

LINGUOCULTURAL FOUNDATIONS OF METONYMIC NOMINATION**Khalikova Dildora Yadullayevna,**

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Abstract. This article examines the linguocultural foundations of metonymic nomination, focusing on the interaction between cognitive mechanisms, cultural models, and language-specific conceptualizations. Metonymy, traditionally defined as a semantic shift based on contiguity, is now widely interpreted as a conceptual operation deeply rooted in cultural experience. The paper explores theoretical approaches to metonymy, its classification, its functions in language, discourse, and culture, and the role it plays in shaping worldview and national character. Special attention is paid to cross-cultural differences in metonymic patterns, as well as the linguistic manifestations of cultural values, social institutions, artifacts, and symbolic meanings. Through linguistic examples from English, Uzbek, and other languages, the study demonstrates that metonymic nomination is not merely a linguistic device but an embodiment of culturally mediated cognition.

Keywords. metonymic nomination; linguoculture; cognitive linguistics; cultural models; conceptual contiguity; synecdoche; cultural symbolism; cross-cultural semantics; embodiment; political metonymy; semantic shift; conceptual domains; ethnolinguistics; cultural cognition; discourse analysis.

Human language is inherently symbolic, and one of its central mechanisms for creating meaning is metonymy. While metaphor has traditionally received more scholarly attention, modern cognitive linguistics has elevated metonymy to an equally important conceptual mechanism. Unlike metaphor, which functions through mapping between different conceptual domains, metonymy operates within a single domain and exploits the contiguity of entities, events, or attributes.

The objective of this paper is to analyze **the linguocultural foundations**—that is, the cultural, conceptual, and cognitive bases—that underlie metonymic

nomination in language. Linguoculture, understood as the intersection between language and culture, provides a rich framework for exploring how conceptual categories are shaped, maintained, and enacted through linguistic forms. Metonymy is particularly significant because it reflects culturally shared experiences and socially constructed knowledge.

This study seeks to answer the following questions:

1. What are the cognitive and cultural principles that motivate metonymic nomination?
2. How does metonymy function as a linguistic and cultural mechanism for categorization?
3. Which cultural models and values can be identified through the study of metonymic expressions?
4. How do different languages employ metonymy in culturally specific ways?

The analysis draws on theoretical insights from cognitive linguistics, linguoculturology, and semiotics, and is supported by authentic examples from natural languages.

In linguistic tradition, metonymy has been defined as a semantic process where one entity is referred to by another that is directly associated with it. Classical examples include *the White House* for *the U.S. government*, or *the crown* for *monarchy*.

Cognitive linguistics (Lakoff & Johnson, 1980; Panther & Radden, 1999) treats metonymy as a mental operation in which one conceptual element provides mental access to another within a single domain or frame.

Although metaphor and metonymy are often compared, their differences reveal metonymy's unique cognitive and cultural properties:

Metaphor	Metonymy
Mapping across domains	Mapping within one domain
Based on similarity	Based on contiguity

Metaphor	Metonymy
Conceptual rethinking	Conceptual focusing
Often creates new knowledge	Highlights existing associations

Despite the differences, both mechanisms often interact and complement each other, especially in discourse.

Linguoculture refers to the cultural knowledge encoded and transmitted through language. In this context, metonymy is a tool for:

- reflecting cultural values, social structures, and material culture;
- conceptualizing experiences shared by members of a given linguistic community;
- embodying cultural symbols and idioms;
- creating national metaphoric-metonymic models.

Thus, metonymy is culturally bound and mirrors the worldview (linguistic picture of the world) of a community.

Human cognition naturally perceives objects and events in relation to one another. Spatial, temporal, causal, or functional proximity gives rise to mental associations, which then become metonymic patterns.

Examples:

- Location → Institution: *Wall Street* = the financial sector.
- Object → Function: *the keyboard* = a writer.
- Producer → Product: *She bought a Ford*.

