

Semantic Analysis Of The Lexeme "Kuloq" In The Modern Uzbek Language, Cited In "Devonu Lug'otit-Turk"

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Abstract: This article analyzes the polysemous aspects of the lexeme "kuloq" in Turkic languages and their semantic development in the modern Uzbek language based on the data from Mahmud Kashgari's "Devonu lug'otit-turk". The main meanings and functions of each word in the 11th century were studied in comparison with the current meaning framework determined using modern corpora. The research results showed that the stable semantic core of this lexeme has been preserved, while a number of dynamic semantic layers have been formed around them during historical development. For example, the word "kuloq" has acquired several new meanings, such as handle, steering wheel, sprout, and its polysemantic scope has expanded further. The examples and references provided in the article illustrate a number of ancient and modern aspects of these words.

Keywords: Polysemy, semantic analysis, physical lexicon, "Devonu lug'otit-turk", Mahmud Kashghari, ear, Uzbek language, historical and modern semantics, metaphorical transfer, dynamic meaning.

Introduction: Polysemy is the state of a word having several meanings, and is an important part of the lexical wealth of any language. In particular, words denoting human body parts are a clear example of polysemy - since such words express concepts that are very actively used in the relationship of a person with the environment, they have been combined in various forms and meanings throughout history[1]. In Turkic languages, the body lexicon is also polysemantic, containing many different layers of meaning. This article analyzes the semantic evolution of such body names using the example of the lexeme "kuloq" cited in the famous work "Devonu lug'otit-turk" by the 11th century linguist Mahmud Kashgari. How the meanings of these words in the ancient Turkic language have changed and developed in the modern Uzbek language is revealed on the basis of corpus materials and contextual analysis. The topic of the article is relevant, because comparing the stability and variability of the semantics of lexemes in historical and modern linguistic layers helps to understand the

development of the semantic system of the Uzbek language. The scientific novelty is that through a comparative semantic analysis of somatic lexemes such as "kuloq" (yxо) based on materials from the history of the Turkic language (Koshgari dictionary) and modern Uzbek language corpora, the stable and dynamic components of the polysemy in this word are identified.

The word "ear" is also an interesting lexeme that has acquired a wide range of meanings in the historical and modern language as the name of a body part. Mahmud Kashgari's dictionary contains information about the word "ear": it is first mentioned in the meaning of the organ of hearing – ear. According to Kashgari, although the forms "kulkhaq" or "kulqaq" were found in some Turkic dialects, the most correct pronunciation at that time was "kuloq". So, starting from the 11th century, the word "kuloq" was used in Turkic languages with its main meaning – the organ of hearing, and this term was even recorded with specific phonetic variants. Another example of this word is given in "Devon": "kuloq ton –

yenggi kalta ton” – here the phrase “kuloq ton” seems to mean a short-sleeved type of ton (coat). It can be assumed that in this expression the sleeve of the garment is likened to an “ear”, that is, “ear ton” means “eared ton” (sleeve ton). Of course, as can be seen from this example, the metaphorical use of the word “ear” existed even at that time.

In the modern Uzbek language, the word “ear” has become semantically richer and is used in several ways, in addition to the concrete-predicate meaning. First, of course, the first and main meaning of “ear” is the organ of hearing of humans and animals. In the explanatory dictionary, the noun “ear” (l) is illustrated in this sense by such combinations as: “Odamning qulogʻi, otning qulogʻi, quloq pardasi” [2]. This direct meaning is also preserved in many colloquial combinations: for example, “qulogʻi osilmoq” - a sign of sadness or sadness (ear hanging down), “quloq solib osilib qolish”, etc. This meaning remains as a stable core.

At the same time, it is very interesting that the word “ear” is used in the sense of a special part of an object. It seems that even in ancient times, the word “ear” was used to refer to a part of an object that protrudes due to its weight. In modern Uzbek, this meaning is specifically defined: in the explanatory dictionary, the second meaning of “ear” is given as “a part of some objects that serves to hold, hang, or fasten” [2]. In other words, in ordinary language, it is customary to call the handle of any container “ear”. For example, such combinations as “the ear of a bucket”, “the ear of a samovar”, “the ear of a wooden bed” mean handles [2]. There is a folk proverb that says “the potter has his own will – if he sticks an ear out of the pot”, that is, the master puts a handle on the pot wherever he wants – here too the word “kuloq” means the handle of a pot or pot [2]. So, one of the dynamic meanings of the word “kuloq” that emerged from the analogy in the structure of objects is “handle, hook”. This meaning is probably also consistent with the concept of “kuloq” in other languages – for example, in Russian the handle of a pot is called “ushko” (ear), while in English it is called handle, but there is the term lug. In Uzbek, this metaphor may have spread independently or under the influence of neighboring languages, but the fact is that today “kuloq” is very widely used in the sense of handle.

