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TO THE QUESTION OF PHRASEOLOGICAL UNITS OF FAMILY RITUALITY (BY THE MATERIAL OF THE CZECH AND AZERBAIJANIAN LANGUAGES)

In the article, the funeral-related phraseology of family ritualism in the Czech and Azerbaijani languages is first studied in the Azerbaijani Bohemistics in respect of the contrastive aspect. The specifics and universal character of some meanings, expressed by the phraseological units of these languages, are noted. The study was carried out in respect of the anthropocentric aspect taking into account various religions, symbol systems, rejected in a certain way in their phraseology, which expresses the commemorative funeral element in human life. In many languages, a new phrase has been formed – “globalization of peoples”, which will very naturally lead to the formation of the concepts of “globalization of cultures” and “globalization of languages”. At the stage of globalization of cultures, there are negative sides: we are talking about the loss of cultural identity. This may be caused, among other things, by the assimilation of peoples-carriers of specific cultures. At the same time, the question of the “globalization of language” refers us to the biblical times of the construction of the Tower of Babel, when people spoke the same language. The reality of today’s world is both supporters of globalization and anti-globalists. And if a certain part of humanity can still come to terms with the prospects of the emergence of geo-economics, geopolitics, then few people will agree to lose their national identity, and with it their national culture (traditions, rituals), the national language. Especially acute are the questions that characterize this or that ethnic group (we are talking about its original culture, its inherent language). The above makes relevant both the sphere of traditional family rituals and the issue of its revival. In the aspect of linguistics, it is the study of ritual vocabulary, as a reflection of the traditions and rituals of peoples in speech, folklore, literature. And in this perspective, this study is topical, since today a significant part of the terms of a particular ritual vocabulary is used in speech retrospectively, occupies a place on the periphery of the language and is soon lost.

Key words: the Czech language, the Azerbaijani language, family ritualism, commemorative funeral lexis and phraseology, contrastive analysis.

Problem statement. The traditional funeral and memorial rite is one of the sufficiently developed topics of the ethnography of one or another (including Azerbaijani and Czech) people. Research has shown that in the family rite of each nation, this rite is among the most stable and conservative, because it accumulates the most ancient layers of the spiritual culture of the people.

Within the framework of this article, phraseological units of the Czech and Azerbaijani funeral and memorial rites will be considered. And here, as well as when studying other thematic family-ritual phraseology, it should be remembered that these peoples belong to different faiths: Azerbaijanis belong to the Muslim faith and Czechs belong to the Christian (Catholic) religion. Thus, when analyzing a number of phraseological units, one can observe discrepancies indicating a different vision of the world, figurative associations, mentality, lifestyle of the Azerbaijani

and Czech peoples. Such an approach is rational for the phraseological corpus of any language, because in it “...the participation of these linguistic entities along with their use in the intergenerational translation of standards and stereotypes of national culture is programmed” [2, p. 9].

The purpose of the work. The main purpose of the study is to study the main types of meanings of Azerbaijani and Czech ritual vocabulary.

Presentation of the main material. Both the individual lexical units themselves and the phraseological units that contain such units are investigated by us from the standpoint of the anthropocentricity of the language. We regret to note that there are few contrastive studies of the two literatures and languages in philological science. There are also no bilingual Czech-Azerbaijani and Azerbaijani-Czech dictionaries. This is due to the fact that Azerbaijani bohemianism is at the stage of its formation. However, it

