

In the manuscript

Lyudmila Borisova

Stereotypes of traditional folk consciousness and ethnocultural archetypal
presentation the language representation
(In Russian and Chuvash language)

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ABSTRACT
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Scientific adviser: Doctor of Philology, Professor of Russian Language and Applied
Linguistics FGAOU IN "Kazan (Volga) Federal University " Aminova Almira Askhatovna

Official opponents: Doctor of Philology, Professor, Chief Researcher philological
direction (Linguistics) Officer BUN "Chuvash State
Institute humanities " **Nikolai Egorov;**
Doctor of Philology, Professor, Head. the Department of Foreign
language VPO "Kazan State Power Engineering University"
Zakamulina Milyausha Nurullova;
Doctor of Philology, Associate Professor, Head. the Department
of philology and geography CHUVO "Russian Islamic Institute"
Shaikhullin Timur Akzamovich.

Lead organization: Institute of Language, Literature and Art named after
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I. Yerofeyeva

GENERAL DESCRIPTION OF WORK

Refereed work is devoted to the comprehensive comparative study of the stereotypes of traditional folk consciousness and ethnocultural archetypal representations, to represent in the Russian and Chuvash language pictures of the world in two fundamental thematic areas: "the world" (including clusters "inanimate nature", "wildlife", "Times year ", " color ") and" person "(including clusters" standard internal and external human appearance ", " gender relations ", " family ", " food ", " happiness - the mountain - the life and fate ", " good and evil ", " religious-mythological consciousness "). Performed as part of the anthropocentric paradigm of modern linguistics interdisciplinary research carried out on the basis of a comparative analysis of the semantics of lexical and idiomatic Russian and Chuvash language units with the assistance of dialect material, works of folklore and classics of Russian and Chuvash literature, as well as the results obtained in other humanities. Chuvash language hardly studied in the aspect of a language picture of the world, represent considerable scientific interest in the sense that a representative of the Bulgarian branch of the Turkic languages, according to some scientists, is very close to the Old Turkic language. The relevance of the study is determined by factors related to intensive globalization processes that characterize human development at this stage. To effectively build mutual relations in a modern multi-ethnic, multicultural world vital it is becoming the ability to understand the representatives of various nations and nationalities, as a prerequisite for this is the account of features of the mentality of the participants of intercultural communication, so in modern linguistics continues to be relevant to develop my work in this direction, in which the language is studied as a cultural code of the nation. Linguistics of the XXI century is characterized by a strong interest in the issues of awareness and the preservation of national and cultural identity in a dominant globalization. According to the academician Yuriy Apresyan reconstruction of the whole picture of the world ("image of the world according to the language") is an most important task of modern theoretical semantics and lexicography. Coherent language picture of the world today is not reconstructed for

any world language. Written by a large number of works aimed at the description of the individual fragments language picture of the world view of a particular ethnic group or on a comparative analysis of linguistic phenomena in two or more linguistic cultures, while at the same time, we must note a certain lack of fundamental generalizing works characterized Tera. Currently, there is an urgent need to reorient study with the analysis of individual isolated concepts for the reconstruction of a complete language picture of the world with the aim of a comprehensive study of national languages in the area of ethnic culture in close connection with the study of national psychology. To fulfill these requirements and is aimed present dissertation. The degree of laboration of scientific topics. The idea of a deep and comprehensive study of the language in close connection with the ethnic culture and spiritual activity people goes back to K. Humboldt, whose scientific approach was developed n the works of F. Boas, I. Baudouin de Courtenay, L. Weisgerber, A. Potebnya, E. Sapir, N. Tolstoy and other scientists.

Lingvokulturological studies in modern linguistics are connected with the names of N. Alefirenko, Y. Apresyan, N. Arutyunova, T. Bulygina, A. Wierzbicka, S. Vorkachov, Anna Zaliznyak, R. Zamaletdinov, V. Karasik, V. Kolesov, I. Lewontina, O. Leontovich, V. Maslova, V. Plungian, V. Postovalova, Y. Stepanov, V. Telia, S. Ter-Minasova, V. Toporov, E. Uryson, A. Khrolenko, A. Shmelev, E. Yakovleva and other scientists.

The study of national cultural archetypes represented in the works of A. Bolshakova, A. Tleuzh, E. Uryson, N. Ufimtseva and other linguists. On the study of archetypes accessed N. Alefirenko, E. Bartminsky, M. Golovanivskaya, K. Kasyanova, I. Kobozeva, V. Krysko, S. Lurie, V. Plungian, A. Sadokhin, E. Sarakuev, Y. Sorokin, N. Sukalenko, N. Ufimtseva and other scientists. The study of stereotypes traditionally engaged in by representatives of the Moscow School of ethnolinguistics: O. Belova, E. Berezovich, E. Velmezova, T. Shchepanskaya and others.

The greatest number of studies in the aspect of a language picture of the world in the latest Russian linguistics carried out on Russian material. In recent

years, domestic linguistics, a considerable number of works devoted to the comparison of individual fragments of Russian language picture of the world and world views of the peoples of the German-Romanesque area. In quantitative terms, is dominated by the comparative studies carried out on the material of Russian and English languages. The few studies of Indo-European languages in the aspect of a language picture of the world. Some works are made with the involvement of the Arab (E. Kechina, T. Shaikhullin), Kazakh (G. Alimzhanova, N. Zhanpeisova), Chinese (Jie Geng and some others), Turkish (L. Bazarova, Z. Biktagirova, D. Sanlyer), Uzbekistan (Z. Abdualieva), Japanese (N. Izotova). As for the study of a language picture of the peoples of the world, living in the multinational Russian Federation (except for the Russian language picture of the world), we have to state a clear lack of scientific papers.

