EVALUATIVE AND QUALITY ASSESSMENT NOMINATIONS IN THE YAKUT LINGUOCULTURE

INDICAÇÕES DE AVALIAÇÃO AVALIATIVA E DE QUALIDADE NA LINGUOCULTURA YAKUT

NOMINACIONES DE EVALUACIÓN Y EVALUACIÓN DE LA CALIDAD EN LA LENGUA YAKUT

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ABSTRACT: The article considers the national and cultural specifics of evaluative and quality assessment nominations in the Yakut linguoculture. The results of a free associative experiment highlight the systemic nature of images in a person's linguistic consciousness, as well as the national characteristics of words in the Yakut culture. The experiment materials representing a fragment of a person's verbal memory reveal the systemic nature of associative and semantic connections based on syntagmatic and paradigmatic relationships. It is necessary to associations that have special semantics, including a wide cultural and historical background. Extensive associative and semantic links develop both stable traditions and the peculiarities of mindset: devotion to the origins revealing the deep meaning of each word. Evaluative nominations as part of the language can become the key to understanding a person and their values-based worldview.

KEYWORDS: Linguistic consciousness. Associative field. Yakut Linguoculture. National and cultural specifics.

RESUMO: *O artigo considera as especificidades nacionais e culturais das indicações avaliativas e de avaliação de qualidade na linguocultura Yakut. Os resultados de um experimento associativo livre destacam a natureza sistêmica das imagens na consciência linguística de uma pessoa, bem como as características nacionais das palavras na cultura Yakut. Os materiais experimentais que representam um fragmento da memória verbal de uma pessoa revelam a natureza sistêmica das conexões associativas e semânticas baseadas em relações sintagmáticas e paradigmáticas. São necessárias associações que tenham semântica especial, incluindo uma ampla bagagem cultural e histórica. Amplos vínculos associativos e semânticos desenvolvem tanto as tradições estáveis quanto as peculiaridades da mentalidade: a devoção às origens revelando o significado profundo de cada palavra. As indicações avaliativas como parte da linguagem podem se tornar a chave para entender uma pessoa e sua visão de mundo baseada em valores.*

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PALAVRAS-CHAVES: *Consciência linguística. Campo associativo. Linguocultura Yakut. Especificidades nacionais e culturais.*

RESUMEN: *El artículo considera las especificidades nacionales y culturales de las nominaciones evaluativas y de evaluación de la calidad en la linguocultura yakuta. Los resultados de un experimento asociativo libre resaltan la naturaleza sistémica de las imágenes en la conciencia lingüística de una persona, así como las características nacionales de las palabras en la cultura Yakut. Los materiales del experimento que representan un fragmento de la memoria verbal de una persona revelan la naturaleza sistémica de las conexiones asociativas y semánticas basadas en relaciones sintagmáticas y paradigmáticas. Es necesario que las asociaciones tengan una semántica especial, que incluyan un amplio trasfondo cultural e histórico. Amplios vínculos asociativos y semánticos desarrollan tanto tradiciones estables como peculiaridades de mentalidad: devoción a los orígenes que revelan el significado profundo de cada palabra. Las nominaciones evaluativas como parte del lenguaje pueden convertirse en la clave para entender a una persona y su cosmovisión basada en valores.*

PALABRAS CLAVE: *Conciencia lingüística. Campo asociativo. Lingüocultura Yakuta. Particularidades nacionales y culturales.*

Introduction

In modern linguistics, the anthropocentric paradigm, whose focus is on a person as a subject of cognition, is gaining popularity. According to L.V. Sakharnyi, the "human factor" becomes mandatory not only in speech, but also in the language itself. "This does not mean an abstract person but real people with dynamic memory, age characteristics, personal experience, a system of goals and motives, social roles, etc." (SAKHARNYI, 1989, p. 8).

The principle of anthropocentrism has been existing in linguistics for a long time. Its impact can be seen in the well-known dispute of ancient philosophers about the real or conditional (Heraclitus and Democritus) nature of the word and language. Wilhelm von Humboldt outlined almost all major aspirations of linguistic science.

> My deep conviction is that the language should be regarded as directly embedded in a person since it cannot be viewed as the conscious creation of the human mind. We will not achieve anything if, in doing so, we push back the formation of a language in time. The language could not have been developed if its image had not already been embedded into the human mind (HUMBOLDT, 1984, p. 313).

Wilhelm von Humboldt believed that it was impossible to consider the language regardless of the human factor.

Under the concept of anthropocentrism, a new vision of the research object ("individual – language") was formed, and the further study focused on a "speaking and writing person". "The starting point of the theoretical and practical activity of an individual is anthropocentrism. A person as a subject relates, first of all, to the surrounding natural world, then to the surrounding social world, then to each individual and, finally, to themselves (self-cognition)" (KOLSHANSKII, 2006, p. 86-87).

Cognitive orientation has become another key trend of the current scientific paradigm because the linguistic forms of human interaction with the world cannot be studied regardless of the features of human cognitive activity. Cognitive linguistics synthesizes various approaches to study the interaction of "the language and person" in several aspects at once, based on the fact that "the language divides and orders the surrounding reality, selects, generalizes and classifies the observed phenomena and thus turns out to be a means of cognizing the world" (ZUBKOVA, 2003, p. 449).

In modern linguistic research, much attention is paid to human cognitive activity, while language and speech are considered through the knowledge and consciousness of speakers. For example, Bardina (1997, p. 109) believed that "a person was an amazing creature, and all their ideas about the world were an ideal construct from the knowledge acquired, preferences and emotions". Shiryaeva claimed that if the units of a common language reflected a plurality of worldviews and an infinite variety of interpretations of real and virtual events, then each professional sphere represented in the language was only a projection of the world or a look at it in a certain "coordinate system" (SHIRYAEVA, 2007, p. 206-211).

Each linguistic personality has a certain set of knowledge and ideas that are both individual and collective. In addition to individual experience and a specific situation, the language is to a large extent "associated with the professional, social and group affiliation of a person" (LEONTEV, 1988, p. 105-106), a person "enters society through social groups" (TARASOV, 1988, p. 176-177), and their ideas about the language are formed "on the basis of knowledge that is mandatory for a member of a professional group or professional community" (KRASNYKH, 1998, p. 44).