is necessary to mention the monograph by E. Mehri devoted to the study of oriental motifs in Czech literature [4] and the dissertation by R. Shafieva devoted to the study of contrastives of the Czech and Azerbaijani languages [3]. The Azerbaijani practical material of the article is removed from the Russian-Azerbaijani phraseological dictionary of M.T. Taghiyev [6]. The collection of proverbs and idioms served as the material for the card index of Czech phraseological units. Zaoralek [7] and the Russian-Czech phraseological dictionary by L. Stepanova [5]. Researchers of Slavic funeral and memorial rites note that these rituals are “maximally motivated”. About the motivation of the rites O.A. Sedakova writes the following: “The motivation of ritual acts and terms consists in their direct, one might say, persistent and direct correlation with the elements of the content level, with the system of Slavic beliefs, with traditional ideas of life and death. Its symbolism is directly connected with the ideas of life and death, so common to the Slavic picture of the world that they are expressed by similar symbols in texts of genres far from each other in linguistic semantics. Many of these common semantic themes and archaic metaphors are not exclusively Slavic and belong to the cultural universals of humanity” [1]. Further, the scientist notes that the terms of funeral and memorial rites themselves are motivated and points out two properties of such terminology. The first is her poverty, the second is her substitutive, metaphorical character. She motivates the poverty of terminology by the fact that the same vocabulary is used for many acts of the rite.

One can agree with scientists. The frequency of the use of Czech and Azerbaijani common vocabulary speaks in favor of what has been said – *ölü*, *mrtvý*, *mrtvola* “dead”; *bədən/cəsəd tēlo* “body”; *yetim/sirotek* “orphan”, etc., as well as derivatives from such words. The main reason lies in the taboo of everything related to death. By the way, this is also in Christianity (Orthodoxy and Catholicism, and in Islam). And hence such a large number of metaphors as secondary nominations, metaphorical formations, symbols, epithets, compare: for Russians – *сыграть в ящик, дать дубу*, for Czechs – *věčný spánek* “eternal sleep”, *natáhnout bačkory* «отбросить тапочки»; for Azerbaijanis *ayaqlarını uzatmaq* “протянуть ноги”, *son mənzilə yollanmaq* “отправиться в последнюю квартиру”, etc.

The Azerbaijani card index of phraseological units of funeral-ritual vocabulary that we have collected is also characterized by metaphorization of meanings. Azerbaijanis also prefer to say instead of the lexeme *ölmək* (to die) to say: *həyatı tərək etmək* (to leave

life), *bu dünyadan köçmək* (to leave life), *ayaqlarını uzatmaq* (stretch your legs), *gözlərini əbədi yummaq* (to close your eyes forever, close your eyes forever find your end), *axır gününü tapmaq* (find your last day), *ömrünü tapşırmaq* (end life), *axirət dünyasına qovuşmaq* (merge with eternity) in the meaning: “go to a better world”, *son mənzilə yollanmaq* (go to the last journey), *o dünyaya köçmək* (move to another world), etc.

The listed expressions are synonymous with the word *ölmək* (to die) and have a neutral, positive, bookish connotation. However, in this synonymous series there is also the lexeme *gəbərmək* (to die, to die) with a negative coloring. It is used if they talk about the death of an animal or treat a person with contempt. At the same time, they use not just an absolute comparison, which includes the object of comparison and the allied word *kimi – it kimi* (like a dog), but several comparative turns with a pure comparison, for example, *it kimi qəbərmək* (to die like a dog), *it kimi canı çıxmaq* (to die like a dog), *it kimi ölmək* (to die like a dog).

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An important feature of the Czech and Azerbaijani religious (funeral and memorial family) ritual vocabulary is also that the verbal and terminological vocabulary of funeral rituals consists of Arabic (mostly) and Turkic components – for Muslim Azerbaijanis (*cənazə, mərhum, kəfən*), and Latin / German (mostly) and Slavic – for Catholic Czechs (*památník, hřbitov*, etc.). Czech phraseological units, the components of which are family (commemoration and funeral) ritual vocabulary, as well as common vocabulary in the composition of metaphors, comparisons, epithets,

