

We are destined to live in separation.

No, I can't forget you,

Wine will not help here either! [3].

It should be noted that the poems of Akhmatova and Li Qingzhao are characterized by such features as sincerity, openness, laconicism:

Mild sunshine. Soft breeze

Spring comes to my door.

I put on a spring dress

There are no worries in my soul [3].

Conclusion. Thus, the parallels found in the fate and work of Anna Akhmatova and Chinese poetess Li Qingzhao make it possible to speak of the need for further in-depth research of the artistic heritage of these authors in a comparative aspect.

1. Akhmatova, A.A. Selected: Poems / A.A. Akhmatova. – M.: Eksmo, 2014 – 416 p.

2. Kolesnikov, S.A. A.A.'s personality concept Akhmatova in the perception of V. F. Khodasevich / S.A. Kolesnikov, V.A. Cherkasov // MAGAZINE "FILOLOGOS". 2012. – No. 13. – P. 10–24.

3. Tomihai, T. Poems by Li Qingzhao and Xin Qiji. URL: <http://www.apraksinblues.com/apk-article> (date accessed: 01.10.2020).

MORAL IMPERATIVES OF A MAN AT WAR IN V. BYKAU'S STORY "GO AND DON'T COME BACK"

Anastasia Alhimovich,

VSU named after P.M. Masherov, Vitebsk, Belarus

Vasil Bykau is one of the most famous and talented Belarusian writers of the XX – early XXI century. Most of his works are devoted to military themes. Vasil Bykau is rightly called a bright representative of the so-called lieutenant generation in literature. He began with an artistic study of the psychology of war veterans, their fates, then the subject of his interest were the guerrillas and the inhabitants of Nazi-occupied Belarus.

War is always a terrible and ruthless phenomenon for all mankind. V. Bykau tried to prove that under the influence of incredibly difficult circumstances people in war begin to perceive the world differently, that ordinary trifles there acquire great power, that war can significantly change a person's previous views of the world and attitudes towards other people.

The purpose of the work – is to reveal the moral imperatives of a man at war in V. Bykau's story "Go and Don't Come Back".

Material and methods. V. Bykau's story "To go and not to return" was chosen as a material for comprehension. Research methods – specifically-historical, descriptive.

Findings and their discussion. "Go and don't come back" is a story with two images at the center: partisan liaison Zoska Nareika and partisan Anton Golubin, who were even overwhelmed by love for a moment. Each of the heroes of the work during the military trials behaves in accordance with their moral imperatives. If you trace the plot line of the story, you can see how different these people are, how polarly diverge worldviews and actions, their attitudes towards people. Zoska and Anton are in an equally difficult situation, which gives reason to think in their situation only about how to survive, how to get rid of the persecution of enemies. Zosya needs it to successfully complete a combat mission, and Anton needs it to just save his life. Each of the heroes hoped for a lucky chance and believed that soon there would be a moment when a new, relatively safe life would begin.

Zoska's moral imperative is to take responsibility for herself and other people, because the fate of other people depends on her fulfillment of the task. Anton's moral imperative was to survive. For this purpose Golubin is ready to be savage with conscience, love, constantly to adapt to changing circumstances. As a well-known literary critic rightly remarks in this story: "Heroes are faced with a choice - death or life at the cost of betrayal. It's not just about victory, but about its price and its meaning. " [2].

An extremely important plot feature of this story by Vasil Bykau is the test of the main characters in unfavorable conditions of the military couple for honesty before themselves and the Motherland. Each of them throughout the work has its own truth and tries to prove by certain actions the rationality of personal views on life. On the example of the fates of Zoska and Anton V. Bykov shows that it is very difficult not to lose a decent human face in the ever-changing and dangerous time of the struggle against the Nazis in the occupied territories. No one knows what will happen tomorrow, or in a few days. Under different circumstances, a person must understand that falsehood, deception will sooner or later become well-known and may have negative consequences in the future, because "everything will pass, one truth will remain" [3].

If we analyze the characteristics of the main character of V. Bykau's story "Go and Don't Come Back" by the partisan of the third platoon Anton Golubin, we can see how slippery his personality is in terms of morality and qualities. The narrator noted about Golubin: "... *By nature he was a man of character, he had enough endurance. Ambushes, battles, danger hardened him even more and he could not even remember the case when he was confused or at least too scared* " [1, p. 152]. Anton is skeptical about the possibility of bad consequences for his actions and thus convinces the young guerrilla to trust, feel protected and cared for by him. Against the background of feelings that gradually began to arise between Zoska Nareika and Anton Golubin, Zoska begins to rethink his previous ideas about people. Outwardly, Zoska is a weak girl, but as it turns out, she has a strong spirit. Anton decides to leave the partisan detachment because he does not believe in victory over the Nazis. He

