

## Representation of the Concepts “Man/Woman” In the Kazakh and English Proverbs



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**ABSTRACT:** It is very interesting to study proverbs and sayings describing the image of a man and a woman in non-native Kazakh and English languages. Proverbs and sayings that describe the image of a man and a woman which are used in everyday spoken language add value to the theme of the article. In addition, the relevance of the work lies in the examination of cross-comparisons of proverbs and sayings between non-native languages. The article aims at studying proverbs and phrases in Kazakh and English that describe the appearance, character, social characteristics, and position of men and women in society. Gender is one of the most important parameters of binary opposition and social existence. The main goal of the author is to use proverbs and sayings of different peoples to determine their common understanding and differences by comparing traditions, principles of life, religion, and language with each other. To achieve this goal, the following tasks are set: 1) division of men and women into categories according to their position and activities in society. Reveal the linguistic image and meaning of the proverbs and sayings belonging to the category. 2) Clarify whether the words in the proverbs are given in a direct or indirect sense and determine a clear pragmatic position of a native speaker. As a result, an analysis of the article's material using a comparison method found that the evaluation of men was higher than that of women. Finally, materials of the article revealed the androcentric property of different unrelated languages. The author used books of proverbs, sayings and phraseological phrases in the Kazakh and English languages.

**KEYWORDS:** man/woman, language image, Kazakh/English language, phraseology, proverbs and, sayings.

### BASIC RULES

Proverbs are a valuable treasure of any nation, which have reached the language of centuries in history, retaining the meaning, rules of use, incorporating the life principles and worldview, consciousness, spiritual value of the people. The truth is that in the youth environment, the Kazakh language is becoming more and more confusing, and the use of proverbs and expressions in everyday speech is becoming an increasingly complex problem to understand their meaning. The main problem of Modern Language Teaching is to increase interest in proverbs, which are made in short words that convey deep meaning and accurately convey thoughts. It is not only a problem in linguistics, but also closely related to such sciences as sociology, psychology, philosophy, political science, cultural studies, and literature. Many of its features are revealed when the proverbs is studied through such grouped branches of sciences. Thus, future generations will understand the basic meaning of proverbs, change their attitude toward them, and there will be a connection between a particular language and culture. Such positions allow us to identify the interrelationship of proverbs in Kazakh and English that reveal the image of a man and a woman.

### INTRODUCTION

In recent years, the problem of gender has become an important subject of research in the field of linguistics. This is no coincidence because the problem of gender has become a valuable part of human life. In the second half of the 20<sup>th</sup> century, the American psychoanalyst R. Stoller introduced the category of gender to determine the difference in the concepts of gender, which is determined by psychological properties. Today, it is in great demand in the study of social, cultural, humanitarian, and self-knowledge spheres.

Gender is socio-cultural integrity that includes not only the biological qualities of men and women but also the roles and responsibilities assigned to them by society and culture. The problem of gender is being studied within the framework of various methods in the field of linguistics. Gender is the totality of the concept “Man/Woman”, being a component of both collective and individual consciousness. Gender manifests itself in the image of “man” or “woman”, expresses a collective attitude in gender arguments, and is subject to self-pressure from language structures. Since the main tool of the article was proverbs, an overview of

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the works of scientists who researched the basis of this field was made. In the research work, the comparative-descriptive method and the method of linguistic expertise based on the principle of historicity were used. The main materials of the article are taken from written literary sources and collections of proverbs published in different years in the lexicology of the Kazakh and English languages. The results of the study were obtained by applying traditional descriptive and historical-semantic systematization methods.

### DISCUSSIONS

Gender linguistics in the anthropocentric paradigm aims to study gender functions in society in conjunction with the ethics, customs, and traditions, national and cultural characteristics of any population. Kazakh and Russian scientists who studied and developed the problem of gender linguistics are G. Ismagulova, Z.M. Nurzhanova, G. Shokym, K. Zhubanov, B. Khasanulu, G. Rubin, A.V. Kirilina, O.A. Voronina, S.A. Ushakin, D.L. Negaevsky, E.I. Goroshko, M.Arutyunyan, T.Rurko, A. Kletsin, T. Klimenkova and V. Bodrova. Western linguists who analyzed the theory and methodology of gender linguistics are Lakoff, D. Spender, O. Esperson. They have identified many features of this field and made a significant contribution to the development of science. The history of the study of English proverbs and phraseological phrases is based on the theories of the Swiss scientist Charles Balley. He considered phrases as “free” and “phraseological units”. Scientists who have studied common English phraseological phrases are P. Smith, C. Hockey, W. Weinreich, H. Sweet, A. Makkei. Review of the opinion of scientists: Logan P. Smith explains a phraseological unit in his work “Phraseology of the English language” as “...an anomaly that violates both the law of logic and the rules of grammar” [1.10], and H. Sweet explained that “The categorical feature of phraseology is stability and idiom. And the symbol of idioms is a separate fact that is not related to the word in the composition of the meaning of the idiom,” [2.139]. The scientist A. Makkei noted that “the peculiarity of phraseological units are their use in a ready-made state and their stability” [3.201].