idioms with this meaning are represented in the card index collected by us by 97 units. The card file of phraseological units of the funeral-ritual vocabulary of the Azerbaijani language has about 90 units, which allows us to talk about their approximate equal number with Czech units. The key lexemes in Czech phraseological units are: *bůh (pánbůh)* «Бог (господь)», *čert* «черт», *vdova/vdovec* «вдовец/вдова», *hrob* «гроб», *kahánki* «агония», *smrt* «смерть», *svaté* «святые», *hrobník* «гробовщик», *(věčný) odpočinek* «(вечный) покой», *věčnost* «вечность, небытие», *na smrtelné posteli* «на смертном одре», *na onom světě* «на том свете», *věčný spánek* «вечный сон», *zabitý* «убитый». The meanings that express phraseological units with these lexemes are as follows: *end one's existence, die, pass away, approach the end of one's life, grow old, mourn deeply, look bad, look sickly or emaciated, bring to death, say goodbye to the dead, destroy, kill, sleep very soundly, absolute silence, commit suicide*, etc. It is absolutely natural that the vast majority of Czech phraseological units with the meaning “to die” turned out to be: *mít na kahánku* «быть в агонии»; *odejít na pravdu boží* «отойти к Божьему суду», *bůží; bůh (pánbůh) koho povolal* «Бог позвал», *odebrat se na onen svět* «уйти в другой мир», *odebrat se (odejít) do věčných lovišť* «уйти на вечную охоту», *(navždy) zařít oči* «навек закрыть глаза», *vyпустit ducha* «испустить дух», *poroučet duši bohu*, «поручить Богу душу», *bůh (pánbůh) povolal* «Бог/господь призвал» *poroučet duši bohu* «поручить Богу душу», *najít svou smrt* «найти свою смерть», *mít duši na jazyku* «душа на языке», *natáhnout brka* «протянуть крылья», *být (ležet) bradou vzhůru* «лежать подбородком вверх», etc.

The following phraseological units are connected with the rite of burial: *ukládat/uložit koho k věčnému odpočinku* «уложить, положить на вечный покой» *stěhovat (vyprovodit) koho pod drnovou střechu* «отправить под терновую крышу». Here, as we indicated above, the attitude towards death and burial is taboo. They don't say directly *положить в гроб*, but *отправляют под терновую крышу* or *укладывают на вечный покой*. The situation is similar with the verb to die: *уходят на вечную охоту* *протягивают крылья, лежат подбородком вверх и с душой на языке, навеки закрывают глаза*, etc. All of these examples are metaphorical.

The attribute of the funeral rite *гроб* and derivatives from it (*гробовщик, гробовой*) are recorded in 29 phraseological units, idioms, comparatives, etc. For ex.: *od kolébky až do hrobu* (от колыбели до гроба), *být nad hrobem* (быть у гроба), *přivést*

koho do hrobu (довести до гроба), *(vypadá) jako by vstal y hrobu* (смотрится как будто встал из гроба), *(vypadá) jako by utekl hrobníkovi y lopaty* (смотрится, как будто сбежал от лопаты гробовщика), *obrací se v hrobě* (перевернулся бы в гробу), *vstat y hrobu* (встать из гроба), *až do hrobu* (аж до гроба), *být na pokraji hrobu* *быть* (стоять на краю гроба); *stát nad hrobem* (стать над гробом), *být jednou nohou v hrobě* (быть одной ногой в могиле), *hrobově ticho* (гробовая тишина), *ticho jako v hrobě* (тихо как в гробу), etc.

Phraseological units with this lexeme have a wide range of meanings that do not always mean physical death, for example, from a complete lack of interest, disrespect, disregard for someone / something, until death, until the end of death, bring to death, looks very bad (he has lost a lot of weight, turned pale, has a very sickly, exhausted look), about the hopeless state of someone, an expression of despair, impotence, inability to do anything, etc.

A certain part of such units have a negative stylistic coloring “colloquial”, “scornful”, “ironic”, there is also a “joking” coloring, there are also those with a “bookish” use: to take out (carry) someone with their feet forward. Ritual accompanies all stages of the funeral. The rite of removal from the house of the deceased feet first among the Czechs sounds like *vynést nohama napřed*. This is done so that he “does not see” where he is taken out from and, accordingly, could not “go back” after burial for any of the living (further on, it will be said about the belief of the Azerbaijanis, which is equivalent in content, that a dead person with open eyes – to another death). As for such a rite among Muslims, there are no strict instructions for this (head or feet forward, on an ottoman or on hands). It is prescribed to take it out in a way that is more convenient for the deceased and for those who carry him out. However, according to custom, the deceased is carried out of the house head first. That is why there is no equivalent of this Czech phraseological unit in the Azerbaijani language.

