

The Linguosynergetic Model of the Concept “Qut”

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Abstract—This article develops a linguosynergetic model of the concept “Qut” drawing on historical-cultural sources and the methodological principles of synergetics. The analysis reconstructs the concept’s diachronic semantic trajectory across four major stages: (i) an archaic mythological interpretation characterized by semantic diffuseness; (ii) a Turkic-period rationalization in which “Qut” becomes embedded in political philosophy and state ideology; (iii) an Islamic-era reconfiguration that introduces a religious-spiritual bifurcation of meanings; and (iv) a Kazakh-stage axiological expansion in which “Qut” is linked to prosperity, social harmony, and the unity of people and land. To describe these transformations, the study applies key synergetic notions—nonlinearity, self-organization, attractor formation, and shifts to new semantic levels under external socio-cultural pressures. “Qut” is therefore interpreted as a semiospheric and culturally adaptive structure that preserves a stable semantic ядро while continuously generating new peripheral meanings in response to changing historical contexts. In Turkic political discourse, “Qut” functions as a marker of legitimate authority and state stability; in Islamic tradition, it operates as a spiritual attractor associated with divine light and sustenance; and in the Kazakh worldview it acquires a pronounced value dimension connected with wellbeing, land-peace, communal concord, and national cohesion. Contemporary expressions such as *qutty qadam* (“auspicious step”) and *qutty meken* (“auspicious place”) illustrate the concept’s productive integration into modern linguistic practice. The findings show that “Qut” constitutes a multilayer, dynamically self-organizing cultural-conceptual system with a stable attractor, and they support the use of linguosynergetics as a methodological framework for investigating Kazakh linguistic consciousness.

Index Terms—linguosynergetics, “Qut”, Kazakh worldview, cultural semantics, conceptual dynamics

I. INTRODUCTION

Current linguistic research increasingly focuses on how language encodes culture, worldview, cognition, and systems of value. Within the anthropocentric paradigm, language is understood not only as a means of communication but also as a repository of historical memory and a carrier of cultural meanings that shape collective identity.

Against this background, linguosynergetics offers a productive framework for analyzing linguistic phenomena as open, non-linear, and self-organizing systems. Rather than treating meanings as fixed, this approach models semantic structures as dynamic formations that evolve through interaction with historical, social, and cultural environments. In this sense, linguosynergetics complements cognitive linguistics and linguocultural studies by providing tools to describe the emergence, stabilization, and transformation of meanings within complex conceptual systems.

The concept “Qut”, central to Turkic and Kazakh cultural semantics, is particularly suitable for such analysis. In Turkic thought, “Qut” mediates relationships between humans and nature, society and Tengri, authority and moral-spiritual order. Over time it has retained an archetypal core while acquiring historically specific semantic layers, which

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makes it an illustrative case for modeling conceptual self-organization.

This study proceeds from three guiding principles:

- a) Diachronic dynamism: the meanings associated with “Qut” shift across epochs and communicative contexts;
- b) Polysemy: the concept encompasses multiple interrelated senses rather than a single definition;
- c) Systemicity: “Qut” functions as a complex conceptual configuration integrating mythological, religious, philosophical, sociopolitical, ethical, and psychological components.

Accordingly, the concept can be described on several interpretive levels:

- a) Cognitive: “Qut” is associated with goodness, wellbeing, prosperity, and success;
- b) Mythological-cultural: it is conceptualized as divine blessing, spiritual force, or vital energy;
- c) Semantic-discursive: its meaning is context-dependent and realized through a range of textual and pragmatic uses.

In early Turkic tradition, “Qut” is linked to divine favor and the legitimacy of authority, often associated with Tengri and spiritual forces. In later historical contexts, it may index an individual’s social standing, moral worth, and harmony with communal norms. In modern Kazakh usage, it is frequently connected with happiness, abundance, fortune, and inner strength, as reflected in stable collocations and evaluative formulas. These shifts demonstrate that “Qut” is not a static lexical meaning but a historically evolving cultural concept.

The aim of this article is to identify the linguosynergetic properties of the concept “Qut”, model the evolution of its semantic structure, and describe its cultural-linguistic dynamics. The objectives are:

- to reconstruct the semantic evolution of “Qut” across key historical stages;
- to identify synergetic patterns underlying semantic change;
- to explain processes of self-organization, semantic redistribution, and conceptual renewal;
- to clarify the role of “Qut” as a cultural code in the contemporary Kazakh worldview.