The famous English scientist R. Lakoff wrote his work “The language and place of a woman” by studying the language of men and women. While studying the anthropocentric structure of language, the scientist explored the role of the men and women in society through language with new ideas. As a result, thanks to the original intersection of such sciences as sociology, cultural studies, linguistics, and philosophy, a new scientific trend, i.e. the problem of gender was born. The problem of gender is a common problem for the language of all nations” [4], - he concluded.

The concept of “Man/Woman” differs in its universality with its own differences, which are found in the culture of all nations from the results of scientists` research. The general idea of the nature of the concept and its universality has been studied for a long time. This topic has been discussed in the field of philosophy since the middle Ages. However, despite the popularity of research, a clear definition of the meaning of “concept” and various analyses of it has not yet been done. According to the scientist Yu.E. Prokhorov, the frequency of use the word “concept” can compete with the number of its interpretations [5.13]. The term “concept” refers not only to the field of linguistics, but also to the languages of logic, philosophy, literary studies, cultural studies [5.13]. S.A. Askoldov was the first to explain the concept as “the germ of mental operations” [6.273], E.S. Kubryakova stated that “the concept is a link between thought and language, a mediator between words and extra linguistic reality [7.92], in addition, I.A. Sternin, Z.D. Popova, Yu.E. Prokorov, and V.A. Maslova gave several scientific explanations of the concept: 1) the concept – the content of the concept, which over time is filled with volume, developing and implementing individual semantic features in speech; 2) the concept means “national color” of the function of language as a means of thinking and communication [5.17]. V.N. Telia and V.V. Kolesov gave a clear definition of the concept “everything we know about the object” [8.96], “unity of mentality”, “the germ of the first meaning” [9.19-20]. Depending on the mentality, worldview, reality, habitat, and national worldview of each nation, the specifics of their conceptualism are determined. A woman and a man are souls created by nature with unique qualities that constantly complement each other. Each of them has its place and function in society. The sexual characteristics of people are closely related to the social status they receive in society, and the functions they perform. Therefore, the language is also characterized from the point of view of the linguistic and cultural basis of the semantic oppositions “Man/Woman”. The place of “man and woman” in the worldview of the people can be summed up by the phrases in the Kazakh language: “jaksi kiz jagadagi kunduz, jakgi zhigit tobedegi zhulduz – a good daughter is like a mink in a collar, a good son is like a star on the head; kadesiz kuieu bolsa da, zhasausiz kiz bolmaidi – every girl has her dowry property and every guy has his bride fee; kizlin korki kigeni, zhigitting korki suigeni – a girl looks beautiful with a dress, a guy with a lover”.

Often, the concepts of “Man/Woman” are considered within the framework of unity at the same paremiological level of the “right-wrong” oppositional category, based on mutual confrontation. The frame points that carry out the connection between them are internally classified as “father-mother”, “son-daughter”, “wife-husband”, “spouse” etc. each of these points is based on stereotypical judgments formed in the traditions and customs of the Kazakh people [10.254].

In the dictionary of the Kazakh literary language, the definition of the word “man” is explained 1. Male – person. 2. Married husband, spouse of a woman. 3. A strong man, a real guy. 4. The seed-dispersing sex of animals and other living creatures [11]. And in the Explanatory Dictionary of the Kazakh language, the word “Erkek” comes from the word “Er”. The word “Er” is interpreted as follows. 1. Male breeds of a person, male. 2. Wife`s spouse, husband. A boy is a man, a boy is a son. Went out –

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married. And the word “Erkek” is interpreted as follows: 1. The Soul is the seed of animals. 2. Male human beings. 3. Married, husband of a woman, spouse [12].

According to the above definitions, the concepts of “Erkek” is determined primarily its physiological, age-related characteristics and marital status, which means social status. The examples given from the book of A. Kaidar “Kazakhs are in the world of their native language” used for analysis. It is explained as follow: 1. a man with high moral qualities, who goes to conscious, courageous actions for honor; 2. the relationship of a man to his married wife. A married couple is a form of the intimate relationship between a married man and a married woman. A married couple is the degree of intimacy between persons who have becomes spouses to each other by legally entering into marriage [13.324].

The range of proverbs and saying describing the appearance, cognition, and understanding of a male is very wide in the oral literature of the Kazakh people. For example: Er – atimen, kiz kanatimen – the male will be strong with his horse; the bird will be strong with its wings; Erkek elimen sandi, gul zherimen sandi – man is fashionable with his country, the flowers are fashionable with its land; Er elinde semiz, balik kolinde semiz – male is fat in his land, the fish is fat in its lake; Er zhaksisi tuzde batir, uide kul – the good man looks like a hero on the outside, and he looks like a slave at home; er zhigit bir sirli, segiz kirli bolsin – seven arts are less for males; Er zhigit, etek zheni ken zhigit – it is better for a man to have a soft character; Er zhigittin zholdasi – zhurektilik – the friend of the male is the bravery; Erdin ozi er emes, sozi er – male will be strong with his words [14.574-591]. Talapti erge nur zhauar – the male whose level of demand is high will be lucky; Erdin erligin bilmegen, kudaidin birligin bilmeidi – a man`s courage is precious; Erdi korsen kididr tut, asti korsen kadir tut – the male and the food are dignified. These proverbs and sayings are combined with information related to man, creating a knot through the tongue.

