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## HERMAN VAMBER'S TRIP TO THE COUNTRY OF TURKESTAN

Submission Date: Sep 20, 2024, Accepted Date: Sep 25, 2024,

Published Date: Sep 30, 2024

Crossref doi: <https://doi.org/10.37547/ajps/Volume04Issue09-20>

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### ABSTRACT

Herman Vamberi, a Magyar scientist and traveler, who created a large German-Turkish dictionary, conducted several studies on Turkic languages, did a lot of work in linguistics, and is known as a famous Orientalist-Turkologist in Europe, has a special importance in the science of the peoples of the East, as well as in world science. Despite the fact that he was crippled and crippled since childhood, the fact that he embarked on a difficult journey from Istanbul to Bukhara, passing through mountains and gorges and steppe deserts, shows how strong of will and endurance he has. This article discusses Herman Vamberi's life in Central Asia and his services in the study of Uzbek folklore.

### KEYWORDS

Herman Vamberi, folklore, mojar, tourist, ethnography, proverb, search, dervish, effendi, khanate, emirate.

### INTRODUCTION

Since the second half of the 19th century, the changes in world politics and the rich fertile lands, surface and underground mineral resources of Central Asia began to attract conquering countries. The attention of foreign scholars came to folk art due to the aggressive attitude towards the world and the colonialist actions

of the world's political leaders. First of all, they came in the guise of local scientists in order to spy, to know the internal political situation of the country, to study the people's life and natural location, worldview, and culture. One such scientist is the Hungarian scientist Herman Vamberi, who studied the history and culture

of the Khanate of Khorezm and the Emirate of Bukhara. Today, the name of Hungarian scientist, ethnographer, traveler and Orientalist Herman Vambery is known and famous throughout the world.

### Literature analysis

The problems of the scientist's complex personality, social-political activity, scientific-theoretical views have not yet been fully resolved. Different sources give different information about his personality. In particular, the Russian researcher V. Lazarev noted that Herman Vambery was a famous person of his time, a famous scientist, linguist and ethnographer, politician and geographer, his life was extremely complicated and extremely interesting, a scientist with a unique talent, a skilled linguist, ethnographer and a clever spy. In fact, Herman Vambery was of Jewish origin, a spy of the British invaders who lived in Hungary, and a politician who contributed to the conquest of Central Asia. He entered Central Asia in various cunning ways and is known as "Rashid Effendi". He was interested in the way of life, social life and ethnography of the local population who worked in Khorezm Khanate and Bukhara Emirate, and worked in Khorezm Khanate and Bukhara Emirate for several years as a traveler. He tried to collect folklore and studied classic Uzbek literature.

Herman Vambery was born in 1832 to a poor Jewish family in Duna Szerdakhel, a small Hungarian town on

the banks of the Danube River. He studied at a rural school until the age of 12, then he studied at the St. George gymnasium. With the advice of teachers who saw his talent in science, in addition to Hungarian and Latin languages, he learned French, German, English and Scandinavian languages well, and he had knowledge of Russian and other Slavic languages. [2.159] It was his desire to study the Magyar language and to identify its roots that led him to Central Asia, according to the scientist: "It is a mistake to think that we are looking for our roots that have remained stagnant in Asia... We are trying to determine the etymological structure of our language, clearly we turn to sister languages for information", [7.1] it seems that H. Vamberi interprets his interest in Central Asia as an obligation to learn the Magyar language. However, the information he wrote about Central Asia, especially the Khanate of Khiva and the Emirate of Bukhara, proves that he had another goal in mind. The scientist first moved to Turkey in 1852 to realize these goals. Historian scientist H. Ismatullayev says about this: "In those years, he moved to Istanbul, which was called Constantinople, and began to teach himself Western languages, mainly French, in Turkish families.

First in the household of Pasha Husayn Daim, then under the influence of his friend and adviser Mulla Ahmad Efendi, he almost becomes an Ottoman Turk and goes to work in the office of Fuad Pasha. [2.159] It seems that long preparations were made for H.

Vambery's destination trip, and Turkey was also interested in this work. H. Vamberi says in his memoirs: "Being in Turkish households for several years, visiting Islamic schools and bookstores quickly turned me into a Turk, even an Effendi." [2] In Turkey, H. Vamberi diligently studies the Turkish language, the old Uzbek language, Arabic and Persian languages, and is perfectly familiar with the laws of the Islamic religion.

## METHODOLOGY

In 1858, the scientist compiled a German-Turkish dictionary (about 14,000 words), and in 1860, a Chigatoycha (old Uzbek)-German dictionary (about 40,000 words) and published them in Istanbul publishing houses. With this, he proved that he was ready to enter Central Asia. H. Ismatullayev says about this: "In order to implement his plan, A. Vamberi came to Tehran at the beginning of 1863. The head of the Turkish embassy in the capital of Iran welcomes him and they begin to develop plans for a trip to Central Asia in the form of a dervish. According to this plan, A. Vamberi was supposed to enter Central Asia with the caravan of pilgrims coming from Mecca.

