

Phraseological fragment of the image of the Kazakh and English world: national and cultural feature of the concept of "Woman"

Abstract

One of the topics that will forever be studied in science and society is the issue of women. Names related to the concept of "woman" in the knowledge of the Kazakh and English peoples, language units, lexico-phraseological, paremio-logical units, concepts formed in the concept of the people, data confirming the concept of "woman" in modern artistic texts, which allow us to recognize the taste, attitude, feelings, psychology, diverse features of Kazakh and English women, determine their place in Kazakh English cultures.

The most important issue is the definition of the role and place of woman in the life of society, in national culture, in the linguistic and cultural direction of the language data that characterize her, and the interpretation of the lexical-semantic, conceptual content of the concept of woman in the context of the level of background knowledge.

The article considers the contribution of the phraseological system of the language to the modernization of the mentality inherent in a particular linguistic and cultural community. The concept of "woman" is based on the national character of the concept of woman as a whole, the linguistic and cultural features of the social consciousness and mentality of the two peoples, national values and views on the world, which are embodied in the phraseological fragment of the Kazakh and English world image.

The research is aimed at a deeper understanding of the meaning of phraseological phrases used in Kazakh and English languages. Phraseological phrases indicate the place occupied by the female subject in modern society.

Keywords: worldview, concept, phraseological unit, phraseological fragment, cognitive model.

Materials and Methods of Research

Various research methods have been used in this study. Data were obtained on the heritage of Kazakh and English folk literature, phraseological, dialectological, paremio-logical explanatory dictionaries. Methods of description, semasio-logical, ethno-linguistic, conceptual analysis were used.

The Result of the Research

Consideration of the concept of "woman" as a unit of the linguo-cognitive level in the artistic and linguistic image of the universe, determination of its meaning in words, artistic texts, phraseology, phrases and Proverbs corresponding to national knowledge, disclosure of the ethno-semantic meaning of the language image of the Kazakh and English peoples.

Identify the existing notions and national stereotypes about the "woman" in the minds of modern generations and compare them with old views.

Introduction

A person's ideas about the world are reflected in the image of the world in his mind, and language plays an important role in rethinking them. S.G. Ter-Minasova defines language as the "mirror" of the surrounding world for the people, ethnic group and speech community, using this language as an instrument of communication depending on the specifics of each language. It creates a kind of image of the world, depicting reality [16.19].

However, language does not describe reality directly, but through two strands, that is, from the real world to thinking and from thinking to language. Therefore, S. G. Ter-Minasova emphasizes that the metaphor with a mirror is not accurate, because it is quite possible that the mirror is curved, its curvature is associated with the culture, mentality, attitude to the world, and knowledge of the world of the collective speaking this language [16.46, 79].

Language picture of the world reflects reality through the cultural picture of the world. Language is part of culture, but culture is only part of language. The relationship between the cultural (conceptual, conceptual) and linguistic picture of the world is very complex and multifaceted. It is based on a dramatic change in reality in language and culture [16.54]. Therefore, the cultural and linguistic picture of the world is closely interrelated. They are in a state of continuous interaction and make the real picture of the world, more precisely, it brings a person closer to real life, to the environment [16.55].

The conceptual and linguistic picture of the world means that language and consciousness are inextricably linked through their continuous interaction. The main unit of the language picture of the world is the word and its meaning, the main unit of the conceptual image is the semantic concept at the text level. On this issue, Y.S.Stepanov's definition of the concept states that "the concept is the foundation of culture in the human consciousness, that is, culture is the entry into the mental world of a person, on the other hand, a concept is simply a person who can enter the culture, and in some cases influence it." According to this statement, the concept includes conceptual and cultural unity [13.43].

The cultural memory of any people is most clearly expressed in the phraseological structure of the language. V. N. Teliya "the phraseological structure of the language comprehensively transmits the cultural and national consciousness of the nation and plays a special role in its identification with each other. This phraseological composition is associated with the recognition of the cultural and national worldview in the figurative content of the units "[17.214-215].

