



ANTHROPONYMS AS A MEANS OF EXPRESSION NATIONAL CULTURE

Ahadova Aziza Iles kizi

BukhPI Department of Russian and Uzbek Languages

Abstract

The article is devoted to the description of the linguoculturological aspect of anthroponyms in the paradigm of historical interaction of various linguistic cultures. The article analyzes anthroponyms, which are an important means of reflecting national culture, which finds expression in the structure of the official naming formula, in the choice of vocative and qualitative forms, in the entire anthroponymicon of the people.

Keywords: anthroponym, linguoculture, vocative formula, personal name, surname, nickname.

In the onomastic field of any language, the nuclear constituents are anthroponyms. These include personal names in their official (full), home (short, hypocoristic), diminutive-affectionate (diminutive-meliorative) and magnifying-pejorative (augmentative-pejorative) forms, second and subsequent names, patronymics, andronyms, gyneconyms, patronyms, surnames, second surnames, nicknames, aliases, nicknames, cryptonyms, street names, etc. Each nation has its own naming traditions, which are expressed in the formality of anthroponyms, their set in an individual carrier and in general in the ethnic community, naming motives, name structure, etc. The fund of anthroponymy (a set of anthroponyms) of any nation is diverse in its composition. The list, or register, of names of all types (anthroponymicon) of each nation is relatively limited, so more than one person can have the same anthroponym.

According to E. S. Kubryakova, the study of the peculiarities of the functioning of proper names in the structure of society makes it possible to recognize that these anthroponyms are considered cultural dominants and are used as a national-cultural element. Thus, it becomes permissible to reveal the specific features that characterize the characteristics of a particular nation, a particular type of linguistic personality [10, p. 74]. Of particular interest are non-linguistic associations of names, especially those that are caused by social factors. They, in turn, are inseparably linked with the cultural, national and historical distinctive features of the country.

The anthroponymicon is directly related to the skills of a person, his culture, history and religion. V. V. Katermina focuses on two types of idiomatics in personal names:





supra-linguistic and intra-linguistic, which is created as a result of the impact on a person of the social, historical, cultural and religious environment [9]. Definitions and meanings fixed in anthroponyms reflect the characteristic features of objects and qualities located around society.

The history of anthroponyms is inseparable from the culture and history of the community in which they arise. No one doubts that anthroponyms have a national coloring, which can be clearly seen by the example of Russian, Vietnamese and English personal names. Culture can be characterized as an activity that meets its own idea. It is inseparable from other types of human activity (assimilation, imaginative creative process, etc.). In this context, speech is considered an obligatory component of people's national culture. Nowadays, the problems of the interaction of language and culture are the object of study of linguists, ethnologists, sociologists and culturologists [15]. Any native speaker forms his own vision of the world within the boundaries of the existing one. It is created within the definitions of its linguistic ancestors and on the basis of existing archetypes, and not because of its autonomous thinking and practice. One of the most important functions of language is to consolidate the experience of cognition of the world in the cultural and historical development of native speakers. It is known that language preserves culture and transmits it from generation to generation, therefore it plays a significant role in the formation of personality, national character, ethnic community, people, nation. There is no doubt that language is part of culture, but the question of whether (and how) cultural data are included in lexical meanings remains uncertain. This uncertainty is largely due to the fact that lexical units change. The name is an integral part of the linguistic picture of the world, moreover, it directly reflects the historical course of events. In modern linguistic literature, it has been repeatedly noted that in the semantics of most anthroponyms there is a connotative cultural component, which is a kind of translator of information about the culture and history of a particular people. Anthroponyms are a source not only of linguistic material, but also of knowledge about the national mentality. If the national-linguistic picture of the world finds its maximum expression in the lexical system, it can be systematized. The vocabulary of the national language in this case is divided into the names of real objects of the material world and the names of conceptual artifacts of the national linguistic consciousness. The second group, in turn, consists of abstract logical concepts, subjective assessments, categories of values and mythical categories.

An anthroponym is the most obvious indication of a person's status [5, p. 29]. Each linguistic and cultural community implements status-role semes in its own way in the forms of various names.





