

Tulnukad ja internetilapsed. Uurimusi laste- ja noortekultuurist, (Publication series *Tänapäeva folkloorist* [On Contemporary Folklore], vol. 8), ed. Eda Kalmre, Tartu 2010, pp. 280.

The volume titled *Tulnukad ja internetilapsed. Uurimusi laste- ja noortekultuurist* [Aliens and Children of Internet. Studies about contemporary children and youth culture], edited by Eda Kalmre, was published by Eesti Kirjandusmuuseum Teaduskirjastus [Publishing House of Estonian Literary Museum] in Tartu in 2010. The collection of articles reviewed contains ten studies on various aspects of folklore. The papers deal with children's and youth culture and the Internet, an indispensable communication tool of the young nowadays, investigating the phenomena and related issues from different points of view and analyzing them in the framework of various scientific approaches.

Merle Taimalu in the paper titled *Koolieelikute hirmudest Eesti taasiseseisvumise järel laste endi pilgu läbi / Preschoolers' Fears in Newly Independent Estonia as Seen by Themselves* discusses the Estonian results of a Finnish-Estonian cross-cultural project *Children's Insecurity, Causes and Coping*, which was started at the beginning of the 1990s. The author gives an overview of the fears five- to six-year-old children have and how they talk about them. The research sample consists of two informant groups created as a result of the process of random selection: parents and their preschool children. As to methodology, parents filled in survey questionnaires, while children were interviewed. The research study shows that children's fears underwent changes over the period of the ten years analyzed. Another conclusion is that social fears and fears of bodily injury were expressed by preschoolers at a quite high level. The analysis proves the methodology developed for the project to be useful for analyzing the fears of preschoolers.

The article *Leedu laste õudusjutud / Lithuanian Children's Horror Stories* by Laima Anglickienė is devoted to the horror story viewed as a contemporary genre of children's lore. Horror stories are not only retold among peers, but also narrated online: there are sites which young horror lovers can join. This fact is important in the linguistic perspective, since stories reproduced orally and those on the Internet tend to differ as to their length and stylistics. The material is rich in mythological and folkloric motifs. The world presented in the stories is schematic with the good and the evil as two conflicting groups of characters. The author also draws attention to the role of parody in the texts analyzed.

The invocation of spirits as a form of children's and teenagers' magic practices in Lithuania is the subject of Dovilė Kulakauskienė's paper *Kooliõpilaste esimene maagiakogemus: vaimude väljakutsumine / The First Magical Practices in the Life of Schoolchildren: Invoking the Spirits*. The practice chosen for discussion is analyzed on the basis of the fieldwork material collected by the author and students at the Ethnology and Folklore Department of The Vytautas Magnus University. Invoking spirits, very popular among Lithuanian children, is characterized by dynamic change, which accounts for the existence of many forms and ways of performance. The practices are disseminated by means of horizontal transmission from one child to another. The author concludes that the invocation of spirits affects the vision

of the world of children, opening an area which is incomprehensible to a young person.

Phraseology is the focal issue of Anneli Baran's paper titled *Fraseologismide rollist Eesti koolinoorte keelekasutuses 2007. aasta koolipärimuse kogumisvõistluse põhjal / On the Role of Idiomatic Expressions in Language Use of Estonian Schoolchildren: Data from the 2007 School Lore Collection Campaign in Estonia*. She analyzes material received by the Department of Folkloristics of the Estonian Literary Museum in response to the countrywide campaign for collecting school lore in 2007 in Estonia. As the previous campaign took place 15 years ago, the new generation influenced by mass communication, especially the Internet, emerged. Children contributed quips, catchwords and repartees as well as proverb parodies. The analysis of the material collected shows that emotional and short quotes from television programs tend to be used most frequently. The quotes were originally used on television; yet, it can be assumed that they gained popularity thanks to their presence on the Internet. Apart from the popular phrases, the material contains phraseological units used occasionally. The author concludes that children show great creativity in use of phraseology, which – due to the rapid pace of change – is to be analyzed in a consistent manner to enable generalizations.

The recent developments of Estonian riddles is discussed by Piret Voolaid in her paper titled *Mõistatusžanri uuemaid arengusuundi 1992. ja 2007. aasta koolipärimuse kogumisvõistluse taustal / Recent Developments in Riddle Genre Based on the Results of 1992 and 2007 School Lore Collection Campaigns in Estonia*. The author analyses two corpora of Estonian riddles: the 1992 collection (approximately 23,000 texts) and the 2007 collection (approximately 4,000 texts). The analysis of the latter corpus in comparison with the former one shows that traditional riddles tend to be more creatively substituted by newer ones. Another observation is that riddles reflect culture and changes, which results in the constant adaptations of the texts. The author discusses the functions and place of riddles in children's and youth lore. She draws attention to the fact that the riddles from the Soviet period, which functioned as elements of humour, disappeared from the 2007 corpus. Modern riddles rely heavily on western translation loans with texts partly or completely in English.

The Estonian school lore corpora of 1992 and 2007 are also discussed by Astrid Tuisk who focuses on anecdotes in children's lore. Her paper titled *Kolme rahva anekdoodid lastepärimuses: viisteist aastat hiljem / Three-Nation Anecdotes in Children's Lore: Fifteen Years Later* presents the changes in the ethnic three-nation anecdotes, i.e. jokes in which representatives of three or four nationalities compete with each other and the last character's action or utterance forms a punch line, told among Estonian children over the period of 15 years. The choice of members of nationalities is determined by topicality and the social situation, so the repertoire of Estonian jokes contains historical opponents of Estonians: a German is not only a representative of a nation, but comes to symbolize a social status of a baron, and later the invaders of Hitler's Germany, while a Russian stands for the Soviet regime. Within the period analyzed the number of jokes featuring Russians and the Chukchi has decreased. The jokes at issue no longer criticize the Soviet system and they have been transformed into casual joke tale.

