

## TRAVELOGUES ABOUT CENTRAL ASIA: ORIENTALISM AND INTERTEXTUALITY

**M. M. Rakhmatova**

*Ph.D., Associate Professor, Bukhara State University*

**Abstract:** *Intertextuality, a concept originally introduced by literary theorist Julia Kristeva, refers to the relationship between texts and the ways in which they reference or allude to each other. The analysis of intertextuality in travel literature has become a popular topic of study in recent years, as scholars seek to understand how writers incorporate other texts into their own work to shape the meaning and reception of their narratives. In this summary, we will explore the use of intertextuality in XIX and XX century American and English travelogues about Central Asia.*

**Key words:** *travelogue, intertext, orientalism, non-fiction, postmodern.*

The genre of travelogues about Central Asia, particularly during the colonial period, has been heavily influenced by the concepts of Orientalism and Intertextuality. Orientalism, as defined by Edward Said in his seminal work "Orientalism," refers to the representation of Eastern cultures as exotic, irrational, and inferior to Western civilization[5]. Many travelogues written about Central Asia during this period perpetuated orientalist stereotypes and exoticized the region, depicting it as a mysterious and dangerous place.

One of the key features of these travelogues is the use of intertextuality, which involves referencing and drawing upon other literary and cultural texts to construct meaning. This intertextual approach allowed writers to situate their narratives within a broader context of Western knowledge and expectations about the region, further perpetuating orientalist views.

One of the foundational works in this area is Mary Louise Pratt's "Imperial Eyes: Travel Writing and Transculturation," which examines the ways in which travel writing has been used as a tool of colonialism to construct and perpetuate power dynamics between the colonizer and the colonized [6]. Pratt argues that travelogues about Central Asia, like other forms of colonial discourse, were used to justify and reinforce Western dominance over the region.

Another important study is James Clifford's "The Predicament of Culture: Twentieth-Century Ethnography, Literature, and Art," which explores the complex interplay between literature, anthropology, and imperialism. Clifford argues that travelogues about Central Asia are not just descriptive accounts of the region, but also ideological constructs that reflect and perpetuate Western power dynamics and cultural hierarchies[2,56].

Overall, the literature on travelogues about Central Asia highlights the ways in which orientalist and intertextual practices have shaped Western perceptions of the region and its people. By examining these texts critically, scholars can gain a deeper understanding of the power dynamics at play in colonial representations of Central Asia.

Orientalism is a complex concept that refers to the way in which Western societies have historically viewed and depicted Eastern or non-Western cultures. The term was popularized by the influential scholar Edward Said in his 1978 book "Orientalism," in which he argued that the West has constructed a romanticized and exoticized image of the East that serves to reinforce colonial power dynamics. According to Said, Western representations of the East are not merely descriptive, but also serve to justify and perpetuate imperial domination [5].

Said's work has been highly influential in the fields of postcolonial studies and cultural theory, and his critique of Orientalism has sparked countless debates and discussions about the ways in which Western societies have historically engaged with and represented the East. In addition to Said, other scholars such as Gayatri Chakravorty Spivak, Homi Bhabha, and Franz Fanon have also made important contributions to our understanding of Orientalism and its impact on global power relations.

One of the ways in which Orientalism has been manifested is through European and American travelogues about Central Asia. These travelogues, which were often written by Western explorers, adventurers, and missionaries, depict Central Asia as a mysterious and exotic land full of danger and intrigue. Central Asia, which includes countries such as Kazakhstan,

Uzbekistan, and Turkmenistan, has long been a site of Western fascination and curiosity, with its rich history, diverse cultures, and strategic location along the ancient Silk Road.

In their travelogues, Western authors often portray Central Asia as a primitive and backward region in need of Western intervention and civilization. This portrayal reflects Orientalist attitudes towards the East as inherently inferior and in need of Western guidance and control. The exoticization of Central Asia in these travelogues serves to reinforce Western stereotypes of the East as a strange, otherworldly place that is fundamentally different from the West.

One of the seminal works on this topic is Peter Hopkirk's "The Great Game: The Struggle for Empire in Central Asia," which explores the geopolitical rivalries between the British and Russian empires in the 19th century as they vied for control of Central Asia. This book highlights the ways in which Orientalist attitudes shaped Western perceptions of the region and influenced imperial policies towards it. By framing Central Asia as a strategic frontier in the great game of empire, Western authors portrayed the region as a wild and lawless place in need of Western civilization and control [3].

