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Representation of the “kyz” Gender Concept in the Turkic Linguistics

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Abstract

This article considers linguistic means and ways of implementing the *kyz* concept on materials in the Turkic languages. The lexical units included in the semantic field *kyz* of the studied languages are analyzed. The article aims to describe the proverbs of the Turkic languages that represent the *kyz* concept to identify the national specifics of the linguistic objectification of this concept in the Turkic linguistic consciousness. Based on the review of domestic and foreign literature on this topic, the article substantiates the special status of the cognitive model used in Turkic languages that acquire a cognitive orientation. The concept under study is considered in various aspects, including the linguistic means of expressing this concept and the social status of the girl is described from the perspective of gender studies. Linguocultural analysis of the *kyz* concept is carried out based on the following parameters: (1) an infant or a child, (2) a girl, and (3) a bride.

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1. Introduction

Gender linguistics is an innovative field in both linguistics and gender research. It can be defined as the study of how language is used to communicate gender and how gender can be differentiated using linguistic features (Motschenbacher, 2016). Gender research is a broad field that studies various aspects of men and women in society, including social construction, socio-cultural roles, linguistics, and social relations (Bergvall et al., 2014). One of the most important problems in gender linguistics is the study of male and female character concepts in a language. In the national conceptual framework, these concepts are fundamental and attract the attention of scientists. Female and male characters belonging to different cultures are revealed in various situations, like writing messages on Internet forums (Miftakhova, 2020) or apologizing (Qari, 2019).

Recently there has been an increase in the linguistic studies of the Turkic languages (Bekeyeva et al., 2021), including the studies of gender linguistic strategies. The Turkic languages are generally reported to lack grammatical gender distinctions, however some concepts do contain a clue to the gender of the referred person, *kyz* ‘girl’ being among them (Mammadova, 2015). In this article, the *kyz* gender concept is studied through proverbs and sayings in the Kazakh, Tatar, Bashkir, and Uzbek languages and is shown to unite the Turkic peoples. Drawing material from linguistic sources of Turkic-speaking people, we reveal the gender aspect of the *kyz* concept based on historical and comparative methods. This article contributes to the relentless effort of modern linguistics to study how gender is reflected in language and culture, as well as the need to examine the gender representation of a specific language group.

2. Theoretical Framework

Theoretically, the present study is based on works revealing the relationship between language, culture, and gender; the conceptual vision of the world; the formation of social stereotypes; and the linguistic picture of the world. We follow Askoldov (1997) to refer to concepts as mental formations that replace many real and representable objects of the same

kind in the process of thought. Of utmost importance are culturally significant concepts (Gabidullina et al., 2019). Linguo-cultural concepts can shed light on various aspects such as language, people’s mind, and their culture (Sakaeva, 2018).

2.1. Gender Research in the Turkic Linguistics

Language and gender research that focuses on pragmatic issues was first conducted by Robin Lakoff, an outstanding pragmatist, who profoundly influenced the direction of language and gender research (Lakoff & Johnson, 1980). At the present stage of gender research, the social and cultural conditioning of gender is emphasized. In other words, gender is viewed as a cultural and historically relative phenomenon, and its meaning and interpretation may be different within different cultures, being the reason for historical changes in the language system (Zykova, 2003). Proverb language is an important part of the human conscience. Moreover, linguistic gender research does not only consider the influence of gender on communicative behavior and the use of language but also considers how the language itself creates gender identity (Kirilina, 2001).

The modern approach to the study of gender in language can be expressed by Eckert’s (1992) phrase “think practically and look locally” (p. 461), which implies avoiding any generalizations of the differences in masculine and feminine languages. Gender can be considered a parameter of research in many social sciences, including linguistics. Thus, Rice and Barth (2017) examined how the individual differences of the characteristics of an evaluator can affect real-world decisions, such as hiring decisions. Specifically, they examined the gender role traditionalism of an evaluator and whether this traditionalism interacted with occupational stereotypes during a laboratory simulated hiring decision. Gender role stereotypes were activated using a priming task, and the participants then evaluated male and female job applicants on a variety of work-related skills, ultimately selecting applicants for either a traditionally masculine or feminine position.

