



INSTITUTE OF LITHUANIAN LITERATURE AND FOLKLORE

International Conference

# SMALL GENRES OF FOLKLORE: LOCAL CONTEXTS AND COMPARATIVE PARALLELS

In Honour of the 100th Anniversary  
of Kazys Grigas

February 28 – March 1, 2024  
Institute of Lithuanian Literature and Folklore

**ABSTRACTS**





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**ABSTRACTS**



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INSTITUTE OF LITHUANIAN LITERATURE AND FOLKLORE

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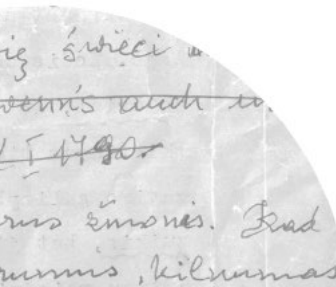
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# CONFERENCE PROGRAMME

## WEDNESDAY, February 28

9.00-10.00 ARRIVAL & REGISTRATION / COFFEE

10.00-11.00 OPENING OF THE CONFERENCE

**Aušra Martišiūtė-Linartienė** (Director of the Institute of Lithuanian Literature and Folklore, Lithuania)

**Rui Soares** (AIP-IAP, Portugal)

**Dalia Zaikauskienė** (Conference chair, Institute of Lithuanian Literature and Folklore, Lithuania)

Remembering Kazys Grigas: His Life and Folkloristic Legacy

11.00-13.00 **Session 1**

SMALL GENRES IN THEORY AND PRACTICE

Chair: **Christian Grandl** (AIP-IAP, Germany)

**Liisa Granbom-Herranen** (University of Turku, Finland)  
Theoretical and Methodological Aspects in the Study  
of Small Genres of Folklore

**Outi Lauhakangas** (Independent researcher, Finland)  
Matti Kuusi's Classification of Proverbs as a Proverbial World-View

**Davor Nikolić** (University of Zagreb, Croatia)  
Small Genres of Folklore in Croatian Philology and Folkloristics:  
Conceptual Innovations and Theoretical Parallels

**Melita Aleksa Varga** (University of Osijek, Croatia)  
Modern Ways of Preserving Croatian Paremiological Lore  
from the 12th to the 19th Century (via Zoom)

13.00-14.00 Lunch

14.00-15.00 "PROVERBS AND ALLEGORIES IN LITHUANIAN BAROQUE":  
EXCURSION TO THE CHURCH OF ST PETER AND PAUL

15.00-16.00 KEYNOTE LECTURE

Chair: **Fionnuala Carson Williams** (Independent researcher, Ireland)

**Wolfgang Mieder** (University of Vermont, USA)  
Three Proverbial Triads. Sapiential Imperatives for Peaceful Existence

**16.00–16.30** Coffee break

**16.30–17.30 Session 2**

**PAREMIAS: COMPARATIVE PARALLELS**

Chair: **Saša Babič** (Research Centre of the Slovenian Academy of Sciences and Arts; Institute of Slovenian Ethnology, Slovenia)

**Nargiza Abdullaeva** (National University of Uzbekistan named after Mirzo Ulugbek, Uzbekistan)

Diachronic Analysis of Uzbek Proverbs Containing Currencies and Finding their Equivalents in English

**Irena Snukiškienė** (Vilnius University, Lithuania)

National Traits and Comparative Aspects of Concepts of TRUTH and LIE in Lithuanian, Polish and English Paremiās

**17.30–18.30** EXHIBITION IN HONOUR OF THE 100TH ANNIVERSARY OF KAZYS GRIGAS

**THURSDAY, February 29**

**9.30–11.00 Session 3**

**SMALL GENRES IN DIFFERENT DISCOURSES**

Chair: **Nargiza Abdullaeva** (National University of Uzbekistan named after Mirzo Ulugbek, Uzbekistan)

**Vita Džekčioriūtė** (Institute of Lithuanian Literature and Folklore, Lithuania)

Prohibitions in Lithuanian Paremiās: Links with Mythological Beliefs

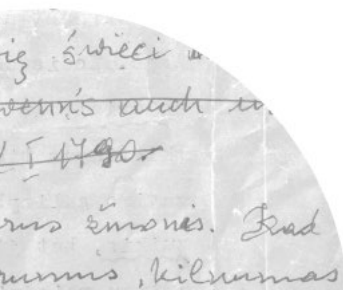
**Salomėja Bandoriūtė-Leikienė** (Institute of Lithuanian Literature and Folklore, Lithuania)

Short Forms of Folkloric Humour in Lithuania at the Turn of the 20th and 21st Centuries

**Patryk Zajac** (University of Warsaw, Poland)

Functions of Hausa Proverbs in Academic (Humanities) Discourse

**11.00–11.30** Coffee break



### 11.30-13.30 Session 4

#### HISTORICAL AND LOCAL CONTEXTS 1

Chair: **Wolfgang Mieder** (University of Vermont, USA)

**Rui Soares, Marinela Soares** (AIP-IAP, Portugal)

Voices of Wisdom: A Journey through the Portuguese Case

**Fionnuala Carson Williams** (Independent researcher, Ireland)

"The Windy Day isn't the Day for Thatching." An Irish Proverb and its Wider Links

**Jurga Sivickaitė-Sadauskienė** (Institute of Lithuanian Literature and Folklore, Lithuania)

Aphorisms and Proverbs in Letters of Repressed People after the Second World War

**Jūratė Šlekonytė** (Institute of Lithuanian Literature and Folklore, Lithuania)

The Use of Small Genres in a Storyteller's Communication with Folklorists

**13.30-15.00** Lunch

### 15.00-16.00 KEYNOTE LECTURE

Chair: **Lina Būgienė** (Institute of Lithuanian Literature and Folklore, Lithuania)

**Giedrius Subačius** (University of Illinois at Chicago, USA)

Kazys Grigas as a Researcher of Simonas Daukantas' Proverbs (via Zoom)

**16.00-16.30** Coffee break

### 16.30-18.00 Session 5

#### HISTORICAL AND LOCAL CONTEXTS 2

Chair: **Liisa Granbom-Herranen** (University of Turku, Finland)

**Saša Babič** (Research Centre of the Slovenian Academy of Sciences and Arts, Institute of Slovenian Ethnology, Slovenia)

Work Praises the Master: The Concept of Work in Slovenian Short Folklore Forms

**Mohammed Yakub** (University of Education, Ghana)

Beyond Entertainment, what do Riddles Portray? Exploring the Cultural Values and Ideologies Concealed in Nzema Riddles (via Zoom)

**Lina Plaušiniaitytė, Vilma Zubaitienė** (Vilnius University, Lithuania)

Proverbs and Proverbial Sayings in 19th-Century German Textbooks of the Lithuanian Language

**18.00-20.00** EVENING RECEPTION FEATURING THE FOLK GROUPS

"MINDRĖ" AND "NAMYSTO"

## FRIDAY, March 1

### 9.00-11.00 Session 6

#### THE DIVERSITY OF SMALL GENRES IN THE CONTEMPORARY WORLD 1

Chair: **Irena Snukiškienė** (Vilnius University, Lithuania)

**Laima Anglickienė** (Vytautas Magnus University, Lithuania)

Contemporary Lithuanian Situational Expressions of Children and Young People

**Emilija Jacevičienė** (Vytautas Magnus University, Lithuania)

Children's Street Counting Games in Lithuania in the Late 20th and Early 21st Centuries

**Aelita Kensminienė** (Institute of Lithuanian Literature and Folklore, Lithuania)

The Contemporary Use of Riddles in Lithuania

**Joanna Szerszunowicz** (University of Bialystok, Poland)

The Perception of the Week(end) Reflected in Modern Polish Multiword Expressions

11.00-11.30 Coffee break

### 11.30-13.00 Session 7

#### SMALL GENRES IN FOLKLORE NARRATIVES

Chair: **Asta Skujytė-Razmienė** (Institute of Lithuanian Literature and Folklore, Lithuania)

**Nidhi Mathur (ISFNR, India)**

Verbal Art in Grimms' Fairy Tales from the Perspective of Human-Animal Studies (via Zoom)

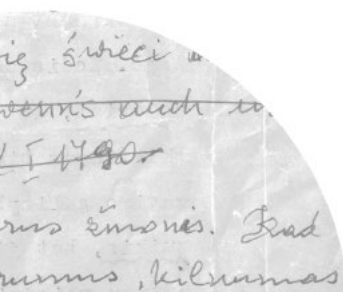
**Inese Pintāne** (Charles University, Czech Republic)

Riddles in Folk Tales

**Georgios Tserpes, Emmanouela Katrinaki** (Hellenic Folklore Research Centre, Academy of Athens, Greece)

Charms and Proverbs in Modern Greek Folk Tales: A Cross-Genre Perspective (via Zoom)

13.00-14.30 Lunch



### 14.30-16.30 Session 8

#### THE DIVERSITY OF SMALL GENRES IN THE CONTEMPORARY WORLD 2

Chair: **Joanna Szerszunowicz** (University of Białystok, Poland)

**Christian Grandl** (AIP-IAP, Germany)

"Des einen Müll ist des anderen Schatz." On the Way to  
a Modern German Proverb?

**Hrisztalina Hrisztova-Gotthardt** (Secretariat "Français, Italiano,  
Deutsch in der Schweiz", Switzerland)

A Proverb Revival? On Modern Proverb Use in the German-Speaking  
Part of Switzerland (via Zoom)

**Evija Liparte** (Independent researcher, Latvia),

**Daiva Zavistanavičienė** (Kaunas University of Technology, Lithuania)

On Anti-Proverbs of the Corona Period in the Lithuanian and Latvian  
Languages (via Zoom)

**Radvilė Racėnaitė** (Institute of Lithuanian Literature and Folklore, Lithuania)

"Good Children do not Visit Their Parents." Proverbs and Social Advertising  
during the Covid-19 Outbreak in Lithuania

### 16.30

#### CLOSING OF THE CONFERENCE

### 17.00-18.30

#### WALKING TOUR OF VILNIUS' OLD TOWN



Photo by St. Žumbys

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## ABOUT KAZYS GRIGAS AND THE CONFERENCE

Professor Kazys Grigas (1924–2002) was one of the most eminent Lithuanian folklorists and historians of folklore, a collector and populariser of proverbs and proverbial sayings, and undoubtedly Lithuania's most famous paremiologist. Having shown Lithuanian proverbs to be part of the international paremiological compendia, Kazys Grigas highlighted their national character, and the peculiarities of their linguistic and poetic expression. His books "Lithuanian Proverbs: A Comparative Study" (1976) and "Proverb Parallels: Lithuanian Proverbs with Latvian, Belarusian, Russian, Polish, German, English, Latin, French and Spanish Equivalents" (1987) have been recognised as fundamental works by the international community of paremiologists. These books, along with other comparative studies by him, have become an indispensable part of international research, and supplement the global pool of paremiological data.

