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QATAGAN (KHATAKI) S AND THEIR LANGUAGE

Maxsuda Rakhmatovna Berdimurodova*

*Candidate of Philological Sciences,
 Termez State University, UZBEKISTAN
 Email id: Maqsuda196912@gmail.com

ABSTRACT

This article describes the origins, peculiarities, language and, in part, the customs of the Qatagan (Khataki)s, one of the Turkic tribes. This article discusses the origin (ethnogenesis) of Qatagans (Khatakis), one of the Turkic tribes, scattered in different parts of the world, belonging to the Qarluq-Chigil-Uyghur dialect, belonging to the group of Uzbek dialects "a" and speaking the Uzbek dialect "y". specific features, language, and partial customs are covered.

KEYWORDS: *Tribe, Qatagan, Khataki, Language, Peculiar, Huyya-Huy, Qarluq-Chigil Dialect, Peculiar Cuisine, Parent-Child Relations, Grandparent-Granddaughter Relations, Language, Originality*

INTRODUCTION

Among the 92 tribes that make up the Uzbek nation, there is the Repression tribe. When two strangers meet in the Surkhon oasis, they will definitely ask for each other's seeds. Abulgazihan, Muhammad Salih, B.K.Karmisheva, N.G.Mallitsky, S.M. The Abramzons have stopped in their works [1].

Ahmad ZakiValidiTogon, who awakened the Turkic world in the 20th century, writes: "According to the tribal structure, the Uzbeks are called ninety-two boys everywhere. Boy means tribe. The table of Uzbeks in Afghan Turkestan, compiled by Mir Izzatullah of India in the early 19th century, is somewhat noteworthy. Accordingly, the tribes there are as follows. Ochamayli province of a thousand tribes in Saripul near Shiberghan; next to it in a place called Sayyad Ochamayli and Qaziogli, Ming, below it the Kipchak tribe, in Kunduz completely repressed. In the territory of Balkh live the descendants of Sarai and Moytan, in Badakhshan the districts of Eshkamish and Qatagans called Burga and Timish.

The seed of Qatagan is the three tribes: Five Boars, Saljovut, Four Fathers. Mir Izzatullah gives signs of the provinces of the descendants of Moytan and Qatagan.

Among the Uzbek tribes there are aristocrats nicknamed "Bekzod". They took an active part in the accession of the khans to the throne and in the management of the country. Among them are the tribes of Qiyat-bell, Yugur-Naiman, Kangli-Kipchak, Nukus-Mangit in Khiva, and in Bukhara in the time of the Shaybanids Koshchi, Naiman, Qorluq, Burak. In the time of the Mangits (according to Radlov), the seeds of Ming, Arlot, Borin, Batashwere known. During the repressions, the Bekzods were elected.[2]

Abulgazi Bahodirkhan writes in Shajarai Turk that the seed of Qatagan originated from Nur. Alanquva's husband Dubunbayon died early, leaving her two sons. Alanquva's uncles and nephew came and wanted to collect. Alanquva refused. He said that he would be the head of the river himself until my sons grew up, and then I would hand them over to them. A few years passed. Then Nur came to Alanquva's bed at night. "He slept one night and woke up in the morning. A light came in from the night, and I saw in the light that a man in the form of a white-yellow man with wide eyes came into the house. ", She becomes pregnant. As the fetus grows older, Alanquva gathers her relatives and tells the story. Some people were skeptical and said, "Am I lying to you when I am in power?" Then people lurked under his hole at night and saw a Light enter the hole in his bed. We read in Shajarai Turk: "Alanquva Ucham gave birth to a son. The name of the former is Bugun Qatagan. All the oppressed will be his descendants." [3]

Hafiz Abro's "Zubdat at-Tavorix" states that Alan Quva's lineage is from sunlight.[4]

The famous Indian epic Mahoborat also contains the story of the birth of a child from the Divine Light.

