

## Metonymy in Uzbek: A Linguistic Typology and Diagnostics

ATABAY JUMANIYAZOV  
CHAMANGUL YUSUBOVA MAMUTJONOVNA  
*Urgench State University, Uzbekistan*

### ABSTRACT

*This article offers a comprehensive account of metonymy in Uzbek, defining it as a naming shift grounded in logical association rather than resemblance, and distinguishing it from both metaphor and polysemy. Building on classical and modern scholarship, we argue that metonymy is primarily denotative (one meaning, multiple names), whereas polysemy is connotative (one form, multiple meanings). Using naturally occurring data and established theoretical criteria, we systematize Uzbek metonymies across major relationship types. We show how everyday Uzbek usage encodes agency, evaluation, and social indexing via these transfers, and clarify frequent analytic confusions between meaning shift in words and name shift across referents. The proposed framework refines previous taxonomies, illustrates each subtype with idiomatic Uzbek examples, and highlights implications for lexicography, teaching Uzbek as a foreign language, and intercultural communication. The study contributes a principled boundary between metonymy and polysemy and a replicable set of diagnostics for future descriptive and comparative work.*

**Keywords:** Name transference, metonymy, renaming, logical association, logical similarity, space and time, symbol, synecdoche, *pars pro toto*, *totum pro parte*.

## INTRODUCTION

The second type of semantic shift is called “metonymy.” The term comes from the Greek *met-onymia*, which means “renaming.” It is derived from *meta/met*, meaning “toward something,” and *onoma*, meaning “name” in other words, it refers to the transfer of a name toward something else. The word appears in various forms and meanings in different languages: in German: *Metonymie* (*Umbenennung* renaming, *Namenstauschung* substitution of names); in English: metonymy (a change of name renaming); in Russian: метонимия (переименование renaming). Based on the translations and meanings of the word metonymy in various languages, it can be defined as the act of referring to or renaming a specific thing (which already has an established name) with the name of another (new) thing.

To make this definition clearer, let us turn to a commonly known example the word “fox.” As we know, a fox is a wild, predatory animal known for its cunning nature. In everyday language, a person may be referred to as a “fox” due to their deceitfulness, cleverness, or trickery. In this case, the person's original, literal name remains intact, but in the context of social interaction, they are metaphorically renamed as “fox” because of the traits they exhibit. This renaming process is a clear instance of metonymy. Through metonymy, the individual is assigned a new name fox which highlights a logical connection or association with a particular reality, such as cunning or craftiness. This naming occurs not through arbitrary means, but based on a logical resemblance or relationship between the person and the animal. If we consider how this linguistic phenomenon takes place or comes into being, it is important to note that every word (or name) is associated with a certain mental image or concept. For example, when we mention “chair,” the mental image of a physical chair appears; when we say “flower,” the image of a flower is conjured up; and when “fox” is mentioned, the mental picture of the fox's form and characteristics emerge.

However, each word not only carries a specific physical form but also evokes a mental image (or visual representation) of the event or entity it refers to. This image enhances the vividness of the word and makes the underlying concept more tangible. For instance, a “chair” can be represented with three simple lines; a “flower” can be visualized through the drawing of petals, a stem, and leaves; while a “fox” can be symbolized by its head, clever eyes, and bushy tail. The semantic shift that occurs with metonymy happens when the word’s metaphorical meaning transcends its direct visual representation, linking it to a different, often more abstract or conceptual entity. In this case, when we use the word “fox,” which primarily refers to the animal known for its cunning, it can shift to represent a human trait, such as cunning or deceitfulness. Thus, the original, literal meaning is transformed through metonymy to represent a new, abstract concept or characteristic. By extending our analysis, we see that words such as “chair” can metaphorically shift to represent “position” (a specific social role), “flower” may symbolize “a beautiful girl” (a specific person), and “fox” represents an abstract quality (such as cunning or trickery). Analyzing these examples semantically, we notice the logical connections: “chair and position” exhibit a functional relationship, while “flower and beautiful girl” and “fox and person” demonstrate conceptual similarities based on certain traits or attributes. These kinds of relationships are prevalent across all languages, highlighting the widespread nature of metonymy as a semantic shift. For a deeper understanding of metonymy, it is practical to categorize it into two main groups: the shift based on logical connection (such as in chair and position) and the shift based on logical similarity (as seen in fox and person). Furthermore, metonymy can be expressed through various types of relationships such as place, time, person, event, thing, cause, symbol, and part-whole associations. These expressions of metonymy are studied and classified within linguistic theory, reflecting its diversity and application across different contexts. In Uzbek linguistics, initial analyses of metonymy have been greatly influenced by the thoughts of the renowned Russian scholar A. A. Reformatskiy. Scholars such as R. A. Bigaev and P. A. Danilov have asserted

