

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**A COMPARATIVE STUDY OF SYSTEMIC  
RELATIONS IN CZECH AND AZERBAIJANI RITUAL  
VOCABULARY**

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## GENERAL CHARACTERISTICS OF THE RESEARCH

### **The actuality of research and degree of its development.**

The actuality of the theme and the degree of study of this dissertation research is dictated by key concepts of the XXI century, which are inextricably connected and mutually complementary. These concepts are *globalization* and *integration* (we will not be mistaken if we add the term *unification* to this series). These notions have become basic ones almost for all spheres of human activity. In many languages, a new word combination has been formed – "globalization of peoples", which quite logically leads to the formation of the notions of "*globalization of cultures*" and "*globalization of languages*". As for "the globalization of language" concept, we are referred to a single language of the Tower of Babel construction time.

In modern ideas of ethnolinguistics the internal form of the language is the main basis for expressing ethnic identity and is the way of forming the national mentality. The beginning of such approach is based on the idea of W.Humboldt about the internal form of the language<sup>1</sup>. According to Humboldt, the internal form of language is a means of expressing a folk or national spirit, which is able to be created in internal form, and to be reflected then in linguistic signs.

The choice of languages, in which the ritual vocabulary and phraseology with such words has become the subject of a contrastive study is also actual. These languages (Czech and Azerbaijani) are territorially distant, unrelated ones, they belong to different language groups and had never direct historical contacts. So, Czech language belongs to the western group of Slavic languages, and Azerbaijani belongs to the Oguz group of Turkic languages.

New political and economic conditions, namely, the attainment of independence by the Czech Republic and Azerbaijan at the end of the last century, paved the way for the teaching of the Czech language and literature, Czech regional studies and translation

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<sup>1</sup> Humboldt fon V. Dillərin milli xarakteri haqqında / V.fon Humboldt. – Bakı: Prestige, – 2014.

studies at Baku Slavic University and teaching of Azerbaijani language at the University of the Czech Republic.

This is the extralinguistic component of the actuality of our study.

The linguistic component of this analysis is harmoniously connected with the extralinguistic substantiation of the actuality of the language problem study. It is based on the factors described above and predetermines the actuality of the study of lexical units that reflect the linguistic consciousness of the mother-tongue speakers of the mentioned languages.

The anthropological factor is actual and harmonious in the studies of contrastive and system-structural linguistics. The features of ethnic thinking and psychology that reflect the history and culture of its bearers and are present in ethnic collective thinking are reflected in the ritual vocabulary that accompanies all stages of a person's life (maternity, child-birth, wedding, calendar, funeral, christening and other rituals).

The analysis of linguistic facts in a contrastive aspect makes it possible to trace comprehensively this group of lexical units on the background of comparison with an identical fact of another language. This approach will allow us to speak about the degree of typology of linguistic facts.

It should be noted that earlier the family ritual vocabulary of the Azerbaijani and Czech languages was studied separately and episodically. Peculiarities of the national ritual vocabulary were considered in general and private works on Azerbaijani and Czech lexicology and phraseology. However, works of a comparative (Czech and Azerbaijani) character on family ritual vocabulary and phraseology with such vocabulary were not found in both comparative studies. This fact also confirms the actuality of this dissertation work.

**The object and the subject of the study.** The object of the study is the ritual vocabulary of the Czech and Azerbaijani languages in its systemic and structural organization.

The topic of the study is a contrastive analysis of Czech and Azerbaijani lexemes, which are the names of family (maternity,

Christening, wedding, funeral, etc.) rituals, as well as phraseological units, which include lexical items denoting them.

**The purpose and the objectives of the study.** The aim of the dissertation research is to study, to analyze, to compare the main (denotative, signative and structurally correlated) types of meanings of the Azerbaijani and Czech ritual vocabulary in terms of systemic relations of its separate lexical groups, as well as its functioning as part of phraseological units of these languages in order to identify common and specific elements presented in the linguistic consciousness of a particular people.

The main aim of this dissertation work is realized by fulfilment of following **purposes**:

- to analyze the theoretical works on the problem of systemacity of the ritual vocabulary of the Azerbaijani and Czech languages;
- to identify systemic connections within separate lexical-semantic groups of the ritual vocabulary of the Azerbaijani and Czech languages;
- to compose a corpus of units of Azerbaijani and Czech family ritual vocabulary in order to discover in them both universals and realias;
- to investigate phraseological units, which include the family ritual vocabulary of the Azerbaijani and Czech languages;
- to single out ritual lexical units that are parallel and specific in terms of semantics in accordance with the system of moral, ethical, national, cultural and religious values reflected in them; to determine the degrees of equivalence of comparatives; to generalize the results of the conducted comparative analysis in the form of tables and conclusions.

**Method of research.** To achieve the aim and to decide the problems mentioned above, in the dissertation work the following linguistic research methods, such as contrastive, structural, selective, descriptive, statistical – were used.

**The main postulates, represented for defence:**

- in the course of studying the ritual vocabulary of the Azerbaijani and Czech languages, various groups, rows, pairs of words connected by systemic connections were identified;

- systemic relations in the lexical composition of the studied languages are more clearly manifested at the semantic level;
- similarities and (in a greater extent) differences in the lexical systems of the ritual vocabulary of the Czech and Azerbaijani languages are conditioned by the difference in national cultures, the peculiarities of people's mode of life and activity;
- from the position of a system-structural approach to the language, it is supposed to study various types of semantic relations of ritual vocabulary in the structure of the language;
- system-organized ritual vocabulary of the Czech and Azerbaijani languages has received lexicographic fixation in explanatory, bilingual, phraseological dictionaries, it has a high frequency both in everyday speech and in literature.

**The scientific novelty of this dissertation work** lies in the fact that for the first time in Azerbaijani Slavic studies, an attempt to describe systemic relations in the family ritual vocabulary of the Czech and Azerbaijani languages was made in the ethnoculturological aspect; a contrastive linguoculturological analysis was carried out, which made it possible to discover both the peculiarities of the national mentality, characteristic of the two peoples, expressed in their family rituals, and a certain cultural components common for both peoples.

**The theoretical and practical importance of the study.** The theoretical importance of the study is conditioned by its novelty and lies in the fact that the dissertation contains an analysis of the theory and practice of the ritual vocabulary functioning within the framework of (paradigmatic and syntagmatic) systemic relationships. The definitions of a number of concepts connected with family ritual terminology are specified and substantiated. The possibility of further use of the research results in specific branches of philological science is formulated.

The practical importance of the study lies in the fact, that in Azerbaijani Slavic studies, the systematically organized ritual vocabulary of the Azerbaijani and Czech languages is involved in a comprehensive contrastive analysis for the first time. Its functioning as part of the phraseological units of these languages is also

considered. An equivalent, explicit translation into the specified languages of ritual vocabulary units is given also.