These patterns are universal, but their specific manifestations vary across cultures.

Metonymy relies on culturally shared frames—structured representations of knowledge. For example, the “restaurant frame” includes the waiter, customer, food, bill, etc.

A metonymic expression like *The ham sandwich wants to pay* activates the restaurant frame, where the food item stands for the customer who ordered it. This is possible only because culturally shared knowledge supports such an inference.

Cognitive linguistics emphasizes that human bodily experience shapes conceptualization. Many metonymies arise from embodied experiences:

- Body part → Emotion (*heart* for love; *stomach* for courage in some Asian cultures)
- Physical action → Internal state (*cold shoulder* = social rejection)

Different cultures may map emotional states onto different parts of the body, underscoring the cultural grounding of embodied metonymies.

Different cultures maintain unique forms of social organization, material culture, traditions, and values. These form the foundation for culture-specific metonymies.

- *The Kremlin* (Russia)
- *Qasr* ‘palace’ (Uzbek and Persian contexts, leadership)
- *Downing Street* (UK)

Each reflects a culturally significant political center.

Material culture shapes metonymic thinking:

- *The blue collar* (U.S.) → working-class labor
- *The white collar* → office workers
- Uzbek: *do‘ppi* as a symbol of national identity

Rituals often generate stable metonymic expressions:

- Uzbek weddings: *kelin salom* → not only greeting but an entire ritual act
- Japanese culture: *the tea* as a metonym for the tea ceremony and its associated values of harmony and respect

Metonymy condenses cultural values:

- *Motherland* → nation, heritage, sacrifice
- *Bread* in many cultures → life, livelihood
- Uzbek concept *non* carries sacred connotations beyond simple food.

One of the most common types, used to refer to groups or individuals:

- *hands* = workers
- *faces* = people
- Uzbek: *ko 'z* (eye) → attention, focus

Reflects cultural importance of geographical spaces:

- *Harvard* = the institution or its community
- *Bukhara* historically refers to cultural and religious

scholarship

Tools symbolize professions:

- *the scalpel* = a surgeon
- *the microphone* = a journalist or public speaker

Objects stand for actions:

- *He enjoys the bottle* = drinking alcohol
- Uzbek: *choy ichish* ('drinking tea') can stand for socializing.

Political discourse frequently employs metonymy to simplify complex entities and influence public perceptions:

- *Washington* = U.S. foreign policy establishment
- *Ankara* or *Tashkent* in political contexts refers to national administrations

rather than geography

Metonymy acts as a compressive and interpretive tool:

- *Hollywood responds...* means the film industry, not the location
- *The markets reacted...* personifies economic systems through metonymy.

In daily speech, metonymy enables concise reference:

- *Give me your ears* = attention
- Uzbek: *quloq solmoq* ('to lend an ear') figuratively means "to listen carefully."

English relies heavily on institutional metonymy (*the Pentagon*), whereas Uzbek metonymy frequently reflects family, honor, hospitality, and religion.

Examples:

- English: *the press* → journalists
- Uzbek: *osh* (pilaf) → hospitality, celebration, and communal gathering

Some metonymies have near-universal patterns (part-whole, place-people), while others are highly culture-specific.

Universal:

- *head* → leader
- *home* → family

Culture-specific:

- Japanese *cherry blossoms* → transient beauty, national identity
- Uzbek *non* → sacredness, blessing

Metonymic nomination is a fundamental linguistic and cognitive mechanism deeply intertwined with culture. It reflects cultural models, values, symbols, and social structures, making it a powerful tool for understanding how different linguistic communities conceptualize reality. The study demonstrates that metonymy is not simply a semantic device but a key to decoding cultural knowledge embedded in language. Through cross-cultural comparison and analysis of English and Uzbek metonymic patterns, this paper highlights the cultural relativity of conceptual associations and the central role of language in shaping worldview. Further research may examine metonymic shifts in multilingual contexts, digital communication, political rhetoric, and cultural change over time.

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