



Structural-Semantic Characteristics of Lexemas Relating to Horse Riding Accessories (In the Example of Uzbek, German and Russian Languages)

Alimov Tohir Egamshukurovich, Ph.D

Doctoral student of UzSWLU Tashkent, Uzbekistan

Abstract: *This article recounts the translation lexemes related to some horse riding accessories, which are considered nouns in the national culture and language of the Uzbek people, in a comparative-hybrid aspect, their origin, semantic structure; the peculiarities of their use in German and Russian languages have been expressed.*

We know from history that horses have always had a special place among domestic animals in human life. Because horses are recognized as faithful animals that have been serving human society for centuries. But today, due to the advancement of technology, our need for horses is much less. Therefore, our values and traditions related to horse breeding are gradually being forgotten.

Each of the names of horse riding accessories analyzed below is more noteworthy in its own way. In the article, based on factual materials, the names of horse-trading equipment characteristic of Uzbek national culture, in particular horse-trading equipment such as yugan, egar, uzangi, taqa, qamchi, xurjun, are analyzed in German and Russian languages. The etymological explanation of the names of the instruments is also given, and in addition to their explanatory translations, their place in the fiction and folklore is explained with the help of examples.

Keywords: *horse riding accessories, word, lexeme, dictionary, commentary, German, Uzbek, Russian.*

The historical roots of the Uzbek language and its unique traditions go back several thousand years. Ancient written monuments such as “Orhun-Enasoy inscriptions”, “Devonu Lug‘otit Turk” are among the oldest examples of the language of the Turkic peoples. In these and other works, the names of things and customs related to the life of the people have been preserved. Some of these words are still used in the vernacular today.

It should be noted that various pets have been important in human life. In ancient times, the taming of a single dog and horse contributed immeasurably to the development of early human society. For example, horses have gone down in history as faithful animals that have served mankind for centuries.

Since ancient times, the horse has been considered the pride and honor of the nation. In history, the role of the horse was incomparable in the lives of our ancestors and ancestors. In its time, every nation and nation was known to the world primarily by its famous horseman and general. Nothing could replace a horse. Today, however, its place has been replaced by the product of technical progress – cars, and the need for horses has decreased considerably. Therefore, our values and traditions related to horses are disappearing.



In this article, we will consider the lexemes that are slowly being forgotten in the language of our people, that is, the names of some horse riding accessories and their meanings, as well as their translation and use in other languages, including German and Russian.

Yugan is a harness made of bridles, bridles, and straps that is put on the head of domestic animals such as horses and donkeys [Explanatory dictionary of the Uzbek language. Volume 5, - Tashkent: 2020, - 73 p.]. This lexeme is also common in literary texts. *Ойқиз бўлса бир қўли билан юганни ушлаб, отни бошқарарду* (As for the moon, he held the yoke with one hand and led the horse) [Rashidov Sh., Stronger than the storm. - Tashkent: Gafur Ghulam publishing house, 1981. - 121 p.].

This lexeme is called *der Zaum* in German and is explained in the German Annotated Dictionary as follows: *Vorrichtung, die aus dem Riemenzeug und der Trense besteht und die um den Kopf von Reit oder Zugtieren gelegt wird, um sie lenken zu können* (a head and mouth device for controlling a horse, mainly horses). [Karl-Dieter Bunting., Deutsches Wörterbuch. – Chur, Schweiz: Isis Verlag AG, 1996. P. 1342]. German also has expressions related to the name of this device, for example: *‘jemanden oder sich, etwas im Zaum halten – to keep someone or yourself, something in check’*, that is this *jemanden oder sich etwas zügeln, mäßigen, unter Kontrolle halten. (sich, seine Gefühle im Zaum halten - to restrain someone or something, to moderate it, to keep it under control. (to keep his emotions in check) means like* [Duden. 6. Band, – Mannheim, Wien, Zürich. Dudenverlag, 1977. P. 2920].