The study itself, as well as the collected material, was compiled into thematic tables, which can be useful in practical classes in lexicology, folklore, and literature. Thus, the results obtained in the course of the study can be used both in theoretical and descriptive lexicology, phraseology and lexicography, and in the preparing of special courses and special seminars, close to the topic of the dissertation.

**The approbation of dissertation, its application.** The main postulates of the work and its results were presented and discussed at sessions of the Department of Slavic Philology of the Baku Slavic University, as well as during international and republican scientific conferences. The results of scientific research are reflected by the author in 8 publications (articles and theses), fully representing the content of the dissertation.

**The name of organization, the scientific work is executed.** The dissertation work was performed at the Department of Slavic Philology of the Baku Slavic University.

**The structure and total volume of research with indication of dissertation parts in signs.** The dissertation consists of an introduction, three chapters, a conclusion, a list of literature and an appendix. Introduction – 10 pages, 16041 signs; Chapter I – 33 pages, 54887 signs; Chapter II – 45 pages, 75447 signs; Chapter III – 34 pages, 55303 signs; conclusion – 4 pages, 6777 signs. The total volume of the dissertation is 158 pages, 208455 signs.

## MAIN CONTENT OF DISSERTATION

In the “**Introduction**” the actuality of the research theme, its aim, object, subject, material, methods of analysis, scientific novelty, theoretical value and practical importance are substantiated, and information about the approbation and structure of the dissertation is given.

The first chapter of dissertation is named “**Ritual vocabulary in the context of the system-structural organization of the language**”. In this chapter a complex of theoretical problems

connected with the study of designated units of ritual vocabulary in Azerbaijani, Czech and Russian linguistics is considered. The key concepts and terms used in this study, such as *system*, *contrastive linguistics*, *ethnolinguistics*, *ritual vocabulary*, *realias*, *ethnographisms*, *national specificity of the semantics of the lexical unit of the language*, etc. are spoken about here. This chapter consists of four paragraphs.

The first paragraph of the first chapter of the dissertation is named "*Language in the aspect of system relations*". In this paragraph a systematically organized variety of units (from sign to text) regardless of the specific level (phonetics, vocabulary, grammar) of a particular literary language is studied. Since in this dissertation research lexical units are involved in the analysis, then we are talking about words and their combinations as interrelated and interdependent units.

By the author different interpretations of the term *system* are presented, among them the most reputable are following- "a complex of elements or relationships that are naturally connected with each other into a single whole"; "an object, integrity of which is ensured by a set of connections and relations between groups of elements"; "a whole, formed by the mutual subordination of its constituent parts, elements", "a set of any elements, units, united by a common feature", etc.

A historical insight was made in the academic activity of the Prague Linguistic Circle on the theory of the issue of defining a language as a system with its characteristic central/peripheral marked/unmarked language units; on the openness of the language; on the application of methods of structural analysis in the grammar of languages; on the development of the foundations of the typology of languages and the principles of their functional description; on the social nature of language and its connection with objective reality, dynamism.

The second paragraph of the first chapter of the dissertation is named "*Ritual vocabulary as an integral part of the lexical systems of the studied languages*". In this paragraph it is noted that while forming the relationships with other objects and phenomena, the

lexical unit of a one or another language correlates with its other lexical units and acquires denotative, signficative, emotive and structural (paradigmatic and syntagmatic) meanings.

Within the framework of the theoretical part of this paragraph, the volume of a number of outwardly very close terms of ethnoculturology is determined, e.g. such notions as *rite*, *tradition*, *custom*, *ritual*, etc. Taking into account the definition of ritual vocabulary approved by us, in the practical chapters of the study we analyzed free and connected types of meanings of the Czech and Azerbaijani family (maternity, childbirth, christeninng, wedding, funeral and memorial) ritual vocabulary.

Hereafter in the paragraph, the interpretation of the following culturological terms, such as *rite*, *custom*, *tradition*, *ritual* is considered. It was concluded that the essence of these four definitions comes down to the presence of a single semantic component in them, which makes it possible to attribute them to the links of one synonymic chain.

In the scientific literature, we have come across both cases of interpretation of some terms by means of another one, and cases of adjustment in the term combination *ritual vocabulary* of phrases *vocabulary of customs*, *vocabulary of traditions*, *vocabulary of rituals*.

A review of the theoretical material let come to conclusion that family ritualism, which is an integral part of the spiritual culture of the people, has been studied more by ethnographers than by linguists. The author studies the terminology (names of holidays and rituals, related with them, ritual actions, names of performers and participants in rituals, ritual realias, etc.) of the folk calendar in semantic, symbolic, semiotic, structural and genetic aspects.

The third paragraph of the first chapter is named "*On the issue of the volume of the terms "realia – ethnographism" in the aspect of the systemacity of the ritual vocabulary of unrelated languages.*" In the framework of this paragraph of the dissertation work, we will study the ethnographisms (ethnographic vocabulary) and realias associated with our theme. Both terms also refer to culturally marked vocabulary, since the volume of units included in the circle of

concepts of these terms extends to the area of the national culture of each people. Therefore, it refers to the sphere of intercultural communication that is so urgent in the modern world and contributes to the engendering of a number of related sciences. Such vocabulary in linguistics is otherwise called “*vocabulary with a cultural component*” or “*nationally colored vocabulary*”.

Culturally marked vocabulary is studied by a number of linguistic theories, including the theory of lacunarity developed by M.G.Yashina<sup>2</sup>. The vitality of this theory lies in the fact that while comparing languages and cultures in conditions of intercultural communication lacunas are revealed. To the scientist’s mind "the fewer points of contact cultures were in the course of historical development, the more differences are observed in the material and spiritual life of representatives of the compared societies."

The investigation of the terms volume carried out in this paragraph let come to conclusion that realias and ethnographic vocabulary correlate as “general” and “particular”. Our scientific conclusions were made, among others, on the basis of material we got from Azerbaijani and Czech ethnographic collections, as well as from explanatory and ethnographic dictionaries of the indicated languages. Practical accessory of the theoretical part of this dissertation is meant in the practical parts of the dissertation.

The fourth paragraph of the first chapter is named "Anthropocentric, linguoculturological, cognitive and ethnolinguistic aspects of the family ritual vocabulary study ". The presence of this paragraph in the dissertation research is dictated by the interest of modern science in a person, in his spiritual world, in understanding himself as a representative of a particular ethnic group, a bearer of a certain mentality, culture, history.

