

Metonymy in Words Specific to the Noun Phrase

Suvonova Rohila Akramovna

Abstract--- *One of the most common and interesting fields of linguistics is that methodology is rich in artistic means of representation, and its role in the mechanism of creation of a work and in enhancing its artistry is incomparable. The meaning of a word and the changes that take place in it in the creation of a work of art show its complexity. One of the artistic means that defines and creates the development of word meaning is metonymy. Metonymy is actively involved in the semantic changes that occur in all independently meaningful words - noun, adjective, number, rhyme, form, and verb. It has therefore been shown to fully reveal its lingvouslubi character, and is more common and more common, especially in words peculiar to the noun phrase. This scientific article is also devoted to the specificity of metonymy in the category of nouns and the features of its expression, and selected and analyzed original examples from works of art and poetry. As a result of the observations, the translucent meanings of metonymy were highlighted as a linguistic and speech phenomenon that is multifaceted and has a wide range of semantic development in words specific to the noun phrase.*

Keywords--- *Linguistics, Methodology, Metonymy, Noun Phrase, Noun, Lexical Meaning, Derivative Meaning, Poetry, Works of Art, Language and Speech Phenomenon.*

I. INTRODUCTION

Since the 60s and 70s of the last century, there has been a growing interest in semantic research in linguistics. Major scientific works on this subject began to appear. As a result of research on lexical semantics, the development of word meaning has been viewed against the background of extralinguistic factors such as the historical development of a people speaking a particular language, the national mentality and leading aspects of social thinking. Naturally, this case facilitated the complete and objective laying down and interpretation of the materials of language and speech dextotomy.

In the field of Uzbek linguistics, a lot of research has been done in the last 40-50 years. They serve as a sufficient theoretical source for an in-depth study of the linguistic-methodological phenomena of our language.

The meaning of the word is that the mechanism of change that takes place in it is complex and multifaceted. One of the means of determining and generating the development of word meaning is metonymy.

Metonymy is one of the most common visual means in the Uzbek language due to the development of meaning. It creates phenomena related to the development of word meaning. Semantic development, on the other hand, takes different forms, and the meaning of a word can expand or narrow its scope of expression. It can also be abstract or explicit.

*Suvonova Rohila Akramovna, Associate Professor, Samarkand State University, Samarkand, Uzbekistan.
E-mail: Suvonova1959@gmail.com*

Metonymy is the semantic development of a particular word in a category. But it is distinguished by the fact that this is not the case when observed in a word belonging to a category of numbers, the formation of a raw meaning for another category.

But in Sh.Rakhmatullaev's textbook "Modern Uzbek literary language" the name of the movement is the subject of the movement: to'y (moq) to full, - to'y wedding, ko'ch(moq)–to move, ko'chmoq - nomad; the name of the symbol refers to an object with the following symbol: ko'k (color name) – ko'k (pea) – ko'k (sky) [7.P.260].

This article mainly analyzes the methods of adaptation of metonymy to the category of nouns with the help of examples from works of art.

II. MATERIALS AND METHODS

In this article, the methods of linguistic analysis, lexical, stylistic and morphological methods are widely used.

III. RESEARCH RESULTS AND DISCUSSION

Metonymy from the means of artistic representation occurs in all word categories. But since the number is expressed in a category of words, the derivative meaning certainly serves the function of another category. For example, the word *ninety* has a specific meaning for the horse category when it refers to the three months of winter, and the word seven to the heaviest days of mourning for death. This is because it has already been determined that the specific meanings of a number in a language are called by certain words and the composition of those words.

Metonymy from the means of artistic representation occurs in all word categories. But since the number is expressed in a category of words, the derivative meaning certainly serves the function of another category. For example, the word "To'qson" - *ninety* has a specific meaning for the noun category when it refers to the three months of winter, and the word "yetti"-*seven* to the heaviest days of mourning of death. This is because it has already been determined that the specific meanings of a number in a language are called by certain words and the composition of those words.