In this regard, it should be emphasized that solid scientific schools to study their national language in the aspect of a language picture of the world have developed in these regions of the Russian Federation as Adygea, Bashkortostan, Kabardino-Balkaria, Tatarstan and some others. One of the leaders in this field of linguistic studies deservedly speaks Tatar school of cultural linguistics, in which the organization is undeniable merits R. Zamaletdinov. A significant number of serious scientific work carried out on the material or by using the material of the Tatar language (A. Aminova, G. Bagautdinova, L. Bazarova, L. Bayramova, Z. Biktagirova, R. Zamaletdinov , Z. Motygullina, L. Muharlyamova, D. Sanlyer, F. Tarasova, N. Fattakhova, D. Khusnutdinov, L. Shayakhmetova and others). It is a material of Bashkir language basic research performed L. Zaynullina, L. Samsitova, R. Khairullina, C. Chanisheva, A. Shayhulov and other linguists. An important contribution to the study of ethno-cultural specificity of the language picture of the world make the study of K. Abazova, J. Apekova, A. Gelyaeva, Zh. Gerkogotova, F. Guketlova, A. Dodueva, E. Hutova, A. Yandieva made on materials of the Kabardino-Circassian and Karachai-Balkar language. The study of cultural identity Adyghe language picture of the world dedicated to research Z. Bizheva, S. Kushu, A. Hathe, B. Cheech, N. Yagumova and some others.

Various fragments of the Lezgin language picture of the world were analyzed in the study of T. Aliyeva, D. Alhasova, Z. Gaydarova, N. Magomedova, L. Mursalova and other linguists. As for the study of language pictures of the world na–rodov others inhabiting multiethnic Russian Federation, it should be noted lack of scientific papers. Individual studies are available on the Avar (S. Magomedova), Altai (S. Dracheva), Buryat (R. Buhaeva, J. Zhalsanova), Mari (M. Smolentceva), Dargin (S. Mirzakhanova, P. Omarova), Kalmyk (D. Lagaeva), Kumyk (L. Sultanova, B. Shahmanova), Tabasaran (T. Mirzaeva), Udmurt (A. Egorov), Khakass (N. Torokova), Evenk (E. Merekina, T. Nikaeva), Yakut (L. Gabysheva) languages.

The organization Chuvash lingvokulturolog studies significant contribution made by the workes of N. Egorov. Chuvash language in the aspect of a language picture of the world has not been studied at the level of individual studies of individual fragments of a language picture of the world: 1) Chuvash language representation of pre-Christian beliefs (N. Egorov, G. Matveyev, V. Rodionov, V. Sergeev, V. Stanyal), 2) chuvash "emotive antroposemizmes" (Y. Isaev), 3) fitonimical vocabulary (Y. Isaev, V. Sergeev), 4) individual items of food and drinks (V. Sergeev, P. Mikhailov), 5) Chuvash speech etiquette (A. Kuznetsov), 6) terminology funeral and memorial rites Chuvash (L. Afanasieva). A comprehensive study of the Chuvash language picture of the world in relation to the Russian held by the author of the dissertation abstracted.

The scientific novelty of the research is determined by the following factors: 1) in the present work for the first time systematically introduced in the scientific revolution in the light of the anthropocentric paradigm and comprehensively studied in the aspect of a language picture of the world extensive material of the Chuvash language; 2) this work is the first comprehensive comparative study of Russian and Chuvash language pictures of the world; 3) peer-reviewed work is the first attempt to identify and study represent in the national language pictures of the world ethnocultural archetypal notions and stereotypes of traditional folk consciousness of Russian and Chuvash.

The object of research is Russian or Chuvash language picture of the world. The subject of the study is to represent the language picture of the world ethnocultural archetypal representations and stereotypes of traditional folk consciousness carriers and Russian Chuvash linguocultures. The material of the study served as a self-composed by dissertation author card file, numbering more than 6,000 units, representing: 1) entries, selected by topic of smart, bilingual, etymological, dialekt, phraseological dictionaries (over 1,500 units); 2) fragments extracted from Russian and chuvash-skih folklore and literary texts listed in the Source list (about 4,000 units); 3) data encyclopedias and works devoted izuche-niyu life, life, history and culture of Russian and Chuvash peoples (over 500 units).

The aim of the thesis is to study national and cultural peculiarity linguistic categorization of the world. Achieving this goal involves the following tasks:

1) identify the main approaches to the study of ethno-cultural characteristics of the linguistic categorization of the world in the domestic and foreign language studies, organize basic theoretical propositions about the nature of the concepts of "stereotype", "archetype", "language picture of the world", "conceptual picture of the world", "cultural code" and some others;

2) reconstruct the fragments of Russian and Chuvash language pictures of the world within the framework of the fundamental thematic areas: "the world" (including clusters "inanimate nature", "wildlife", "seasons", "color") and "person" (including clusters "standard external and the internal shape of the person ", " man and woman ", " family ", " food and drink ", " happiness, sorrow, life and destiny ", " good and evil ", " religious-mythological consciousness ");

3) analyze the semantic aspect of language material, selected within the studied thematic areas, drawing attention to the associative links and connotative component, as well as to trace the development of lexical semantics of language units from the primary denotative meaning to metaphor and symbol;

4) on the basis of the analysis reveal the Russian and Chuvash ethnocultural archetypal representations and stereotypes of traditional folk consciousness represent in the reconstructed fragments of language pictures of the world;

5) perform a comprehensive comparative study identified the stereotypes and archetypal representations, revealing a versatile and unique, analyze the types of relations (equivalence / non-equivalent); identify, interpret and describe the general characteristics and specific features due to peculiar mentality of Russian and Chuvash ethnic groups;

6) analyze the mechanism of the interaction of semiotic language, ethnicity and culture, to develop an optimal methodology for comparative study of national languages in the space of ethnic culture.

The purpose and objectives of the predetermined range of research methods. In this work, an integrated approach to the study, including the following methods: analysis of dictionary definitions, conceptual analysis, contextual analysis, semantic field, cluster analysis, the method of system of oppositions, the method of analytical interpretations, as well as comparative, descriptive, classification, statistical methods study.

The methodological basis of the study is the concept of the integral system description language and lexicography of the Moscow semantic school, led by J. Apresjan, combined with an integrated approach to the analysis of the problem of the relationship of language, ethnicity and culture, implemented within the framework of the Moscow schools ethnolinguistics and Lublin schools ethnolinguistics.

The hypothesis of the study suggests that the study of the mechanism of linguistic categorization of the world, based on conductive comparative semantic study of two or more national languages, reveals the uniqueness of perception and knowledge of the world by different peoples and the nature of its reflection in the ethno-cultural peculiarities of the semantics of the linguistic sign. The semantic space of each language is determined by the existence of universal and etnospetsificheskikh conceptual structures, shaping the national culture and acting

as etnokultural identifier. One of the main conceptual frameworks governing the semiotic mechanism of interaction of language, ethnicity and culture are traditional stereotypes people's consciousness and ethnocultural archetypal presentation, which have a dual nature: functioning as a concept, as components of a conceptual picture of the world, and are represented in the language, as components of a language picture of the world.

