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## SPECIFIC FEATURES OF THE ETHNONYM *MOSKAL* IN THE UKRAINIAN INTERNET SEGMENT

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*Words used to identify ethnic groups, nationalities, or nations are called ethnonyms. These terms come from different sources and represent various aspects of a particular group's culture and history. Ethnonyms can affect how an ethnic group sees themselves and how others perceive them, as they often contain auto-stereotypes and reflect perceptions of other communities. These names are essential to the language of each group and help shape their worldview based on the linguistic community's stereotypes. Stereotypes and associations related to ethnonyms are deeply rooted in society and culture. The effect of wartime experiences has significantly altered the stereotypes of the Ukrainian-speaking community, indicating their flexibility over time.*

*This article discusses the evaluation concept in linguistics, which involves expressing one's subjective attitude toward a particular topic in speech. Objective and subjective factors play a role in the evaluative activity, including elements like axiological predicates, motivation, classifiers, and intensifiers. Categorization is an essential aspect of human cognitive activity, as it allows us to organize knowledge into distinct categories based on similarities and differences between objects and phenomena. Each category is multifaceted and interdependent with others. The article applies these concepts to the analysis of the ethnonym “*moskal*” and its derivatives, which have negative connotations and emotional associations in the Ukrainian segment of the Internet. Using these terms in different contexts can elicit positive or negative reactions, which should be considered when analyzing their usage.*

**Keywords:** *Emotions, communication, national identity, ethnicity, Internet environment, axiological predicates.*

## ОСОБЛИВОСТІ ФУНКЦІОНУВАННЯ ЕТНОНІМА *МОСКАЛЬ* В УКРАЇНСЬКОМУ СЕГМЕНТІ ІНТЕРНЕТУ

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*Етноніми – це слова, що використовуються для позначення етнічних груп, народностей або націй. Вони походять з різних джерел і відображають різні аспекти культури та історії конкретного етносу. Етноніми впливають на формування самосвідомості та самоідентифікації етнічної групи, оскільки вони відображають уявлення про інші спільноти та містять автостереотипи. Ці назви є важливою складовою мовної мапи світу для кожного етносу і допомагають сприймати світ у відповідності зі стереотипами мовної спільноти. Стереотипи та асоціації, пов'язані з етнонімами, є соціально й культурно закоріненими. Вплив реалій війни значно змінив стереотипи українськомовної спільноти, що засвідчує мінливість таких стереотипів.*

*У статті досліджується поняття оцінки в лінгвістиці, яке стосується вербального вираження суб'єктивного ставлення індивіда до певного предмета дискурсу. На оціночну діяльність впливають об'єктивні та суб'єктивні фактори, а також вона може включати додаткові елементи, такі як аксіологічні предикати, мотивація, класифікатори та інтенсифікатори. У статті ці поняття застосовано до аналізу етноніму «москаль» та похідних від нього, які вживаються в українськомовному сегменті Інтернету. У статті висвітлено негативні конотації та емоційні асоціації, які викликає етнонім москаль та його деривати. Використання етнонімів у різних контекстах може викликати позитивну чи негативну реакцію, і ці реакції слід враховувати під час аналізу їх використання.*

**Ключові слова:** *емоції, комунікація, національна ідентичність, етнічність, Інтернет-середовище, аксіологічні предикати*

**Introduction.** Lately, linguists have been paying closer attention to the relationship between emotions and communication. Emotions play a crucial role in speech, enabling us to convey our thoughts effectively and impart supplementary information during conversations. The display of emotions on the Internet is particularly useful for studying how emotions are expressed verbally, as online speech tends to be emotional, spontaneous, and uncontrolled. Furthermore, online speech is more reflective of current circumstances. The investigation of the verbal

methods used to express emotional states is an essential objective for contemporary linguistics.

In today's world, we see both globalization and a strong desire to maintain national identity. The topic of politically correct communication on the internet is a pressing issue.

The assessment of ethnic belonging and how it is expressed should be studied in detail, especially in the internet environment. This is because the internet allows for the collection of diverse expressions, which can be systematized and thoroughly analyzed, considering emotional factors and other aspects contributing to the formation and perpetuation of ethnic stereotypes in our linguistic culture.

*This research's importance lies in* thoroughly exploring how emotions and expressions are conveyed through ethnonyms used in online communication.

