

У 1955 г. мой прадзед абараніў кандыдацкую дысертцыю «Гісторыя форм прошлага часу ў беларускай мове па матэрыялах Літоўскай метрыкі XV–XVI стст.» (навуковы кіраўнік – дацэнт А.Я. Бірыла). Працаваў малодшым, а потым старшым навуковым супрацоўнікам Інстытута мовазнаўства. Займаўся ўкамплектаваннем інстытуцкай бібліятэкі рэдкімі рукапіснымі і друкаванымі помнікамі старабеларускага пісьменства. З 1970 г. Уладзімір Васільевіч працуе загадчыкам кафедры спачатку рускай і беларускай моў, а затым – беларускай мовы Гомельскага дзяржаўнага ўніверсітэта. З 1991 г. па 2001 г. быў прафесарам кафедры беларускай мовы і загадчыкам лінгвістычнай лабараторыі пры навукова-даследчым сектары ўніверсітэта. Выхаваў больш за 20 кандыдатаў і дактароў навук. У апошнія гады свайго жыцця Уладзімір Анічэнка займаўся падрыхтоўкай да выдання рукапісу «Царкоўнаславянска-беларускага слоўніка», які не быў апублікаваны. Мой прадзед меў шэраг ганаровых званняў – быў узнагароджаны медалём Францыска Скарыны (1996 г.), Ордэнам Сьвятага Раданежскага, Ордэнам Вялікай Айчыннай вайны II ступені (1985 г.) [1]. У музеі Вялікай Айчыннай вайны вісіць яго партрэт. Таксама яго мемарыяльная дошка знаходзіцца каля Гомельскага дзяржаўнага ўніверсітэта [2]. Памёр Уладзімір Васільевіч у 2001 г. Вельмі шкада, што лёс не даў магчымасць мне пабачыцца з ім.

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## **BELARUSIAN DISHES WITH JEWISH FLAVOR. GASTRONOMIC DIPLOMACY**

The basic premise of gastronomic diplomacy says: «the easiest way to win the hearts and minds of people – through the stomach». Since ancient times people began to notice that the most favorable and balanced decisions are made on a full stomach, so all negotiations or meetings were held at a table full of food. And this is really true, because when a person is fed, he feels happy and calm, and therefore is inclined to make contact and accept other people's point of view. This is how gastronomic diplomacy slowly began to emerge.

Nowadays gastrodiploamacy is a new institution of public diplomacy, a new form of political and diplomatic interstate relations. Gastronomic diplomacy is a peaceful tool of soft international influence on society and business («soft power»), an effective instrument of modern foreign policy and economic diplomacy. In fact, it is the science of the art of negotiating during official dinners [1].

Food also contributes to the emergence of appropriate moments for making toasts or speeches, these or those words, helps to «digest» the terms of the final document, memorandum, agreement, treaty or contract to be signed. The statement that the national cuisine is a visiting card of any state is today a stable constant, which does not require arguments to convince, but requires study and generalization of experience.

In my work I want to consider not only the main message and influence of gastronomic diplomacy in modern society, but also the influence of Jewish cuisine on Belarusian cuisine. The subject of my research is the national dishes of Belarus, which have a connection with the Jewish cuisine.

Perhaps, it is worth starting with why Jewish and Belarusian cuisines are closely connected and how it happened that some of the national Belarusian dishes came to us from the Jewish cuisine. It's all about history. We all know from school textbooks that since 1791 the territory of Belarus was the territory of Jewish settlement. And as it happens when two peoples share the same territory, their cuisines intertwined and borrowed the most successful dishes from each other.

One of such dishes is «knyshi» – small round-shaped pies filled with potatoes, buckwheat with onions and scallions, minced meat, liver and other products. Often they were made sweet, using cottage cheese or jam as a filling. «Knysh» is a festive dish. They were prepared for holidays that fell in Lent, as well as wakes and send-offs. They were often used to honor dear guests who were dressed up for the Kolyads, and they were sent to the nephews and grandmothers. Today, this dish has many interpretations, each family cooks and calls it in its own way, so you may know the dish under other names, but it is still the same «knyshi», which passed into the national Belarusian cuisine from the Jewish cuisine [4].

Another dish that passed from Jewish cuisine and became the national Belarusian dish is sweet and sour meat or «eisik-flesh». When in the mid-1950s the Union Council of Ministers compiled the canons of cuisines of the peoples of the USSR, almost exclusively peasant dishes passed through very strict censorship filters into the canon of Belarusian cuisine. That was the social stereotype of a Belarusian at that time. But there were important exceptions too, and one of them was sweet and sour meat. This famous delicacy of Ashkenazi Jews was also recognized as the Belarusian national dish.

It is interesting that this dish is almost never found in Belarusian, or regional Polish, literature. But it is often mentioned in Jewish literature, including cultic works of the local Litvaks. Here is what Mendele Moicher-Sforim writes in The Travels of Benjamin the Third: «A piece of bread and kulesh – if only there were – what's wrong with lunch? And even a sweet and sour meat with a bun on Friday, if someone has it, is nothing to talk about. It's worthy of a king's table! Perhaps there is no better than it

in the world!» [3, p. 2]. And in the Moscow restaurant «Yona» in the early 2000s this notorious dish was prepared by chef Peter Slabodnik, a native of Kalinkovichi, Belarus. His mother herself ran restaurants in Kalinkovichi and Mozyr 50 years ago, and he remembers many traditional Jewish dishes from his childhood in Nadpryiat.

The combination of sour and sweet flavors, on the one hand, is a typical feature of Eastern cuisine, natural for Jews, and on the other hand, in the «Sarmatian» times of the Polish-Lithuanian Commonwealth it was also a favorite flavor combination of the nobility. Who, by the way, loved everything oriental – clothes, food, interior. Traditional sweet and sour meat was not eaten every day, it was cooked only on special occasions (holidays, guests, Shabbat) [2].

Looking at these examples, one can trace the close connection between the two cultures, in the formation of which gastrodiploamacy played an important role. It led to the fact that two culturally different peoples were able not only to become close friends, but even to adopt a part of the other culture.

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## **ХУДОЖЕСТВЕННЫЕ ПРАКТИКИ СОВРЕМЕННОЙ БЕЛАРУСИ**

Современное искусство Республики Беларусь характеризуется разнообразием и самобытностью самовыражения. Оно охватывает различные жанры и формы искусства, от живописи и скульптуры до инсталляций, видеоарт и перформанса.

Процесс становления современного искусства в Беларуси неразрывно связан с общественно-политическим развитием страны. Некоторые художники используют свои произведения как средство коммуникации и протеста, выражая