



# Semantics of Phraseological Terms with the “Baş” Component

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**Abstract:** This article is devoted to the study of Turkish phraseological units, special attention is paid to the study and analysis of phraseological units with the “baş” component. The main goal of the authors was to study somatic phraseological units, which include the “baş” component, study their semantics, and analyze their use in oral and written speech. To achieve this goal, the following tasks were identified: the study of the scientific literature on phraseological units; the study of scientific works devoted to somatic phraseological units of the Turkish language; finding sources related to the topic of the study, and collecting material; semantic analysis of somatic phraseological units with the “Baş” component; formulation of conclusions based on the results of the analysis. The article uses lexical-semantic and conceptual-analytical research methods. In the part of the article that illuminates the degree of knowledge of the topic, a comment is given to a number of noteworthy scientific papers. The article notes that language is a means of communication between members of society, serves a person as a means of helping to express their thoughts and inner experiences verbally and in writing, that each person, when presenting his thoughts, uses a number of ways to make his speech more beautiful and more informatively, that among these methods the use of phraseological units is the most effective. The authors emphasize that phraseological units enrich written and oral speech, and provide a more complete and clear presentation of thoughts.

The article carried out a study of 217 phraseological units in which the “baş” component functions, shows the difference in their content, structure and

composition, analyzes the most frequent phraseological units with the “baş” component used in oral and written Turkish speech.

As a result of the analysis, a conclusion was made about the use of phraseological units with the “baş” component in various situations. Most of these phraseological units are used in a problem situation, the number of such phraseological units is 65. Along with this, the author notes the cases of using phraseological units with the “baş” component in the following situations: physical condition (29), mutual respect (17), in the process of excitement (14), and leadership (14).

**Keywords:** Phraseology, phraseological unit, component, somatism, phraseological somatism, vocabulary indivisible combination of words, system, semantics.

**Introduction:** Phraseological features differ from other language units with their broad, meaningful expression. The question of “phraseology”, its composition and size, its national character and other features have been important topic to study. In these terms, phraseology has now become the object of research in many languages. This research is devoted to the semantic analysis of somatic phraseologies in which the Turkish component of the “baş” component is involved. After all, the comprehensive study of the somatic phraseology that is widely used in oral and written speech, making scientific conclusions about its semantic analysis, is also one of the issues waiting to be addressed in Turkish language. The study of Turkish language phrases is a study of the rich and diverse history of the Turks from time immemorial, their own world outlook, traditions, customs and linguistics.

Somatic phraseology is a unit of somatisms, that is, words that describe the names of the body parts. Exactly, the somatic phraseology that reflects the centuries-old experience of each nation, its lifestyle, culture, spirituality, traditions and customs.

The study of phraseological units is one of the most important issues that have always been the focus of linguistics and translation studies, and considerable scientific research has been done in this regard. In our work we reviewed the scientific views of a number of Uzbek and Turkish scholars.

M. Rustamova in her article “Somatisms in Italian Phraseological Units” examines the lexical connection of somatisms in Italian and Uzbek phrases, and comparative analysis reveals similarities between the two languages.

Z. Hamdamova has done research on G. Gulom's story “Shum Bola”. While learning “Shum Bola”, she tried to describe the somatic phrases used in the story and their role in the lexical system of the language. The researcher also conducted semantic analysis of the phraseology of the eye, hand, and tongue component used in the story.

M. Tashtonova in her research “Lexical semantic features of phraseological features related to human body parts in Uzbek language” explored the lexical-semantic features of the phraseological expressions of the human body in the Uzbek language and studied their gestures.

Mehmet Aygun, a Turkish researcher, has published a study entitled “Türkçe ve Almanca'da “Göz'le ilgili deyimler”in incelenmesi” (“Turkish and German expressions on “eye”-related phrases). The researcher explored the syntax and semantic properties of both languages, using Turkish and German phrases involving eye-somatism.

