



THE REPRESENTATION OF «WOMAN» IN ENGLISH PROVERBS

Yermekbayeva A.

Turkestan, Kazakhstan

*PhD, Senior Lecturer of Khoja Akhmet Yassawi International Kazakh-Turkish
University*

e-mail: aisulu.ermekbayeva@ayu.edu.kz

Kurbanali M.

Turkestan, Kazakhstan

*4th year student of English Philology and Translation Studies Department,
Khoja Akhmet Yassawi International Kazakh-Turkish University*

e-mail: mairakurbanali@ayu.edu.kz

Annotation. Proverbs were first employed verbally without any supporting evidence in recorded literature, according to their origins. They have their origins in a country's oral traditions. Folk literature known as proverbs condenses the nation's knowledge into a few sentences. Proverbs, like other forms of folk literature like jokes and riddles, do not just appear out of thin air or are the creations of mythological beings; rather, they are always the products of human invention, whether done knowingly or unknowingly. The national mentality and national symbols of spiritual culture, etc., which have a direct relationship to socio-cultural characters, are among the macro-components of the content structure of proverbs and sayings. These also include the social psychology of the language community's members, the myriad contradictions and aspects of life, relationships between individuals and the community, and national mentality.

Key words: proverbs, woman, social customs, language, nation, gender, to portray, national mentality.

Proverbs are passed down from one generation to the next. Meider identified four key sources that were crucial, especially in the dissemination of proverbs from Europe, but also applicable to other cultures. The first source is ancient wisdom from Rome and Greece, which was mostly transmitted through proverbs written in Latin. Following the Bible as the second-most significant source of proverbs and Medieval Latin as the common tongue, the contemporary text is the third and fourth source [1, p.50].

He and Zhang defined proverbs as a type of folk literature made up of common people rather than academics or authorities. To communicate their experiences, workers like peasants, chefs, hunters, sailors, etc. create proverbs in a nonstandard manner. They serve as literary entranceways into a specific nation's language, way of thinking, culture, way of life, and other social elements. Proverbs have their origins in a country's social encyclopedia and cultural notions. Proverbs serve as cultural transmitters and carriers. By staying true to the main idea, they often have a tendency to alter exactly across ages [2, p.26].

Proverbs are seen as having a cultural bias. According to the CCJK website, these linguistic constructions possess accumulated wisdom, specific cultural meanings, and

significant national traits. Culture is more than just customs or beliefs; it also provides insight into a people's way of thinking and social customs.

The study of proverbs dates back to the time of Aristotle, according to Meider [1, p.78]. Language is a nation's mirror, and proverbs are sections of that language. Language is viewed by Edward et al. as a conduit to social reality. Language serves as a reflection of the country, illuminating its history, culture, as well as its ideas and ideals. Overall, gender-related proverbs provide us with knowledge on the social realities of a certain gender in a country's culture [3, p.100].

There are innumerable sayings on gender roles and gender identities from different cultures. Numerous studies have lately been conducted regarding sexism in proverbs from many cultures, with a particular emphasis on the demeaning portrayal of women in proverbs. The researchers seek to conduct a critical examination of English proverbs for a variety of identities related to various genders, with a particular emphasis on how women are portrayed in patriarchal society.

Categories of Women Proverbs

Only a few proverbs about women mention their positive qualities, with the majority focusing on their flaws. The following categories are an attempt by the researchers to categorize them.

1. Women as negatively fragile, beautiful and sexual objects
2. Women as unintelligent, unproductive and gullible
3. Women as willful and evil
4. Women as burdensome
5. Women as loquacious
6. Women as a negative and positive homemaker

Proverbs for women as negatively fragile, beautiful and sexual objects:

1. A woman and a glass are ever in danger.
2. Woman and a cherry are painted for their harm.
3. A woman is the weaker vessel.

The phrases «vessel» and «glass» are used here to illustrate how frail women are. Due of their similarity and ease of breaking, these two items are frequently utilized by women. The word «weaker» is used in a comparative sense, indicating that a woman is being compared to a male and is hence weaker in comparison to him.

