

**TESHABOYEVA ZIYODAXON**



**“BOBURNOMA”DAGI  
FRAZEOLOGIK BIRLIKLARNING  
O‘ZBEKCHA-RUSCHA-INGLIZCHA  
LUG‘ATI**

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ZIYODAKHON TESHABOYEVA

UZBEK-RUSSIAN-ENGLISH  
PHRASEOLOGICAL UNITS  
DICTIONARY OF “BABURNAMA”

(On the basis of John Leyden-William Erskine (1826),  
Annete Susannah Beveridge (1921) and  
Wheeler Thackston's (1996) translations)

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Mazkur lug‘at mumtoz asar “Boburnoma”dagi frazeologik birliklarning kognitiv-kontseptual o‘rganish, “Boburnoma” (2002), “Boburnoma”ning tabdili (2008), ruscha tarjiması (2008), J.Leyden-V. Erskin (1826), A.S.Beverij (1921) va V.Tekston (1996)ning inglizcha tarjimasiga bag‘ishlangan. Zahiriddin Muhammad Boburning dunyoga mashhur asari “Boburnoma”da qo‘llangan frazeologik birliklar bir necha yillar davomida o‘rganilgan va o‘zbekcha, inglizcha ruscha tarjimalari qiyoslanib tadqiq etilgan. Bir necha yillar samarali mehnatning natijasi o‘laroq ko‘p tillik mavzuli lug‘at yaratilishiga turtki bo‘ldi. Ushbu kitob bo‘lajak tarjimonlar, boburshunos olimlar va jurnalistlar, doktorantlar, magistrantlar, oliy o‘quv yurti ingliz tili o‘qituvchilari, oliy o‘quv yurti talabalari, ingliz tilini chuqur o‘rganuvchilar va keng ommaga mo‘ljallangan.

This dictionary is dedicated to the classical work “Baburname” on the cognitive-conceptual analysis of phraseological units in “Baburname” (2002) and its’ interpretation of modern Uzbek (2008), Russian translation (2008), different English translations made by J.Leyden-W.Erskin (1826), A.S.Beveridge (1921) and Wh.Thackston (1996). Phraseological units in the work which was well known for all over the world, written by Zahiriddin Muhammad Babur that have studied by the author for several years and their different English, Russian translations. This dictionary is intended for future interpreters, Babur scholars and journalists, doctoral students, graduate students, English language teachers of the universities and wide of English speaker and learners.

Этот словарь основан на когнитивно-концептуальном подходе фразеологических единиц в произведении «Бабурнаме» (2002) и его интерпретации на современный узбекский язык (2008); русский перевод (2008); и на основании английских переводов сделанных учеными: Дж.Лейден-У.Эрскин (1826), А.С.Бевеидж (1921) и В.Текстон (1996). Этот словарь предназначен для будущих переводчиков, бабуроведов и журналистов, докторантов и выпускников ВУЗов, для учителей английского языка и студентов, а также для широкого круга читателей изучающих английский язык.



## Kirish

Mumtoz asarlar ustida tadqiqot olib borish katta mas'uliyat his etadigan jarayon. Muallif o'z maqsadini yaratgan manbasi orqali yoritishga harakat qiladiki, manbadan keltirilajak misollar o'quvchini turlicha talqin etishga chorlaydi. O'y qarashlar turlicha bo'lganligi tufayli uni muallif andozasi orqali talqin qilinmaydi va u o'ylagandek tushunilmaydi. Asar qanday bo'lsa shundayligicha talqin etiladi. "Boburnoma" shunday asarki, uni har bir o'quvchi turlicha talqin etishi mumkin. Hatto ingliz tarjimonlari ham tarjima jarayonida asliyatni turlicha talqin etib, asliyat ma'nosini noto'g'ri o'g'irishgani kabi. Shu nuqtai-nazardan asliyatdagi frazeologik birliklar va milliy-madaniy so'zlar ma'nosini tizimli o'rganish birmuncha ishni osonlashtiradi va "Boburnoma"ning asliy matnini tushunishga ancha yordam beradi. Ushbu tayyorlangan manba "Boburnoma"dagi frazeologik birliklarni o'rganishga kognitiv-kontseptual nuqtai nazardan yondashib, ularni tizimli tahlil doirasiga tortmoq, bo'lajak tarjimonlarga ancha foydali bo'lishni nazarda tutadi.

Bugungi kunda tarjimashunoslik sohasi alohida yo'nalish sifatida shakllanar ekan, o'zbek xalqining nodir asarlarini jahon ommasiga tanitish, ona tilidan to'g'ridan-to'g'ri, bevosita chet tillardan biri bo'lgan ingliz tiliga tarjimaga qilishga erishish fandagi yutuqlarimizdan biri deb qaraymiz. Shuning barobarida Zahiriddin Muhammad Boburning "Boburnoma" asari va uning hozirgi o'zbek tiliga qilingan tabdili (2008),

ruscha tarjimasi (2008) va uch turdagi J.Leyden-V.Erskin (1826), A.S.Beverij (1921), V.Tekston (1996)ning inglizcha tarjimalaridagi frazeologik birliklar mazmuni va tarjimalari uzoq yillardan buyon o'rganilgan va tarjimalari qiyoslab o'rganilishi keyingi paytdagi tarjimshunoslik sohasiga qo'shadigan yaxshi hissadir.

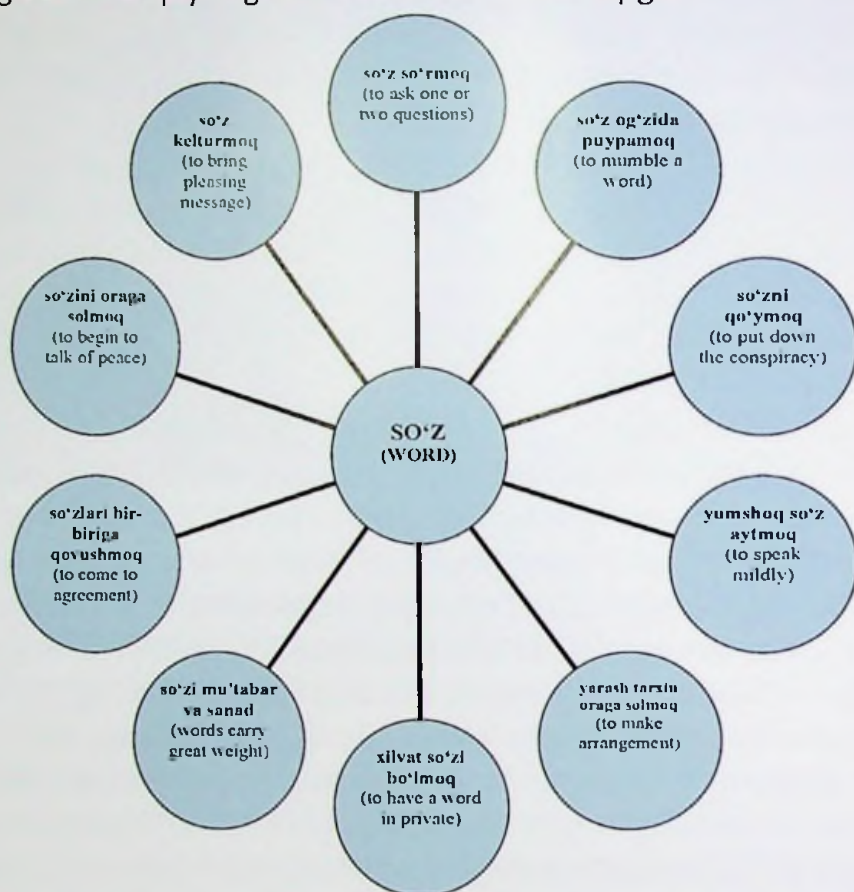
“Boburnoma” leksikasi haqida gapirilganda uning zalvorli matni barchaga birdek tushunarli emas, shuning uchun tabdil unga yaqinlashtiruvchi birinchi omil va uning ruscha tarjimasi esa bir qadam oldinga siljish, uch xil inglizcha tarjimalari – xorijiy tilda asliyatning aks etishi, asliyat mazmuning jilolanishi, ya'ni boshqa bir asarning yaratilishiga olib kelishidir.

Asliyatdagi frazeologik birliklarning kontseptlarda, matn ichida o'rganilishi tarjimonni chuqur fikrlashga, uning ekvivalentlari va bir necha sinonim guruhlari borligini bilishga yordam beradi. Ushbu kitob 2016 yilda nashr ettirilgan “Boburnoma”dagi frazeologik birliklar va paremiyalarning inglizcha tarjimalari lug'ati” deb nomlangan kitobning qayta ishlangan va mantiqan davomi sifatida, himoya jarayonidagi olimlarning taklif va tavsiya, maslahatlariga ko'ra ishlab chiqilgan. Asliyatdagi bir so'zning leksik maydon hosil qilishi yoki unga tegishli bo'lgan, asos so'zdan o'sib chiqqan frazeologik birlik mazmuni kognitiv-kontseptual jihati yoritilib, mavzuli lug'at shaklida vujudga keldi. Zero, “Boburnoma” faktik ma'lumotlarga shu qadar boyki, uning leksikasini to'liq tushunish bugungi kun o'quvchisiga biroz mushkullik tug'dirishi mumkin. Shunday nuqtai-nazar bilan mumtoz adabiyotimizning ushbu rakurslarda tadqiq etish ham foydali bo'ladi degan umidda va tarjimonlarning fikrini boyitish, tarjimalarini tadqiq etish ham dolzarb deb o'ylaymiz.

Asliyatdan saralangan so'zlar o'zbek tilida hammasi ham frazeologik birlik bo'lmasligi mumkin lekin uch turdagi inglizcha matndan birid frazeologik birlik aks etadi. Bundan maqsad frazeologik birliklar dinamikasini kuzatish maqsad qilingan.

Kognitiv-kontseptual ma'no qanday talqin etiladi? Bu haqida to'liq ma'lumot keltirish uchun bir maqolacha ko'rinishda tushuntirish bergan ma'qul. Asarda qo'llangan so'z, dunyo, ilik, o'lmoq leksik semantik maydonidagi ko'plab frazeologik birliklar, ularni tavsiflash, guruhlash va kontseptlarini ochib berishni talab etadi.

Shuningdek, "Boburnoma"dagi soʻz kontseptining mazmuni oʻrganilganda ular quyidagi tasvirda oʻz ifodasini topgan:



### 1- Rasm.

Yuqoridagi tasvirda aks etgan misollarning barchasi "Boburnoma"da qoʻllangan frazeologik birliklar boʻlib, quyidagi misolda uning mazmunini koʻramiz.

*Sening haqqingda yomon bordimmukim, toʻshung bila belingga ikki qilich bogʻlab, cherik tortib, bizning viloyatlarning ustiga kelib mundoq shoʻr va fitna solursen Qari mabhut mardak bir-ikki soʻz ogʻzida-oʻq puypadi soʻzlay olmadi, muqobalada ham demay mundoq muskat soʻzlarga ne deya ham olgʻay edi [188].*

Keltirilgan parchadagi ajratib yozilgan **soʻz ogʻzida-oʻq puypadi** frazeologik birlikdir. Bugungi kunda "Boburnoma"ning matnini barcha

birdek to'liq tushuna olmasligi mumkin. Shu maqsadda yuqoridagi misolning tabdilini keltirish maqsadga muvofiq.

Tabdil: *Men senga qanday yomonliklar qildimki, ko'ksing va belingga ikkita qilich bog'lab, lashkar tortib, bizning viloyatlarimiz ustiga bostirib kelib, bunday g'avg' va fitna ko'tarasan. Hayratdan tili so'zga kelmay qolgan bu pastkash qariya bir ikki to'ng'illab, hech so'z aytolmadi, ishonch bilan aytilgan bunday haq so'zlarga u nima ham deya olardi* [194].

Tabdildan ko'rinadiki, asliyatdagi frazeologik birlik **so'z og'zida puypamoq – hech so'z aytolmadi**, oddiy so'z birikmasida aks etgan. Asliyatdagi frazeologik birliklar uning inglizcha va ruscha tarjimalarida ham aks etganini o'rgandik. Lekin aksariyat hollarda rus va ingliz tilidagi tarjimalarda ham frazeologik birlik ko'proq so'z birikmasi tarzida tarjima qilinganini guvohi bo'lamiz.

“Boburnoma”ning ruscha tarjimasini olaylik: *Разве я поступил с тобой дурно, что ты повесил на грудь и на пояс два меча, повел войска на наши земли и поднял там смуту и мятеж? Этот ошалевший старик невнятно пробормотал несколько слов, но не мог ничего возразить; да и где ему было ответить на такие убедительные слова* [154]. – Men senga biror ahmoqlik qildimmiki, sen ko'ksing va belingga ikkitadan qilich osib, yerimizga bostirib kelibsan, yana bu yerda nizo chiqarib, isyon ko'tarasan? Bu qari dovdிரagan chol g'o'ldirab, **bir nimalar deb ming'irladi**, lekin javob berishi kerak bo'lgan bunday qat'iy savolga hech qanday qarshi so'z aytolmadi.

Tarjimada **so'z og'zida puypamoq - пробормотал несколько слов, - bir nimalar deb ming'irladi** – tarjimadagi “meaning to meaning translation” usuli, ya'ni mazmun yoki matn g'oyasini o'girish orqali so'z birikmasida o'z ifodasini topgan.

Jahon tillariga, xususan ingliz tiliga bir necha marotaba tarjima qilingan “Boburnoma” tarjimalar tarixini boshidan kechirdi, ularning orasida inglizcha adekvat tarjimalari mavjud. Ular asarning Jon Leyden va Vilyam Erskin (1826), Annetta Susanna Beverij (1921) va Vilyer Tekston (1996) tarjimalaridir. O'zbek olimlarining “Boburnoma”ni inglizcha tarjimalarini qiyosiy tahlil etishda va badiiy xususiyatlarini o'rganishda ushbu tarjimalardan samarali foydalanganlar. Chunki ularning tarjimasini adekvat deb qabul qilingan. Biz ham ushbu uch tarjimaga asoslanib ish ko'ramiz.

Asliyatdagi, *Sening haqqingda yomon bordimmukim, to'shung bila belingga ikki qilich bog'lab, cherik tortib, bizning viloyatlarning ustiga kelib mundoq sho'r va fitna solursen Qari mabhut mardak bir-ikki so'z og'zida-o'q puypadi so'zlay olmadi, muqobalada ham demay mundoq muskat muskat so'zlarga ne deya ham olg'ay edi* degan parchani inglizcha Jon Leyden va Vilyam Erskin (1826) tarjimasida kuzatamiz.

Jon Leyden va Vilyam Erskin tarjimasida: "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? [298]. – Men senga qanday yomonlik qildimki, sen bu alfozda menga qarshi kiyinib, mana bu ikki qilichni taqib olib, butun lashkaringni boshlab kelib, hududda to'polon ko'tarasan? Erkak kalovlanib, to'liq javob bermasdan **bir ikki og'iz g'uldiradi**, haqiqatdan ham favqulodda berilgan bunday savolga nima deb ham javob bera olardi?

Misol tarjimasida Anetta Susanna Beverijda (1921): "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 [3, 526 (460)]. – Men qanday bema'ni ish qildimki, yelkang va belingga ham qurol osib, bizning yerlarga lashkaring bilan kelib, g'avg'o va tashvishlarni qo'zg'aysan? Esankiragan, qari chol **tishlarini g'ijirlatib bir ikki og'iz g'uldiradi**, lekin berilgan savolga na to'g'ri javob berdi, na indamay turdi.

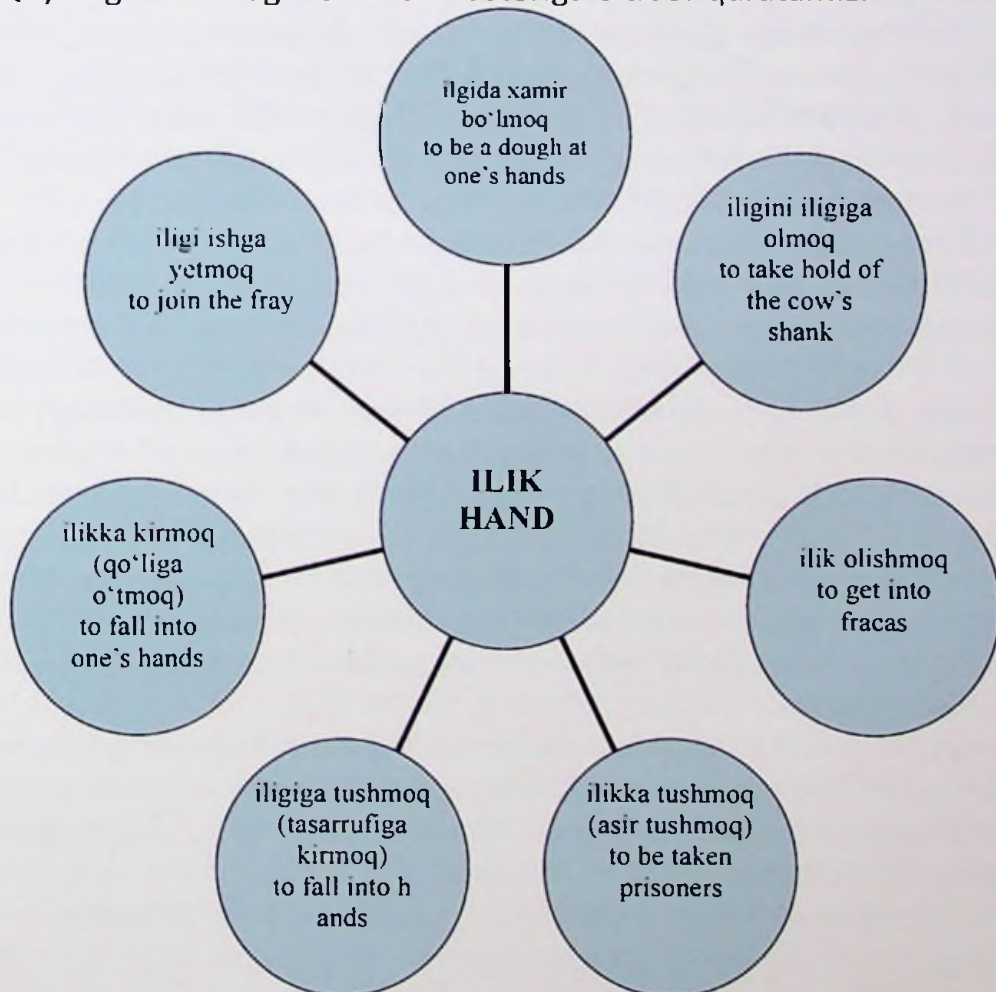
Asliyatdagi misol Vilyer Tekston tarjimasida (1996)da: *Did I do you ill that you strapped two swords to your waist and led your army against our domains and caused such strife and turmoil?" The confused old man mumbled a word or two in the back of his throat but said nothing in response. What could he say to such unanswerable words?* [317]. – Men senga qanday noma'qul ish qildimki, sen belingga ikki qilichni mahkam bog'lab kelib, lashkaring bilan bizning hududda qarshi chiqib, g'avg'o va to'polon ko'tarasan? Xijolat chekkan chol **bir ikki so'z aytib to'ng'illadi**, lekin javob bera olmadi. Javob berolmaydigan shunday savolga nima ham deya olardi.

Tarjimalardan ko'rinadiki, asliyatdagi **so'z og'zida-o'q puypamoq**



frazeologik birlikning ma'nosini aks ettirish orqali o'g'irilgan. Jon Leyden va Vilyam Erskin tarjimasida **stammered out a few words - bir ikki og'iz g'uldiradi**; Anetta Susanna Beverijda **shattered a few words - tishlarini g'ijirlatib bir ikki og'iz g'uldiradi**; Viyer Tekston tarjimasida **mumbled a word or two - bir ikki so'z aytib to'ng'illadi**, duduqlandi tarzida tarjima qilingan. Shuni qayd etish lozimki, asliyatdagi frazeologik birlik albatta frazeologik birlik bo'lib o'g'irilmasligi tabiiy hol. Asliyat tarjima jarayonida ba'zi yo'qotishlari evaziga matnning boshqa jihatlari to'ldirilib, qayta tiklanadi. Shunga qaramay siyosiy va tarixiy voqealar, tarixda bitilgan mashhur janglarda, tarixiy shaxslar portretini nozik chizgilarda sodir etish va o'sha jarayonda qo'llangan frazeologik birliklar ma'nosini aks ettirish juda muhimdir.

Quyidagi frazeologik birliklar klasteriga e'tibor qaratamiz.



Muallif temuriyzoda beklar o'rtasidagi nifoqlarni tasvirlar ekan, Husayn Boyqaroning o'g'li Badi'uzzamon mirzo va otasini navkarlarining unga qilgan muomalasini, beklar haqidagi nizolarni achchiq kinoya bilan frazeologik birlik orqali tasvirlagan. Shulardan biri Badi'uzzamon mirzo haqida:

*Xisravshohni navkar-savdaridin ayirib mundoq zabun qilmasam edi, Kobulni Zunnunning o'g'li Muqimdin olmasam edi, borib mirzoni ko'rmaklari mumkin emas edi. Badi'uzzamon mirzo xud bularning ilgida xamir edi, bularning so'zlaridin tajovuz qila olmas edi* [123].

Tabdil: Xisravshohni navkar-savdaridan ayirib bunday bechorahol qilmasam, Kobulni Zunnunning o'g'li Muqimdan olmasam edi, ularning borib mirzoni ko'rmaklari mumkin bo'lmasdi. Badi'uzzamon mirzo ham bularning qo'lida xamir edi [122].

*Ilgida xamir bo'lish*, hukmdor bo'la turib, beklarning ilgida xamir kabi evrilishi, ularning izmiga bo'ysunishi "Boburnoma" muallifini hayratga soladi. U podshohning o'g'li bo'lsa-da o'zgaralar fikri bilan ish ko'rishini o'tkir kinoya ilgida xamir edi orqali aks ettiradi. Ushbu frazeologik birlik uch turdagi inglizcha tarjimada quyidagicha beriladi:

Yuqoridagi asliyat misoli Jon Leyden va Vilyam Erskin tarjimasida: For had I not deprived Khosrou Shah of his army and retainers, and reduced him to his present helpless condition, and had not I taken Kabul from Mokim, Zulfun's son, they never would have thought of going to wait upon the Mirza. Badia-ez-zaman **was only dough in the hands of the other two**, and never attempted to swerve from their advice [9, 168]. – Xisravshohning navkar va xizmatkorlarini tortib olmasam va uni hozirgi holatga solmasam edi, Zunnunning o'g'li Muqimdan Kobulni olib qo'yimasam edi, ular hech qachon bu Mirzoga xizmat qilish uchun bormasdi. Badi'uzzamon mirzo esa faqat bir – ikki **kimsalar qo'lida xamir edi** va hech qachon ularning maslahatidan bosh tortolmasdi.