All types of anthroponyms are united by common functional features – the ability to name a person and be used when referring to him. Of these, only a personal name has a high degree of individualization of the denotation: every person has it. Other types of anthroponyms can be optional, correlate with the historical and cultural traditions of the people and differ in ethno-cultural diachrony. Personal names are chosen relatively arbitrarily (with varying degrees of mandatory selection from the established list – Christian and Muslim traditions, from common words with positive semantics – Chinese tradition, from words with desirable semantics – pagan tradition). Surnames, patronymics and patronymics are derived units and are conditioned by family ties. Nicknames, pseudonyms, etc. are not the main, but an additional name, many/most members of the ethno-linguistic collective do not have them. Nicknames, street surnames, andronyms, geniconyms are not assigned by the individual himself, are given to him by other people, can be used in contact with the carrier or only blindly. Aliases, nicknames, cryptonyms are chosen by the bearer of the name for various reasons.

A.A. Beletsky, considering the East Slavic anthroponymy from the point of view of etymology, states that its historical source is the Greek system of names of the Byzantine era, except for a few names (Vladimir, Vsevolod, Yaroslav, Olga, Igor, etc.), dating back to the Slavic and Scandinavian anthroponymicons. Modern East Slavic anthroponymy is not actually Slavic in origin and speaks not so much about the language as about the culture of its speakers. Consequently, "such a discrepancy between anthroponymy and common vocabulary turns out to be mostly the result of the interaction of cultures and can be recognized as an indicator of complex cultural evolution" [1, p. 78].

As we all know, a proper name is a name that names a unique individual entity. Thus, it carries an identifying value. In order to illustrate the identification meaning, it is useful to refer to the works on the nomination of the Russian linguist and semiotic N. D. Arutyunova, according to which the identifying meaning is closely related to: – an object outside of language; – the derivational nature of meaning; – extensional; – uncertainty of thought, or intensionality; – the social nature of semantic rules of use; heterogeneity of meaning [1, p. 5]. Competence in relation to identifying names is based on knowledge of the reference. N. D. Arutyunova notes that linguistic competence in relation to names belonging to the world is fundamentally different from competence in relation to words related to human thinking, to its system of concepts. In the first case, you need to be familiar with reality, in the second – with a pronounced system of linguistic concepts.





In the first case, you need to know the relation of the word to the object, in the second – to understand the meaning of the word. The use of specific names is determined by the ontology of the world, but the use of semantic predicates is determined epistemologically [Ibid., p. 24]. In this regard, it is important to note that the influence of neighboring cultures on the anthroponymicon of a particular language is associated with its dominant meaning in the life of a people in a certain historical period. Let's consider the features of the relationship between language and history on the example of the Vietnamese and Kazakh languages, which underwent various transformations due to the influence of neighboring linguistic cultures.

History shows that most proper names in English and Russian are closely related to the Christian tradition and religious texts. Their roots are in Greek, Latin and Hebrew. English anthroponyms have a long history, which is connected with the English people and the process of language development. The Anglo-Saxons had only one name, very simple in structure. Gradually, the names became more complex, their structure included several components. These components came from the Old English language. The Christianization of the Russian name actively developed in the Middle Ages, but up to the XVIII century, names of both Tatar and Old Russian (pre-Christian) origin could be found among the names. Around the same period in England, the belonging of several persons to the same family began to be indicated in one way by combining personal names and turning them into surnames. It is worth noting that the gender marker of the anthroponym was a minor component in the Old English name.

In anthroponyms, national and international, national and foreign-language can merge and interact. The tradition of translating Greek and Latin names Fides, Spes, Caritas (Faith, Hope, Love) contributed to the use of the anthroponyms Tikhomir, Bogodar, Bogdan, Bogolep, Domashny, Razumnik among the Russian people – translations of the names Clement, Fedor, Theodosius, Theopret, Domitian, Sophron [11, p. 366], which became the basis for surnames Tikhomirov, Bogdanov, Bogolepov, Domashnev, etc. The translation of the Greek Philites, Philomena became the name Lyubim, which was used independently in the XIX century. (A.N. Ostrovsky "Poverty is not a vice") and became the basis of the surname Lyubimov. Perhaps the use of the name in the Russian ethnic environment was influenced by its coincidence with the Old Russian Lyubim [13, p. 190; 20, p. 226].

