

SOME CONSIDERATIONS ON THE RELATIONSHIP OF ETHNOLOGY AND FOLKLORE SCIENCES

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Abstract

In this article, the characteristics of the interrelationship of ethnology and folklore sciences, the phenomena of folk oral creativity in the science of ethnography are studied in general, together with its other factors, the materials of folk oral creativity are widely used in historical research, historical literary and linguistic works, but it is also used in folk medicine, history, literature, the fact that some aspects of the language, etc., were used in the scientific description of the first stages was scientifically highlighted, and it was also analyzed here that at first folk oral creativity functioned only as a direction in the science of ethnography.

Key words

ethnology, folklore, ethnography, folk art, historical research, historical, literary, linguistics, folk medicine, epic, folk lifestyle.

INTRODUCTION

After the independence of Uzbekistan, positive changes were achieved in the historical- cultural and spiritual-educational spheres as well as in other spheres of the society. Researching the history of Uzbek folk epic schools based on the scientific criteria of ethnology, the process of reflecting the ethnic history of the Uzbek people and their ancient, national, family-household rituals, economic-cultural types, traditions, and customs in the epics of Bakhsh poets on an ethnological basis a new era for research and scientific study has begun.

If the science of ethnology is a set of knowledge that studies aspects related to the history of "folk culture", folk epics are an integral part of "folk culture". Naturally, folk epics are the main object or subject of studying the topic of ethnography [1]. Especially in modern ethnology, although the specific scientific-theoretical aspects of the study of ethnography and folklore sources have not been studied as a fundamental research object, information on the features of the interrelationship of these disciplines has been studied, albeit partially, in the research of world ethnologists and anthropologists.

LITERATURE ANALYSIS AND METHODS

In the science of the Soviet period (1930-1990), folkloristic research, which is more related to the science of ethnography than to philology, became an object of philological knowledge. During this period, in the development of scientific knowledge, folklore, and ethnography acquired the character of parallel disciplines[2].

Often, folklorists emphasized that it is impossible to study folklore phenomena without taking into account the ethnographic context of folklore, that is, they concluded in their research that the science of folklore cannot be imagined without ethnographic objects, plots, and motives [3].

At first, the approaches to the issues of principled relations between ethnographic science and folk art were made by K.V. Chistov[4] and B.N. Putilov[5] have been scientifically researched.

K.V. on the relationship characteristics of the science of ethnography with folk art. Chistov defined as follows: "We do not intend to question folklore's right to independence. It has a very wide and clear topic, but this does not change the attitude of its closest "neighbors" and "relatives" - ethnography and philology. The main feature of folklore studies is philology and is closely related

to the sciences of ethnography because every folklore phenomenon is simultaneously a fact of "people's life" and "oral creativity" [6].

The science of ethnography is the study of aspects related to the material and spiritual culture of each nation. In addition, during the Soviet era, the science of ethnography, at certain stages of its development, slightly deviated from the content of the concept of "ethnos" [7], the main object of study, and appeared as a new concept within the science of anthropology. It also means the basic research method of anthropology.

It is possible to cite a number of works that gained international recognition and played an important role in the process of theoretical solution of these problems in Soviet ethnography. First of all, V.M. created a historical typology of the occurrence of similar events in different ethnic environments. B.N. about the methodology of comparative-typological research that inspired the work of Zhirmunsky [8]. It is possible to cite the work of Putilov[9].

Russian scientist K.V. Chistov said that "the widely used cartographic method in the field of ethnography is not so well absorbed in the practice of folklore, while this method, when used in parallel with historical-comparative, historical-typological, structural and other methods, provides material and conclusions that serve to enrich folklore studies. possible" [10]. He explained his scientific theoretical views on the methodology of using the cartographic method on the example of the

analysis of ethno-folkloristic sources related to the wedding ceremony. He explained his theoretical views on the methodology of using the cartographic method on the example of the analysis of ethnographic sources related to the wedding ceremony.

G. N. Potanin, who compared the ethno-folkloric plots and motifs reflected in the epics of European nations with the ethnography and folklore of the Turkic and Mongolian peoples, emphasized that the analysis of typological relations as a system is the basis for drawing important theoretical conclusions[11].

The epicologist V. M. Zhirmunsky in his scientific works on the comparative study of ethnographic data reflected in the examples of oral creativity of the Western and Eastern peoples studied the historical roots of national interdisciplinary relations by connecting them to the commonality of political and economic development. Summarizing the creative experiences of ethnographers and folklorists before him, he created a new direction - the theory of "systemic-typological" relations[12].

RESULT AND DISCUSSION

In different periods of the development of world ethnology, there were so many different approaches to the term "ethnography" [13] and folk art that the process of their development, as well as different views on the subject of study and the differences between them, are of historical interest.

In our opinion, the uniqueness of ethnography can be seen in the fact that it is simultaneously a science and an art study (more precisely, a literary study, since folklore is primarily related to words) and folk art. This situation is directly related to the nature of ethnography. Each "folklore fact" is a reflection of "folk art" and "folk way of life" at the same time. Therefore, folklore is an independent science with a clear and broad subject (the theory and history of folklore from the time of its emergence to the present day), which at the same time has the right to be studied as a component that forms the basis of the science of "folk art".

Is it possible to study one of the important elements of the spiritual culture of every nation

- folklore as a whole system, artificially separated from the folk culture? At the same time, in historical-literary processes, oral ethnography is important as the initial, first stage of culture and the poetic creativity of the people [14]. For example, folk art is simultaneously included in "ethnography" and "art history", folk dwellings - in the history of "ethnography" and "architecture", "law" - in the history of ethnography and laws, and traditional agricultural tools - in "ethnography" and "technique". " is studied in the history of sciences. In general, modern social (and not only social sciences) sciences, as a rule, are located in the system of sciences, not

in a closed, sharply separated position from each other, but as an intersecting circle, forming an equally general "segment" that gives place to another discipline [15].

We relied on the idea that ethnographic research should in any case be based on folk art and, at the same time based on "literary studies" and "folklore" sciences. Because the segment of connection between ethnography and folklore studies is that these two disciplines are equally important in the process of the scientific study of the material and spiritual aspects of the people's culture, not "differential", but "syncretic".

A great result is achieved in the study of folklore and ethnography because folklore forms are distinguished with great accuracy, and at the same time they dominate the life of the people in a state that is not separated from the whole period. It is in the study of folk art of the Middle Ages that the above-mentioned ethnography and folklore studies are highly correlated[16].

CONCLUSION

It is known that the theoretical interpretation of the research boundaries of the sciences and the close or adjacent interactions of the sciences depend, first of all, on the understanding of their subject matter. In addition, until now there is no internationally recognized interpretation of the subject of ethnography and folk art. Therefore, theories regarding the subject of ethnography (the history of early society, ethnogenesis, ethnic history, and inter-ethnic relations between peoples, their culture, and lifestyle) and folkloristics (folk oral creativity) are some of the fundamental research questions.

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