

ABSTRACT

**to the dissertation submitted by Raya Nurdanovna Akegozhayeva
for the degree of Doctor of Philosophy (PhD) in the educational program
8D02301 – “Philology” entitled:
“Pragmatic potential of scriptonyms in the Kipchak–Oghuz language group
(based on ritual practices)”**

General Characteristics of the Research. The present study is devoted to the investigation of the semantic development of linguistic units formed on the basis of ritual practices and conceptualized in this dissertation as *scriptonyms*. Scriptonyms constitute a set of lexical nominations and linguistic units associated with ritual ceremonies that occupy an important place within the system of traditional culture of any nation. They reflect the traditional cultural experience of a people through the linguistic nomination of specific ritual actions, ritual participants, ritual objects and attributes, as well as symbolic acts performed during ritual practices.

Over time, linguistic units originating from ritual practices cease to function exclusively within the boundaries of ritual semantics and undergo various semantic transformations. As a result, their original ritual meanings expand and acquire new semantic nuances through conceptual metaphorical, metonymic, and metaphonymic transfers. This phenomenon demonstrates the dynamic nature of linguistic meaning and confirms that the development of linguistic units is closely connected with the cultural experience and worldview of a people. In this regard, the study of the semantic development of scriptonyms makes it possible to identify the mechanisms underlying the formation and transformation of cultural information in language.

The dissertation focuses on scriptonyms formed on the basis of ritual practices within the Kipchak–Oghuz language group. Specifically, the study examines Kazakh and Karakalpak from the Kipchak branch, and Turkish and Azerbaijani from the Oghuz branch. The research investigates scriptonyms associated with life–cycle rituals such as childbirth, marriage, and funeral ceremonies in these languages.

The selection of these languages as the object of investigation is determined by several factors. First, the languages under consideration belong to the two major branches of the Turkic language family – Kipchak and Oghuz – which makes it possible to comparatively examine the processes of formation and semantic development of linguistic units related to ritual practices. This, in turn, provides an opportunity to identify both shared features of the cultural worldview of Turkic peoples and their national–cultural specificities.

Second, despite belonging to the same Turkic language family, the historical development, cultural environment, and social experience of these languages differ to a certain extent. Consequently, their comparative analysis allows for the identification of both universal and nationally specific factors manifested in the formation of scriptonyms.

Third, the dissertation comparatively analyzes the impact of such historical and social processes as colonization and globalization on the current state of

linguistic units associated with ritual practices and constituting part of the collective national memory. Furthermore, such comparative analysis contributes to a deeper understanding of the mechanisms of semantic change affecting linguistic units derived from ritual experience and enables the identification of their cognitive foundations.

From this perspective, the study of scriptonyms originating from life–cycle rituals in Kipchak and Oghuz languages constitutes one of the significant scholarly directions that makes it possible to provide a comprehensive description of the semantic development of ritual vocabulary in Turkic languages.

Relevance of the Research Topic. The contemporary anthropocentric paradigm in linguistics foregrounds the interrelationship between language, culture, and national worldview. In this context, particular significance is attached to the identification of cultural codes embedded in the spiritual experience, worldview, and historical memory of a people through language. The investigation of the semantic and pragmatic nature of linguistic units formed on the basis of ritual practices of a particular ethnic group has become an especially relevant area within cognitive linguistics, linguocultural studies, and pragmalinguistics.

Ritual practices represent a complex cultural phenomenon that accumulates the historical experience, social values, and worldview models of a nation. Scriptonyms formed on the basis of such rituals not only preserve cultural memory, evaluative systems, and national consciousness, but also continue to function actively in modern communication.

Considering that ritual ceremonies accompany the most important stages of human life – from birth to death – scriptonyms related to ritual practices connect individual human experience with collective cultural knowledge and consolidate it in linguistic form. According to S. Khorokhordina, such units not only designate particular rituals but also linguistically represent cultural scripts that include characteristic actions, participants, material attributes, and symbolic meanings of ritual practices.