Asliyat misoli Anneta Susanna Beverijda: For it is not likely they would have seen if I had not made Khusrau Shah helpless by parting him his following, and if I had not taken Kabul from Zunnun's, Muqim. Badi'uz-zaman Mirza himself was as dough in the hands of the rest; beyond their word he could not go [243]. – Agar men Xisravshohni nochor holatga solib, bulardan ayirmaganimda va Zunnun bilan Muqimdan Kobulni tortib olmaganimda, ular bunday alfozda ko'rinmagan bo'lardi.

Badi'uzzamon mirzo bo'lsa qolganlar qo'lida xamir edi, ularning so'zidan o'tib ish qilolmasdi.

Asliyat misoli Vilyer Tekston tarjimasida: Had I not reduced Khusrawshah to such a state by separating him from his servants and liege men, and had I not taken Kabul from Zu'n-nun Beg's son Muqim, it would not have been possible for them to go to the mirza. Badi'uzzaman Mirza, **putty in their hands**, was incapable of protesting against anything they said [182]. – Men Xisravshohni shunday davlatidan va xizmatkoriyu, lashkarlaridan ayirib kuchsizlantirmaganimda, Zunnunbekning o'g'li Muqimdan Kobulni olmaganimda edi, ular balki, mirzoga bormagan bo'larmidilar. Badi'uzzamon mirzo **ularning qo'lida xamir** (putty-teshik, yoriqlarni bekitish uchun ishlatadigan yopishqoq qorishma)<sup>1</sup> edi, ular aytgan fikrga qarshi chiqolmasdi.

Tadqiqotdan ko'rinadiki, frazeologik birlik ilgida xamir bo'lmoq uch turdagi inglizcha Jon Leyden va Vilyam Erskin (1826), Anneta Susanna Beverij (1921) va Vilyer Tekston (1996)da tarjimaning kalka usuli–so'zma so'z tarjimadan foydalangan. Sababi oziq ovqat tarkibiga kirgan va barcha millatga tanish jarayon – ilgida xamir va xamirni har qanday shaklga solinishi, inson qiyofasining sifatlarini ochib berishda muhim ahamiyat kasb etgan. Aynan ushbu ilgida xamir bo'lmoq asarning ruscha tarjimasiga ham o'tgan. Quyidagi misolda rus tilidagi versiyasini ham o'rganamiz:

*Xisravshohni navkar-savdaridin ayirib mundoq zabun qilmasam edi, Kobulni Zunnunning o'g'li Muqimdin olmasam edi, borib mirzoni ko'rmaklari mumkin emas edi. Badi'uzzamon mirzo xud bularning ilgida xamir edi, bularning so'zlaridin tajovuz qila olmas edi* – Если бы я не сделал Хусравшаха столь слабым, разлучив его со слугами и нукерами, если бы я не отнял Кабула у Мукима, сына Зуннуна, то их уход и свидание с Мирзой оказались бы невозможны. Ведь Бади'аззаман мирза **был у них в руках**, [словно] **тесто**, и не мог отступить от их слов [94]. – Agar men Xisravshohni o'zining navkari va xizmatkorlaridan ajratib, ojiz qilmaganimda, agar men Zunnunning o'g'li Muqimdan Kobulni tortib olmaganimda edi, ular Mirzo bilan uchrashishga ketib qololmagan bo'lardi. Axir Badi'uzzamon mirzo ularning **qo'lida xamir** [so'zma-so'z] **edi** va ularning so'zidan voz kecha olmasdi.

<sup>1</sup> Бўтаев Ш, Ирискулов А. Инглизча-ўзбекча, Ўзбекча-инглизча луғат. Тошкент–“Фан” нашриёти, 2009.

Tarixiy fakt, yana allaqanday sirli ravishda Farg'ona viloyatining hukmdori Umarshayx mirzoning qanday o'lim topgani o'quvchining diqqat e'tiborini tortadi. Muallif o'zining otasi haqida shunday yozadi:

*Ushbu tarixda dushanba kuni, ramazon oyining to'rtida Umar Shayx mirzo jardi kabutar va kabutarxona bila uchub, **shunqor bo'ldi**. O'ttiz to'qquz yoshar edi [37].*

Mazkur jumladagi ajratib yozilgan **shunqor bo'ldi** frazeologik birligi matn ichida Leyden–Erskinda quyidagicha tarjima qilinadi:

*On Monday, the 4<sup>th</sup> of the month of Ramzan, of the year that has been mentioned, Omer-Sheikh 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 thirty-ninth year of his age [7]. – Aytib o'tilgan o'sha yilning ramazon oyining to'rtinchi sanasida, dushanba kuni Umarshayx Mirzo kabutar va kabutar uyi bilan baland jordan pastga qulab tushdi va **narigi dunyoga uchib ketdi**. U 39 yoshda edi (narigi dunyoga ravona bo'ldi).*

Asliyat matni S.Beverij tarjimasida quyidagicha berilgan: *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** [68]. – Aytib o'tilgan o'sha yili, o'sha paytda g'alati voqea sodir bo'ldi. Axi qarorgohi baland jar yoqasida joylashgan bo'lib, jarlik bo'ylab qasr, qurdirilgan binolar bor va shu binodan ramazonning to'rtinchi kuni (8 iyun) Umarshayx Mirzo **uchub**, o'zining kabutar va kabutar uyi bilan **lochin bo'lib ketdi**.*

Asliyat matni V.Tekston tarjimasida bunday: *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 [8]. – Dushanba kuni, yilning ramazon oyi (1494 yil 8 iyun), Umarshayx Mirzo tepadan o'zining kabutar va kabutar xonasi bilan **jarga qulab tushdi va jon taslim qildi**.*

Asarni ingliz tiliga o'girishda tarjimonlar asliyatga turlicha yondashib, imkon doirasida **shunqor bo'ldi**ning muqobilini aks ettirgan. Asliyatdagi frazeologik birlik mazmuni uch turdagi inglizcha tarjimalarning hech qaysi birida yo'qolmagan, balki o'ziga xos tarzda aks etgan. "Boburnoma"dagi **shunqor bo'ldi** frazeologik birligi Leyden–Erskinda uchub – *precipitated*

*from the top of the steep – jarning tepasidan juda yuqori tezlikda tushib, shunqor bo'ldi – took his flight to the other world – narigi dunyoga uchub ketdi* ikki turdagi frazeologik birlik orqali tarjima qilib, adekvat tarjimaga erishgan.

S.Beverijning varianti so'zma-so'z tarjima uchub – **flew, shunqor bo'ldi – became a falcon – lochin bo'lib, uchib ketdi** tarzida berilgan. V.Tekston frazeologik birlikning transformatsion uslubi orqali uchub – **toppled into the ravine – jarga qulab tushdi**, shunqor bo'ldi – **gave up the ghost – jon taslim qildi** tarzida muqobil tarjimaga erishgan. Tarjimadagi semantik aloqalar muallif nazarda tutgan hodisalarni ifodalashda tasviriy va obrazli chiqishini ta'minlashga xizmat qilgan.

Millatning o'ziga xosligi uning milliy-madaniy qadriyatlari, turmush tarzi, dini va e'tiqodi, ma'naviy axloqi, urf-odatlaridadir. Hazil-mutoiba gaplar, maqtashu olqishlar kabi frazeologik birliklar ham milliylikka xos tarzda ifodalanadi. "Boburnoma"da qo'llangan frazeologik birliklar boshqa asarlarda qo'llangan frazeologik birliklardan keskin farq qiladi. Asarda voqea va hodisalarning tasvirlanishi, jang maydonidagi holatlar ham obrazli ifoda topgan.

Mumtoz adabiyotlarda qo'llangan frazeologik birliklar tarjimasi o'ta murakkab jarayon ayni paytda ularni o'rganish dolzarb. "Boburnoma" asarining dunyo tillariga qayta-qayta tarjima qilinayotganligini hisobga olib, unda qo'llangan frazeologik birliklardan mavzuli lug'at yaratish lozim. "Boburnoma"dagi frazeologik birliklarning kognitiv-kontseptual lug'atini yaratish tarjima qilinmagan boshqa o'zbek mumtoz adabiyoti namunalarining dunyo yuzini ko'rishda, millatni dunyoga tanitishda muhim rol o'ynaydi.

"Boburnoma" va uning inglizcha tarjimalarini qiyosiy va kognitiv-kontseptual tahlil etish tarjimonni ma'no va mazmun izchilligini his etish malakasini ta'minlaydi, murakkab frazeologik birliklar tarjimasini tadqiq etish tarjimonning milliy-madaniy xususiyatli leksik va frazeologik iboralarni hech qiynalmay tarjima qilishiga zamin yaratadi. O'quvchi va tarjimonni asliyat mazmunini yanada chuqurroq anglashga undaydi. Asarni jiddiy o'rganish yangi g'oyalar yaratilishiga olib keladi. Asliyat kiril alifbosida bo'lganligini hisobga olib, uni kiril qoldirilishini lozim topdik. Mana shu nuqtai-nazardan kelib chiqib, "**Boburnoma**"dagi frazeologik birliklarning o'zbekcha-ruscha-inglizcha sizning hukmingizda lug'atini havola etamiz.

Lugʻat haqidagi fikr va mulohazalaringizni mamnuniyat bilan qabul qilamiz. Maʼlumot uchun telefon: (90) 345 97 46.

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## SHARTLI BELGILAR

**A:** = Asliyat, “Boburnoma”ning 2002 yil nashri.

**T:** = Tabdil, “Boburnoma”ning 2008 yil nashri.

**R.T:** = Ruscha tarjima, “Boburnoma”ning 2008 yil ruscha nashri.

**1.** = J.Leyden-V.Erskinnig 1826 yildagi “Boburnoma”ning inglizcha tarjimasini.

**2.** = Annetta Susanna Beverijning 1921 yildagi “Boburnoma”ning inglizcha tarjimasini.

**3.** = V.Tekstonning 1996 yildagi “Boburnoma”ning inglizcha tarjimasini.



## Б

### БУЗМОҚ

<b>ЯСОЛНИ БУЗМОҚ</b> — сафни, жанговор тартибни бузмоқ	
<b>А:</b> ... беклар арзға еткурдиларким, бу киши худ жазм туюбтур. <b>Ясолни бузмай</b> ёруқта-ўқ етиб борсак муносибдур [94].	<b>1....</b> that therefore it was better not <b>to advance in disorder</b> , but <b>slowly</b> and in regular array [113].
<b>Т:</b> ... беклар хабар етказдиларки, у Шаҳбоз ҳамма нарсани аниқ сезган. <b>Жанговар сафни бузмай</b> ёруғдаёқ етиб борсак дуруст бўлади [93].	<b>2....</b> the begs represented to me that as the man would have had news <i>if us</i> , <b>it was advisable not to go on in broken array</b> [110].
<b>Р. Т:</b> ... беки доложили: «Этот человек наверное обо всем догодался. Если мы подойдем, <b>не расстраивая рядов</b> , при свете дня — будет подходяще» [69].	<b>3.</b> «This person has learned of our plan. It would be appropriate for us to get closer in <b>without breaking formation</b> » [127].
<b>ҚУШ БУЗМОҒ</b> — қуш гўштини биринчи бўлиб тўғрамоқ ва бошқаларга бермоқ	
<b>А:</b> Бу суҳбатта менинг олимға қоз кабоби қўйдилар, чун <b>қуш бузмоғини</b> ва <b>тўғрамоғини</b> қилғон эмас эрдим, илик элтмадим [145].	<b>1.</b> In the course of the party, a roast goose was put down before me. As I was ignorant of the mode of <b>cutting it up</b> , or <b>carving it</b> , I let it alone, and did not touch it [206].
<b>Т:</b> Ушбу зиёфатда олдимга ғоз кабоби қўйдилар. Шу пайтгача мен сира <b>қуш бузмаган</b> ва <b>тўғрамаган</b> эдим, шу сабабли қўл теккизмадим [146].	<b>2.</b> At this party they set a roast goose before me but as I <b>was no carver or disjointer</b> of birds, I left it alone [304].

<p><b>Р. Т:</b> На этой пирушке передо мной поставили жареного гуся. Так как я еще никогда не <b>разрезал</b> и не <b>разнимал</b> птиц, то не дотронулся до гуся [113].</p>	<p><b>3.</b> At this gathering they placed a roast goose before me. Since I had never <b>carved</b> or <b>disjointed a fowl</b>, I did not touch it [229].</p>
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**ВАФОТ ҚИЛМОҚ — дунёдан ўтмоқ, ўлмоқ**

<p><b>А:</b> <i>Менинг отамнинг онаси ҳам Андижонда вафот қилган экандур, ани ҳам мунда эшиттурдилар</i> [86].</p>	<p><b>1.</b> My father's mother had also <b>paid the debt of mortality</b> at Andejan, and the news was communicated here [99].</p>
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<p><b>Т:</b> Отамнинг онаси ҳам Андижонда вафот қилган экан, уни ҳам шу ерда эшитдим [85].</p>	<p><b>2.</b> My father's mother also must have <b>died</b> in Andijan; this too they let us know in Aura-tipa[149].</p>
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<p><b>Р. Т:</b> Мать моего отца тоже скончалась в Андижане, об этом нам рассказали там же [62].</p>	<p><b>3.</b> My father's mother had also <b>passed away</b> at Andizhan [112].</p>
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**Д  
ДУНЁ**

**ДУНЁЙИ ФОНЙИНИ ВИДОЪ ҚИЛМОҚ — вафот этмоқ**

<p><b>А:</b> <i>Шоҳбегим ва Меҳр Нигорхоним ва жамиъ элнинг аҳли ва аёли асирлиққа тушуб, ул золими бадкирдорнинг ҳабсида дунёйи фонийни видоъ қилдилар</i> [39].</p>	<p><b>1.</b> ... Shah Begum and Mihr Nigar Nigar Khanum, with their whole family and attendents, were taken prisoners; and, in the prisons of that wicked miscreant, they <b>departed from this perishable world</b> [12].</p>
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<p><b>Т:</b> Шоҳбегим ва Меҳр Нигорхоним ҳамда жами элнинг аҳли ва аёли асирликка тушиб, у золим бадкирдор қамоғида <b>ҳаётдан кўз юмдилар</b> [34].</p>	<p>2. When Mubarak Shah invited Khan Mirza into Fort Victory, they were captured, together with the wives and families of all their people, by marauders of <i>Aba-bikr Kashghari</i> and, as captives to that ill-doing miscreant, <b>bade farewell to this transitory world</b> [77].</p>
<p><b>Р. Т:</b> Шахбиким, Михр Нигар ханум и все женщины и семья [сопровождавших их] людей попали в плен и <b>простились с бренным миром</b> в заточении у этого преступного злодея [16].</p>	<p>3. Shah Begum and Mihr Nigar Nigar Khanum, along with all the folk of their people, fell into captivity, whereupon they <b>bade farewell to this mortal world</b> in that evil tyrant's prison [14].</p>
<p><b>БЕШ КУН ЎТАР ДУНЁ</b> — ўткинчи ва қисқа умр</p>	
<p><b>А:</b> <i>Беш кун ўтар дунё учун бир ўзи ўстурғон валинеъматзодасини кўр қилди. Яна бирини ўлтурди. Тенгри қошида осий ва халқ олдида мардуд бўлубдур</i> [49].</p>	<p>1. <b>For the sake of the short and fleeting pomp of this vain world</b>, 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 [31].</p>
<p><b>Т:</b> Беш кунлик ўтар дунё учун бир ўзи ўстирган валинеъматзодасини Султон Маҳмуд мирзо ўғлининг кўзини кўр қилди. Бошқа бирини ўлдирди. Тангри қошида осий ва халқ олдида ёмонотлиқ бўлди [45].</p>	<p>2. <b>For the sake of this fleeting, five-days, world</b>, 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 [50].</p>

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APM № 283/х) 17

Р. Т: Ради [благ] быстротечной, преходящей земной жизни он ослепил одного из сыновей своего благодетеля, который его вырастил, и убил другого. Перед богом он был ослушником, а для людей — ненавистным, достойным того, чтобы его проклинали и поносили до самого дня воскресения мертвых [26].

**3. 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 [34].

**БЕШ КУНЛУК ЎТАР ДУНЁ — ўткинчи ва қисқа умр**

*А: Шайбоқхон Ҳирини олғондин сўнг, бу подшоҳларнинг зоҳ ва зоди била ёмон маош қилди, не ёлғуз бу жамъ била, бори халойиқ била Рустойи ва нодида киши, беш кунлук ўтар дунё учун мундоқ ёмон от қозғонди. Шайбоқхондин ношоиста ҳаракот ва афъолеким, Ҳирида содир бўлди, аввал буким, чиррик дунё учун Хадичабегимни Шоҳ Мансур бахши... га туттуруб, турлук-турлук қийинлар қилдурди [154, 155].*

**1.** Shaibaq Khan, after taking Heri, behaved badly 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 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 [328].

<p><b>Т:</b> Шайбоқхон Ҳиротни олгандан сўнг, бу подшоҳларнинг авлод-аждоди билан, нафақат бу жамоа, балки бутун халойиқ билан ёмон қилди. Қишлоқи ва олам кўрмаган бу одам беш <b>кунлик ўтар дунё учун</b> бундай ёмон от қозонди. Шайбоқхондан хунук хатта-ҳаракат ва япамас қилиқлар Ҳиротда содир бўлди: аввало, <b>чирик дунё учун</b> Хадича бегимни Шоҳ Мансур бахши... га топшириб, турли азобларга солди [156].</p>	<p>2. After taking of Heri, Sheibak Khan behaved extremely ill to the children and wives of the kings; nor to them 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 Sheibak Khan's misdeeds in Heri was, that <b>for the sake of some worldly dirt</b>, he order Khadjeh Begum to be given up to Shah Mansur Bakshi [223].</p>
<p><b>Р. Т:</b> После того как Шейбанихан взял Герат, он очень дурно общелся с женами и детьми [обоих] государей, не только с ними, но со всем народом. Ради <b>преходящих</b> благ нашей <b>краткой жизни</b> он учинил всевозможные грубости и непристойности. Первое дело и действие, которое Шейбанихан совершил в Герате, таково: радигрязных мирских расчетов он отдал Хадичабикиим развратнику Шах Мансур Бахши на пытку и истязание [30].</p>	<p>3. When Wormwood Khan took Herat, he maltreated the princes' wives and children. 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 <b>fleeting world</b>. First among his improper deeds in Herat was that <b>for the sake of this filthy world</b> he turned over Khadija Begim to Shah Mansur Bakhshi's wife for safe keeping and let her be tormented in all sorts ways [249].</p>
<p style="text-align: center;"><b>ДУНЁЙИ БЕБАҚО — фоний дунё</b></p>	

**А:** Хисравшоҳ бу ўтар **дунёйи бебақо** учун ва бу кетар навкари бевафо учун мунча ёмонлиқ ва бадномлиқни ихтиёр қилиб ва мунча зулм ва бедод қилмоқни ўзига шиор қилиб, мунча улуғ вилоятлар олиб, мунча қалин навкар ва савдар сахламоқ тарҳин солиб, балки сўнгралар навкар ва чақари йигирма-ўттуз мингга тортиб вилоёт ва парганати ўз подшоҳи ва мирзоларидин ортиб, умрида қилғон иши ушбу бўлди [53].

1. 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 ... [38].

**Т:** Хисравшоҳ бу ўтар **бебақо дунё** учун ва кетар навкари бевафо учун шунча ёмонлик ва бадномликни ихтиёр қилиб ҳамда мунча зулм ва адолатсизлик қилмоқни ўзига шиор қилиб, катта-катта вилоятларга эга бўлиб, шунча кўп навкар ва савдар сахлаш тутумини қилиб, балки сўнгралар навкар ва мулозимлари йигирма-ўттуз мингга етиб, вилоётларни ва ноҳиялари ўз подшоҳи ва мирзоларидан ортиб, умрида эришган ғалабаси шу бўлди [49].

2. 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 [60].

**Р. Т:** Хусравшах, который ради сей **бренной, скоротечной земной жизни** и ради своих неверных, непостоянных нукеров избрал для себя такой позор и бесславие и сделал своим обычаем жестокость и несправедливость, который захватил столь обширные земли и содержал столько нукеров и слуг, — ведь под конец жизни Хусравшаха число его нукеров и приспешников достигло двадцати-тридцати тысяч человек, а владения и уделы его были больше владений самого государя и царевичей — за всю свою жизнь совершил одно только это боевое дело [30].

**3.** 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 A man who made his watchwords tyranny and injustice, and who seized so many lands and maintained so many liege men and retainers that toward the end of his time his servants numbered upward of twenty to thirty thousand, whoses realm dwarfed that of his own padishah and mirzas-in hids entire lifetime this was his one engagement! [42].

### ЎТАР ДУНЁ — қисқа умр

**А:** *Рустойи ва нодида киши, беш кунлук ўтар дунё учун мундоқ ёмон от қозғонди. Шайбоқхондин ношоиста ҳаракот ва афъолеким, Ҳирида содир бўлди, аввал буқим, чирик дунё учун Хадичабегимни Шоҳ Мансур бахши... га туттуруб турлук- турлук қийинлар қилдурди [154].*

**1.** ... 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 Khadlja Begim various miseries, through letting the vile wretch Pay-master Shah Mansur get hold of her to loot [328].

Т: Қишлоқи ва олам кўрмаган бу одам **беш кунлик ўтар дунё** учун бундай ёмон от қозонди. Шайбоқхондан хунук хатти-ҳаракат ва ярамас қилиқлар Ҳиротда содир бўлди: аввало, чирик дунё учун Хадича бегимни Шоҳ Мансур бахши... га топшириб, турли азобларга солди [156].

2.... 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 treated as one of his manest female slaves [223].

Р. Т: Ради преходящих благ нашей **краткой жизни** он учинил всевозможные грубости и непристойности. Первое дело и действие, которое Шейбанихан совершил в Герате, такого: ради грязных мирских расчетов он отдал Хадичабиким развратнику Шах Мансур Бахши на пытку и истязание [121].

3. 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 [249].