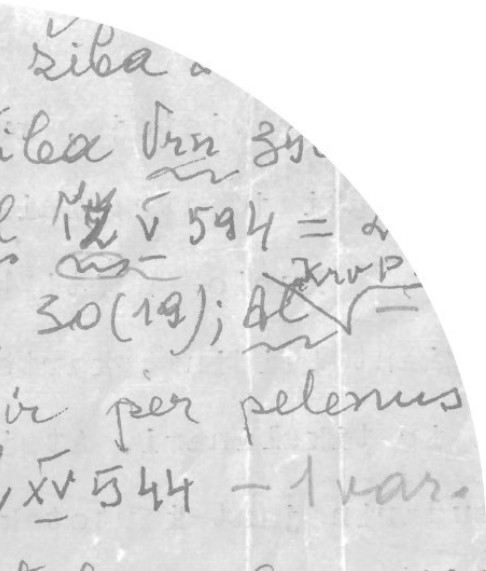
In addition to his achievements in the field of paremiology, Kazys Grigas studied other small genres of folklore, folklore texts of various kinds, characterised by their short form. These include not only **proverbs** and **proverbial sayings**, but also **riddles**, **situational expressions**, **etiquette formulas**, **beliefs**, **charms**, **prayers**, **curses**, **fortune-telling**, **tongue-twisters**, **counting-out rhymes**, **teasing rhymes**, **onomatopoeia (sound imitation)**, etc.

To mark the 100th anniversary of the birthday of Professor Kazys Grigas, we invite folklorists, ethnologists, linguists, historians and other cultural researchers from various institutions worldwide to celebrate his life and work, to explore their importance to Lithuanian folkloristics and international paremiology, and to share relevant research in the field of small genres of folklore. The topics of the conference include:

- The influence of personality on the development of folklore studies: the life, scientific and cultural activities of Kazys Grigas
- Small genres in the history of folklore studies
- Theoretical and methodological aspects of the study of small genres of folklore
- The importance of context to small genres of folklore
- The international and national character of small genres of folklore
- Tradition and modernity in small genres of folklore
- Small genres and other forms of folklore: cross-genre links

- Linguistic expression and poetic features of small genres of folklore
- Magical and practical functions of small genres of folklore
- The translation of small genres of folklore
- Manifestations of small genres of folklore in literature and art
- Small genres in digital spaces: communication, variation, visualisation

An exhibition of publications and manuscripts relating to Professor Kazys Grigas will be on display during the conference.

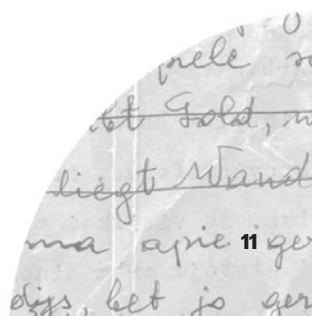


## ABOUT THE INSTITUTE OF LITHUANIAN LITERATURE AND FOLKLORE

The Institute of Lithuanian Literature and Folklore (formerly the Institute of Lithuanian Studies) was established in 1939, and consisted of three departments: Lithuanian language, Lithuanian history, and Lithuanian folklore. With the establishment of the Academy of Sciences in 1941, institutes of the Lithuanian language and Lithuanian literature were also set up. On the decision of the Presidium of the Academy in 1952, both institutes were merged into one, the Institute of Lithuanian Language and Literature; but in 1953, having been transferred from the Institute of History, the folklore section was established as the Department of Folklore. On 16 April 1990 the institute became an independent scientific institution with its present name and structure.

The Institute of Lithuanian Literature and Folklore occupies two buildings designed by August Klein and built in 1904-1906 by the engineer Petras Vileišis. Until 1931, this was the home of the Vileišis family, but since 1932 the buildings have been a centre for Lithuanian culture. The Lithuanian Science Society (1907-1940) and the Rytas Society were located there. The building by the street provided space for a printing press, where the newspaper "Vilnius' News", edited by Vileišis, was published. This building also housed a bookshop selling Lithuanian books. The First Exhibition of Lithuanian Art took place here in 1907. Since 1941 the buildings have been part of the Academy of Sciences of Lithuania, and are a valuable architectural monument of local importance.

The current mission of the Institute is to implement the state's priorities for Lithuanian studies by carrying out long-term fundamental research into Lithuanian literature, folklore, and the old Lithuanian literary heritage, gathering, organizing, preserving and promoting the intangible and documental heritage of literature and folklore, and ensuring the development of Lithuanian studies on a European and global scientific level. Through its research results, the Institute strives to enhance the cultural identity of the Republic of Lithuania and its society.



KEYNOTE LECTURE  
**WEDNESDAY, February 28**

**WOLFGANG MIEDER**

University of Vermont, USA  
Wolfgang.Mieder@uvm.edu

**Three Proverbial Triads.  
Sapiential Imperatives for Peaceful Existence**

The number three has always played a major role in cultural, folkloric and linguistic traditions. There are numerous proverbs based on a triadic structure in various languages dating back to Antiquity and continuing to this day. But there are also so-called proverbial triads consisting of only a string of three words, like “*Veni, vidi, vici*”, “*Wein, Weib und Gesang*”, “*Liberté, égalité, fraternité*” and “*Blood, sweat, and tears*”. Many folk triads like “*Ready, willing and able*” and “*Signed, sealed and delivered*” also abound. Of special interest are three American triads based on the fundamental ideas of a free and democratic society, namely “*Life, liberty, and the pursuit of happiness*”, “*Government of the people, by the people, and for the people*”, and the less well-known and newer “*Freedom, justice, and democracy*”. The origin, history, dissemination and meaning of these formulaic triads are discussed in considerable detail with contextualised references. They express the belief in and the call for a democratic world, based on peaceful, fair and humane coexistence. Of course, these fundamental proverbial triads also show that there is a natural inclination to state basic socio-political principles in an easy-to-remember triadic pattern.

**Bionote**

Wolfgang Mieder is University Distinguished Professor Emeritus of German and Folklore at the University of Vermont, where he taught for 50 years and was the long-time chairperson of the Department of German and Russian. The author of numerous books on fairy tales, folk songs and legends, he is recognised internationally for his expertise in paremiology (proverb studies). Among his recent books on proverbial matters in English are *Behold the Proverbs of a People. Proverbial Wisdom in Culture, Literature, and Politics* (2014), *Right Makes Might. Proverbs and the American Worldview* (2019), *The Worldview of Modern American Proverbs* (2020), *Dictionary of Authentic American Proverbs* (2021), and *A Rising Tide Lifts All the Boats. The Proverbial Rhetoric of John F. Kennedy* (2023).

KEYNOTE LECTURE  
**THURSDAY, February 29**

**GIEDRIUS SUBAČIUS**

University of Illinois at Chicago, USA  
subacius@uic.edu

**Kazys Grigas as a Researcher  
of Simonas Daukantas' Proverbs**

I met Kazys Grigas many years ago. I do not remember the exact year, but it must have been in some way related to research into Simonas Daukantas' work, his and mine. Grigas was known to have written a dissertation about Daukantas' folklore collections even before I was born. Decades later, I started my own dissertation about Daukantas' dictionary. Grigas was a famous researcher, and I was only imagining what it meant to be a scholar. I admired Grigas' achievements, and he politely praised me for the choice of Daukantas for my topic. For many years I had no direct interest in the issues Grigas worked on: Daukantas' folklore. Only quite recently did I start analysing Daukantas' proverbs, and then our research interests directly intersected. My perspective was orthographical, different to Grigas', but I was following Grigas' ample research results just to begin my own investigation. Grigas' dissertation already contained a substantial chapter on Daukantas' proverbs. Then he published some articles on the topic. And lastly, in a collective two-volume publication of most of Daukantas' folklore *collectanea*, Grigas prepared the part on Daukantas' small folkloristic genres. It was a comprehensive registration of Daukantas' proverbs, the best ever made. It helped me significantly to get oriented in the vast and diverse world of Daukantas' proverbs. In my presentation, I will show how Grigas marked in pencil on Daukantas' manuscripts and books, and how he classified his proverbs. I will discuss my discoveries in the field: the origin of some of Daukantas' proverbs, different to Grigas' supposed attribution, more precise dating and location, and some additional artefacts that could complement the above-mentioned comprehensive register of Daukantas' proverbs.

**Bionote**

Giedrius Subačius is Professor and Director of the Endowed Chair in Lithuanian Studies at the University of Illinois at Chicago (USA). His main research interests are the history of Lithuanian, the history of orthography, and the development of standard languages. The most recent of his six monographs was "Simonas Daukantas' St Petersburg Orthography (1834-1846)" (638 p., 2021). He is a founder and editor of the annual journal of Lithuanian historical sociolinguistics *Archivum Lithuanicum* (Vols. 1-25, 1999-2023). He has been awarded important prizes in Lithuania and the USA.