According to B.A. Maslova, phraseological units in their semantics reflect a long process of development of the culture of the nation and passed down cultural views and stereotypes, standards, and archetypes from generation to generation. It is the soul of the language of any nation, which uniquely reflects the spirit and identity of the nation. Phraseology is a linguistic fragment of a picture of the world. Phraseological units, always dependent on the subject, are important not only for describing the world, but also for understanding it, evaluating it, and knowing the subjective attitude to the world [11.82].

In this regard, we can assume that figurative expressions associated with cultural and national standards, stereotypes, and mythologies are fixed and phraseologies in the language. They reproduce the mentality inherent in a particular lingo-cultural community in speech [17.233].

One of the eternal themes, which are inexhaustible in nature, 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 are among the most important aspects of interest at all times. One of the main concepts of any culture is the concept of "woman". It expresses the image of stereotypic concepts about a woman as a carrier of social characteristics and qualities formed on the basis of the roles that a woman plays in society. The features of social status in the image of a woman and the attitude of society to her can be traced in phraseology.

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. Woman is the first source of creation, life-giving, prolific, produces traditional values, so we know a woman as a mother, beauty, tenderness, sensitivity, politeness, decency and harmony.

Although the concept of "woman" is a common concept for all peoples, its concept sphere may differ depending on the mentality and worldview of each people [12.64-67].

Discussion

There are many proverbs and sayings related to the female subject in the language of any people. Different lexemes are used when describing a woman, depending on her age, family and social status, and kinship relationships. For example, in the Kazakh language, the concept of "woman" used depending on the kinship relationship such lexemes as kyz, kelin, ana, zhenge, abysyn, ene and in public social places used such lexemes as baibishe, tokal and zhesir. In English, the concept of "woman" was revealed through the words as "woman, wife, girl and daughter".

In the Kazakh language, the words "kyz, kyz bala, boyzhetken, karyndas, baldyz, kudasha, qalyngdyq, apke, byby, zhar, kelin, kelynshek, qatyn, shenge, baybishe, zhesir, abysyn, sheshe, qudagy, kempyr, 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-qyz, aiel-qyzbala, aiel-boyzhetken, aiel-qalyngqyk, aiel-qatyn, aiel-ana, aiel-sheshe, aiel-kempyr" in the paremiological world. There are many other phrases and conceptual models that can portray the concept of "woman", such as "qurby, hanym, urgasy, kerbez, otanasy, erker qumar, tomen etek" in the language image of the world. However, the main conceptual models in relation to a woman, only the lexemes "qyz, aiel, qatyn, 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 "from 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 "kyz-kelin", "kyz-ana", "kyz-ene". The following examples are given as evidence «kyzga qyryq uiden tyiu-don't let the girl go anywhere, qyzdai algan auel-the spouse who received during the girl, qyzda qyryq esekke juk bolatyn aila bar (qyz qylygi qyryk esekke juk)-woman's cunning, qyzdan tugan qiyqsyz (qyzdan tuganda qiyq joq) - not a stranger, qyzdyn jigan jugindei - fashionable, disciplined, made by the hands of a girl, qyz qashar - the gift to the person who gave the reason for giving the girl to marry (tradition), qyz quu - a young man on the horse catches up with a girl on the fast horse (nation game) t.b [4.485-486], qyz aityrды – propose smb. to smb. as a wife (archaic), qyz alary –special food given to an unmarried guy at the holiday, qyz emshektendi - cute, beautiful girl, qyz minezdi - a guy with a good demeanor, qyz oinaq - various youth entertainment, qyz oiyatu -going to the girl's bed at night (ancient tradition), qyz tanysu - a girl`s farewell to her relatives before getting married, qyz teke - the name is given to boys who constantly play together with girls, girls who dress in a special way, qyz uzatu – marriage of a girl [5.368-370]. Also, stable phrases such as «kelinning betin kim ashsa sol ystyк korineli - who opens the face of the bride looks hot; kelinim sagan aitamyз, qyzym sen tynda - by explaining something to daughter, warning the daughter-in-law, ana korgen - about a moral, exemplary girl, ananing aq suti - morality, conscience, ana sutin kokke saudy – ananyng aq suti ursyn! – Disrespect for the mother (curse), Ananing kori zhangir!-to see his mother buried (curse), ana sutining taby (emshek taby) auzinan ketpegen (keppegen), besik taby arkasinan kenpegen or erninen enesining emshek suti ketpegen – new-born child or not yet free from childhood feelings, ana sutin aqtady - mother`s milk justification, ana sutin emisti - growing up with and sucking one mother together, anasinan kaita tugandai or ene eki tudy - being born again, ana tili-mother tongue, zhengelik surady - 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 eshkidei kildy - not receive someone in somewhere, tokal ui – small house, zhesir dauy, zher dauy - dispute over land to be given to the widow, zhesir kaldy - 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" [18].

