods and national languages are claimed to construct national identity (9: 174). Since both do more than cater for bare necessities, they represent perfect sites for social studies.

It's of interest to mention that in Proust's 'A la recherche du temps perdu', a madeleine (a cake) soaked in tea evokes long-lost childhood memories. The taste of this cake brings forth chains of associations connected to the protagonist's early years. Words can have the same magic. They may also bring back fond childhood memories.

While food enters the body through the mouth, language leaves the body through the same cavity in its primary, spoken form. This physical proximity may produce a need for complementarity, to a certain extent as a necessity, but also as a culturally constructed norm: either you eat or you speak.

Both food and language are fabricated by building larger units out of smaller entities: ingredients make dishes and then make meals; sounds make words and then make utterances and make texts.

Both depend on the social context and their actual use by people at a specific moment for their meaning: a bun as such is devoid of meaning, a bun served in bed on a Sunday morning together with other breakfast ingredients is a meaningful act.

Furthermore, food consumption and language used together often characterize settings, speech events or space. At a Western birthday party, the verbal act of congratulating together with a cake as food choice constitute the core festive elements. In a transcendental setting like the Eucharist, the body and blood of Christ are consumed while a set of specific words are pronounced.

The problem of intercultural differences is the central question of linguocultural science, which studies objects and phenomena unique to a particular culture (eg *Schnaps*, *Eißein*, *Sauerkraut mit Würtschen* in Ukrainian culture). To the category of non-equivalent lexicon we may find either newly formed lexical units or the ones that haven't been registered in the dictionary or the ones that are unique in a sense that they belong to only one particular socium. These are the ways in which the "food" concept is represented in the English language, for example: "fast food"; "lager" – a drink that

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contains a small amount of alcohol; “ginger beer” – a drink made of beer and ginger with a small amount of alcohol; “Cookies” – salty biscuits for beer.

Non-equivalent lexicon, no doubt, illustrates the idea of reflection of reality in the language, but they are few in the vocabulary of the language. This makes the question of the presence of interlingual synonyms (and especially of interlingual equivalents) very problematic” [8, p. 51]. However, the peculiarities of national cuisine are a reflection of the traditions that, since the most recent times and up to the present moment, accompany the social existence of a person in culture. The realities of traditional existence and national mythology are especially constant and exist throughout the history of the nation: such lexical units as borsch, kasha, holodets, varenyky, kefir and others fix the contemporary and historical background information that represents fragments of the Ukrainian picture of the world, old and new. The implicit meanings proclaimed in these gastronomic terms reveal not only the traditional minds of living and being, but also reflecting the climatic peculiarities of life.

The peculiarities of national cuisine are explained, as a rule, by the climatic conditions of people's lives. For example, in Ukraine in winter it is very difficult to survive without a soup. The colder the climate, the “heavier” and more calorific is the food, the slower it is digested, because there must be a source of internal heat in the body. This is the reason for the popularity of the first dishes in Ukraine.

Among the layers of vocabulary that are distinguished by their distinctive national representativity, vivid national and cultural disparity, the researchers distinguish the so-called ethnographic realities. Thus, such special thematic groups as food and drinks are the names of realities that explicate the cultures of different nations: churrasko (fried in charcoal meat), in the Ukrainian language – shashlyk; lacro (stewed meat with vegetables) – ragou; beef (beef soup) – beef soup, hash; tutu (bean dish) – lobby; grape (grape vodka) – chacha; sangria (drink of water, red wine and sugar) – glintwein. As for the national affiliation of some dishes, such as, for example, pies with apple stuff, strudel, apple pies, which are baked everywhere where apples grow, there are heated discussions. Germans claim strudel to be their national dish and

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bake it with chicken, cherry, apples and even sour cabbage. The cuisine of different countries has its own differences that reflect the specifics of cultural status and development of the country.

So to sum up the results of our research it should be mentioned that the language personality is known to exist in a particular culture and possess basic values – cultural concepts. The concepts existing in the collective consciousness are of the greatest interest to linguists. They are existentially significant for both an individual personality and collective cultural identity in general.

The problem of definition of “Food” as the cultural concept in modern language theory in the 21st century arouses an increased interest of linguists and linguoculturalists. This notion in linguistic culture is one of the least studied and defined, although its significance and cultural values are quite high. In the system of national values, the cultural concept “Food” occupies one of the key positions. This phenomenon may be considered from different positions. Under the gastronomic discourse in our work we understand a special kind of verbal-social discourse, the purpose of which is the achievement of a certain type of communication. This is a piece of text or speech related to the nutrition process, in which participants are considered, conditions, methods of communication, the environment in which the conversation takes place.

Gastronomic preferences have been formed throughout many centuries, and, of course, such features as geographical location, climate, religion, traditions and foundations, as well as economic factors could not but affect them.

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PROBLEMS OF SEMANTICS, PRAGMATICS AND COGNITIVE LINGUISTICS
[PROBLEMY SEMANTYKY, PRAHMATYKY TA KOHNITYVNOI LINHVISTYKY]

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Peculiarities of Etymology and Lexical Structure of English Brand Names of Dishes [Vidminnosti kytajs'koi' i slov'jans'koi' kul'tury u vykladanni kytajs'koi' movy jak inozemnoi' v Ukraïni] (in Ukrainian)

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