### 3

#### ЗОЙИЪ БЎЛМОҚ — нобуд бўлмоқ, ўлмоқ

<p><b>А:</b> Борчасини мунда бой берди. Қочарда, тоғ йўлиға учраб, эниш ва учма ерга йўлуқуб, ўзи ташвиш била бу учмадин тушти. Кўп эли бу учмада зойиъ бўлди [57].</p>	<p><b>1.</b> 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 <b>perished</b> at this precipice [45].</p>
<p><b>Т:</b> Барчасини шу ерда бой берди. Қочаётганида тоғ йўлига учраб, эниш ва учма жойларга йўлиқиб, ўзи ташвиш билан учмадан тушди. Кўп эли бу учмада нобуд бўлди [53].</p>	<p><b>2.</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 <b>perished there</b> [70].</p>
<p><b>Р. Т:</b> Все это он тогда потерял. Убегая, он попал на горную дорогу и наткнулся на кручи и обрывы; самон с большим трудом спустился в обрыв, многие его люди <b>погибли</b> в этой пропасти [33].</p>	<p><b>3.</b> 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, <b>losing many</b> of his men over the cliff [51].</p>

### И ИЛИК

#### ИЛИГИ ИШГА ЕТМОҚ — қўли ишга бормоқ

<p><b>А:</b> Яна бири Зуннун арғун эди. Мардона киши эди. Султон Абусаъид мирзо қошида эканликларида яхши қиличлар чопқондур. Андин сўнгра ҳам ҳар ерида <b>илиги ишга етибдур</b> [133].</p>	<p><b>1.</b> Another was Zulun 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 <b>went into action</b>, he acquitted himself with distinction [186].</p>
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<p><b>Т:</b> Яна, Зуннун арғун эди. Мард киши эди. Султон Абусаъид мирзо қошида эканликлариде қилич билан яхши жанг қилган. Ундан сўнгра ҳам ҳар ерда қўли ишга етгандир [134].</p>	<p><b>2.</b> Zu'n-nun <i>Arsrhun</i> was another. He was a brave man, use in his sword well in Sl. Abu-sa'ld Mirza's presence and later on <b>getting his hand into the work</b> whatever the fight. As to his courage there was no question at all, but he was a bit of a fool [274].</p>
<p><b>Р. Т:</b> Еще был Зуннун Аргун. Смелый был человек. Находясь при Султан Абуса'ид мирзе в числе прочих вельмож, он хорошо сражался мечом; позднее его руки тоже всегда <b>доходили до боевого дела</b> [103].</p>	<p><b>3.</b> Sultan Abusa'id Mirza's service in his man-to-man combats. Afterward he <b>joined the fray</b> whenever he could. There was no disputing his bravery, but he was rather crazy [205].</p>
<p>ИЛИК ОЛИШМОҚ — жанг қилмоқ</p>	
<p><b>А:</b> Қорабулоқдин кўчуб, сув кечиб, Ём тўғрисида туштук. Ушбу кун баъзи ички беклар Хиёбон бошида Бойсунқур мирзонинг кишиси била <b>илик олишдилар</b> [56].</p>	<p><b>1.</b> Marching from Kara-bulak, I crossed the river, and halted near Yam. The same day, some of my principal Beks <b>attacked a body</b> of Baiesanghar Mirza's troops on the Khiaban of the city [43].</p>
<p><b>Т:</b> Қорабулоқдан ўтиб, сув кечиб, Ём тўғрисида тушдик. Ушбу кун баъзи хос беклар Хиёбон бошида Бойсунқур мирзонинг одамлари билан <b>тўқнашдилар</b> [52].</p>	<p><b>2.</b> Marching from Qara-bulaq, we crossed the river (<i>i. e.</i> the Zarafshan) and dismounted near Yam. On that same day, our men <b>got to grips with</b> Bai-sunghar Mirza's at the head of the Avenue [67].</p>
<p><b>Р. Т:</b> Выступив из Карабулака, мы перешли реку и остановились напротив Яма. В этот день несколько придворных беков <b>схватились</b> у хиабана с людьми Байсункар мирзы [32].</p>	<p><b>3.</b> We moved out of Qara Bulaq, crossed the river, and camped opposite Yam. That very day some of the ichki begs <b>got into fracas</b> with Baysunghur Mirza's men right on the Khiaban [49].</p>



ИЛИК ТЕБРАТМОҚ -жанг қилмоқ

**А:** Аҳмад Қосим Кўхбур ва яна баъзи бир неча йигитниким, Мирзохоннинг сўнгича йибориб эди, Қарға булоқ пушталарида Мирзохонға етарлар, қоча олмас, **илик тебратгунча** қувват ва журъати ҳам йўқ эди, олиб келдилар. Мен эски девонхонанинг шарқи-шимолий сориғи айвонида ўлтуруб эрдим, мен дедимки, кел кўрушалинг. Олдарағондин юкунуб келгунча икки қатла йиқилди, кўрушгандин сўнг, ёнимда ўлтурғузуб, кўнгул бердим [152].

1. Ahmed Kasim Kuhber, and the party who were sent in pursuit of Khan Mirza, overtook him among the hillocks of Kurghe-Yelak. **He was unable** to flee, and had neither strength nor courage enough **to fight**. They took him prisoner, and brought him before me. I was sitting in the old Divankhaneh (or Hall of Audience), in a portico on its north-east side, when he was brought. I said, «come and embrace me.» 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 [218, 219].

**Т:** Мирзохоннинг ортидан юборилган Аҳмад Қосим кўхбур (тоғкесар) ва яна бир неча йигитлар Қарғабулоқ қирларида Мирзохонга етадилар. У қоча ҳам олмасди, **қўл кўтаришга** ҳам қувват ва журъати йўқ эди, олиб келдилар. Мен эски девонхонанинг шарқи-шимолий томонидаги айвонда ўтиргандим. Мен: «Кел кўришайлик», дедим. Довдираганидан эгилиб келгунча икки марта йиқилди. Кўришгандан сўнг, ёнимда ўтқазиб, кўнглини кўтардим [153].

2. Ahmad-i-qasim *Kohbur* and the party of braves sent in pursuit of Mirza Khan, overtook him in the low hills of Qargha-yilak, not able even to run away, without heart or force to **stir a finger!** They took him, and brought him to where I sat in the north-east porch of the old Court-house. Said I to him, «Come! Let's have a look at one another» (*kurushaling*), but twice before he could bent the knee and come forward, he fell down through agitation. 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 [320].

Р. Т: Ахмед Касим Кухбур и те несколько йигитов, которые были посланы вслед Мирзахану, настигли его у холмов Карга Булака. Он не мог бежать и не имел ни силы, ни смелости, чтобы **пошевелить рукой**. Его привели [ко мне]. Я сидел в старом здании дивана, под портиком, на северо-восточной стороне. «Подойди сюда, поздороваемся!» — сказал я. Мирзахан до того растерялся, что, прежде чем подойти и преклонить колени, два раза упал. Поздоровавшись с ним, я посадил его с собою рядом и ободрил. Принесли питье. Чтобы рассеять страх Мирзахана, я сначала выпил сам, потом дал ему [119].

3. Ahmad Qasim Kohbur and the few other warriors who had been sent in pursuit of Mirza Khan caught up with him in the hills of Qargha Yaylagh. He was unable to flee; indeed, **he did not have the strength or the audacity to wave his hand**. They seized him and brought him in to me while I was seated in the portico on the northeastern side of the old divankhana. «Come», I said, «let us see each other.» 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 [242].

#### ИЛИККА ТУШМОҚ — қўлга тушмоқ

А: Қалин ўбдон йигитлари **иликка тушти**. Султон Ҳусайн мирзо барчасининг бўйнига урдурди. Не ёлғуз мунда эмас эди, ҳар қачон бир ўғликим, ёғийға юруди, бости. Иликка тушган навкарларнинг тамом бўйнига урдурди Не қилсун, Ҳақ анинг тарафи экандур [57].

1. Many young cavaliers of his party **were taken prisoners**. Sulatn Hussain Mirza ordered the whole of them to have their heads struck off [45].

Т: Кўп сара йигитлар **қўлга тушди**. Султон Ҳусайн мирзо барчасининг бошини кестирди. Ёлғиз бу эмас, қачонки бир ўғли ёвлашган бўлса, ҳамиша бостирди. Қўлга тушган навкарларининг барчасининг бошини кестирди. Ҳақ унинг томонида бўлгач, у не қилсин [53].

2. Sl. 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** [69, 70].

<p><b>Р. Т:</b> ... множество его отборных йигитов <b>попало в плен</b>. Султан Хусейн мирза побеждал сына, который шел с враждебными намерениями, он приказывал отрубить головы всем нукерам, попавшим в плен. Что поделаешь? Право было на его стороне [33].</p>	<p><b>3.</b> Many of his warriors <b>were taken prisoner</b> and Sultan Husayn Mirza had them all beheaded. It was not just here that he did this: every time his sons rebelled and he defeated them in battle, he had all their fallen followers beheaded. What was he to do? He was right to do so [51].</p>
<p><b>ИЛИГ</b></p>	
<p><b>ИЛИГИНИ ИЛИГИГА ОЛМОҚ</b> — молнинг оёғини (гўштни) қўлига олмоқ</p>	
<p><b>А:</b> Ул мўғул бўз боғлағон ўйнинг ўрта илигини илигига олиб, мўғулча нималар деб туққа боқиб ишорат қиладур, хон ва тамом турғонлар туғ сориға қимизлар сочадурлар [89].</p>	<p><b>1.</b> Then the Moghul that had tied on these cloths, <b>taking the ox-shank in his hand</b>, made a speech in the Moghul tongue, looking often to the standards, and pointing and making signs towards them [103].</p>
<p><b>Т:</b> У мўғул бўз боғлаган молнинг ўрта илигини қўлига олиб, мўғулча сўзлардан бир нималар деб туғга қараб ишора қилади. Хон ва барча турганлар туғ сари қимизлар сочадилар [87].</p>	<p><b>2.</b> The Mughul who had <b>hold of the strip of cloth fastened to the cow's leg</b>, then said something in Mughul while he looked at the standards and made signs towards them [222].</p>
<p><b>Р. Т:</b> ... от могол, <b>взяв в руки бычьей костью</b> с привязанной к ней холстиной, что-то сказал по-могольски, смотря на знамя, потом сделал знак. Хан и все те, кто стоял подле него, принялись кропить кумысом в сторону знамени [64].</p>	<p><b>3.</b> The Moghul <b>took hold of the cow's shank</b> to which the cloth was tied, said something in Mongolian, and, facing at the standards, made a sign [116].</p>

**ИЛИККА КИРМОҚ — қўлга кирмоқ**

<p><b>А:</b> Агар қўрғон эшигига борсоқ экан, бешак ва шубҳа қўрғон иликка кирар экандур [92].</p>	<p><b>1.</b> Had we advanced up to the gates of the fortress, there is not a shadow of doubt that the place would <b>have fallen into our hands</b> [110].</p>
<p><b>Т:</b> Агар қўрғон эшигига борсақ экан, бешаку шубҳа қўрғон қўлга кирар экан [Т. 91].</p>	<p><b>2.</b> If we had gone to the Gate, undoubtedly, Andijan <b>would have come into our hands</b> [234].</p>
<p><b>Р. Т:</b> Если бы мы пошли на ворота крепости, то крепость наверное и без сомнения <b>перешла бы в наши руки</b> [67, 68].</p>	<p><b>3.</b> If we had gone on to the citadel gateway, doubtless the citadel <b>would have fallen into our hands</b> [124].</p>

**ИЛИГИГА ТУШМОҚ — қўлга тушмоқ**

<p><b>А:</b> Яна бир ўғли Мухаммадшоҳ отлиқ Чандерийни <b>иликлар</b>, Султон Искардага илтижо келтирур. Султон Искандар ҳам қалин чериклар йибориб, анинг ҳомийси бўлуру [234].</p>	<p><b>1.</b>...another of his sons, Muhammed Shah, <b>seized on</b> Chanderi, and applied to Sultan Sekander for protection. Sultan Sekander sent several large armies, and supported him in his domination [376].</p>
<p><b>Т:</b> Мухаммадшоҳ исмли яна бир ўғли Чандерийни <b>қўлга олиб</b>, Султон Искардага ёрдам сўраб мурожаат қилади. Султон Искандар ҳам жуда кўп лашкар жўнатиб, унга ҳомийлик қилади [246].</p>	<p><b>2.</b>... and another son called Muhammad Shah <b>laid hands on</b> Chandiri and put it under Si. Sikandar (<i>Ludi</i>)'s protection, who in his turn, took Muhammad Shah's side and sent him large forces [593].</p>
<p><b>Р:</b> Другой сын Султан Насириддина по имени Мухаммадшах <b>захватил</b> Чандири и обратился за помощью к Султан Секандару. Султан Секандар послал Мухаммадшаху большое войско и оказал ему покровительство [193].</p>	<p><b>3.</b> Another son, Muhammad Shah, <b>got hold of</b> Chanderi and took refuge with Sultan Iskandar, who sent a large army and took Muhammad Shah under his protection. After Sultan Iskandar, during the time of Sultan Ibrahim [405].</p>

**ИЛИГИГА ТУШМОҚ — тасарруфига кирмоқ**

<p><b>А:</b> <i>Ўшул фурсатта Чандерий Сангаанинг илигига тушар. Мединий Рав отлиқ улуғ муътабар кофирға берур</i> [234].</p>	<p>1. When Sanka advanced with an army against Ibrahim as far as Dhulpur, that prince's Amirs rose against him, and, on that occasion, Chanderi <b>fell into Sanka's hands</b> [376].</p>
<p><b>Т:</b> <i>Ўша пайтда Чандерий Сангаанинг қўлига ўтади. Сангаа у ерни Мединий Рав исмли улуғ ва обрўли бир кофирға беради</i> [246].</p>	<p>2. Ibrahim and Ibrahim's begs turned against him at Dulpur, Chandiri <b>fell into</b> 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 [593].</p>
<p><b>Р. Т:</b> В это время Чандири <b>перешло в руки</b> Раана Сангаа; Сангаа отдал этот город одному из знатных и уважаемых язычников по имени Мидини Рав [193].</p>	<p>3. It was then Chanderi <b>fell into Sanga's hands</b> and he gave it to his high-ranking advisor, the infidel Medini Rao [405].</p>

**ИЛИККА ТУШМОҚ- асир бўлмоқ**

<p><b>А:</b> <i>Агар ушбу шанба охшоми киши ўткарилса эди, эҳтимолли бор эдиким, аксари иликка тушгай эди, вале хотирға бу еттиким, ўтган йил сешанба куну, наврўз куну Секрийдин Сангаа уруши азимати била кўчуб, шанба куну ёғийни бостук. Бу йил чаҳоршанба куну, наврўз куну бу ёғийларнинг уруши азимати била кўчтук</i> [236].</p>	<p>1. If that same Saturday eve I had carried over the rest of my army, it is probable that most of the enemy would <b>have fallen into our hands</b>. 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 [380].</p>
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**Т:** Агар мана шу шанба кечаси кишиларимиз нариги томонга ўтказилса, эҳтимол душманнинг катта қисми **қўлга тушарди**. Аммо шу нарса эсимга тушдики, ўтган йили сешанбада — Наврўз куни Секрийдан Сангага қарши урушга отланганимизда, шанба куни душманни яқсон қилгандик. Бу йил чоршанбада — Наврўз куни бу душманга қарши отландик [249].

**2.** 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 Sikri 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 [600].

**Р. Т:** Если бы в ночь на эту субботу все мои люди переправились на другую сторону, то большинство врагов, вероятно, **попало бы к нам в руки**, но мне пришло на память, что в прошлом году, во вторник, в день Науруза, я выступил из Сикри на войну с Раана Сангаа, и мы разбили врага в субботу. В этом году мы выступили на бой с врагом в среду, также в день Науруза; если бы мы одержали победу над врагом в воскресенье, это было бы весьма удивительное дело. По этой причине [всех] бойцов не стали переправлять на другой берег [195].

**3.** If that Friday evening men had been sent across, most of the enemy would probably have been **taken captive**. It occurred to me, however, that the previous year we had set out from Sikri on Nawroz, which fell on a Tuesday, to fight Sanga and we had defeated the enemy on a Saturday. This year we had set out to fight the enemy on Nawroz, which fell on a Wednesday [409].

**ИЛГИДА ХАМИР БЎЛМОҚ** — қўлида қўғирчоқ бўлмоқ

**А:** Хисравшоҳни навкар-савдаридин айириб мундоқ забун қилмасам эди, Кобулни Зуннуннинг ўғли Муқимдин олмасам эди, бориб мирзони кўрмаклари мумкин эмас эди. Бадиъуззамон мирзо худ буларнинг **илгида хамир эди**, буларнинг сўзларидин тажовуз қила олмас эди [123].

1. For I had not deprived Khosrou Shah of his army and retainers, and reduced him to his present helpless condition, and had not I taken Kabul from Mokim, Zulnun's son, they never would have thought of going to wait upon the Mirza. Badi'ez-zaman was only as **dough in the hands** of the other two, and never attempted to swerve from their advice [168].

**Т:** Хисравшоҳни навкар-савдаридан айириб бундай бечораҳол қилмасам, Кобулни Зуннуннинг ўғли Муқимдан олмасам эди, уларнинг бориб мирзони кўрмаклари мумкин бўлмасди. Бадиуззамон мирзо ҳам буларнинг **қўлида хамир эди**, буларнинг сўзларидан четга чиқолмасди [122].

2. For it is not likely they would have seen in if I had not made Khusrau Shah helpless by parting him them his following, and if had not I taken Kabul from Zu'n'nun's son, Muqim. Badi'u'z-zaman Mirza himself was **as dough in the hands** of the rest; beyond their word he could not go [243].

**Р. Т:** Если бы я не сделал Хусраушаха столь слабым, разлучив его со слугами и нукерами, если бы я не отнял Кабула у Мукима, сына Зуннуна, то их уход и свидание с Мирзой оказались бы невозможны. Вед Бади'аззаман мирза **был у них в руках**, [словно] **тесто**, и не мог отступить от их слов [94].

3. Had I not reduced Khusrawshah to such a state by separating him from his servants and liege men, and had I not taken Kabul from Zu'n-Nun Beg's son Muqim, it would not have been possible for them to go to the mirza. Badi'uzzaman Mirza, **putty in their hands**, was incapable of protesting against anything they said [182].

## К КЎЗ

**КЎЗГА ИЛМОҚ** — назар — писанд қилмоқ, эътибор бермаслик

**А:** Бу бедават 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** [78].

**1.** ... 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** [84].

**Т:** Бу бадбахт хотин (Зухрабеги) эси паст бўлганидан, эрга тегиш ҳаваси билан ўғлининг хонумонини елга берди. Шайбонийхон унга заррача парво ҳам қилмади. Балки ҳарам аёли, чўри-хизматкорича ҳам **кўзга илмади** [76].

**2.** 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** [128].

**Р. Т:** Шейбанийхан не оказывал ей и крупницы внимания и замечал ее меньше, чем какую-нибудь наложницу или любовницу [54].

**3.** 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 [95].

**КЎЗ СОЛМОҚ** — кўз узмаслик

**А:** Мен дедимким, бу йўл қаён-га борур экин? **Йўға кўз солинг, ўйни итурманг, то йўлнинг қай сари чиқари маълум бўлғай** [87].

**1.** 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** [100].



<p><b>Т:</b> Мен дедимки: «Бу йўл қаёққа борар экан? <b>Қорамолдан кўзни узманг</b>, қорамолни йўқотманг, токи йўлнинг қаерга олиб бориши маълум бўлгай [85].</p>	<p><b>2.</b> Said I, I wonder which way that road will be going; <b>keep your eye on</b> that cow; don't lose the cow till you know where the road comes out [217].</p>
<p><b>Р. Т:</b> Я спросил: «Куда ведет эта дорога? <b>Смотрите на этого быка</b> и не гоните его и тогда узнаете, куда ведет дорога» [62].</p>	<p><b>3.</b> I said»,I wonder where this path leads to. <b>Keep your eyes on</b> the cow. Don't lose it so we can find out where the path goes» [113].</p>
<p><b>КЎЗЛАРИНИ ТУЗ ТУТМОҚ</b> — кўзларини чанг, ғубор босмоқ</p>	
<p><b>А:</b> <i>Охир ўзбак илигига тушти. Кўзларини кўр қилдилар. «Кўзларини туз тутти»нинг бу маъниси бор эмиш [77].</i></p>	<p><b>1.</b> In the end he fell into the hands of Auzbeg people and they blinded him. The meaning of «<b>The salt took his eyes</b>» is clear in his case [125].</p>
<p><b>Т:</b> Охири ўзбак қўлига тушди. Кўзларини кўр қилдилар. «<b>Кўзларини туз тутти</b>» мақолининг бу маъноси шу бўлса керак [75].</p>	<p><b>2.</b> ... but falling at last into the hands of the Uzbeks, they put out his eyes, and thus was verified the saying, «<b>the salt has seized his eyes</b>» [83].</p>
<p><b>Р. Т:</b> В конце концов он попал в руки узбаков и его ослепили. Таков смысл поговорки: «<b>Сол выела ему глаза</b>» [53].</p>	<p><b>3.</b> Finally, when he fell into the Uzbeks' hands, they had him blinded. As the saying goes»,<b>Salt took his eyes</b>» [93].</p>

## К КЎНГИЛ

### КЎНГИЛ ТИНҒУДЕК-кўнгил тўлғудек

А: Бизга қурбон ийди  
Шоҳрухияда бўлди.  
Бетаваққуф ўтуб, хон қошига  
Тошкандга бордим. Бу рубоий-  
ни айтиб эдим, маъмул қофи-  
ясида тараддудим бор эди, ул  
маҳалда шеър мусталаҳотиға  
мунча татаббуъ қилмайдур  
эдим, хон хуштабъ киши эди,  
шеър айтур эди, агарчи сару  
сомонлиқ ғазали камроқ эди,  
бу рубоийни хонға ўтқариб,  
тараддудимни арз қилдим.  
**Кўнгул тинғудек шофий жа-  
воб топмадим.** Ғолибо, шеър  
мусталаҳотиға камроқ та-  
таббуъ қилғондурлар. Рубоий  
будур: Ёд этмас эмиш киши-  
ни меғнатта киши, Шод эт-  
мас эмиш **кўнгулни** ғурбатта  
киши. **Кўнглим** бу ғараблиқта  
шод ўлмади ҳеч, ғурбатта се-  
вунмас эмиш, албатта, киши  
[88-89].

1. I passed the Ide-e-korban in Shahrokhia, but, without tarrying there, I went to Tashkend to the Khan. I had composed the following rubai in a well-known measure, and was dubious about the correctness of its rhymes, as that time, I had not studied with much attention the style and phraseology of poetry. The Khan had pretensions to taste, and, moreover, wrote verses; though his odes, to be sure, were rather deficient both in manner and substance. I presented my rubai, however, to the Khan, and expressed to him my apprehensions, but **did not get such an explicit or satisfactory answer** as to remove my doubts. Indeed, it was pretty clear that he had no great skill in poetic diction. The following is the rubai or quatrain in question: -(Turki) — No one remembers him who is in adversity; A banished man cannot indulge **his heart**: in happiness; **My heart** is far from joy in this exile; However brave, an exile has no pleasures [102].

