

Metonymic Analysis of Novels by Abdallah Qadiri

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Keywords: Abdulla Qadiri, Novels, Metonymy, Method, Transfer of Meaning, National Language, Literature, Masters of Words, Deep Knowledge, Respect, Feeling, Artistic Source, Epics, Folk Dialects, Soulless Works, Nonsense Writers, Fake Pattern, Rely On, Feed On, Qarluq-Chigil-Uyghur Dialect, Pure Uzbek Dialect, Oghuz Dialect, El, Bek, Connection.

Abstract: In the article titled "Metonymic Analysis of Novels by Abdallah Qadiri," the discussion centers on the crucial role of transpositions in the national language and the allure of fiction through meaning transfer. Abdulla Qadiri, lauded as the founder of the Uzbek national novel, is celebrated for his deep connection and appreciation of the language, rooted in the belief that every national language possesses an inexhaustible wealth. The article underscores Qadiri's inspiration drawn from folk epics and criticizes the soullessness resulting from copying artistically superior works. It challenges notions of linguistic corruption in the current Uzbek literary language and questions the significance of the Karalug-Chigil-Uyghur dialect. The piece examines Qadiri's effective use of metonymy, exploring various types employed in literary novels, from references to country and law to service and respect for the mother tongue. Overall, it delves into the intricacies of Qadiri's linguistic craftsmanship, emphasizing his unique contribution to Uzbek literature.

1 INTRODUCTION

Migrations play a crucial role in shaping the language of any nation, adding beauty and allure to fiction through the transfer of meaning. Writers endeavor to unveil the artistic expressions of their national language in their works, showcasing their profound knowledge and respect for their mother tongue.

Abdulla Qadiri (Lafasov 2020), the pioneer of the Uzbek national novel, stands out as a skilled writer who wholeheartedly loved his language and had a profound appreciation for its unparalleled richness. Every national language possesses an inexhaustible source, and for the Uzbek language, this artistic source lies in the folk dialects that gave rise to our epics. Abdulla Qadiri drew inspiration from the unique epics and the vibrant dialects, the living language of our people, while crafting his novels.

Contrary to some literary experts' claims that Abdulla Qadiri incorporated artistically high works from other Eastern languages, it is unfounded. Art expressed in a foreign language diminishes the national appeal of the mother tongue. If this were the case, Abdulla Qadiri's works would lack soul and popularity. Unfortunately, lifeless and soulless works exist in the literature of various nations, including


Uzbek literature, as less refined writers persist in their efforts. Consequently, great writers like Abdulla Qadiri are not commonplace not only among Uzbek writers but worldwide.

Another contributing factor is the failure to break free from the literary language mold established during the Shura period. Neglecting the incorporation of dialects and lacking patience further hinders the growth of writers of Abdulla Qadiri's caliber.

2 THEORETICAL FRAMEWORK

In fact, the current template of the Uzbek literary language has been shaped by the "shoros," and nationalism has become corrupted. The Betayn dialect, devoid of examples from folk oral creativity and lacking a source of simile and epic, cannot serve as the foundation for our literary language. The core issue lies in the fact that the pure Uzbek (later Kipchak (Doniyorov 1979) dialect of Fergana, which is tied by blood to the Uzbek lands with rich epics (Lafasov 2019) and Uzbek expressions in colloquial speech, is entirely foreign to us and does not resonate.

The reliance on the qarluq-chigil-uyg'ur dialect is suggested as the foundation, a claim previously

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asserted in Russian and Uzbek linguistic research. This notion has been promoted and supported by scholars.

Our great-grandfather Mahmud Koshgari, a prominent linguist, interpreted the ethnonym "Qarluq" as a distinct Turkic group, separate from nomads and Oghuz. According to Koshgari, they are essentially Turkmen (Koshgari 1960). Consequently, the Qarluqs have no connection to the Kipchaks or the Oghuz.

Koshgari also provided three distinct meanings for the ethnonym "chigil," derived from the Persian phrase "In chi gil ast? - What kind of soil is this?": 1) a nomadic tribe residing in the town of Kiyos in the lower part of the city of Barsaghan; 2) Residents living near the city of Tiroz, who were enemies of the Oghuz; 3) A tribe residing in several villages in Kashkar (Koshgari 1960). Thus, the Chigils are unrelated to the Kipchaks or the Oghuz.