*The object* of the research is the means of expressing the emotional and expressive evaluation of the ethnonym "moskal" and its derivatives.

*The subject* of the research is the expression of emotional and expressive evaluation of the ethnonym *moskal* and its derivatives based on posts from social networks.

*The source base* of the research is the posts of users of social networks, which contain ethnonyms and their derivatives, as well as the use of the GRAC corpus to compare ethnonym *moskal* usage.

*The article aims* to investigate means of expressing emotional and expressive evaluation of the ethnonym *moskal* in online posts. The study aims to identify and analyze how Internet users express their emotions and evaluations about the ethnonym *moskal* in their posts. The research is aimed at studying various linguistic means used to describe emotional reactions to the ethnonym *moskal*, in particular, vocabulary, phraseology, idioms, etc. An additional goal of the study is to determine which ethnic groups most often become the object of emotional and expressive evaluation on the Internet and which factors influence this process.

### **Theoretical background**

Multiple aspects of the emotional and expressive evaluation category predetermine the use of various methods during the study of the phenomenon. Therefore, research tasks are implemented by using several methods:

Qualitative analysis of texts; a detailed analysis of texts has been carried out using various methods, such as content analysis, thematic analysis, etc. These methods allow us to identify and describe multiple means of expression of emotional and expressive evaluation of ethnicity in online posts.

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The corpus-based method, known as a text corpus, involves gathering many documents or texts. In this study, the GRAC corpus was used, which includes literary and journalistic texts from different periods. This method aimed to identify and analyze ethnonyms. One aspect of the research focused on examining how often ethnonyms were mentioned. We conducted statistical analysis to determine the frequency of occurrence of ethnonyms within the corpus and establish their frequency rankings. This approach gave us insights into which ethnic groups were mentioned more frequently and which ones were mentioned less often in the texts.

The interaction between ethnonyms and other language elements was analyzed using the corpus-based method. This method made it possible to study the context in which ethnonyms appeared and to analyze the syntactic and semantic relationships between them and other linguistic units. As a result, we gained additional information about ethnonyms' role and contextual usage within the corpus texts. The corpus-based method provided

- detailed information about the frequency of ethnonyms,
- their interaction with other linguistic elements, and
- the context of their usage in the texts.

These findings can be leveraged for further research into the language situation, sociolinguistic analysis, and other linguistic investigations related to ethnonyms.

Ethnographic research: observation of the behavior of Internet users and their interaction in social networks has been carried out. It has facilitated collecting of both qualitative and quantitative data on how users use different means of expressing emotional and expressive evaluation of ethnicity in different contexts and situations.

**The theoretical value** of the article consists of a detailed study of the specifics of the expression of emotional and expressive evaluation of ethnicity and the classification of means of representing emotions, so the obtained results can be used as a basis for further research.

**The practical value** of the research lies in helping social network platforms develop security and censorship policies. A study on how people express their emotions and evaluate ethnicity in online posts can assist social media platforms in enhancing their security and censorship policies against discriminatory behavior.

Today, there are many approaches to understanding and analyzing an evaluation category. Evaluation of various phenomena of reality is one of the essential components of human cognitive activity as well as the most important

linguistic categories, which directly participates in the organization of language communication. On the one hand, it is addressed to the thinking of a person, his \ her cognitive activity; on the other, to his \ her practical activity, social and cultural reality [Martin & White 2019]. In this way, F. Xu defines evaluation as an “only human category”, which is “determined by the physical and mental nature of a person, his/her being and feelings, it determines his/her thinking and activity, attitude towards other people and objects of reality, his/her perception of art” [Xu 2019, p. 30].

Studying the evaluation from the point of view of semantics made it possible to discover that subjective and objective factors are inextricably linked. Objective and subjective are two sides of cognition and reflection of reality. The subjective is built based on the objective. Subjective evaluation is made based on phenomena that exist in objective reality [Hirnyak 2022, p. 60].

The pragmatic aspect of the study of the evaluation category was formed based on a set of extralinguistic signs describing a particular communicative situation. The main ones are the status-role relations of communicators, the socio-psychological distance between them and the tonality of communication [Haugh & Chang 2018, p. 67].

M. Bednarek considered emotionality as a “pragmatic psycholinguistic category” [Bednarek & Caple 2017], as a “linguistic expression of emotions” [Martin & White 2019].