From a linguosynergetic perspective, “Qut” may be treated as a self-developing and culturally informative system that accumulates new semantic layers while maintaining a relatively stable core. Under the influence of changing socio-cultural conditions, the concept generates renewed semantic fields without losing its conceptual integrity.

This study makes several contributions to linguocultural and cognitive research. First, it proposes a comprehensive linguosynergetic model of the concept “Qut”, tracing its semantic development through the stages of chaos, self-organization, bifurcation, attractor formation, and dynamic balance. Second, the article integrates diverse historical and discursive sources—ancient Turkic monuments, Islamic philosophical texts, zhyrau poetry, and contemporary Kazakh usage—within a single analytical framework. Third, the research demonstrates how a culturally significant concept functions as a long-term semantic attractor, preserving its core meaning while adapting to changing social and cultural contexts. The proposed model may be applied to the study of other culturally embedded concepts in Turkic and broader linguocultural traditions.

II. LITERATURE REVIEW

The emergence of linguosynergetics is associated with the introduction of H. Haken’s theory of synergetics into scientific research at the end of the twentieth century. The integration of synergetics and linguistics has proven to be highly productive, as the adoption of a synergetic methodological framework enables the interpretation of linguistic phenomena that remain insufficiently explained within classical linear paradigms. As a result, linguosynergetics has developed into a distinct interdisciplinary field, supported by a substantial body of theoretical research.

Among the scholars who contributed to the adaptation of synergetic theory to linguistic studies, Mainzer (2009) conceptualized language and culture as complex self-developing systems, viewing meanings and concepts as outcomes of synergetic processes and language evolution as a continuous interaction between chaos and order. Bazilev (1998) interpreted language not only as a self-organizing system but also as a mechanism for releasing and transmitting cultural energy. Knyazeva (2010) emphasized the creative role of time in linguistic systems, arguing that temporal dynamics do not destroy language structures but stimulate their renewal through the emergence of new forms rather than disintegration.

Within linguocultural studies, Maslova (2021) stressed that contemporary linguistics operates within a synergetic alliance with cognitive science, philosophy, cultural studies, physics, and biology. She argued that language should be understood not merely as a system of signs but as a field of interaction between natural and spiritual energies. From this perspective, the human conceptsphere represents an open, nonlinear system in which transformations within one concept inevitably affect others. Her analysis of the dynamic interaction between the concepts of time and eternity illustrates this principle.

From a broader epistemological standpoint, Budanov (2009) proposed synergetics as a universal cognitive paradigm rather than a methodology limited to natural sciences, thereby establishing philosophical grounds for its application in the humanities, including linguistics and cultural studies. Similarly, Ponomarenko (2004) applied synergetic principles to explain the internal dynamics of language and communication systems, conceptualizing language as energy in motion, while speech, text, and discourse represent external manifestations of this energy. In his later works, he integrated synergetic theory with cognitive linguistics.

Cognitive and interdisciplinary approaches further enriched linguosynergetic thought. Feldman (2006) examined language and meaning through neurodynamic and embodied cognition theories, contributing to the understanding of the

energetic foundations of conceptual structures. Lakoff and Johnson (1980) demonstrated the embodied and culturally embedded nature of conceptual systems, while Langacker (2006) linked cognitive architectures of linguistic structures with dynamic, system-based models compatible with synergetic principles. In applied linguistics, Larsen-Freeman (2017) described second language acquisition as a complex adaptive system, reinforcing the relevance of linguosynergetics for modeling language development over time. Hutchins (1995) also contributed to the understanding of language as a culturally distributed and dynamically interacting system.

Building on the general principles of synergetics, Pikhtovnikova (2012) explored the mechanisms of self-organization in language and speech, identifying the prerequisites for linguistic self-organization within communicative processes.

Synthesizing these perspectives, linguosynergetics is grounded in the principle that language, thought, and culture function as mutually adaptive evolutionary systems (Agabekova et al., 2024). This approach integrates elements of everyday and scientific knowledge, connects established linguistic facts with contemporary theoretical advances, and reflects non-linear modes of cognition and perception.