that all phenomena of semantic shift should be considered forms of metonymy. O. Azizov, on the other hand, has refined the concept by including synecdoche (a figure of speech in which a part is used to represent the whole, or the whole for the part) within the broader category of metonymy. In Uzbek linguistic studies, scholars like M. Mirtojiyev, A. Khojiyev, I. K. Shukurov and Sh. Rahmatullayev were among the first to present well-grounded, thorough, and coherent analyses of metonymy in the Uzbek language. From the perspective of speech, metonymy has been studied by I. K. Shukurov, while as a linguistic phenomenon, it was examined by M. M. Mirtojiyev. Scholars such as R. A. Suvonova and M. R. Siddiqov have provided detailed descriptions and classifications of metonymy in Uzbek linguistics. R. A. Suvonova distinguished metonymy from polysemy, while M. R. Siddiqov classified metonymy into 48 different types. However, in both works, the distinction between the shift of meaning in words and the shift of names in things has been somewhat blurred. When viewed from this perspective, although words and names are distinct, there is a fundamental interconnectedness between them, which was not explicitly highlighted. In essence, the foundation of both is the same: words are names for things. In this sense, a word is a name, and a name is a word. Both have meaning, and both can refer to *denotata* (the specific entities or phenomena they point to), which ultimately converge on a single reality. This is likely the reason why in Uzbek linguistics, the shift of meaning in words and the shift of names (the naming of one thing with the name of another) have not been sufficiently differentiated. In our opinion, the shift of names is a denotative phenomenon. A single name can refer to two or more *denotata*. For example, with the lexeme “fox”, both the animal and the person can be named. On the other hand, the shift of meaning in words is a connotative phenomenon. In this case, the meaning shifts based on the internal and external, logical similarities between the things or phenomena being referred to by the word. For example, a person is named a “fox” because of the resemblance to the animal’s cunning nature. However, not just any person can be called a “fox”; only those who exhibit cunning traits can be named so. In this regard,

polysemy works with multiple meanings (one word, multiple meanings), while metonymy is concerned with naming (one meaning, multiple names). This is precisely where polysemy and metonymy intersect, and their functions can become blurred. Polysemy can be misunderstood as metonymy, and metonymy can be mistaken for polysemy. If their analysis continues in this manner, the number of types or models of metonymy (as suggested by M. R. Siddiqov) could be increased indefinitely, rather than being fixed at 48. Below, we will analyze some of the classifications of metonymy made by European (English, German, Russian) linguists and our own Uzbek linguists that we consider most suitable.

#### MATERIALS AND METHODS

##### 1. *Metonymies related to place*

In this type of metonymy, the transfer of names occurs in a logical connection with a specific place and the population living in it: *shahar oyoqqa turdi, universitet ta'tilga ketdi, G'arb javob bermayapti*. As can be seen from the examples, under the name of "shahar" its "inhabitants" are referred to, understood, under the name of the university its "students," and under the name of the West the "peoples" living on the western side of the world. Metonymies of this type are also often used in connection with proper names, for example, *Usmon Yusupovda yashayman, Al-Xorazmiyda o'qiyman, Oybekda tushaman*. In these examples, proper nouns indicate a connection with "Usmon Yusupov" – to the village, "Al-Xorazmiyda" – to the university, "Oybek" – to the metro station. Under them, the name has transferred to a specific place, place, address, territory.