In our opinion, *vzkříšení Lazara* (the resurrection of St. Lazarus) is an interesting example. This turnover is accompanied by marks *устар. книжн. шутл.* Let's turn to the dictionary: 1. recovery after a severe and prolonged illness; 2. renewal, restoration of smth. old, long forgotten *znovuvyrození, obnovení čeho* (newborn). Saint Lazarus is a proper name, a biblionym (or onyms) recorded in church Christian literature. This is a kind of onomastic unit from the Bible, the Old Testament or other literary monument, which has a centuries-old tradition of existence in translations into different languages. It should be noted that

many Czech phraseological units have the Bible as their source. Saint Lazarus (or Eleazar of Hebron) lived near Jerusalem. He was known as a “friend of Christ” and that “on the fourth day after his death he was resurrected by Jesus” [7]. Consequently, the motive of resurrection, as well as the motive of death, which is present in funeral and memorial rituals, is fully justified in this case. However, he can be somewhat conditionally involved in our study, motivated by the fact that we are talking about a serious illness associated with possible death.

Here it would be appropriate to draw a parallel with the Azerbaijani expression *kəfəni yırtmaq* (lit. to tear the shroud). *Kəfən* (shroud) is the cloth in which Muslims wrap the body of the deceased during burial. In the past, the shroud was a piece of white cloth worn by pilgrims and travelers. There was just enough fabric so that in case of death on the way, it could be used as a shroud, i.e. bury in it. Later, in the Azerbaijani language, this word acquired a figurative meaning and became a symbol of death. In the Azerbaijani language with the lexeme *kəfən* there are other stable expressions *kəfəni saralmamış* (lit. the shroud did not have time to turn yellow) in the meaning “little time has passed since death”; *kəfəni yırtmaq* (lit. tear the shroud) in the meaning “recover after a long and prolonged illness” and *kəfənini boynuna (boğazına) dolamaq (salmaq)* (lit. wrap a shroud around the neck, hang a shroud around the neck) in the meaning “about a daredevil, a brave man who dared to fight with a powerful man”. As can be seen from what has been said, both the Czech *vzkříšení Lazara* and the Azerbaijani *kəfəni yırtmaq* expressions have equivalence of meanings. They both developed a figurative meaning, “to recover from a long and protracted illness”, which can be considered relatively related to funeral rites. Another Biblical *lůno Abrahámovo*. It is about the resting place of the righteous in the underworld. The idiom *jít odejít do lůna Abrahámova* (lit. go to the bosom of Abraham) is used in the meaning “to die, to go into oblivion”.

With the lexeme *ducha* (soul) in the Czech card index there were 10 phraseological units, among which the meaning “a state close to death” is also allegorically given. The meaning of the life of the fading life of a very weak person is conveyed by a comparative, in which the soul is compared to steam over a saucepan *jako pára nad hrncem – má duši na je jako pára nad hrncem* (lit. to have a soul like steam over a saucepan). The lexeme *can* (soul) is present in 11 phraseological units, for example: *can vermək* and *canını tapşırmaq* (give (to God) soul), *can üstündə* and *can verəndə* at death, *ölsən də* and *canın çıxsə*