Emotional vocabulary is the main means of expressing the evaluation category at the lexical level. A. Musolff divides emotional vocabulary into nominative, associative, and expressive emotions. The researchers interpret the term emotive-nominatives as the vocabulary of emotions, which includes words in the structure of the subject, meaning of which an emotional component is included [Musolff 2020].

Besides, the researchers emphasize that the semantic and pragmatic aspects of evaluation are inseparable; all aspects of its functioning reflect the fusion of semantics (the intrinsic meaning of linguistic units, including expressions in general) and pragmatics (the conditions for the implementation of the communication process) [O’Halloran 2018, p. 7].

An evaluating predicate or a basis for evaluation is a component of the statement that expresses the essence of the evaluation and is the real basis of the evaluative construction. Establishing and expressing certain relations between the subject and the object forms the content or character of the evaluation [van Dijk 2014, p. 80].

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Besides, the evaluation category exists in linguistics as a category that presents the speaker's attitude to the object of reality, and it is universal [van Dijk 2014 2019, p. 83]. In the Ukrainian language, this category is expressed at different levels of the language. In the evaluative aspect of understanding, evaluation can be reflected in language in various ways.

Emotionally expressive ethnonyms are based on social stereotypes, prejudice, and discrimination. J. R. Martin assumes that as a result of such emotionally colored statements, "communication-based on stereotyped cognitive schemes, negative or positive attitudes (prejudices) and discriminatory intentions against any groups of people or individual individuals as members of these groups" appears [Martin & White 2019]. Due to the abovementioned common social stereotypes, the text is viewed not only as the result of the speech-making activity of an individual speaker but also as a stage in creating a picture of the world, which constitutes a whole set of images of reality in the collective consciousness. Such emotional appeals are based on precedents.

A person lives in a world of stereotypes imposed by the culture of their ethnicity. Stereotypes are internalized from childhood and change very slowly, yet inevitably distorting the reality they attempt to depict. Affiliation with a specific culture is determined by a fundamental core of stereotypical knowledge that is repeated during individual socialization within a particular society. It is essential to consider that a stereotype is a mental image and a verbal expression. Stereotypes find their expression in ethnic language, vocabulary, the stock of proverbs and sayings in the national language, and other forms of oral folklore.

Developing the concept of stereotype, V. Lippmann identified a vital characteristic of this notion – its orientation towards a specific idealized image of the world formed in the consciousness of members of a particular social group, as well as its ability to conform to societal expectations. This interpretation of stereotypes revolutionized sociology and, subsequently, ethnology, psychology, philosophy, literary studies, and ultimately linguistics [Lippmann 2004, p. 140]. According to V. Lippmann, stereotypes help individuals navigate vast information and maintain high self-esteem. Moreover, V. Lippmann attempted to explain the functioning of stereotypes by analyzing the socio-psychological aspects of human activity, considering stereotypes as a result of the interaction of factors that give rise to their emergence and determine their functioning [Lippmann 2004, p. 141]. In V. Lippmann's view, a person who seeks to comprehend the surrounding world in all its complexities creates a "picture in their mind" regarding phenomena that

cannot be directly observed. Individuals clearly understand many things even before encountering them in real life. Such stereotype-based perceptions are shaped by the cultural environment individuals belong to [Lippmann 2004, p. 152].

Our emotional and evaluative stance towards our own ethnic group, other ethnic groups, and their individual members are influenced by our ethnic attitudes. These attitudes can often be biased due to the degree of emotional intensity, whether it is positive or negative. The level of affective charge in these attitudes is closely associated with our psychological understanding of the "norm" of interethnic interaction.

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Stereotype as a linguistic concept is actively applied and studied in various fields of knowledge. Accordingly, the concept of stereotype acquires a different meaning and function depending on the field of scientific use [Lazarovych 2002, p. 79].

Interethnic guidelines establish an emotional and evaluative attitude towards one's ethnic group, towards other ethnic groups and their representatives. That is why interethnic guidelines are biased, and therefore one of the main criteria for their differentiation is the degree of their emotional weight, their "positivity" or "negativity". The level of effective guidelines is closely related to the psychological understanding of the "norm" of interethnic interaction.

