

Cultural Doorways in the Barriers to Development. Online Appendix.

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1 Introduction and Summary

In this appendix we summarize several details of the analysis not explicitly included in the main paper, and we further discuss the robustness of the results. In section 2 we briefly describe the conceptual underpinning for using the database by Berezkin for the study of comparative development and for the construction of the indeces used in our empirical analysis. In section 3 we propose a simple model of cultural evolution, featuring vertical transmission of traits and elements of horizontal exchange. In section 4 we comment on the sources used by Berezkin to code the folklore catalog. In section 5 we discuss the sensitivity analysis of the cosine measure of folklore similarity. In section 6 we explore the consequences of an alternative criterion to classify motifs in order to compute disaggregated measures of folklore similarity. In section 7 we list the themes used in the computations of the content similarity measure of shared oral tradition, taken from the analysis by Michalopolous and Xue (2011).

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2 Oral traditions, Motifs, Cultural Identity and Cultural Distances

In this section, we provide a more detailed explanation of the conceptual rationale for using Berezkin’s database to study key issues in comparative development, as well as the logic behind the construction of the indices employed in our empirical analysis.

In the field of comparative mythology and folklore, myths and tales are regarded as explanatory narratives addressing various perceived challenges faced by traditional societies. Depending on the aspects of reality they seek to explain, they have been classified into the following categories: (i) *cosmogonic myths*, which concern the origin of the universe; (ii) *anthropogonic myths*, which explain the origin of humankind; (iii) *ethnogonic myths*, which account for the differentiation of ethnic groups and languages. Other myths, which we refer to as *epistemic myths*, provide narratives to explain specific aspects of the perceived physical and moral reality considered particularly significant within a given oral tradition or ethnic group. These include explanations for celestial bodies such as the sun and moon, natural disasters and cataclysms, the availability of certain species for hunting or domestication, the origins and consequences of social stratification, and the structure of family ties, including their organization across generations and between genders.

In comparative mythology, each myth (an extended narrative) is decomposed into more elementary units known as *motifs*, which are defined as “any features or combinations of features in folklore texts (images, episodes, or sequences of episodes) that are subject to replication and found in different traditions” (Berezkin 2015a). By definition, the concept of a *motif* serves as an abstraction employed by comparative mythologists to classify textual material where oral traditions have been recorded or transcribed in detail. One advantage of using motifs as units of analysis is the *degree of abstraction they provide* (Thuillard et al. 2018), meaning that variations of a given oral tale can still be identified even if they exhibit differences across ethnic groups, traditions, or geographical regions. This identification remains possible even if certain details have been forgotten or altered over time. Another key advantage is that mythological motifs tend to be stable over time and are “easily identifiable in similar complex stories across long distances” (Thuillard et al. 2018).

Two major catalogs of motifs exist: the *Thompson (1955–1958) repertoire* and *Berezkin’s (2015b) database*. The latter has been extensively studied and was introduced to economics by Michalopoulos and Xue (2021, hereafter MX), demonstrating significant potential for research in comparative development. This database is particularly valuable for scholars investigating the cultural diffusion of ideas and knowledge in traditional societies. For further details on the motivations behind its use, we refer to the appendix in MX.

In comparative mythology, there are two primary approaches to the use of such catalogs and classifications, both of which are relevant from the perspective of comparative development. The first approach focuses on studying a specific myth and its variations to understand how it has evolved over time and across cultures. The second, more recent approach considers the *large corpus of myths or mythological motifs* to extract general patterns of cultural contact from extensive collections of preserved oral traditions. Within this second approach, the *motif* as a unit of analysis has been widely utilized (Thuillard et al. 2018).

Quantitative analyses in this field typically rely on coding the *distance between motifs* in a binary manner (0 or 1), under the assumption that motifs are transmitted over time (within traditions) and across space (between traditions). In studies that focus on oral traditions as a whole—rather than the evolution of a single myth—a *mutation* is defined as the presence or absence of a given motif within pairs of oral traditions. A crucial observation for the purposes of this study is that *motifs themselves are composed of combinations of features that are subject to replication and mutation*, meaning that they evolve as variants over time and space.