**Т:** Қурбон ҳайити Шоҳрухияда ўтди. Тўхтовсиз юриб, хон ҳузурига — Тошкандга бордим. Бу рубойни айтиб эдим. Яхши қофиялаштиришда иккилангандим. У пайтда шеър истилоҳлари талабларига унчалик қаттиқ амал қилмасдим. Хон хуштабъ киши эди, шеър битарди, гарчи тузукроқ ғазали кам бўлса-да, бу рубойни хонға манзур этиб, тараддудимни арз қилдим. **Кўнгул тингудек қониқарли жавоб топмадим.** Афтидан, шеър истилоҳлари талабларига камроқ риоя қилиб ёзилгандир. Рубой ўшбудир: *Ёд этмас эмиш кишини меғнатта киши, Шод этмас эмиш кўнгулни ғурбатта киши. Кўнглим бу ғараблиқта шод ўлмади ҳеч, ғурбатта севунмас эмиш, албатта, киши.* [87].

**2.** The Feast of Sacrifice (Id-i-qurban) fell for us in Shahrukhiya (Zu'l-hijja 10<sup>th</sup>. -June 16<sup>th</sup>. 1502). 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. The Khan was good-natured and also he wrote verses, though ones somewhat deficient in the requisites for odes. I presented my quatrain and I had my doubts before him but **got no reply so clear** as to remove them. His study of poetic idiom appeared to have been somewhat scant. Here is the verse; -One hears no man recall another in trouble (*mihnat-ta kishi*); None speak of a man glad in his exile (*ghurbat-ta kishi*); **My own heart** has no joy in this exile; Called glad is no exile, man though he be (*albatta kishi*). [154].

Р. Т: Праздник жертвы нам довелось провести в Шахрухии; не задерживаясь больше я двинулся в путь и пошел к Хану в Ташкент. Я сочинил тогда одно рубаи; и у меня были сомнения относительно употребленной в нем рифмы: к тому времени я не особенно глубоко изучил правила стихотворства. Хан был одаренный человек и сочинял стихи, хотя законных газалей у него было немного. Прочитав Хану это рубаи, я сообщил ему о своих сомнениях, но не получил ясного ответа, могущего **успокоить сердце**; [видимо], Хан [тоже] уделял немного внимания правилам стихотворства. Вот эта рубаи: *Ни о ком не вспоминает человек в беде, Не радостен сердцем человек на чужбине. Моё сердце на чужбине не знало радости, Ничему не радуется человек на чужбине*[63].

3. The Feast of Sacrifice found us in Shahrukhiyya, and I proceeded without halt to Tashkent. I had composed the following quatrain, but I had some hesitation about the rhyme because at that time I had not yet made a study of the technique of poetry. The khan had a poetic nature and composed poetry, although his successful ghazals were rather few. I presented my quatrain to him and told him of my doubts, but **I did not receive a satisfactory answer**. Probably he had not studied the technicalities of poetry much either. The quatrain is this: No one remembers anyone in tribulation. / No one gladdens anyone in exile. / In this exile **my heart** has not been gladdened. / No one can be comforted at all in exile. [115-116].

#### КЎНГЛИ ТИЛАМОҚ — кўнгли ҳоҳламоқ

А: *Пок мазҳаб киши эди, намозини тарк қилмас эди, ортуқси намозлар ҳам хейли ўтар эди. Шатранжға кўп машъуф эди. Эл бир илик била ўйнаса, ул икки илик била ўйнар эди. Ҳар нечук кўнгли тилар ўйнар эди. Имсоқ ва хиссат табиатида ғолиб эди* [134].

1. He was a pious and orthodox believer, never neglected saying the appointed prayers, and frequently repeated the supererogatory ones. He was madly 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 [186].

<p><b>Т:</b> Покмазхаб киши эди. Намозини тарк қилмасди. Ортиқча намозлар ҳам кўп ўтарди. Шатранжга жуда берилган эди. Одамлар бир қўл билан ўйнаса, у икки қўл билан ўйнарди. <b>Кўнгли тиласа</b>, шундай ўйнарди. Табиатида бахиллик ва хасислик устун эди [134].</p>	<p><b>2.</b> 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 <b>own fancy and, if others play</b> with one hand, he played with both. Avarice and stinginess ruled in his character [275].</p>
<p><b>Р. Т:</b> Зуннун был человек чистой веры, никогда не пропускал молитв и часто совершал добавочные молитвы. Он очень увлекался шахматами; если люди играют одной рукой, то Зуннун играл [можно сказать] двумя руками. Он играл <b>сколько душе угодно</b>. В естестве его преобладали скупость и скаредность [104].</p>	<p><b>3.</b> 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 <b>however he wanted</b>. Avarice and stinginess were dominant in his character [206].</p>
<p><b>КЎНГЛУҒА ШУБҲА КЕЧМОҚ</b> — кўнглига шубҳа тушмоқ</p>	
<p><b>А:</b> Обхонаға борғунча йўлда яна қусаёздим. Обхонаға бориб, қалин қустим. Ҳаргиз ошдин сўнг қусмас эдим, балки ичганда ҳам қусмас эдим. <b>Кўнглумға шубҳа кечти</b>. Бовурчини сахлатиб буюрдимким, ул қайни итга бериб, итни сахлағайлар [217].</p>	<p><b>1.</b> When I had got in front of the water-closet I vomited a great deal. «I had never before vomited after my food, and not even after drinking wine. <b>Some suspicion crossed my mind</b>. 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 [348].</p>

**Т:** Обхонага боргунча йўлда яна бир бор қусиб юборай дедим. У ерга киргач, кўп қусдим. Мен ҳеч қачон овқатдан кейин, ҳатто ичганимда ҳам қусмасдим. **Кўнглимга шубҳа тушди.** Ошпазни ушлаб туришларини ва ушбу қусуқни итга бериб, итни қўриқлаб туришларини буюрдим [228].

**2.** 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 [542].

**Р. Т:** Пока я шел до нужника, меня еще раз чуть не вырвало; в нужнике меня обильно стошнило. Раньше меня никогда не рвало после еды, даже при попойках меня не тошнило. **В сердце у меня мелькнуло сомнение.** Я приказал задержать повара и велел дать блевотину собаке и стеречь ее [178].

**3.** 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. [373].

### **КЎНГУЛ БЕРМОҚ — кўнглини кўтармоқ**

**А:** Аҳмад Қосим Кўҳбур ва яна баъзи бир неча йигитниким, Мирзохоннинг сўнгича йибориб эди, Қарға булоқ пушталарида Мирзохонға етарлар, қоча олмас, илик тебратгунча қувват ва журъати ҳам йўқ эди, олиб келдилар. Мен эски девонхонанинг шарқи-шимолий сориғи айвонида ўлтуруб эрдим, мен дедимки, кел кўрушалинг. Олдарафондин юкунуб келгунча икки қатла йиқилди, кўрушгандин сўнг, ёнимда ўлтурғузуб, **кўнгул бердим** [152].

**1.** Ahmed Kasim Kuhber, and the party who were sent in pursuit of Khan Mirza, overtook him among the hillocks of Kurghe-Yelak. He was unable to flee, and had neither strength nor courage enough to fight. They took him prisoner, and brought him before me. I was sitting in the old Divankhaneh (or Hall of Audience), in a portico on its north-east side, when he was brought. I said, «come and embrace me.» 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** [218, 219].

**Т:** Мирзохоннинг ортидан юборилган Аҳмад Қосим кўхбур (тоғкесар) ва яна бир неча йигитлар Қарғабулоқ қирларида Мирзохонга етадилар. У қоча ҳам олмасди, қўл кўтаришга ҳам қувват ва журъати йўқ эди, олиб келдилар. Мен эски девонхонанинг шарқи-шимолий томонидаги айвонда ўтиргандим. Мен: «Кел кўришайлик», дедим. Довдираганидан эгилиб келгунча икки марта йиқилди. Кўришгандан сўнг, ёнимда ўтқазиб, **кўнглини кўтардим** [153].

**2.** Ahmad-i-qasim *Kohbur* and the party of braves sent in pursuit of Mirza Khan, overtook him in the low hills of Qargha-yilak, not able even to run away, without heart or force to stir a finger! They took him, and brought him to where I sat in the north-east porch of the old Court-house. Said I to him, «Come! Let's have a look at one another» (*kurushaling*), but twice before he could bent the knee and come forward, he fell down through agitation. 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 [320].

**Р. Т:** Ахмед Касим Кухбур и те несколько йигитов, которые были посланы вслед Мирзахану, настигли его у холмов Карга Булака. Он не мог бежать и не имел ни силы, ни смелости, чтобы пошевелить рукой. Его привели [ко мне]. Я сидел в старом здании дивана, под портиком, на северо-восточной стороне. «Подойди сюда, поздороваемся!» — сказал я. Мирзахан до того растерялся, что, прежде чем подойти и преклонить колени, два раза упал. Поздоровавшись с ним, я посадил его с собою рядом и **ободрил**. Принесли питье. Чтобы рассеять страх Мирзахана, я сначала выпил сам, потом дал ему [119].

**3.** Ahmad Qasim Kohbur and the few other warriors who had been sent in pursuit of Mirza Khan caught up with him in the hills of Qargha Yaylagh. He was unable to flee; indeed, he did not have the strength or the audacity to wave his hand. They seized him and brought him in to me while I was seated in the portico on the northeastern side of the old divankhana. «Come», I said, «let us see each other.» 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 [242].

КЎНГЛУГА КЕЧУРМОҚ — дилидан ўтказмоқ

**А:** Сешанба кечаси, сафар ойининг йигирма еттисида ҳазрат Хожа Ахрорнинг «Волидия» рисоласини назм қилмоқ хотиримға кечти. Ҳазратнинг руҳига илтижо қилиб, кўнглумга кечурдимким, 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 бўлғусидур [242].

1. On the night of Tuesday, the 27<sup>th</sup> of Zefer, I turned over in my mind the plan of translating into verse, the tract in honour of the parents of the reverend Khwajeh Obeid. 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 [388, 389].

**Т:** Сафар ойининг йигирма еттинчисида, сешанба кечаси ҳазрат Хожа Убайдуллоҳнинг «Волидия» рисоласини назмда битиш кўнглимдан ўтди. Ҳазратнинг руҳига илтижо қилиб, кўнглимдан ўтқаздимки, агар бу манзума ҳазратга мақбул бўлса, «Қасидаи Бурда» соҳибига худди у зотнинг қасидаси мақбул тушиб, фалаж касалидан халос бўлгани каби мен ҳам бу хасталиқдан қутулгайман ва бу назмимнинг қабулига далил бўлгай [255].

2. During the night of Tuesday the seventh of the month Safar, it occurred to me to versify (*nazm qilmaq*) the *Walidiyyah-risala* of his Reverence Khwaja 'Ubaidullah, 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 *Qasidatu'l burda* was freed from the affliction of paralysis when his poem had been accepted [619, 620].



**Р. Т:** Во вторник, двадцать седьмого числа месяца сафара, мне пришло на ум переложить в стихи «Родительское послание» досточтимого Ходжи Убайдуллаха. Уповая на помощь духа досточтимо Ходжи, я решил **в своем сердце**, что если это намерение будет угодно досточтимому, мое избавление от припадка болезни окажется доказательством благосклонного принятия стихотворения подобно тому, как сочинитель «Касиды о плаще» избавился от паралича, когда его касида была принята [200].

**3.** On the eve of Tuesday the twenty-seventh it occurred to me to make a versified rendering of Khwaja Ubaydullah's treatise, the *Walidiyya*. 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» [420].

**ҲАЗИН КҶНГУЛ** — дили синиқ, дили хуфтон

**А:** Ҳар нечук қабих ва зишт назм ҳам бўлса марқум бўлур эди. Бу фурсаттаким, «Мубаййин»ни назм қиладур эдим, хотири фотирға хутур этти ва **ҳазин кўнгул**га мундоқ еттиким, ҳайф бўлғай ул тилдинким мундоқ алфозни дарж қилғай, яна фикрини қабих сўзларга харж қилғай ва дариғ бўлғай ул кўнгулдинким, мундоқ маоний зуҳур этгай, яна зишт хаёллар анда хутур этгай [185].

**1.** 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 [292].

**Т:** Жуда ёмон ва қўпол шеър бўлса ҳам ёзиб қўйиларди. «Мубайин»ни шеърга солаётган чоғим, ожиз хаёлимга ва маҳзун кўнглимга сўзларни бундай қайд этган тилга ва фикрини ёмон сўзларга сарфлаган кўнгилга ҳайф; бундай маънони пайдо қилган ва яна қўпол халларни хотирга келтирган ундай кўнгилга афсуслар бўлсин, деган фикр келди [190].

**Р. Т:** Раньше я все, что мне только ни приходило в голову — хорошее, дурное, веселое и забавное, иногда в виде шутки, выражал в стихах, и все стихи, даже скверные и грубые, записывал. В дни, когда я сочинял «Мубайин», в мой **слабый ум** пришла такая [дума]: [151].

**2.** 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" [449].

**3.** 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 [311].

## КҮНГЛИДА ЭГРИЛИГИ БОР ЭДИ

**А:** Дарайи Нур кишиси чиқиб паришон борғон чопқунчини тебратган била ўзгалар ҳам тура олмаслар, қочарлар. Бир пора кишини ўлтуруб қалин от ва яроқ олдилар. Ул черикдаким, Фазлидек киши сардор бўлғай, ҳоли ушмундоқ-ўқ бўлғусидур. Бу жиҳатдинму ё Носир мирзонинг **кўнглида эгрилиги бор эди**, ул жиҳатдинму бизнинг сўнгимизча келмади, қолди [122].

1. The men of Dereh-Nur, immediately sallying forth, attacked the plunderers who were scattered for pillage, and routed them; and no sooner were they discomfited, than the rest the rest of the army, unable to maintain their ground, also took to flight. Many were slain, and many horses and arms taken. Such will always be the fate of an army that has a general like Fazli. Whether it was from **this circumstances, or whether some disaffection influenced** Nasir Mirza, he did not follow me, but staid behind [167].

**Т:** Дарайи Нур одамлари чиқиб пароканда талончиларни зўрлаб орқага суришлари билан бошқалар туриш бермай қочадилар. Душман томондагилар бир гуруҳ кишини ўлдириб, от ва яроғларини тортиб олади. Лашкарга Фазлидек киши сардор бўлса, ҳоли мана шундай бўлғусидир. Шу сабабданми ё Носир мирзонинг **кўнглида эгрилиги бор эдими** — бизнинг изимиздан келмади, қолди [122].

2. The Mirza's commander, Fazli, in found so impracticable and in that one-road tract, instead of guarding his men, scattered them to forage. Out came the salesmen, drove the foragers off, made it impossible to the rest keep their ground, killed some, captured a mass of others did of horses, — precisely what would happen to Any army fancying to be under such a person as Fazli! Whether because this affair or whether from **want of heart** the Mirza did not follow us at all; he stayed behind [241].

Р. Т: Жители Дараи Нура прогнали разъехавшихся в разные стороны добытчиков; остальные тоже не могли устоять и побежали; перебив часть людей, враги забрали много коней и оружия. Если над войском начальствует человек, подобный Фазли, положение его всегда будет таково. Но этой ли причине или потому что в **сердце** Насир мирзы оставалась **обида**, но он не пришел следом за нами и отстал от нас [93]. [93].

3. When the Dara-i-Nur people pressed the scattered raiders back, the soldiers were unable to maintain their position and fled. A few were killed and many horses and arms were seized. This is bound to happen under the command of someone like Fazli! Either for this reason or because Nasir Mirza's **heart was crooked**, Nasir did not follow us and stayed where he was [181].

**КЎНГЛИДА НЕ ДОҒЛАРКИМ ЙЎҚ** — кўнглида дарди алами бор бўлмақ

А: Буларким неча йиллар мирзоға ёғийлиқлар қилиб, анвоъ беадаблиқлар булардин зоҳир бўлуб эди, булардин мирзонинг **кўнглида не доғларким йўқ эди**, барчалари менинг сабабимдин мундоқ хорлиқ ва зорлиқлар била бориб мирзони кўрдилар [123].

1. ... 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 [167, 168].

Т: Булар неча йиллар мирзога душманлик қилиб, юз хил одобсизлиқлар кўрсатган, улардан мирзонинг **кўнглида қанча доғлар йўқ эди, дейсиз!** Барчалари мен туфайли бундай хорлиқ ва зорлиқлар билан бориб мирзони кўрдилар [122].

2. All had long been foes of his; all had behaved unmannerly to him; **what brands had they not set on his heart!** Yet all now went to him in their distress, and all went through me [243].

<p><b>Р. Т:</b> Эти люди, которые столько лет враждовали с Мирзой и оказывали ему всякие неучтивости (<b>каких только язв не было</b> из-за них у Мирзы на <b>сердце!</b>), теперь из-за меня, отправились к Мирзе в столь жалком и униженном состоянии и встретились с ним [94].</p>	<p><b>3.</b> 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 <b>scars on the mirza's heart</b> They had all left my presence in disgrace and misery and sought the mirza. [182].</p>
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**М  
МАЙЛ**

**МАЙЛ ҚИЛМОҚ — яхши кўрмоқ, ёқтирмоқ**

<p><b>А:</b> Душанба куни Ламғон сайри азиматиға отланилди. Хаёлда бу эдиким, бу сайрда Ҳумоюн ҳам бизнинг била бўлғай. Турмоққа майл қилди Кўра кўталидин рухсат берилди [181].</p>	<p><b>1.</b> On Monday, set out again on my tour in Lemghan. I had intended to have carried Humaiun along with me on this journey, but he preferred staying, and I took leave of him at the Pass of Kora; after which I went on, and halted at Bedraw [282].</p>
<p><b>Т:</b> Душанба куни Ламғонни сайр этиш ниятида йўлга чиқдик. Бу сайрда Ҳумоюн ҳам биз билан бирга бўлади, деган хаёлди эдим. Бироқ у қолиш <b>истагини билдирди</b>, Кўра давонида унга рухсат бердик [181].</p>	<p><b>2.</b> On Monday (10<sup>th</sup>) we rode on intending to visit Lamghan. I had expected Humayun to go with us, but as <b>he inclined to stay behind</b>, leave was given him from Kura-pass. We went on and dismounted in Badr-au (Tag-au) [421].</p>
<p><b>Р. Т:</b> В понедельник мы выехали прогуляться в Ламган. Я думал, что Хумаюн тоже будет участвовать в прогулке, но он <b>пожелал остаться</b> и был отпущен у перевала Кура [119].</p>	<p><b>3.</b> On Monday we mounted intending to make an excursion to Laghman. It was planned that Humayun too should be with us on this excursion, but <b>he was inclined to stay</b> and was given leave to depart at the Kura Pass. [303].</p>

**МАЙЛИ БОР БЎЛМОҚ — яхши кўрмоқ, ёқтирмоқ**

<p><b>А:</b> Қушқа кўп <b>майли бор</b> эди. Дерларким, етти юз қуши бор экандур [46].</p>	<p>1. He was <b>very fond of hawking</b>, and is said to have had seven hundred falcons at one time [25].</p>
<p><b>Т:</b> Қушни кўп яхши кўрарди. Айтишларича, унинг етти юзта қуши бор экан [42].</p>	<p>2. He was <b>very fond of hawking</b>; they say he kept 700 birds [ (40) 96].</p>
<p><b>Р. Т:</b> Баки тархан имел великую склонность к соколиной охоте; говорят, у него было семсот ловчих птиц [22 ].</p>	<p>3. Baqi Tarkhan was <b>fond of falcons</b>, of which, they say, he had seven hundred [27].</p>

**МУЛОЗАМАТ ҚИЛУР-хизмат қилар**

<p><b>А:</b> Шерозда Шохрух мирзонинг иккинчи ўғли Иброҳим Султон мирзо эди. Беш-олти ойдин сўнг Иброҳим Султон мирзо ўлуб, ўғли Абдулло мирзо анинг ерида ўлтурди. Абдулло мирзоға хон навкар эди, <b>мулозамат қилур</b> эди. Ўн етти, ўн секкиз йил хон Шероз ва ул вилоятларда бўлди [39].</p>	<p>Thence he proceeded to Shiraz, where Shahrokh Mirza's second son, Ibrahim Sultan Mirza, then reigned. Five or six months after his arrival, this prince died, and was succeeded by his son Abdulla Mirza, and <b>remained in Shiraz</b> and that country for seventeen or eighteen years. [11].</p>
<p><b>Т:</b> Шерозда Шохрух мирзонинг иккинчи ўғли Иброҳим Султон мирзо эди. Беш-олти ойдан сўнг Иброҳим Султон мирзо ўлиб, ўғли Абдуллоҳ унинг ўрнига ўтирди. Абдуллоҳ мирзоға хон навкар эди, <b>мулозамат қилар</b> эди. Ўн етти, ўн саккиз йил хон Шероз ва бошқа вилоятларда турди[34].</p>	<p>1. From Tabriz he went to Shiraz where was Shahrukh Mirza's second son, Ibrahim Sultan Mirza. He having died five or six months later (Shawwal 4, 838 AH. — May 3<sup>rd</sup>, 1435 AD), his son, 'Abdul'l-lah Mirza sat in his place. Of this 'Abdul'l-lah Mirza Yunus Khan became a retainer and to him used <b>to pay his respects</b>. The Khan was in those parts for 17 or 18 years [20].</p>

<p><b>Р. Т:</b> ... в Ширазе находился второй сын Шахрух мирзы, Ибрахим Султан мирза. Через пять-шесть месяцев, когда Ибрахим Султан мирза умер, его сын Абдуллах мирза сел на место отца. Хан был нукером Абдаллах мирзы и <b>состоял при нем</b>. В Ширазе и в тех областях хан пробыл семнадцать-восемнадцать лет [16].</p>	<p>2. From there he went to Shiraz, where Shahrukh Mirza's second son, Ibrahim-Sultan Mirza, was. Five or six months later Ibrahim-Sultan Mirza, died, and his son Abdullah Mirza and <b>paid him homage</b>. For seventeen or eighteen years the khan was in Shiraz and those regions [13].</p>
<p><b>МУЛОЗАМАТИДА БЎЛМОҚ-хизматида бўлмоқ</b></p>	
<p><b>А:</b> <i>Ўғул Ҳайдар мирзо эди. Отасини ўзбак ўлтургандин сўнг келиб, менинг мулозаматимда уч-тўрт йил бўлди, сўнгра ижозат тилаб, Кошғарга хон қошиға борди</i>[39].</p>	<p>1. She had a son, Haider Mirza, who, after his father was slain by the Uzbeks, <b>entered my service</b> and remained in it three or four years; he took leave of me and went to Kashghar to the khan; but as ... [12, 13].</p>
<p><b>Т:</b> Ўғли Ҳайдар мирзо эди. Отасини ўзбаклар ўлдиргандан сўнг келиб, менинг <b>хизматимда</b> уч-тўрт йил <b>туриб</b>, сўнгра ижозат сўраб, Кошғарга хон қошига кетди [35].</p>	<p>2. Khub-nigar's son was Haidar Mirza. He <b>was in my service</b> for three or four years after the Auzbegs slew his father, then (918 AH. — 1512 AD) asked leave to go to Kashghar to the presence of Sl. Sa'id Khan [22].</p>
<p><b>Р. Т:</b> Сыном Хуб Нигар ханум был Ҳайдар мирза. После убийства его отца узбаками он пришел и <b>находился при мне</b> три-четыре года. Потом он испросил разрешения и ушел в Кашгар к Хану [16].</p>	<p>3. Khub-Nigar's son was named Haidar Mirza. After his father was killed by the Uzbeks, he came and <b>joined my retinue</b> for three or four years. Later he requested permission to go to the khan in Kashghar [15].</p>

**МУЛОЗАМАТИҒА БОРМОҚ**-хизмат қилиш учун борди

**А:** Султон Абусаъид мирзонинг воқиъасидин сўнгра, Андижон беклари анинг била яхши чиқишмоғон жиҳатидин, Самарқандға Султон Аҳмад мирзо мулозаматиға борди. Султон Аҳмад мирзоға Чир шикасти бўлғонда Ўрпатпада эрди. Умаршайх мирзо Самарқанд азимати била Ўратепа устига келганда Ўратепани мирзо мулозимлариға топшуруб, мирзо мулозаматида бўлди. Умаршайх мирзо ҳам Андижон ҳукуматини анга берди [41].

