

Gastronomy Heritage of Minahasan Traditional Food and Spicy

Rina Palisuan Pamantung¹, Mercy Mantau², Maxi Kojong³

^{1,2,3}(University of Sam Ratulangi, Indonesia)

ABSTRACT: Minahasan traditional food and spicy are considered gastronomy heritage in North Sulawesi because it is one of the cultures that exist nowadays. The fact is that Minahasan traditional food become a strong cultural heritage and still survives today with the appearance of the lexicon in the form of typical food names of the original Minahasa with its variations and modifications which are not reduced but continue to grow. The method used is the qualitative method through an ethnographic approach at the level of descriptive synchronic linguistics. Analysis of data was taken with the interpretation and reconstruction measures through the analysis of meaning components (Nida, 1976). Variations and modifications of the lexical form of Minahasan traditional food are diverse. Categorization of food and beverage with food label *linulut* and non-*linulut* showed that the variation of the name of the food and beverage is not only derived from the components of food, way, cooking appliance, or a history of ethnic arrival in Minahasa, but also from the original clan (*fam*) of Minahasa. Thus, not only the reference of the nomenclature of plants, *talun* 'forest trees' like RW *Eveready* and *uma* 'garden', but also humans, for example, *Bobengka*.

Keywords - Minahasan traditional names, *linulut*, non-*linulut*.

1. INTRODUCTION

Every food has its story and its philosophy of the nation's "gastronomy heritage. It usually comes with philosophy and just when everyone wants to hear more about the local history from a very tasty angle. Food tours are ubiquitous nowadays and can be found in different countries of the world and food tours is spend a way for anyone to get into the local shoes without being restricted by almost anything.

Food taste can be one part of important thing in culinary tourism. Culinary tourism is well-known all over the world. It has an important relationship with the development of society, culture, and economics. Therefore, all aspects of culinary must be searched in detail for the increase of the culinary tourist in one area. The fact is that Minahasan traditional food become a strong cultural heritage and still survives today with the appearance of the lexicon in the form of typical food and beverage names of the original Minahasa with its variations and modifications which are not reduced but continue to grow. The basic assumption is that the name of Minahasan traditional food continue to grow so that there are variations of the name in the form of a combination of diverse words based on the modification. Empirical evidence shows that there is an ambiguity (overlap) in the appearance of the name of typical food between the party menu which still contains the original culture of Minahasa with a menu of food that is commercialized as a restaurant menu, or hotel and vendor menu. Minahasan concept of cultural transition that reflects the dynamism requires a taxonomy or classification in scientific activities so that the varied lexicon of food names can be observed clearly in a certain way and seemed to have regularity (Pamantung, 2015). Based on the explanation above,

the problem in this study can be formulated as follows: What is the naming system of the gastronomy heritage of Minahasan traditional food?

Naming theory (Palmer, 1976) is used to study the meaning of the vocabulary that can be determined based on a set of relations. Palmer (1976:) divides the relationship of meaning to be synonyms, polysemy, homonyms, antonyms, and relational acronym. Besides that, the basic theory of linguistics must be inserted to discuss the gastronomy heritage of Minahasan traditional food. The basic theory of linguistics is the theory of Morphology (Mathews, 1978), the theory of syntax (Gyvon, 1984), and the theory of Semantics (Lehrer, 1974). Those theories are used in eclectic to analyse the data. The main thing is that the concept of Minahasan traditional food is produced and consumed by the public following the convention of the Minahasan community. The culturally distinctive Minahasan traditional food is raised or used along with the routine mobility of Minahasan people's lives.

The typical food named by the Minahasan community and become the cognition of Minahasan people are categorized as a type of noun at the linguistic level. Gastronomy is the study of food and culture. With a particular focus on gourmet cuisine. The term sub-scenes cooking technique nutritional fact, food science, and palatability plus applications of taste and smell as human ingestion of foodstuffs go. Gastronomy involves discovering, tasting experiences researching, understanding, and writing about food preparation, and the sensory qualitative of human motivation as a whole. It also studies how nutrition interfaces biological and chemical knowledge to cooking has become known as molecular gastronomy. Yet gastronomy covers as much broader, interdisciplinary ground. According to Brilliat (1881) is the physiology of taste. Gastronomy is the knowledge and understanding of all that relates to man as he eats. Its purpose is to ensure the conservation of men, using the best food possible. Gastronomy is the art or science of good eating.

