

## ELEMENTS OF AROMANIAN PHRASEOLOGY

Dumitru CARABAŞ

“Ovidius” University of Constanţa

### Abstract

The phraseological material that I will present shows that contemporary Aromanian has a tremendous wealth of meanings, incorporating and being able to convey emotions, feelings, moods, irony, life experiences.

The phrasemes appear as genuine diamonds, arising from the compression process of experiences, thoughts, feelings, fears, joys and ironies in synthetic expressions under the weight of mountains of daily worries, while also being sensitive forms of escaping everyday life, not always pleasant, especially if you take a look at the history of the Aromanians.

Aromanian phraseology incorporates elements of the Greek, Slavic, Turkish or Albanian context among which it has developed, especially if we consider the bilingualism or, more correctly, multilingualism of the Aromanians.

**Key words:** *Aromanians, phraseology, phrasemes, Balkan, thoughts*

### Résumé

Le matériel phraséologique présenté nous montre que l'aroumain contemporain possède une extraordinaire richesse de sens, en comportant et en étant capable de transmettre des émotions, des sentiments, des états d'esprit, des ironies, des expériences de vie.

Les phrasèmes se présentent comme de véritables diamants, découlant du processus de compression des expériences, des pensées, des sentiments, des peurs, des joies et des ironies synthétiques, sous le poids des montagnes de soucis quotidiens, en étant toutefois des formes sensibles d'évasion de ce quotidien, pas toujours agréable, spécialement si l'on jette un coup d'œil sur l'histoire des Aroumains.

La phraséologie aroumaine comprend des éléments du contexte grec, slave, turc ou albanais au milieu desquels elle s'est développée, surtout si l'on prend en considération le bilinguisme ou plutôt le multilinguisme des Aroumains.

**Mots-clés:** *Aroumains, phraséologie, phrasèmes, balkanique, pensées*

### 1. Introduction

Phraseology reveals itself as the youngest and neglected daughter of linguistics, although a careful and rigorous analysis of it offers the researcher insights into the reality of the existence of a language, through introspection and spiritual depths of the collective mind of the population that uses that language through the way of expressing thoughts, beliefs, fears, joys and ironies, which is essentially revealed through specific and synthetic expressions.

The Aromanians, as an integral part of the south-eastern European universe, from where we have the first documentary information about this population, where

they have crystallized their traditions, customs, dances, songs, language and where they have ceaselessly lived from their inception, presents an undeniable contribution to the richness and diversity of this part of the world, also in terms of phraseology.

Their area of expression, no matter how large it was in history, is limited today to northern Greece, southern Albania, Macedonia and western Bulgaria. Therefore, Aromanian phraseology can be studied only in the Balkan context to which it belongs.

The Aromanians represent the south of the Danube Romanism, as keepers of linguistic elements, which clearly indicates that they are part of the spreading area and daily use of the late Latin Vulgate.

On the status of phraseology, we agree with the statement of Professor Mile Tomici, that “most experts agree that phraseology is a separate discipline of linguistics [ ... ]”.

## **2. The relationship between vocabulary and phraseology in Aromanian**

In the following pages we will make a brief presentation of the origin of Aromanian vocabulary, having in mind two aspects: the fact that phraseology uses lexis elements of its language, forming new meanings by joining their elements, so vocabulary and phraseology generally have the same origins, usually assimilating the same influences.

In this study, we have not aimed to analyze specific influences of Aromanian phraseology, because it would require a thorough research, by studying similar expressions in the languages of the peoples among whom Aromanians live or have lived throughout the history. At this point we emphasize, that such an approach requires treating phrasemes as independent phraseological units, their study will require to understand the etymology of each term, while we accept the reality that the meaning of those expressions goes beyond the simple sum of terms that compose their etymologies. We appreciate that this aspect is the key to understanding and studying phraseology in general and Aromanian phraseology in particular.

Today we will only say that the Aromanian basic vocabulary is of Latin origin<sup>1</sup> and above this layer lie the Greek, Slavic, Turkish and Albanian terms.

Besides words of Latin origin, the Aromanian vocabulary also contains a large number of non-Latin elements. This is due to the long living with populations speaking languages as sources of borrowings: Byzantine Greek, Old Bulgarian or Old Albanian. Many Albanian elements were preserved in the Aromanian spoken in Albany, Greek elements from Neo-Greek, in the Aromanian spoken in Greece, Serbian elements in the language spoken in the former Yugoslavian republics. An exact quantification of borrowings from each language within this area is almost impossible, due to the mutual influences and close living of the Balkan peoples, mainly in the context provided by the Ottoman Empire, of ethnic and religious freedom, after the Middle Ages, therefore these words became “Balkan”, without any possibility of precisely establishing their origin<sup>2</sup>.