It is no longer possible to make a new word denoting a number, or to make a new meaning in a word. When words belonging to a numerical group of words develop semantically, they always perform their function within another category, and the derivative meaning is manifested in that category.

The phenomenon of metonymy is mainly common in the noun phrase. In addition, the characteristics of metonymy are evident in the shift of meaning in word groups. Therefore, in many works, linguists have tried to analyze metonymy within the context of metonymy derived from the noun phrase.

The metonyms in the word family of horses occur in significant quantities within the framework of famous horses. On top of that it is observed that it happens for various reasons.

In particular, the occurrence of metonymy in famous horses is recorded as a linguistic phenomenon only in one case, and in other cases it occurs as a speech phenomenon.

The naming of a place after a person is a metonymy, which is a linguistic phenomenon. For example: *At the confluence of two rivers, you name it Oybek* (A. Oripov). The word *Oybek* in this sentence is actually the name of a

well-known writer. There is a place with this name in this poem. This meaning of the word *Oybek* did not appear in the sentence that composed this verse, but was reflected in it.

Although the derivation of this derivative meaning is called metonymy, there are two words based on these two meanings: one is the name of the writer, and the other is the name of the place. The words *Navoi* and *Furkat* are the names of both the poet and the city. *Hamza* is used as a poet and the name of the district, *Muminov* as a scientist and the name of the street.

The presence of a person's name in the name of a people or place, and the occurrence of metonymy for this reason, is a linguistic phenomenon. The proper name is also used in the sense of the invention of the scholar expressed in this proper name: *The world is bowing to Abu Rayhan on this day.* (A.Oripov). The proper name *Abu Rayhan* in this sentence meant the discovery of *Abu Rayhan*.

Some individuals, with their profession, character, past, become a symbol of this industry.

Even when distinguishing its appearances, priority is given to metonyms that occur in more noun word groups. Therefore, the analysis of noun metonymy in the first place was expedient.

The occurrence of metonymy in proper name is manifested in a peculiar way among other derivative words. This is because the formation of derivative meaning in proper name is not observed in appearances other than metonymy.

It was said that the derivative meaning of human names is observed in a more verbal state. In this case, the invention, character, symbolic aspects of people are transferred to his work, etc., and as a result, metonymy occurs. For example, metonymy can occur by naming works specific to a writer by his name. In this case, because the word in the speech - the word associated with the work - is elliptical, its determinant in the speech - the meaning of "work" in the name of the writer is expressed: *The old man is flipping through his glasses and looking through a book: Bedilmi, Mashrab* (A.Oripov). *To me a world of Pushkin, a world of Byron to me.* (E.Vohidov).

Proper name such as *Bedil*, *Mashrab*, *Pushkin*, *Byron* in these verses are expressed with metonymic derivative meaning. They are used in the sense of a work specific to these poets, a well-known name that gives the meaning of a work belonging to its creator, not only the names of poets, but also the names of various scholars and inventors: *I read Herodotus history more and more / Farobi, Dante again and again.*

These scholars use the words *Herodotus*, *Pharoah*, and *Dante* in these verses in the sense of a work. In addition, similar metonymic phenomena were expressed in such statements as *"I heard Glinka, I listened to Mamat with pleasure, I watched Aivazovsky."*

The proper name is also used in the sense of the invention of the scholar expressed in this proper name: *The world bowing to Abu Rayhan on this day* (A. Oripov). The proper name *Abu Rayhan* in this sentence meant the discovery of *Abu Rayhan*.

Some people, with their profession, character, past, become a symbol of this industry, and their name is used in the speech in the sense of that symbol: *Why is this dust, cried Furkat. Because Othello is true, there are only those who teach. You are Nurkhan, you are Sara, are you standing? In the head of the great country* (A.Oripov). In these

verses, the word *Furqat* means "one who has lost his homeland," the word *Othello* means "deceived jealous," the word *Yago* means "provocateur," and the words *Nurhan* and *Sara* mean "actress."

