



Ethnical and Cultural Particularity of Gluttonic Discourse

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Abstract:

The article is devoted to ethnic peculiarity and originality of the Russian and British lingvocultures in line with gustative preferences. The influence of culture on the national environment forms the national character and mentality. Language, being the basis and product of culture, has the ability to influence the formation and development of folk culture, and as a result of their interaction has formed a new science – cultural linguistics. It is, in turn, closely linked to the ethnolinguistics. National and cultural ways of verbalization gluttonic preferences are related to the identity and originality of the Russians and the British. Ethnic particularity of gluttony creates a unique national cuisine due to the peculiarities and taste perceptions of Nations. At the same time, there is a mutual influence of national cuisines at each other, which, however, does not exclude originality of each of them. All this is reflected both at the level of the nominees of the foodstuffs consumed, and in the language of each ethnic community.

Key words: Ethnical particularity, gluttonic discourse, lingvoculture, originality, national cuisine



Introduction

One of the oldest tendencies of a man is knowledge of the world, which involves acquaintance with other countries, nations, their culture and preferences. The interest to people is impossible without interest to language spoken by the people. And the understanding and communication lead to the studying of people culture and temper.

In the modern era of cultural globalization, countries are trying to preserve their cultural peculiarity, their originality. England and Russia in this sense are of no exception.

The Soviet encyclopedic dictionary interprets the concept of "culture" as: "Culture (from the Latin. cultura - cultivation, upbringing, education, development, respect), historically is a certain level of society development and the creative forces and abilities of people expressed in types and forms of people's life and work organization, in their relationship, as well as they create material values and cultural wealth. The concept of "culture" is used to describe a certain historical era (ancient culture), specific communities, peoples and nations (Mayan culture), as well as specific areas of activity or life (work culture, political culture, art culture); in a narrower sense - the spiritual sphere of life. It includes the results of people is activity (cars, buildings, the results of knowledge, art, standards of morality and law, etc.), as well as human strength and abilities, implemented in the activities (knowledge, skills, intelligence, moral and aesthetic development, outlook, methods and forms of communication between people)." On the cultural conditioning we can speak under the influence of culture at certain levels: in the family; social group; geographical area; professional and national environment. And it was as a result of the impact of culture on the national environment shaped the national character and mentality.

The condition, the same base and the product of a culture is a language that is very closely connected with it. On the basis of this relationship a new science has formed - cultural linguistics, which has and the language and culture in their interaction as its subject, which is reflected in the works of the phraseological school led by V.N. Teliya (1986), works by N.D. Arutyunova (1990), V.V. Vorobyev (1997), Y. S. Stepanov (2010), V.A. Maslova (2004) and others.

Research methods

In this work we used the following methods of research: a descriptive and analytical method by means of which material selection and primary analysis are made; the comparative method helping to identify the mutual influence of Russian and British national cuisines.



Main part

According to V.N. Teliya, cultural linguistics is closely related, and even is a section of ethno linguistics. The founder of this direction in Europe is believed V. Gumboldt (1999, 2000), in America - E. Sepir (1993, 1997), B. Whorf (1956), in Russia in this regard the works of A.N. Afanasyev (1859, 1916), D.K. Zelenin (1927, 1991) and others were of great importance.

Famous Russian scientist V.A. Zvegintsev argues that ethnolinguistics studies communications of «language with culture, folk customs, social structure of society, or the nation as a whole" (Maslova, 2004). To better understand the ethno-linguistic area, let us turn to the concept of the ethnic group. According to V.A. Maslova, " ethnic group - linguistic, traditional and cultural community of people linked by common ideas about their origin and historical destiny, common language, culture and psyche peculiarities, consciousness of group unity" (Maslova, 2004).

Human culture is nothing but a complex of ethnic cultures. Ethnic peculiarities of nations are very clearly manifested in everything: in the way people talk, rest, eat, etc.

Consumption of food is an integral part of the people culture and "touch to it - it's penetration into the dearest and closest to them" (Pavlovskaya, 2004). Undoubtedly, everything pertaining to nutrition, in intercultural communication is found very difficult. A person can comprehend the rules of etiquette, follow fashion, explore the culture of the country. Conflicts of cultures begin with the question: "What is in a foreign country?". It is known principle of any journey - it is necessary to have local food, one that belongs to the present people and the present culture. In other words, the national food. Confirmation to this can be found in the "Dictionary of commonly used English proverbs» - When at Rome, do as the Romans do» (whose bread you eat, those custom respect).

