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KINSHIP IN POETIC DISCOURSE: A COMPARATIVE ASPECT

The article is devoted to the definition and comparison of the system of kinship relations in the poetic discourse on the material of the works of such contemporary Mykolaiv authors as E. Yanvarev and A. Surov. The research material contains approximately three hundred uses of various words containing a kinship seme in A. Surov's works and more than two hundred uses of such a seme in E. Yanvarev's works. A comparative analysis of the kinship terms in the poetic discourse of the two authors belonging to different epochs has been first carried out. The article presents a broad approach to understanding the kinship terms as a formally and functionally open lexical-semantic system and the poetic systems and structures of kinship relations in E. Yanvarev's and A. Surov's works have been first compared. The discourse analysis has shown that both authors use kinship terms (blood relations) more often than terms of kinship-in-law (relations resulting from marriage). The category of kinship has not only a biological, social, psychological, but also a linguistic dimension. Poets mainly use the terms of blood kinship in neighboring generations, and in one generation. A. Surov also uses kinship terms (blood relations) through generations. Both authors' poetic discourse is characterized by a coincidence of convertible pairs in one poetic text. Against this background, one can observe the kinship terms combination as a convertible pair, which is not counter-correlated in the language system. The most commonly used kinship terms distinguish from all family relationships only those that are important for the author's and the human community's life and functioning. The kinship terms have been stated to acquire connotative semes due to the combination with words expressing evaluation, the use of diminutive and popular forms. The leading ways of the figurative meaning formation are the presence of kinship terms in comparisons, set combinations and address. In poetic discourse, characters' kinship terms play an extremely important role, endowed with additional meanings and connotations.

Key words: *lexical unit, poetic discourse, kinship, kinship terms, form.*

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СПОРІДНЕНІСТЬ У ПОЕТИЧНОМУ ДИСКУРСІ: ПОРІВНЯЛЬНИЙ АСПЕКТ

Статтю присвячено визначенню та порівнянню системи родинних відносин у поетичному дискурсі на матеріалі творів сучасних миколаївських авторів Е. Январьова та А. Сулова. Матеріалом дослідження стали близько трьохсот вживань різних слів, що містять сему спорідненості у А. Сулова та більше двохсот вживань у Е. Январьова. У роботі здійснюється порівняльний аналіз термінів спорідненості в поетичному дискурсі двох авторів, які належать до різних епох. У статті подається широкий підхід до розуміння термінів спорідненості як формально та функціонально відкритої лексико-семантичної системи та вперше порівнюються поетичні системи та структури родинних відносин у творчості Е. Январьова та А. Сулова. Аналіз дискурсу показав, що терміни кровної спорідненості використовуються обома авторами частіше, ніж терміни свояцтва. Категорія

спорідненості має не лише біологічний, соціальний, психологічний, але й мовний вимір. Поети використовують переважно терміни кровної спорідненості у сусідніх та в одному поколінні. А. Суров, крім цього, використовує терміни кровної спорідненості через покоління. Для поетичного дискурсу обох авторів характерним є збіг в одному поетичному тексті конверсивних пар. На цьому фоні можна спостерігати об'єднання у якості такої пари термінів спорідненості, що не є зустрічно співвіднесеними у мовній системі. Найбільш вживані терміни спорідненості виділяють з усіх родинних відносин лише ті, що є важливими для життя та функціонування людської спільноти та особисто автора. Встановлено, що терміни спорідненості набувають конотативних сем за рахунок поєднання із словами, що виражають оцінку, використання зменшено-пестливих та просторічних форм. Формування образного значення відбувається завдяки наявності термінів спорідненості у порівняннях, стійких поєднаннях і звертаннях. У поетичному дискурсі терміни спорідненості персонажів відіграють надзвичайно важливу роль, наділяються додатковими змістовими й конотативними компонентами.

Ключові слова: лексема, поетичний дискурс, спорідненість, термін спорідненості, форма.

Statement of the problem. Poetic discourse is known to be a complex and nonlinearly organized system of poetic texts, which image-speech elements represent an integrative and systematically connected unity of linguistic, pragmatic, sociocultural, mental and paralinguistic properties (Chumak-Zhun, 2014: 25–26). Kinship terms are a part of the language vocabulary, but the principles of their grouping into systems are determined by the characteristics of the particular society social organization. Poetic discourse is an emotional type of speech in which the subjective-emotional attitude of the author to the phenomena, events, ideas and images is greatly expressed, so the analysis of kinship markers allows to establish a certain system of values and that is relevant.

