



DOI: 10.22363/2618-8163-2026-24-2-297-312

EDN: QMATQT

Research article

Linguodidactic potential of ergonyms in the ritual services in teaching Russian to students from Kazakhstan

Svetlana Yu. Kamysheva¹, Zarina T. Kanafina²✉

¹Pushkin State Russian Language Institute, *Moscow, Russian Federation*

²Abai Kazakh National Pedagogical University, *Almaty, Republic of Kazakhstan*

✉z.kanafina@abaiuniversity.edu.kz

Abstract. The study identifies the linguodidactic potential of Russian ergonyms in the ritual services sector within the context of teaching Russian lexicology at the university level. The relevance of the research is substantiated by the need to integrate this onomastic material into the educational process in order to expand students' linguistic-cultural competence, develop analytical thinking, and enhance skills of semantic interpretation. The aim of the study is to determine the possibilities of using ergonyms in developing lexical and linguistic-cultural competencies of future philologists. The research employs structural-semantic, cultural, and cognitive analysis. The empirical material comprises 88 Russian names of organizations in the ritual services sector functioning in the contemporary sociocultural space of Kazakhstan. The study substantiates the effectiveness of systematically incorporating ritual service ergonyms into teaching Russian lexicology to Kazakhstani students. The key structural-semantic and linguistic-cultural features of these units are identified, and their linguodidactic potential is confirmed. The research shows that ergonyms can form an instructional basis for developing students' professional linguistic competencies, reflective attitudes toward lexical units, and understanding of nationally specific cultural realities. A model for ergonym analysis is proposed, and principles for selecting ergonymic material for educational purposes are formulated. The research prospects include the development of exercises and teaching materials aimed at integrating ergonyms into Russian lexicology courses at universities.

Keywords: ergonymics, onomastics, Russian ergonyms, ritual services, lexicology, cultural linguistics, lexical-semantic analysis, cultural codes

Contribution: Kamysheva S.Yu. — scientific consulting, critical revision of the text; Kanafina Z.T. — research concept, collection, processing and analysis of material, writing the article.

Conflict of interests. The authors declare no conflict of interest.

Article history: received 27.04.2025; accepted 28.01.2026.

For citation: Kamysheva, S. Yu., & Kanafina, Z. T. (2025). Linguodidactic potential of ergonyms in the ritual services in teaching Russian to students from Kazakhstan. *Russian Language Studies*, 24(2), 297–312. <http://doi.org/10.22363/2618-8163-2026-24-2-297-312>

EDN: QMATQT

© Kamysheva S.Yu., Kanafina Z.T., 2026



This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License
<https://creativecommons.org/licenses/by-nc/4.0/legalcode>

Introduction

An ergonym is the result of the creative activity of an onomathet¹ within a specific linguistic and ethno-sociocultural context. In the names of urban objects, social significance is an important factor (Shaibakova, 2023: 353). Thus, ergonyms as linguistic nominative units become a tool for sociocultural cognition and material for teaching how to analyze onomastic vocabulary, which is currently receiving attention in Kazakhstan. Kazakhstani authors study the linguistic and sociocultural space of the city, language policy and planning in multilingual contexts, and visual environment semiotics (Zharkynbekova, Akzhigitova, 2011; Madieva, Imanberdieva, 2020; Kaudyrova, Isenova, Dukembay, 2025).

Ergonyms as linguistic units in a real communicative environment have also become a subject of study in higher education. Educational programs have recently been more pragmatically oriented, which encourages researchers to turn to the explanatory aspects of naming and justifies the use of ergonyms as teaching material in philological education and in teaching Russian vocabulary at the university level. Although modern linguodidactics advises including ergonymic material in university Russian language courses (Chupanovskaya, Maklakova, 2019; Golovina, 2021; Polygalova, Kuryanovich, 2022; Holmanskikh, Verisova, 2023; Belikov, 2025), questions about the selection of thematically marked ergonyms and their pedagogical potential have not yet received sufficiently clear answers. Onomatologists from various countries have repeatedly noted the need to develop special exercises using various types of onyms: the deliberate inclusion of onomastics in language education to foster an understanding of the cultural and phonological aspects of names and enhance the effectiveness of teaching (Contreras, 2023); teaching national-cultural vocabulary when using onyms in class (Agabekova, 2017); onomastic units in the regional lexical minimum for foreign students (Golovina, 2020); teaching phonetics, phonology, morphology, and sociolinguistics through exercises with proper names (MacKenzie, 2018); informal anthroponyms (nicknames) in Russian as a foreign language classes (Bobrova, 2022); the linguistic-didactic potential of the names of urban commercial enterprises (Matyushina, 2024). Ergonyms from the funeral services sector have not previously been treated in modern linguistics (the 2000s — present) as independent teaching material, i.e. not supplementary illustrative material but a full-fledged object of analysis that allows us to integrate lexicology, onomastics, and cultural linguistics within a single educational task. It is the funeral services sector, where ergonyms have their semantic and cultural markedness with scientific and methodological value. Their analysis requires students to distinguish between denotative and connotative meanings and to consider ethical norms and cultural codes. This contributes to the development of professional philological thinking and critical analysis skills.

¹ Onomathet (Ancient Greek: ὀνοματοθέτης) is a person who gives names. Yatsenko, N. E. (1999). *Explanatory dictionary of social sciences terms*. Saint Petersburg: Lan publ. Retrieved 28 February 2025, from https://www.slovarnik.ru/html_tsot/o/onomatet.html

The current sociolinguistic situation in Kazakhstan shapes a rich multilingual ergonymic landscape where Kazakh, Russian, and English languages interact. However, in some spheres, particularly in the sphere of ritual services, Russian ergonyms, both native Russian and borrowed into Russian, dominate quantitatively and functionally. They are the subject of our study. These names reflect the spiritual and religious beliefs, cultural values, and linguistic consciousness of the Russian people.