Modern linguistics has formed an anthropocentric paradigm that is actual today and in which a person at the center of scientific research is placed. V.A.Maslova schematically outlines it as “*man in*

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<sup>2</sup> Яшина, М.Г. Приемы и методы исследования культурно-маркированной лексики // – Rivista Telematica del Dipartimento di Linguistica dell'Università di Pisa, – 2009. № 7. – с. 45-78.

*language and language in man*"<sup>3</sup>. And as a result, the aspects of contrastive learning of languages indicated in the title of the paragraph seem to us to be very actual.

The next – “linguoculturological” aspect applied in our study is interdependent by the anthropological aspect and is a "product" of the *anthropological paradigm in modern linguistics*<sup>4</sup>.

The study of the systemic connections of the Czech and Azerbaijani family ritual vocabulary was also undertaken by us from the position of cognitive linguistics, which studies “*the peculiarities of perception and processing of information with the help of linguistic signs*”<sup>5</sup>. According to the scientists representing this trend, the cognitive categories that constitute the essence of culture are gathered namely in language<sup>6</sup>.

Alongside with linguoculturology, cognitive linguistics is a direction of the anthropocentric paradigm, in which the following processes are observed: the anthropocentric diad “*language-human*” is transformed in cognitive linguistics into the triad “*language-human-consciousness*”, and in linguoculturology – into the construction “*language-human-consciousness-culture*”<sup>7</sup>.

At the end of the paragraph, it is concluded that the cognitive and ethnolinguistic aspects of the study of vocabulary and phraseology (including the vocabulary and phraseology of the family rituals of studied languages) are the aspects that correspond to the concepts of modern contrastive lexicology, semasiology, linguoculturology and, as a result, to translation studies.

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<sup>3</sup> Маслова, В.А. Лингвокультуроология / В.А.Маслова. – Москва: «Академия», – 2001. – 208 с.

<sup>4</sup> Красных, В.В. Этнопсихоллингвистика и лингвокультуроология. – Москва, – 2002: [электронный ресурс] / <http://www.twirpx.com/file/213813/>

<sup>5</sup> Попова, З.Д. Из истории когнитивного анализа в лингвистике // – Воронеж, Методологические проблемы когнитивной лингвистики, – 2001. – с. 7-17.

<sup>6</sup> Маслова, В.А. Лингвокультуроология / В.А.Маслова. – Москва: «Академия», – 2001. – 208 с.

<sup>7</sup> Янмурзина, Р.Р. Когнитивная лингвистика и лингвокультуроология: черты и различия // – Вестник Башкирского университета, – 2014. №1, т.19. – с.132-134.

*The main provisions and materials of the first chapter are presented in the following publications author.*<sup>8</sup>

The second chapter of the dissertation is named "**Contrastive analysis of thematic groups of family ritual vocabulary from the perspective of traditions and new social-cultural realities of Azerbaijan and the Czechia.**" It consists of four paragraphs.

The first paragraph of the second chapter is called "*Childbirth and maternity-religious vocabulary of Azerbaijani and Czech languages*". It's noted here, that the process of childbirth itself, as well as the act of giving birth to a child, has a special place both in a person's life and in the culture to which the person belongs by the fact of his birth. It is also noted that the maternity ceremonial complex consists of three stages: pregnancy – childbirth – the post-natal period. Both Azerbaijanis and Czechs considered a family as real one only when child was born. Each of the stages of the maternity ritual complex is accompanied by special terminology. So, a birthing mother lived behind a *koutnica / kouto* (curtain consisted of fabric panels) made specially for this occasion. During this period, she was called *šestinédelka/nedelka* (six-week, week). The same curtain was considered a talisman: in case of fire, the mother should have torn off and wrapped the child in it, and run away from home.

From the works of Czech ethnographers, it becomes evident, that the birth of a girl was undesirable (it should be noted that the same attitude was observed in Azerbaijani families). At the beginning of the XX century in Czechia "if a father was expecting a

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<sup>8</sup> Гурбанова, С.А. Лингводидактический аспект этнолингвистического анализа чешской и азербайджанской свадебной обрядности // Иностраннный язык в системе среднего и высшего образования. Международная научно-практическая конференция, – Пенза-Москва-Решт, – 2011. – с.37-42.; Системность семейной обрядовой лексики в азербайджанских и чешских фразеологических единицах // – Баки: АМЕА Əlyazmalar İnstitutu, Filologiya məsələləri, – 2016. №11, – s.84-88.; К вопросу о терминах «реалии» и «этнографизмы» в аспекте системности обрядовой лексики неродственных языков // Gənc tədqiqatçıların I Respublika elmi-praktik konfransı, – Bakı: – 2018. – s.214-215.; Qohum olmayan dillərin mərasim leksikasının sistemliliyi aspektində "realilər – etnoqrafizm" terminlərinin həcmi məsələsi haqqında // The XXXI International Scientific Symposium "Turkic World and National Unity". – Uzbekistan: – 29 oktyabr, – 2022, – s.105-107.

son, and a daughter was born, then to the question “Do you like it or not?” he could answer: “*Je na mně ve dvoře běžel vlka*” (lit. “It was a wolf that ran into my yard ”)<sup>9</sup>.

Its interesting, that if a child was born out of wedlock, then in the house of a woman *rodenik* (kind of bread) in the form of a swaddled child was baked and publicly thrown into the yard of the supposed father of the child. In this case, the young man had either marry the mother of the child, or pay her a certain amount. Such illegitimate children were called *panhart / paňak* (*panak* – the son of a panna).

The rite of *křest* (christening) was held on the first Sunday after childbirth. At christening, the child was also given a name: the first-born – the name of the godfather, the second child – the name of the father, the third child – the name of the grandfather was given. The rest of the children the name of the corresponding saint (according to the calendar) were given.

After 2-3 weeks, the birthing woman went to the church, where the rite of her purification *-úvod-* was performed. Mothers of illegitimate children were forbidden to come to such a ceremony. But such mother secretly performed this rite, attaching herself to the ritual procession of a woman who gave birth in marriage, and became purified.

In the ritual vocabulary the following names of persons participating in the ceremony are included: *kmotr* (godfather), *kmotra* (godmother), *kmotrenec* (godson/godson), *kmotrenra* (goddaughter/goddaughter).

According to the principles underlying in the Muslim religion, one becomes a Muslim by birth. Nevertheless, Muslim Azerbaijanis also perform a ceremony of initiation into religion: for a newborn *molla/imam* (mullah/imam) reads certain suras from Koran and a prayer, after which the child became faithful Muslim. In the same process, mullah calls the name of the baby and by this transfers the newborn under the protection of Allah. Both in Christian and Muslim religions, the rite of belonging to the faith is performed for both sexes. However, in addition to this, in Islam for the boys the

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<sup>9</sup> Чехи и словаки // – Москва, Наука, Календарные обычаи и традиции в странах Западной Европы, – 1978. – с.185-196.

circumcision ritual – Sunnet – exists, its considered as sign that male representatives belong to the Muslim faith. The rite of circumcision as a rule, should be accompanied by the reading of the suras from the Koran, and the mullah conducting it should consecrate this rite. (It should be noted, that in modern megapolicies the mullah is not present during the ceremony).

