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Article



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**THEORETICAL AND METHODOLOGICAL TECHNIQUES FOR
STUDYING THE REFLECTION OF THE NATIONAL MENTALITY IN
PHRASEOLOGISTS OF THE RUSSIAN AND BASHKIR LANGUAGES
(ON THE BASIS OF «GROWTH POINTS» ASKINO SECONDARY
SCHOOL №1 REPUBLIC OF BASHKORTOSTAN)**

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Abstract: The article examines the character of the Russian and Bashkir people, their mentality, and their close mutual influence on each other. The connection is shown through phraseological units as an integral component of the Russian and Bashkir languages. The characteristic features of the national character of the Russian and Bashkir peoples are revealed precisely through the prism of phraseological units. A detailed analysis of a large number of literary sources on this topic was carried out. This article can be used as not only additional theoretical, but also practical material on working on phraseological units. The given phraseological units and figurative (catchphrase) expressions will help to better prepare secondary school graduates for the Main State Exam (9th grade) and the Unified State Exam (11th grade). The article reveals the national culture of peoples, their material and spiritual values. The equivalent phraseological units of the Russian and Bashkir languages when used in speech are presented. On the basis of a general education organization, sociological surveys and questionnaires were conducted among middle (grades 5-9) and senior (grades 10-11) students in order to determine the degree of awareness of schoolchildren about phraseological units that reflect the national character of both cultures. The work is of great theoretical and practical importance for university teachers, secondary school teachers, students and graduates for preparing for exams. The work takes into account the Federal State Educational Standards of the new generation when compiling lessons on this topic. The scientific article was written within the framework of "Growth Points", a structural unit of a rural secondary school within the framework of the "Modern School" for digital, natural science and humanities profiles.

Key words: education, upbringing, rural educational institution, Growth point, modern school, final essay, Unified state exam, Main state exam, Russian language, literature, Bashkir language, Federal state educational standards, mentality, character, phraseological units, picture of the world, spiritual life, questionnaire, survey, vocabulary, grammar, semantics, concept, culture, jargon, tracing paper, synthesis, analysis.

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Introduction

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It is believed that the fate of the country is closely connected with the mentality and character of the people. They mutually influence each other. Therefore, when thinking about the further history of the country, it is impossible not to take into account the color of the national character of its people, the value systems inherent in them, cultural and mental characteristics [1].

And phraseological units are special units of language that store the wisdom, feelings and emotions of the people, their moods, and assessment of the world around them. The history of the country is reflected in phraseological turns.

To us, a group of proactive subject teachers of Russian language and literature, Bashkir language and literature, the task of identifying typical features of the national character of the Russian and Bashkir peoples, embodied in phraseological units, seemed interesting.

To answer these and other questions, we decided to conduct our own theoretical research and comparative analysis of the relationship between the Russian and Bashkir peoples from the position of phraseological units on the basis of "Points of Growth" Askino Secondary School №1 Republic of Bashkortostan [2].

2. Purpose of the study.

In this regard, the *purpose* of the study of this work is to identify the features of the reflection of the national mentality in the linguistic picture of the world on the basis of Russian and Bashkir phraseological units. The *relevance* of addressing this topic is determined by increased interest in the problems of the linguistic picture of the world and increased attention to phraseological units from the point of view of science, because, in our opinion, it is always necessary to study language.

We identified the following *tasks* for ourselves, which we solved during the writing of the entire article:

- (1) Identify the essence of concepts – the linguistic picture of the world and mentality;
- (2) Highlight the main features of the mentality of the Russian and Bashkir peoples;
- (3) Try to find how these main features are reflected in vocabulary and phraseological units.

The *object* of study is the spiritual life of the Russian and Bashkir peoples.

The *subject* of the study is the mentality of the Russian and Bashkir peoples, viewed through the prism of their phraseological units.

We have put forward a *hypothesis* that there really are features of the reflection of the national mentality in the linguistic picture of the world based on Russian and Bashkir phraseological units.

As a brief overview of the *literature* and *sources* when working on the chosen topic, we began by

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getting acquainted with leading scientific articles, dissertations, monographs of Russian and Bashkir linguists. In their works they explain what the concept of a linguistic picture of the world and national character means in both language groups. Some of the dissertations we studied discuss the mentality of the Bashkir's, based on their literary creativity, as well as their close relationship with the Russian people.

The research *methods* are the study and analysis of literature, questioning, generalization and systematization of material. The work uses elements of systemic and comparative analysis, the method of ascent from the abstract to the concrete.

The *practical significance* of the study lies in the fact that theoretical and practical material on working on phraseological units is summarized and brought into the system.