## **NARGIZA ABDULLAEVA**

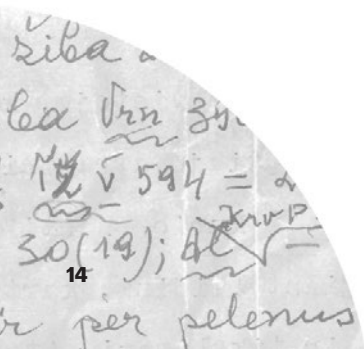
National University of Uzbekistan named after Mirzo Ulugbek, Uzbekistan  
nargizabdullaeva89@gmail.com

### **Diachronic Analysis of Uzbek Proverbs Containing Currencies and Finding their Equivalents in English**

Throughout the ages of human history, people have used a variety of currencies, since they first started trading and making purchases from one another. However, they are sometimes found only in proverbial contexts, as some of them have gone out of use under the influence of different facts, such as invasions, shifting national boundaries, the development or modernisation of countries, and even the globalisation of the world, over many years. Moreover, several paremiologists, such as A. Taylor, W. Mieder and K. Grigas, stated that a proverb is a kind of folklore, which takes a long time to form as a proper proverb structure in a language, and is usually utilised with its historical structure by the current nation. Hence, an older proverb carries more historical notions and phenomena than contemporary ones, which are sometimes even unfamiliar to the younger generation of a nation using the proverb for its idea and kernel without comprehending all the words in the proverbial content. A diachronic analysis of proverbs in a language provides scientifically valuable results that help us to understand not only the idea of the proverb, but also the original meanings of the components, such as words for currencies, from the nation's non-recent history, including that of the Uzbeks. In addition, finding equivalents in English expands the scope of the Uzbek language, mentality, culture and history, to a number of other countries as well.

#### **Bionote**

Nargiza Erkinovna Abdullaeva PhD has a BA degree in philology and teaching languages (English), 2009, and an MA in linguistics (English). She is a member of the AIP-IAP (International Association of Paremiology) and sits on its International Council. She is an Associate Professor. Abdullaeva is the author of four dictionaries of proverbs, two textbooks and two manuals, and more than 60 research works.



## MELITA ALEKSA VARGA

Faculty of Humanities and Social Sciences Osijek, Croatia

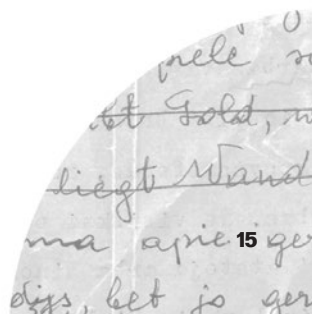
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### Modern Ways of Preserving Croatian Paremiological Lore from the 12th to the 19th Century

In the past decade, contemporary Croatian paremiological research has delved into a range of intriguing topics. These include the identification of the Croatian paremiological minimum and optimum, an examination of how Croatian proverbs and anti-proverbs are embraced by younger generations, and an assessment of proverb and anti-proverb familiarity across different age groups among native Croatian speakers (cf. Aleksa Varga, Keglević 2018, 2020a, 2020b). One of the current projects, however, includes creating a Croatian online paremiological thesaurus (Aleksa Varga, Feldvari 2022), which would also include earlier Croatian paremiological collections. Since research into Croatian paremiological lore from the 19th century ceased with the passing of our esteemed colleague Peter Grzybek (cf. Grzybek 1998), the paper discusses other ways of incorporating paremiological material into the online paremiological thesaurus, collected from literary works from the 12th to the 19th century by the Croatian paremiologist Josip Kekez (1990). The objective of the present paper, therefore, is to analyse the corpus of 2,679 Croatian proverbs and proverbial expressions extracted from Kekez's work *Svaki je kamen da se kuća gradi* (Every Stone is for Building a House) and to explore strategies for seamlessly incorporating these texts into the forthcoming Croatian online paremiological thesaurus.

#### Bionote

Dr Melita Aleksa Varga is an Associate Professor and Head of the Department of German Language and Linguistics in the Faculty of Humanities and Social Sciences at the University of Osijek, Croatia. She is currently one of the chief editors of the journal *Proverbium*. Her research interests include paremiology, paremiography, early language acquisition, and corpus linguistics. She has been researching Croatian proverbs since 2011, and has published more than 80 papers, in English, German, Hungarian and Croatian. The complete list of her published works can be seen at: <https://www.croris.hr/osobe/profil/418>.



## LAIMA ANGLICKIENĖ

Vytautas Magnus University, Lithuania  
laimute.anglickiene@vdu.lt

### Contemporary Lithuanian Situational Expressions of Children and Young People

Situational expressions have always enlivened our verbal and non-verbal communication. Over time, they change together with the changes in our lifestyles and the appearance of new technologies and new forms of communication. But even today they are used and created in response to different situations in life. This presentation will focus on situational expressions that are used by Lithuanian children and young people at the beginning of the 21st century. Some situational expressions are used in everyday situations (greeting, parting, saying thank you and good night, etc). They are often said not only by children to children, but also by adult parents to their children. These witty sayings not only enliven the language, they also teach children the rules of etiquette and politeness. However, there are also expressions that are widespread only among children and young people, which are used to respond to common situations in groups of children and adolescents, or to tease or to ridicule each other. Another popular genre is children's language games, which usually have a specific model and form of dialogue (where the dialogue is usually provoked by the speaker). These language games, like all contemporary children's folklore, are characterised by their absurdity and obscenity ("*Sakyk 'rožė'.*" "*Rožė.*" "*Tavo tėvas bybj drožė.*" ["Say 'rose'." "Rose." "Your father carved a dick."]). Some current situational expressions are the result of the new virtual communication, when SMS and social networks have become an everyday form of communication for young people ("*Ką tu?*" "*Šiku.*" ["What are you doing?" "I'm defecating."]). Today, situational expressions, like every folklore genre, are visualised. Memes are most often created using witty expressions, often juxtaposing the meaning of the expression with the image of the meme. According to Lilija Kudirkienė, an important incentive for the emergence and survival of situational expressions is the eternal human desire to be witty, to play, to impress, to surprise, to make another person laugh, to make a strong statement, or to make an impression. Children and adolescents have also mastered this way of communicating, using traditional expressions in their speech, but more often they create new expressions using the opportunities offered by their mother tongue (consonants, overlapping word forms, variety of meanings, etc).

#### Bionote

Laima Anglickienė is a folklorist and ethnologist. She is Head of the Department of Cultural Studies at Vytautas Magnus University. Her research interests are contemporary folklore and contemporary ethnic processes.

## SAŠA BABIČ

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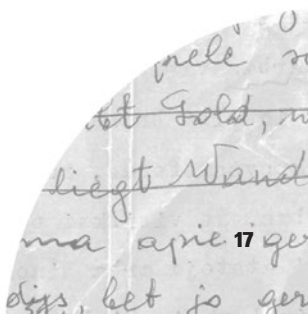
### Work Praises the Master:

#### The Concept of Work in Slovenian Short Folklore Forms

Short folklore forms, as metaphorical and stereotypical units, imprint diachronic reflections of the surroundings, including the economic image and values of society. The everyday economy and economic activity as a dominant part of everyday life presents a very important factor in family life, within which the everyday in contemporary ethnology refers to “the culture of the many”, to banal, widespread phenomena of culture (Bausinger 1987: 38). But more broadly, it is the most universal, and at the same time, the most unique, the most social and the most personal area of life (Lefebvre 1991). Everyday life most faithfully mirrors the understanding of life and the world. The presentation will focus on the concept of “work” in everyday life, and the images linked with work. The ethnolinguistic research of the concept of “work” will be based on Slovenian material of short folklore forms, and will make some comparisons with other Slavic languages. The research will answer the question, what do short folklore forms tell us about work, what is considered as work, and how does it impact society?

#### Bionote

Saša Babič is a researcher and head of the Institute of Slovenian Ethnology ZRC SAZU. She is also an Assistant Professor at the Postgraduate School ZRC SAZU (Ljubljana, Slovenia), a guest lecturer at the Faculty of Arts, University of Ljubljana, and editor-in-chief of the scientific journal *Studij Mythologica Slavica*. Her main interests are short folklore forms, i.e. greetings, swearing, proverbs, riddles, incantations, prayers, etc, their text usage and cultural meanings, and their integration into folklore events and communication. Her research includes folkloristic, ethnolinguistic and semiotic approaches, with the main goal of searching in deeper layers of culture. She is a member of the International Society for Folk Research, the International Society for Ethnology and Folklore, and the International Association of Paremiology (AIP-IAP).



## **SALOMĖJA BANDORIŪTĖ-LEIKIENĖ**

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### **Short Forms of Folkloric Humour in Lithuania at the Turn of the 20th and 21st Centuries**

The scientific report “Short Forms of Folkloric Humour in Lithuania at the Turn of the 20th and 21st Centuries” seeks to answer the question of what is currently happening with short folkloric forms of humour, and why they are changing. Genres of short folkloric humour are some of the best examples of constantly changing contemporary folklore. Current technologies, the pace of life, and social media have had a big impact on folklore, e.g. humorous narratives adapt to their users and reduce to small genres, like memes, etc. Humour helps to express attitudes to various events and people, and therefore it adapts to everyday life.

#### **Bionote**

Salomėja Bandoriūtė-Leikienė is a scientific researcher in the Department of Folk Narrative of the Institute of Lithuanian Literature and Folklore, Vilnius, Lithuania. She defended her PhD thesis “Homo Ridens: the Phenomenon of the Joking man in Modern Lithuania” in 2017. Bandoriūtė-Leikienė researches humour (contemporary humour, jokes, humour communication) and ego documents (letters). She is also interested in contemporary verbal folklore forms, such as podcasts, and especially humour shows. Since 2021 she has been working on the letters of the famous Lithuanian poet Justinas Marcinkevičius (1930–2011).

## FIONNUALA CARSON WILLIAMS

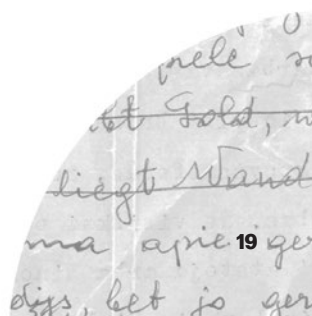
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### **“The Windy Day isn’t the Day for Thatching.” An Irish Proverb and its Wider Links**

In line with Professor Grigas’ work on proverbs in Lithuania and their place in the overall European body, my proposal is to look at one widespread proverb in Ireland: “*Ní hé lá na gaoithe lá na scolb*” (The windy day isn’t the thatching day) with a similar approach. Not only are there many examples of it in the oral tradition in both Irish and English, but several variants within the island, one of which, the one quoted, mentions a regional kind of thatching. As well as variants and how their distribution ties in with the material culture, I hope to look at parallels, such as “*Ní hé lá na báistighe lá an phortaigh*” (The rainy day isn’t the day for the bog), the bog already being a wet place. Sometimes this short genre is attached to stories about local people and other lore, which I also plan to discuss. Since thatched roofs themselves are now rare in Ireland, I will attempt to see what proverbs about procrastination have replaced this once common proverb.