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 functional 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 [14.199-204].

At the same time, a woman is one of the main member who can openly express their own opinion in solving the internal problems at home in the English family. The role of mothers in choosing a future partner for a girl is very high. If a guy falls in love with a girl and wants to marry, first of all he needs to make a positive impression to the girl's mother. Therefore, we can give as an example from the following phraseology. They are: He that would the daughter win, must with the mother first begin. The Daughter of Eve – [“The Merry Wives of Windsor” act IV: 2: “Mrs Page. Why, woman your husband is in his old times again:... he rails against all married mankind ... curses all Eve`s daughters”] [3.142]. No devil is as bad as a she-devil [3.149].

There is a similar phrase in the Kazakh language as «anadan onege kormegen qyz zhaman - the girl who was not brought up by her mother is bad». Every girl plays the role of a copy of her mother. All girls absorb all the good and bad qualities of her mother from a very young age and some phrases prove: Dawted daughters make dailing wives [3.142]; The Daughter of Eve (Eve`s daughter). Example, «I do not reflect for a moment, that all this indignation, which I had no right whatever to entertain, proved that I was anything but indifferent to miss Vernon`s charms; and I sat down the table in high ill-humour with her and all the daughters of Eve (W.Scott, “Rob Roy”, ch.XII) [6.230]; Like mother, like child (daughter) [6.630]; bachelor girl; a chit (or a slip) of a girl; fancy girl [6.373]; between girl (maid or servant) [6.84].

"Woman" was equalized to the honor of "Mother" in the deep history, culture, traditions and customs of the Kazakh people. This phrase “Shumaqtyn kilti – ananing tabanyng astynda – happiness under mother`s feet” shows the boundless respect of our people for mothers. All the noble qualities of a person are transmitted through the mother's milk, and the source of life begins with the mother's embrace. Every mother protects and nurtures her child with all her love. The phrases as woman-mother, woman-family give the image of an ideal woman. Every woman dreams of 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`s why all mothers perform these tasks without any problem.

The most beautiful woman is a pregnant woman. There are a lot of phrases about pregnant woman in the Kazakh language such as “aiy-kuni zhakin bolu ; aiy-kunine zhetip otyru; auzi-murninan shygyp otyru; aiagy auyr; boiyna bala bitu; kursaq koteru; zhas bosanu; kol-aiyagyn bauyryna alu; tikeninen asirau; tikenegi syrtqa zhigu – get pregnant” [15.95].

There are phraseological phrases such as “a mother – to-be; drink in smb. With one`s mother`s milk / take in sth with one`s mother`s milk [3.405]; does your mother know you`re out?; expectant mother; God`s Mother (or Mother of God) [6.630]; be with child; (four, five, six, etc., months) gone with child; with child [6.165] and be in a certain (delicate or interesting) condition; to be a mother etc” in the English language.