In contemporary linguistics, linguistic units associated with ritual practices are predominantly examined within the frameworks of ethnolinguistics, linguocultural studies, and cognitive linguistics. Foreign scholars have investigated the language of rituals, the structure of ritual texts, and the relationship between language and ritual practices. In studies based on Turkic language materials, attention has been devoted to the cultural code of rituals, the role of ethnographic vocabulary in enriching terminological systems, as well as dialectal features and metaphorical usages related to ritual practices.

However, systematic studies specifically examining such linguistic units as *scriptonyms* remain extremely limited. Some of the earliest scholarly works in this field were conducted by M. Khorokhordina and O. Bykova on the basis of German–language material. Nevertheless, these studies did not comprehensively address the pragmatic potential of scriptonyms, the mechanisms of their metaphorical and metaphonymic development, or the specific features of their functioning in Turkic languages.

In these studies, scriptonyms are interpreted as linguistic units formed on the basis of ritual actions, attributes, and participants. It is demonstrated that metonymic transfer plays a crucial role in their formation, whereby a particular element of a ritual, its participant, or attribute becomes a linguistic sign representing the entire ritual or an action associated with it. At the same time, previous studies primarily focused on linguistic units formed through metonymic transfer, while the mechanisms of metaphorical and metaphonymic development, along with their cognitive and cultural foundations, were examined only fragmentarily. Moreover, this issue remains insufficiently explored on the basis of Turkic languages.

Accordingly, the issues related to the interpretation of ritual-based linguistic units as scriptonyms, as well as the description of the mechanisms underlying their formation and semantic development from the perspective of cognitive linguistics, remain among the unresolved problems in contemporary linguistic scholarship. This determines the necessity of clarifying the theoretical characteristics of scriptonyms, identifying the regularities of their semantic transformation, and developing new theoretical and methodological foundations capable of comprehensively explaining the relationship between ritual cultural experience and language.

The relevance of the study is also conditioned by contemporary linguistic and cultural transformations occurring in the context of globalization. Although the social functions of traditional rituals are gradually changing and some ritual elements are disappearing from active usage, the linguistic units formed on their basis continue to be preserved in collective memory and acquire new meanings within contemporary communicative environments. Linguistic units associated with childbirth, marriage, and funeral rituals actively function in media discourse, colloquial speech, and evaluative or expressive contexts. They serve as pragmatic means of expressing emotional states, evaluative positions, and cultural orientations. This demonstrates that ritual-based linguistic units represent not merely historical and ethnographic elements but also dynamic linguistic phenomena actively functioning in contemporary communication.

Furthermore, the relevance of the study is determined by the necessity of identifying shared cultural models and nationally specific features within Kipchak and Oghuz languages. Despite the common historical and cultural roots of the Kazakh, Karakalpak, Turkish, and Azerbaijani peoples, their ritual systems and the linguistic units formed on their basis possess distinctive characteristics. Comparative investigation of scriptonyms makes it possible to reveal the continuity of worldview models among Turkic peoples, as well as their cultural and cognitive similarities and differences. This, in turn, contributes to the development of Turkology, comparative linguocultural studies, and cognitive linguistics.

The theoretical significance of the research lies in the fact that the semantic development of scriptonyms is examined through the mechanisms of metaphor, metonymy, and metaphonymy, which makes it possible to identify their cognitive foundations. This contributes to a deeper understanding of the nature of secondary meaning formation in language and the preservation of cultural codes within linguistic consciousness. Moreover, the identification of the pragmatic functions of scriptonyms allows for the analysis of the formation of evaluative, emotional, and

expressive meanings in language. In this regard, the dissertation contributes to the further development of theoretical issues in cognitive linguistics, pragmalinguistics, linguocultural studies, and ethnolinguistics.

Sources of the Research. The theoretical foundation of the study is based on the works of domestic and international scholars devoted to ritual practices, ethnolinguistics, linguocultural studies, cognitive linguistics, semantic change, metaphor, metonymy, and metaphtonymy. In particular, the place and cultural function of ritual practices in human life are examined in the studies of Ə. Tauyly, while the representation of cultural scripts through scriptonyms is described in the works of M. Khorokhordina. Issues related to the language of rituals, the structure of ritual texts, and the relationship between language and ritual practices are analyzed in the studies of W. Wheelock, J. Sorensen, D. Kádár, and E. Lawson.

