

ABSTRACT

of the dissertation work of Abisheva Gulnara Kaidarovna on the topic: "Onomastic Space in the Works of Mashkhur Zhusup Kopeev" for the degree of Doctor of Philosophy (PhD) in the specialty "6D020500 – Philology (Kazakh)."

Research relevance. In the present dissertation, the onomastic space of the works of Mashkhur Zhusup Kopeev is examined from a linguopoetic perspective, and the relevance of the research topic is substantiated. This is обусловлено by the fact that the onomastic system in the poet's works receives, for the first time, a comprehensive and multifaceted description. Proper names, being an important component of artistic discourse, reflect the author's worldview and require integrated analysis from linguopoetic, cultural, and anthropocentric perspectives. The works of Mashkhur Zhusup Kopeev are characterized by profound content, a wealth of historical and cultural data, and continuity of national spiritual traditions.

Anthroponyms, toponyms, ethnonyms, as well as mythological and religious names in the poet's works reflect the worldview of the people; at the same time, onyms function as an important poetic device that deepens the semantic structure of the text. Onomastic vocabulary constitutes one of the principal layers of artistic imagery and serves as a means of expressing the author's idea.

The onomastic space in the works of Mashkhur Zhusup Kopeev is artistically represented through personal names, geographical names, and mythological and religious concepts, organically combined with metaphors, symbols, and expressive linguistic means. This enhances the expressiveness of the author's poetic language.

The poet's works "Khal-Akhual," "Who Owns Saryarka," "One of the Wonders We Have Seen Because We Lived Long," as well as the poems "Gulshat-Sherizat," "The Devil's Trade," "Gibratnama," and "Bayannama" testify to the breadth of his creative heritage.

In this context, the study of the onomastic space in the works of Mashkhur Zhusup Kopeev makes it possible to reveal the author's conceptual framework, identify the features of national culture and historical memory, and gain a deeper understanding of the semantic, structural, and functional characteristics of onyms.

The object of the dissertation research: proper names in the works of Mashkhur Zhusup Kopeev.

The subject of the study: functional and semantic features of onomastics in the works of Mashkhur Zhusup Kopeev.

The sources of the dissertation research: works of Mashkhur Zhusup Kopeev.

The purpose of the research is to conduct a comprehensive analysis of the onomasticon of Mashkhur Zhusup Kopeev's works from a linguistic and poetic perspective and to determine the role of onyms in the poet's personal worldview.

Research objectives:

- To clarify the concepts of onomastic space, poetonymy, and poetic onomastics and describe them from linguocultural, cognitive, and pragmatic perspectives;

- To analyze the structural, semantic, and connotational system of anthroponyms in the works of Mashkhor Zhusup Kopeev, and determine the function of mythological, religious, historical, and sacred anthroponyms in expressing the author's worldview and national cultural identity;
- To reveal the national and cultural motivations behind toponyms in Mashkhor Zhusup's works, and to systematize the semantic potential, symbolic nature, and function of oikonyms, oronyms, and hydronyms in literary texts;
- To determine the linguistic and functional nature of poetic names in literary texts, demonstrating their role in conveying the text's content and revealing the author's ideas;
- To describe the poet's linguistic individuality and worldview through Mashkhor Zhusup Kopeev's onomastic system, and to formulate the poetic function of proper names in reflecting national identity, spiritual culture, and historical and cultural continuity.

The theoretical and methodological basis of the study was formed by the works of domestic and foreign scientists in the field of general onomastics (N.V. Podolskaya, A.V. Superanskaya, V.I. Suprun, V.A. Nikonov, Yu.A. Karpenko, etc.); studies of the functional features of proper names in literary texts (O.I. Fonyakova, Yu.A. Karpenko, S.I. Zinin, V.N. Toporov, E.B. Magazinnik, etc.); scientific works that examined the theoretical, ethnocultural, linguacognitive and functional aspects of Kazakh onomastics (T. Zhanuzak, E.A. Kerimbayev, G.B. Madieva, S.K. Imanberdieva, K.K. Rysbergen, B.M. Tileuberdiev, G.M. Azimzhanova, etc.); Research on the problems of precedent names, linguistic identity, ethnocultural names and cultural semantics (Yu.N. Karaulov, V.I. Karasik, Z.A. Mankeeva, S. Kondybay et al.); as well as works on the language, style, spiritual and cultural vocabulary and artistic world of the works of Mashkhor Zhusup Kopeev's (K. Mashkhor-Zhusup, A.K. Turyshev, E.K. Zhusupov and others).