On defense are made the following provisions:

1. Stereotypes of traditional folk consciousness are a conceptual structures that embody: 1) stand in a particular ethnic culture, a certain collective attitudes to various objects and phenomena, worked out on the basis of comparison with domestic ideals; 2) the generally accepted system of associations shared by all members of the ethnic community and are linked with certain linguistic signs. Stereotypes of traditional folk consciousness are represented in the linguistic picture of the world through cultural connotation of linguistic signs, realized through the development of portable meanings of the word, as well as sustainable similes and metaphors.

2. Ethno-cultural archetypal representation is closely related to the value orientation of the ethnos with the symbolic nature of the archaic archetypes that persist in the space of contemporary ethnic culture and defining features of ethnic mentality. In the linguistic picture of the world are represented through archetypal representations of traditional national symbols, which are repositories of folklore and mythology.

3. Represent in the language picture of the world of the traditional stereotypes people's consciousness and ethnos cultural archetypal representations reflect the human external activity and its inner world, as well as the human perception surrounding living and inanimate nature. Stereotypes of traditional folk consciousness and ethnos cultural archetypal representations, realized in language through the development of lexical polysemy, stable comparisons, metaphors and traditional folk characters, being the basis of the cultural connotations of language units, reflect the peculiarities of the peoples of the collective consciousness,

facilitate the identification of universal and national-specific features of the worldview and the worldview of this or that ethnic group.

4. A comprehensive comparative analysis to represent in Russian and Chuvash language pictures of the world of the traditional stereotypes people's consciousness and ethnos cultural archetypal representations reveals four types of relationships: 1) Equivalent (full match); 2) the intersection (the presence of a coincident signs and ethnos spetsific); 3) the difference, in which case the same image data are updated by completely different performance in compared languages; 4) lacunarity, where at a particular keyword appears a certain way associative fill only one of the languages. The study gives reason to believe that in the analyzed fragments of Russian and Chuvash language pictures of the world represented by all four types of relationships, but the predominant is the second type (intersection).

5. Similarities and a match in the region identified in Russian and Chuvash language pictures of the world of the traditional stereotypes people's consciousness and ethnos cultural archetypal representations indicate partial commonality shaped Fund compared crops caused by including extralinguistic factors, in particular, long-term peaceful residence in the territory of one state. Phenomena and lacunarity discrepancies revealed by the study, due to dissimilarity extralinguistic factors (the mentality, history, culture, religious beliefs), which confirms a certain share of independence in the development of each of the cultures being compared.

6. The developed methodology in this thesis a comparative study of national-cultural component of the semantics of the language of signs requires an integrated interdisciplinary approach, considering the linguistic sign in the context of other sign systems, launch joint research on several sciences and scientific disciplines - linguistics, cultural studies, ethnology, ethnic psychology, sociology and others. The evidence base of research requires a significant expansion of the range of sources: in addition to the facts of the literary language should be involved dialectal material, all available for the study of the body of folklore texts, works of classical literature, as well as ethnographic and ethno-psychological, historical,

cultural and mythological material. It is necessary to explore and describe the material collected on a single unified scheme in order to obtain comparable data; the most promising at the same time is a diagram which is based on a thematic principle laid.

The theoretical significance of the thesis lies in the fact that in it the example of two typologically different structures and genetically unrelated languages analyzed the semiotic mechanism of interaction of three fundamental phenomena - ethnicity, language and culture, developed his own concept of the study of cultural identity of linguistic categorization of the world and the nature of its reflection in the ethnos cultural semantic features of the linguistic sign. This work contributes to the development of anthropocentric paradigm in linguistics. In the present dissertation is the first widely introduced in the scientific revolution and systematically investigated in the aspect of a language picture of the world the material of the Chuvash language. Presented in the thesis material and scientific findings are intended to contribute to the further comparative study of national languages in the area of ethnic culture. Developed by the author of the research methodology, which is based on an integrated multidisciplinary approach can be applied to the analysis of other lexical and grammatical and semantic classes and the basis for similar studies on the material in other languages.

The practical significance of the work lies in the fact that the study as a whole is suitable for use in lexicographical practice in compiling linguistic and cultural and ethnos linguistic dictionaries. The material and the results of the study can be used in the development of such courses as "General linguistics", "Ethnos linguistics", "Linguistic and cultural studies", "Language picture of the world", "Intercultural Communication", "Pragmalinguistics", "Semiotics of folklore" in the course of teaching lexicology and semasiology modern Russian and modern Chuvash language. Material and results of the study can be used in the practice of translation, as well as in the preparation of recommendations for the effective implementation of cross-cultural communication. Results of the study can be useful not only for scholars, but also for representatives of other humanities.

Matches refereed thesis passport scientific specialty 10.02.20 - comparative-historical, typological and comparative linguistics in the following definitions given in the passport, "the study of structural and functional properties of languages, regardless of the nature of the genetic relationships between them", "the study and description of languages through its system comparison and comparison purposes of explanation of their specificity".

Testing of work. The main results of the study are reflected in the 58 printed publications, including 20 articles in peer-reviewed journals recommended by the Higher Attestation Commission of the Russian Federation, two-volume monograph "Language as a world discernment" textbook "Ethical concepts in a language picture of the world", "Linguistic and cultural Dictionary Chuvash language," one article published in an international scientific journal, "Turkology and Altaic", other works published in proceedings of international, regional and all-Russian scientific conferences between 1996 and 2015. The study materials are introduced into the educational process of the Faculty of Russian and Chuvash Philology and Journalism VPO "Chuvash State University named after I. Ulyanov" in the study subjects "Theory of Communication ", " Intercultural Communication ", " Applied Philology".

The structure and scope of work. The thesis consists of an introduction, three chapters, conclusion, bibliography, a list of sources and combined abbreviations and four applications. Volume of work - 465 pages. List of references includes 681 name, 47 of them - literature in foreign languages. References includes 205 titles, 62 of them - the literature on the Chuvash language. Appendix 1 provides information on the presence / absence of cultural connotations in fitonimov in Russian and Chuvash. Appendix 2 shows the presence / absence of cultural connotations in zoonyms in Russian and Chuvash. Appendix 3 provides information about the stereotypes of traditional folk consciousness of Russian and Chuvash, associate certain qualities of human character with a variety of animals. Annex 4 is devoted to an extensive system of Chuvash kinship terms and properties.

