

[https://doi.org/10.53360/3080-3861-2025-3\(3\)-12](https://doi.org/10.53360/3080-3861-2025-3(3)-12)
SRSTI: 17.09.93

F.A. Gainullina

Alikhan Bokeikhan University
071400, Republic of Kazakhstan, Semey, 11 Mangelik el str.
ORCID: 0000-0003-036-5533
e-mail: akhmetovna@mail.ru

THE INFLUENCE OF THE LIBRARY FUND OF THE CITY OF SEMEY ON THE FORMATION OF ABAY'S AESTHETIC VIEWS

Abstract. This work examines issues that are significant for the study of Abai's literary heritage – the influence of world classics on the formation of his personality as a poet, his visit to the Semipalatinsk city library opened in 1883 and his friendship with Russian exiles, the circle of reading that played a huge role in the further development of the artist's worldview.

The author of the article pays close attention to the consideration of the nature of the poet's relationship with political exiles, issues of bilateral spiritual exchange, and issues of Abai's interest in translation activities.

The article also talks about the undoubted influence of literary masterpieces of Eastern, Russian and Western European literature on the formation and further improvement of the poet's aesthetic tastes and his desire to introduce his students and compatriots to the works of masters of world culture, which is especially noticeable in the analysis of the texts of the poet's own works of art, the novel «The Path of Abai» by M.O. Auezov, as well as memoir sources.

Keywords: Abai Kunanbayev, world literature, library, reading circle, translations.

Introduction

In the history of every nation there are especially beloved, memorable places that witness the birth of great names, the beginning of their creative path, the blossoming of talent. For Abai Kunanbaev, such a place was the library opened in the last quarter of the 19th century in Semey in 1883. Mukhtar Auezov repeatedly noted in his novel that Abai loved to visit it, where the poet became acquainted with works of art created by representatives of world classics [1]. Abai's reading sphere was quite extensive for his time.

Studying Abai's reading sphere, researching the aesthetic needs and tastes of the steppe nugget is a particular relevance for native literary studies, will allow us to understand and differently comprehend the process of his formation as a person and a poet, and to determine the sphere of his interests. It also seems significant not only to identify references to the books that Abai read, but also to trace the evolution of his judgments about the authors whose heritage he addressed throughout his life.

The purpose of this article is to identify the features and properties of aesthetic preferences, as well as literary tastes of the steppe poet and his sphere of reading in various periods of his development as a world-class artist.

Materials and Methods

The materials for this article were, first of all, books carefully stored in the Rare Editions Fund of the Abay Regional Library in Semey, memoirs of contemporaries and scientific articles created both during the poet's life and after his death.

In the process of writing the article the following methods were used: *biographical, descriptive, comparative-historical and intertextual analysis*.

The biographical method is particularly relevant in the case of Abai, who was an active visitor and reader of the city library and persistently encouraged his children and students to read and learn. This method allowed us to establish connections between the poet's biography and the characteristics of his literary works. We also used this method to study the relationships between Russian political exiles and a local poet.

The descriptive method made it possible to consistently describe the poet's reading circle and systematize the data available in modern Abai studies on the books that Abai read or translated at different times.

The comparative-historical method helped us identify common aesthetic tendencies in the creative pursuits of such Russian poets as A.S. Pushkin, M.Yu. Lermontov, I.A. Krylov, a number

of Western European and Eastern classics, and Abai, in whose work we find undeniable influence, along with their originality.

The method of intertextual analysis made it possible to identify the conceptual meaning of the most of Abai's translated works which based on their connection with the source text; and determine their obvious «attachment» to the realities of Kazakh reality.

Literature review. The main sources for this article were the books that form the core of the Rare Editions Fund of the Abay Regional Library, the texts of Russian and foreign literature read by the poet, the obituary written by A. Bukeikhanov on the occasion of Abay's death, as well as the work «Abay's Library on the Pages of Rare Editions», compiled by the author of this article together with the employee of the regional library Manzhibaeva Zh.A. [2], scientific articles by native and foreign researchers devoted to the problem of forming readers' interest.

Results and Discussion

Before we turn to the books that Abai read avidly, let's look at the history of the Semey library, which in the autumn of 2023 solemnly celebrated its 100th anniversary since its foundation.