The *scientific novelty* lies in the fact that we made an attempt to understand the mentality of the Bashkir and Russian peoples, based on their phraseological turns.

3. General concepts about phraseology, mentality, worldview, national culture of the Russian and Bashkir peoples.

As is known from the Russian and Bashkir languages [3], phraseological units are living witnesses of the past, knowledge of them enriches our mind, makes it possible to better comprehend the language, and use it more consciously.

Understanding set expressions, as well as their correct use in speech, is considered one of the indicators of perfect speech skills and a high level of linguistic culture. The richer a person's vocabulary, the more interesting and vividly he express his thoughts. But, for some reason, even in our time, what phraseological units are is an open question.

According to the Soviet encyclopedia [4], a phraseological unit is a stable combination of words, which is characterized by a constant lexical composition, grammatical structure and a meaning known to native speakers of a given language (in most cases, figurative) that cannot be deduced from the meaning of the constituent phraseological components. This meaning is reproduced in speech in accordance with historically established norms of use.

On the other hand, the study of phraseological material in the world's languages suggests that there is a close connection between phraseological semantics, national mentality and national culture [5].

By definition in [6], mentality is a combination of soul, spirit, mind as a connection between the genitive case and the adjective suffix in a word, which means a mindset, a set of mental, emotional, cultural characteristics, value orientations and attitudes inherent in a social or ethnic group, nation, people, nationality.

By national culture we understand the material and spiritual values created by the people, and by

national mentality we mean the totality of the characteristics of the psychology and thinking of the people [7].

Of course, all three of these concepts (phraseologies, mentality, and national culture) turn out to be quite complex and ambiguous. At first glance, it seems that there is nothing unusual either in phraseological semantics, or in the national mentality, or in the national culture.

However, analyzing specific phraseological units [8], you understand that this is far from the case. Thus, phraseological semantics has been identified with lexical semantics for a long time. The term lexical meaning was usually used in relation to phraseological units. As for the national mentality, universal human characteristics are often presented as national ones. It is very difficult, within the framework of cognitive studies (brain studies) that are fashionable today, to quite objectively determine, based on the analysis of linguistic material, the features that truly constitute the national character of a particular people.

Often, something inherent in many related peoples is presented as national. The phraseological system of a language at the conceptual level contains the names of cultural realities, which allows us to talk about the direct participation of national culture in phrase formation.

Summarizing the last three sources of the cited literature, we can say that any phraseological unit is one way or another, connected with national culture. However, a special place in the system of national phraseology is occupied by units associated with mythology, religion, cuisine, music, the environment, the names of historical figures, literary heroes, and so on. In the semantic structure of such phraseological units, the connection between the actual phraseological meaning and the concept that can be conventionally designated as cultural is clearly visible.

Bashkir and Russian languages belong to different language groups [9]. The Russian language belongs to the Slavic branch of the Indo-European family of languages, and the Bashkir language (in the Bashkir language "*bashkort tele*") is a Turkic language, the national language of the Bashkir's. It belongs to the Volga-Kypchak subgroup, the Kypchak group, of the Turkic family of languages.

Finally, the concept of a picture of the world is a fundamental concept that reflects the relationship between man and the surrounding world [10]. According to the author of this source, language reflects the national specific vision of the world. Of particular interest to science are those aspects of language that reflect the person himself.

A natural question arises: what is national character? First of all, according to [11], this is a set of the most significant features by which one can distinguish a representative of one nation from

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another. Each nation has its own character, different from others.

The development of national consciousness influences the shape of the worldview and the formation of the culture of each nation. Integration of people is possible only when there is mutual penetration into the spiritual worlds of some peoples into others, that is, a common system of worldviews is needed, which can be based on a component of cultures.

In this regard, it seems necessary to turn to the cultural part of the vocabulary – to phraseological units of the Russian and Bashkir languages. Mastering phraseological material in different languages activates intercultural communication and contributes to the formation of a tolerant linguistic personality.

4. Basic values and mentality traits of the Russian and Bashkir people.

The main basic components of the mentality of the Bashkir people [12] are metaphysical, social, psychological, which in turn are based on the following values:

- (1) Freedom placed above any other good;
- (2) The prevalence of sensory knowledge over rational knowledge;
- (3) The pursuit of justice and equality in all aspects of manifestation.

The most characteristic features of the mentality of the Bashkir people are hospitality and generosity, belligerence and serenity, modesty and simplicity, tolerance and pride, straightforwardness and the desire for competition. The following points are considered to be the basis, reasons for the emergence and development of the peculiarities of the mentality of the Bashkir people: surrounding nature, nomadic way of life, originality of national thinking, pre-Islamic religious beliefs and Islam.