The theoretical conclusions and methodological principles of these works served as the basis for a comprehensive analysis of the structural, semantic, functional and linguacultural features of the onomastic space in the works of Mashkhor Zhusup Kopeev.

The central idea of the study lies in the linguopoetic analysis of the onomastic space in the works of Mashkhor Zhusup Kopeev, which makes it possible to identify the role of proper names in representing the poet's worldview, national cultural values, and historical and spiritual experience. In the poet's works, onyms function not only as linguistic units performing a nominative function, but also as poetic signs carrying semantic, stylistic, and cultural significance within the literary text. They constitute a complex system of linguocultural structures reflecting the national worldview, religious and mythological representations, and historical memory.

In this context, the onomastic space of Mashkhor Zhusup Kopeev's works is considered as an important linguopoetic model that reveals the poet's individual authorial worldview.

Methodology and Methods of the research.

The research combined linguistic analysis of the linguistic material with linguacultural observations. In the first stage of the study, onomastic units were identified and collected from Mashkhur Zhusup Kopeyev's works using a comprehensive sampling method.

In the second stage, biographical, descriptive, and contextual analysis methods were applied to the obtained materials. The identified onomastic units were interpreted, classified, and systematized typologically. Furthermore, a field modeling method was used to determine the structure of the onomasticon in the poet's works.

Research base: Toraigyrov University (Pavlodar), dissertation hall of the National Library of the Republic of Kazakhstan (Almaty).

The main provisions of the study submitted for the defence:

- The onomastic space of Mashkhur Zhusup Kopeyev's works represents a complex semantic system with an ordered structure from a linguapoetic perspective. In this system, proper names not only perform a nominative function but also act as poetic symbols, conveying cultural, cognitive, and pragmatic meaning in the literary text;
- The distinctive onomastic poetics of Mashkhur Zhusup Kopeyev's works are based on the poet's Islamic worldview, religious and educational views, and cognitive principles connected to the spiritual and cultural traditions of the Kazakh people. Onomasticon in the poet's works serves as an important linguistic and poetic tool, reflecting spiritual and cultural meanings in literary texts through religious, historical, and mythological onyms, demonstrating the continuity between Islamic values and the national worldview.
- The onomastic space of Mashkhur Zhusup Kopeyev's works is described using a field model. The core of this system is formed by anthroponyms and toponymy, which are distinguished by their high frequency of occurrence and semantic significance. These names appear in the poet's works as the main onomastic units, embodying historical, religious, and cultural content.
- Poetonyms in the works of Mashkhur Zhusup Kopeyev are not only linguistic units that perform a nominal function in the literary text, but also an important linguistic and functional tool that deepens the poetic content and conveys the author's idea; their contextual use and semantic nuances serve as linguapoetic indicators that reveal the poet's worldview, the author's concept, based on national, cultural and religious values;
- Religious, historical, and geographical poetonyms (Allah, Paigambar, Muhammad, Kyzyr, Mecca, Medina, Kaaba, Irtysh, Volga, Zhaik, Saryarka, etc.), frequently found in the works of Mashkhur Zhusup Kopeyev, form the core of the poet's onomastic space and play a polysemantic and structural role in the poetic text; they act as a linguapoetic model reflecting the poet's worldview, integrating historical memory, religious and spiritual values, and the concept of national space.

The novelty of the research lies in its comprehensive examination of the onomastic system in Mashkhur Zhusup Kopeyev's works from a linguapoetic perspective. This study, for the first time, systematically describes the function of onomastic units in the poet's works using linguapoetic analysis and defines their semantic, stylistic, and cultural functions within literary texts.

