

UDC 81.2

<https://doi.org/10.33619/2414-2948/57/39>

THEORETICAL ASPECTS OF STUDYING ETHNOGRAPHY AS A SCIENTIFIC DISCIPLINE

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ТЕОРЕТИЧЕСКИЕ АСПЕКТЫ ИЗУЧЕНИЯ ЭТНОГРАФИИ КАК НАУЧНОЙ ДИСЦИПЛИНЫ

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Abstract. This article considers theoretical aspects of studying ethnography as a scientific discipline. The aim of the article is to consider linguistic analysis of ethnographic terminology (on materials of Russian and Uzbek languages). The author of the article considers that the vocabulary of the people is connected with the history of the country, with the events taking place at all stages of political, economic and cultural development of the state. A great influence on the development of vocabulary of one culture on the other is the borrowing of words, which occurs in the course of the development of any of the areas in the state. The lexical composition of the language accepts all cultural contacts and replenishes its vocabulary, which results in the creation of ethnographic terminology. Composition of linguistic analysis of this terminology is one of the most interesting goals in studying borrowed words and their role in lexico-semantic system of Russian and Uzbek languages.

Аннотация. Данная статья рассматривает теоретические аспекты изучения этнографии как научной дисциплины. Цель статьи рассмотреть лингвистический анализ этнографической терминологии (на материалах русского и узбекского языков). Автор статьи считает, что лексика народа связана с историей страны, с событиями, происходящими на всех этапах политического, экономического и культурного развития государства. Большое влияние на развитие лексики одной культуры на другую оказывает заимствование слов, которое происходит в ходе развития какой-либо из областей в государстве. Лексический состав языка принимает все культурные контакты и пополняет свой запас, в результате которого возникает этнографическая терминология. Составление лингвистического анализа данной терминологии — это одна из интереснейших целей в изучении заимствованных слов и их роли в лексико-семантической системе русского и узбекского языков.

Keywords: theoretical aspects, linguistic analysis, influence, borrowing, purpose, terminology.

Ключевые слова: теоретические аспекты, лингвистический анализ, влияние, заимствование, цель, терминология.

Discussion

Ethnography is part of the historical science, the study of peoples, ethnicities and other entities, their origin, composition, settlement, their material and spiritual culture (descriptive science).



Ethnology is the science that studies the processes of formation and development of different ethnic groups, their identity, forms of their cultural self-organization, regularities of their collective behavior and interrelationships of the personality of the social environment. (theoretical science).

Ethnology with good reason can be classified as one of the following of the oldest branches of scientific knowledge. The known to us history of mankind from the period of birth to our days testifies that people needed to know not only about life, traditions and customs of a sort of tribe, but also about life and culture of surrounding peoples. Over the millennia, information and data about the ethnic side of life of many peoples of the world have been accumulated. Over the years, they have deepened and expanded, providing an increasingly complete picture of the ethnic way of life of peoples.

Ethnography emerged together with geography, i.e. as old as mankind itself, and in its development shared its fate.

Man has always been interested in his own kind and, since he began to travel, he has not separated the country from its inhabitants and even more focused on their appearance, way of life, manners, customs and culture than on mountains, rivers, forests and deserts. Cunning Odysseus, the protagonist of the Greek poem “Odysseus” (XI century BC), took from his long wanderings mainly knowledge of the cities and morals of many people. Ethnographic information was accumulated as man became more familiar with the earth and occupies a prominent place in the literature of all cultural peoples. But it is only nowadays that this information is scientifically interpreted and turned into a scientific nation-studies.

In the field of ethnography, as in other sciences, the first deep furrow was made by ancient Greeks. Greek writers — historians, philosophers, naturalists, geographers give not only exemplary ethnographic descriptions, but also express such ideas, which have found confirmation in modern science.

Thus, the ancient Greek historian Herodotus, who lived in the 5th century B.C. and was nicknamed the “father of history”, gave the first systematic description of the life and everyday life of the Scythians. Another ancient Greek geographer and historian, Strabo (64/63 BC — 23/24 AD), who travelled a lot, is the author of “Geography” in 17 books, which give descriptions of many peoples of antiquity. The Roman writer, scholar Pliny the Elder (A.D. 23–70), in his 37 books of Natural History, provides detailed information on the history and life of Rome and the Romans. In his essay Germany, the Roman historian Tacitus (circa 58 — circa 117) describes the religion, social structure, and life of the ancient Germans [1].

