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Vsakdanjik v folklornih obrazcih

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Keynote Speech

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“The Internet Never Forgets”:

The Futuristic Worldview of Modern American Proverbs

“Internet nikoli ne pozabi”:

Futuristični pogled na svet v sodobnih ameriških pregovorih

Anthropologists, folklorists, and paremiologists have created a sizable scholarship on discussing proverbs as indicators of identity, worldview, and also national character. While such studies obviously have their value, especially if they are undertaken without preconceived or even stereotypical notions, they are problematic insofar that they usually take proverbs at their face value without deeper consideration of historical contexts. Many of the proverbs discussed are of widespread dissemination far beyond any national boundaries, others might long have passed out of active use, and there are also those proverbs that do not relate any longer to present-day values. Having spent more than three decades trying to identify authentic American proverbs of the modern age with the proverbs having originated in the United States after the year 1900, I can at least state that my attempt of generalizing about the future-oriented worldview of American proverbs is based on a controlled database of about 1700 homegrown proverbs registered with their dates of origin and some contexts in Charles Clay Doyle, Wolfgang Mieder, and Fred R. Shapiro, *The Dictionary of Modern Proverbs* (2012) and Charles Clay Doyle and Wolfgang Mieder, *The Dictionary of Modern Proverbs (A Supplement)* (2025). Based on this considerable material I have been able to draw some general conclusions about modern proverbial concepts about such matters as age, life, love, money, time, etc. in my book *The Worldview of Modern American Proverbs* (2020). Following Alan Dundes' fascinating older essay “Thinking Ahead: A Folkloristic Reflection of the Future Orientation in American Worldview” (1969) in which he cites but a few Anglo-American proverbs, I have now isolated almost 150 modern American proverbs that indicate a forward-looking inclination, to wit such proverbs as “The future is a moving target” (from 1975), “Life is a work in progress” (1994), “If you build it, they will come” (1979), “Innovate or die” (1967), and “Be the change you want to see” (1995). Being cognizant of the pitfalls regarding worldview studies in general, I nevertheless feel justified to state by way of my rich proverb data based on rigid criteria that authentic modern American proverbs contain noticeable futuristic messages that contradict static or retrospective proverbs. Comparatively speaking, it remains to be seen whether similar futuristic modern proverbs exist in other cultures, but for this new collections explicitly dedicated to proverbs of the modern age are needed.

Keynote Speech

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From “Is” to “Ought” and Back Again: Proverb and Maxim in an Economy of Abundance

*Od »je« k »naj bi« in nazaj:
pregovor in maksima v ekonomiji izobilja*

This talk proposes that, as the "expressive economy" (Abrahams 1983) moves in step with the material economy, traditional proverbs have lost prominence in everyday metropolitan usage, while maxims have greatly risen in importance. Though formally similar and historically intertwined, these two genres are differently focused: one on what the world is like, the other on what the individual ought to do. Metaphorical and adaptable, the proverb is a sustainable resource for a scarce-resource economy characterized by constraint and continuity. The maxim, on the other hand, guides the formation of the self in a world of options and uncertainty; its democratization assisted the consolidation of the modern capitalist worldview as the common sense of an economy of abundance. By the 21st century, with everyday experience increasingly shaped by the circulation of mediated images, the short form most frequently mobilized to explain the world might be the meme. The maxim, however, remains a verbal formula, tied to lifestyle choice, self-talk, and even the magical act of "manifesting." The increasingly performative character of both the self and the world around it are, however, crashing into material and social resistance. I conclude with reflections on the recent prominence of a minimalist but all-encompassing proverb: "It is what it is."

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Modern Situational Sayings by Lithuanian Children and Teenagers

Sodobni situacijski reki litovskih otrok in mladostnikov

Situational sayings are expressions that are used in a given communicative situation and in response to it. They have always enlivened our communication. This presentation will focus on the expressions such as greetings, farewells, sayings thank you, good night wishes used in everyday life by Lithuanian children and teenagers. The material was collected in 2022-2025, therefore it reflects the current situation. These sayings are often said not only by children to children, but also by adults/parents to their children. The witty sayings not only enliven the language, but they also teach children the rules of etiquette and politeness. However, there are the expressions that are widespread only among children and young people, which are used to tease or ridicule each other.

