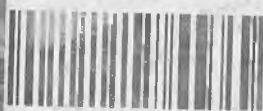


ЗИЁДАХОН ТЕШАБОЕВА

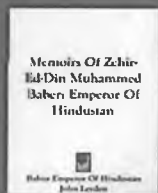
"БОБУРНОМА"ДАГИ
ФРАЗЕОЛОГИК БИРЛИКЛАР ВА
ПАРЕМИЯЛАРНИНГ ИНГЛИЗЧА
ТАРЖИМАЛАРИ ЛУҒАТИ



TOSHDOʻTAU



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ХАЛҚАРО БОБУР ФОНДИ

ЗИЁДАХОН ТЕШАБОЕВА

**“БОБУРНОМА”ДАГИ
ФРАЗЕОЛОГИК БИРЛИКЛАР ВА
ПАРЕМИЯЛАРНИНГ ИНГЛИЗЧА
ТАРЖИМАЛАРИ ЛУГАТИ**

Мазкур лугат ЎзДЖТУ Илмий кенгашининг 2016 йил 25
февралдаги қарорига мувофиқ нашрга тавсия этилган.

ЎзДЖТУ, 2016.

*Университет талабалари
фойдаланиши учун лугат
шономидан ҳадя қилинди.*



ТОШКЕНТ – 2016

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ОЛИЙ ВА ЎРТА
МАХСУС ТАЪЛИМ ВАЗИРЛИГИ**

Ўзбекистон давлат жаҳон тиллари университети

Зиёдахон Тешабоева

**“БОБУРНОМА”ДАГИ ФРАЗЕОЛОГИК
БИРЛИКЛАР ВА ПАРЕМИЯЛАРНИНГ
ИНГЛИЗЧА ТАРЖИМАЛАРИ
ЛУҒАТИ**

**(Ж.Лейден-В.Эрскин (1826), А.С. Бевеиж (1921),
В. Текстон (1996) таржималари асосида)**

Тошкент – 2016

**THE MINISTRY OF HIGHER AND SECONDARY
SPECIALIZED EDUCATION OF THE REPUBLIC
OF UZBEKISTAN**

Uzbekistan State University of World Languages

Ziyodakhon Teshaboyeva

**TRANSLATIONS OF PHRASEOLOGICAL UNITS
AND PROVERBS
OF “BOBURNOMA” INTO ENGLISH**

(On the basis of J. Leyden-W. Erskine (1826), A. S. Beveridge
(1921) and W. Thackston's (1996) translations)

Tashkent – 2016

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Масъул муҳаррирлар:

О. Мўминов,

филология фанлари номзоди, ЎзДЖТУ профессори.

В. Раҳмонов,

филология фанлари номзоди, доцент Халқаро Бобур мукофоти соҳиби.

Тақризчилар:

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Т. Икромов ф.ф.н., доц. (ЎзДЖТУ)

Таҳрир хайъати:

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И. Иброҳимхўжаев, ф.ф.н., доцент

Н. Қамбаров, ф.ф.н., доцент

Ш. Бўтаев, катта ўқитувчи

Мазкур луғат мумтоз асар “Бобурнома”даги фразеологик бирликларнинг Ж. Лейден-В.Эрскин (1826), А. С. Беве-риж (1921) ва В. Текстонларнинг (1996) инглизча таржималарида қандай ўтирилганлиги ва таржима эквивалентларига бағишланади. Даврма-давр олиб борилган тадқиқотлар, аслият билан таржималар орасидаги фарқлар ва муқобиллари луғатда акс этган. Луғат бобуршунос олимлар ва тадқиқотчилар, таржимонлар, олий ўқув юртлари инглиз тили ўқитувчилари, олий ўқув юрти талабалари, инглиз тилини чуқур ўрганувчилар ва кенг ўқувчилар оммасига мўлжалланган.

ISBN: 978-9943-24-114-5

This dictionary is dedicated to the equivalents of phraseological units and the levels of English translations in the book of "Boburnoma" made by (1826) J. Leyden-W. Erskine, (1921) A. S. Beveridge and (1996) W. Thackston. During the translation activity that took a long time there have founded the adequacy and the difference between translation and original text. This dictionary is intended for the scientists of Boburnoma, researchers, interpreters, English teachers of universities, students, specialized English learning students and wide range of learners.

Настоящий словарь посвящается сопоставлению перевода фразеологических единиц классического произведения "Бабурнаме" на английский язык, сделанных учеными (1826) Ж. Лейден-В. Эрскин, (1921) А.С. Беверидж (1996) и В. Текстона, использованных ими эквивалентов в переводе и способами интерпретации данного материала. Данный словарь целенаправлен для учённых и исследователей Бабура, учителей английского языка ВУЗов, студентов университетов, глубоко изучающих английский язык и для широкой аудитории.

*Илк китобимни отам
Қодирали Шукуров ва қайнотам
Мадаминжон ҳожи Тешабоевнинг
порлоқ хотираларига бағишлайман.*

Кириш

Тилимиздаги меҳр-оқибат, меҳр-муҳаббат, меҳр-шафқат, кадр-қиммат деган чуқур маъно ва мазмун касб этган миллий ибораларни бошқа тилларга айнан таржима қилишнинг ўзи бир мушкул муаммо¹, миллатнинг адабий мероси, миллий-маданий хусусиятларини ифода этган мақоллар, маталлар, фразеологик бирликлар таржимондан юксак маҳорат талаб этадиган жараёндир. Бугунги кунда таржимашунослик алоҳида соҳа сифатида шаклланар экан, ўзбек халқининг нодир асарларини жаҳон афкор оmmasига танитишда она тилидан тўғридан-тўғри, бевосита чет тилига таржимага эришиш фандаги ютуқларимиздан ҳисобланади.

Ўзбек адабиётининг жаҳон адабиёти ривожига қўшган ҳиссасини оладиган бўлсак, биргина “Бобурнома” асарининг дунё тилларига қайта-қайта таржима қилиниши ва ўрганилишини фанда илмий ҳодиса сифатида баҳолаш мақсадга молик.

“Бобурнома” ўзбек ва хориж олимлари томонидан турли аспектларда ўрганилган бўлса-да, аммо лингвистика нуқтаи назаридан етарлича тадқиқ этилмаган асар. “Бобурнома” устида олиб борган изланишларимиз натижасида шундай хулосага келдикки, асардаги турфа паремиялар ва фразеологик бирликларнинг мазмун-моҳияти жиҳатини ўрганиш, уларни таржимада аслиятдагидек тўлақонли акс эттириш нафақат тилшунослик, шунингдек, таржимашунослик соҳасидаги долзарб масалалардан биридир. Шу нуқтаи назардан келиб чиққан ҳолда нодир асарни ўрганишда қуйидаги уч жиҳат устуворлик қилди:

¹ Каримов И.А. Юксак маънавият – снгитмас куч. –Тошкент: «Маънавият», 2008. –Б 8.

1) “Бобурномада”ги паремиялар ва фразеологик бирликларнинг Ж.Лейден-В.Эрскин (1826), А.С. Бевериж (1921), В. Текстон (1996) таржималарида адекват таржимага эришилганликни аниқлаш.

2) Аслиятдан ўгиришда таржимонлар қандай таржима методларидан фойдаланганини белгилаш.

3) “Бобурнома”да муайян фразеологик бирлик маъно бошқа бир неча муқобиллари билан ифодаланганини аниқлаш.

Китобхон тадқиқот орқали энг яхши таржимани танлаши, таржимонларнинг таржима қилишда фойдаланган методларини кузатиши, фразеологик бирликларнинг бир неча хил муқобиллари мавжудлигини билиш имкониятига эга бўлади. Агар “Бобурнома”дан келтирилган мисолларда ҳар уч турдаги таржимадан аслиятга яқин муқобили топилмаган ҳолатда, муаллифнинг варианти, яъни таржимаси келтирилади. Бундай ҳолатда ўқувчи ўрганиш билан бирга таҳлил этиш имкониятига ҳам эга бўлади.

Маълумки, Марказий Осиё халқлари тарихида Темурийлар даври алоҳида ўринга эга. Темурийлар даврида илм-фан инсон маданиятининг турли жабҳаларида юксак поғонага кўтарилган бўлиб, айнан шу давр тарихи саҳифаларида Мирзо Улуғбек, Абдурахмон Жомий ва Алишер Навоийдек даҳолар, Қозизода Румий, Али Қушчи каби алломалар, Шарафиддин Али Яздий, Мирхонд, Хондамир сингари машҳур тарихчилар, Лутфий, Саккокий, Атоий каби атоқли шоирлар, Беҳзод, Маҳмуд Музаҳҳиб, Султонали Машҳадий, Дарвиш Муҳаммад Тоқий каби йирик мўйқалам соҳиблари ва китобат санъатининг беназир устозлари етишиб чиққан ва унум билан ижод қилган эди.²

Заҳириддин Муҳаммад Бобур ҳам ана шундай мутафаккирлар заминида туғилиб, тарбия топди. Унинг фундаментал билими она юртида Алишер Навоий, Хожа Аҳрор Валий, Хожа

² Заҳириддин Муҳаммад БОБУР энциклопедияси.-Т.: “Шарк” Б.105.

Маваддоийи Қози каби даҳолар маънавий қаноти остида шаклланди.

Европа олимларининг тили билан айтганда, Марказий Осиё, ўзбек тарихшуносининг термини билан атаганда Ўрта Осиё деб аталмиш заминдан етишиб чикқан Захириддин Бобур “Бобурнома” асарини бутун умри давомида ижод қилди. Асар жаҳон адабиётининг ривожига катта ҳисса қўшган.³ “Бобурнома” хорижий олимларнинг сон-саноқсиз тадқиқий асарларининг дунёга келишида муҳим омил бўлган.⁴ Асар Европа таржимон, тарихчи, шарқшунос олимлари томонидан инглиз тилига бир неча бор таржима қилингани илм аҳлига маълум.

Аслида Европа олимлари Бобурни уч жиҳати орқали яхши хотирлашади:

1) Бобурнинг тўнғич фарзанди Ҳумоюнга жонини фидо айлаши.

2) Ҳиндистонда Айодҳия масжидининг барпо этилиши.

3) “Бобурнома” асарининг ёзилиши.

Мана шу уч жиҳат асарни дунёга маълум ва машҳур қилди. “Бобурнома”нинг инглизча таржималарига келсак, у бир неча маротаба таржима қилиниб, таржималар тарихини бошидан кечирди. Бобурнинг “*Зикри номеро ҳакимон умри соний гуфтанд*” (Илм билан ёдланишни ҳакимлар иккинчи умр демишлар), дея халқ мақолини асарида қўллаши, балки унинг ҳам қайта-қайта ёдга олинishi, қолдирган мероси ўрганилаётганининг далилидир.

“Бобурнома”нинг инглиз тилига қилинган таржималари тарихига назар соладиган бўлсак, уни 1773 – 1856 йилларда яшаб ўтган тарихшунос ва таржимон Вильям Эрскин инглиз тилига таржима қилишга киришган ва 1810 йилда тугатган. Бироқ уни чоп эттиришга шошилмай айни вақтда юзага келган Жон Лейденнинг таржимаси билан солиштиришни

³ Annamari Schimmel. The empire of the Great Mughals.-London, 2004.

⁴ John F. Richards. The Mughal Empire.-London.: “Cambridge University Press”, 2004.

ишдан кўрган. Жон Лейден ўша пайтда асарни тўлиқ бўлмаган аслиятдан ўгираётганлиги кўпчиликка маълум эди. Шу ерда бир жихатга эътибор қаратиш жоиз. Баъзи тадқиқотларда “ҳар икки таржимон бир-бирининг фаолиятдан хабардор бўлмаган”, - деган мулоҳаза илгари сурилган. А. Иброҳимов “Бобурнома – буюк асар” номли рисоласида таъкидлашча, В. Эрскин Ж. Лейденнинг “Бобурнома”нинг таржима қилиш фаолиятдан бохабар бўлиб, ўз таржимасини нашр эттиришга шошилмаган эро, у таржимасини Ж. Лейденнинг таржимаси, аслиятдан бажарилган илмий иш билан солиштирмоқчи бўлган.⁵

Ж. Лейден “Бобурнома”нинг таржимасини якунига етказа олмай ҳаётдан кўз юмган. Унинг вафотидан сўнг “Бобурнома”нинг таржимаси Валтер Скот орқали Вильям Эрскинга етиб келган. Аслида Валтер Скотнинг синглиси В. Эрскиннинг рафиқаси эди. Дастлабки эски ўзбек тилидан қилинган таржимага эришган В. Эрскин таржимани бутунлай кўздан кечириб, уни пухта ўрганади, тушириб қолдирилган маълумотларни қайта тиклаб, Ж. Лейденни ўзининг устози сифатида қараб, унинг хотираси учун 1826 йилда “Бобурнома”ни “MEMOIRS of ZEHIR-ED-DIN MUHAMMED BABER, EMPEROR OF HINDUSTAN” written by himself, in the Jaghatai Turki, and translated partly by the late John Leyden, Esq, M.D., partly by William Erskine. Printed by James Ballantyne and Co. Edinburg. London – 1826” номи остида чоп эттиради.

1773 – 1811 йилларда яшаб ўтган Ж. Лейден “Бобурнома”ни тўлиқ бўлмаган аслиятдан таржима қилган. Ҳар иккала шарқшунос аслида эски ўзбек тилини яхши билишган. В. Эрскин таржимаси форс тилидан, Ж. Лейден таржимаси эса аслият тили – эски ўзбек тили (баъзи манбаларда қайд этилишича “чигатой тили”)дан таржима қилинган эди. В. Эрскиннинг таржимаси мақтовга арзигулик, сифати, савияси билан ажралиб туради,

⁵ *Иброҳимов А. Бобурнома–буюк асар. – Т.: Фафур Гулом номидаги Адабиёт ва санъат нашриёти. 2000. –Б. 40, 53.*

унинг иши аслият тилининг услуби билан мос тушганлигини кузатиш мумкин.

1909 йилда Ф. Талбот “Бобурнома”нинг инглизча таржимасини чоп эттиради. Ушбу таржима асосида бир қанча нашрлар дунё юзини кўрган. 1845 йилда Лейден–Эрскин таржимасининг қисқартирилган вариантини Р. М. Калдикот чоп эттирди. 1879 йилда эса шарқшунос олим Ф. Талбот ушбу қисқартирилган нашрнинг иккинчи вариантини босмадан чиқаради.

Л.У. Кинг 1921 йилда “Бобурнома”нинг муҳим илмий маълумотлар билан тўлдирилган иккинчи нашрини чоп эттирди. Ушбу нашрда “Бобурнома”даги узилиб қолган йиллар воқеалари бошқа манбалардан олиб тикланди.

Таниқли инглиз шарқшуноси Ҳенри Бевериж 1900 йилда Ҳайдаробод шаҳридаги Саларжанг музейида “Бобурнома”нинг ўзбекча нусхасини кашф этди. Ушбу қўлзмани унинг рафикаси Аннетта Сусанна Бевериж хоним ўрганди ва 1905 йилда Лондонда асарнинг факсимиле нусхасини нашр эттирди. Шу тариқа мазкур қўлзмани жиддий тадқиқ этиш бошланди. А. С. Беверижнинг “Бобурнома”ни инглиз тилига қилган таржимаси 1921 йилда чоп этилди.

Н.Отажоновнинг фикрича, инглиз таржимонлари асарнинг ўзига хослиги, бадиий хусусиятини сақлаб қолишга интилганлар. У таржималарнинг тили ҳақида бундай деб ёзади: “Лейден–Эрскин таржимасида услуб атайлаб инглиз ўқувчисига тушунарли қилиб танлангандай. Аксинча, Беверижнинг таржимаси куруқроқ, илмий тилда битилган”⁶. Профессор В. Текстоннинг фикрича, А. С. Беверижнинг таржимаси талабанинг ишига ўхшайди, барча сўзлар худди лугатдагининг ўзгинаси, туркий (ўзбек) ва инглизча сўзларни айнан мос келтиришга ҳаракат қилинган (ўша адабиёт).

С. Беверижнинг таржимасидан роппа-роса етмиш беш йилдан кейин, яъни 1996 йилда профессор В. Текстон учинчи бор

⁶ Отажонов Н. “Бобурнома” жаҳон адабий жараёнида. Филол. фан. док. дисс. автореф. – Тошкент, 1994. – Б.10, 15.

“Бобурнома”нинг инглизча мукамал таржимасини чоп эттирди. Мазкур таржиманинг нашр этилиши Бобур Мирзо ҳаёти, ижоди ва даври ҳақидаги маълумотларни бойитди, бобуршуносликни янада юқори даражага кўтарди, ушбу соҳада олиб бориладиган ишларнинг кўламини кенгайтиришда янги имкониятлар очиб берди.

Ж. Лейден ва В. Эрскинларнинг кўп йиллик меҳнати натижаси ўлароқ “Бобурнома”нинг инглизча таржимаси биринчи бор 1826 йилда чоп этилди. Ушбу таржима нафақат инглиз тилидаги, балки Европада амалга оширилган биринчи тўлиқ таржима эди. Мазкур нашр Бобур ижоди, чунончи “Бобурнома”ни чуқур ва ҳар томонлама ўрганишга йўл очиб берди. Унинг яна бир аҳамияти шундаки “Бобурнома”нинг бир қатор тиллардаги таржималари айнан шу таржима асосида амалга оширилди. Англияда “Бобурнома”нинг тўққиз марта тўлиқ ва қисқа ҳолларда чоп этилганининг ўзиёқ бу асарга қизиқишнинг нақадар улкан эканлигидан далолат беради.

“Бобурнома”нинг тўлиқ инглизча таржимаси чоп этилганидан деярли бир аср вақт ўтгач, машҳур инглиз шарқшуноси, А. С. Бевериж хоним томонидан 1921 йилда асар иккинчи тўлиқ таржимасининг нашр эттирилиши, Бобур ижоди ва “Бобурнома”ни ўрганишни оммалаштиришдаги инглиз шарқшуносларидан Р. Калдекот, Ф. Г. Талбот, Л. С. Кинг, С. Лейн Пулл саъй-ҳарактлари таҳсинга сазовордир.

“Бобурнома”ни инглиз тилига таржима қилган таржимонлар орасида Америкалик шарқшунос, профессор В. Текстоннинг фаолияти ўзига хос. “Бобурнома”нинг 1996 йилда Оксфорд университети нашриётида ҳозирги инглиз тилида чоп этилган таржимасида аввалги инглизча таржималардаги хато ва камчиликлар инобатга олинган ва бартараф этилган, мукамал изохлар билан таъминлаган.

Мазкур таржимадан биров олдинроқ, яъни 1993 йилда В.Текстон “Бобурнома”нинг улкан меҳнат талаб қилган ноёб бир нашрни чоп эттирди. Абдураҳим Хон Хони Хонон қаламига

мансуб форсча таржимани араб алифбосида ва унинг инглизча таржимаси ҳамда эски ўзбекча (туркий) матнини лотин алифбосида уч жилдлик қилиб нашр эттирди. Шундай қилиб, учала матнни бир нашрнинг ўзида солиштириб ўрганиш имконияти пайдо бўлди. “Бобурнома”нинг уч турдаги мукамал инглизча таржимаси нашр этилди ва улар асарни жаҳонга танитишда муҳим аҳамият касб этди.

Чет эл олимларининг “Бобурнома”ни ўрганишдаги олиб борган тўхтовсиз саъй-ҳаракатлари асарга оид таржималар тарихини вужудга келтирди. Асарнинг инглизча таржималарини таҳлилга тортиш асносида Ж. Лейден ва В. Эрскинлар дастлабки асар таржимасини 1826 йилда нашр эттиргани, Ж. Лейден шеър битишга иштиёқли “Бобурнома”ни аслиятдан ўнгиргани бизга маълум бўлди. Насрий асарларни яхши таржима қиладиган В. Эрскин эса асарни форсий тилдан ўнгирганининг гувоҳи бўламиз. Юқорида зикр этилган таржималар тарихини ўрганиб, шундай хулосага келдик, “Бобурнома”нинг турли даврда қилинган инглизча таржималарини аслият тили билан мутаносиблигини кузатиш қизиқарли жараён дир. Таржимашуносликда айнан таржимага эришиш учун тилда қўлланувчи кўп маъноли сўзлар, синонимлар, фразеологик birlikлар, уларнинг эквивалентларини тадқиқ этиш муҳим аҳамият касб этади. Бу борада бизнинг фикримиз миллий-маданий хусусиятларни муҳасам этган, азалий қадриятларимизнинг тикланиши, миллий ўзига хослиги, аجدодларимиз қолдирган асарлар таржималарини ўрганишдан бошласак айни муддао бўлур.

“Бобурнома”нинг юқоридаги келтирилган таржималари орасида Ж. Лейден ва В. Эрскинларнинг 1826 йилда, Сусанна Бевеержининг 1921 йилда, Вильер Текстоннинг 1996 йилдаги таржималарини энг сараси дейиш мумкин. Юқорида зикр этилган манбалардан фойдаланиб, докторлик диссертацияси асосида вужудга келган ушбу китобни луғат кўринишида тайёрладик. Тузилган луғат кенг илм аҳлига, тадқиқотчиларга, таржимашунослик факультети талабаларига, инглиз тилини чуқур

Ўзлаштирувчи журналистларга, инглиз филологияси талаба-парига, махсус инглиз тилини ўрганувчиларга мўлжалланган. Ўйлаёмизки, луғат ўзбекча маталлар ва афоризмларни таржима қилишда инглизча эквивалентларини ўзлаштириш учун хизмат қилади.

Луғат Ш. Раҳматуллевнинг “Ўзбек тилининг фразеологик луғати”⁷, А.В. Куниннинг “Англо-русский фразеологический словарь”⁸ ва Ф. Исҳоқовнинг “Бобурнома” учун қисқача изоҳли луғат⁹нинг тадрижий тажриба тамойилларига асосланган ҳолда тузилди.

“Бобурнома”даги фразеологик бирликлар луғатини тузиш тамойиллари

“Бобурнома”дан фразеологик бирликларни саралаб олиш ва уларни аниқлашда қуйидаги беш тамойилга асосландик:

1. Ш. Раҳматуллаев ва А.В. Куниннинг тадрижий луғат тузиш тамойилларига асосан; “Ўзбек тилининг фразеологик луғати”идаги фразеологик бирликлар изоҳининг мисолларда ёритиб берилиши, яъни дастлаб фразеологик бирлик бош ҳарфлар: **ДЎППИ ТОР КЕЛДИ**, унинг изоҳи эса кичик имконсиз *огир аҳволга тушмоқ* билан берилади. Биз ҳам ушбу кўринишни луғатимизда сақлаган ҳолда “Бобурнома”дан сараланган фразеологик бирликларни катта ҳарфлар, изоҳини кичик ҳарфлар билан шарҳлаб қорайтириб келтирдик.

Дўппи(си) тор келди кимнинг; *тор келиб қолганда*. *Шундай дўппи тор келган пайтда Азим бойвачча Холхўжанинг жонига ора киради*. С. Аҳмад. Ҳукм. (Ш. Раҳматуллаев. Ўзбек тилининг фразеологик луғати. 70-бет).

Ўша манбадан яна бир мисол, **ДУНЁДАН ЎТМОҚ** ким 1. Яшамоқ. Варианти: *дунёдан ўтмоқ*; *ўтавермоқ*. Синоними:

⁷ Ш. Раҳматуллаев. Ўзбек тилининг фразеологик луғати. – Т.: Қомуслар Бош таҳририяти. Тошкент, 1992.

⁸ Кунин А.В. Англо-русский фразеологический словарь. – М.: “Русский язык”, 1984.

⁹ Исҳоқов Ф. “Бобурнома” учун қисқача изоҳли луғат. – “Андижон нашриёт-матбаа” ОАЖ, 2008. Б. 236.

умр кўрмоқ ким; умр ўтказмоқ ким; турмуш кечирмоқ Ким. Айтинг-чи мулла ака, ҳалиги зотлар дунёдан қачон ўтган? П. Турсун. Ўқитувчи. Ўртага совуқчилик солиб қўямиз. Фарзандсиз одам дунёдан ўтмабдими?! Х. Нуъмон (ўша адабиёт, 77-бет).

А.В. Куниннинг фразеологик бирликларни саралаш ва изоҳ билан тасвирлаш тамойилига асосан¹⁰; *GET-OUT as all get-out* амер. разг. усил. чертовски, безумно, ужасно. "I'm hungry as all get-out, girls" Ty ty said. (E. Caldwell, God's Little Acre, ch, VIII) – "But Ma told us to find Handsome, I said. We'd better go look for him, anyway, Я чертовски проголодался, девушки, - ёсказал Тай Тай. you know Ma. She'll be as mad as all get-out if we don't find him and take him back home" (E. Caldwell, "Georgia Boy" ch, VII). -Но мама велела нам найти Хенсома, -сказал я. - Нам лучше пойти поискать его. Ты ведь маму знаешь. Она ужасно рассердится, если мы не найдем Хенсома и не приведем его домой (А.В. Кунин. "Англо-русский фразеологический словарь" 311-бет), -деб берилади.

Маълумки, А.В. Куниннинг асари шу кунга қадар яратилган фразеологик луғатларнинг энг катталаридан биридир.¹¹ У инглизча фразеологик бирликлар учун таянч манба сифатида олинди.

2. Таржимонларнинг саҳифа остида келтирган шарҳларига асосан; миллий-маданий хусусиятларни ифодаловчи мақол ва мағалларни акс эттиришда таржимонлар таржима жараёнида бирмунча қийинчиликларга дуч келади. "Бобурнома"да турли худудлардаги об-ҳавонинг ўзига хос хусусиятлари, оғиздан-оғизга кўчиб ўтган миш-мишлар, ривоятлар ҳақида ҳам баён этилган. Масалан, *Андоқ ривоят қилдиларким, чунчуқ безгак бўлгондур. Дерларким, ҳавосининг тааффуни шимолдаги тоғ жиҳатидиндур* (Бобурнома, 36).

¹⁰ Кунин А.В. Англо-русский фразеологический словарь. – М.: Издательство "Русский язык", 1984г. 944с.

¹¹ Мўминов О.М. Lexicology of English language. – Т.: "Меҳридарё", 2006. Pp 109-116.

Халқ тилидаги “**чунчук** (чумчук) **безгак** **бўлгондур**” об-хаво ўзгарувчанлигини тасвирлаб, Бобур назарда тутган ҳудуд (Амударё)да ўзгачароқдир, табиатнинг ўзига хослиги ҳатто шу ерлик халқни ҳам ҳайратга солади, бу таъсир оғзаки нутққа кўчиб, фразеологизм сифатида юзага келади. “**Чунчук безгак бўлгондур**” таржималарини “Бобурнома”нинг Ж. Лейден ва В. Эркин таржимасида кузатиб кўрайлик.

Ж.Л-В.Э: ... *but the air is extremely noisome, and inflammations of the eyes are common; insomuch, that they say that, even the very sparrows have inflammations in the eyes. The badness of the air they ascribe to the hill on the north* (P-4,5). Таржиманинг мазмуни: ... *Лекин ҳавоси ўта қаттиқ ва газак олиш эҳтимоли шунчалик юқорики, айтишларича, ҳатто чумчук ҳам тумов касалига йўлиқади. Уларнинг тасвирлашича, ҳавосининг рутубати шимол тарафидаги тоғ эинсидандур (таржима бизники). Юқоридаги парчанинг С. Бевериж таржимасига эътибор қаратамиз.*

А.С.Б: *The climate is very malarious; in autumn there is much fever; people rumour it about that the very sparrows get fever and say that the cause of the malaria is the mountain range on the north* (P-70 (8). Мазмуни: *Иқлими безгак касалига мойил, кўзда иситма кўп бўлади, одамлар орасидаги мишмишлар бу ҳақида дейишадик, ҳатто чумчуқлар ҳам иситмалаб қолади ва бу безгакнинг сабаби шимолдаги тоғ тизмасининг жойлашганлигидандур.*

Юқоридаги матн В. Текстон таржимасида куйидагича берилади:

В.Т: *But the air is unwholesome and causes much eye inflammation in the autumn, a condition that is said to affect even sparrows. Apparantly the bad air is caused by the mountain to the north* (P. 6). Мазмуни: *Лекин ҳавоси гайриоддий (рутубатли) ва кўзда безгак кўп тарқалади, бу ҳолат айтишларича, ҳатто чумчуққа ҳам таъсир қиларкан.*

Юқоридаги мисоллардан кўринадики, таржимонлар ажратиб ёзилган фразеологик бирлик англатган мазмунни баҳоли қудрат таржимада акс эттиришга уринишган. Ж. Лейден таржима қилиш жараёнида саҳифа остида қуйидаги изоҳни ёзиб қолдиради:

The Persian here differs, "The air is however, corrupt, so that inflammations and swellings of the eyes are common; such as by physycians are called germ." (*The chasm in Mr Elphiniston's Turki copy still continues* (J Leyden p-2). Мазмуни: *Форсий варианты бу жойда аслиятдан фарқ қилади. Об-ҳавоси яхши эмас (бу ерда corrupt-бузуқ), безгак ва (swellings of the eyes-тумов бўлганда кўзларнинг шишиши) тумов кўп бўлади, шунинг учун даволовчилар уни микроб деб атайдилар. (Бу дара ҳақида яна жаноб Элфинстоннинг туркий нусха орқали мазмунини солиштириш ҳамон давом этмоқда, деб ёзади таржимон Ж. Лейден 2-бет).*

1996 йилда Ҳарвард университети профессори В. Текстон томонидани "Бобурнома"нинг ҳозирги инглиз тилидаги таржимаси нашр қилинди. Таржимада асар бадий хусусиятини сақлаб қолиш, таржиманинг аслият каби таъсирчан чиқиши учун лексик бирликлар ифодаланган маънолар фразеологик бирликлар ёрдамида таржима қилинган. Аслиятдаги фразеологик бирликларни таржима қилишда эса ушбу таржимон саҳифа остида мисоллар келтирган, улардан бири: *Tughchi: a servant in charge of the tugh, yak-tail standard attached to a ruler's horse* (В. Текстон, 480).

Таржимон шарҳининг мазмуни: *тугчи-туғ* сўзига боғлиқ бўлиб, у хизматкор, *як-тейл* (кўтос ёки эшакнинг думи, бу жойда дум эмас таржимон *эгар-жабдуқ*ни назарда тутати) ҳукмдор отига кийдирадиган халта (*эгар жабдуқ*), дейилади. Бу шуни англатадики, таржимон имкон қадар фразеологик бирликларни таржима қилишда аниқликка интилаётгани, ҳар бир сўзнинг маъносини очиб беришга интилаётгани кузатилади.

Ваҳоланки, уларнинг эквивалентини қидириб топиш ва аслиятга мос келтириш ҳам анча мушкул вазифа. Юқоридаги мисолни “Бобурнома”дан тўлиқ таржимаси билан келтирамиз:

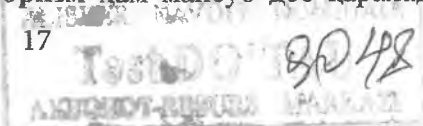
*Тугчи туг боғлағуча фурсат бўлмади, тугни илигига олиб-
уқ отланди. Ёғий келадурган сори-уқ мутаважжжих бўлдуқ.
Мя отлангонда ун-ун беш киши ҳамроҳ эди (Бобурнома, 93).*
ТУГЧИ ТУГ БОҒЛАҒУЧА ФУРСАТ БЎЛМАДИ фразема
маъноси: *бироз вақт ёки бир зумда.*

Ушбу мисол Ж Лейден ва В. Эрскин таржимасида: *My stan-
dard-bearer seized the standard, but without having time to tie on
the horse-tail and colours; but, taking the banner-staff in his hand
just as it was, leaped on horseback, and we proceeded towards the
quarter in which the enemy were advancing. When I first mounted,
there were ten or fifteen men with me (P. 110).*

А. С. Бевериж таржимасида: *My standard-bearer had no time
to adjust my standard, he just mounted with it in his hand. There
were ten or fifteen men with me when we started toward the enemy;
after riding arrow's flight, when we came up with his scouts, there-
may have been ten Pp. (235) 106.*

В. Текстон таржимасида: *With no time for tughchi to se-
cure the yak tail, he mounted with it in his hand. We set off in the
direction from which the enemy was coming. As I rode out I had
with me ten or fifteen men (P. 124).* **ТУГЧИ ТУГ БОҒЛАҒУЧА
ФУРСАТ БЎЛМАДИ** мазмуни *бироз вақт ёки бир зумда, кўз
очиб юмгунча, бир сут пишими бурун, отдан тушгунча фурсат,
қилич ялонгачлағуча фурсат* каби фразеологик бирликлар
қатори жанг майдонидаги вақт меъёрини тажриба орқали
ўлчаб, образли ифода этган.

**3. Фразеологик бирликларни аниқлаш тамойилига
асосан;** Олимлар орасида фразеологияни кенг ва тор
доирада тушуниш мавжуд. Биз фразеологияни кенг доирада
тушунувчиларни қўллаб-қувватлаймиз. Кенг тушунишда
фразеология доирасига, сўзларнинг турғун бирикмаларидан
ташқари, мақол, матал, афоризм ҳам мансуб деб қаралади.



Фразеологик бирлик бўлиш учун мақол, матал, афоризм сўзларнинг тургун бирлашмаси, образли маъно, кўчма маъно англатиши шарт. Фразеологик бирликдан яхлитлигича англашиладиган маъно унинг таркибидаги сўз компонентларга хос лексик маъноларнинг оддий йиғиндисига тенг бўлмайди, иборанинг маъноси умумлашма маъно, махраж маъно сифатида намоён бўлади.¹²

“Бобурнома” кенг қамровли асар бўлиб, унда мақол, матал, нақллар, фразеологик бирликлар ҳамда тургун бирикмалар мавжуд.

4. “Бобурнома”нинг ҳозирги ўзбек тилига қилинган табдилига асосан; “Бобурнома” лексикаси бугунги кун ўқувчисига бирдек тушунарли эмас. Ушбу ҳолат инобатга олинган ҳолда В. Раҳмонов ва К. Муллахўжаевалар 2008 йилда “Бобурнома”нинг табдилини нашр эттирди.¹³ Аслиятдаги фразеологик бирликлар табдилда ҳам ўз аксини топган. “Бобурнома”да “вафот этмоқ” маъносини ифодаловчи эвфемизм “ўлмоқ” лексик майдонига тегишли, *Тенгри раҳматиға бормоқ, олами фонийни видоъ қилмоқ, бош олиб итмоқ, рихлат қилмоқ, оламдин бормоқ* фразеологик бирликларининг сони “Бобурнома”да қирқдан ошиқ. Лекин таржималарда уларнинг инглизча эквивалентлари ўн уч ёки ўн тўртта вариантдан ошмаган.

“Бобурнома”да **Тенгри раҳматиға бормоқ** эвфемизми куйидагича акс этади. Аслият: *Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазоқликларда ва фатаратларда менинг билан билла эдилар, Кобулни олгондин беш-олти ой сунгра, тарих туққуз юз ўн бирда Тенгри раҳматиға бордилар* (Бобурнома, 39).

Табдил: *Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар ҳарбий сафарлар ва саргардонликларда мен билан бирга эди. Кобулни олганимдан сўнг беш-олти ой ўтиб, туққуз юзу ўн*

¹² Раҳматуллаев Ш. Ўзбек тилининг фразеологик луғати. – Тошкент: Қомуслар бош таҳририяти. – 1992, Б.3.

¹³ Раҳмонов В., Муллахўжаева К. Бобурнома. – Тошкент .: “Ўқитувчи”. – 2008, Б.288.

биринчи (1505) йили **Тангри раҳматига борди** (Бобурнома, 34). Фразеологик бирлик табдилда ўз аксини топган.

“Бобурнома”дан яна бир мисол. *Сабоҳ ҳар қанда бўлса, учратурбиз, деб филҳол илик қўшмоқни салоҳ кўрмадилар. Ушмундоқ қопуда келган ганим ҳеч навъ мутазаррир бўлмай ажрашти. Масал борким, “Қопудагини қопмаса, қаригунча қайгурур”* (Бобурнома, 73,74).

Табдил: *Эрталаб ҳар қаерда бўлса, учратамиз, деб дарҳол ҳужум қилишни маъқул кўрмадилар. Шундайгина эшикка келган ганим ҳеч қандай зарар кўрмай қутулди. “Қопудагини қопмаса, қаригунча қайгурур”*¹⁴, деб мақолнинг маъноси табдилда яхши очиб берилмаган. **ҚОПУДАГИНИ ҚОПМАСА ҚАРИГУНЧА ҚАЙГУРУР** инсон имкон келганда (омадни, имкониятни, қўлда бор нарсани) тутиб қолмаса, қаригунча ўзини ташвишга солиб, афсусланиб, надомат чекиб юради. Лекин бу ибора бўлганлиги учун ҳам табдилда тўлиқ очилмаган, деб ўйлаймиз.

Аслида бу мақол мазмунини англаб олиш замонавий ўқувчига бирмунча мушкул бўлса-да, “Бобурнома”ни қайта-қайта мутолаа қилган киши Бобурнинг бекларидан бири бўлмиш Вайс Лоғарийнинг маслаҳати туфайли навкарлари билан ярим тунда душман (Аҳмад Танбал) ортидан бормаганлиги ва бу ҳолатнинг оқибати келгусида Андижонни ташлаб чиқишга сабаб бўлгани, бу қилмишидан бутун умр бўйи ачинганини ҳис этиш мумкин.

5. “Бобурнома”даги муаллифнинг *масал борки, маталдурким* сингари изоҳларига асосан: Заҳириддин Бобур халқ томонидан яратилган мақол ва маталлардан “Бобурнома”да унумли фойдаланган. Биз уларни саралашда асар муаллифининг *масал борки, маталдурким* деган сўзларига таяндик.

Дедиким, агар гузар топилса, худ бот келгусидур, вале гузарлар сув улғайгач тагайюр топар. Ул масал борким, “Он гузарро об бурд”. (“Ул кечувларни сув олиб кетди”) Анинг давлатининг ва навкарининг интиқолида бу ҳарфни анинг тилига **Тенгри солди**” (Бобурнома, 104). **УЛ КЕЧУВЛАРНИ СУВ ОЛИБ КЕТДИ.**

¹⁴Раҳмонов В., Муллахўжаева К. Бобурнома.—Тошкент: “Ўқитувчи”,—2008.—Б.71.

Лейден-Эрскин: *As the proverb runs, "the river has carried down its fords"* Таржимаси: *Мақол борки, кечувчиларини дарё олиб кетди.*

Сусанна Бевериж: *"The waters have carried down the fords"*. Таржимаси: *Сувлар кечувчиларни олиб кетди.* В. Текстонда: *As the saying goes, "The water carried off the crossings"*. Таржимаси: *Матал борки, кечувчиларни сув олиб кетди.*

"Бобурнома"даги мақолларнинг қадри шунчалик баландки, ҳатто бугунги кунда ҳам долзарб, уларни оғзаки ва ёзма нутқда ишлатишимиз мумкин. Мисол учун, *Ул бир туркий масал бордурким, "Инонмагил дўстунгга, сомон тикар нўстунгга"*. *Йўлда келадургонда яёқ қочиб юз ташвишлар била ўратенага келди.* (Бобурнома, 76).

Ж.Л.В.Э: **To trust a friend will show you raw; Your friend will stuff your hide with straw.** While they were conducting him from one place to another, however, he effected his escape by the way, and, barefooted and bareheaded, after encountering a multitude of hardships, came and joined me while I was at Uratippa (P-82).

А.С.Б. Here the (Turki) proverb fits, 'Distrust your friend! he'll stuff your hide with straw.' While Qambar-'ali was being made to go to Khujand, he **escaped on foot** and after a hundred difficulties reached Aura-tipa P-(123) 190.

В.Т. There is a Turkish proverb: "**Trust not your friend: he will stuff your hide with straw.**" Along the way Qambar-Ali managed to escape on foot make his way with great difficulty to Ura-Tyube (P-92).

"Бобурнома" эски ўзбек тилида битилганлиги учун фразеологик бирлик кагга ҳарфлар, ҳозирги ўзбек тилидаги маъноси кичик ҳарфлар билан қавс ичида келтирилди. Масалан, **БЕПОЙ БЎЛУБ** (*безовта бўлиб*). *Бу хабар хонларга етгач, бепой бўлуб, ўлтуролмай, Андижон устидин қўптилар* (Бобурнома, 95).

Ж.Лейден ва В. Эрскин, С. Бевериж, В. Текстон ҳамда ушбу луғат тузувчиси З. Тешабоева номлари бош ҳарфлар **Ж.Л.В.Э., А.С.Б., В.Т.** ва **З.Т.** тарзида берилди.

Луғат алифбо тартибида тузилган, фактик мисоллар матн ичида ўрганилди. Паремиялар қатнашган тўлиқ матн имкон доирасида ажратилди ва уни ажратиш мақсадида настаълиқ хати (курсив)да, яъни *Бу хабар хонларга етгач, бепой бўлуб, ул-туролмай, Андижон устидин қўптилар*, деб белгиланди. Унинг инглизча вариантлари настаълиқ хатида ёзилмайди, аслиятдаги фразеологик бирликлар маъноси мужассам этган бирлик ёки сўз бирикмалари ҳар бир таржимада чекланган ҳолда ажратилди.

Луғатда келтирилган таржиманинг охирида саҳифа рақами кўйилган, яъни Р-73,74 (11,12). Биринчи берилган 73,74 рақамлар интернетдаги электрон саҳифа рақами бўлиб, кейинги 11, 12 рақамлари китоб саҳифаларини билдиради:

А.С.Б. Some books write that the mandrake is found in these mountains but for this long time past nothing has been heard of it. A plant called Ayiq auti and having the qualities of the mandrake (mihr-giyah) is heard of in Yiti-kent; it seems to be the mandrake (mihr-giyah) the people there call by this name (i.e. ayiq auti) Р-73,73(11,12). Бу фақат интернет маълумоти бўлганлиги туфайли С. Беверижда мавжуд бўлиб, Лейден ва Эрскинлар ҳамда В. Текстонларда китоб саҳифасидангина иборат.

Ушбу луғат йиллар давомида олиб борган машаққати меҳнат самарасидир. Луғатда “Бобурнома”да қўлланишда бўлган паремияларни, уларнинг инглизча таржималарини киритишга ҳаракат қилдик. Шунга қарамасдан, “Бобурнома”дан яна қатор фразеологик бирликлар, турғун бирикмалар топилиши мумкин”, деган ўй-фикрга ҳам қўшилаемиз. Зеро, “Бобурнома” кўпдан-кўп изланишларга, тадқиқотларга материал берадиган бой ва улкан хазинадир. Унинг очилмаган, ўрганилмаган қирралари етарлича. Луғат ҳақидаги фикр ва мулоҳазаларингизни мамнуният билан қабул қилаемиз. Маълумот учун телефонлар: (90) 345 97 46, 295 30 52, 253 30 21.

Электрон манзил: [tizivodahon@yahoo.com](mailto:tzivodahon@yahoo.com), zteshab@mail.ru

ШАРТЛИ БЕЛГИЛАР

афор. – афоризм

А.С.Б. – Anette Susannah Beveridge

В.Т. – Wheeler M. Thackston.

Ж.Л. В.Э. – John Leyden and William Erskine.

З.Т. – Зиёдахон Тешабоева.

нақ. – нақл.

мақл. – мақол.

матл. – матал.

пай. гап. – пайров гап.

ф.б. – фразеологик бирлик.

**АВҚОТИ МУАММО
ФИКРИФА МАСРУФ
ЭКАН¹⁵**

фб. (вақти муаммо ва жумбоқлар ўйлаб топишга сарфланар)

Ҳамиша авқоти муаммо фикрига масруф экандур. Ажаб фақир ва номурод ва бебахт киши экандур (Бобурнома, 139).

З.Т. He spent all his time in brainteasers maneuvers. He was an amazingly unambitious and wretched person.

**АГАР САД СОЛ МОНИ
ВА-Р ЯКЕ РЎЗ, БИБОЯД
РАФТ АЗ ИН КОХИ
ДИЛАФРЎЗ**

Табдили:

афор. Агар юз йил ва агар биргина кун яшасанг ҳам, кўнгил очувчи бу қасрдан кетиш керак бўлур. *афор.* (Бобурнома, 99).

¹⁵ Алишер Навоий асарлари тилининг изоҳли дўғати. 1 жилд. – Тошкент: “Фан”. – 1993, Б.10.

З.Т. Though a man lives a one or a hundred years, he must leave this much-admired palace one day.

**АГАР ТИҒИ ОЛАМ БИ-
ЖУНБАНД ЗИ ЖОЙ,
НАБУРРАД РАҒЕ ТО
НАХОҲАД ХУДОЙ**
(Бобурнома, 150).

Табдили:

матл. Агар олам тиғи ўз жойидан кўзгалса, Худо хоҳламаса бир томирни ҳам қирқолмайди.

Ж.Л.В.Э. However the sword of man may strike, It injures not a single vein, without the will of God (P.216).

А.С.Б. If a sword shook the Earth from her place, Not a vein would it cut till God wills. P. 244 (182).

В.Т. If the sword of the world moves from its place, it will sever no vein unless God wills (P.239).

**АЖАБ БИР БАЛОДУРКИ,
ХИРОТДА ОЁҒИНГНИ
УЗАТСАНГ, ШОИРНИНГ
ОРҚАСИГА ТЕҒАДИ,
ЙИҒСАНГ ҲАМ,**

ШОИРНИНГ ОРҚАСИГА ТЕГАДИ

пай. гап. (сарой уламолари шатранж ўйинида Навоий ва Биноий ҳазил-мутойибаси)

Ул жумладин бири будурким, бир кун шатранж мажлисида Алишербек оёгини узатур. Биноийнинг (орқаси) га тегар, Алишербек мутояба била дерки, “Ажаб балоест дар Ҳири, агар пой дароз мекуни ба (пушти) шоир мерасад”.

Биноий дерким, “агар жамъ мекуни ҳам ба (пушти) шоир мерасад”.

Табдили:

“Ажаб бир балодурки, Ҳиротда оёгингни узатсанг, шоирнинг орқасига тегеди.

Биноий айтадики, “Йигсанг ҳам, шоирнинг орқасига тегеди”. Охир бу зарофатлардин яна Ҳиридин (Самарқанд) азимати қилди (Бобурнома, 138).

Ж.Л.В.Э. Ali Sher Beg said, in a joking way,

“It is a sad nuisance in Heri, that you cannot stretch

out your foot without coming in contact with the backside of a poet”

“Nor draw it in again”, said Binai, “without coming contact with a poet’s backside”.

At last his sarcasm drove Binai from Heri, and he went to Samarkand (P. 195).

A.C.B. Alisher at a chess-party in stretching his leg touched Banai on the hinder-parts and said jestingly,

“It is the sad nuisance of Heri that a man can’t stretch his leg without its touching a poet’s backside” “Nor draw it up again”,

retorted Banai. In the end the upshot of his jesting was that he had to leave Heri again; he went then to Samarkand (P. 287).

B.T. One day at a chess party Ali-Sher Beg stretched out his leg and touched Banna’I’s backside.

“What a sad state this is” Alisher Beg said in jest, **“that in Herat one cannot stretch out a leg without poking a poet in the ass”.** **“Yes”,** Bannai retorted **“and if you pull your leg back**

in, you'll poke another". In the end he left Herat for Samarkand because of such witticisms (P. 215).

АЗОЛАР ТОЗА БЎЛМОҚ

фб. (азалар янгиланмоқ)

Азолар тоза бўлуб, фироқлар ути беандоза бўлди (Бобурнома, 124).

3.T. Mouring was extreme and leave-taking was incomparable.

АЙБ ҚИЛМОҚ

фб. (айб санамоқ)

Чухра сахламоқлиғни хунар билурлар эди. Чухра сахламаслиғни айб қилурлар эди. Зулм ва фисқининг шоматидин уелонлари тамом жувонмарг бўлдилар (Бобурнома, 48).

Ж.Л.В.Э. And such currency did this vile practice gain in his time, that every man had his boy; insomuch, that to keep a **catamite** was thought to be a creditable thing, and not to have one was regarded as rather an imputation on a man's spirit. As

a judgment upon him for his tyranny and depravity, all his sons were cut off in their youth (P. 29).

A.C.B. If anywhere in his territory, there was a handsome boy, he used, by whatever means, to have him brought for a catamite; of his begs' sons and of his sons' begs' sons he **made catamites**; and laid command for this service on his very foster brothers and on their own brothers. So common in his day was that vile practice that no person was without his catamite; to keep one was thought a merit, not to keep one, a defect. Through his infamous violence and vice, his sons died in the day of their strength Pp. (45) 111.

B.T. During his time this shameful vice was so widespread that there was no one at all who did not have catamites. To keep them was considered a virtue, and not to **keep them a fault**. His sons all died young of shameful immoderation and debauchery (P. 31).

АЙИҚ ҰТИ

фб. (мехригиёҳ, доривор ўт)

Баъзи китобларда битиб-дурларким, “ябруҳ уссанам” бу тоғлардадур, вале бу муддатта ҳеч эшитилмади. Бир гиёҳ эшитилдиким, Етти-кентнинг тоғларида бўлур, ул эл “айиқ ўти” дерлар, мехригиёҳ хосиятлик, голибо мехригиёҳдур, ул эл бу от била айтурлар (Бобурнома, 36).

Ж.Л.В.Э In many books it is related, that the Yabruh-ussannam grows on these hills; but now it is now quite unknown. There is, however, a species of grass which is produced on the mountains of Bete-kend, and which the people of the country term *alkoti*, that is said to have the virtue of the *mehrgiah*, an is what passes under the name of *mehrgiah*. In these hills, also, there are mines of turquoise and of iron (P. 6).

А.С.Б. Some books write that the mandrake is found in these mountains but for this long time past nothing has been heard of it. A plant called *Ayiq auti*

and having the qualities of the mandrake (*mihrgiyah*) is heard of in Yiti-kent; it seems to be the mandrake (*mihrgiyah*) the people there call by this name (i.e. *ayiq auti*). Pp.73,73(11,12)

В.Т. In some books it is written that there is belladonna in the mountains, although it has not been heard of in these times. A plant in the Yetti Kent mountains, which the people there call *ayiq oti*, is claimed to have the properties of mandrake. It most likely is the mandrake, but they call it by the other name. Turquoise and iron mines are also in the mountains (P. 7).

АНДИЖОН КУЧИ БИЛАН ОЛИЛИБ

фб. (Андижонлик аскарлар орқали забт этилган)

Самарқанд Андижон кучи билан олилиб эди. Агар Андижон ишкита бўлса, яна Тенгри рост келтурса, Самарқандни ишкласа бўлур (Бобурнома, 63).

Ж.Л.В.Э. I had taken Samarkand with the forces of An-

dejan, and if I still continued master of Andejan, might once more (should God prosper me) regain possession of Samarkand (P. 57).

A.C.B. Samarkand was taken by the strength of Andijan; if Andijan is in your hands, God willing, Samarkand can be had again. One after another came letters to this purport Pp. (88) 155.

B.T. "Samarkand was taken through the strength of Andizhan. If Andizhan is held, and God wills, Samarkand can be taken "Letters of this import came one after (P. 64).

АРЗГА ТЕГУРМОҚ

фб. (маслахат бермоқ)

Улуз-қари тажрибалиқ беклар Носирбек Дустбекнинг отаси, Қанбар Алибек арзга тегурдиларким, кеч бўл-убтур, қоронғуда қўрғонга яқин сизиниб бормоқ беҳисобдур, кейинрак тортиб тушалинг, тонгла не чоралари бордур, қўрғонни берурлар (Бобурнома, 92).

3.T. The old experienced Begg, the father of Nosirbek and Dostbeg, and Qanbar Ali Beg **signified to me** that it was now too late, that to approach the fortress in the dark was not a wise measure; and they let us withdraw and dismount unavoidably.

АРИҚ ОЛМОҚ

фб. (ўраб олмоқ, асир олмоқ)

Боқи била борғонларни ариқ олди, Боқини ўлтуруб хотунини олди. Агарчи биз Боқиға ҳеч ёмонлиқ қилмай қўя бердук, вале ўз ёмонлиги олиға келиб, ўз амалиға гирифторм бўлди (Бобурнома, 125).

3.T. He took prisoner all who came with Boqi, killed him and took his wife. We hadn't let any harm to him yet but he was repaid what he had done previously.