This idea is explored in the present study, where we employ *text analysis and content analysis* to construct indices of cultural similarity based on the ethnographic descriptions of motifs. Our approach is based on the hypothesis that motifs, if horizontally replicated, undergo variation in both narrative structure and content. This methodological choice helps mitigate the arbitrariness that can arise in the binary coding (0-1, either shared or not) of the distance between motifs attributed to traditions. Conceptually, our proposed measures allow us to assess the extent to which motifs—as *units of horizontal replication and exchange between oral traditions or cultures*—serve as markers of *information exchange* (Berezkin 2015a) between cultures that themselves undergo variation. That is, motifs travel as variants across cultures. A formal representation of this idea is provided in the following section of

this document.

3 A Simple Model of Folklore Similarity and Phylogenetic Distances

The goal of this section is to illustrate, in a simple mathematical framework, the dynamics of cultural similarity. In particular, we are interested in highlighting the different channels of inheritance of vertical traits versus their horizontal exchange across groups. This framework will also represent a guide for the layout of our empirical model and for the interpretation of the results summarized in the paper.

Take two ethnic groups characterized by a continuous cultural trait (a motif) denoted X_t^i , and that separate at time¹ 0. Assume that, before separation, the two groups were part of the same population, so that their cultural trait was the same $X_0^i = X_0^j$, consistently with the main assumption behind the Berezkin catalog of a null within-group variability. Suppose that, after separation, the two groups move to different locations, where they are exposed to different exogenous shocks. Suppose that cultural traits are vertically transmitted, although imperfectly, and that this process is the same in both populations. Suppose also that cultural traits can be transferred across groups in case there is a contact between them, at some point in time. The dynamic evolution of the cultural traits can be written as:

$$X_t^i = \delta X_{t-1}^i + \alpha_{t-1}^{ij} X_{t-1}^j + \varepsilon_t^i \quad (1)$$

where ε_t^i is the exogenous shock specific to the characteristics of the environment in which the ethnic group is located (temperature, orography, eclipse visibility, etc.)², $\delta \leq 1$ measures the extent of vertical transmission or persistence and α_t^{ij} the extent of horizontal transmission or cultural diffusion in period t , which we assume to be at work only in some periods (i.e. α_t^{ij} can be equal to zero in some t). The difference between the cultural trait of group i and j is therefore equal to:

¹Given the rather slow pace of genetic and cultural evolution, time units must be interpreted as centuries of history in each population.

²In a more general interpretation ε_t^i can be thought as including a group specific cultural drift after separation.

$$X_t^i - X_t^j = (\delta - \alpha_{t-1}^{ij}) [X_{t-1}^i - X_{t-1}^j] + [\varepsilon_t^i - \varepsilon_t^j] \quad (2)$$

Instead of discussing the full recursive solution, let us focus on a particular case with finite time, in order to disentangle the role of separation time from that of horizontal exchange for the observed cultural similarity of the two groups. Specifically, assume that $t = 3$, i.e. separation between i and j occurred three periods from the present and hence $X_{t-3}^i = X_{t-3}^j$. Assume also, for simplicity, that the location specific shocks are time invariant, $\varepsilon_t^i = \varepsilon^i$ and $\varepsilon_t^j = \varepsilon^j$, $\forall t$. Suppose, finally that, whenever horizontal transmission or cultural diffusion happens, it is at constant rate. We have:

$$X_t^i - X_t^j = [\varepsilon^i - \varepsilon^j] [1 + (\delta - \alpha_{t-1}^{ij}) + (\delta - \alpha_{t-1}^{ij})(\delta - \alpha_{t-2}^{ij})] \quad (3)$$

with α_t^{ij} either equal to α^{ij} or zero.

Consider an historical path with no cultural exchanges, i.e. $\alpha_{t-1}^{ij} = \alpha_{t-2}^{ij} = 0$. Cultural differences, conditional on persistence, depend just on shocks and separation time: $X_t^i - X_t^j = [\varepsilon^i - \varepsilon^j] [1 + \delta + \delta^2] = [\varepsilon^i - \varepsilon^j] \tilde{\delta}(t)$, with $\tilde{\delta}(t) = \sum_{s=0}^{t-3} \delta^s$ being a function of the separation time. So, as in SW, group pairs with a more distant common ancestor will have less similarity in vertical traits.