In the 1920s, Jadid scholar Ghazi Olim Yunusov defended his dissertation on "Qatagan (khataki) s and their language." Local intellectuals Shoniyoz Safarov, candidate of philological sciences Muhammadjon Azimov, historian Ikrom Umarov conducted scientific research on repressions, made speeches in the press and published books.

Qatagan is scattered all over the world. They live in the Surkhandarya, Samarkand, Kashkadarya, Jizzakh, Tashkent and Fergana valleys of Uzbekistan. There is a citizens' assembly "Qatagan" in Kasbi district of Kashkadarya region. There is Qatagan district in Kokand city of Fergana region. When Academician Aziz Qayumov published his father's Tazkirai Qayyumi's Tazkirai Qayyumi, we saw that when it comes to the biographies of many poets, he describes them as from the Qatagan district. It is also found in the Shartuz district of Tajikistan, the Uzbek-populated provinces of Afghanistan, India and Pakistan.

In some recent works, the name of the seed is not "qatagan", but "Kohitang errors". This name is derived from the name of the place. In order to differentiate themselves from the repressions scattered around the world, the repressions in Surkhandarya call themselves "mistakes." That is, at the foot of the Kohitang ridge there is a village called Khatak. From this village begins the "Surkhan State Reserve" with a very charming natural landscape. The first paintings of mankind "Zarautsoy" are also located in this village. The original meaning of the words *khatakin* ~ *khatagin* ~ *kataganis* "a strong, stable people." The village is named after the tribe. [5]

In this study, the author studied the meanings of the word Buryat, Yakut, and noted that in all of them the place means "strong fortress", and in the sense of the name - trustworthy people, strong people, guards. In order to confirm this opinion, we can say that there is a saying among the people: "Qatagan is also a hard hand, if there is not a hundred in the middle."

There is another aspect of distinguishing mistakes from qatagan. The Khatakis are originally from the village of Khatak in the foothills of the Kohitang Range in Sherabad District, and live in Sherabad, Muzrabad, Angor, Termez, Jarqurghon, Kumkurgan, Qizirik, Boysun districts and the city of Termez in the Surkhandarya region. The people of this tribe speak "ye". They are not "je" hunters.

From ancient times to the 70s of the last century, Khataki women wore hats called "lachak". The lachak is a circle in the shape of a head, wrapped in a thin layer of cotton and tied from the back down over the neck. It covers the neck, back, neck and hair. Women who washed their heads or went on long trips wore it to avoid catching a cold. Women who wore lachak did not have a headache at all, and their backs and necks did not sting.

The cuisine of the repressed population is also unique. For example, the "bulamok" dish, which does not exist in any seed, is cooked only by women belonging to this seed. To do this, the cooked milk cream of the cow is collected in a container for 7–10 days. In winter it is stored in the yard, in summer it is stored in the refrigerator. Put it in a pot and dig until it melts well. When the cream melts and becomes liquid, add a bowl of flour and knead until golden brown. When it turns the color of crimson bread, it is given a bowl of water. 4 cups of water are given 4 times a day. After each watering, a large amount of butter is released from it. If the cow is fat, up to 1.5 liters of pure butter is obtained. After straining this dish, butter will stick to the surface of the bowl. It is eaten sprinkled with sugar according to taste. It is an extremely hot food and people who cough and have a cold recover quickly. A person who eats porridge walks for two days.

Kirmich - when the milk is cooked, leave overnight to get sour cream. When the milk is emptied, the bottom of the bowl is scraped and eaten. Very sweet and delicious food.

Durda- burning of sour cream. The solid part is calleddurda and the liquid part is called butter. In the morning it is added to tea and drunk.

Ogiz (also called uvuz) - freshly milked cows, sheep, goats. As a result, colostrum is ready in about half an hour. The mouth is hard and the color is reddish. The milk of newborn animals changes color after another day or two. The dish made from it is calledkelagai. Kelagai is whiter than milk and slightly thicker than milk. Kelagay is prepared just like the mouth. You can slice it and eat it. After 2–3 days after fertilization, the milk becomes white and liquid. Both of these foods are very rich in calcium, and children who do not have teeth will erode their teeth and appear whiter when they eat them.

