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# EXPLANATIONS OF MEANING FOR PAREMIOLOGICAL GENRES IN THE eSSKJ AND SPP DICTIONARIES; WHAT IS EXPRESSED WITH A PROVERB, SAYING, SUPERSTITION, WEATHER PROVERB, ANTIPROVERB, WELLERISM, SLOGAN AND UNCONVENTIONAL REPLY?

This article presents theory-based model explanations of meaning and compares them with the explanations of meaning presented in the *Dictionary of the Slovenian Standard Language, third edition*, and the *Dictionary of Proverbs and Similar Paremiological Expressions* – the paremiological dictionary of contemporary Slovenian. The making of model explanations of meaning is connected particularly with a desire to help lexicographers to present the meanings of paremiological expressions as uniformly as possible. The article discusses the scope of paremiological genres included in both dictionaries, describes the theoretical basis for the making of the model explanations of the meaning, and presents concrete examples of the explanations of meaning for expressions belonging to seven paremiological genres and certain subgenres.

## 1. The scope of paremiological genres considered in lexicography

Within the dictionaries that are briefly presented in subsection 1.1, the Fran Ramovš Institute of the Slovenian Language ZRC SAZU strives to create maximally uniform explanations of meaning for both single- and multi-word diction-

ary entries<sup>1</sup>. Multi-word entries considered in the general explanatory dictionary *Slovar slovenskega knjižnega jezika, tretja izdaja* (*Dictionary of the Slovenian Standard Language, third edition; eSSKJ*) include non-phraseological and phraseological set phrases and paremiological expressions (Gliha Komac et al. 2016: 26, Perdih and Ledinek 2020: 127–128). Carefully formulated explanations of meanings are also employed in the specialised online dictionary *Slovar pregovorov in sorodnih paremioloških izrazov* (*Dictionary of Proverbs and Similar Paremiological Expressions; SPP*) (Meterc 2019: 4). Section 2.1 presents an outline of intentionally uniform, abstract, typified model explanations of meaning. In the following subsections (2.1 to 2.6) concrete formulations of explanations of meaning from both dictionaries are presented since they were made with the lexicographic adaptation of the proposed models.

Mlacek (1981: 206) notes that even phraseology in the broad sense does not consider all paremiological genres; it examines proverbs and sayings but usually disregards other genres. The classic *Slovar slovenskega knjižnega jezika* (*Dictionary of the Slovenian Standard Language; 1970–1991*) included, in addition to over 90000 single-word entries, a large number of phrasemes, but only around 600 paremiological expressions. The concept of the new explanatory dictionary, *eSSKJ*, has provided a guideline to systematically include phraseology (both paremiological and non-paremiological) if it meets the relevance criterion by being well-represented in texts (Gliha Komac et al. 2016: 26–27, Jakop and Meterc 2016: 55–56). Thus, no paremiological genre is excluded a priori, though some genres make their way into the dictionary only rarely (e.g. antiproverbs, wellerisms) or never at all (e.g. unconventional replies) as they are not present in written texts to the extent that at least one of their forms (variants) would reach the frequency threshold to be included in the dictionary. Paremiological genres can differ widely in terms of their presence in written and oral sources (Meterc and Pallay 2019: 171), so that some are much more easily presented in a specialised paremiological dictionary, i.e. *SPP*.

In particular, the article focuses on proverbs, sayings, superstitions, (phraseologised) slogans, (fixed) antiproverbs, wellerisms, and unconventional replies. It also considers Mlacek's broader concept of antiparemia (2009: 139). Some at-

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tention is also paid to weather proverbs, although this is not a fully independent paremiological genre; in terms of explanations of meaning, it is based on the model explanation for the proverb. Riddles are not considered, and among dialogical genres or intersubjective phrasemes (Čermak 2001: 95), only unconventional replies (Bondarenko 2012, 2013, Meterc and Pallay 2019) are considered. In the preparation of model explanations of meaning, expressions belonging to individual genres are not divided further based on the presence or lack of authorship attribution. Many types of phrasemes as well as paremiological expressions are attributed authorship in their usage, resulting in their being categorised as winged words (Grzybek 1994b: 293, Norrick 2015: 8–9).

### 1.1. Some characteristics of the eSSKJ and SPP dictionaries

In the article, we present concrete examples of the explanations of meaning for expressions belonging to seven paremiological genres and certain subgenres – a practical lexicographic realisation (adaptation) of the proposed theoretical models in two dictionaries. *eSSKJ* and *SPP* have been in the making since 2015 and 2020, respectively. Both are online dictionaries where new entries are published once a year. They are published on the web portal named Fran, which has been developed by the ZRC SAZU Fran Ramovš Institute of the Slovenian Language since 2014 and comprises over 35 dictionaries (Perdih 2020: 533). There are 80 paremiological entries in *eSSKJ* and 400 paremiological entries in *SPP* presented so far.

