Representation of Gender Metaphor in Lexicography as a Reflection of Culture

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Abstract

The paper aims to explore the role of gender metaphors in constructing a language picture of the world on the basis of figurative appellations of human beings. The linguistic corpus obtained by the method of continuous sampling from the *Dictionary of the Kazakh Literary Language* comprises 249 metaphorical nominations both of a person in general (gender-unmarked metaphors) and men and women in particular (gender-marked metaphors). Based on the obtained data, it is possible to identify culturally significant features that are conveyed through gender-specific metaphors. The results show that gender-unmarked metaphors are more typical of Kazakh culture. Among the features derived from gender-marked and unmarked metaphors, the most numerous group is human character and behavior. Moreover, in the metaphorical nominations of men, the second most important group of features is social status, while in the metaphorical descriptions of women, appearance plays an essential role. This paper contributes to cross-cultural research on gender differences and linguistic means of constructing gender in lexicography.

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1. Introduction

In modern linguistics, the problem of transmitting culturally and socially significant thoughts through linguistic means occupies a topical place. One of the main means of conveying culturally and socially significant thoughts, images, and stereotypes is the vocabulary of a language. Including metaphor is of great importance in forming a fragment of the linguistic picture of the world, being an important tool in describing the object, including humans. Metaphorical nominations of human beings in the system of their internal forms can capture such features, some of which are gender-specific. In contemporary gender studies, gender is understood as a social construct based on the binary opposition (male – female) and includes what it means to be male and female in a particular society (Khoshsaligheh et al., 2019). Gender as a socio-cultural reflection of gender differentiation is one aspect of metaphorical modeling of the human image, and gender metaphor contributes to conveying the dominant concepts of femininity and masculinity in society (López Maestre, 2020).

The spiritual and material culture of any nation, its entire livelihood, way of life, and worldview are expressed, first and foremost, in language. After all, the image of the real world is "registered" in the consciousness through words and is formed as a concept. A concept, a system of concepts denoted by words in a language, becomes common to all members of a cultural and linguistic community, paving the way for social harmony and mutual understanding between them. A special role in the cultural development of society is assigned to lexicography. The problem of the lexicography of the fullest possible information about a linguistic sign includes the need to be able to explicate the mechanism of metaphorization, representing the peculiarities of metaphorical mastering of the world by different peoples (Bulygina et al., 2019). Relevant to theoretical and practical lexicography is the issue of semantization of this communicatively significant information.

Recently, there has been a growing interest in gender studies of Turkic languages, including Kazakh. For instance, the realizations of the concept *kyz* (girl) are examined in the material of the Kazakh, Tatar, Bashkir and Uzbek languages (Shokym et al., 2022). The representations of gender relations are explored in the example of secondary school textbooks (Durrani et al., 2022). To the best of our knowledge, until now, the gender image of the Kazakh language has not been the object of research in the lexicographical aspect. The main purpose of this study is to analyze the manifestation of gender opposition in the characteristics of human beings in the system of metaphorical names and to determine the "gender criteria" of femininity and masculinity (Miftakhova et al., 2020) existing in Kazakh linguistic culture. The research is aimed at revealing the predominant use of certain metaphorical interpretations of common qualities, such as character, behavior, human lifestyle, intellectual abilities, appearance, and social role. The data obtained as a result of the analysis allow characterizing the gender image of modern Kazakh linguistic culture.

2. Theoretical Framework

2.1. Gender Metaphor

Metaphor acquired special research attention by cognitive linguists. According to the pioneers of the cognitive approach to analyzing metaphors Lakoff and Johnson (1980), the human conceptual system within which we think and act is metaphorical in nature. In accordance with the Conceptual Metaphor Theory, the basis for metaphorization is the process of interaction between the knowledge structures of two conceptual domains – the source domain and the target domain. Both domains are formed as a result of the knowledge of the surrounding world, where the source domain is based on sensory experience and is concrete, while the target domain is abstract. Metaphor is "a cognitive mechanism in which one realm of experience (source realm) is mapped to another realm of experience (target) so that the second realm is partially understood from the first realm" (Sukirman et al., 2022, p. 3). Metaphors organize the abstract conceptual thinking of a person and, in this way, they can help to understand differences in ways of thinking. Moreover, conceptual metaphors can have fundamental similarities and differences both within the same culture and across different cultures (Kövecses, 2010; Hayrutdinova et al., 2021).

