

On the Issue of the Problem of "Commenting", "Interpretation" and "Notes" in the Translations of "Babur-Name" By M.Salye

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Abstract: This article discusses the issues of commenting, notes and interpretation in translations of the work of classical Uzbek literature "Babur-name" made by M.A. Salye. This article also presents examples of translations of realities, terms, ethnonyms that are in the work; the characteristics of the concepts of commenting, interpretation, note, explanation are given.

Keywords: Toponyms, realities, ethnonym, commentary, translation, interpretation, explanation, note.

Scientific research, commentary and translation are closely related. Each of them is an independent creative process, but the process is interconnected and complementary to one another. Therefore, perhaps, the authors of ancient oriental treatises often considered the concepts of commentary (sharh), interpretation (tafsir), translation (tarjima) and note (izoh) interchangeably. The translation of any text necessarily implies an element of commenting. And the work on an oriental manuscript organically includes the ability to convey to the reader the significance of this work in the history of this literature and the ability to see the relationship between the ideological and moral world of the author and his work, as well as knowledge of the complex fate of the most reliable copies of the manuscript. Even dealing only with the artistic and aesthetic qualities of a work, the researcher cannot be free from scientific commentary. In the works devoted to the ideological content and the scientific and historical basis of literary monuments, the commentary has an important place. Of course, the value of comments depends on the worldview, the general erudition of the author of the study. Therefore, the concept of "scientific commentary" is broader than an explanation of individual obscure words and concepts, although this is one of the types of commentary. If we consider the issue more broadly, then the commentary should inform about controversial issues of reading and interpretation of individual concepts, talk about the degree of study of the monument, about the points of view of various scientists on a particular issue. As you can see, scientific commentary is important even when translating a literary text. Indeed, the translation to a certain extent can be considered a commentary. This is why some researchers call literary translation an interpretation, i.e. retelling in another language of their understanding of the original. However, a truly high-quality translation cannot be considered just an interpretation. But still we have to recognize the presence of interpretation in every translation. Thus, scientific research, commentary and translation are close to each other. Of course, each of them is an independent creative process, but the process is interconnected and complementary to one another. Perhaps that is why the authors of ancient treatises often consider the concepts of **commentary (sharh), interpretation (tafsir) and translation (tarjima)**, as well as note (izoh), as one of the subspecies of commentary, to be interchangeable.

In the past, the word "tarjima"¹(translation), in addition to its direct meaning, conveyed the concept of "express", "comment" on the text, "retell in an accessible, simplified way". Until the beginning of the 20th century, there was no sharply defined boundary between the concepts of "translation" and "comment"², "translator" and "commentator"³. "Babur-name" contains a variety of scientific information, various names and terms. An artistically complete translation of "Babur-name" is impossible without their exact transmission. When translating "Babur-name" M.A. Salye assigns an important role to "extra-textual" categories, i.e. comments-notes. In accordance with the tasks of an academic publication, out-of-context interpretation provides for various aspects of the scientific analysis of textual material. Translators have to turn to a wide variety of scientific disciplines: history, ethnology and ethnography, history of language, literature and other scientific disciplines.

The value of a commentary depends on the worldview and general erudition of the author of the study. Let us turn to the consideration of the translation of the couplet by Amir Khoja Khusrav:

Original: Нағзаки мо нағз куни бўстон,
 Нағзатарин меваи Ҳиндустон ⁴

Translation by M. Salier:

Our nagzak is a decoration of the garden,

This is the most beautiful fruit of Hindustan (p. 327)