Yugan is translated into Russian as *узда* and we can see it explained in the dictionary - *часть сбруи - ремни с удилами и поводьями, надеваемые на голову упряжного животного - part of the harness - straps with bits and reins, put on the head of the draft animal* [Ozhegov S.I., Shvedova N.Yu., Explanatory dictionary of the Russian language. – М.: “Russian language”, 1990. – 2080 p.].

Egar is a device that is attached to a horse and adapted for riding [Explanatory dictionary of the Uzbek language. Volume 5, - Tashkent: 2020, - 19 p.]. This noun is derived from the **eg-** form of the old Turkish verb **en-**, which means "from top to bottom" with the suffix **-(e)r**. In the Uzbek language, the vowel **e** in the second syllable has changed to the vowel **ä**: (**en-** > **eg-**) + **er** = **eger** > **egär** [Rakhmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent: "Universitet", 2000. - 459 p.].

Egar is translated into German as *der Sattel* or *der Reitsattel* and is described in the dictionary as: *gepolsterter Sitz in geschwungener Form, der einem Reittier für den Reiter aufgelegt wird – Padded seat in a curved shape that is placed on a mount for the rider* [Duden. 6th volume - Mannheim, Vienna, Zurich. Dudenverlag, 1977. p. 2220].

We can see that the name of this device is given as *седло* in the explanatory dictionary of the Russian language. It is explained as follows: *Седло часть сбруи - род сиденья, укрепляемого для езды на спине животного. С. для верховой езды. Вьючное с. (для вьюков). Верблюжье с. Сесть в с. Ходить под седлом (о ездовом животном: служить для верховой езды) - A saddle is part of a harness - a type of seat strengthened for riding on the back of an animal. Riding saddle. Pack saddle. (for packs). Camel saddle. Sit in the saddle. (about a mount: to serve for riding)* [Ozhegov S.I., Shvedova N.Yu., Explanatory dictionary of the Russian language. – М.: “Russian language”, 1990. – 1776 p.].

This lexeme is also common in works of art. *‘Комил кумуш узангига оёқ учини қўйиб, эгарга миниб олди’* – “Komil put his toe on the perfect silver stirrup and climbed into the saddle”. [H. Ghulam. Mash’al. - Tashkent: Gafur Gulom publishing house, 1979. - 98 p.]. The name of this device comes as part of phraseological units and expresses the following meaning - *отдан тушса ҳам, эгардан тушмайди* - even if he dismounts, he does not dismount – means, even though he



was relieved of his position and lost his position, his air of arrogance did not decrease, he did not lose his dignity. [Phraseological dictionary of the Uzbek language. - Tashkent: 1992, - 123 p.].

German and Russian also have phraseological units with the participation of the saddle lexeme. Moreover, this word has a similar meaning in these languages. For example in German, *jemanden aus dem Sattel heben/werfen* – to throw someone off the saddle. *Bedeutung – jemanden aus einer einflussreichen Position drängen* – Meaning: to dismiss someone from a high position [Karl-Dieter Bunting., Deutsches Wörterbuch. – Chur, Schweiz: Isis Verlag AG, 1996. P. 981]. *Вышибить из седла кого-н.* “kick someone out of the saddle” - Лишать кого-либо положения в жизни или уверенности, убеждённости в чём-либо, душевного равновесия - deprive someone of a position in life or confidence, conviction in something, peace of mind [Fedorov, A.I., Phraseological dictionary of the Russian literary language. - М.: Astrel, AST. 2008. P. 194].

Uzangi is a metal horse harness that is attached to both sides of the saddle with a strap and is used for riding and stretching the legs in the saddle [Explanatory dictionary of the Uzbek language. Volume 4, - Tashkent: 2020, - 265 p.]. This noun is derived from the form of the verb *uzä*-verb, which means "raise up" in the Turkish language, with the suffix *-n*, which expresses the meaning of "self", with the suffix *-go'*, in Uzbek, the sign of softness of the vowel *o'* has disappeared, at the end of the word it has changed to the vowel *i*: (*o'zä-* + *n* = *o'zän-*) + *go'* = *o'zängo'* > *uzängi* [Rakhmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent: "Universitet", 2000. - 381 p.].