In the early Middle Ages, as a result of demographic, environmental and social changes, interest in ethnographic knowledge in Western Europe is declining (Byzantium, China and the Arab East).

The revival of interest in knowledge about other peoples and countries in Western Europe was caused by the interests of the Catholic Church and the colonial policy of European states. Crusades, missionary and merchant travels, and great geographical discoveries allowed Western Europeans to gather extensive knowledge about the peoples of Africa, America, Southeast Asia, and later Oceania and Australia.

From the Age of Enlightenment (XVIII century) the direct history of ethnology begins as a special science about the people. At that time, the dominant theory was that of geographical determinism, according to which man, peoples and cultures were considered as products of the natural environment.

The emergence of the independent science of peoples dates back to the middle of the 19th century and was connected with the urgent need to theoretically explain the differences in the cultural development of peoples, to understand the mechanisms of formation and peculiarities of ethnic psychology, to find out the reasons for racial differences between peoples, to establish the relationship between ethnic features and social structure, to determine the reasons for the blossoming and decline

of culture and the historical role of a nation. In response to these problems, theories and concepts began to emerge, and scientific trends and schools began to emerge, which gradually transformed into a single science about peoples, called ethnology. The use of this concept as the name of the newly emerged science of peoples and cultures was proposed by the French scientist Jean-Jacques Ampere, who in 1830 developed a general classification of anthropological (humanities) sciences, among which he singled out ethnology.

The official fact of assertion of ethnology as an independent science was the foundation of the Paris Society of Ethnology in 1839. However, this event was immediately marked by the beginning of an acute scientific-theoretical discussion of various directions and schools about the subject, aims and place of this science. To some extent, these disputes have not ceased today.

The middle of the XIX century was a favorable time for the rapid development of ethnology in leading Western European countries. This process was stimulated by the global territorial expansion of Europeans, during which they encountered peoples and cultures quite different from their own. Initially, ethnology developed as a science about the “backward”, i. e. people who did not create their own statehood.

Of course, today’s ethnological science is much enriched compared to the past. Its professional interests now include not only “backward” ethnic groups, but also the peoples of modern industrial societies. Many related disciplines have emerged at the intersection of ethnology with other sciences: ethnosociology, ethnopsychology, ethnelinguistics, ethnodemography, etc. In ethnology the features of a new social science, synthesizing various knowledge about a man and his culture, are becoming more and more evident.

The burst of ethno requires from ethnology the answer to many important questions of everyday life, and the urgency of ethnological researches is determined not by academic interests of scientists, but by requirements of real policy. Today, instead of the global confrontation of superpowers, there are numerous regional, national and ethnic conflicts, each of which has the potential to become a hotbed of a new great war. And if in the XIX century the collection of ethnographic materials about the traditions and customs of “uncivilized” peoples contributed first of all to the improvement of the system of colonial management, the modern historical situation requires from ethnology to study not only traditional, but also modernized societies, which are mostly multi-ethnic, and the solution of ethnic problems is a guarantee of survival of mankind.

Summarizing the above, it should be noted that during the XX century in the framework of ethnology was concentrated a wealth of empirical and theoretical material, the source of which were scientific rethinking and re-evaluation of numerous and diverse historical data, as well as the results of numerous field studies. It should be noted that in the first half of the XX century. studies were mainly of academic nature and were determined by the desire to preserve information about the “primitive” cultures of the past; since the second half of the XX century. the situation has changed radically: the pragmatic value of ethnological knowledge became evident. Today, recommendations and knowledge of ethnologists in various spheres of public life are necessary for solving political, economic and social problems, they are effectively used in mass communications, international trade, diplomacy, etc. At the same time, in the last decades of the XX century ethnological research has become better funded, which has contributed to the activation of field, theoretical and methodological research.

One of the important aspects in the study of ethnography is linguistic analysis of ethnographic terminology. The author of the article will discuss ethnographic terminology and its linguistic analysis (based on the Russian and Uzbek languages material).

The culture of each nation has developed in interaction with the culture of other nations, which is therefore impossible without the interaction of the languages of these cultures. A nation’s

vocabulary is linked to the history of the country and to events taking place at all stages of the political, economic and cultural development of the State. The history of a nation as a native speaker and the interaction of its culture with another culture also has its own imprint on its vocabulary, the study of which is one of the most pressing problems of sociolinguistics today [2].

