

UDC 81

DOI: 10.24044/sph.2017.4.33

**SEMANTIC ANALYSIS OF STIMULUS-WORDS OF THE CONCEPT "CULTURE"
IN THE LANGUAGE CONSCIOUSNESS OF YAKUT LANGUAGE SPEAKERS
(on the example of the stimulus-word "folklore")****M. I. Kysylbaikova***Senior lecturer, ORCID 0000-0003-2082-3883,
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Abstract. This article is devoted to the semantic analysis of stimulus words of the concept "Culture" in the language consciousness of Yakut language speakers. There are 15 stimulus words, which were revealed as a result of the analysis of 25 Russian and 25 English definitions of the word "culture". The associative experiment is the basic method to get the world image of language speakers. Analysis of one word-stimulus (Folklore) is presented in this article. Comments on the received reactions to this word-stimulus are of interesting material, revealing the content and meaning of the stimulus-word. The most frequent reaction to word-stimulus 'folklore' is olonkho. Olonkho is a key moment in the folklore of the Sakha people.

Keywords: concept; culture; folklore; stimulus-word; olonkho.

According to the results of the etymological analysis and analysis of the dictionary entries of the word "culture", there were selected the following stimulus-words of the concept "Culture": culture, tradition, civilization, language, science, history, folklore, literature, art, religion, education, sport, spirituality, humanism, upbringing.

Using these stimulus-words a free associative experiment was held out among the Yakut language speakers with the purpose of representing the structure and content of the studied concept.

We agree with the opinion of Militsyna E. A., who asserts that the associative experiment allows us to reveal both the systemic

content of the image of consciousness behind the word in different cultures and the systemic nature of the entire linguistic consciousness of the carriers of different cultures, thereby transferring the uniqueness and uniqueness of the image of the world of each culture. Language consciousness can be considered as a means of knowing another's culture in its subject, activity and mental forms and also as a means of knowing its culture [1].

In this article let us consider the analysis of the word-stimulus **folklore** in the language consciousness of the Yakut language speakers.

Frequent reactions of Yakut language speakers to word-stimulus **folklore**:

Reactions	Quantity
olonkho (Yakut epic)	27,5 %
folklore	10 %
toyuk	10 %
khomus	8 %
osuokhai	8 %
fairy-tale	5 %
proverbs	5 %
sayings	2 %

song	1,5 %
folk songs	1,25 %
tongue twisters	1,25 %
culture	1 %

Prosodic reactions:

Reactions	Quantity
Yakut song with a measured melody	0,5 %
high, solemn singing	0,5 %
Yakut stories	0,5 %
abaasy (evil spirit)	0,4 %
Gavril Kolesov	0,4 %
Ksenofontov G.V.	0,35 %
Fedorova R.I.	0,35 %
Institute for Humanitarian Studies and Problems of Small Peoples of the North	0,3 %
habylyk / game consisting of tossing and picking up sticks	0,25 %

Total 84.05 % responses, 15.95 % refusals (319 refusals).

Proceeding from the received reactions it should be noted that the Yakut people throughout their history created a variety of folklore products: *olonkho*, folklore, *toyuk*, *khomus*, *osuohai*, fairy tale, proverb, sayings, song, folk songs, tongue twisters, culture, Yakut tales, which represent an oral chronicle of its development.

Yakut *musical* and *poetic* folklore is diverse. The central place in it is occupied by the monumental epic tales of *olonkho*. There are two types of singing: high, solemn singing and usual singing (Yakut song with a measured melody). The ancient epos *olonkho*, passed from generation to generation by storytellers, is included in the list of UNESCO's World Intangible Heritage.

Yakut language speakers also mentioned *Abaasy* (evil spirit) as a reaction to the word-stimulus **folklore**. Mostly an *abaasy* is more related to Yakut mythology, nevertheless it was connected with the **folklore**. *Abaasy* – an iron monster in the Yakut folklore, lives in the woods far away from human eyes.

Among the answers of the Yakut respondents it is possible to notice the names and names of people whose merits in the culture of Yakutia are invaluable. For example, *Gavril Kolesov* is a prose writer, Honored Artist of the YaSSR, RSFSR, People's Artist

of the YaSSR, laureate of the State Prize of the Republic of Sakha Yakutia named after *P. A. Oyunskiy*. In 1961 his gramophone record on the *olonkho* by *S. Vasiliev* "Erchimen Bergen" was published in Moscow, in 1968 he recorded gramophone record on the *olonkho* "Nyurgun Bootur the Swift" by *P. A. Oyunskiy*, according to the latest *olonkho* many people know him as a talented artist. *Ksenofontov G. V.* – researcher of the history, ethnography and folklore of Yakut people, *Fedorov R. I.* – researcher, teacher of Yakut folklore, etc.

Some respondents associate **folklore** with the *Institute for Humanitarian Studies and Problems of Indigenous Peoples of the North*. As a result of purposeful gathering activity of several generations of researchers of this institute an invaluable fund of folklore creativity of Yakutia was created.

Khabylyk is a Yakut table game, consisting of tossing and picking up sticks, part of Yakut folklore.

It can be concluded that the Yakut culture is based on folklore, folklore is oral folk art. The folklore of Sakha people is rich and diverse. Among its various genres the prominent place belongs to the heroic epos *olonkho*. The reaction *olonkho* is in the first place among the reactions to the word-stimulus

folklore. *Olonkho* is an epic poem about the heroic deeds of the ancient heroes. It arose in ancient times. The events described in it took place in immemorial antiquity, long before the appearance of a man-sakha in the Middle World. *Olonkho* for Sakha people is an encyclopedia of wisdom, art and poetry.

Bibliography

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