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Yerevan State University**SOMATIC PHRASEOLOGY IN THE CONTEXT OF LANGUAGE CONTACTS: A COMPARATIVE ANALYSIS OF AZERBAIJANI AND ARMENIAN IDIOMS WITH THE COMPONENT BAŞ****DOI 10.46991/jos.2026.29.1.94**

The purpose of this article is to present phraseological expressions as an integral and distinctive part of every language, demonstrating the peculiarities of their usage across different layers of the language. As in any language, in Azerbaijani as well, idioms endow the language with a unique vitality and expressiveness, while simultaneously encapsulating the ethnolinguistic realities, national linguistic worldview, traditions, and customs of the people. By analyzing the structural, semantic, and stylistic characteristics of idioms, the study highlights their role in reflecting a nation's ethno-linguistic consciousness, historical evolution, and socio-cultural interactions. The research also focuses on the semantic classification of idioms—categorizing them into groups. The study includes an appendix featuring a group of Azerbaijani phraseological units formed with the word baş ('head'), provided with literal translations and their corresponding Armenian equivalents. The study concludes with a systemic classification of translational equivalence, demonstrating that somatic phraseology remains a dynamic, living layer of language that continuously adapts to social and communicative shifts.

Keywords: idiom, phraseological expression, Azerbaijani, vocabulary, phrase, somatic phraseology

Every language possesses its own distinctive idioms, and it is impossible to conceive of a language without idioms and fixed word combinations, which are regarded as one of the principal means of lexical enrichment. Such expressions provide insight into the mentality of a given

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people, the stages of its historical development, its national culture, and its historical, economic, and cultural relations with other nations. The formation of idioms is influenced not only by a people's written heritage and folklore, but also by the ethnic characteristics of worldview and linguistic thinking that arise from their way of life, customs, and beliefs.

The study of idioms provides an opportunity to understand the linguistic thinking of the people who speak a given language, as it encompasses specific information about their history, culture, traditions, and the course of language development². Therefore, the investigation of phraseological units is significant not only from a linguistic perspective, but also from historical-cultural, social, and psychological viewpoints.

Research Question and Hypothesis: While general phraseology has been widely explored, cross-linguistic studies focusing on specific somatic components between Turkic and Indo-European languages within shared geographic spaces remain scarce. Within the scope of Armenian linguistics, this work represents one of the first systematic attempts to provide a comprehensive study of Azerbaijani idioms, focusing specifically on somatic phrases containing the lexeme *baş* (head). The underlying hypothesis of this study is that despite the genetic divergence between Azerbaijani (Turkic) and Armenian (Indo-European), centuries of cultural cohabitation, regional contact, and cognitive universals have resulted in significant structural and semantic convergences in their somatic phraseological systems.

To test this hypothesis, this paper addresses two main tasks: first, it establishes a theoretical and typological framework for classifying Azerbaijani idioms, and second, it evaluates the degrees of semantic and phraseological equivalence between Azerbaijani *baş*-idioms and their Armenian counterparts.

Theoretical Framework and Defining the Boundaries of Phraseology: In linguistic scientific literature, there is no consensus regarding the exact boundaries of phraseology. Some linguists include all fixed expressions

² For details on translation issues, see Mirzäyäv (2022).

within its scope, while others limit it to a specific group of figurative word combinations. Some scholars incorporate proverbs, sayings, aphorisms, and winged words into the category of idioms, whereas others consider only highly idiomatic expressions to be true phraseological units³. Due to these disagreements, the definitions of idioms remain diverse and multifaceted.

Phraseology is the branch of linguistics that studies idioms, the richness of idiomatic expressions in a language, and the phraseological system both in its current state and in its historical development. On the other hand, phraseology refers to the entirety of idiomatic expressions present in a language⁴. Phraseological units can be characterized as the most expressive, dynamic, and colorful components of a language's word structure, reflecting the collective memory of the people formed over centuries⁵.

In Western linguistics, the Swiss scholar Ch. Bally made significant contributions by characterizing phraseological units as "combinations that have firmly entered the language"⁶. In Soviet-era linguistics, research on phraseology was heavily shaped by V.V. Vinogradov, whose classification expanded upon Ch. Bally's conceptualization. Vinogradov distinguished three main types of phraseological units based on the degree of semantic cohesion between their components:

1. Phraseological fusions (idioms proper): where the meaning of the whole is completely independent of the individual meanings of its components (e.g., göjdändüşmä – an unexpected event).
2. Phraseological unities: where the global meaning is metaphorically motivated by the constituent parts (e.g., özüni itirmäk – to be upset, to lose oneself).
3. Phraseological combinations: where one component has a restricted phraseologically bound meaning while the other remains free (e.g., ayağımı jerä basmaq – to be decisive).