#### **Bionote**

Fionnuala Carson Williams graduated in folkloristics from University College Dublin, Ireland, where for many years she indexed proverbs in the National Folklore Collection archive [www.duchas.ie](http://www.duchas.ie). She subsequently ran courses on folklore at Queen’s University and Ulster University Belfast. Over the years, she has published on proverbs and spoken on them and related sayings, not least at the ISFNR Congress in 2013 in Vilnius. In 1998 she had the honour of meeting Professor Grigas in Budapest, where they were among the few invited speakers at a symposium organized by Professor Gyula Paczolay to commemorate the first publication of Hungarian proverbs. She continues to publish and speak, and is an active member of the International Association of Paremiology (AIP-IAP).



## VITA DŽEKČIORIŪTĖ

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### Prohibitions in Lithuanian Paremias: Links with Mythological Beliefs

Paremias are small-genre folklore, often containing imperative references. One of the strictest forms of such references are prohibitions. Other small-genre folklore texts that are characterised by various prohibitions are beliefs. These are short sayings expressing mythological thinking. They can be of two kinds, *textual* and *action* (Vaitkevičienė 1998: 90). Prohibitions that are based on the logical relationship between an action and a result are characteristic of the latter. Pure genres do not always exist, and we can often observe their interaction in folklore. The paper focuses on prohibitions in Lithuanian paremias which express a mythical mindset and have a close connection with beliefs. The paper discusses the interaction between these two small folklore genres, and the characteristics of that interaction.

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Vaitkevičienė, Daiva (1998): On the Problem of the Structure of Beliefs, *Tautosakos darbai*, 1998, t. 8(15), 90–99.

#### Bionote

Vita Džekčioriūtė is a junior scientific researcher in the Department of Folk Narrative of the Institute of Lithuanian Literature and Folklore. Together with other scientists at the Institute, she is working on the serial fundamental paremiological publication "Lithuanian Proverbs and Proverbial Phrases". Her main research interests are children's mythical fears, children's folklore, the functions and manifestations of mythical images in culture, the functions of proverbs in culture (especially situational sayings), relations between paremias and other genres of folklore, ethnomedicine, ethnomycology, and biocultural diversity and its manifestations. In 2022 she defended her thesis on the topic of "Children's Mythical Fears in Lithuanian Folklore Practices". Since 2013, Vita Džekčioriūtė has published more than ten articles in the field of her research in peer-reviewed scientific publications.

## LIISA GRANBOM-HERRANEN

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### Theoretical and Methodological Aspects of the Study of Small Genres of Folklore

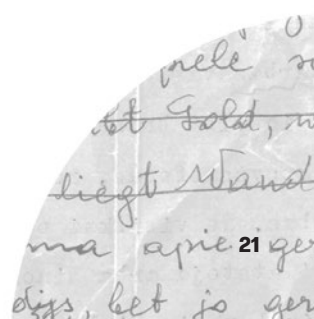
Vernacular proverbs of common people in everyday use are a challenging task for research. The approach of my presentation is based on folkloristic paremiology. Proverbs belong to everyday communication. In the vernacular, a proverb lives for as long as it is used or referred to. In both cases, the proverb that is used lends added value to the ongoing situation. The situation can be understood as a speech event or speech like vernacular text.

In folklore studies, the approach to proverbs comes from people's way of understanding and using them. Ordinary people, a folk, do not (or should not) follow academic parlance. It is both a folkloristic and paremiological challenge to chart proverbs that people have used and are using in their everyday speech. Proverb users, collectors, archivists and researchers are part of this process. Each step in the process has its own influence on the collected material. The challenge to find relevant research material takes centre stage in studying vernacular proverbs in their context.

We do not know what proverbs were used in earlier times (or how and why they were used). We know only collected and recorded ones. Source criticism can be seen as an integral part of establishing a realistic picture of the material that is used in paremiological studies.

#### Bionote

Liisa Granbom-Herranen PhD (folkloristics and education) is an Adjunct Professor (paremiology) in the Department of Folkloristics at the University of Turku, and Adjunct Professor (informal education) in the Department of Education at the University of Jyväskylä in Finland. Her main interest in folkloristic studies is related to proverbs, the concept of metaphor in philosophy, and questions of power, authority and autonomy in education.



## CHRISTIAN GRANDL

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### **“Des einen Müll ist des anderen Schatz.”**

#### **On the Way to a Modern German Proverb?**

The modern Anglo-American proverb “One man’s trash is another man’s treasure”, first recorded in 1924, has already been included in the *Dictionary of Modern Proverbs* (2012). A legitimate question arises whether its German equivalent “*Des einen Müll ist des anderen Schatz*” as a candidate proverb should have already found its way into the planned *Lexikon moderner deutscher Sprichwörter* (LMDS). This study sets out to illustrate in this case what constitutes not only a modern proverb.

#### **Bionote**

Christian Grandl is a German paremiologist and Egyptologist. His main interest is proverbs, as well as related forms, namely, anti-proverbs, so-called modern proverbs, proverbial expressions, wellerisms, and so on. His research covers all areas of modern paremiology and paremiography. His dissertation project is entitled “Das Sprichwort in der altägyptischen Literatur” at the Julius-Maximilians-Universität of Würzburg (JMU) (Germany). He is currently working on the project “Lexikon moderner deutscher Sprichwörter (LMDS)”. Grandl is Vice-President of the Associação Internacional de Paremiologia / International Association of Paremiology (AIP-IAP), and co-editor of the scientific series *Phraseologie und Parömiologie (P&P)*, and is on the editorial board of *Proverbium: Yearbook of International Proverb Scholarship*. He is a member of the Associação Internacional de Paremiologia / International Association of Paremiology (AIP-IAP), of the European Society of Phraseology (EUROPHRAS), of the International Association of Egyptologists (IAE), and of the Deutsche Orient-Gesellschaft (DOG).

## HRISZTALINA HRISZTOVA-GOTTHARDT

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### **A Proverb Revival? On Modern Proverb Use in the German-Speaking Part of Switzerland**

In his book *Proverbs Are Never Out of Season*, Wolfgang Mieder demonstrates how proverbs continue to play an important role in the modern age. He argues that, due to their flexibility and adaptability to ever new contexts and communicative situations, proverbs can be considered an effective verbal tool in the present time as well (cf. Mieder 1993: x; xvi). Grzegorz Szpila (2007: 40) reaffirms Mieder's assumption, by referring to "proverb vitality" and, potentially, to a "proverb revival" in the modern world. In this context, the main objective of the presentation is to examine to what extent the notion of a "proverb revival" applies to the current paremiological situation in the German-speaking part of Switzerland. The presentation aims to address the following research questions:

- To what extent are proverbs present in modern language use?
- In which areas of modern language use do proverbs play an important role?
- Are proverbs used more often in their original form or in a modified form?

To answer these questions, a corpus of examples illustrating the current use of German proverbs and their deliberate innovations will be analysed, from both a quantitative and a qualitative point of view. The examples were collected between 2019 and 2023 as part of a small field research project in the cantons of Basel-Landschaft, Basel-Stadt, Bern and Solothurn. The detailed analysis of authentic examples from the German-speaking part of Switzerland can be seen, among other things, as an important initial step towards exploring the current paremiological situation in this language region.

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Szpila, Grzegorz (2007): Proverbs as Vehicles of Truth in Contemporary English Literature, *Armenian Folia Anglistika* 2(4), 39-44.

## Bionote

Hrisztalina Hrisztova-Gotthardt gained her MA in German studies from the University of Sofia, Bulgaria. She obtained her PhD in 2009 in the field of applied linguistics from the University of Pécs, Hungary. In addition to paremiology and paremiography, her research interests encompass language testing methods and verbal and visual humour. Since 2022, she has served as a co-editor of *Proverbium: Yearbook of International Proverb Scholarship*. She has been co-editing the Online Supplement Series of *Proverbium* since 2023. Hrisztova-Gotthardt has written three monographs, three textbooks, and over 80 scientific papers. She is currently employed as the chief quality officer at Secretariat “Français, Italiano, Deutsch in der Schweiz” in Bern, Switzerland.

## EMILIJA JACEVIČIENĖ

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### Children's Street Counting Games in Lithuania in the Late 20th and Early 21st Centuries

Children's street games and counting-out, which began to take shape in the middle of the 20th century, have a wide linguistic diversity. Counting-out has a very important role in street games: survey respondents remember it even better than the street games themselves. These prelude elements of games introduce order and establish the main rules of a game, assigning a role to one or another child. Over time, rhymed, long counting rhymes are replaced by short chants, counting-out. They differ not only according to Lithuania's various regions, but they might also vary according to the times. In response to a survey, 103 respondents from all over Lithuania described a new way of dividing into roles or teams: counting-out. Unlike long, static counting-rhymes, counting-out usually consists of a short chant and some physical action, in which players actively participate. The best-known counting-out is "rock-paper-scissors", of which as many as six different variants were described by the survey's respondents. It is not easy to draw a linguistic map for counting-out, because in many regions the calculation variant "*vas-ki-či*" prevails. In the Vilnius region, 72% of the respondents indicated that they used "*vas-ki-či*", and in Kaunas 80%. In the Klaipėda region, the preferred version was "*pamarskomu*", where it was named by 67% of respondents. According to the survey, the difference in counting-out by period can be seen more clearly. Respondents born before 1982 do not report using a single "rock-paper-scissors" variant, but more often submit various counting-rhymes. The "*chu-pa-chups*" option was used only by respondents born after 1998. When considering counting-out and counting-rhymes as relics of ancient rituals for choosing victims, it is quite clear that no one wants to be one. Therefore, it is not surprising that this role is avoided. Several respondents indicated methods for cheating. Although, in order for a game to be fair, the child should get the unwanted role randomly, in the long-run, after the children themselves analysed the patterns of the rhymes, they began to consciously avoid the unwanted role. As the counting-rhymes were replaced by counting-out, new methods of cheating emerged. Respondents usually described cheating by making a delay in showing the sign when using the "rock-paper-scissors" version.