Another set of expanded meanings relates to the field

of technology and art. The word “ear” also refers to the part of various mechanisms and musical instruments that serves to turn or adjust. [2] For example, “dutorning qulogʻi” is a button (bridge) that regulates the interesting turning string on a dator or gijjak, and “radioning qulogʻi” is used as a knob (tumbler) designed to turn an old radio receiver. [2] An example from literature: “Ota radioning qulogʻini buradi” (N. Maksudiy) means “he adjusted the radio tone” [2]. There is also the word “mashinaning qulogʻi”, which means a steering wheel - the explanatory dictionary explains it as “a device for controlling a car; a steering wheel” and gives an example: “the young driver was carefully turning the car’s steering wheel” [2]. So, here “ear” means a circular handle (steering wheel).

Another interesting dynamic meaning of the word “ear” is to describe the initial sprouting state of plants. The expression “goʻza quloq chiqardi” is used among the people in relation to cotton crops - this means that the cotton seedling has sprouted its first true leaves [2]. The explanatory dictionary defines this as the sixth meaning of “ear”: “the place where a leaf or sprout of a plant grows; the first sprout, leaf” [2]. For example, the examples include the sentences “sholi qiyogʻining qulogʻidan tortib chiqardi (i.e., pulled out the sprout of the rice)”, “ariq boʻyidagi ikki quloq boʻlgan yalpiz” (the mint with two ears on the bank of the ditch) - here the mint’s “having two ears” means that it has sprouted two leaves [2]. Therefore, the word “ear” can also be used to describe the first leaves or sprouts of trees and grasses. This corresponds exactly to the expression “goʻza kulaq tsirdi” mentioned above.

In conclusion, the lexeme “kuloq” has the following semantic layers in the Uzbek language:

- The main, stable meaning is the organ of hearing (ear organ). This meaning has been preserved from the Turkic period to the present.
- Mobile, expanded meanings are the handle/hook (the ear of things), the rotating adjusting part (the ear of instruments), the steering wheel (technical), the sprout-leaf of a plant (to pull out the ear), etc. [2]. These meanings are a dynamic layer that has been activated in the modern period (mainly in the 20th century). For example, if we observe the meaning of the handle in an ethnographic and household context, the technical “kuloq” are a product of the industrial era; the meaning

of the sprout may also be ancient, but its first written confirmations are found in modern texts.

At the same time, the word “ear” is involved in many phraseologisms, sometimes with direct, sometimes with figurative meanings. For example, “to listen/give” - to listen (here the meaning of the organ has been replaced by “attention” through metonymy), “ikki qulog’i derazada” (two ears at the window) - a very alert (ready to listen) state, “og’zi qulog’ida” (mouth in the ear) - very pleased, laughing (here the definition of facial expression) [2]. These indicate the place of the word “ear” in the popular consciousness and its universal metaphorical ability.

CONCLUSION

From the above analysis, it can be seen that the lexeme “kuloq” recorded in the “Devonu lug’otit-turk” has retained its main denotative meanings throughout its thousand-year history. “Kuloq” has not lost its core meaning as an organ of hearing. This indicates the existence of a stable semantic core. Since these words denote basic bodily concepts in human thought, their previous meanings have continued without contradiction throughout the development of the language. At the same time, it became clear that dynamic semantic changes took place around this lexeme. That is, over time, the word “ear” expanded its meaning through new transfers. For example, the word “ear” has become multifaceted: this term is used in such distant fields as a handle, a steering wheel, a regulator, a sprout. This, first of all, indicates the tendency of humans to create terms by likening the names of their physical organs to new inventions and phenomena. Since bodily lexemes usually occupy a central place in human experience, their naming is easy to transfer from one language to another or to be internally metaphorized[1].

The article deeply studied the semantic structure of this lexeme by analyzing corpus materials and dictionaries. In general, the lexeme “kuloq” is a vivid example of the phenomenon of polysemy in the Uzbek language, the meanings of which have been enriched over historical periods. The fact that the main, primary meanings have remained unchanged indicates the stability of the semantic core of the word, while the emergence of additional meanings, some of which have entered active use, indicates the dynamic wealth of the

language. Such in-depth studies connect the history and current state of the language and serve to better understand the continuity of lexical-semantic processes.

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