The interpretative power of metaphor is especially pronounced when describing metaphorical

models, which are a reflection in the system of metaphorical nominations of perception and understanding of the phenomena of one conceptual sphere through the prism of another. At the same time, typical source domains and target domains of metaphorical modeling act as prisms that actualize the stereotypes of national consciousness. Such stereotypes include typical ideas about what is "typically female" and/or "typically male" – appearance, behavior, character traits, etc. (Rezanova et al., 2015). Metaphorical nominations of a person in the system of their internal forms can express gender-specific features, therefore, metaphorical nominations can be considered a way of reflecting gender stereotypes. Gender as a socio-cultural reflection of gender differentiation is one of the aspects of metaphorical modeling of a person's image.

In a number of lexical representations of gender differences, gender metaphor plays a key role in contributing to the transmission of the concepts of femininity and masculinity dominating society (López Maestre, 2020). In this study, we will focus on two types of gender metaphors – gender-marked metaphors and gender-unmarked metaphors (Rezanova et al., 2015). Gender-marked metaphors are characterized by narrow gender differentiation, i.e., they model the image of a person of a particular gender, male or female. Gender-unmarked metaphors are characterized by broad referentiality and refer to a person in general, without actualizing the gender significance of the characterizing feature.

2.2. Gender in Lexicography

Concepts expressed through language are recorded and systematized in various dictionaries at the moment when the need for a description arises and when suitable linguistic means are available for this purpose. The subsequent study of dictionary entries provides information on etymology, semantics, phonetic, stylistic, and grammatical features of the units presented in dictionaries and much more. Appealing to the analysis of dictionary entries also makes it possible to extract cultural information about the concepts. In this sense, lexicography is a synthesis of philology and culture (Apresyan, 1995). A dictionary entry can be regarded as a special kind of discourse, reflecting knowledge related to the peculiarities of native speakers' perception of the world (Benson, 2002). Even a new trend in linguistics,

the Critical Lexicographic Discourse Study, has emerged (Chen, 2019).

The direction of lexicographic analysis, in which dictionaries are used as a source of gender-sensitive information and material to describe socio-cultural perceptions of masculinity and femininity (Gritsenko & Sergeyeva, 2020), is intensively developing in contemporary world linguistics. The possibilities and peculiarities of using corpus linguistics methods in lexicography to define and study metaphor are discussed (Deignan, 2015; Semino, 2017). The methodological principles of selecting lexicographic material for the study of gender have been formulated (Kolesnikova, 2002).

Among the studies of English-language lexicography in recent years, changes in gender attributions of words are considered. Drawing on material from five British dictionaries of different years of publication, Norri (2019) analyses definitions of commonly used words from different thematic areas: profession/occupation (*actor/actress, nurse, priest, soldier*, etc.), character traits and roles (*adventurer/adventuress, bastard, lover, divorcee, hero*, etc.), clothing (*sombrero, swimming suit*, etc.). As a result, the author has identified a clear tendency towards gender neutrality in the names of professions. Some personal characteristics tend to be gender-neutral, while others (*divorcee, looker*) are more often attributed to women. The author attributes these trends to changes in gender ideology and social transformations.

Due to the increased role of corpora in dictionary compilation, lexicographers are faced with the question of how to present information if certain words are used in a corpus predominantly in contexts associated with one gender or have a pejorative connotation (Yu et al., 2020). Most researchers are inclined towards the need for a real depiction of language facts. In particular, Rundell (2012) believes that the lexicographer's main task is to explain the meaning of words based on observations of their actual usage while avoiding the reproduction of gender prejudices and stereotypes. Dorst and Reijnierse (2015) argue that using a dictionary to identify metaphors can lead to conflicts between the descriptions of meaning in the dictionary and the intuitions of analysts (native speakers) about word meanings. In this regard, the authors suggest focusing research attention on the descriptive

role of the dictionary and the autonomy of the researcher rather than prescriptive.