#### Bionote

Emilija Jacevičienė has a BA from Vilnius University (2012-2016) in Ancient / Classical Greek language and literature, and an MA from Vytautas Magnus University (2022-2024) in comparative culture studies.

## AELITA KENSMINIENĖ

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### The Contemporary Use of Riddles in Lithuania

This paper surveys the existence of riddles and similar phenomena during the last decade, both in written and oral, and passive and active, forms. The material includes schoolbooks and collections that publish riddles, periodicals, internet sites, and social media, as well as works by professional artists, advertisements, and other forms of media using classic riddles, parts of them, remakes, and new compositions. Although recordings of traditional folklore have almost ceased, classic riddles retain their audience. They are frequently used in altered forms, but most of their functions are nevertheless preserved. Cases that are most similar to the traditional use of riddles can be found in the virtual space, such as Facebook. There is a tendency to adapt old riddles to modern realities, political satire is often the goal and result of this adaptation. The function of testing participants' knowledge and dexterity is readily visible in the context of quizzes in various bars and cafés, radio and television programmes, quiz shows, contests, and the internet. Traditional riddles, parts of them, or newly created riddles that follow the typical riddle structure, are happily used as article titles, introductions, or image captions. It is notable that people sometimes use riddles as indisputable facts, or conveyors of folk wisdom.

#### Bionote

Aelita Kensminienė PhD is a researcher in the Department of Folk Narrative of the Institute of Lithuanian Literature and Folklore. She compiled and edited "The Collection of Lithuanian Riddles" (2018 in Lithuanian, with an extensive summary in English), and has published about two dozen research articles in Lithuanian and English, and co-authored a research monograph. She was the leader of a research project on the creation of a database of Lithuanian riddles (funded by the State Commission of the Lithuanian Language), and continued it in 2012–2015 as the leader of the riddles group in another project funded by the Research Council of Lithuania. Her main research interests are Lithuanian riddles (their classification, systematisation, history, poetics, semantics, etc), and folk narratives.

## OUTI LAUHAKANGAS

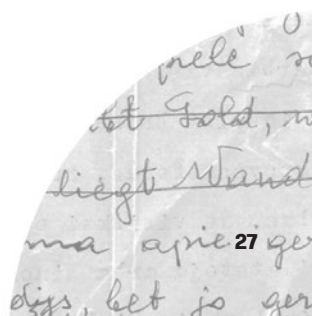
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### Matti Kuusi's Classification of Proverbs as a Proverbial World-View

The academician Matti Kuusi saw that Finland was a convenient look-out point for the international comparison of proverbs. His international type-system of proverbs, which is online and free to use, is a comprehensive scanning of the human life cycle, living conditions and social interaction. Kuusi's typology can be regarded as a suggestion for a general pattern for world-views maintained by proverb lore. The concept of the proverbial world-view should be defined for this article. An analysis of Kuusi's categorisation of proverbs, comparing it to the main functions of proverb use in social interaction, sheds a light on the universal and national character of the proverb genre.

#### Bionote

Outi Lauhakangas D.Soc.Sc is a Finnish paremiologist and social scientist, who wrote her dissertation in 2004 about the functions of proverbial speech. She has worked in the archives of the Finnish Literature Society in Helsinki, and is the founder and administrator of an international typology and database of proverbs.



## **EVIJA LIPARTE**

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## **DAIVA ZAVISTANAVIČIENĖ**

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# **On Anti-Proverbs of the Corona Period in the Lithuanian and Latvian Languages**

The worldwide constraints of the pandemic caused by the new Coronavirus (Corona) were notable over a three-year period (according to official WHO documents, from 11 March 2020 to 5 May 2023). This period caused changes in many facets of human life and endeavours, also encompassing language use. During the pandemic, new words were coined, attaching fresh and distinct interpretations to words already present in the language, even with witty puns, and their wittiness with various adaptations of well-known phrases and sayings were shown. The report aims to investigate one group, anti-proverbs, in the Lithuanian and Latvian languages. The term is perceived here as the purposeful remake of traditional paremias, i.e. proverbs, other short sayings such as aphorisms, sententious utterances, phraseologisms, individual situational sayings, and quotations of a literary origin, which reflect various realities of the Corona period, and people's attitudes towards them: for example, the Lithuanian *"Prieš koroną nepakosėsi"* (You can't cough against corona), compared to *"Prieš vėją nepapūsi"* (You can't blow against the wind); and the Latvian *"Bez vakcīnas nav uzvaras/ballīšu/harmonijas/čomu. Vakcinējies!"* (There is no victory/parties/harmony/guys without a vaccine. Get vaccinated!), compared to *"Bez cīņas nav uzvaras"* (There is no victory without a fight); and others. In this presentation, anti-proverbs in the Lithuanian and Latvian languages are examined from various points of view:

- according to the lexemes employed for paremia transformations;
- in accordance with the types of paremia transformation (substitution of one/several words, parts of a sentence, supplementation, reduction, contamination of several paremias, different meaning interpretation, and combined transformation, based on the classification by the Polish scientist Anna Gabryel, which she applies to the analysis of German anti-proverbs of the Corona period);
- under the thematic groups of anti-proverbs in the Corona narrative;

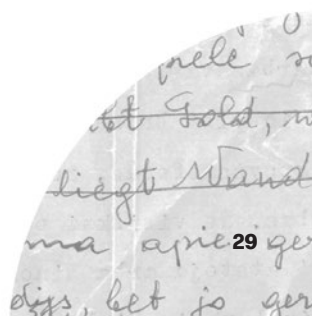
- according to the scope of their usage (in individual texts, i.e. comments in online publications, communication in social networks, forums, versus public, official communication);
- according to the emotional-expressive connotation given to anti-proverbs (neutral, ironic, negative).

Common and unique features of anti-proverbs from the Corona period are also delineated, along with how they are employed in the languages examined.

### **Bionote**

Evija Liparte MA is an independent researcher, translator and interpreter. She has worked in various research and scientific institutions, in Latvia (the Latvian Language Institute), Lithuania (the Institute of the Lithuanian Language, Vilnius University), and Germany (Greifswald University). Her areas of interest include coronalexis and the specific lexicon of the war in Ukraine (from the standpoint of semantics, word-formation and usage), contrastive linguistics, conceptual metaphors, and dialectology. Since 2020, she has prepared and published more than ten scientific articles on the topic of coronalexis in scientific and popular science journals in three countries, and several more articles are in preparation.

Daiva Zavistavičienė MA is a lecturer at Kaunas University of Technology, where she has worked for 25 years. Her areas of scientific research include professional and academic English, terminology, ESP, translation, and discourse. She has participated in numerous international scientific conferences presenting the results of her research, which have been published in international scientific journals.



## NIDHI MATHUR

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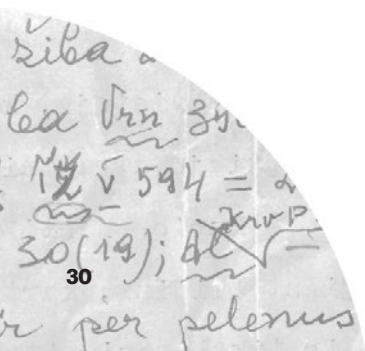
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### Verbal Art in Grimms' Fairy Tales from the Perspective of Human-Animal Studies

The paper focuses on proverbs and proverbial sayings, riddles, situational expressions, etiquette formulas, beliefs, charms, prayers, curses, fortune-telling, tongue-twisters, counting-out rhymes, teasing rhymes, onomatopoeia, etc, in selected fairy tales from *Kinder- und Hausmärchen*, collected by the Brothers Grimm and published in 1812. The selection of fairy tales is based on the critical human-animal relationship represented in KHM. The paper critically analyses the relevance of the language that was used, verbal expressions used between humans and animals, and used against and for each other in the present postmodern world.

#### Bionote

Dr Nidhi Mathur PhD (2022) studied German studies at Jawaharlal Nehru University. Her main area of research is folklore and cultural studies. Her doctoral thesis is on human-animal studies in the Grimm Brothers' fairy-tales. She is an independent researcher, and secretary and a member of International Society for Folk Narrative Research (ISFNR) since 2016.



**DAVOR NIKOLIĆ**

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## **Small Genres of Folklore in Croatian Philology and Folkloristics: Conceptual Innovations and Theoretical Parallels**

Small genres of Croatian folklore have a long tradition of being recorded and collected: from the traces on the earliest written monuments (12th century), information on the first proverb collections (15th century), and the first calls for field gathering (1813). The long tradition of recording proverbs and incorporating them into larger literary texts consequently led to continuous philological and folkloristic interest in proverbial units from the 19th century onwards. One group of small genres of folklore (the most prominent being verbal charms, toasts, counting-out rhymes, tongue-twisters, blessings, and curses) aroused special interest among a group of scholars from the 1960s onwards, leading to the conceptualisation of a special group of genres called rhetorical genres. Persuasiveness and the exercise of eloquence were accentuated as the main features that distinguished them from other folklore genres. At the beginning of the 21st century, the interest was renewed, against different theoretical backgrounds. One of them is the literary theoretical concept of literary minimalism rooted in Bakhtin's concept of speech genres, interested in dealing with small folklore, literary and everyday speech genres, and insisting on a distinction of poetic and non-poetic small genres. The second can be related to the renewed anthropological and folkloristic interest in concepts of verbal magic, focusing on verbal charms and folk prayers. The third can be seen as the reconceptualisation of the rhetorical category, based on foundations such as phonostylistics, pragmalinguistics and rhetorical criticism. The aim of the talk is to offer a review of Croatian contributions (and in some cases conceptual innovations) to research into small genres of folklore from the perspective of philology and folkloristics, and to explore theoretical parallels with the related works of Professor Kazys Grigas.

### **Bionote**

Davor Nikolić PhD is an Associate Professor in the Faculty of Humanities and Social Sciences of the University of Zagreb, Croatia, teaching courses on Croatian oral literature and doing folklore research. His thesis (defended in 2013) and the subsequent book *Između zvuka i značenja* (Between Sound and Meaning, 2019) explored the possibilities of a phonostylistic approach to a specific group of small folklore genres (counting-out rhymes, tongue-twisters, blessings and curses) using methods of computational linguistic analysis. In recent research, the author has focused on structural and poetic connections between these genres and proverbs.

