INTRODUCTION

The 64th issue of *Folklore: Electronic Journal of Folklore* contains researches in the field of linguistics and folkloristics, which are dedicated to categories and their applications essential in terms of culture, map the cognitive backgrounds of language use by different peoples, and highlight the lingvo-folkloric or lingvo-mythological interconnections. Such a selection was substantiated by a need for interdisciplinary confluence, but it was rendered possible by the 60th birthday of Professor Urmas Sutrop, a renowned linguist and cultural researcher. Urmas Sutrop's fields of research have included human perception and cognisance, on the one hand, and the expression of cultural phenomena in language, on the other. He is known on the international scene for the elaboration of the cognitive salience index, which helps to systematise what a group of people regards as important (salient). Urmas Sutrop has made a remarkable contribution to the studies of colour terms, but his interests have also involved other spheres of cognisance, such as temperature, taste, emotions, sign language, language history, and language policy. He has written treatments on theonyms, especially the meaning of the name of Taarapita, as well as on older figures of gods. Urmas Sutrop is editor-in-chief of international journals *Eesti ja soome-ugri keeleteadus / Journal of Estonian and Finno-Ugric Linguistics* and *Trames*, and he has contributed to the publication of a great volume of invaluable cultural riches.

Estonian Jumal *'God'* by Anni Jürine, Karl Pajusalu, Renate Pajusalu, Ilona Tragel, and Ann Veismann focuses on semantics and the use of the word *jumal* 'god' in Estonian. The article gives an overview of the etymology of the word, its meanings, and its role as a linguistic unit fulfilling different communication goals.

The article titled *Identifying Polarity in Different Text Types* by Hille Pajupuu, Rene Altrov, and Jaan Pajupuu describes some options of how to predict the possible effect of a written text on the reader and the creation of an automatic identifier of the polarity (positivity-negativity) of Estonian texts, which is independent of domain and of text type. The Estonian polarity identifier is an open source and available for free.

Man's Gender and Age as Based on the Collocations of the Estonian Word Mees *'Man'* by Liisi Piits explores collocational patterns of the noun *mees* 'man', which reveal social attitudes and stereotypes of age, gender, and behaviour. Differences in the descriptions of men (in comparison to women and boys) as reflected in specific adjectives and verbs are discussed.

In the article *From Listing Data to Semantic Maps: Cross-Linguistic Commonalities in Cognitive Representation of Colour*, Mari Uusküla and David Bimler use non-metric multidimensional scaling of similarities to reconstruct an abstract semantic network. Their analysis suggests that semantic maps are

similar, despite of the typological differences between the languages. All subjects start with salient terms, moving on with prototypal colours, after which they access their semantic knowledge along a trail of associations and start to list less frequent opaque terms, including compounds and derivatives. These findings support the hypothesis that the cognitive organisation of colour terms in our mental lexicon does not follow perceptual similarities.

The article by Jodi L. Sandford, titled *Color Entrenchment in Middle-School English Speakers: Cognitive Salience Index Applied to Color Listing*, presents results of two questionnaires posed to English-speaking middle-school students to verify the level of color term entrenchment and color prototypes at the age of 12.

Colour Symbols in Mari Songs by Natalia Glukhova presents a system of colour symbols in Mari folk songs based on the results of a multifold investigation (semantic, quantitative, statistics, etc). The main reconstructed meanings of colour in the songs denote emotions such as joy, wonder, astonishment, grief, melancholy; aesthetic ideals, ethical vices, as well as people's character and appearance.

The article by Piret Voolaid, *Children's Funny Remarks in the Field of Linguistic Humour Theory*, analyses children's spontaneous sayings, recorded during daily activities and interaction, as well as the answers given to the teacher's questions, guided by the latter's interest, and proposes the theoretical mechanisms of humour they are based on.

The article titled *Giants in Transmedia* by Mare Kõiva and Andres Kuperjanov discusses transmedia narratives based on giant lore, which is described using examples from folkloristics and transmedia dissemination. Giant lore, particularly the national epic *Kalevipoeg*, a core text of Estonian culture, has generated numerous transmedially circulating texts and various contemporary forms. The article provides a closer look into spontaneous transmedia narratives.

Yuri Berezkin and Evgeny Duvakin in their article *The Captive Khan and the Clever Daughter-in-Law* analyse in detail the tale types *The Encoded Message* and *The Big Bull*. Both find correspondences in Balto-Finnic traditions, which allows us to discuss them in the context of previously unrecognised or poorly studied parallels between the Caucasus and Northern Europe. The approximate date of their links is the second part of the first millennium A.D.

The contribution by Ekaterina Velmezova, titled *The Estonian Language as Presented in the* Great Soviet Encyclopaedia: *Language Descriptions and Ideology*, compares the articles about the Estonian language published in 1934, 1957, and 1978. The conclusion is that the article in the first edition of the encyclopaedia is the most ideologically marked and reflects the influence of Marrism on its authors, whereas the language is described to a lesser degree.

Editors