

## **О‘ЗБЕК FOLKLORINING TO‘PLANISHI VA TADQIQ ETILISHIDA XORIJIY OLIMLARNING TUTGAN O‘RNI**

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### **Annotatsiya**

Mazkur maqolada XIX asrda o‘zbek folklorining to‘planishi va tadqiqotida mahalliy va xorijiy olimlarning o‘rni tahlil qilinadi. Xususan, Muhammadsharif Gulxaniyning “Zarbulmasal” yozma merosi, Xerman Vamberi va Nikolay Ostroumovning faoliyati yoritiladi, ularning tadqiqotlari ijtimoiy-siyosiy kontekst hamda ilmiy ahamiyati nuqtai nazaridan ko‘rib chiqiladi.

### **Kalit so‘zlar**

XIX asr, o‘zbek maqollari, folklor to‘plamlari, Gulxaniy, Vamberi, Ostroumov.

## **ВКЛАД ЗАРУБЕЖНЫХ УЧЁНЫХ В СБОРЕ И ИЗУЧЕНИИ УЗБЕКСКОГО ФОЛЬКЛОРА**

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### **Аннотация**

В данной статье посвящена анализу вклада местных и зарубежных исследователей в сбор и изучение узбекского фольклора в XIX веке. Особое внимание уделяется письменному наследию Мухаммадшарифа Гулхани —

сборнику «Зарбулмасал», а также научной деятельности Германа Вамбери и Николая Остроумова. Их труды рассматриваются в контексте социально-политических условий эпохи и с точки зрения их научной значимости.

**Ключевые слова**

XIX век, узбекские пословицы, фольклорные сборники, Гулхани, Вамбери, Остроумов.

**THE ROLE OF FOREIGN SCHOLARS IN THE COLLECTION AND  
STUDY OF UZBEK FOLKLORE**

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**Annotation**

This article analyzes the role of both local and foreign scholars in the collection and study of Uzbek folklore in the 19th century. In particular, it highlights the written heritage of Muhammadsharif Gulkhani's Zarbulmasal, as well as the scholarly activities of Hermann Vambéry and Nikolay Ostroumov. Their research is examined within its socio-political context and evaluated in terms of its scientific significance.

**Keywords**

19th century, Uzbek proverbs, folklore collections, Gulkhani, Vambéry, Ostroumov.

**Introduction.** Folklore embodies the spiritual heritage, worldview, and way of life of every nation. Among the rich examples of Uzbek oral creativity, proverbs hold a particularly important place. The 19th century was a politically and culturally complex period in the history of Central Asia, during which interest in folk art increased significantly. On the one hand, local intellectuals began collecting and recording samples of folk creativity, preserving them as part of their written literary heritage; on the other hand, foreign scholars undertook the recording of folklore for political and ethnographic purposes. This article analyzes this very process, with particular attention given to the contribution of foreign researchers.

By the 19th century, the early stages of Uzbek folkloristics had already begun to take shape [Tursunov, 1985]. During this period, ideas of social criticism and moral reform started to be expressed through proverbs. In this regard, the scholarly works of Muhammadsharif Gulkhani, Hermann Vambéry, and Nikolay Ostroumov played a crucial role in reflecting various aspects of this intellectual and cultural transformation.

**Methods.** The study employs comparative, historical, and source analysis methods. Muhammadsharif Gulkhani's *Zarbulmasal* is analyzed from an artistic and literary perspective, while the publications of Vambéry and Ostroumov are examined from ethnographic and translation studies viewpoints. Their research is also evaluated within its political context. Furthermore, comparative parallels are drawn between the methodologies of Uzbek, Russian, and European folkloristics [Tursunov, 1985].

**Results.** Muhammadsharif Gulkhani [Gulkhani, 1870] is recognized as one of the earliest authors in 19th-century Uzbek literature to preserve folk proverbs in written literary form; his *Zarbulmasal* compiles more than 300 proverbs. The work is written in an allegorical and figurative style, expressing the negative aspects of the feudal order, moral decline, and society's need for reform. The author made effective use of proverbs as an instrument of social critique, reflecting the everyday life and problems of the people in his work.

The Hungarian scholar Hermann Vambéry [Vambéry, 1867] traveled to Central Asia in the 19th century and succeeded in collecting numerous examples of Uzbek oral creativity. His *Textbook of the Chagatai Language*, published in Leipzig in 1867, contains 112 Uzbek proverbs. In addition, his 1865 article published in Hungary analyzes more than forty proverbs and narratives. By translating Uzbek proverbs and introducing them to the European scholarly community, Vambéry elucidated their semantic dimensions through brief annotations. Such efforts paved the way for Uzbek folklore to enter the international arena [Jabborov, 1990].

Nikolay Ostroumov [Ostroumov, 1891–1895], active in Turkistan as an ethnographer and missionary, collected Uzbek folklore on a broad scale. In his multi-part work *Sarty. Ethnographic Materials*, published between 1891 and 1895, nearly 2,100 proverbs were compiled. He classified the proverbs by theme and sought to study their genesis. Ostroumov identified everyday life experience, religious beliefs, and written literary works as the main sources of proverbs. At the same time, in attempting a comparative analysis with Russian proverbs, he allowed certain methodological inconsistencies.

**Discussion.** The works of Gulkhani, Vambéry, and Ostroumov revealed various dimensions of 19th-century Uzbek folkloristics [Tursunov, 1985]. Gulkhani,

as a local intellectual, incorporated folk proverbs into the corpus of national literature, transforming them into a means of social critique. Vambéry, in turn, introduced these proverbs to the European scholarly arena, contributing to the recognition of Uzbek folklore [Jabborov, 1990] within the international academic community. Ostroumov, meanwhile, systematically collected a large number of proverbs and produced the first comprehensive publications of their kind.

However, the works of such foreign scholars also reflected strong political undertones, as the political factors of the Russian Empire era inevitably influenced the course of folkloric research. Consequently, their investigations were simultaneously of both scientific and political character. Nevertheless, these studies played an important role in the development of Uzbek folkloristics [Tursunov, 1985].

**Conclusion.** The activities of both local and foreign scholars in the 19th century were of great importance for the formation of Uzbek folkloristics [Tursunov, 1985]. Muhammadsharif Gulkhani [Gulkhani, 1870] preserved folk proverbs through his written literary heritage, Hermann Vambéry [Vambéry, 1867] introduced them to the European scholarly field, and Nikolay Ostroumov [Ostroumov, 1891-1895] compiled and published them extensively. Although their works were shaped by the political factors of their time, they greatly contributed to the preservation, systematization, and integration of Uzbek folklore [Jabborov, 1990] into the international academic sphere.

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