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JOY AND SORROW IN THE RUSSIAN AND ENGLISH LANGUAGE WORLDVIEW

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Abstract. This article explores the national specifics of proverbs and sayings in the Russian and English language worldviews, highlighting the challenges they pose in language learning. It examines key concepts from linguoculturology and cognitology and demonstrates how emotions are constructed and expressed through language and culture. By analyzing the representation of the emotions “joy” and “sorrow” in both languages, the study offers a cross-cultural perspective on how these feelings are linguistically framed.

The research is conducted within the framework of cognitive phraseology – a modern field of linguistics focused on the relationship between language units and cognitive structures. Proverbs and idioms often reflect the historical and cultural development of a people, preserving national attitudes, stereotypes, and ideals. These fixed expressions offer valuable insight into the worldview and cultural experience of native speakers.

The main objective of this study is to identify how “joy” and “sorrow” are represented in Russian and English through words, metaphors, idioms, and proverbs. Using a comparative and descriptive-linguistic analysis method, the paper identifies both commonalities and differences in the emotional lexicon of the two languages.

Theoretically, this research contributes to linguoculturology by enhancing our understanding of emotional conceptualization across cultures. It also supports cognitive linguistic theory through analysis of metaphorical structures in emotional language. Practically, the findings are relevant to foreign language teaching, translation studies, and intercultural communication. Emphasizing culturally contextualized language use, the study promotes more effective and empathetic cross-cultural communication by revealing how emotions are shaped and conveyed differently in diverse linguistic and cultural contexts.

By bridging cultural and linguistic perspectives, the study deepens appreciation for the complex interaction between language, thought, and emotion, serving as a tool for greater intercultural understanding.

Keywords: joy, sorrow, emotion, phraseology, proverbs and sayings, linguoculturology, linguistic worldview, culture

Introduction

Proverbs and sayings as an object of scientific research are interdisciplinary

units that can be considered from historical, philosophical, psychological, pedagogical, literary and linguistic points of view. The famous folklore researcher V.P. Anikin wrote: "The historian looks for evidence of ancient times and memorable events in proverbs and sayings the lawyer values proverbs and sayings as unwritten laws of folk life, the ethnographer sees in folk sayings and apt figurative definitions and characteristics a reflection of vanished customs and orders, the philosopher tries to understand the structure of folk thinking through proverbs and sayings" [1].

The linguist examines in these sayings how all this information is recorded and transmitted from one generation to another. According to Y.P. Solodub, proverbs differ from sayings by the degree of generalization of semantics, the measure of abstraction concretization of the situation referred to in them [2].

In this regard, the paremias are of undoubted interest for the teaching methods of both native and foreign languages. They are able to awaken linguistic intuition, establish the habit of thinking in linguistic terms. Learning about the world around us, a person creates a model of this world in his mind. The world reflected in the human mind is a secondary, dependent world created as a result of cognitive, creative human activity. To characterize it in cognitive science, the concept of a "conceptual picture of the world" is used.

Along with a rich conceptual picture of the world, which is in the form of concepts and representations in the human mind, there is a parallel verbal or linguistic picture of the world, captured in the lexical and grammatical meanings of language units. The linguistic picture of the world is a product of speech-thinking activity, through which the semantic division of reality is carried out, and is unique for any language.

At the same time, reality not only finds an indirect representation in linguistic forms. It is organized in the minds of speakers according to its linguistic vision by one or another national language collective [3].

A fragment of the linguistic picture of the world, the phraseological picture of the world, can be represented as a reflection in phraseology of connections and relationships in a non - linguistic reality interpreted by a person through generalization and metaphorization. Proverbs and sayings have a tremendous impact on human behavior and thinking. To a certain extent, they reflect the spiritual world of a person, his attitude towards himself and the world around him, society, and represent the product of human knowledge of himself and the world around him.

As a subject of research, linguoculturology is a scientific field that examines the relationship of linguistic expressions used in the process of communication with the culture and mentality of the people, i.e. their mass consciousness traditions, customs, etc. paremiological units are considered as stereotypes of national consciousness, measuring and regulating the activity and behavior of both an individual and the collective as a whole [4].