Regarding the ethnonym "Uyghur," interpreted from the Persian expression "Inan hud khurand - These are formed from the expression of those who find themselves eating," Koshgari explained that the name originated from the five-city region known as Khudkhur, later becoming Uyghur. The province had five cities whose inhabitants were fierce infidels and highly skilled shooters (Koshgari 1960). Although the language of the Uyghurs is Turkish, they also speak other languages amongst themselves. Interestingly, the Uyghurs (Lafasov 2020) are not considered Turkic peoples (Abdurahmonov 1991).

3 METHODOLOGY

The works of Abdulla Qadiri pose a challenge for readers attempting to discern the fundamentals associated with the Qarluq dialect. The pattern, based on literary language encompassing sentence structure, lexical units, and grammatical forms, is actively employed in the pure Uzbek dialect. The only distinction from the erroneous literary dialect is the use of pure Uzbek and the original Uzbek synonym in Oghuz dialects. Arabic, Persian, and Russian synonyms are utilized in Uzbeks bearing the nickname Qarluq. For instance: "kun" (the sun) in Uzbek corresponds to "oftob" in Persian; "el" in Uzbek corresponds to "xalq" in Arabic; "elbegi" in Uzbek corresponds to "hokim" in Arabic; "bekovul" (bakavul) in Uzbek corresponds to "rais" in Arabic; "o'nboshi" in Uzbek corresponds to "brigadir" in Russian; "uzangi" (zangi) in Uzbek corresponds to "narvon forsha."

The dialects and variations between pure Uzbeks and Oghuz, as indicated by folk tales, are intricately connected with ancient, robust roots. This is

supported by shared regions and vocabulary units. The Uzbek word "el" served as the basis for numerous lexical units. For example: "el" (people), "el+ik" (the ruler), "el+kin" (alien); "el" (place), "el+begi" (governor), "el+kun" (homeland). This implies that the word "el" holds two distinct meanings in our language: 1) nation, as in "o'zbek eli"; 2) place, as in "elbegi" (governor). Two rivers from ancient times (Oghuz – Amudarya, Inju Oghuz – Syr Darya) and four nations that lived between them (kutji, nayman, qiyat, kongirat) were referred to as Oghuzbeks. Later, this ethnonym was shortened to become Uzbek. The Turkish synonym for the Arabic word "vatan" is "Elkun," a compound word formed from "el" (place) and "Kun" (Sun). Three thousand years ago, the ethnonym Elkun, with a history of ten thousand years, was translated into Khorezm (Khavar - Sun, Azm - place) by the Tur (Munsak) people, descendants of Munsak, the brother of Turks, who spread into Persian as their second language. In the Khorezm Khanate (Qiyat, Kutji, and Kungirat dynasties) and Bukhara Emirate (Kutji, Naiman, and Mangit dynasties), the word "el" was used in the sense of place. For example: Guzar beggi, Karshi beggi. On this basis, terms like "elbegi" (provincial governor), "tumanbegi" (district governor), and "tovbegi" (mountain governor) were coined and actively utilized. In modern Turkish, the word "el" is also used to denote "joy." For example, the Republic of Turkey is administratively divided into 81 provinces. The real reason for this is that the Kutjis from the Uzbeks established the Ottoman Empire, and after their decline from power, the empire deteriorated.

The term "bek" is also employed with dual meanings: 1) chief; 2) citizen. Consequently, terms like "bekovul" (head of the village, manager) and "oilabegi" (beg) were coined. For example: "Alpomish bor vaqtida ozod qilgan Farmonqul degan quli bor edi. Ko'rdi, bu qul to'yga bakovul bo'lib turibdi." Yusuf Khos Hajib, the esteemed literary scholar and linguist, employed the term "bek" in the sense of "grajdan" in his work "Kutadgu Bilik." For instance: "Bu bekklik udug'luq edi edgu nang, Yotg'y ko'ni ersa e qyzg'u eng (Beklik – bu hushyorlik, ezgu holat, Agar yo'l-yo'rigi to'g'ri yuzi yo'rugdir). Edu edgu bekklik taqy edgurak, To'pu – ul any tuz yurutgu kerak (The best of goodness is kindness, it is politics, it is obligatory to conduct it correctly)." The meaning of the word "citizen," adopted from Arabic into modern Uzbek, is not officially recorded in explanatory dictionaries. The Arabic word "فقر" ("faqir") meaning poor or needy (plural of "fagir," beggar – "فقر" "fagir," كذا "heda," fukaro– but in singular "faqir") is used colloquially in the Uzbek language to denote "xalq" or "qora xalq." Abdulla Qadiri also employed the word "xalq" in the sense of "people" in "O'tgan Kunlar." For example:

"Azizbek: Rahmat fuqaro! Orqamda sizningdek fuqarom turg'anda menga hech bir qayg'u yo'qdir! (Azizbek: Thank you, citizen! I have no sorrow when I have a citizen like you behind me)".