Another important work that explores the intersection of Orientalism and travel writing is Dean MacCannell's "The Tourist: A New Theory of the Leisure Class." In this book, MacCannell argues that tourism is a form of Orientalism that allows Western tourists to exoticize and consume non-Western cultures as objects of leisure and spectacle. Tourist travelogues about Central Asia often reproduce Orientalist tropes of the East as a land of mystery and adventure, catering to Western fantasies of escape and exploration.

In recent years, scholars have begun to challenge and deconstruct Orientalist narratives in travel writing about Central Asia. One such work is Shahzad Bashir's "Messengers of God: Religious Dynamics in the Muslim World," which examines the ways in which Western representations of Islamic cultures have been shaped by Orientalist biases and assumptions. By critically analyzing the ways in which Western authors depict Central Asia, scholars like Bashir seek to uncover and challenge the underlying power dynamics and ideologies that inform Orientalist depictions of the region.

European and American travelogues about Central Asia mirror Orientalism in their exoticization and othering of the region. By portraying Central Asia as a primitive and mysterious land in need of Western guidance and control, these travelogues reinforce Western stereotypes of the East as fundamentally different and inferior to the West. Through critical analysis and deconstruction of these narratives, scholars aim to challenge and disrupt Orientalist discourses and promote a more nuanced and ethical engagement with non-Western cultures and societies.

Intertextuality, a concept originally introduced by literary theorist Julia Kristeva, refers to the relationship between texts and the ways in which they reference or allude to each other [4]. The analysis of intertextuality in travel literature has become a popular topic of study in recent years, as scholars seek to understand how writers incorporate other texts into their own work to shape the meaning and reception of their narratives.

Central Asia has long fascinated Western writers and explorers, with its exotic landscapes, rich history, and enigmatic cultures. Travelogues about this region often draw upon a wide range of literary sources, including classical texts, religious scriptures, and contemporary travel narratives, to construct their own representations of the region. By examining the intertextual connections between these works, scholars can gain insight into the ways in which writers engage with and reinterpret existing narratives to create their own unique portrayals of Central Asia.

One of the seminal works in the study of intertextuality in travel literature is Edward Said's "Orientalism," in which he argues that Western representations of the East are shaped by a complex network of intertextual references and cultural stereotypes. Said's analysis of the ways in which Western writers have constructed an exoticized and often distorted image of the Orient has been highly influential in shaping scholarship on intertextuality in travel literature.

In the context of Central Asia, Said's theories can be applied to the study of XIX and XX century American and English travelogues about the region. Writers such as Sir Richard Burton, Isabella Bird, and Peter Hopkirk have all drawn upon a wide range of sources in their descriptions of Central Asia, incorporating elements of Orientalist discourse to create a sense of exoticism and otherness in their narratives.

For example, in his travelogue "The Pilgrimage to Mecca," Sir Richard Burton draws upon a variety of literary sources, including the Quran and Arabian Nights, to create a sense of authenticity and authority in his descriptions of the Islamic world. By referencing these well-known texts, Burton seeks to align his own narrative with established narratives about the East, thereby reinforcing the Orientalist stereotypes that pervade Western representations of the region.

Similarly, Isabella Bird's travelogue "A Lady's Life in the Rocky Mountains" makes use of intertextuality to situate her own experiences within a larger tradition of travel writing by women [1.]. By referencing the work of other female travelers, such as Mary Kingsley and Amelia Edwards, Bird establishes herself as part of a collective of pioneering women who have ventured into exotic and challenging landscapes. In doing so, she both draws upon and subverts traditional gender roles in travel literature, creating a complex and nuanced portrait of the female traveler in Central Asia.

Peter Hopkirk's "The Great Game: The Struggle for Empire in Central Asia" is another important work that makes extensive use of intertextuality to situate the history of Central Asia within a wider geopolitical context [3]. By referencing contemporary accounts of British and Russian imperial ambitions in the region, Hopkirk constructs a narrative that highlights the interconnectedness of politics, culture, and geography in shaping the history of Central Asia. Through his intertextual approach, Hopkirk demonstrates the ways in which historical events and cultural influences can shape and inform the lived experiences of travelers in the region. The analysis of intertextuality in XIX and XX century American and English travelogues about Central Asia reveals the complex ways in which writers engage with and reinterpret established narratives to create their own unique portrayals of the region. By drawing upon a wide range of literary sources, from classical texts to contemporary travel narratives, these writers construct narratives that are rich, multifaceted, and deeply interwoven with the discourses of Orientalism, gender, and imperialism. Through a careful examination of the intertextual connections between these works, scholars can gain a deeper understanding of the ways in which travel writers have shaped and reshaped our perceptions of Central Asia over the past two centuries.