Knowledge and experience are of a typified nature since the situations in which they are obtained are common to certain members of society. A stereotypical image of such situations emerges in the minds of speakers, while a stereotypical situation contributes to the creation of repetitive language models. While studying vocabulary, the anthropocentric nature of the language system requires the identification and description of relationships between the

language and its speaker. Thus, anthropocentrism (applied research and the acquisition of new knowledge) is a typical feature of modern science.

Additional factors in the study of fragments of human linguistic consciousness are a particular speech situation and experiment. The latter is an essential principle of study and a reliable empirical basis for verifying the identified patterns.

The spiritual values of the people are revealed from their linguistic consciousness. The Yakut linguistic worldview reflects all the traditional values of the Sakha people. The associative experiment has revealed the national and cultural specifics of modern values. One of the most urgent tasks of linguistics is the organic fusion of logical and associative principles as obligatory aspects that characterize the language structure. The study of associations plays a special role among other methods of semantic study of speech-cogitative processes.

Each person has their own associative field in terms of nominations and the strength of their connections. The actualization of one or another connection in the answer is random and depends on a particular situation. Such associations are affected by age, geographical conditions, and the profession of a person. However, one's national and cultural belonging forms the "core" of the associative field, and its connections are regularly repeated in a given language. Therefore, a free associative experiment provides reliable linguistic data. The results of a mass experiment are relatively easy to calculate statistically. They are convenient for identifying some associative groupings, as well as cultural, professional, and social features of the language (PAVLOVA, 2003, p. 201).

The theoretical basis of any associative dictionary is the psychologically substantiated idea that the real-life phenomena perceived by a person in the process of activity and communication are displayed in their mind in such a way that they capture the causal, temporal and spatial relationships of phenomena and emotions caused by the perception of these phenomena. In other words, the associative thesaurus is a model of human consciousness.

The linguist Wolf (2002, p. 2003) emphasized that "the world of assessments was reigned not by the truth in relation to the objective world but rather by the truth in relation to the conceptual world of the participants in the act of communication". Words and statements influenced by emotions and attitudes towards the object evaluate everything that surrounds native speakers (in particular, dialect speakers). Through the analysis of evaluative nominations, one can comprehend moral aspects, as well as find out what spiritual and moral values prevail in the study object. Spiritual values lay the basis of the culture of any nation. The

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4

language fixes the results of the spiritual search. In our opinion, evaluative nominations reflect the understanding of the world and other collective evaluations.

Methods

Nowadays, it is relevant to study various images with the help of an associative experiment. According to N.V. Ufimtseva, an associative experiment is a way of understanding linguistic consciousness, while associative fields formed from the reactions of native speakers allow describing different fragments of consciousness (UFIMTSEVA, 2011).

The mental images associated with some words are among many attempts to describe knowledge and are used by communicants in the production and perception of utterances. Linguistic consciousness is not an object of analysis in the course of the processes that create it and can only be studied as a product of former activity or, in other words, can become an object of analysis in the course of the processes that create it in transformed forms, alienated from the subject of consciousness (UFIMTSEVA, 2011).

An associative experiment allows identifying the systemic nature of cognitive images which are behind words in different cultures. At the same time, a systematic worldview of various peoples and cultures is formed with the help of linguistic consciousness, thereby conveying the uniqueness of each culture and showing the individuality of each people, in the practice of speaking their own language. Consequently, linguistic consciousness is often considered by many linguists as an object of cognizing a foreign culture and other peoples: in objective and mental forms, for empirical and historical study. Goroshko (2003) believed that associative connections were distinctive parameters of gender, age, levels and trends of education, living conditions, and stress factors.

Dwelling on the associative experiment, we should note that it is a public and popular method of psycholinguistic analysis. Experimental methods have a number of varieties. In the course of the associative experiment, the respondent is given an isolated word and asked to respond to it either with the first word that comes to mind in connection with the original word (free associative experiment) or with any word that is connected with the initial word given by the observer (directed associative experiment).

The associative experiment is a technique, whose essence aims at identifying the associations that an individual has formed during the previous experience. In the psychological dictionary, an associative experiment is defined as a special method for studying the motivation

of a person that comes from their life experience. This experiment reveals how fragments of linguistic consciousness are arranged in the mind of native speakers. The associative experiment reflects the national specifics of consciousness alongside other features of people's consciousness due to the place of residence, personality traits, intellectual and educational level, profession, gender, age, etc.

Since the early 1970s, linguists have been paying much attention to associative experiments. In particular, linguists and psycholinguists compile associative dictionaries of Russian and other languages used in the territory of the Russian Federation. Experimental materials are used to analyze the lexical and semantic structure of a word, conduct intercultural comparisons, and study the interaction of languages in bilingualism. In addition to the above-mentioned spheres, associative connections concern lexical semantics, lexicography, linguistic and regional studies, linguodidactics, ethnopsycholinguistics, computer study, and social psychology.

The materials of the psycholinguistic experiment, representing a fragment of a person's verbal memory, reveal the systemic nature of associative-semantic connections based on syntagmatic and paradigmatic relationships.

Our research is based on the analysis of data from the Associative Dictionary of the Yakut Language (AYL).[3]

Results

First of all, we need to consider both national and cultural specifics of the linguistic consciousness of the Sakha people. In this regard, the associative experiment provides sufficient material. For each stimulus word, we have drawn conclusions that characterize the mindset of the Sakha people and their cultural and historical traditions.

Let us consider paradigmatic relations as exemplified by associative-verbal connections of words established between units of the same class and mutually exclusive to each other in a certain position in speech. These include synonyms, therefore synonymic relations most often connect one word (stimulus) with another (reaction). For example:

Көҥүл/kongul "freedom, will" – босхо/boskho "free", кыра/kyra "small" – аҕыйах/aҕyiakh "small", кэрэ/kere "beautiful" – күндү/kundu "dear", куһаҕаннык/kuhaҕannyk "bad" – мөлтөхтүк/moltokhtyk "weakly", кырдьык/kyrdyk "truth"