Both Czechs and Azerbaijanis have a second – named father. In Czech christening rites, this is *kmotr* (godfather). In the life of a child christened by him *kmotr* performs the same functions as *kirvə* (kirve) among Azerbaijanis. But among Muslim Azerbaijani, only newborn boys have a named father. The named father of the child-boy *kirve* throughout all his life takes care, helps and supports the child in all things. The Czech named father takes care both of the christened boys and girls.

In Czechs, a woman who takes care of children of both sexes is called the named mother of the child. We are talking about *kmotra* / *kmotrička* (godmother) among the Czechs. Among Muslims, the wife of *kirve* (named father) also takes part in the boy's life, but this role is not so significant as *kmotra/kmotrička* (godmother) role among the Czechs.

Here the question about the translation of the lexeme *kmotr* into Azerbaijani arises. If the duties that are put down to the godfather (*kmotr*) and *kirve* are the similar, and both terms are part of the childbirth-religious rites, then is it possible to use these terms as full equivalents in translation? To our mind, these terms can be translated explicatively, using the words "in the Christian religion" or "in the Muslim religion".

Thus, the systemically-organized lexical-semantic group of childbirth religious rituals in two languages is made up of units that call:

1. child (by age): körpə – *novorozený* (newborn), uşaq – *dítě* (child), uşaqılar – *děti* (children), sūdəmər uşaq – *kojenec* (baby, nurseling); uşaqçığaz – *děťatko* (baby); övlad – *dítě* (child, son, daughter); rüşeym – *záródek* (embryo), etc.;

2. the status of the child: bicbala – *nemanželský* (illegitimate boy), bicbala – *nemanželská* (illegitimate girl), etc.;

3. persons, who take part in the rites: xaç atası – *kmotřenec/kmotr* (godfather); xaç anası – *kmotra/kmotrička*

(godmother); xaç qızlığı – *kmotrena* (goddaughter); xaç oğulluğu – *kmotřenec* (godson); *kirvə*(godfather); boylu/ikicanlı – *těhotna* (pregnant); doğan qadın – *rodička* (birthing mother); molla/imam – mullah/imam; mama – *baba* (midwife), *adoptivní/nevlastní otec* – himayədar ata (adoptive father), himayədar ana – *adoptivná/nevlastná matka* (adoptive mother), qohum-əqraba – *příbuzní* ( relatives), etc.;

4. actions: *čekat rodinu* – *boylu olmaq / uşaq gözləmək* (to be expecting a baby); *porod* – doğuş (birth); xaç suyuna salınma – *křest* (christening); xaç suyuna salmaq – *křizovat* (to christen); sünnət-*obřizka* (circumcision); sünnət etmək – *obřezat* (ditě) (circumcise (a child)); *kirvəlik* (compaternity); *kiçik toy/sünnət toyu* (small wedding/circumcision celebration); doğulmaq/anadan olmaq – *narodit se/přijít na svět* (to be born); anadan olma - *rození* (birth), etc.;

5. items: *plenky* – uşaq bezi ( baby linen); qundaq – *kolébka* (cradle); *layla* – kolébka (cradle); ana laylası – *ukolébavka* (lullaby); *rodenik* (among the Slavs – a kind of bread); təmizləmə ayini – *úvod* (rite of purification); etc.

The second paragraph of the second chapter of the dissertation is named "*Lexical Units of the Confessional Sphere of the Azerbaijani and Czech Languages*". Understanding a confession as a religious association that has its own creed in conjunction with its inherent rituals, in this paragraph the object of study will be formed by units that are the names of rituals, symbols, participants, actions of this ritual, because such vocabulary is a certain part of the vocabulary of the language of a each people .

The analysis of the practical material made it possible to note that for Muslim Azerbaijanis the verbal and terminological vocabulary of funeral rituals consists of Arabic (mostly) and Turkic components (*cənazə, mərhum, kəfən*), and of Latin, German (mainly) and Slavic components for Catholics Czechs (*památník, hřbitov, etc.*).

The systematic nature of religious vocabulary was studied by A.K.Moroso-Flores<sup>10</sup>, G.N.Sklyarevskaya<sup>11</sup> and others. The presence

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<sup>10</sup> Моросо-Флорес, А.К. К вопросу о семантической классификации религиозной лексики французского языка // Молодой ученый, – 2012. №5. – с. 299-303.

of certain sets as some kind of integral formations that can be distinguished from the rest elements of the language vocabulary are the manifestation of this consistency.

The systemic nature of religious vocabulary is manifested also in synonymous and antonymic relations between language units, e.g. *nežbeda člověk, rozpustilec, uličník*, which means *a demon/imp/devil*, and in a figurative sense is used as “a lively mischievous child; naughty (usually with a touch of affectionate reproach)”; *peklo – ráj* and *cáhənnəm – cənnət* (hell – heaven), *duše – tělo* and *ruh – bədən* (soul – body), etc. The figurativeness of meaning is clearly manifested in the national and cultural specifics of phraseological units.

The third paragraph of the second chapter of the dissertation is named “*Nominations of the realias and actions of the wedding ceremony in the Azerbaijani and Czech languages (the stage of bride choosing)*”. In this paragraph the stages (preliminary and final marriage proposal, preparation of a dowry, wedding invitations, farewell of the bride and bridegroom to single life, wedding day, wedding feast, wedding night followed by a demonstration of the bride's innocence, visiting the bride's relatives in her husband's house, visiting by young family bride's house, etc.) of the wedding ceremony and systemically organized lexical units and lexical-semantic groups of their names are discussed: e.g. names of young man and girl before marriage; names of persons involved in the marriage proposal; of persons participating in the bride show; name of boyfriend and girlfriend after marriage proposal; of parents of the groom and parents of the bride; of relatives of the bridegroom and relatives of the bride; wedding coordinator, bridesmaid and bridegroom's friend, etc.

It is noted that the presence of special terminology in the composition of these lexical-semantic groups indicates an ordered system of wedding ceremonies, i.e. the rite, which is collective in nature, is at the same time ritually regulated for each of the participants. The names of the stages, traditions, material component (objects, dowry, bride price, etc.) are also highlighted. There are also

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<sup>11</sup> Скляревская, Г.Н. Словарь православной церковной культуры / Г.Н.Скляревская. – Москва: АСТ: Астрель, – 2008. – 480 с.

nominations of the spiritual component in the structure of the rite (religious and other beliefs and ideas with rich ritual symbols and connotations).