##### 2. *Metonymies related to time*

In this type of metonymy, the transfer of names occurs in a logical connection with people living in a certain time and era, contemporaries: *XX asr kosmosga yo'l ochdi, o'tgan yil menga baxt keltirdi, binoning bitishi bir haftaga bog'liq, avtofalokat bir sekundda sodir bo'ldi* - in the example, under "XX asr," – scientists, under "o'tgan yil" – a person related to happiness,

“builders” under “bir hafta,” “drivers” under “bir sekund,” “and their activities” are logically named. As an analogous example, under the kitchens called “Bir zumda”, first of all, the food workers who provide quick household services there are understood, and later, the diners who quickly eat there are understood. in the exclamation – *Bu ishga hafta emas, oylar ham yetmaydi!* It is understood that the “people’s” time is very valuable for the intended goal.

3. *Metonymies related to the author (person) and the work (event)*

In these types of metonymies, the shift in meaning occurs when the name of a specific author is transferred to the event or object created by them, logically connecting the two: for example, *Navoiyni oldim qo‘limga, U Muhammad Yusufni ko‘p o‘qiydi, Maxtumqulini yoddan biladi.* In these examples, proper nouns such as “Navoiy,” “Muhammad Yusuf” and “Maxtumquli” are transferred to refer to the works they wrote.

4. *Metonymies related to a thing (object) and an event (reality)*

In this type of metonymy, a specific thing and object are taken into account in the name transfer and the reality that occurred through its mediation is expressed: In the examples of *Kesak ko‘zni chiqardi, tosh boshni yordi, qilich kallani oldi, yangi tufli oyoqni qavartirdi* the name transfer is to record that certain persons are inside objects such as “kesak,” “tosh,” “qilich,” “tufli” (the clod, stone, sword and shoe) and that the reality is realized by them. After all, the name of the person who used them to make the clod pull out an eye, the stone split the head, and the sword took the head is transferred to the objects that mediated the realization of the reality. There is no need to explain that it is logically self-evident that a specific person is behind them. In the example of *Yangi tufli oyog‘imni qovartirdi,* the person “wearing the shoes” is in the subject, and the person whose foot itch is, the actualization of the fact, is transferred to “the shoes”.

5. *Metonymies related to the cause*

At first glance, in this type of metonymy, the name of a thing or event is transferred to the causes of reality. At first glance, these types of metonymies are similar to metonymies of a thing or event, but if the analysis is deeper, the metonymic name transfer in naming the cause of reality becomes obvious: In the examples of *Mansab uni o'zgartirdi*, *ichkilik turmushni buzdi*, *uyqu ko'zni ochtirmadi*, *qayg'u-iztirob uni ado qildi*, it is obvious that the cause of the change of certain individuals is "career," "drinking" caused the ruin of his life, "sleep" caused his inability to open his eyes, and "sorrow and suffering" caused his life to be happy, and it is understood that behind these realities, as the cause, the person himself (person) stands. Moreover, in these cases, the name of the cause of reality (person) is transferred to the means (things and events) participating in reality. The causer (person) blames his personal faults on others (career, drinking, sleep, sorrows and suffering), as a result of which the name of the causer (person) of the reality is internalized, and the name of the means is externalized. Causal metonymies are created such as *ichkilik turmushimni buzdi* instead of *Men ichkilik sababli turmushimni buzdim* or *mansab uni o'zgartirdi* instead of *u mansab sababli o'zgardi*.