There is a habit in this tribe that no other tribe has. That is, when the repressors release the yoghurt from the yoghurt bags sewn from gray or white surp, they put in it a plant called algae, which grows in the mountains of the Kohitang ridge. Alcohol is extremely fragrant and gives the yogurt a unique taste. In the heat of cancer, an alkaline yoghurt cake gives a special pleasure to the drinker.

In all the nations of the world, mothers say Allah. There is no doubt about it. But the repressive men living in Surkhandarya say goodbye to their grandchildren. Every baby born in an Uzbek family has a mother goddess before the call to prayer. This is natural for us. But there is a strange custom that has never been found anywhere in the land of Surkhandarya. We have grandparents take their grandson in their arms and shake him to a rhythm and say "huya-hui". A father cannot say alla to his son. His parents are still alive. The young father is ashamed to say alla in front of

them. God says grandfather, not father. To his grandson. As everyone gathers around the table, the grandfather takes his grandson in his arms and says, "Huy-ya-huy." It is a peculiar god of men. It is said only by men, that is, by ancestors.

Xuyya-huyya huyyang koni,
 Bobong bergan tuyang koni
 Huyya-huyya, huyyalar busin,
 Shu bolam tezroq to'ylar-a busin
 Huyya-huyya, huyyalar busin,
 Shu bolam tezroq katta-yo busin.
 Xuyya-huyya huyyang koni,
 Bobong bergan tuyang koni
 Huyya-huyya, huyyalar busin,
 Shu bolam tezroq to'ylar-a busin.

Listening to such a beautiful song, the boy trembles in unison and falls asleep in his grandfather's arms. What country child listens to such a beautiful song from his grandfather.

Doctor of Philology, Professor Tora Mirzaev began his career in the Jarkurgan district of Surkhandarya region, and among the people he wrote "huya-huy" and introduced it to the scientific community. The famous scholar of the twentieth century Fitrat called this heritage of our people "folk literature".

Today, due to independence, such concepts as "Surkhancha", "Surkhancha method", "Surkhancha dance", "steppe songs" have been formed and recognized in our national art. For example, "Huya-huy", "Shamollar-Mirhaydar bobo" labor ceremonial songs, "Kadi" dance, "Chirak dance" are examples of art that are unique to the Surkhandarya region.

The peculiarity of Surkhandarya dances is that in the hands of the dancer there is definitely an element, a tool of labor, a household item or a child. Even if he has nothing in his hand, he takes his hairpin and turns it over. The peculiarity of Surkhandances is that not only girls or women, but also men dance in the circle. Take, for example, the song "Huya-huy". In it, a grandfather holding a young child in his arms says "Huya-huy," meaning "alla."

Yarashadi kiligi-yo, yu-huy, huya-huy,
 Qoshlarningining piligi-yo, yu-huy, huya-huy.
 Polvon bulsin khudoyim-a, yu-huy, huya-huy,
 Tula bulsin iligi-yo, yu-huy, huya-huy.

There is also a peculiar folklore of the qatagans. For example:

There are also specific proverbs of this tribe. If the husband dies early and the wife does not cry, he uses the proverb, "He gathered the wheat and set fire to the straw." You gave birth to children, now what does the land mean. Phrases such as "Even if a donkey dies, its tissue will mourn for three days" are used.

Mothers-in-law often tell their daughters-in-law, who are hungry for food, "Kunniyam has hope from lunch." This means adding a cup of water to the food you are cooking, so that someone can come.

There are also specific words in the dictionary of this seed. For example, a cold day when the sun does not rise is used in the vernacular as a "bite day". Today has been a frustrating day. Jirindi is an abandoned, neglected place. For example, because of an infinite number of wives, the yard became a dungeon. When two vowels come together, the pronunciation changes dramatically. For example, the word "dua" is pronounced as "doga", which means "pray for me, boy".