The long one is called *der Steigbügel* in German. An explanatory dictionary of the German language explains it as follows: ‘*mit einem Sattel verbundene Vorrichtung aus Metall, die das Aufsteigen auf ein Reittier erleichtert* - metal device connected to a saddle that makes it easier to mount a mount [Karl-Dieter Bunting., German dictionary. – Chur, Switzerland: Isis Verlag AG, 1996. P. 1109]. In German, there is also an expression in which this lexeme is involved–*jemandem den Steigbügel halten*, ie to this phrase ‘jemandem, bei seinem Aufstieg seiner Karriere behilflich sein - to support someone in their professional activities’ was explained [Duden. 6. Band, – Mannheim, Wien, Zürich. Dudenverlag, 1977. P. 2487].

The name of this device is translated into Russian as *стремя*, and it is explained in the explanatory dictionary of the Russian language as ‘железная дужка, подвешиваемая к седлу для упора ног всадника - an iron bow suspended from the saddle to support the rider’s legs’ [Ojegov S.I., Shvedova N.Yu., Tolkovyy slovar russkogo yazyka. - М.: "Russky yazyk", 1990. - 1941 p.].

We can also see the lexeme *Uzangi* in the texts of Uzbek works of art. *Маълум отлиқ қутидорнинг дарвозасида отини тўхтатдида, ўнг оёғини узангидан узди* - a certain horseman broke his right leg from the stirrup when he stopped his horse at the gate of the boxcar [A. Qadiri., Past days. - Tashkent: Sharq publishing house, 2014. - 381 p.].

Our peoples have remarkably similar views on horseshoes. We know that in its time, the horse was important as the dearest pet in every nation and nation. In the past, only a small part of the population could afford a horse, and this animal was considered a luxury and expensive thing. Poor people could not even imagine such luxury. Therefore, when they found a lost horseshoe, they believed that it would bring them luxury, a prosperous life, luck and happiness, and they brought it home and hung it on the entrance or door. It also served as a symbol of fertility and strength.

Taqā is a semicircular metal object nailed under the hoof to protect the horse's hooves from damage and slipping [Explanatory dictionary of the Uzbek language. Volume 4, - Tashkent: 2020, - 33 p.]. This noun is derived from the verb *taq-*, which means “united” in the old Uzbek language, with the suffix *-a*, and later the vowels *a* changed to vowels *ä*; *taq-* + *a* = *taqa* > *täqä*.



[Rakhmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent: Universitet, 2000. - 326 p.]. This lexeme is also often found in literary texts. *Қишлоқ тинчлигини бузган бу якка от тўғқларининг тарақ-туруқи, тақаларнинг тошларга урилишидан чиққан ялт ялт чақмоқ дам ўтмай узоқлаиди* - the clatter of hooves of this lone horse that disturbed the peace of the village, the flash of lightning from the striking of horseshoes on the stones soon disappeared [S. Anorboev., Aksoy. - Tashkent: Gafur Ghulam publishing house, 1979. - 143 p.].

Taqa lexeme is translated as *der Hufeisen* in German. An explanatory dictionary of the German language defines it as follows: ‘*U-formige Metallbeschlagn zum Schutz des Pferdehufes* - U-shaped metal fitting to protect the horse’s hoof, It is a semicircular metal device that protects the horse's hooves. [Karl-Dieter Bunting., German dictionary. – Chur, Switzerland: Isis Verlag AG, 1996. P. 544].

In Russian, we translate horseshoe as *подкова*. We can see it explained in the explanatory dictionary of the Russian language as follows: ‘*толстая железная пластинка в форме разомкнутого кольца, прибиваемая по краям копыта ездового животного (лошади, осла, вола) для предохранения от ударов, скольжения* - a thick iron plate in the shape of an open ring, nailed to the edges of the hoof of a riding animal (horse, donkey, ox) to protect against impacts and slipping’ [Ozhegov S.I., Shvedova N.Yu., Explanatory dictionary of the Russian language. – М.: “Russian language”, 1990. – 1337 p.].