Since wedding vocabulary is very numerous in both studied languages, in this paragraph we will limit ourselves by study the vocabulary of the stage of bride choosing (*qızbəyənmə/vyběr nevesty*).

In the tables given in this paragraph the nominations of wedding ritual actions of the specified lexical-thematic group are represented. They let us come to conclusion that the presence in two languages of practically equivalent lexical correspondences in the names of the wedding ceremony stages themselves indicates the commonality of their constituent rites. It should be noted that it was not customary for representatives of both peoples to marry without the approval of the choice, consent and blessing of the parents, and therefore the vast majority of the vocabulary of bride choosing stage with an equivalent meaning is present in both languages. E.g. in the common bath the defects in the figure of the future the bride, Azerbaijani and Czech daughters-in-law were revealed. Walking on a silk scarf “kelağay” of Azerbaijani girls revealed such a flaw as the rough skin of her heels. During a close examination of the Czech applicant - *bližší prohlídka nevěsty*- she was taken to the middle of the room, offered to raise her hands, remove the scarf from her head, etc.

In the designated lexical-semantic group of wedding ritual terms, in which units are in paradigmatic and syntagmatic relations, such words as *qızbəyənmə* and *ğözüatılma* (“choice of the bride”), *ğörücü* (“looking”); *kəlağay üstündə gəzmək* “walking on a kelağay (silk scarf)”, *saqqızını oğurlamaq* and *sözaldı* (in the sense “persuade”), *ağızarama* and *ağızbildi* (in the sense “get an opinion”); *qız evi* (*bride’s house*), *oğlan evi* - *bridegroom’s house*, *xəbərgöndərmə*- “send message”; *ara düzəltmə* “to bring together”; *ara düzəldənlər* - “come-between”; *razılığagəlmə* - “come to an agreement”; *elçi* - “marrige proposal”; *elçi düşmək* and *elçilik etmək* “to ask in marrige”; *elçi daşı* “matchmaker’s stone”, *qız qapısı* “gate of the girl's house”, etc. are included.

The description of the Czech wedding rituals are represented in the studies of L.Navlíkova<sup>12</sup>, N.F.Sumtsov<sup>13</sup>, V.Florets<sup>14</sup>, E.K.Horvatova<sup>15</sup>, as well as in the biligual Czech-Russian dictionary.

In Czech wedding ritual, all events leading up to the wedding were divided into rituals, enclosed in a certain time frame. We are talking about *zpyty*, *ohledy* - "bride", *námluvy* "matchmaking", *zásnuby* "betrothal", *zvěnění* "wedding", *přenášení nevěsty přes práh do místnosti* "crossing the doorstep of the house by the bride", etc.

Having described the stage of a bride choosing in Czech wedding ceremony, we have identified the following systematically organized lexical-semantic group of wedding ritual terms at the stage of bride choosing.

In this group the terms: *zpyty* - "testing"; *ohledy* - "bride show"; *vyšetřní nevěsty* - "bride examination"; *předběžný námluvy* "preliminary bride show"; *námluvy* - "matchmaking"; *zásnuby* - "betrothal"; *zvěnění* - "wedding"; *družba* - "groomsman"; *starosvat* - "chief matchmaker"; *tlampači* - "negotiators"; *smluvči* - "co-in-laws"; *věno nevěsty* - "dowry of the bride"; *rituál usmyslné zapominání* - "ritual of intentional forgetting"; *znanosti o nevěsty* - "gathering information about the bride"; *vysvětlení rodu* - "clarification of the ancestry"; *vyslance* - "caretakers"; *vyřešení ženicha* - "groom's decision"; *den pro námluvy* - wedding day; *setkání* - "date"; *skkvělí lidé* - "much people"; *podání saženic stromu* - "bringing tree seedlings"; *zpěv písně* - "singing songs"; *výběr vyslance* "selection of co-in laws"; *otec ženicha* - "bridegroom's father"; *kmotr/ kmotreček ženicha* - "godmother of the bridegroom"; *strýc ženicha* - "uncle of the bridegroom"; *bratr ženicha* - "brother of the bridegroom"; *kmotra/kmotrička ženicha* - "godmother of the bridegroom"; *teta ženicha* - "aunt of the groom"; *starosvat* -

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<sup>12</sup> Havlíkova, L. Svatba na hodoninsku (na pozadí tradičního obřadu) / L.Havlíkova. – Brno, – 2011.

<sup>13</sup> Сумцов, Н.Ф. Символика славянских обрядов / Н.Ф.Сумцов. – Москва: Восточная литература, – 1996. – 247 с.

<sup>14</sup> Frolec, V. Svatební obřad – současný stav a proměny // – Lidová kultura a současnost. Sv. 9. – Brno: Blok, – 1983.12.

<sup>15</sup> Horvathová, E. K svadobným zvykom troch hontianských obci // – SN, – 1974. – č. 3. – s. 308-309.

"professional matchmaker", *řezání chleba/kolače* – "breaking bread", etc. are included.

In this paragraph, it is concluded that in the lexical-semantic group of each of the studied languages there are both general and specific units organized into a single system of wedding ritual vocabulary. As for the structure, it can be noted that the vast majority of the units we have considered are one-word ones.

In this paragraph disjoined two-word constructions are also presented mainly by nominations of the periods of united marriage: *toy ildönümləri – svatební výročí* (anniversaries), e.g. the first year – *çit toy – "chintz wedding and bavlněná svatba"* (cotton wedding); the second year – *kağız toy – "paper wedding" – papírová svatba* ("paper wedding") etc.

The fourth paragraph of the second chapter is named "*Ritual Traditions and Ritual Vocabulary in the New Social-Cultural Realities of Azerbaijan and Czechia*".

In this part of our research, the changes in the traditional family ceremonies of the Azerbaijani and Czech peoples are considered. It is noted that modern ceremonies are distinguished by numerous transformation processes associated with a changed worldview and new social-economic conditions of life. I.e. those traditions and rituals based on national features that characterized past social relations are gradually disappearing, and a new civil, secular rituals took their place.