The proper name can be used in the sense of the name of the work and the book in which the name is recorded: *I ran after him with Dante in the armpit* (A.Oripov). In this sentence, the word *Dante* is used to mean the "Divine Comedy" created by Dante. A person's name can be a symbol of the period in which he lived: *I also counted from Kashgari to Registan / What I saw and knew one by one* (A. Oripov).

The occurrence of metonymy in place names and place names is common in speech. This process is observed as a linguistic phenomenon, especially when metonymy occurs when the words denoting a place name signify a product produced in that place. For example: The word *Karakul* is originally the name of a district in Bukhara. It now means a curly woolen fur made of lamb skin. Such fur-bearing lambs were originally bred in this district.

The meaning of this product is derived from the relation of place. There are also place names such as *shivirgon*, *kalqatkurgan*, *gulja*, *uchqora*. These names also represented the varieties of grapes that were related to those places in terms of origin, i.e. the phenomenon of metonymy took place. There is also an apple variety named after Samarkand. All of these examples are specific to metonymy, which is a linguistic phenomenon.

Metonymy also occurs by naming the people living in the area by the name of the place. But they are observed almost as a speech phenomenon: *If necessary, the East and the West / Alone takes place in a poem* (A.Oripov). *The words East and West in this time meant all the people who lived there. Tashkent went to Shastri road* (E.Vakhidov). In this sentence, too, the word *Tashkent* means the people of Tashkent. The word *Asia*, given in the following example, can also be interpreted as follows: *Occupying a vast Asia, A country came out proud, arrogant* (A. Oripov).

The name of the place, in some cases, can also mean someone belonging to that place: *He chose the hat of the Caucasus*. (A. Oripov) The word "Caucasian" in this sentence means "Caucasian man".

In general, metonymy can occur when the words denoting a place refer to the people living there: *the palace is on its way with beauty* (A. Oripov), *the village is noisy, the soldier is on the road* (Uygun). The words *palace* and *village* in this sentence meant the people of the place, that is, metonymy. Sometimes place names can represent not only the population of a place, but also any subject.

The name of a place represents the population that lives in it, and as long as metonymy occurs, the name signifies a particular area. This includes metonymy in the words *city*, *rural district*, *valley*, *neighborhood*, *Uzbekistan*, *region*. Examples of it are given above. In all of them, the product means population. It is also observed that the names of places, such as *enterprises*, *institutions*, *palaces*, *halls*, are metonymy and have a derivative meaning of people. For example: *The head of the club twice called the hall in order* (A. Qahhor), in the words of *Crowded printing house* (O. Khojjeva) *the word hall and printing house had a metonymic meaning - "people". The answer to this is neither earth nor sky* (A.Oripov). In this example, the word *earth* refers to the earthly minds, and the word *heaven* refers to the divine subjects. For these reasons, all metonyms occur only as a speech phenomenon.

The metonyms that occur as a verbal phenomenon - the words denoting the name of the place - are also observed through the expression of the meaning of the homeland: *Is there a soul or a Karabakh? / There is neither Uzgen nor Osh Fergana* (A.Oripov). The words Uzgen, Osh, Fergana, Karabakh in this sentence expressed the metonymic meaning of "homeland".

Proper name denoting a place can also be used in the sense of a sign pointing to a place - metonymy: Look, there are Mirzachul and Jizzakh on the map (A.Oripov). In this example while the words *Jizzakh and Mirzachul* are actually place names, have a metonymic meaning that refers to a conditional symbol that indicates those places on the map.

In some cases, the name of a place can have a metonymic meaning, expressing the expression of time: *Every lip that is once in the house, to be repeated until Mashhar* (A. Oripov).