4 RESULTS AND DISCUSSION

The colloquial speech of pure Uzbeks and Oghuz serves as the foundation for our current literary language. It incorporates various linguistic influences, one of which is relational migration. Abdulla Qadiri adeptly utilizes this type of meaning transfer in his novels. Metonymy, derived from the Greek "metonymia" meaning "renaming," is a figurative expression involving the substitution of one word with another closely related in meaning. For instance, instead of saying "the audience applauded," one might say "the hall applauded". Despite a seeming incongruity in content, this rule is based on the interrelation of words rather than their exact meaning. Metonymy involves the transfer of names based on word interdependence.

In the Uzbek language, the phenomenon of name transfer through metonymy is prevalent. Various explanations exist regarding the types of metonymy in different literary traditions. However, its forms can vary based on language family and morphological nature. Abdulla Qadiri's novels exhibit several types of name transfer through metonymy (Qadiri 1994):

I. Metonymy related to the country. For example: 1. Azizbek, having traveled to the strength, rebelled against Kokand. 2. Having obtained the treasure's account, he killed the waiting guards and rushed to its gates; Qo'qon, too, should not remain peaceful against this Name transfer based on relationship: Qo'qon – Kokand Khanate. According to the principles of statehood, the territories under a country's control fall under the jurisdiction of the chief ruler, referencing this event. The use of "olg'ani" in the second sentence is derived from pure Uzbek dialects but presented in a literary form. Abdulla Qadiri employs the form of pure Uzbek dialects (Qadiri 1994).

II. Metonymy associated with the city. For example: 1. We heard that on this day, with five thousand Sipoys, Normuhammad, at the command of Kirovchi, moved towards Tashkent 2. Thank you, citizens! We have heard that the Qipchaks, under the leadership of Normuhammad, have begun to move towards Tashkent with the Tashkent fortress in their hands. Name transfer based on relationship: Toshkand – Tashkent city (Qadiri 1994). According to the principles of statehood, the territories under a ruler's control should be subject to the chief ruler, referencing this event. The verb "to hear" in these

sentences is derived from pure Uzbek dialects, maintaining its literary form. Abdulla Qadiri employs the form of pure Uzbek dialects.

III. Metonymy related to the law. For example: 1. One of the prisoners was captured; if their state provides a ruler, their remaining ones will also be protected – I think. Name transfer based on relationship: davlat – the law. According to the laws of statehood, the population under a ruler's control should be under the ruler's protection, referencing this event. The verb "ushlamoq" in this sentence is derived from pure Uzbek dialects; its literary form is "tutmoq." Abdulla Qadiri employs the form of pure Uzbek dialects (Qadiri 1994).

IV. Metonymy related to officials. For example: 1. – Inside, amid so much reading and religious learning, in a moment of uneducated ignorance, considering such a great task, I think it shouldn't be entrusted to anyone, by God. 2. Attach to the services of the fortunate king an ignorant charlatan, a blue-clad, money-loving official; may the tongues of our ancestors, like the chains around their necks, always be tied in their servitude! Naming based on relationship: officials. In any country, high and low officials carry out certain tasks, as indicated in the work. The adjective "great" (ullu) in the first sentence is derived from pure Uzbek and Oghuz dialects, and the same word has been borrowed into the literary language. Abdulla Qadiri employs the form of pure Uzbek dialects (Qadiri 1994).

V. Metonymy related to localism. For example: 1. These are the tongues of two To'ng'iz brothers, the leaders of the Muslim horde, the commanders of the Qipchaks, and the enemies of the black robe. Name transfer based on relationship: Qipchoq (rural), black robe (city) - locality. According to the laws of the state, there should be equality among the population, referencing this event. "Cholaq" in this sentence is derived from pure Uzbek dialects, and the same word has been borrowed into the literary language. Abdulla Qadiri, a true child of the Uzbek nation, condemns localism, which has been instilled in us by corrupt and self-interested foreigners under the guise of "Uzbeks." In reality, true Uzbeks are educated, faithful to their religion, cultured, and just (Qadiri 1994).