Research analysis. Kinship names have been the object of research of such ethnographers, sociologists, linguists as A. Buryachok, L. Venievtseva, E. Vietrova, T. Vilchynska, P. Hrytsenko, O. Myroniuk, L. Nikolaieva, M. Skaba, V. Yakovlieva, and others. Etymological analysis of Slavic kinship terms was performed by O. Trubachov (Trubachov, 1959). At the present stage, individual attempts are being made to study the kinship terms in the poetry of a particular author (Holovkina, 1999). However, the kinship linguistic features as a system within the poetic discourse are insufficiently studied.

The aim of the article is to define and compare the system of kinship relations in the poetic discourse on the material of the works of such contemporary Mykolaiv authors as E. Yanvarev and A. Surov. The object of the research is fragments of poetic discourse, which contain kinship explicators; the subject of the research is kinship terms semantic features of the two authors' poetic speech. The material of the research contains approximately three hundred uses of various words containing "kinship" seme in A. Surov's works (Surov, 1998; 2003; 2008) and more than two hundred uses of such a seme in E. Yanvarev's works (Yanvarev, 2021).

Presenting main material. The scientific novelty of the research is determined by the fact that for the

first time a comparative analysis of the kinship terms in the poetic discourse of two authors belonging to different epochs has been carried out. The article presents a broad approach to understanding the kinship terms as a formally and functionally open lexical-semantic system and for the first time compares the poetic systems and structures of kinship relations in E. Yanvarev's and A. Surov's works.

Kinship terms are known to be the names of blood relatives and relatives-in law. These lexical items are a part of the language vocabulary, but their principles of grouping into systems are determined by the peculiarities of the society social organization. Traditionally, there are three groups of kinship terms in the language: kinship terms (blood relations), terms of kinship-in-law (relations resulting from marriage), and terms of close (spiritual) heterogeneous relations. Characterizing the modern semantic field of kinship, M. Krongaus identifies the following differential features for the nuclear and peripheral components definition: gender (male or female), marriage, and kinship. Nuclear components are lexical items, whose semantics includes the seme "власне спорідненість" ("proper kinship"), excluding the seme "шлюб" ("marriage"). These include: *мати, батько, дочка, син, сестра, брат, бабуся, дід, внучка, онук, тітка, дядько, племінниця, племінник* (mother, father, daughter, son, sister, brother, grandmother, grandfather, granddaughter, grandson, aunt, uncle, niece, and nephew). Peripheral components are lexical items, whose meaning includes the seme "шлюб" ("marriage"): *невістка, зять, теща, тесть, свекруха, свекор, свати, сват, зовиця, дівер, своячка, шурин, свояк* (daughter-in-law, son-in-law, mother-in-law, father-in-law, co-in-law, and matchmaker). The far periphery of the semantic field of kinship includes terms related to secondary marriage, one of the spouses' death, and baptism: *мачуха, вітчим, падчерка, пасинок, вдова, вдівець, кум, кума* (stepmother, stepfather, stepdaughter, stepson, widow, widower, godfather, and godmother) (Krongaus, 2005: 115).

The discourse analysis has revealed that E. Yanvarev and A. Surov use kinship terms much more often than terms of kinship-in-law. The most numerous and diverse group consists of lexical items that characterize blood relations of a straight line. Both authors mainly use the terms blood relations in neighboring generations (*отец – мать, сын – дочь* (father – mother, son – daughter)) and in one generation (*брат – сестра* (brother – sister)).

In A. Surov's poetry the most common kinship term is that of *мать* (mother), which occurs 55 times in various forms. A mother is known to be a definition of a woman in relation to her children (Ozhegov, Shvedova, 1996: 338), who gave birth to a child, gave it part of her genes, fed it, and is its father's wife: *Вот мать моя, как Парка, / Свивает нить и штопает судьбу; Каждая козочка в первую очередь – мать; Нам матери собрали торбы* (Here is my old woman, like Parka, / Twists the thread and darns fate; Each goat is first and foremost a mother; Our mothers collected our feedbags).