The materials the dictionaries *eSSKJ* and *SPP* are based on mainly come from corpora – in the case of *eSSKJ*, from Gigafida and Gigafida 2.0 (Gliha Komac et al. 2016: 26, Jakop and Meterc 2016: 55); in the case of the *SPP* paremiological dictionary, each entry is also analysed in the slWaC corpus, which covers texts with a Slovenian internet domain, and the Janes corpus, which consists of social media texts (Meterc 2019: 37). The use of corpus resources enables an accurate presentation of different variants of paremiological expressions, including determining the most common and most relevant basic dictionary form (Gliha Komac et al. 2016: 26, Meterc 2019: 36). As *eSSKJ* is a general explanatory and fundamental dictionary for Slovenian, its inclusion threshold for phraseological or paremiological units is rather high (Gliha Komac et al. 2016: 26, Meterc 2019:

35), but it still includes a lot of phraseology and paremiology. For both dictionaries, the variation of paremiological expressions is accurately analysed (Gliha Komac et al. 2016: 26, Jakop and Meterc 2016: 55, Meterc 2019: 36) with the use of corpora and surveys. On the one hand, this is due to a need to meticulously present the most relevant variants in the case of *eSSKJ* and to present as many as possible variants (though they need to be confirmed as fixed) in the case of *SPP*. On the other hand, this has to do with carefully checking which paremiological expressions are even included in *eSSKJ* and which rarely used expressions are still included in *SPP*. Each paremiological entry can be found in both dictionaries not only by searching for a lexical component of the main form, but also by searching lexical components of its variants. The issue of variation (Meterc 2019: 41) is not the focus of this article, so the following sections only present explanations of meaning and dictionary examples of usage for concrete entries.

## 2. Explanations of meaning: comparing abstract models and lexicographical realisations

Kispál (2015: 238) emphasizes that “the lack of information on the meaning and usage of proverbs is one of the biggest defects of printed proverb dictionaries”. He stresses the need for the meaning of proverbs to be extracted from the corpus empirically in a bottom-up process as it has been done in the case of the Sprichwort-Plattform. In his opinion, the generalized abstract meaning or the model situation as in Grzybek’s theory (2008: 31–33) is the most important semantic information to be codified. The information about meaning of the paremiological expressions in *eSSKJ* and *SPP* dictionary is based on the excerpt from the corpus also. It is however useful to prepare abstract models of explanations of meaning which take into account basic features of every particular paremiological genre and use such models when analysing paremiological material with the help of the language corpora. Paremiological expressions are short texts, minimal textemes (Permiakov 1970: 9–10). As building blocks of text, lexemes and multi-word phrasemes convey meaning; pragmatic phrasemes (e.g. *Kdo bi si mislil*, English: *Who would have thought*) are messages with a pragmatic meaning, and proverbs and similar paremiological expressions are texts with a meaningful message (Jakop 2006: 138). By intentionally highlighting only key differences between the

paremiological genres, it is possible to formulate the following model explanations of meaning for seven paremiological genres:

- a proverb (Slovenian: *pregovor*) expresses a belief that an action or state is the result of some general principle and offers a moral;
- a saying (Slovenian: *rek*) describes a feature of an action or state (without offering a moral);
- a superstition (Slovenian: *vraža, verovanje*) expresses a belief that an action or state is the result of some general principle;
- a slogan (Slovenian: *slogan*) expresses a call for an action or state, possibly offering a moral;
- an antiproverb (Slovenian: *antipregovor*) expresses criticism of a belief that an action or state is the result of some general principle and that the moral expressed by a particular proverb is valid, in a parodic manner;
- a wellerism (Slovenian: *velerizem*) expresses criticism of a belief in the message of a particular (paremiological or non-paremiological) expression by presenting it in direct speech and with parodic circumstances of direct speech;
- an unconventional reply (Slovenian: *nekonvencionalna replika*) expresses a humorous, playful, intentionally unsuitable response to a statement by an interlocutor.

These model explanations of meaning are based on the theoretical assumptions and definitions that are briefly presented in the following subsections of the article, which also mention some problematisations of the listed terms that may be of interest for further research into the paremiological genre system. Examples of each genre from *eSSKJ* and *SPP* dictionaries are presented, equipped with an explanation of the meaning prepared for one or both of the two dictionaries and with one example of usage (translated in English). It has to be stressed there is a significant difference between the meaning of the term *saying* in Slavic phraseological terminologies and the meaning of the expression *saying* in contemporary English which will be presented in subsections 2.1 and 2.2.

