

## HISTORY OF ETHNOLOGY

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**Abstract:** The origin and formation of the science of ethnology. The development of ethnology as a scientific discipline in the 19th–20th centuries. The formation and methodology of modern ethnology

**Keywords:** Ethnology, history, science, field, man

The formation of any field of science as a science is closely related to the needs of people. Undoubtedly, this also applies to ethnology. All ethnic groups that have lived throughout the historical development of mankind have distinguished themselves from each other with their own way of life, customs and traditions. The knowledge accumulated in the science of history over the past millennia indicates that, despite the fact that peoples with various customs and traditions live on the globe, they all developed as a separate entity and were based on their own ethnocultural traditions, which are associated with natural, geographical and economic relations.

Since ancient times, people have been interested not only in their own culture, but also in the traditions and rituals of peoples living in their surroundings and in distant lands. They tried to obtain the necessary information about them. The authors of antiquity sought to collect a lot of empirical material, describe and classify various peoples according to their economic and cultural characteristics. However, since most of them were based on the memories of warriors, travelers, ambassadors and people who were in other countries for various purposes, or on various stories about other peoples, this information often acquired a general or abstract character. Ethnology is an ancient science. Its modern European theoretical foundations as an independent science of peoples were formed in the middle of the 19th century. There are specific reasons for this. First of all, during this period, economic and cultural ties between the continents of the world intensified. On the other hand, during this period, colonial policy began to intensify. For example, the acquisition of new colonies and the desire of the conquering states to easily govern their colonies required detailed information about the local peoples living there. In addition, as a result of the great geographical discoveries, such problems as the differences in ethnocultural development between different regions of the world, the specific ethnopsychology of ethnic groups living in other countries and the mechanism of their awareness of ethnic identity, the place occupied by this or that people in certain periods of history, the role of the ethnic factor in the development and decline of civilizations and cultures, etc. were put on the agenda. As a solution to the problems and questions noted above, a number of new theories and concepts were created in science. This, in turn, led to the emergence of the first scientific schools and directions of ethnology. Later, on the basis of these scientific schools and directions, a special science of peoples - ethnology - was formed. The name of the science of ethnology, like many other social and humanitarian sciences, is derived from the Greek words - ethnos (people) and logos (science), meaning "science of people". The word "ethnos" first appears in ancient Greek sources. Approximately in the 6th-5th centuries BC, this term was used in relation to clans and tribes of non-Greek origin. It is in this sense that this expression was also used in Roman culture and the Latin language.



Until the 19th century, the term "ethnology" was not used in relation to a specific science, but only to describe various ethnographic processes that were occasionally observed. By the way, it is also worth noting that the term "ethnology" was first introduced into science in 1784 by A. Chavanne. However, the development of this science dates back to a somewhat later period, when it was used by the French scientist Jean-Jacques Ampère in 1830 as a special note in the form of a name for a new science about peoples and their culture when developing a general classification of "anthropological" (social) sciences. Later, this term spread very quickly to European countries. In general, ethnology was officially confirmed as an independent science with the creation of a number of ethnological societies (the French Ethnological Society in Paris in 1839, the American Ethnological Society in the USA in 1842)<sup>1</sup>. However, since then, there have been heated debates among various scientific circles and organizations about the place of this science in the system of sciences and issues related to the subject of research. Some of these debates continue to this day. One of the issues that has caused heated debates is the issue of the content and naming of the science. To date, in some countries this science is called "ethnology" or "ethnography", while in a number of Western countries it has become a tradition to refer to this science as "cultural anthropology" or "social anthropology". It is known that in the recent past, in the former Soviet Union, this direction was called "ethnography", and institutes and research centers that conducted scientific research in this field were also called by this term. However, since the 1990s, the term "ethnography" has been used in conjunction with the term "ethnology" for this discipline. At this point, it is appropriate to dwell on the functional limitations and compatibility of both terms. Ethnography is Greek and means "ethnos" - people, "graphia" - "description". A number of works devoted to the methodological issues of this discipline show that it is not correct to accept the concepts of "ethnology" and "ethnography" in exactly the same sense. After all, if traditional "ethnography" or this is collecting, systematizing and further describing materials related to the ethnos (ethnic unit), "ethnology" analyzes and interprets all information about the ethnos from a theoretical and methodological perspective and draws general conclusions in this regard. Thus, the term "ethnology" is not only a broader concept than the concept of "ethnography", but ethnography can be considered a certain part of ethnology. In turn, it should be noted that the emergence and naming of this discipline in each country has its own history. In European countries The formation of ethnological schools. As noted above, ethnology in Europe as an independent science first found its confirmation in France with the creation of the "Paris Ethnographic Society". In the second half of the 19th century, as in other major European countries, the strengthening of colonial policy by French political circles and the complexity of the mechanism of managing colonies began to demand more extensive information about independent peoples, more detailed information about their national characteristics, past history, lifestyle, culture and traditions. For this reason, ethnology was called "ethnography" in this country. In France, this term was in scientific use until the end of the 19th century. At the beginning of the 20th century, as a result of French researchers conducting research involving historical and theoretical materials in ethnography, ethnography turned into ethnology, and now mainly ethnological research is being conducted by French scientists.