Therefore, the method used is the qualitative method through an ethnographic approach or ethnomethodology at the level of descriptive synchronic linguistics. Minahasan traditional food is in line with the concept of the people of Minahasa, culturally found in the realm of anthropolinguistics or ethnolinguistics. The search for all aspects of the language above is traced through Minahasan traditional food naming.

2. METHODOLOGY

This research uses the basic theory of linguistics such as morphology (Katamba, 1993), syntax and theory of meaning (Leech, 1981; Lyons, 1977). Word theory is an indivisible form. Word consists of a free morpheme or bound morpheme (Katamba, 1993; Matthew, 1978); while a phrase is a combination of several words that have a core (head) and an explanation (modifier) (Givon, 1984). Moreover, Leech (1981) pinpoints that the meaning consists of denotative and connotative meanings. The denotative meaning is the true meaning of the word, while the denotative meaning is the same as the conceptual meaning. The connotative meaning is the meaning outside of the true meaning such as the figurative or metaphorical meaning of the word.

Meanwhile, the contextual cultural meaning by Van Dijk (1998) is used in this research. It is argued that the context is viewed as a textual background that is subjective, and dynamic. It exists in a mental structure that is based on social knowledge and is a manifestation of situations and a cultural variable. Context is subjective as opposed to previous understanding of the objectivity of the social context. The constraints of context are not only on social variables such as gender, social strata and other structured things but rather on autobiographical representations in episodic memory. This is related to the mental structure of language use, including the language of ritual. The mental aspect is the way people are involved in adapting or understanding every fragment of discourse in a communication event. Context is also positioned as one of the pragmatic sides of cultural discourse.

Furthermore, this research also uses another van Dijk's theory namely ideological theory (van Dijk, 1998). This theoretical approach adopts the paradigm of social cognition, social science, and discourse. In discourse, the function of ideology is related to text and speech. This relationship places ideology in a structured system that can be expressed by a specific intonation, volume, clause structure (transitivity:

active and passive), specific lexical selection and use, impregnation, presupposition, coherence, overall topic, rhetoric (metaphor), schemata, selection of speech events, and language politeness.

In addition, this research uses the qualitative method through an ethnographic or ethnomethodological approach at the linguistic level called the synchronic descriptive approach. Another approach that is also used in this research is the linguistic gastronomy approach. These approaches are applied in the data collection and analysis; hence the illumination of the meaning of the traditional Minahasan food's names will suit the cultural perspective of the Minahasa community as the focused subject of this research. Therefore, it seems obvious that this research is conducted in the realm of anthropolinguistics or ethnolinguistics research. Moreover, the naming system in word form or lexeme of the traditional Minahasan food signifies both linguistic and cultural meanings through lexical relations. The search for linguistic elements mentioned before is analyzed in the naming of traditional Minahasan food. This research focuses on the informants of the Minahasa community in two conducted areas, which are Manado city and Minahasa District. The data are primarily collected through field and participant observations and interviews. The sample selection is based on purposive sampling, which is later adjusted accordingly to the research need. As also mentioned before, the data are linguistically analyzed using the morphological theory (Katamba, 1993; Matthew, 19780), syntax (Givon, 1984), the theory of meaning (Leech, 1981), and the theory of gastronomy (Renner, 1992).

3. DISCUSSION

The gastronomy heritage of Minahasan traditional food can be explained by the naming system. The naming system of Minahasan traditional food and spicy gastronomy heritage can be explained as follows.

The naming objects in the form of food in the Minahasa region are different from other regions because there are homogeneous or the same (similar) or heterogeneous (diverse or similar) in a small area or on a broad scale there are variations of the name of the typical Minahasa food that appeared as lexeme (words), phrases, and clauses. Classification of food in Minahasa consists of *kan* the 'rice', *sendeen* 'vegetables', and *serza* 'protein' summarized into food labels *linulut* vs. *nonlinulut*. *Talun* 'forest' and *uma* 'garden' as a reference or as a source of naming, such as *bulu* 'bamboo' and game meats (like *wi'oo* 'monkey', *kawok* 'white-tailed rat', snakes, wild boar) for the party.