Words of Turkish origin are also numerous in Aromanian<sup>3</sup>. Their share is appreciated, strictly in point of number, by Matilda Caragiu Marioțeanu as almost on a

---

<sup>1</sup> Caragiu Marioțeanu, 1975, p. 256; Coteanu, 1961, p. 144.

<sup>2</sup> Caragiu Marioțeanu, 1975, p. 256.

<sup>3</sup> Caragiu Marioțeanu, 1975, p. 262.

par with the Latin element<sup>4</sup>. Although their number in Aromanian is impressive, most terms of Turkish origin have not entered directly Aromanian, but through other Balkan languages. Those Balkan languages have borrowed from Turkish, due to the cohabitation in the Balkan Peninsula, notions of administration, housing, tools, dishes, names of plants and animals etc. From here, through the bilingualism or, more correctly, multilingualism<sup>5</sup> of the Aromanians these terms entered Aromanian<sup>6</sup>.

Aromanian preserves terms from non-Balkan languages as well. Of them, the highest influence is exerted by Italian, indirectly, through the Neo-Greek spoken by most Aromanians in Greece, or directly, through the commercial relation between the Aromanians and the Venetians<sup>7</sup>.

In the last century, one can notice an orientation process of Aromanian vocabulary towards the languages of the countries inhabited by Aromanians, either due to the socio-political conditions within those states, or due to the easy way of using a single language in the public space and in the personal one, at home. This state of affairs relies on a reality, i.e. the Aromanians are at least bilingual, being fluent in both Aromanian and the language of the population together with which they live. So the influences from those populations bring more and more differences between Aromanian specific branches, continuously narrowing its common vocabulary due to the borrowing process from the official language, process that is followed up by Aromanian anthroponymy as well.

It will be interesting to see if the Aromanian phraseology follows this process of spin towards the official language or Aromanian expressions, being the crystallization of thoughts, feelings and emotions, which are formed in a longer time and are better secured in the collective mind will need a longer time to be modified, changed or replaced. It is just an assumption that future research is called to confirm or refute. For such research it is necessary to analyze in parallel the specific phraseology of each language that the Aromanians had or have contact with, and hence the real procedural difficulties of an investigation of this scale, because one can identify, in addition to lexical problems, topical differences, specific meanings etc. Even working tools are a great challenge, if we consider that the first serious dictionary of Romanian phraseology appeared only 6 years ago, due to Professor Mile Tomici, *Dicționar frazeologic al limbii române*, Editura Saeculum vizual, București, 2009, with over 65,000 phraseological units and variants. We should also mention *Dicționar frazeologic român-sârb (cuprinde 55.500 de frazeme românești)*, Uniunea sârbilor din România, Timișoara, 2012, that we owe to the same researcher, Professor Mile Tomici.

However, one aspect is certain, the findings of such an approach will bring clarity to the contemporary debate on the status of Aromanian as an idiom, dialect or independent language.

---

<sup>4</sup> Caragiu Marioțeanu, 1975, p. 256, 262.

<sup>5</sup> I bring the testimony of my grandfather, Dumitru S. Carabas, born in 1906, in Peștera, Bulgaria, who, although he had attended only two primary classes, possessed a sufficient vocabulary of everyday life in Greek, Bulgarian, Serbian, Turkish, in the languages of the people he met during the transhumance from the Balkan Mountains to Edirne, where they usually kept their sheep.

<sup>6</sup> Caragiu Marioțeanu, 1975, p. 262.

<sup>7</sup> Valeriu Papahagi, Neculai Iorga, *Aromânii moscopoleni și comerțul venețian în secolele al 17-lea și al 18-lea*, București, Societatea de cultură macedo-română, 1935, apud Caragiu Marioțeanu, 1975, p. 263.

### 3. Some Aromanian phraseological units

We will present the Aromanian phraseological units as we collected them in 2014, from our family members, especially from the maternal grandmother Halici Sirma, born Şinghi, in 1933, in the town of Serres in Greece (at the time in Bulgaria) and Mihai Naum, from Camena village of Tulcea county, the psalm singer in the village church whose patron is Saint Demetrius, the Great Myrrh-Streaming Martyr.

We chose to record the forms of the phrasemes that were dictated to us, without trying to put them in the infinitive, while avoiding any amendment and trying to keep the authenticity and fluidity that characterize Aromanian oral expression. We may mention on this occasion that we found many differences between the forms that we found and the forms recorded in the bibliography that we used, which makes us understand that Aromanian is constantly subject to change, testifying its vivacity, but also demonstrating a feature of its orality.

Thus, most phraseological units that we recorded are in the first and second person, plural or singular, which are specific forms of dialogue and free oral speech, as Aromanians speak today wherever you encounter them.

We did not use the equality sign in order to emphasize that the sense of the Romanian expression (translated into English) that we put next to the Aromanian phraseological unit is not identical.