– чахчы/chakhchy "fact", дьиҥнээх/dingneekh "truth", көрдөөх/kordookh "cheerful" – үөрүлээх/yoryleekh "merry", маҥан/mangan "white" – үрүҥ/urung "white, milky", сырдык/syrdyk "bright", ыраас/yraas "clean", мөлтөх/moltokh "weak" – ыарыхах/yaryhakh "sick", сылаабай/sylaabai "weak" (from Russian), өйдөөх/oidookh "intelligent" – үэрэхтээх/yerekhteekh "educated", билиилээх/biliileekh "knowledgeable", сайдыылаах "developed", өстөх/ostokh "enemy" – утарылаһааччы/utarylahaachchy "rival", өлүү/olyy "dying" – сүтүү/sytyy "disappearing", хомолто/khomolto "insult, disappointment", иэдээн/iedeen "disaster", барыы/baryy "care", түмүк/tymyk "end", саат/saat "disgrace" – кыбыстыы/kybystyy "shame", кэмсинии/kemsinii "remorse, regret", кэлэйии/keleiii "disappointment", сырдык/syrdyk "bright" – күннээх/kynneekh "sunny", ыраас/yraas "clean", кэрэ/kere "gentle", чаҕылхай/chaҕylkhai "bright", саҥа/sanga "new" – ыраас/yraas "clean", туттулла илик/tuttulla ilik "non-used", аныгы/anygy "modern", билиҥҥи/bilingngi "real", эргэрбэтэх/ergerbetekh "non-archaic", түргэнник/turgennik "fast" – сымсатык/symsatyk "slyly", сыыдамнык/syydamnyk "nimbly", ыксаллаахтык/yksallaakhtyk "in haste, promptly", тэтимнээх/tetimneekh "rapid", тымныы/tymnyy "cold" – уораннаах/uorannaakh "with cold breath", тоҥуу/tonguu "to freeze", чысхааннаах/chyskhaannaakh "frosty, with biting wind", төрүт/torut "darling" – дьиҥнээх/dingneekh "true", бэйэ/beie "own", хааннаах/khaannaakh "blood", ситим/sitim "closely connected", улахан/ulakhan "big" – бөдөҥ/bodong "large", обургу/oburgu "significant", аарыма/aaryma "very big and old", үрдүк/urduk "high", үчүгэй/uchugei "good" – күндү/kundu "valuable", кэрэ/kere "pleasant", кэрэмэс/keremes "dark grey", бастыҥ/bastyng "leading", үтүө/utuo "gorgeous" – кэрэ/kere "pleasant", сэмэй/semei "modest", сайаҕас/saiaҕas "skillful, developed", ыраас/yraas "clean" – сырдык/syrdyk "bright", маҥан/mangan "white", саҥа/sanga "new", чэнчис/chenchis "tidy", дьэҥкир/dengkir "transparent", эргэ/erge "old" – былыргы/bylyrgy "ancient", урукку/urukku "previous, old", эмэҕирбит/emeҕirbit "flimsy, shabby", хаарбах/khaarbakh "worn".

Word combinations (often phraseological units) form a synonymic row: баай/baai "rich" – үптээх-харчылаах/upteekh-kharchylaakh "literally, well-off, with money", баай/baai "rich" – сүөһүлээх-астаах/suohuleekh-astaakh "literally, with cattle, with food", иҥсэлээх/ingseleekh "greedy" – сытыйа топпут/sytyia topput "literally, eat too much", сирэйэ-харaҕа суох/sireie kharaҕa suokh "face off, without eyes", солуута суох/soluuta suokh "beyond all measure", көҥүл/kongul "freely" – бэйэм бэйэбэр/beiem beieber "on one's own", куһаҕан/kuhaҕan "bad" – хара санаалаах/khara sanaalaakh "having dark thoughts", өлүү сүтүү/oluu sutuu "downfall", хараҥа күүс/kharanga kuus "dark forces", кэрэ/kere "gentle" –

нарын-намчы/naryn-namchy "delicate", куһаҕаннык/kuhaҕannyk "badly" – хара санаа/khara sanaa "dark thought", сиэрэ суох/siere suokh "without commandments", кырдьык/kyrdyyk "truth" – дьиҥ санаа/ding sanaa "true thought", ис турук/is turuk "inner content", көрдөөх/kordookh "funny, cheerful" – нардаах киһи/nardaakh kihi "merry person", мөлтөх/moltokh "weak" – күүһэ-уоҕа суох/kuuhe-uoҕa suokh "without any strength and energy", киһи аһынар киһитэ/kihi ahynar kihite "a pitiable person", өйдөөх/oidookh "intelligent" – чулуу киһи/chuluu kihi "a remarkable person", өстөөх/ostookh "enemy" – абааһы көрөр киһи/abaahy koror kihi "a person who hates", утары күүс/utary kuus "opposing force", бэрт былдьаһар/bert byldahar "one's desire to become better", хара санаалаах/khara sanaalaakh "having dark thoughts", куһаҕаны баҕарар/kuhaҕany baҕarar "to wish bad", өлүү/oluu "death" – тыын быстааһына/tyyn bystaahyna "last gasp", аннараа дойду/annaraa doidu "the other world", куһаҕан буолуу/kuhaҕan "to turn bad", олох бүтүүтэ/olokh butuute "the end of life", үөһээ дойду/uohee doidu "upper world", күн сириттэн сүтэрии/kun siritten suterii "lost from the sunny world", сиртэн барыы/sirten baryy "passing", саат/saat "shame" – кытарбат сырай/kytarbat syrai "face does not turn red", сырдык/syrdyk "bright" – үтүө санаа/utuo sanaa "a pleasant thought", ыраас санаа/yraas sanaa "a pure thought", саҥа/sanga "new" – саҥа олох/sanga olokh "new life", түргэнник/turgennik "fast" – сип-сибилигин/sip-sibiligin "right now", тымныы/tymnyy "cold" – айылҕа көстүүтэ/aiylҕa kostuute "nature event", аллараа дойду/allaraa doidu "lower world", төрүт/torut "darling" – төрдө ууһа/tordo yyha "tree roots", халыҥ аймах/khalyng aimakh "close-knit family", хантан төрүттээҕим/khantan toruttееҕim "origin", улахан/ulakhan "big" – эттээх-сииннээх/etteekh-siinneekh "with one's body and soul".

In general, these are phraseological units that include figurative pair constructs: naryn-namchy, sireie-kharaҕa, etteeh-siinneekh, kordөkh-nardaakh, kuuhe-uoҕa, etc. There are many combinations with the kihi word ("person"), which proves the close connection between evaluative nominations and personality traits, their internal and external qualities.

Synonymic rows can comprise not only literary words but also their colloquial variants:

Мөлтөх/moltokh "weak" – сыппах/syppakh "stupid", үчүгэй-бэртээхэй/uchugei-berteekhei, кыра/kyra "small" – кыччыгый/kychchygyi "tiny", көрдөөх/kordookh "merry" – күлүүлээх/kuluuleekh "cheerful", өйдөөх/oidookh "intelligent" – мэйиилээх/meiiileekh "brainy", etc.