At the other extreme, consider an historical path where cultural transmission happens in all periods, i.e. $\alpha_{t-1}^{ij} = \alpha_{t-2}^{ij} = \alpha$. In this case we have: $X_t^i - X_t^j = [\varepsilon^i - \varepsilon^j] [1 + (\delta - \alpha) + (\delta - \alpha)^2] = [\varepsilon^i - \varepsilon^j] [\tilde{\delta}(t) - \alpha(1 - \alpha + 2\delta)]$. Since $1 - \alpha + 2\delta$, we have that, given separation time, cultural distance is a decreasing function of historically accumulated episodes of cultural exchange.

In case of just one exchange in the three periods, we have to make an additional assumption about the time at which it happens. In case of a relatively more ancient exchange in $t - 2$, we have $\alpha_{t-1}^{ij} = 0$ and $\alpha_{t-2}^{ij} = \alpha$, with $X_t^i - X_t^j = [\varepsilon^i - \varepsilon^j] [\tilde{\delta}(t) - \delta\alpha]$. In case of a relatively more recent exchange in $t - 1$, we have instead: $X_t^i - X_t^j = [\varepsilon^i - \varepsilon^j] [\tilde{\delta}(t) - \alpha(1 + \delta)]$. In both cases, we have a smaller cultural distance, but the more recent is the exchange, the bigger is the reduction of cultural distance. Moreover, if $\delta > \alpha$ constant cultural exchanges result in smaller cultural distances.

Interpreting the generic cultural trait of the model as a motif in the oral tradition, this

simplified framework allowed us to formalize the idea that folklore similarity is decreasing in the separation time between ethnic groups (as in SW), whereas, conditional on separation, it is increasing in the frequency of episodes of cultural exchanges and in the difference in exogenous shocks. This latter consideration describes the cornerstone of the conceptual architecture of our empirical specifications, where the impact on socio-economic outcomes of our variable of interest, the synthetic markers (χ and Θ) of historical cultural doorways between oral traditions, is estimated conditional on available phylogenetic (linguistic, religious and genetic) distances and geoclimatic conditions.

4 A note on the Written Sources

Temporal Coverage. The sources used by Berezkin to code the folklore catalog are written texts; however, as noted by Michalopoulos and Xue (2021) among others, there is no clear and systematic information available to reconstruct their temporal coverage. That is, we cannot precisely date when specific stories first appeared in the oral tradition of a given group. Instead, we only have information on the publication dates of the sources used, which we discuss here (see also Michalopoulos and Xue 2021 for further discussion). The earliest publications in Berezkin’s database date back to 1638 CE (for the Aimara and Sarikoli groups). The median year of the earliest publication used by the ethnographer is 1904, with a standard deviation of 36 years and an interquartile range of 1886-1929. In terms of the average year of publication of the sources used (by ethnic group), the median is approximately 1960, with a standard deviation of 19.8 years and an interquartile range of 1947-1973. Thus, most of the sources used were published in modern times. However, they also include ancient texts such as the Old Testament, which is generally thought to have been compiled in the 5th century BCE, and the Avesta of the Zoroastrian tradition, which dates back to approximately 1500 BCE. Moreover, as another example, motifs such as the “Rabbit on the Moon” have roots in Jataka tales, which date to around 500 CE. In short, the sources compile stories, legends, and folktales that have been part of oral traditions for a long time.

Reinterpretations. We now address the concern that some of the original orally transmitted narratives may have been reinterpreted when transcribed from oral sources by folklorists,

explorers, or missionaries into the written tales and myths from which Berezkin extracts motifs to compile his catalog. As discussed above, many of the publications used to code the catalog are modern, while the stories they collect are much older. This could raise concerns that transcriptions might introduce changes in the details of the stories, influenced by contemporary socio-economic conditions.

We argue that this is not a major concern due to the very definition of the unit of analysis in ethnography and comparative mythology: the *motif*. A motif is a textual description of a story element that is, most importantly, independent of the details of a single story. As Thompson (1946) defines it, a motif is “the smallest element in a tale having the power to persist in tradition.” By construction, motifs are designed to be stable across time and not subject to modifications or reinterpretations, within traditions. This point has also been emphasized by Michalopoulos and Xue (2021, Appendix), on which our study builds.