In the examples given, causal metonymies were emphasized in communication only for the expression of negative thoughts. However, they can also be used positively, depending on the nature of reality. As an example, *umid kuch beradi*, *sevgi yashartiradi*, *sabr jannatga yetaklaydi*, etc. These examples at first glance resemble the personification (animation) type of metaphor stylistic device. The difference is that in animating, inanimate objects themselves are directly "animated," for example, *shamol eshikni ochdi*, *qog'oz uchdi*, *vulqon uyg'ondi*, *buloq qaytadan ko'zini ochdi*. It is clear that there is no person behind these realities. The actions characteristic of a living being, such as opening a door, flying, waking up, and opening one's eyes, have been transferred to inanimate objects such as wind, paper, volcano, and springs .

6. *Symbolic metonymies*

In this type of metonymy, the transfer of names is related to symbols or to explain things and events, justify them, give an example, a model as evidence or proof, embody the reality held in the eyes, mind or imagination of a person, and in some cases, the transfer of names is understood through a hint: *izi bor yoki yo‘q bo‘lmoq, izi obod bo‘lmoq, ostonani o‘zgartirmoq*. In our people, the birth of sons and daughters, grandchildren and great-grandchildren is symbolically expressed through the word “iz”. After a person has fulfilled his service in this world, they ask what his “trace” is, whether he has one or not. In this case, it is indicated whether there are descendants (people) left behind the deceased, whether there are any who continue his life and work, or the name of the generation is transferred to the “trace.” As a more vivid example, we can recall the narration related to the Prophet Abraham and his son Ishmael and the transfer of the name of the bride (wife) to the “threshold.” The narration says, “One day Abraham came to Mecca to see his son Ishmael. That day, Ishmael had gone out hunting. A weak woman came out of the house. Abraham asked: “Who are you?” He said: “I am the wife of Ishmael!” Abraham asked Ishmael. He said: “He went out hunting.” He asked: “How are you?” He complained of hardship and poverty. He did not bow down and honor Abraham and did not fulfill the condition of hospitality. Abraham said: “Say my greetings to your husband and tell him to make the threshold of the house.” Ismail, who correctly understood the “bride, spouse” (symbolic name transfer) under the symbol of “threshold,” remarries. And on the way to Gal, because Ismail showed due respect to his new spouse’s father-in-law, Abraham said: “Let my son hold the threshold tightly (take care of, look after).” Ismail said: “He will be my father when he comes, you are the threshold.” The word “threshold” actually means “bride,” “housewife,” and in the narration it is clear that it is understood as Ismail’s wife. In fact, the word “threshold” is often used (threshold, house, entrance, threshold, high hill), it has both direct (threshold) and indirect (house, entrance, threshold, high hill under water) lexical meanings. In the above example, a stylistic (metonymic according to the method of use) meaning is

discovered, and a person (bride, housewife) is understood through this word. As an analogous example, at the end of the 19th century in Europe, among the people dissatisfied with the monarchical system of social relations, the slogan “peace to the huts, war to the palaces” was widely used, and in this case the name “hut” symbolically referred to the poor, the needy and the name “palace” to the rich, officials. This phenomenon can also be a clear example of symbolic metonymy.

#### 7. *Fabric-product metonymies*

In this type of metonymy, the name of the fabric (raw material) is transferred to the product made from it: *shoyi*, *charm*, *sherst kiymoq*. In these expressions, the names of silk (silk fabric), leather (leather fabric), wool (wool fabric) are transferred directly to the product made from them – clothes. In their statements, *O‘zbeklar shoyi kiyadi*, *Yevropa xalqi charmni xush ko‘radi*, *sherst tanani issiq tutadi va sog‘liq uchun yaxshi*, the word is about clothes and is transferred to the name of the (type) of clothes (*shoyi ko‘ylak*, *charm shim*, *sherst palto*). An analogous example is the transfer of metal names to jewelry: in the expressions “to buy, to hang, to sell, to give as a gift” (to buy, to hang, to sell, to give as a gift), the names of the material (metal) are transferred to the products (jewelry) made from them.