Several studies in the Turkic languages investigated the gender character of linguistics and focused on the female language and the

ethics of the girl's speech. For our study, of great importance are the works by Mammadova (2015) who developed the scientific and theoretical fundamentals for the gender study of the Turkic languages; Ismailov (2017) who studied linguistic features of gender stereotypes in phraseologisms in the Kazakh and Uzbek languages; and Khuzina (2011), who studied gender stereotypes in the Tatar language.

In Turkish culture, womanhood is acquired through marriage, where women are expected to lose their virginity (Sakallı-Uğurlu & Glick, 2003). Women in Turkish culture gain legitimate social status only after marriage, becoming mothers and/or authorities of the house, whereas there are several ways for men to exercise and gain power before and after marriage. Even so, to the best of our knowledge, no study in either Turkish or international literature has examined how stereotypes of men or women differ before and after marriage. Thus, this study aims to explain how stereotypes of single men and women transform into stereotypes of married men and women.

Shah and Khurshid (2019) focused on the lived experiences of educated Muslim women from Pakistan and India to examine what empowerment means for them. They examined the lived experiences as a departure from frameworks that offer universalistic and homogeneous understandings of Islam, education, and empowerment. They provided insights into the complex, and at times even contradictory, meanings and performances of gender identities shaped by historical and social conditions.

2.2. Gender Linguistic Picture of the World

The first and only scientific research that is entirely dedicated to gender studies was conducted in 2012. Regarding Portugal, the long period of dictatorship that it endured for over 40 years in the past century has had a major influence on its society, preventing social movements, such as the second wave feminism, to foster social change in academia. The current debates in Portugal concern the wide use of the concept of gender without an effective epistemological and methodological paradigm shift, and some researchers question the erasure of the word 'women' that is being almost always replaced by 'gender' (Ferreira, 2019).

Language is the most important way for the development and existence of human knowledge about the world. Reflecting the objective world in the process of an activity, a person fixes the results of cognition in a word. The body of this knowledge, which is captured in linguistic form, represents what is called in various concepts as either the 'linguistic intermediate world' (Abaev, 2006), 'linguistic model of the world' (Humboldt, 1984), or 'linguistic picture of the world' (Serebrennikov, 1988). The basic system of the modern understanding of language is based on one of the key positions of Humboldt (1984), according to which language represents 'the world lying between the world of external phenomena and the inner world of a person', and at the intersections of these worlds, the development of the personality of a person as happens as a 'text' that always has a deep implied sense. The concept of a picture of the world, including a linguistic concept, is based on the study of a person's ideas about the world. Thus, representatives of cognitive linguistics state that our conceptual system, represented in the form of a linguistic picture of the world, depends on physical and cultural experience and is directly related to it (Arutyunova, 1998).

The gender picture of the world is not determined biologically, and in different cultures and linguistic communities, concepts of femininity and masculinity are determined by cultural and historical factors, especially linguistic stereotypes (Kirilina, 2002). Research about linguocultural concepts is an important component in studying the peculiarities of the communicative behavior and mentality of a nation. The concept is one of the fundamental notions in the study of cognitive linguistics, lingvoculturology, and cross-cultural communication (Bazarova & Gilyazeva, 2018).

The customs, traditions, beliefs, and the collective experience of a people are reflected in their language. We will analyze how national-specific features of consciousness are expressed in the *kız* gender concept in the Turkic languages from the perspectives of linguistics and culture. Moreover, referring to foreign sources, we will consider the problem of a 'foreign bride'. Using a foreign bride in Singapore as a subject of 'oriental simplicity', we show how contemporary orientalism

continues to shape practices and beliefs in something as common as searching for a wife and having a family. By reinforcing the cultural marketability of oriental simplicity, commercially arranged cross-border marriages naturalize patriarchal family structures and strengthen the hegemonic ideology of the Asian family (Zhang & Yeoh, 2020).

2.3. The Kыз Concept in the Turkic Languages

In cognitive linguistics, the concept of a model is important because it is directly related to the specifics of the cognitive structures studied within the framework of this science. We are referring to individual concepts that make up the terminological base of the cognitive direction, which are ‘concept’, ‘picture of the world’, ‘frame’, ‘proposition’, etc. Each of these concepts already represents a certain model of structuring knowledge.

