



TRANS-CULTURAL FOOD CHANGES - RESEMBLANCE IN THE LYRICS OF TELUGU SONGS: A COMPARATIVE STUDY WITH THE FOOD PERSPECTIVES

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Abstract:

Culture is an amalgamation of innumerable elements such as food, dress, clothing, and shelter. As there is a saying which is well noted throughout India that is Roti, kapada & makaan which means the food, clothing and house are dire needed things in every one's life. Though the living habits, residing constructions and clothes style in wearing may vary from place to place or from time to time or from region to region due to the cultural variations the basic things are common. This paper focuses on the trans-cultural affects on food habits of a particular period of time to another during the period of time due to acculturation. For this analysis, I have taken some of the examples of food items with the help of the lyrics from the media so as to justify my argument. I have taken three song lyrics and mentioned some traditional food items of a particular region and compared with the contemporary status and finally explore with the transformation in the food habits due to the acculturation and globalization.

Key Words: Acculturation, Globalization, Trans-culture, Adoptability, nativity. Food effects.

Introduction

In the movie called Maya Bazar, the song 'Vivaha Bhojanambu' delicious food in the wedding, he enjoys all the traditional food recipes while mentioning their names and enjoys eating them. The concept in this paper is to focus on the food items, which are unfortunately not known to majority of the local people of Andhra about their ancestral food recipes. In the song he mentions the food items like *Gaareelu, boorelu, laddulu, pulihora, ariselu, jilebi, appadlu, dappadam, vadiyyalu, papplu*.. Unfortunately, all these foods are not known to many of the younger generations and they do not enjoy the real deliciousness of these food due to the acculturation and globalization. For instance, the younger generation is craving for pizza, burger and sandwiches and they don't know about the 'aaviti kudumulu' (Steamed round recipes) 'ootappam' (steamed Pan) and 'gunta ponganalu' (round balls Steamed). The same is mentioned in this song where the food items mentioned are highly not known to the present generation.

In the same manner, the song *pullattu* (Pan cake with longer time soaked) the taste explained in this song which is narrated as atemping and delighted food in this song. In the same manner, this song compared the *pullattu* with the other food items like pizza and burgers which are not at all compared with *pullattu* in terms of taste. The song narrates that not even the five star hotels



also do not provide such sort of food though high amount is paid. The *pullattu* is prepared with the flour which is grinded in the rock grinder instead of current mixers or grinders.

Hence, the taste comes to it narrated by the lyricist which is accepted by the regional food lovers. Hence, the regional flavor in food is missing due to the globalization and acculturation as the western style of food habits are being attracted by the localities.

In the same manner, the song *brinjal curry* the song *Aha emi ruche, anara maimarachi* (what a taste) says how the brinjal curry tastes with the taste of spicy food items. In the same manner, the food items are narrated in the song of *pappu dappalam* added on hot rice with added ghee on it with spicy *red mirchi* powder will give a lot of taste. *Masala garelo, jilebi badusha, Samosa teesuko, potato chipstho, Mithayi kavure ae, pakodi tinduva, Malayi perugu idi, tomato chutney, Pasandu poornamu bu ri, mirapakayala bajji koriki chudu, Gongura pacchadi, goddu karapu mudda, minapattu mukkatho mingi chudu, Ullipayala madhya, allammu challina, pesarattu upma tho, Gasagasal miriyalu, karala vangaalu, naanyamou yalakulu, namili chudu, Telugu tanam unna tindini tinnavaadu, tanaku teliyaka hayiga tanuvu ooga, Paata paadunu tappaka aataladu,*

Ariselu, boorelu, vadalu, aavada bondalu, kajjikayalu, Karakaralaadu jantikalu, (crunchy snacks) kammani hummani neti chipsulu, (ghee chips) Ariselu boorelu vadalu, aavada bondalu kajjikayalu, Karakaralaadu jantikalu, kammani ghummani neti chipsulu... Karamagu noru ooragala, kakkalu mukkalu fish kababulu, Karamagu noru ooragala, kaarapu pacchadi teepi jangiri.

Conclusion:

In this manner, the paper analyses various and innumerable food items of the specific zone of Andhra Pradesh, which are become unknown and new to the contemporary younger generations as these food items have become outdated. One of the reasons for this is due to the acculturation and trans-culture in the globalized world, the *roti, kapada, makkani* have been highly influenced by the acculturation. That influence, has been reflexed in all these three dire needs they are food, clothes and houses. Hence, this paper exclusively focused on the food items how the earlier people used to have food by mentioning the names of the food.

At the end, I would like to conclude by saying that due to the acculturation and globalization how the major changes have been taken place in food habits among the people from the past to contemporary society with some of the literary lyrics from *telugu* movies as examples.

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