## INESE PINTĀNE

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### Riddles in Folk Tales

What can fly without wings and run without legs? What cannot get caught, held or tied up? When a bear runs, a rumbling is heard in the whole forest. What is it? Many of us have perhaps encountered odd questions like this before. Questions of this type are riddles. We might assume that an object, phenomenon or living being might be the answer. Based on information that we can find in Latvian and Lithuanian folklore, “the wind” is the correct answer to these three riddles. As we can see, the information encoded in them barely portrays the natural phenomenon itself. Often, riddles of different types require people to think in similes or metaphors in order to answer them correctly. As we grow older, we become familiar with various riddles and their answers, for they are part of our culture. We learn them at home, at school, and through songs, tales and anecdotes that have been known in our communities for many generations. To understand a riddle better, we should look at it and study it in the original context where it is being asked and guessed. If we take it out of context, it may lose some relevant information about its origin and functions. For instance, we can observe this phenomenon when we compile different riddles and issue them as a collection. As a result, we have thousands of lines, and almost no information on their purpose or how to guess them. This paper explores riddles in East Baltic (Latvian and Lithuanian) and West Slavic (Polish, Czech and Slovak) folk tales, discussing their origins, types, functions, psychological aspects, and techniques used in guessing them.

#### Bionote

Inese Pintāne is a PhD student at Charles University in Prague, where she is studying Slavic philology and is working on her dissertation on the folk tales of various nations. She is also working towards her second MA degree in modern linguistics at Vytautas Magnus University. She is a member of ISFNR (the International Society for Folk Narrative Research) and HYPIA (the International Association of Hyperpolyglots).

## LINA PLAUSINAITYTĖ, VILMA ZUBAITIENĖ

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### Proverbs and Proverbial Sayings in 19th-Century German Textbooks of the Lithuanian Language

In the 19th century, a number of elementary Lithuanian-language textbooks were published in German-speaking countries for school and self-study. They contained a brief outline of basic Lithuanian grammar, and a glossary of basic words and expressions, and some included readings and exercises. The textbooks also used small forms of Lithuanian folklore, such as proverbs and proverbial sayings. These proverbs and proverbial sayings were presented as examples of word usage, and, more frequently, as illustrations of grammatical phenomena. They usually appeared in the reading section and other annexes. In Maximilian Voelckel's *Litauisches Elementarbuch* (1879), for example, proverbs are scattered throughout most of the text, both in the grammar and in the exercise section, where they are particularly numerous. Proverbs and proverbial sayings were also widely used by Friedrich Becker, who published the textbook *Der Kleine Litauer* (Tilsit 1866), where they are not only included to exemplify grammatical phenomena or usage, but they also form a separate list as part of the readings. All the proverbs and proverbial sayings have been translated into German, or have been given a German explanation. The origins of these proverbs are interesting: some were taken from older literature (e.g. Christian Gottlieb Mielcke's dictionary), and others were gathered from the local population. Proverbs are also included in the Lithuanian grammar *Litauische Elementar-Grammatik* (I 1879, II 1881) by Erdmann Julius Schiekopp, a teacher at a Tilsit gymnasium. This textbook is basically a short summary of the *Grammatik der litauischen Sprache* by Friedrich Kurschat (Halle, 1876). In the part of the book on syntax, proverbs are used to illustrate various grammatical phenomena. The aim of this paper is to show to what extent and for what purpose proverbs and proverbial sayings have been used in Lithuanian-language textbooks, and to discuss questions of the origin and interpretation of the proverbs used.

### **Bionote**

Associate Professor Lina Plaušinaitytė works in the Department of German Philology in the Institute of Baltic Languages and Cultures at Vilnius University. She teaches the German language and translation, and is interested in historical and contemporary lexicography.

Associate Professor Vilma Zubaitienė works in the Department of the Lithuanian Language at the Institute of Applied Linguistics (Vilnius University, Faculty of Philology). Her main research interests are synchronic and diachronic lexicology and lexicography, lexical typology, and the history of dictionaries and grammars in Lithuania Minor.

## **RADVILĖ RACĖNAITĖ**

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### **“Good Children do not Visit Their Parents.” Proverbs and Social Advertising during the Covid-19 Outbreak in Lithuania**

During the first months of the Covid-19 lockdown in 2020, a wide non-profit advertising campaign called “Good Children do not Visit Their Parents” was launched in Lithuania. It was based on the deconstruction and creative interpretation of traditional Lithuanian folk proverbs and phraseological units. The campaign had to convince people not to go home on Easter Sunday, and in this way protect their parents and grandparents from the possible transmission of coronavirus. What is more, a few days before the Easter weekend, all the main country roads were closed with iron barriers and guarded by policemen, and cars were stopped, searched and turned back. All these measures were inspired by good intentions; nevertheless, they resulted in fierce public indignation, since the restrictions were perceived as violating human rights, regulating the existence of older adults without their consent, and threatening traditional concepts of religious and family festivals. Consequently, a grass-roots counter-campaign spread in social networks and digital media channels. People expressed their disapproval, and shared memes making fun of the ad. In many cases, various anti-proverbs and situational sayings were created, and traditional proverbs were recalled.

#### **Bionote**

Radvilė Racėnaitė PhD is a senior researcher and Head of the Department of Folk Narrative at the Institute of Lithuanian Literature and Folklore. She has published the monograph “Notion of Human Fate and Death in Lithuanian Folklore” (2011). She is a co-author of two collective monographs (2021, 2020), and has published 30 articles in Lithuanian and English. She has also participated in more than 40 national and international scientific conferences in Lithuania and abroad, and has given public lectures on traditional Lithuanian culture, Soviet and modern urban folklore, and oriental subjects. Her main research interests are Lithuanian folk narratives, the interaction of oral folklore and written religious creation, relicts of the Pre-Christian Baltic worldview in late Lithuanian folklore, folk piety, urban anthropology, and modern urban folklore.

## **JURGA SIVICKAITĖ-SADAUSKIENĖ**

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### **Aphorisms and Proverbs in Letters of Repressed People after the Second World War**

After the Second World War, many Lithuanians were forced into exile because of their political beliefs and anti-Soviet sentiments. When they were far from their homeland and loved ones, they wrote letters to friends and family who remained at home, in an attempt not only to share news but also to brighten their days and share their pain after losing their freedom and their worries about their future, and sometimes tried to lift their loved ones' spirits and give them hope. These letters were sent by persecuted people from the depths of the USSR to Lithuania. There were usually quotas on how many and how frequently letters could be sent, and letters were often read by censors. Imprisoned and exiled people were aware of this, and as a result, their writing style was distinctive and not always honest, and in some cases they included praise for the Party's philosophy in order to appear politically harmless to the censors, allowing the letters to reach their destinations without further impediment. These letters frequently show characteristics of belles-lettres and prose. In the presentation, several authors-exiles are chosen, and the use of aphorisms, traditional proverbs and quotes from literary works in the letters is analysed. The ideological impact of folk poetry and literary prose employed in these letters, as well as the frequency of the use of aphorisms and proverbs, their position in the letters, and the rationale behind their use, are all considered. The value to these writers of prose and aphorisms is examined, and what means of self-expression were most popular.

#### **Bionote**

Jurga Sivickaitė-Sadauskienė PhD is a research fellow in the Department of Folk Songs at the Institute of Lithuanian Literature and Folklore. She has been affiliated with the Institute since 1997. In 2006, she published the monograph "Lithuanian Didactic Songs: Interaction of Poetic Traditions in the 19th and Early 20th Century", and in 2012 she co-authored the collective monograph "Homo Narrans: Folk memory at Close Range". She regularly publishes the results of her research in scientific and cultural journals. Her main work activities encompass the preparation of academic folklore sources for publication, investigations in folklore and traditional culture, writing research articles, studies and reviews, giving scholarly and educational presentations, giving lectures to education specialists and cultural workers, and overseeing the gathering and systematisation of folklore, and the organization of conferences. She is also actively involved in participating in and organizing folklore expeditions. Her scientific interests include the history of songs, the history of the Lithuanian mentality, folklore therapy, and educational aspects of folklore.

## JŪRATĖ ŠLEKONYTĖ

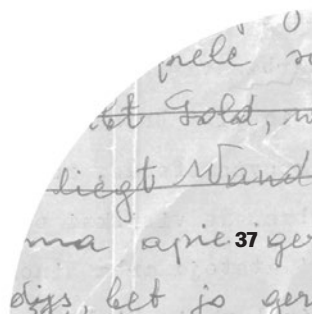
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### The Use of Small Genres in a Storyteller's Communication with Folklorists

In the course of fieldwork in 2000, researchers from the Institute of Lithuanian Literature and Folklore encountered Antanina Glaniauskaitė-Čaplikienė (1922–2016), a villager in Subartonys (in the Varėna district in southern Lithuania), who appeared to be an excellent teller of folk tales. Over the next five years, folklorists recorded 140 folk narratives altogether from her. Although she narrated a lot of tales, her interaction with folklorists was also interesting. In the past, when recording narrative folklore, more attention was paid to the narrative itself than to what the narrator thought about it. The information obtained from communicating with this woman is very valuable. Although the subject of communication with visiting folklorists was very close to her heart, there was also a certain distance: she did not know how the tales would be received by the visitors. The narrator probably used humour and self-mockery to dissipate or relieve this tension. She gave her opinion of most of the tales she told, and waited for the folklorists' evaluation and approval, whether the narrative was beautiful or not. Interestingly, the narrator used various expressions that can be called small genres to show her opinion of the tales she told. The presentation focuses on how she communicated with folklorists.

#### Bionote

Jūratė Šlekonytė is a senior researcher in the Department of Folk Narrative at the Institute of Lithuanian Literature and Folklore. Her main research interests are Lithuanian folk narratives, the archiving, classification and digitalisation of folk tales, Lithuanian tales of magic, and the context of telling folk tales. She has written *Stebuklinės pasakos* (Tales of Magic, in Lithuanian, with a summary in English, 2016), and is preparing the next volumes. She has published about 30 research articles in Lithuanian and English, and co-authored a research monograph about the Lithuanian storytelling tradition called *The Storytelling Human* (2020). She has carried out extensive fieldwork in various regions of Lithuania.