Likewise, in most examples, the first phrase or the first term is a translation of the meaning of the Aromanian expression as a whole, possibly a Romanian phraseme (translated into English) or a word that is very close and sometimes identical in meaning, and by the second expression we tried to translate each element of the Aromanian phraseological units to have an insight of those Aromanian terms.

Given that “those who use a *Phraseological Dictionary* are already accustomed to inserting simple and compound words in their strict alphabetical order”<sup>8</sup> we have opted for this presentation of Aromanian phraseological units.

For Aromanian terms we propose *Dicţionarul dialectului aromân*, by Tache Papahagi, to whoever is interested.

---

<sup>8</sup> Mile Tomici, *Dicţionarului frazeologic român-sârb (cuprinde 55.500 de frazeme româneşti)*, Timişoara, Uniunea Sârbilor din România, 2012, p. 7.

**A ți avdзі zboarî** – you’ll hear out;  
**Acați mintea** – he understands quickly;

**Aclu puscî** – as sour as vinegar;  
**Adarâti ma ȋnicu**; *fă-ti ma ȋnicu* – make yourself small; let it go from you;

**Adari vîrî gheli?** – are you cooking something?

**Adrai calea di-asimi**; *ȋ adrai calea di-asimi*; *calea di-asimi* – I make the way of silver; I have trodden a path up to you;

**Adrași andalaia**; *adrași guva tu pitî* – you did a useless thing; you did nothing good;

**Adrași neadrati**; *adrași unî neadrati* – you did an unheard thing; you did a really bad job;

**Adunî vimtu** – he gathers wind; he does no good; he does nothing;

**Ahmaclu a treiloru** – the fooliest of the fool;

**Ai ierȋni?**; *Ti mâcî curlu?* – you aren’t steady; do you have something in your bottom?;

**Alasî-mi arâhati** – let me alone; let me in peace;

**Alceacu hii**; *ȋ glar hii*; *ȋ pseftu hii* – how stupid you are;

**Altî luyurii** – another job;

**Amar piloȋniu** – as bitter as gall;

**An țârțu** – three years ago;

**Andeasî-i Andreu, andeasî-i** – (when it snows abundantly) Saint Andrew, give us much snow;

**A-ȋi chiream di minti** – I forgot; I would lose my mind;

**Ansârî Soarli trei bîrțati** – it is noon already; The Sun is three fathoms up;

**Apofasi bunî** – let’s hear good news;

**Arau ca nîpîrtica** – as bad as an asp;

**Arda fus** – turned inside out, reluctant;

**Ari oarî** – there is plenty of time;

**Ari tutipâtî** – he is wealthy, rich;

**Armasi ni-andreptu** – he is a bachelor;

**Armasi pi gușa fensu-i** – he is a bachelor supported by his parents;

**Armânlu nu chiari!** – The Aromanian doesn’t perish!

**Aroși ca mirgeanî** – beautiful; as red as coral;

**Arucî scloțli** – he throws his feet; he runs very fast;

**A s’ mât anățî**; *as mîț pîrjinî* – you’ll be beaten; you’ll get a good beating;

**A s’ va și a s’ gioacî** – he’ll like and he’ll play; whether he wants it or not, he’ll please them;

**Ațel ahmac dîdea cu finerea** – the dumb struck with the lantern;

**Aua-i lojlu a tău** – here is your home sweet home;

**Avinî lucurlu** – thrifty; he runs his work;

**Azburaști gura fârî el**; *Gearegear* – he speaks wanted and unwanted things; his mouth speaks without him;

**Azburășȋ cu stizma** – you are talking in vane; you are talking to the wall;

**Bași-i mâna a lal-tu-i cî v-as fugî** – say “goodbye” to your uncle as he is leaving (for unwanted guests, as they don’t leave anymore);

**Bâgai ergu**; *bâgai oarî* – I took account;

**Bâgarî misali** – they give alms in memory of a beloved one

**Bea ș-unî țigari** – smoke a cigarette;

**Biricheaviȋ cî vinitu** – thank God you came; thank you for coming;

**Bo, bo, bo ȋ mușuteaȋ!** – wow, what a beautiful (girl)!;

**Boațea chipur** – crystalline voice; bell-like voice;

**Ca de-alihea** – for real; indeed;

**Ca de-axargu**; *ca maxusu*; *maxusu* – as a joke;

**Ca la șaptili nunȋ** – great excitement; big party; as at seven weddings (when an event is very big);

**Ca orȋii ninti!** – Take a jump!; Leap forward!;

**Ca pescu tu-amari** – like a duck to water;

**Ca ţel ți dzâsi, nipotu al Donchi al teti Lenchi, adarî hazi di noi** – like the one who said, the nephew of Donchi of aunt Lenchi, he is making fun of us;