The research material allowed us to determine the structural integrity of the onomastic space in Mashkhur Zhusup's poetry, as well as the specific uses of poetonyms and their function within the artistic system. The study's textual analysis method was not limited to traditional linguistic description, but combined with linguapoetic and linguacultural approaches. The relationship between poetonym and context was examined at the intersection of systemic-structural and anthropocentric approaches, based on the multiparadigmatic principles of modern linguistics. Furthermore, one of the results that enhances the scientific value of the study is the creation of a systematic list of poetonyms used in the works of Mashkhur Zhusup Kopeyev, identifying their semantic and functional characteristics. These materials allow us to describe the onomastic space of the poet's works and expand the database of Kazakh literary onomastics.

The theoretical significance of the research lies in its deepening scientific understanding of the function of proper names in literary texts through the study of onomastic space in the works of Mashkhur Zhusup Kopeyev. The results of this study allow for the development of issues in poetic onomastics and literary onomastics, identifying the semantic, stylistic, and functional features of poetic names in literary texts. Furthermore, the work contributes to a comprehensive description of the poet's idiostyle, revealing the structure of the onomasticon in Mashkhur Zhusup Kopeyev's works and its role in depicting the poet's worldview, linguistic personality, and poetic system.

The practical significance of the research work is determined by the fact that its theoretical conclusions and analytical materials can be used in the preparation of special courses and practical classes on literary onomastics, linguistic analysis of literary texts, the history of the Kazakh literary language, the language of Kazakh poetry, as well as on the work of Mashkhur Zhusup Kopeyev, which are taught in higher educational institutions.

Approbation and implementation of the research results. Eleven scientific articles have been published on the research topic: four in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan; six in foreign and domestic international journals; and one in a highly ranked international journal indexed in the Scopus database.

1. Abisheva G.K., Turyshev A.K. Korkem matin onomasticas masselesi // PMU khabarshysy. Philological series. No. 4. 2019. – 419 p. (49-58 p.)
2. Abisheva G.K., Abzuldinova G.K., Məshhūr Zhysip shyfarmalaryndagy toponimicalyq kenistik // Al-Farabi atyndagy kazYU khabarshysy. Philological series. No. 1. 2022. – 419 p. (32-40 p.)
3. Abishev G.K., Karipzhanova A.O., Mashhur Zhusip shyfarmalaryndagy zhalky esimderdin reminiscenttik kyzmeti // PMU khabarshysy. Philological series. No. 3. 2023. – 403 p. (65-76 p.)
4. Abisheva G.K., Turyshev A.K. Korkem matindegi myhttik anthroponymder zhane olardy zerdeleudin kaybir aspectileri // Abay atyndagy KazYPU-nin. Philological series. No. 1. 2019. – 285 p. (92-97 p.)

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5. Abisheva G.K., Turyshev A.K. Makal-matelderdegi sandar cheeses aleumettenui // PMU khabarshysy. Philological series. No. 4. 2019. – 406 p. (229-234 p.)
6. Abisheva G.K. Turyshev A.K. Mashhыр Zhysip shıғarmalaryndagy dini anthroponimder // Til zhane adebiet: teoriyasy men tazhiribesi magazines. Philological series. No. 4. 2023. – 147 p. (6-22 p.)
7. Abisheva G.K. Mashhыр Zhysip shıғarmalaryndagy myhttik anthroponimder// Halykaralyk gylymi-practice conference “XII Toraygyrov oculars”. 2020. – 389 p. (290-296 p.)
8. Abisheva G.K. Shyғarmalardagy antronimder poetikasy // Zhas galymdar, master's student, student men mektep okushylarynyn "XVI Satbaev oculars" atty khalykaralyk gylymi conference sons of materials. 2018.– 458 (322-327 p.)
9. Abisheva G.K., Kinalgan J. Mythical anthroponyms in the works of M. Zhusup // Proceedings of the XIV International Conference / Natural conditions, history, culture and language of Western Mongolia and adjacent regions. Mongolia, Khovda city 2019. - 290 (201-208 p.)
10. Actant Models of Kazakh Anthroponyms-Composites with Substantive and Verb Components Zifa Temirgazina, Gulnara Abisheva, Rumaniyat Aselderova. [Vol. 72 No. 1 \(2024\): NAMES: A Journal of Onomastics.](#)

The structure of the research. The dissertation consists of an introduction, three chapters, a conclusion, and a bibliography.