## 2.1. Proverb

According to Permiakov (1970: 90), proverbs and sayings have the function of modelling reality. Mlacek agrees with Mokienko (1980) that out of all paremiological expressions, it is proverbs and sayings that are the closest to phraseology in the narrow sense, also emphasising (Mokienko 1983: 130) that they are close to it in function; through stability, semantic shift and expressivity, they exhibit all three basic characteristics of phrasemes (Mlacek 1983: 135). Kispál (2015: 229) argues that “non-metaphorical and non-rhythmic sentences with didactic content or elliptic structures can belong to the category of proverbs, too (e.g. The exception proves the rule). Mieder (2004: 3) summarised the answers of 50 students to the question what a proverb is: “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in metaphorical, fixed and memorizable form and which is handed down from generation to generation”. The definition presented by Norrick (2015: 7) is quite similar: “traditional, pithy, often formulaic and/or figurative, fairly stable and generally recognizable units”. Erika Kržišnik highlights the cultural aspect: “By definition, proverbs are shrunken moral/ethical formulae of a given (language, national, social, cultural, civilisational) community; they are basically traditional stereotypes of its self-awareness and self-identification, a language of everyday culture handed down from generation to generation” (Kržišnik 2008: 38).

Examples of the dictionary descriptions of proverbs (no variation) from *SPP*:

**Hudič je v podrobnostih.** (*The devil is in the details.*)

Explanation of meaning: izraža, da se kaj kaže drugače ob upoštevanju dodatnega vidika, zlasti manj očitnega (*expresses that something appears differently when an additional, especially less obvious aspect is considered*)

Example of usage: Na prvi pogled so predlogi zanimivi. Vendar bom rekla, **hudič je v podrobnostih**, pravijo ljudje. In tudi tukaj se mi zdi prav, da pogledamo te podrobnosti. (*The proposals seem interesting at first glance. But the devil is in the details, as people say. And I think it would be appropriate to look into these details here.*)

**Beseda ni konj.** (lit. “A word is not a horse.”)

Explanation of meaning: izraža, da je za dosego cilja treba željo, mnenje, pobudo izraziti; izraža spodbudo h govornemu dejanju, utemeljitev govornega dejanja (*expresses that one has to express one's desire, opinion, suggestion in order to achieve one's goal; expresses encouragement for someone to perform a speech act or justification for a speech act*)

Example of usage: Nič, sem rekel, saj **beseda ni konj**. Pa sem poklical na revijo. (*I said, well, a word is not a horse. And I called the magazine.*)

In the first example, the explanation of meaning has been complemented with a pragmatic explanation. Many paremiological expressions benefit from a pragmatic explanation (e.g. *expresses encouragement...*; *expresses contempt...*, *expresses consolation...*) (Meterc 2017: 231), though a pragmatic explanation never suffices alone, unlike with pragmatic phrasemes (Jakop 2006: 138). Both among laypeople and experts, there is a common lack of distinguishing between proverbs and sayings, which is understandable as there is a grey area between the two categories in Slavic languages for example in Russian (Permiakov 1970: 8–9). The lexicographic work on the *eSSKJ* and *SPP* dictionaries is based on Mlacek (1983: 131), who says that proverbs are mostly characterised by a completeness of the thought while a degree of openness is typical of sayings; in terms of form, the imperative, gnomic present and third-person verbs are characteristic of proverbs. In addition, according to Mlacek (1983: 131, 1984: 127), there is a distinction in that proverbs provide a didactic message, i.e. a moral. Norrick (2015: 11) also emphasises that a didactic message is necessary. As is evident from the above examples of dictionary descriptions of proverbs, the didactic message (e.g. *expresses the moral* or *expresses the principle that*) is not explicitly included in the description of meaning in *eSSKJ* and *SPP*. The *belief* component of the explanation of meaning, which is explicitly used when referring to original proverbs with wellerisms and antiproverbs, is also not included here.

### **2.1.1. Weather proverbs**

Weather proverbs are the result of observing and temporally placing the laws of weather (Mlacek 1981: 207). Since they reflect human experience, they can be understood as a subtype of proverbs (Mlacek 1984: 131), but this experience is largely expressed literally and less figuratively, which, in Mlacek's opinion, places them on the fringes of phraseology (Mlacek 1981: 211). A similar opinion is expressed by Mieder (2004: 27), who assesses that many weather proverbs are not proverbs in the strict sense of the word as they represent mere forecasting, and some are very close to superstitions.

Weather proverbs, too, express that an action or state is the result of some general principle. In particular, this principle is temporally (and, in rarer cases, spatially) conditioned. This conditionality can be expressed in a more or less direct

manner in the paremiological expression itself, so it is useful to illustrate this conditionality in the explanation of meaning.

