



Psycholinguistic Analysis of Anthroponyms

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Abstract: *The article discusses the spiritual, cultural, social features of anthroponyms and provides their psycholinguistic analysis. Aspects of anthroponyms related to national character, aspects related to human psychology are covered.*

Key words: *anthroponym, psycholinguistics, motive, psyche, objective assessment, subjective assessment, abstraction, communication, pragmatics*

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The names not only tell about the culture, life, history of each nation, but also about the period to which they belong and the psyche of the people. [1] Famous horses are divided into several groups according to the type of object known. The person and the names given to them are called anthroponyms. Anthroponyms include people's first, last, and last names. The names given to a person reflect the wishes of the parents, the appearance of the child, the customs of the people, the date of birth. E. Begmatov, who made an in-depth analysis of anthroponyms, notes that the Uzbek names appeared on the basis of cognate nouns, numbers, verbs, adjectives. The book "Uzbek Names", published in 1999, explains 14,600 names as a result of many years of hard work. The Uzbeks turn to this book to choose a beautiful, meaningful, happy-sounding name for their child, grandchild or grandchild. This is because Uzbeks approach the issue of naming responsibly. E. Begmatov explains this situation scientifically, emphasizing that anthroponymic units have the following features: Second, anthroponyms have been created over the centuries by individuals, peoples, and created to name themselves. Third, anthroponyms have preserved the ethnic, cultural, and religious beliefs and religious beliefs of the ancients. Fourthly, the anthroponyms reflect the beliefs of our ancestors in the past in the lineage, tribal period, as well as in the cultural, social and socio-economic life of our ancestors. [2]

According to E. Begmatov, from ancient times in the Turkic peoples, respect for a person's name was considered a sign of respect and esteem for the person. The main way to show such respect is not to call a person by name. Accordingly, in most Turkic peoples, it is customary for elders and husbands and wives not to call each other by name.

In our people, great attention is paid to names - anthroponyms. From time immemorial, naming has risen to the level of a divine ritual. When a child is born, a suitable name is sought for it. Books are reviewed, adults are consulted. Most importantly, they want the name to bring happiness and good luck to the child. When a child grows up and says that his name matches his name, we say, "His name is appropriate for his body." As the name becomes so ingrained in the human psyche that we always try not to tarnish our own name. But life is full of ups and downs, not always as smooth and smooth as we would like. There will be times when we come to the conclusion, "It's over, life is over for me," and from that moment the divinity, the sanctity, the significance of the Name, and our responsibility to it, disappear. It doesn't matter now, no matter what anyone says, the idea is firmly entrenched in our brains.

"Anvara. Hello, father. (She is ashamed of her situation and wants to get up)

Father Solomon. Sit down. Sit down, obbo, my daughter! .. It is true that a mountain does not meet a mountain, but a person meets a person, Maripat? Was your name Maripat?

Anvara. It doesn't matter anymore. Say what you will. (Sheds tears)

Father Solomon. Yes! What do you mean by that? Do you remember? Do you know what a horse is and what a name is? The name is the offspring, the generation ... The seal that separates the good from the bad and the bad from the good. When a parent names a child, he puts all his hopes on it. If a man sees a boy, he puts Bakhtiyor, and if he sees a girl, he puts Bakhtigul. A man who has not walked two neighborhoods, with good intentions, calls his son Yulchivoy. He says let him see ways I have not seen. The point is, someone is worth their name, someone is not.

Anvara. I am Anvara.

Father Solomon. Anvara ... That's it, I remembered. You have a good name. Do you know what that means? Anvara, Anwar, Munavvar ... means light, means light. Your name must be like that, too ... Did you dedicate your life to the happiness of one person, did you light the way, are you really Anvara ... By the way, what was your husband ... was he a scientist ... did your banquets go well? (Anvara cries) Yes, what happened, why are you crying? I felt your heart fill. What happened?

Anvara. I'm an idiot, Dad. I am blind! "[3]

For Anvara, who grew up in an orphanage, there was no one in the world closer than Nodirkhan. In accordance with his name, he unhesitatingly devoted all his youth and hopes to becoming a scientist. Now it turned out that Nodirkhan was a scientist, not a man, a "rare" example of a shiny exterior, a miserable man who did not live up to his name. Anvara became a doctor of science without being ashamed to take the money she earned in return for her hard work. Anvara instantly lost everything. All his dreams, not only his dream, but his whole being, his life, were directly connected with Nodirkhan. Now he is gone. Anvara was left alone as before in the middle of her life path. He could not even imagine that life could go on without Nodirkhan. Anvara felt like a finished person and nothing was important to her. In it the harmony of being and spirit, the harmony of spirit and name, was lost. It was the worst tragedy - the tragedy of anonymity. Such a state of mind can turn a person's life upside down, and nothing can stop him, neither wealth, nor rank, nor a friendly brother. Because in order to understand the essence of higher mental functions, it is necessary to look for their roots in the social environment outside our consciousness. [4] In particular, the study of mental processes initially implies the study of speech processes as well. [5]

Father Solomon explained the meaning of Anvara's name very nicely. The question we are interested in is different, that is, why a woman does not want to say her radiant name. I wonder if such a big change has happened in a week. There was a chain of associations in the mind of a talking, ten-laughing, life-loving woman who was separated from them by the loss of her husband (anthroponyms are not component analyzed, but they have mental semantics so can be drawn into psychosemantic analysis). A week ago, Anvara's subjective assessment of herself was consistent with the objective assessment of society, those around her (first column of the Table). Anvara, who returned from Moscow with a severe trauma, has a completely reduced subjective self-esteem. However, there is no change in the objective assessment of those around him (the second column of the Table).

	Anvara as a married woman:		Anvara as a single, cheating woman:
	Subjective assessment		Subjective assessment
1	Happy +	1	Unhappy –
2	Family +	2	Without family –
3	Cheerful +	3	Cheerless –
4	Despot +	4	Tushkun –
5	Hopeful +	5	Hopeless –
6	Шӳх +	6	Маӳс –
	Objective assessment		Objective assessment
7	Hardworking +	7	Hardworking +

8	Patriot +	8	Patriot +
9	Honest +	9	Honest +
10	Smart +	10	Smart +
11	Decent +	11	Decent +
12	Respectable +	12	Respectable +

Psychological analysis shows that Anvara did not impair her human and personality qualities. There was a state of depression related only to his emotions, all of which were related to his family and Nodirkhan. Anvara is well-rounded as a person and over time she can see the fruits of her labor, gain a suitable position in society, but it is difficult to say that she will find the strength to start her life all over again as a woman. His heart cracked. It will take a long time for Anvara to trust another man and light up his apartment. Based on the reality, such an opportunity may not come, because we see a lot of proof of this in life itself. In the psyche of women, especially Uzbek women, such cases are severe and often condemn themselves to loneliness for life.

In conclusion, the anthroponyms, which are an integral part of the Uzbek lexicon, reflect the beliefs of the Uzbek people, their belief in the magic of words, their parents' dreams and aspirations, their tastes, and their level. was considered an impossible task, and their **Names** were justified by indisputable evidence. So the name is not just a linguistic unit, but each a unique life, memory, history, and future.

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