HIGHLIGHTS OF WORK

In the introduction the range of topics covered design degree of scientific problems, the study argued relevance and novelty, identified goal, objectives, object, object of study, called the material and methodological basis of the study, formulated the hypothesis of the study and the provisions for the defense, The theoretical significance and practical value of the work, characterized the structure and volume of the dissertation, illuminated approbation findings.

In the first chapter of "stereotypes and archetypes as a phenomenon of linguistic and ethno-cultural space" describes the main stages of the history of scientific research stated probleme, analyzed the most important scientific concepts and approaches that constitute the theoretical basis of this thesis.

In section 1.1 "History of studyis language of etnokulturological aspec" linguistic analyzes concepts of V. Humboldt, H. Steinthal, A. Potebnya, I. Baudouin de Courtenay, V. Bogoroditskiy, N. Kruszewski, traced etnolinguistic emergence as an independent direction of linguistics (scientific views described by F. Boas, E. Sapir, B. Whorf, L. Weisgerber).

In section 1.2 "anthropocentric paradigm in modern linguistics" disclosed the essence of the concept of "anthropocentric paradigm ', emphasized its pragmatic orientation, characterized by modern linguistic disciplines, developing within the framework of the scientific paradigm.

Section 1.3 "Communication language with conscious and unconscious. Language consciousness and language picture of the world "is dedicated to the consideration of the main approaches to the study of consciousness (individual and public / collective), the analysis of the problem of the relationship between consciousness and unconsciousness. N. Ufimtseva developed a method of analysis of ethno-cultural specificity of linguistic consciousness, which is considered by the investigator as one of the objects, whose study may reveal features of the image of the world of a particular ethnic group. Problems with language picture of the world, were raised back in the XVIII-XIX centuries in the writings of Wilhelm von Humboldt, A. Potebnya, I. Baudouin de Courtenay. In domestic science is an

important contribution to the study of a language picture of the world have made N. Alefirenko, Y. Apresyan, N. Arutyunova, T. Bulygina, T. Vendina, Anna Zaliznyak, R. Zamaletdinov, V. Kolesov, O. Kornilov, E. Cubreacova, V. Telia, E. Uryson, N. Ufimtseva, A. Khrolenko, T. Tsivyan, A. Shmelev and other researchers.

Section 1.4. "The mentality of the ethnic group and ethnic culture" noted that the understanding of the nature of ethnos, ethnic culture, ethnic mentality author abstracted dissertation study is based on the concept of domestic ethnologists L. Gumilyov, S. Lurie, A. Sadokhin. Close to the author philosophical views, N. Berdyaev and scientific views of F. Boas and G. Shpet.

1.5 "Stereotypes of traditional folk consciousness and cultural konnotation linguistic signs." In the modern humanities phenomenon of "stereotype" is interdisciplinary. Was developed on the basis of sociology and social psychology, the concept of stereotype later became the subject of analysis in terms of ethnology, ethnic psychology, philosophy of language, cultural linguistics, communication theory, history, literature and culture. Representatives of each of these sciences is isolated stereotype those properties that can be relevant in the field of research, in connection with this distinguished ethnic stereotypes, ethnic and cultural stereotypes, linguistic stereotypes, stereotypes of communication, patterns of behavior, mental stereotypes and some others.

In the peer-thesis research suggested the term "traditional stereotypes people's consciousness", indicating: 1) conceptual structure embodying settled in the ethnic culture of certain collective attitudes to various objects, events, worked out on the basis of comparison with domestic ideals (For example, in Russian and Chuvash lingvokulturah light is evaluated positively, and the darkness - it is negative. Not quite the same as in the traditional folk consciousness of Russian and Chuvash attitude to shine and light: in the Russian view of the world - a positive connotation, and in the Chuvash picture of the world shine and shine cause distrust and suspicion);

2) sistemas of associations shared by all members of an ethnic community (So, in language consciousness and Russian and Chuvash time and human life is associated with the river. In the Russian language consciousness of human life may be associated with the sea). With stars in both analyzed lingvokulturah traditionally compared the eye. In the Russian language consciousness associated with the water element of thoughts, memories, and emotions such as sadness, longing, sadness. The token "steam" in the Russian language is not portable values, but the verb "evaporate" expresses the figurative meaning "to cease to exist, detected; disappear" and in this sense is accompanied by droppings "playful". In the Chuvash language picture of the world are associated with the steam human behavior, which boasted flaunt their bravery.

The study found that stereotypes of traditional folk consciousness are represented in the linguistic picture of the world through cultural connotation of linguistic signs, realized through the development of portable meanings of the word, as well as sustainable similes and metaphors, and stereotypes of the traditional consciousness of various ethnic groups, it is closely associated with the mentality, can both coincide and differ radically. For example, it is characterized by a positive connotation in the traditional folk consciousness Chuvash cuckoo: in the works of the Chuvash folklore widely represented parallel cuckoo / relatives and to matchmaker mentality characterized by exclusive worship of kinship, for relatives the Chuvash - is sacred. As for the Russian language picture of the world, then it has a negative connotation cuckoo. In the modern Russian language consciousness associated with the cuckoo carefree mother, leaving their children, and in the minds of the traditional Russian folk cuckoo associated single woman, do not create your family. In the traditional Russian consciousness of the people associated with the cuckoo grief, misfortune, trouble. Cuckoo is often regarded as the writing on the wall. The token "cuckoo" can express the meaning of "crying, grieving, lamenting, complaining".

1.6 "Ethno-cultural archetypal representations, their symbolic nature". Who came to us from ancient philosophy and received a new birth in the writings of

G. Young, the term "archetype" has taken a strong position in modern humanities, although its value has undergone many changes. Today term "archetype" is often used in a broader sense - as deep archaic concept, a set of common features, stories, images, typical of many religious and cultural traditions. Trying to theoretical understanding of the phenomenon of archetypes made A. Bolshakova. S. Averincev emphasizes that archetypes are not formed, it is only the scheme of images, their psychological conditions, their opportunities. So, archetypes do not have a specific content, specific meaning expressed archetypical performance - is closely related to the value orientation of the ethnos with the symbolic nature of the archaic archetypes that persist in the space of contemporary ethnic culture and defining features of ethnic mentality. In the linguistic picture of the world archetypical representation are represented by traditional characters of ethnos, stores which are the folklore and mythology.