АСЛ ҚИЛМОҚ

фб. (инобатга олмоқ)

Буларнинг фикрини бар асл қилмоқ керак. Чериктин илгаррак бир пора кўмак киши ҳам Байанага келса, давлатга

муносибдур деб, черик
отланмоққа азм-жазм қилиб,
ўзумиздин илгаррак Муҳаммад
Султон мирзо, Юнус
Али, Шоҳ Мансур барлос,
Каттабек, Қисмтой Бўжаса
бошлиқларни Байанага илгор
йиборилди (Бобурнома, 218).

Ж.Л.В.Э. That it would be beneficial to my affairs if a detachment could be sent on, before the Grand Army, to the assistance of Biana. In order, therefore, to harass the Rana's army, I pushed on before me towards Biana, a light force, under the command of Muhammed Sultan Mirza, Yunis Ali, Shah Mansur Birlas, Kittah Beg, and Kismi Bujkeh (P. 349).

А.С.Б. It would favour our fortune, if a troop came ahead of the army to reinforce Biana. Deciding to get to horse, we sent on, to ride light to Biana, the commanders Muhammad SI. Mirza, Yunas ali, Shah Mansur Barlas, Kitta Beg, Qismati and Bujka (P. 545).

В.Т. It became necessary to deal with them above all else. If

a contingent of the army were to go to Bayana as reinforcements, it would be to our advantage. Having firmly resolved to mount the army, we dispatched Muhammad-Sultan Mirza, Yunus Ali, Shah-Mansur Barlas, Kata Beg, Qisimtay, and Bochka to Bayana ahead of ourselves (P. 375).

**АТКАЛИГИГА
ЮКУНДУРУЛМОҚ**
фб. (мураббийликка
тайинланмоқ)

Одина куни, ойнинг йигирма
тўққузиди Мир Хурдинг
Ҳиндолнинг аткалигига юкун-
дурулди. Минг шоҳрухий сочиқ
киюрди (Бобурнома, 177).

Ж.Л.В.Э. On Friday the 29th, I invested Mir Khurd with the office of governor to Hindal, on occasion he brought me a present of a thousand shahrkhis (P. 274).

А.С.Б. On Friday the 29th, Mir Khurd was made to kneel as Hind-al's guardian. He made an offering of 1000 *shahrukhis* Pp. (408) 475.

В.Т. On Friday the twentieth, Mir Khurd was made to kneel as tutor to Hindal and had a thousand shahrukhis brought in as a gift (P. 293).

АТРОКДЕК ГАЛА ВА РАМАЛИҚ

фб. (турклардек гала ва сурувли, тўда ёки пода мол, қўйлари бор бўлмоқ)

Эли агарчи сорт ва деҳқишиндур, вале атрокдек гала ва рамалиқ эллардур. Даҳкатнинг қуйини қирқ минг ченарлар эди (Бобурнома, 87).

З.Т. The dwellers were Sarts, however they live in a village, they **have large flocks of sheep and herds** like Turks. The sheeps of Dahkat to be valued for forty thousand.

Б

БАДЗАБОН ВА ФАҲШҒҲЙ ВА ХУДПИСАНД ВА ТИЙРАМАҒЗ МАРДАК

фб. (тили заҳар ва фаҳш сўзлар айтгучи, қайсар ва калтафаҳм эркак)

Яна бири Вали эди. Хисравшоҳнинг туққон иниси эди. Навкарни яхши саҳлар эди. Султон Масъуд мирзонинг кўзига мил тортмоғига ва Бойсунқур мирзонинг ултурмакига боис ул эди. Бадзабон ва фаҳшғҲй ва худписанд ва тийрамағз мардак эди (Бобурнома, 50).

Ж.Л.В.Э. Wali was another of them, the younger brother of the full blood of Khosrou Shah. He took good care of his servants. It was, however, at the instigation of this man, that Sultan Masaud Mirza was blinded, and Baiesanghar Mirza put to death. He was **in the habit of speaking ill** of everybody behind their backs He was a **foul-tongued, scurrilous, self-conceited, scatter-brained fellow** (P. 32).

А.С.Б. Wall was another, the younger, full-brother of Khusrau Shah. He kept his retainers well. He it was brought about the blinding of SI. Mas'iid Mirza and the murder of Bai-sung-har Mirza - He had **an ill-word** for every-one and was an **evil-tongued, foul-mouthed,**

self-pleasing and dull-witted manikin (P. 51).

B.T. Another was Wali, a full brother to Khusrawshah. He kept them well. It was he who had Sultan-Mas'ud- Mirza blinded and Baysunghur Mirza killed. He found fault with everyone. He was an **evil-tongued, foulmouthed, conceited, and dull-witted fellow**. He approved nothing anyone other than himself did (P. 34).

БАДМАОШЛИҚ ҚИЛА БОШЛАМОҚ

фб. (дағаллик қила бошламоқ)

Ўш ва Марғинон ва бу қирган қўрғонларда қўйғон мўғуллари элнинг чашм-доштининг хилофи, зулм ва бадмаошлиқ қила бошладилар (Бобурнома, 95).

B.T. ... the Moghals that he had posted in the fortresses at Osh, Marginon, and the other places that had come to us: and began to oppress and misconduct.

БАЖО КЕЛТУРМОҚ *фб.*(одатига амал қилмоқ)

Эли кофирлар била омихта учун, агарчи мусулмондур, вале куффор русумини бажо келтурурлар (Бобурнома, 111).

Ж.Л.В.Э. As its inhabitants, though Musulmans, are mingled with the Kafirs, they live according to **the customs of that race**. (P. 144).

A.C.B. Another *buluk* is Chaghan-saral, a single village with little land, in the mouth of Kafiristan; its people, though Musalman, mix with the Kafirs and, consequently, **follow their customs** Pp. (212) 278.

B.T. It is at the mouth of Kafiristan. Because the people, though Muslim have mingled with the Kafirs, they **have taken on infidel customs** (P. 160).

БАНД ҚИЛМОҚ *фб.* (асир олмоқ)

Обдуздким оилди, бўлдура олмай тонгласизга амон тилаб

чиқтилар. Танбалнинг иниси
Халил бошлиқ етмиш-саксон-
юз ўбдон кишини **банд қилиб**,
Андижонга **йиборилдиким**,
хўтиёт била сахлагайлар
(Бобурнома, 71).

Ж.Л.В.Э. The morning after the attack, before breakfast time, we had gained possession of the water-courses. The action continued till evening, but, after loosing their water, they could no longer hold out; and, next morning, they asked for quarter and surrendered the place. Khalil, the younger brother of Tambol, who was in command, with seventy, eighty, or a hundred of the most active young men, **were kept as prisoners**, and sent to Andejan to be put in close custody (P. 72).

А.С.Б. The assault began at dawn; the water-thief had been taken before breakfast-time; fighting went on till evening; next morning, as they could not hold out after losing the water-thief, they asked for terms and came out. We took 60 or 70 or 80 men of Khalil's command and sent them to Andijan for

safe-keeping; as some of our begs and household were prisoners in their hands, the Madii affair fell out very well (P. 109).

В.Т. Since the water channel had been taken, they were unable to hold out and the next morning they sued for quarter and emerged. Seventy, eighty, or a hundred men under Tambal's brother Khalil **were put into chains** and sent to Andizhan to be kept under guard (P. 81).

БАРТАРАФ БЎЛИМОҚ
фб. (бекор қилмоқ)

*Кечаси суҳбат ангизи бўлди. Қози арзга еткурдиким, менинг уюмда мундоқлар бўлгон эмас, подшоҳ ҳокимдурлар. Бовужудким, мажлис асбоби муҳайё бўлуб эди, қозиниг истирзойи хотири учун, ичку **бартараф бўлди*** (Бобурнома, 173).

З.Т. One discussion passed on at night. Qozi represented to me that there was never been such kind of things at his family, only Podishoh is the governor and dominant. However the

whole thing was ready for the party but for the respect of Qozi we stash away drinking.

БЕДИЛЛИҚ ЗОҲИР БЎЛМОҚ

фб. (кўрқоқлик ошкор бўл-
моқ)

Иккала ога-инини тушурурлар. Бу ерда ўлтур-гузгонда ога-ини бир-бирини қучушуб, ўнушуб, видоъ қилурлар. Абулмуҳсин мирзодин бедиллик зоҳир бўлур. Керак мирзога чандони тавофут қилмас. (Бобурнома, 155).

З.Т. The two brothers were dismounted. They embraced and kissed each other for their last farewell. Abul Hassan Mirzo showed some melancholy but Kераk Mirzo was not affected even the slightest.

БЕЗГАК БЎЛМОҚ

фб. (безгак касалига чалин-
моқ)

Ҳавоси бисёр мутааф-финдур, кузларбезгаккўнбулур. Андоқ ривоят қилдиларким,

чунчук безгак бўлгондур. Дер-ларким, ҳавосининг тааф-фуни шимолдаги тоғ жиҳати-диндур. (Бобурнома, 36).

З.Т. But the air is unpleasant and this causes much infection in autumn, from this viewpoint they say, there even sparrows get ague.

БЕМУРОД ЁНМОҚ

фб. (умидсизланиб қайтиб
кетмоқ)

Тенгри таолоким, ўз қуд-рати комиласи била ҳар ишимни ҳар маҳалда андоқким боядушояд, беминнати махлуқ рост келтурубдур, мунда ҳам неча ишни боис қилдиким, алар бу келмакдин ўсандилар, балки бу таважжуҳдин пушаймон бўлуб, бемурод ёндилар (Бобурнома, 43).

Ж.Л.В.Э. But Almighty God, who, of his perfect power has, in his own good time and season, accomplished my designs in the best and most proper manner, without the aid of mortal strength, on this occasion also brought certain events to

pass, which reduced the enemy to great difficulties, frustrated the object of their expeditions, and made them **return without success**, heartily repenting of their attempt (P. 19).

А.С.Б. But the Almighty God, who, of His perfect power and without mortal aid, has ever bringing their counsels to a head made such things happen here that they became disgusted at having advanced, repented indeed that they had ever set out on this expedition and **turned back with nothing done** Pp. (31) 87.

БЕМУЗОЯҚА ТОПШУРМОҚ

фб. (жангсиз топширмақ)

Хўжанд ичида Мир Мўғулнинг отаси Абдулваҳҳоб шиговул эди, мен етгач-уқ кўргонни бемузояқа топшудди (Бобурнома, 51).

Ж.Л.В.Э. Abdal Wahab Shaghawal, the farther of Mir Moghul commanded in the place; and, immediately on my approach, **without making any difficulty, surrendered the fortress** (P. 34).

А.С.Б. Mir Mughul's father, Abdul-wahhab *Shaghawal*- was in it; **he surrendered without making any difficulty** at once on our arrival (P. 54).

В.Т. Mir Moghul's father, Abdul-Wahhab Shiqavul, was in Khodzhent, but as soon as the army arrived **he gave up the fortress without a fight** (P. 37).

БИР МОКИЁН БИЛА ТУТУШМОҚ

фб. (бир макиён билан урушмоқ, бирор кимса билан жанг қилмоқ)

Бу ўтар дунё учун мундоқ ёмон ишлар қилди. Мундоқ бисёр маъмур вилоят ва мунча қалин яроқлиқ навкар била бир мокиён била ҳам тутушмади (Бобурнома, 50).

З.Т. He did such evil things for the sake of this fleeting world. **He even didn't try to fight** with any other troop as he had so many army and prosperous land.

БИР ТАРАФ ТУШУБ

фб. (ҳар ким ҳар тарафга тарқалиб, яшириниб юрмоқ)

Кун туш бор эрдиким, кўз етар ерда бир отнинг устида бир нима илтираб кўринадур. Ҳеч билмадукким, не нимадур? Бу худ Муҳаммад Боқирбек экандур. Ахсида бизнинг била эди. Ахсидан чиққонда ҳар ким бир тараф тушуб эди (Бобурнома, 99).

Ж.Л.В.Э. It was about noon, when as far as off as the sight could reach, we perceived something that glittered on a horse. For some time we could not distinguish what it was. It was in truth, Muhammed Bakir Beg. He had been in Akhsi along with me; and in the dispersion that followed our **leaving the place, when every one was scattered here and there, Muhammed Bakir Beg had come in this direction, and was now wandering about and concealing himself** (P. 120).

А.С.Б. At mid-day, a something glittering was seen on a horse, as far away as eye can reach. We were not able to make out at all what it was. It must have been Muh. Baqir Beg himself; he had been with us in Akh-

si and when we got out and scattered, he must have come this way and have been moving then to a hiding-place (P. 180).

В.Т. It was noon when, in the far distance, something on horse back could be seen reflecting the light. We had no idea what it was. It turned out to be Muham-mad Baqir Beg, who had been with us at Akhsi. When we got out of Akhsi everyone **had taken off** in all directions (P. 136).

БИРИСИ ҚУЛОҒИН ТУТАМУДУР, ЯНА БИРИ ЧИРОЙИ ЧИТАМУДУР

фб. (бириси қулоғини тутадими, яна бири афтини бужмайтирадими)

Жаҳонгир мирзо кайфият маҳалда буюрдиким ўқугай, гариб, баланд ва дурушт ва бемаза ўқуди. Хуросон эли нурзарофат тирилур эл. Мунинг бу ўқишидин бириси қулогин тутамудур, яна бири чиройин читамудур, мирзо жиҳатидин ҳеч ким манъ қилаолмайдур (Бобурнома, 145).

З.Т. When Jahongir Mirzo was drunk he ordered him to

ing, and he sung it miserably, cynically and awful. The people of Khorasan have much thrilled. Many of them **closed their ears and others made their face jerk** but nobody dare to say him stop because of Mirzo's respect.

БИР ЗАРРА ПАРВО ҚИЛМОҚ

фб. (умуман назарга илмаслик)

Бу бедавлат хотун чун ноқиси ақл эди, эрга тегар ҳавоси била ўғлининг хону монин барбод берди. Шайбонийхон бир зарра парво ҳам қилмади, балки гумарунчақидек кўзга илмади (Бобурнома, 78).

Ж.Л.В.Э. ... so that the wretched and weak woman, for the sake of getting herself a husband, gave the family and honour of her son to the winds. **Nor did Sheibani Khan mind her a bit, or value her** even so much as his other handmaids, concubines, or women (P. 84).

А.С.Б. As for that calamitous woman who, in her folly, gave

her son's house and possessions to the winds in order to get herself a husband, ShaibanI Khan **cared not one atom for her**, indeed did not regard her as the equal of a mistress or a concubine (P. 128).

В.Т. In her lust to get a husband, that wretched, feeble-minded woman brought destruction on her son. Shaybani Khan **paid her not the slightest attention** and regarded her as less than a concubine (P. 95).

БИРОВГА ТОПШУРМОҚ

фб. (ўз кишисининг қўлига топширмақ)

Аввал маҳалда агарчи маҳрами эди, онча риоят топмайдур эди. Бировга топшиурдим, яхши эҳтиёт қилмай қочурубтур (Бобурнома, 158).

З.Т. He was very close to him before but he hadn't get any promotion yet. **I had given him to one of my people's hands** but they didn't keep well an eye upon, then put him to flight.

**БИР БАЛО ЕТИШГАН
ЭДИ, БИРОҚ ЯХШИЛИК
БИЛА КЕЧТИ**

матл. (бир офат келган эди,
биноқ яхшилик билан ўтиб
кетди)

*Тонгласизга алар ҳам қалин
кустилар, бирисининг худ
ҳоли хароб эди, охир бори
халос бўлдилар. Мисраъ:*

*“Бир бало етишган эди,
биноқ яхшилик била кечди”.*
*Расида буд балое, вале бахайр
гузаит* (Бобурнома, 217).

**Ж.Л.В.Э. A calamity fell
upon me, but I escaped in safe-
ty.**

Almighty God bestowed a
new life upon me, I came from
the other world,

I was again born from my
mother's womb.

(Turki)

I was broken and dead, but
am again raised to life;

Now, in the salvation of my
life, I recognize the land of God
(P. 348).

**А.С.Б. ... one was in a very
bad state. In the end all escaped.**

(Persian) “An evil arrived but
happily passed on!”.

God gave me new-birth! I am
coming from that other world;
I am born today of my mother;
I was sick; I live; through God,
I know today the worth of life!
Pp. (542) 611.

**В.Т. One was very ill, but in
the end they all recovered com-
pletely. “Calamity struck, but
all's well that ends well.”**

God gave me life anew; I had
returned from the brink of death;
I was born again. “Wounded, I
died and came to life again. Now
I have learned the value of life”.
I ordered Sultan-Muhammad
Bakshi to keep a close watch on
the cook. When he was tortured
he confessed the details given
above (P. 374).

**БИР СУТ ПИШИМИ
БУРУНРОҚ**

фб. (бир сут пишиш вақт
меъёри)

*Иш тадбирдин ўтуб эди.
Нечукким, икки-уч минг яроқ-
лиқ киши аркта, бир юз-икки
юз киши тош қўргонда. Яна
Жаҳонгир мирзони бир сут*

пишими бурунроқ қавлаб чиқарибтурлар. Кишимизнинг ярими анинг била чиқибтур (Бобурнома, 96).

Ж.Л.В.Э. He did return, and informed us that Jehangir Mirza had already been gone some time in his retreat. **It was no longer a season to tarry,** and we also set off. Indeed, my halting so long was very ill advised. Not above twenty or thirty men now remained with me (P. 117).

A.С.Б. Moreover they had chased off Jehangir Mirza as long before as it take milk to boil, and with him had gone half my man, while we were in the Gate to say to him, If you are near at hand, come let us attack again (P. 175).

B.Т. It was too late for tactics: two to three thousand armed men were in the citadel, and we were a hundred or two in the outer fortress. They had chased Jahangir Mirza out a little while before. Half of our men had left with him (P. 135).

БИР СУТ ПИШИМИҒА ЁВУҚ ДАРАНҒ ҚИЛМОҚ
фб. (бир сут пишгунга қадар ёки яқинроқ муддат кечикмоқ)

От уздуруб ул юздагиларнинг муқобаласида бир уқ отими ерда пойобқа чиқти, сув отнинг қаптолида бўлғай эди. Бир сут пишимизга ёвуқ даранг қилди (Бобурнома, 121).

Ж.Л.В.Э. After swimming his horse for the distance of a bowshot in the face of the enemy, who stood on the banks, it got footing and took ground, with the water reaching as high as the flap of the saddle. **He stopped there as long as milk takes to boil** (P. 168).

A.С.Б. There he stayed for as long as milk takes to boil; no one supported him from behind; he had not a chance of support (P. 237).

B.Т. The horse swam across and, an arrow shot from the people on the other side, found its

footing and began to wade, **with water up to its girth strap** (P. 178).

БЕПОЙ БЎЛМОҚ
фб. (безовта бўлмоқ)

Бу хабар хонларга етгач, бепой бўлуб, ўлтуролмай, Андижон устидин қўптилар (Бобурнома, 95).

Ж.Л.В.Э. As soon as the Khans received this intelligence, they were **disconcerted, and broke up** from before Andejan in great alarm (P. 114).

А.С.Б. contrary to the expectations of the towns-people, in Aush, Marghinan and other places, places that had come in to me, **began to behave ill** and oppressively P. (241) 172.

В.Т. As soon as the khans heard this, **they went to pieces and, unable to stay** where they were, left Andizhan (P. 129).

БЕШ КУН ЎТАР ДУНЁ
фб. (ўткинчи ва қиска умр)

Беш кун ўтар дунё учун бир ўзи ўстургон вашигъма-

тзодасини кўр қилди. Яна бирини ўлтурди. Тенгри қошида осий ва халқ олдида мардуд бўлубдур (Бобурнома, 49).

Ж.Л.В.Э. For the sake of the short and fleeting pomp of this vain world, he put out the eyes of one, and murdered another of the sons of the benefactor, in whose service he had been, and by whom he had been patronized and protected; rendering himself accused of God, abhorred of men, and worthy of execration and shame till the day final retribution (P. 31).

А.С.Б. For the sake of this fleeting, five-days, world, he blinded one of his benefactor's sons and murdered another. A sinner before God, reprobate to His creatures, he has earned curse and execration till the very verge of Resurrection Pp. (50) 117.

В.Т. For the sake of this transitory world he had blinded one of his benefactor's sons whom he had looked after himself, and killed another. He was sinful in the sight of God and

damnable in the sight of men (P. 11).

БЕШ КУНЛУК ЎТАР ДУНЁ
фб. (ўткинчи ва қиска умр)

Рустойи ва нодида киши, беш кунлук ўтар дунё учун мундоқ ёмон от қозгонди (Бобурнома, 154).

Ж.Л.В.Э. ... that for the sake of some worldly dirt, he order Khadjeh Begum to be given up to Shah Mansur Bakshi (P. 223).

А.С.Б. For the sake of this five-days fleeting world, he earned himself a bad name Pp. (328) 394.

В.Т. ... that for the sake of this filthy world he turned over Khadija Begim to Shah Mansur Bakhshi's wife for safe keeping and let her be tormented in all sorts ways (P. 249).

БЕТАКАЛЛУФОНА КЕЛМОҚ
фб. (расмиятчиликсиз келмоқ)

Дейилдиким, тўра ва тўқа била элчилик қилурни қўйгил,

бетакаллуфона келгил!
(Бобурнома, 174).

Ж.Л.В.Э. ... we sent for him up to the terrace. "Put aside the form and state of an ambassador," said, I, "and sit down and join us without ceremony" (P. 262).

А.С.Б. We shouted to him from the roof, Drop the envoy's forms and ceremonies! **Come without formality!** Pp. (402) 469.

В.Т. We called to him from the roof, saying, "Take off your emissary's badge and buckle (P-287).

БЕТАКАЛЛУФОНА ВА ҚАЗОҚОНА

фб. (кўримсиз, оддий ва кўчманчиларга хос)

Ёқа ерда улгайгон учун чодир ва ўлтурур ери бетакаллуфона ва қазоқона эди. Қовун ва узум варикобхона шиёси тамом ўзи ўлтурур чодирда-ўқ эди (Бобурнома, 94).

З.Т. He was mistreated and nomadic because of he had been brought up in a rude and remote country. Melons, grapes, and all stable furniture were gathered in his living tent.

БЕФИЛУ ГАШ ВА ОРОМИДА МАЖЛИС

фб. (ажаб ораста базм)

Бадиъуззамон мирзонинг мажлисини хейли таъриф қилурлар эди, филвоқиъ бегили гаш ва оромиди мажлис эди (Бобурнома, 143).

З.Т. Badi'uzzamon Mirzo's parties were much talked about it were **renowned, unrestricted (neat and tidy) and spick-and-span.**

БЕХУЗУР БЎЛМОҚ

фб. (оғриб қолмоқ, бемор бўлмоқ)

Менинг онамнинг туққон эгачиси Меҳр Нигорхоним ҳам Самарқандтин келдилар. Менинг онам хоним беҳузур бўлдилар, хейли ёмон беҳузурлиқ эди. Маҳкам мухотара уткардилар (Бобурнома, 87).

Ж.Л.В.Э. My mother's eldest sister of the full-blood, Miher-Nigar Khanum, also arrived from Samarkand. My mother Khanum fell sick, became desperately ill, and was reduced to the point of death (P. 99).

A.C.B. My mother's elder full-sister, Mihr-nigar Khanim had come from Samarkand and was in Tashkent. There my mother Kkanlm fell very ill; it was a very bad illness; she passed through mighty risks (P. 216).

В.Т. My mother's full sister Mihr Nigar Khanum also came from Samarkand. My mother the khanum fell ill. It was very serious and she was critically ill (P. 112).

БОЗ ГАРДАД БА АСЛИ ХУД ҲАМА ЧИЗ, ЗАРРИ СОФИЮ НУҚРАВУ АРЗИЗ.

афор. Хоҳ соф олтин, хоҳ кумуш ва хоҳ кўрғошин бўлсин, барибир ўз аслига қайтади).

Отасини ўзбак ўлтургандин сўнг келиб, менинг мулозаматимда уч-тўрт йил

буғди, сўнгра ижозат тилаб,
Конишарга хон қошига борди.

*Боз гардад ба асли худ
ҳама чиз,*

Зарри софию нуқраву арзиз
(Бобурнома, 39,40).

Ж.Л.В.Э. ...after his father was slain by the Uzbeks? Entered my service and mained in it three or four years; he then took leave of me and went to Kashghar to the Khan; but as:

Everything returns to its original principles,

Whether pure gold, or silver, or tin;

It is said that he has now adopted a commendable course of life and become reformed (P.12,14).

A.С.Б. He was in my service for three or four years after the Auzbeks slew his father, then asked leave to go Kashghar to the presence of SI.Said Khan.

“Everything goes back to its source,

Pure gold, or silver or tin.”

People say, he now lives lawfully (ta'ib) and has found the right way (*tariqa*) (P.25).

В.Т. After his father was killed by the Uzbeks, he came and joined my retinue for three or four years. Later he requested permission to go to the khan in Kashghar. **“Everything returns to its source-pure gold, silver, or tin.”** As of this date it is said that he has repented and discovered the right path (P. 14-15).

**БОРМОҚҚА НЕ
МАСКАНЕ МУЯССАР,
ТУРМОҚҚА НЕ
МАЪМАНЕ МУҚАРРАР**
афор.

*Яна не юз била Хужсандқа
борилгай, Хужсандқа бориб
ҳам киши не қилгай?*

**Бормоққа не маскане му-
яссар, Турмоққа не маъмане
муқаррар** (Бобурнома,67).

Ж.Л.В.Э. With what face, therefore, could I return to Khojend, and, indeed what benefit could result from it?- (Turki couplet.)

**There was no secure place
for me to go to, And no place of
safety for me to stay in** (P. 64).

A.С.Б. With what face could we go there again? And what

for his own part? Could a man do there? **To what home to go? For what gain to stay?** P. 162 (99).

B.T. With what honor could I go back to Khodzhent? And if we did go to Khodzhent, what were we to do? **"No home to go to, no safe place to stay."** (P.72).

БОШ-ОЁҚ ВА ИСТИ- МОЛАТ ФАРМОНЛАРИ ЙИБОРМОҚ

фб.(бош-оёқ сарпо ва ўзи томонига мойил қиладиган чаккириқ фармонлари юбормоқ)

Бу иноятлардин сўнг Муҳаммад Али жанг-жангга хосса қора махмал бошлиқ, қалмоқи жиба бериб, туз ҳам иноят бўлди. Ҳаатийнинг уругига рухсат бериб, Ҳаатийга қилич ва бош-оёқ ва истимолат фармонлари йиборилди (Бобурнома, 171).

Ж.Л.В.Э. After making these grants to Muhammed Ali Jeng-Jeng, I gave him one of my own black velvet Kilmak corslets, and the tugh (or banner) of

mountain-cow's tail. I gave Hati's relation leave to depart; **presented him with a sword, and a dress of honour;** and sent by him letters calculated to confirm Hati in his duty (P. 263).

A.C.Б. He also received a special head-wear in black velvet, a special Qllmaq corselet, and a standard. When Hati's kinsman was given leave to go he took for Hati a sword and head-to-foot (*bash-ayaq*) with a royal letter of encouragement (P. 393).

B.T. He was also rewarded with a yak-tail standard. Hati's relative was given leave to depart and take Hati a sword, **a robe of honor,** and letters of good will (P. 281).

БУ КУН ЧИҚАЙ, ТОНГЛА ЧИҚАЙ ДЕБ ҲИЯЛ ҚИЛМОҚ

фб.(бугун ёки эртага келаман деб алдамоқ, ҳийла қилмоқ)

Тафсили будурким, сулҳ бўлгонда Танбалнинг иниси Халил бошлиқ бандиларни қуюлуб эди. Нечукким, мазкур

бунди. Танбал Халилни Ўзгандга кўч ва уруқини чиқормоқ учун йибориб эди, кўч чиқормоқ баҳонаси била бориб, Ўзгандга кириб бу кун чиқай, тонгла чиқай деб ҳиял қилиб, чиқмайдур эди (Бобурнома, 76).

Ж.Л.В.Э. The affair happened in this way: At the peace, the prisoners, the chief of whom was Khalil, the younger brother of Tambol, had been set at liberty, as has been mentioned. Tambol had sent Khalil, in order to remove his family and effects from Uzgend. Having entered Uzgend under pretence of carrying away the family, day after day he promised to carry them off; **but, under one pretext or another, never left the place** (P. 81).

А.С.Б. The particulars are as follows; As has been mentioned, Khalil and those under him were set free when peace was made. Tambal then sent Khalil **to fetch away their wives and families** from Auzkint Pp. (123) 190.

В.Т. When the truce made,

the prisoners under Khalil's command were released, as has been mentioned. Tambal sent Khalil to **get their kith and kin out of** Uzgen (P. 91).

БУРУНИДИН ЧИҚМОҚ
фб. (таъзирини емоқ, зое бўлмоқ)

Қари танбал мардак неча йиллар ўз муродича юруб салтанаттин тек бир хутба ўз отиға ўқумайдур эди. Йигирма беш, йигирма олти қатла паёнай юкунди ва борди ва келди. Толиқиб тамом йиқила ёзди. Неча йил қилгон беклиги ва салтанати тамом бурунидин чиқти. Кўрушуб тортиқ тортгандин сўнгра буюрдумким, ўлтурди. Бир гарий, икки гарий ўлтуруб, ул тарафдин-бу тарафдин сўз ва ҳикоят айтилди. Бовужуди номардлик ва намақҳаромлик ковок ва бемазағўй ҳам бор экандур (Бобурнома, 104).

З.Т. This old exhausted fat man lived so many years for his own way not having been read Khutba to his name. He knelt 25 and 26 times consecutively he went and came back and for-

ward. He was very tired of bowing, he nearly fell in the half way. With bowing this way **his expert witness was drained away** as many years he had acquired. After greeting and the food was given I ordered him to sit. He sat one gari or two exchanging tale and talk. He was so faint-heartedness and ungratefulness were apparent in his meaningless and tasteless words.

**БУРУНҒИЛАР
ДЕБТУРЛАРКИМ,
ҚЎРҒОН
БЕРКИТМАКЛИККА
БОШ КЕРАК, ИККИ
ҚЎЛ КЕРАК, ИККИ БУТ
КЕРАК: БОШ САРДОР
БЎЛҒАЙ**

мақл. Бурунғилар дебетурларким, қўрғон беркитмакликка бош керак, икки қўл керак, икки бут керак: бош сардор бўлғай. Икки қўл икки тарафтин келур кўмак ва мадад бўлғай. Икки бут қўрғоннинг суйи била захираси бўлғай. Биз бу атроф ва жавонибдағилардин кўмак ва

мадад кўз тутарбиз, булар худ ҳар қайси бир ўзга хаёлда (Бобурнома, 85).

Ж.Л.В.Э. The ancients have said, that in order to maintain a fortress, a head, two hands, and two feet are necessary. The head is a captain, the two hands are two friendly forces that must advance from opposite sides; the two feet are water and stores of provision within the fort P. 97).

A.C.B. The old saying was that to hold a fort there must be a head, two hands and two legs, that is to say, the Commandment is a head; help and reinforcement coming from two quarters are the two arms and the food and water in the fort are the two legs. While we looked for help from those round about, their thoughts were elsewhere P.207(145).

B.T. Our predecessors have said that to hold a fortress under siege, a head, two arms, and two legs are necessary. The head is the commander, the two arms are reinforcements coming from two directions, and the two

legs are the water and provisions of the fortress (P.109).

БҮЙНИҒА УРДУРМОҚ

фб. (қатл қилмоқ)

Қалин убдон йигитлари ишikka тушти. Султон Хусайн мирзо барчасининг буйнига урдурди (Бобурнома, 57).

Ж.Л.В.Э. Many young cavaliers of his party were taken prisoners. Sulatn Hussain Mirza ordered the whole of them to have their **heads struck off** (P. 45).

А.С.Б. SI. Husain Mirza ordered that all prisoners should be beheaded; this not here only but wherever he defeated a rebel son, he ordered **the heads of all prisoners to be struck off** Pp. (69, 70).

В.Т. Many of his warriors were taken prisoner and Sultan Husayn Mirza had them all **beheaded** (P. 51).

БҮЙИНЛАРИҒА ОЛМОҚ

фб. (ўз зиммасига олмоқ)

Бу ковок мардак иниси била бу тарафнинг иш-кучини

буйинларига олиб, Айбак ва Хуррам ва Сорбоғ навоҳисига келурлар (Бобурнома, 219).

Ж.Л.В.Э. Mulla Baba Beshaghari and his younger brother Baba Sheikh deserted from him by the road, and went and joined Kitin Kara Sultan's hands. The traitor now **taking on himself** and his brother the management of an expedition against my dominations entered the territory of Ibek, Kharim, and Sarabagh P. 350).

А.С.Б. Shah Sikandar his footing in Ghurl lost through the surrender of Balkh is about to make over that fort to the Auzbeg, when Mulla Baba and Baba Shaikh, coming with a few Auzbegs, **take possession** of it (P. 546).

В.Т. This worthless Mulla Baba and his brother **took responsibility** for affairs on this side and went to the vicinity of Aibak, Khuram, and Sarbagh (P. 376).

В

ВАФОТ ҚИЛМОҚ

фб. (дунёдан ўтмоқ)

Менинг отамнинг онаси ҳам Андижонда вафот қилгон экандур, ани ҳам мунда эшит-турдилар (Бобурнома, 86).

Ж.Л.В.Э. My fathers mother had also **paid the debt of mortality** at Andejan, and the news was communicated here (P. 99).

А.С.Б. My father's mother also must have **died** in Andijan Pp. (216)149.

В.Т. My fathers mother had also **passed away** at Andizhan (P. 112).

ВАЛЛОҲУ АЪЛАМ БИ

ҲАҚИҚАТИЛ-ҲОЛ

фб. (воқса тафсилоти ёлғиз Оллоҳга аён)

Бу тийрамагз мардак ҳам мунча риоят топиб мирзога зиёда сурлиқлар қилур эди. Мирзо ройи била амал қилмас эди. Охир дедиларким, масмум

бўлди, валлоҳу аълам би ҳақиқатил-ҳол (Бобурнома, 132).

Ж.Л.В.Э. This wrong-headed man, singularly distinguished as he had been by the Mirza's favour, only presumed the more on it, and behaved factiously. The Mirza, not being able to retain him within the limits of his duty, is said finally to have poisoned him. **The omniscient God knows with truth what befell him** (P. 184).

А.С.Б. ... that muddy-minded manikin, favoured so much already, made growing assumption to rule. The Mirza acted without judgement; people say Muzaffar Barlas was poisoned in the end. **God knows the truth** (P. 271).

В.Т. The dull-witted jerk had received such patronage that he had visions of grandeur even though the mirza never took his advisement. In the end they say he was poisoned, but **God knows the truth of the matter** (P. 202).

ВОҚИЪ БЎЛМОҚ

фб. (содир бўлмоқ, юз бермоқ)

Андоқ тақрир қилдиким, Жом ва Харгирд навоҳисидида ошуур куни туркман била уйбакнинг масофи воқиъ бўлур. Фарз вақтидин намози пешингача урушулар (Бобурнома, 246).

Ж.Л.В.Э. He informed me, that **the battle between the Uzbeks and Turkomans was fought** on the Roz-Ashir, in the neighborhood of Jam and Khirgird, and lasted from the first twilight till noon-day prayers (P. 396).

А.С.Б. The battle between the Auzbegs and Turkmans **took place** on Ashur-day (*Muh. 10th*) near Jam-and-Khirgird. They fought from the first dawn till the Mid-day Prayer (P. 633).

В.Т. He reported that the battle between the Turcomans and the Uzbeks **took place** in the vicinity of Jam and Kharjerd on Ashura and was fought from sunup till noon (P. 429).

Г

“ГАҲ ЁЗДАҲ БЕҲ, ГАҲ НУҲ”

мақл. (Гоҳи ўн бир яхши, гоҳ тўккуз)

Хар кимнинг сўзи бу эдиким, Ҳозихон ўттуз-қирқ минг киши йиғибтур. Давлатхон ул қарилиғи била белига икки қилич боғлабтур. Булар жазм урушулар. Хотирга кечтиким, ул масал борким, “гаҳ ёздаҳ беҳ, гаҳ нуҳ” Чун бу кетмас, Лаҳурдағиларни ўзумизга қўшуб-ўқ урушалинг (Бобурнома, 186).

Ж.Л.В.Э. The general report was, that Ghazi Khan had collected an army of thirty or forty thousand men; that Doulet Khan, old as he was, had buckled on two swords; and that they would certainly try the fate of a battle. I recollected the proverb which says, **Ten friends are better than nine**. That no advantage might be lost, I judged it most advisable, before fighting, to form a junction with the detachment of my army that was in Lahore (P.294).

А.С.Б. It was everyone's mouth that Ghazi Khan had collected 30 to 40,000 men, that Daulat Khan, old as he was, had girt two swords to his waist, and that they were resolved to fight. Thought I. **"The proverb says that ten friends are better than nine; do you not make a mistake when the Lahor begs have joined you, fight there and then!"** P.519 (453).

В.Т. Everybody was saying that Ghazi Khan had gathered thirty to forty thousand troops and that Dawlat Khan, despite his advanced age, had strapped two swords to his waist, and they were intent upon enjoining battle. The proverb that says, **"Ten friends are better than nine"** occurred to me. Since he was not going to go away, we would join the Lahore people to ourselves and then fight (P.313).

ГИРИФТОР БЎЛМОҚ
фб. (мубталo бЎлмоқ)

Боқи билa боргонларни ариқ олди, Боқини ултуруб хотунини олди. Агарчи биз Боқиға ҳеч ёмонлиқ қилмай қўя

бердук, вале ўз ёмонлиги олиға келиб, ўз амалиға гирифтор бўлди (Бобурнома, 125).

Ж.Л.В.Э. He put Baki to death, and took his lady. Though I gave Baki his discharge, and did him no harm, yet he was caught in his own evil, and **taken in his own toils** (P. 172).

А.С.Б. ... he blocked the road, made the whole party prisoner, killed Baqi and took his wife. We ourselves had let Baqi go without injuring him, but his own misdeeds rose up against him; **his own acts defeated him** (Pp. 250, 251).

В.Т. He killed Baqi and took his wife. We had let Baqi go without doing him any ill, but his own misdeeds caught up with him and he **fell prey to his own evil** (P. 188).

**ГУМРОҲЛИК ВА БАТО-
ЛАТ БИЛА ЎЛМОҚ**
фб. (гумроҳлик ва
бадбахтлиги билан ўлмоқ)

*Бовужудким, ота-ога —
иниси бори сунний, бу мундоқ*

*рафизий. Астрободта ўшул
дунроҳлик ва батолат била
ёди* (Бобурнома, 130).

Ж.Л.В.Э. Although his father, his elder brother, and his younger brothers, were all orthodox Sunnis, he continued a blind and confirmed Rafzi (heretic) **till his death in Asterabad** (P. 180).

А.С.Б. this although his father and brethren, older and younger, were all orthodox. He **died in Astarabad, still on the same wrong road, still with the same absurd opinions** P. (262) 328.

В.Т. Later he became a **dyed-in-the-wool** Shiite. Although his father and brothers were all Sunnis, he **died astray in that heresy** in Astarabad (P. 198).

ГУРГОШТИРОҚ ҚИЛИБ ЁНМОҚ

фб. (нари-бери сулҳ тузган
бўлиб қайтиб кетмоқ)

*Бир неча кундин сўнгра
гургоштироқ қилиб ёндилар*
(Бобурнома, 57).

З.Т. After a few days later to a certain degree **they made peace agreement**, and retired.

Д

ДАЛИР ЎЛМОҚ

фб., (муомаладан) ботирсин-моқ)

*Ўқ ва қилич захм ва зарбини
ва масоф ва майдон қитол
ва ҳарбини кўрмаган авбош
ва айтом бу муомаладин да-
лир ўлуб йироқ-йироқ чиқа
кириштилар. Иш кўрган
йигитлар мундоқ бесирфа
чиқишларидин манъ қилсалар,
таън қила кириштилар*
(Бобурнома, 84).

Ж.Л.В.Э. The ignorant mob, who had never experienced the wound of arrow or saber, nor witnessed the press of onset, or the **tumult of the battle**, plucked up courage from these incidents, and ventured to advance to a very considerable distance from the works. When the old and experienced veterans remonstrated with them on such improvident and useless advances, they were only answered with reproach and abuse (P. 94).

А.С.Б. The mob and rabble, knowing nothing of sword and arrow-wounds, never witnesses of the press and carnage of a stricken field, through these incidents, **became bold** and began to sally further and further out. If warned by the braves against going out so incautiously, they broke into reproach Pp. (209)142.

В.Т. The rabble, who had not experienced sword and arrow wounds and had not seen battle in field, **grew bold** from the encounters and began to sortie farther. If warriors who had seen action tried to prevent these worthless sorties, they were reviled (P. 107).

**ДАРВОЗАЙИ ШАХРРО
ТАВОН БАСТ, НАТВОН
ДАҲАНИ МУХОЛИФОН
БАСТ**

Масал борким, “душман не демас, тушга не кирмас”.

“Дарвозайи шахрро тавон баст, натвон даҳани мухолифон баст”

матл. “Шаҳар дарвозасини ёпиб бўладию, душман оғзини

ёпиб бўлмаиди” (Бобурнома, 117).

Ж.Л.В.Э. There is proverb, (Persian)

“What is it enemies will not say?

What is it dreams will not display?

The gates of a city you may shut;

You cannot shut the mouth of an enemy (P. 155).

А.С.Б. There is a proverb, (Turki)

“What will a foe not say?

What enters not into dream?” and (Persian)

“A town-gate can be shut, a foe’s mouth never” (P. 227).

В.Т. There is a proverb that says, **“What will not enter his dream?”** City gates can be closed but never the mouths of opponents (P. 170).

ДАРАНИНГ ОЁҒИ
фб. (даранинг пасти)

Ушбу кун кеч намози дигар, бу худ даранинг оёғидин бир отлиқ киши пайдо бўлди (Бобурнома, 67).

Ж.Л.В.Э. That very day, about afternoon prayers, a horseman was desried **at the bottom of the valley** (P. 65).

А.С.Б. Near the Afternoon Prayer of that same day, a horseman appeared **at the foot of the valley** Pp. (99) 166.

В.Т. In the late afternoon of that very day a rider appeared **at the foot of the valley** (Pp. 72, 73).

ДАСТ БЕРМОҚ

фб. (содир бўлмоқ)

Одина кун, рабиулаввал шининг ўн олтисида гариб воқиа даст берди ... (Бобурнома, 217).

Ж.Л.В.Э. On Friday the 16th of the first Rabia, a strange occurrence happened (P. 347).

А.С.Б. On Friday the 16th of the first Rabi a strange event occurred which was detailed in a letter written to Kabul (P. 541).

В.Т. On Friday the sixteenth of Rabi [December 21] a strange incident took place (P. 372).

ДАСТ ТОПМОҚ

фб. (қўлга тушурмоқ)

Муқаррардурким, мундоқ булгон киши андоқ шикаст топқай ва бу навъ ўтган элга ҳар ким даст топқай (Бобурнома, 57).

Ж.Л.В.Э. But the most certain it is that such conduct inevitably leads to destruction; and that they who so demean themselves will inevitably **fall before the first attack** (P. 45).

А.С.Б. Certain it is that those so lost will perish and that any hand can deal a blow at those thus **going to perdition** (*aut-kdn*) Pp. (70) 137.

В.Т. It is certain that such a person will be defeated and anyone will gain upper and hand over one who **passes his time** thus (P. 51).

ДАФЪ БЎЛМОҚ

фб. (бартараф бўлмоқ, йўқ бўлмоқ)

Ваҳму усраттин амоне топтуқ, Янги жон, тоза жаҳоне топтуқ. Ўлум дағ-

дагаси хотирдин рафъ булуб,
очликъ шиддати элдин дафъ
бўлди (Бобурнома, 86).

Ж.Л.В.Э. From famine and
distress we have escaped to re-
pose;

We have gained fresh life,
and a fresh world.

(Persian)-The fear of death
was removed from the heart;

The torments of hunger were
removed away (P. 98).

A.С.Б. From fear and hun-
ger rest we won (*amani taptiiq*);

A fresh world's new-born life
we won (*jahani taptuq*). From
out our minds, death's dread was
chased *raja' buldi*;

From our men the hun-
ger-pang kept back (*dafa' biil-
di*) Pp. (214)147.

В.Т. From fear and hardship
we found release—new life, a
new world we found. The fear
of death was driven from our
minds, and the pangs of hunger
were alleviated (P. 111).

ДАФЪ ҚИЛМОҚ
фб. (бартараф қилмоқ)

Мен бу дуони ўқуб эрдим,
анинг хосиятидин эдиким

Тенгри таоло бу маззаратни
дафъ қилди ва бумутавважиқ
бўлгон балони рафъ қилди.
(Бобурнома, 150).

Ж.Л.В.Э. I had repeated a
prayer, be virtue of which it was
that Almighty **God averted** my
danger, and removed from me
the risk to which I was exposed
(P.216).

A.С.Б. It was through the
virtue of a prayer I had repeat-
ed that the Great **God averted**
this danger and turned this evil
aside P. (316) 382.

В.Т. I had recited the follow-
ing prayer, and it was through
its efficacy that **God warded**
off this harm and averted the
catastrophe that was headed
straight for me. The prayer is
this (P. 239).

ДАҲ ДАРВЕШ ДАР
ГИЛЕМЕ БИХУСБАНД,
ДУ ПОДШОҲ ДАР
ИҚЛИМЕ НАГУНЖАНД.
НИМ НОНЕ ГАР ХУРАД
МАРДИ ХУДОЙ, БАЗЛИ
ДАРВЕШОН КУНАД
НИМИ ДИГАР

**МУЎКИ ИҚЛИМЕ
БНГИРАД ПОДШОҲ,
ҲАМЧУНОН ДАРБАНДИ
ИҚЛИМИ ДИҒАР**

Табдили:

*Ўн дарвеш бир гиламда
отади, аммо икки подшоҳ
бир иқлимга сизмайди. Марди
худо бир ноннинг ярмини еса,
қолган ярмини дарвешларга
беради; подшоҳ эса, бир иқлим
мулкини олса, яна бошқа
иқлимни ҳам олиш фикрига
тушади. (Бобурнома, 103).*

**Ж.Л.В.Э. Ten dervishes
may repose on one cloak,**

**But two sovereigns cannot
be contained in the same cli-
mate.**

**The man of God, when he
eats half a loaf,**

**Divides the other half
among the poor and needy,**

**If a king subdues a whole
kingdom, nay a climate,**

**Still, as before, he covets yet
another (P. 129).**

**A.C.B. Ten darwishes can
sleep under one blanket, but
two kings cannot find room in
one clime.**

**If a man of God eat half a
loaf, He gives the other to a
darwish; Let a king grip the
rule of a clime, He dreams of
another to grip” (P. 190).**

**B.T. “Ten poor men can
sleep on one rug, but two kings
cannot fit into one clime.**

**If a man of God eats half a
loaf of bread, he gives the oth-
er half to the poor:**

**A king may take possession
of an entire clime, but he will
still hunger for another” (P.
144).**

**ДЕВОН ТАРТИБ ҚИЛМОҚ
фб. (девон тузмоқ).**

*Шоир эди, девон тартиб
қилиб эди (Бобурнома, 50).*

**З.Т. He was a poet and mount
up a Diwan.**

**“ДЕҲ КУЖОВУ
ДАРАХТОН КУЖО”
афор. (Қишлоқ қайдаю,
дарахтлар қайда)**

*Фарғонада мунча берк
қўргон йўқтур. Маҳаллоти
қўргондин бир шаръий йироқ-*

роқ тушубтур. “Дех кужову дарахтон кужо” масалини голибо Ахси учун айтибдурлар. (Бобурнома, 36).

З.Т. There is no fortified town so strong as this in the region of Ferghana. The prefecture is situated two miles away. The saying suits here: **Where is the green and there is the town.**

ДИЛШИКАСТА БЎЛМОҚ
фб. (кўнгли синикқан, дили оғриган бўлмоқ)

... то бу неча йил ўзбак тафриқасидин дилишикаста бўлган элларнинг кўнгли қавий бўлуб, умидвор бўлгайлар эди (Бобурнома, 103).

З.Т. ... that people were oppressed for many years by the Uzbaks and their hearts wounded till had the hope of getting well.

ДИЛ ОШУРМОҚ
фб. (дилни яйратмоқ, ўта ширин)

Турунж икки навъ бўладур: бири чучук ва бемаза ва дил ошур. Чучук, еярга худ ярамас,

магар нусти мураббога ярагай (Бобурнома, 206).

Ж.Л.В.Э. It is of two species. One is insipid and sweet, but of a **sickly sweet**, and is of two no value for eating; but its peel is used for marmalade (P. 328).

А.С.Б. There are two kinds of *turunj*: one is sweet, flavourless and nauseating, of no use for eating but with peel that may be good for marmalade; it has the same **sickening sweetness** as the Lamghanat *turunj* Pp. (511) 580.

В.Т. There are two kinds of citron. One is sweet and insipid-**sickeningly sweet** and unsuitable for eating – although the peel is good for marmalade (P. 348).

ДОМАНАСИГА ЧИҚМОҚ
фб. (этагига келмоқ)

Ўзум ҳам чопқунчининг кейинча юруб, Пуштайи Айшининг Хокон тарафидаги доманасига келдим. Қоровулдин хабар келдиким, Султон Муҳаммад Калпук бўлгон

қиниси била маҳалла ва
балоттин тошқари Пуштайи
Ашшинг доманасига чиқиб-
тур (Бобурнома, 92).

Ж.Л.В.Э. I myself followed
in the rear of the foragers, till I
reached **the skirts of the heights**
of Aish, on the Jakan side, when
we received information from
our advanced guards that Sul-
tan Muhammed Gulbeg, with
all his force, **had advanced out**
beyond the suburbs and gardens,
and was now **on the skirts of**
the heights of Aish (P. 109).

А.С.Б. I followed it along
Khakan **to the skirt of** 'Aish-
hill. When our scouts brought
word that Si. Muh *Galpuk to the*
skirt of, with what men he had,
beyond the suburbs and gardens
to the skirt of 'Aish, I hurried
to meet him, although our forag-
ers were still scattered Pp. (234)
105.

В.Т. I myself rode behind the
riders and came **to the foot of**
Aysh Hill on the Khakan side.
News came from the scouts that
Sultan-Muhammad Kalpuk had
gone out with his men to the

foot of Aysh Hill outside the city
quarters and orchards (P. 123).

ДОНА БОҒЛАМОҚ
фб. (уруғлар ёки дон қилмоқ)

Яна куз маҳалларидаким,
қулон қўйруғи деган ўт
чиқиб камолга етиб, гул
қилиб, **дона боғлар**, бу
қулон қўйруғидин ўн-ўн икки
пуштвога яна кўк шибоқдин
ийгирма-ўттуз пуштвога
сув бошига келтуруб янчиб,
сувга солурлар, солгон замон-
ўқ сувга кириб маст бўлгон
балиқни тута киришурлар
(Бобурнома, 116).

Ж.Л.В.Э. In the autumn sea-
son, when the plant named *ku-
lan kuerughi* (or will-ass's-tail)
has come out, reached maturity,
flowered and **seeded**, they take
ten or twelve loads of it, and
twenty or thirty loads of the plant
named *gok-shibak*, and having
brought them to the banks of
the river, shred them down and
throw them into the stream; the
instant that the plants touch the
water the fishes become intox-
icated, and they begin to catch
them (P. 154).

А.С.Б. In autumn when the plant known as *wild-ass-tail* has come to maturity, flowered and **seeded**, people take 10-20 loads (of seed?) and 20-30 of green branches to some head of water, break it up small and cast it in Pp. (226) 292.

В.Т. In the autumn, when the plant know as *qulan kuyraqi* has matured, flowered, and **set seed**, they break ten to twelve heaps of *qulan quyruqi* and twenty to thirty heaps of green wormwood into little pieces and throw them in the water (P. 169).

ДУНҲҲИ БЕБАҚО

фб. (фоний дунё)

Хисравшоҳ бу ӯтар дунёи бебақо учун ва бу кетар навқари бевафо учун мунча ёмонлиқ ва бадномлиқни ихтиёр қилиб ва мунча зулм ва бедод қилмоқни ўзига шор қилиб, мунча улуг вилоятлар олиб, мунча қалин навқар ва савдар сахламоқ тарҳин солиб, балки сунгралар навқар ва чоқари йигирма-уттуз мингга тортиб вилоёт ва парганоти ўз подшоҳи ва мирзоларидин

ортиб, умрида қилгон иши ушбу бўлди (Бобурнома, 53).