Liisi Laineste's paper *Eraelu kriiside lahendamisest internetis: abiotsimine, enesetapp, lein / Private Crisis on the Public Arena: Seeking Help and Grieving for Suicide Victims on the Internet* discusses the issue of youth suicide in the context of the Internet. The aim of the author is to investigate the influence of the Internet on experiencing private crisis and – in a broader perspective – to show the impact of new communication technologies on belief systems, customs and traditions. The material for the analysis is taken from the preliminary study folklore on the Estonian Internet. The author discusses the subject, taking into consideration three aspects, i.e. seeking help, beliefs and common sense ideas regarding suicide, ways of grieving in the new medium. The conclusion is that the role of the Internet is not to be underestimated, since it provides information and help.

Eda Kalmre in her article titled *Tüdrukute materjalikogudest ja eneseesitlustest internetis rate.ee päevikute armastusjutustuste näitel / Girls' Collections and Self-Presentation Online: the Example of Love Stories in rate.ee* gives a comparative insight into girls' manuscript albums from the final decades of the 20th century and girls' blogs of *rate.ee*, which was the largest communication portal in Estonia some years ago. The focal issue of the research study is love prose, which in the *rate.ee* blogs tends to belong to one of the following categories: different versions of short and schematic stories describing self-sacrificing and tragic love by unknown authors; individually created texts, which can be subdivided into two groups, i.e. short stories following the melodramatic tradition of the handwritten love stories from the past and longer narratives, interactive creation in which the author's friends take part providing advice and critique. The literary creations are simultaneously influenced by both earlier traditions of love prose and by the current role-models of popular culture and literature. The majority of texts at issue describe tender, friendly, secure and self-sacrificing love.

Another means of communication is researched by Gražina Skabeikytė-Kazlauskienė who concentrates on messages sent by mobile phones. Her article titled *Maailma modelleerimise tendentsid noorte telefonifolklooris / World Modeling Tendencies in the Telephonic Folklore of the Youth* discusses the relatively steady pattern of their use on the example of Lithuanian material. The author analyses world modeling tendencies observed in telephonic folklore of the youth, paying attention to time, space, subject and the values. The distinction is made between love messages and wicked messages, which both express young people's mutual attraction: in the former kind of messages it is love, whereas in the latter it is the carnal aspect of attraction. Love messages exploit symbols of heaven and dream, while wicked messages rely on carnival symbols.

Anu Printsmann and Piret Pungas devote their paper *Soo rollid ja sookollid / Roles of Swamp and Swamp Ogres* to bogs, which cover almost one fifth of the territory of Estonia. In their research study they combine many aspects by presenting swamps from various perspectives which centre on: nature protection and education, culture history and folklore, identity creation. Yet, bog-related recorded folklore is not abundant: there are folkloristic narratives, mostly legends regarding origins of places or names and narratives about mythological creatures. The authors report of the results of the countrywide bog-lore collection conducted in 2006–2007, in which 767 respondents took part. Only one third of respondents contributed

a folkloristic story or a personal story account related to swamp, which reflects the disappearance of the story-telling tradition. The conclusion is that nowadays the cultural aspect of bogs is less important than natural and recreational one.

The volume reviewed contains papers dealing with many aspects of broadly understood contemporary children's and youth culture and modern communication media analyzed in many perspectives and by means of various methodologies. The general subject of the volume is of great importance in today's world. The issues addressed in the book need to be paid attention to and to be discussed scientifically. Such studies contribute to a better comprehension of the phenomena which are of innovative and complex character.

It should be emphasized that a wide range of subjects are discussed by the authors of the articles, which gives an insight into modern children's and youth lore. The detailed analysis are both very informative and interesting, which makes the volume a valuable contribution to the development of research on folklore. Moreover, it is worth stressing that many of the papers contain model studies, which can be inspirational for other researchers. Therefore, the book deserves to be highly recommended not only for folklorists, but also for culture-oriented linguists, sociologists and all the scientists whose research focuses on young language users and modern media.

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Uma (re)visão da teoria e da pesquisa fraseológicas, eds Maria Luiza Ortiz Alvarez, Enrique Huelva Unternbäumen, Pontes, Campinas 2011, pp. 323.

The book reviewed *Uma (re)visão da teoria e da pesquisa fraseológicas* is a collection of papers on various phraseological issues edited by Maria Luiza Ortiz Alvarez and Enrique Huelva Unternbäumen. They are also the authors of the presentation (*Apresentação*, pp. 7–23). The articles are preceded by the preface titled *Perspectivas para uma nueva fraseología del portugués de Brasil* written by Carmen Mellado Blanco (pp. 25–36) who discusses briefly all the papers with a view to showing the directions of the development of phraseological studies in Brazil.

The volume starts with a work *Motivación cultural y botanismos gastronómicos* by Antonio Pamies Bertrán who discusses selected culturemes belonging to the plant world (pp. 49–68). The author discusses in detail the metaphorical potential of *pimiento* in Spanish and French as well as *ciruella* in French. In conclusion, the necessity of the creation of linguo-cultural dictionaries is emphasized.

Cláudia Xatara and Maria Cristina Parreira in their paper *A elaboração de um dicionário fraseológico* concentrate on phraseography (pp. 69–75), precisely speaking, on chosen aspects of a lexicographic project. They deal with selected issues of the dictionary-making process, such as typology of phraseological units, corpus and collecting data, structure.

The paper titled *Elaborando um dicionário fraseológico informal: a coleção Xeretando a linguagem* by Cláudia Xatara, Maria Cristina Parreira also discus-