"Food, drinks, as well as many more ... are good in the context of the environment of culture, which gave rise to them. Torn from their environment, they are losing their charm and fascination. " So says A.V. Pavlovskaya and we fully agree with her. This phenomenon is known as "the magic of the earth." The magic of the earth – is pickles with vodka, pancakes and pelmeni with shangi in Russia; Chicken Kiev and salo with gorilka in Ukraine; chakhokhbili, satsivi and wine №22 (Tsinandali) in the Caucasus and, of course, a constant roast beef and Christmas pudding in England. The list is endless. After all, "the magic of the earth - a great power and a great pleasure for those who can feel it" (Pavlovskaya, 2004).



Our life, the life of man from time immemorial is associated with the implementation of various needs: physiological, social, needs for self – realization and others. But at the bottom of the hierarchy of needs are physiological needs, i.e., what a person needs to survive. It's food, clothing, shelter and sleep. And just the food consumption to the greatest extent is due to the satisfaction of the natural needs of basic group.

The choice of food by a person is influenced by many factors (Mafi et al. 2012). For example, S. Mints notes that a man never eats everything edible and accessible to him in his environment (Mints, 1985). The way of life depends on the geographical conditions, but they are different in different social strata, in different countries. And the food is also different. Somewhere people like crocodile meat, somewhere oysters and elsewhere - borsch with salo. And we agree with a fair S.T. Mahlina's remark that "... human socialization at an early stage of development is strictly regulated by the conditions in which he was placed. A further acquisition of cultural codes knowledge depends on the of forms of social organization where a person is thrown by destiny "(Olyanich, 2008).

In the last decade, the rapid development has been an important area of linguistic research - the study of discourse as a process of communicative activity. The term discourse has now an infinite number of interpretations. "Discourse (from fr.discours - speech) - a coherent text in conjunction with extra-linguistic - pragmatic, socio-cultural, psychological, and other factors; text taken in the event-driven aspect; speech that is considered as a purposeful social action, as the component involved in the interaction of people in the mechanisms of their consciousness (cognitive processes). Discourse – is a speech, "lost in life" (Ostrinskaya, 2008). That is the way N.D. Arutyunova defines 'discourse' in Big Encyclopedic Dictionary "Linguistics".

A.V. Olyanich in his monograph "Conception theory of discourse" gives the definition: "Discourse" – is a capacious concept that includes a wide range of features as the linguistic and extra linguistic that allow us to consider it as a speech act with its usual semantic uniformity, relevance, genre and ideological affiliation, as well as the correlation with a whole layer of culture, social community and even with a specific historical period" (Olyanich, 2004).

Studying this phenomenon, he defines the 8 types of discourse, of which we are the most interested in the least studied - gluttonic discourse (from lat. gluttonare - eat, have, consume food) or a gastronomic one. "The food - there is nothing else like 1) cognitive system that is a conglomeration of values and cultural dominants, linked by a common idea of



glyuttoniya, i.e. consumption and life support of Homo Consummatus - a person consuming;
2) a special sign system consisting of clearly enough hierarchizovanny signs with their own special linguistic interpretation "- writes A.V. Olyanich (Olyanich, 2003).

One way of studying human behavior was to study consumption as a discourse. To show the interest in food as an object of culturalogical analysis they began only at the end of the XX century, when they began to talk about the sociology of culture. And the first one to be interested in food as a discursive phenomenon was K. Levi-Strauss, who believed that the cuisine of society - is the language, and with it, it translates its structure (Levi-Strauss, 2007). Interest to this phenomenon manifested Roland Barthes himself who reflected on the semiotics of products and cookbooks advertising, and P. Bourdieu, who studied food consumption in terms of gustatory forms.

Culture dictates a set of edible products. For example, pork - inedible food for a Muslim. For Europeans it is quite normal food, but the intake in food snakes, beetles, various insects for them – is a violation of cultural norms. As rightly observes A.V. Olyanich: "to live in society and not to be a text / discourse we cannot, whether we like it or not. Textuality and discursivity of consumption - is a burden, which we cannot escape" (Olyanich, 2008).