So, of the study allows us to conclude that for the Russian and Chuvash traditional folk culture is characterized by the perception of flora and fauna through the prism of gender relations: some plants and animals is associated in the popular mind with the archetype of the anima, embodying feminine, while others - from the archetype animus, embodies the masculine. In particular, the women's symbolism in the traditional Russian culture, characterized by birch, cranberries, willow, blueberry, spruce, strawberry, cranberry, hemp, nettle, quinoa, poppy, raspberry, aspen and sagebrush, wheat, turnip greens, rose, mountain ash, pine, hop, apple tree, and in the Chuvash - birch, cornflower, willow, cherry, angelica, willow, reed, cranberries, stone bramble, linden, poppy seeds, oats, peppermint, wormwood, millet, rye, pine, meadowsweet, apple. Men's symbols in traditional Russian culture characterized by oak, cornflower, heather, cherry, maple, oats, and Chuvash - oak, elm, maple, hazel, goutweed, cherries.

In the second chapter "thematic areas" around the world "in Russian and Chuvash language pictures of the world," analyzed the stereotypes of traditional folk consciousness and ethnos cultural archetypical representation of Russian and

Chuvash, represent in language pictures of the world within the framework of such clusters as "inanimate nature", "times year", "color", "animate nature".

Under section 2.1 "Cluster" inanimate nature "in Russian and Chuvash language pictures of the world" carried out a comprehensive comparative analysis of the semantics of natural elements names (air, water, fire, earth), conducted a comparative Linguistic culturologi study kosmonimov (sky - earth), astronimov (sun, moon, stars), and the names of natural phenomena (light - the darkness, the northern lights, the rainbow) and object (mountain, stone), precious stones names (diamond, pearl) and metals (gold, silver, copper, iron, tin, lead mercury), in linguistic culturologi aspect analyzed meteorological vocabulary (heat - cold, clear-cloudy, storm, fog, wind, hurricane, whirlwind, storm, blizzard, snowstorm, blizzard, snow, hail, dew, rain, rain, storm, thunder, lightning).

Studies have revealed that in the traditional folk consciousness and Russian and Chuvash quality of human nature can be associated with a variety of events, objects, and objects of inanimate nature. In particular, the spiritual energy, passion, impulsiveness in language consciousness of both peoples are associated with the element of fire. In the linguistic consciousness of both nations with the wind associated lightheadedness, inconstancy. Variability in the Chuvash language picture of the world is also associated with mercury. Hardness of character, emotional stability, a strong will in the Russian language consciousness is associated with iron, steel, and in the Chuvash language consciousness associated with iron ruthlessness and greed, and to steel - wit, ingenuity in finding the bright, expressive voice speed. In addition, the strength of character, spiritual resistance in the Chuvash language consciousness associated with the moon and with a stone, and in Russian - with flint. With the stone in the language pictures of the two peoples of the world associates also the ruthlessness, cruelty.

Studies have revealed evidence of the ethnic specificity of perception of the world. For example, diamond and pearls only in traditional Russian folk-knowledge from it is associated with someone, anything rare on its merits,

remarkable, outstanding. In the traditional culture of the Chuvash gold it is characterized by male symbols, and silver - female.

With a mountain in the traditional Russian consciousness is associated abundance of anything, and in the Chuvash language picture of the world mountain is a symbol of majesty and power, as well as symbolize a kind of boundary between the small country and the distant foreign land. In the Russian language picture of the world it is similar to the symbol of the sea.

Among Russian linguistic cultural gaps include bog and quagmire as symbols of stagnation and stagnation. Chuvash equivalent of the word "swamp", "bog" does not express the figurative meanings. Characterized by negative connotations in Russian cultural tradition stereotypes about dirt (softened water from the ground, soil) as something low, low-lying. The negative connotation of the Chuvash culture is characterized by clay. In Russian, the word "clay" does not express the figurative meanings, connotations of the word neutral.

Under section 2.2 "Cluster "seasons" in Russian and in Chuvash language pictures of the world," revealed the stereotypes of traditional folk consciousness and ethnocultural archetypal representation of Russian and Chuvash associated with the perception of the winter, spring, summer and autumn. Thus, in the Russian and Chuvash language picture of the world spring is associated with the concept of renewal, life-giving force of the variability of weather, depletion of food supplies and the intense agricultural labor, and autumn is associated with the material abundance and bad weather. Only in traditional Russian culture associated with autumn and the association with the fading, aging. For the traditional culture of the Chuvash the spring and summer in the world triumph of good and the forces of light, and in the autumn-winter period ruled by destructive forces of evil. According to the Chuvash cultural tradition, the spring must be cleansed from filthiness, self-inflicted evil forces triumph winter. The Chuvash cultural tradition of spring is seen as a marriage between the Earth and a summer associated presentation on the need of honoring the Earth and pregnant prayers Almighty God for successful resolution of the burden. Winter in the Russian culture is perceived

as a break from the heavy agricultural labor, and in the Chuvash - a fearsome time of the year, associated with grief, misfortune, suffering.

Section 2.3 "Ethnos specific particular color symbolism" contains information about the symbolic interpretation of white, black, red, yellow, green, blue, cyan, pink, gray, brown colors in Russian and Chuvash cultural traditions.

The study allows us to conclude that in both the traditional folk cultures coincide closely associated with the archetypal symbolic representations of the white, red, black, green and gray colors do not match the symbolism of yellow, pink, blue and blue colors.

Thus, in the traditional Russian culture, blue and light blue color, the blue color - the abode of God, characterized by a positive connotation, associating with purity, faith, spirituality. The Chuvash language *kävak* adjective used to refer to dark blue and blue colors, and gray. The cultural connotation of the word is accompanied by negative. Colors denoted *kävak* token, in the traditional culture of the Chuvash were considered ugly. In one of the Chuvash folk songs represented the opposition white - blue, tantamount to opposition beautiful – ugly.

One of the most beautiful and beloved in the traditional culture of the Chuvash considered yellow. The Chuvash language picture of the world as a beautiful yellow can be opposed to the black and blue colors as the ugly. The yellow color in the Slavic cultural tradition has a negative connotation, being perceived as the color of the underworld kingdom, taboo color of death, illness, separation, cheating, betrayal.

Brown only in the Chuvash language picture of the world is characterized by a cultural connotation.