3. Methodology

3.1. Corpus

The corpus compiled in the course of this study contains 249 lexical units in figurative meaning, which name a person in the Kazakh language. The data from the 15-volume *Dictionary of the Kazakh Literary Language* (Iskakov & Uali, 2011) was used as the main source of materials. This lexicographic source provides an interpretation of over 166 thousand words. The dictionary includes names of objects, phenomena, and events, as well as dialectisms and professionally restricted vocabulary (terms and professionalisms). According to the authors, this dictionary harmoniously represents linguistic semantics and ethno-cultural semantics of lexical-phraseological units in the lexicographical sphere. The stylistic meaning of words is given more attention than in previous dictionaries.

3.2. Procedure

3.2.1. Data Collection

The material for the study was obtained by the method of continuous sampling from the *Dictionary of the Kazakh Literary Language* (Iskakov & Uali, 2011). In this dictionary, lexical units were identified that have a figurative metaphorical meaning, which is expressed through the appropriate stylistic marking (i.e., "figurative"), and refer to a person in general or a man and a woman in particular in this sense.

3.2.2. Data Analysis

The analysis of the obtained data was carried out in two main stages. In the first stage, the stylistic status of the selected lexical units was checked, and in the second stage, metaphors were systematized according to the principle of denotative relevance.

The metaphor identification procedure (MIP, MIPVU) (Pragglejaz Group, 2007; Steen et al., 2010) was applied in order to check whether the selected lexical units are metaphors. More recently, the specifics of applying the metaphor identification procedure to materials from languages other than English: Danish (Pasma, 2019), French (Reijnierse, 2019), German (Herrmann et al., 2019), Chinese (Wang et al., 2019), Lithuanian (Urbonaitė et al., 2019), Polish (Marhula & Rosiński, 2019), Russian (Badryzlova et al., 2013), Serbian (Bogetić et al., 2019), Uzbek (Kaya, 2019), etc. In the present article, this procedure is applied to the material of the Kazakh language.

The procedure of metaphor identification is based on the contrastive relations of basic and contextual meaning and consists of the following steps: (1) familiarity with the content of the text; (2) selection of the unit of analysis; (3) analysis of the meaning of each lexical unit included in the intended metaphor (base meaning), (4) comparison of the base meaning with the meaning of that unit in a given context. In case the contextual meaning did not coincide with the basic meaning, but the meaning could be interpreted through the prism of another, then the unit was considered a metaphor. In this study, both basic and contextual meanings are presented in the Dictionary of the Kazakh Literary Language. The contextual meaning is marked as figurative in the Dictionary. As an example, let us consider the procedure of identifying the metaphor *ayu* 'a large clumsy person' (see Table 1).

Table 1
Procedure for Identifying the Metaphor Ayu

Stage	Explanation
1. Basic meaning	*Denesi ülken, üstin qalıñ jün basqan, qısqa ayaqtı* 'The body is large, covered with thick fur, short-legged, omnivorous large predatory animal'.
2. Contextual meaning	*Iri deneli, qolapaysız adam* 'Large bodied, clumsy man'. Example usage in context: *Eger de bilseñiz, joldas mayor, meniñ ol qızben eşqanday baylanısım joq. Bizdey ayulardı qaytsin ol* 'If you know, Comrade Major, I have no connections with this girl. What to do with bears like us'.
3. Difference/similarity of meanings	Yes. Similarity of meaning: we associate a human being with a large animal. Difference in meaning: the basic meaning includes aspects such as being covered in fur, omnivorous; while the contextual meaning emphasizes clumsiness, awkwardness in movement.

4. Metaphorical unit	Yes. The contextual meaning (large clumsy man) becomes clear through the prism of the literal meaning (an animal with a large heavy body and short legs).

At the second stage, the analysis of dictionary interpretations was carried out, which made it possible to determine the sphere of denotative relevance of the highlighted metaphors. At this stage, gender-marked metaphors and gender-unmarked metaphors were distinguished (Rezanova et al., 2015). For example, the gender significance is actualized in the use of the word *qıran* 'eagle' to denote 'a strong, hardy guy who breaks iron' (*tepse temir üzetin mıqtı, alğır jigit*); or the word *kuralay* 'saiga girl' to denote a pretty, beautiful, too beautiful girl (*süykimdi, körikti, tım ädemi sulw kyz*). At the same time, the metaphor *ayu* is characterized by broad referentiality and refers to a large and clumsy person in general (see Table 1). The groups of metaphors based on the commonality of human qualities were further distinguished.

