

ТЮРКСЬКІ МОВИ

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THE LEXICAL, SEMANTIC, AND MORPHOLOGICAL CHARACTERISTICS OF IDIOMATIC EXPRESSIONS IN STANDARD TURKISH

In the article, it is emphasized that most idiomatic expressions have an invariable lexicological structure, and it is stated that lexicological-semantic integrity ensures that the word order in the mentioned expressions is also invariable. For this reason, it is observed that the order of words is mostly unchanged in idiomatic expressions. But it is possible to make small changes in the word order or lexicological expression of the expressions in question. At this time, depending on the level of idiomatic expressions subject to change, several phrases can be formed: idiomatic expressions with unchanging structure; idiomatic expressions subjected to lexicological and morphological changes. In the research, it was stated that it is possible to make some changes in the structure of idiomatic expressions, while in some expressions it is not possible to make such changes at all. It has been emphasized that the expressions "to open their eyes like fortune-telling stones, to have a neck as thin as a hair, to have their dogs free, and their stones to be bound" have an invariable structure. Since the expression "getting tired of life" can also be expressed as "getting tired of life", it has been found that it belongs to the examples that can be changed. Among the idiomatic expressions, it has been determined that there are also expressions created based on concrete events and facts. It is emphasized in the article that the meaning, usage and form of idiomatic expressions are subject to changes from time to time. Sometimes idiomatic expressions that are easily understood by one generation may not be understood by different generations of speakers of the same language. For this reason, deep learning of idiomatic expressions is very relevant. In the research, it was emphasized that the development of the digital language corpus is one of the most important areas today. Correct identification of idiomatic expressions is of great importance in artificial intelligence and natural language technologies. Scientific studies to be carried out in this direction are very necessary in the field of digitization of Turkish. Research of idiomatic expressions in public literature Based on the examples, the conditions of its formation were also examined. The famous heroes of Eastern literature Leylâ and Mecnun, Ferhat, Asli and Kerem are among the idiomatic expressions understood by everyone. "To love Leyla like Mejnun", "to be Mejnun and fall into the desert", "to look at Leyla through the eyes of Mejnun" can be considered as examples of such idiomatic expressions. In the article, among idiomatic expressions, the expressions created based on concrete events and facts were also analyzed. In the article, it was concluded that the idiomatic expressions found in Turkish have a deep richness and variety of meaning, and that these expressions are one of the main stylistic tools that strengthen the artistic effect of the language.

Key words: Turkish, idioms, idiomatic expressions, figurative meaning, phraseology.

Relevance of the Topic. In standard Turkish, idiomatic expressions – including idioms and formulaic constructions – constitute core elements of everyday communication. The meaning, usage, and form of such expressions are subject to change over time. In some instances, idioms that are clearly understood by one generation may no longer be intelligible to speakers of subsequent generations within the same lingu-

istic community. This intergenerational shift renders idioms a dynamic and ongoing object of linguistic inquiry.

Idiomatic expressions are multilayered structures that warrant detailed investigation from both semantic and morphological perspectives. They also require syntactic analysis. Although some idioms are structurally simple, others appear in more complex

and composite syntactic forms. Therefore, idiomatic expressions must be regarded as learning objects that require a multidisciplinary approach.

It would not be an exaggeration to state that idiomatic expressions are among the most frequently used, yet most difficult to acquire, elements of a new language – and also among the most intriguing. For this reason, a systematic investigation of the structural and semantic characteristics of idioms is of considerable importance for the development of effective teaching and learning materials. In the context of teaching Turkish as a foreign language, a comparative and contextual approach to idiomatic expressions can significantly deepen learners' linguistic competence.

At present, digital language corpora are being developed. In the context of artificial intelligence and natural language processing technologies, the accurate identification and analysis of idiomatic expressions is of critical importance. Research in this area will offer valuable contributions to the digitalization of the Turkish language.

The accurate classification of idiomatic expressions and the delineation of their semantic domains are of considerable importance in lexicographic studies. In ongoing efforts to develop digital dictionaries, the comparative acquisition and systematic clustering of idiomatic expressions remains a relevant and actively pursued objective.

Degree of Problem Elaboration. In standard Turkish, idiomatic expressions are referred to in various ways. Haydar Ediskun classifies one group of these expressions as “semantically fused compound verbs” [7, p. 246]; D. Aksan uses the terms “idioms” and “idiomatic transfers” [2, p. 113]; while Z. Korkmaz defines them as “compound verbs that have undergone semantic shift and become idiomatic” [12, p. 729]. Standard Turkish is particularly rich in verbs that have undergone semantic transformation. Z. Korkmaz rightly emphasizes that these verbs have not been adequately studied and are often classified together with other compound verb types without thorough analysis of their distinctive characteristics.