In modern Azerbaijani and Czech urban and rural weddings, there are elements borrowed from the wedding tradition of Western Europe, e.g. *házení svatební kytice/nevesty – gəlinin buket atması* (throwing the bride's bouquet" into a crowd of unmarried girls). This ritual transformed from an older ritual – "tearing the bride's dress after the wedding by unmarried girls (possession of a piece of dress served as a guarantee of an early marriage). As time went on, the dresses became expensive and the brides felt sorry when they were turned into rags, then the idea arose to throw other different objects. So, the preference was given to the bouquet. The same can be said about the modern tradition of "*házení podvazek nevěsty*" (throwing the bride's garter to the bridegroom's unmarried friends as a symbol of the bride's

purity and innocence). The tradition of *libánky/bal ayı* ("honeymoon period"), also came from Western culture. This tradition got its name from the honey drink that the guests of the ancient Germans drank after the wedding and before the crescent moon<sup>16</sup>.

The modern Czech wedding includes other traditions forgotten in the soviet period, e.g. the day before the wedding, the bridesmaids weave a flower crown made of bright fresh roses on the bride's head, and those who decide to get married conduct this ritual in one of the ancient castles.

For both peoples, the funeral rite, even having been some changed, is still observed nowadays.

*The main provisions and materials of the second chapter are presented in the following publications author.*<sup>17</sup>

The third, final chapter of the dissertation work is named "**Vocabulary of rituals of the human life cycle as a component of Azerbaijani and Czech phraseological units**" and consists of four paragraphs. In the first paragraph of the third chapter named "*On the contrastive comparison of phraseological units*" the theoretical aspect of the designated problem of secondary nomination units is studied, namely the transformation of free meanings of family ritual lexemes into connected ones.

According to Y.P.Sologub, the contrastive comparison of phraseological units of two languages clearly shows the ethnic

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<sup>16</sup> Русская свадьба: [электронный ресурс] / <http://www.historicus.ru/799/>

<sup>17</sup> Гурбанова, С.А. Прямые и переносные значения чешских и азербайджанских обрядовых лексических единиц профессиональной сферы // – Bakı: AMEA Əlyazmalar İnstitutu, Filologiya məsələləri, – 2013. №4, – s.113-120.; Выбор невесты в аспекте системности лексики свадебной обрядности азербайджанского и чешского языков // – Sumqayıt: Sumqayıt Dövlət Universiteti, Elmi xəbərlər. Social və humanitar elmlər bölməsi, – 2017. №1, – s.9-15.; Родильная и родильно-религиозная лексика азербайджанского и чешского языков // “Türk dünyası: geosiyasət və mədəni reallıqlar” Beynəlxalq-praktik konfrans, – Bakı: – 08 dekabr, 2021. – s.105-108.; Контрастивный анализ чешских и азербайджанских фразеологических единиц с лексемами родильной тематики как маркеров традиций и менталитета народов // “Azərbaycanşünaslığın aktual məsələləri: tədqiqat, elmi diskurs, beynəlmilləşmə. Yeni dövrün Azərbaycanı” Ümummilli Lider Heydər Əliyevin anadan olmasının 101 illiyinə həsr olunmuş XV Beynəlxalq elmi konfransın materialları, – Bakı: – 02-03 may, – 2024, – s.148-151.

characteristics, as well as the culturological component of the languages. This factor let us identify the general and specific matter in the semantics of phraseological units. Besides, comparison of single-coordinated units of related and unrelated languages with one or another concept helps to identify the optimal possibilities for their translation<sup>18</sup>.

In Azerbaijani Bohemianism, which is at the stage of its forming, the studies of E.Mekhri<sup>19</sup> about oriental motifs in Czech literature and works of R.Shafiyeva<sup>20</sup> about a competitive analysis of the comparative clauses in Czech and Azerbaijani languages are worth mentioning.

The second paragraph is called "*Vocabulary of family (child-birth-religious) rituals in phraseological units of the Azerbaijani and Czech languages*". In this paragraph main attention is paid to the units of phraseology of two genetically unrelated, heterogeneous, non-contact languages.

In Azerbaijani language, the phraseological units of this group of rituals are: *namaz üstündə doğulub*- "born in namaz, i.e. "is fortunate"; "*anadan bədbəxt doğulmaq*" – "to be born under unlucky star"; *qanından və canından olan* – "my very own child"; "*qundaqda ikən*" – "to know from the bottle up"; "*hələ qundaqda olanda*" – from the cradle"; "*anadan doğulduğu kimi, çılpaq*" – "in birthday suit"; "*kirvəlik eləməyəcəyik ki* – "not to christ children with anybody"; "*ikicanlı olmaq*" – "to bear a child under the heart, to be pregnant", etc.

The card-catalogue of Czech phraseological units turned out to be more numerous. In this card-catalogue following expressions are included: *přivádět/přivést na svět* – "bring into the world"; *být v kolébce* and *být v zárodku* – "to be in the embryo and to be in the cradle"; *znát koho od kolébky peřinky* and *znát koho od malička* – "to know someone since childhood/to know someone from the cradle"; *od kolébky až do hrobu* – "from the cradle to the grave"; *od malička*

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<sup>18</sup> Сологуб, Ю.П. Контрастивная фразеология // – Москва, Филологические науки, – 1998. №4. – с.53-65.

<sup>19</sup> Mehri, E. Çex ədəbiyyatında şərq motivləri / E.Mehri. – Bakı: Kitab aləmi, – 2008. – 268 s.

<sup>20</sup> Шафиева, Р.Ш. Сопоставительный анализ сравнительных оборотов чешского и азербайджанского языков: / диссертация доктора философии по филологии / – Баку, 2012. – 29 с.

–“from infancy”; *od kolébky* – “from the cradle”; *stát u kolébky čeho* – “to stand at the cradle of something”; *děti jako kvítí* – “children as wild flowers”; *děti jako smetí* – “children as litter” (its said about a large family); *být / ještě v plínkách /v peřince* – “to be in baby-linen”; *znát koho od kolébky/znat koho od peřinky* – “to know from a blanket/from baby-linen”; *přinest levobočka* – “to give birth to an illegitimate child” (Azerb. bic döğmaq); *jako by se dnes narodil* – “as if born today”; *umět se narodit* – “to be able to be born” i.e. to be born lucky and others.

Among the Czech phraseological units of the above-noted subject there are those the meanings of which are equivalent in two languages, e.g. *od malička; od kolébky* – “qundaqda ikən, hələ qundaqda olanda” – “from the cradle”; *v rouše Adamově/v Adamově kostýmu/(nahá) jako Eva* – anadan gəlmə, çılpaq – “in birthday suit”; *narodit se na šťastné planetě/umět se narodit* – namaz üstündə doğulub “to be born lucky” etc.

Phraseological units with the lexeme of maternity, child-birth rituals, which acquired a some other meaning are also interesting, e.g. *quda-quda oynamayacağıq ki/kirvəlik eləməyəcəyik ki* i.e. “will not be close, friendly, relations with someone / nothing binds someone with someone”; *stat u kolébky čeho* in meaning - “to be a witness to smb. birth / to contribute actively to the development of smth.”; *být v kolébce* – “to be at the very beginning / in the initial stage of development of smth.” etc.