Women's bodies are delicately crafted to support the idea of beauty associated with them. The analogies used also illustrate how simple it is to manipulate a woman's emotions and emotionally deceive her.

Cherry is a fruit that has frequently been used in poetry to symbolize women and beauty. It's interesting to note that in the early 1600s, the metaphor of a cherry was employed to symbolize women in a sexual setting.

This collection of proverbs disparages the fragility and beauty of women. If the characteristics of women in the Elizabethan era—and even later, during the period of Jane Austen's «Pride and Prejudice»—are researched, it becomes clear that they were expected to project an image of fragility and beauty in order to draw appropriate suitors for marriage. Other women, particularly the ladies from Darcy's family, were shocked when Elizabeth Bennet used to act in ways that were contrary to the customary norms of that society. Undoubtedly, women were depicted back then as naive and sexual objects.



The pressure from families, who in turn were under the strain of society, forced anyone who tried to deviate from these predetermined pathways back onto them.

Even now, a young, attractive lady is frequently harassed by the opposing gender in practically all civilizations. In order to protect them from any form of sexual abuse, families frequently forbid young, single women from dressing stylishly and attractively. This is also referenced in a proverb where a cherry and a lady are contrasted.

Proverbs for women as unintelligent and unproductive:

1. A woman's work is never at an end (never done)
2. A woman's advice is best at a deadlift.
3. A woman's answer is never to seek.
4. Women in state affairs are like monkeys in glass-shops.
5. Women will say anything.
6. Women's counsel is cold

This collection of proverbs has been used to portray women as stupid beings with phrases like «never at end,» «dead lift,» «never to seek,» «monkeys in glass shop,» and «cold.» Animals or fruits have historically been used to represent women, as have vegetables. However, the animal chosen here is a «monkey,» which has a long history of being a troublemaker and a stupid animal in the sense that it does not consider the effects of its actions. To compare women to an animal from which nothing good might be anticipated is a disparaging statement.

The word «state affairs» in this sentence is very intriguing from a political standpoint. Because no other term for politics is used in these proverbs, it is clear that at the time they were created, women were not permitted to participate in or express their thoughts on public issues.

When examining the Elizabethan era for this, it becomes clear that women did not have the same rights as males to have actual professional positions or political privileges. The fact that they were not permitted to vote was a significant political constraint, and it perfectly captures the mindset behind the proverb's conception of women's participation in public affairs.

Even in the 19th century, at the time «Pride and Prejudice» was published, women lacked solid political rights. The idea that people back then didn't take women's advice seriously is strengthened by the portrayal of ordinary women in the book. With a few notable exceptions, like the main character, Elizabeth Bennet, the rest of the women were depicted as immersed in never-ending gossip. They were not seen as regularly engaging in any constructive activities.

The harsh language used against women and the way a gentle and chatty disposition is portrayed as useless and stupid in these proverbs provide a glimpse of patriarchy. Men definitely have the majority of the power in this situation, both in politics and in the household, leaving women as the gender with the least amount of influence and production.

Proverbs for women as willful and evil:

1. Women are the devil's nets
2. Women are like wasps in their anger
3. Women (wives and wind) are necessary evils
4. A bad woman is worse than a bad man.



5. There was never a conflict without a woman
6. The female of the species is more deadly than the male

All of the proverbs in this collection depict women as being bad and unpleasant, particularly as someone who is capable of injuring others and hatching schemes against them.

The proverbs' word list is overwhelmingly derogatory, ranging from phrases like «women are associated with devils» to «women are the cause of all conflicts that have ever existed or will exist.»

Almost all of the ways in which women may be shown as possessing negative or bad charms have been explored in this area. These are all highly negative terminology, such as «devil's nets,» «necessary evils,» «deadly fury,» etc., that are employed for this reason. There are a few proverbs that depict women as being more lethal than males. Wasps, another species, are used to describe the females' deadliness. Instead of using the words bad or evil, the term «wicked» has been employed to describe someone who has total evilness.