From a linguistic and cultural point of view, the origin and functioning of

each proverb and saying are inextricably linked with the history of the particular nation or ethnic group, its culture, way of life, morals, etc. A paremia is a cultural text that contains relevant information: cultural schemes, backgrounds, concepts, and connotations that collectively reflect the national character of culture and a particular vision of the world.

Mastering a foreign language involves not only studying its vocabulary and grammatical rules, but also “getting used” to the linguistic picture of the world behind the statements in this language. It is necessary to learn to see everything around you through the prism of the linguistic worldview of the language being studied. To do this, foreign language teaching should focus from the very beginning on comparing two worldviews, without which differences in linguistic means become unmotivated.

The subject of our observations is the stable expressions of the Russian and English languages with a common “joy-sorrow” semantics, as well as the peculiarities of worldview or, in other words, the specific linguistic picture of the world of these peoples. The illustrative material is extracted mainly from collections of Russian and English proverbs and sayings by V.I. Dahl and I.S. Gvardiadze [5].

The field of feelings and emotions is the area where the spiritual culture of a people is most clearly manifested, and the study of lexical units that convey feelings and emotions in a language provides an opportunity to identify and evaluate the national and cultural specifics of linguistic consciousness.

English and Russian proverbs and sayings, taking shape in different historical conditions, often use different images to express the same or similar thoughts, which, in turn, reflect the different social structure and way of life of the two peoples and are often not absolute equivalents.

According to Saussure, language is a system of signs that is based on the principle of difference. In other words, words or linguistic units gain meaning through their relationship with other units in the system. Binary oppositions are one way in which these relationships are established. Each unit in the system gains meaning in relation to its opposite or other, as in the case of hot/cold, male/female, or good/evil [6].

Methods and materials

This study employed comparative and descriptive-linguistic analysis to examine the semantic, cultural, and environmental underpinnings of English and Russian paremias (proverbs and sayings). The primary goal was to identify the extralinguistic factors—including geographic, cultural, historical, and socio-psychological influences—that shape the metaphorical and semantic content of these phraseological units.

A corpus of English and Russian paremias was compiled from authoritative sources [1–4], with a focus on expressions that contain references to natural landscapes, weather phenomena, emotional states, and culturally marked

concepts. The comparative method was applied to reveal cross-linguistic and cross-cultural differences in the metaphorical representation of similar life situations and concepts.

A large number of the English proverbs and sayings considered are related to the location of Great Britain, an island country bordered by the Northern and Irish Seas and the Atlantic Ocean, and are devoted to maritime topics.: between the devil and the deep sea [2]; rats desert a sinking ship [1]; any port in a storm [2]; after a storm comes a calm [2].

In addition, English stable expressions show the dependence of weather conditions on the vagaries of these water elements.: it never rains but it pours [2]; after rain comes fair weather [2]; if there were no clouds, we should not enjoy the sun [2]; a foul morn may turn to a fair day [2].

We believe that during the period of the creation of most Russian proverbs and sayings, Russia was not yet a country where the sea played a significant role. Therefore, despite the presence of this theme [for example, you can't dry up in the depths of the sea, you can't torture your heart with grief [4], grief is not the sea: you drink to the bottom [4], those who have not been to the sea have never seen grief [4]. It is the national landscape that is reflected in Russian parodies: trouble does not walk through the forest and for people [4]; and the mountain is steep, but forgetful; and trouble is bad, but deceitful [4]; trouble is not far off [4. P. 90]; on the mountain side, on the other the sea, on the third the swamp and moss, and on the fourth — oh! [4]; you're out of grief for the river, and it's already standing on the shore [4]. Moreover, in Russian stable expressions, a large amount of water is represented negatively, which is associated with its destructive power: where there is a lot of water, there is trouble [4], the water has passed, and the trouble has passed [4]; trouble has come, water has spilled: you can not move, but you are not told to stand [4].