Two examples of the description of weather proverbs from the *SPP* dictionary:

**Elizabeta na belem konju prijezdi.** (lit. “Elizabeth comes riding on a white horse.”)

Explanation of meaning: izraža, da 19. novembra pogosto zapade zgodnji sneg (*expresses that early snow often falls on 19 November*)

Example of usage: V zadnjem desetletju se je zima pogosto začejala že novembra, ko »**Elizabeta na belem konju prijezdi**«. Vseeno pa je sneg neprijetno presenetil nekatere pridelovalce sladkorne pese, če do sredine novembra niso utegnili porovati korenov. (*In the last decade, winter often started as soon as November, when “Elizabeth comes riding on a white horse”. Still, the snow was an unpleasant surprise for some producers of sugar beet if they had not pulled up the roots by mid-November.*)

**Zelen božič, bela velika noč.** (lit. “Green Christmas, white Easter.”)

Explanation of meaning: izraža, da toplo vreme v času božiča napoveduje ohladitev s sneženjem v času velike noči (*expresses that warm weather at Yuletide promises a cold spell with snow at the time of Easter*)

Example of usage: Če drži, da izjema potrjuje pravilo, nam hladna velika noč oziroma sneženje v minulem tednu ne sme omajati zaupanja v verjetnost starih ljudskih vremenskih pregovorov, ki so nastajali ob dolgoletnih izkušnjah ljudi, ki so bili najbolj povezani z naravo, to je kmetov. Mislimo na znan izrek: »**Zelen božič, bela velika noč**,« oziroma: »Božič na travi, velika noč za pečjo.« (*If it is true that the exception proves the rule, the cold Easter and last week’s snow must not erode our trust in the likelihood of old folk weather proverbs, which arose from the long experience of people that were most in tune with nature, i.e. farmers. What we mean is the famous saying: “Green Christmas, white Easter”, or: “Christmas on the lawn, Easter by the hearth.”*)

In the second example, 19 November is metaphorically referred to with Saint Elizabeth, whose feast day is on that date, and the appearance of snow with a white horse. Without the concrete date (19 November), the explanation of meaning would not convey the sense of this expression. The meaning of the weather proverb is much more literal – the periods of both holidays (Christmas and Easter) are referred to explicitly and have also been included in the explanation of meaning. The imagery of this proverb is rather straightforward, quite transparent and based on the colours green and white. The word *promises*, which was not strictly necessary in first example, has been used in this explanation of meaning. The example of usage for the last proverb includes its synonym *Božič na travi, velika noč za pečjo* (lit. “Christmas on the lawn, Easter by the hearth.”), which has a very similar structure.



## 2.2. Saying

Already-mentioned classification by Mlacek (1983: 131) is particularly helpful in determining typical proverbs and sayings through the aspects of the message conveyed, the situational factor and the didactic moral (or lack thereof). It is worth noting that in phraseology, a much broader definition of sayings is also common; in addition to sayings as defined by Mlacek, which are sentential phrasemes, it covers a wide array of multi-word phrasemes (e.g. Mokienko and Nikitina 2007: 3). As regards distinguishing proverbs and sayings, it has been demonstrated (Meterc 2017: 232–233) how this makes them easily separable when making a description of their meaning, though for some units, the description of meaning with the formulation *describes a situation /.../*, which, by explicitly emphasising the (typified) situational factor, is better suited to sayings, has to be combined with the formulation *expresses that /.../*, which is better suited to proverbs (examples from *SPP*):

**Tresla se je gora, rodila se je miš.** (*The mountains are in labour; a ridiculous mouse will be born.*)

Explanation of meaning: opisuje situacijo, v kateri kakšno dogajanje obeta veliko, rezultati pa so skromni (*describes a situation in which the developments promise a lot, but the results are meagre*)

Example of usage: Slovenija je iz različnih državnih naslovov žrtvovala veliko davkoplačevalskega denarja za projekt vinskih cest, učinek pa je primerljiv z reklom **Tresla se je gora, rodila se je miš!** (*With various state funding mechanisms, Slovenia has sacrificed much taxpayers' money for the project of wine routes, but the effect is comparable to the saying **The mountains are in labour, a ridiculous mouse will be born!***)

**Biti ali ne biti.** (*To be or not to be.*)

Explanation of meaning: izraža dilemo o smislu obstoja, obstanka; opisuje situacijo, v kateri je čigav obstoj, obstanek na preizkušnji, odvisen od česa odločilnega (*expresses a dilemma over the sense of existence, survival; describes a situation in which someone's existence, survival is at stake, depends on something decisive*)