Among Bulgarians, Serbs, Montenegrins, the translation of Greek names into Slavic is widespread to this day: Fedor – Bozhidar, Makarii – Blag, Blazhko, etc. (Bulgakov, 1993). Russians from the first centuries after the Baptism of Russia often had the name Bogdan as a translated version of Fedot, Bogolep as Theoprepus, etc., currently





they are included in the holy names as allowed for baptism. The name Svetlana, invented by V.A. Zhukovsky, did not immediately enter the Orthodox calendar. In 1913, it was noted that Orthodox girls by this name "in no case can be called" (Bulgakov, 1993, vol. II, p. 960). But now Svetlana is considered a translated version of the names of saints Fotina, Fotinia, whose memory is celebrated on February 13/26 and March 20/April 2 [14]. There are also holy Photos and Photos with the same semantics, but this Russian anthroponymic translated synonym does not apply to them.

Strict church anthroponymic attitudes imposed a ban on the use of certain names not included in the official lists. In 1889, in the Tobolsk diocese, at the urgent request of the parents, the priest baptized the child with the name Yaroslav, absent from the saints, for which he was held accountable (Bulgakov, 1993). It was only in 1994 that this name was added to the Orthodox shrines in memory of the blessed Prince Yaroslav (Konstantin). Svyatoslavich of Murom (+1129), his birthday falls on May 21/June 3. It was impossible to give an Orthodox boy the name Svyatoslav, which was considered Catholic. It is curious that at the same time the Order of St. Stanislaus was the state award of Russia. It was established on May 7, 1765 by King Stanislaw August Poniatowski of Poland, and in 1815 it was restored by Emperor Alexander I for the Kingdom of Poland. He became one of the orders of the Russian Empire on September 14, 1829, when Emperor Nicholas I approved the statute of the order; on January 11, 1832, his appearance was changed. Among those awarded this order are writer and playwright A.P. Chekhov, artists I.K. Aivazovsky and F.A. Bruni, famous chemist D.I. Mendeleev, lexicographer V.I. Dahl, inventor of radio A.S. Popov, trauma surgeon N.V. Sklifosovsky and many others.

The Church did not allow giving the child not only Catholic (Bronislav, Mieczyslaw, Marta, Rosa) or Protestant (Albert, Leonard, Clementine, Clara, Charlotte) names, but also those found in Orthodox monuments, used by Catholics and Protestants, but not included for any reason in the saints (Augustus, Aurelius, Florentine, Christian) (Bulgakov, 1993). Among such names were mentioned in the early twentieth century . Felix and Vladislav, who are now included in the Orthodox calendar: the memory of the Serbian Prince Vladislav (+1239) is celebrated on September 24 / October 7, and the Feliks celebrate the name day on January 25 / February 7, as well as on the day of Karelian saints – May 21 / June 3 in honor of St. Felix [14].

Unlike Catholics, the Orthodox were not allowed to choose names in honor of the Lord and the Virgin. The very popular Russian name Maria was given only in honor of the holy wives bearing it (Bethany, Egypt, Caesarea, Cleopova, Constantinople, Persian, etc.) (Ibid.). The name Jesus could theoretically have been chosen in honor of the





righteous Joshua, whose memory is celebrated on September 1/14, however, "in disgust of a possible reason for temptation, it is better to refrain from naming this name" (Bulgakov, 1993, vol. II, p. 956).

Russian Orthodox society observed these rules of choosing a name for a child until 1917, then for 70 years they were eradicated from use, but in general the Russian namebook retained its composition, new names of revolutionary origin and new borrowings from Western languages were on the periphery of the Russian anthroponymicon during this period.

Names perform an important legal function – identification of a person in society. There are several ethnocultural traditions of choosing a name for a person in the world. In the development of anthroponyms of different peoples, there is a natural development from the anthroponymic system of the same name to the multi-named one. The single-member system is considered the most ancient.

The official naming formula for different peoples is a historical category that is not strictly defined, it is diachronically variable, includes a different number of components and a different order of their sequence. The main fund of the national anthroponymicon in most cases consists of the names of the native language or fully mastered at all language levels and entered into the ethno-linguistic consciousness of foreign language units. The anthroponymic formula for naming modern ethnocultural communities is strictly defined, officially (legally) approved.