**Т:** Султон Абусаид мирзонинг ўлиmidан сўнг Андижон беклари у билан яхши чиқишмаганлари сабабли Самарқандға Султон Аҳмад мирзо хизматиға кетди. Султон Аҳмад мирзо Чир дарёси бўйида енгилганда, у Ўратепада эди. Умаршайх мирзо Самарқандға юриш қилиб, Ўратепа устига келганда Ўратепани мирзо мулозимлариға топшириб, ўзи мирзо хизматида бўлди. Умаршайх мирзо ҳам Андижон ҳокимлигини унга берди [36].

**1.** As he was unpopular among the Begg of Andejan, on the death of Sultan Abusaid Mirza, he repaired to Samarkand, and **entered into the service** of Sultan Ahmed Mirza. When the news arrived of the defeat of Sultan Ahmed Mirza in the battle on the Chirr, he was governor of Uratippa, and when Omar-Sheikh Mirza had reached Uratippa on his way to attack Samarkand, Hafez Beg delivered up the place to the place to the Mirza's people, and himself **entered into his service** [15].

**2.** Andijan begs and therefore, when Si. Abu-sa'id Mirza died, he went to Samarkand and **took service with Si. Ahmad Mirza**. At the time of the disaster on the Chir, he was in Aura-tipa and made it over to «Umar Shaikh Mirza when the Mirza passed through on his way to Samarkand, himself **taking service with him**. The Mirza, for his part, gave him the Andijan Command. Later on he went to Si. Mahmud Khan in Tashkent and was there entrusted with the guardianship of Khan Mirza (Wais) and given Dizak. [22].



**Р. Т:** После происшесвия с Султан Абуса'ид мирзой [Мухаммедбек], так как андиджанские беки с ним не ладили, **отправился** в Самарканд, **на службу** к Султан Ахмед мирзе. В ден поржения Султан Ахмед мирзқ на [реке] Чир он был в Ура-Тепа, когда Омаршейх мирза, идя похпдом на Саиарканд, подступил к Ура-Тепа, Мухаммадбек передал Ура-Тепа приближенным мирзы и **вступил** к мирзе **на службу**, а Омаршейх мирза поручил ему управление Андиджаном [17].

**3.** Sultan — Abusa'id Mirza's death, he **went to** Sultan — Ahmed Mirza's **service in** Samarkand. When Sultan — Ahmed Mirza suffered defeat at the Chir, he was in Ura — Tyube. Intent upon taking Samarkand, Umar-Shaykh Mirza attacked Ura — Tyube, which he turned over to the mirza's retainers before joining the mirsa'z retinue. Umar-Shaykh Mirza gave him the governorship of Andizhan. Later **he went to** Sultan Mahmud Khan, who entrusted Mirza Khan to him and gave him Dzhizak. Before Kabul was taken he set out for Mecca via Hindustan. Along the way he went to God's mercy. He was an unassuming person of few words [17].

#### **МУЛОЗАМАТ ҚИЛИБ -хизмат қилиб**

**А:** *Ҳасан Яъқуб ва Қосим қавчин ва яна баъзи бекларким, Марғинон ва ул тарафларда илғор қўюб эдилар, бир икки кундин сўнг келиб мулозамат қилиб, борча якдил ва якжиҳат жидд ва эҳтитмом била қалъадорлиққа машғул бўлдилар*[42].

**1.** Hasan Yakub, Kasim Kochin, and some other Begs, who had been sent on an excursion to Marghinan and that quarter, arrived a day or two after, and **entered into my service**; and all of them, with one heart and soul, set themselves zealously to maintain the place [18].

**Т:** Марғинон ва Ўш тарафларга ҳужумчи қўшин қўйган Ҳасан Яъқуб ва Қосим қавчин ва яна баъзи беклар бир-икки кундан сўнг келиб, **мулозамат қилиб**, барчаси бирдам ва ҳамжиҳат бўлиб, қалъа мудофааси билан машғул бўлдилар [38].

2. A few days later, Hasan, son of Yaq'ub, and Qasim Quchin, arrived, together with other begs who had been sent to reconnoiter in Marghinan and those parts. They also, after **waiting on me**, set themselves with one heart and mind and with zeal and energy, to hold the fort [30].

**Р. Т:** Хасан Якуб, Касим Каучин и некоторые другие беки, которые отправились вперед, в сторону Маргинана и окрестных мест, через день или два прибыли и, **вступив ко мне на службу**, согласно и единомышленно, с усердием и рвением занялись защитой крепости [19].

3. Hasan Ya'qub, Qasim Qauchin, and some of the begs who had been sent to reconnoiter in Margilan and those parts came a day or two later and **joined my retinue wholeheartedly** and set to work with great zeal to hold the fort [ 20].

### **МУЛОЗАМАТИДА ТУРУБ-хизматида бўлиб**

**А:** Бу жиҳаттин Носир мирзо Косонда бўлур эди. Хон Ахси навоҳисифа етганда бу беклар хонға кириб Косонни бердилар. Мир Ғиёс хон **мулозаматида туруб**, Вайс Лоғарий Носир мирзони Султон Аҳмад мирзоға олиб борди Муҳаммад Мазид тархонға топшурдилар [43].

1. As Weis Laghari was Beg-Utke (or governor) to Nasir Mirza, that prince resided at Kasan. As soon as the Khan arrived in the neighborhood of Akhsi, these Beks **waited on him**, and surrendered Kasan: Mir Ghias continued with the Khan; but Weis Laghari carried off Nasir Mirza and delivered him to Sultan Ahmed Mirza, by whom he was given in charge to Muhammed Mazid Terkhan [19].

<p><b>Т:</b> Шу сабабли Носир мирзо Косонда бўлар эди. Хон Ахси атрофларига етганда, бу беклар хон томонига ўтиб, Косонни бердилар. Мир Фиёс хон <b>мулозаматида қолиб</b>, Вайс Лоғарий Носир мирзони Султон Аҳмад мирзога олиб борди Мухаммад Мазид тархонга топширди [38].</p>	<p><b>2.</b> Wais <i>Laghari</i> and Mir Ghiyas had been there too, but being afraid of the (Akhsi) begs had gone off to Kasan, Wais <i>Laghari's</i> district, where, he being Nasir Mirza's guardian, the Mirza was. They went over to Sl. Mahmud Khan when he got near Akhsi; Mir Ghiyas <b>entered his service</b>; Wais <i>Laghari</i> took Nasir Mirza to Sl. Ahmad Mirza, who entrusted him to Muh. Mazid Tarkhan's charge [32].</p>
<p><b>Р. Т:</b>... по этой причине Насир мирза и находился в Касане. Когда Султан Махмудхан достиг окрестностей Ахси, эти беки предались и отдали ему Касан. Мир Гияс <b>остался на службе</b> у Хана, Ваис Лагари отвез Насир мирзу к Султан Ахмед мирзе: [царевича] поручили Мухаммад Мазид тархану [19].</p>	<p><b>3.</b> Since Ways was Nasir Mirza's, beg <i>ataka</i> Nasir Mirza was in Kassan. When the Khan reached the vicinity of Akhsi, these begs went over to the khan and turned over Kassan. Mir Ghiyas <b>remained in the khan's retinue</b>, but Ways <i>Laghari</i> took Nasir Mirza to Sultan — Ahmad Mirza, who turned him over to Muhammad Mazid Tarkhan [21].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИ-хизмат қилди</b></p>	
<p><b>А:</b> Учунчи қиз Оқбегим эди. Тўртунчи қизи Ойбегим эди. Султон Хусайн мирзо Қундуз устига келганда Умаршайх мирзо ўғли Жаҳонгир мирзони Андижон черики била кўмак йиборганда Жаҳонгир мирзога номзад бўлуб эди. Тарих тўққуз юз ўнда Аму дарёси ёқасида Боқи Чағониёний манга келиб <b>мулозамат қилди</b>. Бу бегимлар оналари била Тирмизта эдилар. Булар ҳам Боқи Чағониёнисининг, кўчи била келиб қўшулдилар [49].</p>	<p><b>1.</b> The third daughter was Ak-Begum. When Sultan Hussein Mirza advanced against Kundez, Omar-Sheikh Mirza sent his son Jehangir Mirza with the army of Andejan to succor the place; at which time the fourth princess was betrothed to Jehangir Mirza. In the year 910, when Baki Cheghaniani <b>came and met me</b> on the banks of the Amu, these Begums were with their mothers in Termez, and they all of them came along with the wife of Baki Cheghaniani and accompanied me; and, on our reaching Kohmerd, Jehangir Mirza married his bride. [30].</p>

Т: Учинчи қизи Оқбегим эди. Тўртинчи қизи Ойбегим эди. Султон Ҳусайн мирзо Қундуз устига келганда Умаршайх мирзо ўғли Жаҳонгир мирзони Андижон лашкари билан кўмакка юборганда Жаҳонгир мирзога номзод бўлган эди. Тўққиз юзу ўнинчи йили (1504) Амударё бўйида Боқи Чағониёний менга келиб **мулозамат қилди**. Бу бегимлар оналари билан Тирмизда эдилар. Булар ҳам Боқи Чағониёнийнинг кўч-кўрони билан келиб қўшилдилар [45].

Р. Т: Третьей его дочерью была Акбиким, четвертой дочерью — Айбиким. Когда Султан Хусейн мирза пришел под Кундуз и Омаршейх мирза послал своего сына Джехангир мирзу с войском Андиджана на подмогу Султан Махмуд мирзе, тот назначил ее для Джехангир мирзы. В девятьсот десятом году Баки Чаганиани на берегу реки Аму **явился ко мне на службу**; обе эти биким вместе с их матерями были в Термезе [25].

2. The third daughter was Aq (Fair) Begim; the fourth -, was betrothed to Jahangir Mirza at the time his father, 'Umar Shaikh Mirza sent him to help Si. Husain Mirza, then attacking Qunduz. In 910 AH. (1504 AD.) when Baqi Chaghaniani **waited on me** on the bank of the Amu (Oxus), these last-named two) Begims were with their mothers in Tirmiz and joined me then with Baqi's family [48].

3. ... third daughter was Aq Begim. The fourth was affianced to Jahangir Mirza when Sultan-Husayn Mirza attacked Konduz and Umar-Shaykh Mirza sent his son Jahangir Mirza with the Andizhan regiment as reinforcements. In 910 [1504-05], Baqi Chaghaniani came to me on the banks of the Oxus **to pay homage**. These ladies were then in Termez with their mothers and came with Baqi Chaghaniani's train and joined me [ 32].

## МУЛОЗАМАТҚА КЕЛИБ-хизматига кириб

**А:** Яна бир Пашабегим эди. Қорақўйлуқ Баҳорлу аймоғи туркман бекларидин Али Шукурбекнинг қизи эди. Жаҳоншоҳ мирзо Бороний Қорақўйлуқнинг ўғли Муҳаммадий мирзо олиб эди. Озарбайжон ва Ироқни бу Жаҳоншоҳ авлодидин Оққўйлуқ Узун Ҳасан олғонда Али Шукурбекнинг ўғлонлари тўрт-беш минг уйлуқ қорақўйлуқ туркманлар била Султон Абусаъид мирзо **мулозаматқа келиб** эдилар. Султон Абусаъид мирзо шикаст топқонда бу вилоятларға тушдилар. Султон Маҳмуд мирзо Самарқанддин Ҳисор келганда Султон Маҳмуд мирзо **мулозаматиға келдилар** [49].

1. Another of his wives was Pasheh Begum, the daughter of Ali Shir Beg Beharls, one of the Bega of the Turkoman Horde of the Black Sheep. She had been married before to Muhammedi Mirza, the son of Jehan-shah Mirza Barani, a Turkoman of the Black Sheep. At the period when Uzun Hasan, who was a Turkoman of the White Sheep, took Azerbaejan and Irak from the family of Jehan-shah Mirza, the sons of Ali Shir Beg, with four or five thousand families of the Turkomans of the Black Sheep, **entered the service** of Sultan Abusaid Mirza. Afterbnthe defeat of the Sultan, they found their way to the countries north of the Amu: and when Sultan Mahmud Mirza went from Samarkand to Hissar, they **entered his service** [30].

Т: Яна бири — Пошобегим. Қорақўйлуқ Баҳорлу ай-моғи туркман бекларидан Али Шукүрбекнинг қизи эди. Уни аввал Жаҳоншоҳ мирзо Бороний Қорақўйлуқнинг ўғли Мухаммадий мирзо олган эди. Озарбойжон ва Ироқни бу Жаҳоншоҳ авлодидан оққўйлуқ Узун Ҳасан олгач, Али Шукүрбекнинг ўғиллари тўрт-беш минг уйли қорақўйлуқ туркманлар билан Султон Абусаид мирзо хизматига кирдилар. Султон Абусаид мирзо енгилганда бу вилоятларга тушдилар. Султон Маҳмуд мирзо Самарқанддан Ҳисорга келганда эса, улар Султон Маҳмуд мирзо хизматига кирдилар [45].

2. Pasha (or Pasha) Begim was another wife, a daughter of Ali-shukr Beg, a Turkman Beg of the Black Sheep Baharlu *aimaq*. She had been the wife of Jahan-shah (Baranz) of the lack Sheep Turkmans. After Auzun (Long) Hasan Beg of the White Sheep had taken Azar-baijan and 'Iraq from the sons of this Jahan-shah Mirza (872 AH. — 1467 AD.) Ali-shukr beg's sons went with four or five thousand heads-of-houses of the Black Sheep Turkmans to serve Sl. Abu-sa'id Mirza and later the Mirza's defeat (873 AH. By Auzun Hasan), came down of these countries and **took service with** Sl. Mahmud Mirza. This happened after Sl. Mahmud Mirza came to Hisar from Samarkand, and then it was he took Pasha Begim. She became the mother of one of his sons and three of his daughters [49].

**Р. Т:** Другая его жена была Пашшабиким, дочь Али Шукрбека, одного из туркестанских беков племени Кара Куйлук Бахарлу. Ее взял сын Джаханшах мирзы Барани Кара Куйлука Мухаммад мирза. Когда Узун Хасан Ак Куйлук отнял у сыновей этого Джаханшаха Азербайджан и Ирак, сыновья Али Шукрбека с четырьмя-пятью тысячами семейств кара-куйлукских туркмен **пришли служить** Султан Абуса'ид мирзе. После поражения Султан Абуса'ид мирзы они поселились в этих областях. Когда Султан Махмуд мирза прибыл из Самарканда в Хисар, они **явились служить** Султан Махмуд мирзе. Мирза взял Пашшабиким в это время. Она была матерью одного его сына и трех дочерей [26].

**3.** Another was Pasha Begim, the daughter of Ali-Shukr, a Turcoman beg of the Baharlu tribe of the Qaraqoyunlu confederation. She had been married to Jahanshah Mirza Barani Qaraqoyunlu's son Muhammadi Mirza. When Uzun Hasan of the Aqqoyunlu confederation took Azerbaijan and Iraq from Jahanshah's sons, Ali-Shukr Beg's sons **entered** Sultan-Abusa'id Mirza's **service** along with four or five thousand households of Qaraqoyunlu Turcomans. When Sultan-Abusa'id Mirza was defeated, they came to Transoxiana and **entered** Sultan-Mahmud Mirza's **service** when he went to Hissar from Samarkand. It was then that the mirza married this Pasha Begim, who became the mother of one son and three daughters [33].

#### **МУЛОЗАМАТ ҚИЛУР- хизмат қилар**

**А:** Яна бир Пирмухаммад Элча бўға эди. Қавчин эди. Балх эшигида ҳазора урушида Султон Абусаъид мирзо олида даъво била мушт тегурубдур. Мардона киши эди. Мирзоға доим мулозамат қилур эди [50].

**1.** Another was Pir Muhammad Ilchi Bugha, a Kochin. In the war of Hazarasp, near the gates of Balkh, he did great execution with his fists by way of bravado, in the presense of Sultan Abusaid Mirza. He was a brave man, and always **remained in the employment** of the Mirza, who was much influenced by his opinions [31].

**Т:** Яна бир Пирмуҳаммад элчи Бўға қавчин эди. Балх дарвозасида ҳазоралар билан урушда Султон Абусаид мирзо олдида баҳс бойлашиб мушт жангига кирганди. Мардона киши эди. Султон Маҳмуд мирзога доим мулозамат қиларди [46].

**2.** Pir-i-muhammad *Ailchi-bugha Quchin* was another. In Hazaraspi's fight he got in on challenge with his fists in SI. Abusa'id Mirza's presense at the Gate of Balkh. He was a brave man, continuously **servng the** Mirza (Mahmud) and guiding him by his counsel 50

**Р. Т:** Другим эмиром [Султан Махмуд мирзы] был Мухаммад Ильчи Буга из племени Каучин. У ворот Балха во время битвы с [Пир Дервиш] Хазараспи он дрался на кулаках на заклад перед Султан Абуса'ид мирзой. Это был храбрый человек. Он постоянно **служил** мирзе, и мирза поступал согласно с его мнением [26].

**3.** Another was Pir-Muhammad Elchi-Buqa, a Qauchin. During the Hazaraspi battle, he fought with determination for Sultan-Abusa'id Mirza at the gates of Balkh. He was a valiant man. He always **served** the mirza, and the mirza acted on his opinion [34].

### **МУЛОЗАМАТ ҚИЛИБ — таъзим қилиб**

**А:** Охир Иброҳим сору ожиз бўлуб, Хожа Мавлонойи Қозининг тавассути била қуллуқни ихтиёр қилиб, шаввол ойида қилич, соғдоғини бўйниға осиб келиб, **мулозамат қилиб**, қўрғонни топшурди [51].

**1.** ... but at last, Ibrahim Saru, being reduced to the last extremely, made his offers of unlimited submission through the medium of Khwajeh Moulana Kazi; and, in the month of Shawal, having come out and **presented himself before me** with a scimitar suspended from his neck, delivered up the fort [34].



<p><b>Т:</b> Охири Иброҳим сору ожиз қолиб, Хожа Мавлонойи Қозининг воситачилиги билан қуллуқни бўйнига олиб, шаввол ойида қилич, садоғини бўйнига осиб келиб, <b>мулозамат қилиб</b>, қўрғонни топширди [47].</p>	<p><b>2.</b> ... at last Ibrahim Saru had no resource but, through the meditation of Khwaja Moulana-i-qazi, to elect <b>to serve me</b>. In the month of Shawwal (June 1495 AD.) he came out, with his sword and quiver hanging from his neck, waited on me and surrendered the fort [53].</p>
<p><b>Р. Т:</b> В конце концов Ибрахим Сару, оказавшись бессильным, прибег к посредничеству Ходжа Мауланаи Кази и выразил покорность. В месяце шаввале он пришел, повесив меч и колчан на шею, и, сдав крепость, поступил <b>ко мне в услужение</b>[27].</p>	<p><b>3.</b> Finally Ibrahim Saru, helpless, <b>chose to submit</b> through the meditation of Khwaja Mawlana Qazi, and in the month of Shawwal [June 1495] he hung his sword and bowcase around his neck and came out to yield the fortress [36].</p>
<p><b>МУЛОЗАМАТ ҚИЛСАМ-бош эгиб борсам</b></p>	
<p><b>А:</b> Нечукки, мазкур бўлди, хотирға еттиким, ора мунча ёвуқ бўлғонда хон, чун ота оғадурлар, бориб <b>мулозамат қилсам</b>, ўтган кудуратлар рафъ бўлғай, ироқда-ёвуқта эшитур, кўрарга яхши бўлғай деб келиб, Шоҳрухиядан ташқари Ҳайдарбек солғон боғда хонға <b>мулозамат қилдим</b> [51].</p>	<p><b>1.</b> ... that it would enable me to <b>form a nearer</b> and better idea of the real state of things at his court. Having formed this resolution, I went on, and waited on the Khan in the neighborhood of Shahrokhia, in a garden which had been laid out by Haydar Beg [34].</p>

**Т:** Зикр этилганидек, хотиримга келдики, хон онамнинг акаси-дир, ора бунчалик яқин бўлгани боис бориб **бош эгсам**, ўтган гина-кудуратлар бартараф бўлса, яқин-йироқда эшитган-кўрганга яхши бўлади деб келиб, Шохрухиядан ташқаридаги Хайдарбек солган боғда хонга мулозамат қилдим [Т. 47].

2. It occurred to me that **if since I was so close**, I went and waited on him, he being, as it were, my father and my elder brother, and if **bye-gone resentments were laid aside**, it would be good hearing and seeing for far and near. So said, I went. I waited on The Khan in the garden Haidar Kukiilddsh had made outside Shahrukhiya [54].

**Р. Т:** Мне пришло на ум следующее: «Хан мне все равно что отец или старший брат. Раз мы так близко друг от друга, то если я пойду и стану **ему служить** и если минувшие неудовольствия рассеются, это будет приятно слышать и видеть и ближнему, и дальнему». С такими мыслями я явился в сад, разбитый Хайдарбеком в окрестностях Шахрухии [27].

3. It crossed my mind that since the distance was slight and the khan was like my father and elder brother, if I **were to patch up** our past differences, it would have excellent propagandistic value. So saying, I went **to pay homage** to the khan in the garden built by Haydar Beg outside of Shahrukhiya [38].

**3. Т.** It came to my mind why *khan* and father is called a blood relation if they couldn't help their kin when one was in need. If I **go and pay a call them**, bye-gone 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.

