

ETHNOGRAPHY AND ITS ORIGINS

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Abstract. *This article discusses ethnography and its origins in different types of ethnic unity.*

Key words: *ethnology, folklore, history, ethnosociology.*

ЭТНОГРАФИЯ И ЕЕ ИСТОКИ

Аннотация. *В статье рассматривается этнография и ее истоки в различных типах этнического единства.*

Ключевые слова: *этнология, фольклор, история, этносоциология.*

ETHNOGRAPHY (ethno... and ... graphy), ethnology, ethnology - all the peoples of the world, different types of ethnic unity, their origin (ethnogenesis), lifestyle, traditions, regardless of the level of material and spiritual development, equally a special branch of science that studies mutual differences or commonalities and similarities, their specific characteristics. Ethnography studies the origin and formation, location and ethnic structure, customs, spiritual culture and national characteristics of the current etyaos in connection with the historical process. Historical Ethnography studies the characteristics of the disappeared peoples and peoples, the ethnic process of the past, domestic life and spiritual culture. Although ethnographic knowledge has appeared since ancient times, it was formed as an independent science in the middle of the 19th century.

At first, this term was used by the German writer I. Zummer at the end of the 16th century, and then at the end of the 18th century and in 1808, special journals began to appear with this name. The word ethnography was adopted as a separate science at the Paris Congress of Anthropologists at the suggestion of the famous French naturalist and physicist Jean-Jacques Ampere (1839). Ethnography first collects factual knowledge, then analyzes them to understand their essence and draw theoretical conclusions. The science of ethnography, like other sciences, has its own special research methods and special terms. His style is related to certain worldviews and theories (methodology), and he carries out his research in connection with some scientific fields of anthropology, archeology, linguistics, sociology, and art studies. Due to the interdependence of these disciplines, in recent years, double scientific fields have also emerged, for example, ethnic anthropology, paleoethnography, ethnolinguistics, etc., and sociological

research conducted in recent years has good results in the deep and wide-scale research of ethnic processes in the current period.

As a result, the emergence of new scientific fields such as ethnosociology and ethnopsychology is important. In addition, new fields such as ethnobotany and ethnozoology are working in cooperation with ethnography to determine the economic characteristics of peoples with specific life characteristics, such as growing wild plants or domesticating wild animals, depending on the natural geographical conditions.

In the study of peoples, the science of ethnography uses extremely wide and diverse sources and methods. Well-known ethnographers (L.Morgan, N.N. Mikluhomaklai, V.G. Bogoraz) have noted that the researches conducted by observation after living in one place for a long time are the most effective.

Research work conducted in the short term, in certain seasons, is the expedition method, which is now widespread and is called the seasonal method. In field work, mainly by interviewing an informant, collecting information in writing or using a tape recorder, observing certain domestic and cultural life events, family-marriage relations and rituals, folk dances and games, directly participating in them and recording them. methods such as serious learning (writing, drawing, taking pictures) are used. In the study of spiritual culture (especially some traditions and rituals, folk games, worship, national dances) modern technology (photo, video and film equipment) is widely used.

Ethnography in Uzbekistan. The oldest ethnographic information about the tribes and peoples living in the territory of Uzbekistan can be found in the first written sources, in the works of Greek and Roman authors Hecataeus, Strabo, Herodotus, Arrian, Ptolemy and Ctesius, Diodorus of Sicily, Pompey Trogus, and Tacitus. Valuable information about the ancient ancestors of the peoples of Central Asia and their way of life, customs and ceremonies can be found in the sacred book of the Zoroastrian religion "Avesta". Information about the peoples of Central Asia from the 6th-1st centuries BC to the Arab conquest can be found in rock inscriptions from the ancient Achaemenid period, Parthian, Sugdian, Khorezmian, Bakhtarian written monuments, Chinese travelogues, monuments in Middle Persian-Pahlavi language of Sassanid Iran, we find it in Armenian language sources, in ancient Turkic written monuments. Authors of the early Middle Ages (9-12 centuries), geographers and travelers Ibn Khurdadbeh, al-Balkhi, Istakhri, Ibn Havqal, Mas'udi, Yakut Hamavi wrote valuable information on the ethnography of the peoples of the East in their travelogues. The epics "Dada-Korqut", "Alpomish", "Manas", "Go'roghli", which are examples of folklore, are extremely important historical and ethnographic sources.