Antonyms are also represented in the experiment material. In this case, reactions are directly opposite concepts: баай/baai "rich" – дьадаҥы/dadangy "poor", кыра/kyra "small" –

улахан/ulakhan "big", куһаҕан/kuhaҕan "bad" – үчүгэй/uchugei "good", кэрэ/kere "beautiful" – куһаҕан/kuhaҕan "ugly", кырдьык/kyrdyk "truth" – сымыйа/symyia "lies", кырдьык/kyrdyk "truth" – албын/albyn "deceit", маҥан/mangan "white" – хара/khara "black", мөлтөх/moltokh "weak" – күүстээх/kuusteekh "strong", өйдөөх/oidookh "intelligestn" – акаары/akaary "fool", өстөөх/ostookh "enemy" – доҕор/doҕor "friend", өлүү/oluu "death" – тиллии/tillii "resurrection", сырдык/syrdyk "bright" – хараҥа/kharanga "dark", саҥа/sanga "new" – эргэ/erge "old", түргэнник/turgennik "fast" – бытааннык/bytaanyk "slowly", тымныы/tymnyy "cold" – сылаас/sylaas "warm", тымныы/tymnyy "cold" – итии/itii "hot", улахан/ulakhan "big" – кыччыгый/kychchygyi "small", үтүэ/utue "pleasant" – мөкү/moku "unpleasant", ыраас/yraas "clear" – кирдээх/kirdeekh "dirty". In the field of evaluative and quality assessment nominations, antonymy can be attributed to the most frequent and primary reactions.

Synonymic and antonymic reactions are usually referred to as coordinated associations. In addition, a stimulus and its response can be linked through subordination (from the general to the particular, from the genus to the species, etc.). For instance: кыра/kyra "small" – кып-кыра/kyp-kyra "tiny", быыкаайык/byykaaiyk "petty", from күөҕэ/kuoҕe "greenery" – from мас/mac "vegetation", күөх/kuokh "green-blue", өстөөх/ostookh "enemy" – fascist, бандьыыт/bandyt "thug", сырдык/syrdyk "bright" – күн сырдыга/kun syrdyga "sunlight", тымныы/tymnyy "frost" – чысхаан/chyskhaan "bitter cold", сөрүүн/soruun "chillness", улахан/ulakhan "big" – бөдөҥ/bodong "large", ыарыхах/yaryhakh "sick" – сытар ыарыхах/sytar yaryhakh "bed patient".

In the course of the study, we revealed the following syntagmatic relationships: баай киһи/baai kihi "rich person", баай элбэх харчылаах/baai elbekh kharchylaakh "the rich has much money", инсэлээх баай/ingseleekh "greedy rich man", инсэлээх киһи/ingseleekh kihi "greedy person", көҥүл ылбыт/kongul ylbyt "obtained permission", кыра оҕо/kyra oҕo "little child", кыра кыыс/kyra kyys "little girl", куһаҕан хара санаалаах/kuhaҕan khara sanaalaakh "to have bad (black) thoughts", кэрэ нарын кыыс/kere naryn kyys "a gorgeous and gentle woman", куһаҕаннык толорбуккун/kuhaҕannyk tolorbukkun "poorly executed", кырдьык күүстээх/kyrdyk kuusteekh "really strong", өстөөх утарылаһар/ostookh utarylahar "the enemy resists", сырдык түннүк/syrdyk tunnuk "bright window", сырдык кэм/syrdyk kem "daylight hours", сырдык хараҥаҕа тыкпыт/syrdyk kharangaҕa tykpyt "light appeared in the dark", сырдык күн тыгар/syrdyk kun tygar "bright sun shines", саҥа оскуола/sanga oskuola "new school".

The richness of associative connections suggests that special associative fields are formed in the minds of people. Such associations are affected by age, gender, profession, social status, and geographical conditions. There is a direct dependence on the cultural and historical traditions of the Sakha people.

The Yakut language has a large number of so-called paired words. According to the "Grammar of the modern Yakut literary language", paired words in the Yakut language have not been sufficiently studied (GRAMMATIKA, 1982). However, they are numerous and typical of the Yakut speech. The largest amount is used in folk poetry and fiction but they are also present in colloquial speech. This is a specific linguistic feature of the Sakha people. Within the framework of lexical and semantic structures, paired nouns and adjectives can be characterized as a paired combination of two full words, having a broader and more generalized meaning. The "Grammar [...]" emphasizes that these are contrasting combinations since their components are "as if opposite poles of the semantic range of paired words" (GRAMMATIKA, 1982). Combinations of this type usually acquire a collective-generalizing meaning.

In addition, we need to highlight the consonance of pair constructs, i.e., a unique feature of the Yakut language representing its phonetic-semantic and phonetic-syntactic unity. According to E. S. Gerasimova (2012, p. 12-13), "phrases formed by paired words, in comparison with each of their components, usually have a broader and more generalized meaning", as well as act as one of the syntactic ways to express the category of plurality.

By their nature and features, paired words are very close to the language of folk oral literature and are expressive figures of speech. Therefore, their frequent use reveals the imagery of the Yakut speech and the desire of its speakers to convey their thoughts in an expressive manner. The fact that the second component of a paired word is the association common to the youth's speech shows the stability of artistic tools in the modern Yakut language.

First of all, we need to consider both national and cultural specifics of the linguistic consciousness of the Sakha people. In this regard, the associative experiment provides sufficient material. For each stimulus word, we have drawn conclusions that characterize the mindset of the Sakha people, their cultural and historical traditions.

The most common reactions can be regarded as an associative norm to the following stimuli: баай/baai – дуол/duol (181), кыра/kyra – хара/khara (80), көрдөөх/kordookh – нардаах/nardaakh (151), нөлүү/noluu – сүтүү/sutuu (340), саат/saat – суут/suut (387), саҥа/sanga – иҥэ/inge (58). Here we provide only those paired words that are leading in terms

of the number of reactions presented. The second component of a pair combination acts as one of the first associations.