S. Jafarov argues that idiomatic expressions convey more concrete meanings and classifies them into convergent, compound, and harmonized idioms. In convergent idioms, all constituent words bear metaphorical meaning [5, pp. 89–90]. While compiling idiomatic expressions, Doğan Aksan offers interesting comparative insights by exploring parallels between idioms involving animals across languages. He draws attention to examples such as the Turkish

expression *pireyi deve yapmak* (“to make a mountain out of a molehill”), which corresponds in English to “making an elephant out of a molehill” [2, p. 69].

Building on these valuable studies, the present research sets out with the aim of offering a broader structural and semantic overview of idiomatic expressions. We posit that an investigation of idiomatic expressions involving geographical references, names of body parts, animal-related concepts, and expressions built around the same lexical root in Turkish will contribute to the systematic presentation of these linguistic forms.

Aims and Objectives

- To examine the structural characteristics of idiomatic expressions and support the analysis with examples
- To analyze the number of components in “noun + verb” constructions and determine their usage frequency
- To investigate the lexical and semantic properties of idiomatic expressions
- To classify idiomatic expressions according to their structural and semantic features, including those based on geographical references, body parts, animals, various objects, and events arising in daily life
- To identify and group the types of idiomatic expressions

Research Methods

- Comparative method
- Descriptive and exemplar-based method

Main Section. About Idiomatic Expressions

Although structural modifications can be made to some idiomatic expressions, in others this is not possible. Expressions such as *gözleri fal taşı gibi açılmak* (“to open one’s eyes wide in surprise”), *boynu kıldan ince olmak* (“to be humbly submissive”), and *köpekleri serbest, taşları bağlı* (“an inversion of justice or order”) may be classified as fixed expressions. In contrast, the expression *canından bıkmak* (“to be fed up with life”) may also appear as *canından bezmek*, making it an example of a modifiable idiom. Similar flexibility is found in expressions such as *zivanadan çıkmak* and *şirazedden çıkmak* (both roughly meaning “to lose control” and “to deviate from the norm”). Idiomatic expressions based on concrete events or phenomena are also found within the language.

The meaning, usage, and form of idiomatic expressions are subject to periodic change. Idioms that are readily understood by one generation may not be as easily comprehended by speakers from another generation of the same language community. This tempo-

ral variation makes idiomatic expressions a dynamic subject of linguistic inquiry.

Idiomatic expressions are complex linguistic units that require analysis from both semantic and morphological perspectives. Syntactic analysis reveals diverse sentence structures associated with idiomatic usage. While some idiomatic expressions appear in relatively simple syntactic forms, others exhibit compound or highly intricate sentence structures. This demonstrates that idiomatic expressions are multifaceted objects of study that require a multidisciplinary approach in both linguistic research and language pedagogy.

Today, the development of digital language corpora is identified as one of the most critical areas of research. The accurate detection of idiomatic expressions holds great significance in artificial intelligence and natural language processing technologies. Scientific studies conducted in this direction are essential for the digitalization of the Turkish language.

The most vivid and elegant examples of idiomatic expressions are naturally created by the speech community – the bearers of the language – and add beauty to the language itself. The formation of some expressions may be based on specific historical events or social phenomena. These idiomatic expressions can be examined from historical and ethnographic perspectives. Particularly, idioms involving geographic locations such as “The deaf Sultan in Egypt heard it,” “Going to Dimyat for rice but losing the bulgur at home,” “When Ellez Agha’s son was born,” and “Amasya’s glass – if one breaks, another replaces it” (“Mısırdaki sağır Sultan duydu”, “Dimyat’a pirince giderken evdeki bulgurdan olmak”, “Ellez ağanın oğlan doğurduğu zaman”, “Amasya’nın bardağı, biri olmazsa, biri daha”) emerged during particular historical periods and have been frequently used in popular speech [10, pp. 37, 76, 132].

Their meanings have fossilized over time, and often only researchers have shown interest in investigating the specific events to which they relate, which is a natural occurrence.

Idiomatic expressions can also originate from the literary heritage of a people. The famous heroes of Eastern literature – such as Leyli and Mejnun, Ferhat, Asli and Kerem – are deeply embedded in idiomatic expressions widely understood by everyone. Examples include “To love like Leyli and Mejnun,” “To become Mejnun and wander the deserts,” and “To look at Leyli through Mejnun’s eyes” (“Leylâ ile Mecnun gibi sevmek”, “Mecnun olup çöllere düşmek”, “Leyla’ya Mecnun’un gözüyle bakmak”) [6, pp. 178–179].