Features of the Russian mentality [13], reflected in phraseological turns, and are:

- (1) Humility, renunciation or rebellion in the name of justice;
- (2) Pity – cruelty;
- (3) Kindness, gentleness – *"it's better not to fall under the hot hand"*;
- (4) Despotism – freedom, self-praise, humanity, tolerance;
- (5) Sloppiness, laziness – the ability to work with dedication – *"tirelessly"*;
- (6) Religiosity – atheism;
- (7) The desire to *"check if it's weak"*, the desire to refute a lot of things *"we ourselves know"* – a calculation *"at chance"*, faith in a miracle and the presence of ingenuity.

Thus, making a micro conclusion, we can assert that the definition of the mentality of the Russian and Bashkir people is a holistic spiritual attitude. At the same time, we highlight a feature of the Russian mentality as the duality of consciousness.

5. A brief history of phraseological units in the languages of Russian and Bashkir peoples.

All phraseological units of the Russian language [14] can be divided by origin into two groups: phraseological units of Russian origin and borrowed phraseological units. The vast majority of phraseological units are of original Russian origin. The main source of Russian phraseology are free phrases, which, as a result of figurative use, are subject to phraseologization: *"to wash dirty linen in public"*, *"to make a mess"*, *"to go with the flow"*, *"to cast a fishing rod"*, *"to cover up your tracks"*, *"to reel in fishing rods"*.

Russian phraseology in its composition goes back to various spheres of life and human labor activity. The most important source of its replenishment is everyday speech: *"turn shafts"*, *"chase dogs"*, *"tell fortunes with beans"*.

The source of replenishment of phraseological units is the professional speech of artisans, hunters and other representatives of the profession: *"cut like a nut"*, *"without a hitch"* (from the speech of joiners and carpenters); *"to baffle"* (from the speech of the railway workers); *"to give up"*, *"to drop anchor"*, *"to take in tow"*, *"to run aground"* (from the speech of sailors) and so on.

In literary phraseology there are phrases that come from various jargons: *"to climb into a bubble"*, *"to take it to the gun"*, *"not to kick it in the tooth"* and so on.

A constant source of replenishment of Russian phraseology are works of oral folk art: *"the fairy tale about the white bull"* – endless repetition of the same thing; *"under King Gorokh"* – a very long time ago; *"Lisa Patrikeevna"* – a very cunning person; *"Koschey Immortal"* – a very thin and scary person; from works of fiction – *"stigma in fluff"*; *"with feeling, with sense, with arrangement"*; *"to grandfather's village"*; *"at a broken through"*.

Many phraseological phrases arose on the basis of Russian proverbs: *"you can't go around a crooked horse"* – *"you can't go around a rogue on crooked horse"*; *"water off a duck's back"* – *"trouble falls like water off a duck's back"*; *"you swim shallowly"* – *"swim shallowly, touch the bottom"*.

The phraseological system of the Russian language is constantly enriched, developed, improved and at the expense of its own (phraseological) resources. Their component composition, semantics, environment, context may change, new variants and phraseological units are formed: *"stand at the stern"* – stand at the helm; *"take note"* – take a pencil; *"to tear a skin"* – to tear three skins; *"measure by your own yardstick"* – measure by your yardstick; *"soar in the empyrean"* – fly in the clouds; *"feed with breakfast"* – feed with promises.

Each craft in Russian territories left its mark, each new profession gave its own phraseological units. The phraseological vocabulary is also being

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replenished due to the author's phraseological units. Often these units come from other languages.

The sources for replenishing the composition of phraseological units in the Bashkir language [15] are different compared to Russian phraseology. The Bashkir language also distinguishes between native and borrowed phraseological units. According to the time of their origin, primordial phraseological units are divided into three layers:

(1) Common to Mongolian languages (the most ancient);

(2) Common to Turkic languages;

(3) Actually Bashkir.

Phraseologisms reflect various aspects of the life of the people, their customs and morals: "kuz teyeu" – jinx, evil eye; "ak yul" – good luck; "yly tenende tuzhyn" – wear for health; "Allah haklahyn" – God forbid and others.

As for the borrowed phraseological units, they are mainly tracings from the Russian language: "hyuzan koro sygyu" – get out of the water unscathed; "hai yozou" – shallow swim and others.

In interlinguas equivalents, there are exotic variants when one language has a folklore image, but another does not: "you won't find anything with fire during the day" (Russian version) – "et menen ezlehen de taba almashyn" (Bashkir version), which literally translates as "you can't find it even with a dog", this is how they say "about a missing person".

As you can see, in the Bashkir phraseological unit, unlike the Russian one, there is an image of a dog: "with grief in half" (Russian version) – "et belehe menen" (Bashkir version), which literally translates to "dog with grief".