The mythological concept of Minahasa culture includes references *talun* 'forest' and *uma* 'field' that have the cultural or cognitive meaning of Minahasa raising a series of components of meaning as a factor influencing parameters the appearance of typical food and beverage names of Minahasa, namely 1) foodstuffs, 2) how to cook, 3) the location of manufacture of food, 4) the background of the use of local language in Minahasa, 5) the history of the arrival of ethnic and language in Minahasa, and 6) human. The results showed that the type of lexical relationship that has the most of ten frequency of occurrence is synonym and hyponym among several meaning links or other lexical relations such as polysemy, homonyms, acronyms, and even metaphors in the categorization of Minahasan traditional food names linguistically. Components of the meaning of foodstuff and the location of Minahasa local language most often appear in the relation to meaning, especially synonyms or synonyms even in metaphor. The name of food most often arising is the food as a lexical unit or lexical sets such as *linulut*, *woku*, *tinu'tuan*, and *gohu*. Aspects of food name are categorized into a single lexeme or mono lexeme, affixed single lexeme, lexeme blend consisting of two lexemes, and multi lexeme as a phrase consisting of three or more lexeme and clauses. It is exceptional in this case, i.e. there is a lexeme blend consisting of noun lexeme and followed by noun lexeme as repetition such as *tinutu'an Wik-Wik*. The name of the food lexeme having a double form is *R W* can be categorised as a lexeme blend consisting of the abbreviation of *rintek wuuk*. The lexeme form of the name of Minahasan traditional food comprises monolexeme, namely *pangi*, *sa'ut*. Meanwhile, the lexeme blend, i.e *woku woku daong*, *sayor pait*, *cap tikus*, and *rica rodo*. *Woku daong* and *sayor pait* is a compound word. In contrast, *rica rodo* is a phrase. Infix -in- often appears on word formation (affixation), for example, *tinutu'an*, *kinetor*, and *tinoransak* which is a derivation. Infix -in- is an affix that changes the word class of verb into noun. Various forms of lexeme unit of Minahasan traditional food name, for example *woku* with the meaning component of cooking methods and tools used in cooking, resulting in *woku daong*, *woku blanga*, and *babi woku*.

The socio-economic functions appear on the appearance of the menu of food *linulut* and non-*linulut* sold in restaurants, hotels, or vendors (Village Tinoor and Warembungan), for example *pangi*, *tinoransak*, *tinutu'an*, *ragey*, and *gohu*. Various stereotypes about something in the form of patterns of Minahasan traditional food lexicalization that have denotative and connotative meaning or lexical that see more appear on the meaning link of such synonyms, polysemy, homonyms, hyponym, and hypernym, an acronym to the metaphor coming out of the cultural myth of Minahasa. Synonyms found in foods name of *posana*, i.e *ikang babi bungkus daong pangi*, *gorem*, and *kinetor*. Name of food labelled non-*linulut tinutu'an* is synonymous with *peraal*, *pedal*, *sende'en*, *winiran*, *tinutu'an wik-wik*, and *tinape*. Overlap of vocabulary in the form of food name *ikang bulu* or *linulut* at a party, food stalls, lodging, and vendor. Hyponym is found in food name *linulut* and *tinutu'an*. Component series of meanings that appear on *linulut* and *tinutu'an* lexical unit is the basic ingredient of food, the location of manufacture, and the use of local language in Minahasa. Components of meaning with the distinguishing feature is the component meaning of the scale of the administrative area of districts and villages. *Linulut* lexical unit consists of *tinoransak*, *pangi*, *sa'ut*, *posana*, *kinetor*, *koles*, *babi utang isi di bulu* based on components of meaning of the way to cook by putting in a bamboo and burned. The lexical units of *tinutu'an* covering *tinutu'an*, *pelaar*, *pedaal*, *winiran*, and *sende'en* vary due to location of manufacture of food by the use of different languages, otherwise, between *pelaar* and *pedaal* distinguishing components features are found in the form of scale and administrative region and food ingredients in the form of vegetables. In *pelaar* and *pedaal*, consonants /l/ and /d/ become the distinguishing feature that refers to the scale of administrative area in the form of sub-districts and villages in the regency of Minahasa, especially Kawangkoan region with the Village of Tombasian. In addition, when examined from the additional components of meaning in the form of referents of forest crops, such as vegetables, and so *sayur gedi* becomes a distinguishing feature between the lexeme *pedaal* and *peraal*, so the name of the food with denotative *bubur sayur* 'vegetable porridge' has a distinguishing feature +- *gedi* leave. In *tinutu'an wik-wik* a female gender distinguishing feature component is found in the form of a mother who has just given birth that refers to *wik-wik* with a kind of vegetable, i.e papaya leaves. Variations of form occur in pairs of a relation consisting of lexical units *woku daong*, *woku blanga*, and *woku woka*. Variations occur due to lexical substitution that occurs in pairs that are not fixed or not permanent to be used with different media tools. In lexeme *gohu*, the type of fruit used as a component of food ingredients can be substituted or replaced by the food maker. The type of fruit can be changed from papaya fruit into cucumbers, carrots, *blans*, and even transformed into a kind of fish. *Gohu* consist of *gohu popaya*, *gohu katimu*, *gohu blans*, *gohu kuah cakalang*, *gohu rujak*. However, the name that appears is the same, namely *gohu*. Lexical variation in the vocabulary of Minahasan traditional food and beverage names that appear on the modification of food items, such as meat, fish, and fruit as additional lexical form only but is not in the core lexical form (base).