Idiomatic expressions featuring body parts are commonly used in standard Turkish. Examples include “to have a clear forehead” (meaning to be honest or innocent), “to have a neck thinner than a hair” (to be meek or submissive), “to get one’s hands and feet tangled” (to become clumsy), “to put ointment in one’s eyes” (to deceive oneself), “to sweep one’s hair” (to be extremely busy), “half-hearted invitation,” “first love”, “eyes waiting on the road”, “may the same happen to you,” “heart gripped by fear”, “life hanging by a thread,” “to leave one’s back behind” (to worry about someone), “eyes wide as saucers,” “the world collapsing on one’s head,” “to hit the crane in its eye,” “to eat from someone’s hand,” “to be lifted off the ground,” and “to watch one’s step” (“Alnı açık olmak”, “boynu kıldan ince olmak”, “eli ayağına dolaşmak”, “gözden sürmeyi çekmek”, “saçını süpürge etmek”, “yarım ağız davet”, “ilk göz ağrısı”, “gözleri yolda kalmak”, “darısı başına”, “yüreğini korku sarmak”, “canı burunun ucuna gelmek”, “gözü arkada kalmak”, “gözü fal taşı gibi açılmak”, “dünya başına yıkılmak”, “turnayı gözünden vurmak”, “elinden ekmek yemek”, “ayağı yerden kesilmek”, “ayağını denk almak”) are all idioms involving body parts [1, p. 5]; [10, pp. 59, 117, 136, 137].

Idiomatic expressions involving animals enjoy wide usage in Turkish. Examples include “What the goat does to the acorn, the acorn does to the goat,” “a dog that doesn’t know how to bark”, “to lose the goats”, “rookie”, “to burn the quilt over a flea”, “to the extent of an ant”, “every sheep is hung by its own leg”, “either you herd this camel, or you leave this land”, “to catch a bird with one’s mouth”, “to catch flies”, “the one who took the horse has already passed Uskudar,” “to turn into a nightingale after eating mulberries”, “to look for a calf under the ox”, and “to join the caravan with a lame donkey” (“Keçinin palamuta ettiğini palamut da keçiye eder.”, “havlamasını bilmeyen köpek”, “keçileri kaçırmak”, “acemi çaylak”, “pire için yorgan yakmak”, “karınca kararınca”, “Her koyun kendi bacağından asılır”, “Ya bu deveyi güdersin, ya bu diyardan gidersin”, “ağzıyla kuş tutmak”, “sinek avlamak”, “atı alan Üsküdar’ı geçmiş”, “dut yemiş bülbüle dönmek”, “öküz altında buzağı aramak”, “topal eşekle kervana karışmak”) [1, pp. 3, 45, 51, 55, 79].

Idiomatic expressions related to certain professions or professionals have also become fixed elements in Turkish. Expressions containing the names of historical figures, as well as lesser-known individuals, also appear in the language. For example, “The world that didn’t remain for Sultan Suleyman,” “Makbul and Maktul Ibrahim Pasha”, “Zakir Agha died, may

the living rejoice”, “Ayaz Pasha”, “Ali Pasha’s tax”, “Kereban Agha’s stubbornness”, and “Dingo’s stable” (“Sultan Süleyman’a kalmayan dünya”, “makbul ve maktul İbrahim Paşa”, “Zakir Ağa öldü, ölmeyecek sevin”, “Ayaz Paşa, Ali Paşa vergisi”, “Kereban Ağa inadı”, “Dingo’nun ahır”) are idiomatic expressions that incorporate names of both prominent and modest individuals [10, p. 125; 17].

Certain idiomatic expressions are constructed around specific words. In Turkish, idioms involving the word “water” are frequently used. These include “to lead someone to water and bring them back thirsty”, “to carry water under the straw”, “to bring water from forty streams”, “there is a leak in the water”, “until the mule comes from the water”, “to have legs softened by water”, and “not to put one’s hand from hot water into cold water” (“Suya götürüp susuz getirmek”, “saman altından su yürütmek”, “kırk dereden su getirmek”, “içinde su kaçığı var”, “merkep sudan gelinceye kadar”, “bacakları suya ermek”, “elini sıcak sudan soğuk suya sokmamak”) [1, pp. 10, 30, 47, 67, 69].

The principle of categorizing idiomatic expressions into convergent, compound, and harmonized idioms is considered accurate. The words constituting convergent idioms carry entirely figurative meanings. Typically, convergent idiomatic expressions do not undergo change, and no words can intervene between their components. In expressions regarded as convergent idioms, the phrase acquires a fundamental meaning independent of the individual meanings of its separate elements. Convergent idiomatic expressions represent a developmental stage progressing toward compound words.

Compound idiomatic expressions differ from convergent idioms, as one of their components may undergo change by receiving an affix, most often affecting the first element. Harmonized idiomatic expressions differ from compound idioms in that one of their components can be replaced or altered. Harmonized idiomatic expressions may function as fully lexicalized units in living language.

Idiomatic expressions related to daily life exhibit interesting structures and formation histories. Initially grounded in actual events, these expressions gradually underwent changes to become entirely metaphorical in meaning. For example, the expression “as precious as a Pasha’s glass” (“Paşa bardağı gibi kıymetli”) belongs to this category. Although the referenced objects are not inherently valuable, the phrase is used metaphorically to describe very precious items [10, p. 92].