Here is another option in both languages: "to tear (beat) like Sidorov's goat" (Russian version) – "ber kat tirehen tunau" (Bashkir version), which literally translates as "tear one part of the skin" in the meaning of "cruelly, mercilessly flog, flog, beat someone".

Drawing another micro conclusion, we can assert that from these examples it is clear that each language is dominated by its own, actually national – native Russian and native Bashkir – phraseological units. This is precisely what explains the discrepancy between the structure and lexical composition of most phraseological units of the Russian and Bashkir languages.

As for semantic equivalence in the absence of structural and lexical similarity of many phraseological units in two languages, this is explained by the similarity of the worldview of different peoples and the specificity of how it is reflected in their languages.

6. Sources of original Russian and Bashkir phraseological units.

When describing different thematic groups of phraseological units in each language, we wanted to show, along with the universal human elements of the

linguistic picture of the world, specific, national features. Let's turn to phraseological units.

Among the Bashkir's, the main occupation was associated with cattle breeding; the presence of livestock in a person was considered a sign of wealth and well-being: "mal maldy taba" (Bashkir version) – "wealth increases wealth" (Russian version); "maldy tota bel, ashty yota bel" (Bashkir version) – "know how to keep cattle and consume food" (Russian version); "maly barzyn, nazy bar" (Bashkir version) – "he who has cattle has joy" (Russian version); "mal (donya) artynan kyuyu" (Bashkir version) – "try to get rich" (Russian version).

There are a lot of phraseological units with the word dog. A dog for a horseman is a friend, a symbol of a faithful guard, an assistant in cattle breeding: "ethez kuyan totolmai" (Bashkir version) – "you can't catch a hare without a dog" (Russian version); "et ashamas" (Bashkir version) – "and the dog won't eat" (Russian version); "et botkohoz", "et bashyna erket tugelgen", "et tubygynan" (Bashkir versions) – there is a lot of meaning; "et beylehen, torgohoz" (Bashkir version) – meaning very cold.

Both peoples have a very serious description of the image of a hard (dog) life: "et konon kureu", "et kononde yasheu" (Bashkir versions) – "see a dog's life", "live like a dog" (Russian versions); "et tirehen bitene kaplau" (Bashkir version) – "cover the face with a dog skin" (Russian version).

There are phraseological units in the Bashkir language with the component dog ("et", from the Bashkir language) in a negative meaning: "et (bure) azygy"; "et algyhyz" (Bashkir versions) – literally means bad, worn out; "et koikahy" (Bashkir version) – literally means humiliating, insulting; "et koirogonan toz bulyu" (Bashkir version) – literally means to pretend to be too fair; "et auyzyna agas tygyp yorou" (Bashkir version) – literally means to idle; "etlek iteu" (Bashkir version) – literally means to scold, scold; "et hugyryu" (Bashkir version) – literally means to spend time idly; "et ashamas" (Bashkir version) – literally means very bad, unscrupulous; "et oror, bure yoror" (Bashkir version) – literally means "the dog barks – the wind carries" (Russian version).

The lifestyle also leaves its mark on the choice of dishes and national cuisine. The symbol of wealth and well-being of the Russian family is bread. Let's consider phraseological units for Russian and Bashkir variants of manifestation in speech: "bread and salt" (Russian version) – "mailagan keuek" (Bashkir version), which literally means "butter and honey", meaning without hindrance, without difficulties and complications; "may esendege (esenda yozgen) boyor keuek" (Bashkir version) – literally means very good, "rolling like cheese in butter" (Russian version); "bal da may" (Bashkir version) – which literally means "honey and butter" (Russian version).

Each nation has its own traditions and customs for each member of society. A lot of Russian

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phraseological units are associated with signs, witchcraft: "tell fortunes on beans", "evil eye", "water off a duck's back", "stand on your left foot", "lay out the cards", "black cat", "vicious circle" and other. Hospitality is honored in the Bashkir language: "khozay kunagi" (Bashkir version) – "God's guest" (Russian version); "kunak kureu" (Bashkir version) – which literally means "to be invited" (Russian version); "kunak kurheteu" (Bashkir version) – "show the guest" (Russian version).

In the Bashkir language, customs and traditions are associated with Muslim society, a woman is a keeper of the hearth, a mother and a teacher of children: "yakshy katyn – donya totkahy" (Bashkir version), which literally means "a good wife is the support of the house" (Russian version).

Linguocultural analysis of phraseological units [16] of the Russian and Bashkir languages makes it possible to conclude that phraseological units of both languages are rich in cultural meaning; they reflect the cultural and national traditions of the peoples. For example, in Russian and Bashkir phraseological units, a person represents a part of reality, universal human values, which are a criterion for behavior and relationships between people of different nationalities.