## **National Traits and Comparative Aspects of Concepts of TRUTH and LIE in Lithuanian, Polish and English Paremiās**

Proverbs and sayings serve as textual data in cultural linguistics, offering a diachronic view. Being old, popular with various sectors of society, and repetitive, they reflect and shape a nation's culture, its stereotypes and its axiological system, and are thus considered a good tool for the analysis of a society's linguo-cultural world-view. This paper aims to compare the conceptualisation of truth and lies in the Lithuanian, English and Polish languages. The presentation is based on the author's PhD thesis, published in 2022, which is an in-depth study of the concepts of TRUTH and LIE in Lithuanian and English, using the methodology of the reconstruction of the world-view applied by the Ethnolinguistic School of Lublin. The presentation presents a continuation of the study, with the addition of data analysis from one more language, Polish. The data consists of proverbs, with the keywords *truth* and *lie*, selected from the main Lithuanian, English and Polish collections of proverbs, the Systematic Catalogue of Lithuanian Proverbs and Sayings, compiled by the Institute of Lithuanian Literature and Folklore, the collection of Lithuanian situational proverbs *Vilką minim, vilkas čia* (Speak of the Wolf and you See its Tail), *The Oxford Dictionary of English Proverbs*, *A Dictionary of American Proverbs*, and *Nowa Księga przysłów polskich* (A New Book of Polish Proverbs). The analysis was carried out by extracting semantic aspects of the concepts analysed, seen from specific interpretative perspectives, and grouping them into semantic profiles. The study reveals the semantic and axiological content of the concepts analysed in all three languages, and concentrates mainly on its comparison.

### **Bionote**

Dr Irena Snukiškienė completed her doctoral studies at the Institute of Lithuanian Literature and Folklore in 2022. She is an Assistant Professor in the Faculty of Philology at Vilnius University, and also works as a translator and a tour guide. Her research interests include ethnolinguistics, cognitive linguistics, translation theory and practice, and teaching English for specific purposes. She has published several research articles and teaching aids, and has contributed to the compilation of the electronic database "Lithuanian Proverbs and Proverbial Phrases (eLPP)".

## **RUI SOARES, MARINELA SOARES**

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### **Voices of Wisdom:**

#### **A Journey through the Portuguese Case**

Marking memories from decades and decades is giving a voice to proverbial wisdom on a local, regional, national and international level. During this time, continued activities in the field of paremiology were defined with a desire for rapprochement between generations, based on the maturity of concepts and the creativity that this theme involves. The growing cultural importance that has been unleashed in a sequence of actions based on the cultural heritage of the past in order to ensure sustainability in a future perspective of integration in the era of globalisation is beginning to be seen. Proverbs cross borders and cultures, they meet, diverge and converge, they dialogue. They travel in the diaspora of life. They are pieces of culture that are studied in this civilisational world. We would say that the wisdom of the people is what best expresses, symbolically and synthetically, its own people, the particular nature of the regions, the time, the times, and the contexts in which it is used. In the duality between the empirical and the scientific, knowing, understanding, disseminating and applying the wisdom of peoples contributes to the construction of a fairer and more balanced society. With commitment and assumed piloting, paths are crossed so that traditional, paremiological concepts are disseminated and can operate, based on the hope of a favourable path, as did the paremiologist Kazys Grigas. The Associação Internacional de Paremiologia / International Association of Paremiology (AIP-IAP) joins the celebration of the centenary of Grigas' birth, promoting some Portuguese scholars of paremiology from that time.

#### **Bionote**

Rui Soares has two BA degrees in applied mathematics and in geographical engineering (Lisboa University), two MA degrees in education (Boston University, USA) and intercultural relations (Open University, Portugal), and a PhD in educational sciences, specialising in intercultural education (Open University, Portugal). As a pedagogue, he has cooperated with several national and foreign institutions, among others, in the areas of mathematics education and intercultural relations. He has published numerous works on themes of mathematics education, the use of technology in education, and currently on paremiology. The following stand out in this area: European Proverbs, its versions in Finnish, Polish, Estonian, Serbian, German,

Dutch, Russian, Maltese, Icelandic, and Euroasian proverbs (Uzbek). In collaboration with Outi Lauhakangas, he has organized the Interdisciplinary Colloquia on Proverbs (ICPs) from 2007 to the present day. He is a founding member of the International Association of Paremiology (AIP-IAP), based in Tavira, Portugal. He is also a member of the Portuguese Writers Association, and of the Lisbon Geography Society. He is currently president of the Board of Directors of the AIP-IAP.

Marinela Soares has a BA degree in agronomic engineering (Lisboa University) and graduated in pedagogical studies (Fribourg University, Switzerland). She has two MA degrees, in education from the Faculty of Sciences of the University of Lisbon, and in intercultural relations from the Open University in Lisbon. She has been a titular professor in secondary education and also in university education, in addition to being a pedagogical advisor, a pedagogical supervisor, and teachers' trainer, in basic and secondary education. Today she is retired. She has been devoted to paremiology research for some years, and has published articles and books. She is an honorary member of the Associação Internacional de Paremiologia / International Association of Paremiology (AIP-IAP). She sits on the AIP-IAP International Council, and participates annually in the Interdisciplinary Colloquia on Proverbs (ICPs), held in Tavira since 2007.

## JOANNA SZERSZUNOWICZ

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### The Perception of the Week(end) Reflected in Modern Polish Multiword Expressions

The aim of the paper is to analyse new multiword constructions which verbalise modern Poles' perception of the week and its end. The study is conducted within the framework of the linguistic picture of world conception. The research material has been extracted mainly from the Obserwatorium Językowe Uniwersytetu Warszawskiego (Language Observatory of the University of Warsaw) and [miejski.pl](http://miejski.pl) ([urban.pl](http://urban.pl)), two online lexicographical sources containing lexical and phraseological neologisms. From a historical perspective, the notion of the weekend is a relatively new one in Polish culture. Although known long before in many other countries, in Poland it was introduced as late as the end of the 1980s. Over the last few decades, several mono and polylexical units have been coined, which shows that this aspect of life is important to language users. It is assumed that the fact that the weekend took the central place in the perception of the week has resulted in the coining of language items reflecting this orientation. Friday has gained importance as the day on which the weekend begins (*Piątek, piąteczek, piągunio*, Friday, little Friday, very little Friday), Wednesday marks the middle of the week (*Środa minie, tydzień zginie* [*jeszcze czwartek przetrzymamy i już prawie weekend mamy*], Wednesday passes, the week has gone [We will endure Thursday and it is almost the weekend]), while Thursday is viewed as the day before the weekend (*mały piątek*, Little Friday). Finally, Monday, the first weekday, evokes negative connotations, as it means the end of the period of relaxation (*poniedziałkowa depresja*, Monday depression; *syndrom poniedziałku*, Monday syndrome). The observations indicate that looking forward to the weekend is a key factor contributing to coining new idiomatic and proverbial constructions.

#### Bionote

Joanna Szerszunowicz is a graduate in Polish and English philology, and has a doctorate in contrastive linguistics, and a post doc in linguistics. She is currently an Associate Professor at the University of Białystok, where she is Head of the International Centre of Phraseological and Paremiological Research based in the Philology Department. The main issues in her research are: phraseology, in particular the culture-boundness of lexical and phraseological units, and paremiology. She has

published two monographs, chapters and papers on phraseology (Europe, North America, South America, Australia and Asia), and edited several collected volumes. She is a member of Europhras (a board member), the International Association of Paremiology (president of the AIP-IAP International Council), and Phrasis, and Polish linguistic associations (Tertium and TMJP), and is also a board member of several journals in Poland, Georgia and Croatia. She is the author and coordinator of the project "Intercontinental Dialogue on Phraseology" in cooperation with Japan, and editor of the IDP series.

## GEORGIOS TSERPES, EMMANOUELA KATRINAKI

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### Charms and Proverbs in Modern Greek Folk Tales: A Cross-Genre Perspective

The phenomenon of small folklore genres included in broader folk tales is quite common. In this paper, we examine cases concerning charms and proverbs from older folkloristic sources and contemporary online conversations in a Facebook group with the title “Κρητική ντοπιολαλιά” (Cretan Dialect), where, through a process of oral literary criticism, the bearers of folk culture themselves attempt to interpret the texts giving new variations. We will try to see whether the genres maintain their characteristics and functions in the texts studied, or whether they are adjusting to the conventions of the genre in which they are included.

#### Bionote

Georgios (George) Tserpes is a research associate in the Hellenic Folklore Research Centre of the Academy of Athens. He has a PhD in comparative paremiology from the Department of Philology of the University of Athens, and two MA degrees, in folkloristics and in teaching Modern Greek as a foreign language, from the same university. He is interested in comparative folkloristics, with an emphasis on proverbs from the Balkans. His publications focus mainly on the contextual use of proverbs and their comparative study. He collaborates with the Department of Philology of the National and Kapodistrian University of Athens in the postgraduate programme “Folklore and Literature: Georgios A. Megas”. He is a member of the Greek Folklore Society, the International Association of Paremiology (Tavira, Portugal), the European Society of Phraseology (Europhras), and the International Society for Ethnology and Folklore (SIEF).

Emmanouela Katrinaki is a research associate in the Hellenic Folklore Research Centre of the Academy of Athens. She studied classical philology at the University of Athens, and social anthropology/ethnology at the École des Hautes Études en Sciences Sociales (EHESS) in Paris. She obtained an MA (DEA) and a PhD from the EHESS, with a scholarship from the Greek State Scholarships Foundation (IKY). She participated in the research group that elaborated Georgios Megas’ Catalogue of Greek Folk Tales, and published five volumes of the Greek Catalogue, covering the Magic Tales (types ATU 300-749). She has presented papers at conferences and workshops in Greece and Europe, and published articles in Greek and European journals, and collective volumes, including *Enzyklopädie des Märchens* (Göttingen). She is the author of “Le cannibalisme dans le conte merveilleux grec. Questions d’interprétation et de typologie”, Helsinki, *Folklore Fellows Communications*, No 295, 2008, and a co-author of the *Catalogue of Greek Magic Folk Tales* by G. Megas, A. Angelopoulos, A. Brouskou, M. Kaplanoglou, and E. Katrinaki (Helsinki, *Folklore Fellows Communications*, No 303, 2012).