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 bolady* - wisdom is achieved through motherhood; *ananyng alaqany – balaga aidyndy konys* - mother's love for the child; *mylkaudyng tilin anasy biledi* - only the mother understands the language of the dumb; *ananyng suigen zheri otqa kuimeidi, oq ta timeidi* - the mother constantly protects her child; *ana zhaqsiligin auirsan bilesin* - feeling of maternal care in case of illness; *aq zhaulygy ananyng – aq korpesi balancing* -mother's love for the child; *ananyng basqan zherinde peiish bar* - Paradise is under the mother`s feet; *ana balasyn arystannyng auzynan alady* - the mother constantly protects her child; *anasyz ui – panasyz* – family is happy only with mother; *alty zhenge birigip ana bolmas* – no one can replace mom; *agaiyn- altau, ana bireu* – no one cfn replace mom; *ana sutin aqtamagandy, eshkim maqtamaidy* - by respecting your mother, you respect everyone; *ananga auir soz aitpa, atynga auyr zhuk artpa* – by respecting your mother, you respect everyone [12.64-67].

There are many phraseological phrases about the concept of woman and home in the English language. Both of them compared to each other. They are: men build houses, women build homes; where there is no wife, there is no home; do the honours (of the house, table, town etc); be slaving over a hot stove – a humorous expression meaning to spend a lot of time cooking for someone; a woman`s work is never done; wear the breeches – to have power in the house; one`s good lady – wife; the house shows the owner [3.308], lady of the frying-pan; lady of the harvest; lady of the lake [6.524].

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, wearing expensive clothes in order to become beautiful. We know from the history that the beauty of a woman saved the world from the terrible wars and situations. Every woman always strives to preserve her appearance and beauty as much as possible. The beauty of a woman is compared to the Moon, the Sun and the stars, standing at inaccessible heights in the Kazakh language. There are the following phrases related to a beautiful woman in the Kazakh language. All of them make the meaning of the woman`s beauty: *“aq sazandai bulyksyp; altyn asyktai; aqqudyng kogildirindei; adam aйтqysyz (aityp bolmas); adavnan asqan sulu; ai dese auzy, kun dese kozi bar; altyn asyqtai; atqan tangdai; auyzga urip salgandai; auyzben aityp zhetkize almau; zana*

tugan aidai sekildi; zhaiu zhatyp, atty tusip kalgandai;zhurik attai oiqastap; kelbeti kelgen; kiikting asygyndai; koz surinu; korgenning kozi toigandai; qarasa zhan (koz) toimau; qasa sulu; qulyunnyng qulynyndai; qulyn musini buzylmagan; qirdyn qyzyl gulindei; qyrmyzdai azharly; qulinning kulynyndai; oimaq auyz; on tortinde tugan tangdai; sagagynan uzilgen; sumbildei ademi; tilmen (auizben) aityp zhetkize almau; symga tartqan kumistei; sirdyn quba talyndai; urip auizga salgandai; hordyn kyzyndai etc” [15.134-135]. The system of social cognition, which has gained national content and respect, is symbolically reflected in the national system of language and participates in the creation of a linguistic picture of the world.

The beauty of woman is expressed in English phrases as follows: a girl worth gold; have too much of his/her mother`s blessings; silence is a woman`s best garment; a wasp waist [3.238, 405, 542, 647]. The beauty of women in the phraseology of the English language corresponds to a specific standard. Examples: sleeping beauty [6.74], queen consort [6.197], dame Partlet (G.Chaucer, 1340-1400) [6.226], fancy girl (lady or woman) [6.309], ABC girl, hello girl, Hallelujah girl (or less), a girl about of the town (or a girl of easy), gaiety girls, old girl – “Cheer up, old girl”, said Tom, patting the bay mare on the next...(Ch.Dickens, “Pickwick Papers”, ch. XIV), one`s best girl, pin-up girl, principle girl [6.373-374], fine lady; lady Bountiful; Lady of Babylon; lady of the bed chamber; one`s good lady [6.523-524], scarlet lady [7.794].

A woman's beauty is determined by her sexual attractiveness and ability to control her in the society in the culture of English-speaking nations. Phrases are improve as this: beach bunny slang – an attractive girl seen on beaches – mostly to show off her figure; one who doesn`t get into the water and swim; a cock teaser – spoken an offensive expression used about a woman who behaves in a sexual way to get men`s attention, when she does not intend to have sex with them.