**Ca vîrî-nveastî noau; Ți şedz ca vîrî-nveastî noau?** – like a bride; lonely; why are you staying lonely, like a bride?;

**Calea frîmtî** – broken, forbidden road;

**Calea lai** – black road;

**Cale-ambar; cali bunî; oarî bunî** – have a nice trip!; good speed;

**Cama şcurti** – shut up!; don't tell your secrets!;

**Canda caşti** – as if;

**Canî oarî** – never;

**Cap di zdangan** – stubborn;

**Caplu faţi, caplu tradzi** – head makes it, head faces it;

**Cari, cum ş-ari ceareia?** – How is your mood?

**Casa mu ş câsica mu** – my sweet home;

**Câcat ți-amputi** – shithead;

**Cât ma alargu** – God forbid it!; as far as it goes;

**Chiru trionjea** – he loses his mind;

**Cicioru dupî cicioru** – foot by foot; left, right, left!;

**Cî nu ti vidzuşi!** – Get lost!;

**Cî ti vîtîmai!** – I'll kill you (fig.); Get lost!;

**Cî ti-fţeşi defi!** – Go! And never come back!;

**Combar íu** – raw potato;

**Creapî ş plâscânea** – break down; crack down;

**Cripă tu cheali** – bursts of trouble;

**Cu ancherdu ş hareilii; Cu nkerðu ş hareilii** –joy greetings, congratulations; good luck, growth and joy (wedding wishes);

**Curcubeti hearti; Țiva tu mişdani; guva tu pitî** – nothing important; boiled pumpkin;

**Curmî chefea; curmî pita** – cut the mood;

**Curmî zboarîli** – he began to speak (about young children);

**Da giuiapi** – he answers back;

**Daţi cali; anchisiţi** – get the road;

**De-a cunapuda** – inside out; wrong side out;

**Deadi iruşa** – he ran away;

**Di eta tutî** – always;

**Di prima-n sus** – for free; all for nothing;

**Di iu işi harlu dininti** – where the hell did he appear;

**Dîdea cu sclofîli** – he ran away;

**Dulţi ñeari** – as sweet as honey;

**Dumi iartî-l; Dumnidză sî-l iartî** – God forgive him (the one mentioned at the requiem);

**Du-ñi-ti, cali bunî** –good speed!; Have a nice, blessed trip!;

**Du-ñi-ti, oarî bunî** –good speed!; Have a nice, blessed trip!; in good time;

**Dupî Soari ş dupî Lunî** – behind the Sun and the Moon; nowhere;

**Dzâţi niscânti zboarî su mâts cu tut cu stranji** – she talks so nice, she is so pretty (about a little child); she speaks such words you can eat (fig.) her in her clothes;

**Em ți bârbatu luaşi, s' frândzi tu-nheamî di oarî** – What a husband you have?! He gets drunk immediately;

**Em ți s-adrăm?!** – Well, what shall we do?

**Era ți nu ş-era** – once upon a time;

**Etus pandus** – never;

**Faţi cali** – he let from himself;

**Fă cali!** – make way!

**Fă-ti cama ñicu; Fă-ti ma ñicu!** – make yourself little!; let it go from yourself;

**Fă-ti defi!** – go to hell!;

**Fă-ti ncoa!** – come here!;

**Fudz de-aua!** – get lost!;

**Gâc nu dzâsi** – he didn't say a thing!; he didn't make any noise;

**Ghibirdisea, fudz de-aua; fã-ti defî;** *frândzi-ti; taț* – shut up your mouth!; Get lost!; Go to hell!

**Gioni livendu** – handsome young man;

**Glarlu a treiloru; ahmaclu a treiloru** – soft-headed; dunderhead;

**Gura pîtici** – tireless mouth (about little children);

**Gurî di cuc** – sweet talks bring sweet things; cuckoo mouth;

**Guva a furiloru** – outlaws' cave;

**Guva tu pîfî;** *țiva tu miȳdani* – nothing to show;

**Hai ficiori s' giucăm** – let's dance!;

**Hai înghios** – let's go downtown;

**Hai s-anchisim tora** – let's go now;

**Hai unî oarî** – let's go!;

**Hai, cîleali** – let's go!; get lost!;

**Harlu dininti** – the devil in front of us!; dare-devil;

**Hii ca murlu; hii ca stizma** – you are as stupid as a wall; as tall as a tree and as stupid as a fence;

**Hii salami?** – are you insane?

**Hii pi opsi** – you look good; you have a few extra pounds;

**Himî lai** – low valley;

**Himusea câni** – let the dogs out, pack the dogs;

**Hirtisescu ȳrambolu** – dress the groom; kiss the groom (like blessing);

**Hiu curcusitu** – my back hurts; I'm bent;

**Hristolu și Stî Măria!** – God forbid it!; God have mercy!; Christ and Saint Mary!;

**Ia-țî calea lai** – take the short way;

**Imnî asvarna** – he walks badly;

**Imnî aȳoñea** – he runs fast;

**Ina încoa, fã-ti înclo** – come here, go there; undecidedly

**Intrî ca penura tu scândura udî** – it goes smoothly; it falls like a nail in a wet plank;

**Iu ardi casa, s-ardî ș gardul** – when you spent a thousand, you'll spend a

hundred; when the house is burning you don't care about the fence;