4. Results

4.1. Gender-Marked Metaphors

The study from the Dictionary of the Kazakh Literary Language identified 249 metaphors naming a person in the Kazakh language. The group of gender-marked metaphors includes 46 metaphors, which is 18,474% of the total composition of metaphorical naming of a person. At the same time, the number of metaphors with sphere-target "man" exceeds metaphorical naming with sphere-target "woman": 27 and 19 metaphors, which is 58.696 % and 41.304 % of the composition of hard gender-marked metaphors, respectively.

When modeling an image of a man, the attributes are identified as follows. Metaphors characterize, above all, a man's character and behavior. Quantitatively, this group of metaphors is the most numerous, being represented by 19 units (73.077%). The second group of attributes is represented by seven metaphors, which is 26.923% of the total number of metaphorical nominations of men. The attributes that characterize a man in Kazakh culture are listed in Table 2.

Table 2
Typical Attributes Characterizing a Man

Features/qualities	Metaphors
Group 1: Character and behavior	
1. hero, brave	*barıs* 'snow leopard' → 'a man who does not know fear, a real hero'; *qabılan* 'leopard' → 'a brave, courageous man'; *jolbarıs* 'tiger' → 'brave, fearless, courageous'; *beren* 'gun' → 'a brave man'; *bäyşöñgel* 'old eagle' → 'a warrior with a dead hand, strong character'; *kökjendet* 'a kind of hawk destroying ducks, geese, bustards' → 'a man who does not shrink from the enemy'; *qoraz* 'rooster' → 'pugnacious, belligerent-looking man'; *qıran* 'eagle' → 'a fearless, tireless man'; *suñqar* 'falcon' → 'an energetic iron guy'; *aqsuñqar* 'white falcon' → 'a respected citizen, warrior, good-natured man'.
2. powerful, assertive, energetic	*arıstan* 'lion' → 'brave, bold, courageous'; *arlan* 'wolf' → 'unrestrained, majestic'; *samurıq* 'samurik' → 'a strong-willed, self-sufficient, self-improving man'; *itelgi* 'saker falcon' → 'a nimble, ardent, hot, strong guy'.
3. dumb	*äñgi* 'donkey'→ 'a dumb man'
4. wimpy, spineless	*qoşqar* 'sheep' → 'a worthless man'
5. meek	*ögiz* 'ox'→ 'sluggish, of huge build but slow-thinking'
6. simpleton	*qojanasır* 'qoja nasreddin' → 'a naive, simple-minded, simple-hearted, benevolent man'
Group 2: Social role	
1. strong, unwavering	*abdan* 'lion cub' → 'a strong person, someone who can lead'
2. leader, head	*buqa* 'bull'→ 'a man who is able to lead'
3. dear, respected	*jampoz* 'thoroughbred camel'→ 'the best of the jigits, a real man'.
4. authoritative, weighty, respected by all	*serke* 'goat-herder' → 'a leader, a respected person among the people, an honorable citizen'
5. who has not attained a high office, rank	*tekeşik* 'one-year-old male goat' → 'unremarkable, ignorant, ignorant, one of many'
6. caring	*jaga* 'collar' → 'a loving, caring elderly man'
7. troop	*kegey* 'cart wheel support, bicycle wheel support' → 'army'

According to the Dictionary of the Kazakh Literary Language, the image of a woman is metaphorically shaped through the actualization of various qualities that can be categorized into the following groups: (1) character and behavior; (2) social role; (3) appearance. In general, the group of attributes actualizing women's character and behavior is represented by eight metaphors, which is 44,444% of the total number of metaphorical nominations of women. The social role, place,

and value of women are modeled by two main attributes and are represented by three metaphors (16.667%). Regarding the third group of attributes, seven metaphorical expressions denoting the appearance of a woman were found in the dictionary, which is 38.889% of the total number of metaphorical denominations of women. The attributes characterizing a woman in the Kazakh culture are listed in Table 3.