But at the same time, we clearly highlight and note the differences associated primarily with the specific national mentality, with the characteristics of the Christian and Muslim religions. Most of the Russian and Bashkir phraseological units are associated with life, customs, and traditions, namely:

(1) Ancient customs of punishing criminals: "shorten the tongue" (Russian version) – a type of punishment for insults and insolence; "it is written on the forehead" (Russian version) – they branded criminals;

(2) Details of Russian and Bashkir life: "washing dirty linen in public" (Russian version) – talk about quarrels occurring between close people; "kalgan eshke kar yaua" (Bashkir version) – "snow falls for the remaining work"; "the remaining work will never be completed" (Russian versions);

(3) Appearance, clothing: "walk as a trump card" (Russian version) – walk important, with pride, with self-esteem. In Ancient Russ, boyars, unlike commoners, sewed to the collar of their ceremonial caftan a collar embroidered with silver, gold and pearls, which was called a "trump card", which stuck out impressively, giving the boyars a proud posture;

(4) Ancient Russian and Bashkir measures of length: "altylagy – altmyshta" (Bashkir version) – "that which is at six and at sixty" (Russian version), which literally means "character is formed from childhood" (Russian version); "forty forties" (Russian version) – a large number, a lot of something, according to one version they counted sable skins, according to another – this is what they said about a large number of churches;

(5) Education: "starting with the basics" (Russian version) – starting with the simplest, from the very beginning, from the very basics. The fact is that the first letter in the Old Russian alphabet was called "Az", hence the meaning of the phraseological unit;

(6) Traditional crafts and work: "to carry water" (Russian version) – to burden someone with extremely difficult and humiliating work, to mercilessly exploit someone, taking advantage of his flexible character; "not sewn with bast" (Russian version) – originally meant "not simple" (Russian version), later "not such a simpleton" (Russian version). The phrase was formed on the basis of ideas about weaving from bast; products and shoes made from bast were considered a sign of poverty and peasant origin.

Thus, we show that almost every craft in Russ left its mark in phraseology. Let us give additional examples from life, taking into account the transfer of meaning in phrases of the Russian and Bashkir versions: "two boots of a pair" (Russian version) – which among shoemakers literally means identical; "to reel in fishing rods" (Russian version) – which among hunters and fishermen literally means to leave hastily; "cast a fishing rod" (Russian version) – which among hunters and fishermen literally means to carefully find out something; "to cover up tracks" (Russian version) – which among hunters and fishermen literally means to hide something; "to play first violin" (Russian version) – which among musicians literally means to excel; "to drop anchor", "at full sail", "to run aground" (Russian versions) – which for sailors literally means to settle, quickly, to get into an extremely difficult situation.

At the same time, we do not forget that phraseological units also came from folk tales, epics, oral folk art, and from other sources of folk life.

You can also observe that for a Russian person "a dog is a friend of man" (Russian version), and for the Bashkir's a dog is an assistant in cattle breeding.

The Bashkir's have led a nomadic lifestyle for centuries, therefore, in Bashkir phraseological units, the free wind is highly valued – a symbol of freedom and strength: "elge osorou" (Bashkir version) – which literally means "to let it go with the wind" (Russian version); "bekhetsezge el karshi" (Bashkir version) – which literally means "the unfortunate man has the wind in his face" (Russian version).

Each nation has its own specific trades and crafts. For a Russian person, this is carpentry, the manufacture of wood products: "sharpen woodwork", "peel off like sticky wood" (Russian versions). Among the Bashkir's, this is beekeeping: "umarta korto" (Bashkir version) – which literally means "working bee" (Russian version); "ere kort" (Bashkir version) – which literally means "drone" (Russian version).

Making another micro conclusion, we can again assert that the phraseological units of the Bashkir language are equivalent in some cases, and in other

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cases there is an absence of Russian phraseological unit's correlative with the Bashkir in meaning.

This means that we can conclude that exactly those figurative expressions that are associated with cultural and national standards, stereotypes, and which, when used in speech, reproduce the mentality characteristic of a particular linguocultural community are fixed and phraseologies in the language.

7. Sources of borrowed Russian and Bashkir phraseological units.

Stable combinations, catchphrases that came into the Russian and Bashkir languages from other languages are borrowed phraseological units. Here we highlight borrowings from Slavic languages, which are phraseological units of the Old Church Slavonic language.

Old Slavonic phraseological units [17] were firmly entrenched in the Russian language after the introduction of Christianity; most of them originate from books and the Holy Scriptures as well.