Ethnical and cultural particularity of gluttonic discourse is studied from the point of view of methods, of verbalization and semiotization. Using the classification by A.V. Olyanich, let us examine some of the characteristics of Russian and English gluttonic discourse according to (Olyanich, 2008):

- priorities of food consumption (priority food in different cultures);
- methods for processing and consumption of food;
- class distinctions in food consumption.

Eating habits, likes and dislikes in different nations of the world have formed for centuries in the development of human society. National cuisines created as an integral part of national culture. Today, every nation has its own cuisine, presented its own characteristics different from other national dishes. Features of national cuisines are defined by geographical position, climate, economic conditions, namely by what that nature provides in agriculture, animal husbandry, various crafts.

Speaking about the priorities of food consumption, we cannot agree with the statement all peacefully famous chef and a recognized respected man in the history, theory and practice of Culinary Arts V.V. Pokhlebkina that "the country is determined not only the general



conditions of our natural habitat but also creates certain typical conditions of our provision with products" (Pokhlebin, 2007).

The breadth of the Russian soul is known around the world. Let's at least remember, though the words of the famous song by A. Rozenbaum 'walk, so walk, love, so love'. The national character of the Russian people finds its confirmation in the national cuisine, too. Russian cuisine has always been famous for its delicacies and a variety: red and black caviar, balyk, salmon, sturgeon, pickled mushrooms, and kulebyakas.

In ancient times, people were closer to nature and eat much healthier foods, eating simple foods: bread, cereals, meat, fish, cooked with little pretentious novelties. However, according to scientists from the Institute in Cardiff and the University of Wales, the residents of the British Isles enjoyed the delicacies of more than 8 thousand years ago. The oldest English dish, details of which have survived, they say pudding with nettle. In addition, fried meat of hedgehog and sauce from fish offal were also included in the menu of the ancient British cuisine. 7000 years ago, according to scientists in Britain it was known the cooking barley bread.

The British, as a nation rather restrained, show their conservatism and in consumption of food. Today, as many years ago, an Englishman on his table has a piece of British beef, baked whole, the Sunday roast (roast beef), oatmeal in the morning (porridge), fried bacon (bacon), eggs (eggs), toast with jam (toasts with jam), Christmas pudding (Christmas pudding). Classic in English cuisine are also considered triangular sandwiches with cucumbers on a white bread (sandwiches), potato casserole with beef, mutton mince and fish (shepherds, cottage and fisherman 's pies) and traditional holiday dishes - cross Easter buns, potatoes with sausages (bangers and mash), stuffed turkey with vegetables.

Throughout its long history Russian cuisine has enriched with a tremendous number of various culinary traditions. Many nations were part of the Russian Empire and then the Soviet Union, have enriched Russian cuisine with dishes that Russian willingly accepted "their own". This is the famous borsch, which is actually a national Ukrainian dish and pelmeni, which came from Siberia, and tea, which appeared in Russia only in the late 16th century, following the accession of Kazan and Astrakhan khanates. Pancakes - one of the oldest original Russian dishes - were ritual dish in pagan Slavic peoples. And pies even nowadays are the ones of the favorite Russian dishes and the hallmark of Russian cuisine.



In contrast to the Russian cuisine, the English one abounds with names of dishes from all over the world, however, because of its innate conservatism the British retained the traditional foods in their original form. The English proverb says: "Eat breakfast by yourself, share lunch with a friend, and dinner give to the enemy." It is a traditional English breakfast of eggs, sausages, bacon, mushrooms and tomatoes and white beans in tomato sauce, makes the UK known worldwide.

Scotland and Ireland also have their own preferences in the choice of food for local dishes. This is an oatmeal pie and stuffed mutton tripe, and potato pancakes and food with savoy cabbage. Particularly noteworthy molasses, malt vinegar, dark brown cane sugar - spices, which give a special bouquet flavors to dishes.

Internationally known as downright ritual attitude of the English to tea, which is in good old England called «afternoon tea», and we have «5 o'clock tea». For this wonderful English tradition, the English must thank Anna, the seventh Duchess of Bedford, who realized that she could not endure hunger between early lunch and late dinner, and ordered to serve tea to her boudoir. The English drink tea 6-7 times a day, and each time of the day has its own variety of tea: English Breakfast, Irish Breakfast, English Tea №1, English After-noon, Earl Grey, Darjeeling. The British do not drink tea with lemon, calling it "the tea in Russian", but "white tea" – tea with milk drink a lot and often.