Idiomatic expressions can be divided into general and special categories. General idiomatic expressions

are well-known and frequently used by everyone, whereas special idioms have a more limited scope.

Idiomatic expressions exhibit three basic structural types based on the number of components: single-element, two-element, and three-or-more-element idioms. Expressions constructed with the patterns “noun + verb” and “noun + noun + verb” are encountered more frequently. There are also idiomatic expressions formed as “noun + verb + noun + verb” and “noun + noun” structures.

Examples of “single element + verb” idioms include “yüreği hoplamak” (to become excited), “dili dolaşmak” (to have a tongue-tie), “rengi kaçmak” (to lose color), “can atmak” (to yearn), “bel bağlamak” (to rely on), and “gün görmek” (to live to see one’s day).

Idioms with the structure “two elements + verb” include “gözleri yolda kalmak” (to wait anxiously), “yelkenleri suya indirmek” (to give up), “eli ayağına dolaşmak” (to be clumsy), “yumurta kapıya dayanmak” (the time has come), and “ateş bacayı sardı” (fire has engulfed the chimney – i.e., the situation is critical).

Three-or-more-element idioms appear in examples such as “elini sıcak sudan soğuk suya sokmamak” (to avoid hard work), “anasından emdiği sütü burnundan getirmek” (to cause great trouble for one’s own mother), and “şeytana papucunu ters giydirmek” (to outwit the devil).

The expression “gözünü dört açmak” (“to keep one’s eyes wide open”) exemplifies the “noun + number + verb” pattern. Some idiomatic expressions exist as full sentences with more complex structures. Examples include: “Anladık yel değirmeni ama suyu nereden geliyor?” (“We get the windmill, but where does the water come from?”), “Babamın evinde o da yok” (“Even that is not in my father’s house”), “Laf ile pilâv pişse, deniz kadar yağ gider.” (“If rice cooked with words, it would take a sea of oil”), “Geçinmeye gönlüm yok da adını sormadım” (“I don’t want to get by, so I didn’t ask his name”), and “Kes bir soğan daha, malını yiyen de ölmüş, yemeyen de” (“Cut another onion; both those who consumed your goods and those who didn’t have died”). It is appropriate to analyze such sentence-length idiomatic expressions as a separate group, since analyzing them solely through “noun + verb” structures would lead to confusion [10, pp. 14, 20, 66, 72].

In idiomatic expressions, concrete spatial and temporal references are often absent. Between the components of idioms, lexical and morphological bonds enter a new phase, resulting in fixed phrases carrying figurative meaning. Idiomatic expressions may be

derived from religious legends, narratives, historical figures, or geographic names. Since idioms can correspond to single words in meaning, they may also carry the lexical-semantic properties of words. Features such as synonymy, antonymy, homophony, and polysemy that belong to words are also observed in idiomatic expressions. For instance, synonymy can be seen in expressions like “kalbinin sesini dinlemek” and “kalbinin sesine kulak vermek” (both meaning “to listen to one’s heart”), while antonymy appears in expressions such as “kendine gelmek – kendini kaybetmek” (to regain oneself – to lose oneself), “tatlı dil – acı dil” (sweet tongue – bitter tongue), and “aklını başına toplamak – aklını başından almak” (to gather one’s senses – to lose one’s senses).

Polysemy is observed less frequently in idiomatic expressions. It appears more commonly in individual words. Over time, polysemy may develop within expressions. For example, the verb “başvurmak” (to apply or refer) can be considered synonymous with expressions such as “akıl danışmak” (to consult), “fikrini almak” (to seek opinion), and “kafa kafaya vermek” (to put heads together). From this idiom, the phrase “başvuruda bulunmak” (to submit an application) has also been derived, which means to make a request to authorized authorities for the fulfillment of a demand and to apply for official permission.

When learning a new language, idiomatic expressions are among the most difficult linguistic units to grasp. They are also frequently used and attract significant attention. Therefore, a systematic investigation of the structural and semantic features of idiomatic expressions is of great importance for a deep understanding of the language. Accordingly, this study aims to provide a structured analysis by examining the lexicological, semantic, and morphological characteristics of idiomatic expressions in Turkish.

Idiomatic Expressions as a Field of Study

Idiomatic expressions develop in connection with the traditions, lifestyles, and worldviews of each people over centuries. For most idiomatic expressions, their exact time of origin is often unknown.

The term “idiom” is derived from Greek and is understood as an expression possessing distinctive features. Although “idiom” is a technical term, it may carry multiple meanings. Idiomatic expressions are distinguished by their fixedness and figurative meanings. They constitute lexicological units characterized by a tight bond among their constituent elements. If the components of an idiom are separated, the expression loses its compound meaning. Idiomatic expressions consist of certain word groups and are generally not considered compound words.

