



THE CONTRIBUTION OF WENGERIAN SCIENTIST HERMAN VAMBER TO UZBEK PEOLOGY

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Abstract

The article talks about Hungarian scientist Herman Vambery's trip to Central Asia and his attitude to Uzbek folklore, especially folk proverbs. It is also considered that the scientist should collect Uzbek proverbs, publish them, and translate them into German. How H. Vamberi interpreted the content of Uzbek folk proverbs is expressed.

Keywords: khanate of Khorezm, emirate of Bukhara, conquest, tourist, spy, local historian, proverb, folk art, Leipzig, chrestomathy, national outlook.

The role of each nation in social life and its contribution to world civilization is determined by the universality of its ethical and aesthetic views, national values and traditions. Folk oral creativity, which embodies the nation's history, culture, worldview, beliefs, customs, experiences and feelings - in general, its heart and thinking - has a special place in it. Therefore, the study of the nation first of all began with the collection of examples of its creativity. This is one of the main reasons why the state, which aims to control and influence a nation, pays special attention to the creation of the people, especially to the proverbs that express the history and destiny of the people.

Proverbs have always been the center of attention of scientists and philosophers as a mirror of the nation's thinking, the cream of the people's opinion. Therefore, the attitude to folk proverbs and their collection, the study of the hidden thoughts in them, has been formed since ancient times. According to the ancient Roman historian Cursiy Ruf, after conquering Central Asia, the Greek conqueror Alexander the Great ordered to record proverbs from the local population [1]. The proverbs were collected according to the Macedonian assignment, but due to the long history, these sources have not been preserved to us. Based on this, the collection of folk proverbs and the study of their publication can be divided into two groups.

1. Collection and publication of proverbs and proverbs of the XI-XIX centuries.
2. Proverbology of the XX century, i. e. proverb-related researches and proverb collections and publications in Uzbek folklore studies.

Proverbs have always attracted foreign conquerors as a means of expressing the psychology of the people. Because it was not easy for the occupying country to manage the conquered and conquered lands and countries. First of all, they propagated their missions by thoroughly studying the culture, customs and traditions of this people and nation, treating them in accordance with the psychology and worldview of the local population.



Since the second half of the 19th century, due to the change of world politics and the aggressive approach to the lands of Central Asia and the colonial actions of the world's leading ruling countries, the attention of foreign scholars came to folk art. First of all, they came to our country in the guise of local history scientists in order to spy, to know the internal political situation of the country, to study people's life and natural location, worldview and culture. This period became a turning point in the fate of three states in Central Asia, which were once united and divided into three due to feudal disunity: the Khanate of Kokan, the Khanate of Khorezm and the Emirate of Bukhara.

The fate of the nation, which was cut off from the world civilization, had a great past, but is now in decline, was left in the hands of the hegemonic countries of the world, Russia, Germany and England. All three countries were carefully considering the plan to conquer the economically and politically helpless Central Asian countries, which are rich in mineral resources. One of the practitioners of a similar plan was Herman Vambery, a Hungarian-born special mercenary spy of the British government, ethnographer and scientist. Historian S. Ahmad writes about this: "H.Vamberi contacts the British embassies in Istanbul and Tehran and offers them his services. In May 1863, Vamberi set out in dervish clothing under the name "*Rashid Effendi*". On May 30, 1863, both a spy and a scientist Vamberi entered the territory of Central Asia through Khiva. Here he gathers information about the roads, water bodies, the structure of the Khiva and Bukhara states, their army and their mutual political relations"[2]. Indeed, Herman Vambery entered our country as a spy. However, its place in the development of Central Asian science and history should also be properly assessed. Kh.Ismatullaev also confirms this opinion. "We have to say one thing in advance: H.Vamberi tries to write almost the truth in his works about our towns and villages, our people, all flora and fauna, geographical and strategic position of our country. His task was to correctly assess the geographical, political and social status of Central Asia. Those who sent him to Central Asia needed this. It does its job perfectly" [3].

He studied the history and culture of Khorezm Khanate and Bukhara Emirate. Herman Vambery collected and published folk tales, legends, narratives, including folk proverbs, which are of interest to Uzbek folklore. "His 112 Uzbek proverbs, along with some examples of folklore and literature, were included in his "Chigatoy Language Textbook" published in Leipzig in 1867 and their translation into German was also given[4]. Researcher F.Bafoev, who is doing a comparative study of German and Uzbek proverbs, gives the following information: "Initially, in 1865, pages 271-315 of the "Linguistic Information" published by the philological department of the Hungarian State Academy of Sciences contained materials from Uzbek folklore, including 44 proverbs, as well as a number of fairy tales and riddles were also published.