Ж.Л.В.Э. And this Khosrou Shah, who for the sake of **this fleeting, unstable world**, and for the vanity of being attended by a set of faithless servants, did so many bad actions, earned such a portion of infamy, and was guilty of so much tyranny and injustice; who seized so many extensive countries, and entertained so many extensive countries ... (P. 38).

А.С.Б. This was the one exploit of his life, of this man who for the sake of **this fleeting and unstable world** and for the sake of shifting and faithless followers, chose such evil and such illrepute, practised such tyranny and injustice, seized such wide lands, kept such hosts of retainers and followers, latterly he led and his districts Pp. (60) 127.

В.Т. For the sake of **this ephemeral world** and of faithless followers ready to flee at a moment's notice, Khusrawshah elected this evil and ill repute (P. 42).

ДУНҲҲИ ФОНҲИНИ
ИДДОЪ ҚИЛМОҚ
ду (шарфот этмоқ)

Шоҳбегим ва Меҳр
Ҳисорхоним ва жамиъ элнинг
дути ва аёли асирлиққа тушуб,
бу золими бадкирдорнинг
ҳубонда дунҲи фонийни
иддоъ қилдилар (Бобурнома,
19).

Ж.Л.В.Э. ... Shah Begum
and Mihr Nigar Nigar Khanum,
with their whole family and at-
tendants, were taken prisoners;
and, in the prisons of that wicked
miscreant, they departed from
this perishable world (P. 12).

А.С.Б. When Mubarak Shah
invited Khan Mirza into Fort
Victory, they were captured, to-
gether with the wives and fam-
ilies of all their people, by ma-
rAUDERS of Aba-bikr Kashghari
and, as captives to that ill-doing
miscreant, bade farewell to this
transitory world P. 77.

В.Т. Shah Begum and Mihr
Nigar Nigar Khanum, along
with all the folk of their people,
fell into captivity, whereupon

they bade farewell to this mor-
tal world in that evil tyrant's
prison (P.14).

Е

ЕНГИЛГАН САФГА БИР
“ҲОЙ” КИФОЯ

мақл. (мағлуб аскарларга бир
“ҳай” сўзи кифоя)

Қочгон ёғий кўп бўлса ҳам
оз қовғунчи била чеҳра бўла
олмас. Нечукким дебутурлар:

“Сафи мағлубро ҳўе
басандаст”. “Енгилган сафга
бир “ҳой” кифоядир” (Бобур-
нома, 97).

Ж.Л.В.Э. The fact is, that the
fliers, even though the most nu-
merous, can never contend with
the pursuers, though the inferi-
or number. As it is said (Persian
Verse) **The shout of Hui is suf-
ficient for vanquished bands**
(P. 118).

А.С.Б. A fleeing foe, even if
he be many, cannot face a few
pursuers, for as the saying is,
“**Hal is enough for the beaten
ranks**” Pp. (178) 245.

B.T. Be a fleeing enemy however many, he cannot turn to face even a few pursuers, as is said: **“For ranks already on the run it is sufficient to say ‘boo’”** (P. 133).

ЕРГА УРМОҚ

фб. (ерга йикитмоқ)

Кучадин қочуруб тузга чиқориб, қилич тегурур маҳалда отимнинг оёзига ўқладилар. Отим букулуб, ёзийнинг ўртасида мени ерга урди (Бобурнома, 96).

Ж.Л.В.Э. We had driven them out of the narrow lane, and were pushing them over the green, sword in hand, when my horse was wounded in the leg by an arrow. He bolted, and springing aside, **threw me on the ground** in the midst of enemy (P. 115).

A.C.B. While I was thus driving them out from the lane into the flat, and had got my sword to work, they shot my horse in the leg; **it stumbled and threw me** there amongst them (P. 174).

B.T. Having driven them out of the lane into the open space, they shot arrows at my horse's feet just as I was brandishing my sword. My horse reared and **threw me to the ground** in the midst of the enemy (P. 130).

Ё

ЁВУҚ КЕЛМОҚ

фб. (яқинлашмоқ)

Бизга наёнай хабар келди-ким, ганим кишиси ёвуқ келди. Жиба кийиб, отларга кечим солиб, яроғланиб, чона отландук (Бобурнома, 220).

Ж.Л.В.Э. Messengers **now arrived in rapid succession**, to inform me that the enemy had advanced close upon us. We lost no time in buckling on our armour; we arrayed our horses in their mail, and were no sooner accounted than we mounted and rode out; I likewise ordered the guns to advance (Pp. 352, 53).

A.C.B. Foot upon foot news came that the foe had come near and nearer. We **put on** our armour and our horses' mail, took

our arms and, ordering the carts to be dragged after us, rode out at the gallop. We advanced one *kuroh*. The foe must have turned aside (P. 550).

B.T. News of the enemy's approach **kept pouring** in. We put on our armored the horses, armed ourselves, and rode to the attack (P. 378).

ЁМОН ОТ БИЛА БОРМОҚ
фб. (Ёмон ном билан ўлмоқ)

Љубеш кунлук ўлар жон учун Ёмон от била борди. Хотун еўила кириб, ўзини неқномлар чарғасидин чиқарди. Мундоқ эшитинг вақойини мундин ортуқ битиб бўлмас. Бу нуесунлук шаниъ ҳаракотни мундин ортуқ эшитиб бўлмас (Бобурнома, 78).

Ж.Л.В.Э. From his over-anxiety to preserve this transitory and mortal life, **he left a name of infamy behind him**; and, from following the suggestions of a woman, struck himself out of the list of those who have earned for themselves a glorious name. It's impossible to write

any more of the transactions of such a personage, and impossible to listen any farther to the recital of such base and dastardly proceedings (P. 84).

A.C.Б. For a matter of this five-days' mortal life, **he died with a bad name**; having entered into a woman's affairs, he withdrew himself from the circle of men of good repute. Of such people's doings no more should be written; of acts so shameful, no more should be heard (P. 128).

B.T. For the sake of this transitory life he **departed with a bad name**. By listening to the words of women, he removed himself from the circle of those of good repute. Of such a person no more can be written; of such horrible acts no more need be heard (P. 95).

**ЁНАР ХАЁЛИ БОР
БЎЛМОҚ**

фб. (қайтиб кетиш хаёлида бўлмоқ)

*Ширим тағойиким, ул
фурсатта андин улўзроқ*

кишимиз йўқ эди, Хуросон борурга тоб келтурмай, ёнар хайли бор эди (Бобурнома, 102).

З.Т. We hadn't the older man as Shirim Tagoyi at that time, he didn't like to go to Khusasan, even he had the aim of leave-taking.

Ж

ЖАҲЛ ҚИЛМОҚ

фб. (зарда, аҳмоқлик қилмоқ)

Гумал рудини ўтуб, жануб сари боқа тоғ доманаси била юрудук. Бир —икки курўх борилиб эдиким, қони тутулгон бир неча афгон тоғ этагидаги пушталарда пайдо бўлдилар. Жилаврез у сари мутаважжисх бўлдук, аксари қочтилар, баъзиси жаҳл қилиб доманадаги ушоқ тоғларда ва камарларда беркидилар (Бобурнома, 120).

Ж.Л.В.Э. Leaving the banks of the Gomal, we directed our course towards the south, and marooned along the skirts of the mountain. We had advanced

a kos or two, when a body of death-devoted Afghans presented themselves on an eminence close upon the mountain. We instantly proceeded to charge them at full gallop; the greater part of them fled away; the rest **foolishly attempted** to make a stand on some small hills, which were on the skirts of the heights (P. 162).

А.С.Б. After crossing the Gumal-torrent, we took our way along the skirt of the hills, our faces set south. A mile or two further on, some death-devoted Afghans showed themselves on the lower edge of the hill-slope. Loose rein, off we went for them; most of them fled but some **made foolish stand** on rocky-piles of the foot-hills. One took post on a single rock seeming to have a precipice on the further side of it, so that he had not even a way of escape Pp. (236) 302.

В.Т. We crossed the Gomal river and headed south along the mountain slopes. We had gone a league or two when a few Afghans, intent upon revenge,

appeared in the foothills. When they saw us heading for them at a gallop, most of them ran away, but some **bravados fortified themselves** in the jagged peaks and cliffs (Pp. 176, 177).

ЖИЛАВНИ ЁНДУРМОҚ

фб. (тўнгинини қайтармоқ)

Килин душман ичида яккава қилит қолдим. Турар маҳал килин эди, жилавни ёндурдим, ва бир қилич ҳам ўқларимга қушубтур (Бобурнома, 93).

Ж.Л.В.Э. I was alone and single in the midst of a multitude of enemies. It was no season for standing still; so I **turned my bridle round**, receiving another saber stroke on the arrows in my quiver (P. 111).

А.С.Б. I was alone amongst many foes. It was not a time to stand still; I **turned rein**. Down came a sword again; this time on my arrows (P. 236).

В.Т. There I remained, alone in the midst of the numerous enemy, but it was no place to stand still. As I **turned my reins**, an-

other swords blow landed on my arrows (P. 125).

ЖИЛОВИ ЎЗУНИНГ ИЛИГИДА БЎЛМОҚ

фб. (эрки измида бўлмоқ)

Фаразим бу эрдиким, бу баҳона била бу орадин чиқсам, Мугулистон ва Турфонга боргонда худ ҳеч моник ва дағдага қолмас, ўз жиловим ўзумнинг илигимда бўлур (Бобурнома, 90).

Ж.Л.В.Э. My purpose was to escape from my relations under these pretext; and I had now fully made up my mind to visit Moghulistan and Terfan, after which the reins were in my own hand (P. 105).

А.С.Б. Under this pretext I proposed to get out of those surroundings; once in Mughulistan and Turfan, **my reins would be in my own hands**, without check or anxiety Pp. (225)158.

В.Т. It was my aim to leave here on this pretext and go to Moghulistan and Turfan, since there was no longer any imped-

iment and my reins were in my own hands (P. 119).

ЖОН ВАҲМИ

фб. (Ўлим ваҳимаси)

Муни дегач, манга зариб ҳолате бўлди. Оламда жон ваҳмидин ёмонроқ нима бўлмас эмиш. Мен дедим-ким, ростлигини айт. Агар иш ўзгачарак бўлудектур, худ вузу қилай. Юсуф онтлар ичти, вале анинг онтига ким инонадур (Бобурнома, 99).

Ж.Л.В.Э. On hearing these words, I was thrown into a dreadful state of agitation. There is nothing in the world which affects a man with more **painful feelings** than the **near prospect of death**. "Tell me the truth," I exclaimed, "if indeed things are about to go with me contrary to my wishes, that I may at least perform my last ablutions." Yusef swore again and again, but I did not heed his oaths (P.122).

А.С.Б. On hearing this, my state of mind was miserable indeed, for well is it understood nothing in the world is worse

than **fear for one's life**. "Tell the truth!" I said, if the affair is likely to go on to worse, I will make ablution. Yusef swore oaths, but who would trust them? P. 244 (182).

В.Т. Suddenly I felt odd. There is nothing worse in the world than **fear for one's life**. "Speak the truth!" I said. "If it is otherwise I will prepare for my death." Yusuf swore, but who could believe him? I felt that I could endure no more. I rose and went to a corner of the orchard (P.137).

ЖУВОНМАРГ БЎЛМОҚ
фб. (ёшлигида вафот этмоқ)

Чухра сахламоқлиғни хунар билурлар эди. Чухра сахла-маслиғни айб қилурлар эди. Зулм ва фисқнинг шоматидин ўғлонлари тамом жувонмарг бўлдилар (Бобурнома, 48).

Ж.Л.В.Э. And such currency did this vile practice gain in his time, that every man had his boy; insomuch, that to keep a catamite was thought to be a creditable thing, and not to have

one was regarded as rather an imputation on a man's spirit. As a judgment upon him for his tyranny and depravity, all his sons were cut off in their youth (P. 39).

A.C.B. If anywhere in his territory, there was a handsome boy, he used, by whatever means, to have him brought for a catamite; of his begs' sons and of his sons' begs' sons he made catamites; and laid command for this service on his very foster brothers and on their own brothers. So common in his day was that vile practice that no person was without his catamite; to keep one was thought a merit, not to keep one, a defect. Through his infamous violence and vice, his sons died in the day of their strength Pp. (45) 111.

B.T. During his time this shameful vice was so widespread that there was no one at all who did not have catamites. To keep them was considered a virtue, and not to keep them a fault. His sons all died young of shameful immoderation and debauchery (P. 31).

ЖУМЪА НАМОЗИ ҚИЛМОҚ

фб. (жума намозини ўқимоқ)

Одина куни ул юрда таваққуф қилдук. Мавлоно Маҳмуд ва Шайх Зайн, яна баъзи бориб, Деҳлида жумъа намози қилиб, менинг отимга хутба ўқитдилар. Фуқаро ва масокинга бир пора ярмоқ улашиб, ўрдуга келдилар (Бобурнома, 194).

Ж.Л.В.Э. On Friday we continued to halt in the same station. Moulana Mahmud? Sheikh Zin, and some others, went into Delhi, to Friday-prayers, read the Khutbeh in my name, distributed some money among the Fakirs and beggars, and then returned back (P. 308).

A.C.B. On Friday (Rajab 15th) while we remained on the same ground, Maulana Mahmud and Shaikh Zain went with a few others into Dihll, for the Congregational Prayer, read the *khutba* in my name, distributed a portion of money to the poor and needy, and returned to camp (P. 476).

B.T. On Friday we stayed in camp. Mawlana Mahmud, Shaykh zany, and some others went to perform the Friday prays in Delhi and read the proclamation in my name (P. 328).

3

ЗАБТ ҚИЛМОҚ фб. (қўлга киритмоқ)

Аксар “Шоҳнома” ўқур эди. Табъи назми бор эди, вале шеърга парво қилмас эди. Адолати бу мартабада эдики, Хитой корвони келадурганда Андижоннинг шарқий тарафидаги тоғларнинг тубида минг ўйлуқ корвонни, андоғ қор бостиким, икки киши қутулди. Хабар топиб муҳассиллар йибориб, корвоннинг жамъи жиҳотини забт қилди (Бобурнома, 37).

Ж.Л.В.Э. ... he was in particular fond of reading the Shanameh. Though he had a turn for poetry, he did not cultivate it. He was so strictly just, that when the caravan from Khita had once reached the hill-country to the

east of Andejan, and the snow fell so deep as to bury it, so that of the whole only two persons escaped; he no sooner received information of the occurrence, than he dispatched overseers to collect and take charge of all the property and effects of the caravan ... (P. 8).

A.C.B. His current readings were the two Quintets and the *Masnawi*; of histories he read chiefly the *Shah-nama*. He was so just that when he heard of a caravan returning from Khital as overwhelmed by snow in the mountains of Eastern Andijan, and that of its thousand heads of houses (*awlluq*) two only had escaped, he sent his overseers to take charge of all goods and, though no heirs were near and though he was in want himself, summoned the heirs from Khusasan and Samarkand, and in the course of a year or two had made over to them all their property safe and sound (P. 71).

B.T. He often read the *Shahnama*. He had some His sense of justice was great: Once when he learned that car-

avan from Cathay with a thousand beasts of burden had been trapped by heavy snow at the foot of the mountains to the east of Andizhan and only two persons had survived, he sent his revenueurs to make a record of all the goods in the caravan (P. 10).

ТАБУН ВА ОЖИЗ ҚИЛМОҚ

фб. (почор ахволга солмоқ)

Ушмундоқ ганимни забун ва ожиз қилгон маҳалда Қанбар Али вилоятига бормоққа ажозат тилади. Ҳар неча бу ҳисобларни хотир нишон қилиб, манъ қилилди, кўпрак жўл қилди (Бобурнома, 73).

Ж.Л.В.Э. I had brought them to this state of distress and embarrassment, Kamber Ali asked leave to go to his government; and, whatever pains I took to impress these views on his mind, and though I forbade him to leave me, the brutal fellow persisted in his resolutions (P. 75).

A.C.B. It was at such a time, just when our foe was growing weak and helpless, that Qambar-'all asked leave to go to his district. The more he was dissuaded by reminder of the probabilities of the position, the more stupidity he shewed. An amazingly fickle and veering manikin he was! It had to be! Leave for his district was given him. That district had been Khujand formerly but when Andijan was taken this last (P. 114).

B.T. As we were thus wearing down our enemy, Qambar-Ali requested permission to go home. The more I tried to keep him from going by reminding him of these considerations, the more stupidly he acted (P. 85).

ЗАБТ ВА САРАНЖОМ ҚИЛМОҚ

фб. (хизматини тартибга солмоқ)

Бир неча кун Ахсида туруб, Ахси ва Косон ва ул юртнинг иш-кучини забт ва саранжом қилиб, илгор келган мўғул

бекларига рухсат бериб, Узун Ҳасанни кўч ва мутааллиқлари билан олиб Андижонга келилди (Бобурнома, 69).

Ж.Л.В.Э. After a few days stay at Akhsi, which I employed in **putting** the affairs and government of that city and of Kasan into a proper state of order and arrangement, I dismissed the Moghul Begg who had come to my assistance on this enterprise, and returned to Andejan (P. 68).

А.С.Б. We stayed in Akhsi a few days in order to settle its affairs and those of Kasan and that country-side. We gave the Moghuls who had come in to help us, leave for return, then went back to Andijan, taking with us Auziin Hasan and his family and dependants Pp. (104) 171.

В.Т. We stayed in Akhsi a few days to arrange affairs in Akhsi, Kassin and that side of the river and dismissed the Moghul begg who had come to help. Uzun Hasan and his family and dependents were taken to Andizhan... (Pp. 75).

**ЗАБТИҒА МУТАДАЙИИ
БЎЛМОҚ**
фб. (эгаллаш ниятида бўлмоқ)

Тенгри рост келтуруб
фурсат топқач, Бангашнинг
қуттоут-тариқи билан
забтига мутаайиндурмен
Кобул бўлуқотидин бир бўлуқ
Аласой бўлуқидур. Нижровдин
икки-уч шаръи бўлғай, шаръ
сари Нижров тарафидин туб-
туз келур (Бобурнома, 114).

Ж.Л.В.Э. Being occupied by many affairs of superior importance, such as the conquest of Kandahar, Balkh, Badakhshan, and Hindustan, I never found leisure to apply myself to the settlement of Bangash (P. 148).

А.С.Б. There has been no time to bring it to obedience; greater tasks have fallen to me, the conquests of Qandahar, Balkh, Badakhshan and Hindustan! But, God willing when I get the chance, I most assuredly will take order with those Bangash thieves Pp. (220) 286.

В.Т. Because I was absorbed in other affairs, such as the conquests of Kandahar, Balkh, Ba-

dashshan, and Hindustan, I did not have a chance to get Bangash under control. If god allows, when I have an opportunity, I will certainly deal with the Bangash bandits (P. 165).

ТАМШНИ ШЎРА СУНБУЛ
ДАР НАЁРАД, ДАР Ў
ТУХМИ АМАЛ ЗОЕЪ
МАГАРДОН.
НАКУН БО БАДАН
МАРДАН ЧУНОН АСТ, КИ
БАД КАРДАН БА ЖОИ
НЕКМАРДОН.

Табдили:

Шўр тупроқ ерда сунбул
битмайди, ундай ерда умид
туғиши нобуд қилма, шунга
ўсиши ёмонларга яхшилиқ
ва яхшиларга ёмонлиқ
қилиши ҳам ўрнида бўлмайди
шўра.

*Шўр тупроқ ерда сунбул
битмайди, ундай ерда умид
туғиши нобуд қилма, шунга
ўсиши, ёмонларга яхшилиқ
қилиши ва яхшиларга ёмонлиқ
қилиши ҳам ўрнида бўлмайди
(Бобурнома, 149).*

Ж.Л.В.Э. To do good to the
bad is the same thing

As to do evil to the good:

Salt ground does not pro-
duce spikenard;

Do not throw away good
seed on it (P. 213).

А.С.Б. Oasim Beg came
across them on the road and,
with mistimed compassion, set
them free.

To do good to the bad is one
and the same,

As the doing of ill to the
good; On brackish soil no
spikenard grows,

Waste no seed of toil upon it
Pr. (313) 379.

В.Т. Brackish earth does
not yield hyacinths, so waste
not seeds of hope therein. Do-
ing good to the evil is as bad as
doing to the good (P. 237).

ЗАНИ БАД ДАР
САРОЙИ МАРДИ НАКУЎ,
ҲАМ ДАР ИН ОЛАМ АСТ
ДУЗАХИ Ў

матл. (Яхши кишининг
хонасидаги ёмон хотин, шу
дунёнинг ўзидаёқ унинг
дўзахидур) (Бобурнома, 131).

Ж.Л.В.Э. (Persian.)- A bad
wife in a good man's house,

Even in this world, makes a hell on earth (P.182).

A.C.B. A bad wife in a good man's house

Makes this world already his hell. P. 330(268).

B.T. An evil woman in a good man's house is hell on earth (P.200).

ЗАРБ МУШТИ БОР БЎЛМОҚ

фб. (қўл кучи, зарби жуда қаттиқ бўлмоқ)

Ўқни ўрта чоғлиқ отар эди, бисёр зарб мушти бор эди, анинг муштининг йигит йиқилмоғон йўқтур (Бобурнома, 37).

Ж.Л.В.Э. He was a middling shot with the bow; he had uncommon force in his fists, and never hidt a man whom he didn't knock down (P. 9).

A.C.B. A middling archer, he was strong in the fist, not a man but fell to his blow. Through his ambition, peace was exchanged often for war, friendliness for hostility (P. 72).

B.T. He was a middling shot. He packed quite a punch, however, and no one was ever hit by him who did not bite the dust. On account his urge to expand his territory he turned many a truce into battle and many a friend into a foe (P. 10).

ЗОЙИЪ БЎЛМОҚ
фб. (нобуд бўлмоқ)

Борчасини мунда бой берди. Қочарда, тоғ йўлига учраб, эниш ва учма ерга йўлуқуб, ўзи ташивиш била бу учмадин тушти. Кўп эли бу учмада зойиъ бўлди (Бобурнома, 57).

Ж.Л.В.Э. All these he now gave to the wind. In his flight by the rugged mountain route, he came on a dangerous precipitous road, which they descended with great difficulty. Many of his men perished at this precipice (P. 45).

A.C.B. He hurled himself in his flight down a mountain track, leading to a precipitous fall. He himself got down the fall, with great difficulty, but many of his men perished there Pp. (70) 137.

В.Т. There he lost everything. In his flight he was faced with a mountain road on which he encountered a precipice, down which he descended himself with difficulty, **losing many of his men** over the cliff (P. 51).

ЮНИҢ ҚИЛМАЙ
фб. (беҳуда кетказмай)

Ташаккулимизга яраша тенери таоло ранж ва минаққатимизни зойиъ қилмай, мундоқ зўр ганимни қилди қилиб, Ҳиндустондек кенг мамлакатни мафтўҳ қилди (Бобурнома, 195).

В.Т. Thanks be God through our faith **He steadied our attempt** in raining over abundant enemy and allowed to take so great Hindustan.

1) ЗЎР КЕЛТУРМОҚ
фб. (хамла қилмоқ, зарба бермоқ)

Икки тарафдин Пули Мирзодин ва Пули Муҳаммад Чабдин зўр келтурдилар. Тенери рост келтурди, ёғий босилди. Ўбдон-ўбдон бекларни ва яхши-яхши йигит-

ларни тушуруб келтурдилар (Бобурнома, 58).

З.Т. From both sides Puli Mirzo and Puli Muhammad Chabdin did **great trouble**. God brought it right the enemy wearied off. Numerous Begg and many brave men were took prisoner.

2) ЗЎР КЕЛТУРМОҚ
фб. (куч келтирмоқ, зарба бермоқ)

Қулназар била қилич олиштилар. Бўлгон ўзбаклар яёқлаб зўр келтурдилар. Шаҳр ятимларини тебраттилар. Оҳанин дарвозасига тиктилар (Бобурнома, 84).

.....

Ж.Л.В.Э. The whole of the Uzbeks dismounting, fought on foot, swept back the city-rabble, and drove them in through the Iron gate (P. 95).

А.С.Б. An Aizbeg or two put their horses at them and with Qul-nazar swords were crossed. The rest of the Auzbegg dismounted and **brought their strength** to bear on the rabble,

hustled them off and rammed them in through the Iron Gate (P. 209).

B.T. They exchanged sword blows with Qulnazar. The Uzbeks dismounted and **pressed hard**, making the city mob move back and jamming them against the Iron Gate (P. 107).

И

ИЛИГИ ИШГА ЕТМОҚ

фб. (кўли ишга бормоқ)

Яна Зуннун аргун эди. Мардона киши эди. Султон Абусаъид мирзо қошида эканликларида яхши қиличлар чопқондур. Андин сунгра ҳам ҳар ерида илиги ишга етибдур (Бобурнома, 133).

Ж.Л.В.Э. Another was Zulinun Arghun, a brave man. He distinguished himself above all the other young warriors, in the presence of Sultan Abusaid Mirza, by his use of the scymitar, and afterwards, on every occasion on which **he went into action**, he acquitted himself with distinction (P. 186).

A.C.B. Zu'n-nun *Arsrhum* was another. He was a brave man, use in his sword well in S. Abu-sa'Id Mirza's presence and later on **getting his hand into the work** whatever the fight. As to his courage there was no question at all, but he was a bit of a fool (P. 274).

B.T. Sultan Abusa'id Mirza in service in his man-to-man combats. Afterward he **joined the fray** whenever he could. There was no disputing his bravery, but he was rather crazy (P. 205).

ИЛИК ОЛИШМОҚ

фб. (жанг қилмоқ)

Қорабулоқдин кучуб, сун кечиб, Ём туғрисида туштук. Ушбу кун баъзи ички беклар Хиёбон бошида Бойсунқур мирзонинг кишиси била илик олиштилар (Бобурнома, 56).

Ж.Л.В.Э. Marching from Kara-bulak, I crossed the river, and halted near Yam. The same day, some of my principal Begs **attacked a body** of Baiesanghar Mirza's troops on the Khiaban of the city (P. 43).

A.C.B. Marching from Qarabulag, we crossed the river (the Zarafshan) and dismounted near Yam. On that same day, our men **got to grips** with Bai-sunghar Mirza's at the head of the Avenue (P. 67).

И.Т. We moved out of Qarabulag, crossed the river, and camped opposite Yam. That very day some of the ichki begs **got into fracas** with Baysunghur Mirza's men right on the Khiahan (P. 49).

ИЛИККА ТУШМОҚ

фб. (қўлга тушмоқ)

Қанин убдон иигитлари иликка тушти. Султон Хусайн мирзо барчасининг буннига урдурди (Бобурнома, 87).

Ж.Л.В.Э. Many young cavaliers of his party **were taken prisoners**. Sulatn Hussain Mirza ordered the whole of them to have their heads struck off (P. 45).

A.C.B. SI. Husain Mirza ordered that all prisoners should be beheaded; this not here only

but wherever he defeated a rebel son, he ordered **the heads of all prisoners to be struck off** (Pp. 69,70).

В.Т. Many of his warriors **were taken prisoner** and Sultan Husayn Mirza had them all beheaded (P. 51).

ИЛИГИНИ ИЛИГИГА ОЛМОҚ

фб. (молнинг оёғини қўлига олмоқ)

Ул мўғул буз боғлагон ўйнинг ўрта илигини илигига олиб, мўғулча нималар деб туққа боқиб ишорат қиладур, хон ва тамом тургонлар туз сорига қимизлар сочадурлар (Бобурнома, 89).

Ж.Л.В.Э. Then the Moghul that had tied on these cloths, **taking the ox-shank in his hand**, made a speech in the Moghul tongue, looking often to the standards, and pointing and making signs towards them (P. 103).

A.C.B. The Mughul who **had hold of the strip of cloth** fastened

to the **cow's leg**, then said something in Mughul while he looked at the standards and made signs towards them (P. 222).

В.Т. The Moghul **took hold of the cow's shank** to which the cloth was tied, said something in Mongolian, and, facing at the standards, made a sign (P. 116).

ИЛИККА КИРМОҚ

фб. (кўлга кирмоқ)

Агар кўргон эшигига борсоқ экандур, бешак ва шубҳа кўргон иликка кирар экандур (Бобурнома, 92).

Ж.Л.В.Э. Had we advanced up to the gates of the fortress, there is not a shadow of doubt that the place would **have fallen into our hands** (P. 110).

А.С.Б. If we had gone to the Gate, undoubtedly, Andijan would **have come into our hands** (P. 234).

В.Т. If we had gone on to the citadel gateway, doubtless the citadel **would have fallen into our hands** (P. 124).

ИЛИГИГА ТУШМОҚ
фб. (тасарруфига кирмоқ)

Ўшул фурсатта Чандерин Сангаанинг илигига тушар Мединий Рав отлик, улуғ муътабар кофирга берур (Бобурнома, 234).

Ж.Л.В.Э. When Sanka advanced with an army against Ibrahim as far as Dhulpur, that prince's Amirs rose against him, and, on that occasion, Chanderi **fell into Sanka's hands** (P. 376).

А.С.Б. Ibrahim and Ibrahim's begs turned against him at Dulpur, Chandiri **fell into** the Rana's hands and by him was given to Medini [Mindnl] Rao the greatly-trusted pagan who was now in it with 4 or 5000 other pagans (P. 593).

В.Т. It was then Chanderi **fell into Sanga's hands** and he gave it to his high-ranking advisor, the infidel Medini Rao (P. 405).

2) ИЛИККА ТУШМОҚ
фб. (асир бўлмоқ)

Алар ушбу шанба охиноми
шини ўтқарилса эди, эҳтимоли
дур эдиким, аксари иликка
мушгай эди, вале хотирга бу
шаниким, ўтган йил сешанба
куни, наврўз куни Секрийдин
Сангаа уруши азимати била
кўчуб, шанба куни ёғийни
бўштук. Бу йил чаҳоршанба
куни, наврўз куни бу
дўшларнинг уруши азимати
вила кўчтук (Бобурнома, 236).

Ж.Л.В.Э. If that same Sat-
urday eve I had carried over the
rest of my army, it is probable
that most of the enemy would
have **fallen into our hands**. But
it came into my head, that last
year I had set out on my march
from Sikri, to attack Sanka, on
new-year's-day, which fell on
a Tuesday, and had overthrown
my enemy on a Saturday: This
year, we had commenced our
march against these enemies on
new-year's-day, which fell upon
a Wednesday, and that if we beat
them on a Sunday, it would be a
remarkable coincidence (P. 380).

А.С.Б. That night all who
had gone across were made to
return; if (more) had gone over

on that Saturday's eve, most of
the enemy would probably **have
fallen into our hands**, but this
was in my mind: Last year we
marched out of Silkri to fight
Rana Sanga on Tuesday, New-
year's-day, and crushed that rebel
on Saturday; this year we had
marched to crush these rebels on
Wednesday (P. 600).

В.Т. If that Friday evening
men had been sent across, most
of the enemy would probably
have been **taken captive**. It oc-
curred to me, however, that the
previous year we had set out
from Sikri on Nawroz, which
fell on a Tuesday, to fight San-
ga and we had defeated the en-
emy on a Saturday. This year
we had set out to fight the ene-
my on Nawroz, which fell on a
Wednesday (P. 409).

ИЛТИЗОМ ҚИЛИЛМОҚ
фб. (қарор қилинган бўлмоқ)

Бу битилганлардин гараз
шикоят эмас, рост ҳикоят-
турким, битибтурмен. Бу
мастур бўлгонлардин мақсуд
узнинг таърифи эмас, баёни

воқиъи бу эдиким, таҳрир этибтурмен. Чун бу тарихда андоқ илтизом қилилиб-турким, ҳар сўзнинг ростини битилгай ва ҳар ишнинг баёни воқиъини таҳрир этилгай. Ложарам ота-огадин ҳар яхшилиқ ва ёмонлиқким шоеъ эди, тақрир қилдим ва қариндош ва бегонадин ҳар айб ва ҳунарким баёни воқиъ эди, таҳрирайладим. Ўқуғувчи маъзур тутсун, эшитғувчи таарруз мақомидин утсун (Бобурнома, 151).

Ж.Л.В.Э. I have in every word most scrupulously for loved the truth. I have spoken of occurrences precisely as they really passed; I have consequently **described** every good or bad act, where it of my father or elder brother, just as it occurred, and have set forth the merit or demerit of every man, whether friend or stranger, with the most perfect impartiality. Let the reader therefore excuse me, and let not the hearer judge with too much severity (P. 218).

А.С.Б. I do not write this in order to make complaint; I have

written the plain truth. I do not set these matters down in order to make known my own deserts; I **have set down exactly what has happened**. In this History I have held firmly to it that the truth should be reached in every matter, and that every act should be recorded precisely as it occurred. From this it follows of necessity that I have set down of good and bad whatever is known, concerning father and elder brother, kinsman and stranger; of them all I have set down carefully the known virtues and defects (P. 319).

В.Т. I do not intend by what I have written to compliment myself: I have simply set down exactly what happened. Since I have **made it a point** in this history to write the truth of every matter and to set down no more than the reality of every event, as a consequence I have reported every good and evil I have seen of father and brother and set down the actuality of every fault and virtue of relative and stranger. May the reader excuse me; may the listener take me not to task (P. 241).

ИЛОН ЎТИ

фб. (жой номи)

Менинг эгачим
Хонзодабегим ушбу чикқонда
Шайбоқхоннинг илигига
тушти. Сўздинг улуғи
шоҳжўйларига қоронғу
кечада урунуб, йўл итуруб,
кел ташвиш била тонг
оққонда Хожса Дийдордин
утуб, суннат вақтида Қорбуз
туштасига ёрмоштук. Қорбуз
туштасининг шимолидин
Худак кентининг оёғи била
Илон ўтини туслаб тебрадук
(Бобурнома, 86).

Ж.Л.В.Э. My elder sister Khanzadeh Begum was intercepted, and fell into the hands of Sheibani Khan, as we left the place on this occasion. Having entangled ourselves among the great branches of the canals of the Soghd, during the darkness of the night, we lost our way, and after encountering many difficulties, we passed Khwajeh Didar about dawn. By the time of early morning prayers, we arrived at the hillock of Karbogh, and passing it on the north below the village of Kherdek, we made for *Ilan-uti* (P. 98).

A.C.B. At this exodus, my elder sister, Khan-zada Begun fell into Shaibaq Khan's hands. In the darkness of that night we lost our way and wandered about amongst the main irrigation channels of Soghd. At shoot of dawn, after a hundred difficulties, we got past Khwaja Dildar. At the Sunnat Prayer we scrambled up the rising-ground of Qara-bogh. From the north slope of Qara-bogh we hurried on past the foot of Juduk village and dropped down into *Yilan-auti* Pp. (214)147.

B.T. My elder sister Khanzade Begim fell into Wormwood Khans hands while we were leaving. In the dark of night we lost our way among the great canals in Sughd and with great difficulty passed Khwaja Didar as the sun was coming up. Early that morning we scrambled up Qarbugh Hill. By noon we were at the foot of Judak Village to the north of the hill headed for *Ilan O'ti* and still moving (P. 110).

“ИНОНМАҒИЛ
ДЎСТУНҒА, СОМОН
ТИҚАР ПЎСТУНҒА”

мақл. (ишонмагин дўстингга сомон тикар пўстингга)

“Ишонмагил дўстунгга, сомон тикар пўстунгга”. Йўлда келадургонда яёқ қочиб юз ташвишлар била Ўратепага келди (Бобурнома, 76).

Ж.Л.В.Э. To trust a friend will show you raw;

Your friend will stuff your hide with straw. While they were conducting him from one place to another, however, he effected his escape by the way, and, barefooted and bareheaded, after encountering a multitude of hardships, came and joined me while I was at Uratippa. (P-82).

А.С.Б. Here the (Turki) proverb fits, ‘Distrust your friend! he’ll stuff your hide with straw.’ While Qambar-’ali was being made to go to Khujand, he escaped on foot and after a hundred difficulties reached Aura-tipa. P-(123) 190.

В.Т. There is a Turkish proverb: “Trust not your friend: he will stuff your hide with

straw.” Along the way Qambar-Ali managed to escape on foot make his way with great difficulty to Ura-Tyube (Page-92).

ИНФИОЛДИН ВА ҲАМ ТАВАХХУМДИН ТУРА ОЛМОҚ

фб. (хижолат ва ваҳима туфайли туролмаслик)

Менинг ҳам табъим бу мардак била ёмон эди, ҳам инфиолдин ва ҳам таваххумдин тура олмади, руҳсат тилади (Бобурнома, 77).

Ж.Л.В.Э. Partly from shame and partly from apprehension, he could no longer remain with me, and asked leave to retire, which I granted with great pleasure (P. 83).

А.С.Б. From shame and fear, he could stay no longer with us; he asked leave; I took it as a personal favour; I gave it Pp. (125) 192.

В.Т. No longer able to stay on account of shame and fear, he requested leave (P. 93).

ИНОЯТ ВА ТАРБИЯТ МАҚОМИДА БЎЛМОҚ

фб. (ёрдам ва таълим бериш шайтида бўлмоқ)

Бу ишидин худ анинг борасида куллий иноят ва тарбият мақомида бўлдум ва куллий иноят ва тарбият ҳам қилдим. Нечукким, мазкур нуҳусидир. Филвоқиъ иноят ва тарбият арзандаси ҳам бор эди (Бобурнома, 121).

Ж.Л.В.Э. And had promoted him from the office of cook to be one of my tasters, yet after this last achievement, I was still more resolved to show him every possible mark of favour, and accordingly I did distinguish him in the most marked manner, as will be mentioned (P. 163).

А.С.Б. I had raised him to the royal taster’s; this time, as will be told, I took up a position full of bounty, favour and promotion, in truth he was worthy of honour and advancement Pp. (238) 304.

В.Т. I bestowed on him great honour and promoted

him from the rank of cook to that of royal taster, as will be mentioned. In truth he was worthy of commendation and promotion (P. 178).

ИП УЧИ, ИГНА СИНУҒИЧА НИМА ЧЕРИК ИЛИГИДА ҚОЛМОҚ

фб. (лашкар тортиб олган ҳамма нарса)

Черик забти бу мартабада эрдиким, фармон булдуким, жсамий элнинг жиҳотини ҳеч ким сахламай тамом ёндура бергайлар. Тонгласи бир паҳар булмайду эрдиким, ип учи, игна синугича нима черик илигида қолмади, борчасини эгаларига ёндура бердилар (Бобурнома, 56).

Ж.Л.В.Э. But such was the discipline of my army, that, on my issuing an order that no person should presume to detain any part of the effects or property that had been so seized, but that the whole should be restored without reserve, before the first watch of the next day was over, there was not a bit of thread or a broken needle that was not restored to the owner (P. 43).

A.C.B. Such however was the discipline of our army that an order to restore everything having been given, the first watch (*pahar*) of the next day had not passed before **nothing, not a tag of cotton, not a broken needle's point, remained** in the possession of any man of the force, all was back with its owners Pp. (67) 134.

B.T. Discipline in the army was so dependable however that when an order was issued for the return of all the item, bore the end of the first watch of the following day not so much as **strand of threat or broken needle was left in the soldieries' hands** (P. 49).

ИХТИЁР ҚИЛМОҚ

фб. (истамоқ, ҳохламоқ)

Хисравшоҳ бу ўтар дунёи бебақо учун ва бу кетар навқари бевафо учун мунча ёмонлиқ ва бадномлиқни ихтиёр қилиб ва мунча зулм ва бедод қилмоқни ўзига шиор қилиб, мунча улуг вилоятлар олиб, мунча қалин навқар ва савдар сахламоқ тарҳин солиб,

балки сўнгралар навқар ва чоқари йигирма-ўттуз мингга тортиб вилоёт ва парғанотин ўз подшоҳи ва мирзоларидин ортиб, умрида қилгон иш ушбу бўлди (Бобурнома, 53).

Ж.Л.В.Э. And this Khosrou Shah, who for the sake of this fleeting, unstable world, and for the vanity of being attended by a set of faithless servants, did so many bad actions, earned such a portion of infamy, and was guilty of so much tyranny and injustice; who seized so many extensive countries, and entertained so many extensive countries ... (P. 38).

A.C.B. This was the one exploit of his life, of this man who for the sake of this fleeting and unstable world and for the sake of shifting and faithless followers, chose such evil and such ill-reputed, practiced such tyranny and injustice, seized such wide lands, kept such hosts of retainers and followers, latterly he led and his districts Pp. (60) 127.

B.T. For the sake of this ephemeral world and of faith-

less followers ready to flee at a moment's notice, Khusrawshah elected this evil and ill repute (P. 42).

ИХТИЛОТИ ЧИҚМОҚ

фб. (муносабати яхши чиқмоқ)

Хон мирзони ва мўғул черикини тилаб, Шовдор ташоҳисда келиб, Мирзо хонни кўруб, мўғул беклари била мулоқат қилди. Мўғул бекларининг Муҳаммад Мазид беклар била яхшигина ихтилоти чиқмади. Балки Муҳаммад Мазид тархонни тутар ҳаёл ҳам қилгондурлар (Бобурнома, 76).

З.Т. Khan wanted Mirzo and the Mughals' army, came near the Shoydor region with it. Mirzo saw Khan and came close to pay homage. But Mughal Begg and Muhammad Mazid's Begg didn't come into one conclusion. Perhaps they might have the intention of taking Muhammad Mazid Tarhon to prisoner.

ИШИ ҚОПУГА КЕЛГАН МАҲАЛ

фб. (фурсат етган пайт)

Ғаразким, иш қопуга келган маҳалда жидд ва эҳтимомни тақсир қилмамоқ керак. Сўнгра пушаймонлиқ бефойдадир (Бобурнома, 94).

З.Т. It was poor thing by one's side, when it is great time to take a step, one should't refuse and not afraid to face any difficulties on his way. Regretting afterwards what do is the waste of time.

ИШИ БИР НИМАГА ҶУШАМОҚ

фб. (иш ечим топмоқ)

Шайх Боязид била Қанбар Алибек келдилар. Мақбаранинг жанубий айвонида ўлтуруб машварат қилмоқда эдукким, Жаҳонгир мирзо Иброҳим чонук била сўзни буларни тутмоққа қўйгон экондурлар. Жаҳонгир Мирзо менинг қулогимга айттиким, буларни тутмоқ керак. Мен дедимким, изтироб қилманг, ҳоло иш тутмоқдин ўтти, кўралинг, шоядким, ислоҳ била иш бир нимага ўхшагай (Бобурнома, 95).

Ж.Л.В.Э. Sheikh Bayezid and Kamber Ali remained with us. We were sitting in the southern portico of the Mausoleum, engaged in conversation, when Jehangir Mirza and Ibrahim Chapuk, after consulting together, **had come to a resolution to seize them.** Jehangir Mirza whispered in my ear, "It is necessary to seize them". I answered him, "Do nothing in a hurry: the time for seizing them gone by (P. 115).

А.С.Б. We sat in the south porch of the tomb and were in consultation when the Mirza, who must have settled beforehand with Ibrahim Chapuq to lay hands on those other two said in my ear "They must be made prisoner" Said I don't hurry matters are past making prisoners. See herewith terms made, **the affair might be coaxed into something** (P. 173).

В.Т. Shaykh-Bayazid and Qambar-Ali Beg came. We were seated in the portico to the south of the tomb ready for dialogue when Jahangir Mirza and Ibrahim Chapiq decided that those men should be apprehended. Ja-

hangir Mirza whispered into my ear, "They should be seized" "Don't make a ruckus," I said "Things are past seizure. Let's see-perhaps with a truce **the situation will get better** (P. 130).

ИШНИ КАМОЛҒА ТЕГУРМОҚ

*фб. (хунарини қойилмақом
даражасига етказмоқ)*

*Хуросон, батахсис Ҳирин
шаҳри мамлу эди. Ҳар киши
нингким бир ишга машғуллуги
бор эди, ҳиммати ва гарази
ул эдиким, ул ишни камолга
тегургай* (Бобурнома, 137).

Ж.Л.В.Э. The age Sultan Hussain Mirza was certainly a wonderful age, and Khorasan, particularly the city of Herat, abounded with eminent men of unrivalled acquirements, each of whom made it his aim and **ambition to carry to the art, to which he devoted himself** (Pp 191, 192).

А.С.Б. His was a wonderful Age; in it Khurasan, and Herat above all, was full of learned and matchless men. Whatev-

of the work a man took up, he aimed and aspired at bringing that work to perfection Pp. (783), 349.

В.Т. Khurasan, especially the city of Heart, was filled with people of talent and extraordinary persons. Everyone who had an occupation was determined to execute his job to perfection (P. 212).

ИШТИГОЛ КЎРСАТМОҚ

фб (Ўт ёқмоқ)

Жалд муҳассиҳлар таъйин қилинди. Кўпрук солур ернинг даулида устод Алиқули қозон қуруб, тош отмоғ учун ер хушлаб тош отмоққа иштигол кўрсатти. Кўпрук ёзлар ердин қуйироқ Мустафо Румий зарбзанлик аробаларини бир аролга кечуруб, аролдин зарбзан оти киришти. Кўпрукдин ёққори мўлжар қўпорилиб эди. Тўфакандозлар мўлжар кистидин яхши тўфанлар оттилар (Бобурнома, 236).

Ж.Л.В.Э. Near the place pitched on, Ustad Ali Kuli

brought a gun for the purpose of cannonading, and having pitched upon a proper spot, began his fire. Baba Sultan and Derwish Sultan, with ten or fifteen men, about evening prayers, crossed over in a boat without any object, and returned back again without fighting, and having done nothing. I reprimanded them severely for having crossed (P. 379).

А.С.Б. Energetic overseers were told off for the work. Ustad 'All-qull placed the mortar for his stone-discharge near where the bridge was to be and showed himself active in discharging it. Mustafa Riimi had the culverin-carts crossed over to an island below the place for the bridge, and from that island began a culverin -discharge. Excellent matchlock fire was made from a post raised above the bridge Pp. (599) 668.

В.Т. Near the place where the bridge was to be made Master Ali-Quli found a place to set up his mortar and got busy firing shells. Downstream from the place where the bridge was to be made Mustafa Rumi had the artillery caissons taken out

to an island and started firing. Upstream from the bridge, batteries were set up from which the matchlock men fired their matchlocks (P. 408).

ИШҚ ВА МУҲАББАТ ТУҒЁНИ

фб. (ишқ муҳаббат азоби,
севгининг ҳаддан ошиши)

*Бу байт ажаб ҳасби
ҳол воқиъ бўлди. Ишқ ва
муҳаббат туғёнидин, шабоб
ва жунун галаботидин бош
яланг, оёқ яланг куй ва кучада
ва бог ва богчада сайр қилур
эрдим* (Бобурнома, 75).

Ж.Л.В.Э. The verses were wonderfully suited to my situation ... **From the violence of my passion and the effervescence of youth and madness,** I used to stroll bare-headed and barefoot through lane and street, garden and orchard, neglecting the attentions due to friend and stranger; and the respect due to myself and others (P. 79)

A.C.B. That couplet suited the case wonderfully well. **In that frothing up of desire**

and passion, and under that stress of youthful folly, I used to wander, bare-head, bare-foot, through street and lane, orchard and vineyard. I showed civility neither to friend nor stranger, took no care for myself or others (*Turki*) (P. 121).

B.T. It is amazing how appropriate this verse was. **In the throes of love (sevgi adogida) of youth and madness,** I wandered bareheaded and barefoot around the lanes and streets and through the gardens orchards, paying no attention to acquaintances of strangers, oblivious to self and others (P. 90).

Й

ЙЎЛНИ УРМОҚ

фб. (қароқчилик қилмоқ)

*Хирилчи ва жамиъ қут-
тоут-тапиқ афгонлардур.
Бу йўлни урарлар эрди. Бу
орада маъмура йўқ эди.
Қуруқсойнинг оёғи Қоратуни
мен маъмура қилдурдум. Бу
жиҳаттин йўл эмин бўлди*
(Бобурнома, 109).

Ж.Л.В.Э. The Khirilchi and other robber Afghan tribes in-

test this road with their depre-
dations. There was no popula-
tion along this road till I settled
Kuratu below the Kuruk-sai,
which rendered the road safe (P.
141).

A.C.B. So long as there was
no cultivation along it, the Kh-
nichl and other Afghan thieves
used to make it their beat, but
it has become safe since I had
it peopled at Qara-tu, below
Quruq-sal (P. 208).

B.T. The Khirilji and Af-
ghans, all of whom are highway
robbers, made the road un-
safe. Untill recently there had
not been any cultivation, but I
improved the village of Quratu
at the foot of the Quruq Say (P.
156).

ЙҮЛНИ УЛ УРАР, ЭЛНИ УЛ БУЗАР

фб. (йўлларда қароқчилик
кишар, одамларни талар)

Бу ер ва мулкнинг обу-то-
бини билур кишилар, ала-
хусус, Жанжўҳаким, Гак-
карнинг қадимий душмани
эди, арз қилдиким, Ҳаатий

Гаккар оралиқта ёмон киши
воқиъ бўлубтур. Йўлни ул
урар, элни ул бузар. Андоқ
қилмоқ керакким, бу орадин
кетгай, ё анга гўшмоли янбаги
етгай (Бобурнома, 169).

З.Т. They were the old ene-
mies of Gakkar especially Jan-
juha who knew well about their
wealth, they represented to me
that Hayati Gakkar did bad thing
that had happened. They say he
robbers the people and he, who
spoils the nation. One measure
should be fixed, let him go away
or be executed.

К

КАЙФИЯТ ҚИЛМОҚ

фб. (кайф қилмоқ)

Шоҳ Мансур Юсуф
зайи бир неча хушхўр ва
пуркайфият камоли келтуруб
эди. Бир камолини уч бўлуб,
бир ҳиссани мен едим, бирини
Гадойи тагойи, яна бирини
Абдулло китобдор: зариб
гузаро кайфият қилди,
ул мартабадаким, намози
шомда беклар йиғилгонда
кенгашига чиқа олмадим
(Бобурнома, 163).

Ж.Л.В.Э. Shah Mansur Yusefzai had brought some very pleasant but highly inehriating Kimal. I cut a Kimal into three parts, and eat one part myself, giving another to Gedai Taghai, and the third to Abdulla Kitabdar. **It affected me strangely**, and with such a degree of intoxication, that, when the Begs met in council about evening prayers ... (P. 249).

А.С.Б. Shah Mansur Yusuf-zai had brought a few well-flavoured and quite intoxicating confections (*kamali*); making one of them into three, I ate one portion *Gadai Taghai* another, Abdu'l-lah the librarian another. **It produced remarkable intoxication**; so much so that at the Evening Prayer when the begs gathered for council, I was not able to go out P.437 (373).

В.Т. Shah Mansur Yusufzai brought some delicious and intoxicating *kamali* (*Kamali like ma'jun*, is a narcotic mixture). We divided one into three pieces, and I had one, Gadai Taghayi had one, and Abdullah Kitabdar

had one. **I was fantastic.** That evening, when the begs gathered for council, I was unable to come out (P.267).

КАЛЛА ХУШК БЎЛМОҚ
фб. (англамасдан қалтис ҳаракатларга йўл қўймоқ, кайф бўлмоқ)

Сўнгралар маъжун кўпрак ихтиёр қилур эди. Маъжунийликда калла хушк бўлур эди, етим шиор эрди, лаъби дағи бисёр эрди, ҳамиша нард уйнар эрди, гоҳи қимор ҳафт қилур эди (Бобурнома, 37).

Ж.Л.В.Э. In his latter years he was much addicted to the use of Maajun, while under the influence of which, he was a **subject to a feverish irritability.** He was a humane man. He played a great deal at backgammon, and sometimes at games of chance with dice (P. 9).

А.С.Б. In his early days he was a great drinker, later on used to have a party once or twice a week. He was good company, on occasions reciting verses admirably. Towards the last he rather

preferred intoxicating confections and, under their sway, used to lose his head. His disposition was amorous, and he bore many a lover's mark. He played draughts a good deal, sometimes even threw the dice (P. 72).

В.Т. He grew rather fond of *ша'ит*, and under its influence would lose his head. He was a happy temperament and had many scars and brands to show for it. He played backgammon a lot and occasionally gambled (P. 10).

КЕТАРГА ЮЗ ҚҶЙМОҚ
фб. (кеташга қарор қилмоқ)

Хейли эл боди самумнинг ташсиридин ҳар замонда пиқилиб-пиқилиб, ўла кириштилар. Бу жиҳатлардин аксар беклар ва ўбдон-ўбдон шайхлар кўнгул солиб эдилар. Ҳиндустонда турмоққа рози эмас эдилар, балки кетарга юз қўюб эдилар (Бобурнома, 210).