dreams of living in peace. He likes Zoska. The pragmatic Anton decides to make Zoska hostage to his plans: the enemies trust the family more than the single person, because there is someone to worry about. He convinces Zoska of the correctness of his decision to abandon the struggle and coexist peacefully in the territory occupied by the Nazis: *“And I tell you: it's time. It is no longer possible to stay in the detachment ”* [1, p.197]. For Zoska, this is an unexpected and unpleasant proposal: *“But what do you offer? Go to the Nazis? What is it? It is worse than even death ”* [1, p. 198]. Anton believes that it is time to arrange a personal destiny, because then it may be too late: *“But we have no choice... They are bastards, but they will win”* [1, p. 198]. The path of betrayal together with constant doubts, the search for the most rational realization of the plan leads Golubin to terrible results: Anton turns into a murderer. Completely opposite worldviews of the main characters cause them to have a negative and negative relationship. Despite their former friendship, confession of love, they are unable to agree with each other's moral choices. Anton insists on his, Zoska from the beloved girl for him turns into a dangerous witness to his betrayal. Anton becomes an enemy for Zoska.

Each of the heroes of the story makes his choice, starting from his vision of further personal life. After Anton Golubin had thoughts of leaving the partisan detachment, his behavior and his characteristic features of fighting the enemy changed their direction: he became more cruel, impatient, hypocritical. The desire to survive turns Anton into a beast. At the end of the story, Anton catches up with Zoska and shoots her to hide the traces of his betrayal: *“The shot, flashing red light, blinded him for a second, Anton lowered his rifle and stared into the darkness. Zoska lay motionless on the snow with a dark spot, arms outstretched. Without taking his eyes off her, he reloaded his rifle, but the second shot was probably not needed”* [1, p. 247].

Zoska Nareika is an extremely honest, sincere and bright image in Vasil Bykau's story. This is a little girl in a big world who first learns feelings unknown to herself. An open mindset, firmness and tenacity of character help her to overcome many obstacles and failures. The hope for the benevolence of fate and people inspires Zoska Nareika to boldly go through any trials, to do everything in her power to fight the enemies. Her life views are filled with bright thoughts about a quick victory over the Nazis, about meeting her mother, about true love. Unlike Anton Golubin, Zoska never had the idea to side with the Nazis, to question the futility of the struggle. Zoska is an example of true faith in oneself, in the power of other, real, guerrillas who are prepared for any consequences of wartime and will never risk betraying their homeland. The heroine bravely withstands all bullying, threats, violence by Golubin. In the most intolerable conditions, she tries to choose not only the mind but also the heart, based on their own feelings and sensations. It is in this that the specificity of the spiritual composition is manifested, the connection of the psychological state with the intentions and life views of Zoska, which gains a moral victory, although it may perish.

Conclusion. Vasily Bykov analyzes the moral imperatives of man in war through the destinies of heroes who adhere to diametrically opposed ideas about the meaning of human life, happiness, and honor. The content of the work, the writer argues that the key to victory – the strength of spirit.

1. Bykov, V. V. Go and don't come back: stories / V. Bykov. – Minsk: Fiction, 1979. – P. 152-247.
2. Vasil Bykov Comments / [electronic resource]: Belarusian shelf / Belarusian electronic library founded in 1996. – Access mode: https://knihi.com/Vasil_Bykau/Kamientary_09.html. – Date of access: 13.09.2014.
3. Poetics of Vasil Bykov's prose / [electronic resource]: Folk poets and writers of Belarus / Scientific works / Life / Sinkova L. D. doc. phil. sciences, prof. – Access mode: <https://narbel.bsu.by/paetyka-prozy-vasilya-bykava/>. – Access date: 20.08.2018.

NAMES OF BELARUSIAN STUDENTS OF THE FACULTY OF HUMANITIES AND LANGUAGE COMMUNICATIONS VSU NAMED AFTER P.M. MASHEROV

Anastasiya Astashchenko

VSU named after P.M. Masherov, Vitebsk, Belarus

The article analyzes the names of students of the Faculty of Humanities and Language Communications of Vitebsk State University named after P.M. Masherov. The semantic features of surnames are considered through the semantic field. This approach is followed by the Russian onomast V.I. Suprun. In his work "The onomastic field of the Russian language and its artistic and aesthetic potential" [3], he developed a field model for describing the onomastic space of the Russian language, which involves the identification of nuclear-peripheral relations between the components of the field. In Belarusian linguistics, this principle is followed by G.K. Semenkova, who is researching the names of residents of the Vitebsk region [2, p. 108]. As scientists noticed, the main difference between the semantic field and lexical-semantic groups is that the elements of the field are united by one family, and members of the lexical-semantic groups - by several families [1, p. 144].

The purpose of the article is to reveal the peculiarities of the structure and composition of the semantic field "Surnames of Belarusian students of the Faculty of Humanities and Language Communications of Vitebsk State University. P.M. Masherov".

The relevance of our research is seen in the need to trace how the linguistic phenomena inherent in the anthroponymic systems of Vitebsk and Belarus are showed in a narrower space - in the onomastic field of one faculty.

Material and methods. The material for the study was the surnames collected from the lists of Belarusian students of the Faculty of Humanities and Language Communications of the Vitebsk State University named after P.M.