Example of usage 1: Več kot uro in pol je držal občinstvo v smehu ali krohotu, ko se je rogal na račun življenja sodobnega človeka, potrošniške družbe, samega sebe in poklica igralca in se odzival kot sodobni Hamlet z »**biti ali ne biti**« na različne teme sodobne družbe. (*For over an hour and a half, he kept his audience laughing or guffawing by mocking the life of a contemporary human, the consumerist society, himself and the actor's profession, reacting to various topics on modern society like a modern Hamlet with **to be or not to be.***)

Example of usage 2: **Biti ali ne biti**, takšen je bil izhodiščni položaj slovenskih fantov. Kako pomembna je tekma za slovensko izbrano vrsto, je bilo iz napetega ozračja sklepati že pred tekmo. (*To be or not to be, that was the starting situation for the Slovenian lads. How important the match was for the Slovenian team was apparent even before the match from the tense atmosphere.*)

In the first example, the explanation of meaning explicitly employs the term *developments* as its meaning is general enough to make it the optimal means of description. In the second example, two explanations of meaning were included in the dictionary as this saying has two shades of meaning, both exemplified with the cited examples of usage. The first case is about a complex metaphysical question from Shakespeare's original text, for which the formulation *expresses a dilemma* has been used, and the second is about a more concrete meaning that can easily be described by realising the model explanation of meaning for sayings, *describes a situation*.

### 2.3. Superstition

A superstition is a paremiological expression similar to a proverb that expresses a superstitious belief. From this belief, it draws a supernatural explanation or prediction of events or a possibility to affect an event. According to Permiakov (1988: 90), superstitions, like weather proverbs, have a predicting function and are tied to a certain referential situation that is attributed a (superstitious) meaning. Superstitions are about a fairly synthetic and closed system of general principles explaining life events, which is independent and distinct from the system of general principles expressed by proverbs. Both dictionaries (*eSSKJ* and *SPP*) explicitly include the formulation *belief* in the explanation of meaning for superstitions (as opposed to the explanation of meaning for proverbs, where there is no need to highlight the term *belief*), like in the following examples (first one from *eSSKJ*, second one from *SPP*):

**Črne mačke prinašajo nesrečo.** (*A black cat brings bad luck.*)

Explanation of meaning: izraža verovanje, da je srečanje s črno mačko slab znak, da ima lahko negativne posledice (expresses a belief that encountering a black cat is an ill omen and can have negative consequences)

Example of usage: Ali je res, da **črne mačke prinašajo nesrečo**, kadar prečkajo cesto pred

vami? Zagotovo jo prinašajo. Same sebi. (*Is it true that a black cat brings bad luck when it crosses the street in front of you? It definitely does bring bad luck. To itself.*)

**Petek je slab začetek.** (lit. “Friday is a bad start.”)

Explanation of meaning: izraža verovanje, da v petek ni dobro začeti s kakšno dejavnostjo (*expresses a belief that it is not good to start an activity on a Friday*)

Example of usage: Čeprav naš pregovor trdi, da **je petek slab začetek**, upamo, da ne bo veljal za nas. Že v soboto, prvi tekmovalni dan, bodo na olimpijskem prizorišču tudi naši tekmovalci. (*Although our proverb claims **Friday is a bad start**, we hope this won't apply to us. The Olympic venue will host our contestants as soon as Saturday, the first day of competition.*)

First example is a very literal expression, while in the second, only the explanation of meaning provides information about how the start refers to the start of any activity of any person, so the explanation emphasises the generality of its denotatum. Superstitions are often very literal, direct and formulated in various ways; some paremiologists suggest (Norrick 2015: 9) that their forms are not fixed, which we cannot quite agree with as we can come across many examples of fixed forms in the Slovenian materials.

## 2.4. Slogan

A slogan is a pithy intentionally created expression that is usually aimed at quickly conveying an advertising or political message or call. Norrick defines it thus: “The slogan is a non-traditional form created to promote a product or idea” (2015: 8). It should be noted that *eSSKJ* and *SPP* only include fixed slogans that have been phraseologised to the point of relating to a broader spectrum of situations than in the original context in contemporary usage. These are units that might even be considered for classification as proverbs and sayings.

Example of slogan along with an explanation of meaning and example of usage (from *SPP*):

**Važno je sodelovati, ne zmagati.** (*It is not important to win, but to participate.*)

Explanation of meaning: izraža poziv k sodelovanju v kakšnem, zlasti tekmovalnem dogajanju, ne glede na možnosti za zmago (*expresses a call for participation in some event, particularly a competition, regardless of the chance of victory*)

Example of usage: Emotional blackmailers don't like to lose – for them, the proverb “**It is not important to win, but to participate**” turns to “only victory counts – regardless of how you

play”. (Čustveni izsiljevalci ne marajo izgubljati – pregovor »**pomembno je sodelovati, ne zmagati,**« se pri njih spremeni v »pomembna je le zmaga« – ne glede na to, kako igraš«.)