In a related discussion, Toelken (1996) argues that folklore exhibits an important evolutionary component within oral traditions because it involves performance (i.e., telling the story). However, he notes that “the performer adheres to some notion of a basic type and is sensitive to the reaction of the audience [...] with certain expectations about content, style, and occasion.” This “conservative force of tradition” limits the extent to which folklore changes, ensuring that its fundamental character is preserved over time. Since our analysis does not consider any aspect of performance but instead takes motifs as the unit of analysis, it is much less likely to be affected by concerns related to endogeneity.

5 Folklore Cosine Similarity: Sensitivity

In this section we discuss the sensitivity of the cosine measure of folklore similarity to some implementation details of the Latent Semantic Analysis. First, since we chose a benchmark value of 300 components to construct the document-component matrix, from which we computed cosine similarities, we analyzed the sensitivity with respect to this parameter. The logic of this exercise is to compute, for each motif, the most similar one in the catalog according to the cosine similarity (highest cosine similarity) computed with a different number of components. We found that, for 95% of the motifs in the catalog, using 400 components results

in a most similar motif that either is the same as the one computed with 300 components, or that is the second most similar to the one computed with 300. In the case of 200 components, the most similar motif is either the same as the one computed with 300, or the second most similar with 300, for 90% of the motifs. We conclude that the impact of this parameter on the cosine similarity computations is minimal and does not affect our results.

Second, in the benchmark computations we did not exclude "stopwords" from the motifs descriptions to avoid introducing elements of discretion in the computations. To explore sensitivity with respect to "stopwords" we run the same procedure after excluding the most common English "stopwords" from the motifs descriptions before implementing LSA, namely: I, me, my, myself, we, our, ours, ourselves, you, your, yours, yourself, yourselves, he, him, his, himself, she, her, hers, herself, it, its, itself, they, them, their, theirs, themselves, what, which, who, whom, this, that, these, those, am, is, are, was, were, be, been, being, have, has, had, having, do, does, did, doing, a, an, the, and, but, if, or, because, as, until, while, of, at, by, for, with, about, against, between, into, through, during, before, after, above, below, to, from, up, down, in, out, on, off, over, under, again, further, then, once, here, there, when, where, why, how, all, any, both, each, few, more, most, other, some, such, no, nor, not, only, own, same, so, than, too. Performing the same exercise as above, we found that, for 90% of the motifs, the most similar one computed with the exclusion of stopwords is either the most similar one, the second most similar or the third most similar computed without the exclusion of stopwords. Thus the impact of the stopwords can be considered negligible.

6 Further Results on Motifs Classification

Cosine Measure: Disaggregation. We considered an alternative, data-driven, folklore catalog disaggregation using topic modeling and, in particular, one of the most widely used document clustering algorithm, the Latent Dirichlet Allocation via Gibbs sampling. The outcome of this process is, for each motif in the folklore catalog, and given a pre-specified number of topics or text clusters, a probability or likelihood that a motif belongs to the topics. Our benchmark choice for the number of topics is 15, to remain close to the number of groups chosen by Berezkin in his expert classification. Furthermore, we assigned motifs to

each topic using a 50% threshold probability, to avoid having too few motifs assigned to the topics (which would happen with higher probabilities) and to avoid assignments of unrelated themes (which would occur with smaller probabilities). Note that, with this topic modeling approach, motif can be assigned to more than one topic, and the higher the number of overlap the smaller is the threshold probability.

We then compute folklore similarity, for each topic, using the χ measure, defined in the main text, on the subsets of motifs that belong to the topic. The first evidence is that 12 out of 15 disaggregated measures of folklore similarity by artificial topic are statistically significant predictors ($p\text{-value} < 0.01$) of differences in income per capita. The next exercise consists of feeding the 15 disaggregated folklore similarities measures by topic in a Lasso to isolate the best predictors, conditioning on the full set of control variables, including country fixed effects, and accounting for data clustering. Lasso selects 4 topics, for a total of 117 motifs, out of which 60.8% are in the K and M groups. Finally, we propose an interpretation of the selected topics. To do that, we analyze the content associating the motifs in selected topics with the themes isolated by MX, computing the frequency of each theme/tag/keyword and comparing it with the frequency of the same theme in the entire folklore catalog computing percentage differences. We found that the relatively more frequent themes (or themes in those selected topics) are, in alphabetical order: amenities, classroom, cooperation, education, election, fortress, greed, ignorance, intolerance, lawyer, litigation, navy, obedience, pedagogical, pregnancy, pension, sovereignty, tribal, upbringing.