### **Results and discussion**

Contemporary texts, particularly in internet discourse, utilize many ethnonyms, encompassing both traditional and contemporary references. Notably, an observable trend is the active utilization of affixation derived from the ethnonym "moskal." Ukrainian word formation is recognized by K. Lenets for its stylistic expressiveness, which conveys a wide range of emotions and attitudes toward the surroundings. This linguistic feature is linked with various word formation phenomena. An essential aspect of the derivational system of contemporary

Ukrainian as a national language is the presence of a considerable number of derivational affixes. This feature allows authors to vividly convey subtle nuances of feelings, experiences, and evaluations [Lenets 1978, p. 19].

Affixation serves as one of the most widespread means of word formation, allowing for the expression of emotional and expressive evaluations, (-*ichki*, -*yky*, -*yuhu*, -*yata*, -*yat* -*ysko*, -*yshche*, -*yatka*). Considering that we are investigating the expressive colouring of ethnicity, then for the most part even those affixes that, as we are used to, give a positive and mild assessment, are still negative or more neutral: “You, *moskaliuhy*, are out of your mind...”, “Don’t *rusopliuichyky* know how to deceive?”.

Most often, speakers use the suffix method of word formation, in which the base is: non-derived (unmotivated) – does not have affixes and is not motivated by another word with the same root (*moskal*, *kat*); derived (motivated) – has an affix and is motivated by another word (*moskaliuha*, *katiuha*); in the studied corpus: *moskaliuha*, *moskalyshche*, *moskalysko*, *moskaliata*, *moskalykha*, *moskalyk*. For example: “*Moskaliuhy* sent to the war *moskaliat*, and mothers then receive nameless graves” (Twitter); “It would be better if *moskalyshche* keep silence because for many years you watched and did not see anything, but here the power of heaven is needed to make them see again” (Facebook); “Little *moskaliata* think that it is supposed to be so but just think what the life of an average *moskalyka* will look like in the future when there is no vodka.” (YouTube).

Speakers also use contamination to convey specific meanings in their posts. Contaminated combinations are always a deviation from the norm. However, all the phenomena of syncretism are related to lingual since the language system fixes them. Syncretic contaminations combine neutral means (subordination, syncretism of a complex sentence, monosyllabic, double-syllabic) and expressive structures.

Most morphological forms and syntactic constructions realize emotional meanings through additional, connotative semes. The emotional potential of grammatical markers of emotionality in the Ukrainian language is diverse. It allows the speaker to express various emotional reactions: surprise, irritation, indignation, joy, doubt, concern, admiration, etc.

In our research, we have investigated the ethnonym *moskal*. We have created a corpus of users’ posts on social networks and compared the results with the GRAC corpus to trace the dynamics of ethnonym use. The material for the research is the users’ posts in social networks that refer to the topic of ethnicity, using the ethnonym *moskal*. Also, in order to trace the frequency of use of the ethnonym

*moskal* on the Internet, the GRAC corpus has been used, which allows us to see the frequency of use of the ethnonym, its derivatives, predicates, and attributes.

To study the frequency, a subcorpus for the year 2022 has been created. For this purpose, the GRAC 16 [GRAC 2017-2022], which is newly updated, has been used. The subcorpus has been created according to the parameters: publication date – 2022, original language – Ukrainian. Data such as predicates for each ethnonym and derivative and their attributes have been searched and extracted. An analysis has been conducted, and conclusions have been made that helped to understand how events affect the stereotyping of speech in a certain historical period of time.

