

deviant variation from the conventional meaning and their interpretation was based on the salient direct meaning or associating connections.

In Baran's dissertation the construct of salience turned out to be crucial for her pointing out the possibilities for studying semantics in phraseology. Salient features have obviously gained their always accessible status in our memory through frequent use and special contexts. "This concept is of relevance in the research concerning the understanding of phraseological units as reproduction units," writes Baran in the last chapter of the theoretical part of her dissertation.

For Baran the idea that the subject matter of phraseology is a continuum of varied units rather than homogeneous ones seems to open new ways to broaden the opportunities to make phraseological research. She criticizes, with good reason, scholars persisting in artificial classifications and shows the importance of cultural knowledge behind the interpretation process. "Figurative expressions cannot be treated as bare texts owned and used by all language users in the same way," writes Baran.

More research should also be done to really find out the role of the context in understanding a figurative unit. Thus, folkloristics, cognitive science and social psychology prove to be necessary contributors to linguistics in order to get an overall impression of these questions. Baran has already taken part in the international discussion with her presentations in conferences and with these six articles. I hope she will use her recent theoretical apparatus and continue presenting evidence for her integrative approach.

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PRESIDENT'S FOLKLORE AWARDS AND ARCHIVAL YEAR OF 2010

On March 14, the Day of Mother Tongue, Toomas Hendrik Ilves, the President of the Republic of Estonia, presented awards to the best folklore collectors of 2010. During the festive gathering in the Estonian Literary Museum, prizes were also handed over to those contributing to the Estonian Folklore Archives and the best collectors of kindergarten lore.

Prize-winners – Maire Sala, Anni Oraveer and Ellen Randoja – received the President's Folklore Award for their thematic collections donated to the archives in 2010.

Maire Sala's collection of burial customs and graveyard culture, gathered and put together during 1997–2010, comprises systemised black-and-white and original colour photographs (1,228) with relevant data, recordings of beliefs and customs, rhyme-books, original documents and copies thereof, and other manuscripts (900 pages), small printed matter (1,304 song sheets), newspaper clippings, film strips, etc. The material from Viljandi County of Estonia (cemeteries and churches in Halliste and Karksi areas) forms the largest part of the collection. Maire Sala lives and works in the vicinity, in Karksi-Nuia, where she runs a funeral home. It is her dearly cherished mission to record and preserve the tradition and artefacts associated with Estonian burial culture, and she has compiled a book *To Eternity: Estonian Burial Traditions and*

Prize-winners Ellen Randoja, Anni Oraveer, Maire Sala, and President Toomas Hendrik Ilves. Photo by Alar Madisson 2011.



Today, Design of Graves and the History of Graveyards in Viljandi County. The exhibition, *Estonian Funerals. Burial and Graveyard Tradition in Estonia*, put together by Maire Sala, was displayed in the Estonian National Museum in 2010.

During the years 2007–2010, Anni Oraveer has sent 712 pages of written data and approximately 20 hours of sound recordings to the archives, containing the tradition and oral history of the Estonian Blind community: jokes, stories, anecdotes, family tradition, feasts-related customs, songs and instrumental music, personal and biographical data. Another part of her collection includes dialectal stories based on the folk tradition of Seto people, equipped with comments for the archive. Anni Oraveer was born in 1942 in the Seto area; she does not see and uses the computer-based speech programme meant for the visually impaired, and sends her contributions to the archive either by e-mail or on discs. Anni Oraveer has also published a number of books in Estonian, e.g. *Hedgehog and Rabbit* and *Action and Consequence* (also published in Braille), and in the Seto dialect, *Seto rahvas murrõh ja rõõmuh* [The Joys and Sorrows of the Seto People].

Ellen Randoja's contribution comprises 188 pages of written oral history, from her grandparents, born in the 19th century, her parents and other relatives and neighbours, heard as a child when growing up in the northern part of Tartu County: folk songs and tales (fairy-tales, narrated history concerning manors, jokes, etc.), stories from the times of World War II and the post-war kolkhoz era (colourful narrations of local people, soldier songs, jokes and mock songs, anecdotes). Ellen Randoja has written of owls in folklore, within a vivid personal and life history related context. Ellen Randoja was born in 1929 and lives in Palamuse.

The total amount of contributions to the Estonian Folklore Archives in 2010 entailed 8,000 pages of written material, including 36 songbooks, 340 hours of sound recordings, approx. 170 hours of videos and more than 3,200 photographs.

The ash cloud from the Icelandic volcano and the impact of this on the life of people all over the world inspired the employees of the Estonian Folklore Archives to create an institutional Facebook account on April 20, to increase the efficacy of relevant folklore collection – every day, the account presents to the public one of the archival records associated with the volcanic rupture and gives an overview of what is taking place in the archives. As similar collection campaigns were also initiated by a number of media channels, it was mainly the folklorists who responded to the appeal of the Estonian Folklore Archives – showing that troubles and accidents are immediately reflected in folklore, circulating as comical and jocular anecdotes and other short forms.

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