This set contains several possible answers, ranging from women not participating in either of the two world wars to women persuading Adam to eat the forbidden fruit and beginning a war. The idea that women became the cause of hostilities or wars is supported by a number of historical occurrences, including the one popularly referred to as «the Trojan war» and in which Helen was abducted by Paris of Troy. However, if the scene is viewed from a different perspective, it becomes clear that these two figures were nothing more than pawns deployed by the gods to divide their support between the Greeks and the Trojans. Aphrodite, Apollo, and Poseidon with Trojans were left behind because Hera, Athena, and Thetis supported the Greeks. Overall, evidence suggests that a woman was not the cause of the war. However, if the world's worst conflicts up to this point are examined, males were the driving forces behind them, and men were also the ones who killed the most people and treated civilians with great brutality. These include Changez Khan and Adolph Hitler, among many more on the list. Women throughout history have both readied for battle and betrayed their nations. Due to historical data supporting both genders' evilness, it is difficult to determine which group is more bad.

The underlying causes of why women have historically been seen to be more evil are unknown. Women are employed by evil spirits to persuade men to carry out wicked crimes because they are said to possess the ability to manipulate people's thoughts [4, p.46]. Women are more likely than males to develop jealousies and elaborate schemes against one another, and most of the time we see this in books, movies, and other media. English literature itself contains numerous examples of deadly female villains who killed people without the aid of others, from nurse Rachet in «One Flew Over the Cuckoo Nest» to Cora Papadakis in «The Postman Always Rings Twice,» to those who used men as props to murder their husbands. When a woman sets her mind to something, she will stop at nothing to see it through, as seen by the female characters in these stories.

According to the responsibilities of females, nature has increased the element of deadliness in females of all species, including humans and animals. If dads are unable to care for their children or arrange for their food, etc., it is the responsibility of women. Females must defend their offspring from predators and malevolent powers. However,



because humans can choose between right and bad, women are in control of deploying these powers in ways that ultimately make them more lethal than men.

Proverbs for women as burdensome and troublesome:

1. If you would be HAPPY for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden
2. Marry your son when you will, your daughter when you can
3. Marry your daughters betimes, lest they marry themselves

Women are portrayed in this collection of proverbs as burdens on the household. Women are represented as being dependent on males for their value and life decisions, even though marriage is the most crucial one.

Because they are viewed as being dependent on their families, the word «daughter» is used to portray women as burdens, and the word «marry» makes a connection to the prior one to establish the framework of marriage. The expression «take a wife» is used to denote that a woman is something that can be bought or rented for a while.

The status of women in English society, particularly during the reign of Queen Elizabeth when it was a patriarchal culture and women were completely under the power of males, are the reasons for this reliance. The women were used to providing riches to families, and wealthy families had extremely tight restrictions in this area, thus marriages back then were contracts. Due to the fact that they could not be utilized to bring income into the family, poor women nevertheless had some discretion when choosing a marriage [5, p.118]. It was a common dilemma back then to find daughters a good husband, and this is frequently portrayed in the literature from that era. Even in the Victorian era, the most well-known female author «Jane Austen» had addressed the problem of weddings in English culture. Younger daughters of the Bennet family were attempting to date military soldiers just to marry a guy with a solid financial future in order to ensure a bright future. Additionally, parents were seen struggling to locate acceptable husbands for their daughters. Daughters were being viewed as a burden due to their worry and worries about marriage-related issues.

Daughters were treated as burdens by their parents since women were not permitted to support their family financially and work for themselves. This is still evident today in many parts of the world where women are viewed as a burden for not contributing to the family's income. The fact that they are dowry bearers, which eventually puts financial strain on a family, makes the matter worse.