З.Т. Many of the people began to get sick and perish by the virulent wind. By these reasons many Beks and greatest men

loose their heart. They didn't agree to stay in Hindustan, moreover they were ready to take their departure.

КИШИ ҚОРА ОЛДУРМОҚ
фб. (бирор кишини йўқотмоқ)

Агарчи иш қила олмадилар, андоқ қалин киши била илик олишиб, вале ҳеч киши қора олдурмай, солим ва саломат чиқтилар. Муҳаммад Али жанг-жангнинг оёғига ўқ тегди, агарчи муҳлик эмас эди, вале уруш куни ишга ярамади (Бобурнома, 192).

Ж.Л.В.Э. Although our people did not effect anything, yet, in spite of the multitude of troops that hung upon them in their retreat, they returned safe and sound, without the loss of a man. Muhammed Ali Jeng-Jeng was wounded with an arrow, and though the wound was not mortal, yet it disabled him from taking his place in the day of battle (P. 305).

А.С.Б. Though our men did not do their work, they got off safe and sound; not a man of

them was killed, though they were in touch with such a mass of foes. One arrow pierced Muh. 'Ali Jang-jang's leg; though the wound was not mortal, he was good-for-nothing on the day of battle Pp. (471) 540.

B.T. Although they were not able to accomplish any action, they contended with many men and **got out safe and sound without anyone's being taken prisoner**. Muhammad- Ali Jang-Jang was hit by an arrow in the foot (P. 325).

КЎЗЛАРИНИ ТУЗ ТУТМОҚ

фб. (кўзларини чанг, ғубор босмоқ)

Охир ўзбак илигига тушти. Кўзларини кўр қилдилар. "Кўзларини туз тутти"нинг бу маънисини бор эмиш (Бобурнома, 77).

Ж.Л.В.Э. ... but falling at last into the hands of the Uzbeks, they put out his eyes, and thus was verified the saying, "**the salt has seized his eyes**" (P. 83).

A.C.B. In the end he fell into the hands of Auzbeg people and

they blinded him. The meaning of "**The salt took his eyes**" is clear in his case Pp. (125) 192.

B.T. Finally, when he fell into the Uzbeks' hands, they had him blinded. As the saying goes, "**Salt took his eyes**" (P. 93).

КЎЗГА ИЛМОҚ

фб. (назар-писанд қилмаслик, эътибор бермаслик)

Бу бедавлат хотун чун ноқиси ақл эди, эри тегар ҳавоси била ўзгинини хону монин барбод берди. Шайбонийхон бир зарра нарво ҳам қилмади, балки гума гунчачидек кўзга илмади (Бобурнома, 78).

Ж.Л.В.Э. ... so that the wretched and weak woman, for the sake of getting herself a husband, gave the family and honour of her son to the winds. Nor did Sheibani Khan **mind her a bit, or value her even so much** as his other handmaids, concubines, or women (P. 84).

A.C.B. As for that calamitous woman who, in her folly,

gave her son's house and possessions to the winds in order to get herself a husband, Shaiban Khan cared not one atom for her, indeed **did not regard her as the equal of a mistress or a concubine** Pp. (128) 195.

B.T. In her lust to get a husband, that wretched, feeble-minded woman brought destruction on her son. Shaybani Khan **paid her not the slightest attention** and regarded her as less than a concubine (P. 95).

КҮЗ СОЛМОҚ

фа. (кўзни узмаслик)

*Мен дедимким, бу йул
қанга борур экин? Ўйга
қўл солинг, ўйни итурманг,
то йулнинг қай сари чиқари
тигълум бўлғай* (Бобурнома,
17).

Ж.Л.В.Э. I asked him the way. He answered, **Keep your eyes fixed on the cow**; and do not lose sight of her till you come to the issue of the road, when you will know your ground (P. 100).

A.C.B. Said I, I wonder which way that road will be going; **keep your eye on that cow**; don't lose the cow till you know where the road comes out Pp. (217)150.

B.T. I said, "I wonder where this path leads to. **Keep your eyes on the cow**. Don't lose it so we can find out where the path goes" (P. 113).

КҮНГУЛГА ЁҚҚУДЕК СЎЗ КЕЛТУРМОҚ

фб. (дилга тасалли берадиган
яхши хабар келтирмоқ)

*Бу фурсатта Мулло
Бобойи Пашогарийниким,
Хисравшоҳқа элчиликка
юборилиб эди, келди. Хисрав-
шоҳдин кўнгулга ёққудек сўз
келтурмади, вале эл ва улусдин
сўзлар келтурди* (Бобурнома,
102).

Ж.Л.В.Э. From Khosrou Shah he **brought me no message that could cheer my mind**; but he brought me favourite accounts of the disposition of the IIs and Uluses (the wandering Turki and Moghul tribes of the country) (P. 127).

A.C.B. Just then Mulla Baba of Pashaghar came back, who had been our envoy to Khusrau Shah; from Khusrau Shah he brought nothing likely to please, but he did from the tribes and the horde Pp. (188) 254.

B.T. At this juncture Mulla Baba Pishghari, who had been sent as a messenger to Khusrawshah, brought no pleasing words from Khusrawshah but did convey promises from the tribes (P. 143).

КЎНГЛИДА НЕ ДОГЛАРКИМ ЙЎҚ

фб. (кўнглида дарди алами
бор бўлмоқ)

*Буларким неча йиллар
мирзога ёғийлиқлар қилиб,
анвоъ беадаблиқлар булардин
зоҳир бўлуб эди, булардин
мирзонинг кўнглида не
догларким йўқ эди, барчалари
менинг сабабимдин мундоқ
хорлиқ ва зорлиқлар била бориб
мирзони кўрдилар (Бобурнома,
123).*

Ж.Л.В.Э. ... who for a series of years had been at open enmity

with the Mirza, and had subjected him too many insults, the old sores of which were still rankling in his heart, now all went in such a state of distress and humility, to present themselves before him (Pp. 167, 168)

A.C.B. All had long been foes of his; all had behaved unmannerly to him; what brands had they not set on his heart! Pp.(243) 309.

B.T. These were the very men who had rebelled against the mirza for so many years and who by their many breaches of etiquette had left not a few scars on the mirza's heart (P. 182).

КЎНГЛИ ТИЛАМОҚ фб. (кўнгли ҳоҳламоқ)

*Пок мазҳаб киши эди,
ортуқси намозлар ҳам хейли
утар эди. Шатранжга кўн
машъуф эди. Эл бир илик
била ўйнаса, ул икки илик била
ўйнар эди. Ҳар нечук кўнгли
тилар ўйнар эди. Имсоқ ва
хиссат табиатида золиб эди
(Бобурнома, 134).*

Ж.Л.В.Э. He was a pious and orthodox believer, never neglected saying the appointed prayers, and frequently repeated the supererogatory ones. He was mostly fond of chess; if a person played at it with one hand, he played at it with his two hands. He played without art, **just as his fancy suggested**. He was the slave of avarice and meanness (P. 186).

А.С.Б. He was orthodox and no neglecter of the Prayers, indeed made the extra ones. He was mad for chess; he played it according to his **own fancy and**, if others play with one hand, he played with both. Avarice and stinginess ruled in his character (P. 275) 341.

В.Т. He was quiet orthodox and never missed his prayers. He often performed supererogatory prayers too. He adored chess and put his whole heart and soul into playing **however he wanted**. Avarice and stinginess were dominant in his character (P. 206).

**КҮНГЛУГА ШУБҲА
КЕЧМОҚ**
фб. (кўнглига шубҳа тушмоқ)

*Обхонага боргунча йўлда
яна бир навбат қўсаёздим.
Обхонага бориб, қалин
қустум. Ҳаргиз ошдин сўнг
қўсмас эдим, балки ичганда
ҳам қўсмас эдим. Кўнглумга
шубҳа кечти. Бовурчини
сахлатиб буюрдимким, ул
қайни итга бериб, итни
сахлағайлар (Бобурнома, 217).*

Ж.Л.В.Э. When they got near Gualiar? Tatar Khan **had changed his mind**, and would not suffer them to enter the fort (P. 346).

А.С.Б. By the time they were near Guallar however, Tatar Khan's **views had changed**, and he did not invite them into the fort Pp. (539) 608.

В.Т. When they approached Gwalior, Tatar Khan **changed his mind** and did not invite them into the fortress (P. 371).

КҮНГУЛ БЕРМОҚ
фб. (ҳол-аҳвол сўрамоқ)

Олдарагондин юкунуб
келгунча икки қатла йиқилди,
кўрушгандин сунг, ёнимда
ўлтургузуб, кўнгул бердим
(Бобурнома, 152).

Ж.Л.В.Э. From the agitation in which he was, he fell twice before he could come up and make his obeisance. After we had saluted I seated him at my side, and **spoke encouragingly to him** (P. 219).

А.С.Б. When we had looked at one another, I placed him by my side **to give him heart**, and I drank first of the sherbet brought in, in order to remove his fears (P. 320).

В.Т. In his confusion he stumbled twice by the time he knelt and came forward. After our interview I had him sit beside me **to give him courage**. I had sherbet brought; to lessen his fear I tasted the sherbet first, then offered it to him (P. 242).

КЎНГУЛА КЕЧУРМОҚ
фб. (дилидан ўтказмоқ)

Ҳазратнинг руҳига илтижо қилиб, **кўнгулмга кечурдим-ким**, агар бу манзум ул ҳазратнинг мақбули бўлур, худ нечукким, соҳиби "Қасидаи Бурда"нинг қасидаси мақбул тушуб, ўзи афлаж маразидин халос бўлди, мен доғи бу оризадин қутулуб, назмимнинг қабулига далиле бўлгусидур (Бобурнома, 242).

Ж.Л.В.Э. Placing my confidence in the soul of the venerable Khwajeh, I **indulged a hope**, that perhaps his reverence might be induced to receive my poem favourably, and to remove my disease, as he had done with the writer of the Kasideh, who, when he presented his Kasideh, had his offering accepted with favour, and was delivered from his palsy (Pp. 388, 389).

А.С.Б. occurred to me to verify the *Walidiyyah-risala* of his Reverence Khwaja 'UbaiduT-lah. I **laid it to heart** that if I, going to the soul of his Reverence for protection, were freed from this disease, it would be a sign that my poem was accepted, just as the author of the *Qasldatu'l burda* freed from the affliction of paralysis when his poem had been accepted Pp. (610) 689.

B.T. I put my confidence in the saint's intercession and said to myself, "If this intention is acceptable to the saint, then too, just as the author of the *Burda*'s poem was accepted and he was cured of his paralysis, if I am delivered of this illness it will be sign of my poem's being accepted" (P. 420).

**КЎПУ ОЗГА ТЕНГРИДУР
БЕРГУЧИ, БУ ДАРГОХДА
ЙЎҚТУР КИШИНИНГ
КУЧИ**

матл. (Оллоҳ буюк зот)

*Кўпу озга Тенгридур бер-
гучи,*

*Бу даргоҳда йўқтур киши-
нинг кучи* (Бобурнома, 158).

Ж.Л.В.Э. (Turki)-God is the giver of little and of much;

In his court none other has power.

(Arabic.)-Often, at the command of God, the smaller army has routed the greater (P. 229).

A.C.B. (Turki) For few or for many God is full strength;

No man has might in His Court.

(Arabic) How often, God willing it, a small force has vanquished a large one! Pp. (337) 403.

B.T. God grants victory both to the many and to the few: no one has might in the divine court (P.255).

Л

ЛАҚАБ БЎЛМОҚ

фб. (номга муносиб бўлмоқ)

Тафсили будурким, Ҳирида мундоқким эътибор ва ихтиёр бўлди, бир неча шайх ва мулло анга келиб дерларким, Қутб бизнингбила ихтилот қиладур, санга "Ҳизабруллоҳ" лақаб бўлди, сен ўзбакни олгунгдур. Бу хушомадни инониб, бўйнига фута солиб, шукрлар қилибтур (Бобурнома, 134).

Ж.Л.В.Э. When he was prime minister, and in the chief confidence at heri, several Sheikhs and Mullas came and told him that they had an intercourse with the spheres, and that the title of Hezeber-ulla (the Lion of God) had been conferred on him;

that he was predestined to defeat the Uzbeks, and make them all prisoners (P. 187).

A.C.B. “The Spheres are holding commerce with us; you are to be styled *Hizabrul-lah* (Lion of God); you will overcome the Auzbeg” Fully accepting this flattery, he put his *fita* (bathing-cloth) round his neck and gave thanks (P. 275).

B.T. He held such a position of authority and importance in Heart that several shaykhs and mullas went to him and said, “We are in touch with the Qutb. He has named you “Lion of God, and you will conquer the Uzbeks” (P. 206).

M

МАРГ БО ЁРОН СУР АСТ

матл. (дўстлар билан чекилган захмат ва ҳатто ўлим ҳам шарафли)

Мен ҳам ҳар ташвиш ва машаққат бўлса кўрайин, ҳар нечук эл тоқат қилиб турса турайин, бир форсий масал бор: “Марг бо ёрон сур аст”; “Дўстлар билан бирга бўлган ўлим тўйдир” (Бобурнома, 147).

Ж.Л.В.Э. It was right, that whatever their sufferings and difficulties were, and whatever they might be obliged to undergo, I should be a sharer with them. There is a Persian proverb, that “**Death in the company of friends is a feast**” (P. 211).

A.C.B. I will face; what strong men stand, I will stand; for, as the Persian proverb says, **to die with friends is a nuptial**” Pp. (310) 376.

B.T. I could hardship and difficulty there was, I would suffer it too. Whatever the people could endure, I could too. There is a Persian proverb: “**Death with friends is a feast.**” In the midst of such a storm there I sat in a dug out hole (P. 234).

МАЖЛИС ТАРҚАМОҚ

қб. (базм тарқамок)

Кечгача гарм суҳбат эди, мажлис тарқади. Мен бу оқшом ушбу уйда-ўқ бўлдум (Бобурнома, 145).

Ж.Л.В.Э. The party was kept up late, and did not sepa-

rate till an untimely hour. I remained that night in the palace where I was (P. 206).

A.C.B. The party was warm till night when those assembled scattered, I, however, staying the night in that house (P. 304).

B.T. The party went on quite animated until late, when the gathering broke up. That night I stayed over (P. 228).

МАЙЛИ БОР БЎЛМОҚ
фб. (яхши кўрмоқ, ёқтирмоқ)

Қушқа кўп майли бор эди. Дарларким, етти юз қуши бор экандур (Бобурнома, 46).

J.L.V.Э. He was very fond of hawking, and is said to have had seven hundred falcons at one time (P. 25).

A.C.B. He was very fond of hawking; they say he kept 700 birds Pp. (40) 96.

B.T. Baqi Tarkhan was fond of falcons, of which, they say, he had seven hundred (P. 27).

**МАЙНИНГ ЛАЗЗАТИНИ
МАСТ БИЛАДИ,
ҲУШЁРЛАРГА МУНДИН
НИМА БАҲРА БОР?**

матл.

Маст чоғирлари бўлур. Хожжа Хованд Саййид Домани кўҳийнинг чоғири тундлуқ била машҳурдур. Агарчи, ҳоло тақлид бирла андин таъриф қиладурларки, “лаззати май маст донад, ҳушёронро чи ҳаз”. “Майнинг лаззатини маст билади, Ҳушёрларга мундин нима баҳра бор?” (Бобурнома, 108).

J.L.V.Э. That produced on the skirt of the mountain of Khwajeh-Khan Saaid is celebrated for it's potency, though I describe it only from what I have heard; **The drinker knows the flavour of the wine; how should the sober know it?** (P. 138)

A.C.B. Kabul wines are heady, those of the Khwaja Khawand Sa'ld hill-skirt being famous for their strength;

at this time however I can only repeat the praise of others about them: **The flavour of the wine a drinker knows;**

What chance have sober men to know it? (P. 203).

B.T. The wine from the slopes of Khwaja Khwand Sai'd mountain is known for being strong, although, at present it can only be praised secondhand.

Only the drinker knows the pleasure of wine.

What enjoyments thereof can the sober have? (P. 154).

МАРДОНА ИШ ҚИЛМОҚ
фб. (мардларча иш қилмоқ)

Муҳаммад Али Мубашширнинг Сулаймон отлиқ навқари бор эди, ушбу ҳолат-тқа ҳеч киши таклиф қилмай тушти. Отини Иброҳимбекка берди, хейли мардона иш қилди (Бобурнома, 96).

Ж.Л.В.Э. Immediately, Suleman, a servant of Muhammed Ali Mobasher, dismounted and gave him his horse of his own accord, without anybody suggesting such a thing to

him. **It was a fine trait of character in the man** (P. 117).

A.C.B. On this, Sulaiman, one of Muhamamad Ali Mubashir's servants, **did a plucky thing**, for with matters, as they were and none constraining him, while we were waiting in the Gate, he dismounted and gave his horse to Ibrohimbek (P. 176).

B.T. Muhammad Ali Mubashshir had a servant named Sulayman. In a situation like that, which no one telling him to, he got down and gave his horse to Ibrahim Beg. **It was a manly thing to do** (P. 132).

МАРДОНА БЎЛМОҚ
фб. (мард саналмоқ)

Ушмунча била Хисравшоҳ ва тавобиининг оти сардорлиққа чиқиб, мардона бўлдилар. Хандақдин чиқмагонлар қўрқоқлиққа отиқиб, бедиллик била афсона бўлдилар (Бобурнома, 53).

Ж.Л.В.Э. ..., those who did not venture out of their trenches from fear, **became notorious for want of spirit, and their**

cowardice passed into a standing reproach (P. 38).

A.C.B. ...exceed those of his own ruler and that ruler's sons, for an exploit such as this his name and the names of his adherents were noised abroad for generalship and for this they were counted brave, while those timorous laggards, in the trenches, **won the resounding fame of cowards** (P. 60).

B.T. For such a deed as this, Khusrawshah and his followers became known as great and bold commanders, while those who did not leave the trenches **gained a reputation for cowardice** and became synonymous with timidity (P. 42).

МАРЪИЙ ТУТМОҚ

фб. (эътиборга олмоқ, риоя қилмоқ)

Тонгласи ўтган куннинг беэътидоллигининг мутанаб-биҳ бўлуб, тоиб келди. Мен дедим, филҳол ул навъ тавба муяссар бўлмай, ё йўқ, бори филҳол мунда тавба қилким,

менинг суҳбатимдин ўзга ерда ичмагайсан. Қабул қилди. Бир неча ой бу қонидани **маръий тунуб**, ўзига бўлдура олмади (Бобурнома, 173).

Ж.Л.В.Э. Next morning he came to me ashamed and penitent for his excesses, having formed a resolution to abstain from wine. I said to him, "Now speak out: Is your repentance to be effectual and profitable for the future or not? You are not to abstain from wine in my presence, and go on drinking everywhere else." He **adhered to his resolution** for some months, but could not observe it longer (P. 267).

A.C.B. Next day, awakened to his past intemperance, he came on repentant. Said I, "At once! will this sort of repentance answer or not? Would to God you would repent now at once in such a way that you would drink nowhere except at my parties!" He agreed to this and **kept the rule** for a few months, but could not keep it longer (P. 399).

B.T. The next morning, chastened by his excesses of the pre-

vious day, he arrived sworn off drink. I said, "Is such an oath possible? Swear instead that you won't drink anywhere except at my parties." He agreed and **kept his word** for a few months, but then he couldn't keep it any longer (P. 285).

МАРҚУМ БЎЛМОҚ

фб. (ёзиб қўйилмоқ)

Ҳар нечук қабих ва зишт назм ҳам бўлса марқум бўлур эди. Бу фурсаттаким, "Мубаййин"ни назм қиладур эдим, хотири фотирга хутур этти ва ҳазин кўнгулга мундоқ еттиким, ҳайф бўлгай ул тилдинким мундоқ алфозни дарж қилгай, яна фикрини қабих сўзларга харж қилгай ва дариз бўлгай ул кўнгулдинким, мундоқ маоний зуҳур этгай, яна зишт хаёллар анда хутур этгай (Бобурнома, 185).

Ж.Л.В.Э. Before this, whatever had come into my head, good or bad, in sport or jest, if **I had turned it into verse** for amusement, how bad or contemptible soever the poetry might be, I had always commit-

ted it to writing these lines, my mind led me to reflections, and my heart was struck with regret, that a tongue which could repeat the sublimest productions, should bestow any trouble on such unworthy verses; that it was melancholy that a heart, elevated to nobler conceptions, should submit to occupy itself with these meaner and despicable fancies (P. 292).

А.С.Б. From time to time before it, whatever came into my head, of good or bad, grave or jest, **used to be strung into verse** and written down, however empty and harsh the verse might be, but while I was composing the *Mubin*, this thought pierced through my dull wits and made way into my troubled heart, "A pity it will be if the tongue which has treasure of utterances so lofty as these are, waste itself again on low words; sad will it be if again vile imaginings find way into the mind that has made exposition of these sublime realities" (P. 449).

В.Т. Before this, whatever came to mind, good and bad, se-

rious and humorous, **was often put into poetry** as a joke. No matter how obscene or improper, it got written down. While I was versifying the Mubin, however, it occurred to my weak mind and saddened heart that it was pity for obscene words to emerge from a tongue engaged with lofty expressions, and for improper images to occur to a mind manifesting pious thoughts (P. 311).

**МАЪРАКАИ
ЖУВОНМАРДИ ЗОХИР
ГАРДОНИДАНД**

фб. (зўр хатарли ўйинга кириб, ... ботирлар ўртасида машхур қилмоқ)

*Туфакандозони гули
подшоҳи ҳасабул фармон
аз ароба ба миёни маърака
омада ҳар яки аз эшон
бисъёри аз куффорро заҳри
мамонт чашониданд ва пиёда
дар маҳалли мухотараи
азим даромада, номи худро
дар миёни шерони беша
ва далерони маъракаи
жувонмарди зоҳир
гардониданд* (Бобурнома,
228).

Табдили: Подшоҳ ғулининг туфакандозлари, буйруқ бўйича, аравадан майдон ўртасига келиб, ҳар бирлари кофирлардан кўпига ўлим захарларини ичирдилар. Пиёдалар зўр хатарли ўйинга кириб, ўз номларини ўрмон шерлари ва мардлик майдонининг ботирлари ўртасида машхур қилдилар (Бобурнома, 239).

Ж.Л.В.Э. The imperial matchlock-men, according to orders, having issued from behind the artillery in the heat of the fight, each of them made many Pagans **drink the draught of death**; and the infantry having advanced into the place of high and fearful conflict, made their names conspicuous among the lions of the forest of bravery, and the champions of the field of valour (P. 365).

A.C.B. The matchlockmen of the royal centre, in obedience to orders, going from behind the carts into the midst of the battle, each one of them made many a pagan **taste of the poison of death** (P. 571).

В.Т. The royal matchlockmen, as ordered, left the caissons for the midst of battle, and each one of them gave many of the infidels the **poison of death to taste** (P. 391).

МАЪЮС БЎЛМОҚ

фб. (умидсизланмоқ)

Кўргон эли маъюс бўлуб олдурур маҳалда Шайбоқхон сулҳ сўзини орага солиб, Қандаҳор устидин қўнар (Бобурнома, 160).

З.Т. While the defenders of the fortress had lost the courage and ready to give the fortress Shayboniykhon, he made a truce and withdrew over Kandagar.

МАҒЗИ ЧИҚМОҚ

фб. (мяси шикастланмоқ)

Жарроҳликда бисёр ҳозик эди. Кишининг мағзи чиқса, дору берур эди. Илдиздин ҳар турлук яра бўлса эди, осон муолажа қилур эди. Баъзи жароҳатқа марҳамдек дору қўяр эди, баъзига егали дору берур эди (Бобурнома, 94).

Ж.Л.В.Э. He was wonderfully skillful in surgery. If a **man's brains had come out**, he could cure him by medicine; and even where the arteries were cut, he healed them with the utmost facility. To some wounds he applied a kind of plaster; and to some wounded persons he gave, a medicine to be swallowed (P. 112).

А.С.Б. He was very skillful surgeon; if a **man's brain had come out**, he would cure it, and any sort of wound in an artery he easily healed. For some wounds, his remedy was in form of a plaster, for some medicines had to be taken (P. 169).

В.Т. He was quite an expert surgery. If **somebody's brains had spilled out**, he gave him some medicine. He could easily treat any sort of wound from his herb bag. For some wounds he prescribed a salvelike medicine; for others he dispensed medicine to be swallowed (P. 127).

1) МУДДАТИ МАДИД ЭРМОҚ

фб. (узок вақт бўлмақ)

Пашогарнинг қўргонида отунким, **муддати мадид** эди, менинг онам хонимга мулозамат қилур эди, бу навбат улоқсизлиқтин Самарқандта қолиб эди, учрай тушти, кўруштум, сўрдум (Бобурнома, 86).

З.Т. When I was passing the fortress of Pashogar there was an opportunity by chance to meet the governor, my mother paid homage for Khan as she was in Samarkand because of lack of horses, I met her there and greeted, paid homage.

МУДДАТИ МАДИД

(УЗОҚ ВАҚТ)

Мен Карнонга борай, ҳар нима муяссар бўлса, келтурай. Ул ердин ёниб Карнонга юзландук: Карноннинг бир кўрўҳида турдук. Банда Али борди, **муддати мадид** қолди (Бобурнома, 98).

Ж.Л.В.Э. We therefore passed on, and took the road for Kanan. We stopped about a kos from Kanan, while Banda Ali

went on, and stayed away for a long time. The morning had dawned, yet there was no appearance of our man (P. 120).

А.С.Б. ... he said, let me go into Karnon and bring what I can find We stopped 2 miles out of Karnon; he went on. He was along time away, near dawn there was no sign of him (Pp. 170, 180).

В.Т. I'll go to Karnon and bring back what I can. We doubled back in the direction of Karnon. Banda Ali proceeded. He was gone for a long time (P. 135).

1) МУЛОЗАМАТ ҚИЛМОҚ фб. (хизматига кирмоқ)

Ушмунда тушганда намози хуфтан Султон Жалолиддин келиб, **мулозамат қилди** (Бобурнома, 251).

Ж.Л.В.Э. As I was halting here, about bed-time prayers, Sultan Jalaliddin waited on me to offer me his duty. He brought along with him his two young sons (P. 404).

А.С.Б. Today at the Bedtime Prayer SI. Jalalu'd-din 5 came

with his two young sons to wait on me (P. 651).

B.T. While we were camped, Sultan Jalaluddin came late that night and rendered homage (P. 438).

2) МУЛОЗАМАТ ҚИЛМОҚ
фб. (бош эгмоқ)

Нечукки, мазкур бўлди, хотирга еттиким, ора мунча ёвуқ бўлгонда хон, чун ота огадурлар, бориб мулозамат қилсам, ўтган кудуратлар рафъ бўлгай, ироқда-ёвуқта эшитур, кўрарга яхши бўлгай деб келиб, Шохрухиядан ташқари Ҳайдарбек солгон богда хонга мулозамат қилдим (Бобурнома, 51).

3.T. It came to my mind why *khan* and father is called a blood relation if they couldn't help their kin when he was in need. If **I go and pay a call them**, bygone offences would go, it would be tactful from far and close being in nearby to relatives in such circumstances. As a result I decided sympathetically and came, **paid homage** to the khan in the

garden built by Haydar Beg outside of Shohrukhiyya.

3) МУЛОЗАМАТ ҚИЛМОҚ
фб. (мулозимлик қилмоқ)

Боқи Тошкандий Авад черики била ушул кун келиб, мулозамат қилди (Бобурнома, 261).

Ж.Л.В.Э. That same day Baki Tashkendi arrived with his troops, and was introduced (P. 422).

A.C.B. After crossing, we waited one day (*Monday 1th*) for all the army-folk to get across. Today Baqi *Toshkindi* came in with the army of Aud (*Ajodhya*) and **waited on me** (P. 684).

B.T. Baqi Tashkandi came with the Oudh army that day to **pay homage** (P. 457).

4) МУЛОЗАМАТ ҚИЛМОҚ
фб. (мулозимлик қилмоқ)

Мусо Маъруф Фармулий-ким, черикдин ёниб, Сару дарёсидин ўтганда келиб, мулозамат қилиб эди, ўттуз лаклик паргана Амруҳардин

иалжуга таъйин қилиб, хосса бош-оёқ ва эгарлик от иноят қилиб, Амруҳарга рухсат берилди (Бобурнома, 261).

Ж.Л.В.Э. To Musi Maaruf Fermuli, who had come and offered me his allegiance when the army was passing the Siru on its return, I gave a perganna of thirty laks out of Amerhar for his support, a complete dress of honour from my own wardrobe, and a horse with its saddle, and dismissed him to Amerhar (P. 423).

A.С.Б. Also an allowance of Amroha was assigned to Musa (son) of Ma'ruf Farmuli, who had waited on me at the time the returning army was crossing the Saru-water, a special head-to-foot and saddled horse were bestowed on him and he was given his leave (P. 685).

В.Т. Musa Ma'ruf Farmuli, who had come to pay homage when he crossed the Sarju returning from the expedition, was assigned a thirty lac stipend from the district of Amroha, awarded a regal suit of clothing and a horse with saddle, and

given leave to go to Amroha (Pp. 457, 458).

МУМТАД БЎЛМОҚ
фб. (узоққа чўзилмоқ)

Мухосара айёми мумтад бўлди. Элга бисёр танқислик бўлди. Анга еттиким, фақир ва мискин ит этини, эшак этини ея кириштилар (Бобурнома, 85).

Ж.Л.В.Э. As the siege had drawn out to great length, the inhabitants were reduced to extreme distress, and things came to such a pass, that the poor and meaner sort were forced to feed on dogs' and asses' flesh (P. 96).

A.С.Б. The long siege caused great privation to the towns-people it went so far that the poor and destitute began to eat the flesh of dogs and asses and, as there was little grain for the horses, people fed them on leaves (P. 211).

В.Т. The days of siege wore on. The people were in want. The situation got so bad that the poor and unfortunate began to eat dogs and donkeys (P. 108).

МУНТАҲИЙ БЎЛМОҚ

фб. (ғарқ бўлмоқ)

Бу тоғким Бҳиранинг етти курӯҳида воқибъ бўлубтур, Кашир тоғларидинким, Ҳиндукуш тоғи ушбу тоғлар била пайваст тоғлардур, айрилиб, зарби-жануб сари тортиб бориб, Динкотнинг аёғида Синд дарёсига мунтаҳий бўлубтур (Бобурнома, 165).

Ж.Л.В.Э. This hill, which lies within seven kos of Behreh, branching off from the hill-country of Kashmir, which which belongs to the same range as Hindu-kush, takes a south-westerly direction, and **terminates below** Dinkot, on the river Sind (P. 254).

А.С.Б. The Kohd runs for 14 miles along the Bhlra country, taking off from those Kashmir mountains that are one with Hindu-kush, and **it draws out** to the south-west as far as the foot of Din-kot on the Sind-river. On one half of it are the Jud, the Janjuba on the other (P. 380).

В.Т. The mountains, which are seven kos from Bhera, break

off from the Kashmir Mountains, which are connected to the Hindu Kush, and go south-west until **they end** at the foot of Dinkot on the Indus (P. 271).

МУНҚАЛИБ БЎЛМОҚ

фб. (ўзгариб қолмоқ)

Гвалиярнинг қўргонининг ичидан Раҳимдодқа киши йиборурким, ҳар навъ қилиб, қўргонга ўзунгизни солингким, бу кишининг рағйи мунқалиб бўлур, фосид хаёлдадур (Бобурнома, 216).

З.Т. We sent our man from Gwalior fortress to Rahimdad, make any chance to enter the fortress and get news, we afraid of that **his decision might change any time**, he has evil intentions in his mind.

МУЯССАР БЎЛМОҚ

фб. (эришмоқ)

Ҳисор вилояти муяссар бўлгоч, Бойсунқур мирзони Ҳисорда ўлтурғузуб Хатлонни иниси Валига берди. Неча кундин сўнг Балхни қабамоқ доияси била отланди (Бобурнома, 65).

Ж.Л.В.Э. As soon as Khosrou Shah had taken Hissar, he placed Baiesanghar Mirza in it, and gave Khutlan to his younger brother Wali. A few days after he set out against Balkh (P. 61).

А.С.Б. Khusrau Shah, having taken Hisar, set Baisunghar Mirza on the throne, gave Khutlan to his own younger brother, Wali and rode a few days later, to lay siege to Balkh (P. 93).

В.Т. As soon as Hissar was taken, Khusrawshah enthroned Baysunghur Mirza in Hissar, gave Khuttalan to his brother Wali, and a few days later rode out with the intention of attacking Balkh (P. 68).

МУҚОБАЛА БЎЛМОҚ

фб. (тўқнашув бўлмоқ)

Биз ҳам илдамроқ-ўқ юрудук. Ҳазм ва эҳтиётни маръи тутуб, тўра яёқким, тартиб қилилиб эди, муқобала бўлур маҳалда кейин-ўқ қолдилар. Тенгри инояти била аларга ҳеч эҳтиёж бўлмади. Етган била бурунроқ бизинг жавонгор

кишиси анинг баронгори била илик олишти (Бобурнома, 72).

Ж.Л.В.Э. Upon this we hastened our march as much as was compatible with **prudence and the preservation of our order of battle.** The turas and infantry had, however, fallen somewhat behind when we engaged. By the divine favour their services were not required in the battle; for, at the instant of closing, the right wing of the enemy and my left having engaged hand to hand, Kuchik Beg, the elder brother of Khwajeh Kilan (P. 74).

А.С.Б. We, for our part, moved on the faster. At the time of engaging, our foot-soldiers, provided how laboriously **with the mantelets! were quite in the rear!** By God's grace, there was no need of them; our left had got hands in with their right before they came up (P. 113).

В.Т. When the encounter was made the shielded foot soldiers who had been arranged with such **caution and care fell behind.** Thank God there was no need for them. When they met,

the men of our left wing grappled with their right wing (P. 84).

МУҚОБАЛАСИҒА ЧИҚОРМОҚ

фб. (рўпарасиға чиқармоқ)

Хонни ҳам Аҳмадбек ва жамиъ Танбалнинг муқобаласиға чиқордилар. Лаклакон ва Турок чорбоғи навоҳисида рубару бўлдилар. Уруш, туруш бўлмай, ажраштиллар, Султон Маҳмудхон уруш кишиси эмас эди (Бобурнома, 85).

Ж.Л.В.Э. Ahmed Beg and a party of men brought out the Khan to take the field against him. They met in the vicinity of Leklekan and Charbagh-e-Turak, but separated and retired without any action, and without even confronting each other. Sultan Mahmud Khan was not a fighting man, and was totally ignorant of the art of war (P. 97).

А.С.Б. Ahmad Beg and his party, thereupon, made The Khan move out against him. The two armies came face to face near Lak-Iakan and the Tiirak Four-gardens but separat-

ed without engaging. SI. Mahmud was not a fighting man; now when opposed to Tambal, he shewed want of courage in word and deed (P. 212).

В.Т. The khan, Ahmad Beg and a party went out to face him. In the vicinity of Llaklakan and Turak Charbagh They faced each other but parted without fighting. Sultan Mahmud Khan was not a fighting man and was devoid of any ability to command (P. 109)

МУЯССАР БЎЛМОҚ

фб. (эришган бўлмоқ, эришмоқ)

Ҳисор вилояти муяссар бўлгоч, Бойсунқур мирзони Ҳисорда ўлтургузуб Хатлонни иниси Валига берди. Неча кундин сўнг Балхни қабамоқ доияси била отланди (Бобурнома 65).

Ж.Л.В.Э. As soon as Khosrou Shah had taken Hissar, he placed Baiesanghar Mirza in it, and gave Khutlan to his younger brother Wali. A few days after he set out against Balkh (P. 61).

А.С.Б. Khusrau Shah, having taken Hissar, set Baisunghar Mirza on the throne, gave Khutlan to his own younger brother, Wali and rode a few days later, to lay siege to Balkh (P. 93).

В.Т. As soon as Hissar was taken, Khusrawshah enthroned Baysunghur Mirza in Hissar, gave Khuttalan to his brother Wali, and a few days later rode out with the intention of attacking Balkh (P. 68).

МУҲРИҚ ИСИТМА ТОРИ БЎЛМОҚ

фб. (қаттиқ иситмага чалинмоқ)

Чун Султон Аҳмад мирзо муурожаат қилди, икки-уч манзилдан сўнг мизожини ътидол наҳажидин мунҳариф бўлуб, муҳриқ иситма тори бўлди. Уратена навоҳиси Оқсувга етганда шаввол ойининг авоситида тарих секкиз юз тўқсон тўққузда қирқ тўрт ёшида олами фонийни видоъ қилди (Бобурнома, 43).

Ж.Л.В.Э. Meanwhile Sultan Ahmed Mirza, after having

made two or three marches on his return home, fell very ill, and being seized with a burning fever, departed from this transitory world, in the territory of Uratippa, just as he had reached the Aksu, (or White river,) in the middle of the month Shawal 899, in the 44th year of his age (P. 20).

А.С.Б. When SI. Ahmad Mirza had gone two or three stages on his return-march, his health changed for the worse and high fever appeared. On his reaching the Aq Su near Auratippa, he bade farewell to this transitory world, in the middle of Shawwal of the date 899 (mid July 1494 AD.) being then 44 (lunar) years old (P. 33).

В.Т. When Sultan Ahmad Mirza was two or three stages into his return march, he fell ill and developed a raging fever. When he reached Aqsu in the vicinity of Ura-Tube around the middle of Shawwal 899 (July, 1494) he bade farewell to the mortal world at the age of forty-four (P. 22).

МУҲОСАРА МАҚОМИДА БЎЛМОҚ

фб. (шаҳарни қамал қилмоқ)

*Қундузга келиб ҳам бир
пора сиёсат қилиб, муҳосара
мақомида бўлди. Охир
Бадиъуззамон мирзо орага
тушуб ярашиб, ичкари,
ташқари тушган йигитларни
олишиб ёндилар (Бобурнома,
53, 54).*

Ж.Л.В.Э. Having reached Kunduz, he drove in all the enemy's parties and set about his arrangements for the siege; but Badia-ez-Zaman Mirza having interposed as mediator, a peace was concluded; and, all prisoners made on both sides being mutually delivered up, the army retired (Pp.38,39).

А.С.Б. At Qiinduz also SI. Husain Mirza made a few trenches and took up the besieger's position but by Badi'u'z-zaman Mirza's intervention peace at length was made, prisoners were exchanged and the Khurasanis retired. The twice-repeated attacks made by SI. Husain Mirza on Khusrau

Shah and his unsuccessful retirements were the cause of Khusrau Shah's great rise and of action of his so much beyond his province (P. 61).

В.Т. Upon reaching Kunduz, Sultan-Husayn Mirza made some punitive raids and laid siege. Finally Badi'uz-zaman Mirza intervened, peace was made, prisoners were exchanged, and the Khurasanis withdrew (P. 43).

МУҲРДОР ҚИЛМОҚ

фб. (муҳр босувчи лавозимини бермоқ)

*Хейли яхши йигит эди.
Отам ҳам рооят қилиб,
муҳрдор қилиб эди. Толиби
илмлиги бор эди, лугатни
хейли билур эди, иншоси ҳам
яхши эди. Қушчилиғни ва
ядачилиғни ҳам билур эди
(Бобурнома, 56).*

Ж.Л.В.Э. He was a man of worth. My farther had shown him marks of regard, and appointed him keeper of the seal. He was a man of learning, and had a great knowledge of lan-

guage. He excelled in falconry, and was acquainted with magic (P. 43).

A.C.B. An excellent soldier, my father before me had favoured him, **making him Keeper of the Seal**; he was a student of theology, had great acquaintance with words and a good style; moreover he understood hawking and rain-making with the jade-stone (P. 67).

B.T. He was a good warrior my father had promoted and **made his seal keeper**. He was also a scholar and knew many words. His composition was not bad either. He was an expert falconer and could work the rain stone (P. 49).

МУТАВАЖЖИХ БЎЛМОҚ

фб. (юз тутмоқ)

Мен ва баъзи ички беклар Ҳиндустон тарафи бормоқни тарғиж қилиб, Ламгонга мутаважжих бўлдук (Бобурнома, 159).

Ж.Л.В.Э. I and a number of my chief Amirs and firmest ad-

herents, on the other hand, having preferred the plan of attacking Hindustan, I **set out in that direction, and advanced** by way of Lemghan (P. 231).

A.C.B. I and several household-begs preferred going towards Hindustan and **were for making a start** to Lamghan (Pp. 340, 341).

B.T. I and some of the ichki begs preferred Hindustan, and so we **set out for** Laghman (P. 258).

МУҲОСАРАСИГА ЁНМОҚ

фб. (қамал қилиш учун жўнамоқ)

Биз доғи гуноҳларни афв қилдук. Яна Самарқанд муҳосарасига ёндук (Бобурнома, 56).

З.Т. We forgave all their wickedness and **set out to besiege** of Samarkand.

Н

НАМОЗИ ПЕШИН ЭҲТИЁТИНИ ҚИЛМОҚ

фб. (пешин намозини вақтида ўқишга ҳаракат қилмоқ)

Андоқким, жумъа намо-
зини масжидта ташвиш
била ўтадим, **намози пешин**
эҳтиётини қилиб, китоб-
хонада бир замондин сўнг
машаққат била ўтадим.
Индини, якшанба куни
иситиб, озроқ титрадим.
Сешанба кечаси, сафар
ойининг йигирма еттисида
ҳазрат Хожса Убайдуллонинг
“Волидия” рисоласини назм
қилмоқ хотиримга кечти
(Бобурнома 241, 242).

Ж.Л.В.Э. I was seized with
so violent an illness, that I was
scarcely able to complete my
Friday’s prayers in the mosque.
About noon-day prayers, having
gone into my library, I found
myself so ill, that it was with
difficulty that I could finish my
prayers. Two days after, on Sun-
day, I had a fever and shivering
(P. 389).

А.С.Б. I got through the
Congregational Prayer in the
Mosque, and **with much trouble**
through the Mid-day
Prayer, in the book-room, af-
ter due time, and little by little.
Thereafter having had fever, I

trembled less on Sunday During
the night of Tuesday the 27th of
the month Safar Pp. (611) 690.

В.Т. Some time later I reper-
formed the noon prayer in the
library, **but in great pain**. Al-
ready on Sunday, I was having
fever and chills. On the eve of
Tuesday the twenty-seventh it
occurred to me to make a versi-
fied rendering of Khwaja Ubay-
dullah’s treatise? The *Walidiyu*
(P. 420).

НАҚОРАСИНИ ЭШИГИДА ЧОЛДУРМОҚ

фб. (бошқарувни қўлида
сақлаб, измига бўйсундирмоқ)

Охир Коҳмартқа борганда
эллик қўй берди, бовужудким
мени подшоҳ кўтариб эди,
нақорасини ўзининг эшигида
чолдурур эди (Бобурнома,
125).

А.С.Б... at last in Kah-mard
, he gave 50! Spite of acknowl-
edging me for his chief (*pad-*
shah), **he had nagarets beaten**
at his own Gate (P. 250).

В.Т. Finalli in Kahmard he
gave fifty sheep. Although he

acknowledged me as his padishah, he had the *naqara* beat at his gate (P. 188).

НАМАКҲАРОМЛИҚ КОВОК ВА БЕМАЗАГҶЙ

фб. (бефаросат ва бемаза найсақи)

Бовужуди номардлик ва намакҳаромлик ковок ва бемазагҶй ҳам бор экандур (Бобурнома, 104).

Z.T. He was coward and wretchedness, misery and meaningless in his speech.

НАҚЛ ҚИЛМОҚ

фб. (вафот этмоқ)

Ўзбак Хуросонни олгондин сунг, Поянда Султонбегим Ироққа борди. Ироқта яриблиқта нақл қилди (Бобурнома, 131).

Z.T. After the Uzbek conquered Khurason, Poyonda Sulton Begim went to Iraq. She passed away there in miserable and despair condition.

ИҚДОМ ВА ЭҲТИМОМ ҚИЛМОҚ

фб. (тахсинлар билан эсланидиган ишларни амалга оширмоқ)

Ғаразким, бу дунёда кишидин ушмундоғ нималар қолур, ҳарким ақлдин баҳравар бўлса, нега андоғ ҳаракатга иқдом қилгайким, андин сунг ёмон дегайлар ва ҳар кишига ҳушдин асари бўлса, нега андоғ амрга иқдом ва эҳтимом қилмагайким, қилгондин сунг мустаҳсин дегайлар: “Зикри номеро ҳакимон умри соний гуфтаанд”, “Шухрат билан ёдланишни ҳакимлар иккинчи умр демишлар” (Бобурнома, 142).

J.L.V.E. Indeed, as the memory of such proceedings remains in the world, how can any man of understanding pursue such a line of conduct as, after his death, must stain his fair fame? (P. 201).

A.C.B. In this world acts such as his outlive the man; if a man have any share of intelligence, why try to be ill-spoken of af-

ter death? if he be ambitious, why not try so to act that, he gone, men will praise him ? In the honourable mention of their names, wise men find a second life (P. 297).

B.T. Anyone who has a modicum of intelligence will **take steps so that he will not be ill spoken of afterward.** Why should someone who has a trace of awareness not take pains that his actions be approved? The wise have said that a good memory is a second life (P. 222).

НЕ СЌЗИДА МАЗА БОР, НЕ ЎЗИДА

фб. (на сўзида, на ўзида маза бор)

*Фақир ва мискинга ўз илиги била галаба хайр қилур эди. Фаҳшгўй ва бадзабон киши эди. Тарих туққуз юз ўн еттида мен Самарқандни олгонда, Муҳаммад Валибек ва Дарवेश Али китобдор менинг қошимда эдилар. Ул вақт афлиж булуб эди. **Не сўзида маза бор эди, не ўзида.** Мунча риюят қобили эмас эди. Ғолибо хизмат ани ул мартабага еткурғандур (Бобурнома, 135).*

Ж.Л.В.Э. He bestowed much with his own hand on poor, and mendicants. He was, however, a foul-mouthed, bad-tongued man. When I took Samarkand in the year (1511) 917, Mumammed Wali Beg and Derwish Ali Kitabdard (the librarian), were with me. At that time he had been struck with palsy, and **had no remains of anything agreeable either in his language or manners.** He did seem equal to the favors that had been shown him; and probably the assiduity of his service had assisted in elevating him to his high rank (P. 186).

A.C.B. ... he kept his servants neat and well-dressed and with his own hands gave ample portion to the poor and destitute, but he was foul-mouthed and evil-spoken. He and also Darwlsh-i-'all the librarian were in my service when I took Samarkand in 917 AH. (Oct. 1511 AD.); he was palsied then; **his talk lacked salt;** his former claim to favour was gone. His assiduous waiting appears to have been the cause of his promotion (P. 277).

В.Т. He usually dispensed charity to the with his own hand. He was a foulmouthed swearer. When I took Samarkand in 917, Muhammad-Wali Beg and Darwesh Ali Kitabdar were with me. At that time he was paralyzed, **his words were without flair**, and he wasn't worthy of promotion. Probably all that service got him to the rank he attained (P. 208).

НЕ КЎНГУЛ БИЛА КИШИ ТУРГАЙ

фб. (қандай қилиб киши қола олсин)

Чун оналаримдинким, онам ва онамнинг онаси Эсан Давлатбегим бўлгай, яна устод ва пиримдинким, Хожя Мавлоноийи Қози бўлгай, бу навъ хатлар келиб, мундоқ ҳўтимом била тилагайлар, не кўнгул била киши тургай (Бобурнома, 63).

Ж.Л.В.Э. A few days afterwards I received letters from my mother, my mother's mother Isaandoulet Begum, and from my teacher, and spiritual guide Khwaje Moulana Kazi, inviting

me with so much solicitude to come to their assistance, that I **had not the heart to delay** (P. 58).

А.С.Б. Such letters! so anxious, so beseeching, coming from my mothers, that is from my own and hers, Aisan-daulat Begim, and from my teacher and spiritual guide, that is, Khwaja-maulana-i-qozi, **with what heart would a man not move?** Pp. (89) 156.

В.Т. With such letters coming from my mother and her mother, Esan Davlat Begim, and also from my master and guide, Khwaja Mawlana Qazi, making such earnest pleas, how could one **have the heart to stand idle?** (P. 65).

НИҚОР ВА КУДУРАТЛАРИ БОР БЎЛМОҚ

фб. (гина ва ғашликлари бЎлмоқ)

Агарчи бурунроқ ниқор ва кудуратлари бор эди. Кишимнинг оёғида Шохидонда Кишим суйининг шарқий тарафида чериклаб ўлтуруб

эдиларким, бу узбаклар тонг бошида шабихун келиб, Кишм суйини утуб, Носир мирзонинг устига юруди (Бобурнома, 141).

Ж.Л.В.Э. Although formerly they are had been some **discussions and bad blood** between them, they had now in concert collected an army, and were encamped below Kishem, in Shakhdan, when the Uzbeks, towards morning came by surprise on Nasir Mirza (Pp. 199, 200).

A.C.B. ... former **resentments and bickering**, and they all were lying at Shakdan, below Kishm and east of the Kishm-water. Moving through the night, one body of Auzbeks crossed that water at the top of the morning and advanced on the Mirza; he at once drew off to rising-ground, mustered his force, sounded trumpets, met and overcame them Pp. (295) 361.

B.T. Although previously there had been **quarrels and bad blood**, they had assembled their forces and camped at the

eastern side of the Kishm River in Shakhdan below the Kishm when, at dawn, the Uzbeks made a surprise attack, crossing the and assailing Nasir Mirza, who immediately withdrew to the hills (P. 221).

О

ОЛАМИ ФОНИЙНИ ВИДОЪ ҚИЛМОҚ

фб. (вафот этмоқ)

Чун Султон Аҳмад мирзо мурожаат қилди, икки уч манзилдин сўнг мизожси эътидол наҳажидин мунҳариф буллуб, муҳриқ иситма тори бўлди. Уратена навоҳиси Оқсувга етганда шаввол ойининг авоситида тарих секкиз юз тўқсон тўққузда қирқ тўрт ёшида олами фонийни видоъ қилди (Бобурнома, 43).

Ж.Л.В.Э. Meanwhile Sultan Ahmed Mirza, after having made two or three marches on his return home, fell very ill, and being seized with a burning fever, **departed from this transitory world**, in the territory of Uratippa, just as he had reached the Aksu, (or White river,) in the middle of the month Shawal

899, in the 44th year of his age (P. 20).

A.C.B. When SI. Ahmad Mirza had gone two or three stages on his return-march, his health changed for the worse and high fever appeared. On his reaching the Aq Su near Aura-tilpa, he **bade farewell to this transitory world**, in the middle of Shawwal of the date 899 (mid July 1494 AD.) being then 44 (lunar) years old (P. 33).

B.T. When Sultan Ahmad Mirza was two or three stages into his return march, he fell ill and developed a raging fever. When he reached Aq Su in the vicinity of Ura-Tube around the middle of Shawwal 899 (July, 1494), **he bade farewell to the mortal world** at the age of forty-four (P. 22).

1) ОЛАМДИН БОРМОҚ

фб. (вафот этмоқ)

Биргина қизи қолиб эди, Шодбегим отлиқ. Сўнгра Кобулга келди, Одил Султонга берилди. Ҳайдар мирзо отаси замонида- ўқ оламдин борди (Бобурнома, 130).

Ж.Л.В.Э. By her he had one daughter, called Shad Begum, who lived to grow up. She latterly came to Kabul, and was given to Aadel Sultan. Haydar Mirza also **departed this life before his father** (P. 180).

A.C.B. One daughter only was born of that marriage; she was named Shad (Joy) Begim and given to Adil S.I when she came to Kabul later on. Haydar Mirza **departed from the world** in his father's lifetime (P. 264).

B.T. One liite daughter survived infancy. Shad Begim by name, she later came to Kabul and was given in marriage to Adil Sultan. Haydar Mirza **departed this world** during his father's lifetime (P. 198).

2) ОЛАМДИН БОРМОҚ

фб. (вафот этмоқ)

Ул ноҳақишуносу бемуруват ул яхшилиқларнинг муқобаласида ҳеч навъ риоят ва шафқат қилмади. Хорлиқ ва зорлиқ била Ахси вилоятида оламдин борди (Бобурнома, 46).

Ж.Л.В.Э. As his father had conferred benefits on Sheibani Khan, he went over and joined him; but that ungenerous and ungrateful man showed not the least return of favour or kindness for the good which he had received; and Baki Terkhani **departed this life** in great wretchedness and misery, in the country of Akhsi (P. 25).