The history of the origin of the word *kыз* ‘girl’ shows that the Turkic peoples attach great importance to the *kыз* concept, protect it from envy, give it a place in the house, and respect it. The roots of the Kazakh language, as well as Turkic languages in general, are found in the stone signs written in the sixth to eighth centuries. In the Orkhon-Yenisei monuments, *kыз* is found in the modern sense of the Turkic language *giz* ‘girl’. We also paid attention to the work of one of the medieval stars of our native land, Mahmud Kashgari. In his work, the following meanings are associated with *kыз*: expensive girl, servant woman, and girl. This implies that *kыз* has several meanings (Khalidov, 1987). In this dictionary, the Kazakh version is given as *ana* and *baldiz*.

In the study of Kashgari (1997), the words ‘my daughter’, ‘her daughter’ (home daughter – girl sitting at home), and ‘girl on her shoulders’ mean a girl who is under an authority, a girl, at least not married, or not married with impunity. In the Kazakh language, the word ‘girl’ is used to refer to a woman’s child, a baby, an unmarried girl, a guy’s girlfriend, or a bride (Explanatory dictionary of the Kazakh language, 1986).

The book ‘Tarikh-i Rashidi’, which is encyclopedic and covers several centuries until the middle of the 14th to 16th centuries, contains *kыз*, *aru*, *khanim*, and *Begim*. The character of the word ‘girl’ in ancient Turkic and many

modern Turkic languages is found in a form of *kыз*; examples are *kыз* (Azerbaijan, Turkmen), *Kiz* (Uzbek, Uygur), *kys* (Altai, Gagauz, Tuva), *kyys* (Yakut), *khys* (Khakas), *kher* (Chuvash) (Historical Development of the Vocabulary of Turkic Languages, 1961).

Similar examples of *kыз* are found in the Bashkir language. In the people’s consciousness, various concepts have been developed, covering the age of a girl and the stages of marriage, such as *usken kыз*, which means a girl of full age, *an etken kыз*, which means an adult girl or a nubile girl, *keiyeuge birelek*, which means a marriageable girl. If a girl does not marry when she comes of age, she is classified as an old girl or a sedentary girl. After marriage, a young wife is called *ayel* (wife or woman), *zhubai*, or *zaiyip* (spouse); in old age, women are called *ebey* or *karsyk* (Fatykhova, 2001).

In Tatar proverbs, the term *kыз* or ‘girl’ has two meanings: (1) a girl or (2) a young maiden and an old woman (an old sitting girl). *Unaltyda kыз - soltan* ‘At 16, a girl is sultan’, *unshidede kыз - chulpan*, ‘at 13 she is a star’, *egermede - golbostan* ‘at 20 she is a flower’ imply that girls are equated to kings, stars, and flowers. The extreme attitude towards older girls can be seen in the Tatar equivalent of the Kazakh proverbs, ‘a sitting girl finds a place’ and ‘a sitting girl will be appropriate’.

In the Turkic languages, a woman is the opposite of a man; as a category, the abstract concept is denoted by the *katyn-kыз* ‘wives’ (Bashkir), *aiyel-kыз* ‘brides’ (Kazakh), and *kadın-kız* ‘women’ (Turkish), which are the first components of this concept. Moreover, according to a study about the Turkic peoples, they emphasize the importance of a wife but not a woman. *Kыз* (Bashkir and Kazakh) and *kız* (Turkish) mean girl, maiden, or daughter, that is, the feminine person before marriage (Samsitova & Kapasheva, 2016).

The *kыз* concept, which has currently become a common name for all representatives of females, is a testament to the noble dream of the people that their generation would be good and respected as the daughters of kings. For a linguacultural analysis of the *kыз* concept, in our opinion, the most important cognitive models are the following: (1) an infant or a child, (2) a girl, and (3) a bride. The gender schema, social

cognitive, and cognitive development theories can be used to construct cognitive models. The *kız* cognitive models have been constructed based on the social cognitive theory of gender development and differentiation. In this paper, we consider the listed parameters and their role in the development of this concept.