Also among the English-speaking people, a number of phraseologies are devoted to vital data, the size of the female figure (chest, waist, and buttocks or thighs). They sometimes symbolize the easy gait and easy character of women: a sweat girl; alley cat slang; a person (usually a female) of rather easy – going or actually loose sexual morals; a promiscuous person; hot stuff; a hot number; a scarlet woman/ a scarlet whole; a fair sex; a gentle sex; the softer sex; the weaker sex; a wasp waist [3.517, 531, 647], fancy lady; lady of pleasure; young lady; the leading lady [6.523-524].

In society, a man should always take the initiative, take care of a woman, and contribute to the disclosure of her talents. It is true that since ancient times, the principle that "women" were created only for "household chores" has been ingrained in the minds of society. However, as we know from the testimony of various events in the pages of history, women's rights were equal to men, and women proved that they are not inferior to men in all spheres of society. Today, women are on an equal degree with men in all spheres. Sometimes there are cases when the professional activity of women is considered secondary and not recognized in comparison with the professional activity of men. Some phrases in the Kazakh language are “baital shauyp baige almas - a man is in a higher degree than a woman; erkek bas, aiel moiyn – man is the head, woman is the neck”. Phrases are in the English - an angel of mercy;

ministering angel; Lady Bountiful; a wet nurse; Leading Lady; a woman of letter; a hallelujah girl (or lass), Jack is no judge of Jill's beauty [3.320]; woman's work is never done [3.673]; the woman behind the wheel is a monkey with a grenade [2.17].

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 the lower World, sin, treachery and evil, chaos. There are also associations with negative connotations in relation to the woman in Kazakh culture. There are words with a discriminatory meaning, such as "shukebas, tomen etek, shopzhelke, urgashy", which are especially often used in the spoken language in relation to the woman. The meanings of "chatty, stupid" are considered by a woman to be lower than a man, and this phrase "one liar is better than ten gossips" in the Kazakh language proves this.

Some positive statements and phrases made earlier about women are refuted by some negative phraseology. In English, they are called hypocritical, cunning and deceitful in society and give as an example the following phrases: "Holy horror; dawted daughters make daidling wives; no devil is so bad as a she devil" [3.142]; stupid as a donkey [7.892]; a liar is not believed when she speaks the thruth; liars have need of good memories [6.545] and in Kazakh, they are given in this way: "zhaman aieldyn tili uzyn; qanyning shaipau bolsa, kisi aldynda til qatpa; aielsing kushi az, ailasy kop; aielsing ailakeri erdi aldaidy; bir qu baital, eki aigyr dy ash qal dy rady; bir aielsing ailasy, qyryq esekke zhuk bolady; han zharlygynan, qatyn zharlygy kushti; uiatsiz aiel – tuzsyz as; zhyqqan daudying sebebin aielden izde [12]; bitting ishine qan kuigan; bir tasi qoininda zhuru; zhyllanning aiagyn korgen; qyryq kaltaki; muiiz ishinde zhasyrynu (zhamandygy ishinde); tyrnadyn korsetpei syipau [15.120].

By nature, among all women, there are many women who are irritable, quarrelsome, and have a direct character. They are in the Kazakh language - aidap orgizip, iirip zhusatu; airandai aptap, kubidei kupteu; aitqanyna kongiry, aidaganina zhurgizu; ashsa alaqanynda, zhumsa zhudyrygynda; bir shybyk aidau; zhelkesine minu; eki aiagyn bir etikke tygu; eki yige bir qazan astyru; qamshysyn uiirip otyru; qoidai zhusatu; qoidai orgizip, qozydai kogendeu; qurugy uzyn; ozi bi, ozi qozha; moinyn burau; moinyna minip alu; moinyna erttemei minu; tizgindi qolyna alu; shyryq iiru; uysynan shygarmau; ustemdik etu; shyryq iiru; buirekten syiraq shygaru [15.33,34,54]. And in English - hell hath no fury (like a woman scorned); the daughter of Jezebel; the daughter of the horse-leech; skipper's daughter [7.230]; fasten a quarrel upon somebody [6.733]; pick (or seek) a quarrel with somebody; cunning as a fox [6.219]; anger is a short madness [6.42]; women are like wasps in anger [3.673].

