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Ethnographic Commentary (Soviet Ethnography) Magazine Review of Uzbek People's Ethnoculture

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ABSTRACT

This article analyzes the history of the journal «Ethnographic Review (Soviet Ethnography)», published in Russia since 1889, its long history, the editors of the magazine, the articles on the material and spirituality of the Uzbek people. The main focus of the article is to study the local features of the centuries-old ethnoculture of the Uzbek people, presented in the pages of magazines by Russian, Soviet and local researchers.

Keywords:

Ethnography, ethnology, «Ethnographic commentary», «Soviet ethnography», customs, rituals, traditions, homes, transformation, clothing, traditional food, spiritual culture, family, religious life.

During the twentieth century, rich empirical and theoretical material on ethnology was collected. While academic research in the first half of the last century has focused more on recording information about traditional customs that are becoming a thing of the past, From the second half of the twentieth century, the current situation in science has completely changed and the practical significance of ethnographic materials has increased. Today, ethnology is used not only to solve political, economic and social problems, but also in the communications system, international trade, diplomacy and a number of other areas.

The current stage of human history shows that globalization and integration processes are taking place in all spheres of political, economic, social, spiritual and cultural life. In this context, the scientific study of local national cultures of ethnoses, diasporas and irredents living in different regions of the

world on the basis of ethnographic materials is recognized as one of the current scientific problems. Because under the influence of globalization, the cultures of the peoples of the world have become intertwined, and national borders have lost their eternal significance as a service to national identity, in which case most nations, national languages and unique traditions It is no secret that it remains.

It is known that from the second half of the XIX century, the government of the Russian Empire created new opportunities for the study of the country. The conquest of Central Asia by the Russian Empire provided an opportunity for a deeper study of the country. During this period, Russian tourists, ambassadors, military and naturalists visited the territories of Kokand, Andijan, Margilan, Osh and Namangan, natural conditions, major trade routes, borders, soil characteristics, mountainous areas and water. scientific studies have emerged that reflect the rich data on the

basins. An important role in this process was played by the journal *Ethnographic Review* (later "Soviet Ethnography"), founded in 1889 as a publication of the ethnographic department of the Imperial Society of Natural History, Anthropology and Ethnography at Moscow University. It was the first Russian ethnographic magazine. The initiator of its creation was the well-known folklorist V. F. Miller. The journal was developed as a central publication to promote the development of Russian ethnography and its achievements. The magazine also provided publishing opportunities for local amateur ethnographers and exiles.

Between 1889 and 1916, about 100 issues of the magazine were published. They are D.N. published by scholars such as. These issues include articles by D. N. Anuchin, A. N. Veselovsky, M. M. Kovalevsky, A. N. Maksimov, V. F. Miller, and N. N. Haruzin. The journal published materials on the folklore and ethnography of the peoples of Russia, giving scholars of different faiths the opportunity to express their views.

The magazine ceased publication after 1916 due to revolutionary events. Ethnographer VV Bogdanov and folklorist SM Sokolov initiated its restoration. In 1926, the journal was renamed *Ethnography* as Glavnauka's publishing house. The editor-in-chief was S. F. Oldenburg, an orientalist and secretary of the USSR Academy of Sciences. The editorial staff includes D. A. Zolotarev, B. M. Sokolov and L. Ya. Sternberg entered.

In 1931, due to the radical reform of the Academy of Sciences during the Cultural Revolution, the journal was renamed "Soviet Ethnography". Its first editor was M. N. Matorin. During this period, the journal published a number of articles on the socialist construction among the peoples of the USSR, their class composition, and the introduction of Marxism into ethnography.

In general, articles published in the late nineteenth and early twentieth centuries in the pages of the journal *Ethnographic Review* are presented in the form of news or information, are not scientifically covered, conclusions are not made and analyzed, but the authors it is

clear that their views on life and the customs and rituals associated with them have been witnessed or based on information obtained from informants.

The research of the late 19th and early 20th centuries, although not carried out by leading experts, is also significant in that it is the first published scientific work on the subject of research and is based on personal observations. However, these records often consist of a set of descriptive or intermittent data that do not provide detailed information about the specifics and local characteristics of the traditional lifestyle because they are not collected by experts. However, the works of the above-mentioned authors are more studied and specialized than the articles in periodicals.