3. Methodology

3.1. Corpus

As a result of a continuous sampling based on the principle of gender markedness, a corpus of over 100 proverbs and sayings containing the *kız* concept was compiled from the following authoritative lexicographic sources of paroemias in the Kazakh, Uzbek, Tatar, and Bashkir languages: ‘Kazakh Proverbs’ (Malaysarin, 2011), ‘7777 Kazakh Proverbs’ (Keikin, 2002), ‘Tatar Folk Proverbs: A Collection of Proverbs’ (Isanbet, 2003), ‘Aphorism’ (Gabdullin, 1999), ‘Tatar Mind’ (Yakhin et al., 2002), ‘The Tatar People’s Aphoristic Sayings: Tatar People’s Sayings’ (Makhmutov, 1987), ‘Uzbek Folk Proverbs’ (Suvonkulova, 2014), ‘Uzbek Folk Proverbs’ (Mirzaev et al., 2003), ‘Dictionary of Bashkir Folk Proverbs and Sayings’ (Akhtamov, 2008), ‘Bashkir Folk Art. Volume 7: Proverbs, Sayings, Riddles’ (Nadrshina, 2006). The data were collected using the continuous sampling method.

3.2. Procedure

To achieve our goal, contrastive-comparative and conceptual analyses based on a comparative method were applied at different stages of this study to determine the national-cultural specificity in different Turkic languages. Proverbs containing the *kız* concept were taken from the Kazakh, Uzbek, Tatar, and Bashkir languages and discussed using comparative and conceptual methods.

Methodologically, this study combines sociolinguistic and pragmatic perspectives to analyze the representation of the *kız* gender concept in the Turkic linguistic. A sociolinguistic perspective is employed because it describes how sociocultural factors influence language and linguistics (Wardhaugh, 2007) and allows the analysis of how norms, context, beliefs, and culture affect gender linguistics. The main paradigm of sociolinguistics that relates to this study is

language and society. This paradigm consists of various fields, such as sociology of language, discourse analysis, dialectology, language and gender, and anthropological linguistics. This study is related to the field of language and gender because it analyzes gender perspectives in the Turkic language. This study is also related to ethnomethodology because it employs linguistic information to analyze how language is employed in society. This study does not focus on androcentric ideologies since they are mostly centered on only one gender.

The gender approach represents a further development of anthropo-oriented language learning and allows for a more accurate consideration of the human factor in a language. As a product of social relations and cultural tradition, gender is not a linguistic category; however, language and speech can be analyzed by reflecting gender relations in them and identifying gender stereotypes in the minds of native speakers. Although there has been an intensive development of gender studies in recent years, there are not enough studies about gender linguistics. Moreover, comparative linguistic studies on the cultural characteristics of gender are few.

4. Findings

4.1. The Cognitive Model of *kız* as an Infant or a Child

From the perspective of the Turkic peoples, a woman (mother) signifies a bird, clan, spell, and warmth. Gumilev (1994), who studied the Turkic peoples, said in his fundamental research ‘Ancient Turks’ that the Turkic peoples deliberately respect women as if they are paralyzed. When a boy enters the house, he first bows to his mother, bows again, and then goes to greet his father. This testifies to the high and important role of women in reproduction.

In Kazakh, before reaching puberty, a feminine is called a girl. Even in old age, according to the tradition of the Turkic peoples, when a woman comes to a new family, she loses her maiden name. When a girl is in her father’s house, she is considered a guest and sits on the right side of the chair until she is handed over to her husband. In the famous words of Simone de Beauvoir, ‘Women are not born, they are made’; the same is true of men. The making of a man or woman is a never-ending process that

begins before birth – from the moment someone begins to wonder if the pending child will be a boy or girl (Eckert & McConnell-Ginet, 2013).

Among the Kazakh people, when a girl is born, the word ‘embroidery’ is used, and when a boy is born, he is called a ‘horse rider’. The Uzbek proverb ‘sons and daughters are like your eyes on the forehead’ implies that boys and girls are treated the same. The Kazakh people call their daughter a ‘red flower’. One of the first researchers of the Kazakh land, Levshin (1996), noted that Kazakh people pay special attention to the upbringing of girls, noting that from an early age, they teach girls various crafts and knitting ornaments, lace, and cooking.

The following proverbs are used to compare the Turkic languages: *Қызым, саған айтам, келінім сен тыңда* (*Kyzım, sağan aytam, kelinim sen tıñda*) (Kazakh) / *кызым, сиңә әйтәм, киленем, син тыңла* (*Kyzım, sine eitem, kelinim, sen tınla*) (Tatar) / *Kızım sana söylüyorum, gelinim sen dinle* (Turkish) ‘My daughter, let me tell you, bride, you listen’. These proverbs are common to all Turkic peoples, implying they follow similar principles in the upbringing of girls. In the Tatar languages, parents are closer to girls than boys, which is revealed in the following proverb ‘Yesterday’s son was middle rich, yesterday’s daughter was red rich’ (Makhmutov, 1987).