da (at least lie down in a coffin), etc. Death as a sacrifice is represented in the following units: *özünü qurban vermək* (to sacrifice oneself), *birisinin yolunda özünü öldürmək* (to die for someone). The beginning of funeral and memorial rituals can conditionally be counted from the moment of death, from the time of the last breath. In Czech it is *vypustit ducha; vypustit (vydechnout) duši*. There is also an expression *poroučet duši bohu* (lit. entrust the soul to God). In both Azerbaijani and Czech funeral rites, a person who takes someone’s last breath of a dying person closes his eyes: *zatlačit komu oči* (Czech), *gözünü yummaq kiminsə* (Azerb.). Muslims (including Azerbaijanis) believe that the eyes of the deceased should not look at the soul leaving the body. Even in his time, the Prophet Muhammad, closing the eyes of the deceased, said: “Truly, when the soul leaves the body, the gaze follows it”. It is believed that if the eyes of the deceased are open, this indicates that he left this world untimely, did not have time to enjoy this life, he had unfulfilled deeds or a mission. Azerbaijanis have a belief that a dead man with open eyes leads to another death. That is why they always close his eyes – *gözünü yummaq/basdırmaq*.

In the modern funeral and memorial rituals of Azerbaijanis there is the following action. In the place in the house where the coffin with the deceased lay, after the coffin is lifted to be taken to the cemetery, a small piece of stone is placed. This stone is removed (thrown away) after people who buried the deceased return to the house from the cemetery. This is done in order to show that his place is not empty, i.e. until the deceased is put in the grave (as it were, in the “new house”), where he lived during his lifetime (in the old house), his place was preserved. The stone was thrown out only after the funeral procession returned from the cemetery. Moreover, the same person must lay and throw the stone. This part of the funeral rite is evidenced by the units *o dünyaya gondərmək* (send to the next world) and *arxasınca daş atmaq* (throw a stone after). The meaning of this rite is conveyed by the spell formula – *Gedər-gəlməz olasan!* (Go and don’t come back!) and the curse formula – *İtib-bat-asan!* (Go to hell!), which in the speech of modern speakers of the Azerbaijani language is not perceived as an element of the funeral rite. In our Czech card file there is a certain number of units in which there are lexemes of the studied ritualism, but they have lost such a meaning, for example: *posílat koho k čertu*, i.e. to order someone to get out. The expression *posypávat si/posypat si (sypat si) hlavu popelem; sypat si popel na hlavu* (lit. to sprinkle ashes on one’s head) in the basic meaning “to indulge in deep sorrow (over mis-

fortune, loss, etc.) was a verbal reflection of the ancient Jewish custom “to sprinkle ashes or earth on one’s head, mourning the misfortune of one’s own or those close to them.” So did the Jew Mordecai and Queen Esther, having learned that King Artaxerxes issued a decree on the extermination of all Jews. Sprinkling ashes on the head means a person’s self-abasement in the face of God and expresses the highest degree of grief. However, in the second figurative meaning, this Czech expression has lost its meaning and ironically means “disappointment, regret for wrong deeds”. The same expression exists in the Azerbaijani language – *başa kül tökmək* (lit. to pour ashes on your head, but it is used as a curse: *Başına kül (olsun)!* (lit. let there be ashes on your head!), which can be translated into Russian *чтобы беда не обошла тебя стороной!* or *Будь ты проклят!*

About the hopeless state of someone (without regard to death), the Czechs use the lexeme *kahánku* (agony): *má na kahánku* (to be in agony); about what appeared after a long absence, which arose as if from non-existence, they use the expression *vstat y hrobu* (lit. to stand at the coffin).

The Czechs speak about the onset of a gloomy and oppressive silence, using the lexemes *márnici* (mortuary) and *hřbitov* (cemetery) as part of comparatives, for example: *legrace (zábava) jako v márnici* (fun as in a morgue), *je jako na hřbitově kde* (as in a cemetery) etc. Regarding the issues of equivalence of phraseological units of the funeral theme of family rituals in the languages we are studying, we can say that among them there are a sufficient number of equivalents, for example:

– the Russian ironic *краше в гроб кладут* about a person who has a sickly, exhausted look in the Czech language sounds like *(vypadá) jen ho do rakve položit; (vypadá) jako by vstal y hrobu* ((looks like) as if put in a coffin, as if risen from a coffin),

and in the Azerbaijani language – *saralıb meyitə dönüb* (lit. turned yellow, turned into a dead man), *qəbirdən çıxana bənzəyir, ölümdən bətər* (lit. worse than death); (lit. similar to one who came out of the grave); – to die with one’s last breath, in Czech – *vypustit (vydechnout) duši*, and in Azerbaijani – *son nəfəsini almaq* (lit. take one’s last breath); – in meaning *get off / drive someone into the grave* Czechs use *složit své kosti do země* (lit. put your bones into the ground), and Azerbaijanis use *öliüb getmək* (lit. when dying, leave); – a good remembrance of the deceased is contained in the Czech *bud’ (budiž at’ je) mu země lehká* (lit. let the earth be easy for him). The Russians would say let him rest in peace. Azerbaijanis, talking about the deceased with someone, they wish the interlocutor a long life, they say: *Qoy torpaq sənə narın yastıq olsun* (lit. Let the earth be your soft pillow!). Note that with the word *torpağ* (land) in the Azerbaijani language there is a wish formula: *Torpağı qədər sam yaşayasan!* (lit. Live forever like the earth!). So, when talking about the deceased with someone, Azerbaijanis wish the interlocutor a long life; – about an untimely, suddenly deceased person, the Czechs say: *měl rychlý konec* (lit. had a quick end), and Azerbaijanis – *qəflətən öldü* (lit. suddenly died).

Conclusions. Thus, we come to the conclusion that both Azerbaijani and Czech languages have a sufficient number of phraseological units with which native speakers of these languages can describe a particular stage of their lives using the ritual vocabulary and terminology that is close and understandable to them. Regarding the issues of equivalence of phraseological units of the memorial and funeral themes of the family rites of the languages we study, we can conclude that there are a sufficient number of equivalents among lexical and phraseological units describing this stage of human life. And this is despite the difference in faiths and cultures of these peoples.

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Гурбанова С. А. ДО ПИТАННЯ ПРО ФРАЗЕОЛОГІЧНІ ОДИНИЦІ СІМЕЙНОЇ ОБРЯДНОСТІ (НА МАТЕРІАЛІ ЧЕСЬКОЇ ТА АЗЕРБАЙДЖАНСЬКОЇ МОВ)

У статті у контрастивному аспекті вперше в азербайджанській богемістиці досліджується фразеологія похоронно-поминальної тематики сімейної обрядовості чеської та азербайджанської мов. Вказано на специфіку та універсальність низки значень, що виражаються фразеологічними одиницями цих мов. Дослідження проведено в антропоцентричному аспекті з урахуванням різних віросповідань, системи символів, певним чином відображених у фразеології, що відображає похоронно-поминальну складову життя людини. У багатьох мовах утворилося нове словосполучення – «глобалізація народів», що цілком закономірно призведе до освіти понять «глобалізація культур» і «глобалізація мов». На етапі глобалізації культур є свої негативні сторони: йдеться про втрату культурної самобутності. Це може бути викликано, зокрема, і асиміляцією народів-носіїв конкретних культур. При цьому питання про «глобалізацію мови» відсилає нас до біблійних часів побудови Вавилонської вежі, коли люди говорили однією мовою. Реалією сьогодення є і прихильники глобалізації, і антиглобалісти. Якщо з перспективами виникнення геоекономіки, геополітики певна частина людства ще може погодитись, то втратити свою національну самобутність, а з нею і свою національну культуру (традиції, обряди), національну мову мало хто погодиться. Особливо гостро ставляться питання, що характеризують той чи інший етнос (мова про його самобутню культуру, про властиву йому мову). Сказане вище робить актуальним як саму сферу традиційної сімейної обрядовості, і питання її відродження. В аспекті лінгвістики – це вивчення обрядової лексики, як відображення традицій та обрядів народів у мові, фольклорі, літературі. І в цьому ракурсі це дослідження актуальне, тому що сьогодні значна частина термінів тієї чи іншої обрядової лексики вживається в мові ретроспективно, займає місце на периферії мови і незабаром втрачається.

Ключові слова: чеська мова, азербайджанська мова, сімейна обрядовість, похоронно-поминальна лексика та фразеологія, контрастивний аналіз.