Qamchi is a whipping tool with a handle and a strap used to encourage a horse to walk. This name, which had the same meaning in the old Turkish language, was pronounced in the form of *qamchi* [Eastern Star" magazine, 2018, issue 8]. This noun is derived from the old Turkic verb *qam-*, which means ‘*ur-*’, ‘*to beat*’ [Mahmoud ibn Husayn ibn Muhammad Kashgari. (Translator: Salih Mutallibov) "Devoni Lug'atut Turk". Academy of Sciences of Uzbekistan. -Tashkent, 1960. T.: 216 p.]. with the suffix *-chy*; in Uzbek, the vowel *a* has changed to the vowel *ä*, the hard sign of the vowel *y* has disappeared: *qam-* + *chy* = *qamchy* => *qämchy*. In colloquial speech, this word is also used in the form of a whip. It is formed from the verb *qam-* with the suffix *-chin* [Rahmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent: "Universitet", 2000. - 521 p.].

In German we give the word for whip as *die Peitsche*. This lexeme is in the annotated dictionary of the German language ‘*Stock mit Riemen zum Schlagen (zum Beispiel: zum Antreiben von Tieren)* – a stick with a strap for beating (example: to encourage animals to walk)’ [Karl-Dieter Bunting., German dictionary. – Chur, Switzerland: Isis Verlag AG, 1996. P. 863]. Another German language source defines the whip as follows: ‘*die Peitsche aus einem längeren biegsamen Stock und einer an dessen einem Ende befestigten Schnur bestehender Gegenstand, der besonders zum Antreiben von Reit- und Zugtieren verwendet wird* – *qamchi* consists of a long flexible stick with a leather strap on the end and a strap attached to it, and it is mainly used to encourage a horse to walk [Duden. 5th volume - Mannheim, Vienna, Zurich. Dudenverlag, 1977. p. 1965].

This lexeme is translated into Russian as *xlyst* and is explained as follows: ‘*тонкий и гибкий прут или упругая плетка* - thin and flexible rod or elastic lash’ [Ojegov S.I., Shvedova N.Yu., Tolkovyy slovar russkogo yazyka. - М.: “Russky yazyk”, 1990. - 2170 p.].

This lexeme is also widely found in artistic texts, phraseological units and figurative meanings. Expression: *Қамчисидан қон томади* - that is, it is said about a harsh person. Or *отни қамчиламоқ* - to act immediately, without missing an opportunity. Accelerate movement, speed up. *Иш кўп, вақт оз - отингни қамчила* - Literary meaning: to urge, urge, force. *Тангриқул ҳожжи қўлидаги бутун воситалар билан ерни қамчилаб, кўпроқ хосил беришига мажбур қилар эди* - Tangriqul Haji would whip the land with all the tools in his hand to make it produce more crops [A. Kahhor. Twin lights. - Tashkent: Gafur Ghulam publishing house, 1987. - 178 p].



Khurjun (*khurjun*) – (Persian خورج *خورج* or Arabic خرج *خرج* a bag with a double compartment). A bag with two eyes that can be carried over a saddle or over a shoulder, a double bag [An explanatory dictionary of the Uzbek language. Volume 4, - Tashkent: 2020, - 426 p.]. Example: *Жун хуржун, иш хуржун* - Wool is worn, yarn is worn. This name is given in the form of '*khordjin*' or '*khurdjin*' in Persian, and in the form of '*khurjin*' in Tajik. In Uzbek, the Persian *khurdjin* form replaced the *i* sound with the *u* sound. The word "*Khurjin*" is derived from the adjective "*Khurd*" meaning "*small*" and the present participle of the verb "*Junbi*" meaning "*take*" or "*move*", means 'cloth' [Rahmatullaev Sh. Etymological dictionary of the Uzbek language (Persian, Tajik units and their derivatives). - Tashkent: "Universitet", 2000. - 245 p.].