We also considered, for robustness, a 10 topics model. Once again, all but one of the resulting disaggregated measures of folklore similarity by topic turned out to be robust predictors of differences in income per capita. The lasso, in this case, selects 3 out of the 10 topics, for a total of 274 motifs, out of which 53.2% are in the K and M groups. The relatively more intense themes that are present in these selected motifs are (in alphabetical order): absurd, abusive, accountability, amenities, antisocial, arbitrary, coach, conservative, cooperate, education, efficacy, enforcement, environment, fraud, greed, ignorance, intolerance, irrational, kindness, law, lawyer, legislation, litigation, oppression, racism, religion, socialization, statute, tribal, upbringing.

Looking at the results from the 10 and 15 topics model, we see that there is a significant

overlap, in particular for the theme related to education, ignorance and upbringing, cooperation, and for the ones related to law. As in the case of the previous results, motifs related to social interactions seem to be important. The results here highlight the importance of oral tradition related to education.

Content Measure: Disaggregations. We tried an extreme disaggregation of the content measure of folklore similarity by single themes, ending up with very correlated disaggregated measures, consistent with the discussion in the main text. For instance, there is a 0.867 correlation between the relative intensity of motifs related to the themes “Believe” and “Bribe”, which have very different meanings. Similarly, there is a 0.897 correlation for the themes “Death” and “Discovery”, and a correlation of 0.802 for “Fear” and “Freedom”, just to name a few of the highly correlated measures with different meanings and interpretations. However, not all correlations are high and, indeed, we also find some negative correlations, such as the case, among others, of the relative intensities of the themes “Atom” and “Alumnus”. We tried feeding all theme intensity differences into a LASSO for selection, using, once again, the full set of control variables including country fixed effects and an algorithm that allows for data clustering. The four relative theme intensity measures selected were: surgeon, saint, future and amenities. The surgeon results is the most puzzling, and we tried investigating further. Out of a total of 8 motifs associated with the surgeon theme, 4 are in the M group and are about deceptions of false doctors, so they would more precisely be related to the theme of deception or tricks, while a fifth related motif is in the K group and it is about a hero that embarks on a journey to bring a medicine to his father, so about altruism and family values. This shows, once again, the difficulty at interpreting the disaggregated results.

7 List of the Selected Themes for the construction of the Index Θ

The themes that we use for the computation of the Θ measure of folklore similarity (see section 3.4 in the main text) are provided by MX. We only drop conjunctions, adverbs, prepositions, pronouns, we drop plus generic verbs (“go”, “come”, “see”, etc.), consolidate similarities (e.g. “thought”, “think”, “thinking”), and stem so that singular and plurals, for instance,

are treated as the same word. The full list, in alphabetical order, is the following: abandon, abortion, abstinence, abstraction, absurd, abundance, abusive, acceptance, accidental, accomplishment, accountability, accumulation, accuracy, accusation, accustom, achievement, addict, adjust, administration, adolescence, adorn, adult, advancing, adventure, adversary, advice, aesthetic, affair, affinity, affirmation, age, aggressive, agricultural, ailment, airborne, alarm, alien, alienate, alienation, allegation, allegiance, ally, alphabet, alteration, alumnus, amateur, amazement, ambassador, ambiguous, ambitious, ambivalent, amen, amend, amenities, ammunition, amnesty, amplify, amused, ancient, angel, anguish, anomaly, anonymity, anthem, antisocial, apology, appearance, appraisal, appreciation, apprentice, arbitrary, arbitration, architect, area, armored, army, aroma, arrogant, arsenal, art, artillery, artisan, aspiration, assassinate, assault, asset, assistance, asteroid, asylum, atmospheric, atom, auction, audition, aura, authenticity, authoritarian, authoritative, authorization, autonomy, avert, aviation, avid, awake, award, awkward, backup, ballroom, bandage, banish, bank, banquet, bargain, barge, barracks, barricade, battalion, battle, beauty, bedroom, beginner, behave, believe, bell, belongings, benign, bilingual, binding, birth, bitterness, bizarre, blame, blessed, blindness, blizzard, bluecollar, blueprint, blur, boat, book, borrow, boss, bottle, bounce, boundary, bounty, boycott, brave, bread, breakdown, breakthrough, breeding, bribe, bride, bridge, brink, bronze, brutally, build, buildup, bullet, bullshit, bullying, bunker, burden, burglary, burrow, business, buy, cabbage, calculate, camouflage, campus, canal, candidacy, candle, capacity, capital, captive, carbon, career, caregiver, careless, carnival, carpenter, carriage, cash, casino, casual, catalog, catastrophe, categorize, ceasefire, celebration, celestial, cement, cemetery, censorship, census, ceramic, cerebral, ceremony, certificate, challenge, championship, chance, chaos, chapel, charity, cheap, cheat, church, cigar, circular, cite, citizen, city, civilization, clan, classification, classroom, cleaning, clergy, cliché, client, climate, clinic, clock, coach, coercion, coexist, cognition, cohesion, coin, collaborate, collateral, college, collision, colonization, combat, comet, command, commercial, commitment, commodity, communicate, community, companion, comparable, compass, compassion, compensate, competent, competition, complain, complementary, complexity, compliment, comply, comprehend, compromise, comrade, conceal, concede, condemn, confess, confidence, confine, confiscate, conflict, conform, confusion, congestion, congratulate, conjure, connect, conquest, conscience, consecutive, conserva-