Some current situational expressions are the result of the new virtual communication when social networks have become an everyday form of communication for young people (e. g. Lithuanian greeting "Ka tu?" – "Šiku" / "What are you [doing]?" - „I am shiting“).

Situational sayings are characterised by their comic, absurd and obscene nature. They use the possibilities of the mother tongue, such as consonants, overlapping word forms and a variety of meanings. The results of the research show that young people use traditional expressions, but many new expressions have been created in recent decades. An important incentive for the appearance and survival of situational expressions is the eternal human desire to wit, to play, to impress, to surprise, to make the other person laugh or to make a strong statement.

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“Riddle me ree, riddle me ree,”

Everyday Life in Riddles: The Irish Case

»Riddle me ree, riddle me ree«:

vsakdanje življenje v ugankah na irskem primeru

Ireland has been fortunate both in the recording of its riddles from oral tradition and their study, the former in large part by the Irish Folklore Commission (IFC) and the latter not least by Archer Taylor. My proposal is to use those collected by the IFC from one county as a typical sample to see what aspects of everyday life they employ, and which of these most frequently - what parts of houses and their contents, food, occupations, crafts, pastimes, transport and names. Most of the riddles in the sample are in English but some are also in Irish. They were recorded in the late 1930s, however, references to some of them can be found in the late nineteenth century as well as to some which are still circulating. The proportion of riddles concerned with everyday life will be compared with those about other matters such as nature and heavenly bodies. An attempt will be made to deduce and include as much contextual information as possible.

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“Lača mati”:

A New Role of the Proverb in Public Discourse

»Lača mati«:

nova vloga pregovora v javnem diskurzu

During the students’ protest and political crisis in Serbia in 2024 and 2025, a new symbolical potential has been actualized with regard to proverbs. They have taken center stage in the Internet vernacular thanks to an unsuccessful attempt of the National Assembly Speaker and former Prime Minister Ana Brnabić to refer to folk wisdom “All who take the sword will perish by the sword” (original: “Ko se mača lati, od mača će i poginuti”). Her viral slip of tongue “Ko se lača mati ...” [in which she inverted the places of the first two syllables of the words “take” and “sword” ending up with “All who shake the tord ...”] became an instant basis for a plethora of memes, banners, and social networks comments. They alluded to this kind of a slip in various forms of proverbs, expressions, phrases, and popular culture retorts: “ZAsk koji HAvija” (“A Husky that is howling”), “Las koji paje ne ujeda” (“Barking dogs seldom bite”), “Vovek je voveku čuk” (“Man is wolf to man”), “Lač u kamenu” (“The sword in the stone”), and the like. Under these circumstances, the primary meaning of a proverb is rendered irrelevant, since a semantically emptied-out proverb structure becomes an improvisation basis.

Semantic potential is attained by establishing a link to the mentioned context, i.e., new common knowledge shared by virtual communities’ members. Social networks are inundated with proverbs featuring inverted syllables, which are failing their main purpose – the transfer of sublimated experiences and guidelines for the appropriate kind of behavior in given situations. Simultaneously, it has been noticed that social media users make no distinction among various short speech forms, nor between short speech forms and popular culture. Moreover, Internet comments open up the space both for an analysis of the living fund of proverbs and the tracking of their modifications conditioned by the altered experience of urban man.

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“No Bribe, no Crack”:

Representations of Bribery in Lithuanian Paremias

»Brez podkupnine nič ne steče«:

reprezentacije podkupovanja v litovskih paremijah

Bribery is a dual phenomenon that can be viewed either as a corrupt criminal activity or as traditionally established practice, depending on cultural norms. The objective of this paper is to shed light on how bribery, as an integral part of culture, is illustrated through the lens of Lithuanian paremias.

The paper primarily discusses the relationship between bribery and gift-giving in a cultural context. It then focuses on the image of bribery in Lithuanian proverbs and proverbial phrases. First, the research material is presented. Secondly, the social areas related to bribery that emerge from the paremias are analysed: official (bribery of officials) and unofficial (interpersonal relationships). Thirdly, the different types of expressions, both direct and figurative, are discussed. Fourthly, different images related to bribery in Lithuanian proverbs and proverbial phrases are presented. Finally, the historical context important to this cultural phenomenon is discussed: the pre-Soviet Lithuanian tradition and the Soviet period.