In the years of independence ethnology. During the 20th century, a wealth of empirical and theoretical materials were collected in the field of ethnology. While academic research conducted in the first half of the 20th century focused more on recording information about traditional customs that were becoming a thing of the past, starting from the second half of the 20th century, the situation changed and the range of ethnological materials expanded and their practical value began to increase. After our country gained independence, the science of ethnology also rose to a new level. In particular, a number of studies were created on the



problems of ethnogenesis and ethnic history. In this area, a number of fundamental studies and monographs by one of the founders of ethnology, academician Karim Shoniyozov, are of particular note. During his nearly half-century of scientific activity, the hardworking and dedicated scientist K. Shoniyozov consistently studied the ethnogenesis and ethnic history of the Uzbeks and other fraternal peoples living in the Central Asian region. learned.

As a result, several major monographs and more than a hundred scientific articles were created within this topic. The scientist's fundamental monographs, such as "O 'Uzbek qarluqs" (T.: 1964), "O 'Uzbek people's ethnic history" (T.: 1974), "O 'Uzbek people's material culture ethnographic records" (T.: 1981), "Qang' state and qang'lilar" (T.: 1990), "Qarluq state and qarluqs" (T.: 1999), "O 'Uzbek people's formation process" (T.: 2000), are of great importance as they were created on the basis of rich historical sources and materials from numerous folklore and ethnographic expeditions. K. Shoniyozov, through his fundamental research on the ethnogenesis and ethnic history of the Uzbek people, laid the foundation for a new scientific direction in the study of the ethnic history of the Uzbek people. Comparative study of historical and ethnographic data with the achievements of related disciplines such as archaeology, anthropology, numismatics, folklore and linguistics and reaching certain scientific conclusions in elucidating the problem is an important feature of the new direction in the science of Uzbek ethnology founded by Karim Shoniyozov. Academician A. Askarov also has great merit in the study of ethnogenesis and ethnic history. The famous scientist was one of the first in his research to study the process of the formation of the ii'/bcks in several stages, based on historical and archaeological, ethnographic and ethnographic sources and literature, and made a number of theoretical-methodological and scientific conceptual conclusions. In his research in recent years, the author seriously engaged in the problems of ethnogenesis and ethnic history, organized a number of scientific papers and seminars on the theory of prayers, and put forward a number of his own scientific-theoretical and methodological views on this issue. As mentioned above, during this period, quite fruitful work was also carried out on the study of the material and spiritual culture, family and collective life, and interethnic processes of our people. In particular, the history of the ii'/bck family (O. Boriyev), wedding and mourning ceremonies (H. Ismoilov, Q. Nasriddinov), traditional home crafts (H. I'oshev and M. O A number of scientific monographs and pamphlets were published on the topics of neighborhood and neighborhood traditions among the Uzbeks (Z. Orifkhanova), ancient religious beliefs and their traces in the lifestyle of the Uzbek people (A. Ashirov), interethnic processes (U. Abdullayev). At the same time, the ethnology of the historical ethnographic regions of Uzbekistan - Tashkent city (Z. ( )iifkhanova, G. Zunnunova), Bukhara oasis (A. Jumayev, M. Qurbanova), Fergana Valley (Sh. Abdullayev, U. Abdullayev, V. Hakliyev, A. Ashirov, B. Tursunov, I. Khojakhonov), South Uzbekistan (O. Boriyev, Q. Nasriddinov, F. Rahmonov, G. Tosheva, S. Tursunov, A. Kayumov, B. Hamrokulova, M. Ibragimova) was studied. has achieved effective results in this regard.

## CONCLUSION

Modern ethnology is an important science that studies peoples and cultures on a scientific basis, in which observation, interviewing and analysis methods are widely used. It greatly helps in understanding global processes, migration and ethnic relations. In Uzbekistan, after independence, ethnology has developed at a new stage, serving as an in-depth study of national culture and history.

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