**List of literature:**

1. Bird, I. L. (1997). A Lady's Life in the Rocky Mountains. *Victorian Review*, 23(2), 167-167.
2. Clifford, J. (2013). Traveling cultures. In *Cultural studies* (pp. 96-116). Routledge.
3. Hopkirk, P. (2001). *The great game: On secret service in high Asia*. Oxford University Press
4. Raj, P. P. E. (2015). Text/Texts: Interrogating Julia Kristeva's Concept of Intertextuality. *Ars Artium*, 3, 77.
5. Said, E. W. (1977). Orientalism. *The Georgia Review*, 31(1), 162-206.
6. Pratt, M. L. (2007). *Imperial eyes: Travel writing and transculturation*. Routledge.
7. Ibragimovna, G. M. (2024). Linguocultural Analyses of Imperative Mood in Uzbek Language. *Best Journal of Innovation in Science, Research and Development*, 3(2), 45-49.
8. Ibragimovna, G. M. (2024). THE CONCEPT OF DESIRE ANALYSIS IN F. SCOTT FITZGERALD'S "THE GREAT GATSBY". PROSPECTS AND MAIN TRENDS IN MODERN SCIENCE, 1(9), 104-107.
9. Ibragimovna, G. M. (2024). LINGUOCULTURAL FEATURES OF IMPERATIVE MOOD IN ENGLISH LANGUAGE. PROSPECTS AND MAIN TRENDS IN MODERN SCIENCE, 1(9), 108-111.
10. Ibragimovna, G. M. (2024). MEANS OF EXPRESSING POSSESSION IN "THE OLD MAN AND THE SEA" BY ERNEST HEMINGWAY. PROSPECTS AND MAIN TRENDS IN MODERN SCIENCE, 1(9), 101-103.
11. Gadoyeva, M. I., & Kabilova, N. S. (2019). ВЫРАЖЕНИЕ ЗНАЧЕНИЯ НЕОПРЕДЕЛЕННОСТИ ЧИСЛИТЕЛЬНЫМИ, НУМЕРАТИВАМИ И ПОСРЕДСТВОМ СЛОВА" БИР" В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ. *Theoretical & Applied Science*, (11), 699-704.
12. Xayrulloeva, N. (2021). THE CONCEPT OF NATURE IN MODERN AMERICAN LITERATURE. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 8(8). [http://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/4112](http://journal.buxdu.uz/index.php/journals_buxdu/article/view/4112)
13. Xayrulloeva, N. (2023). АҚШ ЁЗУВЧИСИ МЕРИ ЭЛИС МАНРО АСАРЛАРИДА АНТРОПОНИМЛАР ВА ТАБИАТ ОБРАЗЛАРИНИНГ СИМВОЛИКАСИ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 29(29). [https://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/8959](https://journal.buxdu.uz/index.php/journals_buxdu/article/view/8959)
13. Xayrulloeva, N. (2022). ЭКО-ФИКШН ЖАНРИ ТАРАҚҚИЁТИ (АМЕРИКА АДАБИЁТИ МИСОЛИДА). ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 25(25). [https://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/8401](https://journal.buxdu.uz/index.php/journals_buxdu/article/view/8401)
14. qizi, K. N. N. (2021). An Image of Women in "Beach House Series" by Mary Alice Monroe. *Central Asian Journal of Literature, Philosophy and Culture*, 2(12), 28-33. [http://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/4831](http://journal.buxdu.uz/index.php/journals_buxdu/article/view/4831)
15. Khayrullayeva Nigorabegim Ne'matilloevna. (2023). CONTEMPORARY ECO-FICTION AND THE ANALYSIS OF AMERICAN WRITER MARY ALICE MONROE'S NOVELS. *International Journal of Education, Social Science & Humanities*. Finland Academic Research Science Publishers, 11(5), 1127-1133. <https://doi.org/10.5281/zenodo.7960783>
16. Kovalev, I., Kovalev, D., Kovalev, R., Podoplelova, V., Losev, V., Borovinsky, D., ... & Gadoeva, M. (2024). Assessing the reliability of the hardware and software complex of fault-tolerant control systems. In *E3S Web of Conferences* (Vol. 525, p. 05001). EDP Sciences.

17. Kovalev, I., Kovalev, D., Kovalev, R., Podoplelova, V., Losev, V., Voroshilova, A., ... & Gadoeva, M. (2024). The concept of architectural reliability of software for ensuring the functioning of request-free measuring stations. In E3S Web of Conferences (Vol. 525, p. 05002). EDP Sciences.