The sexual characteristics of people are closely related to the social status that they receive in society, with the functions that they perform. Therefore, the language is also characterized from the point of view of the gender linguistic and cultural linguistics basis of female-male semantic opposition. One of the most important issues is to show the place that men and women occupy in the worldview of the people in language.

A woman and a man are people who constantly complement each other and they have their own unique qualities by nature. Each of them has its own place and

function in society. When these tasks are performed correctly, an ideal environment is created in society. There are a lot of statements on this topic in the Kazakh language: zhaqsy qyz zhagadagy qundyz, zhaqsy zhigit tobedegi zhulduz; kadesiz kuieu bolsa da, zhasausyz quz bolmaidy; qyzdyng korki kigeni, zhigitting korki suigeni [10.106-110].

The French classic of the XVIII century, Nicolas Champfort, 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 studies them with great interest" [2.9-10]. 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 communicate and discuss something with a man. They are: men are born the slaves of women; man chases a girl until she catches him; early bird that catches the worm; a good husband makes a good wife; she that will thrive must rise at five; she that hath thriven may lie till seven; wear trousers (britain), wear pants [3.169, 261], beauty and the beast; beauty is but skin-deep; beauty is in the eye of the gazer [6.74].

Marriage is one of the main problems of society. It unites a man and a woman. In the ancient real life of Kazakh culture, a girl married without her consent, by the decision of her parents, through the efforts of a dense herd of cattle. In such a situation, the girl only guessed which man she would marry and which country she would go to. Over time, such rituals were left behind, and this is evidenced by the phrase in the Kazakh language: "elu zhylda el zhana6 zhuz zylda qazan - tradition becomes obsolete in fifty years, forgotten in a hundred year". However, in the Kazakh worldview, it is still possible to consider women one step lower than men. In this regard, women were called "zhopshelke; salpyenek; tomen etek; nashar bala" and the same lexemes are still used in society. There are many phraseological units in connection with the marriage of a woman in the Kazakh language, for example "basy bailauly (bala kuninen aittyryp qoigan); bireuding eteginen ustau; kuieuge shygu (tiu); goldan беру (uzatu); ong zhagyna qondyru; turmys quru; qutty qonysyna qonu; qyzdy qiaga qondyru" and phraseology about men's marriage "aiagyn shyрмаu; aiel (qatyn) alu; qolyna qondyru; qusyn qondyru; qyz aittyru; qyz alyp qashu" [15.164-165].

The image of a woman who is not able to attract the attention of a man until she reaches middle age becomes unattractive, her character becomes capricious, scandalous, and angry. Therefore, she constantly creates an image that is not dissatisfied with someone or something. Sometimes girls who are not married in their time can turn into man. There was no concept of girls not getting married in the traditions of the Kazakh people but now it has become a common way of life. Unfortunately, there are many reasons why girls do not get married on time. The first reason is that girls spend all their free time making careers, creating fame and wealth, and the second reason is the decrease the level of care for woman and girl in society. A person called "old girl" appears in society as a result of such reasons. Phraseological units are defined as: "qaraqan qu basy; qu tizesin qushaqtap; qur qara basy; sopaigan soqa basy; otyrgan qiz ornyn tabady" [15.108].

Negative stories were told about unmarried women in English: an unappropiated blessing; be on the shelf (be left on the shelf); lead apes in hell; a girl at the age of the consent; a girl Friday; marry a fortune; marry in haste and repent at leisure; marry your daughter and eat fresh fish betimes; marry your son when you will, your daughter when you can; an old maid; old men when they marry young women make much of death; sit on the shelf / be on the shelf (of sb); be slaving over a hot stove; a tomboy; a grass widow, a straw widow; a sprinter; a woman who has never married [3.238], a woman and glass are ever in danger ; a woman of the letter; a woman of the streets/ a street woman; a woman of the world [3.672]; extra (or walking) lady [6.524]; the leading lady; women and music should never be dated [3.673].