Within this framework, a concept is understood not as a static semantic unit but as a dynamic structure endowed with semantic energy that accumulates, reorganizes, and renews cultural information. A concept functions as a cognitive node within cultural consciousness, capable of self-organization and semantic expansion across diverse socio-cultural contexts. From this perspective, the concept “Qut” emerges as a synergetic core of Turkic culture. Since antiquity, it has embodied the interaction of stability and change, tradition and renewal, the sacred and the social. Previous studies identify “Qut” as a fundamental Turkic cultural category (Telebaev, 2017; Tishin, 2022) and examine its historical development and cultural positioning within Kazakh worldview (Issabekova, 2017).

The concept “Qut” exemplifies a self-organizing semantic system within Kazakh cultural and cognitive space. While maintaining semantic continuity across religious texts, artistic works, oral traditions, and political discourse over centuries, it has simultaneously undergone dynamic transformation. Accordingly, the concept conforms to key synergetic principles:

- a) Self-organization – the semantic structure of “Qut” has evolved across historical epochs in accordance with internal laws of cultural experience and social consciousness;
- b) Nonlinearity – its semantic development has occurred through historical bifurcations rather than linear progression, while preserving its energetic core;
- c) Attractor stability – despite contextual variation across genres (poetry, epic, religious discourse, proverbs), the conceptual nucleus of “Qut” remains stable;
- d) Fluctuation – the concept exhibits shifts between positive and neutral evaluations, reflecting the dynamic balance between entropy and order;
- e) Emergence – through the interaction of its semantic components, “Qut” generates new cultural meanings that transcend the lexical level and form a broader cognitive field.

These principles collectively explain the historical adaptability and semantic resilience of the concept “Qut” under mythological, religious, political, cultural, and linguistic influences.

III. MATERIALS AND METHODS

The study of the concept “Qut” was conducted at the intersection of synergetics and cognitive linguistics. The research employed a combination of synergetic, cognitive, discourse-analytical, system-structural, and modeling methods. The analytical framework was grounded in the core principles of synergetics, including self-organization, nonlinearity, attractor dynamics, fluctuation, and emergence.

The empirical material was selected according to three main criteria: (1) historical and cultural relevance to the conceptualization of “Qut” in Turkic and Kazakh traditions; (2) diachronic representativeness across key historical periods; and (3) linguistic productivity and frequency of use in discourse. The analyzed corpus included mythological narratives, religious texts, ancient Turkic inscriptions, lexicographic sources, phraseological units, proverbs, poetic texts of the zhyrau tradition, and examples from contemporary journalistic and literary discourse.

The analytical procedure consisted of three stages. First, lexical and contextual realizations of the concept “Qut” were identified within each historical corpus. Second, the identified units were grouped into semantic domains reflecting recurring conceptual features. Third, these domains were interpreted through linguosynergetic categories in order to model processes of semantic self-organization, bifurcation, stabilization, and attractor formation across different epochs.

To ensure analytical transparency and conceptual reproducibility, all interpretations were grounded in textual evidence and cross-checked with existing linguistic and cultural studies. Although the study is qualitative and interpretive in nature, the explicit criteria for source selection and the structured analytical procedure allow the model to be replicated in comparable linguocultural research.

IV. RESULTS

The results of the analysis demonstrate that a lexical unit acquires the status of a concept when it comes to represent a deep cultural reality that transcends its basic denotative meaning. Such concepts emerge alongside the historical formation of humanity or a particular ethnic community and are transmitted across generations through language, ritual, belief systems, and collective memory. Over time, conceptual meanings may undergo transformation, partial semantic erosion, or reactivation; however, they remain preserved within ethnocultural consciousness as complex structures encoding long-standing value systems.

Within cognitive linguistics, the concept functions as a central analytical unit for describing this multilayered semantic reality. A word attains conceptual status only when it is deeply embedded in a nation's historical experience, cultural traditions, religious worldview, and linguistic practice, reaching a level of cultural abstraction and symbolic significance. From this perspective, the concept "Qut" represents an integrative cultural phenomenon whose semantic development corresponds to mythical, religious, social, and axiological stages of Turkic and Kazakh history. On the basis of core linguosynergetic principles, a linguosynergetic model of the concept "Qut" is proposed.

A. Ancient Period: "Qut" in Mythological Consciousness (Phase of Semantic Chaos)

An analysis of early historical and textual sources, including The Old Turkic Dictionary, Tonyukuk, Kül Tegin, and Bilge Kagan inscriptions, reveals a set of foundational meanings associated with the lexeme qut. These meanings reflect the earliest, mythologically grounded stage of conceptual formation characterized by semantic diffuseness and symbolic overlap.

