FUNCTIONAL EXTENSIONS OF LEXICAL UNITS BELONGING TO THE SEMANTIC FIELD OF ALIMENTATION

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Abstract: Gastronomical terms make up a distinct part of the Romanian vocabulary, in point of form, sense and functional characteristics. The domain of gastronomical terms has its own specificity, due to the fact that the common and specialised terms are combined, being closely linked to European gastronomy, and, lately, to international gastronomy. The specificity of Romanian gastronomy lies in its being a non-homogeneous polyparadigmatic lexical-semantic field based on easily noticeable hierarchical relations (hyperonym – hyponym). The secondary senses of some lexemes are figurative and are to be found in a large number of idioms, which determined their inclusion in other semantic fields.

Keywords: lexical-semantic field, term, sense, (to) eat, (to) drink

The term gastronomy is found in Romanian dictionaries and its definitions vary: the art of preparing refined dishes or the ability of assessing their quality, their taste, "arta de a prepara mâncăruri alese sau însușirea de a le aprecia calitatea, gustul"[1]/the art of preparing tasty dishes (and the ability to appreciate their value), "arta de a prepara mâncăruri gustoase (și priceperea de a le aprecia calitatea)"/the art of cooking tasty dishes or of appreciating their value, "arta de a găti bucate bune sau de a le aprecia la valoarea", "arta de a mânca bine"/the art of eating quality food. Therefore, gastronomy is an art and, at the same time, the ability to assess the quality of dishes, but, also, a particular activity: that of eating well cooked, tasty dishes. The definitions above share the ambiguity of the syntagm 'refined dishes'/mâncăruri alese – it is supposed to refer to a series of dishes cooked by the specialists in the field, involving some effort and the use of unusual or rare ingredients, and, consequently, savoured at length.The syntagm 'tasty dishes'/mâncăruri gustoase does not include the slightly

[1] http://dexonline.ro/definitie/gastronomie/01.01.2015.

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exclusivist connotation which characterises the other definitions. The art of preparing refined dishes means a deep knowledge of their variety, and of their cooking/preparing processes, of the necessary ingredients and condiments (which are to be correctly identified), of mixtures and the results of their combinations[2]. The scientific character of gastronomy is given by the existence of its own domain of research, by the specific means of studying it and by the specialised language used to describe it.

Without being perfect synonyms, 'gastronomical'/gastronomicul and 'culinary'/culinarul are subfields of the domain, sharing a common inventory of terms, beginning with the names of the main dishes, desserts and drinks, and ending with the name sof the preparation processes (that is why, in our article, we will use the two terms as synonyms).

Gastronomical terminology (frequently used as part of specialised languages, but also in general language) is often involved in the expansion flow to or from other lexical-semantic fields, which shows its presentday vitality. One of the important aspects of such terms concerns their inclusion in a series of collocations, syntagms, expressions, idioms[3]. Their presence within the last class indicates that they are old and spread elements in Romanian. Gastronomical terminology has a high degree of 'socialisation', since many terms entered the general language.

Obtaining and preparing food has always been one of the main concerns of human beings, together with providing a shelter and clothes. Hunger and thirst are two of man's worst fears; in Romanina there is a large series of idioms expressing a multitude of states associated to these primary needs. The following indicate the sensation of hunger: a avea (o) foame de lup, a crăpa de foame, a fi leşinat de foame, a fi lihnit de foame, a-l înghesui foamea, a-i da brânci foamea, a fi lipit de foame, a fi mort de foame, a-i chiorăi maţele de foame, a-i crăpa ochii de foame, a-l strânge foamea, a-l prinde o foame de lup, a simţi

[2] For instance, in the Middle Ages, the role of condiments 'was essential in neutralising the dangers caused by the nature of various dishes and it is easy to understand the role of pharmacists in mixing already prepared powders to help digestion , and, also, the need for some specialised persons assigned to grind the condiments (...)' (Bober, 2010, p. 158).