Training teachers of Russian language and literature in Kazakhstan involves theoretical and applied approaches. The higher education system distinguishes two key educational programs: “Russian Language and Literature” and “Russian Language and Literature in Schools with a Non-Russian Language of Instruction”, which are necessary for implementing innovative teaching technologies, creating high-quality teaching materials, and developing communicative and linguistic-cultural competencies. However, students who have graduated from Kazakh schools often experience difficulties in comprehending the cultural realities of the Russian world, which necessitates teaching methodologies refinement. The use of onomastic units in teaching can help students better acquire linguistic concepts and broaden their knowledge of Russian society (Bobrova, 2022: 31).

The ritual sphere of Kazakhstan demonstrates a balance between global, national, and regional trends, which forms a unique linguistic landscape reflecting the concepts of Russian and Kazakh linguistic cultures, the system of linguistic-cultural universals, and “the mutual influence of various forms of linguistic-cultural activity” (Shaklein, 2012: 104).

The frequent reference to Russian linguistic culture in Kazakhstani naming within the sphere of ritual services provides a significant vocabulary body for research. In this regard, Russian ergonyms serve as a simple and effective tool for mastering the cultural context of the Russian language and increasing motivation to study it as they operate at the intersection of everyday communication and cultural memory, immerse learners in a living linguistic environment, stimulate their associative and interpretive thinking, and develop skills in analyzing culturally marked vocabulary. This develops language sensitivity and an understanding of the mythological, religious, and philosophical concepts reflected in the names.

The aim of the study is to identify the linguistic-didactic potential of Russian ergonyms in the ritual sphere and to determine ways of using them in university course “Lexicology of the Russian Language.”

Methods and Materials

The methodological framework of this study is based on a comprehensive approach which integrates linguistic, sociolinguistic, and pedagogical analysis. The study employs methods of describing and classifying ergonymic units, contextual analysis, and pedagogical modeling. The methods identify the linguistic-cultural and language-teaching potential of Russian ergonyms and justify their use in teaching Russian to students at Kazakhstani universities.

The research material includes ergonyms, the names of companies providing funeral services in various regions of Kazakhstan. The material was collected with the help of observation, fixation (written notes and photographs) and sampling from open sources: advertising, internet resources²; Kazakhstan’s largest marketplace³, where sole proprietorships and large companies post information about their services and goods; the 2GIS app⁴ with selected categories “funeral services,” “mortuaries,” “monuments, tombstones.” A corpus of 135 ergonyms related to this field was collected and systematized with a comprehensive sampling method. Of these, 88 (65%) items are Russian names, which formed the main empirical basis for the analysis. Considering the aim of this work and the perspective of training future teachers of Russian language and literature in Russian schools and schools with a non-Russian language of instruction, we selected exclusively Russian names to analyze and justify their didactic potential, observing linguistic factors and establishing connections with concepts of Russian culture. At the same time, we did not conduct comparative analysis with other cultures (e.g., Kazakh), since using ergonyms as teaching material is aimed at developing students’ lexical skills and their ability to understand and interpret educational information within the context of the Russian cultural space. Language teachers should not only master the language but also understand the values, symbolism, and cultural codes of the country where the language is spoken, to more consciously and deeply understand both literary texts and the living linguistic environment in Russian.

Results

The study revealed that 65% of Russian ergonyms in the ritual sphere of Kazakhstan constitute a representative linguistic material to be considered in the course “Lexicology of the Russian Language” as a full-fledged object of lexical analysis, rather than merely as illustrative material. The data confirm that ergonyms need to be systematically incorporated into the educational process at the level of higher philological education and teacher training in the field of Russian Language and Literature in Russian schools and schools with a non-Russian language of instruction.

The structural organization, linguistic form, and semantic content of ergonyms were investigated. This showed that it is important to conduct a comprehensive analysis of the form and content of nominative units for their methodological selection for the educational process.

The analysis of explanatory (Big Explanatory Dictionary, Small Academic Dictionary) and etymological dictionaries⁵, the sources of origin and motivating

² SPR.kz. (n.d.). *Directory of cities in Kazakhstan*. Retrieved 22 March 2025, from <https://www.spr.kz/>

³ Satu.kz. (n.d.). Retrieved 23 March 2025, from <https://satu.kz/>

⁴ 2GIS.kz (n.d.). Electronic directory with maps of cities, places, and organizations in Kazakhstan. Retrieved 23 March 2025 from <https://2gis.kz>

⁵ Kuznetsov, S.A. (Ed.). (n.d.). Explanatory dictionary. Retrieved 25 March 2025 from <https://gufo.me/dict/kuznetsov>; Evgenyeva, A.P. (Ed.). (n.d.). Small academic dictionary. Retrieved 25 March 2025 from <https://gufo.me/dict/mas>; Vihlyantsev, V.P. (n.d.). Bible dictionary for the Russian canonical Bible. Retrieved 25 March 2025 from https://gufo.me/dict/bible_vihlyancev; Fasmer, M. (n.d.). Etymological dictionary of the Russian language. Retrieved 25 March 2025 from <https://vasmer.slovaronline.com/>

features of ergonyms were identified. The linguocultural potential of ergonymic units was revealed, manifested in their connection to Old Russian and Church Slavonic lexicon.

The study shows that ergonymic material in the course “Lexicology of the Russian Language” enhances the development of students’ professional competencies, including lexical, linguistic-cultural, and analytical competencies, as well as skills of meaning interpretation and philological analysis of the text.

The authors established that ergonyms of the ritual sphere enhance mastering key cultural concepts of the Russian linguistic worldview (faith, fate, death, soul, spirituality, and memory). Analysis of these units creates a foundation for the subsequent study and understanding of the themes of faith, spiritual rebirth, death, and ritual, which occupy a significant place in classical Russian literature (F.M. Dostoevsky, A.S. Pushkin, N.S. Leskov, V.G. Rasputin, L.N. Andreev, etc.) and thereby fosters the development of the lexical-cultural foundation to interpret complex literary meanings.

A phased model of the linguistic-cultural analysis of ergonyms is presented, designed for independent students’ work with a teacher and ensuring the practical application of the material and an understanding of its multi-layered nature.