QUT I – Soul, life force, spirit

Men sena başımni, qutımni berä men

("I give you my head, my soul, my spirit").

Here, qut denotes the vital essence of human existence, closely associated with life energy and spiritual presence.

QUT II-1 – Happiness, prosperity, success

This semantic group includes meanings such as happiness, wellbeing, fortune, health, success, and favorable destiny:

Tanrı jarlıqaduqın ücün özim qutım bar ücün qağan olurttum

("By the blessing of Tengri and by my own qut, I became a kagan");

Qorqma, temis, qut bergäñ men

("Do not be afraid, I will grant you blessing and fortune");

Tebrätük säjü qut kelir

("He will succeed in all his endeavors").

These examples illustrate qut as a divinely endowed life force ensuring success and social legitimacy (Nadelyaev et al., 1969).

QUT II-2 – Moral and social value

In a figurative sense, qut expresses morality, honor, dignity, authority, and greatness:

Qağan qutı taplamadı erinc

("They did not respect the honor of the Kagan");

Qutına jukunur biz

("We bow to his glory").

Here, qut functions as a marker of ethical and political authority.

QUT II-3 – Religious-philosophical meaning

In Buddhist contexts, qut denotes a state of bliss, spiritual fulfillment, and enlightenment:

Burqan qutı

("Buddha's bliss");

Arhant qutına tegdi

("He attained the blissful state of the arhat").

This usage associates qut with transcendental joy and sacred illumination (Nadelyaev et al., 1969).

Ethnographic and linguistic studies further confirm the archaic interpretation of qut as a mobile spiritual entity. Western and Central Asian scholars have documented beliefs according to which the human spirit (qut) could leave the body due to illness or trauma and required ritual restoration. István (2006) describes shamanic practices aimed at retrieving the lost qut and reintegrating it into the human body, emphasizing that in pre-Islamic Kazakh beliefs qut denoted the human spirit itself. Similarly, Hoppál (2012) notes that rituals of restoring qut continue among certain Turkic and Altaic groups, including the Yakut and Korean peoples.

Contemporary Kazakh expressions such as qutty bolsyn ("may your spirit be restored"), qut darysyn ("may qut descend upon you"), and quty qaşty ("his qut has left him") preserve these archaic semantic traces, reflecting the belief in the departure and return of spiritual energy.

According to Sharip (2007), Sakha beliefs distinguish three forms of qut:

- (1) buor qut (bodily existence tied to earth),
- (2) iye qut (life force from conception to death),
- (3) salqın qut (inner spirit and cognitive essence).

This tripartite model further supports the interpretation of qut as a multidimensional spiritual construct.

Semantic Characteristics of the Ancient Stage

soul, spiritual energy, life force, light;
manifestation of sacred natural harmony.

Linguosynergetic Interpretation

the system exists in a state of semantic chaos, where meanings of energy, spirit, and divinity overlap;
qut functions as undifferentiated symbolic energy within language and consciousness.

B. The Turkic Era: Political and Philosophical “Qut” as a Phase of Self-Organization

The Turkic era, marked by the formation of early state structures such as the Karakhanid, Türgesh, and Uyghur Khaganates, represents a decisive stage in the semantic development of the concept “Qut”. During this period, the concept acquired explicit political and social significance, functioning as a key element in the ideological legitimization of power and governance.

The historical context for this stage is primarily reconstructed from Mahmud al-Kashgari’s (1997) *Dīwān Lughāt al-Turk*, which presents “Qut” not as a univocal lexical item but as a nonlinear, multilayered semantic system. In Kashgari’s dictionary, “Qut” is represented as a semantic field encompassing several interrelated meanings rather than a single definition. The derivative form *qutluğ* (“blessed”, “fortunate”, “prosperous”) illustrates the evaluative and axiological extension of the concept and is attested both as a descriptive adjective and as a personal name.

Kashgari’s poetic and proverbial examples further demonstrate the polyvectorial nature of the concept. For instance, in poetic contexts, *qut* denotes divine blessing, prosperity, and social wellbeing, while in proverbs such as “*Ümä kelse, qut kelir*” (“With the guest comes fortune”), the concept functions as a marker of ethical hospitality and social harmony. These parallel usages indicate that the semantic development of “Qut” does not follow a linear trajectory; instead, it unfolds simultaneously across spiritual, political, social, and ethical dimensions.