VI. Population-related metonymy. For example: 1. If someone says to me that in these days, it's not about thirty-two coins but about paying thirty-two black coins, let him take his right, then. Name transfer based on relationship: yurt – population. According to statehood, the population under a ruler's control should be under the ruler's protection, referencing this event. The pronoun "men" in this sentence is derived from pure Uzbek dialects, and the same word has been borrowed into the literary language. Abdulla

Qadiri employs the form of pure Uzbek dialects (Qadiri 1994).

VII. Metonymy related to people. For example: 1. Ertasi kun butun Marg'ilon deyarlik Malikboyning maydonida voqi' bo'lg'an ishka juda hayron. – Yurtning so'ziga qarab aytayapman-da, – dedi Shukur so'fi, yengilgan ohangda, – garchi bir necha kundan beri katta-kichikning og'zida shu gap. 3. Ko'chada unga-bunga kengash solsam, arzang ma'qul deyishdi. 4. Sultonali mirzog'a o'xshag'anlar yer ostidan yonidag'isig'a kulib muomala qilar va ba'zilar Shaxodat mufti kabi to'nini teskari kiyib olg'an ko'rinar edi. 5. Mulla Abdurahmon ifloslar qatorig'a o'tkan ekan, ishi oson, jo'natib yuborish qo'limizdan keladi. Aloqadorlik asosida nom ko'chishi: Marg'ilon, yurt, katta-kichik, unga-bunga, yonidag'isi, ifloslar – odamlar. Everyone is interested in the exact solution of an event or task, and this situation is indicated in the work. The noun *ishka* in the first sentence is used in purely Uzbek dialects; its literary form is *ishga* (Qadiri 1994).

VIII. Metonymy related to the yard. For example: 1. Otabek do'kondorning ko'rsatishicha qutidorning tashqarisig'a kirdi. 2. Aytganingizdek, uning eshigini Toshkandda har kim bilur ekan. Name transfer based on the relationship: *tashqarisi*, *eshigi* – courtyard. According to the way of life of Uzbeks, the walled yard is entered through the gate, and the yard is divided into the outer and inner yard. Flowers (Lafasov 2021) and various plants [21] were planted in the outer yard, and the side of the ditch was open, which is indicated in the work. In the first sentence, the word *tashqari* is used in pure Uzbek dialects, and the same word was borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects (Qadiri 1994).

IX. Metonymy related to the household. For example: 1. Men sizning ko'rpachangizga ko'b o'lturganman, endi menga ortiqcha takallufingizning hojati yo'q (Qadiri 1994). Name transfer based on the relationship: *ko'rpacha* – the apartment. According to the custom of Uzbeks, a new blanket is given to the guest; this situation is mentioned in the play. The noun *ko'rpacha* in this sentence is used in purely Uzbek dialects, and the same word was borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects.

X. Metonymy related to loved ones. For example: 1. Marg'ilon bilan uzil-kesil aloqasi uzilganligini churq etib so'zlamagan (Qadiri 1994)... Name transfer based on the relationship: *Marg'ilon* – loved ones. After that abstract and painful event, Otabek developed hatred towards his father-in-law, which is mentioned in the play. *Uzil-kesil* in this sentence is used in pure Uzbek dialects; its literary form is complete. Abdulla Qadiri used the form of pure Uzbek dialects.

XI. Metonymy related to tradesmen. For example: 1. Saroy tinch uyquda, tun yarim (Qadiri 1994). Name transfer based on the relationship: *saroy* – Name transfer based on the relationship. A *caravanserai* is a place where people who are rich in trade stop and rest in eastern cities; its shortened form is used in the play, hinting that Otabek is a merchant. The quality of quiet in this sentence is used in pure Uzbek dialects; its literary form is *carefree*. Abdulla Qadiri used the form of pure Uzbek dialects.

XII. Metonymy related to the community. For example: 1. Bu gap majliska uncha onglashilmadi shekillik, ajablanib bir-birlariga qarashdilar (Qadiri 1994), 2 – Majlisda ko'b gaplar o'tdi, taqdir, - dedi Homid [19. 64]. Name transfer based on the relationship: *majlis* – the team. The people of the meeting will be surprised if they talk about an unusual situation; this situation is referred to in the play. The adverb “*kob*” in the second sentence is used in pure Uzbek dialects; it has many literary forms. Abdulla Qadiri used the form of pure Uzbek dialects.