Socially significant events, not to mention national stresses and tragedies, encourage people to renew their language and spur rapid word creation actively. In the analysed material, the ethnonym *moskal* (672) occurs most often. There are 286 posts with the ethnonym *moskal* without an attribute and 303 posts with the attribute. Typical attributes of the investigated ethnonym are: *cursed* (66), *evil* (41), *cruel* (34), *damned* (29), *stupid* (23), *bitch* (19), *brainless* (18), *weak* (14), *mercenary* (13), *unscrupulous* (11), *poor* (8), *idiotic* (7), *worthless* (7), *wicked* (6), *native* (4), *miserable* (3). The attributes have been divided into groups by emotional and expressive evaluation for better understanding. Negative - *dammed*, *evil*, *cruel*, *cursed*, *stupid*, *bitch*, *brainless*, *weak*, *mercenary*, *unscrupulous*, *idiotic*, *worthless*, *evil*, *miserable*. Neutral - *poor*, *native*. For example: “*What the hell are you doing? You, stupid moskali, your place is in hell, and you will stay there all your life. Nothing better awaits you! And get out of foreign lands, our boys are dying only because of such Muscovite dirt*” (YouTube); “*Who would say such a stupid thing but an idiotic moskaliuha*” (Twitter); “*Well, you can hear anything you want on TV, but only brainless moskali believe in this and then praise the tsar*” (YouTube); “*If it weren't for us, if it weren't for us... if it weren't for you poor moskali, everything would be fine with us*” (Facebook); “*Donbas is introducing Luganda everywhere because the damned moskali are everywhere there*” (Facebook); “*Let's help our people but for those who learn the Russian language, who live well in Ukraine at our expense, and continue to support the separatists, the only way is a suitcase, railway station, Russian together with cursed moskali*” (Twitter); “*Only look at those people, they don't know how to communicate politely, that cruel moskal only knows how to use his power and unfortunately other people suffer*” (Facebook); “*All you moskali are mercenary creatures*” (YouTube); “*I've talked to so many people and all of them all say that moskali are evil.*” (Facebook); “*Whether it's worthless moskali or Jews, but you can't think of anything better today*”

(Facebook); “*All moskali are poor because of their government*” (Facebook); “*If your Russia was destroyed, where would you bitch moskali flee?*” ([Twitter](#)).

With the help of sentiment analysis, it can be determined that the analysed material is dominated by negative comments about the ethnonym *moskal*. Most attributes used with this ethnonym have a negative emotional and expressive value. In particular, investigated attributes such as damned, evil, cruel, cursed, stupid, bitch, brainless, weak, mercenary, unscrupulous, idiotic, worthless, evil, and miserable indicate a negative attitude towards representatives of this ethnic group. Neutral attributes, such as poor and native, unlike negative ones, do not have a strongly expressed emotional color and do not significantly affect the overall sentiment of the text. So, based on the conducted sentiment analysis, it can be concluded that in the analyzed material, a negative attitude towards the ethnonym *moskal* prevails (Fig. 1)

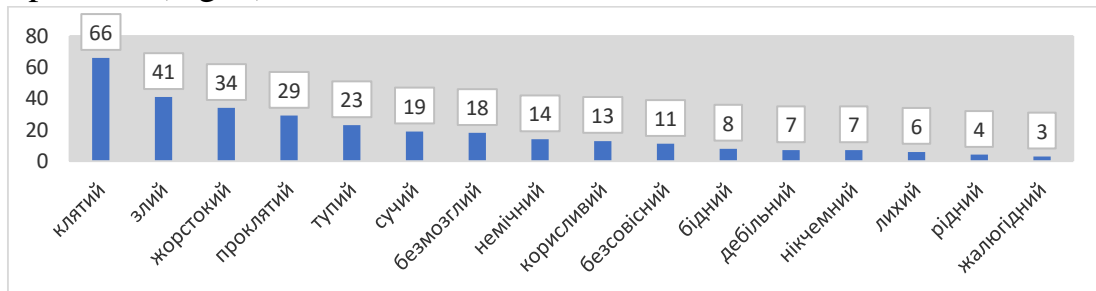


Fig. 1. The number of attributes of the ethnonym *moskal*

Besides, many contexts confirm the usage of an ethnonym with a predicate (Fig. 2). 83 such contexts containing the ethnonym *moskal* were found: *kills* (32), *deceives* (12), *robs* (10), *takes away* (9), *tortures* (7), *exterminates* (5), *maims* (4), *uses* (4). Most of such posts have a negative tone. For example: “*Moskali kill our children in the east and you trade with them? It is terrible, go to hell*” (Twitter); “*How long will we tolerate this? While moskal maims us, our life goes on and nothing changes. We have endured their humiliation for centuries*” (Facebook); “*Moskali torture their own people, imagine what they’ll do to strangers*” (YouTube).