The Kazakh people pay a lot of attention to the upbringing of a girl to become a future wife and mother. She is brought up for both private life and marriage. All the traditions of the people about girls are widely reflected in their proverbs (Malaysarin, 2011). While studying the cognitive model of *kız* as a child or an infant, proverbs and sayings of the Kazakh, Turkish, and Tatar languages were analyzed and their similarities were considered. We find that the Turkic peoples pay special attention to the upbringing of girls from the time they are born. In order to respect girls, mothers always give them advice through sisters-in-law. Here, a comparative approach was used in the process of differentiation.

4.2. The Cognitive Model of *kız* as a Girl

A maiden is an adult girl. Kazakh people treat girls with special respect and prepare them for their future life, explaining the secrets of life and the peculiarities of human relations.

Daughters-in-law are called *Erkataim*, *Botashim*, *Shashbaulim*, and *Kulimkoz*. These names are not translated because they are the bride’s addresses to her husband’s sisters as respect without calling them by their names directly. Kazakh girls are also given special names, such as *Sulushash* ‘Black-haired’, *Altynshash* ‘Golden-haired’, *Karashash* ‘Black-haired’, *Aisulu* ‘Beautiful Moon, Reflection of the Moon in the water’, and *Nursulu* ‘Radiant beauty’. The reason for such names is that girls are equated with the moon and sun, whether beautiful or artistic. In the gender image of the world, a girl is treated as a symbol of beauty.

In Tatar paremias (proverbs), the attributes of feminine beauty include hair, jewelry, and clothing. For instance, the proverb, *Khatynnarnyts zinnete – chechlere* means ‘A woman’s decoration is her hair’. During the meeting, the main directions of the Address of the Head of State to the people of Kazakhstan ‘Kazakhstan’s way-2050: Common goal, common interests, common future’, as well as the implementation of the instructions of the head of state, voiced in the message to the people of Kazakhstan. The Kazakh people also say that ‘a girl has beautiful hair’, and hair is considered a symbol of beauty and culture. “The girl came out of the White House with a smile on her face; her hair was parted for ten days and braided in braids for five days”, he added. Traditionally, Kazakh girls wear *shashbau*, *sholpy*, *shashtenge*, and *shashmonshak*. The sister-in-law also calls the girl *shashbaulym* in public due to the ringing sound of *shashbau* and the beauty of her jewelry (Alimbay, 2017).

Besides a large *kalfak* ‘hat’ without a solid band, a girl’s headdress *kryashenok* includes a *tezme* ‘bracelet’ and *alka* ‘chain’ earrings. In the history of its long development, any nation has its aesthetic concepts, attractive images, and symbols of speech, which depend on the characteristics of business, behavior, rituals, customs, and traditions (Negimov, 2001). For example, a flower is a symbol of tenderness; the sun is a symbol of pride and spiritual radiance; a chorus girl is a symbol of art; a swan is a symbol of beauty. These images especially shine when depicting the gender image of a girl, a beautiful girl, and a woman in general.

Tatars compare the beauty of their girls to nature. For example, a girl's face is like a moonlight (*ay nury*), a ray of the sun (*koyashnury*), and her cheeks are like apples (*alma bit*); black and curly hair (*bvdrechech*), eyebrows are of currant color, arched, and thin, like the wings of a swallow: *kyigach kash*, *kashi-kuzekyelgan*, *karakash* (black-browed) (Khuzina, 2010).

A Bashkir proverb says that 'A shy girl is better than the painted one', which implies that a well-mannered girl is better than a beautiful one. Among the Bashkirs, the beauty of a girl is associated with other important qualities, one of which is intelligence: 'An eye grows in a beautiful girl; a heart grows in a clever girl' (A beautiful girl is a medicine for only the eyes; an intelligent girl is a medicine for the soul) (Nadrshina, 2006).

While investigating our theme, we referred to relevant international journals. Creese and Blackledge (2017) discussed mother and daughter relationships. Their article contributes to the under-researched topic of the representation of sisters-in-law in discourse, theorizes the chronotope in everyday conversation, and demonstrates how mother and daughter solidarity is achieved through opposition to another female family member. Their article describes the range of discursive strategies in the socializing messages of a mother and daughter interaction. That the socialization processes are fundamental to mother-daughter relationships is uncontested. The perils of being like her come with a high risk of inappropriate social behavior, including using language ineptly, ignoring sensitive customs, and dressing in unfortunate ways.