Here are some examples of associative reactions to the stimulus word куһаҕан/kuhaҕan "bad" and their analysis: учүгэй/uchugei 118; кини/kihi 85; дьаллык/dallyk 67; тыын/tyyn 54; аньыы/anyy 51; санаа/sanaa, хара/khara 47; дьаабы/daaby, мөлтөх/moltokh 33; хараҥа/kharanga 30; мөкү/moku 26; дьыала/dyala 16; тыл/tyl, ыарыы/yaryy 15; өлүү/oluu, табах/tabakh 12; абааһы/abaahy 11; баҕайы/baҕaiy, майгы/maigy 10; айыы/aiyy, арыгы/arygy 9; быһыы/byhyy 8; куһаҕан/kuhaҕan 7; албын/albyn, ас/as, кирдээх/kirdeekh, олох/olokh, сир/sir, сурах/surakh 6; сор/sor, ыарахан/yarakhan 5; дьон/don, сымыйа/symyia, сыт/syt, хара санаа/khara sanaa, хомолто/khomolto 4; аргы/argy, батыһыма/batyhyma, дьаат/daat, дьайыы/dainyy, дьаҥ/dang, дьарык/daryk, кыыс/kyys, кэм/kem, өлөрүү/oloruu, өстөөх/ostookh, пахай/pakhai, санаама/sanaama, суол/suol, сыһыан/syhyan, сыыһа/syyha, үөн/yon, учугэй/uchugei, үчүгэйэ суох/uchugei suokh 3; албыннааһын/albynnaahyn, арчы/archy, буол/buol, буолума/buoluma, буолуу/buoluu, буорту/buortu, буруй/burui, быдьар/budar, дьай/dai, дьаллын/dallyn, дьылҕа/dylҕa, киһини өлөрүү/kihini oloruu, күн/kun, кут/kut, ньиэрбэ/nierbe, оҕо/оҕо, өлүү-сүтүү/oluu-sutuu, оҥорума/ongiruma, оҥоруу/ongoruu, плохой/plokhoi, саат/saat, саҥа/sanga, сиэргэ/sierge, сөбө суох/sobo suokh, сөбүлээбэт/sobuleebet, соччото суох/sochchoto suokh, сыттаах/syttaakh, сыыһа быһыы/syyha byhyy, сэрии/serii, сэттээх/setteekh, таҥас/tangas, уол/uol, үчүгэйдээх/uchugeideekh, хаайыы/khaaiyy, хара өҥ/khara ong, хара санаалаах/khara sanaalaakh, харах уута/kharakh uuta, хомойуу/khomoiuu, эргэ/erge 2; ааһыаҕа/aahyaҕa, абааһы көрүҥ/abaahy korung, абааһы көрүү/abaahy koruu, аҕыйах/aҕyiakh, айаҥ/aian, акаары баҕайы/akaary baҕaiy, албынныыр/albynnyyr, албынчык/albynchyk, алдьатыы/aldatyy, анньыы/annyy, аньыыны оҥоруу/anyyny ongoruu, арахсыы/arakhsyy, атаҕастааһын/ataҕastaahyn, атаҕастабыл/ataҕastabyl, ачаа/achaa, баҕаран/baҕaran, балаһыанньа/balahyanna, бандьыыт/bandyyt, барыта/baryta, барыта куһаҕан/baryta huhaҕan, билэбин/bilebin, бит/bit, бобул/bobul, бороҥ/borong, боруок/boruork, бөх/bokh, бүгэ/buge, буолбатын/buolbatyn, буолбут/buolbut, буолла/buolla, буолуо суохтаах/buoluo suokhtaakh, буорту буолбут/buortu buolbut, бууруй/buurui, грех/grekh, день/den, дуо/duo, дууһа/duuha, дьаабы кини/daaby kihi, дьалык/dalyk, дьарыктаах/daryktaakh, дьол/dol, дьоннор/donnor, запрет/zapret, "-" знак/"-" znak, итирик/itirik, итирик уол/itirik uol, иһит/ihit, иччи/ichchi, иэдээн/iedeen, кинигэ/kinige, кир/kir, кириэс/kiries, кир-хах/kir-khakh, киһ/kih, киэһэ/kiehe, көр/kor, көстүү/kostuu, куруус/kuruus, кусаҕан/kusaҕan,

куттал/kuttal, күтүр/kutur, күүс/kuus, куһаҕан киһи/kuhaҕan kihi, куһаҕан майгы/kuhaҕan maigy, куһаҕан тыл/kuhaҕan tyl, куһаҕаны баҕараахын/kuhaҕany baҕaraahyn, куһаҕаны оҥоруу/kuhaҕany ongoruu, кырбааһын/kyrbaahyn, кырдьык/kyrdyk, кыһалҕа/kyhalҕa, кыһын/kyhyn, кыыл/kyyl, кыыһырымтаҕай/kyyhyrymtaҕai, кыыһырыы/kyyhyryy, люди/lyudi, мас/mas, массыына/massyyna, миэстэ/mieste, ммм/mmm..., мөлтөх санаа/moltokh sanaa, мөлтөһүөр/moltohuor, мөҥү/mongu, мээнэ/meene, не по правилам/ne po pravilam, неудача/neudacha, ньаҕара/naҕara, ньамах/namakh, өйдөбүл/oidobul, өйдөммөт/oidommot, өлөрөөһүн/oloroohun, өлөрсүү/olorsuu, өлүү сүтүү/olii sutuu, оҥор/ongor, оонньуу/oonnuu, өстөөҕү/ostooҕy, ошибка/oshibka, паара/paara, пиибэ/piibe, плохо/plokho, плохое/plokhoe, поступок/postupok, препод/prepod, пыы/pyy!, Саакашвили/Saakashvili, самныы/samnyy, санаалаах киһи/sanaalaakh kihi, саҥа киһи/sanga kihi, сессия/sessiya, сирэй/sirei, ситэтэ суох/sitete suokh, сиэри кэһии/sieri kehii, смерть/smert, суох/suokh, суох гын/suokh gyn, сүрэх/surakh, сылдьыма/syldyma, сырыы/syry, сытыйбыт/sytyibyt, сэрэх/serekh, табаах/tabaakh, табыллыбатах/tabyllybatakh, таҥнарыы/tangnaryy, таҥха/tangkha, таптал/taptal, тобук/tobuk, төттөрү/tottoru, түбэлтэ/tubelte, туора быһыы/tuora byhyy, туох эрэ буолбут/tuokh ere buolbut, туттуу/tuttuu, туһата суох/tuhata suokh, тымныы/tymnyy, тыытыма/tyytyma, үлэ/ule, уоруйах/uoruaikh, уоруу/uoruu, урок/urok, үчүгэй буолуо/uchugei buoluo, үчүгэй буотах/uchugei buotakh, учуутал/uchuutal, хара былыт/khara bylyt, хара дьай/khara dai, хараҥа күүс/kharanga kuus, хараҥа өҥнөр/kharanga ongnor, холтуура/kholtuura, чааскы/chaasky, ыар/yar, ыарытыйыы/yarytyiyy, ынах иһэ/ynakh ihe, ынырык/ynyryk, ыт/yt, эрэй/erei, эрэйдэнии/ereidenii, этиһии/etihii (1220, 247, 143, 154).