In section 2.4 of the "cluster" wildlife "in Russian and Chuvash language pictures of the world" presents the results of a comparative study *fitonimicheskikh zoonimicheskikh* and pictures of the world, to represent in the Russian and Chuvash.

You are the complements within subsection 2.4.1 Comparative analysis of the *fitonimicheskikh* pictures of the world revealed the following:

1. Some plants are considered sacred and are characterized by a positive connotation, others - associated with the evil spirit, and are characterized by a negative connotation. In both cultures sacred tree admits oak in the traditional Russian culture is considered sacred tree also linden, and in the Chuvash - mountain ash; associated with the evil spirit in both cultures-considered Papo rotnikoobraznye plants. For the Russian cultural tradition is characterized by the belief that plants, which are considered a haven of evil spirits, can be successfully used to protect against it.

2. Specific plants inherent gender symbolism.

3. Plants can communicate ideas about qualities of human nature, human emotions, good or bad, people, about youth and old age, of happiness and the sorrow, unhappiness, as well as wealth and poverty.

So, irritability, viciousness in Russian language consciousness associated with nettle, pepper, garlic, and Chuvash - with hawthorn, onion, alder. Peas and hops in both cultural traditions symbolize abundance and prosperity, and quinoa - poverty and need. Birch in Russian language picture of the world is characterized by a very positive connotation, being one of the common symbols of the girl, and in the culture of the Chuvash birch is associated with sadness, sorrow, grief and misfortune. In Russian culture, difficulties and hardships also symbolizes the turn, and in the Chuvash cultural tradition linen symbolizes defamatory gossip, slander, equated in the popular mind to grief, trouble. Joy and happiness in Russian lingvokulture symbolize raspberries and plums, and in the Chuvash - stone bramble.

The study revealed some features:

1. Only in the culture of the Chuvash-plants are races can symbolize different family relationships. For example, oak is a symbolic expression of the older generation of blood male relative: father, grandfather, great-grandfather, and sometimes older brother. The Chuvash language picture of the world presented the following parallels: Basswood / older generation blood relatives female (mother, grandmother, older sister sometimes); hazel and cherries / relatives younger

brothers; willow and willow / relatives younger sisters; Elm / men of the older generation in-law (father, friend); Maple / younger generation of male in-laws (in-law); birch / women of the older generation in-law (elder brother's wife).

2. Only in the traditional Russian culture, with certain plants can communicate ideas about a useful, valuable, on the one hand, and the petty, unimportant - on the other, as well as the public, distributed, on the one hand, and the rare, strange, elite - on the other (cultural connotation of "useful value" in Russian language picture of the world characterized by rye, potatoes, cabbage, cucumber, and the connotation of "petty, unimportant" - poppy, radishes, turnips, beets, horseradish, cultural connotation, "publicly accessible, widespread" characterized watermelon, cucumber, rye, and the connotation of "rare elite" - pineapple, orange, melon, lemon, wheat).

Performed under section 2.4.2 analysis zoonimic comparative pictures of the world, to represent in the Russian and Chuvash language, revealed the following:

1. Some representatives of fauna are sacred, beloved by God, others - associated with the evil spirit. The first group in both linguistic cultures are the dove, the swallow, horse, eagle, bee in Russian culture belong to this group as lark and stork. Contact evil spirit and next world in both cultural traditions considered raven, snake, goat, birds, owls detachment, as well as fish in the traditional Russian national consciousness in this group also included a louse, a hare, a cuckoo, a mouse, and in the Chuvash – lizard.

2. For both the traditional folk culture is characterized by an idea of animal, which is the object of worship (in Russian culture as worshiped the bear, and the Chuvash – wolf).

3. Certain representatives of the animal world is inherent gender symbols (female symbols of Russian culture are characterized by white salmon, crow, redstart, turtle, frog, bird, canary, mare, a goat, a cow, a cat, a cuckoo, chicken, swallow, swan, fly, sheep, peafowl, quail, roaches, bees, bird of paradise, waxwing, tit, jay, magpie, female, duck, and Chuvash - crow, rook, bird, oriole, crucian carp,

mare, cow, cuckoo, chicken, swallow, swan, quail bee, grouse, bullfinch, wagtail, duck, male symbolism in the traditional Russian culture characterized by a ram, boar, bull, stallion, male, goat, eagle, rooster, duck, hawk, nightingale, pike, and in Chuvashia - a bull, a wolf, raven stallion, marten, rooster, pike, hawk.

4. With the help of various zoonyms can be expressed in human evaluation in terms of its status, the place occupied by this person in the society.

5. Animals associated notions of good and bad people, about certain qualities of human nature, of the external human form, human behavior manner of youth and old age, the happiness, well-being and woe, misery, and the wealth and poverty.

So, the bee and in Russian and Chuvash language pictures of the world is a symbol of hard work, the drone - laziness, tortoise - slow, rabbit - cowardly, fox - cunning serpent - deceit. Stupidity in the Russian language consciousness is associated with a ram, sheep, sandpipers, chicken, donkey, black grouse, and in the Chuvash - to a crane, chicken, sheep, owl, black grouse. If the Russian language consciousness characterized by comparison with an eagle males differing boldness, courage, boldness, the Chuvash linguistic culture with this bird compared not only men but also women. Eagle in the Chuvash language picture of the world is not only a symbol of strength, power, courage, nobility, but also a symbol of the mind.

Rat in the Russian cultural tradition symbolizes the contempt of decent person, and in the Chuvash - sneak, trickster, trickster. In Russian culture, symbolize the last beetle, goose, eel and eel.

Only in the Russian cultural tradition symbolizes the near Sandpiper incapable, but ambitious person who has a high opinion of himself, Slug - weak-willed, spineless person.

Only in Chuvash linguistic culture burbot represents a person prone to excesses in eating and drinking, a lizard - a frivolous girl, oriole - positively assessed the fair sex, ermine - a cunning, resourceful people room, bat - the poor.

In the third chapter, "The life of man in the context of a language picture of the world," analyzed the stereotypes of traditional folk consciousness and ethnos

cultural archetypal representation of Russian and Chuvash, represent within these clusters as "man", "family", "food", "happiness, sorrow, life and destiny ", " good and evil ", " religious-mythological consciousness".