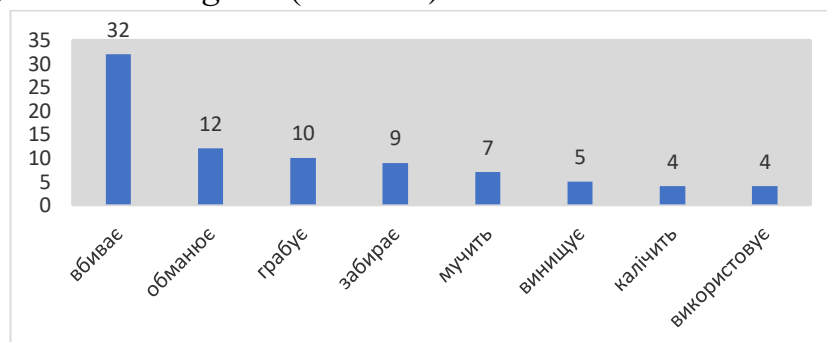


Fig. 2. The number of predicates of the ethnonym *moskal*

The GRAC corpus has been used to study the dynamics of changes in the expression of emotional and expressive evaluation of ethnonyms. The General Regionally Annotated Corpus of Ukrainian (GRAC) is a large, representative, structured collection of texts in the Ukrainian language supplied with the program that allows the researchers to build separate subcorpora based on the corpus, search for words, grammatical forms, and their combinations, as well as process search results, sort, to make balanced samples and obtain various statistical information [Shvedova 2017-2022].

In the GRAC corpus, the ethnonym *moskal* and its derivative *moskalnia* has been selected. The ethnonym *moskal* has the biggest number of attributes and predicates (Fig. 3 and Fig. 4).

Predicate	Quantity	Predicate	Quantity
Occupy	23	Burn	3
Fight	12	Attack	3
Kill	11	Advance	3
Come	10	Run	2
Expel	6	Torture	2
Retreat	6	Capture	2
Jump	5	Shoot	2
Go	5	Use	2
Throw	4	Cut	2
Perish	4	Walk	2
Destroy	4	Chop	2
Pursue	3	Smash	2
Terminate	3	Rip	2
Give	3	Beat	2
Chop	3	Feel nervous	2
Defeat	3	Hate	2

*Fig. 3. Quantity of predicates of the ethnonym moskal*

Besides, more rear predicates, which relate to the ethnonym *moskal*, have been found: annoy, manage, rape, die, bomb, bang, send, forgive, bury, suppress, troll, etc. The listed actions are associated with the ethnonym *moskal* and many of them have negative connotations, which indicate the stereotypical perception of this ethnonym in Ukrainian society.

Predicates can be divided into the following concepts:

War and combat operations: occupy, destroy, retreat, attack, capture, fight, bomb, shoot.

Movement and displacement: come, leave, jump, go, walk, run away.

Injuring: throw, crush, burn, beat, cut, rip, smash

Physical destruction: kill, destroy, shoot, kill, perish, fry, suppress, destroy.

Violent actions: rape.

Social behaviour and interaction: give, mock, annoy, send, forgive, troll, hate, annoy, master.

The vast majority of actions indicate violence and conflicts between Ukrainians and Russians and actions related to war and occupation. For example, occupy, kill, destroy, fight, terminate, torture, etc. Some actions may have more peaceful shades, but their number is still smaller than aggressive actions. For example, give, win, forgive, etc. These predicates indicate that the ethnonym *moskal* is perceived by Ukrainians mainly as negative and causes associations with violence, conflicts, and war. Such a perception may result from historical, cultural, and political events that formed stereotypes in Ukrainian society and, consequently in the Ukrainian language.

Attribute	Quantity	Attribute	Quantity
Ugly	19	Cursed	2
Occupied	8	Real	2
Damned	6	Enslaved	2
Dead	6	Fried	2
Good	4	Evil	2
Captive	3	Killed	2

Fig. 4. Quantity of attributes of the ethnonym *moskal*

Besides, more rear attributes, which relate to the ethnonym *moskal*, have been found: smelly, brutish, insidious, injured, drunk, weak, small, liquidated, cunning, impudent, average, strange, two hundredths (killed), rejected, etc. The most often used attribute, ugly (not beautiful) or *nekrasivyi* originates from the song of the Ukrainian pop star – *Het z Ukrainy, moskal nekrasivyi* (Go away from Ukraine, you, ugly muscovite). A similar situation is with the attribute good because it is mostly used as a part of a modern saying *Dobryi moskal – mertvyi moskal* (Good muscovite is dead muscovite). The attribute two hundredths (*dvohsotyi*) refers to the code name of the transportation of the military fatalities (Cargo 200). Similarly, the attributes three hundredth (*triohsotyi*) – wounded and five hundredth (*piatysotyi*) – conscientious objector or deserter could be found.