## **MOHAMMED YAKUB**

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### **Beyond Entertainment, what do Riddles Portray? Exploring the Cultural Values and Ideologies Concealed in Nzema Riddles**

The term “Nzema” refers to a group of people (numbering around 342,090) in the southwest of the Western Region of Ghana, West Africa. Their language is also called Nzema. Drawing on the theoretical assumptions of cultural conceptualisations (Sharifian 2017), this paper presents a qualitative analysis of some Nzema cultural values and beliefs, as communicated through their folk riddles. Across languages and cultures, the indigenous cultural knowledge and advisory significance of proverbs have been extensively discussed. However, the important role riddles play in imparting cultural values and behavioural principles in members of a society is seemingly neglected; especially, the absence of an in-depth empirical investigation of Nzema riddles results in a lack of understanding of an important aspect of the Nzema oral tradition, and how this genre is used to teach social morals. This warrants the essence of the present study to fill a crucial gap. The analysis is based on 25 traditional riddles collected from oral and written sources. The results reveal that, like other oral literary genres, such as proverbs and folk tales, there are significant cultural values and philosophies ingrained in riddles. We observe that Nzema riddles are not merely a means of entertainment and testing one’s cognitive capacity. Rather, they are based largely on the conceptualisation of plant and animal life, to inculcate into both children and adults cultural values and virtues, including patience, hard work, cooperation, tolerance, transparency and fairness, good leadership, and taking precautions. We also note that riddles can advise people against incest and defilement, among other things.

#### **Bionote**

Mohammed Yakub is a lecturer in the Department of Akan-Nzema Education of the University of Education, Winneba, Ghana. He is currently pursuing a PhD in applied linguistics at the university. His research interests include cognitive semantics, cultural linguistics, pragmatics and (critical) discourse analysis. Yakub also has a keen interest in research areas such as paremiology and onomastics. Some of his previous studies have appeared in *Studies in African Languages and Cultures*, the *Journal of African Languages and Literatures* and *Studies in African Linguistics*. His recent publications are expected to appear soon in *Proverbium*, *Nomina Africana* and *Onomastica Canadiana*.

## **DALIA ZAIKAUSKIENĖ**

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### **Remembering Kazys Grigas: His Life and Folkloristic Legacy**

We remember Kazys Grigas (1924–2002) as a folklorist, paremiologist and paremiographer, and as a historian of Lithuanian folklore studies; and also, as a talented teacher, devoted colleague, and dear friend. He was a decent, moderate, kind-hearted person, a family man. Everyone who knew the Professor has special memories of him. The 100th anniversary of his birth is a great opportunity to share these. This presentation is an attempt to put many bits of his personal and professional life into one, more or less whole, picture. From a distance of several years, we can claim that Kazys Grigas was a prominent Lithuanian folklorist, and the founder of modern Lithuanian paremiology, which established its place in the international research field. The main areas of his scientific activity were comparative research, issues of the internationality and national specificity of proverbs, and the possibility of researching proverbs as a reflection of a nation's character and lifestyle. His studies "Lithuanian Proverbs: A Comparative Study" (1976) and "Proverb Parallels" (1987) have been recognised by Lithuanian folklorists and foreign paremiologists as fundamental works. We praise Professor Grigas for his initiative to compile the Card Index of Lithuanian proverbs (1970–1990), and, based on it, to start the publication "Lithuanian Proverbs and Proverbial Phrases" (2000). The electronic database, which was started at the same time, at the very beginning of the 21st century, was a very progressive step. Professor Grigas was a researcher with wide-ranging scientific interests. He has made a significant contribution to the research of all short genres of folklore. It is worth mentioning his solid contribution to the history of Lithuanian folklore studies. He was interested in collecting folklore and popularising it. Alongside his extensive and varied folkloristic, educational and cultural activities, Professor Grigas was a creative person. He dreamed of being a poet, and was a talented and creative translator, who, among other works, was the first to translate Lewis Carroll's *Alice in Wonderland* (1957) into Lithuanian.

#### **Bionote**

Dalia Zaikauskiene PhD is a researcher in the Department of Folk Narrative of the Institute of Lithuanian Literature and Folklore. She defended her PhD thesis "Lithuanian Paremiias at the Turn of the 20th and 21st Centuries: Tradition and Innovation" in 2012. Her main professional interests are: the research, classification and publication of Lithuanian proverbs and proverbial phrases; the contemporary usage of proverbs, anti-proverbs, new proverbs, loans, and borrowing of foreign paremiias, etc. She is a member of the Associação Internacional de Paremiologia / International Association of Paremiology (AIP-IAP).

## PATRYK ZAJĄC

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### Functions of Hausa Proverbs in Academic (Humanities) Discourse

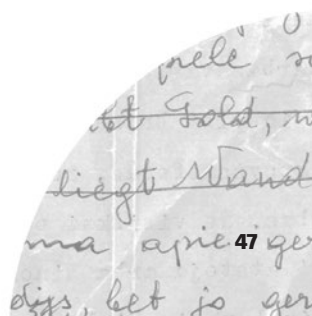
The paper presents a variety of discursive functions that Hausa proverbs serve in academic (humanistic) texts and contexts, with reference to categorisations of types of discursive functions applied to paremias in other languages (Domínguez Barajas 2010; Konstantinova 2017). The use of proverbs is a normative element of academic rhetorical strategy in the Hausa language (Zajac 2023: 142-153). Hausa proverbs function in the academic discourse on different levels. Firstly, they are mottos for universities and other academic institutions. Secondly, they may be variously applied in spoken academic debate, i.e. to strengthen the meaning of an utterance or an argument, and to demonstrate language proficiency. Thirdly, applying proverbs in written texts is practised by Hausa scholars in the field of humanities, where a huge amount of research is done on the Hausa language and culture, while texts themselves are written in Hausa. Occasionally, the use of Hausa proverbs can also be spotted in English-language texts (code-mixing). Hausa scholars quote or evoke proverbs to negotiate socio-cultural differences regarding their knowledge (cf. Fairclough 2010: 7-8). The overall assessment of a scientific work (an article or a dissertation) increases with the number of aptly used proverbs, which often serve as cognitive economy devices or meaning-strengthening arguments in discussions, while their persuasiveness relies on referring to general common knowledge and “folk wisdom”. They also play a role in organizing the structure of a discourse (they are used as titles), and summarise the contents of articles.

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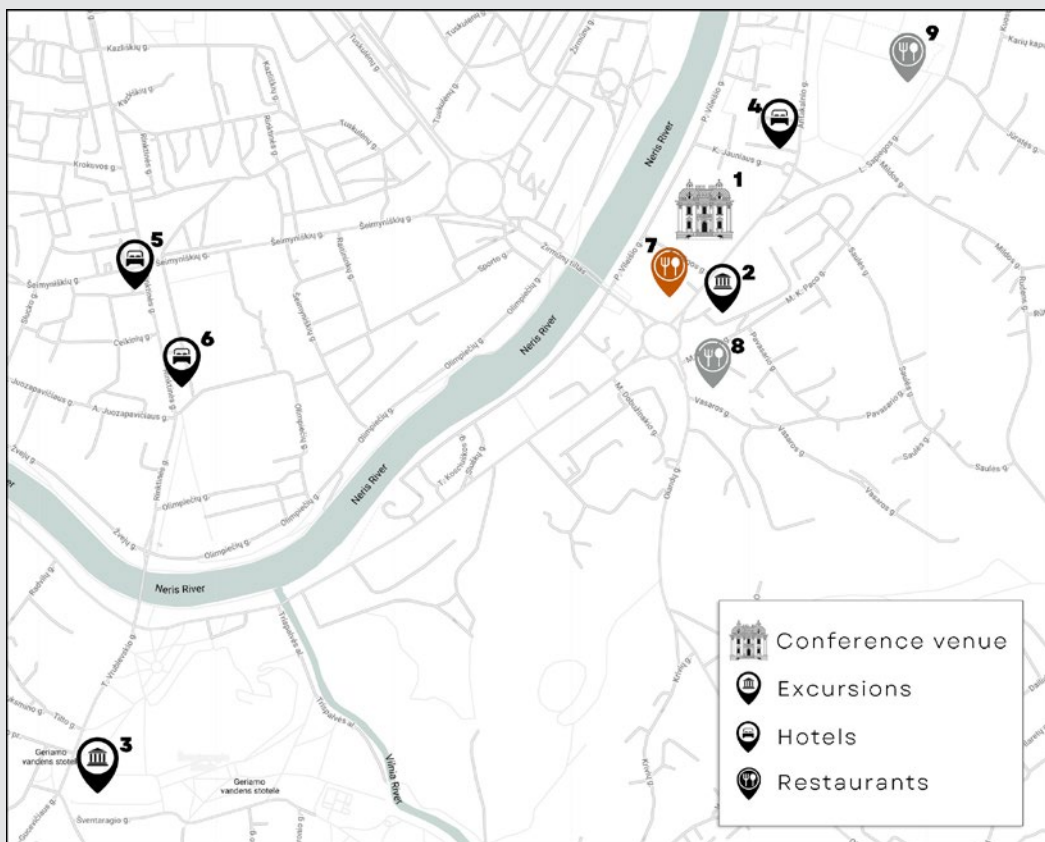
## Bionote

Patryk Zajqc PhD is a lecturer in the Department of African Languages and Cultures of the Faculty of Oriental Studies at the University of Warsaw, and a member of the Polish Society of African Studies. His research interests include cultural linguistics, paremiology (including comparative paremiology), and discourse studies. He is interested in the pragmatic and cognitive dimension of the use of proverbs in Hausa, and has researched ideophones and Arabic loanwords in African languages. He carries out field research among Hausa speakers living in northern Nigeria. His main publications are: "Functions of Hausa Proverbs in Political Discourse" (*Hemispheres* 36/2021, 35–55), "Function Words of Arabic Origin in Hausa" (*Annali dell'Università degli Studi di Napoli "L'Orientale". Sezione orientale*, 79 (1-2)/2019, 18–51) and the monograph chapter "Metaphorical mapping of LIFE in the Hausa proverbs with regard to their cross-linguistic equivalents" (ed. N. Pawlak, *Linguistic Evidence of Cultural Distance. Hausa in Cross-Cultural Communication*, Warsaw 2019, 181–193).



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