А.С.Б. Because his father had shewn favour to Shaibani Khan, he went to the Khan's presence, but that inhuman ingrate made him no sort of return in favour and kindness. He **left the world** at Akhsi, in misery and wretchedness (P. 40).

В.Т. Baqi Tarkhan went to Shaybani Khan, but that unmanly ingrate gave him no patronage at all in return. Baqi **departed this world** in misery and wretchedness in the province of Akhsi (P. 27).

ОЛАМДИН КЕЧМОҚ
фб. (вафот этмоқ)

Рабиул охар ойида Султон Маҳмуд мирзога қавий ориза

юзланиб, олти кунда оламдин кечти. Қирқ уч ёшар эди (Бобурнома, 48).

Ж.Л.В.Э. In the month of the latter Rabi'a, Sultan Mahmud Mirza was seized with a violent disorder, and, after an illness of six days, **departed this life**, in the forty-third year of his age (P. 28).

А.С.Б. In the month of the latter Rabi (January 1495 AD.), SI. Mahmiid Mirza was confronted by violent illness and in Six days, **passed from the world**. He was 43. (lunar) years old (P. (45)).

В.Т. In the month of Rabi'II (December 30, 1494-January 27, 1495), Sultan Mahmud Mirza was stricken with a severe illness and within six days **passed from this world** (P. 30).

**ОЛАМДИН НАҚЛ
ҚИЛМОҚ**
фб. (вафот этмоқ)

Носир мирзо ўлган йили оламдин нақл қилди (Бобурнома, 113).

Ж.Л.В.Э. He **took his departure from this world** the same year with Nasir Mirza (P. 148).

А.С.Б. ... he **left this world** the same year as Nasir Mirza (921 AH -1515 AD) Pp. (218) 284.

В.Т. He **passed away** the same year Nasir Mirza died [in 1515] (P. 164).

**ОЛАМДИН НАҚЛ
ҚИЛМОҚ**
фб. (вафот этмоқ)

Фосиқ ва бебок эди, фисқнинг шоматидин обила маразига гурифтор бўлуб, ишик оёғидин қолиб, неча тил турлук-турлук азоб ва машаққатлар тортиб, ушбу бағийя била-ўқ оламдин нақл қилди (Бобурнома, 135).

Ж.Л.В.Э. He was profligate and debauched. From excess of sensual indulgence, he was attacked with boils all over his body, and lost the use of his hands and feet. After enduring various exquisite pain and tor-

ture for several years, he was **finally carried off this disease** (P. 186).

А.С.Б. Compared with his other accomplishments, his verse ranks low, but he knew what was poetry. Vicious and shameless, he became the captive of a sinful disease through his vicious excesses, outlived his hands and feet, tasted the agonies of varied torture for several years, and **departed from the world under that affliction** (P. 278).

В.Т. He was a libertine and a rake. Due to his shameful debauchery he was afflicted by the pox and lost the use of hands and feet. For many years he suffered various and sundry pains and hardships, and in the end he **passed from this world with this affliction** (P. 209).

ОНТ ИЧМОҚ
фб. (қасам ичмоқ)

Муни дегач, манга зариб ҳолате бўлди. Оламда жон ваҳмидин ёмонроқ нима бўлмас эмиш. Мен дедимки,

ростлигини айт. Агар иш ўзгачарак бўлгудектур, худ вузу қилай. Юсуф онтлар ичти, вале анинг онтига ким инонадур (Бобурнома, 99).

Ж.Л.В.Э. On hearing these words, I was thrown into a dreadful state of agitation. There is nothing in the world which affects a man with more painful feelings than the near prospect of death. "Tell me the truth," I exclaimed, "if indeed things are about to go with me contrary to my wishes, that I may at least perform my last ablutions." Yusef swore again and again, but I did not heed his oaths (P.122).

А.С.Б. On hearing this, my state of mind was miserable indeed, for well is it understood nothing in the world is worse than fear for one's life. 'Tell the truth!' I said, if the affair is likely to go on to worse, I will make ablution. Yusef swore oaths, but who would trust them? P. 244 (182).

В.Т. Suddenly I felt odd. There is nothing worse in the world than fear for one's life. "Speak the truth!" I said. "If it is

otherwise I will prepare for my death." Yusef swore, but who could believe him? I felt that I could endure no more. I rose and went to a corner of the orchard. (P.137).

ОРА ҚЎНУБ КЕЛМОҚ
фб. (орада тўхтаб келмоқ)

Уйларида ошлиқ худ бениҳоят эди. Чопқунчи Синд дарёси ёқасигача чопиб, **ора қўнуб келиб**, бизга қўшулдилар (Бобурнома, 118).

З.Т. The foods were enough at their home. The foragers passing through the bank of Sind they joined us.

ОРИЗА ВА ОРИЗ БЎЛМОҚ
фб. (хасталанмоқ, бемор бўлмоқ)

Бу аснода Султон Махмуд-хонга **ориза бўлди**, уруш солиб ҳам ўсониб эди, ўз вилоятига мурожаат қилди (Бобурнома, 43).

Ж.Л.В.Э. At this crisis Sultan Mahmud Khan fell sick, and being besides disgusted with the

war, returned to his own country (P. 19).

A.C.B. B.T. Falling sick, being tired of fighting too, he returned to his own country Pp. (32) 88.

B.T. Meanwhile, Sultan-Mahmud Khan **fell ill** and, weary of battle, returned to his own territory (P. 21).

Муҳаррам ойида менинг онам Кутлуқ Нигорхонимга ҳасба марази ориз бўлди. Фасод қилдилар, ноқис воқия бўлди Бир Хуросонлиқ табиб бор эди, Саййид табиб дерлар эди. Хуросон дастури била ҳиндувона берди, чун ажал этиб экандур, олти кундин сўнг шанба куни Тенгри раҳматиға борди (Бобурнома, 124).

Ж.Л.В.Э. In the month of Moharrem, my mother, Kutluk-Nigar Khanum, was seized with the pustulous eruption, termed Khasbeh, and blood was let without effect. A Khorasan physician, named Syed Tabib, attended her; he gave her water-melons, according to the

practice of Khorasan; but as her time was come, she expired, after six days' illness, on a Saturday, and was received into the mercy of God ... (P. 169).

A.C.B. In the month of Muharram my mother had fever. Blood was let without effect and a Khurasanf doctor, known as Sayyid Tabib, in accordance with the Khurasan practice, gave her water-melon, but her time to die must have come, for on the Saturday after six days of illness, she went to God's mercy (P. 246).

B.T. In the month of Muharram (June 1505) my mother, Qutlugh Nigar Khanum, fell ill with spotted fever. A Khurasani physician named Sayyid Tabib prescribed watermelon in accordance with the treatment in Khurasan. As her time must have come, she passed away six days later, on Saturday (P. 185).

ОРАЛАЙ ОТЛАНМОҚ
фб. (Ўртадан йўл солимоқ)

Танбалга қушулмасун деб оралай отландук. Ора қўнуб,

Пишхорон навоҳисига келдик
(Бобурнома, 74).

Ж.Л.В.Э. On the third day we reached the vicinity of Beshkharan, but Tambol had arrived and entered the fort (P. 77).

А.С.Б. (With him were many from the (Mughul) horde and tribesmen and clansmen. 'Don't let him join Tambal, we said and rode in between them. We got to Bishkharan with one night's halt P. (118) 185.

В.Т. We rode out to cut him off from Tambal. He had many tribes and clans with him. In one night's halt we came to the Pishkaran region (P. 87).

ОТ ҚҰЙМОҚ

фб. (атамоқ, исм қўймоқ)

Одина кунинг ойнинг
иккисида Шайбоқ ниёда била
Дарвеш Али ниёдаким, ҳоло
туфангандоздур, Кобулдин
арзадошлар келтуруб,
Ҳиндолнинг туққон хабарини
ҳам келтурдилар. Ҳинднинг
тасхири замонида бу хабар

келган учун, шугун тутуб,
Ҳиндолотқўйдум (Бобурнома,
168).

Ж.Л.В.Э. On Friday, the second of the month, Sheibak Piadeh and Derwish Ali Piadeh, who are now matchlock-men, brought me letters from Kabul, containing news of the birth of Hindal. As this news came when I was on an expedition against Hind, taking it as a good omen, I named him Hindal (P. 258).

А.С.Б. On Friday the 2nd of the month, the foot-soldiers Shaibak and Darwesh-i-'all, he is now a matchlockman, bringing dutiful letters from Kabul, brought news also of Hind-al's birth. As the news came during the expedition into Hindustan, I took it as an omen, and gave the name Hind-al (Taking of Hind) Pp. (385) 452.

В.Т. On Friday the second. Shibaq Piyada and Darwesh-Ali Piyada, who is now a matchlockman, brought reports from Kabul with news of Hindal's birth. Since this news came while India was being subjugated, I took

it as a good omen and named the child Hindal (P. 275).

ОТ СОВУТУРМОҚ, ОТГА БЎҒУЗ БЕРМОҚ

фб. (от совутиб, отга ем бермоқ)

Ул кеча тонг отқунча ва ул куни намози пешингача ҳеч ерда таваққуф қилмай юрулди. Намози пешин Хўжсандининг Тангоб отлиқ кентига тушулди. От совутуриб, отга бўғуз бериб, тун ярми, нақора вақтида Тангобдин отланилди (Бобурнома, 67).

Ж.Л.В.Э. About noon—day prayers, I halted at a village of Khojend, named Tunek-ab; and, after having refreshed our horses, and fed and watered them, we again mounted at midnight, left Tunek-ab, rode all that night till morning, and all next day till sunset, and, just before sunrise the following morning, we came within one farsng of Marghinan (P. 65).

А.С.Б. Through that night it was rushed without delaying anywhere, and on next day till

at the Mid-day Prayer, halt was made at Tang-ab (Narrow-water), one of the villages of Khujand. There we cooled down our horses and gave them corn. We rode out again at beat of (twilight) drum and on through that night till shoot of dawn, and through the next day till sunset, and on through that night till, just before dawn, we were one *yighach* from Marghinan (P. 100).

В.Т. I rode, without stopping, all night and through the morning until noon the next day, when I stopped at Tang Ab, a village in Khodzhent. We let our horses cool down and gave them some food, then rode out of Tang Ab at midnight at the time of the drums (P. 73).

ОТИНИНГ БЎЙНИ ҚОТИБ КЕЛМОҚ

фб. (отда тез келмоқ)

Биз дедукким, Худой муни мундоқ келтурди, отининг бўйни қотиб келибтур, юруб илик қўшгондин кейин Тенгри рост келтирса бириси чиқмас (Бобурнома, 73).

Ж.Л.В.Э. I said, "It is God himself that has conducted them hither, and brought them so far **to fatigue their horses!** Let us come on, and by the favour of God, not one of those who have fallen into our hands shall escape out of them"(P. 76).

А.С.Б. It is God has brought them in this fashion! Here they have come with their horses' necks **at full stretch**; if we join hands and go out, and if God bring it right, not a un of them will get off (P. 117).

В.Т. "God has brought him in this fashion," we said. "He has come **at full gallop**. If we strike, and if God wills, not one of them will escape" (P. 86).

ОТИ БҮЛДУРМОҚ
фб. (оти ҳолдан тоймоқ)

Менинг **отим бўлдурубтур**, бора олмассиз, манга боқа олдурманг, юрунг, шояд чиқа олгайсиз (Бобурнома, 97).

Ж.Л.В.Э. "My horse is **completely blown**, and it is impossible for you to escape if you

encumber yourself with me. Push on, and shift for yourself. Perhaps you may still escape" (P. 118).

А.С.Б. My horse is **done!** It can't go on. Never mind me! You go on, perhaps you will get away.' It was a miserable position for me; he remained behind, I was alone Pp. (178) 245.

В.Т. "My horse is **worn out**. It can't go any farther. Don't let yourself get caught on my account. Go on! May be you can get away" (P. 134).

ОҚ ҚИЛСА, ҚАРО ҚИЛСА
фб. (яхши қилса ҳам, ёмон қилса ҳам)

*Агарчи Қандаҳорни бериб эди, вале **оқ қилса, қаро қилса**, Шохбек аргун қилур эди. Бу мирзода ихтиёр ва эътиборе йуқ эди, бу жиҳаттин Қандаҳорда турмай, Хуросон борди. Отасининг ҳаётида-уқ кечти (Бобурнома, 130).*

Ж.Л.В.Э. Though he bestowed Kandahar on this prince, yet everything that was done, **be it black or be it while**, was done

by Shah Beg Arghun; the Mirza had neither power nor influence in the matter; for which reason he would not continue at Kandahar, but returned to Khorasan, where he died in his father's lifetime (P. 181).

А.С.Б. Though Qandahar was given to Muh. Masum Mirza, he had neither power nor influence there, since if **black were done, or if white were done**, the act was Shah Beg Arghun's. On this account, the Mirza left Qandahar and went into Khurasan. He died before his father (P. 264).

З.Т. He bestowed Qandahar to Mirza, conversely he who **made him good or bad**, Shohbek Argun made. That Mirza had no self-rule of the province, on that reason he couldn't stay in Qandahar and set out for Khurasan. He passed away at his father's life time.

II

**ПАДАРКУШ
ПОДШОҲИРО НАШОЯД,
АГАР ШОЯД БА ШАШ
МОҲАШ НАПОЯД** *мақол.*

*Агарчи ўзи ҳам беш-олти
ой беш салтанат қилмади, бу
байт машҳурдирким:*

**ПАДАРКУШ ПОДШОҲИРО
НАШОЯД,**

**АГАР ШОЯД БА ШАШ МОҲАШ
НАПОЯД.**

*Отасини ўлдирган (падар-
куш) подшо бўлолмайди, агар
бўлса ҳам, олти ойга етмайди
(Бобурнома, 62)*

Ж.Л.В.Э. Yet his son did not retain the diadem above five or six months; the following verses were applied to him:

**Ill does sovereignty befit a
patricide:**

**But should he gain it, let six
months be the utmost limit of
his reign (P.55).**

А.С.Б. Though Abdul-latif Mirza did not rule more than five or six months the following couplet was current about him:

**Ill does sovereignty be fit
patricide;**

**Should he rule, be it for no
more than six month P. 147
(85).**

В.Т. Abdul-Latif Mirza ruled no more than five or six months, as the famous line says,

A patricide is unworthy of kinship, and even if he be worthy he will not last six months. (P.62).

ПАРИШОН СЎЗЛАР КЕЛТУРМОҚ

фб. (пала-партиш, бетайин сўзлар айтмоқ)

Ушмундоқ маҳалда Узун Ҳасаннинг навкариниким, элчиликка келиб, паришон сўзлар келтуруб эди, беклар раъйда ғалат қилиб мени кўрсатиб рухсат бердилар. Тўрт-беш кундин сўнг ул ҳолдин бир нима яхшироқ бўлдум. Вале тилимда калолат қолди. Неча кундин сўнг ўз ҳолимга келди (Бобурнома, 63).

Ж.Л.В.Э. At this very crisis a servant of Uzun Hasaan's came on an embassy with some seditious propositions. The Begg, very **mistakenly**, brought **him** where I was, and then gave him leave to depart. In four or five days I got somewhat better, but still had a little difficulty of speech (P. 58).

A.C.B. While I was in this condition, the begs, **by an er-**

ror of judgment, shewed me to a servant of Auzun Hasan's, a messenger come with wild proposals, and then dismissed him. In four or five days, I became somewhat better but still could not speak, in another few days, was myself again (P. 89).

B.T. At this juncture the begs **showed bad judgment** and, before giving him leave to depart, showed me to Uzun Hasan's liege man, who had come as emissary with absurd proposals. Several days after that I was back to my old self (P. 65).

ПАРИШОН БЎЛМОҚ

фб. (тарқалиб кетмоқ)

Мўғуллар ёғий кишиси хаёл қилиб сурон солиб, таблбоз чолиб ўқ қўярлар. Ушбу тариқ ғалат гавго била турмаб паришон бўлдук (Бобурнома, 92).

Ж.Л.В.Э. The Moghuls, taking him for an-enemy, set up the war-shout, beat their horse-drums, and let fly their arrows. In this manner, from a false alarm, **we were dispersed and scattered**; the plan, which I had

conceived, failed, and I returned to Ush, after a fruitless journey (P. 109).

А.С.Б. Through this they took him for an enemy, raised their war-cry, beat their saddle-drums and poured arrows on us. It was through this we gave, and through this false alarm were scattered (P. 164).

В.Т. The Moghuls, thinking he was one of the enemy, let out war cry, beat the drums, and fired arrows. By this mistake, chaos broke out, and we were scattered. The plan I had envisioned failed. In retreat, we went to Osh (P. 123).

ПЕШКАШ ҚИЛМОҚ

фб. (ҳадя, совға қилмоқ)

Мирзодин нима олмас, балки йилда мирзога куллий маблағлар пешкаш қилур эди (Бобурнома, 133).

Ж.Л.В.Э. He afterwards renounced the profession of arms, and would accept of nothing from the Mirza; on the contrary, he annually presented him with

a large sum of money as an offering (P. 185).

А.С.Б. He took nothing from the Mirza, on the contrary, he each year offered considerable gifts (P. 272) 338.

В.Т. He took nothing from the mirza but rather made gifts to him every year of substantial sums (P. 203).

ПИЁЗИ ТЕГУРМОҚ

фб. (гурзи билан урмоқ)

Яна бир навбат ҳам, Хиёбонда Пули Магокта Абулқосим кўҳбур пиёзи тегурди. Яна бир қатла ҳам Хиёбонда Тарнов навоҳисида чопқулаш бўлди (Бобурнома, 56).

Ж.Л.В.Э. On a different occasion, in the Khiaban, at the bridge over the Moghak, Abul Kasim Kohbur laid about him with his piazzi (or mace) in grand style. At another time, and also in the Khiaban, in the vicinity of Ternau (P. 44).

А.С.Б. Another time, this also in the Avenue, at the Maghak

(Fosse) Bridge Abii'lqasim (*Kohbur Chaghatdi*) **got in with his mace**. Once, again in the Avenue, near the Mill-sluice, when Mir Shah *Quchin* also got in with his mace ... (P. 68).

В.Т. Another time, on the avenue at the Mughak Bridge, Abu'l-Qasim Kohbur **wielded the fail**. Another time on the avenue in the vicinity of Tarnaw, a fracas broke out (P. 49).

ПОДШОҲ КЎТАРМОҚ фб. (подшоҳ қилмоқ)

Айттиким: Борча навкарларингиздур, не чоралари бор, бормоқ керак. Сизни подшоҳ қўтарадурлар (Бобурнома, 99).

Ж.Л.В.Э. They are all your servants; there is nothing left for it but to join them. **They will undoubtedly make you king.**" P.121.

А.С.Б. Said I, 'How does it strike you?' 'They are all your servants', he said 'you must go' 'What else can you do? **They will make your ruler.**' P. 243. 182).

В.Т. "We are all your servants", he said. "What's to be done? We must go. **They'll make you padishah.**" P.137.

ПУШАЙМОН БЎЛМОҚ фб. (афсусланмоқ)

Тенгри таолоким, уз қудрати комиласи била ҳар ишимни ҳар маҳалда андоққим боядушояд, беминнати махлуқ рост келтурубдур, мунда ҳам неча ишни боис қилдиким, алар бу келмакдин ўсондилар, балки бу таважжуҳдин пушаймон бўлуб бемурод ёндилар (Бобурнома, 43).

Ж.Л.В.Э. But Almighty God, who, of his perfect power has, in his own good time and season, accomplished my designs in the best and most proper manner, without the aid of mortal strength, on this occasion also brought certain events to pass, which reduced the enemy to great difficulties, frustrated the object of their expeditions, and made them return without success, **heartily repenting of their attempt** (P. 19).

A.C.B. But the Almighty God, who, of His perfect power and without mortal aid, has ever bringing their counsels to a head made such things happen here that they **became disgusted** at having advanced, repented indeed that they had ever set out on this expedition and turned back with nothing done Pp. (31) 87.

B.T. God, who by his perfect power has brought to fruition as desired every labor of mine at every time without obligation to any created being, here too effected a few events that caused them not merely to change their minds about coming but actually to **regret having set out**. So they returned without achieving their goal (P. 20).

ПЎСТИНИ ПЕШ БЕРРА

фб. (мақташ йўли билан айтилган сўз: “Олдига қоракўл тери тугилган пўстин”)

Нечукким, Андижон суйи Ўшдин келур, Ахси суйи Косондин келур. Яхши ҳаволиқ ердур. Сафолиқ богчалари бор. Вале сафолиқ богчалари

тамом сой ёқасида воқилъ бўлгон учун, “пўстини пеш берра” дебтурлар. Сафо ва ҳавода Ўш била Косон элининг таассуби бор (Бобурнома, 36).

З.Т. The watercourse of Andijon comes from Osh and the watercourse of Akhsi comes from Koson. It's very nice place with brilliant sunshine and fresh air. As its gardens situated in the inland of waterway, they say: “*Postini Besh Barra*”, that means pasture is so green and fresh, it looks like lollipop covered meadow.

Р

РАҒИИ МУНҚАЛИБ БЎЛМОҚ

фб. (фикри ўзгармоқ)

Буларким Гвалийарнинг ёвугиза борурлар, Татархоннинг рағи мунқалиб бўлуб, буларни қалъага тиламас (Бобурнома, 216).

Ж.Л.В.Э. When they got near Gualiar? Tatar Khan **had changed his mind**, and would not suffer them to enter the fort (P. 346).

А.С.Б. By the time they were near Guallar however, Tatar Khan's **views had changed**, and he did not invite them into the fort Pp. (539) 608.

В.Т. When they approached Gwalior, Tatar Khan **changed his mind** and did not invite them into the fortress (P. 371).

1) РАФЪ ҚИЛМОҚ

ф.б. (кўнглидан бартараф қилмоқ)

Муқим бекларни орага солиб, қуллуққа келиб, Кобулни топширмоқ бўлди. Боқибек Чағонийёнийнинг тавассути била келиб мулозамат қилди. Биз даги иноят ва шафқат мақомида бўлуб, дагдага ва таваҳхумни анинг хотиридин рафъ қилдук (Бобурнома, 106).

Ж.Л.В.Э. ... on which he was introduced by the meditation of Baki Beg Cheghaniani, and tendered his allegiance. I did all that I could **to dispel his apprehensions**, and received him with affability and kindness (P. 135).

А.С.Б. Baki Beg his mediator, he came and waited on me, when **all fear was chased from his mind by our entire kindness and favour**. It was settled that next day he should march out with retainers and following, goods and effects, and should make the town over to us (P. 199).

В.Т. Through the offices of Baki Chaghaniani he joined my retinue. We treated him with compassion and favor and **calmed his apprehension** (P. 151).

2) РАФЪ ҚИЛМОҚ

ф.б. (йўқ қилмоқ)

Мен бу дуони ўқуб эрдим, анинг хосиятидин эдиким Тенгри таоло бу маззаратни дафъ қилди ва бу мутавважиҳ бўлгон балони рафъ қилди. (Бобурнома, 150).

Ж.Л.В.Э. I had repeated a prayer, be virtue of which it was that Almighty God averted my danger, and **removed from me the risk** to which I was exposed (P.216).

А.С.Б. It was through the virtue of a prayer I had repeated that the **Great God averted this danger** and turned this evil aside. P. (316) 382.

В.Т. I had recited the following prayer, and it was through its efficacy that God warded off this harm and **averted the catastrophe** that was headed straight for me (P. 239).

3) РАФЪ БЎЛМОҚ

фб. (кўтарилимоқ, йўқ бўлимоқ)

Ўлум дағдағаси хотирдин рафъ бўлуб, очлиқ шиддати тиндин дафъ бўлди (Бобурнома, 86).

Ж.Л.В.Э. (Turki version) From famine and distress we have escaped to repose;

We have gained fresh life, and a fresh world.

(Persian)-The **fear of death was removed** from the heart;

The torments of hunger were removed away (P. 98).

А.С.Б. From fear and hunger rest we won (*amani taptuq*); A fresh world's new-born life

we won (*jahani taptuq*). **From out our minds**, death's dread was chased (*raf buldi*);

From our men the hunger-pang kept back (*dafa' biildi*) Pp. (214)147.

В.Т. From fear and hardship we found release – new life, a new world we found.

The fear of death was **driven from our minds** and the pangs of hunger were alleviated (P. 111).

РИВОЯТ ҚИЛМОҚ

фб. (қизиқ воқеа айтиб бермоқ)

Ул эл ажаб нима ривоят қилдилар; қиш бўлгоч тоғ доманлариға тушар, агар учурсаларким, узум боғидин ўтса, яна асло уча олмас, тутарлар. (Бобурнома, 111).

Ж.Л.В.Э. The people of the country relate a singular circumstance concerning it. In the winters season these birds come down to the skirts of the hills; and, if in their flight they happen to pass over a vineyard, they are no longer able to fly, and caught (P. 145).

А.С.Б. When the birds, at the on-set of winter, descend to the hill-skirts, if they come over a vineyard, they can fly no further and are taken Pp. (214) 280.

В.Т. The people there say something amazing about it. If they are put to flight over a grape orchard the absolutely cannot fly any longer, and can therefore be caught (P. 161).

РИҚАТИ ҚАЛБИГА ДОЛ
фб. (кўнгли нозик ва юмшоқ-лигига далил)

Бир кун Алишербек била мирзонинг орасида бир суҳбате ўттиким, мирзонинг тез фаҳмлилигига ва Алишербекнинг риқати қалбига долдур (Бобурнома, 56).

Ж.Л.В.Э. An incident one day occurred between the Mirza and Ali Shir Beg, which equally proves the Mirza's sagacity and presence of mind, and the acute feelings of Ali Shiir Beg (P. 45).

А.С.Б. A conversation had one day between him and Ali-sher Beg testifies to his acuteness and to the sensibility of Ali-sher Beg's feelings Pp. (69) 136.

В.Т. One day an exchange took place between Ali-Sher Beg and the mirza that is indicative of the mirza's quick understanding and the softness of Ali-Sher Beg's heart (P. 50).

РИҚАТ ҚИЛМОҚ
фб. (кўнгли юмшамоқ)

Бир кун ушбу ерда эканда, Хожжа Абулмакоримким, бизнингдек жалойи ватан бўлуб саргардон эди, мени кўра келди. Борур, турар еримиздин ва қилур қилмас ишимиздин истиғлом ва истифсор қилиб, мутаассир бўлуб, бизнинг ҳолимизга риқат қилиб, фотиҳа ўқуб борди. Манга ҳам бисёр таъсир қилди, риқат қилдим (Бобурнома, 67).

Ж.Л.В.Э. One day, while I remained there, Khwajeh Abul Makaram, who, like myself, was an exile and a wanderer, came to visit me. I took the opportunity of consulting him with respect to my situation and concerns,-whether it was advisable for me to remain where I was, or to go elsewhere,-what I should attempt, and what I

should leave untried. He was so much affected with the state in which he found me, that he shed tears, and, after praying over me, took his departure. I myself was also extremely affected (P. 65).

A.C.B. On one of those days, Khwaja Abu'l-makaram came to see me, he like me, a wanderer, driven from his home. He questioned us about our goings and stayings, about what had or had not been done and about our whole position. He was touched with compassion for our state and recited the *fatiha* for me before he left. I also was much touched; I pitied him Pp. (99) 166.

B.T. One day, Khwaja Abul-Makarim, an exile like ourselves, came to see me; he sought to ascertain from us where we would go, where we would stay, and what we intended to do. He became quite touched and, feeling sorry for us, recited the *Fatiha* and left. I too touched and pitied him (Pp. 72, 73).

1) РОСТ КЕЛТУРМОҚ
фб. (иши ўнгламмоқ)

Икки тарафдин Пули
Мирзодин ва Пули Муҳаммад
Чабдин зур келтурдилар.
Тенгри рост келтурди,
ёғий босилди. Ўбдон-
ўбдон бекларни ва яхши-
яхши йигитларни тушуруб
келтурдилар (Бобурнома, 58).

Ж.Л.В.Э. ... both towards the Mirza's bridge, and towards Muhammad Chap's bridge. God prospered our proceedings the enemy were defeated (P. 47).

A.C.B. ... as far as the Mirza's Bridge and, through the Shaikhzada's Gate, as far as Muhammad Chap's. We ordered our braves to arm and ride out; they were strongly attacked from both sides, from Muhammad Chap's Bridge and from the Mirza's, but God brought it right! Pp. (72) 139.

B.T. From both sides, from the Mirza and the Muhammad Chap bridges, they brought force to bear. By God's grace the enemy was defeated (P. 53).

2) РОСТ КЕЛТУРМОҚ
фб. (иши ўнгламмоқ)

Нуён кўкалдош дедиким “Ўн тўрт кунда олурбиз”. **Тенгри рост келтурди**, рост ўн тўрт кунда-ўқ Самарқандни олдук (Бобурнома, 79).

Ж.Л.В.Э. Nevian Gokultash said, “We shall take it within a fortnight” and **Almighty God verified his words**, for we did take it within the fortnight (P. 87).

А.С.Б. Dost-i-nasir and Nuyan *Kukulddsh* and Khar-qulii-Karim-dad and Shaikh Darwesh and Mirim-i-nasir were there. Words were crossing from all sides when (I said), ‘Come now! say when, **if God bring it right**, we shall take Samarkand Pp. (132) 199.

В.Т. Noyan Kukaldash said, “We’ll take it in fourteen days”. **Through the grace of God**, in exactly fourteen days we took Samarkand (P. 98).

1) РОСТ КЕЛТУРМОҚ

фб. (Оллоқ таоло юзага чиқариб келмоқ)

Тенгри таолоким, ўз қудрати комиласи била ҳар

ишимни ҳар маҳалда андоқким боядушояд, беминнати махлуқ, рост келтурубдур, мунда ҳам неча ишни боис қилдиким, алар бу келмакдин ўсондилар, балки бу таважжухдин пушаймон бўлуб бемурод ёндилар (Бобурнома, 43).

Ж.Л.В.Э. But Almighty God, who, of his perfect power has, in his own good time and season, accomplished my designs in the best and most proper manner, without the aid of mortal strength, on this occasion also **brought certain events** to pass, which reduced the enemy to great difficulties, frustrated the object of their expeditions, and made them return without success, heartily repenting of their attempt (P. 19).

А.С.Б. But the Almighty God, who, of His perfect power and without mortal aid, has ever bringing their counsels to a head made **such things happen here** that they became disgusted at having advanced, repented indeed that they had ever set out

on this expedition and turned back with nothing done Pp. (31) 87.

И.Т. God, who by his perfect power has brought to fruition as desired every labor of mine at every time without obligation to any created being, here too effected a few events that caused them not merely to change their minds about coming but actually to regret having set out. So they returned without achieving their goal (P. 20).

1) РУЖУЪ ҚИЛА БОШЛАМОҚ

фб. (юзлана, қайта бошламоқ, буйсунмоқ)

Самарқанд фатҳидин сунг Шовдор ва Сўғд ва тумонот дауғи қўрғонлар бирар-бирар манга ружуъ қила бошладилар (Бобурнома, 81).

Ж.Л.В.Э. After the conquest of Samarkand, Shadwar, Soghd, and the people who were in the forts in the Tumans, began to come over to me one after another (P. 89).

А.С.Б. Samarkand being taken, Shavdar and Soghd and the *tumans* and nearer forts began, one after another, to return to us Pp. (201) 234.

В.Т. After the conquest of Samarkand the fortresses in the nearby districts of Shavdar and Sughd began to come over to me one by one (P. 101).

2) РУЖУЪ ҚИЛМОҚ

фб. (буйсунмоқ)

Тенгри инояти била Сўғд ва Миёнкол қўрғонлари уч-тўрт ойда аксар бизга ружуъ қилдилар. Боқи тархон ҳам фурсат топиб келиб, Қарши қўрғонига кирди (Бобурнома, 81).

Ж.Л.В.Э. By the divine favor, before the end of three or four months, most of the fortified places of Soghd and Miankar had come under my allegiance. Baki Terkhan, too, seized a favorable opportunity, and entered the fort of Karshi (P. 89).

А.С.Б. By God's grace, all the forts of Soghd and Mi-

yap-kal returned to me within three or four months. Over and above this, Baqi Tarkhan seized this opportunity to occupy Qarshi; Khuzar and Qarshi Pp. (202) 235.

В.Т. Through God's favor most of the Sughd and Mian Kal fortresses returned to us in three or four month. Baqi Tarkhan took the opportunity to enter the Karshi fortress (P. 101).

С

САЛАВОТ АЙТМОҚ

фб. (дуо ўқимок)

Дедиларким, Ғазнининг кентларида бир мазор бордурким, салавот айтгоч, қабр мутаҳаррик бўлур. Бориб мулоҳаза қилилди, қабрнинг тебрангани маҳсус бўлди (Бобурнома, 113).

Ж.Л.В.Э. I was told, that in one of the villages of Ghasni, there was a mausoleum, in which the tomb moved itself whenever the **benediction on the Prophet was pronounced over it** (P. 148).

А.С.Б. ... people told me there was a tomb, in a village of Ghazni, which moved when a **benediction on the Prophet was pronounced over it** Pp. (218) 284.

В.Т. I was told that there was a shrine in a village where the tomb moved when **prayers were spoken.** (P. 164).

САЛТАНАТ ҚИЛМОҚ

фб. (хукмронлик қилмоқ)

Нечукким, Нусратшоҳнинг отаси Султон Аловуддиндин бурун бир ҳабаший подшоҳини ултуруб, таҳтқа чиқиб, муддате салтанат қилди (Бобурнома, 196).

Ж.Л.В.Э. As, for instance, before the accession of Nusrat Shah's father, an Abyssinian having killed the reigning King, mounted the throne, and **governed the kingdom** for some time (P. 312).

А.С.Б. As for instance, before the reign of Nasrat Shah's father Alau'u'd-din, an Abys-

Shah (*Habshi*, named Muzaffar Shah) had killed his sovereign (Mahmud Shah *Ilyas*), mounted the throne and **ruled** for some time (P. 483) 552.

B.T. For instance, before Nurat Shah's father, Sultan Alauddin, an Abyssinian killed the king, took the throne, and **reigned** for a time (P. 332).

САРИ ТОРТМОҚ

фб. (га равона бўлмоқ)

Бунар Андижонга етганда қирсон беркиганини маълум қилиб, сўзлари бир-бирига қовушмай бузулуб Узун Хасан кўчига Ахси сари торти (Бобурнома, 69).

Ж.Л.В.Э. When the Cabal reached Andejan, and found that it had declared for me, and was held on my account, being unable to agree among themselves, and in the greatest confusion, Uzun Hasaan **retired towards** the citadel of Akhsi to his family (P. 67).

A.C.B. He was an experienced man, brave too; when he

heard particulars, he knew their ground was lost, made Andijan fast and sent a man to me. They broke up in disaccord when they found the fort made fast against them; Auziin Hasan **drew off** to his wife in Akhsi, Tambal to his district of Aiish (P. 103).

B.T. When Uzun and Tambal reached Andizhan and discovered that the fortress was shut tight against them, they could come to no agreement, so Uzun Hasan **took himself off** in disarray to his family in Akhsi (P. 75).

САРАНЖОМ ТОПМОҚ

фб. (тартибга тушмоқ)

Ҳиндустон ишлари ҳам бир навъ сомон топиб келадур. Тенгри таолодин умид андоқдурким, бу оранинг иши Тенгри таоло инояти била бот саранжом топгай. Бу иш забтидин сўнг бетаваққуф, Тенгри еткурса, мутаважжих бўлгумдур (Бобурнома, 249).

Ж.Л.В.Э. The affairs of Hindustan have at length, however, **been reduced into a certain degree of order**; and I trust in Almighty God that the time is

near at hand, when, through the grace of the Most High, everything will be completely settled in this country (P. 401).

A.C.B. Matters are coming to some sort of settlement in Hindustan; there is hope, through the Most High, that the work here will soon **be arranged**. This work brought to order, God willing! my start will be made at once" (P. 645).

B.T. Affairs in Hindustan are getting into shape. It is hoped from God Almighty that soon, by God's grace, **things will be consolidated**. Immediately upon completion of this affair, if God brings it to fruition, I will set out (P. 434).

САҚОЛСИЗ ЭЛНИНГ ЧЕХРАСИНИ ЁМОН ОЧМОҚ

фб. (соқолсиз йигитларнинг суратини яхши чизмаслик)

Мусаввирлардин Беҳзод эди, мусаввирлик ишини бисёр нозук қилди. Вале сақолсиз элнинг чеҳрасини ёмон очадур. Ғабғабини кўп улуг

тортадур. Сақоллик кишини яхши чеҳрақушойлик қиладур (Бобурнома, 139).

Ж.Л.В.Э. Of the painters or limners, the most eminent was Behzad. He was a very elegant painter, but **did not draw young beardless faces well**. He made the neck too large. Bearded faces he painted extremely well (P. 197).

A.C.B. Of the painters, was another Bihzad. His work was very dainty but **he did not draw beardless faces well**; he used greatly to lengthen the double chin (*ghab-ghab*); bearded faces he drew admirably (P. 291).

B.T. Bihzad was one of the painters. He painted extremely delicately, but **he made the faces of beardless people badly** by drawing the double chin too big. He drew the faces of bearded people quite well (P. 218).

СИЁСАТҚА ЕТКУРМОҚ

фб. (қатл эттирмоқ)

Бир икки сўз сўрди. Яхши жавоб бера олмади. Андоқ иш

қилмайдур эрдиким, жавоб бера олмай. Мирзо ўлугга сўрди. Дарвеш Муҳаммад тархон бетоқатлиқтин сўтунга ёпушти, сўтунга тушиқон била қуйғайларму?! **Сидсатқа еткурдилар**. Султон Али мирзони буюрдиким, Куксаройга чиқариб кўзларига иш тортқайлар (Бобурнома, 54).

Ж.Л.В.Э. One or two questions were put to him, to which he gave no satisfactory answer; and indeed the business in which he had been engaged was not much as admitted of it. He was ordered to death. He showed a want of firmness, and clung to a pillar; but this didn't save him, and he received his punishment. Sultan Ali Mirza was **ordered to be conducted** to Gok-serai, and to have the *mil* or fire-pencil applied to his eyes (P. 40).

A.C.B. He put him a few questions but got no good answer. In truth, Darwesh Muhammad's was a deed for which good answer could not be made. He was ordered to death. In his helplessness he clung to a pillar of the house; would they let him

go because he clung to a pillar? They **made him reach his doom** (*siyasat*) and ordered SI. All Mirza to the Guk Sarai there to have the fire-pencil drawn across his eyes (P. 63).

B.T. Baysunghur Mirza asked him one or two questions, but Darwesh Muhammad was unable to give a satisfactory answer; in view of what he had done, he was sentenced to death. In his helplessness, he clung to a column. Did he think they would let him go if he just held on? They **took him to his execution**. Baysunghur Mirza ordered Sultan Ali Mirza taken to the Kok Saray to be blinded (P. 45).

СИЁСАТ ҚИЛМОҚ фб. (жазога тортмоқ)

Қундузга келиб ҳам бир пора сиёсат қилиб, муҳосара мақомида бўлди. Охир Бадиғуззамон мирзо орага тушуб ярашиб, ичкари, ташқари тушган йигитларни олишиб ёндилар (Бобурнома, 53).

Ж.Л.В.Э. Having reached Kunduz, he drove in all the en-

emy's parties and set about his arrangements for the siege; but Badia-ez-Zeman Mirza having interposed as mediator, a peace was concluded; and, all prisoners made on both sides being mutually delivered up, the army retired (Pp. 38,39).

A.C.B. At Qiinduz also SI. Husain Mirza made a few trenches and took up the besieger's position but by Badi'u'z-zaman Mirza's intervention peace at length was made, prisoners were exchanged and the Khurasanis retired Pp. (61) 128.

B.T. Upon reaching Konduz, Sultan-Husayn Mirza made some punitive raids and laid siege. Finally Badi'uz-zaman Mirza intervened, peace was made, prisoners were exchanged, and the Khurasanis withdrew (P. 43).

СИПОХИЙЛИКНИ ТАРК ҚИЛМОҚ

фб. (амалдорликни тарк этмоқ, ҳукумат хизматидан кетмоқ)

Мунча бинойи хайрким, ул қилди, кам киши мундоққа муваффақ бўлмиш бўлғай.

Ўзул ва қиз ва аҳлу аёл йуқ, оламни тавре фард ва жариди ўтқарди. Авоийл муҳрдор эди, авосит бек бўлуб, неча маҳал Астрободта ҳукумат қилди, авохир сипоҳийликни тарк қилди. Мирзодин нима олмас, балки йилда мирзога қулийи маблағлар пешкаш қилур эди (Бобурнома, 133).

3.T. No one did so many good things for prosperous of his homeland as he did. He passed the world alone even he had no children or family and lived exceptionally single and unencumbered. At first he was a Seal Keeper; in the middle of his life he promoted status to a Beg and for a time was a governor in Astarabad; later on he gave up his occupation. He took nothing from Mirza, on the contrary, he each year offered considerable gifts.

СИТЕЗА БА ЖОЕ РАСОНАД СУХАН, КИ ВАЙРОН КУНАД ХОНАДОНИ КЎҲАН

матл. Зуғум билан айтилган сўз шу даражага етказадик, қадимий хонадонларни вайрон қилиб юборади (Бобурнома, 156).

Ж.Л.В.Э. (Persian.)- An alteration has sometimes gone so far as to overthrow an ancient family (dynasty) (P. 226).

A.C.B. as they say:- A strive-stirring word will accomplish the downfall of an ancient line P. 394 (332).

B.T. A mere word can stir up strife that will bring down an ancient line (P.251).

СОМОН ТОПИБ КЕЛМОҚ
фб. (ишлар тартибга кела бошламоқ)

Ҳиндустон ишлари ҳам бир навъ сомон топиб келадур. Тенгри таолодин умид андоқдурким, бу оранинг иши Тенгри таоло инояти била бот саранжом топгай. Бу иш топибтидин сунг бетаваққуф, Тенгри еткурса, мутаважжсиҳ бўлгумдур (Бобурнома, 249).

З.Т. The affairs of Hindustan were getting better. We believe in Almighty these kind of affairs brought right by Him. After strength of concern if God will I certainly set forth.

**СОҒДОҚҚА СОЛГУЧА,
ИККИ ЎҚ ОТҚУНЧА
ФУРСАТ**
фб. (кўз очиб юмгунча вақт)

Танбалнинг дувулгасига ўқ оттим, яна соғдоққа илик элиттим, хон додам бир сарсабз гўшагир бериб эди, ул чиқди, тошлагали ҳайфим келди, яна соғдоққа солгуча, икки ўқ отқунча фурсат бўлди экин (Бобурнома, 93).

З.Т. I shot an arrow aiming at Tanbal's helmet, I stretch for another arrow into my quiver, a *goshagir* (arrow) came out that presented me by my Khon Dada, I felt a pity to shot, it was so quick time to take a breath and close eyes and open.

СОҲИБУЗР БЎЛМОҚ
фб. (оғримоқ, касал бўлмоқ)

Бу кун яна соҳибузр бўлдум, тўққуз кунга тортти. Панжшанба куни, зулҳижжа ойининг йигирма тўққузиди Куйил ва Санбал сайрига отланилди (Бобурнома, 232).

Ж.Л.В.Э. At this time I again fell sick, and was ill for

nine days. On Thursday, the 29th of Zilhajeh, I set out on horseback to visit Koel and Sambal (P. 373).

A.C.B. On this day I fell ill again; the illness lasted nine days. On Thursday the 29th of Zu'l-hijja we rode out for an excursion to Kul and Sambal (Pp. 585, 586).

B.T. I fell ill again on this day. It lasted nine days. On Wednesday the twenty-ninth of Dhu'l-Hijja [September 25], I rode out to inspect Koil and Sambhal (P. 401).

СУВГА БОРМОҚ

фб. (ғарқ бұлмоқ)

Носир мирзо ёғисини қочургонда муни хабар топиб, бу жамоатнинг устига юруди. Юққоридин Куҳистон беклари ҳам отлиқ-яёгини йиғиб юруган била туруш бера олмадилар, қочтилар. Бу жамоаттин ҳам қалин киши иликка тушуб, кўп киши ўққа, қиличқа ва сувга борди (Бобурнома, 141).

Ж.Л.В.Э. The Amirs of the hill-country too, having collected their whole strength of horse and foot, poured down from above, and joined him. In these circumstances, the Uzbeks found themselves unable to stand their ground, and took to flight. Of this body too, many were made prisoners, many were slain by arrows and the sword, and others perished in the river (P. 200).

A.C.B. Of this the Mirza heard; when he had beaten off his own assailants, he moved against theirs. So did the Kohistan begs, gathered with horse and foot, still higher up the river. Unable to make stand against this attack, the Auzbeks fled, but of this body also a mass died by sword; arrow, and water (P. 295).

B.T. When Nasir Mirza had routed his foes and learned that the enemy had put Mubarakshah and Zubayr to flight, he advanced upon that group. From above, the begs of Kohistan regrouped their cavalry and infantry and charged, and the Uz-

back, unable to make a stand, were routed. Of this group too, many were taken prisoner, and others were hit, run through, or **drowned in the river** (P. 221).

СУРОН СОЛМОҚ

фб. (шовқин солмоқ)

Оуроқча ёниб эрдимким, бу парингонлар ўқ қўюб, сурон солиб, етишиб келдилар (Бобурнома, 91).

Ж.Л.В.Э. We had advanced but a little way, when the enemy, after discharging a flight of arrows, **raised the war-shout**, and charged towards us (P. 108).

А.С.Б. I had gone a little way forward, when the enemy rode rapidly up, **flung out his war cry** and poured arrows on us (P. 232).

В.Т. I had withdrawn a bit when the warriors reached me, firing arrows and **giving war cries** (P. 122).

СУЮҚ СОҚОЛЛИҚ

фб. (соқоли сийрак)

Паст бўйлуқ, суюқ соқоллик, танбал синчисизроқ киши эди (Бобурнома, 48).

Ж.Л.В.Э. He was of short stature, with **little beard**, corpulent, and a very rough-hewn man in his appearance (P. 28).

А.С.Б. He was a short, stout, **sparse-bearded** and somewhat ill shaped person Pp. (45) 111.

В.Т. He was short in stature, had **scanty beard**, and was a fat and rather ill-shaped person (P. 30).

СУҲБАТ БЕМАЗА БЎЛМОҚ

фб. (суҳбати яхши бўлмас)

Бобожон ҳам маст бўлуб, галаба паршонлар айтти. Турди Муҳаммадқа ҳам мастлар тўла-тўла аёқларни пайдарнай бериб, оз фурсатда масти лояъкул қилдилар. Ҳар неча саъй ва ислоҳ мақомида бўлдук, баҳам етмади. Шалойинлиқ хейли бўлди. Суҳбат бемаза бўлди, ҳар сарига тарқаштилар (Бобурнома, 168).

Ж.Л.В.Э. Baba Jan, too, getting drunk, talked very absurdly. The tipplers filling up glass after glass for Terdi Muhammed, made him drink them off, so that in a very short time he was mad drunk. Whatever exertions I could make to preserve peace, were all unavailing; there was much uproar and wrangling. **The party became quite burdensome and unpleasant**, and soon broke up (P. 258, 259).

А.С.Б. Baba Jan even, when drunk said many wild things. The drinkers soon made Tardi Khan mud-drunk, by giving him one full bowl after another. Try as we did to keep things straight, nothing went well; there was much disgusting uproar; **the party became intolerable** and was broken up P.450 (386).

В.Т. Baba Jan got drunk and talked a lot of nonsense. The drunks kept filling goblet after goblet and giving them to Turdi-Muhammad, and in a little while they got him roaring drunk. No matter how we tried to get the party under control, nothing worked. It turned into

an uproar. **It became unenjoyable**, and everybody went to his own way (P. 276).

СУҲБАТ БЕРМОҚ

фб. (зиёфат бермоқ)

Бу жамоатқа бир жар ёқасида суҳбат берур (Бобурнома, 88).

З.Т. The party was given for these people on the edge of the gorge.

СЎЗИ МУЪТАБАР ВА САНАД ЭРМОҚ

фб. (сўзи эътиборли ва ҳал қилувчи бўлмоқ)

Ғолибо мутасаййиддур, бисёр хушсуҳбат ва хуштабъ ва ширинкалом киши эди. Хуросон фузалоси ва шуароси қошида анинг даҳли ва сўзи муътабар ва санад эди (Бобурнома, 136).

Ж.Л.В.Э. He was a very agreeable companion, pleasant of temper and speech. His were the **judgment and rulings that carried weight** amongst men of letters and poets of Khurasan Pp. (280) 346.

А.С.Б. He affected to be friendly. He was of an amiable disposition, an agreeable companion, and elegant in his conversation. Among the men of letters and poets of Khorasan, **his judgment and opinion were reckoned of the greatest weight and a law** (P. 190).

В.Т. He is an able conversationalist and speaker and has poetic talent. Among the learned men and poets of Khurasan **his word carries great weight** (P. 210).

СЎЗИНИ ОРАҒА СОЛМОҚ
фб. (султх таклиф қила бош-
ламoқ)

*Уч-тўрт кундин сўнг бизинг
мухолиф бекларким, Али Дуст
ва Қанбар Али саллох тавобий
ва лавоҳиқи била бўлғайлар,
ирани сўзини орага сола
ириштилар* (Бобурнома, 74).

Ж.Л.В.Э. In the course of three or four days, several Begg, who were by no means friendly to my interests, such as Ali Dost and Kamber Ali the skinner, with their dependants and adher-

ents, **began to talk of peace and an accommodation** (P. 77).

А.С.Б. Three or four days later, begg unfriendly to us, that is to say, 'All-dost and Qambar-'all, the Skinner, with their followers and dependants, **began to interpose with talk of peace** (P. 118).

В.Т. Three or four days later the begg who disagreed with us, Ali-Dost and Qambar-Ali Sallakh's followers, **began to propose a truce** (P. 88).

**СЎЗЛАРИ БИР БИРИГА
ҚОВУШОЛМАЙ
БУЗУЛМОҚ**

фб. (ўзаро келишолмай қол-
моқ)

*Булар Андижонга етганда
қўрғон беркиганини маълум
қилиб, сўзлари бир-бирига
қовушолмай бузулуб Узун
Ҳасан кучига Ахси сари торти*
(Бобурнома, 69).

Ж.Л.В.Э. When the Cabal reached Andejan, and found that it had declared for me, and was held on my account, **being**

unable to agree among themselves, and in the greatest confusion, Uzun Hasaan retired towards the citadel of Akhsi to his family ... (P. 67).

A.C.B. They broke up in **disaccord** when they found the fort made fast against them; Auziin Hasan drew off to his wife in Akhsi, Tambal to his district of Aiish. A few of Jahangir Mirza's household and braves fled with him from Auziin Hasan and joined Tambal before he had reached Aiish Pp. (103) 170.

B.T. When Uzun and Tambal reached Andizhan and discovered that the fortress was shut tight against them, they could **come to no agreement**, so Uzun Hasan took himself off in disarray to his family in Akhsi (P. 75).

СЎЗНИ БУ ЕРГА ҚЎЙМОҚ

фб. (қарор қилмоқ)

Хожа Қози ва Қосим қавчин ва Али Дуст тағойи ва Уzun Ҳасан ва яна баъзи давлатхоҳлар менинг улуғ онам Эсан Давлатбегимнинг қошида йиғилиб сўзни бу ерга

қўйдиларким, Ҳасан Яъқубни маъзул қилиб, фитнасию таскин берилгай (Бобурнома 47).

Ж.Л.В.Э. In consequence of this, Khwajeh Kazi, Kasim Kochin, Ali Dost Taghai, Uzun Hasan, and several others who were attacked to my interests, having met at my grandmother Isan-doulat Begum's, came to the resolution of dismissing Hasan Begum's, came to the resolution of dismissing Hasan Yakub, and in that way of **putting an end to his treasonable views** (P. 27).

A.C.B. Khwaja-i-Qazi and (Sayyid) Qasim Quchin and 'All-dost Taghai met other well-wishers of mine in the presence of my grandmother, Aisan-daulat Begim and **decided to give quietus to flasan-i-yaq'ub's disloyalty by his deposition** (P. 43).

B.T. Khwaja Qazi, Qasim Qauchin, Ali Dost Taghayi, Uzun Hasan, and some of my other supporters met with my grand-

mother Hasan Dawlat Begim and decided to depose Hasan Yaqub and put down the conspiracy (P. 29).