The gathered data show that the evaluation of attributes can be divided into negative and neutral. The negative evaluation of attributes with the ethnonym *moskal* are: ugly, occupied, damned, dead, captive, cursed, enslaved, fried, angry, killed, smelly, drunken, cunning, etc.

Neutral assessment: two hundredth, average, good etc.

No attributes with a positive rating have been found.

It should be noted that most of the attributes have a negative meaning and are associated with a military-political connotation. Attributes such as ugly, occupied, damned, dead, captive, cursed, enslaved, fried, angry, killed, smelly, brutal, cunning, etc. indicate a negative attitude toward Muscovites. It can also be noted that the number of positive attributes such as “good” and “clean” is quite small, and they have a narrow connotation. Thus, from the frequency of use of the attributes of the ethnonym *moskal* it can be concluded that in Ukrainian culture, Muscovites are more often associated with negative traits, aggression, war, and politics.

In the analyzed subcorpus the derivative *moskalnia* could be found. However, it is used quite rarely (only 8 times) and has 4 predicates: revive (2), go away, come on. From the context of the use of this word, it can be assumed that it is used with a negative connotation and can indicate a person or group of people who act unfairly against others. The first example of the use of the word *moskalnia* notes that this concept is related to the sound of detonation and that *moskalnia* can revive and run to and fro in the absence of an opportunity to prepare food. This may indicate that *moskalnia* is a person or a group of people who operate on the edge of life and death, and are in search of food, and are in a state of nervous tension.

The second example of the use of the word *moskalnia* is mentioned in a metaphorical context regarding a creative person who encounters the servicemen. Here, *knockdown moskalnia* may indicate that this personality finds ways to circumvent or overcome the challenges posed by the military and at the same time, continues to create and gives it to the servicemen who feel greater strength and energy.

The last example of using the word *moskalnia* notes that it goes everywhere under cover of “liberators”, where there are the smallest sprouts of its “great culture”. This may indicate that *moskalnia* implements its actions even where it has no right to act, and uses the cover of “liberators” for its own purposes. Thus, the use of the word *moskalnia* in this context can indicate illegal or morally dishonest actions that are hidden under the guise of some idea or goal. In general, it can be concluded that the word *moskalnia* is a rather specific and rarely used word, which is used with a negative connotation. In the cases that have been analyzed, it refers to people who act unjustly or illegally, often in the context of military action or the struggle for survival.

Based on the most frequently used attributes of the ethnonym *moskal*, we conclude that the portrait is negative. However, it is very important to consider that user posts depend on the topic, whether a video or a post in specific social network

communities. Although it is worth considering the fact that the videos describing the achievements of representatives of this nationality were also negative.

### Conclusion

Thus, the evaluation in linguistics is interpreted as the result of an individual's evaluating activity, expressed verbally, i.e., the speaker's evaluative attitude to the subject of the speech is fixed in the statement or elements of the language system. Subjective and objective factors constantly interact in evaluation, affecting both the subject and the object of the evaluation [Haugh & Chang 2018, p. 70].

The study of objects and phenomena of the surrounding world, in particular in their linguistic representation, shows that the world around us is not chaotic but structured in a certain way due to those features of similarity and difference that are revealed by the components of its objects and events. It enables our consciousness to classify knowledge about the world as a system of categories and categories of the corresponding words that denote them. A picture of the world is formed based on a particular set of basic concepts or categories. The ability to separate the most important from the flow of impressions according to certain qualities and functions and structure them into classes or categories, that is, the ability to categorize the world, is the basis of human mental activity [Hirnyak 2019, p. 32].

Thus, based on the conducted research, it can be concluded that the ethnonym *moskal* is most often used in the Ukrainian-speaking segment of the Internet with a negative emotional and expressive connotation. From the distributional analysis of the ethnonym *moskal*, it can be concluded that its use in social networks is usually negative and emotionally colored. Such contexts include using attributes and predicates indicating the negative features of representatives of these ethnonyms.

**Further research** will be conducted to explore how the expression of emotions and evaluations related to the ethnonym *moskal* varies across different cultural and geographical settings. This would shed light on the cultural factors that shape the emotional discourse surrounding ethnic identities and contribute to a more comprehensive understanding of intergroup dynamics.

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