³ Hayrapetyan (2023), 4.

⁴ Suk'iasyan (2004), p. 295.

⁵ Xoçumyan (2019), 12.

⁶ Bally (1961), 59.

While Vinogradov included proverbs and sayings under general phraseological assimilations⁷, later structural developments led to new perspectives. Notably, N.M. Šanskij argued that phraseological expressions are stable idiomatic units in both structure and usage, possessing a distinct meaning but composed of words that are free in their individual meanings⁸. These varying approaches reflect the complex nature of idioms as a distinct layer of a language's vocabulary⁹.

A parallel development occurred within Armenian linguistics, where idioms began to be systematically studied in the 1930s by M. Abeghyan. He provided the first Armenian definition of an idiom: "It is not only the meaning of individual words that changes, but also the connections between words. These newly-formed semantic connections between words are generally called idioms, which acquire the meaning of a single word"¹⁰. Modern Armenian linguists view idioms as highly dynamic, serving a wide range of stylistic functions¹¹. Similarly, A. Sukiasyan defines an idiom as a stable, meaningfully complete combination of two or more words whose meaning has been metaphorically reinterpreted and is reproduced in speech as a ready-made unit¹².

These theoretical traditions (Western, Soviet/Russian, and Armenian) provide the necessary analytical tools for this study. By applying Vinogradov's and Abeghyan's concepts of semantic cohesion, we can better evaluate how somatic lexemes lose their literal anatomical meanings to form highly abstract idiomatic concepts.

Classification and Structural Typology of Azerbaijani Idioms: The situation regarding classification remains debated in Azerbaijani linguistics. A number of scholars attempt to equate phraseological expressions with fixed expressions under the general designation of "stable word combinations" (sabit söz birləşmələri), while others highlight

⁷ Vinogradov (1977), 121-127.

⁸ Šanskij (1957), 167.

⁹ Baranov/Dobrovol'skij (2008), 16.

¹⁰ Abeghyan (2016), 124.

¹¹ Berberyan (2024), 129.

¹² Sukiasyan (2004), 296.

inconsistencies when distinguishing idioms strictly according to structural types¹³.

To build a reliable comparative baseline, Azerbaijani idioms must be classified across two main vectors: semantic-stylistic registers and syntactic structure. Stylistically, Azerbaijani idioms function within three registers: colloquial-national (derived from folk traditions, dialects, and slang), literary (prominent in written discourse, journalistic speech, and neologisms), and neutral.

From a semantic perspective, Azerbaijani idioms can be categorized based on the human experiences they express:

- Emotions: e.g., *ürəjindən tikan çıxmaq* (to feel relieved); *dili-ayzı qurumaq* (to be terrified).
- Intellectual and volitional traits: e.g., *baş sındırmaq* (to rack one's brains); *qərar vermək* (to make a decision).
- Physical and moral conditions: e.g., *əli-qayı sojumaq* (to lose interest/heart); *qəlbi qırılmaq* (to have a broken heart).
- Natural and animal worlds: e.g., *qurd kimi adz olmaq* (to be as hungry as a wolf).
- Traditions and rituals: e.g., *qapı-qapı gəzmək* (matchmaking mediation); *üzük kəsmək* (to get engaged).

Syntactically, as stable syntactic blocks, they fall into three typological structures:

1. Verbal phraseological units: where the core component is a verb, e.g., *dilini dişləmək* (to bite one's tongue).
2. Nominal phraseological combinations: functioning as noun phrases, e.g., *aslan ürəji* (bravery; lit. "lion's heart"), *dar gündə* (in difficult times).
3. Phraseological units expressed as full sentences: e.g., *elə bil üstündən day götürüldü* (to feel great relief), *dəribində siçanlar ojnajır* (to be extremely poor).

¹³ Ähmədova (2020), 78.

Somatic Phraseology and the Selection of Baş-Idioms: Somatic expressions—fixed phrases formed with terms denoting parts of the human body—occupy a unique position in phraseology¹⁴. Because body parts are universal human realities, they serve as the primary source for metaphorical projections across all language families. In Azerbaijani, the inventory of somatic idioms is exceptionally rich, utilizing lexemes like baş (head), göz (eye), əl (hand), ayaq (foot), and ağız (mouth). These idiomatic expressions provide a distinctive color and charm to literature, particularly in **folk literature**, and their study remains relevant and important. Interestingly, many of these somatic idioms in contemporary Azerbaijani are also used in several other Turkic languages. In most cases, the creation of these expressions is rooted in historical events or situations.¹⁵ The Azerbaijani Explanatory Dictionary indexes over 300 idioms involving göz and more than 200 involving baş and əl¹⁶.