Most often the poet uses the lexical item *мама* (mother): *Там, наварив компот, / Мама тебя ждёт; Мама родила меня на Пасху* (There, boiled compote, / Mother is waiting for you; My mother gave birth to me on Easter). The syntagmatic connections analysis has allowed to establish that the usage in the function of address *Разве я виновен, мама, / что я выше неба ростом?!; Мама Кали, тебя ли мы ждали, тебя ли искали...* (Am I to blame, mother; / that I am taller than the sky?! Kali's mother; were we waiting for you, were we looking for you...) and in comparative constructions *Все равно люблю его, как мать сына* (I still love him like a mother of a son) is typical.

Often this kinship term acquires connotative sense due to a combination with the words expressing evaluation *дорогая, родная, бесценная, милая* (dear, darling, priceless, sweet): *Накрывай-ка на стол, дорогая, родная, бесценная мама; И маму милую отправлюсь навещать* (Lay the table, dear, darling, priceless mother; And I will go to visit my dear mother). The use of colloquial forms *мам, мамка (тот, тит)* (Ну вот и все, шолом алейхем, здравствуй, Мам; Больно уж стала на мамку похожа / Дочка маячника Лехи Седого / Well, that's all, sholom aleichem, hello, Mom; It hurts to look like mum / The light-keeper Lekha Sedoi's Daughter) and phraseological units (*А морковки было сколько, мать божья!* And there were so many carrots, Holly Mother!) which are the ways of figurative meaning formation have been noted.

E. Yanvarev also often (41 cases) uses the kinship term *мама* (mother) in the following forms *мать, матушка, мама* (mother, mam, mom). Most often the author uses

the form *мама* (mother): *Строчка найдена, мама жива!; Как похожа она на маму сорок восьмого года!* (The line has been found, mother is alive!; How she looks like a forty-eight-year-old mother!). Less often the poet uses the form *мать* (old woman): *Когда бы мать была жива, / он все решил бы по-другому; Мать приснилась. / Схоронена в Речице...* (If the old woman were alive, / he would decide everything differently; I saw old woman in my dreams. / Buried in Rechitsa). Sometimes the author uses both forms in one verse: *Мать стояла в нижней рубашке, / а Леушка, презиравший сентиментальность, / целовал мою маму, целовал меня* (My old woman was standing in her undershirt, / and Leshka, who despised sentimentality, / kissed my mother, kissed me).

The poet also uses cognate words, often possessive adjectives such as *мамин, материнский* (mother's): *И листья так же сморщены, темны, / как мамины натруженные руки; Революция! Молодость мамина!* (And the leaves are as wrinkled, dark, / as my mother's tired hands; Revolution! Mother's youth!) There is a comparison with nature: *Вот и заморозила матушка-природа / крохотное озеро около завода* (Mother Nature has frozen / a tiny lake near the plant). High concentration of nouns *мама* (mother), 10 items, and possessive adjectives *мамин* (mother's), 4 items, is observed in one work "Покаянная элегия" ("Repentant Elegy").

The kinship term *отец* (father) in the poetic speech of E. Yanvarev and A. Surov, as well as in language, has the meaning of a man who is a father in relation to his children (Ozhegov, Shvedova, 1996: 461). We have come across this term quite often: 24 cases in E. Yanvarev's works and 33 ones in A. Surov's works.

It is noteworthy that the authors use only the form *отец* (father), almost without using derivatives (in comparison with numerous forms of the lexical item *мать* (mother)). Only once we have come across the colloquial versions *батька, батя* (old man, pap) (in both authors' works), and *папа* (daddy) (in A. Surov's works): *Но если б он не вырвался из лап костлявой бабки, / из её объятий, / то не было б тебя, / то не могла б сегодня ты подшучивать над батей* / But if he had not escaped from the clutches of the bony grandmother, / from her arms, / it would not be you, / it could not today you are joking about old man (in E. Yanvarev's work), *Все твои изумрудные залежи, / батька Урал!* (у А. Сурова), *Я с мамой уезжал, прощался с папой* (у А. Сурова) / All your emerald deposits, / father Ural!; (in A. Surov's work); *I left with mum, said goodbye to the daddy* (in A. Surov's work). However, syntagmatic connections form a positive labeling of this kinship term in A. Surov's works (*смеялся,*