For most peoples of the world, a two-component first name + last name is mandatory, fixed in all documents, which is a means of identification of an individual. The older two-component model of name + patronymic has been preserved in the modern Icelandic anthroponymic system. The development of this model is a three-component anthroponym name + patronymic + dedicacy, common among some peoples of Asia and Africa. Dedicacy was found in the pre-family period among representatives of the upper classes in the Russian and Belarusian language environment [15, p. 46]. Russian people's modern complete anthroponymic formula is unique, having a three-component structure of first name + patronymic + surname, acting as an ethno-linguistic (cultural-historical) phenomenon of the Russian national language, as well as a polite vocative model of first name + patronymic [19, p. 67; 6].

This model of polite treatment applies to foreigners who are connected with Russia and the Russian people by their activities. In this case, either real vocatives are formed (Petra Vlastimilovna), or forms adapted to the Russian namesake with the choice of matching anthroponyms on the etymological (Yirzhina, Father Vaclav > Irina Vyacheslavovna) or on the phonetic level (Yindrzyh, father Yindrzyh > Andrey





Andreevich). Among peoples with anthroponymic traditions different from European ones, the selection of Russian names is carried out on the basis of any personal preferences or sometimes in memory of the person to whom the person who chose the name owes something. Russian Russians quite assimilate to themselves this exclusively Russian address by name and patronymic, so that even on the signs in Port Arthur or Harbin it is not uncommon for inscriptions like: "Shanghai tailor Stepan Semenovich Sui-Fu-Jiang". And some Chinese even get European business cards for themselves: Semyon Ivanovich Wang-Fu-Xiang, Matvey Petrovich Xing-Jiang-Tai" [16, p. 625]. Currently, this tradition is continued by Chinese Russian students, especially during their studies in Russia. The Russian official formula structure in the socialist period was spread throughout the USSR, was used to identify and register all its inhabitants. Therefore, for example, the official full three-component naming is still functioning in the Kazakh anthroponymicon.

Currently, it coexists with the reviving historical national forms of naming Kazakhs, which are formed using anthroponymic elements -uly, -kyzy, -tegi or in an unaffixed way: Musabayev Madi Maratuly, Mustafa Aulet Armanuly, Sherkhan Murtaza, Bayanzhan Eric, etc. [9, c. 46].

The Bulgarian full anthroponymic formula also contains a patronymic formalized with the help of the suffix -s, but it is not used in the vocative function, it can sporadically act as a surname. According to researchers, in the Vietnamese anthroponymic system there is both a two-term and three-, four-term formula in which a certain sequence is observed: surname + first name (Nguyen Zu, Phan Ngoc), surname + additional word + first name (Chan Heung Dao, Nguyen Thi Binh), surname + additional name to indicate gender + name decoration + name (Lam Thi Mi Za) [19, c. 307], however, all additional units only accompany the personal name, and therefore all full Vietnamese anthroponyms are rather variations of the two-component model.

The same variations are European and American models with additional names. English children usually receive two names at birth – personal and middle (first + middle names), the latter serves as an additional individualizing sign. As a middle name, personal names, surnames, toponyms, and common vocabulary are used. For example, the sons of Ch. The names of Dickens were: Charles Ford Boz Dickens (under the pseudonym of his father), Walter Landor Dickens, Francis Jeffrey Dickens, Henry Fielding Dickens, Alfred Tennyson Dickens, Edward Bulwer Dickens (in honor of famous English poets and writers) [7, pp. 9-10]. "Children in the United States can be given a middle name, which is chosen arbitrarily, in honor of relatives, godfather, godmother, some outstanding person, historical event, for religious and other





reasons. A married woman may use her maiden name as a middle name" [8, p. 243]. Despite the fact that the full English anthroponym includes three or four words, it is built on a two-component model, since the middle name is part of a personal name, accompanies it, is not used independently in communication. A variation of the two-component model should also be recognized as the Spanish full name, consisting of several personal names and two surnames (father and mother): all names are included in the first group, and both surnames are in the second.

In modern China, in order to expand the identification capabilities of the anthroponymicon, proposals are also being made to transfer the surname of not only the father, but also the mother to the child, thereby the family group contains two units. All these variations are a manifestation of national culture, reflect the diachrony of the functioning of complete anthroponyms of a particular people.

The structural formulas of various types of anthroponyms differ in a set of components and word-forming elements among different peoples. Each national anthroponymicon forms names based on the means available in the language.