The words “ ul, er bala, ulan, zhas ulan, bozbala, zhigit, zhas zhigit, zhigit agasi, er, erkek, eri, bairi, kuieu zhigit, otagasi, ake, ata, argi ata, uli ata, tup ata, baba, aksakal, shal” which form the thesaurus of “Erkek” depending on the age of the man, his place, and social role in society, patisipate in the image of the “Erkek” in the image of the paremiological world ‘erkek-ul’, “erkek – er bala”, “erkek – bozbala”, “erkek – zhigit”, erkek – kuieu”, “erkek – otagasi”, “erkek – elagasi”, “erkek – ake”, “erkek – ata”, “erkek –shal”, “erkek – baba” in the macro-frame structure in the Kazakh language [10.255].

The Explanatory Dictionary of the English language explains and gives the following interpretation of the word “Man” *noun* (plural men) 1. A grown-up male human being. 2. An individual person. 3. Mankind. 4. A piece used in chess or other board games [15]. The translation of the word “Erkek” is given as “man, husband, male” in the Kazakh-English dictionary. According to the age of a man, place in society, family, and kinship status, the words “Man, old man” are used. The words “man, boy, fellow, son, youngster, junior, guy, child, youth, male child, gentlemen, sir, human, husband, person, human being, boyfriend, mankind, male, person, personage, husband, father, brother, ,rother-in-law, grandfather, granddad, elder, great-grandfather, old man” are used depending on a person`s age, place in society, social family and kinship status in the English language [16].

In the frame chapters, which reveal the concept of “Erkek” in general, the image of a man is defined by the symbols “Lord of Tengri origin, giant strength, strength and external existence”, which are coded in the national perception. “Erkek” – created from the heavenly world, created by the Lord himself – “prince” (from a mythical point of view). And from the point of view of religion, he is considered the favorite slave of Allah, His Messenger on Earth. Therefore, the “Erkek” is a symbol of the garden and happiness, abundance, prosperity on Earth. A man has many unique qualities. They are from a physiological point of view – a very patient, cold-resistant peasant; from a labor point of view – a life worker, a breeder, a defender of the motherland and the family, a collector of wealth; from a social point of view – a caregiver of the country, a defender of the land, a hero, a fighter, a leader, a decision-maker; from a biological point of view – a continuer of generations, a keeper of nobility, a family builder. All these give a clear picture of the general content of peremia, which has become a subjective “Erkek”.

One of the eternal themes, which are inexhaustible, is the problem of “women”. It has been studied for centuries in the social sciences, literature and works of art, linguistics and history. The role of a woman in society, her behavior, and the attitude of society towards a woman is among the most important aspects of interest at all times. One of the main concepts of any culture is the theme of “Woman”. It describes the image of stereotypical concepts about a woman as a carrier of social characteristics and qualities formed based on the roles that a woman plays in society.

In the Dictionary of the Kazakh literary language, the definition of the word “Woman” is explained 1. *Noun* The female gender of a person. 2. Wife, the couple of man. 3. *Ancient*. Unmarried girl [12].

The image of “woman” is distinguished by the fact that it always combines such symbols as a symbol of virtue and chastity, honesty and stupidity, cunning and deceit-seduction, benevolence, and evil, as well as beauty. The woman is the first source of creation, life-giving, prolific, and produces traditional values, so we know a woman as a mother, beauty, tenderness, sensibility, politeness, decency and harmony. Although the concept of “woman” is a common concept for all people, its concept sphere may differ depending on the mentality and worldview of each people [17.64-67].

An important role in revealing the image of a woman is played by her age, her place in the family and social society, and her kinship ties. Depending on the kinship of the concept of “Woman”, the lexemes as “ kiz, kelin, ana, zhenge, abisin, ene – girl, daughter-in-law, mother, brother`s wife, mother-in-law” are used, and connection with the social place of the public, the lexemes

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as “baibishe, tokal, zhesir – elder wife, second wife, widow” are used in the Kazakh language. And, the lexemes as “woman, wife, girl, and daughter” are used in English.

In the Kazakh language, the words “kiz, kiz bala, boizhetken, karindas, baldiz, kudasha, kalindik, apke, bibi, zhar, kelin, kelinshek, katin, zhenge, baibishe, zhesir, abisin, sheshe, rudagi, kempir, ashe”, which forms the thesaurus “woman” depending on the age of a woman, her place and social role in society, describes the concept of “woman” in the macro-frame structure “aiel-kiz, aiel-kizbala, aiel-boizhetken, aiel-kalindik, aiel-katin, aiel-ana, aiel-sheshe, ail-kempir” in the paremiological world. There are many other phrases and conceptual models that can portray the concept of “woman”, such as “kurbi, kanim, urgashi, kerbez, otanasi, erkek kumar, tomen etek” in the language image of the world. However, the main conceptual models in relation to a woman, only the lexemes “kiz, aiel, katin, ana, sheshe, kempir” serve to summarize the “female” features in paremiology and correct such macrophramic structural types of the concept of “woman” as 1) woman-generation, 2) woman-daughter, 3) woman-bride, 4) woman-mother, 5) woman-grandmother.