учил / laughed, taught and others): *А отец смеялся и ел пирог; А отец учил: Под корень руби, / Тех, кто против тебя пошли; Отец ее был таймырским геологом / And daddy laughed and ate a pie; And daddy taught: Hollow out, / Those who went against you; Her father was a Taimyr geologist).*

A. Surov often uses the lexical item *отец* (father) in comparisons: *Оно и негоже – / Так, как отца, целовать Молодого (It is bad – / So, as a father, to kiss the Young).* Sometimes the author uses both forms *мать/мама* (old woman/mother) и *отец/папа* (daddy/father) in one sentence: *Я о многом с ним говорил: об отце и маме; Мать с отцом сложили меня таким (I talked about a lot with him: about father and mother; My mother and father bore me like that).*

The kinship term *сын* (son) is a definition of a male person in relation to his parents (Ozhegov, Shvedova, 1996: 773–774). The authors often use this term. Thus, E. Yanvarev has 14 uses of the item in singular: *Сын приходит в полдень, / здрасте говорит; Тени две на стенке, сына и моя / The Son comes at noon, / hello he says; There are two shadows on the wall, my son's and mine.* A. Surov uses the item in singular in 24 cases (*Да еще, как на грех, всякий хам воплощается в сыне*) / *Yes, as a sin, every boor is embodied in the son*) and in plural in seven cases, in parallel forms *сыновья, сыны* (sons) (*...и смотришь, а подрастают / У всех у бродяг у флотских кудрявые сыновья; Корабли ее – сыны*) / (*... and you look, and grow up / All the navy vagrants have sons with curly hair; Her ships are sons*). The kinship term “сын” (son) is also found in comparisons: *А то в лицо, то в лоб ему, как сыну / And then in the face, then in his forehead, as a son.* Often the author points to the hierarchy by age: *И старший сын побежал за ним; Мой младший сын отправился в лес / And the eldest son ran after him; My youngest went to the woods.*

In A. Surov's works this lexical item acquires connotative sense due to diminutive and affectionate form of *сыночек* (*sonny*) (*И сыночек у нас родился в середине июля / And our sonny was born in mid-July*). The figurative meaning is amplified in a set expressions *сын недолгий* (empty-headed son) by E. Yanvarev (*Пили и ругай меня, мать! Конечно, я сын непутевый, но нынче даю тебе слово советы твои выполнять / Lecture and scold me, mother! Of course, I am an empty-headed son, but now I give you my word to follow your advice*) and *заблудший сын* (lost son) by A. Surov (*Я – северных снегов заблудший сын / I am a lost son of northern snows*) and by biblical motives (*Я – Йошуа, Сын Мирьям, / Сын Давидов, / Сын Адамов, / Божий / I am Joshua, Son of Miriam, / Son of David, / Son of Adam, / of God*).

In A. Surov's works, *сын* (son) is often combined with the corresponding kinship term *мать* (mother): *Все равно люблю его, как мать сына / I still love him as mother loves her son* and with the kinship term *дочь* (daughter) in singular and plural: *Думать, что ты ей сын – смешно и нелепо, / И то, что она тебе дочь; И троих сыновей народили, и дочек без счета / To think that you are her son is funny and ridiculous, / And that she is your daughter; And they gave birth to three sons, and daughters without number*; in E. Yanvarev's works the term *сын* (son) is used with the corresponding terms of blood relation *отец, дочь* (father, daughter): *– Пиши мемуары, – отца я просил. / – А он отвечал: – Ты, наверное, сын, смеешься. / Какой я писатель?; Ты еще нарождаешь, Бабка, сынов и дочек! / Write a memoir; – I asked the father: / – And he answered: – My son, you are probably laughing. / What kind of writer am I?; You will give birth, Grandmother, to sons and daughters!*

A. Surov along with the term *дочь* (daughter) – a female person in relation to her parents (Ozhegov, Shvedova, 1996: 174) – often uses forms with diminutive suffixes, for example *дочка* (*Он сгинул, я вернулась к мужу / И дочку родила*), (*He died, I returned to my husband / And gave birth to a daughter*), *доченька* (*Чего ж ты, доченька, плачешь, милая? / Why are you, daughter, crying, darling?*) and *дочурка* (*Дочка-дочурка! Не сыщешь красившею! / Daughter-daughter! You will not find a more beautiful!*). As it can be seen from the above given examples, this term is used as a form of address.