Basically they are of a bookish nature: *"a proverb"*, *"seek and ye shall find"* (Old Russian versions) and others. These phraseological units most often represent expressions taken from biblical and evangelical texts translated into Old Church Slavonic: *"by the sweat of your brow"* (Old Russian version) – which literally means *"to work very hard"* (Russian version); *"forbidden fruit"* (Old Russian version) – which literally means *"about something tempting, but forbidden"* (Russian version); *"stumbling block"* (Old Russian version) – which literally means hindrance, difficulty; *"holy of holies"* (Old Russian version) – which literally means *"the most dear and cherished"* (Russian version); *"daily bread"* (Old Russian version) – which literally means *"that which is necessary for existence"* (Russian version); *"promised land"*, *"poor in spirit"*, *"do not make yourself an idol"* (Old Russian versions) and others.

As for borrowed phraseological units in the Bashkir language, they are mainly tracings from the Russian language: *"akkosh yiry"* (Bashkir version) – *"swan song"* (Russian version); *"berense karlugastar"* (Bashkir version) – *"first swallows"* (Russian version); *"urtak tel tabyu"* (Bashkir version) – *"find a common language"* (Russian version).

Concluding the next point of our research, we can assert that phraseological units are the concentration of folk wisdom and linguistic flair. Many phraseological units familiar to us reflect the traditions, customs, and beliefs of the Russian and Bashkir people. Since ancient times, these languages have preserved many words and expressions that we easily, without thinking, use in conversation, but often we do not even know about their origin and true meaning, and yet their history is interesting and instructive.

8. The meaning and use of Russian and Bashkir phraseological units.

For the correct, timely and decorative use of phraseological units, it is necessary to have a good knowledge of the meaning and image that underlies it. Almost all phraseological units arose initially to designate specific events, facts and phenomena.

For various reasons, these figurative expressions gradually began to be used to refer to other situations, sometimes in a figurative sense, and not even always similar to the original versions.

Based on the work [18], we can determine that all phraseological units can be conditionally divided into several subgroups:

(1) Figurative expressions reflecting folk customs and beliefs;

(2) Phraseologisms related to the history of a particular people;

(3) Stable combinations of words that arose from various crafts;

(4) Catchphrases.

One of the famous expressions *"holy simplicity"* (Russian version) literally means a naive, simple-minded, trusting person. As a rule, it is pronounced in the exclamatory form *"Oh, holy simplicity!"* (Russian version), surprised at someone's gullibility and naivety, bordering on stupidity.

The expression *"grated kalach"* (Russian version) literally means a person who has a very rich life experience. To prepare high-quality kalach (wheat bread), bakers had to rub the dough on ice with their bare hands for a very long time and diligently to improve its properties, which is where the proverb *"do not grate, do not wrinkle, and there will be no kalach"* (Russian version) came from. From here we conclude that a person who has not passed the tests of life cannot be a full-fledged person.

The expression *"one's own hand is the ruler"* (Russian version) literally means the ability to freely, in unlimited quantities, carry out something. This is a well-known and generally accepted version of the expression in the Russian language, a colloquial term about people who have power and the ability to dispose of something at their own discretion.

The following expression *"get it out of the ground"* (Russian version) literally means get it out, no matter the cost. There were times when people simply had nowhere to store money or hide it from prying eyes. It was then that the peasants buried their savings, although not large ones, underground. And when the master demanded to pay the tax, and the peasant said that there was nothing, then the master answered: *"Get it out of the ground, but give it back"* (Old Russian version).

We especially highlight and show the connection between the Russian and Bashkir languages in that the origin of many phraseological units is closely connected with the historical past of the people.

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The expression *"Between two fires"* (Russian version) – *"ike ut arahynda"* (Bashkir version), which literally means a difficult situation when danger or trouble threatens from two sides. We believe that this expression comes from the custom in the Golden Horde of leading Russian princes to the khan between burning fires, for the purpose of consecration and purification.

A very strong expression *"went through fire, water and copper pipes"* (Russian version) – literally means and shows a person who is no longer afraid of anything, because he has gone through many trials, overcome and already knows everything. We assume that the expression arose in its full form (*"fire and water"* were previously in the Old Russian version), most likely in wartime – the Patriotic War of 1812. And *"copper pipes"* are seen here as a test of glory, but there is also a second meaning of this phraseological unit with a saying – *"like wine"*, associated with the process of preparing bread wine (moonshine). In the process of preparing Russian moonshine, fire, water, and copper pipes are involved.