In general, the occurrence of metonymy in relation to space can be observed as a linguistic phenomenon as well as a speech phenomenon. M. Mirtojiev gave an example of such a metonymy as a linguistic phenomenon in the formation of a derivative meaning in the preposition: *The mind is not in age, but in the head* (proverb). The preface to this sentence showed that "brain" had a metonymic meaning, and that this gave rise to the meaning of a metonymic derivative, a linguistic phenomenon. He also cited the fact that the word *ran* means "feast" and the word *dil* means "soul" as an example of metonymy, a linguistic phenomenon. [5; 37-38].

It was for this reason that speech metonyms were said to occur. For example: *He went out the door and looked for his foot*. The word *foot* in this sentence is used to mean "shoes" and is unique to the core of this speech.

Thus, the occurrence of metonymy in speech is not very common in the Uzbek language. Although it is encountered orally, it is almost non-existent in written speech. Therefore, among the materials we collected, there were few examples of it.

It is more common for metonyms to occur according to a place relationship. Words evolve in terms of lexical meaning, creating a place-making derivative meaning. A place is represented by the name of a member of the person. In this case, one of the members of the person takes the name of the place where it is located. The derivation of a derivative meaning denoting that adjoining place is a metonymy that occurs according to the relation of place [11;16].

For example: *Haji Kumush sat on his head* (A.Qodiriy), *He was always on my side* (U.Nosir), *In the words of the elders* (A.Oripov) expressed the place of attachment. The meaning of the product is derived from the relation of place. The formation of meaning without the representation of the place of the originator and the derivative meaning depends on the relation of place. For example: *My head hurts a lot, / I can't bear to open my eyes* (Zulfiya), *My white paper has opened a secret love for you* (E.Vakhidov). In the first of these words, the word *head* is used to mean "brain" and the word *paper* is used to mean "work." This is because the meaning of the product that is embedded in the head and the paper came into being according to that location. The fact that certain things and their size are named after the object in which they are located also creates metonymy. Here, too, the relation of place is the reason for the occurrence of metonymy: *despite his wife's whining, he drank two cups on top of each other* (A.

Kahhor), *drank a glass* (N. Shukurov), *He had one skewers* (N. Shukurov). In the first of these sentences, the word for bowl is the same amount of drink, in the second sentence, the word for glass is the same amount of alcohol, and in the third example, the word skewers means the same amount of kebab. The place relationship also played an important role in their occurrence.

Metonymy can also occur through the naming of a place by an object: *Mamajon dreams of lying in a lazy samovar* (G. Gulom). The lexical meaning of the word samovar in this sentence means an object. Its product meaning is the place of residence based on the location of the object. In this case, it is considered a phenomenon of metonymy because the derivative meaning occurs according to the place relationship.

Its publication in the name of the press is also a metonymy: the newspaper reads the poet (U. Nosir). The word newspaper in this sentence meant what was published in it. It is called a newspaper because the material is in the newspaper.

The name of the plant can be called the place where it is located. For example: *My aunt, who was running to Rayhon, suddenly screamed and threw herself into the basil while holding the sheep* (A. Qahhor). The first word basil in this sentence means a crop, not a plant, but a ditch where it sprouts. It is also possible to observe the opposite of this situation. The plant is called by the name of the place and forms a metonymy: Consider the condition of the farmers (Cholpon). In this sentence, the word land means crop.

The metonyms that occur according to the relation of place are observed mainly in the verbal state. Because they are created by the process of speech.

Metonymy occurs through the naming of a characteristic object, thing, or garment that belongs to a person. Such metonyms are also commonly observed in speech. They do not occur as a linguistic phenomenon. Because not knowing the name of a person does not know the name, it causes him to be called by a definite aspect of the address, and metonymy occurs in this speech process. For example: *Look at the glasses* (S. Abdukahhor), *The next morning the scholar made a noise in the corridor: Hey devil chariot!* (A. Qahhor).