[3] The present article does not intend to differentiate the sense of the two terms. 'The analogy between the word and the phraseological unit is confirmed by the very fact that Romanian studies in linguistics use the syntagm «lexical-phraseologial synonymy». Actually, it has already been noticed that phraseological units are real or, only potential, equivalents of words.' (Munteanu, 2013, p. 19).
"After, for a while, discussions in Romanian linguistics referred to the concepts of 'syntagm', locuţiune, and 'idiom', expresie, Hristea (1968) focused the researchers' attention on phraseology (...). Both regarding its object of research and its methods, phraseology is related to lexicology, but also to paremiology and even literature (...), domains which can provide patterns characterised by variable spreading" (Groza, 2011, p. 19).

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chinurile foamei, a muri de foame ‘to be extremely hungry’, ‘to be hungry’; a-l tăia la burtă, a-l tăia la ramazan, a-l tăia foamea, a mânca răbdări prăjite ‘to starve; to eat nothing’. The next idioms express the same idea, but their expressivity is increased: a i se lipi buricul de şale, a i se lipi burta de spate, a i se lipi coastele (de foame), a i se lipi coastele de pântece, a-l sugruma şerpii la burtă ‘to be starving’. A temporary remedy of hunger can be to make it ‘sleep’, to cheat one’s hunger: a adormi foamea, a amăgi foamea, a înşela foamea, a-şi minţi foamea ‘to eat frugally’, ‘to eat God knows what’, ‘to eat almost nothing’; or even to satisfy one’s appetite: a potoli foamea, a astâmpăra foamea ‘to eat’, ‘to have one’s fill’. The ways of expressing the sensation of thirst are much less rich phraseologically: a fi mort de sete, a muri de sete. Thirst can be quenched: a astâmpăra setea, a potoli setea.

The term ‘hunger’, foame, can express other fears, too, partly related to food: a ajunge muritor de foame “not to make ends meet; not to have anything to eat”; and the opposites: a avea ce băga în gură, a avea ce mânca, a nu duce grija mâncării, a avea după ce bea apă, a avea ce pune pe masă, a avea de rosură, a avea de-ale gurii.

The paremiological wisdom of the Romanian people includes idioms such as: vorbele nu ţin de foame, vorbele frumoase nu fac varza groasă ‘words alone can’t get things done’. The same thing can be said about the term ‘thirst’ sete, which can be found in idioms unrelated to gastronomy: a da cu sete “to strike a strong blow”.

The verb a mânca ‘to eat’ (and its derivatives, associated to gastronomical terminology) is the central element of a series of idioms, of which some have remained semantically within the same lexical – semantic field of gastronomy, and others migrated to other lexical-semantic fields. The following belong to the former category: a cere de pomană ‘to be hungry’, ‘to beg’, a deschide apetitul, a deschide pofta de mâncare.

There is a rich series of idioms expressing the idea of ‘eating a lot, greedily, without any limit’: a mânca cu gura de foc, a mânca cu gura de lup, a mânca cu lăcomie, a mânca cu lingura mare, a mânca cu poftă, a mânca de-i scapără măselele, a mânca de-i pocnesc fălcile, a mânca dumicat după dumicat, a mânca în neştire, a mânca peste măsură, a mânca şi un curcan fript, a mânca de bate piatra în faţa lui, a-i scăpăra măselele mâncând, a băga la ghiozdan. A large categories of idioms having this meaning are based on a comparison: a mânca ca de frica morţii, a mânca ca în codru, a mânca ca în satul lui Cremene, a mânca ca în târgul lui Cremene; the terms of comparison are animals, insects, birds: a mânca ca lăcustele, a mânca ca/cât lupul, a mânca ca un lup, a mânca ca un porc, a mânca ca o scorpie, a mânca ca omizile, a mânca cât o căpuşă; other comparisons involve various categories of people: a

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mânca ca un popă, a mânca cât un turc din cei calici; or some characteristics of theirs: a mânca ca un spart, a mânca de parcă ar fi spart, a mânca ca neoamenii; and even numbers: a mânca cât doi/patru/şapte/zece.