In Russia, anciently the traditional drinks were honey (presented, intoxicating, boiled), kvass, beer, sbiten. Russian tea tradition – is the oldest in continental Europe. Russian belongs to the honor of the invention of the unique machine for preparation tea - a samovar. Tea was usually drunk with sugar, holding a piece in the mouth and letting the tea through him.

With regard to methods of processing and consumption of food it should be noted that the person in millions of years of existence has adapted to a particular feeding system, including binding culinary (decoction, roasting, stewing, baking, sautéing) or specific (smoking, pickling, salting) processing of food. In early Russian cuisine has not been uniform, which is achieved due to the variety of ways while processing, both thermal and cold, with the addition of various fats, as well as extensive use of spices such as onion, garlic, dill, parsley, pepper, coriander, anise and bay leaves, came to Russia even in the X-XI centuries. A huge influence on the development of Russian cuisine and traditional cooking and eating had the division of Russian meals in the early Middle Ages to the lean (fish and plant-fungal) and skoromny (milk-egg-meat). We should also mention the Russian furnace, especially the abundance of which is



defined in the national cuisine cooked, stewed and baked dishes. It is a Russian furnace gave the originality of dishes, when dishes gained a unique flavor. Thus, the number of dishes in fact increased, but the contents are not so different from each other (Pokhlebkina, 2008).

Food for the Englishman is not the object of worship, and he did not eat for pleasure, but for the saturation. Traditional English food is considered to be a simple and healthy. Along with the fried meat (Roast beef) you can find a huge number of dishes prepared with a simple boiling only in salted water, for example, widespread dish of cabbage leek. And to give such an unappetizing dish a rich flavor, the English in the Middle Ages added various spices - salt, pepper, mustard, and later - imported from continental Europe, cinnamon, clove and nutmeg, cardamom, cloves and others. Right now on the table of every Englishman we will find ready-made sauces and gravy, with which you can flavor the food to your liking. The British tend to use local products, preferably organically grown; usually it is potatoes, carrots, cabbage. They often boiled or baked.

As for the class differences in food consumption in Russia, first let's follow a long way of development of Russian cuisine, numbering several stages. According to V.V. Pokhlebkina they are six: Old Russian cuisine (IX-XVI centuries.); cuisine of the Moscow State (XVII c.); cuisine of Peter-Catherine's era (XVIII c.); Petersburg cuisine (end of the XVIII century. - 60 years of XIX century.); All-Russian ethnic cuisine (60 years of the XIX century. - beginning of XX century.); Soviet cuisine (from 1917 until recently) (Pokhlebkina, 2008).

The basis of the old Russian cuisine were flour products, grain dishes, which is reflected in the constancy of the composition of dishes. Confirmation of this can be found in the refectory books of major Russian monasteries. During old Moscow cuisine it is "a sharp demarcation of Russian national cuisine on the basis of caste" [Pokhlebkina, 2008]. The development of foreign trade and the introduction of a monopoly on some items contributed to impoverishment and simplification of national cuisine. Cuisine of nobility borrows a number of foreign dishes and cooking techniques used overseas - "verchënoe" (cooked on a spit) meat, roast, boiled pork. The emergence in Russia salty, spicy and sour soups - rassolnics, calsolas, pohmelok - was a result of the spread of alcoholism and the need to freshen the nip means.

A new stage in development of Russian cuisine brings more and more radical division of class differences in food consumption. Since then, the Russian noble people, and all the nobility increasingly alienated from the Russian culinary tradition. It finds its reflection in commitment to culinary customs and mores of Western Europe. The result of this behavior



becomes penetration into Russian cooking cutlets, casseroles, pate, mashed, milk soups by German, French, Swedish origin.

Since the XVIII century aristocratic cuisine is increasingly Europeanized. It is strongly influenced by foreign food, the terms and names which today exist in Russian culinary dictionary - meatballs, batter, oysters, soufflé, beef Bourguignon, beef steak, splints, cup, punch, schnitzel, dumplings, meatballs. Only after the war of 1812 Napoleon on a wave of patriotism among representatives of Russian nobility an interest to Russian cuisine reappears again. Paradoxically, but the positive role in the revival of traditional Russian culinary traditions at this time played the legendary French chef Marie-Antoine Careme, - he and his successors are proposed to replace the French system of serving dishes (when all the dishes were exhibited on the table at the same time) with the old Russian way alternately serving dishes and refuse mashed dishes in favor of a more natural - from whole vegetables, which is more typical for the Russian culinary tradition.