In this sense, examples such “shisha” – material, “shisha” – bottle, “tosh” – material, “tosh” – baked brick, “loy” – material, “loy” – construction material can be given. It is noteworthy that examples of the inverse (product-product) type can be included in metonymies of this type. They arose through changes in our social life, developments in production, and scientific and technological progress. For example, “jensi” – product (manufactured material), “jensi” – product (sewn clothing), “neylon” – product (chemical material), “neylon” – product (clothing made of chemical material), “dederon” – product (half-natural, half-artificial material), “dederon” – product (clothing made of half-natural, half-artificial material, this name is taken from the German abbreviation of the German Democratic Republic, DDR), etc.

#### 8. *Container-content metonymies*

In this type of metonymy, the name of the container is transferred to the products inside it: *bir shisha, ikki kosa, uch finjon, to'rt qadah, besh rumka, olti bokal, bir bochka, bir chalak ichmoq yoki bir tarelka, ikki tovoq, bir qozon yemoq*. It is clear that eating or drinking in these sentences is directly related to the contents of the container. The name of the container refers to the drink or food inside it. This group can also include objects that can store things, such as *quti, o'ram, pachka, korobka, yashik, xalta, qonar, fartuk, savat, kissa*, etc. In addition, sentence structures such as *bir quti yedi, ikki pachka chekdi, bir xalta terdi, ikki kissa to'ldi* are actively used in everyday communication of Uzbek people. Naturally, in these sentences, the word is not about the name of the container, but about the designation of its contents, and the name of the container refers to the items inside it.

#### 9. *Metonymies that indicate the transfer of place names to products*

In this case, the name of a specific village, city, country (territory) is transferred to the products prepared there. For example, “cognac,” “champagne” (drink) – cities in France, “eau de cologne” (perfume) – a city in Germany – Cologne: “eau de cologne” – Cologne water, “tulle” (veil) – a city in France, “chinni” (porcelain) – the country of China, “shibirghonii” (grape variety) – Afghanistan, “taifi” (grape variety) – Saudi Arabia, “amirkonii” (mahsi) – the country of America, “farangii” (scarf) – the country of France, “borjomi” (medicinal water) – the country of Georgia. In our colloquial language, there are some clothing names – panama (the national hat of Panama), finka (a short-sleeved shirt of the Finnish people), scotlandka (a skirt of the people (men and women) of Scotland) – and it would be appropriate to include them in this classification for the general purpose.

#### 10. *Metonymies that indicate the transfer of personal names to products*

It is known that in the world, some individuals have made noteworthy discoveries and inventions, played a personal role in

the creation of vital products in material and cultural life. The people have directly or indirectly transferred their names to the objects they created. First of all, if we take into account the respect of the people for the great figures who have come from among them (for example, the great German scientist Wilhelm Conrad Roentgen himself called the rays he discovered “X” (x) rays, and the scientific community preferred to call these rays “Roentgen rays” to respect for the discoverer), then the enrichment of the language and the increase in the power of expression through this relationship are clearly visible. Such traditions have historically been manifested in many aspects of the life of human society, depending on time and place. Many examples can be given, including clothing – a light coat, cloak; galife [fr.Galifet – after the French general G. Galife, who introduced special trousers for cavalry soldiers] trousers with very wide sides above the knee, worn with boots; discoveries – roentgen [after the German physicist Roentgen (Röntgen)] 1phys.med. To illuminate with X-rays, to examine with an X-ray machine. 2nd st Roentgen machine. 3rd phys. X-rays and gamma – a unit of dose of rays; radiation dose; Algorithm, algorifm [lat. Algorithmi – after the great Uzbek mathematician Al-Khwarizmi who lived in the 10th century] a precise rule (program) for the execution of operations in a certain order used to solve problems of a certain type; inventions – diesel [ger. after the German inventor engineer R. Diesel (Diesel)] an internal combustion engine running on heavy types of liquid fuel (e.g., diesel fuel); Mauser [ger. Mauser – the common name for weapons such as revolvers, single-shot rifles, and automatic pistols developed (created) by the brothers, after the German industrialist brothers W. and P.Mauser.

