

the life narrative and the role of humour therein. Liina Paaes talked about Estonian sign language, loan signs, and the formation and use of new folkloric concepts, discussing both general folkloric terminology and the concepts meant to designate phenomena relates to deaf folklore in Estonian. Ell Vahtramäe in her presentation about Estonian food and national food tried to establish which foods have been defined as national and/or Estonian in the media. The speaker was also interested in how all this related to memory, identity, and consumerist culture, and to what extent a social text is formed.

Anastasiya Astapova's, Margaret Lyngdoh's and Alevtina Solovyova's presentations added cross-cultural dimension to the conference. Astapova's paper, "No Rules – No Trust: Democracy and Rumours about Surveillance", weighed rumours about surveillance activities in contemporary Belorussia. These stories are intensified by the authorities' non-transparent activities and people's doubts about modern means of communication making surveillance relatively easy. Margaret Lyngdoh delivered a paper under the heading "On Why the West is a Taboo Direction among the Khasis". She discussed folklore formation around places of accidents, manifesting Christian and native faith as well as secular beliefs. Alevtina Solovyova's presentation under the heading "Gold Coins, Singing Monks and Restless Places: A Historical Memory of Mongolian Demonological Topics" was based on fieldwork carried out in Mongolia (organised by the Centre of Folklore and Semiotics at the Russian State University for the Humanities) and focused on demonological beliefs in local historic lore. She dwelt upon a story cycle about golden coins in possession of the spirits of Chinese merchants, and a story about mysterious lights and occasional prayer songs in the cemetery of Buddhist monks.

The first conference day was finished by Mooste folk musicians, whose music made the listeners sing along with the performers.

In hindsight it can be said that it was a successful event opening new perspectives and enriching the participants' experience in every respect.

Mare Kalda

FOLKLORE COLLECTION AT THE ESTONIAN FOLKLORE ARCHIVES IN 2014 AND PRESIDENT'S FOLKLORE COLLECTION AWARD

On April 24, 2015, the Estonian Folklore Archives (EFA) summarised the past year of folklore collecting. Jürgen Ligi, Minister of Education and Research, handed out folklore collection awards to the best folklore collectors of 2014. Four people were recognised for their work in this field.

Liis Reha and Katre Koppel received an award for collecting the lore of the Viljandi Culture Academy. The gathered material was compiled into a book under the heading *Ühine teistsugusus: artikleid ja esseid TÜ Viljandi Kultuuriakadeemia 60. aastapäevaks* (Common Difference: Articles and Essays Dedicated to the 60th Anniversary of the Vil-

jandi Culture Academy). Liis Reha and Katre Koppel were initiators of this project. The material collected was voluminous: 63 audio-interviews, iterations of interviews (1155 digital pages), 270 digital photographs, and 2 video files. Besides the fact that the collection covers the history of one educational institution, known, throughout its history, under different names (Viljandi Culture School, Culture College, Culture Academy), it reveals the idiosyncrasy of this institution – with its hostels, creative-minded teaching staff and even more creative students – in our educational space.

Anne Rebane has handed over to the archives reminiscences of her grandmother, the latter's knowledge of medicinal herbs and of healing with them, as well as about celebrating calendrical holidays at home. She has provided a gripping and warm depiction of the family's life at Lasnamäe (district of Tallinn) at the time when it featured only a few blocks of flats. She has also donated to the museum her grandmother's life story and a notebook with riddles written by her. Anne Rebane has participated in the archives' collection competition and has donated to the archives 101 photographs of her own and her grandmother's sister's families. The photographs depict the life of a family in Haapsalu in the 1930s.

Eha Võso has taken part in three last collection competitions organised by the archives. Her writings are fascinating, humorous, and precise in their details. As she has worked as a kindergarten teacher, some of the topics, for example, children's games, are close to her heart; so are humorous stories discussing funny events in the life of kindergarten teachers, which is well known to the writer.

The figures characterising the past year's collection work of the Folklore Archives are rather remarkable. In 2014 the archives received more than 6500 pages of written material, 2000 photographs, and 351 audiovisual items.

This year we have continued with making archival data available by means of the online file repository and information system Kivike. Currently the descriptions of 53,884 items from folklore archives collections are preserved in Kivike, whereas more than half of them were added in 2014.

In 2014 the archives organised a collection competition for home lore, under the heading "Stories about Our Homes", coordinated by Mari Sarv, senior researcher of the EFA.

The collection campaign aimed at mapping Estonians' home experience today: where our homes have been and are situated; whether they are hereditary, bought, rented, or self-established; what we know about our home and its environs and what we want to pass on; how the sense of home emerges; how many homes people have had during their lifetime, and what people feel in the process of moving house.

The campaign resulted in 72 contributions: 774 pages on paper, nearly 1000 digital pages, and plenty of photographs. These items clearly indicate how many times people have moved house (as compared to earlier mode of life), and also refer to the reasons why it has been done. As compared to earlier folklore collections, townspeople's home-related stories are brought to the fore, as well as people's relationships with the urban landscape. Different generations' perception of home is also clearly perceivable: for pupils their home is primarily the place where their parents and family live; university students appreciate, most of all, privacy, the possibility to be and act according to their own will, whereas home as a 'place' seems to be less important. However, the home stories of the older generation are more faceted, interlarded with different life facts,



*Folklore collectors with the Minister of Education and Research, Jürgen Ligi.
Photograph by Alar Madisson 2015.*



*From the left: Anne Rebane, Liis Reha, Eha Võso, Katre Koppel, Jürgen Ligi.
Photograph by Alar Madisson 2015.*

memories, and emotions associated with them. The older generation's home stories are presented against the background of war- and post-war years, and experiences related to the war, violence, and repressions, as well as to migrants from the Soviet Union. Later destinies have been strongly influenced by the Soviet-time job placement practice. Many of the contributions by the older generation include stories about losing home for different reasons.

We are grateful to all the contributors and invite everybody to participate in the 2015 collection competition, under the heading "My Landscapes".

Astrid Tuisk