### МУЛОЗАМАТИДА ЭДИЛАР- хизматида эдилар

**А:** *Ҳамза Султон ва Маҳдий Султон неча йил эрдиким, Шайбонийхондин айрилиб келиб, Султон Маҳмуд мирзо мулозаматида эдилар. Жамиъ ўзбаклари била Муҳаммад дуғлат Султон Ҳусайн дуғлат ва жамиъ Ҳисор вилояти ўлтурушлуқ мўғуллар била бу бузуғлуқта Қоратегин сари тортдилар [52].*

**1.** Khamzeh Sultan and Mehedi Sultan, who, several years before, had separated themselves from Sheibani Khan, and had been **entertained in the service** of Sultan Mahmud Mirza, with a band of Mohuls, had settled in the country of Hissar, all now, in this general dispersion, retired towards Karategin. 36

**Т:** Ҳамза Султон ва Маҳдий Султон бир неча йилдан бери Шайбонийхондан айрилиб келиб, Султон Маҳмуд мирзо **хизматида эдилар**. Барча ўзбаклари билан Муҳаммад дуғлат Султон Ҳусайн дуғлат ва жами Ҳисор вилоятида ўтирган мўғуллар билан бу таҳликада Қоратегин сари йўл тортдилар [48].

**2.** Hamza Sl. And Mahdi Sl. (*Auzbeg*) who some years earlier **had left** Shaibani Khan for (the late) Sl. Mahmud **Mirza's service**, now, in this dispersion, drew off with all their Auzbegs, for Qarategin [58].

**Р. Т:** Хамза султан и Махмуд султан, которые несколько лет назад покинули Шейбанихана и находились на службе у Султан Махмуд мирзы, в месте со всеми своими узбаками, а также Мухаммад Дуглат, сын Султан Хусейн Дуглата, и все моголы, жившие в области Хисара, во время этих смут потянулись к Каратегину [29].

**3.** Several years before, Hamza Sultan and Mahdi Sultan had left Shaybani Khan and **joined** Sultan Mahmud Mirza's **retinue**. Now, with all their Uzbeks, and Muhammad Duglat and Sultan-Husayn Duglat with all the Moghuls living in the Hissar province, they retired in the confusion toward Karategin [41].

**МУЛОЗАМАТНИ ИХТИЁР ҚИЛДИЛАР-  
ХИЗМАТ ҚИЛМОҚНИ HOҲЛАДИЛАР**

**А:** Ул фурсатлар Темурия салотини дастури била тўшак устида ўлтурур эрдим. Хамза Султон била Маҳдий Султон ва Мамоқ Султонким келдилар, бу салотиннинг таъзимиға қўпуб тўшакдин тушуб, бу султонлар била кўруштум. Султонларни ўнг қўлда боғишда ўлтурғуздум. Мухаммад Ҳисорий бошлиқ борча мўғуллар келдилар. Борча мулозаматни ихтиёр қилдилар [53].

**1.** On this occasion I received them sitting on a toshak, according to the custom of the sovereigns of the house of Taimur. Whem Khamzeh Sultan, with Mehedi Sultan and Mamak Sultan entered, I rose to do them honour, and descending from the toshak, embraced them, and placed them on my right hand on a baghish. A body of Moghuls, commanded by Muhammad Hissari, also came and **entered into my service** [137].

<p><b>Т:</b> У пайтда темурий султонлар расми билан тўшак устида ўтиргандим. Ҳамза Султон билан Маҳдий Султон ва Мамоқ Султон келганларида, бу султонларнинг таъзимига ўрнимдан туриб, тўшакдан тушиб, султонлар билан кўришдим. Султонларни ўнг қўл томонига ўтирғиздим. Муҳаммад Ҳисорий бошлиқ барча мўғуллар келдилар. Барчаси мулозимликни ихтиёр қилдилар [49].</p>	<p><b>2.</b> According to the custom of Timuriya sultans on such occasion, I had seated myself on a raised seat (<i>tushak</i>); when Hamza Si. And Mamaq Si. And Mahdi Si. entered, I rose and went down to do them honour; we looked one another in the eyes and I placed them on my right, <i>baghisda</i> A number of Mughuls also came, under Muhammad Hisari; all <b>elected for my service</b> [59].</p>
<p><b>Р. Т:</b> В это время по обычаю султанов-тимуридов я восседал на ложе. Когда пришли Хамза султан с Махди султаном и Мамак султанам, я поднялся из уважения к этим султанам и, сойдя с ложа, поздоровался с султанами. Султаны сели по правую руку от меня, скрестив ноги. Моголы, подначальные Мухаммад Хисари, тоже явились; все они <b>пожелали мне служить</b>. [29].</p>	<p><b>3.</b>At that time, in accordance with the practice of Timurid rulers, I used to sit on a raised cushion. When Hamza Sultan, Mahdi Sultan, and Mamaq Sultan arrived, I rose to honor the princes, descended from the cushion platform, and held an interview with them, for which I seated them in the place of respect, to my right. All the Moghuls led by Muhammad of Hissar came and <b>elected to pay homage</b> [41].</p>

**МУЛОЗАМАТ ҚИЛДИЛАР- таъзим қилдилар**

<p><b>А:</b> Ушбу кун Қосим дўлдой, Ваис Лоғарий, Ҳасан набира, Султон Муҳаммад Сайфал, Султон Муҳаммад Вайс уч-тўрт юз киши била келиб <b>мулозамат қилдилар</b>[56].</p>	<p><b>1.</b> The same day, Kasim Duldai, Weis Laghari, Hassan Nabireh, Sultan Muhammed Sighel, and Sultan Muhammed Weis, with three or four hundred men, came and <b>entered into my service</b> [42-43]</p>
<p><b>Т:</b> Ўша куни Қосим дўлдой, Ваис Лоғарий, Ҳасан набира, Султон Муҳаммад Сайфал, Султон Муҳаммад Вайс уч-тўрт юз киши билан келиб <b>мулозамат қилдилар</b>[56].</p>	<p><b>2.</b> That day waited on me 3 or 400 men, Qasim Dulda, Wais <i>Laghari</i>, Muhammad Sighal's grandson, Hasan, and S. Muhammad Wais. What they said was this: 'Bai-sunghar Mirza came out and has gone back; we have left him therefore and here <b>for 'padishah's service,</b> ' ... [66].</p>
<p><b>Р. Т:</b> В этот день Касим Дулдай, Ваис Лагари, Хасан Набире, Султан Муҳаммад Сайфал и Султан Муҳаммад Ваис явились с тремя-четырьмя сотнями человек и <b>поступили ко мне на службу</b> [32].</p>	<p><b>3.</b> That very day, Qasim Dulday, Ways Laghari, Hasan Nabira, Sultan-Muhammad Sayghal, and Sultan-Muhammad Ways came with three or four hundred men and <b>paid homage</b> [48].</p>

## МУЛОЗАМАТ ҚИЛДИ-хизмат қилди

*А: Боғи Майдоннинг орқаси Қўлба ўлангига тушулди. Самарқанд эли сипоҳий ва шаҳрий Пули Муҳаммад Чаб навоҳисиға қалин чиқтилар. Чун бизнинг эл тайёр эмас эдилар, йигитлар мустаид бўлғунча Султонқули ва Бобоқулини тушуруб, қўрғонға элттилар. Бир неча кундин сўнг кўчуб, Кўҳакнинг орқаси Қўлбанинг бошиға тушулди. Саййид Юсуфбекни ушбу кун Самарқандтин чиқардилар. Ушбу юртта келиб мулозамат қилди [ 58].*

1. We now encamped behind the Baghe-Meidan, in the meadow of Kulbeh. On this occasion the men of Samarkand, both soldiers and townsmen, sallied out in great numbers on the side of Muhammed Chap's bridge, and came upon us. As my people were off their guard, before they could put themselves in a posture of defence, the enemy dismounted Sultan Ali Baba Kuli and carried him off into the town. A few days later, we marched and encamped on the hill of Kohik, on the side of Kulbeh. That same day Syed Yusef Beg came out of Samarkand, and having **waited upon me** at this station, **entered into my service** [46].

Т: Боғи Майдоннинг орқасидаги Қўлба яланглигига тушилди. Самарқанднинг сипоҳи ва аҳолиси Пули Муҳаммад Чаб мавзесига ёпирилиб чиқди. Бизнинг одамларимиз тайёр бўлмаганликлари боис, йигитлар аслаҳалангунча Султонқули ва Бобоқулини қўлга тушуриб, қалъага олиб кетдилар. Бир неча кундан сўнг кўчиб, Кўҳакнинг орқаси — Қўлбанинг бошига тушилди. Саййид Юсуфбекни ўша куни Самарқанддан ҳайдадилар. Ушбу юртга келиб **мулозимат қилди**. [ 54].

Р. Т: Мы остановились за Баги Майданом, на урочище Кулбе. Жители Самарканда — войны и горожане — толпой вышли к мосту Мухаммад Чап. Так как наши люди не были готовы, то пока йигиты снаряжались, [двух] — Султанкули и Бабакули — сбили с коней и увели в крепость. Через несколько дней мы выступили и остановились на краю урочища Кулбе, за Кухаком. В тот день выгнали из Самарканда Сейид Юсуфбека; на этой стоянке он явился и **поступил ко мне в услужение** [35].

2. When we had dismounted in the Qulba (Plough) meadow behind the Bagh-i-maidan (Garden of the plain), the Samarkandis came out in great numbers to near Muhammad Chap's Bridge. Our men were unprepared; and before they were ready, Baba 'Ali's (son) Baba Quli had been unhorsed and taken into the fort. A few days later we moved to the top of Qulba, at the back of Kohik. That day Sayyid Yusuf, having been sent out of the town, came to our camp and **did me obeisance** [72].

3. Camp was made in the Qolba Meadow behind the Bagh-i-Maydan. The inhabitants of Samarkand, civilian and military alike, came out in droves to the vicinity of the Muhammad Chap Bridge. Since our people were not ready, by the time the warriors were prepared Sultan-Quli and Baba-Quli had been unhorsed and taken to the fortress. A few days later we moved out and camped at the head of Qolba behind the Kohak. That day Sayyid-Yusuf Beg was expelled from Samarkand. He came to us and **rendered homage** [53].



## МУЛОЗАМАТИДА БЎЛУР ЭДИ — хизматида бўлар

**А:** Султон Ҳусайн мирзо Султон Масъуд мирзони яхши кўруб куёвликка юкундуруб, иноят ва шафқат мақомида бўлуб эрдиким, Хисравшоҳнинг иниси Боқи Чағониёнийким, мундин бурунроқ келиб Султон Ҳусайн мирзо **мулозаматида бўлур эди**, ангизе била Хуросонда турмай бир баҳона била чиқиб Султон Ҳусайн мирзодин берухсат Хисравшоҳга борди [66].

1. Sultan Hussain Mirza received Sultan Masaud Mirza in the most gracious manner, gave him one of his daughters in marriage, and distinguished him by every mark of attention and kindness. Seduced, however, by the instigations of Baki Cheghaniani, the younger brother of Khosrou Shah, who some time before had **entered into the service** of Sultan Hussain Mirza, he did not continue in Khorasan, but went off, under some false pretext, without even taking leave of Sultan Hussain Mirza, and joined Khosrou Shah [ 62].

**Т:** Султон Ҳусайн мирзо Султон Масъуд мирзони яхши кўриб куёвликка қуллуқ қилдириб, иноят ва шафқатлар кўрсатди. Бундан илгарироқ Султон Ҳусайн **хизматида бўлган** Хисравшоҳнинг иниси Боқи Чағониёний бир хусумат билан Хуросонда турмай, бир баҳона топиб, Султон Ҳусайн мирзодан рухсатсиз Хисравшоҳга томон жўнади [63].

2. Sl. Husain Mirza looked kindly on Sl. Mas'ud Mirza, made him kneel as a son-in-law and gave him a place in his favour and affection. None-the-less Sl. Mas'ud Mirza, at the instigation of Baqi Chaghaniani, who **had come earlier into Sl. Husain Mirza's service**, started off on some pretext, without asking leave, and went from the presence of Sl. Husain Mirza to that of Khusrau Shah! [95].

**P. T:** Султан Хусейн мирза хорошо принял Султан Ма'суд мирзу и, заставив его преклонить колени как своего зятя, оказывал ему милость и благосклонность. Однако Султан Ма'суд мирза по наущению Баки Чаганиани, младшего брата Хусравшаха, который пришел раньше и **состоял на службе** у Султан Хусейн мирзы, не остался в Хорасане; под каким-то предлогом он без разрешения ушел от Султан Хусейн мирзы к Хусравшаху [42].

**3.** Sultan-Husayn Mirza received Sultan-Mas'ud Mirza well, had him kneel before as son-in-law, and was showing him every favor when Sultan-Mas'ud Mirza was instigated by Khusrawshah's younger brother Baqi Chaghaniani, **who had joined** Sultan-Husayn Mirza's **retinue** before this, to make some pretext about not being able to stay in Khurasan and left without Sultan-Husayn Mirza's permission to go to Khusrawshah [70].

#### **МУЛОЗАМАТ ҚИЛДИ — саломлашди**

**A:** *Сўзни мунга қўюб таваккул қилиб тебрадук. Суннат вақти эрдиким, Марғинон қўрғонининг эшигига келдим. Али Дўст тағойи дарвозанинг орқасида туруб, дарвозани очмай, аҳд илтимос қилди. Аҳд ва шарт қилғондин сўнг дарвозани очиб, дарвоза орасида мулозамат қилди* [68].

**1.** About the time of the sunnet (or morning prayer), we reached the gate of the castle of Marghinan. Ali Dost Taghai stood over the gateway, without throwing the gate open, and desired conditions. After I had assented to terms, and given him my promise, he caused the gates to be opened, and **paid his respects to me**, conducting me to a suitable house within the fort [65-66].

<p><b>Т:</b> Сўзни бир жойга қўйиб, таваккал қилиб жўнадик. Бомдод намози вақтида Марғинон қўрғонининг эшигига келдим. Али Дўст тағойи дарвозанинг орқасида туриб, дарвозани очмай, аҳд илтимос қилди. Аҳд ва шарт қилингандан сўнг дарвозани очиб, икки дарвоза табақаси орасида <b>мулозамат қилди</b> [ 65].</p>	<p>2. At the Sunnat Prayer we reached Fort Marghinan. 'Alidost Taghai kept himself behind (<i>aqra</i>) the closed gate and asked for terms; these granted, he opened it. <b>He did me obeisance</b> between the (two) gates. After seeing him, we dismounted at a suitable house in the walled-town [100].</p>
<p><b>Р. Т:</b> Сговорившись на этом и уповая [на Аллаха], мы тронулись. В предрассветный час мы подошли к воротам крепости Маргинана. Али Дуст Тагай, стоя за воротами и не отпирая их, попросил о договоре. Когда заключили условие и договор, он отпер ворота и, стоя в воротах, <b>выразил мне почтение</b> [44].</p>	<p>3. Nothing happens without God's will. Deciding thus, we put our trust in God and moved out. The sun was high when I came to the gate of the Margilan fortress. Ali-Dost Taghayi stood behind the unopened gate and asked for terms. These granted, he opened the gate and <b>made obeisance</b>. After I held an interview with Ali-Dost we were shown to quarters in a suitable place inside the walled town. I had with me 240 men, all told [73].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИЛАР</b></p>	
<p><b>А:</b> <i>Жаҳонгир мирзо ва Танбал тонласиға келиб, ражаб ойининг авоҳирида мулозамат қилдилар</i> [74].</p>	<p>1. The day after these conditions were agreed on, it being towards the end of Rajeb, Jehangir Mirza and Tambol came and <b>paid me respects</b> [78].</p>

<p>Т: Жаҳонгир мирзо ва Танбал эртасига келиб, ражаб ойининг охирида менга <b>мулозамат қилдилар</b>[72].</p>	<p>2. So the affair was settled. Next day, -it was one of the Rajab, (end of Feb. 1500) Jahangir Mirza and Tambal came and <b>did me obeisance</b> ... [119].</p>
<p>Р. Т: Так мы договорились. Джахангир мирза и Танбал на следующее утро пришли и в конце месяца раджаба вступили ко мне в <b>услужение</b> [51].</p>	<p>3. The next morning toward the end of the month of Rajab [February 1500] Jahangir Mirza and Tambal came and <b>rendered homage</b>, and pledges and promises were made [88].</p>
<p><b>МУЛОЗАМАТ ТАКЛИФИ ҚИЛМОҚЛИҚҚА — илтифот кўрсатмоқ</b></p>	
<p>А: Аҳёнанан Бобурий менинг қошимға келур эди, вале мен ҳаё ва ҳижоб жиҳатидин Бобурий сори туз боқа олмас эдим, не жойи улким, ихтилот ва ҳикоят қила олғаймен ва нашъа ва изтироб сабабидин шукр қила олмас эдим, не имкони улким, кетганидин шикоят қила олғайман. <b>Мулозамат таклифи қилмоқлиққа</b> худ кимга тоқат бор эди [75].</p>	<p>1. Sometimes it happened that Baberi came to visit me; when, from shame and modesty, I found myself unable to look him direct in the face. How then is it to be supposed that I could amuse him with conversation or a disclosure of my passion? From intoxication and confusion of mind I was unable to thank him for his visit; it is not therefore to be imagined that I had power to reproach him with his departure. I <b>had not even self-command</b> enough to receive him with the common <b>forms of politeness</b> [79].</p>

**Т:** Ахён-ахёнда Бобурий менинг қошимга келар эди. Лекин мен ҳаё ва тортинчоқлик боис Бобурий томонга тик қарай олмасдим: илтифот ва гаплашиш қаерда дейсиз! Нашъа ва изтироб сабабидан шукр қилар эдим, кетганидан шикоят қилишга менинг қандай имконим бўлсин? **Мулозамат** таклиф **қилмоққа** ҳам кимда ҳадду тоқат бор эди! [73].

**2.** 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 (ikhtilat) and recital (hikayat)? In my joy and agitation I could not thank him (for coming); how was it possible for me to reproach him with going away? What power had I to command **the duty of service** to myself? [120].

**Р. Т:** Иногда Бабури приходил ко мне, но от стыда и смущения я не мог даже взглянуть в его сторону; где уже мне было общаться или разговаривать с ним! От волнения и опьянения любовью я не мог даже его **поблагодарить**, как же мне было жаловаться на его уход! Кто был в силах **заставить его остаться?** [51].

**3.** Occasionally Baburi came to me, but I was so bashful that I could not look him in the face, much less converse freely with him. In my excitement and agitation I could not thank him for coming, much less complain of his leaving. **Who could bear to demand** the ceremonies of fealty? [89].

**МУЛОЗАМАТ ҚИЛДИЛАР — таъзим қилдилар**

**А:** Қанбар Али чун туттуруб, олдуруб келиб эди, ани Сангзорда қўюб ўттуқ. Келиб Хон юртига тушганда Муҳаммад Мазид тархон бошлиқ Самарқанд беклари келиб мулозамат қилдилар [77].

**1.** As Kamber Ali had joined me in a ruined state, and completely plundered, I left him behind in Sengraz, and advanced forward. When we had reached Yuret Khan, the Begg of Samarkand, at the head of whom was Muhammed Mazid Khan, came to meet me, and **tendered me their duty** [82].

**Т:** Қанбар Али чун тутилиб, олдириб келинган эди, уни Сангзорда қўйиб ўтдик. Келиб Хон юртига тушганда Муҳаммад Мазид тархон бошлиқ Самарқанд беклари келиб мулозамат қилдилар [75].

**2.** There we placed Qambar-ali, as, after effecting his own capture and betrayal, he had come to us. We then passed on. Our arrival in Khan-yurti, the Samarkand begs under Muh. Mazid Tarkhan came and **did me obeisance** [124].

**Р. Т:** Так как Камбарали пришел после того как его схватили и оборали, то мы оставили его в Сангзаре, а сами пошли дальше. Когда мы пришли и стали лагерем в Хан Юрти, самаркандские беки во главе с Мухаммад Мазид тарханом пришли и **выразили мне почтение** [52].

**3.** Since Qambar-Ali had allowed himself to be made prisoner and had been brought along, we placed him in Sanzar and proceeded. While we were camped at Khan Yurti, the Samarkand begs under Muhammad Mazid Tarkhan's command came and **paid homage** [92].

## МУЛОЗАМАТ ҚИЛДИ — таъзим қилди

<p><b>А:</b> <i>Иброҳим соруи минглиғим, менинг бир яхши риоят қилғон бегим эди, Али Дўст туттуруб қовлатиб эди, мен Ёряйлоққа келган фурсатда Саййид Юсуфбекнинг улуғ ўғли Мухаммад Юсуф била келиб мулозамат қилди [77].</i></p>	<p>1. While I remained encamped there, Ibrahim Saru Munkaligh, who had received many favours from me, but whom Ali Dost had plundered and driven from my service while we were at Yar-ailak, returned, accompanied by Muhammed Yusef, the son of Syed Yusef Beg, and again <b>entered into my service</b> [82].</p>
<p><b>Т:</b> Менинг бир яхши риоят қилган бегим — Али Дўст туттуриб қувлаган Иброҳим соруи минглиғ мен Ёряйлоққа келган фурсатда Саййид Юсуфбекнинг ўғли Мухаммад Юсуф билан келиб мулозамат қилди [75].</p>	<p>2. While I had been in Yar-yilagh, one of my favoured begs, Ibrahim Saru who had been plundered and driven off by 'Ali-dost, came and <b>did me obeisance</b>, together with Muh. Yusuf, the elder son of Sayyid Yusuf (<i>Aughlaqcg</i>i). Coming in by ones and twos, old family servants and begs and some of the household gathered back to me there [ 125].</p>
<p><b>Р. Т:</b> Ибрахима Сару из племени Минг, одного из покровительствуемых мною беков, Али Дуст велел схватить и прогнать. Когда я пришел в Яр Яйлак, он явился вместе со старшим сыном Сейид Юсуфбека Мухаммад Юсуфом и <b>вступил ко мне в услужение</b> [53].</p>	<p>3. Ibrahim Saru Mingligh, one of my favourite begs, had been seized and plundered by Ali-Dost. When I came to Yar Yaylagh, he came with Sayyid-Yusuf Beg's eldest son, Muhammad Yusuf, and <b>paid homage</b> [93].</p>

**МУЛОЗАМАТҚА ЙИБОРИБ — ҳол-аҳвол сўраш учун юбормоқ**

**А:** Қанбар Али Сангзорда эди, келиб кўрди. Абулқосим қўҳбур ва Иброҳим тархон ўбдон кишиларни мулозаматқа йибориб, қуллуқ ва ихлос изҳорини қилдилар. Ёрайлоқ кентларидин Асфидак қўрғониға келдук [79].

1. Kamber Ali, who was in Sangraz, came and waited on me. Abul Kasim Kohbur and Ibrahim Terkhan sent some of their confidential servants **to pay me their respects**, and assure me of their attachment [86].