Armin Vamberi's name was changed, now he had to live under the name of Rashid Effendi. Later, those in the caravan also called him Rashid Haji. On March 27, the ambassador of Turkey in Tehran, Rashid Effendi, will give a big party before his trip to Central Asia..."[2] If you pay attention to the fact that the embassy gives

a special party before the trip of an ordinary tourist, it shows that this trip of H. Vamberi is a purposeful and political plan. So, on March 28, 1863, along with those returning from Mecca, the scholar entered our country in the form of Rashid Effendi as a dervish. Literary scientist B. Karimov says about this: "Herman Vamberi came to Central Asia in the guise of a dervish in 1863-1864. He publishes what he has seen during his travels in the form of a special book. During his travels, he is also interested in the history of our country, in particular, literary and cultural works, examples of folk art. He collects sources within his means and takes them with him". [3.178-183] In fact, whatever the purpose of the scientist's trip to Central Asia, the information he collected and recorded from the borders of our country is of great importance for t

H. Vamberi wrote a number of historical, ethnographic and literary treatises as a result of his trip. Consequently, after the scientist returned to his homeland, the book "Journey to Central Asia" was published in English in London in 1864. This book consists of two parts. The 1st part contains the memories of his trip to Central Asia, and the 2nd part examines the history, political situation, and geographical position of the Turkmens, Khiva, Bukhara, Kokand, China, and Turkestan. As soon as the book was published, it was translated into Russian and printed in Saint Petersburg in 1865. In 1867, the work "Guide to the Chigatai language" was published in

German in Leipzig. The work consists of three parts - scientific research, texts and dictionary parts. The first part of the book contains information on the grammatical structure of the language, and the second part contains works such as Tahir and Zuhra, Yusuf and Ahmad, Huriliqa and Hamra. In addition, A. Vamberi quotes 112 Uzbek folk proverbs in Uzbek language (in Arabic and Latin script) and gives their German translation. Samples from the ghazals of Olloyar, Nasimi, Navoi, Fuzuli are also included in this book.

He created the book "History of Bukhara or Transaxonia" written in 1873. In this book, he describes the history of Bukhara from the earliest times to the second half of the 19th century, based on published and unpublished manuscripts he took from Central

His book consists of two parts: "Old or History of Movarounnahr" and "New or History of Bukhara Emirate". Information on the study of Uzbek literature and folklore by Herman Vamberi is given in the booklet "Chigatoy language guide". H. Vamberi gives the original of 112 Uzbek proverbs in Uzbek-Arabic and Latin spelling, as well as their translation into German, in the "Chrestomatiya" part of this book. So, in this treatise, H. Vamberi shows that he tried to study Uzbek folklore, especially Uzbek proverbs. Folklorist Y. Rahmatov says about this: "Herman Vamberi was interested in Uzbek folklore, collected and published folk tales, legends, narratives, among others, folk proverbs. [6.22] In addition, in the researches of Y.

Nurmurodov, the following information is given: "In 1867, his Chrestomatory-dictionary "Textbook of the Chigatoy Language" published in Leipzig included 112 Uzbek proverbs, as well as some examples of folklore and literature, and their translation into German. [4.7] Researcher F. Bafoyevev, who comparatively studies 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 published. This indicated the growing interest in Uzbek folklore abroad. Two years later, the Hungarian scholar Herman Vamberi published examples of Uzbek folk proverbs in his book. [1.33]

H. Vamberi's book "Chigatoy Language Textbook" with Uzbek folk proverbs was first published in 1867 in Leipzig (Germany), and this book was republished in 1975 in Amsterdam (Netherlands). In the preface of this book, the scientist writes: "The languages of the peoples from China to the Danube, their internal and external relations, and further development are all inextricably linked... It is very difficult to be of two faiths at the same time. 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." [5.10]

In "Chigatoy Language Textbook" Uzbek folk proverbs are given under the title "A number of Uzbek proverbs". The Uzbek folk proverbs given in the pamphlet are numbered without following any dictionary rules (in alphabetical or thematic order), first in Uzbek in the old Uzbek and Latin script, and then their translation is given in German. Y. Rahmatov says about this: "Usually proverbs are included in collections in two orders 1. In alphabetical order. The first collections of proverbs followed this order. 2. Subject-based order. Proverbs were thematized on the initiative of the Russian proverb scholar V. Dal. In Uzbek proverb studies, H. Zarif first published proverbs by topic, but H. Vamberi does not pay attention to this theory." [6.22] Researcher F. Bafojev, while studying the proverbial works of H. Vamberi, says: "The scholar first introduces proverbs in the Arabic and Latin alphabets.