**Iu nu cântî cuclu** – nowhere; where the cuckoo doesn't sing;

**Iu oarî bunî?** – where are you going?; What farewell?;

**Îi armasirî pi guși** – he had to bear them;

**Îi câdzu milii** – he got upset;

**Îi ciucutitu** – he is drunk; he is beaten; life was tough on him;

**Îi fudzi mintea; chiru trionea** – he lost his mind;

**Îi mâcași caplu** – you broke it down!; you've eaten its head (fig.);

**Îi porțî ihtibari; Îi porțî tiñii** – you have consideration for him;

**Îi vini sonea** – (literally) his hour has come; this is the end

**Îl câlcă pi guși** – he oppresses him; he stepped on his head (neck);

**Îl chișearî moașili** – he got ill; the old women pissed on him (fig.);

**Îl lîrtă Dumnidză** – he passed away; God forgave him;

**Îñi fudzi vrielu** – I got scared;

**Îñi si câdzu tora** – it's my time; I deserve it now;

**Îñi si hârsi pântica** – I'm glad; my stomach is happy;

**Îñi-așfî pältârli** – he turned his back on us;

**Își bâgă stulia** – he settled down at his house;

**Își luă aburlu** – he drew water to his mill; (literally) he drew his ashes on the cake;

**Își luă umutea** – he has no hope;

**La Grailu Mari** – at The Resurrection;

**Lai câtrani** – black ash;

**Li astulisiși** – you get them crazy, you confused them;

**Li-ascuchi cicioarli; imnî aȳoñea** – he runs fast;

**Lișură dip** – he went all mad;

**Loclu s' ti mâcî** – get lost!; The Earth shall eat you!;

**Luaşi aratise?;** *luaşi apandasi?;*  
*luaşi apofasi?* – did you get any answer?

**Luă zăhârichi (la pătâgiuni – ti numai Ńiclui)** – he spread the good news; he got some money for the good news (at the Baptism of an infant, for the name of the Christian child);

**Lucredz ca ahmacu** – I work like a fool (for nothing);

**Mari liesurami hii;** *limosu mari* – greedy;

**Măca pânea lor ş-adunî găile xen** – they cannot sleep for another's worries; they eat their bread and gather foreign worry;

**Măcai ți va pâscut di şoriți** – I have eaten something rotten;

**Măcât măscătura ca s ti va soacra;**  
*măcî câlcâñlu ca s ti va soacra* – eat your meal so your mother in law will love you;