Table 3
Typical Characteristics of Women

Features/qualities	Metaphors
Group 1: Character and behavior	
1. unkind, cruel	*qarajelin* 'swollen udder of cattle' → 'cruel, heartless, indifferent woman'
2. polite	*bibatpa* 'in the old religious beliefs, a patroness of women' → 'a noble, special woman'
3. lighthearted	*saitan* 'devil' → 'a woman who sows discord between people, takes pleasure in other people's grief, is capricious'
4. chadloving	*aruana* 'inbreeding type of one-humped camel' → 'a mother of her children who will stand to the death, but will not give up her cubs'
5. rascal, scoundrel	*kanshyk* 'bitch' → 'an abusive word that denigrates a woman's honor'
6. meek	*shymshyk* 'bluebird' → 'a flexible girl'
7. dodgy	*mistan* 'a witch' → 'a wicked, sneaky, dishonest woman'
8. greedy, insatiable	*jalmawız kempir* 'baba yaga' → 'an insatiable, greedy, gluttonous woman'
Group 2: Social role	
1. dear	*jaqut* 'sapphire' → 'a noble, beneficent woman'; *gawhar* 'diamond'' → 'the most precious, desirable woman'
2. dummy	*kündebaw* 'a rope to tie a horse to' → 'the name of a girl who was given to the enemy's side without a tribute or other conditions as a sign of reconciliation to avoid a major loss'
Group 3: Appearance	
1. beauty and attractiveness	*perishte* 'angel' → 'a woman with unearthly features and a kind soul'; *aqtorta* 'ide' → 'a bright woman with a beautiful appearance'; *elik* 'roe' → 'a beautiful, slender woman who is graceful and pleasing to the eye'; *kuralay* 'saiga girl' → 'too beautiful, a girl to behold'; *totı* 'hot bird' → 'a beauty to behold'; *peri* 'maiden'' → 'a girl of unusual appearance, unearthly beauty'; *perizat* 'fairy' → 'enchanting, attractive'

4.2. Gender-Unmarked Metaphors

The analysis has shown that gender unmarked metaphors predominate in the composition of the analyzed metaphors - 203 lexemes, which is 81,526% of the total composition of metaphors naming a person. This fact proves that in the Kazakh language, metaphorical naming of a person is dominated by extra-gender assessment, i.e., the gender aspect is not the main one in its characterization.

In terms of denotational relevance, gender-unmarked metaphors are represented by a greater number of thematic groups than gender-marked metaphors. Five main groups of

attributes are the focus of metaphorical modeling of a person's image in general, without differentiation by gender: (1) a person's character and behavior; (2) a person's social role and value; (3) a person's ability; (4) a person's age; (5) a person's appearance. The most represented in the quantitative aspect is the group of attributes naming the character and behavior of a person: these attributes are expressed by means of 111 metaphors, which is 54.68% of the total number of metaphorical nominations of a human being.

The second largest group of attributes is the social role, the value of the person - 48 metaphors (23.645%). In third place, with the

number of 16 metaphors (7.882%) are two groups of attributes - a person's ability and age. The fifth attribute actualized in the system of metaphorical nominations is appearance, and this group of attributes is the smallest, represented by 12 metaphors (5.911%). In terms of appearance, metaphors denoting such characteristics as a person's height and physical build are the most frequently used. The features characterizing a person in the Kazakh linguistic culture are listed in Table 4. Since gender-unmarked metaphors are much more numerous than gender-marked metaphors, it is not possible to list all 203 metaphors within the scope of the article. Therefore, we will limit ourselves to examples of the most characteristic and representative groups of features in each thematic category.