1) СЌЗНИ ҚЌЙМОҚ

фб. (Ќзаро келишмоқ, қарор анишмоқ)

Гори беклар ва соҳиб раъй кишилар била машварат килиб, сўзни мунга қўюлдуким, черик отланилгай, бу арғун беклари қотилгондин сўнг Ауросон устига юрумакни ё ҳар маслаҳат бўлса, буларнинг саноҳ ва савобдиди била қарор берилгай. Бу азимат била Кандаҳор сари мутаважжсиҳ бўлдуқ (Бобурнома, 155).

Ж.Л.В.Э. Having consulted with all my Amirs and best-informed counsellors, it was arranged that we should march to their assistance with our army; and that, after forming a junction with the Arghun Amirs, we might consult together, and either march against Korasan, or follow some other course that might appear more expedient. With these intentions, we set out for Kandahar (P. 225).

A.C.B. When all begs and counselors had been consulted, the matter was left at this: We were to get an army to horse, join the Arghun begs and **decide in accord and agreement with them**, whether to move into Khurasan or elsewhere as might seem good (P. 330).

B.T. Upon consultation with all the begs and counselors it was decided to mount the army and, after joining these Arghun begs, **to reach a decision** to proceed against Khurasan as they saw fit. With this intention we set out for Khandahar (P. 250).

2) СЌЗНИ ҚЌЙМОҚ

фб. (Ќзаро келишмоқ, қарор қилмоқ)

Биз Боқи Чағониёний ва баъзи Кобул устига бормоққа сўзни қўюб, андин кўчуб келиб Або қуруқиға тушулди (Бобурнома, 106).

Ж.Л.В.Э. Baki Cheghani-ani and several others were for marching directly on Kabul; and **that plan being finally adopted**, we marched off from our

station, and stopped at Kuruk (or Park) of Ama (P. 134).

A.C.B. Baqi Beg and some others saw it good to move on Kabul at once; **this plan was adopted**; we marched forward and dismounted in Aba-quruq (P. 197).

B.T. Baqi Chaghaniani and some of the others who were **decided** to move against Kabul-myself among them—left the Aq Saray Meadow and camped at the Aba field (P. 150).

СҮЗ ОҒЗИДА ПУЙПАМОҚ
фб. (бир нарса дея олмай каловланмоқ)

Сенинг ҳаққингда ёмон бордиммуқим, тўшунг била белинга икки қилич боғлаб, черик тортиб, бизнинг вилоятларнинг устига келиб мундоқшўр ва фитна солурсен. Қари мабхут мардак бир-икки сўз оғзида-ўқ пуйиади сўзлай олмади (Бобурнома, 188).

Ж.Л.В.Э. What evil have I ever done you, that you should

come in this style against me, with these two swords by your side: and, attended by an army, stir up tumult and confusion in my territories?" The, man being stupefied, **stammered out a few words**, not at all to the purpose; and, indeed, what could he say in answer to such confounding truths? (P. 298).

A.C.B. What ill sayest I have done thee, that thus thou shouldst hang a sword on thy either side, lead an army out, fall on lands of ours, and stir strife and trouble?" Dumbfounded, the old man **shattered a few words**, but he gave no answer, nor indeed could answer be given to words so silencing P. 526 (460).

B.T. Did I do you ill that you strapped two swords to your waist and led your army against our domains and caused such strife and turmoil?" The confused old man **mumbled a word** or two in the back of his throat but said nothing in response. What could he say to such unanswerable words? (P. 317).

СҮЗ СҮРМОҚ
фб. (савол бермоқ)

Бир-икки сўз сўрди. Яхши жавоб бера олмади. Андоқ иш қилмайдуз эрдиким, жавоб бера олгай. Мирзо улумга бурди. Дарвеш Муҳаммад тархан бетоқатлиқтин сутунга ёпишти, сутунга ёпишқон била қўйгайларму?! Сиёсатқа ёткурдилар. (Бобурнома, 54).

Ж.Л.В.Э. **One or two questions were put** to him, to which he gave no satisfactory answer; and indeed the business in which he had been engaged was not such as admitted of it. He was ordered to death. (P. 40).

A.C.B. Bai-sunghar Mirza was in Ahmad Hajl Beg's house when people brought Darwesh Muhammad Tarkhan in. He **put him a few questions** but got no good answer. In truth, Darwesh Muhammad's was a deed for which good answer could not be made. He was ordered to death (P. 63).

B.T. Baysunghur Mirza **asked him one or two ques-**

tions, but Darwesh Muhammad was unable to give a satisfactory answer; in view of what he had done, he was sentenced to death. (P. 45).

Т

ТАБЪИ ЗУЛМ ВА ФИСКҚА МОЙИЛ ЭРМОҚ
фб. (таъби зулм ва бузукликка мойил бўлмоқ)

Яна бир буқим агарчи забт ватузуки хейлияхши эди, девон шиор эди. Сиёқ илмини билур эди, вале таъби зулм фискқа мойил эди (Бобурнома, 46).

Ж.Л.В.Э. Another circumstances which added to his unpopularity was, that though his plan of government and general arrangements were laudable, and though he was naturally just, and qualified to direct the concerns of the revenue, being well versed in the science of arithmetic, yet his temper had something in it **tyrannical and profligate** (P. 26).

A.C.B. A second thing was that though his methods and

regulations were excellent, and though he was expert in revenue matters and in the art of administration, **his nature inclined to tyranny and vice** Pp. (41) 97.

В.Т. In addition, although his administration and military management were quite excellent and he took pride in attending to his divan and knew accounting, **he was by nature inclined to tyranny and viciousness** (P. 28).

ТАВАҚҚУФ ҚИЛМОҚ қб. (тўхтамай, шошилмоқ)

*Бу кўмакни олиб келиб,
Хўжандта таваққуф
қилмай, ўта чиқиб, илғаб
Кандибодомни сул қўлда
қўюб келиб, кеча била шоту
қўюб Насух қўргониниким,
Хўжандтин ўн йиғоч йўлдур,
Кандибодомдин уч йиғоч,
ўғурлаб олдук (Бобурнома, 65).*

Ж.Л.В.Э. I set out, and **without tarrying** in Khojend, advanced without loss of time, and leaving Kandbadam on the left, in the course of the night, reached and applied scaling-ladders to the fortress of Nasukh, which is ten farsans from Kho-

jend and three from Kandbadam, and carried yhr place by surprise (P. 60).

А.С.Б. With this help we started, rode light, through Khujand **without a halt**, left Kand-i-badam on the left and so to Nasukh, 9 or 10 *yighach* of road beyond Khujand and 3 *yighach* (12-18 m.) from Kand-i-badam, there set our ladders up and took the fort. It was the melon season, one kind grown here, known as Isma'Il ShaikhI, has a yellow rind, feels like shagreen leather, has seeds like an apple's and flesh four fingers thick. It is a wonderfully delicate melon; no other such grows thereabout (P. 92).

В.Т. Taking this assistance and **without stopping** in Khodzhent, we rode straight through, putting Kanibadam to our left, set up our ladders by night, and took by stealth the Nasukh fortress, which is ten leagues from Khodzhent and three leagues from Kanibadam It has a yellow skin as soft as glove leather, seeds like an apple's, and flesh four fingers thick: it is amazingly delicious (P. 67).

ТАЪЖИЛ ҚИЛМОҚ

фб. (Ўринсиз шошилмоқ)

Ул мулоҳазалар ҳеч экандур.
Батақриб таъжил қилиб-
турбиз. Сабоҳи уруш доияси
била жибаланиб, отларга
вечим солиб, баронзор,
жашонзор, гул, ировул ясол
қилиб мутаважжих бўлдук
(Бобурнома, 82).

Ж.Л.В.Э. These observances were all nonsense, and my precipitation was **without the least solid excuse**. In the morning, having made the troops array themselves in their armour, and caparison and cover their horses with cloth of mail, we marched out and moved towards the enemy, having drawn out the army in order of the battle, with right and left wing, centre and advance (P. 92).

А.С.Б. I now understand that these considerations are worth nothing and that **our haste was without reason**. As we wished to fight, we marched from our camp at dawn, we **in our mail**, our horses in theirs, formed up in array of right and left, centre and van (P. 206).

В.Т. Such considerations were futile, and I **hastened the battle for naught**. That morning we put on our mail for battle, armored the horses, and set forth with the right and left wings, center and vanguard arrayed (P. 104).

ТАНБАЛХОНА ҚИЛМОҚ

фб. (...га ватан бўлмоқ,
вайрона бўлмоқ)

Бўлди Танбалга ватан
Фаргона,

Қилди Фаргонани танбал-
хона (Бобурнома, 139).

Ж.Л.В.Э. Tembal (lubber) has gained the land of Ferghana; He **converts Ferghana into Tembal-Kheh** (lubberland) (P. 196).

А.С.Б. A fat man (Tambal) has gained the land of Farghana, **Making Farghana** the house of the fat-man (Tambal-khana).

Farghana is known also as Tambal-khana Pp. (289) 355.

В.Т. A fat man settled in Ferghana: he **turned Ferghana into Tambalkhana** (P. 216).

ТАНҚИС БЕРА ОЛМОҚ

фб. (шикаст бера олмоқ)

Буларнинг жамъияти
ўттуз-қирқ мингга тортар,
келиб Деҳлини қабарлар,
уруш ҳам сола олмаслар,
қўргон элига танқис ҳам бера
олмаслар (Бобурнома, 187).

Ж.Л.В.Э. The numbers of the confederate army now amounted to thirty or forty thousand men. They laid siege to Delhi, but were unable either to take the place by storm or to reduce it by famine (P. 295).

А.С.Б. Their total touched 30 to 40,000 men. They laid siege to Dihli but could neither take it by assault nor do hurt to the garrison. When SI. Ibrahim heard of their assembly, he got an army to horse against them; when they heard of his approach, they rose from before the place and moved to meet him (P. 456).

В.Т. Theirs numbers now amounted to thirty or forty thousand, and with these they laid siege to Dejli. But they were

unable either to provoke a battle or to cause serious concern to the defenders in the fortress (P. 315).

ТАРБИЯТ ҚИЛМОҚ

фб. (тарбия қилмоқ)

Самарқанд тахтига ултур-
гоч, Самарқанд бекларини бу
рунгудек-ўқ риоят ва иноят
қилдим. Бизнинг била бўлгон
бекларни ҳам фароҳури ҳол-
лариға яраша тарбият ва
шафқат қилдим (Бобурнома,
62).

Ж.Л.В.Э. When I mounted the throne of Samarkand, I showed the same favour and grace to the great lords of Samarkand that they had been accustomed to in times past ... (P. 56).

А.С.Б. When I was seated on the throne, I showed the Samarkand begs precisely the same favour and kindness they had had before Pp. (86) 153.

В.Т. As soon as I took the throne of Samarkand, I recon-
firmed the begs of Samarkand in
the favor and estates they had
formerly enjoyed (P. 62).

ТАР БЎЛМОҚ

фб. (хафа бўлмоқ)

Ҳар иккаласини Балхқа ва Астарабодқа бир мажлиста юкундурди. Бу жиҳатдин бадитъуззамон мирзо тар бўлди. Мунча йил ёғийлиқлар ва фитналарнинг сабаби ул бўди (Бобурнома, 37).

Ж.Л.В.Э. He gave Balkh to Badi-*ez-Zeman* Mirza, and the province of Asterabad to Muzasffar Hussain Mirza; and made them both kneel at the same levee for the grant of these provinces (P. 39).

А.С.Б. When the Mirza reached Balkh, he, in the interests of Ma wara'u'n-nahr gave it to Badi'u'z-zaman Mirza, gave Badi'u'z zaman Mirza's district of Astarabad to (a younger son), Muzaffar Husain Mirza and made both kneel at the same assembly, one for Balkh, the other for Astarabad. **This offended** Badi'u'zzaman Mirza and led to years of rebellion and disturbance (P. 61).

В.Т. The two princess were made to kneel in homage for

Balkh and Astarabad at the same assembly. That was why Badi'uzzaman Mirza was **offended**, and that was the cause for the rebellions and revolts that lasted so many years (P. 43).

ТАСАРРУФИГА КИРМОҚ

фб. (ихтиёрига ўтмоқ)

Бу қишлоқта ишимиз бисёр тараққийда эди. Шайбоқхоннинг иши таназзулда эди. Бу аснода бир-икки иш ярамасроқ бўлди: Марвдин келиб Қорақулни олгонлар тўхтата олмадилар. Қорақул яна ўзбаклар тасарруфига кирди (Бобурнома, 82).

Ж.Л.В.Э. This winter my affairs were in the most prosperous state, while those of Sheibani Khan were at a low ebb. At this very period, however, one or two rather unfortunate **incidents occurred** (P. 91).

А.С.Б. Though this winter our affairs were in a very good way and Shaibaq Khan's were on the wane; one or two **occurrences** were somewhat of a disservice ... Pp. (204) 237.

В.Т. In this winter quarters things were looking up for us, while Wormwood Khan's fortune was on the wane. One or two untoward affairs, however, **took place** during that time (P. 103).

ТАТАББУЪ ҚИЛМОҚ

фб. (шеър истилохлари талаб-ларига унчалик қаттиқ амал қилмаслик)

*Бу рубоийни айтиб эдим,
маъмул қофиясида тарад-
дудим бор эди, ул маҳалда
шеър мусталаҳотиға мунча
татаббуъ қилмайдур эдим,
хон хуштабъ киши эди,
шеър айтур эди, агарчи сару
сомонлиқ газали камроқ эди,
бу рубоийни хонга ўтқариб,
тараддудимни арз қилдим
(Бобурнома, 88).*

Ж.Л.В.Э. I had composed the following rubai in a well-known measures, and was dubious about the correctness of its rhymes, as, at that time, I **had not studied** with much attention the style and phraseology of poetry (P. 102).

А.С.Б. I had written a quatrain in an ordinary measure but was in some doubt about it, because at that' time I **had not studied** poetic idiom so much as I have now done Pp. (221)154

В.Т. I had composed the following quatrain, but I have some hesitation about the rhyme because at that time I had not yet **made a study** of the technique of poetry (P. 115).

ТАФРИҚА ВА ҒАВҒО БЎЛМОҚ

фб. (ажралиш, ғавғо бўлмоқ)

*Мен ҳам бир китобат
йибориб эдим, орқасида
туркий байт айтиб, битиб
йибориб эдим. Жавоб келгунча
тафриқа ва ғавғо бўлди
(Бобурнома, 81).*

Ж.Л.В.Э. On the back of the letter which I addressed to him, I wrote a couplet that I had composed in the Turki language; but before his reply could arrive, the commotions and **troubles had began** (P. 90).

А.С.Б. We exchanged letters once; on the back of mine to him

I wrote one of my Turk! couplets. Before his reply reached me, separations (*tafarqa*) and disturbances (*ghüghd*) had happened Pp. (203) 236.

В.Т. On the back I wrote a line of poetry in Turkish but before the reply could come chaos had broken out (P. 102).

ТАХТҚА ҰЛТУРМОҚ

фб. (тахтга ўтирмақ)

Султон Махмуд мирзога бу табар етгач-ўқ бетаваққуф Самарқандга келиб, беаҳмат ва бемашаққат тахтқа ўлтурди (Бобурнома, 46).

Ж.Л.В.Э. Sultan Mahmud Mirza as soon as he received intelligence of these events lost no time in repairing to Samarkand and mounted throne without any kind of difficulty (P. 26).

А.С.Б. At once on hearing of his brother's death, SI. Mahmud Mirza went off to Samarkand and there seated himself on the throne, without difficulty. Some of his doings soon disgusted and alienated high and low, soldier and peasant Pp. (41) 97.

В.Т. As soon as Sultan-Mahmud Mirza heard of his brother's death, he went to Samarkand and took the throne without opposition (P. 27).

ТАЯММУМ ВА ТАБАРРУК ЖИҲАТИДИН

фб. (табаррук номлари ва сабоби учун)

Муллонинг жаноби андин олийроқдурким, таърифқа эҳтиёжи бўлғай. Ғоятин хотирга кечтиким, бу муҳаққар ажзода таяммум ва табаррук жиҳатидин аларнинг отлари мазкур ва шаммае сифатларидин мастур бўлғай (Бобурнома, 37).

Ж.Л.В.Э. His poems are will know. The merits of the Mulla are of too exalted a nature to admit of being described by me; but I have being anxious to bring the mention of his name, and allusion to his excellencies, into these humble pages, for a good omen and a blessing (P. 192).

А.С.Б. The Mulla's dignity it is out of my power to describe; it has occurred to me merely to

mention his honoured name and one atom of his excellence, as a **benediction and good omen** for this part of my humble book (P. 283).

В.Т. His fame is such that it is beyond need of description. It occurs to me, however, that, **by way of good omen**, at least a mention of him should be made in these miserable pages (P. 212).

1) ТАҚСИР ҚИЛМОҚ

фб. (камчиликка йўл қўймоқ)

Мен ҳам имо била дедимким, мендин эмастур. Дасторхон солгучи тақсир қилибтур. Хожа фаҳм қилиб, бу узр масмуй тушди (Бобурнома, 79).

Ж.Л.В.Э. I answered him likewise by signs, that **the fault was not mine**, but the person's who had spread the tablecloth. The Khwajeh perceived what passed, and was satisfied with my excuse (P. 87).

А.С.Б. I signed back, Not through me! The table-layer is

in fault! The Khwaja understood and accepted the excuse Pp. (132) 199.

В.Т. I motioned back as if to say, "It's not my fault. The steward is to blame". The khwaja understood and accepted this apology (P. 99).

2) ТАҚСИР ҚИЛМОҚ

фб. (ишни охирига етказмоқ)

Шайбоқхон ўратепанини устида эканда кишимизнинг озлигига ва яроқсизлигига боқмай, Масчоода уруқни қўюб, Оббурдан добонидин ошиб Даҳкат навоҳисига келдукким, кеча эрта ёвуқ сизиниб қопува келган ишни тақсир қилмагайбиз (Бобурнома, 88).

Ж.Л.В.Э. While he was in the territory of Uratippa, without regarding the fewness of my men, or their bad equipment, leaving my household and baggage in Masikha, I marched rapidly over the hills, passing Abburden and Amani, and came into the vicinity of Dehkat, about the time when the night mingles with the morning, resolved to **lose no opportunity** (P. 102).

А.С.Б. While he was up there, we, disregarding the fewness of our men and their lack of arms, left our impedimenta (*cauruq*) in Macha, crossed the Ab-burdan pass and went to Dikh-kat so that, gathered together close at hand, we **might miss no chance** on one of the next nights. He, however, retired straightway; we went back to Macha Pp. (220)153.

В.Т. While he was there, without regard for the fact that our men were few and without arms, he left the family in Matcha and went down the Oburdan passed to the vicinity of Dakhkat so that just before dawn we could sneak up to the gate and **not miss the opportunity** (P. 115).

3) ТАҚСИР ҚИЛМОҚ

фб. (камчиликка йўл қўй-моқ)

Ул мусулмонлар ҳам бу мuddатта имкони борича харже тортмоқда ва хизмат қилмоқта тақсир қилмадилар. Яна не юз оила Хужсандга борилгай, Хужсандқа бориб ҳам киши не қилгай? (Бобурнома, 67).

Ж.Л.В.Э. The Musulmans of the place, during all that time, **had strained themselves to the utmost extent of their abilities to serve me.** With what face, therefore, could I return to Kho-jend, and, indeed what benefit could result from it?

(Tourki couplet) There was no secure place for me to go to, And no place of safety for me to stay in (P. 64).

А.С.Б. Khujand is a poor place; one beg would have a hard time in it; there we and our families and following had been for half a year and during the time the Musalrnans of the place **hadn't been backward in bearing our charges and serving us to the best of their power.** With what face could we go there again? and what, for his own part, Could a man do there? 'To what home to go? For what gain to stay?' (Pp. 98, 99).

В.Т. The good people, during that time, insofar as they were able, **spared no expense and shirked no duty.** With what honor could I go back to Khodzhent? And if we did go to

Khodzhent, what were we to do?
“No home to go to, no safe place
to stay” (P. 72).

4) ТАҚСИР ҚИЛМОҚ

фб. (ёрдамни аямоқ)

*Биз бу соридин етгач, сиз
ичкаридин чиқиб илигингиздин
келурини тақсир қилманг. Бу
сузларни буттуруб. Муҳаммад
Андижонийни йиборилди
(Бобурнома, 149).*

Ж.Л.В.Э. ... in order that
we might be sure that they
were aware of our approach;
and while we assailed the enemy
from without, they were to
sally out from within, and to
**leave nothing undone to rout
the besiegers.** Such were the
instructions which I dispatched
Muhammed Andejani to com-
municate (P. 214).

А.С.Б. We will come up
from our side; you come out
from yours; **neglect nothing
your hands can find to do!** This
having been put into writing,
Muhammad Andijan was sent
off (P. 314).

В.Т. As we come from this di-
rection, you emerge from inside
and make no mistake about it.
After ensuring that Muhammad
of Andizhan understood these
words, I sent him off (P. 237)

ТАҲОРАТ ҚИЛМОҚ

фб. (покланмоқ, ювинмоқ)

*Бойсунқур мирзо таҳорат
қилмоқ баҳонаси билан Бўстон
саройининг шарқ-шимоли
тарафидаги иморатлардин
бир уйга кирди (Бобурнома,
54).*

Ж.Л.В.Э. Baiesanghar Mir-
za, under pretense of a neces-
sary occasion, entered an edi-
fice on the north-east of the pal-
ace gardens (P. 39).

А.С.Б. The Mirza, however,
on plea of necessity, went into
one of the palacebuildings on
the east side of the Bu-stan Sarai
Pp. (62) 129.

В.Т. On the pretext of mak-
ing his ablutions, Baysunghur
Mirza entered a room in one of
the buildings on the northeast
side of the Bustan Saray (P. 44).

ТАҲҚИҚ ҚИЛҒУНЧА БЇЛМАС

Фб. (сонини аниқлағунча
вақт бўлмас)

*Тунда йироқдин бир қаро
кўрунди. Элни панаҳда
турсуруб, ўзум яёқ бир
пуштага чиқиб қаравуллуқ
қиладур эрдимким, қалин
отлиқ орқамиздин бир
пуштанинг устига қотроб
чиқтилар, кўп ва озини таҳқиқ
қилгунча бўлмади, отланиб
кўруй бердик (Бобурнома, 97).*

Ж.Л.В.Э. A blackness was discernible afar off in the plain. Having placed my men under cover, I myself, on foot, ascended an eminence to spy what it might be; when suddenly a number of horsemen galloped up the hillock behind us **We could not ascertain precisely how many or how few they were**, but took to our horses and continued our fight (P-117).

А.С.Б. When we looked across the plain, we saw a blackness on it, far away. I made my party take cover and myself had gone to look out from higher ground, when a number of men

came at a gallop up the hil behind us. **Without waiting to know whether they were many or few**, we mounted and rode off (P-177).

В.Т. On the plain, off in the distance, a mass of people could be seen. I had my men saty in a safe place and had gone out myself on foot to a hillock to scout when, from behind us, many horsemen came galloping over the crest of the hill. **We had no time to ascertain how many or how few they were** (P-133).

ТАҲҚИҚИНИ КИШИ БИЛМАС

Фб. (қанчалигини билмас)

*Таҳқиқини киши билмади.
Манга гариб таъсир қилди,
кам кишининг фавтига мунча
мутаассир бўлуб эрдим.
(Бобурнома, 88).*

Ж.Л.В.Э. The truth no man can know. His death affected me deeply. (P-101).

А.С.Б. None knew the truth. His death made me strangely sad ... Pp. (219),152.

В.Т. No one discovered the truth. I was singularly affected. Rarely have I been so moved by anyone's death (P. 114).

ТАҒОФУЛ ҚИЛМОҚ

фб. (билиб-билмасликка солмоқ)

Баъзидинким, нисбат бу табақага беадабликлар ва нохушликлар воқиъ бўлуб эди, ўз таваҳхумларидин тағофул қилдилар. Баъзиларким, кўмак йибордилар, муътадун биҳ кўмак эмас эди. Нечукким, ҳар қайси ўз ерида мазкур бўлғусидур (Бобурнома, 81).

Ж.Л.В.Э. Some of the neighboring princes, although men of experience, gave me an unceremonious refusal. Others, who had been guilty of insults and injuries to my family, remained inactive out of apprehension; while the few that did send me assistance, did not afford me such as the occasion demanded, as will be particularly mentioned in its place (P. 90).

А.С.Б. Some, though experienced men, made foolish

refusal; others whose relations towards our family had been discourteous and unpleasant, were afraid for themselves and took no notice; others again, though they sent help, sent it insufficient. Each such case will be duly mentioned Pp. (203) 236.

В.Т. Others, who had suffered insult and unpleasantness from this people, hid their heads in the sand in fear. Others who did send assistance sent nothing of substance, as each will be recorded in its proper place (P. 102).

ТАШВИШ БЕРМОҚ

фб. (оғримок)

Отланур чоқ Бобохон ахтари ярамасроқ, от тортти, аччигимдин бир мушт юзиги урдум. Бинсир бармогим тубидин синди. Ул фурсатта хейли оғримади. Келиб, юртқа тушганда хейли ташвиш берди. Бир неча маҳал хейли риёзат торттим. Хат битий олмас эдим, охир чур бутти (Бобурнома, 177).

Ж.Л.В.Э. As I was mounting my horse, Baba Jan, my wait-

my man, having presented it in an awkward manner, I was angry, and struck him a blow on the face with my fist, by which I dislocated my thumb. I did not feel it much at the time; but when I had dismounted at the end of our march, it had become extremely painful. For a long while I suffered excessively from it, and I was unable to write a single letter. It got well, however, at last (P. 274).

A.C.B. When we were mounting, the equerry Baba Jan led forward another good-for-nothing horse; in my anger I struck him in the face a blow which dislocated my fist below ring-finger. The pain was not much at that time, but was rather bad when we reached our encampment-ground. For some time I suffered a good deal and could not write. It got well at last. P.473 (409).

B.T. As we were mounting, Baba Jan the equerry brought me my horse in a rather sloppy manner. I was so angry I hit him in the face and dislocated my thumb. It did not hurt much

then, but by the time we reached the campsite it was giving me a lot of trouble. I suffered for a long time and could not write, but it finally healed (P. 293).

1) ТЕНГРИ РАХМАТИФА БОРМОҚ

фб. (вафот этмоқ)

Ўшул фатаратта Руқия Султонбегим Жонибек Султонга тушуб бир-икки ўгли бўлди, турмади. Бу фурсатларда хабар келдиким, Тенгри раҳматиға борибтур (Бобурнома, 38).

Ж.Л.В.Э. During those same troubles, Rokhiah Sultan Begum had fallen into the hands of Jani Beg Sultan, by whom she had one or two sons, who died young. I have just received information that she has gone to the mercy of God (P. 10).

A.C.B. Ruqaiya-sultan Begim fell in that same throneless time (*fatrat*) to Jani Beg SI. (*Auzbeg*). By him, she had one or two children who did not live. In these days of our leisure (*fursatlar*) has come news that

she' has gone to God's mercy (Pp. 74, 75).

B.T. They conceived one or two sons who did not survive, News recently arrived that Ruqayya Sultan Begum had gone to God's mercy (P. 12).

2) ТЕНГРИ РАХМАТИҒА БОРМОҚ

фб. (вафот этмоқ)

Иккинчи қиз менинг волидам Кутлуқ Нигорхоним эди. Аксар қазоқлиқларда ва фатаратларда менинг билан билла эдилар, Қобулни олгондин беш-олти ой сунгра, тарих туққуз юз ун бирда Тенгри раҳматиға бордилар (Бобурнома, 39).

Ж.Л.В.Э. The second daughter, Kutluk Nigar Khanum, was my mother, and accompanied me in most of my wars and expeditions. Five or six months after the taking of Kabul she departed to God's mercy, in the year 911 (P. 12).

A.C.B. Qutluq-nigar Khanum, my mother, was Yunas

Khan's second daughter. She was with me in most of my guerilla expeditions and throncleas times. She went to God's mercy in Muharram 911 AH (June 1505 AD) five or six months after the capture of Kabul (P. 77).

B.T. The second daughter was my mother, Qutluq Nigar Khanum. She was with me during most of my guerilla engagements and interregna. She passed away in 911 [1505] five or six months after I took Kabul (P. 14).

3) ТЕНГРИ РАХМАТИҒА БОРМОҚ

фб. (вафот этмоқ)

Мен Кобулни олгондин бурунроқ, Макка азимати қилиб, Ҳинд йули билан мутаважжсиҳ бўлди. Йулда Тенгри раҳматиға борибтур (Бобурнома, 41).

Ж.Л.В.Э. Before I took Kabul he had set out by way of Hinds with the intention of making a pilgrimage to Mecca, but, on the road, he departed to the mercy of God (P. 15).

А.С.Б. He had started for Makka by way of Hind before I took Kabul (910AH. Oct. 1504AD), but he **went to God's mercy** on the road. He was a simple person, of few words and not clever (P. 26).

В.Т. Before Kabul was taken he set out for Mecca via Hindustan. Along the way **he went to the God's mercy** (P. 17).

4) ТЕНГРИ РАҲМАТИГА БОРМОҚ

фб. (вафот этмоқ)

Мен Хуросонга боргонда кўруб, хушлаб, тилаб, Кобулга келтуруб олдим. Бир қизи бўлди. Ушал фурсатта-ўқ "юча" заҳмати била Тенгри раҳматига борди, қизилга отасининг отини-ўқ қўюлди (Бобурнома, 44).

Ж.Л.В.Э. I saw her when I went to Khorasan, and, being pleased with her, asked her in marriage, and carried her to Kabul, where I married her. I had by her one daughter, at the time of whose birth she was taken ill

in childbed, and was **united to the mercy of God**. The daughter whom she bore received her mother's name (P. 22).

А.С.Б. I saw her when I went to Khurasan (912 AH.-1506 AD.), liked her, asked for her, had her brought to Kabul and took her (913 AH.1507 AD.). She had one daughter and there and then, **went to God's mercy**, through the pains of the birth. Her name was at once given to her child (P. 36).

В.Т. When I went to Khurasan, I saw her, liked her, and asked for her hand. I had her brought to Kabul and married her. She had one daughter but **died in childbirth**. The girl named for her mother (P. 24).

5) ТЕНГРИ РАҲМАТИГА БОРМОҚ

фб. (вафот этмоқ)

Авалги йил Ҳиндустон азимати била черик отлонганда Сайийд Юсуф-бекни Кобулда қуюб эрдим,

ушул фурсатта Тенгри раҳматига борди (Бобурнома, 46).

Ж.Л.В.Э. The first time that I led my army against Hindustan, I left Syed Yusuf Beg behind in Kabul, and he **departed into the mercy of God** that same year (P. 25).

А.С.Б. I left him in Kabul the first year the army rode out for Hindustan; at that time he **went to God's mercy** (P. 39).

В.Т. The first year the army marched to Hindustan, I stationed Sayyid Yusuf Beg in Kabul, where he **passed away** at that time (P. 26).

6) ТЕНГРИ РАҲМАТИГА БОРМОҚ
фб. (вафот этмоқ)

Тонгласига-уқ Тенгри раҳматига борди. Бир байти ҳасби ҳол воқиъ бўлубтур... (Бобурнома, 133).

Ж.Л.В.Э. The physicians were unable to render him any

assistance, and next morning he **departed to the mercy of God** (P-185).

А.С.Б. He was lifted up and carried away; the doctors could not tell what was wrong; he **went to God's mercy** next day ... Pp. (272) 338.

В.Т. The next morning he **passed away**. One of his lines of poetry is appropriate: ... (P. 204).

ТЕНГРИ ТАОЛО ФАЗЛ ВА КАРАМИ БИЛА

фб. (Оллоҳ таолонинг фазли ва карами, иродаси билан)

Рабиулаввал ойининг авохирида Тенгри таоло фазл ва карами била Кобул ва Ғазни мулк ва вилоятини бежанг ва жидол муяссар ва мусаххар қилди (Бобурнома, 107).

Ж.Л.В.Э. In the latter end of the month of the latter Rabia, **by the blessing of Almighty God**, I gained possession of Kabul and Ghazni, with the country and provinces dependent on them, without battle or contest (P. 136).

A.C.B. It was in the last ten days of the second Rabi that without a fight, without an effort, **by Almighty of God's bounty and mercy**, I obtained and made subject to me Kabul and Ghazni and their dependent districts (P. 199).

B.T. Toward the end of Rabi'I [September], **through God's grace and favor**, I regained once more the kingdom of Kabul and Ghazni without bloodshed (P. 151).

ТЕНГРИ ИНОЯТИ БИЛА
фб. (Оллоҳ марҳамати билан)

Тенгри инояти била Сўзд ми Миёнкол қўрғонлари уч-турт ойда аксар бизга ружуъ қилдилар. Боқи тархон ҳам фурсат топиб келиб, Қарши қўрғонига кирди (Бобурнома, 81).

Ж.Л.В.Э. **By the divine favor**, before the end of three or four months, most of the fortified places of Soghd and Miankar had come under my allegiance. Baki Terkhan, too, seized a favorable opportunity, and entered, and entered the fort of Karshi (P. 89).

A.C.B. **By God's grace**, all the forts of Soghd and Mian-kal returned to me within three or four months. Over and above this, Baqi Tarkhan seized this opportunity to occupy Qarshi; Khuzar and Qarshi Pp. (202) 235.

B.T. **Through God's favor** most of the Sughd and Mian Kal fortresses returned to us in three or four month. Baqi Tarkhan took the opportunity to enter the Karshi fortress (P. 101).

ТЕНГРИ ЕТКУРСА
фб. (Худо хоҳласа)

*Ҳиндустон ишлари ҳам бир навъ самон топиб келадур. Тенгри таолодин умид андоқ-дурким, бу оранинг иши Тенгри таоло инояти била бот саранжом топгай. Бу иш забтидин сўнг бетаваққуф, **Тенгри еткурса**, мутаважжсиҳ бўлғумдур (Бобурнома, 249).*

Ж.Л.В.Э. The affairs of Hindustan have at length, however, been reduced into a certain degree of order; and I trust in **Almighty God** that the time is near at hand, when, through the grace of the Most High, everything

will be completely settled in this country (P. 401).

A.C.B. Matters are coming to some sort of settlement in Hindustan; there is hope, through the Most High, that the work here will soon be arranged. This work brought to order, **God willing!** my start will be made at once" (P. 645).

B.T. Affairs in Hindustan are getting into shape. It is hoped from **God Almighty** that soon, by God's grace, things will be consolidated. Immediately upon completion of this affair, if God brings it to fruition, I will set out (P. 434).

**ТЕНГРИ ХУКМИНИ
БУТКАРМОҚ**
фб. (вафот этмоқ)

Султонимбегим Кобулдин ушбу тарихта набирасини олиб, Хиндустонга келадурганда Нилобта Тенгри хукмини буткарубтур (Бобурнома, 130).

Ж.Л.В.Э. Sultanim Begim set out along with her grandson

for Hindustan, but **expired at Nilab** on the journey (P. 181).

A.C.B. At that same date Sultanim Begim, when on her way with her grandson from Kabul to Hindustan, **went to God's mercy at Nilab** (P. 265).

B.T. Sultanim Begim **died at Nilab** as she was bringing her grandson from Kabul to Hindustan (P-199).

**ТЕНГ БЎЛМАГУНЧА
ТЎШ БЎЛМАС**

мақл. (тенг-тенги билан, тезак қопи билан)

Тоглари элларига муносиб тушубтур, нечукким, "тенг бўлмагунча тўш бўлмас" дебтурлар Оламда мундоқ ярамас вазълиқ тоғлар кам бўлғай (Бобурнома, 115).

З.Т. They are worthy of their inhabitants, as the proverb says, "**No equals never make friends.**" There are few such worthless mountains in the world.

ТИЛИГА ТЕНГРИ СОЛМОҚ

фб. (Оллоҳ дилига солмоқ,
шилидаги тилига чиқмоқ)

*Дедиким, агар гузар топил-
са, худ бот келгусидур, вале
агарлар сув улгайгач тагайюр
топар. Ул масал борким, "Он
агарро об бурд". ("Ул кечув-
арти сув олиб кетди"). Анинг
ваклатининг ва навкарининг
штикқолида бу ҳарфни анинг
тилига Тенгри солди" (Бо-
бурнома, 104).*

Ж.Л.В.Э. If he can find a ford he will come over speedily, but when a river comes down in flood, the fords change; as the proverb runs, 'the river has carried down its fords.' At the very moment of the change of his fortune and of the desertion of his servants, **Almighty God brought these words out of his own mouth** (P. 131).

А.С.Б. (Persian) proverb has it, "The waters have carried down the fords" These words **God brought to his tongue** in that hour of the flowing away of his own authority and following! Pp. (193) 259.

В.Т. If he finds a crossing he will come speedily, but when the water rises the crossing change, as the saying goes, "The water carried off the crossing". **God put these words in his mouth** when his fortune and liegemen departed (P. 147).

ТИЙРАМАҒЗ МАРДАК

фб. (ярамас, аҳмоқ эркак)

*Бу тийрамағз мардак
ҳам мунча риоят топиб
мирзога зиёда сурлиқлар қилур
эди. Мирзо ройи била амал
қилмас эди. Охир дедиларким,
масмум булди, валлоҳу аълам
би ҳақиқатил-ҳол (Бобурнома,
132).*

Ж.Л.В.Э. This **wrong-headed man**, singularly distinguished as he had been by the Mirza's favour, only presumed the more on it, and behaved factiously. The Miza, not being able to retain him within the limits of his duty, is said finally to have poisoned him. The omniscient God knows with truth what befell him (P. 184).

А.С.Б. When the Mirza had possession of the throne, he re-

pented the compact, but his repentance was of no avail; that **muddy-minded mannikin**, favoured so much already, made growing assumption to rule. The Mirza acted without judgment; people say Muzaffar *Barlas* was poisoned in the end. God knows the truth! Pp. (271) 337.

B.T. ... he **dull-witted jerked** had received such patronage that he had visions of grandeur even though the mirza never took his advisement. In the end they say he was poisoned, but God only knows the truth of the matter (P. 202).

ТИРТ-ПИРТ ҚИЛМОҚ
фб. (тилка пора қилмоқ)

Тургон йигитлар туштўшидин ётишиб, бу икки кишини тирт-пирт қилдилар. Иш сулҳ ва ислоҳдин ўтти. Бу икки кишини топшуруб, урушқа отландуқ (Бобурнома, 96).

Ж.Л.В.Э. The men, who were around closed in on every side, and, in an instant, **dragged away** and rifled these two noble-

men. There was now an end of all treaty. We, therefore, delivered them both into custody, and mounted for battle (P. 115).

A.C.B. 'All, now the Governor of Koel, also showed courage while we were in the Gate he was a retainer of SI. Mub Wais and twice **did well**, here and in Aush. We delayed in the Gate till those sent to Jahangir Mirza came back and said he had gone off long before. It was too late to stay there; off we flung; it was ill-judged to have stayed as long as we did (P. 243).

B.T. The warriors standing by rushed in from all directions and **roughed them up**. That put an end to thoughts of peace and truce. We handed over the two men and mounted for battle (P. 130).

ТИРИЛУР ЭЛ
фб. (кайфияти кўтарилмоқ)

Жаҳонгир мирзо кайфият маҳалда буюрдиким ўқугай, гариб, баланд ва дурушт ва бемаза ўқуди. Хуросон эли нурзарофат тирилур эл. Мунинг бу ўқишидин бириси

қулоғин тутамудур, яна бири
қулоғин читамудур, мирзо
жиҳатидин ҳеч ким манъ
қилмайдур (Бобурнома,
145).

I.T. When Jahongir Mirzo was drunk he ordered him to sing, and he sung it miserably, cynically and awful. The people of Khorasan **have much thrilled**. Many of them closed their ears and others made their face jerk but nobody dare to say him stop because of Mirzo's respect.

**ТУ БАД КУНАНДАИ
ХУДРО БА РЎЗГОР
СУНОР, КИ РЎЗГОР ТУРО
ЧОКАРЕСТ КИНАГУЗОР**

Ту бад кунандаи худро ба
рўзгор супор,

Ки рўзгор туро чокарест
кинагузор.

матл. Сен ўзинга
Ўмонлиқ қилганни турмушга
топиш, турмуш сенинг ўч
олувчи хизматкорингдир
(Бобурнома, 151).

Ж.Л.В.Э. Deliver over him who injures you to Fate;-for Fate is a servant that will avenge your quarrel (P. 218).

A.C.Б. Leave thou to Fate the man who does thee wrong, For Fate is an avenging servitor (P. 320).

B.T. Entrust to fate him who does you ill, for fate is a vengeful servant of yours (P. 242).

ТУП-ТУЗ БЎЛМОҚ
фб. (теп-текис бўлмоқ)

Жаҳонгир мирзонинг ёвуқ-ларидин бири ушбу болохонада экандур, болохона томи устига йиқилибтур, сахлади, ҳеч ерига озоре етмади. Тенадаги уйлар аксар туп-туз бўлди (Бобурнома, 124).

З.Т. One of Jahongir Mirzo's links was in an upper house at that moment when the earth quaked. The roof fell on him but God saved, he got out without any hurt. All the houses in an upper apartment were **tumbled down**.

ТУЗ БОҚА ОЛМОҚ

фб. (юзига тик қарай олмоқ)

Аҳёнан Бобурий менинг қошимга келур эди, вале мен ҳаё ва ҳижоб жиҳатидин Бобурий сори туз боқа олмас эдим, не жойи улким, ихтилот ва ҳикоят қила олгаймен ва нашъа ва изтироб сабабидин шукр қила олмас эдим, не имкони улким, кетганидин шикоят қила олгайман (Бобурнома, 75).

Ж.Л.В.Э. I met Baberi face to face. Such was the impression produced on me by this reencounter that I almost fell to pieces. **I had not the power to meet his eyes, or to articulate a single word** (P. 79).

А.С.Б. From time to time Baburi used to come to my presence but out of modesty and bashfulness, **I could never look straight at him**; how then could I make conversation and recital? Pp. (120) 187.

В.Т. Occasionally Baburi came to me, but I was so bashful that **I couldn't look him in the face**, much less converse freely with him (P. 89)

ТУШГУНЧА ФУРСАТ БЎЛМОҚ

фб. (вақт жуда оз, бир зум)

Мен бориб кичик хон додамни кўрдум. Бурун кўрушганда беҳабар етиб бордим, кичик хон тушгунча фурсат бўлмади (Бобурнома, 94).

Ж.Л.В.Э. I went on and saw my uncle the younger Khan. In my first interview with him, I had come upon him unexpectedly, and gone up to him at once, so that **he had not even time to dismount** from his horse, and our meeting took place without ceremony (P. 112).

А.С.Б. I went on to see my Younger Khan Dada. At our first interview, I had come upon him without announcement and **he had no time to dismount**, so it was all rather unceremonious (P. 169).

В.Т. I went to see my uncle Kichik Khan. The last time, I had come upon him unprepared. **There had been no chance** for him to dismount, and hence we

without ceremony, as has been mentioned (Pp. 126, 127).

ТУРУШ БЕРМОҚ

фб. (чидаш, бардош бермоқ)

Шайбонийхон туруш бермай Самарқанд сари ўзини тортипти, Самарқанд навоҳиши борди. Чун Бойсунқур мирзонинг муддаосидек бўлмади, ўзини ихтилот қилмади. Неча кундин сўнг ҳеч иш қила олмай эмиш Туркистонга мурожаат қилди. Бойсунқур мирзонини ой қабал тортипти (Бобурнома, 58).

Ж.Л.В.Э. Baiesanghar Mirza, disappointed on finding that Sheibani Khan could not render him the effectual assistance which he had hoped for, gave him but an indifferent reception; and, in the course of a few days, Sheibani Khan, seeing that nothing could be done, returned back in despair to Turkestan. Baiesanghar Mirza had now sustained the blockade for seven months, and had placed his last hope in this succour (P. 48).

A.C.B. ShaibanI Khan made no stand but drew off towards

Samarkand. He went right up to the fort but because the affair had not gone as Bai-sung-har Mirza wished, did not get a good reception. He therefore turned back for Turkistan a few days later, in disappointment, with nothing done Pp. (74) 141.

B.T. Since Shaybani Khan did not share Baysunghur Mirza's ambitions, they did not hit it off. A few days later Since Shaybani Khan returned to Turkistan, disappointed at not being able to effect any action (P. 54).

ТУРУШ БЕРА ОЛМОҚ

фб. (чидаш бера олмоқ)

Носир мирзо ёғисини қочургонда муни хабар топиб, бу жамоатнинг устига юруди. Юққоридин Кўҳистон беклари ҳам отлиқ-яёгини йиғиб юрган била туруш бера олмадилар, қочтилар. Бу жамоаттин ҳам қалин киши иликка тушуб, кўп киши ўққа, қиличқа ва сувга борди (Бобурнома, 141).

Ж.Л.В.Э. The Amirs of the hill-country too, having col-

lected their whole strength of horse and foot, poured down from above, and joined him. In these circumstances, the Uzbeks found themselves unable to **stand their ground**, and took to flight (P. 201).

A.C.B. Of this the Mirza heard; when he had beaten off his own assailants, he moved against theirs. So did the Kohistan begs, gathered with horse and foot, still higher up the river. Unable to **make stand** against this attack, the Auzbeks fled, but of this body also a mass died by sword, arrow, and water (P. 295).

B.T. When Nasir Mirza had routed his foes and learned that the enemy **had put** Mubarakshah and Zubayr to **flight**, he advanced upon that group. From above, the begs of Kohistan regrouped their cavalry and infantry and charged, and the Uzbeks, unable to **make a stand**, were routed (P. 221).

ТУФРОҚҚА ТОПШУР- МОҚ

фб. (дафн қилмоқ)

*Варасининг руҳини
била якшанба куни бу боқ
қа келтуруб, мен ва Қосим
қўқалдош туфроққа топшу
рдуқ* (Бобурнома, 124).

Ж.Л.В.Э. Having got the permission of his heirs, we conveyed her remains to this garden; and on Sunday, I and Kasim Gokultash **committed them to the earth** (P. 169).

A.C.B. On Sunday I and Qasim Kukuldash conveyed her to the New-year's Garden on the mountain-skirt where Aulugh Beg Mirza had built a house, and there, with the permission of his heirs, **we committed her to the earth** (P. 246).

B.T. With the permission of the heirs, Qasim Kukaldash and I bore her to the garden on Sunday and **entrusted her to the earth** (P. 185).

ТУҚҒОНЛИКНИ БАЖО КЕЛТУРМОҚ

фб. (ака-укаликни, туғишган-
ликни жойига қўймоқ)

*Филвоқий Жаҳонгир мирзо
мунда асру хўб борди. Туқ-*

гошлиқни бажсо келтурди
(Бобурнома, 121).

Ж.Л.В.Э. In truth, Jehangir Mirza, on this occasion, **conducted himself perfectly well, and in a brotherly manner;** and his proceedings, on this emergency, were the exact counterpart of my own at Kehmerd, when this same worthless man, by his machinations, attempted to stir up discord and hostility between us (P. 165).

А.С.Б. Here the Mirza really behaved very well and like a **blood-relation;** what he now did was the counterpart of what I had done in Kahmard in this same ill-fated mannikin's other scheme of treachery (P. 239).

В.Т. This was truly an excellent deed by Jahangir Mirza, a **brotherly act in return** for what I did for him at Kahmard, when that same wretched Baqi Beg tried to tempt me and lead me astray with regard to Jahangir Mirza (P. 179).

ТУГЧИ ТУГ БОҒЛАГУЧА
ФУРСАТ БЎЛМОҚ

фб (бир оз вақт ёки бир зум)

Тугчи туг боғлагуча
фурсат бўлмади, тугни
илигига олиб-ўқ отланди.
Ёғий келадурган сори-ўқ
мутаважжих бўлдуқ. Ул
отлангонда ўн-ўн беш киши
ҳамроҳ эди (Бобурнома, 93).

З.Т. There was no time to **close my eyes and open,** but taking the banner-staff in his hand leaped on horseback. We set off in the direction from which the enemy was coming. As I rode out I had with me ten or fifteen men.

ТОҚҚА ТОРТМОҚ
фб. (тоққа қочмоқ)

Тонг бурнида етиб, чопқун
қўюлди. Аксар моли ва ўғлон-
ушогли черик элига тушти.
Оз-озлоқчаси тоққа ёвуқ
эди тоққа тортиб қутулди
(Бобурнома, 178).

Ж.Л.В.Э. The morning had dawned when we came up with and charged them. Much property, and many of their children, fell into the hands of our troops. A few of them **gained a hill** which was near at hand, and escaped (P.277).

A.C.B. Most of the goods of the Khizr-khalilis and their small children fell into the army's hands; a few tribesman, **being near the mountains, drew off to them and were left** P. 477 (413).

B.T. We arrived just at dawn and started the raid. Most of their animals and small children fell prey to the soldiers. A few of them **withdrew in safety to the nearby mountains** (P. 297).

У

УЗР КЕЛТУРМОҚ
фб. (узр сўрамоқ)

Доим кишимиз бориб Муқим била сўзлашурлар эди. Гоҳи узр келтуруб, гоҳи юмшоқ сўз айтур эди (Бобурнома, 106).

J.L.V.Э. I repeatedly sent persons to confer with Mokim; they sometimes **brought back insincere excuses**, sometimes conciliatory answers (P. 135).

A.C.B. People of ours went repeatedly to confer with Muqim; **they sometimes brought ex-**

cuse back, sometimes words making for agreement (P. 198).

B.T. Our men were constantly coming and going to hold deliberations with Muqim. Sometimes they **brought his excuses**, sometimes he spoke mildly (P. 150).

УЗРАШ БАТАР АЗ ГУНОҲ
фб. (узр сўраши гуноҳидан ёмон)

Шайбонийхоннинг сўзи бу экандурким, Хожанинг иштинин мендин эмас эди, Қанбарбин ва Қўнакбий қилдилар. Бу андин ёмонроқ. Масал борким “Узраш батар аз гуноҳ” (Узри гуноҳидин ёмонроқ) (Бобурнома, 8).

J.L.V.Э. Sheibani Khan denied all participation in the Khwajeh's death, alleging that it was the act of Kamber Bi and Kepek Bi. This is only making the matter worse, according to the saying, **“the excuse is worse than the fault”** for when Beks presume to perpetrate such deeds without being authorized by their Khan or King, what con-

fluence can be reposed in such a government? (P. 84).

A.C.B. Though Shaibanl's words were, "Not through me the Khwaja's affair! Qarnbar BI and Kupuk BI did it," this is worse than that! There is a proverb, "**His excuse is worse than his fault**" (P. 128).

B.T. Even worse, Shaybani Khan claimed that the affair of the Khawaja was not his doing, that it had been done by Qambar Bey and Kopak Bey. As the saying goes "**The excuse is worse than the crime**" (P. 96).

УЛ САРИ, БУ САРИ ҚАРОЛАМОҚ

фб. (теварак агрофни
бузгмоқ)

*Бобо Сайрамий том
устидин ул сари, бу сари
қаролайдур эди. Кун тушга
дуқ томдин тушуб, менинг
қошимга келиб айтадурким,
Юсуф доруга келадур
(Бобурнома, 99).*

Ж.Л.В.Э. Baba Seirami watched on the terrace-roof of the house, **-keeping a sharp**

look-out in every direction. It was near noon when he came down from the terrace, and said to me, "Here comes Yusef, the Darogha" (P. 121).

A.C.B. Baba Sairami kept **watch from the roof of a house.** Near mid-day he came down and said, "Commandant Yusuf is coming" Great fear fell upon me! "Find out", I said, 'whether he comes because he knows about me Pp. (181) 248.

B.T. Baba Sayrami was on the roof **keeping watch in all directions.** Near noon he jumped down and came to me saying, "Yusuf the prefect is coming" (P. 137).

УМР ТОПМОҚ

фб. (яшамоқ)

*Яна Шоҳ Музаффар эди,
тасвирни кўп нозук қилур эди.
Ташъирни худ гузаро нозук
қилур эди. Хейли умр топмади.
Яна бир таснифи бор, ул
таснифи тасаввуфтадур,
ёмон эмас, голибо агар
сўз анинг эмас. Тараққий
маҳалида-уқ оламдин борди
(Бобурнома, 140).*

Ж.Л.В.Э. Another was Shah Mozeffer. He took likenesses very beautifully, but **he did not live long**, and died when he was rising to eminence (P. 197).

А.С.Б. Shah Muzaffar was another; he painted dainty portraits, representing the hair very daintily. **Short life was granted him**; he left the world when on his upward way to fame (P. 291).