People's cuisine has become rapidly revived after serfdom cancellation in 1861. Unnamed and obscure people's talents gave us such recognized until nowadays serves as the Ural pelmeni, red caviar, pickled mushrooms, Kurniki, Bashkir honey and much more. It should be noted that the Russian food withstood of time and foreign influence, its essence has remained intact over the centuries, and it has retained the most distinctive national features.

The Soviet period is characterized by private dining rooms for 10-15 people, where they could taste the cabbage soup, buckwheat porridge, boiled beef, pudding and tea. For centuries, tested Russian menu is reflected in the proverb: «Cabbage soup and porridge is our food».

To sum up, it is safe to agree with V.V. Pokhlebkina that Russian cuisine is distinguished by "internationalism, tolerance, respect and interest for the culinary traditions of all peoples" and also "the desire for careful preservation and reconstruction of culinary antiquities where this is impracticable" (Pokhlebkina, 2008).

Of course, the example of food intake can be judged by people of their class affiliation. Gluttonic correlations at powerful and ordinary people are evident in our days. Confirmation of this can be found even in proverbs: «Better a small fish than an empty dish».

Class differences in food intake in the UK can be followed by starting from the Middle Ages. In particular, this applies to the usual bread, which is the main supply product in those days. White bread: «Pandernain», «Wastel», «Cockel», «Matichets» baked from flour of very high or premium quality. Other: «Tourte», «Maslin», «Horse bread», «Cheat bread»,



«Clapbread» contained various mixtures of grains, peas, beans, bran. English nobility made use of cheaper varieties of bread as plates, which later were distributed to the poor.

As an island nation, England anciently consumed as food fish and fish products. The fish was salted, pickled, dried, that is the only way to save it for sale. The poor managed to try only salted or pickled fish. The dried one is generally for the poor a delicacy. Sometimes they got to the table oysters and other seafood.

Rich people had the opportunity to consume enough selection of food: sea fish and seal meat and crabs and lobsters, and even dolphin and whale meat.

The British have always consumed a large amount of meat: lamb, beef, pork, veal, and goat. They prepared also blood sausage and blood pudding, lard used for frying. The meat of wild animals on the table at that time was not a rare phenomenon neither among English nobility, nor the poor. However, the poor were allowed to hunt only for hares and rabbits. With the development of falconry poultry enjoyed great popularity among the nobility. To feast was certainly served peacock or swan quail, blackbirds, herons, cranes. Also bred chickens and geese, ducks and partridges, and even pheasants. The peasants bred only chickens.

Concerning the consumption of dairy products can also be traced class distinctions. Milk, cream, butter, cheese, cottage cheese were meant for the Lords and for the servants of whey and buttermilk was produced hard cheese, which was suited to its name so that it had to be soaked before use, or even to beat with a hammer.

In the Middle Ages the diet of every family necessarily included stew. Broth with boiled meat and vegetables with grains and beans is very similar to today's "Scottish soup» - Scotch broth. Ordinary people were satisfied with pea stew. Notable people loved onion stew - White porray.

Raw fruits and vegetables the residents of medieval England used in food with great care, they often baked them. Overseas lemons, oranges, figs, date, prunes were very expensive, so they were initially available only to wealthy people. And the poor could try these delicacies only at Christmas or on major holidays.

It is extremely popular in the Middle Ages became a variety of spices and mixtures of them - mustard, pepper, cinnamon, cloves, nutmeg, cardamom, ginger, dry garlic. But their cost due to the lack of direct deliveries in England was high, therefore to afford such luxury could only wealthy Englishmen. And the poor were satisfied with just pepper. Despite the class



differences in the consumption of food, the right of a peasant to a piece of land, livestock and food production were respected and protected by every wise master.

Conclusion

Thus, speaking about the cultural identity gluttonic particularity it should be noted that it is a national community of people, a community of their characteristic features and taste perceptions create a national cooking. The mutual influence of national cuisines at each other has always been the case, since the kitchen is not something closed, frozen forever. But this mutual influence does not exclude originality each of them. At the same time specific for each lingvoculture signs of gluttonic discourse can be distinguished not only at the level of the nominees of food consumed, but in phraseology, paremias of folk language material.

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