In E. Yanvarev's works we have come across 54 cases of usage of the term *дочь* (daughter) in singular and plural: *Дочь рвется в Киев. Мается, скучна!; Подруги дочери моей рожают сами дочерей.... / Daughter rushes to Kiev. It's boring!; My daughter's friends give birth to their own daughters....* The term is used in the titles of many poems: “*Дочь!...*”, “*Подруги дочери моей*” / “*Daughter!...*”, “*My daughter's friends*”. There is also a form *дочка* (daughter) (*Меня спрашивают, почему нашу дочку, худышку бледную, я тащу в эту школу балетную / I am asked why I drag our daughter, skinny and pale, to this ballet school*) and possessive adjectives *дочернин, дочерний* (daughter's): *Не сходит смех с дочернина лица, Пускай хотя бы с полчаса дочерний сон продлится / Laughter does not leave the daughter's face, Let daughter's sleep lasts at least half an hour.*

The term *дочь* (daughter) is often used with the corresponding kinship terms *мать* and *отец* (mother and father): *Это Бог мой и веселый идол, Дочь и вместе – мать; Проводник, передай нашей дочери эту сумку... Передай, что дожди, мол, отвесные,*

что гуляют ветра в тополях, что стоит на перроне отец ее и желает ей всяческих благ. / This is my God and a merry idol, Daughter and together – mother; Guide, give this bag to our daughter... Tell her that the rains, they say, are sheer; that the wind blows in the poplars, that her father is standing on the platform and wishes her all the best.

A. Surov, along with the kinship terms сын – дочь (son – daughter), uses a generalizing lexical item *дети* (*дету*) / (children) meaning 1. Boys and (or) girls at an early age, before adolescence 2. Sons, daughters (Ozhegov, Shvedova, 1996: 159): *Нам дети пока еще ставят простые вопросы; Нам аист до сих пор не принес детей / Children still ask us simple questions; The stork has not brought us children yet.*

The authors often use the kinship terms in one generation брат – сестра (brother – sister). *Брат* (*брат*) / (brother) in the common sense is the son of the same parents or one of them in relation to their other children (Ozhegov, Shvedova, 1996: 55). E. Yanvarev has 17 non-variable uses: *Встретил я двоюродного брата, / мимоходом встретил, торопясь / I met my cousin, / met in passing, in a hurry.* In A. Surov's works this lexical item and its forms are presented variably, as the previous terms of kinship, which characterize the masculine gender (36 uses) in singular (*Я хороший брат им – / кормлю, папиросы курим / I am a good brother to them – / feed, smoke cigarettes*) and plural (*И братья, заточив ножи, / уселись на совет / And brothers, having sharpened their knives, / settled to a discussion*). There is also a hierarchy of relations between brothers by age: *старший брат, младший брат* (*elder brother, younger brother*): *Старший брат мой, / твой голос навеки со мной; Я старших братьев радовал; Младший брат мой далекий, / Отпрыск желтого юга. / My elder brother, / your voice is with me forever; I pleased elder brothers; My younger brother is far away, / Offspring of the yellow south.*

E. Yanvarev and A. Surov also use the lexical item *брат* (brother) in the meaning “a person close to another in spirit, in activity, in general, anyone close” (Ozhegov, Shvedova, 1996: 55): *Одноклассники, братья мои, пацаны с переулков; Этих покорителей волны / Я своими братьями считаю; С тех пор мы вместе с ней, с тех пор мы братья. / Classmates, my brothers, boys from the alleys; These conquerors of the wave / I consider my brothers; We have been with her ever since, we have been brothers ever since.* According to the given examples, *брат* (brother) is used mainly as an address. Comparative constructions have also been recorded: *И город наш осенью тоскою / Меня благословляет, словно брата; И временем измученных скитальцев /*

Я чаем у костра поил, как брат. / And our city with autumn longing / Blesses me like brother; And at times exhausted wanderers / were given tea by the fire by me as if I were brother.