In the internal classification of the concept “woman”, the process of conceptualization based on “form childhood to old age” is fixed in the phraseological fragments in Kazakh and English in the form of the concept of the social gradual growth of a girl depending on her age and place in society, paired with frame kinship “kiz-kelin, kiz-ana, kiz-ene”. The following examples are given as evidence “kizga kirik uiden tiu – do not let the hirl go to anywhere; kizdai algan aiel – the spouse who received during the girl; kizla kirik esekke zhuk bolatin aila bar (or kiz kiligi kirik esekke zhuk) – woman`s cunning is high, kizdan tugan kiiksiz – not a stranger, kizdin zhigan zhigindei – fashionable, disciplined, made by the hands of a girl; kiz kashar – the gift to the person who gave the reason for giving the girl to marry (tradition), kiz kuu – a young man on a horse catches up with a girl on the fast horse (nation game), kiz aittiru – propose the girl to the guy as a wife; kiz alari – special food given to an unmarried guy at the holiday; kiz emshektendi – cute, beautiful girl; kiz minezdi – a guy with a good demeanor; kiz oinak – various youth entertainment; kiz oiatu – going to the girl`s bed at night (ancient tradition); kiz tanisu – a girl`s farewell to her relatives before getting married; kiz teke – the name is given to boys who constantly play together with girls, girls who dress in a special way; kiz uzatu – marriage of a girl [18.368-370]. Also, stable phrases such as “kelinning betin kim ashsa sol istik korinedi – who opens the face of the bride looks hot or close him; kelimin sagan aitam, kizim sen tinda – by explaining something to daughter, warning the daughter-in-law; ana korgen – about a moral, exemplary girl; ananing ak suti – morality, conscience; ana sutin kokke saudi – ananing ak suti ursin! – Disrespect for the mother (curse); ananing kori zhangir – to see his mother buried (curse); ana sutining tabi (emshek tabu) auzinan ketpegen (keppegen), besik tabi arkasinan ketpegen or erninen enesining emshek suti ketpegen – new-born child or not yet free from childhood feelings; ana sutin aktadi – mother`s milk justification; ana sutin emisti – growing up with and sucking one mother together; anasinan kaita tugandai or ene eki tuadi – being born again; ana tili – mother tongue (native language); zhengelik suradi – a gift that sister-in-law receives by showing the girl to her future husband; agama zhengem sai, apama zhezdem sai – people with similar behavior; tokal eshidei kildi – not receive someone in somewhere; tokal ui – small house; zhesir dau, zher dau – dispute over land to be given to the widow; zhesir kaldı – a woman whose husband died (widow)” are not only language units, but also key ideas at the conceptual level regarding the presence of a girl in the image of the Kazakh world as a “bride, mother, mother-in-law”.

## RESULTS

A large number of phrases and proverbs are presented in the Kazakh and English languages in order to reveal the language image of the concept “Erkek”. They prove the importance of the concept of “Erkek” for native speakers. The nominative fields of the concept “Erkek” is represented by several words of direct meaning, words of variable meaning, and implicit nominations. The linguistic image of the “Erkek” can be seen in several categorical stages, depending on their place in society and their position. At the categorical stages, proverbs were used in both languages with lexemes denoting the status “Erkek”.

**1) General status:** It is used by lexemes er, erkek, ul, zhigit, zholdas, azamat (male, man, boy, guy, boyfriend), and the examples meanings of proverbs are revealed in the Kazakh language: taur zhigit akilina senip is eter – a good guy can trust his mind and actions; eti tiri zhigit elining namisin, torgaining kamisin korgaidi – a smart guy protects the country and the land; erding kuni zhuz zhilki – the cost of the male is one hundred horses; eleinde er – dana – a man is a genius in his country; altin beldik - el sani, asil zhigit - el sani – a gold belt is better at the waist, a smart guy is good for the country [14], [18], [19], and in the English languages: boys will be boys; my son is my son till he gets him a wife, but my daughter`s my daughter all days of her life; deeds are males, and words are females [20].

**2) Marital status:** It is used by lexemes: kuieu, bai, zaip, zhubai, korgan, asirauzhi, korganzhi, kozhaiin, sur boidak, kosak, salt basti (husband, spouse, breadwinner, protector, and host, single), and the examples meanings of proverbs are revealed in the Kazakh language: erkek –er azamat, el korgani – the man is the defender of the country; baisiz katin – bausiz oimak – a woman without husband looks defenseless; baii olgen katinning beti zhara, bagi taigan batirding eti zhara – the soul of a woman whose husband died, a guy whose wife died is wounded; erli-baili urissar da keriser, keriser de keliser – the wife and husband argue a lot and reconcile a lot; eri zharti – bir butin, erli-katin bir tutin – spouses are one [14], [18], [19], and in the English language: marriage makes or mars a man; a man without a woman is like a ship without a sail; there`s one good wife in the country, and every man thinks he has her; like husband, like wife; one bone one flesh; man is the head, but woman turns it; man, woman and devil are the

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three degree of comparison; a good wife makes a good husband; behind every great man there's a great woman; men make houses, woman make home; lord and master, the good man of the house [20].