**Măcî căcaț** – you eat shit;

**Măcî la noaua ş la doaua;** *la noaua ş la doaua;* – he eats very rarely; at nine and at two;

**Mi herşu di inati** – I'm full of anger; I'm boiling;

**Mixosu astesu** – snotty; greenhorn;

**Multî silimeti** – greetings; blessings; redemption;

**Muşeat ca soari** – as handsome as the Sun;

**Muşeatî ca luna** – as pretty as the Moon;

**Muşeatî ca pirđicî** – as pretty as an Eastern egg; as pretty as a partridge;

**Muşeatî ca vârnî steau** – as pretty as a star;

**Naltî ca fidanî** – pretty, as beautiful as an offspring;

**Nu ari aspuneari** – it cannot be told;

**Nu ari iu şeadî** – he has no place to stay; he is restless;

**Nu ari năfăcă** – he is not lucky, blessed,;

**Nu chicusea** – don't cry;

**Nu hii salami** – you are not insane;

**Nu i-aspardzi tihea** – don't spoil his luck;

**Nu ini-nghios** – he doesn't go downtown;

**Nu lu-acați loclu** – he is restless;

**Nu mi cărtea** – don't annoy me; don't upset me;

**Nu mintea luyurilii** – do not mix things; stay out; mind your own business; don't poke your nose everywhere;

**Nu pâspâtea** – do not rummage; sweep before your door;

**Nu s-ari avdzâtî putesu;** *nu ari aspuneari; nu s-aspuni* – it cannot be ever told;

**Nu s-aspuni ți-ñi pîți** – what happened to us cannot be told;

**Nu şedz pârâmpusitî** – do not stay angry;

**Nu ț-alasî măscătura s' nu te-alasî gionli** – eat your bite so your boyfriend will love you;

**Nu ți-i mârții di el?;** *Nu ți-i ñilî di el?* – Don't you feel sorry for him?

**Nveasta țeă noaua nu şeadî împadi** – the new bride doesn't sit down (she is hardworking);

**Oarî bunî** – good speed!; have a nice trip;

**Ochii s' ț-ansarî;** – your eyes shall fall;

**Ochii s' ți iasî, numa s' nu ți iasî** – your eyes shall fall, may your name stay;

**Om anapud** – stubborn man;

**Om cilechi** – healthy man;

**Padea s' ti măcî** – do not get any good of you; the Earth shall eat you;

**Pân di dzânuchi nărli** – (literally) with his nose up; very proud of himself; proudly;

**Pescul tu-amari, ş tiyânicea pi foc** – the fish is in the sea and the pan is on fire;

**Pirdicî de Paști** – Eastern egg (as pretty as an Eastern egg);

**Pirdicu ñicu** – pretty child;

**Pitricu achiliciuñi** – greetings;

**Pîțm nipîțtîli** – the unheard happened;

**Pîțtî ş nividzutî** – the unthinkable happened;

- Ploaia vearsî** – it's raining cats and dogs;
- Pusta ş miretca** – wretched fate;
- Puşclea/puşchea s' ti mâcî** – may the Plague eat you;
- Ren piren; îl adră ren piren** – badly; he scolded him badly;
- S' alasî s' treacî asteasa** – let bad things go away;
- S' aminî cîñii; S' dirinî cîñii** – the dogs are barking; **S' apârî chirîtu** – (Lightning and thunder) God forbid!
- S' apârî Dumnidză!** – God protect us!;
- S' apârî Hristolu şi Stî Măria** – Christ and Saint Mary protect us!
- S' armânî ma-nghios?** – remain lower;
- S' avefî ambăreafî** – May you have wealth!;
- S' avefî orixi** – good appetite, Gr. όρεξη – appetite;
- S' badzî oarî; s' badzî ergu** – take care; be careful;
- S' bânedz papo s' mâţ gorfî** – when pigs fly;
- S' bînaţ şi s' prucupsîţ** – Live and get rich;
- S' ciuldui** – he gets dizzy;
- S' creşfî mari, mari ca guva di nari** – Grow!; grow so big as the nose!;
- S' deadi anaparti** – he stepped aside;
- S' deadi di arşini; s' feaţi di arşini** – he embarrassed himself; he was embarrassed;
- S' dirinî (om); agiutî multu la harei** – he gets involved;
- S' dirinî pamporea; treamburî pamporea** – the vessel is shaking (in rough seas);
- S' ducî în treapî/trap** – custom at the end of the wedding when the groom goes to fetch water; go to the valley; cross the valley, ravine, obstacle (fig.);
- S' ghibirdăseşfî** – go to hell!; get lost!; stiff with cold; **ghibirdisişi** – go bankrupt; without money;
- S' him deadun** – we shall be together;
- S' îi creapî numa** – to crack the name; get lost!;
- S' îi crepî zmeana** – to embarrass oneself; let him tear his pants;
- S' îi si aflî; s' îi si aflî dininti** – to be received; god bless you for it;
- S' neam nghios** – let's go downtown;
- S' niură (chirolu)** – it gets cloudy;
- S' niură (vârî)** – he frowned;
- S' nî videm la marea harau** – (greetings for a wedding to come) see us at the wedding, at the happy event;
- S' nu s' toarnî hlambura** – may the wedding flag not come back;
- S' nu s' toarnî pruxinia** – may the suitors, match makers not come back;
- S' nu ti hunducuseascî/hăndăcusească** – do not ruin yourself; do not clog yourself;
- S' nu ti ved** – I don't want to see you;
- S' nu ti-adari di-arşini** – Do not embarrass yourself;
- S' nu ti-arâdî lumea** – the people shouldn't make fun of you;
- S' nu-i asturvuseşfî tu cali** – May you not meet them on your trips;
- S' prucupsîţ** – get wealthy!;
- S' te-afireascî Dumnidză** – God forbid!;
- S' te-avinî tihea** – Get lucky;
- S' ti higu tu locu** – I'll put you in the ground;
- S' ti ia puşchea/ puşclea** – the Plague shall take you;
- S' toarnî ş la voi** may your wishes come back to you;
- S' nkerôăseascî** – get lucky, wealthy (wedding wishes);
- S' tradzi asvarna** – he barely walks, he is very ill;
- S' trapsi tu fafî** – he gets haggard; weakened;
- S' triţem tu soii** – Be on good terms with your relatives;