Evaluation is one of the main language categories. A person analyzes the surrounding reality, objects, phenomena, properties, and actions in the world. It is also possible to analyze a person with their thoughts, actions, and feelings. Thus, almost all subjects can become objects of evaluation. The process of assessment is based on the system of human values, i.e., on the ratio of good and evil, profit and damage, etc.

The evaluative nomination of куһаҕан/kuhaҕan "bad" as a stimulus causes a variety of reactions. Negative assessment can be attributed to the following items: харчы/kharchy "money", аргы/argy "alcohol", табах/tabakh "tobacco", ас/as "food", иһит/ihit "dishes", чааскы/chaasky "cup", кинигэ/kinige "book", etc.; concepts: санаа/sanaa "thought", сымыйа/symyia "deceit", сыһыан/syhyan "relationship", хомойуу/khomoiuu

"disappointment", deeds: албынныр/albynnyr "to fool someone", өлөрүү/oloruu "murder", атаҕастааһын/ataҕastaahyn "humiliation", кырбааһын/kyrbaahyn "beating", кыыһырыы/kyyhyryy "to get angry", сиэри кэһии/sieri kehii "the violation of commandments and traditions", таңнарыы/tangnaryy "deception", ыарытыйыы/yarytyiyy "disease"; phenomena: сурах/surakh "news", дьаң/dang "epidemic", дьарык/daryk "devotion", абааһы көрүү/abaahy koryy "hatred", аҕыйах/aҕyiakh "small number", албынныыр/albynnyyr "deceit", өйдөбүл/oidobul "memory", features: эргэ/erge "old", кирдээх/kirdeekh "dirty", тымныы/tymnyy "cold", хара/khara "black".

When analyzing reactions within the associative field of куһаҕан/kuhaҕan "bad", it is necessary to consider associations that have specific semantics, including cultural and historical background. This refers to extensive associative-semantic links that express both stable traditions and the mindset of the people: proving one's attachment to the origins and revealing the deep meaning of the word. Let us consider associations with such a significant semantic environment that creates an aura around the reaction and fill it with a sacred meaning.

Куһаҕан тыл/kuhaҕan tyl "bad word" is a special combination in the speech behavior of the Sakha people. Words can be good and bad, i.e., this division is inherent in the origins of spiritual culture and is due to the magical attitude to words. With the help of good words, one can save a person. Using bad words, one can harm a person. Thus, the opposition Алгыс/Algys "blessing" – Кырыыс/Kyryys "curse" is a relevant means of communication. Under E.K. Pekarskii (1958, p. 1257) ("The dictionary of the Yakut language", куһаҕан тыл/kuhaҕan tyl stands for "bad word, slander".

Куһаҕан санаалаах/kuhaҕan sanaalaakh "evil, having a bad temper" (PEKARSKII, 1958, p. 1257-1258). Куһаҕаннык санаа/kuhaҕannyk sanaa "to wish someone evil" (PEKARSKII, 1958, p. 1258).

The nomination куһаҕан/kuhaҕan "bad" is closely connected with the color хара/khara "black". This adjective has ambiguous semantics in the Yakut linguistic culture. On the one hand, it designates a certain color and can be opposed to the words denoting other colors: кыһыл/kyhyl "red", үрүҥ/urung "white", acting as antonyms. On the other hand, the khara word has a figurative meaning "bad, evil, miserable": хара санаа/khara sanaa "black, dark thoughts", хара суол/khara suol "black deed, vice", хараны санаан эт/kharany sanaan et "to speak maliciously" (PEKARSKII, 1958, p. 3332). This is where negative semantics comes into play. In the Yakut langiage, khara is used to enhance the meanings of words: хара да хара/khara da khara "very black", ыас хара/yas khara "pitch black", хара ааныттан/khara aanyttan

(маҥнайгыттан/mangnaigyttan) "from the very beginning"; хара сарсыардаттан/khara sarsyardattan "from the early morning"; хара төрүөҕүттэн/khara toruoҕutten "from the very birth"; хара көрсүөҕүттэн/khara korsuoҕutten "from the first encounter, as soon as saw"; хара сор большое/khara sor bolshoe (literally, black) "disaster"; хара түөкүн/khara tuokun "terrible rogue, swindler"; хара накаас/khara nakaas "severe pains, torments of Hell"; хара балыыр/khara balyyr "grave slander" (BOLSHOI, 2004-2018). It is often used as an amplifying word. Frequent use and ambiguous semantics with a predominance of negative properties are evidence of sacredness (from Latin "dedicated, magical"), which symbolizes a reverent attitude towards something especially valuable.

The core of the associative field comprises such reactions as khara "black" and kharanga "dark". The periphery of the associative field includes a large number of reactions: хара былыт/khara bylyt "black cloud", хара дьай/khara dai "evil spirits" (BOLSHOI, 2004-2018), хара санаа/khara sanaa "black and bad thoughts", хара өҥ/khara ong "the black color", хара санаалаах/khara sanaalaakh "to have dark thoughts", хараҥа күүс/kharanga kuus "dark forces", хараҥа өҥнөр/kharanga ongnor "dark colors".

Куһаҕан сир/kuhaҕan sir "bad place" is a sacred place in human habitation, where evil creatures can live and impose a negative impact on people.

Куһаҕан тыын/kuhaҕan tyyn is literally "evil breath": the reaction is the fourth most popular in terms of use. The Yakut culture often comprehends the mythological meaning of tyyn "breath" as "spirit". In combination with kuhaҕan "bad", tyyn acquires the meaning of "evil spirit". This meaning is the first entry in the "Big Explanatory Dictionary of the Yakut Language". E. K. Pekarskii (1958, p. 5-6) compared kuhaҕan tyyn "bad or evil spirit" with абааһы/abaahy "evil, evil inclination, everything unfavorable, hostile to a person, harming, any phenomenon that is incomprehensible or contrary to customs; evil creatures, spirits, personifying the evil principle in nature".