From a linguosynergetic perspective, this stage represents a transition from diffuse polysemy toward an internally ordered semantic structure through self-organization. Kashgari’s material reveals three interdependent semantic domains:

- a) Spiritual domain: “*Qut köñülge qonur*” (“Qut settles in the heart”), where “Qut” is conceptualized as an invisible sacred force or spiritual energy;
- b) Socio-behavioral domain: “*Ol erge qut qondı*” (“He was blessed”), where “Qut” reflects moral harmony between personal character and action;
- c) Political domain: “*Begning qutı bar*” (“The ruler possesses qut”), where the concept signifies the sacred legitimacy of authority and state power.

These domains interact dynamically, forming a coherent logical-energetic chain: spiritual energy → personal virtue → political stability. Such interaction exemplifies the self-organization of an open semantic system in which meaning is stabilized through reciprocal regulation between cultural, religious, and political fields.

The attractor of the concept during this period is the idea of spiritual harmony and prosperity. Kashgari’s assertion “*Qut – yoq yerden yoq bolmas*” (“Qut does not arise from nothing”) conceptualizes “Qut” as a phenomenon governed by order and law rather than randomness. In linguosynergetic terms, this reflects the transition of the concept from semantic instability (chaos) to a stable semantic nucleus (attractor). Consequently, the semantic space of “Qut” evolves in the direction: spiritual energy → personal quality → political legitimacy → symbol of prosperity, corresponding to the synergetic sequence of chaos → order → equilibrium.

Semantic characteristics of the Turkic era:

symbol of power, state stability, justice, and destiny;
marker of the ruler’s legitimate authority.

Linguosynergetic properties:

semantic self-organization and internal ordering of meaning;
transformation of “Qut” into a social-hierarchical as well as spiritual attractor.

C. The Islamic Era: Religious–Spiritual Prosperity and Semantic Bifurcation

With the spread of Islam in the Turkic world, the concept “Qut” entered a new phase of semantic development characterized by religious-spiritual enrichment and bifurcation. Rather than displacing earlier Turkic meanings, Islamic ideology integrated and reinterpreted the existing semantic core of “Qut”, expanding it into the moral and theological domain.

As noted by Nurmuratov (2016), within Islamic thought the concept of “Qut” became associated with divine light, sacred blessing, and spiritual sustenance originating from God. This integration did not produce a worldview conflict; instead, deeply rooted Turkic notions of “Qut” were recontextualized within an Islamic ethical and metaphysical framework.

A central textual source for this stage is Balasagun’s (2007) *Kutadgu Bilig*, which articulates a philosophical model of governance grounded in the unity of divine authority and human responsibility. In this work, “Qut” is conceptualized as the sacred power of wisdom and justice in ruling the state. The well-known formulation that “the possessor of qut is the possessor of the state” encapsulates the inseparability of political power and spiritual legitimacy.

From a linguosynergetic standpoint, this period marks a bifurcation point in the semantic evolution of the concept. During the transition from the Turkic political worldview to the Islamic moral-religious paradigm, “Qut” undergoes a qualitative shift, acquiring a new dominant attractor associated with light, faith, blessing, and justice. In Kutadgu Bilig, these meanings are articulated through several interconnected semantic propositions:

- a) the success or failure of the ruler determines the prosperity or decline of the state, emphasizing the spiritual energy underlying political authority;
- b) justice and inner moral illumination are identified as sources of collective happiness, extending the concept beyond state power to social ethics;
- c) prosperity and material wellbeing are presented as outcomes of spiritual and moral balance.

These semantic layers demonstrate that “Qut” in the Islamic era functions not merely as an attribute of power but as a comprehensive principle of spiritual and social harmony.

Semantic characteristics of the Islamic era:

- light, blessing, faith, justice, sustenance;
- integration of political authority with moral and spiritual order.

Linguosynergetic properties:

- semantic bifurcation and transition to a new religious-philosophical order;
- self-regulation of meaning through interaction between religion, morality, and society;
- stabilization of a new attractor centered on justice, spiritual harmony, and social balance.