Discussion

Considering an ergonym as a full-fledged object of lexical analysis presupposes the development of the ability to correlate the meaning of a name with its form, structure, and context of use. In contemporary onomastic and linguistic-cognitive studies, proper names are viewed not only as means of reference but also as carriers of culturally significant meanings, which gives rise to discussions about the boundaries of their meaning and the possibility of interpreting a name outside the narrow denotative field. Various types of meaning are potentially relevant here: denotative and connotative; lexical and proper; and presuppositional. The pragmatic approach distinguishes between onymic and semantic reference, which influences the use of name forms (Motschenbacher, 2020: 92–93).

Structural organization of an ergonym makes it a methodologically relevant unit, and we can use the structural completeness of the term as one of the principles for selecting learning material. Thus, the ergonym structure includes a “classifier”, or “identifier” (nomenclature component) and a “differentiator” (zero form). The formal aspect is combined with the semantic one when using the classifier, a lexeme that functions as a common noun and indicates the class of the organization. The classifier is more marked (*ritual bureau*), while the zero form is less marked (*Sheremetyev*) (Van Langendonck, 2007). In communication, the zero form is usually actively used, whereas the classifier can be modified, shortened, or omitted. For example, *funeral services bureau Sheremetyev* — *Sheremetyev funeral agency* — *Sheremetyev bureau* — *Sheremetyev*. In academic literature, the term “zero form” is used when the name is “self-sufficient” and does not contain words “store/agency/office/café.” Thus, the zero form “the Grail” without the classifier “funeral services

agency” generates different associative chains: “the Grail” — chalice, cup — tableware shop / restaurant; “the Grail” — chalice — sacred — Jesus — religion — funeral services. The zero form is examined in terms of semantic interpretation; the guess is based on the word’s meaning, associations, and cultural and historical knowledge.

Another principle for selecting learning ergonomic material is the linguistic composition of names in the ritual sphere. Within the scope of this study, the degree of word integration into the lexical system of the Russian language and their presence in dictionaries were considered. For example, “Dolerite” is a granular basalt⁶, the name of a rock type; the word is of Ancient Greek origin, “δολερός” [dolerós], borrowed into Russian from the French “dolerite.” Therefore, we consider “Dolerit” as a Russian ergonym, the name of a ritual agency specializing in the manufacture of tombstones and monuments. Names rendered in the Latin alphabet (*Izumrud, Vavilon, Savan*) are also relevant as Russian ergonymic teaching material since this concerns only spelling, not perception. Thus, the transliterated ergonyms *Vavilon* (Babylon) and *Izumrud* (Emerald), long established in the Russian language, do not alter their perception in the mind of a Russian-speaking person. However, if their English equivalents are used, they will sound and look different and will be less understandable: Вавилон (Rus.) — Babylon (Eng.), Изумруд (Rus.) — Diamond (Eng.). Graphohybrids also fall under the category of ergonyms in Russian (e.g., *Програнит*, where *Pro* is a colloquial preposition in Russian meaning “about”). It is also important when analyzing names by linguistic composition that even if a name is written in Cyrillic (*Ридо, Акрополис, Хэлл, Райт-Фюнерал*), the word may not exist in the lexical system of the Russian language⁷, and these names are not relevant when studying Russian vocabulary.

The higher percentage of Russian vocabulary (65%) in the names of funeral agencies in Kazakhstan is due to the active use of Russian in the country and the large number of speakers with Russian as their first language, regardless of their ethnic background. The obtained data correspond with the observations of sociolinguists who note a stable index of the Russian language’s persistence in Kazakhstan (Kamysheva, 2023). Russian is a language of interethnic communication with important social and cultural functions. Therefore, its active use in naming organizations associated with the spiritual sphere is justified and even necessary. From the perspective of cognitive linguistics, every language system creates a unique conceptual map of the world with culture-specific ideas, values, and symbolic and archetypal images (*Svetoch* ‘a big candle’, *Plat* ‘a headscarf worn in the church’, *Uspenie* ‘the Assumption’, *Voznesenie* ‘the Ascension’), and these do not always have equivalents in other languages (Wierzbicka, 1997; Lakoff, Johnson, 2003; Kubryakova, 2004). The original name perception and interpretation develop cognitive and linguistic sensitivity, which is particularly important in the context of Kazakhstan’s multilingual and multicultural society.

⁶ Dal, V. I. (2006). *Explanatory dictionary of the living Great Russian language* (Vol. 1). RIPOL Classic, 2006.

⁷ Checked at Gramota.ru. (n.d.). *Dictionaries*. Retrieved 22 March 2025, from <http://www.gramota.ru/slovari/>

A structural-semantic analysis of the linguistic material revealed that all selected ergonomic units are descriptive (*City Funeral Service, Funeral Home, Ritual Service*) and possessive (*Assumption, Morena and Veles, Heritage, Kingdom of Heaven*) with an additional semantic and functional component in the individualizing form (see: Goryaev, Polyakova, 2023; Goryaev, 2004: 50). When an appellative becomes an ergonym, the latter acquires an additional connotative meaning, evaluative or emotional, or even an entirely new one meaning if the denotatum does not correspond to the referent (*the funeral agency “Stork”, the funeral services center “Phoenix”*).

A significant part of Russian ergonyms in this study are formed on the basis of lexemes with positive-evaluative, mythological, religious-philosophical, or symbolic connotations (*Memory, Peace, Eternity, Plat, Requiem, Assumption, Hope, Black Raven, White Angel, Ascension, Svetoch/Candle, Orchid, Monument, Aura, Legacy, Hades, Osiris, Archangel, Adam and Eve, VEK (in Russian means ‘century’), Forever, Hephaestus, Memorial, The Other World, Zeus, Ibis, The Stone Empire, Stone Flower, Black Tulip, Gift, Cypress, Crystal, Charon, Elysium, etc.*). These names are associated with spirituality, immortality and soul repose, death with the hope of resurrection, respect for the memory of ancestors, and the continuity of traditions.