Suheyla Saritash, Associate Professor of Balikesir University in Turkey, defended a research entitled “Türk Kültüründe Yüzle İlgili Deyim ve Atasözleri Üzerine Bir Çalışma” (“Studies on “facial” expressions in Turkish culture”). In the research, the author collected phrases and proverbs with the word “face” and explained in detail their structure, meaning and forms of use.

Features, differences, similarities of somatic expressions in Turkish and Tatar dialects were studied by Tughba Aktash in a research titled “Tatar Türkçesindeki “Baş” Ve “Baş”ta Bulunan Organ Adlari Ile Kurulmuş Deyimler Ve Bu Deyimlerin Türkiye Türkçesindeki Şekilleriyle Karşılaştırılması” (“Words containing the words “body parts” in Tatar, “head”, and their comparison with the Turkish language”).

The etymology of somatic expressions and the analysis of these expressions in Turkish (Turkish, Kazakh, Kyrgyz, Uzbek, Azerbaijani) languages were explored by Fatma Uzkan in “Somatik Deyimler” (“Somatic expressions”).

Semantic, lexical and morphological analysis of somatic expressions in Azerbaijani and Turkish languages was discussed in the article called “Oğuz grubu türk lehçelerinde organ isimleri ile yapılan deyimler” (“Studies on the somatic expressions in the Turkic dialects of the Oguz group”) by G. Suleymanova .

The above studies show that there is a great deal of interest in somatic expressions. The work done in this area is significant and visible. By examining each of these scientific studies separately, we can see the characteristics, semantics, and similarities and differences of somatic expressions.

When analyzing phrases in Turkish with the “baş”

component, we see that there are 217 phrases in this type of Turkish. As these expressions differ in meaning, structure, and composition, we think it is best to analyze the expressions used most frequently in Turkish oral and written speech.

“Baş ağrıtmak” (to have a headache). This phrase means talking too much in the course of a conversation and annoying the person in front of you.

“Baş ağrıtmakta üstüne yoktur senin”

(Literally: you are the best in making headache).

In this example, the phrase “baş ağrıtmak” comes to mean that you are the best in making headache.

“Baş aşağı gitmek” (head down). This expression, which is increasingly used to mean loss and deterioration, applies to both the physical and financial condition of people.

“Sağlık durumu baş aşağı giden biri için iyi şeyler söyleyemem.”

(Literally: I can't say good things for someone whose health is getting worse) This also refers to a patient whose condition is deteriorating. The patient's condition is getting worse and worse “Baş göz etmek” (tie someone's head). This expression means that someone is engaged and getting married soon.

“Şu kızı da bir baş göz edersem gözüm arkada kalmayacak.”

(Literally: if I make one eye on this girl, my eyes will not be left behind).

In the example above, the phrase “baş göz etmek” is used to intend the wedding of a daughter.

“Başı üstünde yeri olmak” (place on top of the head). A phrase used when visiting or greeting a guest is used to show respect for the visitor and to make him/her feel at home.

“Her zaman bekleriz, başımızın üstünde yeri var.”

(Literally: every time we wait, there's a place on our heads). While saying goodbye to this guest, it is emphasized that he should come back again.

“Başına devlet kuşu konmak” (State bird landing on his head). It is said that when a person's financial and spiritual condition suddenly improves.

“Başına devlet kuşu konmuş, iki ev miras olmuş”

(Literally: a state bird landed on its head, and two houses were inherited).

In this example, the success of an individual with a great succession is represented by the phrase “başına devlet kuşu konmak”.

“Başına taç etmek” (crown on his/her head) to

appreciate and value a person or subject

“O ailesini hep başına taç ederdi”

(Literally: he always considers his family as a crown in his head). In this example, the sacredness and dignity of a family is expressed by the phrase “başına taç etmek” and emphasizing respect and appreciation.

“Başından büyük işlere girişmek” (to start doing big things from the beginning). To start doing things that are beyond your control, that is, trying to do something stubborn, even if you can't.