This paper examines a phenomenon that has not yet been studied from a paremiological perspective and reveals the extent to which Lithuanian proverbs and proverbial phrases are connected to real historical and cultural contexts.

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Proverbs Related with Material Welfare Included in Pedagogical Speech of Childhood Memories

Pregovori o gmotni blaginji v vzgojnem diskurzu in spominih na otroštvo

The presentation focuses on proverbs and their interpretations in informal pedagogical discourse. Language is a cultural message. Everyday speech transfers meanings in events that we do not perceive as learning situations. As part of pedagogical speech, the self-evident nature of proverbs shapes everyday directives like collective knowledge. This also applies to speech related to material well-being and wealth.

As narrative research material I have used two collections from the Archives of Finnish Literature Society. In the material I concentrated on the life-stories containing proverbs as a part of childhood memories. In the life stories involved, childhood is set at the beginning of the 20th century in Finland. The central research method is contemporary content analysis. Context creates the frame for the use and interpretation of proverbs.

The themes of the proverbs in the pedagogical speech of ordinary people whose childhood was before the Second World War can be said to be concentrated on four themes (Work, Christian way of living, Support and care, Control of one's own life). In this presentation I concentrate on the last one which includes proverbs combined with wealth and property. To sum up, prosperity consists of wages and sensible spending. Being thrifty and helping the less fortunate, in turn, is included in proper spending.

Everyday life and bringing up children are always closely connected to society. As time changes, so does community life. A shift in community standards is a slow process. Parents and grandparents at the beginning of the 20th century had been children in the 19th century and that is when they adopted the proverbs as a part of their own speech.

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Understanding “*Baimė*”: A Cognitive View on Fear in Lithuanian Proverbs

Razumevanje pojma baimė: kognitivni pogled na strah v litovskih pregovorih

This paper presents a cognitive-ethnolinguistic analysis of the Lithuanian conceptualisation of *baimė* (‘fear’) based on paremiological material. The study is grounded in the theoretical framework of Cognitive Ethnolinguistics, Conceptual Metaphor Theory (CMT), and Cognitive Semantics, with a particular focus on how the emotion of fear is linguistically encoded and culturally construed in Lithuanian proverbial expressions.

Drawing on a corpus of over 300 Lithuanian proverbs, the study reconstructs the folk model of fear as an integral part of human emotional experience embedded in a culturally specific worldview. The analysis identifies key lexico-semantic fields, their motivational and metaphorical structures, and value-laden evaluative profiles. Fear (*baimė*) is revealed not only as a natural and instinctive reaction to threat, but also as a culturally mediated and socially sanctioned emotional response. Proverbs portray fear as closely linked to virtues such as caution, prudence, and moral responsibility, highlighting its normative role within the community.

The findings demonstrate that proverbial expressions function not merely as linguistic artefacts, but as culturally salient sites of conceptual and axiological knowledge. They encode historically shaped models of behaviour and emotion, thereby contributing to the transmission of shared social norms. By employing the methodological framework of the cognitive definition approach, this study recovers salient features and associative profiles of *baimė*, offering a more nuanced insight into the socio-cognitive underpinnings of emotion semantics in Lithuanian. The analysis contributes to cross-cultural research on emotional conceptualisation and broadens the empirical base for further studies in ethnolinguistic semantics.

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“Pridnost”: From Diligence to Self-Care

»Pridnost«: od marljivosti do skrbi zase

The paper deals with one of the behavioural patterns and a value presented in Slovene contemporary sources – “pridnost”. Using a collection of Slovenian riddles and proverbs it firstly presents the change in meaning of the adjective *priden* in Slovenia which is followed by illustrating how contemporary media discourses link *pridnost* to burnout.