Without containing the verb a mânca or a derivative of it, the following idioms have a similar meaning to the ones previously discussed: a i se face burta tobă 'to overeat, to eat till you are stuffed', a avea burta spartă, a avea burta de iapă, a avea burtă de popă. The sense 'to eat (greedily)' is specific to the idioms: a băga pe sub nară, a băga pe sub nas, a băga pe sub mustăţi, a avea beregata curcanului 'to gulp down, to eat without chewing'; the next idioms convey the idea of having satisfied one's appetite: a avea burta carabă, a-i plesni burta de sătul, a avea burta carabă de să omori puricele pe ea, a avea burta ţifloaie de să omori puricele pe ea, "a plesni de sătul" 'to have the sensation that one's belly will burst', a avea burta doldora, a avea burta tobă, a avea burta băşică "a fi sătul peste măsură", 'to eat more than one's fill'.

At the other pole, there are the idioms which mean 'to eat (a) little'. In this case, too, there are used comparisons involving names of animals, insects, birds: a mânca ca furnicile, a mânca ca o pasăre, a mânca ca o vrabie; and human beings: a mânca ca o mireasă. There are also idioms meaning 'starving': a avea burta lipită, a avea burta lipită de spate, a avea coastele lipite (de foame), a avea pântecele lipit de coastă.

In Romanian there are a series of idioms which contain the verb 'to eat', a mânca, and whose senses migrated to other lexical-semantic fields; they have been classified according to their semantic closeness into: idioms expressing speed – "very quickly" (an adverb usually associated to motion verbs): a alerga de mânâncă pământul, a fugi de mânâncă pământul, a fugi mâncând pământul, a mânca pământul alergând, a veni mâncând norii, a veni mâncând pământul.

Also, idioms based on animal traction comparisons are used to mean 'being in need', 'having hardships': a fi mâncat ca alba de ham, a fi mâncat ca bălana de ham 'to live a difficult life, to work hard'; in some idioms the agent is explicitly expressed: a fi mâncat de neamuri 'to be sick and tired of the troubles caused by relatives', a fi mâncat de nevoi 'to endure many troubles and hardships'.

'Old age' is implied in: a fi mâncat de molii 'to be very old, to have an antiquated mentality'. With some idioms, the term mâncat/mâncare 'eaten' is associated to experience, to wisdom: a fi mâncat mai multe păşti decât cineva, a fi mâncat mai mulţi crăciuni decât cineva, a fi mâncat pâine din mai multe cuptoare 'to be older, to be more experienced'.

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Other idioms refer to 'fortune waste', in some cases somebody else's fortune: a mânca averea cuiva, a mânca banii cuiva 'to squander somebody's fortune', in some other cases one's own fortune, which implies that the person is immensely rich: a mânca aurul cu lingura, a mânca averea cu linguriţa, a mânca averea cu linguroiul, a mânca banii cu lingura, a mânca banii cu linguroiul 'to spend money withour any limit', 'to be very rich'.

Another category of idioms containing the verb a mânca 'to eat' is represented by those referring to 'beating': a mânca bastoane, a mânca palme, a mânca pumni, a mânca chelfăneală, a mânca trânteală, a mânca o bătaie/o papară/o săpuneală/o mardeală 'to be beaten, to be hit'; some idioms have a high degree of intensity and are based on comparisons: a mânca bătaie ca hoţii de cai; or metaphors: a mânca (o) bătaie soră cu moartea.

Curses (a part of popular culture) include idioms which contain the verb a mânca 'to eat': a mânca colacii cuiva, a mânca colacul cuiva, a mânca coliva cuiva mean 'to eat at a dead man's funeral feast', 'to see somebody dead'. A related sense, i.e. 'to die', is shared by the following idioms: a mânca lumânarea, a mânca şofranul.