**Т:** Қанбар Али Сангзорда эди, келиб кўрди. Абулқосим қўҳбур ва Иброҳим тархон обрўли кишиларини мулозаматга юбориб, ҳурмат-эҳтиром изҳорини қилдилар. Ёрайлоқ қиш лоқларидан Асфидак қўрғонига келдик 77.

2. Qambar-'ali (the Skinner) was (still) holding Sangzar; he one and saw us; Abu'l-qasim Kohbur and Ibrahim Tarkhan owed loyalty and attachment by sending efficient men **for me service** [131].

**Р. Т:** Камбарали был в Сангзара, он пришел и повидал меня. Абулкасим Кухбур и Ибрахим тархан **изъявили преданность** и покорность и прислали отборных людей, чтобы мне служить [55].

3. Qambar — Ali was in Sanzar. He came and had an interview with me. Abul Kasim Kohbur and Ibrahim Terkhan sent some of their confidential servants **to pay me their respects**, and assure me of their attachment [98].



## МУЛОЗАМАТ ҚИЛУР — хизмат қилар

<p><b>А:</b> Пашоғарнинг қўрғонида отунким, муддати мадид эди, менинг онам хониға <b>мулозамат қилур</b> эди, бу навбат улоқсизлиқтин Самарқандта қолиб эди, учрай тушти, кўруштум, сўрдим. [86].</p>	<p>1. In the fortress of Beshagher I unexpectedly fell in with an Atun (or governess), who <b>had long been in the service</b> of the Khanum, my mother, but whom, on the present occasion, for want of horses, we had been compelled to leave behind in Samarkand [99].</p>
<p><b>Т:</b> Пашоғарнинг қўрғонида узоқ вақтлардан буйен менинг онам хонимга <b>хизмат қиладиган</b> отин уловсизлик туфайли Самарқандда қолган эди, учраб қолди, кўрушдим, сўрашдим. Самарқанддан бу ерга яёв келибди [85].</p>	<p>2. In Pashaghar we chanced on one of Khanim's old servants, a teacher who had been left behind in Samarkand from want of a mount. We saw one another and on questioning her, I found she had come there on foot [215].</p>
<p><b>Р. Т:</b> В крепости Пашагар я встретил одну знатную женщину, которая долгое время <b>состояла при</b> Ханум, моей матери, и в этот раз осталась в Самарканде, так как ее не на чем было увезти [62].</p>	<p>3. In the Pishagar fort I chanced to meet Atun, who <b>had long been in</b> my lady mother's <b>service</b> but had been left behind in Samarkand due to lack of mounts [112].</p>

МУЛОЗАМАТ ҚИЛИБ — илтифот кўрсатиб

А: Мен Муҳаммад Ҳусайн мирзо била сўзлашиб, Ўратепанинг кентларидин Даҳкат деган ерда қишламоқ бўлдум. Бориб уруқни Даҳкатда қўюб, бир неча кундин сўнг Шоҳбегимни ва хон додамни ва хон уруғ-қаяшни кўргали мен ҳам Тошканд азимати қилдим. Бориб Шоҳбегим ва хон додамга мулозамат қилиб бир неча кун анда бўлдум [86].

1. After consulting with Muhammed Hussain Mirza, it was arranged that I should take up my winter-quarters in the village of Dehkat, which belongs to Uratippa. I there went thither with my baggage, which I deposited there, and in the course of a few days afterwards, I too went to Tashkend to see Shah Begum, my maternal uncle, and my other friends and relations. I **waited on** Shah Begum and my uncle accordingly, and remained with them for some days [99].

Т: Мен Муҳаммад Ҳусайн мирзо билан сўзлашиб, Ўратепа кентларидан Даҳкат деган ерда қишламоқчи бўлдим. Бориб у хонадон аҳлини Даҳкатга қўйиб, бир неча кундан сўнг Шоҳбегимни, хон тоғамни ва хон уруғ-аймоқларни кўргани мен ҳам Тошкандга жўнадим. Бориб Шоҳбегим ва хон тоғамга мулозамат қилиб, бир неча кун ўша ерда бўлдим [85].

2. After consulting with Muh. Husain Mirza, it was settled for us to winter in a place called Dikhkat one of the Aura-tippa villages. There I deposited my impedimenta (*auruq*); then set out myself in order to visit Shah Begim and my Khan dada and various relatives. I spent a few days in Tashkent and **waited on** Shan Begim and my Khan dada [149].

<p><b>Р. Т:</b> Посоветовавшись с Мухаммад Хусейн мирзой, я решил провести зиму в одном из селений близ Ура-Тепа, называемом Дихкет. Я отправился туда и, оставив домачадцев в Дихкате, через несколько дней тоже решил побывать в Ташкенте, чтобы увидеться с Шахбиким, Ханом, моим дядей, и близкими родичами. Отправившись туда и <b>выразив почтение</b> Шахбиким и Хану, моему дяде, я првел там несколько дней [62].</p>	<p>3. I spoke with Muhammad-Husayn Mirza and decided to winter in a place called Dakhkat and set out a few days later for Tashkent to see Shah Begim and my uncle the khan and my kinsmen. <b>I paid homage</b> to Shah Begim and my uncle the khan and stayed there a few days [112].</p>
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**МУЛОЗАМАТ ҚИЛДИ**

<p><b>А:</b> <i>Ул кўхистонда бу расм-дурким, тошқа қазиб абёт ва нималар битирлар. Ушбу Масчода эканда Мулло Ҳижойи шоир Ҳисор тарафидин келиб мулозамат қилди. Бу матлаъни ўшул айёмда айтиб эрдим: Такаллуф ҳар неча суратта бўлса ондин ортуқсен, Сени жон дерлар, аммо бетакаллуф жондин ортуқсен [ 88].</i></p>	<p>1. In this hill-country, the practice of cutting verses and other inscriptions on the rocks is extremely common. While I was in Masikha, <b>I had a visit</b> from Mulla Hajari, the poet, who came from Hissar. At this time I composed the following Matla: -(Turki) — Whatever skill the painter employs in portraying your features, you exceed his art; They call you Soul; but of a truth you are more admirable than the soul [101].</p>
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**Т:** Бу тоғли масканда тошга ўйиб байт ва нарсалар битиш одатдир. Ушбу Масчода эканимизда, шоир Мулло Ҳижрий Ҳисор тарафидан келиб мулозамат қилди. Бу матлаъни ўша пайтлари битган эдим: *Такаллуф ҳар неча суратта бўлса ондин ортуқсен, Сени жон дерлар, аммо бетакаллуф жондин ортуқсен* [87].

2. There is a custom in that hill-country of cutting verses and things on the rocks. While we were in Macha, Mulla Hijri, the poet came from Hisar and **waited on me**. At that time I composed the following opening line; -Let your portrait flatter you never so much, than it you are more (*andin artuqsin*); Men call you their Life (Jan), than Life, without doubt, you are more (*jandin artuqsin*) [153].

**Р. Т:** В этой горной стране есть обычай вырезать на камне стихи и всякие другие надписи. Когда мы были в Масче, Мулла Хиджри, поэт, пришел из Хисара и вступил к нам в услужение. В эти дни я сказал такой стих: *Как ни преувеличивают [твои достоинства], они еще больше, - Тебя называют душой, но ты, без преувеличения, выше души* [63].

3. In those mountains it is customary to carve poetry and other sayings on the rocks. While we were there in Matcha, Mulla Hajri the poet came from Hissar and **paid homage to me**. Around that same time I composed this opening line: With whatever artifice your portrait is made, you are still more. / They call you «soul», but without artifice you are more than a soul [114-115].

## МУЛОЗАМАТ ҚИЛДИ

**А:** Қабодиёнға етганда Хисравшоҳнинг иниси Боқи Чағониёнийким, Чағониён ва Шаҳри Сафо ва Тирмиз анда эди, Хатиб Қаршийни йибориб давлатхоҳлиқ изҳори қилиб, бизга қўшулмоқ бўлди. Аму суйини Уёч гузаридин ўтганда келиб мулозамат қилди [102].

1. When I arrived at Kabadian, Baki Cheghaniani, the younger brother of Khosrou Shah, who held Cheghaniani, with the towns of Sefa and Termez, sent the Khatib of Karshi, to express to me his wishes for my prosperity, and his desire to be permitted to join and accompany me as his prince; and, as I crossed the Amu, at the ferry of Ubaj, he himself came and **paid his respects to me** [128].

**Т:** Қабодиёнға етганда Хисравшоҳнинг иниси Боқи Чағониён, Шаҳри Сафо ва Тирмиз ҳукмдори Боқи Чағониёний Хатиб Қаршийни юбориб, тарафдорлик изҳор қилиб, бизга қўшилмоқчи бўлди. Аму сувининг Уёч кечигидан ўтганда, келиб менга мулозамат қилди [100].

2. After we reached Qabadian, a younger brother of Khusrau Shah, Baqi *Chaghaniani*, whose holdings were Chaghanian, Shahr-i-safa and Tirmiz sent the *khatib* of Qarshi to me to express his good wishes and his desire for alliance, and, after we had crossed the Amu at the Aubaj-ferry, he came himself **to wait on me** [ 188-189].

**Р. Т:** После нашего прихода в Кабадиан младший брат Хусраушаха, Баки Чаганиани, которому принадлежали Чаганиан, Шахри Сафа и Термез, прислал ко мне Хатиби Карши, выражая доброжелательство и намерение присоединиться к нам, и когда я перешел реку Аму у переправы Увадж, он явился и **вступил ко мне в услужение** [76].

3. When we reached Kabadian, Khusrawshah's younger brother Baqi Chaghaniani, who held Chaghanian, Shahr-safa, and Termez, sent Khatib Qarshi to make offers of fealty and say that he stood ready to join us. After we crossed the Oxus at Aivadz, he came **to pay homage** [144].

### МУЛОЗАМАТИДА БЎЛДИ

<p><b>А:</b> Қанбар Али мўғулким, зикри мукаррар келибтур, паршонгўй киши эди, анинг атвори Боқибекка ёқмади. Боқибекнинг хотири жиҳатидин рухсат берилди. Ўғли Абдушшукур андин бери Жаҳонгир мирзо мулозаматида бўлди [104].</p>	<p>1. Here, in order to gratify Baki Beg, I was obliged to discharge Kamber Ali, the Moghul, who has been so often mentioned. He was thoughtless and rude talker; and Baki Beg could not put up with his manners. From this time forward, his son Abdal Shakur continued <b>in the service</b> of Jehangir Mirza [130].</p>
<p><b>Т:</b> Қанбар Али мўғул (илгари зикр этган эдик, такрор бўлди) вайсақи киши эди, унинг феъл-атвори Боқибекка ёқмади. Боқибекнинг кўнгли учун унга рухсат бериб юбордик. Ўғли Абдушшукур ўшандан буён Жаҳонгир мирзо хизматида бўлди [102].</p>	<p>2. Qambar-'ali Begs foolish talk has been mentioned several times already; his manners were displeasing to Baqi Beg; to gratify Baqi Beg, he was dismissed. Thereafter his son, 'Abdu'l-shukur, <b>was in Jahangir Mirza's service</b> [192].</p>
<p><b>Р. Т:</b> Камбар Али могол, упоминание о котором неоднократно встречалось раньше, был великий пустослов; его повадки не нравились Бакибеку. В угоду Бакибеку я дал ему разрешение удалиться. Сын Камбар Али, Абдашшакур, с того времени <b>стал приближенным</b> Джехангир мирзы [77].</p>	<p>3. The oft-mentioned Qambar-Ali Moghul was a blitherer, and Baqi Beg did not like him. On Baqi Beg's account he was given leave to withdraw. His son Abdul-Shakur <b>became attached to Jahangir Mirza's retinue</b> from that time on [146].</p>

## МУЛОЗАМАТ ҚИЛДИ МУЛОЗАМАТҚА КЕЛДИЛАР

**А:** Хисравшоҳим, Қундуздин эл-кунига боқмай Кобул ази-мати била чиқар, анга тааллуқ эл ва улус беш-олти бўлак бўлурлар. Бадахшондағилар бир бўлак: Сайдим Али дарбонким, Русто ҳазорасида эди, Панжҳир йўли била ошиб ушбу юртта бизга **мулозамат қилди**; яна бир бўлак: Юсуф Айюб ва Баҳлул Айюб эди, алар дағи бу юртта **мулозаматқа келдилар** [105].

1. When Khosrou Shah abandoned Kundez, and set out for Kabul, without troubling himself about his IIs and Uluses, (the wandering Turki and Moghul tribes,) the troops in his service, including the IIs and Uluses, formed five or six bodies. One of these bodies was composed of the men from the hill-country of Badakhshan. Sidim Ali Derban, with the Hazaras of the desert, having passed the straits of Penjhir, joined me at this stage, and **entered into my service**. I spared his life, and **he entered into my service** [133].

**Т:** Хисравшоҳ, Қундуздан эл-уруғига боқмай Кобулга йўл олганида унга тааллуқли эл ва улус беш-олти бўлакка ажралади. Бадахшондагилар бир бўлак: Русто ҳазорасидаги Сайдим Али дарбон, Панжҳир йўли билан ошиб ушбу юртда бизга **бош эгиб келишди**; яна бир бўлаги: Юсуф Айюб ва Баҳлул Айюб эди. Улар ҳам бу юртда **хизматимга келдилар** [105].

2. The various clans and tribes whom Khusrau Shah, without troubling himself about them, had left in Qunduz, and also the Mughul horde, were in five or six bodies (*bulak*). One of those belonging to Badakhshan, -it was the Rusta-hazara, -came, with Sayyidim 'Ali *darban*, across the Panjhir-pass to this camp, **did me obeisance and took service with me**. Another body came under Ayub's Yusuf and Ayub's Bihlul; it also **took service with me** [196].

Р. Т: Когда Хусраушах, не заботясь о своих людях, вышел из Кундуза, направляясь в Кабул, подвластные ему племена разделелись на пять или шесть отрядов. Один отряд составляли бадахшанцы [под начальством] Сейдим Али дарбана из племени Руста Хазара, который, перевалив через Панджжир, вступил к нам в **услужение** на этой стоянке. Другой отряд — люди Юсуфа, сына Айуба, и Бахлула, сына Айуба [тоже] **пришли служить** нам на этой стоянке [79].

3. Khusrawshah left Konduz for Kabul without a thought for his people, who were made up of five or six groups. In Badakhshan one group of Sayyidim Ali Darban's, who was in the Rustra Hazara, crossed the Panjshir and **made obeisance to us** at our camp. Another party, of Yusuf Ayyub and Bahlul Ayyub's also **gathered to make obeisance** [149].

#### МУЛОЗАМАТ ҚИЛДИ

А: Қўрғон эли бисёр олдарадилар. Муқим бекларни ораға солиб, **қуллуққа келиб**, Кобулни топширмақ бўлди. Боқибек Чағониёнийнинг тавассути била келиб **мулозамат қилди** [106].

1. The men in the town were now greatly alarmed and dejected, when Mokim, through some of the Begg, **offered to submit**, and agreed to surrender Kabul; on which he was introduced by the meditation of Baki Beg Cheghaniani, and **tendered his allegiance** [135].

Т: Қўрғон эли қаттиқ эсанкираб қолди. Муқим бекларни ораға солиб, **қуллуққа келиб**, Кобулни топширмақчи бўлди. Боқибек Чағониёнийнинг воситачилигида келиб менга **мулозамат қилди** [105].

2. Those in the fort becoming much perturbed, Muqim made offer through the begs, **to submit** and surrender the town. Baqi Beg his mediator, he came and **waited on me**, when all fear was chased from his mind by our entire kindness and favour [199].



**Р. Т:** Жители крепости очень растерялись. Муқим через беков выразил желание **прийти, чтобы мне служить** и сдать Кабул. При посредстве Баки Чаганиани он пришел и **вступил ко мне в услужение** [80].

3. The people of the fortress were in a dither. Muqim decided to **commit his officers to my service** and turn over Kabul Through the offices of Baqi Chaghaniani **he joined my retinue** [151].

### МУЛОЗАМАТ ҚИЛДИ

**А:** Носир мирзоким, илгаррак вилоятиға келиб эди, Одинапурда келиб, **мулозамат қилди**. Ул юздин келган аймақ ва ақшом қишлоқ маслаҳатиға тамо кўчуб, Ламғанот келиб эдилар [117].

1. At this time the Gagiani Afghans were in Peshawer, and, from dread of my army, they had all drawn off to the skirts of the mountains. At this encampment, Khosrou Gagiani, one of the chief men of the Gagianis, came and **paid me his respects** [158].

**Т:** Илгарироқ вилоятига келган Носир Одинапурда келиб, **мулозамат қилди**. У томондан келган аймақ ва ақшом қишлоқ маслаҳатиға тамом кўчиб, Ламғанотга келган эдилар [116].

2. Nasir Mirza, who had gone earlier to his district, **waited on me** in Adinapur. We made some delay in Adinapur in order to let the men from behind join us, also a contingent from the clans which had come with us into Kabul and were wintering in the Lamghanat [229].

Р. Т: Насир Мирза, который раньше прибыл в свою область, явился а Адинапур и остался при мне. Аймаки, пришедшие из холодной области, все откочевали на зимовье и находились в Ламганате [89].

3. Nasir Mirza had come ahead to his province and **paid homage** at Adinapur. The tribes and clans who had come from the other side had all migrated into the Laghman region for the winter [171].

### МУЛОЗАМАТ ҚИЛДИ

А: Гогийнийнинг улуғларидин Хисрав Гогийний бу юртта келиб мулозамат қилди, ани ҳам Пихи била йўл-айир маслаҳати жиҳатидин ҳамроҳ қилинди [118].

1. At this encampment, Khosrou Gagiani, one of the chief men of the Gagianis, came and **paid me his respects**. I took him to accompany Pekhi, in order to have the benefit of their advice regarding the roads and the country [158].

Т: Гогийнийнинг улуғларидан Хисрав Гогийний бу юртда келиб қуллуқ қилди. Уни ҳам Пихий билан йўлни аниқ билиш маслаҳати юзасидан ҳамроҳ қилиб олдик [117].

2. One of their headmen, coming into this camp, **did me obeisance**; we took him, as well as the Fajji, with us, so that, between them, they might point out the roads [230].

Р. Т: Один и них начальников, Хусрау Гагиани, пришел на эту стоянку и вступил ко мне в услужение. Его тоже, как и Пихи, мы взяли с собой, чтобы они указывали нам хорошие места и дорогу [89].

3. When the headman of the Gagiani, Khusraw Gagiani, came to our camp **to render homage**, he was taken along with Pikhi to guide us. [172].

## МУЛОЗАМАТ ҚИЛИБ ЭДИ

<p><b>А:</b> Ёр Ҳусайн Дарёхоннинг ўғликим, Кобулда келиб <b>мулозамат қилиб эди</b>, истидъо қилдиким, Дилазок ва Юсуф Зайи ва Гогиёнийға фармонлар бўлсаким, менинг сўзумдин чиқмаслар. Синд суйининг ул юзида подшоҳ қиличин чопсам [118].</p>	<p>1. Yar Hussain, the son of the Deria Khan, who had come and joined me in Kabul, and <b>tendered his allegiance</b>, requested that instructions might be issued to the Dilazaks, the Yusuf-Zais, and Gagianis, to act under his orders, pledging himself that he would carry my power beyond the Sind [158].</p>
<p><b>Т:</b> Кобулга келиб <b>мулозамат қилган</b> Дарёхоннинг ўғли Ёр Ҳусайн, «Дилазок, Юсуфзайи ва Гогиёнийға фармонлар бўлса, токи улар менинг сўзимдан чиқмасалар, Синд дарёсининг у юзида подшоҳлик қиличини чопсам», деб илтимос қилди [117].</p>	<p>2. In Kohat, Darya Khan's son, Yar-i-husain, who had <b>waited on me</b> in Kabul made petition, saying, «If royal orders were given me for the Dilazak, the Yusuf-zai, and the Gagiani, these would not go far from my orders if I called up the Padishah's swords on the other side of the water of Sind» [231].</p>
<p><b>Р. Т:</b> Яр Ҳусейн, сын Дариахана, который, придя в Кабул, <b>служил мне</b>, обратился с такой просьбой: «Если Дилазакам, Юсуфзаям и Гагиани будет приказано слушаться моих слов, то я занесу меч государя на той стороне реки Синда» [89].</p>	<p>3. Yar-Husayn, Darya Khan's son who had come <b>to pay homage</b> in Kabul, made the following request: «If orders are issued to the Dilazak, Yusufzai, and Gagiani tribes not to transgress my command, I will wield the padishsh's sword on the other side of the Indus.» [172].</p>

**МУЛОЗАМАТҚА КЕЛДИ — тиз чўкиб келди**

**А:** Оқ рахтин черик элига хейли тушти, Баннуда ҳам калла минора қўпорилди. Бу сингир олғандин сўнг кивининг улуғларидин Шодихон отлиқ мулозаматқа ўт тишлаб келди. Асирларни бағишладуқ [119].

1. A great of cloth was taken on this occasion by the army. Of the heads a pile of skulls was formed in the Banu country. After the taking of this sanger, one of the chiefs of the Kivis, named Shadi Khan, came to me with grass in his mouth, and **made his submission** [160].

**Т:** Оқ матодан лашкар элига анчагина тушди. Баннуда ҳам калламинора кўтарилди. Бу сингир олингандан сўнг кивининг улуғларидан Шодихон исмли киши ўт тишлаб келди. Асирларни озод қилдик [118].

2. Much white cloth fell into (their) hands. In Bannu also a pillar of heads was set up. After the *sangur* had been taken, the Kiwi headman, Shadi Khan, came to my presence, with grass between his teeth, and **did me obeisance** [233].

**Р. Т:** ... войнам досталось много белой ткани; в Банну тоже воздвигли минарет из черепов. Когда мы взяли этот сангар, один из больших людей Киви, по имени Шадихан, явился с травой в зубах, служить мне. Мы подарили ему пленных [90].

3. Many fine textiles fell into the soldiers' hands. A tower of skulls was erected. After the sangar was taken, Shadi Khan, one of the Givi chiefs, came with grass between his teeth **to pay homage**. 174

**МУЛОЗАМАТ ҚИЛДИЛАР — хизмат қилдилар**

**А:** Хисравшоҳ Аҳмад Қосим била Ажардин қочиб, Хуросон сариким бордилар, йўлда Бадиъуззамон мирзоға ва Зуннунбекка мулоқи бўлуб, борчалари бориб Ҳирида Султон Ҳусайн мирзоға мулозамат қилдилар [123].

1. Khosrou Shah, after flying from Ajer with Ahmed Kasim, had proceeded with him to Khorasan; and having met with Badis-ez-zeman Mirza asnd Zулnun Beg by the way, they all went together to Heri, and **paid their court** to Sultan Hussain Mirza [167].