Colloquial forms *братан* (*brah*), *братуха* (*bro*) also occur in A. Surov's poetic discourse, acquiring connotative senses: *Здесь на вопрос: «Вы чьи?» / Скажут: «Свои, братан!»; Что же ты молчал, братуха? / Here to the question: “Whose are you?” / They will say: “Yours, brah!”; Why were you silent, bro?*

The kinship term *сестра* (*сестра*) (sister) – the daughter of the same parents or one of them in relation to their other children (Ozhegov, Shvedova, 1996: 703) – is observed seldom, only in A Surov's works: *Но со мною злора и ненависть / – суки, сестры. / But with me malice and hatred / – bitches, sisters.* The author prefers to use *братья – сестры* (brothers – sisters) in plural: *Мне снятся братья и сестры. / I dream of brothers and sisters.*

A. Surov also uses the kinship terms through generations *бабушка – дед, внуки* (grandmother – grandfather, grandchildren). The lexical item *дед* (grandfather) has been observed most often: *Мы все удались в деда / We all resemble grandfather; while – дедушка, дедушки* (grandfather, grandfathers) has been use less often: *Так лежат они рядом / – Рябуша и дедушка с бабой; Пивная на вокзале, за столом / Два дедушки – пьяны, как сто китайцев. / So they lie next to each other / – Riabusha and grandfather with grandmother; Ale-house is at the station, at the table / Two grandfathers are drunk as a hundred Chinese.* Grandfather is father's or mother's father (Ozhegov, Shvedova, 1996: 152). The forms *бабушка, бабка, бабуля* (grandmother, grandma, granny) have also been recorded: *Нету вишен, что бабушка посадила; Моя бабка ловила рыбу; Ушла война, а вслед за ней – бабуля. / There are no cherries that grandmother planted; My granny fished; The war was over, my granny followed.* Grandmother is father's or mother's mother (Ozhegov, Shvedova, 1996: 30). The lexical items of this group are often combined in one sentence: *Дед смеется, а бабушка все дает мне советы; И нас, по-прежнему, десять, Лишь деда с бабушкой нет. / Grandfather laughs, and Grandma gives me all the advice; And there are still ten of us, only my grandfather and grandmother are gone.*

A. Surov gives the kinship term through the generations *внуки* (grandchildren) only in plural: *Баякай внуков / И наблюдай, как сорная трава... / Roll grandchildren to sleep / And watch as weeds... Grandson is son's or daughter's son (Ozhegov, Shvedova, 1996: 84).*

It is often possible to observe the kinship terms combination as a convertible pair, which is not

counter-correlated in the language system (*бабушка – дети, мама – дедушка* etc. / grandmother – children, mother – grandfather, etc.): *И бабушка моя в варшавском гетто / Под черной юбкой прятала детей; Беременных детей сменяют внуки.* / *And my grandmother in the Warsaw ghetto / Under a black skirt hid children; Pregnant children are replaced by grandchildren.*

E. Yanvarev uses only the term *внучка* (granddaughter) and its form *внученька*: *Превозмог он гипноз телевизора / и отбился от внучки своей; Ты явилась, внученька, не спросясь, на свет... / He overcame the hypnosis of the TV / and fought off his granddaughter; You showed up, granddaughter, without asking.*

Conclusions. So, the category of kinship has not only a biological, social, psychological, but also a linguistic dimension. In poetic discourse, characters' kinship terms play an extremely important role, endowed with additional meanings and connotations. The system of family relations is a significant fragment of E. Yanvarev's and A. Surov's poetic pictures of the world. Appropriate lexical items help the authors to build a single and holistic picture of the world, with

the person connected with the surrounding reality, primarily blood kinship being in its center.

Poets mainly use the terms of blood kinship in neighboring generations, and in one generation. A. Surov also uses kinship terms (blood relations) through generations. Both authors' poetic discourse is characterized by a coincidence of convertible pairs in one poetic text. Against this background, one can observe the kinship terms combination as a convertible pair, which is not counter-correlated in the language system. The most commonly used kinship terms distinguish from all family relationships only those that are important for the author's and the human community's life and functioning.

The kinship terms acquire connotative senses due to the combination with words that express evaluation, the use of diminutive and popular forms. The leading ways of the figurative meaning forming are the presence of kinship terms in comparisons, set combinations and address. Comparative analysis of different groups of kinship terms in of E. Yanvarev's and A. Surov's works proved the productivity of this approach and opens up prospects for the study of kinship in poetic discourse.

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