Some idioms which refer to rambling on about someting are: a mânca bureţi, a mânca ciuperci; "to lie (shamelessly)": a mânca gogoşi, a mânca picior de curcă, a mânca picior de găină, a mânca picior de praz, a mânca picior de rahat, a mânca picior de terci.

Making reference idiomatically to one's living means, "mijloacele de trai", working place or the ensured food usually implies the presence of the verb 'to eat' a mânca and, sometimes, of the noun 'bread' or of one of its synonyms. Therefore, a mânca din pita lui vodă means "a fi slujbaş la stat", 'to work in the public sector', a mânca o bucată de pâine albă "a avea un loc de muncă", 'to have a job', a mânca pâinea cuiva, a mânca pâinea şi sarea cuiva, a mânca pâinea de la cineva "a fi în serviciul/slujba cuiva", 'to work for somebody, to be hired by somebody', a mânca pâine străină 'to be starving', 'to work abroad' 'to be paid by strangers for the work done', a mânca o pâine amară 'to live a difficult life', "a trăi/a o duce (foarte) greu" or: a mânca din spinarea cuiva 'to be a kept person', a mânca după cineva 'to take advantage of somebody', "a câştiga după urma cuiva", a mânca pâinea degeaba/a mânca degaba o pâine, a mânca pâinea de pomană 'to idle, to do nothing', "a lenevi, a nu face nimic".

Failure is expressed by the following idioms: a mânca o ceapă degerată 'to fail, not to succeed', "a nu reuşi, a nu avea succes", and poverty is referred to by the idioms: a nu avea nimic cât să pui pe limbă, a nu avea nici poftă, a nu avea nici pe ce pune gura, a nu avea nici de mămăligă, a mânca ceapa ciorii, a mânca din joi în Paşti; by contrast, the idea of wealth is

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expressed by: a mânca bine ‘to have everything you need’, “a avea de toate”, a mânca sărat (pop.) ‘to be well off’, “a trăi bine”.

Attachment and love are expressed by idioms such as: a mânca ceva/pe cineva cu ochii ‘to like very much’, “a-i plăcea foarte mult”, a mânca jeratic (pentru cineva), a mânca foc (pentru cineva) ‘to be fond of’, “a ţine mult la cineva”; by contrast, dislike is expressed by: a mânca pe cineva, a mânca pe cineva fript ‘to destroy, to defeat’ “a distruge, a nimici”, a mânca fript pe cineva ‘to torture, to maltreat’ “a chinui, a maltrata pe cineva”.

The idea of submission is also found in: a mânca şi mere pădureţe, a mânca şi pere pădureţe ‘to listen to, to submit to’.

Acting crazily/acting foolishly are expressed by another category of idioms: a mânca cucută (pop.) ‘to get crazy’, and doar n-a mâncat bureţi, doar n-a mâncat ciuperci, doar n-a mâncat lauri, doar n-a mâncat măselariţă, doar n-a mâncat mătrăgună, doar n-a mâncat ceapa ciorii (fam.) ‘he can’t be that crazy, he can’t be that foolish’.

A subcategory of idioms containing the verb a mânca ‘to eat’ is not semantically linked to the domain of gastronomy: a mânca fân ‘to be as stupid as mud’, a mânca o pâine până acolo ‘quite far’. This subcategory includes those idioms which contain a personal pronoun in the Accusative: îl mănâncă din ochi ‘she likes him’, îl mănâncă palma ‘to feel like beating somebody’, îl mănâncă palma stângă ‘a sign that he will get some money’, îl mănâncă palma dreaptă ‘a sign that he will give away some money’, îl mânâncă spinarea ‘he will get beaten’.

As regards people’s eating habits, we notice some idioms which draw our attention on the traditions linked to the meal as a ritual. The custom of eating together with somebody seems to be a way of showing one’s closeness to somebody, their intimacy: a mânca din aceeaşi strachină cu cineva, a mânca din acelaşi blid cu cineva, a mânca dintr-o zeamă cu cineva, a mânca dintr-un taler cu cineva, a mânca la o/aceeaşi masă cu cineva, a mânca pită şi sare la o masă cu cineva ‘to be equals, to be intimate’.