This indicated the growing interest in Uzbek folklore abroad. Two years later, the Hungarian scientist Herman Vambery published examples of Uzbek folk proverbs in his book" [5]. H.Vamberi not only collects Uzbek proverbs, but also tries to translate them into his native language and explain them. Literary critic Bahadir Karim also commented on this: "It is known that Herman Vambery came to Central Asia in the guise of a dervish in 1863-1864... He



collected sources within his means and took them with him. Soon after the book "Journey to Central Asia", Vamberi's book "Lessons of the Chigatai language" was published.

In the "Chrestomatiya" part of this book, exactly one and a half centuries ago, that is, in 1867, one of the smallest genres of folk art - 112 Uzbek proverbs, the original Uzbek-Arabic and Latin spelling, as well as the translation into German, is given by Vambery"[6] , - he writes.

H.Vambery's book "Textbook of Chigatoy Language" containing Uzbek folk proverbs was first published in Leipzig (Germany) in 1867 and this book was reprinted in Amsterdam (Netherlands) in 1975. The scientist writes about this book in the preface: "The languages of the peoples from China to the Danube, their internal and external relations, their further development - everything is inextricably linked with each other... Being in two faiths at the same time is very difficult. No one will say anything because I have been walking barefoot in the deserts and meadows of Turkestan in the form of a dervish, collecting valuable materials related to the language and literature. I hope that they are of great importance for the development of science" [7].

Uzbek folk proverbs listed in "Chigatoy Language Textbook" under the title "Many Uzbek proverbs" are numbered without following any rules (alphabetical or thematic order), first in Uzbek in old Uzbek and Latin script and then their translation is given in German. F.Bafoev says about this: "The scientist first introduces the proverbs in the Arabic and Latin alphabets.

تام نينك قولاي بار

Taming kulagi bar.

Die hat auch Ohrn.

Some proverbs are followed by additional comments in parentheses or in the form of links. But not all of them correctly and completely revealed the meaning of the proverb" [5]. In fact, the scientist allowed one-sidedness in the interpretation of proverbs and interpreted them as he knew. Whereas the proverb expresses a broad meaning, it can express a logic that is fundamentally different from the content of the form. The scholar did not pay enough attention to such subtleties of the proverb. Therefore, the comments contain incorrect information. The well-known scientist B.Karimov also emphasizes this point in his article: "To 'yg 'a borsang, to 'yib bor". " Translation: "Wenn du zu einem Gastmahle gehst, so gehe gesättigt dahin". In general, the translation is correct. However, the caption "denn im Gedränge könntest du hungrig bleiben", that is, "Because you can get hungry in a crowd" is too simplistic and in our opinion, not correct; seemed inconsistent with the essence of the proverb"[6]. It seems that the scientist first allows innovation in recording folk proverbs. Because the proverb has many components, only a part of it is recorded here. In the academic edition of the proverb "Uzbek folk proverbs", there are seven different versions, all of which have multiple components. "To 'yga borsang, to 'yib bor, oldin borib o 'rin ol", "To 'yga borsang, to 'yib bor, orqa-olding yig 'ib bor", "To 'yga borsang, to 'yib bor, to 'y to 'ningni kiyib bor", "To 'yga borsang, to 'yib bor, Turqa to 'ning kiyib bor", "To 'yga borsang, to 'yib bor, cho 'ntagingga solib bor", "To 'yga borsang, to 'yib bor, qo 'yningga ikki kulcha qo 'yib bor"[8].

Secondly, when interpreting the content of the proverb, it is felt that the national values were not sufficiently understood, because the concept of "starvation" is not in the main place in the words of our ancestors who said this proverb. Perhaps it refers to the etiquette of visiting a



guest, the culture of hospitality and keeping one's manners at a wedding. Thirdly, folk proverbs cannot preserve their original meaning when translated into a certain language, in particular, Uzbek proverbs are loaded with metaphorical meaning in many cases, and the listener understands it in connection with his own thinking and worldview. A translated proverb does not have this feature. Even so, the service of H. Vamberi in studying, collecting and publishing Uzbek folk proverbs is incomparable. Through his many published proverbs, we can know the original form of Uzbek proverbs in the 18th-19th centuries and their position in the living language.

So, the history of Uzbek proverbs is very ancient and full of interesting events. Uzbek proverbs were first started by the encyclopedist of Turkic peoples, Mahmud Koshgari [9] and his continuation continued in the work of representatives of our classical literature [10]. It was further expanded by foreign experts. Especially with the efforts of H. Vamberi, Uzbek folk proverbs were translated into foreign languages for the first time. Uzbek proverbs became a special field after the formation of the science of folklore studies [11].

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