Such idiomatic expressions frequently appear in folk literature as well. One of the most famous examples of Turkic epic literature is the Dədə Qorqud (Dede Korkut) epic, where many idioms, including somatic ones, can be found. Expressions involving body parts play a significant role in conveying deeper meanings and nuances in the narrative. For instance, phrases like baş (head), ağız (mouth), alın (forehead), ayaq (foot), ənsə (nape), sümük (bone), göz (eye), qarın (stomach), qaş (eyebrow), dirnaq (nail), and saç (hair) are commonly used throughout. For example: *Äzäldän yazılmasa, qul başına qäza gälmäz*¹⁷ – "If it is not written from the beginning, no misfortune will come to the servant's head." (Meaning: destiny is predetermined; misfortune will not strike if it is not meant to happen.) *Avsal olmiş tana kibi ağzının suyu aqdı*¹⁸ – "Like a stunned calf, the water flowed from [his mouth]." (Meaning: to be so surprised or stunned that one cannot speak or react coherently.)

¹⁴ Hayrapetyan (2023), 20.

¹⁵ Bağirov (2022), 8.

¹⁶ Azərbaycan dilinin izahlı lüğəti (2006).

¹⁷ Zeynalov/Əlizadə (1988), 31.

¹⁸ Ibid., 87.

Idiomatic expressions are also prevalent in poetic works, enriching poems with various thematic contents. For example: Üzün ağ olsun, oğul, üzümü ağ elädi.¹⁹ – "May your face be clear, son, as you have cleared my face." (Meaning: May your actions bring honor to your family, as your deeds have made me proud.) Bälkä, min suçumu bilmisän mänim, Birini üzümä vurmamısan heç²⁰ – "Maybe you know my thousand faults, but not one of them have you ever thrown in my face." (Meaning: you may be aware of my many flaws, but you have never insulted or criticized me for them.)

Methodology of Corpus Selection: Given that comprehensive dictionaries list several hundred units for the lexeme *baş* (e.g., Vəliyeva 2006), analyzing the entire inventory within a single study is methodologically unfeasible. Therefore, a targeted corpus of 48 distinctive entries was established for the Appendix. The selection criteria were strictly governed by three principles:

1. Frequency: Units frequently attested across both colloquial speech and literary/poetic texts.
2. Structural Variety: Representation of all three syntactic types (verbal, nominal, and sentential).
3. Semantic Density: Prioritizing idioms where *baş* completely shifts from its anatomical meaning to denote abstract concepts like authority, intellect, destiny, psychological distress, or moral crisis.
4. When it comes to translating idioms, challenges often arise.

Some Armenian linguists (e.g., G. Jahukyan, F. Khlghatyan) consider idioms to be unique expressions that cannot be translated literally.²¹ However, idioms can indeed be translated using specific principles and methods. In cases where there is no exact equivalent of an idiomatic expression in the target language, a poor choice of words or an inappropriate equivalent can result in distortion or misinterpretation. Here,

¹⁹ Hüseyinov (2013), 5.

²⁰ Käsämänli (1988), 84.

²¹ Jahukyan/Xllat'yan (1976).

the context plays a crucial role, especially when translating idioms or words with multiple meanings.

Analytical Framework for Translation and Equivalence: To address the translation challenges highlighted by classical linguists like G. Jahukyan and F. Khlghatyan, who often viewed idioms as untranslatable structures, this study implements a tri-partite comparative framework to evaluate the 48 corpus entries against Armenian data. The classification of the 48 *baş*-idioms (see Appendix) demonstrates high structural-semantic isomorphism between Azerbaijani (Turkic) and Armenian (Indo-European). Despite typological divergence, long-term language contact in the South Caucasian area has generated systemic alignment across the three predefined categories:

- Full Phraseological Equivalence (Type I): Situations where both languages share identical somatic components, identical syntactic structures, and identical metaphorical meanings. This indicates a shared cognitive or areal model. This parallelism is systematic across domains such as: *baş sindırmaq* - *glux kotrel* [qɪnɪɮu ɮnɪrɪtɪ], *baş işlətmək* - *glux ašxatec'nel* [qɪnɪɮu uɮɮuստեցնտɪ], *başını jemək* - *gluxě utel* [qɪnɪɮɪn nɪստɪ], *baş-baša vermək* - *glux glxi tal* [qɪnɪɮu qɪɮɪɮ uսuɪ].
- Partial Phraseological Equivalence (Type II): Situations where the metaphorical meaning is identical, but the somatic component shifts or the syntactic structure differs. The underlying cognitive metaphor remains identical, but a somatic shift occurs in Armenian, typically from head to eye. For example, *baş üstä* (lit. "on the head") shifts to *ačk'is vra* [uɮɮɪɮu ɮɪuɪ] (lit. "on my eye"), and *baş čäkmək* (lit. "to pull the head") maps onto *ačk'i anc'kac'nel* [uɮɮɪɮ uնցղuսցնտɪ].
- Semantic Paraphrase / Non-Equivalence (Type III): Cases where Armenian lacks a corresponding stable idiomatic expression entirely, requiring a plain descriptive or lexical translation. This highlights language-specific conceptualizations. Represents the structural boundaries of areal calquing where somatic imagery is

dropped, resolving into standard monolexemic Armenian verbs. For instance, *baş vermək* (lit. "to give head") matches *katarvel* [կատարվել] ("to happen") and *başla salmaq* (lit. "to put in the head") maps to *bac'atrel* [բացատրել] ("to explain").

Conclusion: This study has systematically evaluated the somatic phraseological system of modern Azerbaijani with a specific focus on expressions containing the lexeme *baş* (head), viewed through a comparative Azerbaijani-Armenian lens. The structural and semantic analysis of the 48-entry corpus yields several substantive conclusions that go beyond generic assertions about linguistic dynamism.

- First, the corpus analysis demonstrates that Full Phraseological Equivalence (Type I) occurs with high frequency in idioms relating to intellectual labor and psychological stress (such as *baş sindirmaq - glux jardel*). This structural and semantic identity between a Turkic and an Indo-European language cannot be attributed to genetic inheritance; rather, it strongly supports our hypothesis of intensive areal linguistic convergence resulting from centuries of regional historical-cultural cohabitation.
- Second, instances of Partial Equivalence (Type II) reveal subtle cultural and cognitive divergences in how body parts are metaphorically mapped. While Azerbaijani utilizes *baş* to denote structural hierarchy or spatial leadership, the somatic focus in Armenian occasionally shifts to other focal points, such as the eye, highlighting the unique internal development and nuanced metaphorical p Bibliography of each lexical system.
- Third, the systematic categorization of translation methods proves that while literal translation often distorts the semantic core, a structured framework recognizing levels of equivalence allows for precise cross-linguistic mapping. Ultimately, this study demonstrates that somatic phraseology serves as an empirical repository of shared regional thinking, offering a methodological framework for future cross-family inquiries within the broader context of Near Eastern and Oriental linguistics.

**ԿԱԶՄԱՆՈՍԱԿԱՆ ԴԱՐՁՎԱԾԱԲԱՆՈՒԹՅՈՒՆԸ ԼԵԶՎԱԿԱՆ
ՇՓՈՒՄՆԵՐԻ ՀԱՄԱՏԵՔՍՏՈՒՄ. ԱԴՐԲԵԶԱՆԵՐԵՆԻ ԵՎ ՀԱՅԵՐԵՆԻ
«BAŠ» ԲԱՂԱԴՐԻՉՈՎ ԴԱՐՁՎԱԾՔՆԵՐԻ ԶՈՒԿԱԴՐԱԿԱՆ
ՎԵՐԼՈՒԾՈՒԹՅՈՒՆ**

Լիլիթ Մովսիսյան²²

Մույն հոդվածի նպատակն է ներկայացնել դարձվածաբանական արտահայտությունները որպես յուրաքանչյուր լեզվի անբաժանելի ու յուրահատուկ մաս ցույց տալով դրանց կիրառման առանձնահատկությունները լեզվական տարբեր շերտերում: Ինչպես ցանկացած լեզվում, այնպես էլ ադրբեջաներենում, դարձվածքները լեզվին հաղորդում են յուրօրինակ կենդանություն ու արտահայտչականություն՝ միաժամանակ ամփոփելով ժողովրդի էթնոլեզվական իրողությունները, ազգային լեզվամտածողությունը, ավանդույթներն ու սովորույթները: Վերլուծելով դարձվածքների կառուցվածքային, իմաստային և ոճական բնութագրերը հետազոտությունն ընդգծում է դրանց դերն ազգի էթնոլեզվական գիտակցության, պատմական զարգացման և սոցիոմշակութային փոխազդեցությունների արտացոլման գործում: Հատուկ ուշադրություն է դարձվում նաև դարձվածքների իմաստային դասակարգմանը՝ դրանք բաժանելով համապատասխան խմբերի: Հոդվածին կցված է հավելված, որը ներառում է «baš» (զլուխ) բառով կազմված ադրբեջանական դարձվածաբանական մի շարք միավորներ՝ բառացի թարգմանություններով և հայերեն համարժեքներով: Հետազոտությունն ամփոփվում է թարգմանչական համարժեքության համակարգային դասակարգմամբ՝ փաստելով, որ սոմատիկ (կազմախոսական) դարձվածաբանությունը մնում է լեզվի դինամիկ, կենդանի շերտ, որը մշտապես հարմարվում է սոցիալական և հաղորդակցական փոփոխություններին:

***Բանալի բառեր՝** դարձվածք, դարձվածաբանական արտահայտություն, ադրբեջաներեն, բառապաշար, կազմախոսական դարձվածքներ:*

²² Լիլիթ Մովսիսյանը ԵՊՀ արևելագիտության ֆակուլտետի թյուրքագիտության ամբիոնի դոցենտ է, բ.գ.թ., էլ. փոստ՝ lilit-movsisyan@ysu.am, ORCID <https://orcid.org/0009-0000-6748-6074>.

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Appendix

1. baş ağrıتماق

- **lit.** to cause head pain
- **Meaning:** to take up time, to annoy, to bother, to give trouble
- **Armenian equivalent:** *Full Idiom:* գլուխ ցավեցնել (*glux c'avec'nel*); *Semantic Paraphrase:* հոգնեցնել (*hogne'nel*)

2. baş alıb gétmäk

- **lit.** to take the head and go
- **Meaning:** to leave, to go away without a specific destination, to get away, to free oneself
- **Armenian equivalent:** *Full Idiom:* գլուխն ազատել (*gluxn azatel*); *Semantic Paraphrase:* ազատվել (*azatvel*), գնալ անհայտ տեղ (*gnal anhayt tel*)

3. baş-baša vérmäk

- **lit.** to give head to head
- **Meaning:** to be together, to help each other, to decide something together, to unite
- **Armenian equivalent:** *Full Idiom:* գլուխ գլխի տալ (*glux glxi tal*); *Semantic Paraphrase:* միասին լինել (*miasin linel*), միասին որոշել (*miasin orošel*)

4. baş-béynini aparmaq

- **lit.** to carry the head, the brain
- **Meaning:** to become tired from talking a lot, from noise, or to be unable to concentrate because of noise
- **Armenian equivalent:** *Full Idiom:* գլուխ տանել (*glux tanel*); *Semantic Paraphrase:* հոգնել աղմուկից (*hognel almukic*), չկարողանալ կենտրոնանալ (*çkarolanal kentronanal*)

5. baš čäkmäk

- **lit.** to pull the head
- **Meaning:** to visit someone, to check in on someone, to ask how they are doing
- **Armenian equivalent:** *Partial Idiom:* աչքի անցկացնել (*ač'k' anc'kac'nel*); *Semantic Paraphrase:* այցելել (*aycelel*), հարցնել (*harc'nel*), իմանալ (*imanal*)

6. baš äymäk

- **lit.** to bend the head
- **Meaning:** to bow the head, to bend down, to comply with someone's will, to submit
- **Armenian equivalent:** *Full Idiom:* գլուխ խոնարհել (*glux xonarhel*); *Partial Idiom:* խոնարհվել (*xonarhvel*); *Semantic Paraphrase:* ենթարկվել (*ent'arkvel*)

7. baš götürüb gétmäk

- **lit.** to take the head and go
- **Meaning:** to leave, to go anywhere without a particular direction
- **Armenian equivalent:** *Full Idiom:* գլուխն առնել փախչել (*gluxn ar'nel p'axč'el*); *Semantic Paraphrase:* հեռանալ (*her'anal*), գնալ՝ ուր պատահի (*gnal ur patahi*)

8. baš išlätmäk

- **lit.** to make the head work
- **Meaning:** to think, to use one's mind in work, to focus
- **Armenian equivalent:** *Full Idiom:* գլուխ աշխատեցնել (*glux ašxatec'nel*); *Semantic Paraphrase:* մտածել (*mtacel*), կենտրոնանալ (*kentronanal*)

9. baš qaldırmaq

- **lit.** to raise the head
- **Meaning:** to revolt, to start a mass protest, to initiate a movement, to rebel, to stand up

- **Armenian equivalent:** *Full Idiom:* գլուխ բարձրացնել (*glux barjrac'nel*); *Semantic Paraphrase:* ապստամբել (*apstambel*), ընդվզել (*ěndvzel*), բողոքել (*bolok'el*)