The ergonyms under analysis can be divided into two broad groups: universal and culturally marked. The semantics of universal ergonyms (*Ritual, Ritual Service, Memory, Eternity, Monument, Memorial, Heritage, The Other World, Crystal, Aura, Stone Empire, etc.*) are abstract and philosophical; they are based on collective human experience of loss, memory, and life continuation. Culturally marked names require religious, mythological, or folkloric knowledge and actualize specific cultural codes: the Christian religious tradition (*Requiem, Svetoch, Hope, Assumption, White Angel, etc.*), ancient and Slavic mythology (*Hades, Zeus, Charon, Morena, and Veles*); ancient Egyptian religious tradition (*Ibis, Osiris*); artistic-poetic, natural symbols, and folkloric images (*Black Raven, Stone Flower, Talan, Orchid, etc.*). Russian culturally marked ergonyms are common in Kazakhstan due to the preservation of intercultural and interethnic ties, historical memory, and universal human experience and knowledge. Within the scope of this study, ergonyms with high connotative richness rooted in Orthodox and pan-Russian cultural traditions (e.g., *Assumption, Ascension, Svetoch, Plat, Hope*) are of primary linguistic-didactic value. Here, death is understood not as an end, but as a transition, the preservation of memory, or spiritual elevation, which makes these words indicative for analyzing sacred and euphemistic naming in Russian ergonymics. Language cannot be studied in isolation from culture. Religion is an important part of spiritual culture. Accordingly, immersion in culture is as necessary as immersion in language. For example, a comparison of the lexeme “hope” and the ergonym “Nadezhda” demonstrates the transition of an abstract, internal state into the realm of socially and culturally institutionalized meaning. The ergonym “Nadezhda” is not about optimism, but about consolation and spiritual support, the symbolic overcoming of tragic experiences associated with loss and death. We can also interpret this ergonym as “Christian hope” by referring to sacred writings or biblical dictionaries.

Analyzing this lexical corpus, students learn to distinguish between denotative and connotative meanings, consider cultural codes and traditional notions, comprehend the boundaries of acceptable linguistic expression, and develop skills of ethical and interpretive responsibility.

The analysis of ergonyms in the process of teaching lexicology at the university level involves:

- understanding the structure, semantics, polysemy, and mechanisms/motives of naming;
- identifying word-formation patterns, borrowings, and linguistic play;
- understanding actualization and reinterpretation of lexical meaning;
- interpreting words as carriers of cultural meanings, rather than merely units for classification and identification;
- recognizing cultural taboos, values, and symbolic representations;
- familiarity with the specifics of Russian linguistic consciousness.

This analysis reflects the formulated methodological principles for selecting ergonymic material for lexicology classes: the structural representativeness of the ergonym, linguistic form, transparency of the motivational basis, and cultural-connotative richness. Such an interpretation of ergonyms confirms the initial assumption about the linguistic-didactic potential of this lexical category and the possibility of its systematic integration into the educational process.

The most important aspect of analyzing ergonyms in the sphere of funeral services is identifying key linguistic-cultural components. The main concept in ritual naming is the concept of “death”, which is not biological, but cultural concept. Students do not study death; rather, they study how culture speaks of death in terms of the oppositions sacred/profane, public/intimate, and direct/euphemistic.

The linguistic-cultural analysis of an ergonym has three stages:

1. Independent interpretation based on knowledge, experience, and critical thinking.

For example, the term “Assumption” is an example of a religious euphemism that teaches students to see how culture softens existentially difficult topics. This term carries sacred, euphemistic, and soothing connotations. In Russian Orthodox tradition, this is not death as the end, but a quiet departure, a “sleep” before another form of existence. The word sounds respectful, lofty, without everyday harshness, removes the tragedy, and replaces the biological death with a spiritual transition. Death is understood as a peaceful conclusion; Death → Peace → Rebirth are linked.

2. Work with linguistic dictionaries.

Etymological analysis of the ergonym “Uspenie” (‘Assumption’)

Example: “Uspenie” — Church Slavonic uspenie, Assumption of the Mother of God (August, 15), Old Russian uspenie “falling asleep, sleep; death, passing; church holiday,” putting to sleep (The Tale about Boris and Gleb).

Source: M. Fasmer’s Etymological Dictionary of the Russian Language⁸.

⁸ Students should often consult dictionaries. The etymology, motivation, and direct and symbolic meanings of the units under consideration become clear.

3. Selection of illustrative examples from works of fiction and discussion.

Using Russian Classics β corpus in Russian National Corpus⁹.

- “Everyone expected something immediate and grand at once after the elder’s assumption” [F.M. Dostoevsky. *The Brothers Karamazov*. A novel in four parts with an epilogue (1878–1880)].
- “In simple and touching words, he described the peaceful assumption of the righteous woman, whose long years had been a quiet, touching preparation for a Christian death” [A.S. Pushkin. *The Queen of Spades* (1833)].
- “In a corner of a small shelf, there stood a tiny icon of the Assumption of the Mother of God, with a dried-up willow branch placed behind it, and a small Kiev prayer book” [N.S. Leskov. *The Cathedral Folk*. A Chronicle (1866–1872)].

The comprehensive analysis of ergonyms concludes with a review of texts demonstrating the significance of context for explaining the meaning and functions of these units in speech.

Linguistic and cultural analysis of the ergonym “Svetoch-Aktau”:

1. The ergonym “Svetoch-Aktau” exemplifies a complex nomination comprising the culturally marked lexeme “svetoch” and the toponymic component “Aktau,” which denotes a specific sociocultural space. The ergonym has metaphorical, axiological, and commemorative connotations. In Russian, the word “svetoch” is associated with light, spiritual guidance, and outstanding personality. The classifier “ritual services” removes semantic ambiguity and relates the ergonym to traditional cultural semantics of light as a symbol of transition, comfort, memory, and hope. In ritual ergonymics, death changes into the concept of Death → Memory → Light and evokes the idea of life continuing through memory and example.

2. Work with the dictionary

SVETOCH. 1. In olden times: a large candle, a torch. 2. Figurative meaning. A bearer of lofty ideals of freedom, truth, and enlightenment (high style). The svetoch of the world. The svetoch of mind.