In proverbs and riddles, *pridnost* manifests as, among other things, diligence, care, perseverance, goodness, the opposite of laziness, a great wealth (against poverty, hunger). It relates to the economic survival of the individual and the community in the context of the former (agricultural) economy. Contemporary sources, on the other hand, associate *pridnost* with uncreative, uninnovative, and inefficient work, with intolerance of individualization, while learning to be *priden* – as it can lead to burnout – is considered undesirable. However, as the proverbs show, *pridnost* is cultivated through rigor, example, and overcoming difficulties. Burnout today is seen as one such difficulty that forces an individual to change and cultivate a different, more contemporary self. It is teaching individuals to take care of themselves first, their health and energy, which is consequently good and useful for the whole community and the economy. According to the author, unlearning to be *priden*, when perceived as industriousness and adherence to duty, is therefore primarily a process of transforming its understanding. An updated meaning of *pridnost* is namely emerging, which links it above all to self-care.

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The Fire Commands as Short Folklore Forms

Gasilski ukazi kot kratki folklorni obrazci

The Slovenian firefighting tradition has existed for a considerable time and is highly respected by the population. The organisation's primary mission is to assist people in distress, especially during natural disasters and fires, for which adequate training is essential.

In Slovenia, specialised firefighting schools operated for only a relatively short period. For over 150 years, the main method of knowledge transfer was through socialisation in the firehouse and training within the fire unit and fire association. As a result, firefighters were trained through regular drills, during which they performed prescribed tasks, leading to the establishment of a standardised form of communication.

Commands such as "Put down!" and "Attach!" required the execution of several interconnected actions by at least two individuals, and more often by four. This paper will present fire commands used in the early 20th century and their modern equivalents used by firefighters today.

This analysis highlights not only the development of fire commands and their practical significance, but also emphasises their folklore character as part of Slovenian cultural heritage.

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Family Guestbooks as an Archive of Short Folklore Forms

Družinske knjige gostov kot zbirke folklornih obrazcev

In the centre of my paper are the family guestbooks in Estonia. Books in which guests write something upon leaving have been in use for shorter or longer periods in many Estonian families. These works, gradually completed over a long period of time in collaboration with many people, are a kind of hidden archive of writing styles, social relations and societal changes of different periods.

Family guestbooks belong into the sphere of vernacular or everyday literacy – people who write in them use and blend different generic models, style registers and ways to position oneself. The most important message of the guestbook entries is the statement that “I was here (again)!”; however there are quite different ways to affirm one’s presence. One can thank the hosts (for good food and company), write short reminiscences about previous encounters, describe the ongoing event, comment on the entries of other visitors, use different quotations (literature, folklore; verbatim as well as paraphrases and parodies) etc. In my presentation I take a closer look at the genre composition of the guestbooks of two families from the second part of 20th century.

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Proverbs as Time Capsules for Descriptive Words in Communication

Pregovori kot časovne kapsule opisnih besed v sporazumevanju

The actual use of Finnish proverbs in everyday discourse will be approached through Reddit/Suomi, a sub forum or a community of the global social media platform Reddit. It is originally a user-based news aggregation, but nowadays more and more a discussion forum. This Finnish sub forum is chosen, because its users or commentators are not limited to any subject area and they presumably represent a broader age range than e. g. the visitors of the Face Book discussion groups.

It will be interesting to test, if there are special identifiers of proverbs that are otherwise rare in the Finnish language use. The hypothesis is that there are some descriptive words, especially verbs that are alive in the Finnish everyday discourse almost only in proverbs. The traditional way to search for proverb texts in digital material is to use fixed word pairs or beginnings of proverbs, but this time the challenge is in recognizing time capsules of some descriptive expressions. The social functions of the use of those proverbs or implications to proverbs will also be discussed.

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Short Folklore Forms: Secret Language Games in Lithuania

Folklorni obrazci: skrivne jezikovne igre v Litvi

Secret language games, or ludlings, in Lithuania sometimes referred to as reverse language (Lith. *adverniška / atvirkštinė kalba*), are linguistic games used by children and adolescents. It is a form of "coded" communication created by altering the regular structure of language, for example, by modifying the structure of language—such as reversing syllables or inserting additional sounds before each syllable—thereby making it difficult for outsiders to understand. This traditional short folklore form makes part of children's folklore and is widespread across the world.

