
EDITORIAL

Generations of ethnologists and anthropologists have been fascinated by the diversity of language forms and their use in various societies. The study of language has been central to the social sciences and humanities since their beginnings. Many features of language evoked theoretical and methodological discussions which pointed to a complex nature of this phenomenon.

Communication always encompasses various interpretations and signals much costlier than words. For human communication it is central to read “between the lines” to understand intentions, not just verbatim meaning. Each speech has its own distinctive features – specific rules of interaction and norms of interpretation. Furthermore, language can be helpful instrument of inclusion as well as exclusion and, therefore, the reproduction of social inequality. In the contemporary globalized world, full of intercultural challenges, research on communicative competences, performances, practices and understanding of implications of communicated texts is gaining more attention.

For the last two years, there has not been a country in the world where people have not felt the impact of a global pandemic. Almost a year has passed since the war in Ukraine began. In times of challenging conditions for creation, questions about what is right and wrong for which group, and how this relates to affirming one's own identity, are on the table every day. Moral narratives in intercultural communication are reinterpreted. *Ethnologia Slovaca et Slavica* reflects contemporary changes while offering insights that invite readers to consider the influence of history on the readily observable reality.

Language as a means of power is central to Maja Hajdinjak, Hotimir Tivadar and Blanka Soukupová. The article on „The Position of the Prekmurje Slovene Language Today in Relation to the Once Dominant Hungarian Culture” provides a special link with Slovakia. The extreme north-eastern edge of Slovenia has been not only in cultural, religious and linguistic contacts in the past and present, but also shared sociolinguistic situation in bilingualism with Hungarian culture. Intercultural and interreligious negotiations are presented in this case study with focus on taking language as a political tool of forming in-group and out-group's distinctively. The partly shared history with Slovakia is also present in the contribution of Blanka Soukupová „Munich” as a moral narrative in Czech history”. Czech-Jewish and majority standpoints are compared. The author demonstrates how „Munich“ serves as a label for being a vassal of a totalitarian regime, reinterpreted with each historic encounter.

A distinct, yet constitutive feature of language – humour – is analysed by Juraj Hamar in „A language of comic in the traditional repertoire of nomadic puppeteers“. With precision, he guides us through the history of a community that has been defined by a broad European oral tradition and the syncretism of artistic and non-artistic forms of folklore. The author illustrates how the language of the main characters changes – from youthful playfulness, naivety, impudence, irresponsibility, and reckless courage through fear and cowardice, wisdom and foresight. Their speech is often untranslatable, specific and situational, using reversal, using stuttering, garbling, denasalisation, mispronunciation, invoicing, non-lexical means and many other. In many cases, moral narratives are at the backstage, with references to multilingual character of the region.

Theoretical and methodological contributions by Zuzana Bujačková and Janusz Barański invite us to a so far insufficiently explored area in Central Europe: emotion analysis in language-oriented historical research. Both are proceeding from social constructionist position and utilization of tools of critical discourse analysis within history of emotions or vice versa. Bujačková provides an excellent empirical illustration of the method and analyzes an article from an influential Slovak women's magazine *Slovenka* and in the year of communist coup d'état – 1948. Affectivity and corporeality are constructed by society and emotions are employed as a part of communicative strategy. In critical discourse analysis, Bujačková asks how propaganda chooses (or conceals) words as well as an affective content is taken for granted without making it explicit. Barański in his essay on linguistic emotivity focuses on extralinguistic contexts in acts of speaking. He illustrates how different authors have understood that intracultural translation takes place among its communicatively competent participants during their everyday interactions. This volume concludes with a highly topical contribution of Lucia Chudá – „The re-semanticization of Vladimir Putin's precedent statements in the Russian political discourse“.

Stanislava Moyšová reviews the monograph edited by Pavol Šveda – „Changing Paradigms and Approaches in Interpreter Training Perspectives from Central Europe“, which brings us to analysis of language use and interpreting in institutional context. Language in folklore is the subject of a detailed review of a folklorist Saša Babič's monograph „Riddles in Slovenia“ from Saša Poklač Vojtechová.

We believe that the present volume of *Ethnologia Slovaca et Slavica* will give readers a taste of diverse approaches to the study of language in the current sociopolitical situation. We also hope that the presented collection of texts will contribute to the investigation of moral narratives in Central Europe.

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