The cultural code of ritual practices in Turkic languages, the role of ethnographic lexical units in enriching terminological systems, as well as dialectal features and metaphorical usages associated with rituals, are addressed in the works of F. Minkan, S. Valiyeva, G. Agakishiyeva, P. Ergun, and G. Alptürker. In Kazakh linguistics, the ethnolinguistic, linguocultural, and cognitive aspects of linguistic units related to ritual practices have been explored in the studies of Ə. Qaidarov, N. Uäli, S. Zhanpeisova, A. Zhanabekova, A. Islam, Zh. Issayeva, G. Smagulova, M. Atabayeva, Q. Gabitkhanuly, and other scholars. In addition, linguistic units associated with ritual practices have been examined as independent research objects in the works of A. Aitmukasheva and A. Mukhan.

Issues of semantic change and secondary meaning in language are discussed in the works of E. Traugott, R. Dasher, M. Luján, W. Hollmann, J. Newman, and P. Koch, while metaphor theory is analyzed in the studies of B. Khasanov, A. Sybanbayeva, G. Lakoff, M. Johnson, and Y. Galona. Questions of metonymy are examined in the works of L. Panther, G. Radden, Z. Kövecses, and B. Nurzhekeyeva, whereas the phenomenon of metaphtonymy is described in the studies of L. Goossens. Some of the earliest investigations treating scriptonyms as an independent object of scholarly inquiry were conducted by M. Khorokhordina and O. Bykova on the basis of German–language material.

The collection of ethnographic material required for the research was carried out in several stages. During the initial stage, a comprehensive review of ethnographic and ethnolinguistic studies devoted to the traditions and ritual practices of the Kazakh, Turkish, Azerbaijani, and Karakalpak peoples was conducted. Studies of Kazakh ritual culture relied on the works of S. Kenzheakhmetuly, Q. Gabitkhanuly, A. Qaidar, B. Zhusipova, A. Saduakas, A. Tauyly, N. Alimbayev, and A. Akhmetov. Materials related to Turkish were examined on the basis of studies by R. Genç, H. Şimşek, M. Yılmaz, Y. Çoruhlu, Y. Yeşil, O. Felek, S. İşkorkutan, F. Özdemir, and T. Tercan. Ethnographic data on Azerbaijani ritual culture were collected from the works of B. Gənclik, I. Hüseyinov, T. Qədirzadə, N. Quliyeva, as well as the collections entitled *Azərbaycan folkloru antologiyası*. Materials concerning Karakalpak ritual culture were selected from the works of A. Əlimov, M. Karlibayev, and the multi–volume edition of Karakalpak folklore.

As a result of the analysis of these sources, both common and nationally specific life-cycle rituals shared by the four peoples were identified and classified into three thematic groups: childbirth, marriage, and funeral rituals. This classification served as the basis for the systematization of scriptonyms and for the comparative analysis of their semantic and pragmatic features.

In order to determine the contextual meanings, pragmatic functions, and contemporary semantic nuances of the identified scriptonyms, texts from internet resources, literary works, and journalistic materials were analyzed.

The analysis of contextual usage of scriptonyms in the Kazakh language was based on the works of M. Äuezov, I. Zhansügirov, A. Kekilbayev, A. Tarazi, Q. Zhumadilov, N. Aldabergenov, S. Zhunisov, A. Täzhibayev, and other writers and poets. To identify the contextual meanings of examples in Turkish and Azerbaijani, literary and journalistic texts available on the Google Books platform were examined. The Turkish-language material included works by Yaşar Kemal, Orhan Pamuk, Tarık Buğra, Mustafa Kutlu, Elif Şafak, and other authors. The analysis of Azerbaijani scriptonyms was conducted using works by Anar Rzayev, Elchin Efendiyev, Sabir Rustamkhanli, Chingiz Abdullayev, and Bakhtiyar Vahabzadeh. To determine the contextual meanings of examples in Karakalpak, works by T. Qayıbergenov, O. Aizhanov, I. Yusupov, Zh. Aimurzayev, G. Yesemuratova, and other authors were analyzed.

The analysis of literary and journalistic texts demonstrated that scriptonyms function not only within ritual contexts but also in contemporary communication, where they perform evaluative, emotional-expressive, symbolic, and cultural-connotative functions.