#### 11. *National names are metonymies related to names of nation*

In this type of metonymy, certain national names refer to the peoples they are related to, or a characteristic feature of the people is indicated by the name of the nation, as a result, the people begin to be understood under the name of the nation, and the nation under the name of the people. For example, in our communication, there are some sayings: *Turkmanni*

*turtmaguncha bilmaydi, qozoq "jo'q" dedimi "jo'q"* (meaning that the intended work will not be completed) in which the nation and the people are generally understood. By the way, if the interlocutor does not do something or ignores it, in this case we can say *sen turkman(mi)san, aytmaguncha o'zingdan bilib biror narsani qilmaysan*, or people who have a strong character, are firm in their words, and never go back on their word the simile *u qozoq, uning fikrini hech o'zgartirib bo'lmaydi, jo'q dedimi jo'q* is used to people in the vernacular. It is clear that the name of the nation has migrated to the people understood through the name holder. On the one hand, this phenomenon in the language can be understood as natural and should be so, because under the names of nations, certain peoples living in the world are called, and if they have reached the level of national standards, then this in itself is enough for the people to be called a nation. However, in this case, there is still no mutual transfer of names, literally, nation means nation, and under it the peoples of the world (as Kazakh, Turkmen) are distinguished. And the people means the people – all people in the world are the people, for all people "people" is a general name, or "nation" is not understood under this name. Therefore, the lexeme "nation" is another word, it has separate denotative, demonstrative and semantic meanings. This is actually an appropriation, a product of the Arabic vocabulary, historically emerged in the process of capitalist formation of social relations. Now the peoples have become more familiar with each other, gradually distinguished their history, traditions, religion, culture, territory and language, and based on these criteria, the name "nation" arose. As a result of the rapprochement of material, economic, spiritual, socio-political relations between peoples (nations), some differences between them began to discover their own uniqueness, hard work was understood as a characteristic of the Chinese, hospitality was understood as a characteristic of the Uzbeks, intelligence (cunning) as a characteristic of the Jews, and punctuality as a characteristic of the Germans. In this sense, it can be observed that the German nation, as a people who are meticulous in their work, punctual in their words and deeds, discovered their uniqueness, and the name of the nation moved to other peoples

who had these qualities. For example, among our people, if people who are meticulous in their work, punctual in word and deed are evaluated, it has become customary to call this person “German.” Even the German word (Amat German) is attached to their names as a nickname. Or, it is customary in everyday life among our people to call people who do not wash their hands before or after eating “Russian.” This is taken into account that the Russian people use spoons, forks, and knives when eating, so there is no need to wash their hands. And this is normal for clean eating. However, if neither hands are washed nor spoons and forks are used during eating, this situation is not approved by our people, and this person is called a “Russian” by figuratively comparing the Russians' “hand-washing” behavior. In addition, our people also call our compatriots with a fair complexion and yellow complexion (typical of Russians) “Russians”, nicknames, for example, Abdulla Russian, Khudargan Russian , or what is this Russian doing?