“Yeter başından büyük işlere girip de kendini rezil etme”

(Literally: Do not embarrass yourself by doing something great) As mentioned above, we can be ashamed of our surroundings as a result of doing things that we cannot do. And this is exactly what is meant by the phrase, “başından büyük işlere girişmek”.

“Başını kaldıramamak” (inability to lift her/his head). The expression is used in two ways. One of them is to keep busy doing something; the other means that the patient cannot be healed, that is, he cannot lift his head from the pillow.

“İki saattir ödevden başını kaldıramıyor”

(Literally: He can't stand his head for two hours). In this example, the first meaning is to do homework continuously;

“Gripten kurtulamadım, iki gündür başımı kaldıramıyorum”

(Literally: I couldn't get rid of the flu, I can't lift my head for two days).

In this case, the second meaning is that the patient is not healed by the expression “başını kaldıramamak”.

As we have seen from the phrases we have analyzed, we can use the phraseology with the “baş” component in different situations.

- phrases used in problem situations 65;
- At the same time physical condition (29);
- mutual respect (17);
- during nervous activity (14);
- “baş” phrases is also used in leadership processes (14).

It is well-known that language is a function of communication between members of society and a means of expressing one's thoughts orally and in writing, expressing one's own experiences. And as each person expresses his thoughts, he uses a number of ways to make it more appealing and meaningful. One of these is the use of phrases. Phraseological features help enrich the written and spoken language of the language,

filling the mind with greater clarity.

In the Turkish written literature, phrases are used in such a way that the writer is able to convey his thoughts to the reader in full. An example of this is the phrase “aklını başına almak” (“take your mind”) in one of his works by R.H. Karay. “Burası Ankara değil, aklını başına al, uslu otur.” (Literally: Here is not Ankara, but make up your mind, sit up cleverly). The author uses the above phrase to exemplify the role of the hero through this idea and calls him to behave better.

S.F.Abasiyanik uses the term of “saçı başı birbirine karışmak” (hair and head are mixed together) as follows: “Matmazelin saçı başı birbirine karışmıştı.” (literally: the girl's hair and her head were mixed together). We all know that every girl needs to look after herself, She should be always clean and tidy. The writer was also able to express the unacceptable appearance of a girl by using this expression, and by a single expression, to describe her condition.

Another talented writer, A.Kulin, used the phrase “baş başa kalmak” (to be alone) as follows: “Düşünceleriyle, iç sesiyle baş başa kalmayı tercih ederdi.” (literally: He preferred to be alone with his thoughts and inner voice). It is this expression that reveals the innermost feelings of the hero, his desire to be alone.

As with written literature, verbal expression is widely used.

For example, when a person goes away without a question and does not know where he is going, he can be described as “başını alıp gitmek” (to get lost with your head). “Boşuna aramayın, buralardan başını alıp gitti, gelmez artık” (Literally: don't look for vain here, he has got lost with his head).

The phrase “başını boş bırakmak” (leave your head empty) for a person, leader, or leader of a team or team means that the person is inattentive and inactive. This phrase is often used to tell parents that their children are being disturbed or prevented.

“Çocuğunuzun başını boş bıraktığınızdan bunların hepsi” (literally: It's all about leaving your child's head empty).

As the above examples show, “baş” in phrases involving somaticism are often used in Turkish written and verbal expressions. Such phrases are active in Turkish people, and it is a common practice that they are used both in literature and in oral. It is also worth noting that the author's use of phraseology in a meaningful and effective way helps the language of the work be understood and popularized.

## CONCLUSION

In summary, research on somatic phraseology is an interesting topic for representatives of this field. It

helps them to learn the language and culture of the people and to contribute to its development. In this article, we tried to study the semantics of phraseology with the “baş” component of the Turkish language, and examined the thematic groups, in which cases the words are most commonly used, including the role of phrases in Turkish written and oral speech.

The phrase “Baş” is a unit that reflects the philosophy of the Turkish people and reflects on their spiritual life. Although there have been many studies in the field of phraseology recently in the field of turkology, there are still unexplored aspects in this regard.

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