Theoretical Significance of the Research

The theoretical significance of the study lies in the fact that its findings make it possible to determine the semantic nature of linguistic units associated with ritual practices, their cultural-cognitive foundations, and their functions within the linguistic system. Furthermore, the research clarifies the theoretical content of the concept of *scriptonym* and expands the scholarly foundations for studying their formation and semantic development from the perspectives of metaphor, metonymy, and metaphtonymy. The results of the study contribute to the development of theoretical principles in cognitive linguistics, ethnolinguistics, and linguocultural studies.

Practical Significance of the Research. The practical significance of the research is determined by the possibility of applying its results in teaching such disciplines as *Cognitive Linguistics*, *Ethnolinguistics*, *Linguocultural Studies*, and *Comparative History of Turkic Languages* at philological faculties of higher educational institutions. In addition, the materials of the study may be used in the collection, interpretation, and linguocultural description of linguistic units related to ritual culture, as well as in dictionary compilation and comparative studies of Turkic languages.

The linguistic units identified and analyzed in the course of the research may also be effectively used in teaching Kazakh, Karakalpak, Turkish, and Azerbaijani at the C1 proficiency level. This is due to the fact that learners at this level seek not

only to master grammatical structures but also to gain a deeper understanding of the cultural, pragmatic, and cognitive dimensions of language. The incorporation of such linguistic units into the educational process contributes not only to the enrichment of learners' vocabulary but also to the development of their cultural–cognitive competence.

Research Methods. The dissertation employs qualitative research methods to identify the semantic development and pragmatic potential of scriptonyms formed on the basis of ritual practices. One of the principal methods used was content analysis. Through this method, linguistic units associated with childbirth, marriage, and funeral rituals in Kazakh, Karakalpak, Turkish, and Azerbaijani were systematized, and their semantic and cultural features were identified.

During the process of content analysis, linguistic data were selected from ethnographic studies, dictionaries, literary texts, internet resources, and journalistic materials, which made it possible to identify the specific features of scriptonym functioning. Moreover, this method enabled the identification of recurring semantic features, symbolic content, and the cultural–connotative nature of linguistic units associated with ritual practices.

In order to identify the original meanings of scriptonyms and the directions of their subsequent semantic changes, the method of semantic reconstruction was employed. This method made it possible to analyze the historical pathways of the formation of linguistic units, as well as the new meanings that developed through metaphor, metonymy, and metaphonymy. During the process of semantic reconstruction, similar and divergent usages in Kazakh, Karakalpak, Turkish, and Azerbaijani were comparatively analyzed, allowing for the identification of the cognitive and cultural motivations underlying scriptonyms. In addition, the influence of historical and social factors, including the Soviet period and processes of globalization, on the semantic changes of ritual–related linguistic units was examined.

To determine the functions of scriptonyms in contemporary language usage, the method of discourse–pragmatic analysis was applied. This method made it possible to identify the evaluative, emotional–expressive, and cultural meanings generated by scriptonyms in specific contexts. The study analyzed usages found in literary works, journalistic texts, and internet discourse, thereby demonstrating the function of scriptonyms as a means of expressing the speaker's position, evaluative stance, and cultural identity.

Thus, the integrated application of content analysis, semantic reconstruction, and discourse–pragmatic analysis enabled a comprehensive characterization of the semantic evolution of scriptonyms, their cultural–cognitive nature, and their pragmatic potential in contemporary communication.

Scientific Novelty of the Research

– For the first time, linguistic units associated with ritual practices in the Kazakh, Karakalpak, Turkish, and Azerbaijani languages are systematically examined as scriptonyms;