10. baş sindirmaq

- **lit.** to break the head
- **Meaning:** to overthink or stress about a difficult problem, to put excessive effort into something
- **Armenian equivalent:** *Full Idiom:* գլուխ կոտրել (*glux kotrel*); *Semantic Paraphrase:* մտածել (*mtacel*)

11. baş üstä

- **lit.** on the head
- **Meaning:** used when agreeing to a request or task
- **Armenian equivalent:** *Full Idiom:* գլխիս վրա (*glxis vra*); *Partial Idiom (Somatic Shift):* աչքիս վրա (*ačk'is vra*)

12. baş vérmäk

- **lit.** to give the head
- **Meaning:** to manifest, to emerge, to happen, to take place
- **Armenian equivalent:** *Semantic Paraphrase:* դրսևորվել (*drsevorvel*), կատարվել (*katarvel*), տեղի ունենալ (*teli unenal*)

13. başa salmaq

- **lit.** to put in the head
- **Meaning:** to explain, to clarify
- **Armenian equivalent:** *Full Idiom:* գլուխը մտցնել (*gluxě mtc'nel*); *Semantic Paraphrase:* բացատրել (*bac'atrel*), մեկնաբանել (*meknabanel*)

14. başı bağlanmaq

- **lit.** to tie the head
- **Meaning:** to get married, to start a family
- **Armenian equivalent:** *Full Idiom:* գլուխը կապվել (*gluxě kapvel*); *Semantic Paraphrase:* ամուսնանալ (*amusnal*), ընտանիք կազմել (*ětanik' kazmel*)

15. baši čatlamaq (partlamaq)

- **lit.** to explode the head
- **Meaning:** to have a severe headache
- **Armenian equivalent:** *Full Idiom:* գլուխը պայթել (*gluxě payt'el*)

16. baši čixmaq

- **lit.** to stick one's head out
- **Meaning:** to understand something, to be knowledgeable or experienced in a particular field
- **Armenian equivalent:** *Full Idiom (Partial symmetry):* գլուխ հանել (*glux hanel*); *Semantic Paraphrase:* բան հասկանալ (*ban haskanal*), գլխիցն անցնել (*glxic'n anc'nel*)

17. baši dašdan-daša dāymāk

- **lit.** to hit the head from stone to stone
- **Meaning:** to face many difficulties, to go through trials
- **Armenian equivalent:** *Full Idiom:* գլուխը քարեքար խփել (*gluxě k'arek'ar xp'el*); *Semantic Paraphrase:* դժվարություններ ունենալ (*džvarut'yunner unenal*), փորձություններով անցնել (*p'orjut'yunnerov anc'nel*)

18. baši āršā dayanmaq (baši göyā dāymāk)

- **lit.** to touch the head to the sky
- **Meaning:** to be very tall (or to be extremely proud/happy)
- **Armenian equivalent:** *Full Idiom:* գլուխը երկինք հասնել (*gluxě erkiṅk' hasnel*); *Semantic Paraphrase:* բարձրահասակ լինել (*barjrahasak linel*)

19. baši härlänmāk

- **lit.** to spin the head
- **Meaning:** to feel unwell, to have a worsening sense of self, to feel dizzy

- **Armenian equivalent:** *Full Idiom:* գլուխը պտտվել (*gluxĕ pttvel*); *Semantic Paraphrase:* վատ գգալ (*vat zgal*), գլխապտույտ ունենալ (*glxaptuyt unenal*)

20. başı xarab olmaq

- **lit.** to spoil the head
- **Meaning:** to become foolish, to act senselessly, to lose one's mind
- **Armenian equivalent:** *Full Idiom:* խելքը թոցնել (*xelk'ĕ t'r'c'nel*); *Partial Idiom:* գլուխը խանգարվել (*gluxĕ xangarvel*)

21. başı işlāmāk

- **lit.** to make the head work
- **Meaning:** to analyze everything correctly, to be very smart, to think logically
- **Armenian equivalent:** *Full Idiom:* գլուխը աշխատել (*gluxĕ ašxatel*); *Semantic Paraphrase:* խելացի լինել (*xelac'i linel*), տրամաբանել (*tramabanel*)

22. başı şişmāk

- **lit.** to swell the head
- **Meaning:** not to know what to do when overwhelmed by noise or complex tasks
- **Armenian equivalent:** *Full Idiom:* գլուխը ուռչել (*gluxĕ ur'ĉ'el*); *Semantic Paraphrase:* շփոթվել (*šp'ot'vel*), չիմանալ անելիքը (*ĉimanal anelik'ĕ*)