**3) Social status:** It is used by lexemes: mirza, azamat, atkoshi, paluan, atbegi, molda, angshi, usta, etikshi, sal-seri, uishi, kul (gentlemen, citizen, shooter, wrestler, horseman, priest, hunter, blacksmith, shoemaker, landlord, slave) and the example meanings of proverbs are revealed in the Kazakh language: azamat elding azhari – the guy is the beauty of the country; azamatpen dos bol, kadirindi bileidi – a good guy values friendship with a good person; molda anasinan ulken – the priest path is bigger than his mother's; usnaz kandai bolsa, shakirt sondai boladi – as a teacher, so will the student; kul bolsa dakudaidai siila – it is necessary to respect the matchmaker even though he will be poor; kul kitirsa kidikka karmak salar – if a slave forgets that he is a slave, he steals treasures [14], [18], [19], and in the English language: men get wealth, and woman keep it; the dainties of the great are the tears of the poor [20].

**4) Relation status:** It is used by lexemes: aga, koke, otagasi, ake, ata, argi ata, ulu ata, tup ata, baba (brother, uncle, head of the family, father, grandfather great-grandfather) and the example meaning of proverbs are revealed in the Kazakh language: zhaksi ake zhaman balaga kirik zhil irzik – a good father is a lifelong supporter of his child; akesi koi baga bilmegenning balasi kozi baga almaidi – every son is a continuation of his father's profession; anaga ne zhasasang, aldina sol kekedei – the life of father and the son is come round; atadan bala tuar, atasinin zholin kuar – son will follow their father's way; ake – aidyn, bala – uia – father – lake, child- nest; ake baur, bala nas – father –relative, child- stone [14], [18], [19] and in the English language: miserly father makes a prodigal son [20].

**5) Age status:** It is used by lexemes: er bala, ulan, zhas ulan, bozbala, zhas zhigit, zhigit agasi, kart, aksakal, shal (boy, young boy, young man, guy's brother, old man, elder man) and the example meanings of proverbs are revealed in the Kazakh language: shal bolganmen karia bolvas, shalshik su bolganmen daria bolmas – every old man cannot become a cleaver old man, the couple of the water cannot become the sea; aksakaldi auiz azbaidi – old man says only a kind words; aksakaldan bata algan, kudaidin rahmetine zhologar – respect for elders is the respect for God; zhigit kiimimen emes, zeiinimen siili – the guy is gifted with intelligence, not clothes; zhigit korki oner – the guy is excellent with his talent [14], [18], [19], and in the English language: faint heart never won fair lady [20].

**6) Character exception status (good male).** It is used by lexemes: batir, batil, kusti, nar, kaisar, otkir, bir sozdi, mart, zhomart, akildi, zheteli, bilimdi, talapty, onerli, adeпти, zhaisan zhigit, aril, namisti, abiroili, iristi, pisik, isker, sheshen, enbekkor (hero, brave, strong, determined, sharp, generous, intelligent, mature, educated, demanding, artistic, decent, sociable, honest, decent, speaker, hard worker) and the meaning of the proverbs are revealed in the Kazakh language: zhaksi kiz – zhagadagi kundiz, zhaksi zhigit – koktegi zhulduz – a good girl equals a beaver, a good son equals a star; alam bolar zhigitting etek-zheni keng bolar – a good natured guy can be generous; adam bolae zhigit aueli oz napsisin bileidi, sonan song auilin bileidi – a good guy cares about the country first of all, and then thinks about himself; algis algan zhigitting ati baigeden keledi – the guy who received the gratitude will be lucky; zhigitting zhaksiligin zhurti biler – the good qualities of the guy are known by relatives [14], [18], [19] and in the English language: a man or words and not of deeds is like a garden full of weeds [20].

**7) Character exception status (bad male).** It is used by lexemes: zharli (kedei), sorli (sormangdai), zhetesiz, orkokirek, orkeude, takappar, kerenu (kerdeng), kingir (kirsik), erinshek (zhalkau), bos (bosbelbeu), sibdir (poor, not smart, proud, over proud, lazy, important, rustle, weak) and the meaning of the proverbs are revealed in the Kazakh language: zhaman zholdasing zhauga algizar, ozin uiatka kaldirar – a bad guy shames himself for leaving a friend to the enemy; zaman etikshi biz tangdaidi, zhaman zhigit kiz tangdaidi – a bad shoemaker chooses an awl, a bad guy chooses a girl; zhaman tuie zhabuin zher, zhaman zhigit auilin zher kilar – bad people action badly; zhaman zhigit toi buzadi, zhaman aiel ui buzadi – a bad guy will ruin the wedding, a bad woman will destroy the house; zhaman teke – susiskek, zhaman zhigit – uriskak – bad goat likes to butt, bad guy likes to swear; bi zhamani dauga aldiradi, zhigit zhamani zhauga aldiradi – a bad judge makes a fight, a bad calls the enemy) [14], [18], [19], and in the English language: to wear the pants/trousers; a hungry man is an angry man; a man or words and not of deeds is like a garden full of weeds; every man has a fool in his sleeve; he that fears every bush; despair gives courage to a coward; the devil finds work for idle hands to do; none is a food always, every one sometimes [20].

**8) Mental ability status.** It is used by lexemes: akildi, danishpan, tapkir, esti, akimak, esersok, esalan (smart, brilliant, resourceful, stupid, crazy) and the example meanings of the proverbs are revealed in the Kazakh and English languages: er zhigitting eki soilegeni – olgeni – lying is the same as death for men; erdi namis oltiredi, koiandi kamis olriledi – honor kills the man; bilimdi mingdi zhigadi, bilekti birdi zhigadi – a knowledgeable guy defeats a thousand people, a powerful guy defeats one person [14], [18], [19], and in the English language: a fool may ask more questions in an hour than a wise man can answer in seven years; a wise man never wanted a weapon; every man has defects of his qualities; experience is the mother of wisdom; fools may sometimes speak to the purpose; a fool's tongue runs before his wit; he that once deceives ever suspected; fools and madmen speak the truth; fools grow without watering; fools have fortune [20].