تام نينك قولاي بار

Tam has an ear

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. [1.34]

Literary critic B. Karimov also reports that tourist Vamberi collected Uzbek proverbs while walking among the people. [3.178-183] The proverbs were collected from the Khorezm oasis and preserved the dialect of the Khorezm folk language typical of the 19th century. Mulla Ishaq, the scholar's student from Khiva, may have helped in collecting and recording proverbs. (Mulla Ishaq was born in 1836 in the Kungyrot tribe belonging to the Khiva Khanate. He was a fan of Herman Vamberi, who received a madrasa education, and helped the scientist. In 1863, he joined H. Vamberi and went to Budapest. After learning Hungarian, he worked as an assistant in the library of the Budapest Academy of Sciences (V.D. ))

Although H. Vamberi is not a folklorist, in order to preserve the originality of Uzbek proverbs in the old Uzbek script based on the Arabic alphabet, which was introduced at that time, he gives the translation based on the Latin script, then gives the German translation and tries to explain it. With this, the scientist shows the method of studying the works of folk art. Our opinion is also confirmed by B. Karimov: "Actually, methodologically, the method of classification is useful in evaluating literary and historical sources. Accordingly, it is appropriate to observe whether the translated proverbs correspond to the original, whether the content is fully reflected." [3.178-183] In fact, the method used by the scientist in the evolutionary study and comparative study of folk

proverbs is appropriate. The scientist uses two methods when translating Uzbek proverbs into German. First, he used a German folk proverb corresponding to an Uzbek folk proverb. As folk proverbs are in their original form, the translator translated them in German in this way, and their content has been fully transferred to the translated language. In this case, the translator did not feel the need to give a special explanation for the proverb and quoted a German folk proverb. It is known that such universal wisdom exists as a product of human artistic thinking. "... some of them, according to their content, are used in the same way in all nations. It is appropriate to accept and evaluate such equivalent proverbs in place of the most appropriate translation. [3.180]

"If there is no head, the body is dead" - "Ohne Kopf ist der Körper eine Leiche";

"Egoismus steht nur dem Taufel gut" - "Egoismus steht nur dem Taufel gut";

"Hungry bears don't play" - "Der hungrige Bär tanzt nicht". Second, it is necessary to translate proverbs as well as comment on them. All nations have their own unique proverbs, which serve to express the unique spiritual world, lifestyle, values and other individual characteristics of the nation to which they belong. Such proverbs require an explanation, and it is easier for the reader to understand the meaning of the proverbs in the translated language.

"You killed the child, you killed the wife." - "Das Kind in der Jugend, das Weib im Anfang". ("wenn du sie an etwas gewöhnen willst") - i.e. "if you want to accustom him to something". The explanation given by the scientist further expands the content of the proverb and helps the reader understand it easily.

"Ask children for messages". - Von den Kinder verlang Nachricht". ("Kinder und Narren pflegen die Wahrheit zu sagen"), i.e. "Children and fools speak for the truth." With this, the scientist tries to explain the proverb by giving it an additional meaning. In some places, the scientist tries to analyze proverbs from an artistic and aesthetic point of view. For example, in the folk proverb "Soz berur, boz bermas", saj', i.e. prose, is sensitive to rhyming, and the reader notices that the proverb contains an internal rhyme and a play on words. "Word" and "gray" are called "Ein Wortspiel", i.e. "word game".

However, it can be observed that Herman Vambery could not fully understand the subtle meanings of some Uzbek folk proverbs. Therefore, some proverbs have been translated incorrectly, and some proverbs have been misinterpreted. Therefore, the proverb "When you go to a wedding, get full" is translated into German as "Wenn du zu einem Gastmahle gehst, so gehe gesättigt dahin". Although the translation is correct, the caption "denn im Gedränge könntest du hungrig bleiben" is incorrect, meaning "Because you can get hungry in a crowd" which does not match the

meaning of the proverb. Because this proverb refers to the manners of visiting a guest, the culture of hospitality, and keeping the manners of a well-fed person at a wedding. Or, it translates as "Tränke auch den Esel der Hure (diene ihr), doch lass dich bezahlen (nimm ihren Pfennig)" - "Water the monkey's ass, take his money". This shows that the scientist does not know the meaning of some Uzbek words. Because he understands the word "Lo'lu" as "perverted woman", "prostitute". In the process of explaining some Uzbek proverbs into German, Herman Vambery could not fully reveal their meaning. For example, the translation of the proverb "The river that walks, the river that sits" is "Der Fluss zieht weiter, die Natte bleibt liegen", which means "Willst du weiter ziehen, verlass die Natte und besteige das Schiff", that is, "The movement goes away, and the river stays inside the ship." ", is interpreted incorrectly.

## CONCLUSION

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. In this, folk oral creativity, which embodies the nation's history, culture, outlook, beliefs, customs, experiences and feelings, in general, its heart and thinking, has a special place. Therefore, the study of the nation, first of all, began with the collection of samples of its creativity. This is one of the main reasons why the state, which aims to take a nation under its

control and influence, first of all pays special attention to the creation of the people, especially the proverbs that express the history and destiny of the people. The famous Hungarian scientist Herman Vambery traveled to our country for whatever purpose and served to show the unique literature, culture, history and oral creativity of the Uzbek people in the world recognition, especially by studying the proverbs of the Uzbek people and trying to understand the deep meaning embodied in them. Today's literary and scientific community, Herman Vambery also performed certain services in the history of translation studies, in particular, in the translation of examples of Uzbek literature and folklore from Uzbek to German.

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