Proverbs for women as loquacious:

1. Women will have the last word
2. One tongue is enough for the woman
3. Many women, many words, many geese, many turds
4. Woman's tongue wags like a lamb's tail

The proverbs in this category specifically mention women's gossiping tendencies. Given that both groups of women like talking, but geese make noise instead of talking, the term «geese» has come to represent the group of women.

In terms of women, this is nothing new. Most likely, women were created in such a way that they like chatting to pass the time and that it also provides catharsis. In England's patriarchal past, women may have come out as chatty people. Apart from



taking care of the house, kids, and spouses, they had nothing more practical to do, therefore they used to spend their free time gossiping about the things they liked or didn't like.

Recent research have indicated that males are more chatty than women, although their conversational subjects are different from those of women. Additionally, it is customary for mothers to watch after their newborn children, and this is necessary for their language development. Even with toddlers, the broad statements made by moms seem pointless. Mothers need to talk a lot about this.

It is inaccurate to label either gender as «talkative» because both become talkative when the subject is relevant to them, such as when men are giving public speeches or negotiating commercial agreements, for example, allowing women to take the second place in such situations. The length of men's messages was double that of women, according to Susan Herring, who looked at the pattern of male linguists' responses in online debates about work-related subjects.

Additionally, compared to males, women have an excess of a protein that aids in the formation of language in animals, which is why they look chatty, according to research from the University of Maryland School of Medicine.

Proverbs for women as positive and negative homemakers:

1. A house full furnished makes a woman wise
2. Men make houses, women make homes
3. The more women look in their glass the less they. look to their house.

In this collection of proverbs, woman is portrayed as an object that belongs within the confines of a home and as the only one who is able to turn a house into a home.

Married women have always been connected with home furnishings. Full supplied presents both a favorable and an unfavorable image of a lady. In the patriarchal era, or more specifically in the Shakespearean era, women had the responsibility of keeping their homes attractively furnished and decorated, and this was how their knowledge was assessed. Women took part in teaching themselves to knit and other skills that might help them beautifully adorn their homes. Men were being harsh by judging women only on their aesthetic tastes. Positive in that it demonstrates how inventive women can be.

Men are obligated by nature to work hard and provide for their families, but they lack the warmth and compassion that women possess, which are again given to them by divine forces so that they can give security to their children when they are dependent mothers. Women are referred to as «homemakers» in a good sense since they are naturally gifted with the ability to share love.

Women who just can't strike the right balance between maintaining a lovely home and looking nice for themselves are represented as being unwise and unsuitable to be wives on the other side of the coin. This may be the case since maintaining a decent, completely equipped home requires a full-time job, and it has been noted that women who are skilled at maintaining their homes are typically not as good at taking care of themselves because both chores are time-consuming and stressful.

Overall, this article demonstrates that a woman's quality as a wife ultimately depends on what she wants to accomplish.

Here, women are portrayed positively, although in a variable way. They are praised for their ability to transform a house into a home, yet this talent is celebrated by



using marriage and a house as benchmarks. There aren't many characteristics that define a woman as a fantastic gender.

Conclusion

In general, we can claim that there are more proverbs for women than for males, which shows that she has been a topic of attention for ages and that her place in the power structure is unclear. These sayings also make an effort to identify women's place in society's hierarchical power structure. Women are depicted in such a manner that their inherent features are disparaged, such as their habit of talking, which is necessary for newborn babies and the development of language, and the fact that they are born with a lot of protein. Additionally, proverbs that ban women from giving advice of any type and portray them as unfit for political office are a reflection of the patriarchy that existed at the time these proverbs were created. The deadly character of women is once again shown in a way that makes them become danger symbols and the source of a conflict. There isn't a single proverb that describes their lethal nature in a favorable light. Proverbs are passed down from one generation to the next, which may be another reason why nations still maintain patriarchal notions.

There aren't many proverbs that illustrate the interdependence of the sexes where the idea of women's rights may be seen. Women have received attention, but it has been restricted and has come from the perspective of a man. She is a wife's crown, but she is not a crown in and of herself. She is clever, but only when it comes to taking care of the home.

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