12. Metonymies related to personal names and folk names. It is known that some peoples (nations) have their own personal names that are widely and lovingly used by their people (nations), which do not refer to a specific person, but to the entire dominant people (nation). These personal names include “Ivan” in Russian, “Fritz” in Germans, and “Yankee” for North Americans (English). “Ivan” as a personal name is historically associated with the name of Johannes, one of the 12 apostles of Jesus, and is currently used in a humorous and negative sense to name representatives of the Russian people. For example, in our colloquial language, *qizini Ivanga turmushga beribdi*, or during the Union, *barcha ikkinchi sekretarlar Ivanlardan saylanadi*. In today's everyday life, statements like *uyga kirsam bir Ivan o'tiribdi* are often found. The German personal name “Fritz” is associated with the First and World War II, mainly to name German soldiers and sometimes to refer to representatives of the German people, and this name was used in a negative sense (invader) by peoples of other countries outside Germany. “Yankee” is used to name the English living in North America. “Janus” was considered the god of doors and gates among the

Romans and had two faces. And each of them was facing in different directions, and the emergence of two opposing thoughts in the human heart or two-facedness (dual-facedness) was expressed by the name “Yankee.” The above meanings of this name are still active today, and the two-faced, two-faced actions of American leaders and officials in the field of world peace policy can be an example of this. In fact, the word is associated with General James Wolfe, who first used it in 1758, considering the cowardice and unpredictability of his soldiers. Due to the abundance of hypocritical people in life and those whose words do not match their actions, the word “Yankee” quickly spread among the peoples of the world.

13. *Metonymies associated with the transfer of racial names to folk names*

This type of metonymy is explained by the transfer of racial names among the peoples of the world to distinguish them from each other in form and content. It is known that humans (Homo Sapiens) are naturally created, live in society, and are divided into systematic groups according to the laws of space and time . Moreover, people differ from each other according to their own genetic characteristics, such as eye , hair and skin color, face and skull shape. The scientific study and logical investigation of the reasons for such differences are still controversial among the scientific community. However, in anthropology, all interested parties are sympathetic to the idea of calling such differences in people “races” and dividing them into 4 major races: Negroid, Australoid, European, and Mongoloid. Consequently, the distinction that anthropologists have given to “Negroids” – in this race the dark color of the skin protects against ultraviolet rays, the wide nasal bridge enhances water evaporation in humid tropical climates, and the long body is a means of thermoregulation by expanding the body surface area relative to the body size – the definition can negate any objection. Now, if we study this issue in connection with metonymic name transfer, it is enough to call all dark-skinned peoples “Negroid”, and white-skinned peoples “Cebuiad”, and those with squints “Mongoloids.” For example, *Janjalda yevropeoidlar bir taraf,*

*negroidlar bir taraf bo'lishdi. Mongoloidlarni urushboz (mongollar), mehnatkash(xitoyliklar), samimiy (vetnamliklar), ijodkor (yaponlar)ga ajratish mumkin. Uning ko'rinishi aralash, na yevropeoidligini, na mongoloidligini bilish mumkin.*

14. *Tool-equipment + product*

Press (machine) + press (product). For example, Press (*mashina*) yangi ekan, bedani zoye qilmay mingga yaqin press (*bog', kulta*) qildi.

15. *Concrete + abstract*

Kalla (concrete) + aql (abstract). *Kallang yo'q- aqling yo'q.*

16. *Color + thing and event*

*Qizillar hujum qilishdi, oqlar chekinishdi.* During the Great October Socialist Revolution, "red" meant the Bolshevik army and soldiers, and "white" meant the soldiers of Tsarist Russia. *Amerikada qoralar va qizillar maxsus ajratilgan rezervuarlarda yashashga majbur ekanlar.* In this sentence, "blacks" refers to Negroes living in America, and "reds" refers to Indians.