In the first of these sentences the word spectacles, in the second sentence the word devil-chariot is used to refer to a person who possesses this object. Similarly, referring to clothing names such as coats, hats, and skullcaps is also metonymic: *Leaving Janda the creature of Paradise.* (Cholpon). The original meaning of the word *janda* in this sentence at the time of assimilation was patchwork. The examples given refer to him as a poor man.

For the poor man's clothes will be his own. According to this connection, metonymy occurred. In addition, a person can be expressed in a word that embodies this characteristic with his characteristic feature. The word is the name of that property, and represents such a person in the sense of a product. For example: *Oh, what did you want to do, Yellow plague, bloody Jahangir.* (Uygun). In this case, the word Jahangir is given a metonymic meaning meaning a person. Again, the concepts expressed by the words of the soul are also human. As long as they give meaning to the product, this product means a person who has a soul or a soul, i.e. a metonymic product means: This day is a holiday... happy souls (Harmony), For innocent slain / Countless souls (Uygun). Such metonyms occur impromptu.

1. The derivative meanings of a certain phenomenon are called by the names of the thing, organism, event, past that give rise to this phenomenon, and as a result metonymy occurs:

a) The underlying medium can be anything: The mother passes. Monuments and marble stones will be placed on it. (O.Khojjeva), Tell you a legend / In a loaf of bread (U. Nosir). The marble stone in the first example is a memento, and the bread in the second example is a "means of subsistence". In the cemetery there is a memorial stone. The means of subsistence is mainly bread. Accordingly, a metonymic meaning is formed in them;

b) The original meaning of the word, which is manifested by the derivative meaning, is the organism: If you do not turn your face to the qibla, your prostration and prayer are invalidated five times (A. Oripov), your father wears a bracelet, and you tie your hands together. (A.Oripov).

The word "face" in the first of these words means "belief", and the word "hand" in the second example means "will". Because faith is expressed in the face, in the will. Also, the word hand in the example of a short hand of goodness (A. Oripov) can mean both opportunity and creation. Because the opportunity is created by the hand;

b) The meaning of the word can be anything, the word denoting the situation: *The old gramophone sighed like a boy* (O.Khojjeva). *I listened to your shadow* (A.Oripov). The gramophone in the first of these words and the words ghost in the second are used in the sense of "sound". Because the gramophone and the ghost are interrelated in terms of sound formation;

r) the genetic meaning of the word that gives rise to the derivative can express the utterance: Urta is narrow to say tongue (A.Oripov). The word urta in this sentence actually means "call" and on the basis of this meaning "tantana" was formed. Because the ceremony occurs as a continuation of the call and accordingly they become relevant. The word that creates the meaning of the product actually has the meaning of time. As a continuation of this time, a past occurs that expresses the meaning of the product. For example: *Years oppressed a poor man like me* (A.Oripov), *time and time in the presence of the Father* (A.Oripov). The words years, tense, and tense in these sentences refer to time in a genetic sense. The passage of time is the past.

Accordingly, they are interrelated. As a result, the words years, time, time formed the meaning of the past, and metonymy occurred. Such formed metonyms occur mainly in the speech process. We did not find any examples of metonymy occurring from them as a linguistic phenomenon.

1. The meaning of the product comes from the time. It will be the result of the development of words with meaning related to the time. This word may be the name of one of the obligatory prayers: *The teacher reads the jinn in the same way every day when he returns from Fajr* (A. Qahhor). The word morning in this sentence refers to the time of morning prayer. That is, time has to do with the last prayer of the day. In some cases, every moment of life experiences are the same.

Therefore, their name is also determined by the unit of time. Hence, the unit of time is correspondingly interrelated as long as it is equal to the duration of the motion. This can be shown by the formation of a portable meaning in the words day, month, breath. Example: *If you want, show perseverance / Sit next to me for a while breath* (Uygun).