The library, which has been named after the great poet since December 1992, does indeed have a long history [2]. The library was opened in 1883 thanks to the great efforts of local patrons – book lovers, as well as revolutionaries, political exiles who by the will of fate found themselves in provincial Semipalatinsk. Abai, as his contemporaries testify, became the most active reader of the Kazakhs who visited the library at that time.

From the library's collections he received not only the best examples of fiction, but also books on philosophy, natural science, history, encyclopedias, dictionaries, and reference books on various fields of science. Collections of encyclopedias and reference books were the first universities for the educator, through them he discovered a new world, became acquainted with new words and concepts. Thus, among these publications was the «Brockhaus and Efron Encyclopedic Dictionary», published in St. Petersburg in 1890-1907. «Azbuka» and other textbooks, necessary for teaching literacy to both his own children and the children of the villagers, were not ignored.

It was in the library when Abai met the political exile Yevgeny Petrovich Michaelis (1841-1913), a friendship that lasted for many years. Michaelis was known as one of the leaders of the Moscow student unrest, for which he was arrested and then sent into exile. In 1869, he was allowed to serve his sentence in Semipalatinsk [3]. Here Michaelis was appointed as the clerk of the city government.

The governance noticed the young man's abilities, and soon he began working as a special assignment official. Being a man of high moral principles, Michaelis considered it his duty to promote the strengthening of friendly relations between peoples. When the statistical committee appeared in 1878, Evgeny Petrovich was appointed its secretary. In 1886, on the recommendation of E.P. Michaelis, his friend A. Kunanbaev became a member of this committee. The friendship between the poet and Michaelis was a great event in the life of both Abai himself and his Russian comrade.

For many years, the poet saw him almost daily when he came to the city on various business during the winter months. Until the end of his life, the artist would speak of his mentor with great gratitude and reverence. It was Michaelis who more than once advised the young Abai to read this or that new book that had appeared in the library. M.O. Auezov rightly noted in his monograph «Abai Kunanbayev»: «If before meeting Michaelis, Abai read a lot and indiscriminately, then after the comments and recommendations of his friend, he became more disciplined in reading fiction, history, critical literature, books on philosophy, natural science...» [4].

It should be noted that the rare editions collection of the regional library includes books with the personal signatures of their owners – ex-libris, indicating that they were donated from private libraries of city residents. In particular, the annals of the library contain the study of the famous traveler and scientist-geographer N.M. Przhevalsky about his three-year journey to Mongolia «Mongolia and the Country of the Tanguts» (1875). The book marked the beginning of the researching of Central Asia in the second half of the 19th century and enriched the science with new historical and cultural discoveries. Getting acquainted with such books in the library, Abai, of course, experienced an irresistible desire to learn everything new.

In turn, Evgeny Petrovich Mikhaelis, Nifont Ivanovich Dolgoplov (1857-1922) and other young friends of the poet, having received permission from the Semipalatinsk military governor, were frequent guests in Abai's village, were treated with kumys, and had long conversations with the poet. From the memoirs of the poet's son Turagul Kunanbaev and Kakitai Iskakov, we learn that Abai, during one of the visits of Russian comrades, introduced N.I. Dolgoplov to an unusual creation of nature – the cave «Konyr Aulie», which to this day arouses deep interest among both native and foreign researchers.

It is known that N.I. Dolgoplov, like Michaelis, was exiled to the Tobolsk province for participating in political unrest, then to Semipalatinsk. It was here that Abai met this unusual person. Like Michaelis, Dolgoplov played a major role in Abai's life, and gave rise to the poet's enduring interest in European literature, philosophy, and culture. For example, it was from Nifont Ivanovich that Abai received a translation of an interesting work by the American physician and scientist John Draper «The History of the Intellectual Development of Europe». It was from this same person that Abai first learned about the work of G. Longfellow. It should be noted that N.I. Dolgoplov, who had extensive knowledge in the field of medicine, became the prototype of the physician Fyodor Ivanovich Pavlov, who was portrayed with great sympathy in the novel «The Path of Abai» [5].

The enrichment of Abai's knowledge in the field of history and jurisprudence was greatly facilitated by other «politically unreliable» people – S.S. Gross and A.V. Leontyev. S.S. Gross worked on the book «Legal Customs of the Kyrgyz» during his exile and, as Abai scholars believe, he agreed on many difficult issues with Abai [6].