In the next group of Czech phraseological units there are no units of family (maternity) rituals. Here we are talking about a secondary metaphorical use of the of birth meaning, e.g. *přiletěl ke komu čáp* – “a stork flew to someone” ( in meaning a child was born to someone / addition to the family); *přicházet přijít na svět; spatřit světlo světa* in meaning “be born, come into the world”; *darovat život* -“give life”; *dávat/dát život komu* “to present life”; *v rouše Adamově/v Adamově kostýmu/(nahá) jako Eva/jak koho pánbůh stvořil* “as the Lord God created” i.e. “naked, without any clothes”; *rodné hnízdo* – “home” i.e. the place where someone was born and raised, where previous generations of ancestors lived; *požehnaný stav* -“blessed position” i.e. “pregnancy” etc.

The analysis of phraseological units of family (maternity) rituals subgroup in two languages, carried out in this paragraph, revealed both full and partial equivalents, and nationally and culturally determined non-equivalent phraseological units, which are markers of the traditions and mentality of the mother-tongue speakers.

The third paragraph of this chapter is named "*Vocabulary of family wedding rituals in phraseological units of the Azerbaijani and Czech languages*". Within the framework of the paragraph we studied the card-catalogue of phraseological units, the components of which were nominee lexemes of wedding rituals. We limited the range of phraseological units by study of units with the semantics of "the bride choice", slightly expanding these boundaries.

The choice of a future wife is very serious and responsible matter, and therefore in Azerbaijani phraseology we found a sufficient number of units with such a meaning. E.g. Azerbaijanis say: *Arvad papaq deyil başdan haşa qoyula* – "A wife is not a hat to go from head to head." Another variant of this unit is: *Arvad əlcək deyil, əlindən çıxardasan, bayırdan o yana atasan* – "A wife is not a mitten: you can't take it off your hand, you can't throw it over the fence."

The bride's house is compared to the royal palace: *Qızın qapısı şah qapısı, mini gələr, biri razı gedər* – "A thousand matchmakers come to the gates of the royal palace, only one leaves satisfied." Contrasting negative and positive connotations are reflected in the phraseological unit with the opposition father's house – husband's house, e.g.: *Ata evi – meydan evi, ər evi – zindan evi*" – Father's house is a square, and husband's house is a prison."

In the pre-wedding ceremonies of Azerbaijanis and Czechs, when choosing a bride, they asked neighbors, relatives, near and dear ones about her, so to speak, the wife was chosen not by eyes, but by the ears: e.g. "*Arvad seçmək üçün görmək yox, eşitmək gərəkdir*" – "Choose the wife not by seeing, but by hearing"; "*Qız alan gözü ilə baxmasın, qulağı ilə eşitsin.*" – "Choosing a wife should hear with ears, but not look with your eyes"; "*Arvadı ahıl gözünü ilə, atı – cahil*

*gozü ilə*” – “Choose the wife by eyes of life wise, choose the horse by eyes of reckless man.”

However, even in this case, young fellow can choose an unworthy bride: *Arvad almaq qarpız almaq kimidir: kəsməsən bilməzsən* – “Marrying is like buying a whole watermelon: you won’t understand until you cut it” or “Maiden is dark cellar: she won’t be recognized till marriage”).

The bride should be chosen on the advice of adults, and also from estate of equal social status: *Ərlə arvadın torpağı bir yerdən götürülüb* – “The sand for the creation of husband and wife (meaning the creation of Adam and Eve) is taken from the same place” or “Who marries him (her) will be born alike”.

Another expression- *Gəlin ocağa çəkər* – “The bride will come in hearth” is also interesting. In this case, we have a metaphorical transfer when objects of inanimate nature are given the features of living beings: *ocaq* – “the hearth” is used here in the meaning of *ailə üzvləri*” – family members, housemates”.

Belief in fate is reflected in the following idiom: *Hər bir nişanlı öz adaxlısı üçün doğulub* – “Every bride/every groom is born for his bridegroom/bride”. At the next stage of matchmaking after the choice, dishonesty is acceptable: *Qız almağa gedənin ya bir çuval qızılı gərək, ya bir çuval yalanı* – “The bridegroom’s relatives should bring to the bride’s house either a bag of gold or a bag of lies.”

A contrastive study of such ritual phraseological units with lexemes of family wedding rituals made it possible to compare their cultural contexts. The analysis showed that in the overwhelming majority of cases, semantic equivalents of phraseological units prevail. The presence of a small number of full equivalents is explained by the fact that the language groups are not related.

The fourth paragraph of the third chapter is named “*Vocabulary of religious (funeral-commemoration) rites in phraseological units of the Azerbaijani and Czech languages*”. In the family funeral and commemoration rituals of each nation, a sufficient number of stable and conservative rites exist, in which the most ancient layers of the spiritual culture of the people are accumulated. The study was carried out taking into account the understanding that

the languages of the peoples we study belong to different confessions: to the Muslim and Christian (Catholic) religions.

The beariness of terminology is motivated by using the same vocabulary for many acts of mentioned rites. This moment is confirmed by the frequency of the use in Czech and Azerbaijani general vocabulary the words, such as *ölü – mrtvý, mrtvola* – “dead, late”; *bədən/cəsəd – tělo* – “body, corpse”; *yetim-sirotek* – “orphan”, etc., as well as derivatives from such words.

The reason of it is that both in Christianity and in Islam the words of such kind (the words about the death, i.e. negatively colored) were taboo. As a result in both languages a large number of metaphors as secondary nominations, metaphorical formations, symbols, epithets engendered: Czech – *věčný spánek* – “eternal sleep”; *natáhnout bačkory* – “throw away slippers”; Azerbaijanis – *ayaqlarını uzatmaq* – “stretch legs, be on the shelf”; *son mənzilə yollanmaq* – “go to the final resting place”, etc.

Metaphorization of the meanings of such vocabulary is widely represented among Azerbaijani units. So, instead of the lexeme *ölmək*- “to die”, Azerbaijanis prefer to say *həyatı tərk etmək/bu dünyadan köçmək* – to leave the life, to go away from this world; *ayaqlarını uzatmaq* – “stretch legs”; *gözlərini əbədi yummaq* – “close eyes forever”; *əcəlini tapmaq* – “find the end”; *axır gününü tapmaq* – “find last day”; *ömrünü tapşırmaq* – “end the life”; *axirət dünyasına qovuşmaq* – “to merge with eternity” i.e. “to go to a better world”; *o dünyaya köçmək* – “go out of this world”, etc.