В.Т. Shah-Muzaffar also painted delicately and did swift and delicate floral work. **He did not live long**, however, passing away just as he was gaining advancement (P. 218).

УРУШ НАҚОРАСИ ЧАЛМОҚ

фб. (урушдан хабар бермоқ)

Одина куни, муҳаррам ойининг бешида фарз вақтида фармон бўлдуким, уруш нақораси чалиб, ҳар қайси ерлик-еридин юруб, қўргонга ётишқайлар. Жавонгор била гул ўз булжорларидин яқдаст

тўра кюруб, шоту қўюб ётиштилار (Бобурнома, 162).

Ж.Л.В.Э. On Friday, the 5th day of Moharrem, at the first dawn of light, orders were given to **sound the kettle-drum** for action. The troops all moved forward according to the stations assigned them, and invested the place (P.231).

А.С.Б. (*Jan. 7th*) At the first dawn of light (*farz waqt*) on Friday the 5th of Muharram, orders were given the, when the **battle-nagarets had sounded**, the army should advance, each man from his place to his appointed post (*yirlik yirdin*) and should swarm up. The left and the centre advanced from their ground with mantelets in place all along their lines, fixed their ladders, and swarm up (P.433 (369).

В.Т. At dawn Friday the fifth of Muharram [January 7] it was ordered that the **battle drums be beaten** and every man should charge the fortress from his appointed place. The left wing and center advanced with their

shields in place, fixed their ladders, and swarmed up the fortress (P.264).

УРУШ АНГИЗИ ҚИЛМОҚ фб. (уруш бошламоқ)

Ҳам ушбу кун Муҳаммад Замон мирзо тарафидин ҳам бир неча кема била бангалийлар ёриб чиқиб, уруш ангизи қилурлар (Бобурнома, 257).

Ж.Л.В.Э. The same day, Bengalis landed from a number of vessels, near Muhammed Zaman Mirza's quarters, and **made an attack on him** (P. 417).

А.С.Б. Today also Bengalis crossed in a few boats to Muhammad-i-zaman Mirza's side, there landed and **provoked to fight** (P. 671).

В.Т. The same day, the Bengalis went in a few boats, got out on Muhammad-Zaman Mirza's side and **provoked a battle**. Our men pressed hard, put the Bengalist to flight, and sank three boats with all hands aboard (P. 449).

1) УҲДАСИҒА ҚИЛМОҚ фб. (зиммасига қўймоқ)

Мирзо ҳам анинг дилхоҳи аҳд ва шарт қилиб, тамоm Хуросон мамоликида ани ихтиёр қилиб, жамиъ муҳиммотни анинг уҳдасига қилди (Бобурнома, 136).

Ж.Л.В.Э. The Mirza entered into the agreement with great willingness, placed the whole revenues of Khorasan entirely **under his management**, and gave him the unlimited direction of everything (P. 191).

А.С.Б. The Mirza for his part gave the pledge desired, put Majidu'd-din Muhammad in authority throughout Khurasan, and **entrusted all public business to him** (P. 282).

В.Т. The mirza granted his request and **put him in charge** of all of Khurasan and turned over all tax collection to his care (P. 211).

2) УҲДАСИҒА ҚИЛМОҚ фб. (зиммасига юклатилмоқ)

Андоқ фармон бўлдуким, бу ём оти боғлатур ер агар

бир холисага ёвуқ бўлса, бу мазкур бўлгонларни андин саранжом қилсунлар, йўқ эрса, ҳар бекнинг парганасига воқий бўлса, анинг уҳдасида қилсунлар (Бобурнома, 245).

Ж.Л.В.Э. ... that he should fix a certain allowance as a provision for the post house-keepers, couriers, and grooms and for feeding the horses; and orders were given, that wherever a post house for horses was built near a khalseh or imperial demesne, they should be furnished from thence with the state of allowance (P. 394).

А.С.Б. The order was, If the place where the horses are fastened up, be near a crown-domain, let those there provide for the matters mentioned; if not, let the cost be charged on the beg Pp. (629) 698.

В.Т. It was ordered that if the place where the post horses were kept was a royal demesne, the above-mentioned items were to be taken care of therefrom (P. 426).

УҲДА ҚИЛМОҚ
фб. (зиммасига юкламоқ)

Шайбонийхон Ҳисорнинг муҳосарасини Ҳамза Султон била Маҳдий Султонга уҳда қилиб, ўзи Кундуз келиб, иниси Маҳмуд Султонга Кундуз вилоятини бериб, ўзи бетаваққуф Хоразмга Чин сўфининг устига мутаважжих бўлди (Бобурнома, 123).

Ж.Л.В.Э. Sheibani Khan left Khamzeh Sultan and Mehdi Sultan to conduct the blockade of Hissar, and himself proceeded against Kundez; he conferred the government of Kundez on his younger brother Mahmud Sultan ... (P. 168).

А.С.Б. The siege of Hissar Shaibaq Khan entrusted to Hamza SI. and Mahdi Sultan, went to Qunduz, gave Qunduz to his younger brother, Mahmud Sultan and betook himself without delay to Khwarizm against Chin Sufi Pp. (244) 310.

В.Т. A Shaybani Khan put Hamza Sultan and Mahdi Sultan in chare of the siege and went himself to Konduz, which he gave to his younger brother, Mahmud Sultan (P. 183).

Ф

ФИРОР ЙЎЛИНИ ТУТМОҚ

фб. (қочиш йўлини тутмоқ)

*Нақора унини эшитиб, бизнинг мутаважжжих бўлгонининг билиб, қарор тариқин тутуб, **фирор йўлин тутти**. Тенгри рост келтуруб, ёғийни қочуруб, Қандаҳор сори яруб, Фаррухзодбекнинг қадорбоғизаким, бу тарихта андин асари қолмайдур, келиб тушитук (Бобурнома, 158).*

Ж.Л.В.Э. On hearing the sound of my kettle-drum, and seeing my approach, their resolution failed, and they **took flight**. God prospered us (P. 229).

А.С.Б. After **putting our toe to flight**, we moved for Qanduhar and dismounted in Farukh-zad Beg's Char-bagh, of which at this time not a trace remains! Pp. (337) 403.

В.Т. Hearing the sound of our drums and realizing that we were **charging in** his direction, the enemy abandoned his

ground and **took flight**, thank God (P. 255).

ФИТНАНИНГ ТАСКИНИ УЧУН

фб. (фитнани бостириш мақсадида)

*Бу **фитнанинг таскини** учун Хожса Қозини йибордукким, Узун Ҳасан Хожсага ўзини хейли мухлис ва муътақид тутар эди (Бобурнома, 62).*

Ж.Л.В.Э. In order to **put a stop to this defection**, I sent Khwajeh, Kazi to Uzun Hasaan, who had a great attachment and veneration for the Khwajeh, to prevail upon him to occur in adopting measures to punish some of the fugitives, and send back others to me (P. 56).

А.С.Б. Auziin Hasan counted himself a very sincere and faithful. This overstates the time; dates shew 1 yr. 1 mth. and a few days. Friend of Khwaja-i-qazi; we therefore, **to put a stop to these desertions**, sent the Khwaja to him (in Andijan) so that they, in agreement, might

punish some of the deserters and send others back to us Pp. (87) 154.

B.T. To quell this mutiny, we sent Khwaja Qazi, of whom Uzun Hasan considered himself a great devotee, to come to an agreement with Uzunn Hasan to punish some of the deserters and send others back to us (P. 63).

ФУРСАТ ТОПМОҚ

фб. (вақт топмоқ)

*Тенгри инояти била Сўзд ва Миёнкол қўрғонлари уч-тўрт ойда аксар бизга ружуъ қилдилар. Боқи тархон ҳам **фурсат топиб** келиб, Қарши қўрғонига кирди (Бобурнома, 81).*

Ж.Л.В.Э. By the divine favor, before the end of three or four months, most of the fortified places of Soghd and Miankar had come under my allegiance. Baki Terkhan, too, seized a favorable opportunity, and entered, and entered the fort of Karshi (P. 89).

A.C.B. By God's grace, all the forts of Soghd and Mi-

yan-kal returned to me within three or four months. Over and above this, Baqi Tarkhan seized **this opportunity** to occupy Qarshi; Khuzar and Qarshi Pp. (202) 235.

B.T. Through God's favor most of the Sughd and Mian Kal fortresses returned to us in three or four month. Baqi Tarkhan **took the opportunity** to enter the Karshi fortress (P. 101).

ФУРУ БУРД АЖДАҲОИ СЕЛИ

фб. (кўз ёшдан аждаҳо сели)

Яна Шайхимбек эди "Суҳайлий" тахаллус қилур учун Шайхим Суҳайлий дерлар эди. Бир тавр шеър айтур эди. Қўрққудек алфоз ва маъоний дарж қилур эди. Антик абётидан бир будур:

Шаби гам гирдбоди оҳам ал жо бурд гардунро, Фуру бурд аждаҳои сели ашкам рубъи маскунро. (Ғамли кечаларда оҳимнинг қуюни осмонни ўрнидан қўзғатди, кўз ёшим селининг аждаҳоси ер юзини ютиб юборди) (Бобурнома, 134).

Ж.Л.В.Э. Another was Sheikhem Beg. As he bore the poetical name of Soheili, he was generally called Sheikhem Soheili. He composed a sort of verses, in which both the words and sense are terrific, and corresponding with each other. The following is one of his couplets:-

"During my sorrows of the night, the whirlpool of my sighs bears the firmament from its place; **The dragons of the inundation of my tears** bear down the four quarters of the habitable world." (P.188).

А.С.Б. Shaikhim Beg was another. People used to call him *Shaikhim Suhaili* because Suhaili was his pen-name. He wrote all sorts of verse, bringing in terrifying words and mental images. Here is the couplet is:-

In the anguish of my nights, the whirlpool of my sighs engulphs the firmament;

Like a dragon, **the torrent of my tears** swallows the quarters of the world. P. 339 (277).

В.Т. *Shaykhim Beg*. Because his pen name was Suhayli, he was called Shaykhim Suhayli. He composed some fantastic po-

etry in which he used ferocious words. One of his compositions is the following:

On the night of grief the whirlpool of my cries swept the celestial spheres away: **The dragon of my torrential tears** carried off the inhabited quarter of the world (P.207).

X

ХАБАР ТОПМОҚ

фб. (хабардор бўлмоқ)

Носир мирзо ёғисини қочур-гонда мунн хабар топиб, бу жамоатнинг устига юруди. Юққоридин Куҳистон бекари ҳам отлиқ-яёгини йиғиб юрган била туруш бера олмадилар, қочтилар. Бу жамоаттин ҳам қалин киши иликка тушуб, кўп киши ўққа, қиличқа ва сувга борди (Бобурнома, 141).

Ж.Л.В.Э. The Amirs of the hill-country too, having collected their whole strength of horse and foot, poured down from above, and joined him. In these circumstances, the Uzbeks **found** themselves unable to stand their ground, and took to flight. Of this body too, many

were made prisoners, many were slain by arrows and the sword, and others perished in the river (P. 200).

A.C.B. Of this the Mirza heard; when he had beaten off his own assailants, he moved against theirs. So did the Kohistan begs, gathered with horse and foot, still higher up the river. Unable to make stand against this attack, the Auzbegs fled, but of this body also a mass died by sword, arrow, and water (P. 295).

B.T. When Nasir Mirza had routed his foes and learned that the enemy had put Mubarakshah and Zubayr to flight, he advanced upon that group. From above, the begs of Kohistan regrouped their cavalry and infantry and charged, and the Uzbeks, unable to make a stand, were routed. Of this group too, many were taken prisoner, and others were hit, run through, or drowned in the river (P. 221).

ХАЛОС БЎЛМОҚ
фб. (тулик қутулмоқ)

Хулхул аника келиб, манга бисёр шалойинлиқлар қилди.

Охир узумни мастлиққа солиш халос бўлдум (Бобурнома 180).

Ж.Л-В.Э. Hul-hul-ankel came, and was very riotous with me; at last, however, I threw myself down, as if completely drunk, and so **escaped** (P. 280).

A.C.B. Hul-hul Anlga came in and made me much disturbance; I **got rid of** her at last by flinging myself down as if drunk Pp. (417) 484.

B.T. Hulhul Anika came and talked a blue streak until finally I **got rid of** her by pretending to be drunk (P-300).

ХАРЖ ҚИЛМОҚ
фб. (беҳуда сўз айтмоқ)

Ҳар нечук қабиҳ ва зийн назм ҳам бўлса марқум бўлур эди. Бу фурсаттаким, "Мубаййин"ни назм қиладур эдим, хотири фотирга хутур этти ва ҳазин кўнгулга мундоқ еттиким, ҳайф бўлғай ул тилдинким мундоқ алфозни дарж қилғай, яна фикрини қабиҳ сўзларга харж қилғай ва

бура бұлгай ул кунгулдинким,
мундоқ маоний зухур этгай,
анда шит хаёллар анда хутур
таган (Бобурнома, 185).

Ж.Л.В.Э. Before this, whatever had come into my head, good or bad, in sport or jest, if I had turned it into verse for amusement, how bad or contemptible so ever the poetry might be, I had always committed it to writing these lines, my mind led me to reflections, and my heart was struck with regret, that a tongue which could repeat the sublimit productions, should bestow any trouble on such unworthy verses; that it was melancholy that a heart, elevated to nobler conceptions, should submit to occupy itself with these meaner and despicable fancies (P. 292).

А.С.Б. From time to time before it, whatever came into my head, of good or bad, grave or jest, used to be strung into verse and written down, however empty and harsh the verse might be, but while I was composing the *Mubln*, this thought pierced through my dull wits and made way into my troubled heart,

“A pity it will be if the tongue which has treasure of utterances so lofty as these are, waste itself again on low words; sad will it be if again vile imaginings find way into the mind that has made exposition of these sublime realities” Pp. (449) 518.

В.Т. Before this, whatever came to mind, good and bad, serious and humorous, was often put into poetry as a joke. No matter how obscene or improper, it got written down. While I was versifying the *Mubin*, however, it occurred to my weak mind and saddened heart that it was pity for obscene words to emerge from a tongue engaged with lofty expressions, and for improper images to occur to a mind manifesting pious thoughts (P. 311).

ХИЛВАТ СЎЗИ БЎЛМОҚ
фб. (яширин гапи бЎлмоқ)

Бу кеча ушмундоқ усрат
била тонг отти, яна икки
кўчдин сўнг Жаҳонгир мирзо
келиб, қулоғимга дедиким,
хилват сўзум бор (Бобурнома,
121).

Ж.Л.В.Э. A march or two after, Jehangir Mirza came up to me, and whispered in my ear, "**I have a word to speak with you in private**" (P. 164).

А.С.Б. A few marches further on came Jahangir Mirza, saying, "**I have a private word for you**" P. (239).

В.Т. Two marches later Jahangir Mirza came and whispered to me, "**I need a word with you in private**" (P. 179).

ХОНУ МОНИН БАРБОД БЕРМОҚ

фб. (бор-йўғини кўкка
совурмоқ, йўқ қилмоқ)

*Бу бедавлат хотун чун
ноқиси ақл эди, эрга тегар
ҳавоси била ўғлининг хону
монин барбод берди.
Шайбонийхон бир зарра
парво ҳам қилмади, балки
ғума-ғунчачидек кўзга илмади
(Бобурнома, 78).*

Ж.Л.В.Э. ... so that the wretched and weak woman, for the sake of getting herself a husband, **gave the family and honour of her son to the winds.**

Nor did Sheibani Khan mind her a bit, or value her even so much as his other handmaids, concubines, or women (P. 84).

А.С.Б. As for that calamitous woman who, in her folly, **gave her son's house and possessions to the winds** in order to get herself a husband, Shaibani Khan cared not one atom for her, indeed did not regard her as the equal of a mistress or a concubine Pp. (128) 195.

В.Т. In her lust to get a husband, that wretched, feeble-minded woman **brought destruction** on her son. Shaybani Khan paid her not the slightest attention and regarded her as less than a concubine (P. 95).

ХОТИРИ ЖАМЪ БЎЛМОҚ *фб.* (кўнгли жойига тушмоқ)

*Ҳисор ва Қундуздин Султон
Ҳусайн мирзо ёниб эди
Султон Масъуд мирзонинг ва
Хисравшоҳнинг хотири жамъ
булуб эди. (Бобурнома, 55).*

Ж.Л.В.Э. As Sultan Husayn Mirza had retired from Hissar and Kundez, and as Sultan Ma-

and Mirza and Khorou Shah had recovered from their alarm (P. 41).

A.C.B. SI. Mas'ud Mirza, his mind and Khusrau Shah's mind set at ease by SI. Husain Mirza's retirement, came over by way of Shahr-i-sabz Pp. (64)

V.T. Sultan Husayn Mirza has withdrawn from Hissar and Konduz. Sultan Ma'sud and Khusrawshah's minds were at ease (P. 46).

ХОТИРГА КЕЛМОҚ

фб. (ёдига тушмоқ)

Муҳаммад Солиҳнинг бу байти хотирга келди (Бобурнома, 75).

V.T. These verses composed by Muhammad Solih came to my mind.

ХУМОР ДАФЪИ

фб. (хуморини ёзиш учун)

Душанба кун, сабоҳи шид кун кучтук. Йўлда хумор дафъига маъжун едук (Бобурнома, 178).

Ж.Л.В.Э. Early on Monday, being the day of the Id, we renewed our march; on the way I took a maajun to remove the crop sickness (P. 275).

A.C.B. On Monday we marched with the dawn of the Feast-day, eating a confection on the road to dispel crop-sickness. While under its composing influence, we were brought a colocynth-apple ... Pp. (410) 477.

V.T. On Monday morning, the feast day, we marched off. Along the way we ate some ma'jun to get rid of our hangover (P. 295).

ХУТУР ЭТМОҚ

фб. (миясига келмоқ)

Ҳар нечук қабих ва зишт назм ҳам бўлса марқум бўлур эди. Бу фурсаттаким, "Мубаййин"ни назм қиладур эдим, хотири фотирга хутур этти ва ҳазин кўнгулга мундоқ еттиким, ҳайф бўлғай ул тилдинким мундоқ алфозни дарж қилғай, яна фикрини қабих сўзларга харж қилғай ва дариз бўлғай ул кўнгулдинким,

мундоқ маоний зухур этгай,
яна зишт хаёллар анда хутур
этгай (Бобурнома, 185).

Ж.Л.В.Э. Before this, whatever had come into my head, good or bad, in sport or jest, if I had turned it into verse for amusement, how bad or contemptible so ever the poetry might be, I had always committed it to writing these lines, **my mind led me to reflections**, and my heart was struck with regret, that a tongue which could repeat the sublimit productions, should bestow any trouble on such unworthy verses; that it was melancholy that a heart, elevated to nobler conceptions, should submit to occupy itself with these meaner and despicable fancies (P. 292).

А.С.Б. From time to time before it, whatever came into my head, of good or bad, grave or jest, used to be strung into verse and written down, however empty and harsh the verse might be, but while I was composing the *Mubln*, this thought **pierced through my dull wits and made way into my troubled heart**, "A pity it will be if

the tongue which has treasure of utterances so lofty as these are, waste itself again on low words, sad will it be if again vile imaginings find way into the mind that has made exposition of these sublime realities" Pp. (449) 518.

В.Т. Before this, whatever came to mind, good and bad, serious and humorous, was often put into poetry as a joke. No matter how obscene or improper, it got written down. While I was versifying the *Mubin*, however, it **occurred to my weak mind** and saddened heart that it was pity for obscene words to emerge from a tongue engaged with lofty expressions, and for improper images to occur to a mind manifesting pious thoughts (P. 311).

Ч

ЧОҒИРИ ТУНДЛУК фб. (мусалласи ўткир)

Маст чоғирлари бўлур
Хожя Хованд Саййид Домани
кўҳийнинг **чоғири тундлуқ**
била машхурдур. Агарчи, ҳоло
тақлид бирла андин таъриф
қиладурларки, "лаззати ман

маст донад, ҳушёронро чи
қат”.

“Майнинг лаззатини маст
ошилади,

Ҳушёрларга мундин нима
баҳра бор?” (Бобурнома, 108).

Ж.Л.В.Э. That produced
on the skirt of the mountain of
Khwajeh-Khan Saaid is cele-
brated for **it's potency**, though I
describe it only from what I have
heard; The drinker knows the
flavour of the wine; how should
the sober know it? (P. 138)

А.С.Б. Kabul wines are
heady, those of the Khwaja Kha-
wand Sa'ld hill-skirt being fa-
mous for **their strength**; at this
time however I can only repeat
the praise of others about them:
The flavour of the wine a drinker
knows;

What chance have sober men
to know it? (P. 203).

В.Т. The wine from the
slopes of Khwaja Khwand Sai'd
mountain is known for **being**
strong, although, at present it
can only be praised secondhand.

Only the drinker knows the
pleasure of wine.

What enjoyments thereof can
the sober have? (P. 154).

III

ШАЛОЙИНЛИҚ (ХЕЙЛИ) БЎЛМОҚ

фб. (анчагина) ғалва кўтарил-
моқ)

Бобожон ҳам маст
бўлуб, галаба паришонлар
айтти. Турди Муҳаммадқа
ҳам мастлар тўла-тўла
аёқларни пайдарнай бериб,
оз фурсатда масти лояъқул
қилдилар. Ҳар неча саъй ва
ислоҳ мақомида бўлдук, баҳам
етмади. **Шалойинлиқ хейли**
бўлди. Суҳбат бемаза бўлди,
ҳар сарига тарқаштилар
(Бобурнома, 168).

Ж.Л.В.Э. Baba Jan, too, get-
ting drunk, talked very absurdly.
The tipplers filling up glass af-
ter glass for Terdi Muhammed,
made him drink them off, so
that in a very short time he was
mad drunk. Whatever exertions
I could make to preserve peace,
were all unavailing; **there was**
much uproar and wrangling.
The party became quite burden-
some and unpleasant, and son
broke up (P. 259).

A.C.B. Baba Jan had not been of our party (in the boat); we invited him when we reached the tents. He asked to drink *araq*. We invited Tardi Muhammad *Qibchaq* also and made him a comrade of the drinkers. A *majun* party never goes well with an *araq* or a wine-party; the drinkers **began to make wild talk and chatter from all sides**, mostly in allusion to *majun* and *majuns* Pp. (386) 453.

B.T. Baba Jan got drink and talked a lot of nonsense. The drunks kept filling goblet after goblet and giving them to Turdi-Muhammad, and in a little while they got him roaring drunk. No matter how we tried to get the party under control, nothing worked. **It turned into an uproar**. It became unenjoyable, and everybody went his own way (P. 276).

ШАФҚАТ КҮРМОҚ фб. (манфаат кўрмоқ)

*Неча қатла ҳам ким,
замона ноҳамворлигинин ва
даврон носозкорлигинин ва
тахт ва мулк ва навкар ва
савдардин айрилиб, аларга
илтижо этдим, онам ҳам*

*борди, ҳеч навъ риояте ва
шафқате кўрмадук. Менинг
иним Мирзохоннинг ва онаси
Султон Низорхонимнинг
айн ва маъмур вилоятлари
бор эди, мен ва онам вилоят
худ турсун, бир кент ва бир
неча қуш эгаси бўла олмадук
(Бобурнома, 151).*

Ж.Л.В.Э. On several occasions, too, when, from adverse circumstances and ill fortune, I was separated from my country, my throne, my servants, and dependants, I had fled to them for refuge and shelter, and my mother had also gone to them, but we **experienced no sort of kindness or support** (P. 217).

A.C.B. Twice over when fickle Fortune and discordant Fate had parted me from throne and country, retainer and following, I, and my mother with me, had taken refuge with them and had **had no kindness so ever from them** (P. 317).

B.T. The few times I had been separated from my throne, kingdom, liege men, and servants by the adverse vicissitudes of fortune and fate and had taken ref-

uge with them- and my mother too – we **had not seen the least favor or affection** from them (P. 241).

ШАҲИД ҚИЛМОҚ

фб. (Ўлдирмоқ)

Бухабар бизга келгач, Муҳиб Али халифани навкарлари била йибордук. Мулло Хусайнни ва яна баъзиларни убруқ-субруқ буларнинг кўмакига йибордук. Сўнгра Муҳаммад Али жанг-жангни ҳам йиборилди. Илгари таъйин бўлгонлар, Муҳиб Али алар етгунча Абдулазиз аларни тебратиб, тугини олиб, Мулло Неъмат ва Мулло Довуд ва Мулло (поқнинг иниси ва яна бир печани олиб, шаҳид қилгон экандурлар (Бобурнома, 220).

Ж.Л.В.Э. Before the arrival of the first reinforcement, consisting of Mohib Ali Khalifeh and his party, they had reduced Abdal-aziz and his detachment to great straits, had taken his horse-tail standard, and **taken and put to death** Mulla Niamet, Mulla Daud, and Mulla Apak's younger brother, besides a number of others (P. 352).

А.С.Б. Presumably it was before the arrival of this first, Muhibb-i-'all's, reinforcement that the Pagan had hurried off 'Abdu'l-'aziz and his men, taken his standard, **martyred** Mulla Ni'mat, Mulla Daud and the younger brother of Mulla Araq, with several more Pp. (549) 618.

В.Т. No sooner had the advance party assigned to Muhibb-Ali arrived than the enemy routed Abdul-Aziz, captured his yak tail, took prisoner Mulla Ni-mat, Mulla Daud, Mulla Araq's younger brother, and some others and **put them to death** (P. 378).

ШАҲДИ ШАҲОДАТ ЧАШИД

фб. (шаҳидлик болини татимоқ)

Улузбек *мирзонинг*
фавтининг *тарихи тавре*
воқиъ бўлубтур. Назм:

Улузбек баҳри улуму ҳирад,
Ки дунёву динро аз ў буд
пушт.

Зи Аббос *шаҳди шаҳодат*
чашид,

Шудаи ҳарфи таърих
“Аббос кушт”.

Илм ва ақл денгизи булган
Улузбек дунё ва диннинг
таянчи эди. Аббос қўлидан
шаҳидлик болини татида.
“Аббос кушт” (Аббос ўлдирди)
ҳарфлари ўлим тарихи бўлди.
(Бобурнома, 62).

Ж.Л.В.Э. The date of the death of Ulugh Beg Mirza is contained in the following memorial verses:

Ulugh Beg, the ocean of learning and science,

Who was the protector of this lower world,

Drank from Abas the honey of martyrdom,

And the date of his death is (*Abas kusht*) –Abas slew him (P.55).

A.С.Б. The following chronogram gives the date of Aulugh Beg Mirza’s death:-

Aulugh Beg, An ocean of wisdom and science,

The pillar of realm and religion,

Sipped from the hand of ‘Abbas, the mead of martyrdom,

And the date of the death is ‘*Abbas kasht* (‘*Abbas slew*). P. 147 (85).

В.Т. The chronogram for Ulughbeg Mirza’a death has been excellently found in the following:

Ulughbeg, ocean of knowledge and wisdom, by whom the world and religion were supported, **quaffed the draught of martyrdom** from Abbas, and his chronogram became “Killed by Abbas.” (P.62).

ШИКАСТ ТОПМОҚ
фб. (ярадор бўлмоқ)

Ғалаба йигитлар чопқулаш-
урлар, охир шикаст тонарлар
(Бобурнома, 70).

Ж.Л-В.Э. Several of my cavaliers made very gallant charges, but they were finally defeated (P-69)

A.С.Б. Most of our braves exchanged good blows but in the end **were beaten** (P-106).

.....

В.Т. Many of warriors got into the fray, but in the end they were defeated (P-78).

“ШИР ДОРАМ ШАКАРАК”
фб. (кушнинг хониши, маъ-
носи: “Шукр” қилсанг неъмат
фаровон бўлади”)

Дуррожнинг жуссаси
какликча булгай. Нарининг
орқаси қирговулнинг модаси
рангидекдур, бўғзи ва кукси
қорадур, оқ-оқ туклари
бордур, икки кўзининг икки
ёнида қизил хатте тушубтур,
тавре қичқурурким: “Шир
дорам шакарак” анинг
унидин масмуъ бўлур,
“шир”ни қитдек айтадур,
“дорам шакарак” худ дуруст
муталаффиз бўладур.
Астробод дуррожлари “бот
мени туттилар” деб қичқурур
миш (Бобурнома, 201).

Ж.Л.В.Э. The partridge may be equal to the *kepki durri* in size. The colour of its back is like that of the female of the *murg-esdhti* (or jungle fowl). Its neck and breast are black, with bright white spots. On both of both its eyes in a line of red. It has a cry

like *Shir darem, Shekrek* “**I have milk and sugar**”. From its cry it gets its name. It pronounces *Shir* short, *darem Shekrek* it pronounces distinctly. The partridges in Asterabad are said to cry *Bat mini, tutilar* (P. 320).

.....

А.С.Б. The *durraj* (*Fran-colinus vulgaris*) may be of the same bulk as the *kiklik*; the cock's back is the colour of the hen-pheasant (*qirghawal-ning madasi*); its throat and breast are black, with quite black spots. A red line comes down on both sides of both eyes. Its named from its city which is something like *Shir daram shakarak*. It pronounces *shir* short; *daram shakarak* it says distinctly. *Astarabad* patricides are said to cry *Bat mini tutlar* (Quick! They have caught me). P. 562 (496).

В.Т. The black partridge's body is the size of snow cock. The male's back is the color of a female pheasant. Its throat and breast are black, and it has bright white spots. Red lines come down either side of its eyes. It has a fantastic cry. *Sher daram*

shakarak "I have milk and a little sugar" can be heard from its cry. It says *sher* like *qit*, but it pronounces *daram shakarak* quite correctly. The partridges in Astarabad say *qat meni tuttilar*, "Quick, they have seized me" (P. 340).

ШИОР ҚИЛМОҚ

фб. (дастуриламал санамоқ)

Хисравшоҳ бу ўтар дунёи бебақо учун ва бу кетар навқари бевафо учун мунча ёмонлиқ ва бадномлиқни ихтиёр қилиб ва мунча зулм ва бедод қилмоқни ўзига шиор қилиб, мунча улуз вилоятлар олиб, мунча қалин навқар ва савдар сахламоқ тарҳин солиб, балки сўнгралар навқар ва чоқари йигирма-ўттуз мингга торттиб вилоёт ва парғаноти ўз подшоҳи ва мирзоларидин ортиб, умрида қилгон иши ушбу бўлди (Бобурнома, 53).

Ж.Л.В.Э. And this Khosrou Shah, who for the sake of this fleeting, unstable world, and for the vanity of being attended by a set of faithless servants, did so many bad actions, earned such a portion of infamy, and was

guilty of so much tyranny and injustice; who seized so many extensive countries, and entertained so many extensive countries ... (P. 38).

А.С.Б. This was the one exploit of his life, of this man who for the sake of this fleeting and unstable world and for the sake of shifting and faithless followers, chose such evil and such ill-reputed, practiced such tyranny and injustice, seized such wide lands, kept such hosts of retainers and followers, latterly he led and his districts Pp. (60) 127.

В.Т. For the sake of this ephemeral world and of faithless followers ready to flee at a moment's notice, Khusrawshah elected this evil and ill repute (P. 42).

1) ШУГУН ТУТМОҚ

фб. (яхшиликка йўймоқ)

Тўфон арғун ёлғуз бориб рўбарў бўлуб, қилич олишиб, отдин йиқиб, бошини кесиб, мен санги Лаҳшак тўғрисидин ўтғанда келтурди, шугун туттуқ (Бобурнома, 156).

Ж.Л.В.Э. Tufan advanced singly, faced them, exchanged some sword-blows, dismounted Ashik-alla, cut off his head, and brought it to us as we were passing by Sang Lekhsheh. We hailed this **exploit as a favourable omen** (P.226).

А.С.Б. Alone, Tufan Arghun faced him slashed swords with him, unhorsed him, cut off his head and brought it to me as we were passing Sangi-i-Lakshak; **an omen** we accepted! Not thinking it well to fight where we were, amongst suburbs and trees we went on a long the skirt of the hill P.395 (333).

В.Т. Alone Tufan Arghun faced him, they exchanged sword blows, and Tufan unhorsed his opponent, cut off his head, and brought it while I was passing Sang-i-Lakshak. **We took it as a good omen** (P.252).

2) ШУГУН ТУТМОҚ

фб. (яхшиликка йўйиб, яхши ният қилмоқ)

Одина куни, ойнинг икки-сиди Шайбоқ, пиеда била

Дарвеш Али пиедаким, ҳоло туфангандоздур, Кобулдин арзадоштлар келтуруб, Ҳиндолнинг туққон хабарини ҳам келтурдилар. Ҳинднинг тасхири замонида бу хабар келган учун, шугун тутуб, Ҳиндол от қўйдум (Бобурнома, 168).

Ж.Л.В.Э. On Friday, the second of the month, Sheibak Piadeh and Derwish Ali Piadeh, who are now matchlock-men, brought me letters from Kabul, containing news of the birth of Hindal. As this news came when I was on an expedition against Hind, **taking it as a good omen**, I named him Hindal (P. 258).

А.С.Б. On Friday the 2nd of the month, the foot-soldiers Shaibak and Darwesh-i-'all, he is now a matchlockman, bringing dutiful letters from Kabul, brought news also of Hind-al's birth. As the news came during the expedition into Hindustan, **I took it as an omen**, and gave the name Hind-al (Taking of Hind) Pp. (385) 452.

В.Т. On Friday the second. Shibaq Piyada and Darwesh-Ali

Piyada, who is now a matchlockman, brought reports from Kabul with news of Hindal's birth. Since this news came while India was being subjugated, I took it as a good omen and named the child Hindal (P. 275).

ШУКР ҚИЛМОҚ

фб. (ўзини боса олмоқ)

Аҳёнан Бобурий менинг қошимга келур эди, вале мен ҳаё ва ҳижоб жиҳатидин Бобурий сори туз боқа олмас эдим, не жойи улким, ихтилот ва ҳикоят қила олгаймен ва нашъа ва изтироб сабабидин шукр қила олмас эдим, не имкони улким, кетганидин шикоят қила олгайман (Бобурнома, 75).

Ж.Л.В.Э. I met Baberi face to face. Such was the impression produced on me by this reencounter that I almost fell to pieces. I had not the power to meet his eyes, or to articulate a single word (P. 79).

А.С.Б. From time to time Baburi used to come to my presence but out of modesty and

bashfulness, I could never look straight at him; how then could I make conversation and recital? Pp. (120) 187.

В.Т. Occasionally Baburi came to me, but I was so bashful that I couldn't look him in the face, much less converse freely with him (P. 89)

ШУНҚОР БЎЛМОҚ

фб. (ҳалок бўлмоқ)

Ушбу тарихда душанба куни, рамазон ойининг тўртида Умар шайх мирзо жардин кабутар ва кабутархона била учуб, шунқор бўлди. Ўттиз тўққуз ёшар эди (Бобурнома, 37).

Ж.Л.В.Э. On Monday, the 4th of the month of Ramzan, of the year that Mirza was precipitated from the top of the steep, with his pigeons, and pigeon-house, and took his flight to the other world. He was then in the thirtyninth year of his age (P. 7).

А.С.Б. Meantime a strange event occurred. It has been mentioned that the fort of Akhsi

is situated above a deep ravine along this ravine stand the palace buildings, and from it, on Monday, Ramzan 4, (June 8th.) 'Umar Shaikh Mirza flew, with his pigeons and their house, and became a falcon (P. 68).

В.Т. On Monday, the fourth of Ramadan of this year (June 8, 1494), Umar-Shaykh Mirza toppled into the ravine, with his doves and dovecote and gave up the ghost. He was thirty nine years old (P. 8).

Э

ЭГАСИ БЎЛМОҚ

фб. (эга бўлмоқ)

Неча қатла ҳам ким, замона ноҳамворлигидин ва даврон носозкорлигидин ва тахт ва мулк ва навкар ва савдардин айрилиб, аларга шитижо этдим, онам ҳам борди, ҳеч навъ риояте ва шафқате кўрмадук. Менинг шим Мирзохоннинг ва онаси Султон Нигорхонимнинг айи ва маъмур вилоятлари бор эди, мен ва онам вилоят худ турсун, бир кент ва бир

неча қуш эгаси бўла олмадук (Бобурнома, 151).

Ж.Л.В.Э. On several occasions, too, when, from adverse circumstances and ill fortune, I was separated from my country, my throne, my servants, and dependents, I had fled to them for refuge and shelter, and my mother had also gone to them, but **we experienced no sort of kindness or support** (P. 217).

А.С.Б. Twice over when fickle Fortune and discordant Fate had parted me from throne and country, retainer and following, I, and my mother with me, had taken refuge with them and had **had no kindness so ever from them** (P. 317).

В.Т. The few times I had been separated from my throne, kingdom, liege men, and servants by the adverse vicissitudes of fortune and fate and had taken refuge with them- and my mother too – **we had not seen the least favor or affection** from them (P. 241).

ЭЛИГА ТУШМОҚ

фб. (қўшинга ўлжа бўлмоқ)

Менинг навкарларимдин бир Қул Аҳмад оруқ эди, бир Меҳтар Фаррош эди. Жаҳонгир мирзо навкарларидин бир Қайтмас туркман эди. Бу оролда баъзи рахт ва партолдек нималар черик элига тушти (Бобурнома, 120).

Ж.Л.В.Э. Several of them were **carried down** by the stream; of my followers one was Kul Ahmed aruk, another the chief of my tent-pitchers and house servants; of Jehangir Mirza's followers, one was Kaitmas Turkman (P. 163).

А.С.Б. Most of our men, man and horse in mail, plunged in and crossed to the island; some were carried down, one being Qul-i-aruk (thin slave), one of my servants, another the head tent-pitcher, another Jahangir Mirza's servant, Qaltmas Turkman? Cloth and things of the baggage **fell to our men** Pp. (237) 303.

В.Т. A few- among them one of my servants, Qul Aruq, Jahangir Mirza's servant Mihtar Farrash, and Qaytmas the Turcoman-were swept away. On the island some textiles and articles of baggage **fell into the soldiers' hands.** (P. 178).

ЭҲТИМОМ БИЛА ТИЛАМОҚ

фб. (илтимос қилмоқ)

Чун оналаримдинким, онам ва онамнинг онаси Эсан Давлатбегим бўлгай, яна устод ва тиримдинким, Хожя Мавлонойи Қози бўлгай, бу навъ хатлар келиб, мундоқ эҳтимом била тилагайлар, не кўнгул била киши тургай (Бобурнома, 63).

Ж.Л.В.Э. A few days afterwards I received letters from my mother, my mother's mother Isaandoulet Begum, and from my teacher, and spiritual guide Khwaje Moulana Kazi, inviting me with so much solicitude to **come to their assistance**, that I had not the heart to delay (P. 58).

А.С.Б. Such letters! So anxious, so beseeching, **coming**

from my mothers, that is from my own and hers, Aisan-daulat Begim, and from my teacher and spiritual guide, that is, Khwaja-imaulana-i-qizi, with what heart would a man not move? Pp. (89) 156.

В.Т. With such letters coming from my mother and her mother, Esan Davlat Begim, and also from my master and guide, Khwaja Mawlana Qazi, making such earnest pleas, how could one have the heart to stand idle? (P. 65).

1) ЭХТИЁТ ҚИЛМОҚ

фб. (авайламоқ)

Бу муддатта кечалар ўрду гирдини маҳкам эҳтиёт қилилур эди. Хандақ қозилур эди. Хандақ бўлмагон ерда шох тутулур эди (Бобурнома, 71).

Ж.Л.В.Э. During this period I paid great attention to support a strict look-out by night, and dug a trench all-round the camp; where there was no ditch, we placed branches of trees (P. 72)

А.С.Б. where the ditch was, branches were set close togeth-

er; we also made our soldiers go out in their mail along the ditch. Spite of such watchfulness, a night-alarm was given every two or three days, and the cry to arms went up Pp. (110) 177.

В.Т. The camp perimeter was closely guarded at night. A trench was dug, and where there were no trenches, stakes were set up (P. 81).

2) ЭХТИЁТ ҚИЛМОҚ

фб. (ҳибсда ушлаб турмоқ, қўйиб юбормаслик)

Тенгри манга бошдин жон берди. Ул дунёдин келаду рмен, онадин эмди туздум. Мен хаста ўлуб эрдим, тирилдим. Жон қадрини, биллоҳ эмди билдим. Султон Муҳаммад бахшига буюрдумким, бовурчини эҳтиёт қилгай (Бобурнома, 217).

Ж.Л.В.Э. When I had got in front of the water-closet I vomited a great deal. "I had never before vomited after food, and not even after drinking wine. Some suspicions crossed my mind. I ordered the cooks to be taken into custody, and desired the meat to be given to a dog, which

I directed to be shut up while the vomit was given to a dog that was watched (P. 348).

А.С.Б. At last I saw it would not do, got up, went retching every moment of the way to the water-closet (*ab-khana*) and on reaching it vomited much. Never had I vomited after food, used not to do so indeed while drinking. I became suspicious; I **had** the cooks **put in ward** and ordered some of the vomit given to a dog and the dog to be watched Pp. (542) 611.

В.Т. When I got to the toilet I vomited a lot. I never vomited after meals, not even when drinking. A cloud of suspicion came over my mind. I ordered the cook **to be held** while the vomit was given to a dog that was watched (P. 373).

ЭШИК ИХТИЁРИНИ ОЛМОҚ

фб. (энг юқори мавқеларни эгалламоқ)

Ўзи ва ўғлонлари қуллий ва жузъий эшик ихтиёрини олдилар (Бобурнома, 65).

Ж.Л.В.Э. Abdulla Birlas, however, got possession of the whole, and his sons **gained a complete ascendancy** and unlimited direction of affairs at the court. Such as were dissatisfied, fled and joined Baiesanghar Mirza (P. 61).

А.С.Б. All this Shaikh 'Abdu'l-lah had; he and his sons **took** also in whole and in part, **the control** of the Mirza's gate. Those angered began, one after the other, to desert to Balsunghar Mirza Pp. (93) 160.

В.Т. Shaykh Abdullah took control of the whole, and he had his sons also **managed the office of the gate** in all matters large and small (P. 68).

Ю

ЮЗИГА УСТАРА ҚЎЙМОҚ фб. (соқолини олмоқ)

Ушбу юртта йигирма уч ёшнинг ибтидосида юзумга устара қўйдум (Бобурнома, 102).

Ж.Л.В.Э. I here entered my twenty-third year, and **began to apply the razor to my face** (P. 127).

А.С.Б. In this camp I entered my 23rd year, and applied the razor to my face (P. 186).

В.Т. Here, at the beginning of my twenty-third year, I first **put a razor to my face** (P-143).

ЮЗИГА (УСТАРА) МИҚРОЗ ТЕГУРМОҚ

фб. (соқолини биринчи бор олмақ)

Ушбу юртта душанба кунни, жумодиулаввал ойининг йигирма секкизида офтоб ҳамал буржизга таҳвил қилди. Ҳамакун секкиз ёшда эди, ушбу юртта Ҳумоюн юзига устара ё миқроз тегурди, тарих сана 961 бўлғай (Бобурнома, 191).

Ж.Л.В.Э. At this same station, and this same day, the razor, or scissors, were first applied to Humayun's beard. As my honoured father mentions in these commentaries the time of his **first using the razor,**

in humble emulation of him, I have commemorated the same circumstance regarding myself (P.302, 303).

А.С.Б. On Monday the 28th of the first Jumada [At this place Elphinstone Codex has preserved, interpolated in its text, note] of Humayun's **on his first use of the razor.** Part of its written by Babur] we being in that camp, the Sun entered the Sign of Ram P. 532 (466).

В.Т. In this camp, on that same day, Humayun first **put the razor and scissors** to his face. On Monday the twenty-eighth of Jumada I [March 12], while in that same camp, the sun entered Aries (P. 322).

ЮМШОҚ СЎЗ АЙТМОҚ

фб. (гоҳ умидвор киладиган сўзлар айтмоқ)

Доим кишимиз бориб Муқимбила сўзлашурлар эди. Гоҳи узр келтуруб, гоҳи юмшоқ сўз айтур эди (Бобурнома, 106).

Ж.Л.В.Э. I repeatedly sent persons to confer with Mokim;

they sometimes brought back **insincere excuses, sometimes conciliatory answers** (P. 135).

A.C.B. People of ours went repeatedly to confer with Muqim; they sometimes brought excuse back, sometimes **words making for agreement** (P. 198).

B.T. Our men were constantly coming and going to hold deliberations with Muqim. Sometimes they brought his excuses; sometimes he **spoke mildly** (P. 150).

Я

ЯДАЧИЛИҒНИ БИЛМОҚ

фб. (дуо билан ёмғир ёғдиришни билмоқ)

Хейли яхши йигит эди. Отам ҳам риоят қилиб, муҳрдор қилиб эди. Толиби шмлиги бор эди, лугатни хейли билур эди, иншоси ҳам яхши эди. Қушчилиғни ва ядачилиғни ҳам билур эди (Бобурнома, 56).

Ж.Л.В.Э. He was a man of worth. My farther had shown

him marks of regard, and appointed him keeper of the seal. He was a man of learning, and had a great knowledge of language. He **excelled in falconry, and was acquainted with magic** (P. 43).

A.C.B. An excellent soldier, my father before me had favoured him, making him Keeper of the Seal; he was a student of theology, had great acquaintance with words and a good style; moreover he **understock hawking and rain-making with the jade-stone** Pp. (67) 134.

B.T. He was a good warrior my father had promoted and made his seal keeper. He was also a scholar and knew many words. His composition was not bad either. He was an expert falconer and **could work the rain stone** (P. 49).

ЯҚРЎ БЎЛМОҚ

фб. (ора мутлақо бузилмоқ)

Бири улким, агарчи хонга бу вилоятларни ваъда қилилмайдуру эди, вале хон тилаб эди. Хон тилаб туруб, Жаҳонгир мирзога берилса,

хон била тамом якру бўлмоқ
керак эди (Бобурнома 62, 63).

Ж.Л.В.Э. One of these was, that though I never had promised them to the Khan, yet he had demanded them; and if, after such demand, they were bestowed on Jchangir Mirza, I must expect to come to an explanation with him (P. 56).

А.С.Б. For several reasons, those districts could not be given to them. One was, that though not promised to The Khan, yet he had asked for them and, as he persisted in asking, an agreement with him was necessary, if they were to be given to Jahangir Mirza (P. 87).

В.Т. One was that even if the province had not actually been promised to the khan, he still claimed it; would be necessary to come to an agreement with him if it were to be given to Jahangir Mirza (P. 63).

ЯНГИ БОШДИН ЖОН БАҒИШЛАМОҚ

қб. (оғир ҳолатдан сўнг ўзига
келмоқ)

Тенгри таолонинг инояти
бор экандур, манга янги
бошдин жон бағишлади.
Мунунг шукрини не тил
била қилгаймен. Хотирларга
тараддуд кечмагай деб, ҳар не
воқиъ бўлгонни шарҳи ва басти
била битидим. Агарчи тилга,
огизга сиққусиз қурққудек
воқиъа эди, шукр Тенгрига,
яна кун кўрарим бор экандур.
Хайр ва хублуқ била ўтти.
Ҳеч дағдага ва тараддуд
хотирларингизга кечурманг
деб, сешанба куни, рабиу-
лаввал ойининг йигирмасида
чаҳорбогда эрурда битилди
(Бобурнома, 218).

Ж.Л.В.Э. Thanks to be
God, there are now no re-
mains of illness! I did not fully
comprehend before that life was
so sweet a thing. The poet says
(Turki.)

-Whoever comes to the gates
of death, knows the value of life.

“Whenever these awful oc-
currences pass before my mem-
ory, I fell myself involuntarily
turn faint. The mercy of God has
bestowed a new life on me, and
how can my tongue express my
gratitude? Having resolved with

myself to overcome my repugnance, I have written fully and circumstantially everything that happened (P. 348).

A.C.B. It must have been God's favour gave me life anew; with what words can I thank him?

"Although the terror of the occurrence was too great for words, I have written all that happened, with detail and circumstance, because I said to myself "Don't let their hearts be kept in anxiety! Thanks be to God! There may be other days yet to see! All has passed off well and for good; have no fear or anxiety in your minds". "This was written on Tuesday the 20th of the first Rabi", I being then in the Char-bagh" (P. 543).

B.T. It was by God's grace that I was given a new lease on life. How can I express my thanks? Hoping that this will not occasion alarm, I have described in detail everything that happened. Although it was a dreadful incident that cannot be adequately described by words, thank God I have lived to see

another day, and all's well that ends well. Do not worry. Written on Tuesday the twentieth of Rabi' I [December 25] in the charbagh (P. 374).

ЯРАШ ТАРХИН ОРАҒА СОЛМОҚ

фб. (сулх тузишни таклиф қилмоқ)

... *яраш тархин орага солиб ичкилардин Махмуд барлос келди. Ташиқаридин Хожя Пир баковул ва улуг оғалар ва неким бўлгон созанда ва хонанда келиб, Султон Махмуд миззонинг Хонзодабегимдин бўлгон улуг қизини Хайдар миззогаким, Поянда Султонбегимдек бўлиб эди, Султон Абусағид миззонинг қиз набираси эди, олиб Хисор устидин қўлуб Қундуз сари юзландилар* (Бобурнома, 53).

Ж.Л.В.Э. ... he patched up peace; in consequence of which Mahmud Birlas having come out of the fort, and being met on the part of the besiegers by Haji Pir Bekawal with a few great lords; and such musicians and singers as were to be got being collected, the eldest daughter of Sultan Mahmud Mirza (P. 38).

A.C.B. he therefore brought about a peace; Mahmud Barlds came out from those in the fort; Haji Pir the Taster went from those outside; the great commanders and what there was of musicians and singers assembled and the Mirza took (Bega Begim), the eldest daughter of SI. Mahmiid Mirza, by Khan-zada Begim, for Haidar Mirza, his son by Payanda Begim and through her the grandson of SI. Abu-sa'id Mirza. This done, he rose from before Hisar and set his face for Qiinduz (P-61).

B.T. A truce was proposed, and Mahmud Barlas on behalf of the defenders and Hajji Pir Bokaul on behalf of the attackers went out to make arrangements (P. 43).

ЯРАЛУҚ БЎЛМОҚ

фб. (яраланмоқ)

... *Мирзохон ултургон ҳавлига кирарлар, гавго бўлур. Мирзохон бир отқа миниб қочиб чиқар, Абулҳасан қўрбегининг унисини Муҳаммад Хусайн ҳам Мирзохонга навкар бўлуб эди, бу тўрт кишидин*

Шерқулини чоғиб йиқор, бошини кесар маҳалда халос бўлур, бу тўрт киши қилич еб, уқ еб, яралуқ бўлуб, мазкур бўлгон ерда бизга тиқилиб келдилар (Бобурнома, 149, 150).

Ж.Л.В.Э. four persons, as soon as they came up, without halting, entered the palace where Mirza Khan lived. All was instantly in uproar and alarm. Khan Mirza mounted on horseback, galloped off, and escaped. Muhammad Hussain Korbegi's younger brother, also in the service of Khan Mirza, attacked Shir Kuli Moghul, one of the four, sword in hand, and threw him down; but Shir Kuli contrived to escape while his opponent was endeavoring to cut off his head. These four persons, still smarting from their sabre and arrow wounds, were brought to me as I have mentioned (P. 215).

A.C.B. These four, without "a Gods forbid!" had gone right into Mirza Khan's quarters; there upon he, hearing in uproar, had mounted and got away. Abulhasan the armour's

younger brother even, Muhammad Husain by name, had taken service with Mirza Khan; he had slashed at Sherquli, one of those four, thrown him down, and was just striking his head off, when Sher-quli freed himself. Those four, tasters of the sword, tasters of the arrow, **wounded one and all**, came pelting back on us to the place mentioned (P. 315).

B.T. They had marched fearlessly right into Mirza Khann's quarters and created an uproar, causing Mirza Khan to jump on a horse and flee. Abul-Hasan Qorchi's brother Muhammad Husayn had become a servant of Mirza Khan. He slashed at Sher-Quli, had him down, and was about to cut his head off when Sher-Quli escaped. The four men, **with** sword and arrow **wounds**, rejoined us in the above-mentioned place (P. 238).

ЯХШИ БОСМОҚ
фб. (тор-мор қилмоқ)

Ўзи қўпар ҳолатда Маҳдий Султон илигини бандидин тушура чопти. Ани олиб ул илгорини яхши бостилар (Бобурнома, 55).

Ж.Л.В.Э. Abdal Kerim's horse fell with him, and, as he was in the act of rising, Mehedi Sultan struck a blow that severed his wrist; after which he took him prisoner and **completely defeated** the invaders (P. 42).