A. Bokeikhanov in the obituary «Abai (Ibrahim) Kunanbaev», written on the occasion of the poet's premature death, particularly emphasizes that «... Abai, perhaps, would have died without showing outstanding poetic talent, if in the 80s he had not experienced a revolution in his views on the activities of the singer. At that time, Abai met political exiles Mr. Gross, who was collecting materials in the steppe for the brochure «Legal Customs of the Kyrgyz», published under the editorship of Mr. Makovetsky, and Michaelis, who had a huge influence on the education and upbringing of Abai.

Both Mr. Gross and Mr. Michaelis visited Abai in the steppe and introduced him to Russian literature. Thanks to them, Abai became acquainted with Pushkin, Lermontov, Nekrasov, Tolstoy, Turgenev, Saltykov, Dostoevsky, Belinsky, Dobrolyubov, and Pisarev. Until the last minute of his life, Abai remembered Mr. Michaelis with touching gratitude, attributing his education to him, and used to say: «Michaelis opened my eyes...» Subsequently, Abai read Spencer's «Essays», Lewis's «Positive Philosophy», Draper's «The Intellectual Development of Europe», articles from old books by N.G. Chernyshevsky's «Sovremennik», and knew about his fate...» [7].

As for Alexander Viktorovich Leontiev, it is known that he was sent to Semipalatinsk for «communication with persons held in the Petropavlovsk Fortress» [8].

Abai's first meetings with Leontiev, as well as with his closest mentors, including E.P. Michaelis, could have taken place in the city library. A. Leontiev, not without Abai's influence, was going to study the history of the Kazakhs, although this was difficult under the supervision of «political criminals». All of them, as we can see, were united by an increased interest in legal issues. It is known that Abai was a biy for many years and was an unrivaled expert on steppe law. The problems of judicial law reform led the friends to conversations and long discussions. It can be stated with confidence that the work «Materials for the Study of Legal Customs of the Kyrgyz» (1886) became a kind of result of their creative communication. And although the official authors of the book were Gross and Leontiev, Abai can undoubtedly be called an authoritative consultant and active co-author of this work [9].

Relations with exiled friends, it should be noted, were based on spiritual and highly intellectual mutual enrichment. It should be noted that not only Russian friends expanded Abai's sphere of knowledge, but the poet also contributed in every way to their clearer understanding of Turkic history, Muslim culture, local customs, worldview, and beliefs. The memoirs of the American journalist George Kennan, who found himself in Semey in the 1880s, are also of interest. A.V. Leontiev, who accompanied Kennan at that time, told him about Abai, an active visitor to the city library, familiar with the research of Mill, Buckle, and Draper.

In the book «Siberia and Exile», published in 1906, J. Kennan writes with great admiration about Ibrahim Kononbai (Ibrahim Kunanbaev), who deeply studied Darwin and Buckle. The scientist was very surprised to hear from Leontiev: «...I can assure you that when I spoke with him twice, I learned that he had mastered Draper's work «The Intellectual Development of Europe...» well [10].

Despite the fact that Abai read books by European philosophers with rapture, he became more interested in Russian literature in the person of such artists as Pushkin, Lermontov, Saltykov-Shchedrin and others. In the same obituary, A.N. Bokeikhanov notes: «...Abai especially loved the works of Lermontov, from which he loved to make translations; by the way, Abai translated «Duma», «Dagger», «Sail», «Prayer» and others into excellent Kyrgyz verses. Abai translated many of Krylov's fables, finding that fables are most understandable for a Kyrgyz and moral teachings are most useful. Abai translated «Eugene Onegin» into Kyrgyz; «Tatiana's Letter», for which the same translator composed a motif, is especially popular in the steppe.

Abai was an admirer of Tolstoy and Saltykov. He dedicated a special poem to the Kyrgyz children studying in Russian schools, in which, castigating with evil satire the desire of Kyrgyz children to be a bribe-taker – clerk, an underground lawyer, a police official, he suggests them to read L.N. Tolstoy, Shchedrin and strive to be what they were...» [7].

Thus, in the poem «In the boarding school» Abai writes with bitterness:

There is no truth in our children, –
They themselves gravitate towards evil....
For only a few of them, there are
Both Tolstoy and Saltykov...

(translated into Russian by K. Lipskerov) [11]

The great influence of Russian classics on Abai is also evidenced by the fact that, beginning in 1886, the poet began to intensively translate Krylov's fables, Pushkin's and Lermontov's works, making them accessible to his compatriots for the first time. His truly unrivaled translation of Tatyana's letter from Pushkin's «Eugene Onegin» quickly became a widespread song. The people's understanding of the main idea, the comprehension of the characters' inner experiences is proof of the artist's unconditional and original genius, who demonstrated the skill of very subtly and reliably conveying the rich spiritual world and diverse range of characters' feelings.