The connotation of such units also became subject of this study. So the expressions listed above are synonymous with the word *ölmək* (to die) and have a neutral, more positive, bookish connotation. However, in this synonymous group the lexeme *gəbərmək* – “to fall, to perish” with a negative connotation exist. It is used when talking about the death of an animal or to accent the contemptuous attitude to a dead person. At the same time, they use not just an absolute comparison, which includes the object of comparison and the allied word *kimi* – like; *it kimi* – “dog-like”. These are a few comparative clauses with the classical confrontment:

*it kimi qəbərmək* – “fall dog-like”, *it kimi canı çıxmaq* – “give a spirit like as a dog”, *it kimi ölmək* “die like a dog”.

As in the previous paragraph, our study showed that funeral and memorial ritual vocabulary in languages is of a substitutive nature, i.e. can be replaced by similar / opposite in meaning (synonyms / antonyms), figurative words, which confirm its paradigmatic systemic nature.

The following link in the meaning “die” is also sample of a synonymous series of funeral ritual vocabulary: *əcəl köhləsinə minmək* – *matəm içərisində olmaq* – *ayrılıq köçünü sürmək* – *vəfat etmək* – *dünyasını dəyişmək* – *əbədiyata qvuşmaq* – *hüzünlü olmaq/yaslı olmaq* (to be in mourning) *dünyadan köçmək* – *rəhmətə getmək*, etc. These expressions can be expressed in English (lit) as “meet the death – to be in mourning, in crab – to take a leave-to go to a better world – to leave for the eternity”. At the same time, stylistically connoted units of disrespectful, dismissive attitude towards the deceased in the meaning. "to die" are: *gəbərdi* – *cəhənnəmə vasil oldu* – *gorbəgor oldu*.

In the card-catalogue of phraseological units of the funeral-ritual vocabulary of the Azerbaijani language about 90 units, and in Czech – 97 units are included, this fact allows to talk about their approximate equal number.

In Azerbaijani language there are phraseological units with the lexeme *kəfən* – “shroud”. *Kəfən* is the fabric in which Muslims wrap the body of the deceased during burial. Previously, the shroud was kind of clothes and was a piece of white fabric, which was worn by pilgrims and travelers. There was just enough fabric so that in case of death in the way, it could be used as a shroud, i.e. the pilgrim could be buried in it. Later, in Azerbaijani language, this word acquired a figurative meaning and became a symbol of death. There are other stable phrases with the lexeme *kəfən*, e.g. *kəfəni saralmamış* – “the shroud did not have time to turn yellow” i.e. “little time has passed since death”; *kəfəni yırtmaq* – “to tear the shroud” i.e. “recover after a long and prolonged illness” and *kəfəni boynuna/boğazına dolamaq/salmaq* – “wrap a shroud around the neck / hang a shroud around the neck” i.e. “about a brave man who entered the fight with a powerful person.”

In Czech phraseology, the units with biblionyms exist, such as: *vzkříšení Lazara* – "resurrection of (saint) Lazarus" i.e. 1). one's recovery after a severe and prolonged illness; 2). renewal, restoration of smth. old, long forgotten. Both Czech (*vzkříšení Lazara*) and Azeri (*kəfəni yırtmaq*) expressions develop a figurative meaning "to recover from a long and prolonged illness", which can be relatively considered related to funeral and memorial rituals. Another sample: *jít odejít do lůna Abrahámovo* "to pass into Abraham's bosom" is used in the meaning. "to die, to pass into oblivion", here *lůno Abrahámovo* is the designation of "the resting place of the righteous in the underworld".

*The main provisions and materials of the third chapter are presented in the following publications author.*<sup>21</sup>

In "**Conclusion**" following points are posturized:

Within the framework of this dissertation work, we identified, investigated, compared and described the lexical-semantic groups of the Czech and Azerbaijani family rituals, studied them in terms of syntagmatic and paradigmatic connections between their constituent units.

Both the units of one or another group of ritual vocabulary and the phraseological units in which they are a component were analyzed. The analysis confirmed that modern family rituals (e.g. wedding rituals) turned out to be influenced by Europeans, included their elements, and, consequently, borrowed the appropriate ritual terminology from these languages or explicated the meanings of corresponding lexemes in their own lexical fund.

Our analysis of Czech and Azerbaijani phraseological units with lexemes of family rituals showed that both in Azerbaijani and

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<sup>21</sup> Гурбанова, С.А. Контрастивное исследование некоторых терминов весенне-летнего цикла азербайджанской и чешской календарной обрядности // – Баки: Terminologiya məsələləri, – 2011. №2, – s.127-134.; To the question of phraseological units of family rituality (by the material of the Czech and Azerbaijani languages) // Вчені записки Таврійського національного університету імені В.І.Вернадського Серія: Філологія. Журналістика, – 2022. №3, – с.159-165.; Антропоцентрический, лингвокультурологический, когнитивный и этнолингвистический аспекты изучения обрядовой лексики // – Баки: Bakı Slavyan Universiteti, Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2022, №2, – s.101-105.

Czech languages there are a sufficient number of phraseological phrases by means of which people can describe their life, or rather, all life cycles (birth, christening, wedding, death, etc.), as well as the fact that in the overwhelming majority of cases, the advantage is reserved for the semantic equivalents of phraseological units. As for the presence of full equivalents, their small number is explained, to our mind, by the fact that languages are related to different families.

Based on the collected card file, we plan to compile a bilingual dictionary of family ritual vocabulary and phraseology. The creation of such a thematic dictionary will contribute to the study of Slavic and Turkic spiritual culture.

**The main postulates of dissertation are represented in author's following published works:**

1. Лингводидактический аспект энтолингвистического анализа чешской и азербайджанской свадебной обрядности // Иностранный язык в системе среднего и высшего образования. Международная научно-практическая конференция, – Пенза-Москва-Решт, – 2011. – с.37-42
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8. To the question of phraseological units of family rituality (by the material of the Czech and Azerbaijani languages) // Вчені записки Таврійського національного університету імені В.І.Вернадського Серія: Філологія. Журналістика, – 2022. №3, – с.159-165
9. Qohum olmayan dillərin mərasim leksikasının sistemliliyi aspektində “realilər – etnoqrafizm” terminlərinin həcmi rəsələsi haqqında // The XXXI International Scientific Symposium "Turkic World and National Unity". – Uzbekistan: – 29 oktyabr, – 2022, – s.105-107
10. Антропоцентрический, лингвокультурологический, когнитивный и этнолингвистический аспекты изучения обрядовой лексики // – Bakı: Bakı Slavyan Universiteti, Humanitar elmlərin öyrənilməsinin actual problemləri, – 2022, №2, – s.101-105
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