**S' vî băneadzî** – may you live long (to the newborn baby);

**Sândzâli apî nu s-adarî** – blood doesn't turn into water;

**Sicat di picioari** – paralyzed legs; dried up, feverish legs;

**Sirmî ş hîrsafi/hrisafe** – milk and honey; silk with a golden thread;

**Soarli în-dzeanî** – the Sun is up;

**Stala vanda;** – big mess;

**Şamia s' anâlţăm** – let's dance; let's raise the handkerchief (to dance);

**Şedu anvirnati;** *şedu cârtiti* – they are upset;

**Şedz anaparti** – stay out; mind your own business;

**Şedz arîhati** – stay still; stay out; mind your own business;

**Ş-lo calea** – he left; he took the road;

**Tahina, ayonea;** *tu hârîi* – early morning;

**Taí goali;** *taí verdzî* – he is talking nonsense; he is not telling the truth;

**Taî! Frândzi-ti!** – shut your mouth;

**Teta Bia** – aunt Floarea;

**Ti ari tu ihtibari** – he respects you; he has great consideration for you;

**Ti mişcă nâpârtica** – it doesn't go well for you; you have been bitten by a weasel;

**Ti prucupsîşi cu ...** – you're stuck with ...;

**Ti puvrii;** *ti aynosu* – good for nothing;

**Ti-adraşi pişmanu** – you are sorry;

**Ti-aduţi anvârliga** – he leads you by the nose;

**Ti-agudi tihea** – the luck has struck you;

**Tihi asteasî** – wretched fate, bad luck (literally);

**Toarânî zborlu** – he is cheeky, he answers back;

**Tradzi mâna** – he does not hold out his hand; he does not insist; he goes back;

**Tu guvî ş' tu locu;** *tu loc ş' tu ghenî* – in a snake hole; in the hole and under the ground; under the ground and in hell;

**Tu irnii s' ibî** – God forbid it; nowhere;

**Tu loc ti bâgai ş tu ghenă ţea laia** – I'll get you in a snake hole;

**Tu munţi suţ** – God forbid it; nowhere; in a bald mountain;

**Tu nifuru, în dzeanî** – on the top of the hill;

**Tu Xinúri** – abroad;

**Tu Xínuri** – at the border;

**Tuti andreapti li ari** – he has all in its place; he has all arranged;

**Ţâni preasinji** – he is fasting;

**Ţâni trimiru** – he is fasting without eating at all;

**Ţi as înî cuscârii?** – Why are you preparing so much? Are your parents-in-law coming?;

**Ţi chirâturi azburăşî?** – What nonsense are you talking?;

**Ţi cişiti adari?** – what are you doing, something special?;

**Ţi cîni bileşî?**; *ţi yumar bileşî?*; *ţi tai curcubeti hearti?* – Why are you wasting your time?; (literally) Why are you cutting leaves for the dogs?; Why are you skinning the dogs?; why are you skinning the donkey?;

**Ţi gheli adari?** – What are you cooking?;

**Ţi gimbuşi işi** – what a nice party;

**Ţi herghi di inati?** – Why are you so angry?;

**Ţi hii ahmacu** – how stupid you are;

**Ţi hii aşi ciudusitu?** – Why are you wondering so much?;

**Ţi mari culai** – What a big deal?;

**Ţi ochi bileşî?** – What are you staring at?;

**Ţi palapofti azburăşî?** – What nonsense are you talking about?;

**Ţi s' ti nîri** – so that you wonder!;

**Ţi s' ţi ansarî** – so that it blows;

**Ţi s' ţi creapî** – so that it cracks;

**Ţi s' ţansarî;** *ţi s' ţi creapî* – so that it blows; so that it cracks (to a person who is always asking what? why?);

**Ți ședz anvirinătî?** – Why are you upset?;

**Ți ședz ași ca te-ț-al Costa al Naduli** – Why are you upset, like the aunt, the wife of Costa of Naduli?;

**Ți ședz împröastî ca-nveastî noau?** – Why are you staying so lonely?;

**Ți ti astihisiși aua?; ți ti aflași aua?** – How have you got here?;

**Ți ti ciușuiși?** – Why did you get upset?;

**Ți ț-amputi?; ți ț-añiurdzești?** – What is it that you don't like?; What does it smell like?;

**Ți umuti ai?** – What do you have in mind?;

**Ți zurlisiși?** – Why have you gone mad?;

**Ți zurlu hii!** – How crazy you are!;

**Ți-adari ahâta halatu?** – Why are you making so much noise?

**Ți mută nărli** – it smells awful;

**Ți vdzirî/ fudzirî căpârli** – Are you upset ?; (literally) Did your ships drown?; Did your goats leave?;

**Ți vinirî amințîli** – Do you get dizzy?;

**Ți vinirî căpîrli** – Did your goats come back?; you have calmed down

**U cutuvâlești** – he is fooling her;

**V-adrat ti nea-videari** – you fought and no comeback is possible; you cannot be seen;

**Vechi tu zboarî** – archaic expression; he uses archaic words and phrases;

**Vîrî noau, vîrî veachi** – anything new?;

**Voi s' ti baș, ma nu am iu** – I want to kiss you, but I don't have where to;

**Zboarî aușeșți** – old words;

**Zbor anaxu** – jaw breaker; a word that is hard to pronounce.

#### 4. Conclusions

Aromanian phraseology, like its vocabulary and anthroponymy, was crystallized in the Balkan context. The tracks that we have identified in their common words and names, undoubtedly will be also found in Aromanian phraseological units, whether the influences are of Greek, Slavic, Turkish or Albanian origin. When we say that, we take into account the exceptionally rich linguistic context, where new forms appear, a reality which makes us understand the richness of meanings and especially the specific colour that Aromanian expressions get in time.