Source: Ozhegov’s Explanatory Dictionary¹⁰.

3. Examples from Russian classical literature in the Russian National Corpus

- Well then? Rejoice... — he could not endure the torments of his last days: He faded away, like a svetoch, the wondrous genius; The solemn wreath withered. [M.Y. Lermontov. *The Death of the Poet* (1837)].
- “I pass this svetoch on to you,” he told him two hours before his death, “I held it as long as I could; do not throw it until the very end.” [I.S. Turgenev. *On the Eve* (1860)].

The study found that ergonyms as condensed cultural texts reflecting common ways of interpreting existential themes can be viewed as methodological transitional

⁹ Russian National Corpus. (n.d.). Corpus of Russian classics β . Retrieved 25 March 2025, from <https://ruscorpora.ru/search?search=CgQyAggV>

¹⁰ Ozhegov, S. I., & Shvedova, N. Yu. (1992). Explanatory dictionary of the Russian language. Az Publishing House. Retrieved 22 March 2025, from <https://gufo.me/dict/ozhegov>

material that prepares students to work with literary texts. Understanding a classical literary text requires a certain level of cultural background. In literature classes, students sometimes cannot work only with unfamiliar vocabulary found in literary texts, which is particularly important for students who do not speak Russian as their native language and who were raised in a different sociocultural environment. Culturally marked ergonyms allow students to master complex topics without immediately immersing themselves in a multi-layered text.

Successful language teaching in the modern educational context is based on a pragmatic approach and a careful consideration of linguistic patterns (Boas, 2022): cultural codes, stereotypes, and typical speech behavior. However, the linguistic landscape demonstrates that language exists not only within the boundaries of the norm, but also in the space of individual speech creation (Gridina, 2013; Fateeva, 2016). The linguistic creativity of the name-giver reflects the speaker's perception of the world, interpretation of cultural symbols, and associative connections, gives rise to reinterpreting familiar semantics — metaphorical reinterpretation of the denotatum — and results in the ergonym “Stork” to denote ritual agency. This ergonym is a semantic occasionalism. The appellative “stork,” traditionally associated with the idea of birth, acquires a new, symbolic meaning in the context of the ritual sphere, associated with the rebirth of the soul. The nomination demonstrates a linguistic play which “breaks down and shifts associative stereotypes” (Gridina, 2013: 14). Such examples confirm the importance of considering the interpretive potential of ergonyms during their methodological selection. Interpretive variability is an undeniable advantage for developing analytical skills among philology students. The ergonym “Stork” can be interpreted through wordplay, cultural interference, and etymological investigation. Exploring the rationale behind the naming of a particular ergonym can be promising for a student's independent research project. At the same time, each student's original interpretation is encouraged as it stimulates creative thinking, develops the ability to justify conclusions, and fosters the formation of an individual perspective on ergonymic material. Studying such examples helps students develop a holistic understanding of language as a dynamic, culturally conditioned, and creative phenomenon.

Thus, ergonyms as a sociolinguistic phenomenon reflect the deep layers of the national consciousness, where language expresses spiritual and moral-ethical values. This approach aligns with the general trend in modern linguistics, which examines linguistic phenomena in relation to humans, their thinking, and their spiritual and practical activities, and among them onomastic processes (Maslova, 2017). Such names allow students to trace how words convey concepts and universal philosophical categories (memory, peace of mind, faith, life, and death). Working with such examples develops semantic interpretation skills and the ability to perceive the cultural layer behind a word, which is particularly important for future teachers of Russian language and literature, especially for bilingual students for whom Russian is a second language.

The conducted study confirms that ergonyms of the ritual sphere have structural, semantic, and linguistic-cultural complexity, which ensures their

methodological value. Their analysis forms a systematic understanding of naming, develop skills in interpreting cultural meanings, and expand the content of the lexicology course by integrating linguistic and cultural components of learning.

Conclusion

The present study basing on a structural-semantic analysis of Russian ergonyms (88 units, and among them some conventional-symbolic and culturally marked ones are examined in this article) in the ritual service sphere in Kazakhstan and a re-examination of the role of proper names in language education has confirmed their linguistic-didactic potential. Including the aforementioned ergonymic units in the course on Russian lexicology increases students' interest in research and analytical activities, develops lexical and linguistic-cultural competencies, fosters spiritual and moral values, religious tolerance, and professional mastery of words and their meanings in the process of creative self-realization (linguistic creativity). Ergonyms in students' vocabulary demonstrate the multifaceted nature of language and the dynamics of the linguistic system and its norms. A philological analysis of words should become a professional skill for students. Students focus on naming and its dominant principles in a certain period. The linguistic landscape is a favorable, accessible environment for immersion in language and culture, its past, present, and future.

Thus, ergonyms from the ritual services sphere in the educational process expand the toolkit of university course of lexicology, develop students' ability to interpret linguistic units within their cultural and social contexts, prepare future philologists to work with language as a living, dynamic, and valuable phenomenon, and ensure a meaningful transition from the language of everyday culture to the language of literary texts.

The materials and findings of this study can be used in courses on modern Russian lexicology, onomastics, cultural linguistics, and text interpretation, as well as in textbooks, teaching aids, practical guides, and digital educational resources.