D. The Khanate Era: “Blessed Land” as an Attractor Phase

In the post-Turkic period, when the Kazakh people began forming their own statehood, the concept “Qut” underwent further semantic stabilization and expansion. At this stage, “Qut” became associated not only with political authority and spiritual energy but also with territorial integrity, land prosperity, social harmony, and collective security. From a political and military perspective, “Qut” functioned as a symbol of state preservation, protection from external threats, and the maintenance of peaceful life within the country and on the land.

The primary historical and cultural context for this period is provided by zhyrau poetry, which reflects collective representations of ideal social order and harmonious coexistence between humans, nature, and livestock. In particular, the worldview of Asan Qayghy articulates the archetype of Zheruyik, a paradisiacal land accessible within earthly life (Zhanabayev & Tursynbayeva, 2021). Zheruyik is depicted as a space where enemies cannot intrude, livestock is secure, natural resources are abundant, and social equality prevails without ethnic or tribal conflict.

Asan Qayghy’s journeys across different regions, during which he evaluates rivers, mountains, and fertile lands according to their benefits for the people, reveal a semantic model of land as a bearer of “Qut”. His assessments of the Irtysh, Bayanaul, and Kyzyltau illustrate how natural features are interpreted through their capacity to sustain life, ensure prosperity, and maintain social balance. In this context, land endowed with “Qut” guarantees abundance, security, and continuity of communal life.

A similar conceptualization appears in the poetry of Kaztugan zhyrau, where the homeland is portrayed as a space of natural equality and abundance, characterized by balanced relations between rich and poor, highlands and lowlands, humans and animals. In both poetic traditions, the idea of a “blessed place” (qutty meken) emerges as a stable semantic construct representing harmony between nature, society, and political order.

From a linguosynergetic perspective, the metaphor of Zheruyik functions as a synonymic representation of “Qut” at the level of land and state. Expressions such as “the time when the rook laid an egg on a sheep” symbolize an idealized period of absolute peace, abundance, and security. These metaphors encode a collective vision of permanent harmony and prosperity, reflecting a stabilized semantic system.

At this stage, the concept “Qut” operates as a dynamic yet stable attractor, organizing meanings related to statehood, land, and social peace. Although responsive to historical political and social changes, the concept maintains a unified semantic center that integrates spiritual, political, and social energy. Thus, during the Khanate era, “Qut” reaches an attractor phase in which its semantic structure is oriented toward the preservation of the state and the assurance of collective wellbeing.

Semantic characteristics:

- “blessed land” (qutty meken): territory, abundance, peace, social stability;
- metaphors of ideal time and space symbolizing harmony and prosperity;
- “Qut” as an integrative expression of spiritual, social, and political energy.

Linguosynergetic properties:

- attainment of an attractor state with a stable semantic nucleus (prosperity, harmony, stability);
- self-organization of “Qut” energy through the interaction of statehood, society, and nature;
- intergenerational transmission of meaning as a cultural code.

E. Continuity in Kazakh Culture: Domestic and Social Stabilization of “Qut”

Following the Turkic and Khanate eras, the concept “Qut” entered the domestic and everyday social sphere of Kazakh culture. At this stage, it became directly connected with individual life practices, household morality, and

communal ethics. While the concept had previously passed through nonlinear phases of semantic development, in traditional Kazakh culture it functions as a stable attractor, maintaining equilibrium within society.

In this stabilization phase, the energy of “Qut” is associated with domestic activity, moral behavior, diligence, and social responsibility. The historical and cultural context of this period is represented by legends, proverbs, and paremiological units, which conceptualize “Qut” as the foundation of household prosperity and social harmony. The legend “Qut is in the ears of a sheep” (Kerimkhanuly, 2022) and sayings such as “May your home be blessed”, “The Kazakh’s wellbeing depends on the black hoof of a sheep”, and “The welfare of the land lies in its state, and the welfare of a person lies in the home” (Turmanzhanov & Akhmetbekuly, 2004) collectively express the idea of a home where blessings have settled.

Within the linguosynergetic model, the home functions as a semantic attractor—a fixed point that accumulates and preserves the energy of “Qut”. Moral imperatives such as “Idleness deprives one of blessing” and “Reason ultimately leads to blessing” indicate that “Qut” is not passively granted but requires ethical behavior, labor, and conscious effort. These formulations emphasize the prerequisites for the arrival and stabilization of “Qut” rather than its loss or departure.