The presentation aims to introduce this relatively understudied linguistic game within the Lithuanian context and to examine its local variants. The study revealed that three ways of creating ludlings have been recorded in Lithuania: 1) adding a syllable such as *ver-*, *der-*, *la-*, *ta-*, *do-*, *far-*, *ba-*, *kir-*, *ker-* or any other individually invented syllable before the original syllable; 2) pronouncing the syllables in reverse order or switching their places; 3) changing word endings to *-ito*, *-ano*, *-ento*. The creation of secret language reflects children's creativity, dynamism, free approach to language rules, and their tendency to experiment and play with language. The function of ludlings—often referred to by researchers as anti-language—is to obscure the meaning of the spoken message and hide it from those nearby who do not belong to the group using the ludling (other children, parents, teachers, etc.). Another equally important function is entertainment and playfulness.

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Material and Moral Capital in Serbian Paremiological Forms

Gmotni in moralni kapital v srbskih paremijah

The paper is based on a corpus of Serbian folk proverbs and sayings, which are viewed as short folklore forms that prescribe desirable patterns of behaviour and at the same time interpret everyday life. We aim to examine how these forms shape collective representations of material and moral values, especially in the context of work, scarcity, survival, and economic relations.

Proverbs and sayings reinforce work as a fundamental value and existential necessity, while laziness and unlawful profit are presented as morally problematic forms of behaviour. Poverty and scarcity are often thematised as everyday experiences, but are not necessarily associated with moral decline, indicating a complex relationship between an individual's socioeconomic status and ethical values. In this sense, material wealth is not always perceived as a positive value, especially when associated with unfair trade, usury, or robbery, while honour and honesty are posited as superior forms of symbolic and moral capital.

Proverbs function as diachronic commentaries on reality, but also as a means of social control – they set the boundaries of acceptable economic pragmatics and act as a moral corrective to the behaviour of individuals in a community. Through stereotyped representations of the rich and the poor, a collective economic ethos is articulated, in which material gain is valued solely if it is aligned with moral norms and social values prescribed by the community.

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Curses on the Internet: A Methodological Challenge for Folklorists

Kletvice na spletu: folkloristični metodološki izziv

A curse is one of the short or small traditional genres associated with the concepts of affectivity and negative emotions. Collecting curses in the field represents therefore an exceptional methodological challenge because the informer is expected to reconstruct patterns that are normally, in the so-called natural communication situation, used in argumentative situations and with the aim of insulting the opponent. Consequentially, researchers who focus on the fieldwork are aware that the collected examples do not necessarily reflect the richness of the active curse repertoire of an individual informer or an oral community.

A solution of sorts has recently been offered by the emergence of curses in digital communication. On the one hand, expectedly, they appear in online forums where they are used as strong insults, on the other, quite unexpectedly, they are frequently used in memes and statuses on social networks. The first cases represent, in a certain way, digitally recorded oral communication, so the curses that appear can be considered quite equivalent to those that occur in a real conflict situation, while the second type represents certain stylized examples of curses or messages shaped following curse patterns. Internet curses have already attracted the attention of researchers, primarily because of their ludic character, and in this presentation, attention will be focused precisely on the methodological challenges that digital fieldwork and the new orality pose for folklorists.

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Lost in Translation, Found in Memes: Foreignization and the Making of Anti-Proverbs in Contemporary Greek Online Culture

Izgubljeno v prevodu, najdeno v memih: potujitev in nastajanje antipregovorov v sodobni grški spletni kulturi

This paper examines how the Facebook/Instagram account "Greek Sayings In English" reworks Greek sayings and proverbs into memes through literal, word-for-word translation. By maintaining the linguistic structure of the original rather than adapting it idiomatically, the account produces humour rooted in linguistic strangeness and cultural dissonance. Viewed through the lens of foreignization, this practice highlights how the shift of language, here functioning as a site of cultural negotiation, can both unsettle and reframe proverbial meaning. The study further considers whether this process may be understood as a form of anti-proverb creation, where transformation arises not from internal wordplay but from the act of translation itself.

Framed as digital folklore, these artefacts exemplify vernacular creativity, preserving traces of popular sayings while turning them into portable units of humour and reinterpretation. Methodologically, the study draws on a small corpus of posts and employs digital ethnography, engagement metrics, and close readings to trace how translation strategies intersect with memetic affordances and comment threads. The study aims to show how linguistic displacement can be perceived as a means of making anti-proverbs, but also drives humour, cultural negotiation, and participatory engagement in contemporary Greek online culture.