Stable expressions often reflect the national and cultural component of the language. V.G. Kostomarov and E.M. Vereshchagin call the linguistic meanings of proverbs and sayings that convey the national and cultural component of the language, national and cultural semantics, which is often motivated by non-equivalent and background words in the composition of paroemias [7].

So, in the English proverb, life is not all beer and skittles life is not all beer.

Russian and skittles" reflects the traditional popular pastime of a typical Englishman, which is unusual for Russian, and when comparing this phraseological unit with its Russian equivalent, to live a life is not to cross a field there is a noticeable difference in the choice of images [8].

As part of the considered paroemias of the Russian language, which have national and cultural markings, we have identified the following groups of equivalent and background words:

1) words denoting objects and phenomena of previous historical periods: woe to the poor: worse than a lapotny bast [4]; trouble comes in poods, and leaves in spools [4]; grief to grieve is not to feast [4];

2) the names of objects and phenomena of national traditional life: bear with grief: drink honey [4], it's not the trouble that there is quinoa in rye, but the trouble is like neither rye nor quinoa [4], bread with water is better than a cake with trouble [4];

3) semantically expressive words: you can see the sadness in his clear eyes, the twist in his white face [4], there was no sadness, so the devils pumped [4].

These stable expressions demonstrate their universality. «A vivid, imaginative generalization of the vast socio-historical experience of the people, their wisdom, and the reflection in them of a wide range of life phenomena characterize the content and essence of this genre of oral folk art. It is these features that underlie the similarity and often complete childhood of proverbs and sayings reflecting the concepts of work, honor, and patriotism, good and evil, about truth and lies among different peoples» [9].

Results and discussion

So, the way the language conceptualizes reality is partly universal and partly nationally specific, so native speakers of Russian and English see the world a little differently, through the prism of their languages. The national and cultural information of these peoples is reflected at the lexical level, constructing a linguistic picture of the world. We have every reason to assume that this picture is largely complemented by the paremiological level. Paroemias are directed not so much at the world as at the subject himself, i.e. they are initially created not to describe the world, but to interpret it in a cultural and national range, to express the subjective and, as a result, as a rule, the speaker's emotionally colored attitude to the world.

The comparative analysis of the conceptualization of joy and sorrow in Russian and English has revealed significant cultural and linguistic differences rooted in historical, religious, and philosophical worldviews. While both languages share a basic human understanding of these emotions, their expressions, frequency of use, and metaphorical associations diverge in meaningful ways. As shown in Table 1, the comparative analysis reveals significant differences in how emotions are framed across the two languages.

Table 1. Cultural Approaches to Joy and Sorrow in Russian and English Linguistic-Worldviews

Category	Russian Language	English Language
Value Approach	Collectivism: joy is often shared, "for everyone"; sorrow is deep, philosophical.	Individualism: joy is a personal achievement; sorrow is an emotion to be overcome.
Figurative Expressions	Joy: "the soul sings" (душа поёт), "joy in the soul" (радость на душе) Sorrow: "melancholy" (тоска), "sadness-sorrow" (грусть-печаль), "a stone on the soul" (камень на душе)	Joy: "over the moon", "on cloud nine" Sorrow: "feeling blue", "down in the dumps"
Philosophical Perception	Sorrow can be noble, purifying (Dostoevsky, Tolstoy).	Sorrow is often associated with negativity, depression; requires "positive thinking".

Joy and sorrow in the Russian And English language worldview

Category	Russian Language	English Language
Cultural Context	Joy is often connected to nature, holidays, community.	Joy is associated with success, victory, career.
Musical/Poetic Codes	Minor tones prevail, even in joyful songs; emotions are deep.	Positivity, major key, simplicity of expression. "Happy" = simple, light.

Comparative analysis of phraseological systems of different languages is crucial for the creation of a general phraseological theory, as well as for the study of specific peculiarities of each language [10].

Joy. In the English language, joy is often associated with individual achievement, personal freedom, and momentary pleasure. Collocations such as sheer joy, tears of joy, and joyride point to a spontaneous and sometimes superficial experience of happiness. Metaphorically, joy is frequently conceptualized as light, warmth, and movement upward, e.g., radiant with joy, a joyful leap, suggesting an outward, visible, and active emotional state.