A.C.B. Mahdi SI. Pricked 'Abdu'l-karim's horse with his Chirkas sword so that it fell, and as 'Abdu'l-karim was getting to his feet, struck off his hand at the wrist. Having taken him, they **gave his men a good beating** (P. 65).

B.T. As he was picking himself up, Mahdi Sultan lobbed off his hand at the wrist. Having seized him, they **gave his troops a sound defeat** (P. 47).

ЯХШИРОҚ КЎРМОҚ
фб. (хурматламоқ, эъзозламоқ)

...Тенгри таоло давлати берди, меҳмон ва гариб бекларни ва йигитларни бойрилардин ва андижонийлардин ортуқроқ ва яхшироқ кўрдум (Бобурнома, 117).

Ж.Л.В.Э. (P. 155).

A.C.B. I have always done whenever the Most High God has shown me His favour; yet it is remarkable that, spite of this, people have blamed me constantly as though **I had favoured none** but old servants and Andijanls (P. 227).

B.T. Indeed, every time God granted a boon I did so. My actions not with standing, it was an odd reproach that they always gossiped that **I did not favor anyone** except Andizhanis and old retainers! (P. 170).

ЯСОБ ЧИҚМОҚ
фб. (саф тортиб чиқмоқ)

Бизким ясоб чиқтук, ганим ҳам утрудин ясоб пайдо бўлди (Бобурнома, 83).

Ж.Л.В.Э. We marched **right forward** to the enemy, and they, on their part, appeared ready drawn up to receive us (P. 93).

A.C.B. As we **wished to fight**, we marched from our camp at dawn, we in our mail,

our horses in theirs, formed up in array of right and left, centre and van (P. 206).

B.T. As we **set out in battle formation**, the enemy appeared arrayed for battle directly opposite (P. 105).

Ў

ЎЗИГА ОЛМОҚ
фб. (оғринганни билдирмоқ)

Ушмунча риоят топиб асло рози ва шоқир эмас эди. Бовужудким, не навъ фосид хаёллар қилиб эди, нечукким мазкур бўлди, асло ўзумизга олмадук, юзига солмадук, ҳаммиша ноз қилиб рухсат тилар эди. Нозини тортиб, узрхоҳлиқлар била манъ қилур эдук. Бир-икки кун босилиб, яна рухсат мақомида бўлур эди (Бобурнома, 125).

З.Т. Being so notable he was not appreciative or satisfied. No matter how he was, he arranged ill-concieved plans and he willed, but we neither **took his deeds to the heart** close nor reprimand them in his face. He

was always grouchy in asking for leave. We didn't let him in that way. This would put him off for a day or two, but then he would be back asking for leave again.

ЎТАР ДУНЁ УЧУН

фб. (қисқа умр учун)

*Рустойи ва нодида киши,
беш кунлук ўтар дунё учун
мундоқ ёмон от қозғонди.
Шайбоқхондин ношоиста
ҳаракот ва афъолеким,
Ҳирида содир бўлди, аввал
буким, чирик дунё учун
Хадичабегимни Шоҳ Мансур
бахши...га туттуруб, турлук-
турлук қийинлар қилдурди
(Бобурнома, 154, 155).*

Ж.Л.В.Э. nor to the alone, he conducted himself towards everybody in a rude, unseemly, and unworthy manner, forfeiting his good name and glory for a little wretched earthly pelf. The first of Sheibak Khan's misdeeds in Heri was, that for the sake of some worldly dirt, he order Khadjeh Begum to be given up to Shah Mansur Bakshi, the catamite, to be plundered and treat-

ed as one of his manest female slaves (P. 223).

А.С.Б. ... not only to the wives and children of its rulers but to every person soever. For the sake of this **five-days fleeting world**, he earned himself a bad name. His first improper act and deed in Heri was that, for the sake of this rotten world (*chirk dunya*), he caused Khadija Begim various miseries, through letting the vile wretch Pay-master Shah Mansur get hold of her to loot (P. 328).

В.Т. Not only with them but also with all the people, even rustics and insignificant little people, he left behind a bad name for his love of this fleeting world. First among his improper deeds in Herat was that for **the sake of this filthy world** he turned over Khadija Begim to Shah Mansur Bakhshi's wife for safe keeping and let her be tormented in all sorts ways (P. 249).

ЎҒУРЛАБ ОЛМОҚ

фб. (ғафлатда қолдириб,
эгалламоқ)

Бу кумакни олиб келиб,
Хўжандта таваққуф
қилмай, ўта чиқиб, илғаб
Кандибодомни сўл кўлда
қўюб келиб, кеча била шоту
қўюб Насух қўргониниким,
Хўжандтин ун йиғоч йўлдур,
Кандибедомдин уч йиғоч,
ўзурлаб олдук (Бобурнома,
65).

Ж.Л.В.Э. I set out, and without tarrying in Khojend, **advanced without loss of time**, and leaving Kandbadam on the left, in the course of the night, reached and applied scaling-ladders to the fortress of Nasukh, which is ten farsans from Khojend and three from Kandbadam, and carried yhr place by surprise (P. 60).

А.С.Б. With this help we started, rode light, through Khujand **without a halt**, left Kand-i-badam on the left and so to Nasukh, 9 or 10 *yighach* of road beyond Khujand and 3 *yighach* (12-18 m.) from Kand-i-badam, there **set our ladders up** and took the fort. It was the melon season; one kind grown here, known as Isma'il Shaikhl, has a yellow rind, feels like shagreen leather, has seeds like an apple's and flesh four fingers thick. It is a

wonderfully delicate melon; no other such grows thereabout (P. 92).

В.Т. Taking this assistance and without stopping in Khodzhent, we rode straight through, putting Kanibadam to our left, set up our ladders by night, and **took by stealth** the Nasukh fortress, which is ten leagues from Khodzhent and three leagues from Kanibadam It has a yellow skin as soft as glove leather, seeds like an apple's, and flesh four fingers thick: it is amazingly delicious (P. 67).

Қ

ҚАДАМ УРМОҚ

фб. (қадам билан санаб
чикмоқ)

Қўргонини, фасилнинг
устидин буюрдимким, қадам
урдилар. Ун минг олти юз
қадам чиқти (Бобурнома, 59).

Ж.Л.В.Э. I directed **its wall to be paced** round the rampart, and found that it was ten thousand six hundred paces in circumference (P. 49).

A.C.B. I ordered people to **pace round** the ramparts of the walled-town; it came out at 10,000 steps (P. 75).

B.T. I ordered that the fortress be paced of atop the wall; the count came to 10, 700 paces (P. 55).

ҚАРОР ТАРИҚИН УНУТМОҚ

фб. (режани унутмоқ)

Нақора унини эшитиб, бизнинг мутаважжих булгонимизни билиб, қарор тариқин унутуб, фирор йўлин тутти. Тенгри рост келтуруб, ёгийни қочуруб, Қандаҳор сори юруб, Фаррухзодбекнинг чаҳорбогизаким, бу тарихта андин асари қолмайду, келиб туштук (Бобурнома, 158).

Ж.Л.В.Э. On hearing the sound of my kettle-drum, and seeing my approach, their **resolution failed**, and they took flight. God prospered us (P. 229).

.....

A.C.B. After putting our foe to flight, we moved for Qandahar and dismounted in Farrukh-zad

Beg's Char-bagh, of which at this time not a trace remains! Pp. (337), 403.

B.T. Hearing the sound of our drums and realizing that we were charging in his direction, the enemy **abandoned his ground** and took flight, thank God (P. 255).

ҚАРОРИҒА КЕЛМОҚ

фб. (аслига қайтмоқ, жойига келмоқ)

Бошим била ерга йиқилдим, агарчи ўшул замон кўнуб отландим, вале ақлим охиомгача қарорига келмади (Бобурнома, 86).

З.Т. I fell down on my head however jumped up and started out immediately, but my **brain didn't get well** till the evening.

ҚАРОР ТОПМОҚ

фб. (кимгадир топширмоқ)

Эшик ихтиёри ва Андижон ҳукумати Қосим қавчинга қарор топти (Бобурнома, 47).

Ж.Л.В.Э. Kasim Kochin was **appointed** Master of the Household, and received the government of Andejan (P. 27).

A.C.B. The Andijan Government and control of my Gate were **settled on** (Sayyid) Qasim *Qiichun* Pp. (44) 100.

B.T. The lordship of the gate and the governorship of Andizhan were **settled upon** Qasim Qauchin (P. 30).

ҚАСОСҒА ЕТКУРМОҚ

фб. (ўлдирмоқ)

Сабоҳи отланиб, балиққа тўр солдурдук. Туш бор эдиким, Алишангга бориб, богда ичилди. Тонгласи Хамзахон Алишангнинг маликиннгим, ёмон ишлар қилиб, ноҳақ қонлар тўкуб эди, қонлиқларига топшурулди, қасосга еткурдилар (Бобурнома, 182).

Ж.Л.В.Э. Next morning Khamzeh Khan, the Malek of Alishang, having been guilty of many crimes, and split innocent blood in murder, I delivered him up to the avengers of blood, by whom he was **put to death in retaliation** (P. 284).

A.C.B. At dawn we rode out and had a fishing-net cast, at mid-day went into Ali-shang and drank in a garden (P. 488 (424)). Next day Hamza Han, Malik of Ali-shang was made over to the avengers-of-blood for his evil deeds in shedding innocent blood, and **retaliation was made** P.489 (425).

B.T. The next morning we mounted and had nets cast to catch fish. It was noon when we went to Alishang and drank in a garden. The next morning Hamza Khan, the malik of Alishang who had performed evil deeds and shed innocent blood, was turned over to the families of those he had killed, and they **had him executed** (P.305).

ҚАСОСҒА ЕТКУРМОҚ

фб. (ўлдирмоқ)

Сабоҳи отланиб, балиққа тўр солдурдук. Туш бор эдиким, Алишангга бориб, богда ичилди. Тонгласи Хамзахон Алишангнинг маликиннгим, ёмон ишлар қилиб, ноҳақ қонлар тўкуб эди, қонлиқларига топшурулди,

қасосға еткурдилар (Бобурнома, 182).

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1) ҚАТЛҒА БОРМОҚ
фб. (Ўлдирилмоқ)

Тахминан уч мингдин кўпрак киши қатлға борубтур. Чун шарқ сари уруш тушмайдурадди, озроқча киши шарқ тарафидин қочиб чиқтилар (Бобурнома, 162).

Ж.Л.В.Э. I pardoned a few prisoners who were still left, and suffered them to depart with their wives and families. Several of the sultans and arch-rebels, who had fallen into our hands, were put to death (P. 248).

А.С.Б. As the Bajaur! were rebels and at enmity with the people of Islam, and as, by reason of the heathenish and hostile customs prevailing in their midst, the very name of Islam was rooted out from their tribe, they were put to general massacre and their wives and children were made captive (P. 370).

В.Т. As there had been no battle on the eastern side, a few men managed to escape from that direction but more than three thousand were put to death (P. 265).

2) ҚАТЛҒА БОРМОҚ

фб. (Ўлдирилмоқ)

*Мунда ҳам зарб уруш бўлур.
Ўзбак уч қатла ёндура солур.
Тенгри таоло инояти бўлуб,
Ўзбакни босарлар. Кўчумхон,
Убайдхон, Абусаъид Султон
бошлиқ тўққиз султон
гирифтор бўлур. Бир Абусаъид
Султон тирик эмиш, ўзга
секкиз султон гирифтор
бўлур. Убайдхоннинг бошини
топмаслар, танасини
топарлар, ўзбактин эллик
минг киши ва туркмандин
йигирма минг киши қатлға
борур* (Бобурнома, 246).

Ж.Л.В.Э. The Uzbeks, who were commanded by Kochim Khan, were thrice broken, and returned to the charge; but at length, by the divine favour, were totally routed, and nine Sultans, including Obeid Khan and Abusaid Sultan, left on the field, of which number Abusaid Sultan was the only one taken alive, the other eight being slain (P. 397).

А.С.Б. Here also the fight was hard. Thrice they flung the Auzbeg back; by God's grace they beat him. Nine sultans, with

Kuchum Khan, Ubaid Khan and Abu-sa'id SI. at their head, were captured; one, Abu-sa'id SI. is said to be alive; the rest have gone to death Pp. (636) 705.

В.Т. Here there took place a pitched battle. Thrice the Uzbeks be defeated. Nine Princes under the leadership of Kochum Khan, Ubaid Khan, and Abu-Said Sultan were taken Of these only Abu-Sai'd Sultan was left alive; the other eight princes were put to death (P. 429).

ҚИЛИЧ СУГУРГУНЧА ФУРСАТ БЎЛМОҚ

фб. (нафас олиб чиқаргунча вақт)

*Қилични болдогламайду
эрдим, қинида эди, қилич
сугургунча фурсат бўлмади.
Қалин душман ичида якка ва
ёлғуз қолдим* (Бобурнома, 93).

Ж.Л.В.Э. I was alone and single in the midst of a multitude of enemies. It was no season for standing still; so I turned my bridle round, receiving another sabre stroke on the arrows in my quiver P. 111.

А.С.Б. I had not bared my sword; it was in the scabbard and I had no chance to draw it. Single-handed, I was alone amongst many foes. **It was not a time to stand still;** I turned rein (P. 169).

В.Т. There I remained, alone in the midst of the numerous enemy, but it was no place to stand still. As I turned my reins, another sword blow landed on my arrows (P. 125).

ҚИЛИЧ ЎЛТУРМОҚ

фб. (қилич бошига кирмоқ)

Шаҳсувор андоқ чопарким, дубулгадин ўтуб, Самаднинг бошига қилич хейли ўлтурур (Бобурнома, 70).

Ж.Л.В.Э. They met hand to hand Shah-sawar urged his blow with such force, that he drove his saber right through samad's helmet, and **fixed it pretty deep in his skull** (P. 70).

А.С.Б. Shah-suwar struck so that his sword drove through Samad's helm and seated itself

well in his head; Samad, spite of his wound, **struck so that his sword cut off** Shah-suwar's head a piece of bone as large as the palm of a hand (P. 106).

В.Т. Shahsuwar gave such blow that it passed right through Samad's helmet and **sank well into his head** (P. 78).

ҚИЛИЧҚА ЗАБУН БЎЛМОҚ

фб. (қилич чопишда ожиз бўлмоқ)

Бир кун ганим кишиси кунрак келди. Хейли уруш бўлди. Ҳеч тарафдин ортуқ-силиқ бўлмади. Бизнинг бир туғлуқ киши енгилрак ёниб хандаққа кирибтур. Баъзи Сайди Қаробекнинг туғи эди дедилар. Сайди Қаро, агарчи сўзига ўз эди, қиличига забунроқ эди (Бобурнома, 82).

Ж.Л.В.Э. One day, a larger body of the enemy than usual advanced, and there was a very sharp fight, without any marked advantage on either side. Of my troops, one who had a standard, behaved ill, ran off, and got into

the trench. There were persons who pretended to say that the standard was Sidi Kara Beg's; and, in truth, Sidi Kara, though most valiant in speech, **by no means made the same figure with his sword** (P. 92).

A.C.B. One day when they were in unusual force, there was much fighting but neither side had the advantage. Out of that engagement one of our men went rather hastily back into the entrenchments; he was using a standard; some said it was Sayyidi Qara Beg's standard who really was a man **of strong words but weak sword** (P. 205).

B.T. One day rather many of the enemy came forward, and there was a large battle, but neither side gained a great advantage. Somebody from our side bearing a standard made a hasty retreat and entered the trenches. Some said, "That was Sidi Qara Begs's standard". Sidi Qara was a man of strong bark, but **his sword lacked bite** (P. 104).

ҚИЛИЧ ЕБ, ЎҚ ЕБ
фб. (қилич тегиб, ўқ тегиб)

...Мирзохон ўлтургон ҳавлига кирарлар, завзо бўлур.

Мирзохон бир отқа миниб қочиб чиқар, Абулҳасан қўрбегининг иниси Муҳаммад Хусайн ҳам Мирзохонга навқар бўлуб эди, бу тўрт кишидин Шерқулини чоғиб йиқор, бошини кесар маҳалда халос бўлур, бу тўрт киши қилич еб, ўқ еб, яралуқ бўлуб, мазкур бўлгон ерда бизга теқилиб келдилар (Бобурнома, 149, 150).

Ж.Л.В.Э. four persons, as soon as they came up, without halting, entered the palace where Mirza Khan lived. All was instantly in uproar and alarm. Khan Mirza mounted on horseback, galloped off, and escaped. Muhammad Hussain Korbegi's younger brother, also in the service of Khan Mirza, attacked Shir Kuli Moghul, one of the four, sword in hand, and threw him down; but Shir Kuli contrived to escape while his opponent was endeavouring to cut off his head. **These four persons, still smarting from their sabre and arrow wounds,** were brought to me as I have mentioned (P. 215).

A.C.B. These four, without "a Gods forbid!" had gone right into Mirza Khan's quarters; there upon he, hearing in uproar, had mounted and got away. Abulhasan the armourer's younger brother even, Muhammad Husain by name, had taken service with Mirza Khan; he had slashed at Sherquli, one of those four, thrown him down, and was just striking his head off, when Sher-quli freed himself. Those four, **tasters of the sword, tasters of the arrow**, wounded one and all, came pelting back on us to the place mentioned (P. 315).

B.T. They had marched fearlessly right into Mirza Khan's quarters and created an uproar, causing Mirza Khan to jump on a horse and flee. Abul-Hasan Qorchi's brother Muhammad Husayn had become a servant of Mirza Khan. He slashed at Sher-Quli, had him down, and was about to cut his head off when Sher-Quli escaped. **The four men, with sword and arrow wounds**, rejoined us in the above-mentioned place (P. 238).

ҚИЛИЧ ОЛИШМОҚ
фб. (қилич билан жанг қилмоқ)

Қулназар била қилич олиштилар. Булгон узбаклар яёқлаб зур келтурдилар. Шаҳр ятимларини тебраттилар. Оҳанин дарвозасига тиқтилар (Бобурнома, 84).

Ж.Л.В.Э. The whole of the Uzbeks dismounting, fought on foot, **swept back the city-rabble**, and drove them in through the Iron gate (P. 95).

A.C.B. An Aizbeg or two put their horses at them and with Qul-nazar **swords were crossed**. The rest of the Auzbeks dismounted and brought their strength to bear on the rabble, hustled them off and rammed them in through the Iron Gate (P. 209).

B.T. They **exchanged sword blows** with Qulnazar. The Uzbeks dismounted and pressed hard, making the city mob move back and jamming them against the Iron Gate (P. 107).

ҚИЛИЧҚА БОРМОҚ

фб. (қилич билан чопилмоқ, ўлмоқ)

Кишим суйи улук эди, бу сувдин кечиб келиб эдилар. Қалин кишиси ўққа, қиличқа бориб, залаба кишиси иликка тушти, сувда ҳам кўп кишиси ўлди (Бобурнома, 141).

Ж.Л.В.Э. ... the Kishem river, which they had crossed in their advance, was now swollen. Many of them were slain by the sword and by arrows, numbers **were taken prisoners**, and many perished in the river (P. 200).

А.С.Б. Kishm-water in flood, many were drowned in it, a mass of them **died by arrow and sword, more were made prisoner** Pp. (295) 361.

В.Т. The Kishm River was swollen, and as they crossed it many were shot or **fell to the sword**, and many more were **taken prisoner** or died in the water (P. 221).

ҚИШЛОҚ СОЛМОҚ

фб. (қишлаш учун бошпана курмоқ)

Икки сув ораси ҳам дерлар, Армиён ва Нушоб навоҳисида қишламоқ хаёли била Андижондин кучуб, мазкур бўлган кентларнинг навоҳисига келиб қишлоқ солдук (Бобурнома 72,73).

Ж.Л.В.Э. In pursuance of this plan, having proceeded to Rebatak-Urchini, which is named Suarasi from being between two rivers, I decamped from Andejan, and moved into the neighbourhood of Armian and Nushab, with the intention of **constructing winter cantonments** in that vicinity, which we accordingly did(P. 75).

А.С.Б. For these desirable ends we marched out of Andijan, meaning to winter near Armiyan and Niish-ab in the Rabatik-aurchuri, known also as Between-the-two-rivers. On arriving in the two villages above-mentioned, we **prepared winter-quarters** Pp. (114) 181.

В.Т. To accomplish this we moved out of Andizhan with a mind to winter in the vicinity of Armian and Noashab in Rabata-kOrchin, which is also called Iki Su Arasi. Arriving in those villages, we set up winter quarters (P. 85).

ҚИШҒИ ҲУКМИ БОР

фб. (қишки ҳолати сақланиб қолади)

Ёзлар сувлар кирганда ҳам бу йўлларнинг қишги ҳукми бор. Не учунким, Такоб йўллари сув улуг бўлгондин утуб бўлмас (Бобурнома, 109).

Ж.Л.В.Э. In the season of spring, when the water are in flood, it is as difficult to pass these roads as in winter; for it is impossible to cross the water courses, on account of the flooding of the torrents, so that the road by the water courses is not passable; and as for passing along the mountains, the mountain track is so difficult, that it is only for three or four months in autumn ... (P. 139).

А.С.Б. Shibr-tu excepted, all the Hindu-kush roads are closed

for three or four months in winter, because no road through a valley-bottom is passable when the waters are high. If any-one thinks to cross the Hindu-kush at that time, over the mountains instead of through a valley-bottom, his journey is hard indeed Pp. (205) 271.

В.Т. When the waters rise in spring causing the rivers swell in the hollows, the roads are as bad as they are in the winter because they are impossible to pass (P. 155).

ҚОЗОН ҚУРМОҚ

фб. (тўп ўрнатмоқ)

Жалд муҳассиллар таъйин қилилди. Кўпрук солур ернинг ёвуғида устод Алиқули қозон қуруб, тош отмоғ учун ер хушлаб тош отмоққа иштиғол кўрсатти. Кўпрук боғлар ердин қуйироқ Мустафо Румий зарбзанлиқ аробаларини бир аролга кечуруб, аролдин зарбзан ота киришти. Кўпрукдин юққори мўлжар қўпорилиб эди. Туфакандозлар мўлжар устидин яхши туфанглар оттилар (Бобурнома, 236).

Ж.Л.В.Э. Near the place pitched on, Ustad Ali Kuli brought a gun for the purpose of **cannonading**, and having pitched upon a proper spot, began his fire. Baba Sultan and Derwish Sultan, with ten or fifteen men, about evening prayers, crossed over in a boat without any object, and returned back again without fighting, and having done nothing. I reprimanded them severely for having crossed (P. 379).

A.С.Б. Energetic overseers were told off for the work. Ustad 'All-qull **placed the mortar** for his stone-discharge near where the bridge was to be and showed himself active in discharging it. Mustafa Riimi had the culverin-carts crossed over to an island below the place for the bridge, and from that island began a culverin -discharge. Excellent matchlock fire was made from a post raised above the bridge Pp. (599) 668.

B. T. Near the place where the bridge was to be made Master Ali-Quli found a place to **set up his mortar** and got busy firing

shells. Downstream from the place where the bridge was to be made Mustafa Rumi had the artillery caissons taken out to an island and started firing. Upstream from the bridge, batteries were set up from which the matchlockmen fired their matchlocks (P. 408).

ҚОИДАНИ МАРҶИЙ ТУТМОҚ

фб. (қоидага риоя қилмоқ)

*...тонгласи ўтган куннинг
безътидоллигини мутанаб-
биҳ бўлуб, тоиб келди. Мен
дедим, филҳол ул навъ тавба
муяссар бўлмай, ё йуқ, бори
филҳол мундоқ тавба қилким,
менинг суҳбатимдин ўзга ерда
ичмагайсан. Қабул қилди. Бир
неча ой бу қоидани марҷий
тутуб, ўзига бўлдура олмади
(Бобурнома, 173).*

Ж.Л.В.Э. Next morning he came to me ashamed and penitent for his excesses, having formed a resolution to abstain from wine. I said to him, "Now speak out: Is your repentance to be effectual and profitable for the future or not? You are not to

abstain from wine in my presence, and go on drinking everywhere else." He **adhered to his resolution** for some months, but could not observe it longer (P. 267).

A.C.B. Next day, awakened to his past intemperance, he came on repentant. Said I, "At once! will this sort of repentance answer or not? Would to God you would repent now at once in such a way that you would drink nowhere except at my parties!" He agreed to this and **kept the rule** for a few months, but could not keep it longer Pp. (399) 466.

B.T. The next morning, chastened by his excesses of the previous day, he arrived sworn off drink. I said, "Is such an oath possible? Swear instead that you won't drink anywhere except at my parties." He agreed and **kept his word** for a few months, but then he couldn't keep it any longer (P. 285).

ҚОНИ ТУТУЛМОҚ

фб. (куни битган, ажали етган бўлмоқ)

Гумал рудини утуб, жануб сари боқа тоғ доманаси

била юрудук. Бир-икки курӯҳ борилиб эдиким, қони тутулгон бир неча афгон тоғ этагидаги пушталарда пайдо бўлдилар. Жилаврез ул сари мутаважжсиҳ бўлдук, аксари қочтилар, баъзиси жаҳл қилиб доманадаги ушоқ тоғларда ва камарларда беркидилар (Бобурнома, 120).

Ж.Л.В.Э. Leaving the banks of the Gomal, we directed our course towards the south, and marooned along the skirts of the mountain. We had advanced a *kos* or two, when a body of **death-devoted** Afghans presented themselves on an eminence close upon the mountain. We instantly proceeded to charge them at full gallop; the greater part of them fled away; the rest foolishly attempted to make a stand on some small hills, which were on the skirts of the heights (P. 162).

A.C.B. After crossing the Gumal-torrent, we took our way along the skirt of the hills, our faces set south. A mile or two further on, some **death-devoted** Afghans showed themselves on the lower edge of the hill-slope.

Loose rein, off we went for them; most of them fled but some made foolish stand on rocky-piles of the foot-hills. One took post on a single rock seeming to have a precipice on the further side of it, so that he had not even a way of escape Pp. (236) 302.

В.Т. We crossed the Gumal river and headed south along the mountain slopes. We had gone a league or two when a few Afghans, **intent upon revenge**, appeared in the foothills. When they saw us heading for them at a gallop, most of them ran away, but some bravados fortified themselves in the jagged peaks and cliffs (Pp.176, 177).

ҚОПУДАҒИНИ ҚОИМАСА, ҚАРИҒУНЧА ҚАЙҒУРУР

матл. (омадни бой берса,
қаригунча афсусланиб юради)

*Сабоҳ ҳар қанда бўлса,
учратурбиз, деб филҳол илик
қушмоқни салоҳ кўрмадилар.
Ушмундоқ қопуда келган заним
ҳеч навъ мутаазаррир бўлмай
ажрашти. Масал борқим,*

“Қопудағини қопмаса, қаригунча қайгурур”.

Байт:

**Корҳоро ба вақт бояд
жустан,**

**Кори бевақт суст бошад,
суст.**

Табдили:

*Ишлар вақтида
бажарилиши керак, вақтида
бажарилмаган иш суст
булади, суст.*

(Бобурнома, 74).

Ж.Л.В.Э. There is a saying; (Turki **“He that does not sieze what comes into his grasp, Must indulge his regret even to old age, and repine”** (P. 76).

А.С.Б. The (Turk!) Proverb is, **“Who does not snatch at a chance, will worry himself about it till old age”**

(Persian) couplet

**Work must be snatched at
betimes.**

Vain is the slacker’s mistimed work.

Seizing the advantage of a respite till the morrow, the enemy slipped away in the night, and without dismounting on the

road, went into Fort Archian Pp. (117) 184.

B.T. That is, they did not think it wise to make a strike immediately, and so a foe who had come thus to the gate got off scot-free. **“If you don’t seize what is at hand you will rue it until old age”** (P. 87).

ҚОРА ЧИРМАМОҚ фб. (қора кийим киймоқ)

Ҳайдар Али Бажаврийким, Бажаврнинг султони эди, ул вилоятни хейли яхши забт қилиб эди, онаси ўлганда йиғламас, аза тутмас, қора чирмамас. Дерким, боринг онамни катқа солинг, агар мутаҳаррик бўлмаса, куйдургумдур. Катқа солурлар, маъхуд ҳаракат ул ўлукдин содир бўлур. Муни эшитгач қора чирмаб аза тутар (Бобурнома, 111).

Ж.Л-В.Э. Haider Ali Bajouri, who was Sultan of Bajaur, and who governed that country with much justice, when his mother died, neither made lamentation, nor expressed sorrow, nor **arrayed himself in black**, but

only said, “Go, and place her on the bier; if she does not move, I’ll burn her.” They placed her on the bier, and the corpse had the desired motion. On hearing this he **put on black**, and gave vent to his sorrow (P. 144).

A.C.Б. Haidar-’all *Bajauri*, a sultan who governed Bajaur well, when his mother died, did not weep, or betake himself to lamentation, or **put on black**, but said, “Go! lay her on the bier! if she move not, I will have her burned.” They laid her on the bier; the desired movement followed; when he heard that this was so, he **put on black** and betook himself to lamentation Pp. (212) 278.

B.T. Haydar Ali, the sultan of Bajaur, kept an iron control over Bajaur. When his mother died he did not weep, he did not mourn, and he did not **put on black**, but he said, “Go put her on the cot. If there is no movement I’ll burn her.” They put on the cot and the desired motion caused by the corpse occurred. Only when he

heard this did he **put on black** and begin to mourn (Pp. 159, 160).

ҚУШ БУЗМОҒ

фб. (қуш гүштини биринчи бұлиб емоқ, тўғрамоқ ва бошқаларга тарқатмоқ)

Бу суҳбатта менинг олимга қоз кабоби қўйдилар, чун қуш бузмогини ва тўғрамогини қилгон эмас эрдим, илик элтмадим (Бобурнома, 145).

Ж.Л.В.Э. In the course of the party, a roast goose was put down before me. As I was ignorant of the mode of cutting it up, or **carving it**, I let it alone, and did not touch it (P.206).

А.С.Б. At this party they set a roast goose before me but as **I was no carver** or disjoiner of birds, I left it alone P. 366 (304).

В.Т. At this gathering they placed a roast goose before me. Since I had never carved or **disjointed a fowl**, I did not touch it (P.229).

F

ҒАВҒО БЎЛМОҚ

фб. (тўполон кўтарилмоқ)

*...Мирзохон ултургон ҳавлига кирарлар, **ғавғо бўлур**. Мирзохон бир отқа миниб қочиб чиқар, Абулҳасан кўрбегининг иниси Муҳаммад Хусайн ҳам Мирзохонга навкар бўлур эди, бу тўрт кишидин Шерқулини чоғиб йиқор, бошини кесар маҳалда халос бўлуб, бу тўрт киши қилич еб, уқ еб, яралуқ бўлуб, мазкур бўлгон ерда бизга тикилиб келдилар (Бобурнома, 149, 150).*

Ж.Л.В.Э. four persons, as soon as they came up, without halting, entered the palace where Mirza Khan lived. All **was instantly in uproar and alarm**. Khan Mirza mounted on horseback, galloped off, and escaped. Muhammad Hussain Korbegi's younger brother, also in the service of Khan Mirza, attacked Shir Kuli Moghul, one of the four, sword in hand, and threw him down; but Shir Kuli contrived to escape while his opponent was endeavouring to

cut off his head. These four persons, still smarting from their sabre and arrow wounds, were brought to me as I have mentioned (P. 215).

A.C.B. These four, without "a Gods forbid!" had gone right into Mirza Khan's quarters; there upon he, hearing in **uproar**, had mounted and got away. Abulhasan the armourer's younger brother even, Muhammad Husain by name, had taken service with Mirza Khan; he had slashed at Sherquli, one of those four, thrown him down, and was just striking his head off, when Sherquli freed himself. Those four, tasters of the sword, tasters of the arrow, wounded one and all, came pelting back on us to the place mentioned (P. 315).

B.T. They had marched fearlessly right into Mirza Khan's quarters and **created an uproar**, causing Mirza Khan to jump on a horse and flee. Abul-Hasan Qorchi's brother Muhammad Husayn had become a servant of Mirza Khan. He slashed at Sher-Quli, had him down, and was about to cut his head off

when Sher-Quli escaped. The four men, with sword and arrow wounds, rejoined us in the above-mentioned place (P. 238).

ҒАРҚ БЎЛМОҚ
фб. (сுவга чўкмоқ)

*Ҳам ушбу кун Муҳаммад
Замон мирзо тарафидин
ҳам бир неча кема били
бангалийлар ёриб чиқиб, уруш
ангизи қилурлар. Ул тарафтин
зўрлаб, бангалийларни
қочуруб, уч кема кишиси сувга
зарқ бўлур (Бобурнома, 257).*

Ж.Л-В.Э. The same day, Bengalis landed from a number of vessels, near Muhammed Zeman Mirza's quarters, and made an attack on him. He, on his part, received them with great firmness, put them to flight, and pursued them; the men of three vessels **were drowned**, and one vessel was taken and brought to me (P- 417).

A.C.B. Today also Bengalis crossed in a few boats to Muhammad-i-zaman Mirza's side, there landed and provoked to fight. When attacked they fled,

and three boatloads of them were drowned. One boat was captured and brought to me (P-671).

B.T. The same day, the Bengalis went in a few boats, got out on Muhammad –Zaman Mirza's side and provoked a battle. Our men pressed hard, put the Bengalist to flight, and sank three boats with all hands aboard (P-449).

ҒОФИЛ АЗ ИНЖО РОНДА ВА АЗ ОНЖО МОНДА

ғб. (Ғофил ора йўлда сарсон
бўлиб қолган)

Андижонга була Самарқандни ишкдин бердук. Андижон ҳам ишкдин чиқмиш эди. Бизга “зофил аз инжо ронда ва аз онжо монда” дегандек бицди. Бисёр шаққ ва душвор келди. Не учунким, то подшоҳ бўлуб эрдим, бу навъ навкардин ва вилоят тин айрилмайдур эрдим, то ўзумни билиб эрдим, бу йўсунлуқ ранж ва машаққатни билмайдур эрдим (Бобурнома, 64).

З.Т. Striving for Andijon we lost Samarqand. Now, Samarqand was also about at a loss. I

recall the saying to our circumstances:

One cannot be loyal to two opposing sides at the same time in order to gain advantages from both.

It was very hard and annoying. Why I became a padishah, not been separated from the armed forces and the affair of province yet, then again I could hardly control myself, have never experienced such kind of trouble and anxiety alone.

Я

ЯКРҰ БЎЛМОҚ (ора бузилмоқ)

Бири улким, агарчи хонга бу вилоятларни ваъда қилилмайдур эди, вале хон тилаб эди. Хон тилаб туруб, Жаҳонгир мирзога берилса, хон била тамом якрў бўлмоқ керак эди (Бобурнома 62, 63).

Ж.Л.В.Э. One of these was, that though I never had promised them to the Khan, yet he had demanded them; and if, after such demand, they were bestowed on Jehangir Mirza, I must expect to come to an explanation with him (P. 56).

А.С.Б. For several reasons, those districts could not be given to them. One was, that though not promised to The Khan, yet he had asked for them and, as he persisted in asking, an agreement with him was necessary, if they were to be given to Jahan-gir Mirza Pp. (87) 154.

В.Т. One was that even if the province had not actually been promised to the khan, he still claimed it; would be necessary to come to an agreement with him if it were to be given to Jahan-gir Mirza (P. 63).

ЯСОЛНИ БУЗМОҚ

фб. (сафни, жанговар тартибни бузмоқ)

... *беклар арзға еткур-диларким, бу киши худ жазм туюбтур. Ясолни бузмай ёруқта-ўқ этиб борсак муносибдур* (Бобурнома, 94).

Ж.Л.В.Э.... that therefore it was better not to advance in disorder, but slowly and in regular array (P. 113).

А.С.Б. At the time, Shahbaz was lying before Nii-klnt fort;

crossing the Khujand-water opposite Bikhrata, we hurried to fall upon him there. When, a little before dawn, we were nearing the place, the begs represented to me that as the man would have had news if us, it was advisable not to go on in broken array Pp. (239) 110.

В.Т. "This person has learned of our plan. It would be appropriate for us to get closer in **without breaking formation**" (P. 127).

ЯСОБ ЧИҚМОҚ

фб. (саф тартиб чикмоқ)

Бизким ясоб чиктук, ганим ҳам утрудин ясоб пайдо булди (Бобурнома, 83).

Ж.Л.В.Э. We marched right forward to the enemy, and they, on their part, appeared ready drawn up to receive us (P. 93).

А.С.Б. As we wished to fight, we marched from our camp at dawn, we in our mail, our horses in theirs, formed up in array of right and left, centre and van Pp. (206)139.

В.Т. As we set out in battle formation, the enemy appeared arrayed for battle directly opposite (P. 105).

Ў

ЎЗИНИ ТОРТМОҚ

фб. (равона бўлмоқ, кетмоқ)

Шайбонийхон туруш бермай, Самарқанд сари ўзини тортти, Самарқанд навоҳисига борди. Чун Бойсунқур мирзонинг мударрасидек бўлмади, яхши ихтилот қилмади. Неча кундин сўнг ҳеч иш қила олмай маънос Туркистонга мурожаат қилди. Бойсунқур мирзо етти ой қабал тортти (Бобурнома, 58).

Ж.Л.В.Э. Baiesanghar Mirza, disappointed on finding that Sheibani Khan could not render him the effectual assistance which he had hoped for, gave him but an indifferent reception; and, in the course of a few days, Sheibani Khan, seeing that nothing could be done, returned back in despair to Turkestan. Baiesanghar Mirza had now sus-

tained the blockade for seven months, and had placed his last hope in this succor (P. 48).

А.С.Б. ShaibanI Khan made no stand but drew off towards Samarkand. He went right up to the fort but because the affair had not gone as Bai-sung-har Mirza wished, did not get a good reception. He therefore turned back for Turkistan a few days later, in disappointment, with nothing done Pp. (74) 141.

В.Т. Since Shaybani Khan did not share Baysunghur Mirza's ambitions, they did not hit it off. A few days later Since Shaybani Khan returned to Turkistan, disappointed at not being able to effect any action (P. 54).

ЎҒУРЛАБ ОЛМОҚ

фб. (ғафлатда қолдирмоқ)

Бу кўмакни олиб келиб, Хўжандта таваққуф қилмай, ўта чиқиб, илгаб Кандибодомни сўл қўлда қўюб келиб, кеча била шоту қўюб Насух қўргониниким, Хўжандтин ўн йиғоч йўлдур, Кандибедомдин уч йиғоч, ўғурлаб олдук (Бобурнома, 65).

Ж.Л.В.Э. I set out, and without tarrying in Khojend, advanced without loss of time, and leaving Kandbadam on the left, in the course of the night, reached and applied scaling-ladders to the fortress of Nasukh, which is ten farsans from Khojend and three from Kandbadam, and **carried out place by surprise** (P. 60).

А.С.Б. With this help we started, rode light, through **Khujand without a halt**, left Kand-i-badam on the left and so to Nasukh, 9 or 10 *yighach* of road beyond Khujand and 3 *yighach* (12-18 m.) from Kand-i-badam, there set our ladders up and **took the fort** Pp. (92) 159.

В.Т. Taking this assistance and without stopping in Khodzhent, we rode straight through, putting Kanibadam to our left, set up our ladders by night, and **took by stealth** the Nasukh fortress, which is ten leagues from Khodzhent and three leagues from Kanibadam (P. 67).

Қ

ҚАТЛИ ОМ ҚИЛМОҚ
фб. (ёшпасига ўлдирмоқ)

Бу келган арзадоштларда яхши хабарлар эди: Шаҳзода Таҳмосп ўзбакнинг дафъиға азимат қилиб, Рениш ўзбакни Домгонда олиб ўлтуруб, элини қатли ом қилур (Бобурнома, 241).

Ж.Л.В.Э. These letters contained the pleasing intelligence, that prince Tahmasp having marched to oppose the Uzbeks, had taken Renish the Uzbek in Damghan, and **put him, with all his men, to the sword**; that Obeid Khan, on hearing of the motions of the Kezzelbashes, had raised the siege of Heri ... (P. 389).

А.С.Б. There was this excellent news in the dutiful letters received: that Shah-zada Tahmasp, resolute to put down the Auzbeg, had overcome and killed Rinsh *Auzbeg* in Damghan and **made a general massacre** of his people; Pp. (618) 687.

В.Т. There was good news in the letters that came. Prince Tah-masp, determined to drive out the Uzbek, had captured Rinish the Uzbek at Damghan, killed him, and **massacred his men** (P. 419).

ҚОНИНИ ДАЪВО ҚИЛМОҚ

фб. (хунини даъво қилмоқ)

Хисравшоҳни кўруб ёнзон охшоми Мирзо хон менинг қошимга келиб, оғаларининг қонини даъво қилди (Бобурнома, 105).

Ж.Л.В.Э. The evening of the same day in which I returned from the interview with Khosrou Shah, Mirza Khan came into my presence and **accused him of the murder** of his brothers (P. 132).

А.С.Б. In the evening of the day on which we had seen Khusrau Shah and gone back to camp, Mirza Khan came to my presence and **demande vengeance on him for the blood** of his brothers (P. 194).

В.Т. The evening after I saw Khusrawshah and returned, Mirza Khan came to me and **declared blood revenge** for his elder brothers (P. 148).

ҚОШИҒА КЕЛМОҚ *фб.* (олдига келмоқ)

Бобо Сайрамии том устидин ул сари, бу сари қаролайдур эди. Кун тушга ёвуқ томдин тушуб, менинг қошимга келиб айтадурким, Юсуф доруға келадур (Бобурнома, 99).

Ж.Л.В.Э. Baba Seirami watched on the terrace-roof of the house,-keeping a sharp look-out in every direction. It was near noon when he **came down** from the terrace, and said to me, "Here comes Yusef, the Darogha" (P. 121).

А.С.Б. Baba Sairami kept watch from the roof of a house. Near mid-day **he came down** and said, "Commandant Yusuf is coming" Pp. (181) 248.

В.Т. Baba Sayrami was on the roof keeping watch in all di-

rections. Near noon he jumped down and came to me saying, "Yusuf the prefect is coming" (P. 137).

F

ҒАЗАЛИДА РАНГ ВА ҲОЛ БОР

фб. (ғазаллари жушқин ва кайфиятли)

*Яна Биноий эди, ҳири-
ликтур, отаси Устод
Муҳаммад сабз банно учун
мундоқ тахаллус қилибтур.
Ғазалида ранг ва ҳол бордур,
девон тартиб қилибтур,
маснавийлари ҳам бор
(Бобурнома, 138).*

Ж.Л.В.Э. Another of them was Binai of Heri, whose father's name was Ustad Muhammad Sebz Bina, whence he himself derived a poetical name. **His odes possess both coloring of style, and enthusiasm,** and he composed a Diwan (P. 194).

A.C.B. Bannai was another; he was a native of Heri and took a such penname (Banai) on account of his father Ustad Muhammad Sabz-bana, **His odes**

have grace and ecstasy. One poem (masnavi) of his on the topic of fruits, is in the muta qarib measure; it is random and not worked up (P. 286).

B.T. Bannai. He was from Herat. His father, Ustad Muhammad, was a master builder and for this reason adopted the pen name Bannai. **His ghazals exhibit verve and ecstasy** He has made a divan and has composed mathnawis (P. 214).

X

ҲАЗИН КҮНГУЛ

фб. (дили синиқ, дили хуфтон)

*Ҳар нечук қабиҳ ва зишт
назм ҳам бўлса марқум
булур эди. Бу фурсаттаким,
"Мубаййин"ни назм қиладур
эдим, хотири фотирга хутур
этти ва ҳазин кўнгулга
мундоқ еттиким, ҳайф бўлғай
ул тилдинким мундоқ алфозни
дарж қилғай, яна фикрини
қабиҳ сўзларга харж қилғай ва
дариг бўлғай ул кўнгулдинким,
мундоқ маоний зухур этгай,
яна зишт хаёллар анда хутур
этгай (Бобурнома, 185).*

Ж.Л.В.Э. Before this, whatever had come into my head, good or bad, in sport or jest, if I had turned it into verse for amusement, how bad or contemptible so ever the poetry might be, I had always committed it to writing these lines, my mind led me to reflections, and **my heart was struck with regret**, that a tongue which could repeat the sublimit productions, should bestow any trouble on such unworthy verses; that it was melancholy that a heart, elevated to nobler conceptions, should submit to occupy itself with these meaner and despicable fancies (P. 292).

А.С.Б. From time to time before it, whatever came into my head, of good or bad, grave or jest, used to be strung into verse and written down, however empty and harsh the verse might be, but while I was composing the *Mubln*, this thought pierced through my dull wits and made way into my **troubled heart**, "A pity it will be if the tongue which has treasure of utterances so lofty as these are, waste itself again on low words; sad will it be if again vile imaginings find

way into the mind that has made exposition of these sublime realities" Pp. (449) 518.

В.Т. Before this, whatever came to mind, good and bad, serious and humorous, was often put into poetry as a joke. No matter how obscene or improper, it got written down. While I was versifying the *Mubin*, however, it occurred to my weak mind and **saddened heart** that it was pity for obscene words to emerge from a tongue engaged with lofty expressions, and for improper images to occur to a mind manifesting pious thoughts (P. 311).

**ҲАРЧИ ДАР ОИНА ЖА-
ВОН БИНАД, ПИР ДАР
ХИШТИ ПУХТА ОН БИ-
НАД**

мақл. (ёши улуг киши тажрибаси орқали кўп нарса билади)

"Ёш киши ойнага қараб нима кўрса, кекса одам хиштга қараб, ундан ҳам яхшироқ кўради" (Бобурнома, 159).

Ж.Л.В.Э. What the young man sees in a mirror, The sage

can discern in a baked brick
(P. 231).

A.C.B. What a mirror
shows to the young man, A
baked brick shows to the old
one! (P. 340).

B.T. That which a youth
sees in the mirror an old man
sees in a baked brick (P. 259).

ҲАЙФИ КЕЛМОҚ
фб. (ачинмоқ)

*Танбалнинг дувулгасига
ўқ оттим, яна соғдоққа илик
элиттим, хон додам бир
сарсабз гўшагир бериб эди,
ул чиқди, тошлагали ҳайфим
келди, яна соғдоққа солғуча
икки ўқ отқунча фурсат бўлди
экин (Бобурнома, 93).*

З.Т. I shot an arrow aiming
at Tanbal's helmet, I stretch for
another arrow into my quiver, a
goshagir (arrow) came out that
presented me by my Khon Dada,
I felt a pity to shot, it was so
quick time to take a breath and
close eyes and open.

ҲАЙФ БЎЛМОҚ
фб. (беҳуда бўлмоқ)

*Ҳар нечук қабиҳ ва зишт
назм ҳам бўлса марқум
бўлур эди. Бу фурсаттаким,
“Мубаййин”ни назм қиладур
эдим, хотири фотирга хутур
этти ва ҳазин кўнгулга мундоқ
еттиким, ҳайф бўлғай ул
тилдинким мундоқ, алфозни
дарж қилғай, яна фикрини
қабиҳ сўзларга харж қилғай ва
дариз бўлғай ул кўнгулдинким,
мундоқ маоний зуҳур этгай,
яна зишт хаёллар анда хутур
этгай (Бобурнома, 185).*

Ж.Л.В.Э. Before this, what-
ever had come into my head,
good or bad, in sport or jest,
if I had turned it into verse for
amusement, how bad or con-
temptible so ever the poetry
might be, I had always commit-
ted it to writing these lines, my
mind led me to reflections, and
my heart was **struck with re-
gret**, that a tongue which could
repeat the sublimit productions,
should bestow any trouble on
such unworthy verses; that it
was melancholy that a heart,
elevated to nobler conceptions,
should submit to occupy itself
with these meaner and despica-
ble fancies (P. 292).

A.C.B. From time to time before it, whatever came into my head, of good or bad, grave or jest, used to be strung into verse and written down, however empty and harsh the verse might be, but while I was composing the *Mubln*, this thought pierced through my dull wits and made way into my troubled heart, "A pity it will be if the tongue which has treasure of utterances so lofty as these are, waste itself again on low words; sad will it be if again vile imaginings find way into the mind that has made exposition of these sublime realities" Pp. (449) 518.

B.T. Before this, whatever came to mind, good and bad, serious and humorous, was often put into poetry as a joke. No matter how obscene or improper, it got written down. While I was versifying the *Mubin*, however, it occurred to my weak mind and saddened heart that it was pity for obscene words to emerge from a tongue engaged with lofty expressions, and for improper images to occur to a mind manifesting pious thoughts (P. 311).

ҲАР НЕКУ БАДЕКИ ДАР ШУМОРАСТ, ТО ДАР НИГАРИ САЛОҲИ КОРАСТ

матл. (инсон ҳаёти давомида яхши ишдан ҳам, ёмон ишдан ҳам ўзига хулоса чиқаради)

Ҳар неку бадеки дар шумораст,

То дар нигари салоҳи кораст.

Табдили:

"Ҳар бир юзага келган яхши-ёмонликни текшириб қарасанг, турмуш учун хайриятлидир" (Бобурнома, 148).

Ж.Л.В.Э. (Persian verse.)

Every good and evil that exists,

If you mark it well, is for a blessing (P. 211).

A.C.B. All ill, all good in the count, is gain if looked at aright! (P. 311).

B.T. Whatever happens, good or bad, when you look closely, you'll find that it is all for the best (P. 235).

ҲАЙВОН СУЙИДЕК ЮТА КИРИШМОҚ

фб. (обиҳаётдек ича
бошламоқ)

*Ишрат паймоналарин
тулдуруб, соқийлар юруб
мажлис аҳлига тута
кириштилар. Мураввақ
чоғирларни мажлис аҳли
ҳам ҳайвон суйидек юта
кириштилар, мажлис
қизиқти, чоғирлар бошқа
чиқти, бу хаёлда эдиларким,
манга ичиргайлар, мени ҳам
бу доирага кийоргайлар...*
(Бобурнома, 144).

Ж.Л.В.Э. having filled up a glass of welcome, the cupbearers in waiting began to supply all who were of the party with pure wine, which they **quaffed as if it had been the water of life**. The party waxed warm, and the spirit mounted up to their heads. They took a fancy to make me drink too, and bring me into the same circle with themselves (P. 205).

А.С.Б. The social cups were filled, the cup bearers ordered to carry them to the guests; the guests **drank down the mere**

wine as if it were water of life; when it mounted to the heads, the party waxed warm. They thought to make me also drink and to draw me into their own circle (P. 302).

В.Т. The pleasure cups were filled and the cupbearers began to circulate and offer he to the guests, who started **gulping down the clear wine as though it was the water of life**. The party grew heated as the wine went to peopl's heads. They thought they could make me drink and draw me into the circle (Pp. 226, 127).

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Қайдлар учун

ХАЛҚАРО БОБУР ФОНДИ

ТЕШАБОЕВА ЗИЁДАХОН ҚОДИРОВНА

**“БОБУРНОМА”ДАГИ
ФРАЗЕОЛОГИК БИРЛИКЛАР ВА
ПАРЕМИЯЛАРНИНГ ИНГЛИЗЧА
ТАРЖИМАЛАРИ ЛУҒАТИ**

Масъул муҳаррир: М.Ҳамидова
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Техник муҳаррир: О.Мухторов
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Зиёдахон Тешабоева 1969 йили Фарғона вилояти Бешариқ туманидаги Рапқон қишлоғида туғилган. 1991 йили Тошкент давлат чет тиллар педагогика институтини тамомлаган. 1994 – 1996 йиллари Тошкент давлат чет тиллар педагогика институти инглиз тили факультети “Лексикология” кафедраси ўқитувчиси ва 1996 – 2002 йиллари Низомий номидаги Тошкент давлат педагогика университети чет тиллар факультети “Инглиз тили назарияси ва ўқитиш методикаси” кафедрасида катта

ўқитувчи лавозимида фаолият кўрсатган. 2009 йилдан буён Ўзбекистон давлат жаҳон тиллари университети “Таржима назарияси ва амалиёти” факультетининг “Таржимашунослик назарияси ва амалиёти” кафедраси мустақил изланувчи – ўқитувчиси. З. Тешабоева “Бобурнома” асари ва унинг инглизча таржималарига оид 30 га яқин илмий мақола ва тезислар чоп эттирган.

Babur at the First Battle of Panipat, 1526

Do Now: Analyze this painting and compare how Babur and India are similar to Hongwu's China and Nobunaga's Japan.



"By the grace of the Almighty God, this difficult task was made easy to me and that mighty army, in the space of a half a day was laid in dust."



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