References

- Agabekova, Z. (2017). Methods of using onomastics in teaching language and culture. *Global Journal of Sociology: Current Issues*, 7(2), 104–109. <https://doi.org/10.18844/gjs.v7i2.2395>
- Belikov, S. V. (2025). Ergonyms in the urban onomastic space of Harbin and the prospects for their use in teaching Russian as a foreign language. *Philology & Human*, (1), 55–71. (In Russ.). [https://doi.org/10.14258/filichel\(2025\)1-04](https://doi.org/10.14258/filichel(2025)1-04) EDN: VYYJYG
- Boas, H. C. (ed.). (2022). *Directions for pedagogical construction grammar: Learning and teaching (with) constructions*. Berlin: De Gruyter. <https://doi.org/10.1515/9783110746723>
- Bobrova, M. V. (2022). Nicknames in teaching Russian as a foreign language. *Russian Language Studies*, 20(1), 22–34. (In Russ.). <https://doi.org/10.22363/2618-8163-2022-20-1-22-34> EDN: ZDWHAX
- Chupanovskaya, M. N., & Maklakova, T. B. (2019). Regional component in classes of Russian as a foreign language (linguo-cultural commentary of local history material of the Irkutsk region). *Philology. Theory & Practice*, 12(3), 348–352. (In Russ.). <https://doi.org/10.30853/filnauki.2019.3.74> EDN: YYOHYL

- Contreras, M. R. (2023). Content analysis of anthroponyms in an English as a L2 teaching material. *Onomastics from Latin America*, 4(1), 1–17. (In Span.) <https://doi.org/10.48075/odal.v4i1.31274>
- Fateeva, N. A. (2016). Linguistic creativity: Approaches to the topic. *Proceedings of the V. V. Vinogradov Russian Language Institute*, (7), 13–29. (In Russ.). EDN: WHWQJD
- Golovina, L. S. (2020). Onomastics as a means of forming socio-cultural competence at Russian as a foreign language. *Memoirs of Novsu*, (1). (In Russ.). [https://doi.org/10.34680/2411-7951.2020.1\(26\).5](https://doi.org/10.34680/2411-7951.2020.1(26).5) EDN: VQMYGH
- Golovina, L. S. (2021). Russian traditional naming system in the practice of teaching Russian as a foreign language. In *Terra Rusistica: Proceedings of the International Forum of Young Russianists* (pp. 89–92). Pskov: Pskov State University. (In Russ.). EDN: TUYQJF
- Goryaev, S. O. (2004). Naming and nomination as a problem of the relationship between onomastics and onomasiology. In *Onomastics and Dialect Vocabulary. Vol. 5* (pp. 49–55). Yekaterinburg: Ural University. (In Russ.). Retrieved from <http://elar.urfu.ru/handle/10995/35913>
- Goryaev, S. O., & Polyakova, I. G. (2023). Commercial names in the field of surrogacy motherhood. *Problems of Onomastics*, 20(1), 183–201. (In Russ.). https://doi.org/10.15826/vopr_onom.2023.20.1.011 EDN: KLSHLB
- Gridina, T. A. (ed.). (2013). *Linguistics of creativity–1: monograph* (2nd ed.). Yekaterinburg: Ural State Pedagogical University. (In Russ.). EDN: QNPRXF
- Holmanskikh, Yu. S., & Verisova, A. D. (2023). Phraseological ergonyms in the linguistic and cultural aspect of studying Russian as a foreign language. *Russian Studies without Borders*, 7(1), 74–81. (In Russ.). EDN: ADNQMY
- Kamyshева, S. Yu. (Ed.). (2023). *Index of the position of the Russian language in the world*. Moscow: Pushkin State Russian Language Institute. (In Russ.). EDN: SWGPCH
- Kaudyrova, A., Isenova, F., & Dukembay, G. (2025). Language game as a way to create an attractive urban space (based on the material of Astana's ergonyms). *Eurasian Journal of Philology. Science and Education*, 199(3), 96–106. (In Russ.). <https://doi.org/10.26577/EJPh202519939> EDN: KHRFBN
- Kubryakova, E. S. (2004). *Language and knowledge: Towards acquiring knowledge about language*. Moscow: Yazyki slavyanskoy kultury publ. (In Russ.).
- Lakoff, G., & Johnson, M. (2003). *Metaphors we live by*. Chicago: University of Chicago Press. <https://doi.org/10.7208/chicago/9780226470993.001.0001>
- MacKenzie, L. (2018). What's in a name? Teaching linguistics using onomastic data. *Language*, 94(4), e293–e310. <https://doi.org/10.1353/lan.2018.0068>
- Madieva, G. B., & Imanberdieva, S. K. (2020). Features and functioning of foreign-language ergonyms in the linguistic landscape of the city. *Science and Life of Kazakhstan*, (5), 295–300. (In Russ.). Retrieved from <https://inlnk.ru/agonYO>
- Maslova, V. A. (2017). Linguoculturology in onomastic studies. *Onomastics of the Volga Region: Proceedings of the XVI International Scientific Conference dedicated to the 50th anniversary of the First Volga Onomastic Conference and in memory of its organizer V. A. Nikonov, 1*, 112–119. (In Russ.). EDN: XPDOPB
- Matyushina, N. V. (2024). Russian elements in the ergonymy of intra-urban objects in Moscow. *Russian Language at School*, 85(4), 99–111. (In Russ.). <https://doi.org/10.30515/0131-6141-2024-85-4-99-111>
- Motschenbacher, H. (2020). Corpus linguistic onomastics: A plea for a corpus-based investigation of names. *Names*, 68(2), 88–103. <https://doi.org/10.1080/00277738.2020.1731240>
- Polygalova, S. A., & Kuryanovich, A. V. (2022). Ergonyms as a component of the verbal space of a regional city. In Kalinin K. A. (ed.) *Slovo v zerkale istorii yazyka: VI Abramovskie nauchnye chteniya. Vol. 4. Naberezhnye Chelny*, 35–41. (In Russ.). EDN: AGTYBO

- Shaibakova, D. D. (2023). Lexical objectification of the concept “displaced persons”: D. N. Ushakov’s dictionary and modern lexicographic practice. *Philological Class*, 28(4), 349–366. (In Russ.). <https://doi.org/10.26170/2071-2405-2023-28-4-349-366>
- Shaklein, V. M. (2012). *Historical linguoculturology of the text*. Moscow: RUDN University. (In Russ.). EDN: TNGSET
- Van Langendonck, W. (2007). *Theory and typology of proper names*. Berlin; New York: Mouton de Gruyter.
- Wierzbicka, A. (1997). *Understanding cultures through their key words*. London: Oxford University Press.
- Zharkynbekova, Sh. K., & Akzhigitova, A. Sh. (2011). The functioning of the language planning program in the Republic of Kazakhstan (based on ergonyms of Astana). *Bulletin of the Peoples’ Friendship University of Russia. Series: Theory of Language. Semiotics. Semantics*, (4), 32–37. (In Russ.).