However, in many idiomatic expressions, it is usually impossible to specify concrete spatial or temporal references. The components of idiomatic expressions enter a new phase of lexical and morphological bonding, resulting in fixed phrases that carry figurative meaning. Idiomatic expressions may derive from religious legends, narratives, historical figures, or geographic names. Since idioms can correspond semantically to single words, they may also carry the lexicological and semantic features of words. Features such as synonymy, antonymy, homophony, and polysemy – typical of words – are also observed in idiomatic expressions.

Idiomatic expressions may correspond semantically to single words. Examples such as “etekleri zil çalmak” (to be very happy), “yelkenleri suya indirmek” (to surrender), “etekleri tutuşmak” (to become excited), and “bacakları suya ermek” (to come to one’s senses, to turn away from the wrong path) demonstrate the semantic richness and diversity of idiomatic expressions. These expressions serve as stylistic devices that enhance the artistic effect of language. Idiomatic expressions express literal words through figurative terms and beautify the language. The majority of idiomatic expressions have a fixed lexicological structure. Lexicological-semantic integrity also ensures that word order remains fixed in these expressions.

1. Structural Features of Idiomatic Expressions

Idiomatic expressions consist of certain fixed word groups. They often possess an unchangeable word order. This wholeness can be explained by the fact that the meaning of the expression is not derived from the individual components. In some cases, certain morphological changes can be made without altering the idiomatic meaning.

Standard Turkish is quite rich in verbs that have undergone semantic shift. Z. Korkmaz rightly emphasized that these verbs have not been sufficiently studied and that they should be classified together with other types of compound verbs, noting that the subject has not been examined in full detail [12, p. 728]. H. Ediskun analyzes semantically fused compound verbs in three groups. In the first group, the first word retains its dictionary meaning, while the second word is a verb whose meaning has shifted, e.g., *laf atmak* (to make a remark). In the second type of idioms, all words deviate from their dictionary meanings, e.g., *boy ölçüşmek* (to compete). In the third type, the first word can take noun inflectional suffixes, e.g., *gözünü kırpmak* (not to flinch), *elini açmak* (to open one’s hand) [7, p. 246].

Afad Gurbanov examined phraseological word groups based on their formation methods and classified them into three groups: phraseological fusions (*frazеологiк kavuşukluk*), phraseological unities (*frazеологiк birlik*), and phraseological compounds (*frazеологiк birleşmeler*). He emphasized that those in the first group can be considered true idiomatic expressions. In phraseological fusions, each word is semantically so closely integrated that the expression is an indivisible unit [13, p. 364]. Expressions such as *su bulandırmak* (to muddy the waters), *bel bağlamak* (to rely on), *gözü su içmemek* (to be ruthless) are examples of semantically fused, fully conventionalized expressions.

We hold the view that idiomatic expressions structurally fall into three main categories based on the number of constituents: those with one element, two elements, and three or more elements. Expressions like *yüreği hoplamak* (to be excited), *dili dolaşmak* (to stumble over words), *rengi kaçmak* (to lose color), *can atmak* (to long for), *bel bağlamak* (to depend on), *gün görmek* (to see better days) belong to the category of single-element + verb idiomatic expressions.

Expressions such as *gözleri yoldakalmak* (to eagerly await), *yelkenleri suya indirmek* (to surrender), *eli ayağına dolaşmak* (to be clumsy), *yumurta kapıya dayanmak* (to be in a dire situation), *ateş bacayı sardı* (trouble has arisen) fall under two-element + verb expressions. However, idiomatic expressions with other structural patterns also exist.

1.1. Ad + verb idiomatic expressions

This structure consists of an idiomatic expression formed by a noun and a verb, such as:

- Suya düştü (literally: fell into water – figuratively: failed)
- Sinek avlamak (to chase flies – figuratively: to be idle)
- Parmak basmak (to press a finger – figuratively: to intervene)
- Yakışık almak (to befit)
- Yüreği hoplamak (to be thrilled)
- Külâhları değiştirmek (to switch sides)
- Ders almak (to learn a lesson)
- Deniz bitti (the sea is over – figuratively: hope is lost)
- Dilini yutmak (to lose the ability to speak)
- Şirazedan çıkmak (to go astray)
- Zıvanadan çıkmak (to lose control) [10, pp. 31, 70, 91]; [1, p. 72]

1.2. Ad + ad + verb idiomatic expressions

- Etekleri zil çalmak (to be very happy)
- Bam teline dokunmak (to touch a sensitive spot)

- Ağzından baklayı çıkarmak (to reveal a secret)
- Dişini tırnağına takmak (to work hard)
- Deveye hendek atlatmak (to perform an impossible task)
- Yelkenleri suya indirmek (to surrender)
- Ağzını bıçak açmamak (to keep silent)
- İşi inada bindirmek (to persist stubbornly)
- Kendini ateşe atmak (to risk oneself)
- Papucunu dama atmak (to give up)
- Burnundan kıl aldırmmak (to be proud or stubborn)

- Ağzından yel almak (to lose courage) [1, pp. 14, 81, 32]; [10, p. 137]

The expression *gözünü dört açmak* (to be very alert) follows the pattern noun + numeral + verb.