17. *Synecdoche*

This type of metonymy is characterized by its own uniqueness, the transfer of the name is obvious, and the essence is self-explanatory. "Synecdoche" as a linguistic (lexicological and stylistic) term is derived from the Greek word (*synekdoche*) for a form of speech and writing and the meaning of the appropriateness of naming a concept in a broader or narrower way (in German *das Mitverstehen*). To be more precise, the meaning of a thing or event is named in its entirety or in parts in terms of its content. Or the expression of the object is called in a narrow or broad sense. In linguistics, these features of synecdoche are called *pars pro toto* (whole for part) and *totum pro parte* (part for the whole). In the *pars pro toto* type of synecdoche, a thing or event is characterized by the name of one of the (visible, noteworthy) parts of its composition. A thing or of the subject part, piece, fragment and of the limbs one of naming with whole thing and event complete is understood. In this case,

the name of a specific part of a thing or event is preferred, based on its understanding of its essence and participation in its activity. For example, *qo'limni urmayman* (hand in action), *oyog'imni bosmayman* (leg in motion), *quloq solmayman* (ear in hearing), *ko'z tashlamayman* (eye in seeing) caught man in the activity his/her body members acceptable seen. Actually man hand not to hit, not to kick, not to press, not to be able to listen and to see are in consideration. In the *totum pro parte* type of synecdoche, the scope of the concept being expressed narrows through the use of the full name of an object or phenomenon, while the part related to the intended meaning is understood mentally, with a certain abstraction being implied. One must identify the part (by searching) that serves as the 'motive' for understanding the whole in the context of the object or phenomenon. According to this information in the sentence *Tanam qaqshayapti*, the body part "head" is considered a motive, and its throbbing pain, which causes the body to shiver, should be traced within the body itself. In analog example as *bari vujudim bilan eshityapman*, whole is body, part is ear. In the example *Gujumday soya bersin, uzumday meva bersin*, a "gujum" refers to an entire tree, but it is the leaf that provides shade; a grapevine represents the whole plant, while the fruit is only a part of it – this is understood through a transition from the abstract to the concrete.

#### RESULT AND DISCUSSION

In addition to the above, it can also be said that certain realias – the use of names denoting entire territorial units or geographical regions (continents, countries, states, capitals, cities, villages) – imply representatives of the material, cultural, social, economic, or political spheres structurally related to them. For example, *Yevropa yashil energiya tarafdori*, *Amerika kontinentidan yahshi futbolchilar chiqqan*, *Rossiya Krimni anneksiya qildi*, *Davlatlararo muzokara boshlandi*, *Toshkent non shahri, shahar va qishloqlar turmush darajasi o'zaro tenglashib bormoqda*. This topic can also include the renaming of objects that exist in objective realias (proper names, nicknames, pen names and

bahuvrihi). Indeed, such naming practices can also be regarded as specific forms of figurative and metaphorical name transfer to a certain extent.

#### CONCLUSIONS

In conclusion, it can be stated that metonymy has recently become a subject of lexical and stylistic study in Uzbek linguistics. However, there are still certain shortcomings in its description and classification. The initial research relied on Russian scholars, while later works were based on European linguists, and their opinions were largely adopted without much critical or creative engagement.

Metonymy has been studied under the broader topic of semantic shift, and its essence has mostly been interpreted first from the perspective of meaning transfer in words, and then from the perspective of name transfer. As a result, the linguistic phenomena of polysemy and metonymy have often been examined without proper distinction. In some cases, word meaning shifts and name transfers were understood as a general concept, with little attention paid to their specific differences.

The root of these shortcomings lies in the failure to consider that in semantic shift, the word remains the same while meanings vary, whereas in name transfer, the meaning remains the same but different words are used. The denotative nature of meaning transfer and the connotative characteristics of name transfer have also been overlooked by linguists.

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**ATABAY JUMANIYAZOV**

CANDIDATE OF PHILOLOGICAL SCIENCES,  
PROFESSOR, URGENCH STATE UNIVERSITY,  
URGENCH, UZBEKISTAN.

E-MAIL: <ATABEYJ@YAHOO.DE>

**CHAMANGUL YUSUBOVA MAMUTJONOVNA**

PHD STUDENT,  
URGENCH STATE UNIVERSITY,  
URGENCH, UZBEKISTAN.

E-MAIL: <CHAMANGUL.YUSUPOVA.1989@MAIL.RU>