The expression *"to shelve a matter"* (Russian version) is a phraseological unit known to many, literally meaning to postpone some matter indefinitely, for a long time, to delay the resolution of any issue. But there is no consensus on the origin of this phraseological unit. According to one version, the *"deposit box"* is the place where the will is kept, that is, to put on the back burner literally means to remove the document (will) for an indefinite period of time (until the time of death).

In the Russian and Bashkir languages there are many stable combinations of words that arose from various crafts and work activities.

The expression *"like a squirrel in a wheel"* (Russian version) literally means a lot of busyness, constant worries and troubles. This phrase took root from Ivan Andreevich Krylov's fable *"The Squirrel"* (1832), in which the running of a squirrel on a wheel in a cage demonstrates the activity of a person [19], who *"busts about, rushes about, breaks out of his skin, but everything doesn't move forward, like a squirrel."* *in the wheel"* (Russian version).

Well-known expressions: *"golden hands"* (Russian version) – *"altyn kullar"* (Bashkir version) literally means the ability to reach the heights of excellence in some matter, to be the best in the profession; and *"jack of all trades"* (Russian version) – literally means the ability to do any job that one takes on. In Old Russian, gold has always been considered the most valuable and expensive material. And good workers were also valued always and everywhere. That is why among Russians and Bashkir's the word *"golden"* gives the formative expression the meaning of something best, valuable – the best workers are worth their weight in gold.

Let's look at another expression *"to beat your thumbs"* (Russian version) – literally means idle

pastime, idleness, laziness. In the old days, the blanks necessary for the further manufacture of dishes were called baklushi and they were entrusted to apprentices to make them, and this was considered the easiest thing, trivial, not requiring special skill.

Or another expression *"to pour bullets"* (Russian version) – literally means to lie boastfully, to tell something implausible. A superstitious custom in ancient times for the sake of success in metal casting involved inventing and telling all sorts of fables. Therefore, the original expression *"to pour guns"* (Old Russian version) began to mean: to lie and invent. The inventor and writer began to be called *"gunner"*. And later the expression *"cast bullets"* or *"cast a bullet"* (Russian versions) appeared.

In relation to representatives of high positions and positions held, there is also an expression *"you are heavy, Monomakh's hat!"* (Old Russian version), literally means the weight of power, responsibility, unpleasant, burdensome obligations. The expression was first used in the tragedy of Alexander Sergeevich Pushkin *"Boris Godunov"* (1825). In fact, Monomakh's cap is a crown, a symbol of royal power, with which the Moscow kings were crowned on the throne.

Finally, the last expression in this block of the article, *"out of a molehill"* (Old Russian version) – literally means to unreasonably exaggerate something. The expression came from antiquity, from the pen of the Greek satirist Lucian of Samosata in his work *"Praise of the Fly"* (circa 2nd century AD). Today, the origin of this expression is clearly understood. Fly and elephant are in this case antonyms, opposing words. A tiny fly – and a gigantic elephant. Between them there is a *"huge distance"* (Russian version). It's impossible to make a molehill out of a molehill: there won't be enough *"material"*.

Making a micro-conclusion on the current block of our article, we believe that all phraseological units, as a rule, have an interesting, fascinating history of origin. Customs, beliefs and traditions have become the basis for some figurative expressions that are still popular and interesting.

9. Identification of the degree of awareness of Russian and Bashkir phraseological units.

In order to most accurately identify the degree of awareness of modern rural schoolchildren about phraseological units that reflect the national character, we conducted a sociological survey [20]. About half a thousand middle (5-9) and senior (10-11) students from our school took part in the survey.

Students were asked a questionnaire consisting of four questions:

- (1) Do you know what phraseological units are?
- (2) Do you think there is a connection between history and language?
- (3) Do you agree that phraseological units reflect the Russian and Bashkir national character?

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(4) Give examples of phraseological units that reflect the character of modern man.

During the survey, we set and solved the following tasks:

(1) Ask the students surveyed the questions presented above;

(2) Conduct a full and detailed analysis of the responses received;

(3) Conduct a synthesis of the results obtained;

(4) Draw a conclusion.

The presented results of our surveys and questionnaires are relevant, since all the work was carried out at the beginning of the fourth quarter of the 2023-2024 academic years. Here we provide a detailed analysis of the surveys conducted.

Having conducted a survey among students of our school about their knowledge of phraseological units reflecting national character, we received the following results: 80% of the students surveyed have a fairly good idea of what phraseological units are and can define this word; 20% were not able to show their knowledge of the subject about phraseological units at all. However, after we said the definition, almost all the students said that they still knew what it was and could even give examples, but did not think that it was called that.

Similar to the first proportion of responses received, 80% of the students surveyed agreed with the existence of a connection between the history of a people, their language and character. At the same time, the remaining 20% of respondents did not see any connection at all.