Anthroponyms, as a rule, are secondary formations, i.e. they are created on the basis of the appellative vocabulary of the language. The names of Indo-European and Turkic peoples are historically represented mainly by three types - complex, derivative, and appellative (the latter can be complex and derivative). Complex names (composites) are formed using at least two root morphemes (kaz. Aigul, Akzhol, Elaman; rus. Radoneg, Yaroslav, Vladislav, Vseslav). Derived names are names formed with the help of various special onomastic formants by shortening the bases and formatting with special affixes (Rus., kaz. Mels of Marx + Engels + Lenin + Stalin, Danel from Dan + Eleonora, rus. Graziella from Grazia, Mironia from Miron, Lucia from Revolution, Klim from Kliment). The appellative names include anthroponyms, the meaning of which allows them to be correlated with the meaning of the common vocabulary (kaz. Bakyt, Askar; rus. Spark, Lada, Idea; rus.-kaz. Advice).

Names can be formed from the appellative vocabulary both naturally and artificially, including being translatable. Various types of language contacts, the expansion of the information space lead to the fact that in the anthroponymic systems of many peoples, foreign-language names appear that are not semanticized from the point of view of the native language. They can undergo phonetic and morphological adaptation in the recipient language, and if these names have completely passed all the stages of adaptation, then they can be perceived by the ethno-linguistic consciousness as facts of the native language.

So, in the Russian anthroponymicon, most of the names are Greek, Latin, Hebrew in origin (Larisa, Xenia, Anna, Tamara, Victor, Alexander, Ilya, and many others), but





over time they began to be recognized by native speakers as native, native, which is emphasized when choosing a name: We named our son Ivan in Russian. A certain number of names came to the Kazakh anthroponymic system with the adoption of Islam, so there are names of Arab-Iranian origin in it, but they are also perceived by native speakers as native, since over a long time they have fully adapted to the phonetic and grammatical system of the Kazakh language (Abdolla, Asan, Akhmet, Isa, Jamal, Zulfiya).

However, most of the units of the Kazakh anthroponymicon, its main fund consists of names of Turkic and their own Kazakh origin. Currently, there is a tendency to name children with new fashionable names, meaningful in meaning and euphonious in form. There is an internationalization of Kazakh anthroponymy: children are given names that could easily be transcribed in English and perceived as international (Дана – Dana, Жанна – Janna, Jane, Жанат – Janet, Ерик – Erik и др.) [9]. In most national anthroponymic systems, there is a division of personal names into official (full) and unofficial.

Unofficial names, in turn, are differentiated into hypocoristic, i.e. short names that have an abbreviated form of the base or one full base instead of a two-base name: rus. Sasha < Alexander, Sveta < Svetlana, Luda < Lyudmila, Slava < Vyacheslav, kaz. Kasym < Kasymzhan, Gulya < Gulnara; diminutive-meliorative, i.e. names with a diminutive meaning, formed with the help of special affixes: rus. Annushka, Vovochka, kaz. Alken < Aliya, Bakas < Bakytzhan, Shaken < Sharipbek, Erkintai < Erkin; pejorative augmentative, i.e. names with magnifying and/or disparaging-pejorative connotation of meaning [9].

In the English ethno-linguistic environment, the use of first names is extremely rare, but when communicating in a pub, personal names sound when communicating between the owner, the service staff and regular customers "much more often than necessary, as if the members of this small "tribe" seek to emphasize their close acquaintance and personal ties" [18, p. 124]. Outside the pub, "any abuse of names in the process of communication causes discontent and is regarded as annoying familiarity in the spirit of Americans" (Ibid.). The main purpose of hypocoristics is to serve as an appeal, to be used to express a phatic function.

References

1. Arutyunova N. D. *Yazik i mir cheloveka*. M.: Yaziki russkoy kul'turi, 1998. 896 s.
2. A-Studio. *Svejie lisa, smoking i cherniy limuzin* [Elektronniy resurs]. URL: <http://www.nestor.minsk.by/mg/articles/1996/10/0100.html> (data obrasheniya: 05.06.2017).