Under section 3.1 "Cluster" man "as the center of Russian and Chuvash language pictures of the world" carried out a comparative study of Russian and Chuvash national standards of foreign human beauty, the national ideals of the human person, analyzed gender stereotypes and archetypes in language consciousness of Russian and Chuvash.

Comparative research of Russian and Chuvash national ideals of the human person suggests that the fundamental requirements of the Russian national ideals are the belief in God and the life of the truth, which, in turn, incompatible with qualities such as deceit, cunning, because the latter bring together human with the devil. Russian national ideal of the human person is a truth-seeker, a seeker of truth, a fighter for the truth does not cease to believe in the triumph of goodness and justice.

Highly valued in the Russian language picture of the world, such human qualities as courage, bravery, daring, cheerful disposition and inexhaustible optimism. An important component of Russian national ideal of the human person - mercy. Ambivalence is a traditional Russian perception of the world related to the mind and industry.

Chuvash mentality is no excuse for laziness will not accept. Hard work, intelligence, restraint and a sense of proportion, simplicity and ability to be content with little, patience, diligence in the traditional culture of the Chuvash considered indispensable components of the national ideal of the human person. In one series of wisely put Chuvash trick, estimating it as high. Guileless, ingenuous, naive fool I considered. For matchmaker mentality characterized by a high enough score flattery, servility, opportunism, pretense.

Highly valued in the traditional culture of the Chuvash is not a direct, frank speech, which can have negative consequences, and the art of allegorical speech, the ability to speak hints, roundabout. The ambivalence is related to goodness.

Chuvash national ideal of the human person necessarily includes components such as the ability to sing and dance beautifully, the ability to dream, reverence for the elderly and special veneration of kinship. Willingness to always come to the aid of families - one of the most important requirements of the Chuvash mentality, disregard of which entails universal condemnation.

Section 3.2. "Cluster" family "as one of the most important pieces of Russian and Chuvash language pictures of the world" presents the results of a comparative study of semantics linguistic culture kinship terms and properties.

The study suggests that in the traditional folk consciousness and Russian and Chuvash family is recognized as the duty of every person, one of the most important values is considered marital consent. In both cultural traditions supported patriarchal family, where the leading role is given to the husband and wife subordinate, welcome large families, with preference for sons.

Chuvash mentality differs strict regulation of the relationship between family members by age. Absolute priority is given to the senior by age.

Russian mentality, to our knowledge, is not characterized by such a high degree of reverence for family and kinship ties. For the traditional Russian culture is characterized by contrasting kindred cousins (relatives by marriage) as a positive start to the negative.

Section 3.3, "Food as linguistic and cultural code" contains the results of a comparative analysis of the linguistic and cultural semantics of Russian and Chuvash kinds of food and beverages.

Thus, with bread and salt in the two linguistic cultures - is a symbol of hospitality, cordiality, with bread symbolizing prosperity, strength, health, and salt - wealth and charm from evil forces. Salt in the Chuvash language picture of the world can symbolize the suffering (physical and / or mental).

With kissel in both cultures is associated weakling.

Butter, cheese, cream in Russian linguistic culture symbolize wealth and privileged position. The concept of oil in Chuvash language picture of the world represents the following meanings:

- 1) expensive fairing or a bribe;
- 2) material goods; prosperous, secure life;
- 3) soft, affectionate, friendly manner of communication.

Conceptual pair of honey - oil in the Chuvash language picture of the world serves to express good luck, success, prosperity, happiness. Honey in both analyzed cultures - a symbol of health, prosperity, happiness. The Chuvash language picture of the world honey acted symbol of wealth. With the taste of honey (sweet, sugary) in both linguistic cultures associated flattering speech, sycophancy. The Chuvash culture associated with honey and affectionate speech, courtesy.

Analysis suggests that culinary code occupies an important place in the culture of each ethnic group.

Performed under section 3.4 "Linguistic cultural field conceptual series of "happiness - the mountain - the life and fate " a comparative study has revealed that for the traditional folk consciousness and Russian and Chuvash following presentation is characterized by:

- 1) happiness - the gift of God;
- 2) Mount sent by God who pursues at the same time one of two purposes: to test a person; required to teach a lesson to this person;
- 3) fate - this is what the man of God was awarded by the court.

As noted in the "Historical and etymological dictionary of the Russian language" P. Chernyh, fate - Common Slavonic word formed from the judge, the court.

For traditional folk consciousness and Russian and Chuvash characterized by the belief that life and death of a person depend on the will of God.

Conducted within section 3.5 comparative study of Russian and Chuvash stereotypes of traditional folk and ethno-cultural consciousness of the archetypal ideas associated with the comprehension and perception of good and evil leads to the following generalizations:

1. The common semantic components inherent in notions of good and evil in Russian and Chuvash language pictures of the world, are:

- 1) evaluation of something as worthy of approval or condemnation;
- 2) the concept of benefit or harm;
- 3) The concept of happiness or sorrow;
- 4) The idea of presence in the world of supernatural forces, friendly or hostile to man;

5) The notion of human qualities, feelings and emotions, which are based on a love for all living things, spiritual disposition to the people, the desire to help them, or anger, hatred, jealousy, selfishness, aggressiveness, cruelty.

2. Comparative oppositivny analysis of conceptual pairs of "good - evil" and revealed the features inherent in the notion of good and evil in Russian and Chuvash language pictures of the world:

1) in the Russian language consciousness of good and evil are primarily basic moral and evaluative concepts basic ethical categories, and the main function of the conceptual pair Chuvash cultural tradition is the expression of the valuable relationships in a broad sense: it is primarily evaluative category;

2) concepts analyzed in the Chuvash language picture of the world are characterized by the sacred, religious affiliation, based on their constituent representations of rendering certain influence on human life intangible entities possessing supernatural powers (good and bad spirits);

3) Only the semantics of Russian words "good", "good", "good", "evil" inherent enantiosemy (the same word can have positive and negative connotations.

Conducted within section 3.6. representation comparative study of religious and mythological picture of the world in Russian and Chuvash revealed three basic image having arhetypical nature: 1) the patron; 2) the enemy; 3) character.

The image of the patron saint - is the archetype associated with the idea of God. In traditional Russian pre-Christian folk mind actualize the archetype of the Old Slavic pagan gods.

In the traditional folk consciousness and Russian and Chuvash also actualize the archetype of the patron spirits of ancestors in Slavs - Rod Rozhanitsy, grandparents; Chuvash - vattisem. It was believed that the Baers and childbirth continue to operate after the death of the life of some kind, so the people associated with the spirits of the ancestors is not only the past, but above all believed dependent on their future life.