Bio notes:

Svetlana Yu. Kamysheva, Candidate of Philology, Associate Professor, Head of the Centre for Language Policy and International Education at Pushkin State Russian Language Institute, 6 Akademika Volgina St., Moscow, 117485, Russian Federation. *Research interests*: methodology of teaching Russian as a non-native language, Russian as a foreign language, sociolinguistics, language policy, Russian as a foreign language. ORCID: 0000-0002-8697-015X. SPIN-code: 9141-9386. Researcher ID: CWQ-0924-202. E-mail: skamysheva@yandex.ru

Zarina T. Kanafina, Master of Pedagogical Sciences, Lecturer of Russian Language and Literature Department, Abai Kazakh National Pedagogical University, 13 Dostyk Avenue, Almaty, 050010, Republic of Kazakhstan. *Research interests*: methodology of teaching Russian as a non-native language, onomastics, ergonymics, sociolinguistics. ORCID: 0009-0005-3269-5331. SPIN-code: 3075-7367. Researcher ID: KUF-0900-2024. E-mail: z.kanafina@abaiuniversity.edu.kz

DOI: 10.22363/2618-8163-2026-24-2-297-312

EDN: QMATQT


Научная статья

Лингводидактический потенциал эргонимов в обучении русскому языку казахстанских студентов

С.Ю. Камышева¹, З.Т. Канафина²

¹Государственный институт русского языка имени А.С. Пушкина, Москва, Российская Федерация

²Казахский национальный педагогический университет имени Абая, Алматы, Республика Казахстан

z.kanafina@abaiuniversity.edu.kz

Аннотация. Исследован лингводидактический потенциал русскоязычных эргонимов ритуальной сферы в контексте преподавания лексикологии русского языка в вузе. Актуальность работы обусловлена необходимостью интеграции данного ономастического материала в образовательный процесс для расширения лингвокультурной компетентности студентов, развития аналитического мышления и навыков интерпретации смыслов. Цель исследования — определить возможности использования эргонимов в формирова-

нии лексической и лингвокультурологической компетенций будущих филологов. Применены структурно-семантический, культурологический и когнитивный методы анализа. Материалом послужили 88 русскоязычных названий организаций ритуальной сферы, функционирующих в современном социокультурном пространстве Казахстана. Обоснована целесообразность системного включения эргонимов сферы ритуальных услуг в обучение лексикологии русского языка казахстанских студентов. Выявлены ключевые структурно-семантические и лингвокультурологические характеристики данных единиц и подтвержден их лингводидактический потенциал. Показано, что анализ эргонимов может служить учебной основой для формирования у студентов профессионально-языковых компетенций, рефлексивного отношения к слову и понимания национально-специфических реалий. Разработана модель анализа и определены принципы отбора эргонимического материала для использования в образовательном процессе. Перспективы исследования связаны с разработкой практических заданий и учебно-методического пособия по применению эргонимов в преподавании лексикологии русского языка в вузе.

Ключевые слова: эргонимика, ономастика, русскоязычные эргонимы, ритуальные услуги, лексикология, лингвокультурология, лексико-семантический анализ, культурные коды

Вклад авторов: Камышева С.Ю. — научное консультирование, критический пересмотр текста статьи, редактирование статьи; Канафина З.Т. — концепция исследования, сбор, обработка и анализ материала, написание статьи.

Конфликт интересов. Авторы заявляют об отсутствии конфликта интересов.

История статьи: поступила в редакцию 27.04.2025; принята к печати 28.01.2026.

Для цитирования: Камышева С.Ю., Канафина З.Т. Лингводидактический потенциал эргонимов в обучении русскому языку казахстанских студентов // Русистика. 2026. Т. 24. № 2. С. 297–312. <http://doi.org/10.22363/2618-8163-2026-24-2-297-312> EDN: QMATQT

Список литературы

- Беликов С.В. Эргонимы в городском ономастическом пространстве Харбина и перспективы их использования при обучении русскому языку как иностранному // Филология и человек. 2025. № 1. С. 55–71. [https://doi.org/10.14258/filichel\(2025\)1-04](https://doi.org/10.14258/filichel(2025)1-04) EDN: VYYJYG
- Боброва М.В. Прозвища как лингводидактический материал // Русистика. 2022. Т. 20. № 1. С. 22–34. <http://doi.org/10.22363/2618-8163-2022-20-1-22-34> EDN: ZDWHAX
- Головина Л.С. Ономастика как способ формирования социокультурной компетенции на занятиях РКИ // Ученые записки Новгородского государственного университета имени Ярослава Мудрого. 2020. № 1 (26). [https://doi.org/10.34680/2411-7951.2020.1\(26\).5](https://doi.org/10.34680/2411-7951.2020.1(26).5) EDN: VQMYGH
- Головина Л.С. Русская традиционная система именования в практике преподавания РКИ // Terra Rusistica : сб. материалов Междунар. форума молодых русистов. Псков : Псков. гос. ун-т, 2021. С. 89–92. EDN: TUYQJF
- Горяев С.О. Наречение и номинирование как проблема отношения ономастики и ономастиологии // Ономастика и диалектная лексика: сб. науч. трудов. Екатеринбург : Изд-во Урал. ун-та, 2004. № 5. С. 49–55. URL: <http://elar.ufr.ru/handle/10995/35913>
- Горяев С.О., Полякова И.Г. Коммерческий ономастикон в сфере суррогатного материнства // Вопросы ономастики. 2023. Т. 20. № 1. С. 183–201. https://doi.org/10.15826/vopr_onom.2023.20.1.011 EDN: KLSHLB
- Гридина Т.А. (ред.). Лингвистика креатива-1 : монография. 2-е изд. Екатеринбург : Урал. гос. пед. ун-т, 2013. 369 с. EDN: QNPRXF