- Scriptonyms formed on the basis of life-cycle rituals in Kazakh, Karakalpak, Turkish, and Azerbaijani have been collected and subjected to comprehensive comparative analysis;
- Metaphor and metonymy are considered not merely as traditional devices of linguistic expressiveness but also as conceptual structures determining the semantic development of ritual-based linguistic units – scriptonyms. Within the framework of the research, metaphor and metonymy are substantiated as cognitive mechanisms closely connected not so much with external formal changes in linguistic units as with human cognition, cultural experience, and collective memory;
- For the first time in Kazakh, Karakalpak, Turkish, and Azerbaijani, semantic transfer is examined as a metaphonymic mode of semantic development;
- The semantic development of scriptonyms in Kazakh, Karakalpak, Turkish, and Azerbaijani is comprehensively described through mechanisms of metaphorical, metonymic, and metaphonymic transfer;
- The cognitive-linguistic and methodological foundations for investigating semantic changes in scriptonyms in Kazakh, Karakalpak, Turkish, and Azerbaijani are clarified;
- The communicative-pragmatic potential and discursive functioning of scriptonyms related to ritual practices in Kazakh, Karakalpak, Turkish, and Azerbaijani are identified.

Main Content and Research Findings

The principal provisions and findings of the research have been published in eight scholarly articles. Of these, three articles were published in the proceedings of international scientific and theoretical conferences, while five articles appeared in academic journals included in the list approved by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan.

Main Publications Related to the Dissertation Research

1. Akegozhayeva, R. N., & Murzinova, A. S. *Linguistic Representation of Ritual Practices in the Kazakh Language*. TILTANYM, 2024, no. 3, pp. 108–120. <https://doi.org/10.55491/2411-6076-2024-3-108-120>
2. Akegozhayeva, R., & Murzinova, A. *Linguo-Semantic Features of Scriptonyms (Based on the Names of Traditional National Games)*. Bulletin of Ablai Khan Kazakh University of International Relations and World Languages. Philological Sciences Series, 2025, vol. 76, no. 1. <https://doi.org/10.48371/PHILS.2025.1.76.001>
3. Akegozhayeva, R. N., & Murzinova, A. S. *Lexico-Semantic Features of Cultural Scriptonyms (Based on Local Ritual Ceremonies)*. Eurasian Journal of Philology: Science and Education, 2025, vol. 197, no. 1. <https://doi.org/10.26577/EJPh202519711>
4. Akegozhayeva, R. N., Murzinova, A. S., & Hikmet K. *Scriptonyms: Sacred Information Encoded in Ethnolinguistic Consciousness*. Bulletin of Toraighyrov University. Philological Series, no. 3, 2024. <https://doi.org/10.48081/QXXY3864>

5. Akegozhayeva, R. N., & Murzinova, A. S. *Linguocultural Features of Scriptonyms Related to "Marriage" Ritual Practices*. Bulletin of Toraighyrov University. Philological Series, no. 3, 2025. <https://doi.org/10.48081/UPQQ3037>

Publications in International Scientific and Theoretical Conferences

1. Akegozhayeva, R., & Murzinova, A. *Linguocultural Characteristics of Ritual Practices (Based on the Kazakh and Turkish Languages)*. In: Proceedings of the 10th International Symposium on Turkic World Studies, June 14–16, 2023, Almaty. Almaty, 2023, pp. 185–194.

2. Akegozhayeva, R., & Murzinova, A. *From Ritual to Language: A Linguocultural Study of Kazakh Scriptonyms with Secondary Meaning*. In: Proceedings of the VII International Mediterranean Scientific Research Congress, June 13–15, 2025, Hatay Mustafa Kemal University, Hatay, Türkiye / ed. by A. Özkaya. Hatay: ASSES Publications, 2025, pp. 1712–1716. ISBN 978–625–96918–7–9.

3. Akegozhayeva, R. N., & Murzinova, A. S. *Semantic Changes in Ritual Vocabulary in the Context of "Sacrifice": A Cross–Cultural Analysis*. Bulletin of I. Arabaev Kyrgyz State University, 2025, no. 2/1, pp. 395–404. DOI: 10.33514/1694–7851–2025–2/1–395–404.

The dissertation was discussed and recommended for defense at an extended meeting of the Department of Theory and Methodology of Kazakh Linguistics, which is authorized to evaluate research within the educational program 8D02301 – “Philology” at the Kazakh National Women’s Teacher Training University.

Structure of the Dissertation. The dissertation consists of an introduction, sections devoted to the research context, literature review, methodology, results, discussion, research findings, conclusion, references, and appendices. The total length of the dissertation is 280 pages.

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