1.3. Ad + ad + ad... + verb idiomatic expressions:

- Elini sıcak sudan soğuk suya sokmamak (to avoid any hard work)
- Anasından emdiği sütü burnundan getirmek (to make someone's life miserable)
- Şeytana papucunu ters giydirmek (to outsmart the devil) [17]

In these patterned expressions, the schema involves three or more nouns [other parts of speech may also be included] and verbs.

1.4. Ad + verb + ad + verb idiomatic expressions:

- İnce eleyip sık dokumak (to be meticulous)
- Boş atıp dolu tutmak (to speak nonsense but with truth in it)
- Ayran içtik, birbirimize geçtik (to fall out with someone)
- Mescit yapılmadan körler dizildi (to act prematurely)

In Turkish, idiomatic expressions with the noun + verb schema are encountered more frequently. Z. Korkmaz identified that there are about 5,700 single-element idioms and around 517 two-element idioms formed via fossilization [12, p. 744]. The number of three-element fossilized idioms is relatively small compared to others.

1.5. Some idiomatic expressions occur as full sentences and have a more complex structure. We believe it is appropriate to examine these expressions as a separate group. Using noun + verb schema to analyze such sentences would certainly cause confusion.

Examples include:

- Anladık yel değirmeni ama suyu nereden geliyor? (We understand the windmill, but where does the water come from?)
- Babamın evinde o da yok. (Not even that is in my father's house.)

• Laf ile pilâv pişse, deniz kadar yağ gider. (If rice could be cooked by words, as much oil as the sea would be used.)

• Geçinmeye gönlüm yok da adını sormadım. (I don't want to get along, so I didn't ask his name.)

• Kes bir soğan daha, malını yiyen de ölmüş, yemeyen de. (Cut one more onion; both those who consumed the goods and those who didn't have died.)

• Deve bir pula, götür oğlum, götür. (A camel for a penny, take it, son, take it.)

• Deve bin pula, getir oğlum, getir. (A camel for a thousand, bring it, son, bring it.) [17]

2. Lexicological and Semantic Features of Idiomatic Expressions

While some idiomatic expressions can undergo certain changes in structure, in others this is not possible. Expressions such as *gözleri fal taşı gibi açılmak* (eyes wide open like beads), *boynu kıldan ince olmak* (to be extremely thin-necked), and *şirazedden çıkmak* (to lose control) belong to the category of fixed expressions. On the other hand, *canından bıkmak* (to be fed up) can also be expressed as *canından bezmek*, and therefore allows variation.

Among idiomatic expressions, there are those formed based on concrete events and phenomena. However, in most cases, it is not possible to specify concrete spatial and temporal concepts in many expressions. A new stage emerges in the lexicological and morphological connections among the elements of idiomatic expressions, resulting in fixed word groups carrying figurative meanings. Idiomatic expressions may be derived in connection with religious legends, oral traditions, historical figures, and geographical names.

2.1. Expressions Containing Geographical Locations:

• Mısır'daki sağır sultan duydu (The deaf sultan in Egypt heard it)

• Göklü'nün akıllı gelini (Göklü's intelligent bride)

• Nasip ise gelir Hindistan'dan, Yemen'den (If it is destined, it will come from India or Yemen)

• Nasip değilse, ne gelir elden? (If it is not destined, what can come from one's hand?) [1, p. 61]

2.2. Idiomatic Expressions Incorporating Names of Body Organs:

• Alnı açık olmak (To have a clear forehead – to be fortunate)

• Bacakları suya ermek (To sober up)

• Boynu kıldan ince olmak (To be extremely thin – to have a neck thinner than a hair)

• Gözleri yolda kalmak (To eagerly await – to keep one's eyes on the road)

• Eli ayağına dolaşmak (To be clumsy – to have hands and feet tangled)

• Gözden sürmeyi çekmek (To endure hardship – to suffer from eye ointment)

• Saçını süpürge etmek (To be worried or upset – to sweep one's hair)

• Darısı başına (May the same happen to you)

• Yarım ağız davet (Hesitant invitation – half-mouth invitation)

• Ne verirsen elinle, odur giden seninle (Whatever you give with your hand, that goes with you)

• İlk göz ağrısı (First love – literally, first eye pain)

• Azizim öldü, boğazım ölmedi (My dear died, but my throat didn't – expression of resilience)

• Yüzüne bak da, keramet um (Look at your face, expect a miracle)

• Dilinde tüy bitmek (To speak excessively – to have feathers on one's tongue)