Nowadays, Minahasan people are more effective and creative. The variation and modifications appear on several names of Minahasan traditional food such as 1) traditional food like cookies (snacks) become cookies for the birthday party. The traditional cookies are *koyabu*, *sinigor*, *lampu-lampu*, *kolombeng polote*, *cucur*, *kueku*, and *nasi jaha* is the mixture of a Birthday plate become birthday cookies and is inserted with a "birthday candle". It is known as Birthday cookies. It is cheaper n automatically it is raised the Minahasan traditional food, 2) The spicy RW is mixed into the meat of the cat and it mentions as "Eveready" or "Puma". The naming of the food is called "Eveready" or "Puma" to make it more polite or euphemism. In general, the name is known as RW like RW (dog), 3) a mixture of several components of food or ingredients such as *Batman*, *pampis nike*, and *midal ampas ba*. *Batman* is another name of *Paniki*, 4) the naming of food from *Paniki* as old fashioned is changed into *Batman* as the name of one popular name of America's film, maybe to make it more modern, 5) Actually, *nike* consist of *perkedel nike* n *nike woku*. Nowadays, *nike* become *nike pampis* to save it for several days or lasting. The ingredients of *nike* with corn become *perkedel nike* (with corn). It is the variation or modification of *perkedel nike*. The origin is only use *nike* but the variation or modification used corn, 6) *Tinutuan* become *midal ampas ba* if *tinutuan* and mie is added with *dregs of pork (ampas ba)*, 7) *Pangi* that used pork is changed into another basic material such as fish. So Pork is changed into fish, for example cakalang or tude. It becomes *pangi campur ikang*, but in general the name still *Pangi*.

4. CONCLUSION

The conclusion of the study is as follows, Gastronomy heritage of the Minahasan traditional food can be observed from the concept of Minahasan culture including the naming system of Minahasan traditional food as a dynamic transformation. The variation or modification of Minahasan traditional food name is considered as the lexical form (lexical sets and collocation) that has a lexical gap based on meaning components of food ingredients and food-making according to the location of the local language usage in the Minahasa region.

5. References

- [1] Givon, T. 1984. *Syntax: A Functional Typological Introduction*. Amsterdam/Philadelphia: John Benjamins Publishing Company.
- [2] Leech, G. 1971. *Semantics*. London: Penguin Books.
- [3] Lehrer, A. 1974. *Semantic Fields and Lexical Structure*. Amsterdam: North-Holland Publishing Company.
- [4] Lyons, J. 1977. *Semantics*. I – II. Cambridge: Cambridge University.
- [5] Nida, E. 1975. *Componential Analysis of Meaning*. The Hague: Mouton.
- [6] Palmer, E. 1976. *Semantics*. Great Britain: Cambridge University Press.
- [7] Pamantung, R. P. 2015. *Taksonomi Nomina Aspek Makanan dan Minuman Khas Minahasa*. Disertasi. Bali: Pascasarjana, Universitas Udayana.

INFO

Corresponding Author: *Rina Palisuan Pamantung, University of Sam Ratulangi, Indonesia.*

How to cite this article: *Rina Palisuan Pamantung, Mercy Mantau, Maxi Kojong, Gastronomy Heritage of Minahasan Traditional Food and Spicy, Asian. Jour. Social. Scie. Mgmt. Tech.2022; 4(3): 324-328.*