The formulation *expresses a call* is consistently used in the explanations of meaning for slogans in *SPP*. In the case of the slogan *It is not important to win but to participate*, a broader spectrum of situations than in the original context (a sporting event) is underlined with the example of usage. This example of usage is also interesting because it includes the introductory formula *proverb*.

## 2.5. Antiproverb

An antiproverb is made with parodic interference that triggers a humorous play on the meaning of a proverb (Mieder 2004: 28). It is normally made by replacing the components of the original proverb or adding new components (Litovkina 2015: 332–338). *eSSKJ* and *SPP* include only the established set of antiproverbs, which has partly been confirmed with surveys (Meterc 2017: 196–197), and not the multitude of one-off, spontaneous antiproverbs, which are far more numerous in usage (Mlacek 2009: 142) as they are produced virtually all the time through the process of actualisation (Kržišnik 1996: 140). Examples of antiproverbs in the paremiological dictionary *SPP*:

**Kar lahko storiš danes, odloži na jutri.** (*Never do today what you can put off till tomorrow.*)

Explanation of meaning: izraža šaljiv komentar na prepričanje, da je treba opraviti delo takoj, ko je to mogoče; izraža spodbudo k lenarjenju, prokrastinaciji (*expresses a humorous comment on the belief that a task must be done as soon as possible; expresses encouragement for idleness, procrastination*)

Example of usage: **Kar lahko storiš danes, odloži na jutri.** Značilno zame je, da v prostem času počivam. (*Never do today what you can put off till tomorrow. It's in my nature to rest in my free time.*)

**Kdor drugemu jamo koplje, je grobar.** (lit. “He who digs a pit for another is a gravedigger.”)

Explanation of meaning: izraža šaljiv komentar na prepričanje, da je kdo zaradi svojega škodoželjnega delovanja prej ali slej ustrezno kaznovan; šaljiv komentar na situacijo, ko koga doleti to, kar je skušal zlega storiti drugemu (*expresses a humorous comment on the belief that someone is bound to be fittingly punished for their malicious actions sooner or later; a humorous comment on a situation when someone experiences something bad they tried to do to another*)

Example of usage: Ko se je čez par minut vrnil in me postregel, kot da sem v najbolj fini restavraciji, sem v sebi začutil, kako me dreza nek nagajiv hudiček in ta mi na koncu ni dal miru, da bi se lahko zadržal, zato sem fanta vprašal še, koliko sem dolžan. A **kdor drugemu jamo koplje je** sicer morda res **grobar**, še bolj pogosto pa sam vanjo pade in svoji neumnosti sem se smejal še cel preostanek dneva. (*When he returned after a couple of minutes and served me with the food as if I were in the fanciest restaurant, I felt a mischievous little devil poking me and I couldn't resist asking the boy how much I have to pay. But while he who digs a pit for another may well be a gravedigger, more often than not he is actually digging his own pit, and I laughed at my foolishness for the rest of the day.*)

In the first example, the parody (formulated with the *humorous comment on the belief*) is accompanied by an opposite meaning (advocating procrastination, idleness), while the second one includes no opposite meaning and provides only a parody of the Slovenian proverb *Kdor drugemu jamo koplje, sam vanjo pade* (lit. “He who digs a pit for other falls in himself.”).

In the dictionary part, it is essential that explanations of meaning are made both for the original unit and the antiproverb derived from it. The explanation of meaning could utilise a genre label and the text of the original unit (e.g. expresses a humorous comment on the proverb “He who digs a pit for other falls in himself.”) but the two dictionaries explicitly explain the meaning of the original expression in the case of antiproverbs, other antiparemiias and wellerisms instead. This is related to the decision that in *SPP*, antiproverbs and any other antiparemiias as well as wellerisms are always published with a link to the original unit, which is featured as a separate, standalone entry and is also displayed in full.

Mlacek (2009: 139) wonders why there does not exist a set of similar terms, such as antisaying or antiparemia. He interprets this as a result of the proverb being considered as the central paremiological genre. It is worth noting that such expressions can be found in contemporary Slovenian, even antisuperstitions, e.g. *Če ti je črna mačka prekrížala pot, to pomeni, da nekam gre* (lit. “If a black cat has crossed your path, this means it’s going somewhere.”). In such a case, a combination of the model explanations of meaning for antiproverb and superstition could be used (*expresses a humorous comment on the superstitious belief that black cats bring bad luck*).