• Devede kulak (An ear on a camel – meaning very small or insignificant) [1, pp.6, 10]; [10, pp. 83, 132, 136]; [14, p. 6; 17], [17]

2.3. Idiomatic Expressions Formed with the Word "Water":

• Suya götürüp susuz getirmek (To take someone to the water but bring them back thirsty – to disappoint someone)

• Saman altından su yürütmek (To carry water under the straw – to act secretly)

• Kırk dereden su getirmek (To bring water from forty rivers – to endure great hardship)

• Geçme namert köprüsünden, koy aparsın su seni (Do not cross the bridge of the dishonorable; may water drown you)

• İçinde su kaçığı varmış (There is a leak inside – indicating eccentricity or madness)

• Merkep sudan gelinceye kadar (Until the donkey comes from the water – a very long time)

• Bacakları suya ermek (To sober up – legs reaching water)

• Yelkenleri suya indirmek (To surrender – to lower the sails into the water) [14; 1]

2.4. Idiomatic Expressions Formed with Animals:

• Tilkinin varacağı yer (The destination of the fox – the eventual outcome of a cunning person)

• Havlamasını bilmeyen köpek (A dog that does not know how to bark – a useless person)

• İnsanoğlu arslanı kedi değil, sıçan yaparmış (Man makes the lion a cat, not a mouse – people diminish the strong, not the weak)

• Keçileri kaçırmak (To lose control of something – literally, to lose the goats)

• Keçinin palamuta ettiğini palamut da keçiye eder (What the goat does to the acorn, the acorn does to the goat – tit for tat)

- Acemi çaylak (Novice, rookie)
- Karınca kararınca (As much as the ant can manage – doing one's best)
- Aslan payı (Lion's share – the largest portion)
- Her koyun kendi bacağından asılır (Every sheep is hung by its own leg – everyone is responsible for their own problems)

• Ya bu deveyi güdersin, ya bu diyardan gidersin (Either you herd this camel or you leave this land)

- Pire için yorgan yakmak (To overreact – to burn the quilt for a flea) [13, 2010, pp. 49, 107]; [1, pp. 51, 55, 79]

2.5. Idiomatic Expressions Originating from Daily Life Events:

- Şirazeden çıkmak (To go off the rails)
- Zıvanadan çıkmak (To go out of control)
- Papucu dama atılmak (To be thrown out) [1, pp. 66, 72]; [10, p. 138].

Since idiomatic expressions can semantically correspond to a single word, they also carry lexicological and semantic properties of words. Features such as synonymy, antonymy, homonymy, and polysemy, which are inherent to words, are also observed within idiomatic expressions.

3. Types of Idiomatic Expressions

S. Jafarov emphasizes that idiomatic expressions convey more concrete meanings. He classifies these expressions into three types: fused idioms, compound idioms, and harmonious idioms. The words forming fused idioms carry entirely metaphorical meanings [13, p. 88]. Generally, fused idiomatic expressions do not undergo alteration. No words can be inserted between the components of fused idioms. In fused idioms, a fundamental meaning arises independently of the individual meanings of the elements. For example, in the idiom “deriden kabuktan çıkmak” (“to put in a lot of effort”), the new idiomatic meaning is formed regardless of the separate meanings of the words. Fused idiomatic expressions have developed through a process evolving toward compound words. Within these, idioms corresponding not only to verbs but also to other parts of speech are found, such as “örtülü pazar” (“covert market”), “açık yürek” (“open-hearted”), and “açıktan açığa” (“frankly”).

Compound idioms differ from fused idioms. One of the components may undergo change by receiving an affix. Most often, the first component of the expression is altered. For example, “elim boşa çıktı” (“my effort was in vain”).

Harmonious idioms differ from compound idioms in that one of the components can be replaced or altered. For example, “yüreği yanmak” (“to feel deep sorrow”) and “yüreği sızlamak” (“to have a hurting heart”) are examples of this type. Harmonious idioms can function as complete lexicological units in everyday speech, such as “papucu dama atılmak” (“to be ostracized”) and “yelkenleri suya indirmek” (“to surrender”).

Examples of fused idioms include: “bel bağlamak” (“to rely on”), “göz yummak” (“to turn a blind eye”), “kolaçan etmek” (“to patrol”), and “dil dökmek” (“to persuade”).

Examples of compound idioms include: “dilini saklamak” (“to keep silent”), “rengi kaçmak” (“to lose color, become pale”), “göz önünde bulundurmak” (“to take into consideration”).

Examples of harmonious idioms include: “gözleri yolda kalmak” (“to await eagerly”), “yelkenleri suya indirmek” (“to surrender”), “eli ayağına dolaşmak” (“to be clumsy”), “yumurta kapıya dayanmak” (“time is running out”), “ateş bacayı sardı” (“danger is imminent”), “evdeki hesap çarşıya uymaz” (“expectations do not match reality”). [17].