XIII. Metonymy related to hospitality. For example: 1. Anovi Musulmonqul bo'lmasa, boshqa Alimqulning bosh ko'tarishi aniq, – dedi qushbegi va dasturxonidan cho'qinib davom etdi (Qadiri 1994). Name transfer based on the relationship: *dasturxon* – goodies. According to the custom of hospitality in the East, various treats are placed in front of the guest; their common name is used in the work. In this sentence, the combination “to eat something from the table” is used in pure Uzbek dialects; its literary form is to eat something from the table. Abdulla Qadiri used the form of pure Uzbek dialects.

XIV. Metonymy related to food. For example: 1. Qutidor mehmonlarni ixlos va samimiyat bilan kutar, ziyofat quyuq-suyuqlari bilan to'la-to'kis davom etar edi (Qadiri 1994). 2. Mehmonlar uchun meva-cheva, quyuq-suyuq tortildi (Qadiri 1994). Name transfer based on the relationship: *quyuq-suyuqlari* – foods. According to the custom of hospitality in the East, various dishes are served, and their common name is used in the work. The double noun *meva-cheva* in the second sentence is used in pure Uzbek dialects, and the same word was borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects.

XV. Metonymy related to singing. For example: 1. Gulsin bilan Xonimbibi endi dutor bilan qo'shiqqa o'ltirdilar (Qadiri 1994), Name transfer based on the relationship: *qo'shiq* – singing. “Uzbeks like to enjoy art even if it is amateurish at weddings and gatherings, and this situation is pointed out in the work.” The noun *song* in this sentence is used in purely Uzbek dialects; its literary form is *ashula*. Abdulla Qadiri used the form of pure Uzbek dialects.

XVI. Metonymy related to marriage. For example: 1. Eri o'lib erkaksiz qolg'andan, ip yigirib

ovqat o'tkarganidan va qizining kengashmasdan shohi buyurg'anidan hasrat qilib ketdi (Qadiri 1994). Name transfer based on the relationship: ovqat o'tkargani – to live. Uzbeks are hardworking and prefer to live by working; this situation is pointed out in the work. The verb to spin a thread in this sentence is used in pure Uzbek dialects, and the same word was borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects.

XVII. Family-related metonymy. For example: 1. Uy ichidan bitta-yarimtasi sezib qolmag'ay deb juda xavotirda bo'ldim (Qadiri 1994). 2. Mahdum oilasini ham kiyim-kechak vajidan o'zi kabi tutar edi [19. 390]. Name transfer based on relationships: uy ichi, oila – family members. Everyone in the family is disturbed by the unpleasant situation, as indicated in the play. The compound in the first sentence is used in pure Uzbek dialects, while its literary form is in the house. Abdulla Qadiri employed the form of pure Uzbek dialects.

XVIII. Metonymy related to eating. For example: 1. – Sodiq horib qorni ochib kelgan ko'rinadir, man ham ertadan beri tomoq yegan emasman (Qadiri 1994). 2. Nigor oyim sopol laganda palov keltirib, hammalari birga oshqa o'turdilar (Qadiri 1994). Name transfer based on relationships: tomoq, osh – food. According to the way of life, life requires nutrition from a person, and this situation is pointed out in the work. The verb to eat in the first sentence is used in pure Uzbek Ferghana dialects, while its literary form is to eat. Abdulla Qadiri used the form of pure Uzbek dialects.

XIX. Metonymy related to breakfast. For example: Otabek bilan birga choy ichish maqsadida ertalab Oybodoqning damlagan choyig'a bormay, Otabekning uyg'onishini kutib yurdi (Qadiri 1994). Name transfer based on relationships: choy – breakfast. As the Uzbeks are an ancient cultured and settled people, they eat at all three places, and this situation is pointed out in the work. The verb to drink tea in this sentence is used in pure Uzbek dialects, and the same word was borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects.

XX. Metonymy associated with a vessel. For example: 1. Ul ikkinchi piyolani ichkach, Otabekni diqqat bilan kuzatib chiqdi (Qadiri 1994) (189-bet). 2. Agar yanglishmasam, siz ham biroz qayg'uliroq ko'rinasiz, mehmon, bir piyolani ichib yubormaysizmi (Qadiri 1994) (190-p). Name transfer based on relationships: piyola – wine. As the Uzbeks are an ancient cultured people (Polivanov 1933), they love hospitality, and this situation is pointed out in the work. The verb yanglishmoq in the first sentence is used in purely Uzbek dialects, while its literary form is adashmoqdir. Abdulla Qadiri used the form of pure Uzbek dialects.