Finally, 60% of students agreed with the statement that phraseological units reflect the national character of the Bashkir and Russian peoples. The remaining 40% of students surveyed simply doubted their statements, which is tantamount to a negative answer.

The most interesting and succinct answers turned out to be to the last question – to give examples of phraseological units that reflect the character of a person, where different options were given, the respondents answered quite variedly, but most often the following phraseological units were heard, which we divided into separate groups.

Group 1. *"Industriousness and talent"*: *"The master's work is afraid"*; *"Skillful fingers"*; *"Rolling up my sleeves"*; *"Small, but daring"*; *"Grab Stars from the Sky"* (Russian versions).

Group 2. *"Laziness and parasitism"*: *"Be careful"*; *"Pound water in a mortar"* (Russian versions).

Group 3. *"Strength, love of freedom, courage"*: *"Good fellow"*; *"Free Bird"* (Russian versions).

Group 4. *"Breadth of the Russian and Bashkir soul, generosity, hospitality, kindness"*: *"Soul wide open"*; *"Holy simplicity"* (Russian versions); *"Kunak kureu"* (Bashkir version) – *"To be invited"* (Russian

version); *"Kunak kurheteu"* (Bashkir version) – *"Show the guest"* (Russian version).

Group 5. *"Patience and Fortitude"*: *"Iron Will"*; *"Take the bull by the horns"*; *"Turning Inside Out"* (Russian versions).

We make the last micro conclusion in our work. After conducting a survey and finding out the most frequently used phraseological units by students, we concluded that those phraseological units that, although rarely, are used in the speech of modern schoolchildren, occupy a very small share of what exists in the Russian and Bashkir languages.

For the most part, students know expressions about human labor (in various forms) and a fairly small percentage – about character and strong-willed qualities.

The result of this survey indicates that modern schoolchildren and young people practically do not know, and therefore do not use phraseological units for the beauty and imagery of speech, both written and oral.

Phraseologisms, which so accurately and accurately reflect the history, morals, and customs of our people, are little used and forgotten, which cannot but disturb true lovers of their native language, in particular the Russian and Bashkir languages.

10. Conclusion. We believe and affirm that the goal of this work has been fully achieved. The hypothesis we proposed at the beginning of the article, that there really are features of the reflection of the national mentality in the linguistic picture of the world based on Russian and Bashkir phraseological units, was completely confirmed.

As we have shown and proved, the phraseological units of the Bashkir language are equivalent in some cases, and in other cases there is an absence of Russian phraseological unit's correlative with the Bashkir in their meaning. This means that we can conclude that exactly those figurative expressions that are associated with stereotypes and which, when used in speech, reproduce the mentality characteristic of a particular linguocultural community are fixed in the language.

The Russian and Bashkir linguistic picture of the world, of course, mainly reflects universal human traits determined by the unity of the material world as an object of knowledge. At the same time, the Russian and Bashkir peoples developed their own idea of the world, their own norms of behavior, assessments, traditions and customs, determined by the way of life of the people, their national psychology, and culture. This needs to be appreciated and protected.

Based on the enormous work we have done, we consider the following to be the result:

(1) Students of a regular rural secondary school receive new knowledge about how the national mentality is reflected in phraseological units.

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(2) Students of an ordinary rural secondary school are convinced of the expressiveness of phraseological turns, seeing in them how accurately and vividly the character of the Russian and Bashkir people is expressed.

(3) Students of a regular rural secondary school get acquainted with new stories of the origin of Russian and Bashkir phraseological units.

(4) Every student of an ordinary rural secondary school is imbued with a feeling of gratitude, pride and respect for the Russian and Bashkir peoples, who have lived side by side peacefully for many centuries in the territory of our region.

The practical significance and application of the work is also important and necessary. We propose to use the article and material collected on the topic for the scientific and pedagogical community in extracurricular activities in middle and high school.

The material of this work can be used as additional material in Russian language and literature lessons, in extracurricular activities, in conversations,

in class hours dedicated to the beauty of native languages, Russian and Bashkir.

The collected material allows us to better understand the Russian and Bashkir people. Whatever he wants to store in his memory is expressed and stored in language. Mastering phraseological material in different languages activates intercultural communication and contributes to the formation of a tolerant linguistic personality.

It is important to note that all the material we offer allows teachers to better prepare current lessons taking into account the Federal State Educational Standards of the new generation, as well as secondary school graduates for the Main State Exam (9th grade) and the Unified State Exam (11th grade).

We want the invaluable experience captured and stored in language to be passed on from generation to generation. And our task is to preserve and pass on this experience to our descendants, to the future generation as much as possible.

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