No less interesting and at the same time difficult to translate were the widely popular fables of I.A. Krylov, because they carried a moral and edifying principle, on the one hand, and the unique flavor of folk thought, on the other. It was important to know well not only the language and realities of Russian life, but also to be able to find a suitable word in the native language. His translations of Krylov's fables are still considered a model for conveying Krylov's moral teachings.

Abay scholars also note his connection with the poetic heritage of M.Yu. Lermontov. Through his translations, the steppe poet introduced the people to the works of Goethe, Byron, Schiller, Mickiewicz. And if in Lermontov's translation (1829), Schiller's poem «Child in the Cradle» (Das Kind in der Wiege) sounded like this:

Happy is the child!
and there is plenty of room in the cradle for him, but
Give him time to become a man -
and the world will seem cramped... [12],

in original:

Das Kind in der Wiege.
Glücklicher Säugling!
Dir ist ein unendlicher Raum noch die Wiege,
Werde Mann, und dir wird eng die unendliche Welt.

Thus in the translation of the Kazakh poet it was filled with painful emotions and difficult experiences:

Кең жайлау – жалғыз бесік жас балаға,
Алла асыраған пендесі аш бола ма?

Ержеткен соң сыймайсың кең дүниеге,
Тыныштық пен зар боларсың баспанаға...

In the translation by K. Lipskerov, who, as we see, sought to be closer to the Abai version, the poem acquired a completely different tone:

A child finds space even in a cradle.
God satisfies us, illuminating our path.
And in old age, in a cramped world, you will want
To hide in a hut, finding peace ... [11].

And Goethe's poem «The Night Song of the Wanderer» in the Russian translation of M.Yu. Lermontov is known as the poem «Mountain Peaks». Kazakh readers know it under the name «Қараңғы түнде тау қалғып...» and is widely spread among the people as a song.

The works read and retold by Abai were also widely distributed: the novel «The Lame Demon» by the French writer Alain-René Lesage, which tells about the peculiarities of European morals of the 17th-18th centuries, and even the novels «The Three Musketeers» and «Henry of Navarre» by Dumas (which Abai read, of course, in Russian translation), poems of medieval Eastern poets «Shah-name», «Leyli and Majnun», «Ker-Ogly» and others.

Despite his noticeable interest in Russian and foreign literature, Abai remained, as Abai scholars believe, a deeply national poet, since he did not lose ties with the culture of his nation.

The poet was undoubtedly well-versed in the Arab-Persian epic literature and the spiritual heritage of the medieval Eastern masters. It is known that Abai drew on the insights of great Eastern poets and thinkers such as Fuzuli, Shamsi, Saykhali, Navoi, Saadi, Ferdowsi, Khoja Hafiz, and others.

Thanks to his desire to learn the art of other nations and countries, the poet went through a path of gradual self-education. Friends, students and children of the poet repeatedly claimed that he knew several languages, studied Russian and Western European literature, was aware of the Arab-Persian epic and the spiritual heritage of the classics of the medieval East. Abai himself emphasized the role of the works of the Eastern classics in his development. Thus, in one of his early poems, the poet enthusiastically mentions them:

Shamsi, Saadi, Fizuli
Hafiz, Navoi, Saykhali,
Firdowsi, - to the young poet,
The Greatest, you helped!..
(translated into Russian by A. Gatov) [11].

Thus, the researcher U. Kalizhanov speaks of Abai's closeness to Navoi's work in the preface to the book «Abai and Navoi»: «Abai's humanitarian researches opened up a vast world to him, in which, with undisguised heartache, he saw the tragic contradiction between the greatness of human culture and the people's dire living conditions. With the confident hand of an experienced master, he created poems and fables that immediately formed a solid foundation for a new edifice of written Kazakh literature. Such as Navoi became the founder, and of Uzbek literature, a model and mentor for subsequent poets» [13].

Abai, like Alisher Navoi, Abu Ali ibn Sina, al-Bukhari, Mirzo Ulugbek, and Bobir, occupies, according to the contemporary Uzbek researcher Abdulla Rustamov, an important place in the history of not only Kazakh but also world literature: «In Abai's poetic lines, we can find answers to questions, we can heal a wounded heart, we can find a new dream, we can find wings of hope, and we can simply be at a loss from his righteous words. The poet's poems are a consolation for vulnerable hearts, the strength for the weak, the support and encouragement for the disillusioned» [14].