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Aspectual Profiling as a Comparative Tool in Intercultural Paremiology:

The Concept of TIME

*Aspektno profiliranje kot primerjalno orodje v medkulturni paremiologiji:
koncept ČASA*

Intercultural analysis of proverbs has long attracted the attention of paremiologists and linguocultural researchers. Among the comparative methods used in proverb studies, the aspectual profiling developed within the Lublin School of Ethnolinguistics can serve as an effective tool for intercultural proverb analysis. This method analyses a concept by identifying its semantic aspects and organising them into broader semantic profiles, enabling systematic cross-linguistic comparison. This research aims to demonstrate the applicability of the aspectual profiling method in cross-cultural paremiological research through a case study of the concept of TIME in Lithuanian, Polish, and English proverbs. The study adopts a qualitative comparative approach, focusing on the identification of semantic aspects that reflect the dominant ways in which TIME is conceptualised in the respective linguistic communities.

The analysis shows that proverbs referring to TIME in all three languages can be analysed using a shared set of semantic aspects, including perception, function, directionality, comparison, etc. At the same time, differences in the distribution and salience of these aspects reveal culture-specific patterns of conceptualisation. The findings indicate that aspectual profiling can serve as *tertium comparationis*, allowing for the identification of both universal and culture-bound features in proverb semantics. As such, the study contributes to translingual paremiological research by offering a systematic framework for comparative linguocultural analysis.

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Suspicious Wealth, Decent Poverty:

Moral Values and Evaluations in Proverbs from the Balkans

Sumljivo bogastvo, spodobna revščina:

moralne vrednote in njihova presoja v balkanskih pregovorih

This paper focuses on proverbs from the Balkans regarding wealth and poverty as indicators of "moral economies". At the same time emphasis is put on contemporary speakers and their interpretations on these texts. The study mainly focuses on three axes: a) the moral suspicion of wealth - often associated with injustice, anxiety and vanity, b) the relations between the rich and the poor - where hierarchy, obligation, and dependence are negotiated; and c) the positive aspects of poverty - framed as dignity, prudence or resourcefulness. In terms of methodology, the study combines close reading of the texts with commentaries from informants (e.g. brief explanation of usage, relevance, change etc.). Thus, it is understood how proverbs function as micro-regulative devices in everyday exchange, while continuity and change in what proverbs express is revealed.

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Experiencing Stress in the Context of Slovenian Phraseology

Doživljanje stresa v kontekstu slovenske frazeologije

The everyday life of the contemporary individual is often permeated by excessive stress and heavy burdens, which negatively affect their psychophysical condition. This represents a relatively constant feature of modern lifestyles and, due to increasing expectations and demands of the environment, as well as a pronounced need for self-assertion or a desire for success, produces a range of adverse effects (physiological, psychological, and behavioural) in individuals.

The experience of stressful situations is also reflected in the ways we express ourselves. This paper examines Slovenian phraseological expressions related to the experience of stress, overload, चिंता, and nervousness, such as *imeti polno glavo skrbi* ('to have a head full of worries'), *čutiti težo v želodcu* ('to feel heaviness in the stomach'), *stiska v prsah koga* ('to feel tightness in the chest'), *ne videti se (ven) iz dela* ('to be overwhelmed with work'), *pritisk se dviga komu* ('someone's pressure is rising'), *biti pod pritiskom* ('to be under pressure'), *imeti polne roke dela* ('to have one's hands full of work'), *izgubljati živce* ('to lose one's nerves'), *biti na robu z živci* ('to be on edge'), *dihati na škrge* ('to be gasping for breath'), and *kri zavre komu* ('someone's blood boils').

The study investigates how stress is expressed phraseologically, identifies the characteristic components of these expressions, and explores how they relate to physiological manifestations of negative stress, such as increased heart rate, rapid breathing, elevated blood pressure, muscle tension, and stomach discomfort.

Special attention is also given to the classification of the collected expressions. The paper tests their arrangement according to degrees of intensity on a scale ranging from mild nervousness to pronounced anger, as well as according to types of stress. The usage of the selected expressions is analysed using corpus-based data, and their representation in lexicographic sources is also examined.