All developed languages of the world have foreign-language borrowed words. The lexical composition of a language is enriched as a result of the contact of different ethnic communities, which in their turn lead to the contact of the linguistic community. The lexical composition of the language accepts all cultural contacts and replenishes its stock, which results in ethnographic terminology. Compiling linguistic analysis of this terminology is one of the most interesting goals in studying borrowed words and their role in the lexico-semantic system of Russian and Uzbek languages. One of the objectives of this study is to describe the historical conditions that served the process of borrowing the vocabulary of the Russian and Uzbek peoples. In the study of this area, special attention should be paid to a comprehensive linguistic analysis of Eastern lexicon. The Russian language has a large number of words of Turkic origin. The history of Oriental vocabulary origin in Russian goes back to the distant past. The ancestors of the modern Russian people, bordered with the eastern tribes, relations with which left a big trace in ethnogenesis and culture, architecture, everyday life and customs. Thus, the most famous Türkic borrowings present in Uzbek are: tarvuz (watermelon), balik (fish), oltin (gold), fringe, shoe, kavardak, karakul, raisins, boar, sazan, trap, kumys, sandik (chest) and many others, which are still used in modern Russian.

The constant interaction of ethnic groups and peoples has resulted in a mixture of different terms in Central Asia, including Uzbekistan. For example, the words kabob (shashlik), pilov and other vocabulary have been included in many Turkic languages from Arabic. In a slightly modified form of kebab, this word is widely used in Russian as well. Studies of linguists have noted that all peoples borrow words from each other, but some of them lose their meaning. Here is a short history of the word couch. Sofa (a piece of furniture), borrowed from the French “divan” — “sofa” which stands for a “raised floor covered with a carpet”. In the Turkic language the word devon ^ divan means “wisdom of the book, the source of wisdom, a collection of poems, writing, wise advice”. Goethe, fascinated by the poetic culture of the East, created a series of works, united in a cycle called “West-Eastern divan”. In this case, the word “divan” is used in the meaning of “a collection of poems”. The word “shipan” was used when communicating with the local population in agricultural works, and then became widely used in fiction, in works of Russian writers. The following points can be traced in the linguistic analysis of the words included from the Turkic languages into the Russian language: the whole groups of words are borrowed into the Russian language from the Eastern languages, connected with each other by thematic features [3].

Let us compare words in Russian and Uzbek: beit (byte), rubab (rubob), berkut (burgut), Naryn (norin), etc. The phonetic-graphic differences are insignificant. They are explained by the phonetic-graphic system of the language-receptor. For example, in Uzbek the sound [l] in the word “shovla” is pronounced half gently in relation to the Russian hard [l] in the word “stol (table)”, in the Russian form — gently “shovla”, which is due to the position [l’].

Proceeding from the possibility of constructing a lexico-semantic group of eastern words on the basis of maximal-exact definition by a class (categorical-lexical schemes) and grouping of borrowings from eastern languages around them, let us define the bases of classification and classes of words of eastern lexicon in Russian. For example, the class “food” forms a lexico-semantic group of words pilov, shurpa, lagman, naryn, shashlik, etc.; the class “drink” forms the Turkisms ayran, koumiss, kokchai, etc. Thematic principle makes it possible to objectively classify eastern words that have penetrated from Turkic languages, in particular Uzbek, into Russian.

This study gives us the conclusion that the contact between two language systems has a mutual influence on each other's vocabulary. Eastern vocabulary enriches the vocabulary of the Russian language, giving it a national flavor.

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*Работа поступила
в редакцию 18.07.2020 г.*

*Принята к публикации
24.07.2020 г.*

Ссылка для цитирования:

Kholmatova D. Theoretical Aspects of Studying Ethnography as a Scientific Discipline // Бюллетень науки и практики. 2020. Т. 6. №8. С. 312-316. <https://doi.org/10.33619/2414-2948/57/39>

Cite as (APA):

Kholmatova, D. (2020). Theoretical Aspects of Studying Ethnography as a Scientific Discipline. *Bulletin of Science and Practice*, 6(8), 312-316. <https://doi.org/10.33619/2414-2948/57/39>