According to the "Big Explanatory Dictionary of the Yakut Language", куһаҕан ыарыы/kuhaҕan yaryy is a "bad disease" and сыстыганнаах ыарыы/systygannaakh yaryy means a "contagious disease" (PEKARSKII, 1958). In E.K. Pekarskii's (1958, p. 1938)"Dictionary of the Yakut language", куһаҕан ыарыы/kuhaҕan yaryy means "syphilis, venereal disease"; нуучча ыарыыта/nuuchcha yaryyta stands for the "Russian disease" (PEKARSKII, 1958, p. 3746-47) or "leprosy" (PEKARSKII, 1958, p. 1938).

Куһаҕан дьаллык/kuhaҕan dallyk constitutes the core of the associative field (PEKARSKII, 1958, p. 67). The additional meaning of dallyk is "pestilence, epidemic".

The word stimulus kuhaҕan causes figurative expressions and paired words typical of the Yakut linguoculture: *өлүү-сүмүү/өlүү-sүtүү* "death-disappearance": a figurative combination formed from the verb *өл-сүм/ol-sүt* "to die, perish, pass away"; *кир-хах/kir-khakh* "a layer of dirt" [5], *өлүү-сүмүү/өlүү-sүtүү* "death-downfall, devastation, various misfortunes (adversities), mortality" (PEKARSKII, 1958, p. 1938).

The reaction *сэттээх/setteekh* "entailing punishment, retribution" is associated with the *сэт/set* nomination "retribution, punishment". In the folklore: *сэт-сэлээн/set-seleen* "inevitable retribution, vengeance" (PEKARSKII, 1958, p. 2178). In the context: *сэттээх тылы саҥараҕын*/setteekh tyly sakaraҕyn (PEKARSKII, 1958, p. 2182) "to say terrible words (you may suffer from them)".

Let us consider the Russianisms found in associative reactions. Their use is explained by the development of the Yakut-Russian bilingualism among the Yakut population. There are the following borrowings: *грех/grekh (sin), день/den (day), запрет/zapret (ban), плохой/plokhoi (bad), знак/znak (sign), люди/lyudi (people), не по правилам/ne po pravilam (against the rules), неудача/neudacha (misfortune), ошибка/oshibka (mistake), плохо/ploko (badly), поступок/postupok (deed), препод/prepod (teacher), сессия/sessiya (session), смерть/smert (death), Саакашвили/Saakashvili*. They testify to the intersection of the Yakut and Russian linguistic worldviews.

Such a reaction as *плохой/plokhoi, плохо/plokho, плохое/plokhoe* (bad) is the full translation of the Yakut word. The concepts of *mistake, deed, misfortune, and people* name the specific realities of modern life. It is worth mentioning that people can be the source of something bad. A proper name is the revitalization of the political life of modern society, a vivid demonstration of the popularity of extraordinary personalities, and a characteristic of media activities as manipulation.

Action rather than rules is negatively assessed. The concepts of sin and sign may be associated with the Christian postulates. After lifting prohibitions in the public sphere, a person is free to choose their religion.

A number of reactions (*teacher, session*) highlight age-related and social factors: the youth and student life.

Negative associations are connected with the idea of *prohibition*. In the Yakut culture, there are many prohibitions related to the topic of *death*.

The set of rituals associated with the eternal "problem" of humankind (death) turned out to be stable. A significant role in any nation is played by the so-called life cycle rituals, i.e.,

rites and actions associated with the death of a person, i.e., a member of society. This rite is connected with the transition from one state to another, moving from the "locus of life" to the "locus of death". The Yakuts believed that ийэ-кут/iie-kut, i.e., mother-soul, never dies, and эргийэ-эргийэ төрүү турар/ergiie-ergiie toruu turar "is to be reborn again and again" [26: 592]. It turns out that death is the loss of the physical shell and, to some extent, the beginning of the soul's "new life". Death and life exist in certain spaces and times.

"During the funeral ceremony, people strictly adhere to all prohibitions…" [22: 203]. Now rituals include many verbal prohibitions. Thus, there are a number of euphemistic expressions about death in the Yakut language: барда/barda "departed" [27: 40], дууһата тахсыбыта/duuhata takhsybyta "his soul left", дууһатын таҥара хаарыйаахтаабыта/duuhatyn tangara khaaryiaakhtaabyta "God took his soul".

In the dictionary of euphemisms of the Yakut language, a certain role is played by compound nominations, whose components are verbs. First of all, attention is drawn to the fact that most of these secondary nominations are phraseological units typical of the language system at the present time. For example, атаҕын тэҥнээбит/ataҕyn tengngeebit "he bit the dust" instead of өлбүт/olbut "died"; салгын охсубут/salgyn okhsubut "the air hit" instead of төрүүр/toryyr "to give birth" (KULAKOVSKII, 1979, p. 17). In A.G. Nelunov's "Verbal phraseology of the Yakut language", euphemisms are considered a source of the formation of phraseological units. According to the author, set expressions can be "based on the phenomenon of taboo or euphemism" (NELUNOV, 1981, p. 50). Thus, the meaning "to die or pass away" is conveyed by several phraseological units: айыы сириттэн арахсыам/aiyy siritten arakhsyam "I will leave the God's world", куһаҕан буолбуттар/kuhaҕan buolbuttar "went bad", атаҕын тэҥнээбитэ/ataҕyn tengngeebite "bit the dust". Thus, the compound combination of куһаҕан буолбут/kuhaҕan buolbut is a euphemism that replaces the taboo word "died", literally translated as "went bad". In the associative field of the lexeme өлүү/өlyy "death", there are many reactions that are phraseological units: тыын быстааһына/tyyn bystaahyna "the last gasp", аннараа дойду/annaraa doidu "other world", куһаҕан буолуу/kuhaҕan buoluu "went bad", олох бүтүүтэ/olokh butuҕte "life is over", үөһээ дойду/үөhee doidu "upper world", күн сириттэн сүтэрии/kүn siritten sүterii "lost from the solar world", сиртэн барыы/sirten baryy "departure from life".

Discussion

Evaluative nominations of a person are anthropocentric not only because they relate to a person, but also because they reflect ideas about that person, their behavior, attitude towards other people, God, etc. Human consciousness is anthropocentric since it is formed under the influence of the external world, perceived by a person in accordance with their inner values. Being a part of the language, evaluative nominations can become the key to understanding a person and their values-based worldview. Each person is the subject and object of evaluation. Thus, the principle of anthropocentrism is dominant in the analysis of evaluative nominations. As emphasized by N. D. Arutyunova (1984, p. 54), "assessment creates special, different from natural, taxonomy of objects and events".