4.3. The Cognitive Model of *kız* as a Bride

The gender aspect of the image of a bride can be seen in national customs. According to available data, the *Kız aittyru* 'propose as a wife' rite has long been a common custom of the Turkic peoples. Each parent thinks about the future bride of his son early and looks for a partner. They strictly adhere to the principle 'see the mother to take her daughter'. Thus, the future godfather is considered from the right place, the side of good people, the father's side, and the fundamental village. This is called 'girlish talk'. When a girl becomes a bride, she feels like a stranger from that moment

(Kislyakov, 1969). In this regard, a small wedding takes place. In the Kyrgyz language, this wedding is also called the wedding of earrings. In the Altai language, the bride is also called 'earrings' or 'with earrings'. The Kyrgyz phrase for 'earrings' is used in connection with this custom. In Kyrgyz, earrings are called a necklace. It is said that, in ancient times, the ear was worn as a bead. In the southern dialect of Kyrgyzstan, one of the names for earrings is ear beads (Yudakhin, 1965). Hence, the name of a 'girl with earrings' or 'earrings' in the sense of 'bride'.

Among the Uzbek people, the concept of a girl's happiness is associated with marriage; examples are *Kız bolani baktini bersin / bakti ochilsin* 'may the girl be happy'; *khon takhtidan q̄yr, q̄iz - baktidan* 'the king is afraid of losing her throne, and the girl her happiness'; *q̄izga olindan bar takht emas bakti tila* 'wish a girl, not a golden throne, but rather happiness in a finger'; *q̄izning bakti - ernaling davlati* 'a woman's happiness is her husband's wealth'; *q̄ar narsaning vaq̄ti bor, ar bir q̄izning bakti bor* 'everything has its own time, and every girl has your happiness'. In this context, the happiness of a woman is perceived as a successful marriage. As the above examples show, the Turkic peoples respect girls and value their happiness. The Turkic peoples pay special attention to the upbringing of girls; when they see their mothers, they inquire of their daughter (Sarimsokov, 1983).

Tannen (2010) drew on the concept of intertextuality to describe imitations in families. Specifically, she described how family members come to speak in the voice of other family members. For example, a father speaking to his college-age daughter deploys his absent wife's voice to issue a direct command to his daughter, whereas a mother constructs a family dog's voice to praise her young son for his tidiness.

Traditionally arranged marriage is accompanied by huge dowries and life in joint families. In the past, the joint families generally consisted of the groom's parents, unmarried siblings, and at times, older married siblings and their families. When the new bride is from a different country, she enters an entirely new family in the marital home. The phenomenon of arranged marriages from the perspective of women will be analyzed

using the themes that emerge from their written narratives (David et al., 2020).

5. Concluding Remarks

Attitude towards the upbringing of girls has always required a lot of responsibility. We find that a girl is a future mother and the honor and field of the dynasty, so all efforts are made towards the upbringing of girls. Folklore, oral literature, and folk traditions serve as excellent material for the analysis of traditional concepts. Traditions and customs are born, formed, passed down from generation to generation, and change depending on the way of life of people, their beliefs, and their attitudes towards life.

The study of the concept *kyz* in the world language image of the Turkic peoples is of great significance in the field of gender linguistics. This article analyzes several names related to the linguistic image of the world and the concept of *kyz* ‘girl’ among four Turkic peoples that have practically the same traditions and roots. Proverbs and sayings about a girl in Kazakh, Uzbek, Bashkir, and Tatar languages are explored in this paper using a comparative method based on similarities and features. The results of the study show that the concept *kyz* is one of the basic concepts of Turkic nations, which contains common universal concepts and mental stereotypes formed in the consciousness of individual national and cultural features of each nation, as well as units with particular reference and symbolic meanings. Among common concepts is the concept of the mother, who transmits and develops all the good qualities of the nation, such as language, religion, customs, and traditions to grandchildren and great-grandchildren. On the other hand, we noticed that, in three languages, before she becomes a bride, the cognitive model of a girl is strictly observed in one of the national traditions and culture. The proverbs and sayings of three languages prove that it is necessary to bring up a girl, respect her, and accept her as a future mother.

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