"Surat al-Aarz" by Muhammad Khorezmi, "Kanuni Mas'udi" by Abu Rayhan Beruni, "History of Amudarya"; Mahmud Koshgari's "Devonu lug'otit turk" and Narshahi's "History of Bukhara" are works of the cities of Central Asia, including Uzbekistan, their history, natural-geographic conditions, ethnotoponymy, linguistic and ethnic composition of the population of some cities and villages, some aspects of his socio-political life, domestic life and culture, and unique information about his religious beliefs are of great scientific importance. In the works of palace historians and chroniclers who lived during the reign of Amir Temur and his successors, including Hafizi Abru's "Zubdat uttavarikh" ("the cream of histories"), Nizamiddin Shami, Abdurazzaq Samarkandi, Husayn Kubraviy, Ali Kushchi, and others, there is ethnographic information about this period. information can be found. Important information is also collected in the work of the Spanish ambassador Rui Gonzalez de Clavijo, in Russian chronicles, and in the travelogue of the famous traveler Marco Polo. Babur's work "Boburnoma" describes the ethnic composition and history, customs and rituals of the peoples who lived in Movarunnahr and neighboring countries, culture and household life, and Gulbadan Begimshsht's historical and biographical work "Humayunnoma" from Tashkent and Andijan to Kashgar and the Indian Ocean. information about the existence of cities, regions, and their population is provided. The scientific heritage of the Middle Ages is Hafiz tanish al-Bukhari's "Abdullanoma" ("Sharafnomai Shahi"), Mas'ud ibn Kohistani's "Tarihi Abul Khaikhani", Kamoliddin Binai's "Shaibaninoma", Fazlullah Rozbehan's "Mehmonnomai Bukhara". , Abulghozi Bahadirkhan's works such as "Shajarai Turk" contain valuable historical and ethnographic information. In the 16th and 17th centuries, as a result of the establishment of the Bukhara, Khiva and Kokand khanates and the establishment of regular trade and diplomatic relations with the Russian state, the materials collected by Russian ambassadors during their trips to the Uzbek khanates also contain ethnographic information, they have a certain scientific value.

Intensive ethnographic study of the Turkestan region is related to the goal of colonization of the country, and the period of collecting scientific materials related to the ethnography of the Uzbek people began in the 19th century. "Turkistan Album" prepared in connection with the polytechnic exhibition opened in Moscow in 1872 for the ethnographic study of the peoples of Central Asia, including the Uzbeks, as well as the Turkestan section of the Russian Geographical Society, medical, anthropological and ethnographic amateurs The role of the Turkestan branch of the society, the Turkestan archeology amateurs' circle, the Turkestan agricultural society, the Khomutov circle, the Central Asian scientists' society, the Turkestan branch of the Russian technical society, the Tashkent branch of the Oriental studies society has a great role. Idi The

development of ethnographic knowledge in the late 19th - early 20th century Russian orientalists, historians, ethnographers, tourists and statesmen who worked in the country V.V. Radlov, V.V. Bartold, M.S. Andreev, A.A. Divaev, L. Vyatkin, N.P. Ostroumov, N.S. Likoshin, N.G. Mallisky, couple Nalivkins, I.I. Umnyakov, A.A. It is related to the name of Semyonov and E. Polivanov. Although their work served colonialism, the large ethnographic materials collected are of great scientific importance in describing the life style of Turkestan in the late 19th and early 20th centuries.

In 1918, a special course on the Ethnography of Uzbeks was introduced at the Turkestan National University, and lectures on this topic began. The 1920-30s were the period of emergence, organizational and structural formation of the science of ethnography in Uzbekistan. At the end of the 1930s, specialists G.Alimov, M.Bikjanova, A.Boltaev, Ya.Gulomov, Sh.Inoghomov, T.Mirtyosov, M.Saidjonov, Kh.Husanboev, K. Yusupov and others carried out important work on the establishment and development of museum work in Uzbekistan, preparation for exhibiting ethnographic collections in museums. On November 4, 1943, the Institute of History and Archeology was established on the basis of the Institute of Language, Literature and History of the Academy of Sciences of Uzbekistan, which included 6 departments, including the Department of Ethnography headed by Academician M. Andreev. The department has become a leading center of ethnographic research in the republic. The organization and operation of the Khorezm archeology-ethnography expedition (leaders S. Tolstov, T. Zhdanko) was an important stage in the development of the science of ethnography in Uzbekistan. During the Khorezm expedition, the special study of the ethnography of the Karakalpaks became the basis for the formation of ethnographic ideas in Karakalpakstan. In the 1960s and 1980s, active research was conducted on the ethnogenesis and ethnic history of the Uzbek and Karakalpak peoples (V.P. Alekseyev, A.A. Askarov, O. Sukhareva, T.K. Khojayov, etc.).

1. The study of the ethnic history of Uzbeks is directly related to the name of academician K. Shoniyozov. Folklore of the peoples of Uzbekistan, various branches of decorative and applied art of Uzbekistan, folk music, theater, dance art, clothes, traditional folk dishes, study of the spiritual and material life of people as one of the ethnographic sources. was the focus of attention of ethnographers. The 1960s, especially the 1980s, were very fruitful for the ethnographic science of Uzbekistan compared to the previous historiographic period, but at the same time, they were controversial. These conflicts are in determining and working out the actual issues of Ethnography, in following the political conditions without deviation and unconditionally; that they are not studied from an analytical and critical point of view in monographic and general studies; It was

manifested when large-scale scientific research did not correspond to the tasks of ethno-economic practice and cultural life.

2. With the independence of Uzbekistan, the science of Ethnography in our Republic has entered a new qualitative stage. There have been researches that determine the methods of scientific investigation, theoretical foundations, development priorities and perspectives of the ethnographic science of Uzbekistan. In the years of independence, the study of the traditional culture of the Uzbek people was stopped from the point of view of "Eurocentrism" and considering a number of social institutions and events as "relics of the past". The decision of the Cabinet of Ministers of the Republic of Uzbekistan on "Improving the activity of the Institute of History of the Academy of Sciences of Uzbekistan" (July 27, 1998) fundamentally changed the tasks of the history science and its part Ethnography. The ethnogenesis of the Uzbek people, the problems of ethnic history, the Uzbek ethnocultural processes, and the opportunity to objectively illuminate them in a new way appeared, and this topic became one of the leading directions of ethnographic research.

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