tive, consolation, consortium, conspiracy, constellation, constituency, construction, consult, consume, contemplate, contest, contract, contradiction, contribute, control, controversy, convenient, convention, convict, cooperate, coordinate, coral, correction, corruption, cosmic, cost, counsel, counting, coup, court, cousin, covenant, crackdown, crater, crazy, creativity, credential, credit, crime, crisis, criticism, crook, cross-country, cube, cultivate, culture, curiosity, currency, curse, curtail, custom, data, dating, daunting, dealings, death, debate, debut, decade, deception, decipher, decision, defeat, defect, defend, deficit, definition, degradation, deity, delight, democracy, denial, dependency, deprive, desperation, deter, determine, devastate, devotion, diagnose, diaspora, dice, dignity, dilemma, diocese, diploma, director, disagreement, disarm, disaster, discern, disciple, discourage, discovery, discretion, dissatisfaction, distribution, diversity, divine, divorce, document, domination, donation, doorstep, dynasty, earn, earthquake, eclipse, ecology, economy, ecosystem, education, efficacy, efficiency, effort, elder, election, embargo, emergency, emigrate, emotion, empathy, empire, empirical, employment, encourage, endow, enemy, enforcement, engineering, enjoyment, enterprise, entertainment, entrepreneur, entrust, environment, envy, epidemic, equality, equilibrium, erupt, establishment, estimation, eternity, evolution, exam, excellence, exile, expect, experimental, expert, explain, exploitation, exploration, exporter, failure, fairness, faith, fame, family, famine, farm, fate, fear, federal, fertile, fertility, fight, financial, fire, fiscal, flood, flour, fly, foreigner, forest, forgive, formal, forprofit, fortress, fortune, founder, fountain, fraud, freedom, friendship, frozen, funding, furnace, future, gamble, game, gender, generosity, genius, genocide, glass, globalization, glory, goddess, gold, goodwill, gospel, govern, government, graduation, grain, grape, gratitude, graveyard, greatness, greed, guarantee, guardian, guerrilla, guest, guideline, guilt, gun, hammer, happiness, harbor, harm, harvest, health, heaven, hegemony, helm, hemisphere, herd, hero, hierarchical, hire, historian, holy, honesty, honor, hope, horizon, hospital, host, hostage, hostility, household, housewife, humanity, hurricane, hydraulic, hygiene, hypothesize, ice, idea, ideal, ignorance, illegal, illusion, illustrate, imitation, immigration, impatient, imprison, incentive, include, inclusion, inconsistency, incorrect, independence, individualism, industrial, ineffective, inefficient, inequality, inference, inform, infrastructure, inheritance, injustice, innovative, inspect, institutional, instruct, insurgency, integrity, intellect, international, interpersonal, intolerance, intrusion, intuition, invade, invention, investigate,