**9) Status of realationship to a woman in the field of love.** It is used by lexemes: dos, kimbatti dos, sukimdi, korkak, serik, seri, gashigi (friend, dear friend, dear, support, companion, knight, lover) and the example of meanings of the proverbs are revealed in the Kazakh language: dos – azharing, zholdas – bazaring – friend is a symbol of friendship, comrade is a symbol of

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humanity; dosing zhakirsa zhugir, dushpaning shakirsa tiyl – run if a friend call, leave if an enemy calls; suimegen zharding erni suik – the lips of the unloved spouse are cold; dos seni suip korgaidi, zhau ishi kuip sairaidi – a friend protects, an eyebrow conquers [14], [18], [19], and in the English language: every man has two good days with his wife – the day he marries her, and the day he buries her; a good Jack makes a good Jill; a fair wife without fortune is a fine house without furniture; a man’s best fortune or his worst is a wife; a good man is hard to find; a man is as old as he feels, and a woman as old as she looks; first thrive, then wife [20].

**10) Property (financial) status.** It is used by lexemes: kozhaiyn, bai, bi, kedei (owner, rich, poor) and the example of meanings of the proverbs are revealed in the Kazakh language: zhalgiz agash ui bolmas, zhalgiz zhigit bi bolmas – one tree cannot be a house, one guy cannot become a master of the country; kozhaiinning karini tok, kuldarmen isi zhok – a rich man has nothing to do with a poor man; bai baiga, sai saiga kuadi – a rich man is friends only with a rich man; bi bolu ongai, bilik aitu kiin – it’s easy to be a leader, but it’s hard to judge; kedei bolar zhigit, erinshek keler – laziness destroys a person; kedei bai bolsam, bai kudai bolsam deidi – a poor person wants to become a rich one, a rich one wants to become God [14], [18], [19], and in the English language: all work and no play Jack a dull boy; a moneyless (silver less) man goes fast through the market; a man’s wealth in his enemy; the devil dances in an empty pocket; a friend in need is a friend indeed [20].

**11) Professional status:** It is used by lexemes: zhaunger, sarbaz, atkish, zhumisshi, merdiger, sheber, sharua, shop shabushi, zher zhirushi, shopan, angshi, saudager, kirilisshi, shirakshi, agash ustasi, zhattiktirushi, tiginshi, etikshi, aspaz, balikshi, kizmetshi, dini kizmetker, ustaz, emshi, zhuzushi, tengizshi, mergen (solider, rifleman, worker, contractor, foreman, peasant, mower, plowman, shepherd, hunter, trader, builder, artist, carpenter, trainer, tailor, shoemaker, cook, fisherman, servant, priest, teacher, healer, swimmer, sailor) and the example meanings of the proverbs are revealed in the Kazakh language: ata kasibi- bala nasibi – parental profession for the benefit of children; zhaungerge zhara da zharasadi – a scar adorns a man; zhaungerge zholkurek azhaldi alistatu ushin kerek – a fighter needs a shovel for protection; kismet – erding azigi – service is a man’s duty; mergen kozimen, sheshen sozimen kadirli – the shooter is honorable with eyes, the speaker is honorable with words; sheberding minin sheber tabadi – the wizard finds the wizard’s error; sheshening koli, sheshening sozi – altin – the word of the orator and the hand of mother is a gold; sheberding ozi zhuz zhasaidi, isi ming zhasaidi – a master can live for hundred years, and his work can live forever [14], [18], [19], and in the English language: a man is never too old to learn; every man has his hobby; eagles fly alone; the early man never borrows from the late man; an empty sack cannot stand upright; every man to his trade [20].

**12) Status of character in the sphere of love.** It is used by the lexemes: eriksiz, ariptes, gashik, aiek zhandi (a man without a will, a colleague, a lover, a womanizer) and the example meanings of the proverbs are revealed in the Kazakh language: zhalgiz bolatin zjigitke bedeu katin tap bolar – the guy who will be alone meets a barren woman; eki zharti bir butin, erli-katin – bir butin – man and woman are one; tue tuzga keledi, zhigit kizga keledi – the camel comes to the salt, the guy comes to the girl; kuieu kelse kiz turmas, besin kelse kun turmas – when the time comes, neither the girl nor the sun is not waiting; kiz suise kalar, zhigit suise alar – if a girl loves she stays and if a guy loves he is ready to marry [14], [18], [19], and in the English language: the way to a man’s heart is through his stomach; a young man should not marry yet, old man not at all; hatred is a blind, as well as love [20].