The difficulty in establishing the exact etymology for each form also comes from the large number of Aromanian dialects: *gricumani*, *viriani*, *fârșirofî*, *cipani*, *lupuveani*, *curtuveani*, *bijduveani*, *sârbeani*, *muzichiari*, *plisoșî*, *șopani*, *meglenișî*, *grâmusteani*. This fact further complicates the task of the researcher who feels the call to study Aromanian phraseology.

However, at this point, which represents only a beginning in studying Aromanian Phraseology, we agree with Prof. Mile Tomici “the first step toward clarifying all the perplexities [ ... ] consists in collecting and publishing the phraseological units in a *Dictionary*, as this model, the dictionary, requires certain basic procedures which cannot be disregarded: *scoring all variants, indicating the semantic content of each phraseme, establishing semantic links between various expressions, different in form but identical or nearly identical in meaning etc.*”<sup>1</sup>

Future research will record as such as many elements of Aromanian Phraseology, examine them, and the conclusions will clarify the multitude of issues still unclear after our modest endeavour.

<sup>1</sup> Mile Tomici, *Dicționar frazeologic al limbii române*, p. 5.

### BIBLIOGRAPHY

- Academia Română, *Dicționarul limbii române*, vol. I-XIX, București, Editura Academiei Române, 2010.
- Caciuperi, Apostol N., *Dicționar român-aromân*, București, Editura Altas, 1996.
- Calotă, Ion, *Contribuții la fonetica și dialectologia limbii române*, Craiova, Editura Scrisul Românesc, 1986.
- Capidan, Theodor, *Aromânii. Dialectul aromân. Studii lingvistice*, București, Editura Academiei Române, 1932.
- Capidan, Theodor, Noe, Constantin, Tîrcomnicu, Emil, *Originea macedoromânilor*, București, Editura Etnologică, 2008.
- Caragiu-Marioțeanu, Matilda, *Aromânii și aromâna în conștiința contemporană*, București, Editura Academiei Române, 2006.
- Caragiu-Marioțeanu, Matilda, *Compendiu de dialectologie românească (nord-și sud-dunăreană)*, București, Editura Științifică și Enciclopedică, 1975.
- Caragiu-Marioțeanu, Matilda, *Dicționar aromân (macedo-vlah). DIARO: comparativ (român literar - aromân), contextual, normativ, modern*, București, Editura Enciclopedică, 1997.
- Caraiani, Nicolae Gh., Saramandu, Nicolae, *Folclor aromân grămostean*, București, Editura Minerva, 1982.
- Cihac, Alexandru, *Dictionnaire d'étymologie daco-romane. Éléments slaves, magyars, turs, grecs-moderne et albanois*, Francfort, 1879.
- Coteanu, Ion, *Elemente de dialectologie a limbii române*, București, Editura Științifică, 1961.
- Dalamestra, I., *Dicționar macedo-român*, București, Institutul de Arte Grafice „Carol Göbl”, 1906.
- Mihăileanu, Ștefan, *Dicționar macedo-român*, București, Institutul de Arte Grafice „Carol Göbl”, 1901.
- Papahagi, Tache, *Dicționarul dialectului aromân – general și etimologic. Dictionnaire aroumain (macédo-roumain) général et étymologique*, ediția a II-a, augmentată, București, Editura Academiei Române, 1974.
- Petrișor, Marin, *Originea dialectelor românești în concepția lingviștilor români*, în "Ovidius" University Annals of Philology vol. XIII, 2002, p. 207-216.
- Saramandu, Nicolae, *Aromâna vorbită în Dobrogea - texte dialectale. Glosar*, București, Editura Academiei Române, 2007.
- Tomici, Mile, *Dicționar frazeologic al limbii române*, București, Editura Saeculum Vizual, 2009.
- Tomici, Mile, *Dicționar frazeologic român-sârb (cuprinde 55.500 de frazeme românești)*, Timișoara, Uniunea Sârbilor din România, 2012.
- Tîrcomnicu, Emil, *Obiceiuri și credințe macedoromâne. Dicționar*, București, Editura Biblioteca Bucureștilor, 2009.