The word year also formed a time-denoting meaning, but the year itself signifies a unit of time in a genetic sense. But the derivative meaning above does not arise from this lexical meaning. From it came the meaning of "a ceremony marking the anniversary of death." This lexical meaning evolved to form the derivative meaning that defines the time of this ceremony. The meaning of this derivation was demonstrated according to the verbal demand repeated in the following example. Note: *Until the year of Obid aka, he was the leader of all campaigns* (U. Umarbekov).

Place forms such as *usti, aldi, keti* can also be developed semantically and give meaning to time. To do this, it is recorded after the word that expresses the past tense, and gives the meaning of the product that expresses the place of the tense associated with the past tense. For example: *Talking over tea and bread* (H. Davron), *the work on the epic, unfortunately, did not end* (H. Davron). The first of these words is that the word *tea and bread* did not mean anything, but meant their eating habits.

In the second example, the *epic* is not used in the sense of a work, but rather the narrators' way of narrating it. The place on it, in the above examples, not only shows the place during those passages, but also the time associated with it. That is, the product created meaning. Again, the word *doomsday* is a word with a similar genetic meaning as above. It marks the end of the world. From this also emerges the metonymic derivative meaning, which indicates the time peculiar to the end of this passage.

Let's look at an example: *Is the world the end of the doomsday* (A. Oripov). The formation of a metonymic meaning denoting time also arises only in the case of speech demand. It is not generated as a linguistic phenomenon.

2. The names of the works can also, depending on the demand of the speech, create a derivative meaning that represents the book, performance, canvas, etc. in which it is recorded. For example, *"Faust" burst into flames and "Hamsa" caught fire* (E.Vakhidov). The words *Faust and Hamsa* in this example are represented by the derivative meaning of the book in which the work of the same name is written. This derivation of meaning may have been due to the fact that the works of the same name are mentioned in the book. It was this connection that gave rise to metonymy. In the following example, the performance of the song "Ortar" is expressed as a derivative meaning: "Ortar" sounds – Mashrab's moans. Play the melody of fires! (M. Jora).

3. According to metonymy, words can have a meaning that expresses experiences related to speech, creativity, observation. Such derivative meanings occur in words that have a definite expressive lexical meaning. For example: *I spent a long winter with a book* (Cholpon), *I sent a letter* (Cholpon), *Words from the tongue turned blue* (O.Khojjeva). In these examples, the word book was represented by the word "reading", the word "letter" by the word "message", and the word "speech" by the word "speech".

Because the reading experience has an objective connection with the book, the message experience with the letter, the speech experience with the language. This connection led to the development of meaning. The third example needs special attention. In it, the meaning of speech formed by a person is recorded in a word of language that expresses his organism. When the action performed by a person needs to be expressed in a derivative sense, it occurs in a word with a lexical meaning that expresses such a person's organism. Here is another example: *Your eyes*

are sharp, / Time is also transparent (Zulfiya). In this example, the word eye is expressed in the sense of a product of "observation." Because in observation all the time passes in relation to the range of things observed with the eye.

The meaning of the creative expression is reflected in the word pen in the works of poets. Because creation is almost recorded with a pencil. It is according to this notation that metonymy occurs in the word pen. Example: *Let me express the sorrow of love in pen* (E.Vakhidov) In the following example, a person's past and destiny are expressed as derivative meanings in the lexical meaning of the human body: *did not come out from anxiety / head of poor man*. (A.Oripov).

According to the above-mentioned connections between the denotative of the derivative and the derivative meanings, the occurrence of metonymy is quite common in the Uzbek language. They are therefore analyzed separately in eight paragraphs. The relationship between the denotative of the formative and the derivative in the occurrence of metonymy consists not only of those mentioned in these eight paragraphs, but also of others.

But they are not common. There were no more than one or two examples of them. Nevertheless, we will try to examine each of them within the framework of an example.

The denotative of the derivative and the derivative meaning are so interrelated in the objective being that one cannot exist without the other. It is therefore legitimate for one of them to be named and the other for metonymy to occur. In that case it is observed as an event and is manifested only in speech. For example: *My heart is pounding / Will you fulfill my spring?* (A.Oripov). We know that the soul is closely connected with the activity of the heart. When the heart stops beating, such a person has no soul.