23. başı üstündä gäzdirmāk

- **lit.** to walk on the head
- **Meaning:** to love someone excessively, to take care of them a lot
- **Armenian equivalent:** *Full Idiom:* գլխի վրա ման ածել (*glxi vra man acel*); *Semantic Paraphrase:* չափից շատ սիրել (*ĉ'ap'ic' šat sirel*), հոգ տանել (*hog tanel*)

24. başına ağıl qoymaq

- **lit.** to place wisdom on the head

- **Meaning:** to show someone the right path, to give good advice
- **Armenian equivalent:** *Full Idiom:* խելք հավաքել գլուխը (*xelk' havak'el gluxë*); *Semantic Paraphrase:* խորհուրդ տալ (*xorhurd tal*), ճիշտ ճանապարհ ցույց տալ (*čišť čanaparh c'uyc' tal*)

25. bašina bälā ačmaq (gätirmäk)

- **lit.** to bring misfortune to the head
- **Meaning:** to be the cause of misfortune, to put someone in an impossible situation
- **Armenian equivalent:** *Full Idiom:* գլխին փորձանք բերել (*glxin p'orjank' berel*); *Semantic Paraphrase:* դժբախտություն բերել (*džbaxtut'yun berel*)

26. bašina čārä qılmaq

- **lit.** to find a remedy for the head
- **Meaning:** to search for a way out of a difficult situation, to take measures to resolve a problem
- **Armenian equivalent:** *Full Idiom:* գլխի ճարը տեսնել (*glxi čarë tesnel*); *Semantic Paraphrase:* ելք փնտրել (*elk' p'ntrel*)

27. bašina döymäk

- **lit.** to strike the head
- **Meaning:** to regret one's actions, to feel remorse, to lament, to repent
- **Armenian equivalent:** *Full Idiom:* գլխին տալ (*glxin tal*); *Semantic Paraphrase:* զղջալ (*zğjal*), ափսոսալ (*ap'sosal*)

28. bašina girmämäk

- **lit.** to not get into the head
- **Meaning:** to be unable to understand, comprehend, or perceive
- **Armenian equivalent:** *Full Idiom:* գլուխը չմտնել (*gluxë čmtnel*); *Semantic Paraphrase:* չհասկանալ (*čhaskanal*)

29. bašina iş ačmaq

- **lit.** to open a task on the head

- **Meaning:** to put someone (or oneself) in a difficult, problematic situation
- **Armenian equivalent:** *Full Idiom:* գլխին խաղ խաղալ (*glxin xal xatal*); *Semantic Paraphrase:* դժվար իրավիճակի մեջ դնել (*džvar iravičaki mež dnel*)

30. başına mindirmäk

- **lit.** to make someone sit on the head
- **Meaning:** to give someone excessive freedom, to allow someone too much liberty
- **Armenian equivalent:** *Full Idiom:* գլխին նստեցնել (*glxin nstec'nel*); *Semantic Paraphrase:* չափազանց ազատություն տալ (*č'ap'azanc' azatut'yun tal*)

31. başına od älämäk (yağdirmaq)

- **lit.** to pour fire on someone's head
- **Meaning:** to cause pain and suffering, to repeatedly insult or curse someone
- **Armenian equivalent:** *Full Idiom:* կրակ թափել գլխին (*krak t'ap'el glxin*); *Semantic Paraphrase:* ցավ պատճառել (*c'av patčar'el*)

32. başına oyun açmaq

- **lit.** to open a game on someone's head
- **Meaning:** to do something wrong, to bring misfortune, to deliver a heavy blow
- **Armenian equivalent:** *Full Idiom:* գլխին խաղ խաղալ (*glxin xal xatal*); *Semantic Paraphrase:* վատություն անել (*vatut'yun anel*)

33. başına toplamaq

- **lit.** to gather on one's head
- **Meaning:** to gather a group of people around oneself

- **Armenian equivalent:** *Full Idiom:* գլխին հավաքել (*glxin havak'el*); *Semantic Paraphrase:* մարդկանց հավաքել իր շուրջը (*mardkanc' havak'el ir šurjē*)

34. başında durmaq

- **lit.** to stand on one's head
- **Meaning:** to lead, to guide, to be in charge of an operation
- **Armenian equivalent:** *Full Idiom:* գլխին կանգնել (*glxin kangnel*); *Semantic Paraphrase:* ղեկավարել (*tekavarel*)