In 1992, the publication was renamed *Ethnographic Review*. Equivalent to major international journals in the field of folk sciences, the journal has followed and continues to follow modern trends in the development of anthropology, ethnology and ethnography for more than a century.

The journal *Soviet Ethnography* was intended to guide the development of ethnography in the country. More than two years ago, in February 1953, the Bureau of History and Philosophy of the USSR Academy of Sciences noted that the journal was performing poorly in this task, lagging far behind the requirements of modern science and illuminating knowledge. The process of socialist reconstruction of the culture and life of the peoples of the USSR, the issues of state building in people's democracies, the issues of ethnography and ethnic history of the Slavic peoples and the problems of primitive history have been criticized.

The magazine featured articles on the ethnoculture, ethnic history, and ethnogenesis of the Uzbek people, along with other ethnic groups in the Soviet Union and around the world. However, the fact that the ethnic history of the Uzbek people is covered in these articles in a one-sided, class-oriented manner is much younger. However, it should be noted that over time, articles on the ethnic history, ethnoculture and religious structure of the Uzbek people began to appear more than in the

pages of magazines [3]. This process can be attributed to the "warming" policy of Soviet society after the Second World War, in the 1950s.

Socio-political changes in society since the 1950s and 1960s have led to the deterioration of the Uzbek people's ethnoculture, religious beliefs and ceremonies, as well as national traditions, and the loss of national identity. However, these circumstances did not stop the local population from being interested in the traditions of their ancestors.

In particular, since the second half of the twentieth century, the journal "Soviet Ethnography" has published articles on the daily life, customs and rituals of the Uzbek people, the establishment of the principles of "Soviet culture", the transformation of material and spiritual life [4]. In particular, the pages of magazines of this period included a number of articles by B. H. Karmisheva, a well-known ethnographer. These articles reflect the ethnogenesis of the Uzbek people, its territorial features, traditional settlements, ceremonial lifestyle and other factors [5].

Let us say a few words about the biography of B. H. Karmisheva. Bolkis Khalilovna Karmisheva was born on July 13, 1916 in Gulja, East Turkestan (China) in the family of an employee of a trading company. In 1923, his father Khalil Fatikhovich Karmishev was sent to Moscow as a trustee of this trading company. It was during these years that the repressive policies of the family affected the future of the family, and Khalil was deported as an "enemy of the people." For example, after the deportation of Bolkis Karmysheva's father by the Soviet government, the mother of six children was required to leave not only Moscow but also central Russia for three days. So it is in these difficult moments that they are helped by old acquaintances they met in Gulja. Sister Bolkis and her mother came to the house of Andijan traders they met in Gulja and lived with them in Andijan. According to ethnographer SS Gubaeva, Bolkis Khalilovna always remembered in her memoirs the hardships and hardships of the period after the

loss of her father, who was a highly spiritual and intelligent man.

It is difficult to find other researchers with a wide range of in-depth knowledge who have thoroughly analyzed the ethnography of the Uzbek, Tajik and Kyrgyz peoples on the basis of scientific objectivity. His research interests date back to the 1950s and 1990s, and over the course of 50 years he went from being an ordinary researcher to a well-known ethnographer. It is noteworthy that our protagonist always paid serious attention to the scientific rather than the number of studies performed. It is noteworthy that the author has published about 60 scientific articles and major monographs, as well as many pamphlets, as a result of nearly half a century of research.

Due to the political changes that took place in the late twentieth century (the collapse of the USSR, the emergence of new independent states), the magazine also faced some economic and bureaucratic difficulties. As a result, it was renamed the Ethnographic Review. However, these official changes did not significantly affect the main scientific activity of the journal. Therefore, the magazine began to publish more articles on the ethnogenesis of the Uzbek people, its territorial features, traditional settlements and ceremonial lifestyle [8].

In conclusion, the journal Ethnographic Review (Soviet Ethnography) played an important role in promoting the ethnography of the Uzbek people, along with other ethnic groups in the late XIX - early XXI centuries, and this process is still small. however, it continues.

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