Evaluative words play a major role in the conceptualization of reality and person-related ideas as they objectify the national linguistic worldview. Evaluation is one of the most important components of human cognitive activity. The linguist Wolf (2002, p. 203) emphasized that "the world of assessments was reigned not by the truth in relation to the objective world but rather by the truth in relation to the conceptual world of the participants in the act of communication". Words and statements influenced by emotions and attitudes towards the object evaluate everything that surrounds native speakers (in particular, dialect speakers). Through the analysis of evaluative nominations, one can comprehend moral aspects, as well as find out what spiritual and moral values prevail in the study object. Spiritual values lay the basis of the culture of any nation. The language fixes the results of the spiritual search. In our opinion, evaluative nominations reflect the understanding of the world and other collective evaluations.

To study the "evaluation" category, it is necessary to refer to axiology. Axiology is the theory of values, i. e., generalized ideas about goods and objects that are significant for a person, which are the subject of their desires, aspirations, and interest (SOVREMENNYI, 1994, p. 28). From the axiological perspective, the concept of "value" is considered primary. Values are "[...] social, socio-psychological ideas and views shared and inherited by each new generation" (STERNIN, 1999, p. 69). Evaluation is regarded as a factor forming the values-based worldview since values-based ideas are typical of every culture. The values-based worldview of any society includes a certain set and hierarchy of values that are expressed in evaluative nominations. "Evaluation is the process of realizing the value of an object and the subject's awareness of this objective value expressed in the form of a judgment about the values-based objectivity under evaluation" (BOGUSLAVSKII, 1994, p. 116). Assessment is based on human knowledge, ideas, and the system of national and cultural stereotypes. Thus, the category of

linguistic evaluation is recognized as the main way to reflect the system of values in any language. It expresses the subjective attitude of the speaker to a certain statement.

Thus, the analysis of reactions to the stimulus word **куначан/kuhaчan** clearly demonstrates the following lexical-semantic patterns: each associate exists in a certain system that can be called a semantic field.

Words as stimuli and reactions represent a fragment of a person's verbal memory and reveal the systemic nature of associative connections based on paradigmatic and syntagmatic relations.

When characterizing a person, we need to consider both synonymous and antonymic relations of evaluative nominations in the structure of linguistic consciousness.

It is worth mentioning that assessment has a two-stage nature. At the first stage, all assessments can be divided into two groups. The first includes absolute assessments using such terms as үчүгэй/үchүgei "good", куначан/kuhaчan "bad", симбир/simbir "indifferent". The second comprises comparative assessments expressed with the help of such terms as үчүгэйдик/үchүgeydik "better", куначаннык/kuhaчannyk "worse", тэнгнэр/teнner "equivalent".

The primary/secondary nature of absolute and comparative assessments is one of the main issues of axiology.

The corpus of evaluative nominations is a set of lexemes assessing the physical, mental and social traits of a person. The most popular are lexical units that characterize the intellectual, moral, and ethical features. This also indicates the significance of these parameters in assessing a person.

The category of assessment is closely related to the category of emotionality. Assessment conveys the emotions and feelings of a person. At the same time, emotional and evaluative nominations express the values of a person and a group of people as a whole. Using such nominations, one can describe a wide range of human attitudes to objects.

Conclusion

The range of individual and social assessments is extremely wide and depends on the prevention of various dependencies: compliance or non-compliance with the subject's requirements; kind – angry; usable – unusable; the ability to evoke positive or negative emotions: glorious - unpleasant; compliance or inconsistency with desires: interesting – uninteresting.

In linguistic terms, assessment means understanding subjective and objective meanings of evaluative words and statements in their correlation. Among the frequently estimated values, there are three groups and seven subclasses.

The first group is sensory assessments divided into 1) gustatory or hedonistic assessments (something that is liked: pleasant, tasty, etc.); 2) psychological, including a) intellectual assessments (interesting, trite, etc.) and b) emotional (contented, desirable, etc.).

The second group is sublimate or absolute assessments: 1) aesthetic assessments based on the synthesis of sensory and psychological (beautiful, perfect, etc.); 2) aesthetic assessments implying norms (moral, vicious, etc.).

Finally, the last three categories within the third group are rationalistic assessments associated with the practical activity of a person. They are as follows: 1) utilitarian (useful or harmful); 2) standardized (correct or normal); 3) teleological (successful or unsuccessful).

Thus, this classification is based on the interaction of the subject of assessment with its object.

A logical assessment includes a set of the following elements: the subject, object, nature, and basis of assessment, whose semantics forms the modal frame of any assessment or the speaker's attitude; this modal frame is superimposed on a statement and expresses its pragmatic aspect, i.e., one's desire to influence the world around by comprehending their role in it and determining the systemic nature of objects from the viewpoint of team's standards and one's own opinion. In the language, assessment has a more complex nature due to the specifics of such language means and their pragmatic meaning.

Both quantitative and qualitative absolute assessments always involve comparison.

The emotive meanings of kindness, sadness, fear, shame, etc. can be classified as universal, given their wide use in the compared languages. However, these meanings change at different stages of human history. Their lexical representation, depth, and concretization in each language also differ. Thus, emotive meanings have national specifics alongside a universal picture of feelings.

The nature of evaluative social stereotypes depends on many socio-demographic, national, and cultural factors, as well as the educational level of individuals, etc. Thus, the rural and urban populations, the young and the old, men and women, and the rich and the poor have axiological differences.

Consequently, a linguistic personality is a personality that has absorbed the universal culture, the accumulated experience of its people, customs, way of life, and individual properties.

There are universal dominant and key emotions but their expression depends on national specifics. In this regard, the national vocabulary of emotions is formed, where each language has its own emotional associations. These emotional associations are based on national cultural experiences and traditions determined by the type of civilization and culture.

The linguist Wolf (2002, p. 203) emphasized that "the world of assessments was reigned not by the truth in relation to the objective world but rather by the truth in relation to the conceptual world of the participants in the act of communication". Words and statements influenced by emotions and attitudes towards the object evaluate everything that surrounds native speakers (in particular, dialect speakers). Through the analysis of evaluative nominations, one can comprehend moral aspects, as well as find out what spiritual and moral values prevail in the study object. Spiritual values lay the basis of the culture of any nation. The language fixes the results of the spiritual search. In our opinion, evaluative nominations reflect the understanding of the world and other collective evaluations.

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