35. başında oturmaq

- **lit.** to sit on the head
- **Meaning:** to act stubbornly, to be obstinate, to dominate or control someone tightly
- **Armenian equivalent:** *Full Idiom:* գլխին նստել (*glxin nstel*); *Semantic Paraphrase:* կամակորուրդուն անել (*kamakorut'yun anel*)

36. başından bir tük də äskik olmasın

- **lit.** not a single hair should be missing from the head
- **Meaning:** a wish to treat someone with great care, to look after them with deep attention
- **Armenian equivalent:** *Full Idiom:* մեկ մազը չպակասի գլխից (*mek mazē čpakasi glxic'*); *Semantic Paraphrase:* փայփայել (*p'ayp'ayel*)

37. başından böyük iş tutmaq

- **lit.** to take on a task larger than the head
- **Meaning:** to take on a task beyond one's capabilities, to act beyond one's structural limits
- **Armenian equivalent:** *Full Idiom:* գլխից մեծ գործեր անել (*glxic' mec gorcer anel*); *Semantic Paraphrase:* սահմաններից դուրս գործել (*sahmanneric' durs gorcel*)

38. başını ağrıtmamaq

- **lit.** to not make the head ache

- **Meaning:** to avoid responsibility, to stay away from involvement or trouble
- **Armenian equivalent:** *Full Idiom:* գլուխը չցավեցնել (*gluxě čc'avec'nel*); *Semantic Paraphrase:* պատասխանատվությունից խուսափել (*patasxanatvut'yunic' xusap'el*)

39. başını bişirmäk

- **lit.** to cook the head
- **Meaning:** to deceive with sweet words, to manipulate or flatter someone using smooth speech
- **Armenian equivalent:** *Full Idiom:* գլուխը եփել (*gluxě ep'el*); *Semantic Paraphrase:* խաբել (*xabel*)

40. başını gizlätmək

- **lit.** to hide the head
- **Meaning:** to be ashamed, to hide from public sight out of embarrassment
- **Armenian equivalent:** *Full Idiom:* գլուխը թաքցնել (*gluxě t'ak'c'nel*); *Semantic Paraphrase:* ամաչել (*amač'el*)

41. başını itirmäk

- **lit.** to lose the head
- **Meaning:** to become confused, to find oneself in a helpless situation, to lose control
- **Armenian equivalent:** *Full Idiom:* գլուխը կորցնել (*gluxě korc'nel*)

42. başını qurtarmaq

- **lit.** to free the head
- **Meaning:** to escape, to get out of a difficult, bound situation
- **Armenian equivalent:** *Full Idiom:* գլուխն ազատել (*gluxn azatel*); *Semantic Paraphrase:* փրկվել (*p'rkvel*)

43. başını yémäk

- **lit.** to eat one's head
- **Meaning:** to talk excessively, to be the cause of someone's ruin or physical death

- **Armenian equivalent:** *Full Idiom:* գլուխը ուտել (*gluxé utel*); *Partial Idiom:* կյանքը ուտել (*kyank'ě utel*)

44. bašinī yerä qoymaq

- **lit.** to lay the head on the ground
- **Meaning:** to sleep, to pass away / die
- **Armenian equivalent:** *Full Idiom:* գլուխը դնել (*gluxé dnel*); *Semantic Paraphrase:* քնել (*k'nel*), մահանալ (*mahanal*)

45. bašinin altına yastıq qoymaq

- **lit.** to place a pillow under the head
- **Meaning:** to lull someone into a false sense of security, to not warn about danger

Armenian equivalent: *Full Idiom:* գլխի տակ բարձ դնել (*glxi tak barj dnel*); *Semantic Paraphrase:* թմրեցնել (*t'mrec'nel*)

46. bašinın çaräsini qılmaq

- **lit.** to find a solution for the head
- **Meaning:** to look for a way out of a difficult situation, to take care of oneself independently
- **Armenian equivalent:** *Full Idiom:* գլխի ճարը տեսնել (*glxi çarē tesnel*); *Semantic Paraphrase:* ելք փնտրել (*elk' p'ntrrel*)

47. bašinın üstündä durmaq

- **lit.** to stand on the head
- **Meaning:** to control closely, to be always by someone's side, to take structural care of
- **Armenian equivalent:** *Full Idiom:* գլխին կանգնել (*glxin kangnel*); *Semantic Paraphrase:* վերահսկել (*verahskel*)

48. bašina tac élämäk

- **lit.** to make a crown for the head
- **Meaning:** to hold someone in the highest esteem, to honor exceptionally within a community
- **Armenian equivalent:** *Full Idiom:* գլխին թագ դնել (*glxin t'ag dnel*); *Partial Idiom:* գլխի վրա պահել (*glxi vra pahel*)