Joy and enthusiasm are two excellent emotions that can motivate constructive innovation and nurture creativity. Negative emotions, such as fear or wrath, on the other hand, might cause destructive behaviour or limit creativity [11].

In contrast, the Russian word радость carries a deeper, often spiritual or communal undertone. Traditional expressions such as сердце радуется ("the heart rejoices") or радость души ("joy of the soul") emphasize internal emotional states and a connection to the soul. Joy in Russian is more often related to familial, religious, or patriotic contexts, indicating a more inward, enduring, and collective experience. The association with Orthodox Christian values further roots the concept of радость in a transcendent and moral framework.

Sorrow

Sorrow in English is commonly associated with loss, regret, or misfortune. Expressions like deep sorrow, sorrowful eyes, or a tale of sorrow frame it as a passive, burdensome emotion that is often to be endured privately. English metaphors frequently portray sorrow as a weight, darkness, or burden, e.g., heavy heart, drowning in sorrow, emphasizing the isolating and immobilizing aspects of the emotion.

In Russian, encompass a broader and sometimes more culturally significant concept. Russian sorrow is not merely an emotional response but a reflection of life's inherent struggle. Phrases like светлая печаль ("bright sorrow") illustrate a paradoxical coexistence of beauty and sadness, which is rare in English. This unique blend reflects the Russian cultural inclination to romanticize suffering and find meaning in pain, influenced by literary and religious traditions.

Cross-Cultural Implications. These findings demonstrate that while the emotions of joy and sorrow are universal, their linguistic framing reflects different worldviews. The English perspective tends to emphasize individual experience, emotional regulation, and temporal satisfaction, whereas the Russian worldview emphasizes communal bonds, emotional depth, and spiritual resonance.

These differences have implications for translation studies, intercultural communication, and emotional intelligence across cultures. They highlight the importance of considering cultural semantics and emotive connotations beyond literal translations.

Conclusion

The comparative analysis of joy and sorrow in the Russian and English language worldviews reveals deep cultural, emotional, and philosophical differences in how each society conceptualizes and expresses these fundamental human experiences. In Russian, sorrow is often portrayed with poetic depth and spiritual endurance, reflecting a cultural tendency to embrace suffering as meaningful and redemptive. Joy, though present, is often tempered by modesty or a sense of transience. In contrast, English-language expressions of joy tend to emphasize individual happiness, optimism, and external success, while sorrow is frequently framed in terms of personal struggle or emotional restraint.

These differences are evident in idioms, metaphors, and lexical choices, demonstrating how language shapes and reflects cultural values. The Russian worldview leans toward emotional intensity and collective sentiment, whereas the English worldview often prioritizes emotional control and personal resilience.

Understanding these contrasting perspectives not only enriches cross-cultural communication but also fosters greater empathy by highlighting the diverse ways in which people find meaning in both happiness and grief. Ultimately, both linguistic traditions offer valuable insights into the human condition, underscoring the universal yet culturally specific nature of joy and sorrow.

Ignorance of this layer of vocabulary makes communication difficult, hinders the act of communication, and prevents the correct perception of literary and journalistic texts. Therefore, the study of proverbs and sayings should be an integral part of the study of vocabulary and phraseology of the language as a whole. A person who wants to learn a foreign language in full should also familiarize himself with the national and cultural semantics of this language. This is facilitated by working with explanatory dictionaries, familiarization with linguistic and foreign studies information, as well as the study of various extralinguistic factors.

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ОРЫС ЖӘНЕ АҒЫЛШЫН ТІЛІ ДҮНИЕТАНЫМДАҒЫ ҚУАНЫШ ПЕН ҚАЙҒЫ

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Аңдатпа. Бұл мақалада орыс және ағылшын тілдеріндегі мақал-мәтелдердің ұлттық ерекшеліктері мен олардың тіл үйренудегі күрделілігі қарастырылады. Зерттеу лингвомәдениеттану және когнитология салаларына сүйене отырып, эмоциялардың тіл мен мәдениет арқылы қалай құрылатынын және жеткізілетінін көрсетеді. «Қуаныш» пен «қайғы» сезімдерінің екі тілдегі көрінісі арқылы зерттеу эмоцияларды тілдік тұрғыдан қабылдаудың мәдениаралық қырын ұсынады.