Contemporary ritual formulas such as “Qutty bolsyn!” and “Quttyqtaymyn!” (“Congratulations!”) serve as linguistic mechanisms initiating and reinforcing positive transitions within social life. In linguosynergetic terms, these expressions provide an initial impulse to a system entering a new state and subsequently confirm the stabilization of that state. Similarly, expressions like “qut qongan üy” (“a blessed home”), “qut darysyn” (“may blessing descend”), and “qut ketpesin” (“may blessing not depart”) operate within a unified semantic field aimed at preserving balance, prosperity, and moral order.

From a synergetic perspective, these linguistic units activate mechanisms of self-regulation, ensuring that cultural energy remains oriented toward harmony and continuity. The concept “Qut” thus functions as a stabilizing force at the domestic, moral, and social levels.

Semantic characteristics:

prosperity, happiness, harmony, spiritual energy;

“Qut” as a force sustaining family and social stability through behavior, intention, and ethical labor.

Linguosynergetic properties:

stabilization in an attractor state with minimal semantic fluctuation;

concentration of “Qut” energy in domestic, moral, and social domains.

The evolution of the concept “Qut” during the Khanate era and its continuity in Kazakh culture corresponds to the attractor phase of linguosynergetic development. In both cases, the concept is oriented toward a stable semantic center—harmony and prosperity of land, society, and human life. The distinction lies in functional scope: while in the Khanate era “Qut” primarily symbolized the sacred energy of statehood and power, in traditional Kazakh culture it is recontextualized at the domestic, social, and moral levels.

F. The Current Stage: Semantic Expansion and Synergetic Adaptation

In the contemporary Kazakh worldview, the concept “Qut” demonstrates a phase of semantic expansion and adaptive stabilization. It actively functions within metaphorical and emotional domains and is realized in new cultural and communicative contexts, such as qutty qadam (“auspicious step”), qutty meken (“blessed place”), qut qonsyn (“may blessing descend”), and qutty enbek (“blessed labour”). These usages reflect the synergetic adaptability of the concept within modern linguistic practice.

Despite significant social, cultural, and temporal transformations, the semantic core of “Qut”—prosperity, harmony, and spiritual balance—remains intact. At this stage, the concept adapts to diverse domains of experience, including personal life, social relations, professional activity, and public discourse. Through this process, “Qut” enters new semantic fields while preserving its internal conceptual continuity.

For instance, the expression qutty qadam conveys a wish for success and positive outcomes at the beginning of a new endeavor, while qut qonsyn functions as a ritualized linguistic formula expressing a wish for happiness and wellbeing. The phrase qutty enbek emphasizes the ethical and social value of labor as a source of prosperity and dignity. In all these cases, the underlying semantic nucleus—harmony, prosperity, and positive life energy—remains stable.

From a linguosynergetic perspective, the current stage represents a balanced attractor state in which the concept “Qut” continues to generate new metaphorical meanings without losing its structural coherence. The concept operates as a stabilizing cultural mechanism, maintaining moral and social equilibrium while flexibly responding to new communicative needs. This process illustrates the synergetic adaptation of “Qut” as a living cultural concept in contemporary Kazakh linguistic consciousness.

Semantic characteristics:

prosperity, harmony, happiness, spiritual energy as a stable core;

metaphorical expansion into social, cultural, political, and everyday discourse.

Linguosynergetic properties:

expansion beyond traditional meanings into emotional and metaphorical usage;

sustained self-organization and adaptability within the linguistic system.

TABLE 1
DIACHRONIC EVOLUTION OF THE CONCEPT “QUT”

Historical stage	Semantic core	Dominant semantic field	Linguosynergetic state
Ancient period	spirit, life energy	sacred natural force	Chaos
Turkic era	power, order	state stability, justice	Self-organization
Islamic era	light, blessing, faith, justice, sustenance	religious–spiritual system	Bifurcation
Khanate era	abundance, peace, social stability	harmonious state and land	Attraction
Continuity in Kazakh culture	prosperity, happiness, harmony, spiritual energy	everyday life, society	Stabilization
Contemporary stage	spiritual harmony, balance	cultural awareness, integrity	Dynamic balance

V. DISCUSSION

The linguosynergetic modeling of the concept “Qut” demonstrates that its semantic evolution represents a nonlinear process shaped by cultural, historical, and ideological transformations. Rather than functioning as a static lexical meaning, “Qut” operates as a long-term semantic attractor that preserves a stable conceptual core while adapting to changing social environments.