There are phrases with the *Khurjun* lexeme, which mean the following. *Ишни хуржун қилмоқ* - to leave the work in a bad state, to leave the work in a bad state. do neither this side nor this side [Explanatory dictionary of the Uzbek language. Volume 4, - Tashkent: 2020, - 426 p.]. This lexeme is also common in literary texts. *Гап деганда қоп-қоп, иш деганда бетоб хушёқмаслар бор, шулар ишни хуржун қилади, - деди раис* - There are people who are unsympathetic when it comes to talking, and when it comes to work, they make things difficult,- said the chairman [Oibek. Breezes from the Golden Valley. - Tashkent: Science Publishing House, 1976. - 157 p.]. Metaphor: unsatisfactory, bad. *Пул масаласи хуржун. Қўқон бойлари, патир учидан, деб жиндай пул беришди* - Money is a problem. The rich people of Kokan gave crazy money, saying that it was from the tip of the goat [Oybek. Great road. - Tashkent: Science Publishing House, 1977. - 142 p.].

This lexeme translates into German as Satteltasche. Him '*an der Seite des Sattels, Sitzes auf einem Reittier angebrachte Tasche* – a bag attached to the side of a horse's saddle [Karl-Dieter Bunting., German dictionary. – Chur, Switzerland: Isis Verlag AG, 1996. P. 981].

In Russian, the name of this device is called vyuk, and it is explained in the explanatory dictionary of the Russian language: '*упакованная поклажа, перевозимая на спине животных, а также сумка для такой поклажи* - packed luggage carried on the back of animals, as well as a bag for such luggage' [Ozhegov S.I., Shvedova N.Yu., Explanatory dictionary of the Russian language. – M.: "Russian language", 1990. – 283 p.].

References

1. Anorboev S., Aksoy. - Tashkent: Gafur Ghulam publishing house, 1979. - 143 p.
2. An explanatory dictionary of the Uzbek language. Volume 5, - Tashkent: 2020, - 73 p.
3. An explanatory dictionary of the Uzbek language. Volume 4, - Tashkent: 2020, - 265
4. A. Qadiri., Past days. - Tashkent: Sharq publishing house, 2014. - 381 p.
5. A. Kahhor. Twin lights. - Tashkent: Gafur Ghulam publishing house, 1987. - 178 p.
6. Duden. 6th volume - Mannheim, Vienna, Zurich. Dudenverlag, 1977. P. 2920
7. Eastern Star" magazine, 2018, issue 8
8. Fedorov, A.I., Phraseological Dictionary of the Russian Literary Language. - M.: Astrel, AST. 2008. P. 194
9. H. Ghulam., Mashal. - Tashkent: Gafur Ghulam publishing house, 1979. - 98 p.
10. Karl-Dieter Bunting., German dictionary. – Chur, Switzerland: Isis Verlag AG, 1996. P. 1342
11. Mahmoud ibn Husayn ibn Muhammad Kashgari. (Translator: Salih Mutallibov) "Devoni Lug'atut Turk". Academy of Sciences of Uzbekistan. -Tashkent, 1960. T.: 216 p.



12. Ozhegov S.I., Shvedova N.Yu., Explanatory dictionary of the Russian language. – M.: “Russian language”, 1990. – 2080 p.
13. Oybek. Great road. - Tashkent: Science publishing house, 1977. - 142 142 p.
14. Oybek. Breezes from the Golden Valley. - Tashkent: Science Publishing House, 1976. - 157 p.
15. Phraseological dictionary of the Uzbek language. - Tashkent: 1992, - 163 p.
16. Rashidov Sh., Stronger than the storm. - Tashkent: Gafur Ghulam publishing house, 1981. - 121 p.
17. Rahmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent: "Universitet", 2000. - 459 p.
18. Rahmatullaev Sh. Etymological dictionary of the Uzbek language (Persian, Tajik units and their derivatives). - Tashkent: "Universitet", 2000. - 245 p.