**13) Relationship status (not blood relation).** It is used by lexemes: kain ata, kain aga, kuieu bala, kain ini, kuda, ogei bala, zhezde, bazha (father-in-law, brother-in-law, stepson, and sister’s husband) and example meanings of the proverbs are revealed in the Kazakh language: kalingdigina okpelegen kuieu kain atasina salem bermeidi – the offended groom does not respect his wife’s father; atasiz ulding auzi ulken – a boy without a grandfather speaks without hesitation; agadan akil, atadan nakil – brother is for cleaver idea, grandfather is for a good words; kaindagi kuieuden – karkiragan tazi artik – a good dog is better than the bad son-in-law; zhaman kuieu – kain sak – a bad groom watches his wife’s relatives; kos aiakti bazha, tort aiakti bota tatu – sisters’ husbands and child camels are friendly beings; kuieu zhuz zhilkik, kuda mign zhildik – groom’s life lasts for hundred and the life of matchmakers life lasts for thousands year [14], [18], [19], and in the English language; like father, like son; the younger brother is a better gentlemen [20].

**14) Appearance status:** It is used by lexemes: kelbetti, tartimdi, shimir, sungak, tompak, kelisti (appearance, attractive, cute, strong, slender, full, and pleasant) and the example meanings of the proverbs are revealed in the Kazakh language: shimirding semizi sergek – the feeling of a strong person is cheerful; zhigitting korki - sakal, sozding korki – makal – the man is handsome with a beard, the word is sweet with a proverb; zhigitting korki – silkimdik pen danalik – the beauty of guy is smartness and wisdom; korikti aieliding kuieui koriksiz – a beautiful woman’s husband is not handsome; zhigitting korkinen tanima, sertinen tanu – the guy is important not by beauty, by word [14], [18], [19], and in the English language: handsome is that handsome does; some are wise, some are otherwise; early wed, early dead; every man Jack; Fair without, false within; it is not the gay coat that makes the gentleman [20].

All materials are grouped in Kazakh and English, revealing the main meaning of the categorization “Erkek”. That is, it was found that in both languages the attitude to the male is approximate.

English scientists, studying the characteristics of a man in society that reflect his physical and psychological well-being, focused on the following categories: 1) metrosexual – these are men with a high aesthetic sense, who devote most of their time and money to their appearance and lifestyle; 2) technosexual – men who are particularly passionate about the innovations of modern technology; 3) ubersexual – men who have all the qualities related to masculinity; 4) himbo – men who handsome, but have a lot of

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false character. In recent years, the new media has been increasingly propagandizing a new type of men within these mentioned categories. As proof of this, these terms are increasingly used in the vocabulary of young people.

The concept of “Woman” is grouped according to the attributive status of social features in the image of the English world as follows. They say: 1) in a social environment, women are told that they are incredible, fabulous, cool, admired, exceptional and terrific, the negative meaning is scorned. 2) Depending on the financial situation, if a woman is rich-affluent, and if she is poor-low-income, impoverished, uninsured. 3) Depending on their social achievements highest, outstanding, eminent, notable, pioneering, top-ranked, high-profile, privileged. 4) Depending on the social class royal, upper-class, elite, bourgeois, lower-class. Depending on the function characteristics employed competent, lay. 5) According to family status, never-married, widow and sole. 6) In the face of violence-abused, incarcerated, trafficked, terrified, raped, imprisoned. 7) Depending on the ethical characteristics – loose, adulterous. 8) Depending on the reproductive symptoms, the terms pregnant, post-menopausal, menopausal, childless, infertile, fertile, nursing, pre-menopausal, non-pregnant, barren, menstruating are used [21.199-204].

“Woman” was equalized to the honor of “Mother” in the deep history, culture, traditions and customs of the Kazakh people. This phrase “Shumaktıng kilti – ananıng tabanıng astında – happiness under mother’s feet” shows the boundless respect of our people for mothers. The phrases as woman-mother, woman-family gives the image of an ideal woman. Every woman dreams to becoming a mother. It is the duty of a woman by nature to give birth to children, to care for them, to feed and raise them that are why all mothers perform these tasks without any problem. The qualities of the mother in the framework of the cognitive model “woman-mother” are described as following in the Kazakh language: *ana bolgan dana boladı – wisdom is achieved through motherhood; ananıng alakani – balaga aidindi konis – mother’s love for the child is in her palm; milkauding tilin anasi bileđi – only the mother understands the language of the dumb; ananıng suıgen zheri otka kuımeıdı, ok ta timeıdı – the mother constantly protects her child; ana zhaksiligin auırsan bilisıng – feeling of maternal care in case of illness; ak zhaulıgı ananıng – ak korpese balasıng – mother’s love for the child is wider; anasıng baskan zherinde peıış bar – paradise is under the mother’s feet; ana balasin arıstanning auızınan aladı – mother constantly protects her child; anasız ui- panasız – family is happy only with mother; alti zhenge birigip ana bolmas – no one can replace mom; ana sutin aktagasandı, eshkim maktamaıdı – by respecting your mother, you respect everyone; anaga auır soz aıtpa, atınga auır zhuk artpa – never say bad words for your mother [17.64-67].*