From a linguosynergetic perspective, the diachronic trajectory of the concept illustrates successive shifts between states of semantic instability and stabilization (Alduais et al., 2025; He & Hani Shaari, 2025; Siregar, 2025). The ancient mythological stage reflects a high degree of semantic openness, which provided potential for further conceptual differentiation. Later historical stages show increasing internal organization of meaning, particularly as the concept became associated with political legitimacy, spiritual authority, and social harmony.

The Islamic reconfiguration of the concept illustrates a significant semantic bifurcation in which existing meanings were reorganized within a new religious and ethical framework. This transition highlights the adaptive capacity of cultural concepts to integrate new ideological systems while preserving structural continuity. In the Kazakh cultural context (Baltabayeva et al., 2024), the concept later expanded into territorial, social, and domestic domains, demonstrating how semantic attractors may shift in function without losing their core axiological orientation.

Contemporary uses confirm that the concept remains productive in modern discourse and continues to function as a stabilizing cultural mechanism. More broadly, the results confirm the analytical potential of linguosynergetics for studying culturally embedded concepts through processes of emergence, adaptation, and attractor formation.

VI. CONCLUSION

The concept “Qut” represents an archetypal cultural construct that embodies the spiritual core of Kazakh and, more broadly, Turkic culture. From a linguosynergetic perspective, it can be defined as a self-organizing and adaptive cultural code characterized by high semantic energy. The analysis of the linguosynergetic model of “Qut” demonstrates that its historical and cultural development constitutes not merely a linear evolutionary process but the functioning of a complex dynamic system. The observed semantic transformations are directly linked to shifts in worldview orientations, spiritual and ideological frameworks, and social structures. In this sense, “Qut” functions as one of the most stable and long-term attractors within Kazakh linguistic consciousness.

In its archaic stage, the mythological understanding of “Qut” manifested as a diffuse life force with chaotic semantic potential, forming the foundation for subsequent conceptual structuring. During the Turkic era, the concept acquired explicit political and philosophical significance and became a systemic principle organizing power, legitimacy, and social order. The Islamic period introduced a bifurcation in its semantic trajectory, redirecting the concept toward religious and ethical meanings and reinforcing its axiological and spiritual dimensions. In the era of Kazakh state formation, “Qut” was integrated with ideas of national unity, territorial integrity, and social stability, thereby acquiring a stabilizing function within the cultural system. At the contemporary stage, the concept demonstrates renewed activity in metaphorical and emotional domains, adapting to changing value orientations while preserving its semantic core.

The study leads to the following conclusions:

1. The concept “Qut” has evolved from a primarily sacred and mythological meaning toward ethical, social, and everyday interpretations, forming a multilayered semantic system.
2. Its linguosynergetic nature is expressed through the coexistence of semantic stability and adaptability, allowing the concept to respond to historical change without losing conceptual integrity.
3. “Qut” functions as a self-organizing mechanism within national language and culture, ensuring a synergetic balance between tradition and innovation.
4. Within the Kazakh conceptual sphere, “Qut” operates as a cultural-linguistic symbol integrating spiritual harmony, prosperity, and social cohesion.

From a linguosynergetic viewpoint, the concept “Qut” has traversed multiple semantic attractors, establishing a new equilibrium at each historical stage. This capacity for self-regulation and renewal has enabled its long-term preservation within the cultural-linguistic system. The findings confirm that “Qut” occupies a distinctive position in the Kazakh worldview as a conceptual structure capable of sustained self-organization. Consequently, the linguosynergetic analysis of “Qut” reveals the dynamic unity of language and culture and highlights the internal organizational principles of

national worldview formation. The adaptive and dynamic nature of the concept opens promising avenues for further research in cognitive linguistics, semiotics, and cultural studies.

Despite the theoretical and interdisciplinary contributions of this study, several limitations should be acknowledged. First, the research is primarily qualitative and interpretive, which may involve subjective elements in semantic interpretation despite reliance on textual evidence. Second, the analysis focuses mainly on historical, literary, and cultural sources and does not include quantitative corpus-based verification of contemporary usage. Future research may expand the linguosynergetic model through corpus linguistics methods, comparative analysis with other Turkic concepts, and empirical studies of conceptual perception in modern speakers. Such approaches would further clarify the mechanisms of semantic self-organization and strengthen the empirical basis of linguosynergetic modeling.

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