investment, iron, irony, irrational, island, isolation, judge, justice, juvenile, kayak, killer, kindness, king, kingdom, knight, knowledge, labor, lake, landfill, landlord, law, lawsuit, lawyer, leader, learn, lecture, legacy, legend, legion, legislation, lend, lesson, liability, libertarian, liberty, librarian, life, light, lightning, linguistic, literal, litigation, loan, logic, loophole, lottery, love, loyalty, luck, lucrative, machinery, magical, magistrate, mammal, mammoth, management, mankind, manufacture, manuscript, map, market, marriage, martial, massacre, measure, mediate, medical, medium, memorize, mental, merchandise, merchant, merit, method, middleclass, migration, military, milk, minority, misconduct, misfortune, misunderstanding, modern, monarchy, money, monopoly, moon, mortality, mosque, motivation, mountain, multiculturalism, municipal, music, mystical, narrate, nation, nationalism, nature, navy, necessity, negotiation, newspaper, note, novelty, number, obedience, observation, ocean, offspring, olive, oppression, optimism, order, organization, orphan, outlaw, owner, pagan, paint, pamphlet, paper, paperwork, paradox, paragraph, parallel, parish, partisan, partnership, pastor, patience, patriarchal, patriotism, patronage, paycheck, peace, pedagogical, pen, pension, period, permission, persuade, pharmaceutical, pilgrim, pistol, planet, police, policymaker, politics, pollutant, population, populist, portrait, possession, postcard, poverty, power, practical, pray, preacher, precaution, precise, pregnancy, prejudice, preschool, presidency, president, press, prestige, prevention, price, priest, prince, printer, prison, privatization, privilege, probability, problem, problem-solving, productivity, profit, prohibition, promise, promote, pronounce, propaganda, property, prophet, proposition, prosecution, prosecutor, protect, protest, prove, prudent, public, publish, punishment, pupil, purchase, queen, quiz, quotation, race, racism, rain, random, rank, ratio, rationality, read, realism, reason, rebel, rebellion, reconciliation, rectangle, recurrence, recycle, referendum, refugee, register, regulation, reimbursement, religion, rent, report, repression, reputation, resent, resource, respected, responsibility, retail, retaliation, retire, revenge, revenue, revolt, revolution, revolver, reward, rich, richness, riddle, rift, rig, rightwing, riot, risk, rite, rival, road, rocker, rope, route, royal, rule, rural, sabotage, sacrament, saga, sailor, saint, salary, sanction, sanctuary, satellite, scarce, scholar, script, sculptor, sea, season, secret, secular, self-confidence, self-interest, seller, seminary, senior, sensibility, sensitivity, sergeant, sermon, servant, settlement, sew, shaman, shareholder, sharing, shell, shepherd, ship, shooter, siege, signature, similar, sin, sincere, sing, siren, sister, skepti-

cism, sky, slave, sly, smirk, sneer, snow, socialization, solar, soldier, solidarity, solving, son, soothe, sophomore, soul, sovereignty, specialist, speculation, speech, spending, sphere, spirit, spirituality, spouse, squad, squadron, square, stability, staff, stairway, stakeholder, stamp, star, statesman, statistics, status, statute, steal, stellar, stereotype, steward, stigma, stoop, store, strange, strategy, structure, student, submission, subscribe, subsidy, subtitle, subtract, success, sun, sunrise, supermarket, supernatural, supernova, supervision, supplier, suppose, surgeon, surrender, swoop, symbol, tactic, talent, teach, technical, teenage, tell, temperature, temple, temptation, tenant, terrain, terrestrial, terror, testify, text, textbook, textual, theologian, theorize, therapeutic, thinking, thousand, threat, thrift, throne, thrust, thump, thunder, tidal, tolerance, tomb, tornado, tourism, tournament, town, trade, tradition, trained, trait, traitor, transaction, transcript, translate, transmission, transport, travel, treaty, triangle, tribal, trick, triumph, troop, trouble, trust, turmoil, tutoring, tyranny, understanding, undocumented, unemployment, unfair, unity, universal, universe, university, unpaid, unrest, upbringing, upheaval, urban, validate, value, vendor, vessel, veteran, victim, victory, village, violence, virgin, visit, volcanic, vote, voyage, wage, wallet, war, warfare, warrior, wary, waterway, wealth, weapon, wedding, welcome, widow, win, wind, winter, wisdom, witness, wizard, work, worship, write, young.

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