## 2.6. Wellerism

Wellerisms have a typical tripartite or at least bipartite structure. The head of a wellerism is a particular fixed expression, which is often a proverb but can also be something else, such as a pragmatic phraseme (e.g. *We'll see*). In the wellerism, this head is changed into direct speech, followed by a complement on the speaker and speech situation (Norrick 2015: 9). In relation to the head, these two complements (*dictum* and *factum*) establish a parody or a semantic, pragmatic or stylistic-syntactic contrast (Grzybek 1994a: 287). With their length and narrative structure, wellerisms border on short paremiological expressions and jokes and are an example of the conversion of paremiological genres (Grzybek 1994a: 291), which is discussed by Permiakov (1970: 147). As noted by Grzybek (1994a: 286) and Norrick (2015: 9), wellerisms are named after the figure of Samuel Weller from Dickens' *Pickwick Papers* (1836). Mlacek describes (1986: 158–159) that the introductory part can also be followed by only one complement (on the speaker), but only if this complement itself is enough to trigger a semantic shift. This is the case in the following wellerism (*SPP* dictionary):

**Bomo videli, je rekel slepec.** (lit.: “We’ll see, said the blind man.”)

Explanation of meaning: izraža šaljiv komentar na zadržano stališče, da se bo kaj še izkazalo, da kaj še ni dorečeno, jasno, da je o čem še preuranjeno soditi (*expresses a humorous comment on an uncertain view that something is yet to be proven, that something is not yet finalised or that it is too early to judge something*)

Example of usage: Dejal je, da se bodo Slovenci lahko zaposlovali »zunaj«. **Bomo videli, je rekel slepec.** (*He said Slovenians would be able to get jobs outside the country. We'll see, said the blind man.*)

Mlacek (1986: 161) stresses that the introductory part of the wellerism can feature other units than proverbs, such as sayings, different sentential phrasemes and quotes. In realising the model explanation of meaning for wellerism, the *belief* component, which would have been useful for wellerisms with proverbs as their heads, has been of no help here. It has been replaced with the *view* component.

What follows is an example of wellerism with a proverb as its head from the *SPP* dictionary:

**Vsak ima svoj okus, je rekla opica, ko je drek jedla.** (lit. “Each has his own taste, said the monkey while eating shit.”)

Explanation of meaning: izraža šaljiv komentar na prepričanje, da glede okusa velja subjektivno merilo; izraža šaljiv komentar na prepričanje, da imajo ljudje različne okuse, zanimanja, načine delovanja (*expresses a humorous comment on the belief that taste is governed by subjective criteria; expresses a humorous comment on the belief that people have different tastes, interests, working methods*)

Example of usage: **Vsak ima svoj okus, je rekla opica, ko je drek jedla.** Če je nekdo lep, je lep tudi, ko se postara. Ni pa nujno. (*Each has his own taste, said the monkey while eating shit. If someone looks good, they continue looking good when they get old. Or not.*)

In the dictionary part, it is essential that explanations of meaning are made both for the original unit and the wellerism derived from it (as is the case with antiproverbs and other *antigenres*). The explanation of meaning could utilise a genre label and the text of the original unit (e.g. *expresses a humorous comment on the proverb Each has his own taste*), but, like with antiproverbs and other antiparemiias it is more informative to the user as the meaning of the original expression is explained.

## 2.6. Unconventional reply

Unconventional replies are a subtype of phraseological replies and intersubjective phrasemes according to Čermák (2001: 45). A survey-based analysis (Meterc and Pallay 2019: 175–179), which has confirmed that speakers are aware of this genre, has enabled the formation of the following definition of an unconventional reply: “An unconventional reply is a phraseologically fixed, unexpected and usually humorous or absurd reply used by one person in response to a certain target statement from another person” (Meterc and Pallay 2019: 166). The link between the target statement of person A and the unconventional reply of person B has the character of a word game or pun (Bondarenko 2012: 287–288, Meterc and Pallay 2019: 166). Unconventional replies were already mentioned by Permiakov (1988: 89); he used the term *humorous reply* and attributed a *negative communicative function* to them. The point of this function is “to express something that does not actually communicate anything, to avoid answering or to reject an argument by the interlocutor” (Permiakov 1988: 89). Permiakov did not provide a definition, but his description of the function of unconven-

tional replies has been confirmed with a survey among speakers of Slovenian and Slovak (Meterc and Pallay 2019: 177–178). In a somewhat wider context of phraseological replies, unconventional replies have lately been most discussed by Bondarenko (2012: 287–288). Before showing a few Slovenian examples, it is worth illustrating the concept with an example from English: A: Are you free? B: No, I’m expensive. An example from *SPP* dictionary:

**Aja se ponoči.** (lit. “You go beddy-byes at night.”)

Explanation of meaning: izraža šaljiv, igriv, namerno neumesten odziv na izjavo »Aja« ali vprašanje »Aja?« (expresses a humorous, playful, intentionally unsuitable response to the statement “Oh.” or the question “Oh?”)