Table 4
Typical Attributes that Characterize Human Beings in General

Features/qualities	Metaphors
Group 1: Character and behavior	
1. tyrant, despot, bloodthirsty, villainous, treacherous	*it* 'dog' → 'sworn enemy, villain, treacherous'; *quzzğın* 'vulture' → 'tyrant, bloodthirsty, despot'
2. a scoundrel, a despicable, disgusting person	*toray* 'piglet' → 'a disgusting, vile person'; *ibilis* 'the devil' → 'a person who has lost their way, a wicked person, a villain, Satan'; *albastı* 'a mythical creature, an unclean force' → 'an impudent, vile, abominable person'
3. a strong, strong-willed, patient person	*sirtan* 'a dog of a special breed' → 'a person who is strong, fearless, independent, strong-willed'; *bolat* 'steel' → 'a stubborn, persistent, resistant, firm person'; *qayıs* 'rawhide (specially wrought, not tanned, strong leather, usually used for horse harness)' → 'strong, reliable, patient as a rawhide'.
4. a sycophant, servile, weak-willed	*kuirshak* 'puppet, puppeteer' → 'weak-willed, unprincipled, one who does as others tell them'; kuirshık 'henchman' → 'follower, one of one's retinue'; *toqpaq* 'beater' → 'servant, servant, flatterer, henchman'
5. a dishonest, sneaky, malicious person	*julinqurt* 'the name of the disease' → 'dodgy, unscrupulous'; *sûqsır* 'a toad' → 'a disgusting, dishonorable person'; *sumıray* 'one who causes trouble' → 'wicked, dishonorable, bad'
6. a catchy, businesslike, dashing, perky, courageous person	*qirgi* 'hawk' → 'a quick, nimble, quick-witted person'; *lashin* 'peregrine falcon' → 'bold, fearless, nimble'; *tyuyğın* 'woolly hawk' → 'hot, spirited, feisty'
7. a cunning, dodgy person	*tyulki* 'fox' → 'cunning, dodgy'; *jögi* 'a kind of camel that cunningly dodges a heavy burden' → 'cunning, evasive'; *jantıq* 'a small cattle with crooked horns' → 'cunning, dodgy'
8. darling, slacker	*borsıq* 'badger' → 'a slacker who lives off another'; *bit* 'louse' → 'parasite, slacker'; *sawısqan* 'magpie waiting for someone else's prey' → 'dishonest, slacker'
9. trustworthy, reliable	*syuyenish* 'support' → 'reassuring, protective'; tayanish 'railing' → 'one on whose shoulders you can put your hand, reliable'; *tireniş* 'support; one who puts their shoulder' → 'reliable, trustworthy'
10. a principled, unwavering person	*basasau* 'stubborn' → 'uncooperative, not subject to influence'; *kökmoynaq* 'a particular breed of Adai horse' → 'a person of character, difficult to control, unyielding'.
11. a frivolous, unstable person	*köbelek* 'butterfly' → 'careless, careless, unsteady'; *qbılğaq* 'chameleon' → 'unreliable, unstable, lightweight'; *diuana* 'dervish, one who has no fixed abode' → 'wavering, unstable, one whose word and deed do not meet'
12. patient, meek	*jegin* 'a horse that is used to harnessing' → 'a person of meek disposition who does not cross anyone'; *könteri* 'old, trampled skin' → 'tolerating, enduring, surviving in undesirable conditions'
Group 2: Social role	
1. caring, supportive, companion	*jelken* 'sail' → 'a trustworthy person'; qabirga 'wall' → 'a person with whom you feel like behind a stone wall'; qanat 'wing' → 'a trustworthy companion'
2. desired, chosen	*juldiz* 'star' → 'the best, the people's choice, the perfect one'; *qaymaq* 'cream' → 'the leader, the favorite, the pride'; *şamşıraq* 'light, beacon' → 'the best, the frontrunner'