Woman is the symbol of beauty. But unfortunately how do we understand it? How is the woman beauty, cool, perfectly etc? Somebody thinks that the beauty of a woman is the character, and others judge the beauty of the sculpture. The category of “beauty” is common to all women but the standard of it is differing for every nation. When we compare and distinguish the meaning of the concept “woman” between the Kazakh and English peoples, we note that the English people see and notice the beauty of the woman from the appearance and sculpture. As evidence we can see the “Beauty contests” which are organized annually at the world level. The main goal of the contest is to determine the beauty of women only through their appearance. The Kazakh people treat a woman as a mother giving birth to a child that’s why people insist that any girl must be ready to become a mother in the future. In the opinion of Kazakh people, the beauty of a woman is associated with her character. Many women prove their femininity by using expensive jewelry and wearing expensive clothes to become beautiful. We know from the history that the beauty of a woman saved the world from terrible wars and situations. Every woman always strives to preserve her appearance and beauty as much as possible. The beauty of a woman is combined to the Moon, the Sun, and the star, standing at inaccessible heights in the Kazakh language. The most beautiful woman is a pregnant woman. There are a lot of phrases about pregnant woman in Kazakh such as “ai-kuni zhakin bolu; ai-kunine zhetip otıru; auzi-murnına zhigip otıru; aiagi auır; boına bala bitu; kursak koteru; zhas bosanu; kol-aiagin baurına alu; tikeneginen airılu; tikenegi sirtka zhıgu – give the meaning “get pregnant and get a new born child” [22.95].

There are phraseological phrases such as “a mother – to be; drink in smb. with one’s mother’s milk/take in smth. with one’s mother’s milk; does your mother know you’re out?; expectant mother; God’s mother (or Mother of God); be with child (four, five, six, etc., months); gone with child; with child [23.165], and be in a certain (delicate or interesting) condition; to be a mother” in the English language.

Everything has its good and bad qualities, and therefore the beauty of a woman also has its negative sides. Sometimes, unfortunately, a woman is a symbol of a lower world, sin, treachery and evil, chaos. There are also associations with negative connotations in relation to the woman in the Kazakh culture. There are words with a discriminatory meaning, such as “shukebas, tomen etek, shopzhelke, urgashi”, which are especially often used in the spoken language in relation to the woman. The meaning of the words “chatty, stupid” are considered by a woman to be lower than a man and this phrase “one liar is better than ten gossipers” in the Kazakh language proves this. In addition, women are characterized by temperamental, scandalous, vertical character and bad qualities by nature.

The French classic of the 18<sup>th</sup> century, Nicolas Chamfort says: “no matter how bad men think of women, any woman thinks of them even worse”. And Polish journalist Wanda Blonska said: “men can never understand women, but studied them with great interest” [24.9-10]. The following phraseological phrases prove that women in English society have the right to independently make their own decisions, play and move freely, speak openly when communicating and discuss something with a man. Currently, in the culture of English-speaking nations, a woman’s beauty is determined by her sexual attractiveness and ability to behave and express her in society.

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In everyday society, among representative of any nationality, the main, unique, important and interesting stereotypic feature of a woman is her talkative manner. The talkative ability of a woman is a generally accepted fact in society. Women talk more than men. Every day, according to the statistics women say twenty thousand words – this is thirteen thousand words more than men. In addition, another feature of women is that they speak faster than men. One end of a woman’s speech leads to gossip.

### CONCLUSION

At the same time, the scientist G. Shokym considers the issues of gender categorization based on the lexicon. She defines words and their equivalence units as systems that express complex extra-linguistic (encyclopedic) knowledge under it. Categorization of the supporting categories of gender, called “masculinity” and “femininity” are recognized as metaphors caused by the physical nature of the person. In addition, it can be argued that metonymic cognitive models are implemented based on the actual use of the original [25.89].

The binary oppositional pair “man/woman” forms two separate, independent concepts “man/woman” in the paremiological fragment of the image of the worldview. The differences between “man/woman” were described in all the above-mentioned criteria according to their gender. The relationship between the concepts of “man/woman” is formed by such frame lexemes as “ake-sheshe; kiz-zhigit; ul-kiz; boizhetken-bozbala; kalindik-kuieu; erli-zaiipti; katin-bai (parents, girl-boy, daughter-son, bridegroom, couples, wife-husband). This statement is summed up in the paremiological image of the Kazakh people with the proverbs: ake-sheshem bar bolsin, auzi-murni zhok bolsin – let everyone has parents, but they not be a burden for their children; sheshege karap kiz oser, akege karap u loser – a girl grows up by looking at her mother, a boy at his father; ul – adamnin turagi, kiz adamnin kuragi – a son is a person’s abode, a daughter is a person’s light; ata-ananin kadirin balali bolganda bilesin – you know the value of parents when you have a child; katin zhamani bai koridi – a bad wife will track down her husband. The binary concept of “man/woman” has a core that describes blood, ancestry, and kinship that form the basis of the culture of the nomadic Kazakh people. It was found that proverbs about the binary opposition “Man/Woman” are very high in the image of the Kazakh and English worldview.

It is established from the materials of the article that in the Kazakh-English worldview, the behavioral characteristics of men are more open and stable than women. Men are portrayed as reserved, the owner of endurance and physical strength, the breadwinner of the family. Not much attention is paid to their appearance; in addition, there are no negative characteristics and proverbs about them. Comparing the beautiful creation of women with the moon and sun, it is noted that they have some negative qualities. This means that men are one step higher in creation than women. Thus, the complementary, binary opposition determines the anthropocentrism of the linguistic image “man and woman” in the Kazakh – English languages.

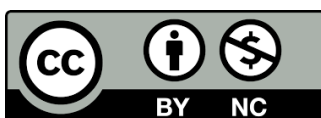
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