It was these classics of Eastern literature and philosophy, whose works he became acquainted with in early period of his life, which played a major role in his development as a future poet. Abai did not part with their books even when he left his studies and began public activities. He often quoted from their works. The books of these and other Eastern poets were in his simple luggage when he came home to his village for the summer. And it was these poets that he read being at home... In addition, Abai carefully studied the works of ancient philosophers. It is no coincidence that in the twenty-seventh word

of «The Book of Words» Abai names Socrates, Xenophon, Homer, Sophocles and other scientists and poets who made a great contribution into world science and culture [11].

But, despite his noticeable interest in Russian, Western European, and medieval Eastern literature, Abai remained, as Abai scholars believe, a deeply national poet, since he did not lose ties with the culture of his people.

Conclusion

Thus, one of the significant universities of «life» for Abai was the library, the collection of which constituted what we call the poet's reading sphere. A modern library, of course, differs from a library of the 19th century. As the authors of the book «Abai's Library on the Pages of Rare Editions» rightly believe: «The unique treasures of the rare collection of the regional library reveal an important stage in the life and work of the brilliant poet Abai, who, as was said, was a regular reader from the moment of its opening. Rare local history sources, which make up the golden collection, introduce the social activities of the thinker. These rare original editions are undoubtedly valuable sources for domestic science and, in particular, Abai studies» [2]. But even today it remains a thread connecting generations. The reinterpretation and re-reading of Abai's heritage continues into the 21st century, forcing the modern generation of scholars to delve even deeper into his timeless lines.

References

1. Abai Encyclopedia. – Almaty: Atamura, 1993. – 457 p.
2. Abai Library in Rare Publications. Book One / Comp. Manzhbayeva Zh.A., Gainullina F.A. – Astana: Foliant, 2023. – 428 p.
3. Mikaelis E.P. // <https://esimder.pushkinlibrary.kz/ru/issledovateli-kraya/972-.html>.
4. Auezov M.O. Abai Kunanbayev [Text]: Articles and research / Ed. by Dr. of Philology I.T. Dyusenbaev; Academy of Sciences of the Kazakh SSR, M.O. Auezov Institute of Literature and Art. – Alma-Ata: Nauka, 1967. – 389 p.
5. Dolgoplov N.I. // <https://esimder.pushkinlibrary.kz/ru/issledovateli-kraya/1695-.html>
6. Gross S.S. // <https://esimder.pushkinlibrary.kz/ru/issledovateli-kraya/1693-.html>
7. Bukeykhanov A. Abai (Ibragim) Kunanbayev. Obituary. In: 19th-20th Century Local Historians on East Kazakhstan. Collection of Studies / Comp. Perebeyeva M.I., Manzhbayeva Zh.A. – Nur-Sultan: Foliant, 2019. – 528 p.
8. <https://kazpravda.kz/n/svyazana-s-abaem-ne-tolko-imenem/>
9. Materials for the Study of the Legal Customs of the Kirghiz [Electronic resource]. Issue 1. Material Law / Semipalatinsk Regional Statistical Committee; comp. P.E. Makovetsky. – Omsk: Printing House of the District Headquarters, 1886. – 88 p.
10. Kennan J. Siberia and Exile: In Two Parts / transl. from English by I.N. Kashintsev. – St. Petersburg, 1906. – 26 p.
11. Abai Kunanbayev: Selected Works (translated from Kazakh). General ed. L. Sobolev. With a preface by Mukhtar Auezov. OGIZ GIKhL, Moscow, 1945. – 319 p.
12. Lermontov M.Yu. Complete Collection of Poems in 2 volumes. – Leningrad: Soviet Writer, Leningrad Branch, 1989. – Vol. 1. Poems and Dramas. 1828-1836. – 95 p.
13. Kalizhanov U. Preface. Abai and Navoi. Ed. in charge S. Ananyeva. – Almaty: Print Express, 2018. – P. 3-6.
14. Rustamov A. The World of Abai. The Works of Abai Kunanbayev in Foreign Reception. Ed. in charge S. Ananyeva. – Almaty: Adebiet Alemi, 2016. – P. 362-365.