3. Bilkova S. V., Krat V. A., Nosova Yu. N. Iz istorii proisxojdeniya otechestvennix imyon sobstvennix // *Sovremennaya filologiya: materialy IV Mejdunarodnoy nauchnoy konferensii*. Ufa: Leto, 2015. S. 28-31.
4. Yeleusizov Mels Xamzaevich [Elektronniy resurs]. URL: http://bnews.kz/ru/persons/eleusizov_mels_hamzaevich (data obrasheniya: 05.06.2017).
5. Japova D. N. Antroponimi kak etnoistoricheskoe yavlenie // *Bitie i yazik*. Novosibirsk, 2004. S. 216-219.
6. Kazaxskie imena [Elektronniy resurs]. URL: <http://name.kazakh.ru> (data obrasheniya: 05.06.2017). 10.02.00 Yazikoznanie 175
7. Kazaxskoe imya [Elektronniy resurs]. URL: https://ru.wikipedia.org/wiki/Kazaxskoe_imya (data obrasheniya: 05.06.2017).
8. Kay Metov [Elektronniy resurs]. URL: <http://www.kino-teatr.ru/kino/acter/m/star/338773/bio/> (data obrasheniya: 05.06.2017).
9. Katermina V. V. Lingvokul'turniy potencial lichnix imen sobstvennix (na materiale russkogo i angliyskogo yazikov) [Elektronniy resurs]. URL: <http://docplayer.ru/27185732-Jazyk-a-kultura-cislo-11-2012-lingvokulturnyyepotencial-lichnyh-imen-sobstvennyh-na-materiale-russkogo-i-angliyskogo-yazykov.html> (data obrasheniya: 05.06.2017).
10. Kubryakova Ye. S. Chasti rechi v onomasiologicheskom osveshenii: monografiya. M.: Nauka, 1978. 114 s.
11. Kul'deeva G. I. Antroponimicheskaya sistema sovremennogo kazaxskogo yazika. Kazan': Izd-vo KGU, 2001. 337 s.
12. Milen'kaya Yu. Kazaxstan prostilsya s obshestvennim deyatelem Baxitjanom Momishuli [Elektronniy resurs]. URL: http://online.zakon.kz/Document/?doc_id=31304511#pos=1;-173 (data obrasheniya: 05.06.2017).
13. Nazarov A. I. Razvitie ofisial'noy formuli imenovaniya u kazaxov v postsovetskiy period [Elektronniy resurs]. URL: <http://imja.name/arkhivonomastiki/nazarov2004a.shtml> (data obrasheniya: 05.06.2017).
14. Nikonov V. A. Geografiya familiy. M.: Nauka, 1988. 192 s.
15. Sebryuk A. N. Stanovlenie i funkcionirovanie afroamerikanskix antroponimov (na materiale amerikanskogo varianta angliyskogo yazika) [Elektronniy resurs]: diss. ... k. filol. n. M., 2014. 224 s.





16. Murtazaeva, F. R. (2019). PSYCHOLOGISM AS A STYLISH DOMINANT IN THE MODERN FEMALE PROSE OF V. TOKAREVA. *Theoretical & Applied Science*, (10), 717-720.
17. Murtazaeva, F. (2019). "Women" s prose" in the context of modern literature. *International Journal of Recent Technology and Engineering*, 8(3 Special Issue), 193-196.
18. Муртазаева, Ф. Р. (2020). Женское видение мира в прозе В. Токаревой." Своя правда". *Молодой ученый*, (4), 462-465.
18. Муртазаева, Ф. Р. (2020). Типология женских персонажей в прозе Виктории Токаревой. In *Современные исследования в гуманитарных и естественнонаучных отраслях* (pp. 136-142).
19. Rashidovna, M. F., & Arabovna, M. D. (2023). Psychology of Family Relations in the "Female Prose" of Russian and Uzbek Writers. *Web of Synergy: International Interdisciplinary Research Journal*, 2(2), 269-274.
20. Murtazaeva, F. (2019). "Women" s prose" in the context of modern literature. *International Journal of Recent Technology and Engineering*, 8(3 Special Issue), 193-196.
21. Муртазаева, Ф. Р. (2020). ДИАДА «ВОСТОК-ЗАПАД» В ТВОРЧЕСТВЕ ВИКТОРИИ ТОКАРЕВОЙ И ЗУЛЬФИИ КУРОЛБОЙ КИЗИ. In *Социальные и гуманитарные науки в XXI веке. Итоги, вызовы, перспективы* (pp. 95-106).
22. Муртазаева, Ф. Р. (2019). ХУДОЖЕСТВЕННАЯ ФИЛОСОФИЯ" ЖЕНСКОЙ ПРОЗЫ". *Актуальные проблемы гуманитарных и естественных наук*, (12), 95-98.