Good fruits ambi, anbach, nagzak, mango are excellent in taste; they eat a lot of them, but few of them are good. M. Salye translates the couplet and explains the words "nagzak" - mango, "Khoja Khusrau is the famous poet Amir Khusrau Dikhlevi (p. 327). And M. Salye strives to accurately comment on the text of "Babur-name", to more fully convey the meanings of words associated with the originality of local life. To do this, he uses a large amount of relevant scientific literature, reference books on history, linguistics, dictionaries, seeks advice from specialists. More than 1000 notes are attached, which, in addition to explanations of incomprehensible words and phenomena that facilitate the perception of the work, were intended to provide as much information as possible about the life and history of the Uzbek people in ancient times. Preserving historical, ethnographic terms, as well as realities that reflect national signs or features of folk life, it is imperative to explain and comment on them, otherwise the reality becomes a puzzle for a foreign writer. M. Salye transfers the ethnographic term "Sart" into the translated text in transcription and does not explain the content of the word. Meanwhile, many different opinions have been expressed about the meaning of this word. Some authors believed that "Sart" is the name of a special people or ethnic group. So, for example, P.I. Lerkh ⁵associated it with the ancient name of the Syr-Darya - "Yak-Sart", near the coast of which, according to Ptolemy, the people of the "Jaxarts" once lived. V.N. Nalivkin, also believing that "Sart" is the name of some disappeared clan or tribe, noted that the settled population, both Tajiks and Uzbeks, was generally called Sarts in Fergana. There are different opinions on this issue in science.⁶ A.M. Shcherbak notes that since the time of Babur, the meaning of the name in question has become completely transparent and the relation of the word "Sart" to the local Iranian population, Turkified or preserving their own language, does not cause

¹См. статью «таржима» (Г. Саямов, Н. Камилов) в Узбекской Советско Энциклопедии, т. 10. Ташкент, 1978, стр. 559-560.

² Н. Камилов. Это древнее искусство. Ташкент, 1976, стр. 57 (на узб. яз.) В сб. статей «Таржима санъати.

³ Словарь произведений Навои. Изд-во литературы и искусства им. Гафур Гуляма, Ташкент, 1972, стр. 700.

⁴ «Бобурнома», 211.

⁵ Снесарев А. // Туркестанские ведомости, 1964, 13 июня, стр.3-4.

⁶ Vamberg J. Die Sarten und ihre Sprache. Leipzig, 1890, p.203.

any doubts. N.N. Pantusov's detailed commentary on his translation deserves attention: "Sarts" or Tajiks are the inhabitants of cities and villages, engaged in agriculture, trade, crafts. They speak Persian, in contrast to the Turks, and seem to represent the remnants of an ancient population.⁷ As the first translators of "Babur-name" N.F. Petrovsky, V.L. Vyatkin, N.N. Pantusov, V. Ostrovsky, S.I. Polyakov, P.I. ", which occurs more than forty times in the process of narrating the book, is conveyed by the word "Uzbek". This is an ethnographic fallacy. Under the word "Uzbek" Babur meant steppe Uzbeks, i.e. Turkic-speaking tribes who came with Sheibanikhan. For him, the Uzbeks of Sheibanikhan are, first of all, enemies, strangers who forced Babur to leave their homeland. In order for a foreign-language reader to have a correct idea that the "Uzbeks" are not the whole nation, but only part of it, one of the largest tribes, the translator had to give an exhaustive commentary.

Thus, the commentary should give a complete and exhaustive idea of the individual concepts and phenomena of literature, culture, history, science, of those points of view that exist in modern science on specific issues. M. Salye provides "Babur-name" with many notes, so that at first glance it becomes clear: this book is addressed to people for whom "Babur-name" is primarily a valuable cultural monument. In some places, the translator replaces unfamiliar words with others, but in extremely rare cases, because systematic updating would be unlawful. Therefore, M. Salye's translation seems to us to be the most faithful reproduction of the original. The original text remained fresh and unfading in the Russian translation. The brighter the presence of the 15th century in the translated text, the easier it is for a modern person to accept the content of "Babur-name" - his thoughts, characters, conflicts. "Babur-name" is connected with modernity by many threads. The Russian edition of "Babur-name" widely uses the most common form of commentary - footnotes, which can be divided into the following varieties: simple note, reference to sources, extended commentary, scientific interpretation. The nature of the information in the comments is different, but historical, geographical, military, philological aspects prevail. The laconic, precise explanations of the translator to the text "Babur-name" contain a variety of scientific information. There are undoubtedly differences between the translations of Babur-name. Each translator tries in his own way to recreate the artistic fabric of memoirs. "In the end, the fate of translation is always decided by the talent of the translator, his spiritual culture, his taste, his tact." M. Salye, the translator, had a rather fine artistic taste, and a sense of style, and a subtle sense of composition, particular and whole, and a high culture, and knowledge of languages, and a multifaceted scientific background. All this predetermined the success of the translations of "Babur-name" into Russian.

Used literatures:

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⁷ Фергана по Запискам Султана Бабура. Перевод Н.Н.Пантусова. Спб. 1880, т.4, стр.151-199.