- Жаркынбекова Ш.К., Акжигитова А.Ш. Функционирование программы языкового планирования в Республике Казахстан (на материале эргонимов г. Астана) // Вестник Российского университета дружбы народов. Серия: Теория языка. Семиотика. Семантика. 2011. № 4. С. 32–37.
- Камышева С.Ю. (ред.). Индекс положения русского языка в мире: Индекс глобальной конкурентоспособности (ГК-Индекс), Индекс устойчивости в странах постсоветского пространства (УС-Индекс). Вып. 3. М. : Гос. ин-т русского языка им. А.С. Пушкина, 2023. 70 с. EDN: SWGPCN
- Каудырова А., Исенова Ф., Дүкембай Г. Языковая игра как способ создания привлекательного городского пространства (на материале эргонимов Астаны) // Eurasian Journal of Philology. Science and Education. 2025. Т. 199. № 3. С. 96–106. <https://doi.org/10.26577/EJPh202519939> EDN: KHRFBN
- Кубрякова Е.С. Язык и знание: На пути получения знаний о языке: Части речи с когнитивной точки зрения. Роль языка в познании мира : монография. М. : Языки славянской культуры, 2004. 560 с.
- Мадиева Г.Б., Иманбердиева С.К. Особенности и функционирование иноязычных эргонимов в лингвистическом ландшафте города // Наука и жизнь Казахстана. 2020. № 5 (1). С. 295–300. URL: <https://inlnk.ru/agonYO>
- Маслова В.А. Лингвокультурология в ономастических исследованиях // Ономастика Поволжья : материалы XVI Междунар. науч. конф., посвящ. 50-летию первой Поволжской ономастической конференции и памяти ее организатора В.А. Никонова. 2017. Т. 1. С. 112–119. EDN: XPDOPB
- Матюшина Н.В. Русскоязычные элементы в эргонимии внутригородских объектов г. Москвы // Русский язык в школе. 2024. Т. 85. №4. С. 99–111. <https://doi.org/10.30515/0131-6141-2024-85-4-99-111>
- Польгалова С.А., Курьянович А.В. Эргонимы как составляющая вербального пространства регионального города // Слово в зеркале истории языка : VI Абрамовские научные чтения. Т. 4. / под ред. К.А. Калинина. Набережные Челны, 2022. С. 35–41. EDN: AGTYBO
- Фатеева Н.А. Языковая креативность: подступы к теме // Труды Института русского языка им. В.В. Виноградова. 2016. № 7. С. 13–29. EDN: WHWQJD
- Холманских Ю.С., Верисова А.Д. Эргонимы с фразеологическим компонентом в лингвокультурном аспекте изучения русского языка как иностранного // Русистика без границ. 2023. Т. 7. № 1. С. 74–80. EDN: ADNQMY
- Чупановская М.Н., Маклакова Т.Б. Региональный компонент на занятиях по русскому языку как иностранному (лингвокультурный комментарий краеведческого материала Иркутской области) // Филологические науки. Вопросы теории и практики. 2019. Т. 12. № 3. С. 348–352. <https://doi.org/10.30853/filnauki.2019.3.74> EDN: YYOHYL
- Шайбакова Д.Д. Лексическая объективация понятия «перемещающиеся лица»: Словарь Д.Н. Ушакова и современная лексикографическая практика // Филологический класс. 2023. Т. 28. № 4. С. 349–366. <https://doi.org/10.26170/2071-2405-2023-28-4-349-366>
- Шаклеин В.М. Историческая лингвокультурология текста : монография. М. : РУДН, 2012. 632 с. EDN: TNGSET
- Agabekova Z. Methods of using onomastics in teaching language and culture // Global Journal of Sociology: Current Issues. 2017. Vol. 7. № 2. Pp. 104–109. <https://doi.org/10.18844/gjs.v7i2.2395>
- Boas H.C. (ed.). Directions for Pedagogical Construction Grammar. Learning and Teaching (with) Constructions. Berlin: De Gruyter, 2022. <https://doi.org/10.1515/9783110746723>
- Contreras M.R. “John, Joan, Jone or Jon?” Análisis de contenido de antropónimos en materiales para la enseñanza de inglés como L2 // Onomástica Desde América Latina. 2023. Vol. 4. № 1. 1–17. <https://doi.org/10.48075/odal.v4i1.31274>

- Lakoff G., Johnson M.* Metaphors we live by. Chicago: University of Chicago Press, 2003. <https://doi.org/10.7208/chicago/9780226470993.001.0001>
- MacKenzie L.* What's in a name? Teaching linguistics using onomastic data // *Language*. 2018. Vol. 94. № 4. Pp. e293–e310. <https://doi.org/10.1353/lan.2018.0068>
- Motschenbacher H.* Corpus linguistic onomastics: a plea for a corpus-based investigation of names // *Names*. 2020. Vol. 68. № 2. P. 88–103. <https://doi.org/10.1080/00277738.2020.1731240>
- Van Langendonck W.* Theory and typology of proper names. Berlin; New York : Mouton de Gruyter, 2007. 378 p.
- Wierzbicka A.* Understanding cultures through their key words. London : Oxford University Press, 1997.

Сведения об авторах:

Камышева Светлана Юрьевна, кандидат филологических наук, доцент, руководитель Центра языковой политики и международного образования, Государственный институт русского языка имени А.С. Пушкина, Российская Федерация, 117485, Москва, ул. Академика Волгина, д. 6. *Сфера научных интересов:* методика преподавания русского языка как неродного и как иностранного, социолингвистика. ORCID: 0000-0002-8697-015X. SPIN-код: 9141-9386. Researcher ID: CWQ-0924-202. E-mail: skamysheva@yandex.ru

Канафина Зарина Талапкеровна, магистр педагогических наук, преподаватель кафедры русского языка и литературы, Казахский национальный педагогический университет им. Абая, Республика Казахстан, 050010, Алматы, пр. Достык, д. 13. *Сфера научных интересов:* методика преподавания русского языка как неродного, ономастика, эргонимика, социолингвистика. ORCID: 0009-0005-3269-5331. SPIN-код: 3075-7367. Researcher ID: KUF-0900-2024. E-mail: z.kanafina@abaiuniversity.edu.kz