Conclusion. Idiomatic expressions develop based on the traditions, lifestyles, and worldviews formed over centuries by each people. For many idiomatic expressions, the exact time of origin is often unknown. Semantically, idiomatic expressions can correspond to single lexical items.

While some idiomatic expressions allow certain structural variations, others do not. Accordingly, idiomatic expressions can be classified into three types: fused idioms, compound idioms, and harmonious idioms.

We propose that idiomatic expressions structurally consist of three main types according to the number of components they contain: single-element, two-element, and three-or-more-element idioms. Idioms formed by “noun + verb” and “noun + noun + verb” constructions are more frequent. Idioms constructed as “noun + verb + noun + verb” and “noun + noun” are also attested.

Since idiomatic expressions may semantically correspond to a single word, they exhibit the lexicological and semantic properties typical of words. Features such as synonymy, antonymy, homonymy, and polysemy characteristic of individual words also appear in idiomatic expressions. For instance, the idioms “deriden kabuktan çıkmak” (“to exert great effort”) and “can koymak” (“to put one's soul into something”) form synonymous idiomatic expressions.

Among idiomatic expressions, some are based on concrete events and phenomena. However, in most expressions, it is not possible to specify concrete spatial or temporal concepts. The elements of idiomatic expressions develop a new lexicological and morphological cohesion, resulting in fixed multiword units with metaphorical meanings. Idioms may derive from religious legends, anecdotes, historical figures, and geographical names. A considerable number of

idiomatic expressions contain body parts or animal names.

The semantic richness and diversity of idiomatic expressions in Turkish is notable. These expressions constitute stylistic devices that enhance the artistic effect of the language. Most idiomatic expressions maintain a fixed lexicological structure, and their lexicological-semantic integrity ensures that the word order remains unchanged.

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Гаджиєва Б. Н. ЛЕКСИЧНІ, СЕМАНТИЧНІ ТА МОРФОЛОГІЧНІ ХАРАКТЕРИСТИКИ ІДІОМАТИЧНИХ ВИРАЗІВ У СТАНДАРТНІЙ ТУРЕЦЬКІЙ МОВІ

У статті наголошується, що більшість ідіоматичних виразів мають незмінну лексикологічну структуру, і зазначається, що лексико-семантична цілісність забезпечує незмінність порядку слів у згаданих виразах. З цієї причини спостерігається, що порядок слів в ідіоматичних виразах здебільшого незмінний. Але можливо вносити невеликі зміни в порядок слів або лексикологічний вираз досліджуваних виразів. При цьому, залежно від рівня ідіоматичних виразів, що піддаються змінам, можна утворити кілька фраз: ідіоматичні вирази з незмінною структурою; ідіоматичні вирази, що зазнають лексикологічних та морфологічних змін. У дослідженні було зазначено, що можливо вносити деякі зміни в структуру ідіоматичних виразів, тоді як у деяких виразах взагалі неможливо внести такі зміни. Було наголошено, що вирази «відкривати очі, як ворожилські камені, мати шию тонку, як волосина, мати собак вільними, а каміння зв'язаним» мають незмінну структуру. Оскільки вираз «втомлюватися від життя» також можна виразити як «втомлюватися від життя», було виявлено, що він належить до прикладів, які можна змінювати. Серед ідіоматичних виразів було визначено, що є також вирази, створені на основі конкретних подій та фактів. У статті наголошується, що значення, використання та форма ідіоматичних виразів час від часу змінюються. Іноді ідіоматичні вирази, які легко розуміються одним поколінням, можуть бути незрозумілими різними поколіннями носіїв однієї й тієї ж мови. З цієї причини глибоке вивчення ідіоматичних виразів є дуже актуальним. У дослідженні було наголошено, що розвиток цифрового мовного корпусу є одним з найважливіших напрямків сьогодення. Правильна ідентифікація ідіоматичних виразів має велике значення в технологіях штучного інтелекту та природної мови. Наукові дослідження, що проводяться в цьому напрямку, дуже необхідні в галузі оцифрування турецької мови. Дослідження ідіоматичних виразів у публічній літературі. На основі прикладів також були розглянуті умови їх формування. Серед ідіоматичних виразів, зрозумілих кожному, є відомі герої східної літератури Лейля та Меджнун, Ферхат, Аслі та Керем. Прикладами таких ідіоматичних виразів можна вважати «Любити Лейлу, як Меджнун», «бути Меджнуном і впасти в пустелю», «дивитися на Лейлу очима Меджнуна». У статті серед

ідіоматичних виразів також проаналізовано вирази, створені на основі конкретних подій та фактів. У статті зроблено висновок, що ідіоматичні вирази, що зустрічаються в турецькій мові, мають глибоке багатство та різноманітність значень, і що ці вирази є одним з основних стилістичних засобів, що посилюють художній ефект мови.

Ключові слова: турецька мова, ідіоми, ідіоматичні вирази, переносне значення, фразеологія.

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