The image of the enemy - is the archetype associated with the evil idea. In both the culture archetype of the enemy also embodies the image of the serpent / dragon.

An intermediate position between the images associated with archetype patron, and images related to the archetype of the enemy, occupy spirits hosts natural objects, ambivalent by function.

The mythical image of the hero in an oral-poetic creativity of the Chuvash people - Ulăp. In the modern Chuvash language token ulăp expresses the values of "a giant, giant, giant warrior".

The study follows ethnos cultural features were identified:

1) traditional religious beliefs Chuvash important idea of mediation (the archetype of the patron saint in the religious consciousness of the Chuvash mifological embodied including images of deities and spirits mediation between the top world (heaven) and middle world (earth);

2) the archetype of the patron in the traditional Chuvash religious mythological consciousness includes in its membership and the image of "their" among evil, embodied belonging to the spirit of evil spirits yĕrĕh that reverence for himself protects home, family and household of the other evil spirits;

3) have no analogues in the East Slavic mythology Chuvash mythological characters associated with certain seasonal cycles and calendar rites: Yarila, Avsenev, Kupala, Kostroma, frost, carols and a few others.

Archetypes of religious and mythological consciousness extras continue in the traditional folk consciousness of Russian and Chuvash today. These archetypes are the basis of all the traditional calendar and family rituals (cf. bringing food to

the graves in the days of special commemoration of the dead, were observed in Russian and Chuvash, celebrating Shrovetide).

Many theonyms and mifonimy present in the space of contemporary culture and Russian Chuvash within the following areas:

- 1) to have survived to the present time the works of folklore;
- 2) in the language of fiction;
- 3) in the semantics of ambiguous words;
- 4) in the curses and cures;
- 5) the names of deities and spirits Chuvash relic preserved in the composition of plant names.

In Conclusion the key conclusions, outlined the prospects for further study of the topic chosen. The main result can be considered developed by the author of the dissertation abstracted the concept of the study of ethnic specificity of the linguistic categorization of the world.

It is proved that the study of language categorization peace mechanism should be carried out on the basis of comparative semantic study of two or more national languages, since the analysis of the linguistic picture of the world, limited to a single language, creates an illusory impression of this vision of the world as the only one possible. This comparative study can reveal the universal and national cultural characteristics of traditional folk and world outlook and the nature of their reflection in the ethno-cultural peculiarities of the semantics of the linguistic sign.

It was found that the factual base of research requires a significant expansion of the range of sources: should not be limited solely to the facts of the literary language, should be involved dialectal material, all available for the study of the body of folklore texts, works of classical literature, as well as ethnographic and ethno-psychological, historical, cultural and mythological material.

The necessity of analysis and description of the material on a single unified scheme in order to obtain comparable data. The most promising is the scheme which is based on a thematic principle laid.

It was revealed that the semantic space of each language is determined by the existence of universal and ethnos specific conceptual structures. In the mechanism of linguistic categorization of the world an important function is performed by the conceptual structures that act as ethnic and cultural identity.

They have a dual nature: a conceptual and verbal, as are the components of ethnic conceptual picture of the world and are represented in the national language, as components of a language picture of the world. To refer to these conceptual frameworks of the author of the research proposed two terms, "the stereotypes of traditional folk consciousness" and "ethnos cultural archetypal representations".

This study allows us to conclude that represent in the language picture of the world of the traditional stereotypes people's consciousness and ethnos cultural archetypal representations reflect the human external activity and its inner world, as well as the human perception surrounding living and inanimate nature. The similarities and overlaps in the field of cultural connotations, stable comparisons and metaphors, traditional folk characters, as well as the phenomenon of divergence and can be caused lacunarity including extralinguistic factors (especially the mentality, history, culture, religious beliefs).

Thus, the traditional stereotypes people's consciousness and ethnos cultural archetypal representations with conceptual and verbal functioning reflects the collective consciousness of the peoples, and contribute to the identification of universal ethnos specific peculiarities of perception and cognition of the world and allow the different nations to explore the nature of the actualization of these features in the semantics of language signs.

Developed by the author of this dissertation research methodology ethnos cultural specificity of linguistic categorization of the world requires an integrated interdisciplinary approach, considering the linguistic sign in the context of other sign systems, a consistent comparison of the results of observations on linguistic phenomena with information provided by other human sciences, breeding research at the junction of several sciences and scientific disciplines.

Comparative analysis of semantics and communication combinations of tokens may be accompanied by culture-ethnological and excursions in the area of material and spiritual culture, ritual practices, customs, and accept it. Special attention is required study of polysemy, the cultural connotations of linguistic signs, stability analysis of comparisons, metaphors and symbols of traditional folk.

An important place in the study should take the analysis of dialects, folklore and material reflecting the customs, rites, ancient religious beliefs. The study of such complex phenomena as language picture of the world, can be successful only when integrated multidisciplinary approach.

By the prospects of the study should be attributed to the involvement of complex comparative study of other subject areas. Significant results can bring a comparative study of the semantics of grammatical categories in the aspect of a language picture of the world, including in the diachronic aspect.

Presented in the thesis material and scientific findings are intended to contribute to the development holds great promise anthropocentric paradigm of modern linguistics and interdisciplinary research devoted to the study of the relationship and interaction between the three phenomena - language, ethnicity and culture. Developed by the author of the method of analysis can be the basis for similar studies on the material in other languages.

Key provisions of the dissertation are reflected in the following publications:

Publications in journals recommended by VAC of the Ministry of Education and
Science of the Russian Federation

1. Borisova L.V. Conceptual analysis of the tokens "evil" (Russian-Chuvash parallels) / L.V. Borisova // Bulletin of Moscow University. Series 22. Theory of Translation. - 2014. - № 2. - S. 88-100 (0.8 1 n..).

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3. Borisova L.V/ Gender stereotypes in ethnic linguistic consciousness / L.V. Borisova // Bulletin of Moscow State Regional University. "Russian Philology" series. - 2014. - № 2. - S. 8-14 (0, 5 l n..).

4. Borisova L.V. The concept of "drinks" in the culinary culture of the code / L.V. Borisova // Bulletin of Moscow State Regional University. "Russian Philology" series. - 2013. - № 4. - S. 5-12 (0, 5 l n..).

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