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“A Woman’s Place” in Proverbs:

Changing Images of Women in Croatian and European Traditions

»Mesto žensk« v pregovorih:

spreminjajoče se predstave o ženskah v hrvaški in evropski tradiciji

Proverbs, unlike some other literary forms, primarily originate in oral tradition and are later recorded in proverb dictionaries. They reflect the beliefs and attitudes of a particular speech community, but they are not regarded as sacrosanct or as expressions of absolute truth. This paper therefore examines the perception and role of women in Croatia from the 19th century to the present, using proverbs compiled by esteemed paremiologists and researchers of oral literature such as Tvrтко Čubelić (1975) and Josip Kekez (1990), as well as anti-proverbs. The aim of the paper is not only to provide a diachronic overview of the perception of women’s roles and positions in Croatian and broader Balkan contexts but also to compare these findings with those in other European cultures. The main research questions addressed are how the perception of women has evolved over time and how contemporary social trends influence the creation of anti-proverbs and modern proverbs about women.

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“What Has Always the Same Price?”:

Economic and Moral Values in Hungarian Riddles

»Kaj ima vedno isto ceno?«:

ekonomske in moralne vrednote v madžarskih ugankah

Riddles, like other short folklore forms, reflect and conceptualize objects and actions drawn from everyday life. Among these are also work, money, and other economic elements of daily life, as well as more abstract concepts of what is valuable and how the worth of something can be determined. In keeping with the characteristics of the genre, riddles do not usually reflect on monetary or moral values in an overtly didactic manner, but rather in a witty and playful way. They often advocate general values such as diligence and honesty, but it is also worth examining how riddles can more specifically reflect the values of a particular era. In my paper, I explore how economic and moral values are represented in Hungarian riddles, drawing on a diachronic corpus of approximately 15,000 riddle texts.

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Public Inscriptions Pertaining to Canines as Short Folklore Forms

Javni napisi o psih kot folklorni obrazci

The paper deals with public inscriptions relating to dogs. The most common types of such inscriptions are a deterrent against entering private property by indicating presence of guard dogs, and a warning against dog fouling in public places. Other, less popular types include various prohibitions, such as entering public spaces of buildings with dogs, unleashing dogs and allowing them to bark. As prohibitions are usually issued by administrative institutions, they tend to be very straightforward and often take the form of direct speech acts or even single visual signs, similar to traffic signs. In contrast, deterrents are usually issued by private individuals and are not constrained by administrative rules, giving the addresser the liberty to express themselves creatively, resulting in multiple texts that resemble folklore. These are often complemented or illustrated by suggestive pictures. Warnings against dog fouling demonstrate features of both categories, administrative prohibitions and deterrents, and can be either straightforward and direct or indirect and creative. They are often supplemented by visuals to strengthen their illocutionary force and achieve the desired perlocutionary effect more effectively. This paper analyses examples of such inscriptions in different language communities, exploring the means used to express the intentions of those responsible and the main communication strategies employed.

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“Welcome to Lithuania”: Paremias in Advertising

»Dobrodošli v Litvi«: paremije v oglaševanju

Similar to their counterparts in other countries, Lithuanian advertising creators aim to influence diverse social audiences by employing various stylistic devices, including folklore and linguistic tools such as wordplay and polysemy. This advertising style has become particularly prominent with the general trend of returning to ethnoculture.

Lithuanian advertising creators utilize paremias and linguistic devices across various types of advertisements. Commercial ads serve practical purposes, while social, political, and ideological ads aim to shape specific attitudes and ideas. The goals of commercial and social advertising often overlap in tourism advertising, which is one of the most dynamic sectors of modern advertising. Lithuania strives to attract tourists through its culture, nature, unique events and festivals, cuisine, and the Lithuanian language. Besides official representations of the country, there are efforts to showcase Lithuania to visitors in a playful and creative manner, incorporating self-irony and humor.

In this presentation, I will discuss the origins, content, and expression of paremias used in Lithuanian advertisements, as well as the communicative intentions behind their use. To demonstrate how the Lithuanian language can be promoted to foreigners, I will examine the “Welcome to Lithuania” Facebook page. I will also analyze the comments on this page as a form of dialogue between the speaker and listeners, as well as an additional source of data on the contemporary paremias usage.