The dictionaries of the population belonging to the repressive clan are also unique. For example, dehi-ordinary, juyruk-arbitrary, immodest, totu-crazy, a house for a young man who is going to get married (let him go on the grass), yashamol - is used for the elderly who have lived a long time. Tearing - if the deceased has lived a long time, everyone is stripped of a piece of material to tie a belt, and their grandchildren are given a garment to sew from that tear. Ichkinna, ichpinna - is used for the person who keeps the cake. Alang - hill. Angara is a foreign country. For example, an edge of a field. Under the mulberry plantations. The father used to look at his son: come in a turn, put in the hangar.

The word "bodi" is used in reference to a young man who walks barefoot even in the cold. For example, a mother scolds her son who has a cold: go naked in the cold, my child. The word "Ilachila" is used in the sense of sudden, immediate. For example, Ilachila whispered and spoke. The word "beautiful" is used for a mother-in-law who does not give her daughter-in-law a day off. Ikovi (the bride's mother-in-law) is used as a way to make a nice day for our neighbor's bride. Degurdi - is there a point; Tagop-mountains; Sug'ra-then; Ganda- unpleasant, ugly; Tulkhori is wrong; Togla-past period; Oyanda-next period; Tunogun-the day before nightfall; Qatalanqilmoq-to make hard is to make hard days; Zigirvonqilmoq-to make linen is to push it forward.

In this seed dialect, the words "lang" and "aying" are used as synonyms and mean epidemic. For example, if a young child suddenly gets hot, notes, and loses his taste, there is a "lang", which is said to be "bear".

In the dialect of qatagan, "a" is typical. For example: apple-apple. Choy-chay. In some places, instead of "b" there are cases of "v". For example, *yubordim-yuwardim*. For example, in the literary language, the plural form of "brothers" is used in this dialect as "akamala", the plural form of "sisters" as "opamala". When two people get along well with each other or have a good relationship, they are said to be in a "fight". A person who commits acts that are not appropriate for his age is reprimanded as "totu" (insane).

The tribe of qatagans is an extremely aristocratic people, and a separate house was built for the boy before he married him. If he is unable to build a separate house, the bride and father-in-law are made separate from those who enter from the other side of the door so that they cannot enter through one door.

When the qatagans send a wedding to the boy, they send the sheep with different colored scarves around their necks. A goat is also added to the sheep and it is called "shoulok". There is a saying, "Shouloqelniki, tutganni." Whoever is the first from the village to get on the car and take the kid will be his. It's a habit. No one will oppose him. A dress material is placed on top of the bride's

dress and sarpas, and a rich, happy woman with children opens it and takes the material that stands on it.

In this tribe, from the day the son is married, the parents and the bride refer to him as "you" (for respect) No other tribe in the Surkhandarya oasis refers to a son or a daughter-in-law as "you." Grandparents, of course, address their grandchildren as "you". They tease Nevara, saying, "Let me delighted from the God who gave you." That is why other tribes in Surkhandarya say that the language of repression is sweet.

"If the hand of qatagan had not been hypocritical, it could have become a savage," he said. "Tortuvli is as greedy as the qatagans."

CONCLUSION

In general, the Turkic tribes living in Central Asia underwent complex ethnic processes. The Khatakis are indigenous people of modern Uzbekistan and have lived for a long time. Although they have been called differently over the centuries, they have retained their names, ancestral customs, distinctive dialects, and anthropology. According to S. Tursunov, the appearance of khatakis is Europoid [6].

The Khatakis are a branch of the Turkic tribes of Central Asia, who speak in a snow-covered dialect. They belong to the group of "y" hunters, not "j" hunters, and because the "o" at the beginning of the word becomes the "a" sound, they have a "a" at the beginning of the word. It is a tribe that has a special place in the life of the Turkic peoples and has long been engaged in handicrafts, horticulture, agriculture, animal husbandry, metalworking and settled in the mountain villages of southern Uzbekistan.

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