Зерттеу когнитивті фразеология аясында жүргізіледі – бұл тілдік бірліктер мен танымдық құрылымдар арасындағы байланысты зерттейтін

қазіргі лингвистикалық бағыт. Мақал-мәтелдер мен идиомалар халықтың тарихи және мәдени дамуын көрсетіп, ұлттық көзқарастарды, стереотиптер мен идеалдарды сақтайды. Бұл тұрақты тіркестер тіл иелерінің дүниетанымы мен мәдени тәжірибесі жайлы маңызды ақпарат береді.

Зерттеудің басты мақсаты – «қуаныш» пен «қайғы» ұғымдарының орыс және ағылшын тілдерінде сөздер, метафоралар, идиомалар мен мақал-мәтелдер арқылы қалай бейнеленетінін анықтау. Салыстырмалы-талдамалы әдіс екі тілдегі эмоциялық лексиканың ұқсастықтары мен айырмашылықтарын ашуға мүмкіндік береді.

Теориялық жағынан бұл зерттеу эмоциялардың мәдениаралық концептуализациясын түсінуді тереңдете отырып, лингвомәдениеттану мен когнитивтік лингвистика салаларына үлес қосады. Практикалық тұрғыдан шет тілдерін оқытуда, аударма ісінде және мәдениетаралық қарым-қатынаста маңызды. Мәдени контексті ескере отырып, зерттеу эмоцияларды түрлі тілдер мен мәдениеттерде қалайша әртүрлі жеткізетінін көрсетеді және түсіністікті арттырады.

Осылайша, зерттеу тіл, ой және эмоция арасындағы күрделі өзара байланысты түсінуге көмектесетін құрал ретінде қызмет етеді.

Тірек сөздер: қуаныш, қайғы, эмоция, фразеология, мақал-мәтелдер, лингвомәдениеттану, тілдік дүниетаным, мәдениет

РАДОСТЬ И ПЕЧАЛЬ В МИРОВОЗЗРЕНИИ В РУССКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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Аннотация. В данной статье рассматриваются национальные особенности пословиц и поговорок в русской и английской языковых картинах мира, а также трудности, которые они представляют при изучении языка. Исследование опирается на ключевые понятия лингвокультурологии и когнитологии, демонстрируя, как эмоции конструируются и выражаются через язык и культуру. На основе анализа представления эмоций «радость» и «печаль» в двух языках работа предлагает межкультурную перспективу на языковое оформление этих чувств.

Исследование проводится в рамках когнитивной фразеологии — современного направления лингвистики, изучающего связь между языковыми единицами и когнитивными структурами. Пословицы и идиомы часто отражают историческое и культурное развитие народа, сохраняя национальные установки, стереотипы и идеалы. Эти устойчивые выражения дают ценную информацию о мировоззрении и культурном опыте носителей языка.

Основная цель исследования — выявить, как понятия «радости» и «печали» представлены в русском и английском языках с помощью слов, метафор, идиом и пословиц. Сравнительно-описательный метод анализа позволяет выявить как сходства, так и различия в эмоциональной лексике двух языков.

С теоретической точки зрения работа вносит вклад в лингвокультурологию, углубляя понимание эмоциональной концептуализации в разных культурах. С практической — результаты важны для преподавания иностранных языков, переводоведения и межкультурной коммуникации. Подчёркивая значимость культурного контекста, исследование способствует более эффективному и эмпатийному межкультурному общению.

Таким образом, работа объединяет лингвистический и культурный подходы, способствуя более глубокому пониманию взаимодействия языка, мышления и эмоций.

Ключевые слова: радость, печаль, эмоция, фразеология, пословицы и поговорки; лингвокультурология, языковая картина мира, культура

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