XXI. Metonymy related to time. For example: 1. Vaqt shomg'a yaqinlashib qolg'anliqdan bitta – yarimta do'konlar ham yopilib, o'tkunchilar ham siyraksib qoldilar (Qadiri 1994) (182-bet). 2. – Anvar akang ham kelib qolar, taom asrga tayyor bo'lsin! Name transfer based on relationships: shom, asr – time. According to the state security, the security of the city's residents is important, and this event is referred to in the work. The verb siyraksimoq in the first sentence is used in pure Uzbek dialects, while its literary form is siyraklamoqdir. Abdulla Qadiri used the form of pure Uzbek dialects.

XXII. Metonymies related to personality. For example: 1. Shuningdek, ul ham jiddiy bir ravishda Fuzuliy mutolaasiga berildi (Qadiri 1994), 2, Ayamdan sizga salom, boqiy so'zni Shayxi Sa'diydan o'qursiz deb xatni muxtasar qildim, Ra'no. Name transfer based on relationships: Fuzuliy, Shayxi Sa'diy – book. As the Uzbeks are an ancient cultured people, they enjoy reading books, and this is highlighted in the work. The noun aya in the second sentence is used in pure Uzbek dialects, and its literary form ona is also taken from pure Uzbek dialects. Abdulla Qadiri used the form of pure Uzbek dialects.

XXIII. Metonymy related to agreement. For example:... biz Toshkand mardumlari bu to'g'rida haqiqat tomonida sobit qadam bo'lmoqqa til berishurmiz (Qadiri 1994). 2. Biz shu yerdagi og'aynilar bilan kengashib bir gapka to'xtab qo'ydiq. Name transfer based on relationships: til berish, gapka to'xtab qo'ymoq – agreement. Since the Uzbeks are a people of faith, they have always been in favor of peaceful living, and this situation is pointed out in the work. The noun oghayni in the second sentence is used in purely Uzbek dialects, while its literary form is ona. Abdulla Qadiri used the form of pure Uzbek dialects.

XXIV. Service-related metonymy. For example: 1. Albatta Solih mahdum og'irroq kasbni uxda qilolmas, imomatka bo'lsa soqoli chiqmag'anliqdan yarolmas edi. Name transfer based on relationships: imomat – service. In the system of Muslim neighborhoods, there is a special position that conducts worship and religious ceremonies in an orderly manner, and this situation is referred to in the work. The heavier adjective in this sentence is used in purely Uzbek dialects, and the same word was borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects.

XXV. Metonymy related to price. For example: 1. – Yog'lar to'kilsa yerga yotib yalar taqsim, bo'lsa bozorda pastlik sotib olar taqsim. Name transfer based on affiliation: the price is low. In our country, there are many crops, vegetables, and fruits, but they differ according to their quality and availability, and this situation is pointed out in the work. The verb to

pour in this sentence is used in pure Uzbek dialects, and the same word is borrowed into the literary language. Abdulla Qadiri used the form of pure Uzbek dialects.

XXVI. Case-related metonymy. For example: 1. 1. Yoshi ellidan oshqan, soch va soqolida bir muncha oqlar ko'rinar edi (Qadiri 1994, Ismoil kizi 2024). 2. Yosh chog'ida otasi o'lib, qattig'chilikda o'sdi, uning ba'zi yarashmagan harakatlari balki o'sha qattig'chilikning ruhka singib qolg'an yomon ta'siridir (Qadiri 1994). Name transfer based on relationships: holat – oq(tuk)lar, qattig'chilik. A person changes in accordance with the way of life and living conditions, and this situation is pointed out in the work. The combination of over fifty in the first sentence is used in purely Uzbek dialects, while its literary form is over fifty. Abdulla Qadiri used the form of pure Uzbek dialects.

5 CONCLUSION

In conclusion, it can be said that the modern Uzbek literary language was based on pure Uzbek and Oghuz dialects with oral sources and epics. In these unique sources of our national language, you can witness incomparable types of migrations. In the oral form of the Uzbek language, you can find many ways of transferring names based on relation. Abdulla Qadiri also relied on these sources when writing his novels and made good use of the phenomenon of metonymy.

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