The ‘ritual’ of eating standing up means a mânca la botul calului, and eating at a cafeteria is expressed by a mânca la cazan. The habit of grabbing a bite during drinking alcoholic drinks is rendered by the idiom a aştepta un strat de băutură.

Being late for dinner is critised in popular culture by means of idioms: a atârna lingurile de brâu/gât; so are the flaws of a dish which is hardly swallowed: a aluneca (pe gât) cu noduri (about food), a merge (pe gât) cu noduri, a se duce (pe gât) cu noduri.

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The verb a bea ‘to drink’ and its derivatives are to be found in a large number of idioms indicating the vice: a ajunge pe cineva băutura ‘to get drunk’, a trage la măsea, a avea darul beţiei, a avea darul suptului ‘to be a drunkard’, a fi mort de beat, a bea banii ‘to squander one’s money on drink’, a bea ca în târg ‘to drink heavily and by oneself’, a bea ca o scorpie, a bea cât patru/cât şapte ‘to drink a lot, greedily’, a bea ca un burete ‘to drink a lot, anything, everything’, a bea cât pui de mămăligă ‘to drink quickly, in a rush’, a bea de-i duduie gâtul, a bea de-i trosnesc fălcile/urechile, a bea de mama focului, a bea până dă în bot/până-i trosnesc fălcile/până-i trosnesc urechile, a bea de seacă pământul, a bea de stinge, a bea vârtos, a bea zdravăn. A bea cu măsură is opposed to drinking excessively, to the action of drinking heavily, a bea mult. To refer to drinking water, a habit which is not well-seen, the idiom a bea vin de unde cântă broasca is used.

In Romanian there are many idioms expressing the idea of drunkenness and indicate progressive degrees of the adjective derived from the past participle beat ‘drunk’: a fi aghesmuit ‘to be tipsy’, a se chercheli, a se pili, a se şumeni, a se chefălui, a se griza, a se face ţuşcă, a fi beat turtă, a fi beat tun, a fi beat lulea, a fi beat ciocârlan, a fi beat criţă, a fi beat cuc, a fi beat frânt, a fi beat lemn, a fi beat lulea, a fi beat mort, a fi beat pulbere, a fi beat mangă, a fi beat praştie, a fi beat tei ‘very drunk’. The sense ‘to drink alcohol’ is also found with idioms that don’t directly refer to alcohol, but, semantically, indicate the action of drinking: a lua ceva înainte, a lua ceva la mustaţă, a lua ceva la măsea, a avea gâtul uscat, a umbla cu plosca la nas, a sufla în fundul paharului, a da cu paharul, a face gura pâlnie, a-şi face gâtul (gura) leică şi pântecele balercă.

Like a mânca ‘to eat’, the verb a bea ‘to drink’ is found as a part of some idioms unrelated to gastronomy: a băut pisica oţet ‘to be impossible, to be a lie’, a băut zeama clopotului ‘to die’, a bea aldămaşul ‘to drink to celebrate a closed deal’, a bea în cinstea cuiva, a bea în onoarea cuiva, a bea în sănătatea cuiva, a bea din ţigară/o ţigară/tutun ‘to smoke’, a bea să-şi omoare timpul/vremea, a nu avea după ce bea apă ‘to be extremely poor’.

The idea of craziness is implicit with some suggestive idioms containing nouns denoting fluids (cerneală, gaz) or poisons (cucută): doar n-a băut cerneală (fam.), doar n-a băut cucută (fam.), doar n-a băut gaz (fam.) meaning ‘he can’t be that crazy, he can’t be that foolish’.

The terms and idioms which refer to Romanian gastronomy have a specific dynamics within the vocabulary, in point of their form, sense and functionality at the level of the ensemble. Also, the development of gastronomical terminology goes hand in hand with the

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civilisation and mentalities of the Romanian people, bearing evidence of Romanian history and culture.

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