There are many phrases about the age of the girl in English. These phraseological units speak the differences of between young and old girl: a blue stocking [3.70], one`s old Dutch; an old maid; an old wife; old wives` tale; old men when they marry young women make much of death [3.426], lady of the house; lady of the manor; Our Lady; the old lady; the old lady in (or of) Threadneedle Street; young lady; one`s good lady [6.523-524].

In everyday society, among representatives 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 statistics women say about 20 thousand words – this is 13 thousand words more than men. In addition, another feature of women is that they speak faster than men.

The following examples are given in Kazakh phraseological phrases about the most talkative skills of women: auzy sozden bosamau; shagy tynbau; kobik auyz; kok (ala) mylzhing; kop soilep, kobigin sapyru; qulagyning etin zheu; qulaq sarsynu (zhaqtyрмаu); qu tangdai (mysqyl); qyzyl ongesh; qyzyl tilin qyryq orau; maltasyn ezu; middy zheu (zhaqtyрмаu); soz bermeu; sozge qonaq bermeu; sozdi zhundei sabau (kekesin); nil ven zhagyna suienu (zhaqtyрмаu) [15.97].

A woman's ability to talk a lot leads to gossip. The phraseological phrases in the Kazakh language: agash attyng basyna (mingizu) shygaru; alyp qashpa angime; artyna soz ilestiru; artyna shala bailau; zhaiu osek; kunkil qylu; qanqu soz; qatyn osek; qaeset habar; quirygyna shala bailau; osek aiyanga uiir bolu; osek basty bolu; osek zhaiylu (guleu); osek tasu (teru); osekke shalynu; osekti qarsh boratu; osekting aiyagy uzyn; soz ertu; soz keltiru; soz qydyrtu; suyq soz; sypsyng soz [15.99-100].

The fact that women speak a lot of English is judged by a negative trait. Talkative woman is judged by a negative trait. Such woman`s tongue is like the tongue of the devil, and everyone knows that the ability of it is enough to kill. For example “a woman fights with her tongue; a women`s tongue is only three inches long, it can kill a man six feet high, she that talks much errs much; talk through one`s hat [7.909]; great talkers are little doers [7.910]; coulisse gossip; gossiping and lying go hand in hand [6.394], she that talks much lies much; talk nineteen to the dozen/ talk twenty to the dozen/ talk forty to the dozen; talk of the devil and she is sure to appear; talk through the back of one`s neck/ talk through the fat of one`s neck; talk tough; talk turkey [3.598-599].

In the English-speaking environment, there is an opinion that a woman's mind is not capable of sound thinking. Since a woman has low logic and high emotions, it is difficult for her to solve complex issues from a critical point of view. There are many unreliable views on a woman's intellectual abilities in society: dumb bunny; Cousin Betty. It is shown that female logic is low in some phraseological phrases: (as) stupid as a donkey [7.892]; (as) silly as a goose [6.393]; a blue stocking [3.70]; Geese with gees, women with women; silence is a woman`s best garment [3.542]; woman is a weather-cock; woman`s mind is winter wind/ woman`s mind and a winter wind change oft; woman`s advice is no great thing but he who won`t take it is a fool; woman`s reason [3.672-673].

Conclusion

In conclusion, we note that the features of thinking, attention, level of intelligence, character, hard work, tolerance, love, beauty, and speech qualities of any woman in language terms are the concepts of ethno specificity of each ethnic group. All these qualities are passed down from generation to generation through language. They are the function of the essential content of the information of national cognition formed in the consciousness. The national and cultural specificity of the concept "woman" is reflected in the phraseological and paremiological fragment of the Kazakh and English image of the world as follows:

- The perception of the concept of "woman" is formed under the influence of national gender stereotypes;
- We can say that there is some commonality in the concept of «woman» in the language. There are two types of it: ideal and negative. The ideal image includes the image of a moral woman and mother, the mistress of the house, the Keeper of the hearth, and negative qualities include anger, treachery, hypocrisy, a tendency to cunning and deceit, stubbornness, arrogance and frivolity;
- From the point of view of men, the concept of "woman" in Kazakh and English is often evaluated as an object of activity, as a commodity or thing, as a person of a lower rank.

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