The mechanism the reply in the example is based on (e.g. the similarity between the particle *aja*, which expresses an idea, and *aja* as the third-person plural of the verb *ajati* meaning ‘to sleep’) is not explicitly explained by the dictionary. The formulation *intentionally unsuitable* in the explanation of meaning was carefully prepared as a slightly different formulation (e.g. *inappropriate* or without *intentionally*) could be understood by some dictionary users as prescriptivist guidance advising against using the reply. Distinguishing between statements and questions in the role of stimulus is also necessary.

Sometimes there is a need for an accurate description of the stimulus (statement by person A), of the kind found in Bondarenko’s dictionary of phraseological replies (Bondarenko 2013). This is because the written form of the stimulus can often be read in several ways, or there can be statements with different messages, so notes are required in order to illustrate the precise statement that the unconventional reply is responding to. Such a note (*at the start of a phone call*) can be included in the explanation of meaning for the following example:

**Prosi koga drugega.** (lit. “Ask someone else.”)

Explanation of meaning: izraža šaljiv, igriv, namerno neumesten odziv na izjavo »Prosim« na začetku telefonskega pogovora (expresses a humorous, playful, intentionally unsuitable response to the statement “Hello” at the start of a phone call)

In Slovenian, the word *prosim* can mean *please*, and the same word is also used as a greeting when answering a phone call, so the reply in the penultimate ex-



ample responds as if the person on the phone meant *please*, answering them to go ask someone else.

### 3. Conclusions

The specific features of paremiological genres which were presented in the form of the abstract theory-based model explanations of meaning are reflected in a rather high degree in their practical realisations in the *eSSKJ* and *SPP* dictionaries. The practical realisations in the dictionary differ from the abstract models due to differences in meaning between individual units, due to a need for the explanation to be clear and not too technical to the dictionary user, and due to a desire for conciseness and clarity of the explanation. The article has presented a selection of the paremiological terminology of different authors that has proved as optimal for dealing with great volumes of paremiological materials, also suggesting some possibilities for problematisation and expansion that are useful to consider in such work. These distinguishing genre features (for example, the presence of a didactic moral, call, the difference between mono-subjective and intersubjective expressions, etc.) enable a more accurate analysis of paremiological materials. In the future, these bases and models could be used for ascertaining whether an expression with the same motivation has made its way into another genre through conversion, whether a particular expression lies on the border between two genres or belongs to a (sub)genre that has not been given enough attention in paremiological theory so far and requires theoretical elucidation.

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## Objašnjenja značenja za paremiološke žanrove u rječnicima eSSKJ i SPP; Što se izražava poslovicom, izrekom, praznovjerjem, vremenskom poslovicom, antiposlovicom, wellerizmom, sloganom i nekonvencionalnim odgovorom?

### *Sažetak*

U članku su prikazani teorijski modeli značenja sedam paremioloških vrsta i pojedinih podvrsta. Prikazana je i teorijska podloga za izradu modela značenja za svaku paremiološku vrstu (poslovica, izreka, praznovjerje, antiposlovica, wellerizam, slogan i nekonvencionalni frazeološki odgovor). Poslovica izražava uvjerenje da je radnja ili stanje rezultat nekog općeg načela i nudi pouku; izreka opisuje obilježje radnje ili stanja (bez pouke); praznovjerje izražava praznovjerno uvjerenje da je radnja ili stanje rezultat nekog općeg načela; slogan izražava poziv na djelovanje ili stanje, u nekim slučajevima sadržava i pouku; antiposlovica parodijski izražava kritiku uvjerenja da je radnja ili stanje rezultat nekog općeg načela i da je pouka određene poslovice valjana; wellerizam izražava kritiku vjerovanja u pouku određenoga (paremiološkog ili neparemiološkog) izraza predstavljajući ga u izravnom govoru i uz parodiranje izravnoga govora; nekonvencionalni odgovor izražava duhovit, razigran, namjerno neprikladan odgovor na izraz sugovornika. Uz prikaz glavnih značajka razmatranih paremioloških vrsta u radu se uspoređuju teorijski modeli značenja s njihovom praktičnom primjenom u dvama mrežnim rječnicima: Rječniku slovenskoga standardnog jezika, treće izdanje (*Slovar slovenskega knjižnega jezika, tretja izdaja – eSSKJ*) i Rječniku poslovica i sličnih paremioloških izraza (*Slovar pregovorov in sorodnih paremioloških izrazov – SPP*) – paremiološkemu rječniku suvremenoga slovenskog jezika. U radu se navode konkretni primjeri objašnjenja značenja te primjeri njihove uporabe.

**Keywords:** lexicography, paremiography, proverb, paremiology, phraseology

**Ključne riječi:** leksikografija, paremiografija, poslovica, paremiologija, frazeologija