That is why the concept of "soul" is expressed as one of the derivative meanings of the word heart. Every activity of a person takes place in a certain place. This means that a word with a lexical meaning denoting one of a person's activities can have a derivative meaning that also indicates the place where that activity takes place. This is manifested only by the demand for speech. For example: *I attend my service every day* (O.Khojjeva). In the word service, it means "place of business." A person's salary is usually paid once a month.

That is why the word "monthly" means "monthly salary". Such a metonymy can be observed only as a fact of language: *However, my father gave him a month* (A. Kahhor). In some cases, clothing may be discriminated against and referred to as "rags". Because woolen clothes are made of cloth. Therefore, the word rag-putta has a metonymic meaning, which means woolen clothes.

For example: *I wash the rags of Olmasoy* (A. Qahhor). When a person is standing side by side, the difference in their height is observed on the side of the head. That is why the difference in height is measured by the head: *Grow another head, grow again* (A. Oripov). In this sentence, it is not the head itself that is taken into account, but its height. That is, length has a head-related state and was the reason for this metonymy. Such metonymy occurs only at the request of speech.

So, the essence of metonymy in the Uzbek language led to the following conclusions:

1. The occurrence of metonymy in the noun-word category is common: it is observed both as a linguistic phenomenon and as a speech phenomenon. In the occurrence of metonymy, the connection between the

denotation of the formative and derivative meanings consists of the name of the creator, the relation of place, the unit of time and space, the unit of time and time spent, the unit of place and product, the basis of creation.

2. As long as metonymy occurs from mastered proper name, it arises as a linguistic fact. If this proper name means the name of a place, it will be reflected in the Uzbek language. If a proper name means a person's name, in Uzbek it is mastered only in a figurative sense. That is, in Uzbek it is not considered as a word in which metonymy occurs.
3. Phraseology and paraphrases are not metonyms, because the words they contain are figurative.
4. Metonymy occurs in all words with independent meanings.
5. Metonymy is a semantic-methodological phenomenon inherent in the word, in which the development of a particular meaning, a new derivative meaning should be understood as a transition from the emergence of meaning according to the relationship between things and meanings.

REFERENCES

- [1] Abdurahmonov G., Sulaymonov A., Kholiyorov H., Omonturdiyev J. *Modern Uzbek literary language. Tashkent: Teacher, 1979. P. 207.*
- [2] Azizov O. Introduction to Linguistics. - *Tashkent: Teacher, 1996. P.176.*
- [3] Aliqulov T. Metonymy and polysemy. *Tashkent: Fan, 1965. pp.59-61*
- [4] Karimov S. Artistic style and means of expression of language. *Samarkand: SamSU edition, 1994. 72 p.*
- [5] Mirtojiev M. Occurrence of metonymy. *Tashkent: TUN, 1978, pp. 37-49.*
- [6] Mirtojiev M. Polysemy in the Uzbek language. *Tashkent: Fan, 1975. P.140.*
- [7] Tursunov U., Mukhtorov J., Rahmatullaev Sh. Modern Uzbek literary language. *Tashkent: Teacher, 1975. P.260.*
- [8] Eltazarov J.D. Linguistic theories about word groups. *Samarkand: SamSU edition, 1996. 217 p.*
- [9] Abdurahmonov G., Shoabdurahmonov Sh., Hojiev A. Modern Uzbek literary language. *Tashkent: Teacher, 1980. P.447.*
- [10] Suvonova R.A. Metonymy in the Uzbek language. Monograph. *Tashkent: Abdulla Qodiri National Heritage Publishing House, 2003. 108 b.*
- [11] Shukurov I.K. Portable meanings of words in Uzbek. *Thesis. Tashkent, 1978. p.16*