3. good, advanced, precious	*bağlan* 'young lamb' → 'a progressive person'; *jana* 'eight-year-old eagle' → 'the most valuable person'; *qawırsın* 'pen' → 'not shirking the burden of responsibility, a conscientious person'
4. descendant, descendant	*jädiger* 'relic' → 'descendant of intelligent, noble people'; *qaq* 'offspring' → 'seed, generation'; *būtak* 'branch' → 'children of one father'
5. organizer	*uyytky* 'leaven' → 'one who initiates, leads the way'; *ashytky* 'yeast' → 'organizer, one who takes the reins in their own hands'
6. noble, precious	*ɣndız* 'beaver' → 'precious, purebred'; *jaqut* 'ruby' → 'a noble, precious person'
7. supportive, inspiring	*januysh* 'sharpener' → 'energetic, one who inspires by example'; *qayrak* 'a misfit' → 'a stirring, encouraging person'
Group 3: Ability	
1. ignoramus	*mal* 'animal' → 'illiterate, foolish, ignorant'; *shoşqa* 'pig' → 'ignorant, stupid, unfit'; *kämek* 'unripe melon' → 'a stupid man'; *kämek* 'unripe' → 'a stupid man'
2. a master of their craft, an expert	*jorga* 'pacer' → 'a person who is always ahead of the pack, who does everything well'; *tarlan* 'warhorse' → 'the best at what he/she does'; *ken* 'ore' → 'a craftsperson who puts their heart and soul into what they do'
3. handy, quick-witted	*aqiik* /'eagle' → 'a shrewd, quick-witted person'; *almas* 'diamond' → 'quick-witted, clever'
4. the owner of a beautiful voice	*bulbul* 'nightingale' → 'a sweet-voiced, melodious singer'; *sandugash* 'nightingale' → 'a person capable of singing'
5. talented	*janartau* 'a volcano' → 'a special talent, hidden resources, qualities of a person waiting to be unleashed'
Group 4: Age	
1. a small child	*bota* 'camel cub' → 'baby'; *qozı* 'lamb' → 'gentle, affectionate reference to a child'; *balapan* 'chick' → 'unexperienced, early age'
2. a teenager	*jawqazin* 'saffron' → 'young, fresh, green, youthful'; *kuraq* 'young plant sprouts' → 'childhood, adolescence, adolescence'; *gül* 'flowering' → 'tender age, childhood, adolescence, young person'
3. a young person	*qunan-tay* 'stallion in its third year' → 'a young person, immature'; *balawız* 'wax' → 'youth, adolescence'; *böltirik* 'wolf cub' → 'an angry young person'
Group 5: Appearance	
1. skinny, suffering from thinness	*erwaq* 'spirit' → 'skin and bones, emaciated, emaciated'; *arsa* 'spokesperson on cart wheels' → 'a lean, skinny person'; *taramıs* 'sinew' → 'a skinny, wiry person'
2. a short person	*mästek* 'nag, stunted horse' → 'a short, small, squishy person'; *tışqan* 'mouse' → 'a small, thin person'
3. a beautiful person	*argımak* 'racehorse' → ' a pleasant, distinguished, handsome person'
4. clumsy person	*ayu* 'bear' → 'a person with a huge body, a clumsy person'
5. a huge, big person	*nar* 'one-humped large camel' → 'a strong, giant, big person'
6. a redheaded person	*shabdar* 'the playful color of a horse' → 'a red-haired person'
7. s fat person	*baqa* 'frog' → 'a stocky, fat person'

According to the *Dictionary of the Kazakh Literary Language*, the focus of metaphorical modeling of the image of a person in general, as well as the image of a man and a woman separately, is character and behavior. Apart from social status and appearance, age and abilities play a rather important role in describing a human being.

5. Discussion

Language metaphor, being an important tool to describe objects and phenomena, is of great importance in forming a fragment of the linguistic picture of the world. In this paper, an attempt has been made to reveal the role of gender metaphors in constructing a language picture of the world on the basis of metaphorical nominations of human beings. In order to determine which aspects are the focus of metaphorical modeling in the system of naming a person and, on this basis, to reveal the metaphorical fragment of the Kazakh language picture of the world in lexicography, the systems of nominations were analyzed in the aspect of the grounds of metaphorical likeness on the material of the *Dictionary of the Kazakh Literary Language*.

As a result of the analysis, groups of gender-unmarked and gender-marked metaphors were identified on the basis of the commonality of

the qualities they figuratively interpret. Gender-unmarked metaphors are more characteristic of the Kazakh language and are represented by a significantly greater number and variety of groups. This can be explained by the lack of grammatical gender distinctions in the Kazakh languages as well as other Turkic languages, although some concepts "contain a clue to the gender of the referred person" (Shokym et al., 2022, p. 126). On the other hand, having compared gender metaphors in English and Russian linguistic cultures, Rezanova and Khlebnikova (2015) conclude that the quantitative predominance of gender-unmarked metaphors is characteristic of the cultures under consideration and, therefore, should not be considered culture-specific.

Among the qualities of character and behavior typical of human beings in general, both positive (strength, will, patience, courage, business acumen, and integrity) and negative characteristics (despotism, guile, insincerity, weakness, cunning, resourcefulness, sluggishness, intransigence, wildness, dishonesty, weakness and stupidity) can be identified. Interestingly, negative characteristics are more represented in terms of the number of metaphors and the diversity of feature groups. Metaphors related to the social status describe a person's position in society, his/her value, status, and authority. Thus, a person can be a leader and organizer; he/she can be caring, conscientious, or noble; he/she is a continuation of his/her family and supports and inspires others. From the point of view of a person's ability, such attributes as knowledge of their business, quick wit, and talent are distinguished; the availability of a beautiful voice is singled out. Interestingly, the figurative attributes related to age are mainly represented by metaphors describing an early or young age of a person.