Ф.А. Гайнуллина

Alikhan Bokeikhan University,
071400, Қазақстан Республикасы, Семей қ., Мәңгілік ел к-сі, 11
ORCID: 0000-0003-036-5533
e-mail: akhmetovna@mail.ru

СЕМЕЙДЕГІ КІТАПХАНА ҚОРЫНЫҢ АБАЙДЫҢ ЭСТЕТИКАЛЫҚ КӨЗҚАРАСТАРЫНЫҢ ҚАЛЫПТАСУЫНА ЫҚПАЛЫ

Аңдатпа. Мақалада Абайдың әдеби мұрасын зерттеуде маңызды болып табылатын мәселелер – оның ақын болып қалыптасуына әлем классиктерінің ықпалы, 1883 жылы ашылған Семей қалалық кітапханасымен танысуы, орыс жер аударылғандарымен достығы, ақынның дүниетанымының әрі қарай дамуына зор рөл атқарған еңбектердің маңыздылығы қарастырылады.

Автор ақынның саяси жер аударылғандармен қарым-қатынасының сипатына, екі жақты рухани алмасу мәселелеріне, Абайдың аудармашылық қызметке деген қызығушылығының пайда болуына ерекше назар аударады.

Мақалада сондай-ақ шығыс, орыс және батыс-еуропалық әдебиет жауһарларының ақынның эстетикалық талғамының қалыптасуы мен одан әрі жетілуіне ықпалы, оның шәкірттері мен замандастарын әлемдік мәдениет туындыларымен таныстыруға ұмтылысы сөз болады. Бұл әсіресе ақынның көркем шығармаларын, М.Әуезовтің «Абай жолы» романын және мемуарлық дереккөздерді талдау барысында айқын көрінеді.

Тірек сөздер: Абай Құнанбаев, әлем әдебиеті, кітапхана, әдеби таным, аудармалар.

Ф.А. Гайнуллина

Alikhan Bokeikhan University,

071400, Республика Казахстан, г. Семей, ул. Мәңгілік ел, 11

ORCID: 0000-0003-036-5533

e-mail: akhmetovna@mail.ru

ВЛИЯНИЕ БИБЛИОТЕЧНОГО ФОНДА ГОРОДА СЕМЕЙ НА ФОРМИРОВАНИЕ ЭСТЕТИЧЕСКИХ ВЗГЛЯДОВ АБАЯ

Аннотация. В данной работе исследуются значимые для изучения литературного наследия Абая вопросы – о воздействии произведений мировой классики на формирование его личности как поэта, посещении им открытой в 1883 году Семипалатинской городской библиотеки и дружбе с русскими ссыльными, круге чтения, сыгравшем огромную роль в дальнейшем развитии мировоззрения художника.

Пристальное внимание автора статьи приковано к рассмотрению характера взаимоотношений поэта с политическими ссыльными, вопросам двухстороннего духовного взаимообмена, вопросам появившегося у Абая интереса к переводческой деятельности.

В статье также говорится о несомненном влиянии литературных шедевров восточной, русской и западноевропейской литературы на становление и дальнейшее совершенствование эстетических вкусов поэта и его стремлении приобщить своих учеников и соотечественников к произведениям мастеров мировой культуры, что особенно заметно на анализе текстов художественных произведений самого поэта, романа «Путь Абая» М.О. Ауэзова, а также мемуарных источников.

Ключевые слова: Абай Құнанбаев, мировая литература, библиотека, круг чтения, переводы.

Автор туралы мәліметтер

Гайнуллина Фарида Ахметовна – филология ғылымдарының кандидаты, Әлихан Бөкейхан университеті филология кафедрасының доценті, Қазақстан Республикасы, Семей, e-mail akhmetovna@mail.ru, ORCID: 0000-0003-036-5533.

Сведения об авторе

Гайнуллина Фарида Ахметовна – кандидат филологических наук, доцент кафедры филологии «Alikhan Bokeikhan University», Республика Казахстан, Семей, e-mail: akhmetovna@mail.ru, ORCID: 0000-0003-036-5533.

Information about the author

Farida Gainullina – candidate of philological sciences, associate professor of the Department of philology at Alikhan Bokeikhan University, Republic of Kazakhstan, Semey, e-mail: akhmetovna@mail.ru, ORCID: 0000-0003-036-5533.

Received 14.07.2025

Revised 23.08.2025

Accepted 23.09.2025