Based on the data obtained, it is possible to identify culturally significant features conveyed through gender-specific metaphors. Gender-marked metaphors are characterized by narrow differentiation, based on two (for men) and three (for women) groups of attributes. Based on the general features, the thematic groups of gender-marked metaphors were identified. Taking into account the quantitative representation of thematic groups of features is very important for determining the overall gender image in the Kazakh linguistic culture.

Thus, when modeling both male and female images, character and behavior play a major role. However, a relatively large number of metaphors are used to name women in terms of their appearance, while no metaphors have been found to characterize men's appearance. Metaphors, which serve to describe the social role of men, occupy the second place in the Kazakh linguistic culture, although based on the quantitative representation of metaphors of the second group, the social role of women goes to the last place.

As for the qualitative representation of thematic groups of features, men are characterized mainly on the basis of their character/behavior and social role. In most cases, men are modeled with the actualization of such attributes as heroism, courage, assertiveness, and vigor. Negative attributes are also highlighted, but they are less quantitatively expressed. In terms of a man's social role, place, and value, such qualities as strength, steadfastness, and authority were identified. As regards female character and behavior, positive qualities of women in Kazakh culture include love for children, politeness, and gentleness. However, in addition to positive qualities, negative qualities are also emphasized, including frivolity, meanness, deviousness, and greed.

The data obtained enable us to make several generalizations regarding the use of metaphors as a reflection of linguistic culture. According to the results, typical features of linguistic metaphors, which represent both humans in general and men and women in particular, are metaphorical names of character and behavior. The same aspects of character and behavior are common for both gender-marked and gender-unmarked metaphors representing English and Russian linguistic cultures (Rezanova & Khlebnikova, 2015). However, there is a significant discrepancy in the characterization of a person's appearance. Although figurative descriptions of men's appearance have not been found in our corpus, the overall results demonstrate that appearance is of great importance for women, which seems to be in agreement with Kazakh tradition (Nurysheva & Kaldayeva, 2020). Moreover, women's appearance is often emphasized through metaphors in various languages and can be referred to as part of female sexuality (Maalej, 2001; Vasung, 2020).

Here it is also essential to mention that the use of gender metaphors is largely based on comparison with animals, and as numerous cross-cultural studies show, the conceptual metaphor "human being is an animal" is very productive, i.e., it has many linguistic implementations and examples. According to Kövecses (2010), a significant part of human behavior can be understood metaphorically through the behavior of animals. Metaphor serves to spread and preserve folk beliefs, which determine to a large extent, the experience of members of a particular culture with animals and, therefore, their attitude towards them (Rodriquez, 2009). Culture plays a significant role in determining the meanings given to animal metaphors, and therefore different languages can assign different meanings to the same animal in different languages.

In addition, metaphors can be related to the ways people experience their surrounding world, and the emotions they feel can be manifested in language, particularly in metaphors. From this perspective, metaphors are related to emotioncy. Being a blend of emotion and frequency of senses, emotioncy refers to the sense-induced emotions, relativizing cognition (Pishghadam, 2015). Moreover, when more senses are added to something, the level of emotioncy can be increased, moving individuals from exvolvement to involvement (Pishghadam et al., 2016, 2019). Thus, metaphor can be considered as a mechanism for expressing emotion, both positive and negative, and the emotional content may arise through metaphorical composition (Mohammad et al., 2016).

Like any scientific research, this study has its limitations. This work was limited to the investigation into gender-marked and unmarked metaphors in lexicography; however, it could be continued by exploring examples of comparisons, and metonyms, thereby more broadly studying the ways of constructing gender in lexicography. The area of this research can also be supplemented by the definition of gender images by interviewing people in search of metaphorical images of men and women in the minds of modern people, as well as by analyzing metaphors on the basis of fiction in order to identify metaphorical names that are not registered in lexicographic sources.

Finally, metaphorical nominations of animals (animal metaphors) deserve a separate study since they are culturally specific and reflect the special attitudes towards animals that are characteristic of a particular culture.

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