<p><b>Т:</b> Хисравшоҳ Аҳмад Қосим билан Ажардан қочиб, Хуросон сари кетдилар, йўлда Бадиуззамон мирзо ва Зуннунбек билан учрашиб, биргалашиб, барчалари Ҳиротга бориб, Султон Ҳусайн мирзога <b>мулозамат қилдилар</b> [122].</p>	<p><b>2.</b> At that time Khusrau Shah and Ahmad-i-qasim were in flight from Ajar for Khurasan, they meeting in with Badi'uz'z-zaman Mirza and Zu'n'nun Beg, all <b>went on</b> together to the presence of Husain Mirza in Heri [243].</p>
<p><b>Р. Т:</b> Когда Хусраушах и Ахмеди Касим, убежав из Аджара, ушли в сторону Хорасана, они повстречали в дороге Бади'аззаман мирзу и Зуннунбека и, напрувившись вместе с ними в Герат, <b>поступили в услужение</b> к Султан Хусейн мирзе [94].</p>	<p><b>3.</b> When Khusrawshah and Ahmad Qasim had fled from Ajar and headed toward Khurasan, they met Badi'uzzaman Mirza and Zu'n-Nun Beg along the way. Together they all <b>went to pay homage</b> to Sultan-Husayn Mirza in Herat [182].</p>
<p><b>МУЛОЗАМАТҚА КЕЛДИ — таъзим қилиш учун келди</b></p>	
<p><b>А:</b> Ҳазора юришдин ёниб, Нижровдин мол олур маслаҳатиға Боронинг оёғи Ойтуғди навоҳисиға келдук. Жаҳонгир мирзо Ғазнидин Ойтуғди навоҳисида эканда <b>мулозаматқа келди</b>, бу аснода рамазон ойининг ўн учуда манга саъб қуёнг ташвиши бўлди, андоқким қирқ кунгача мени бу ёндин-ул ёнға киши эвурур эди [127].</p>	<p><b>1.</b> On finishing this inroad against the Hazaras, we moved down the river Baran, into the vicinity of Ai-toghdi, for the purpose of collecting the revenue of Nijrow. While I remained at Ai-toghdi, Jahangir Mirza <b>waited upon me</b> from Ghazni [175].</p>

**Т:** Ҳазора юришдан қайтиб, Нижровдан мол олиш маслаҳати учун Борон сайхонлигининг пасти — Ойтуғди тупроғига келдик. Жаҳонгир мирзо Ҳазнидан чиқиб биз Ойтуғди ерида эканлигимизда мулозаматга келди. Бу аснода рамазон ойининг ўн учинчисида мен қуёнчиқ хасталигига йўлиқдим. Мени қирқ кунгача у ёндан-бу ёнга биров айлантириб қўярди [126-127].

**2.** On the way back from the Hazara expedition we went to the *Ai-tughdi* neighborhood below Baran in order to collect the revenue of Nijr-au. Jahangir Mirza, **come up** from Ghazni, **waited on me** there. At that time, on Ramzan 13<sup>th</sup> (Feb. 7<sup>th</sup>) such sciatic-pain attacked me that for 40 days some-one had to turn me over from one side to the other [253].

**Р. Т:** Вернувшись из похода на хазарайцев, мы отправились в окрестности Айтугды, к низовьям реки Барана, чтобы взискать подать с [жителей] Ниджрау. Когда мы находились в окрестностях Айтугды, Джехангир мирза явился туда из Газни, **чтобы служить мне**. В это время, тринадцатого числа месяца рамазана, у меня начались мучительные боли в боку, так что меня сорок дней ворочал с боку на бок особый человек [97].

**3.** As we were returning from our Hazara campaign we went to the vicinity of Tughdi at the foot of the Baran to collect tribute from Nijrao. Jahangir Mirza came from Ghazni **to pay homage** while we were in the Ay Tughdi area. Around this same time, on the thirteenth of Ramadan [February 7, 1506], I was afflicted with terrible sciatic pain It was so bad that for forty days someone had to turn me from one side to the other [190-191].

**МУЛОЗАМАТҚА КЕЛДИ** — ҳол аҳвол сўраб келди

**А:** Қуёнг ташвиши жиҳатидин миҳафадек нима ясаб, Борон ёқасидан шаҳрғача мени кўтариб, Бўстонсароға келтурдиларким, ўшул қиш-ўқ бир неча кун Бўстонсарода ўлтурдум, бу беҳузурлиқ ҳануз яхши бўлмайдур эдиким, ўнг юзумга добғули чиқти, ништар солдилар, бу мараз учун мусҳил ҳам ичтим. Сихҳат топиб, Чорбоқға чиқтим. Жаҳонгир мирзо мулозаматқа келди [127].

**1.** In consequence of the pain I suffered from my lumbago, they made a sort of litter, in which I was conveyed from the banks of the Baran to the city, where I was lodged in the Bostan-Sera, and spent there some part of that winter. My first complaint was not removed, when I was seized with boils on my right cheek, which I got lanced. I also used laxatives for this disorder. On getting better I moved into the Charbagh. Jehangir Mirza **came thither to pay his respects** to me [175].

<p><b>Т:</b> Қуёнчиқ хасталиги ташвиши туфайли тахтиравондек нарса ясаб Борон соҳилидан шаҳаргача мени кўтариб Бўстонсарога келтирдилар. Ўша қишнинг ўзида бир неча кун Бўстонсарода ўтирдим. Бу касаллик ҳали-ҳануз тузалмасидан, ўнг юзимга чипқон чиқти, наштар солдилар. Бу хасталикка қарши сурғи ичдим. Сихат топиб, чорбоққа чиқдим. Жаҳонгир мирзо мулозаматга келди [127].</p>	<p><b>2.</b> Because of sciatic pain, people made a sort of litter for me in which they carried me along the bank of Baran and into the town to the Bustan-sarai. There I stayed for a few days; before that trouble was over a boil came out on my left cheek; this was lanced and for it I also took a purge. When relieved, I went out into the Char-bagh. At the time Jahangir Mirza <b>waited on me</b>, ... [254].</p>
<p><b>Р. Т:</b> Из-за болей в боку для меня устроили нечто вроде носилок, перенесли меня с берегов реки Барана в город и доставили в Бустансара; той зимой я прожил несколько дней в Бустансара. Моя болезнь еще не прошла, когда у меня выскочил на правой щеке чирей; его прокололи иглой. Из-за этой болезни я, кроме того, пил слабительное. Выздоровев, я выехал в Чарбаг, Джахангир мирза пришел мне служить [98].</p>	<p><b>3.</b> Because of sciatica, I had a contraction like a litter built to make me to town from the banks of the Baran. They put me in the Bustan Sara, where I stayed for a few days that winter. No sooner had I recovered from that illness than I got a boil on my right cheek. It was lanced, and I took a purge too. When I was well, I went out to the Charbagh. Jahangir Mirza <b>came to pay homage</b> [191].</p>
<p><b>МУЛОЗАМАТ ҚИЛУР ЭДИ — хизмат қилар</b></p>	
<p><b>А:</b> Бурунлар тағойисига мулозамат қилур эди, сўнгра сипоҳийлиқни тарк қилиб, мутолааға машғул бўлди. Дерларким, донишманд бўлуб экандур. Табъи назми ҳам бор экандур [128].</p>	<p><b>1.</b> She had one son named Kuchek Mirza, who at first <b>entered into the service</b> of his maternal uncle; but afterwards, renouncing the military life, devoted himself to letters. He is said to have become very learned, and had a genius for poetry [177].</p>

**Т:** Бурунлари тоғасига **хизмат қиларди**. Сўнгра сипоҳийликни тарк қилиб, мутолаага машғул бўлди. Дерларким, донишманд бўлган экан. Шеърий истеъдоди ҳам бўлган экан [128].

**2.** Kichik (Little) Mirza who, at first was **in his maternal-uncle's service**, but later on gave up soldiering to occupy himself with letters. He is said to have become very learned and also to have taste in verse [ 257].

**Р. Т:** Сначала он служил своему дяде, потом оставил военное дело и занялся чтением книг; говорят, что он был учуный. Дар к стихотворству у негш тоже был; ему принадлежит такое рубаи: [ 98].

**3.** At first he was **in his maternal uncle's service**, but later he left the military and took up study. It is said that he became a scholar. He had a talent for poetry [194].

### **МУЛОЗАМАТИДА БЎЛДИЛАР — хизматида бўлдилар**

**А:** *Муллонинг рубойиси била таворуд бўлубтур. Охирлар хаж тавофи ҳам қилди. Бадакабегим ҳам мирзонинг эгачиси эди. Қазоқлиқларида Аҳмадхон Ҳожи Тархонийға бериб эди. Икки ўғли бўлуб эди. Ҳирида келиб хейли муддат мирзо мулозаматида бўлдилар* [128].

**1.** There is a coincidence between these lines and a quatrain of the Mulla (Jami's). Latterly he went on the pilgrimage of Mekka. Bedkeh Begum was the Mirza's younger sister. She was given in marriage to Ahmed Khan, the Khan of Haji Terkhan. She had two sons by him, who came to Heri, and were long **in the Mirza's service** [177].



**Т:** Мулло Абдурахмон Жомийнинг рубоийси билан таворуд (айнан бир хил) бўлган. Сўнги йиллари ҳаж тавофини ҳам қилди. Бадакабегим ҳам Султон Ҳусайн мирзонинг эгачиси эди. Ҳарбий қўнимсизликлари пайтларида Аҳмадхон Ҳожи тархонийга берган эдилар. Икки ўғли бор эди. Улар Ҳиротга келиб анча муддат Султон Ҳусайн хизматида бўлдилар [128].

**2.** This quatrain recalls one by the Mulla. Kichik Mirza made the circuit of the ka'ba towards the end of his life. Badka (Badi'ul-jamal) Begim also was older than the Mirza. She was given in the querilla times to Ahmad Khan of Haji-tarkhan; by him she had two sons (Sl. Mahmud Khan and Bahadur Sl.) who went to Heri and **were in the Mirza's service** [258].

**Р. Т:** Получилось с Муллы Джами. В конце жизни он совершил паломничество и обход вокруг Кабы. Бадкебиким тоже была старше Мирзы. В дни казначества он отдал ее за Ахмедхана, хана Хаджи тарханского. У него было два сына. Придя в Герат, они долгое время служили Мирзе [98].

**3.** It is very similar to a quatrain by Mulla Jami. In the end he went on the pilgrimage. Badka Begim was also older than the mirza. During his recontres she was married to Ahmad Khan, the khan of Satrakhan. There were two sons by this marriage, both of whom went to Herat and were long **in the mirza's service** [194].

### МУЛОЗАМАТ ҚИЛУР ЭДИ — хизматида эди

**А:** Минглибий оғачидин икки қизи бўлуб эди, улуғининг оти Байрам Султон эди. Андхуд саййидларидин Саййид Абдулло мирзоғаким, Бойқаро мирзонинг қиз набираси бўлғай, бериб эдилар. Бир ўғли бор эди. Саййид Барака отлиқ. Мен Самарқандни олғонда **мулозамат қилур эди**, сўнгра Урганч сори тушуб, салтанат даъвоси қилди. Астрабодта қизилбошлар ўлтурдилар [130-131].

**1.** By Mangeli-bi Aghacheh he had two daughters; the elder was given to Syed Abdalla Mirza, who was descended of the Syeds of Andekhud, and the grandson, by a daughter, of Baikara Mirza. She had one son named Syed Berkeh. When I took Samarkand, he came and **entered my service**. He afterwards went to Urgenj, and aspired to the sovereignty. The Kezelbashes slew him in Asterabad [181].

**Т:** Минглибий Оғачадан икки қиз туғилган. Каттасининг исми Байрам Султон эди. Бойқаро мирзонинг қиз томондан на-бираси бўлган Андхуд саййидларидан Саййид Абдулло мирзога берган эдилар. Бир ўғли бор эди, Саййид Барака исмли. Мен Самарқандни олганимда **хизматимда эди**. Сўнгра Урганч сари тушиб, салтанат даъвосини қилди. Астрабодда қизилбошлар ўлдирди [131].

2. Two other daughters of the Mirza were by Mingli Bibi Aghacha. They gave the elder one, Bairam-sultan Begim to Sayyid 'Abdu'l-lah, one of the sayyids of Andikhud who was a grandson of Bai-qara Mirza through a daughter. A son of this marriage, Sayyid Barka **was in my service** when Samarkand was taken (917 AH. — 1511 AD.); he went to Aurganj later and there made claim to rule; the Red-heads killed him in Astarabad [266].

**Р. Т:** От Мингбий Агаче у Султан Хусейн мирзы было две дочери. Старшую звали Байрам Султан; ее выдали замуж за Сейид Абдаллах мирзу из рода андхудских сейидов, внука по матери Байкара мирзы. У нее был один сын по имени Сейид Барака. Когда я взял Самарканд, **он служил мне**; потом он попал в Ургенч и предъявил притязания на власть. Его убили кизилбаши в Астрабаде [101].

3. By Mengli Bey Aghacha he had two daughters. The elder was named Maryam Sultan, and she was married to Sayyid Abdullah Mirza of the Andkhui sayyids, a grandson of Bayqara Mirza by one of his daughters. They had one son, Sayyid Baraka. When I took Samarkand, **he entered my service**. Later he went to Urgench and made a claim for the throne, but the Qizilbash killed him at Astarabad [199-200]

**МУЛОЗАМАТИМГА КЕЛДИ** — хизматимга келди  
**МЕНИНГ МУЛОЗАМАТИМДАДУР** — менинг хизматимдадир

**А:** Яна бир ғунчачидин бир қиз бўлуб эди. Султон отлиқ онаси Зубайда оға эди, Ҳасаншайх Темурнинг набираси эди. Шайбон султонларидин Қосим Султонга бериб эдилар. Андин бир ўғил бўлуб эди, Қосим Ҳусайн Султон отлиқ Ҳиндустонда менинг мулозаматимга келди. Раана Санганинг ғазвида бор эди. Бадавунни анга берилди. Қосим Султондин сўнг Бўрон Султон отлиқ уруқларидин олди, андин бир ўғли бор: Абдулло Султон отлиқ, бу тарихта менинг мулозаматимдадур. Бовужудким, кичик ёшлуқтур, хизмати ёмон эмас [131].

1. He had one other daughter, called Aisha Sultan, by a concubine. Her mother was Zobeidah Aghacha, the grand-daughter of Hussain Sheikh Taimur, of the race of the Shaban Sultans. This daughter was given in marriage to Kasim Sultan. By him she had one son, Kasim Hussain, who came to Hindostan, **entered into my service**, and was in the holy war against Rana Sanka. I gave him the government of Bedaun. After Kasim Sultan, she married Buran Sultan, one of his relations, by whom she had another son named Abdallah Sultan, who is at **present in my service**, and although young, acquits himself very respectably [182].

**Т:** Яна бир ғунчачидан битта қиз туғилган эди. Султон исмли. Онаси Зубайда оға Ҳасаншайх Темурнинг набираси эди. Шайбон султонларидан Қосим султонга бергандилар. Ундан Қосим Ҳусайн султон исмли бир ўғли бор эди. У Ҳиндистонда менинг хизматимга келди. Раана Санганинг жангида қатнашди. Бадавунни унга бердик. Қосим султондан сўнг уни ўз уруғларидан бўлган Бўрон Султон олди. Ундан Абдулло Султон деган бир ўғли бор, ҳозир менинг мулозаматимда. Кичик ёшда бўлишига қарамай хизмати ёмон эмас [131].

2. Another of the Mirza's daughters, 'Ayisha-sultan Begim was by a mistress, Zubaida Aghacha the grand-daughter of Husain-I Shaikh Timur. They gave her to Qasim SI. Of the Shaban sultans; she had by him a son, named Qasim-i-husain SI. who **came to serve me** in Hindustan, was in the Holy Battile with Rana Sanga, and was given Badayun. When Qasim SI. died, (his widow) 'Aisha-sultan Begim was taken by Buran SI. one of his relations, by whom she had a son, named 'Abdu'l-lah SI. now **servng me** and though young, not doing badly [267].

**Р. Т:** Была у него одна дочь, от наложницы, по имени Айша Султан. Ее матерью была Зубейда Ага, внучка Хасан Шейх Тимура. Айша Султан отдали за Касим Султана — одного из султанов-шейбанидов. От него у нее был один сын по имени Касим Хусейн султана. В Хиндустане он явился ко мне на службу и учуствовал в войне с Раана Санкой, я отдал ему Бадаун. После смерти Касим султана Айша Султан взял Буран султан, один из его родичей. От Буран султана у нее есть сын по имени Абдуллах султан. Сейчас он находится при мне и, на молодость лет, **служит** неплохо [101].

**3.** There was another daughter by another concubine, and she was called Aisha Sultan. Her mother was Zubayda Agha, and she was a granddaughter of Hasan Shaykh-Temur. She was married to Qasim Sultan, one of the Shaban sultans. By him she had a son named Qasim Husayn Sultan. **He joined my service** in Hindustan, was present during the campaign against Rana Sanga, and has been given Budaun. After Qasim Sultan she married a relative of her first husband, Puran Sultan, by whom she had a son named Abdullah Sultan. As of this date **he is in my service**, and although he is young his service is not bad [200].

#### **МУЛОЗАМАТИДА БЎЛУР ЭДИ — хизматида бўлар эди**

**А:** Яна Саййид Бадр эди. Бисёр зўр ва асру ширин ҳаракот киши эди. Ажаб соҳиб усул киши эди. Ғариб хўб рақс қилур эди. Ғайри мукаррар рақс қилур эди. Ғолибо ул рақс анинг ихтроидур. Ҳамиша мирзо мулозаматида бўлур эди. Доим ҳарифи шароб ва ҳамсуҳбати эди [134].

**1.** Another was Syed Beder, who was a man of great strength, and of very sweet manners. He was highly skilled in the elegant arts, and danced singularly well, exhibiting dances of the most uncommon sort, of which he was generally himself the inventor. He was always **in the** Mirza's **immediate service**, was his boon companion, and his comrade in his drunking-bouts [187].

**Т:** Яна Саййид Бадр эди. Кўп кучли ва ҳаракатлари жуда ёқимли киши эди. Ажаб ўйинчи киши эди. Жуда қизиқ рақс тушарди. Ҳеч кимда учрамайдиган рақсларни ижро этарди. Афтидан, бу рақслар унинг ўз ихтроси эди. Ҳамиша Ҳусайн мирзо мулозаматида бўларди. Доим шаробга шерик ва суҳбатдош эди [135].

**2.** Sayyid Badr (Full-moon) was another, a very strong man, graceful in his movements and singularly well-mannered. He danced wonderfully well, doing one dance quite unique and seeming to be his own invention. His **whole service was with the Mirza** whose comrade he was in wine and social pleasure [276].

**Р. Т:** Еще был Сейид Бадр. Это был страшно сильный человек, но движения его были очень изящны, он удивительно чувствовал ритм, замечательно хорошо плясал и исполнял какой-то необыкновенный танец. По-видимому, он сам его выдумал. [Сейид Бадр] постоянно **находился при Мирзе** и неизменно был ему собутыльником и собеседником [104].

**3.** *Sayyid Badr.* He was strong, extremely graceful, and amazingly well mannered. He was a fantastic dancer and performed inimitable dances that have been his own invention. He **was in the mirza's service** for along time and always invited to drinking parties [207].

### МУЛОЗАМАТ ҚИЛУР — хизмат қилар

**А:** Яна Муҳаммад Валибек эди. Валибекнингким, мазкур бўлди, анинг ўғли эди. Охирлар мирзо қошида улуғ бек бўлуб эди. Бовужудким, улуғ бек эди, ҳаргиз хизматини тарк қилмас эди. Кеча ва кундуз эшикта ястаниб эди. Андоқким, оши ва шилони доим эшикта-ўқ тортилур эди. Мундоқ **мулозамат қилур** киши, муқаррардуким, андоқ риоят топғай [134].

**1.** Another was Muhammad Wali Beg, the son of Wali Beg who has been mentioned. He latterly became a great Beg in the Mirza's court; but notwithstanding his high rank, he never abated of his service, but day and night was constantly at court; insomuch that he even paid his allowance to his retainers, and made his distribution of food, at the place. One **who pays such asaid-nous** court, is sure to meet with corresponding favour [188].

Т: Яна, Муҳаммад Валибек эди. Аввалги Валибекнинг ўғлидир. Охирлар мирзо қошида улуғ бек бўлган эди. Улуғ бек бўлишига қарамасдан, ҳеч ҳам хизматни тарк қилмасди. Кеча ва кундуз шоҳ эшиги олдида эди. Ҳатто, ош ва шилони (оммавий овқатланиши) доим шоҳ маҳкамаси эшигида тортиларди. Бундай мулозамат қиладиган кишининг шундай эътибор топиши муқаррардир [135].

2. Muhammad-i-wali Beg was another, the son of the Wali Beg already mentioned. Latterly he became one of the Mirza's great begs but, great beg though he was, he never neglected his service and used to recline (*yastan-ib*) day and night in the Gate. Through doing this, his free meals and open table were always set just outside the Gate. Quite certainly a man who was so constantly **in waiting**, *would receive the favour* he received! [277].

Р. Т: Еще был Мухаммад Валибек, он был сыном того Валибека, о котором упоминалось раньше, и в конце жизни Мирзы стал при Мирзе великим беком. Хотя он был великим беком, но никогда не оставлял служения Мирзе; днем и ночью он подпирал дворцовые двери, так что даже его раздачи и угощения производились у этих дверей. Столь **прилежный к службе** человек конечно должен был снискать такое великое внимание [104].

3. *Muhammad — Wali Beg.* The Wali Beg who has been mentioned was his son. In the end he became a high-ranking officer in the mirza's service but, although he was a great beg, he never abandoned his station. Day and night he learned against the gate, and even his meals were brought to him right there. A person **who served** thus will of course get promoted. [208].

#### МУЛОЗАМАТ ХУД ҚАНДАДУР — мулозаматлари қаерда дейсиз

А: Ажаб балойидур бу замонда, бировким бек атанди, кейинида беш-олти кал ва кўрни кўрди, таклифлар била эшикка келтурмак керак. Ул навъ мулозамат худ қандадур, ўзларининг бедавлатлиғи экин [135].

1. It is a heavy calamity nowadays, when one who gets the name of Mir invites and calls in to him five or six scabbed, blind fellows, to create trouble and confusion in the palace. But **where is the other kind of service to be found?** The present practice of the Beks only serves to evince their want of liberality [188].

Т: Бу замондаги қизиқ ишларни кўрингки, бек аталмиш киши ўз орқасида эргашган беш-олтита кал ва кўрни кўрса, уни ялиниб-ёлвориб подшо даргоҳига келтирмоғи керак бўлади. Аввалги бекларнинг хизмат ва мулозаматлари қаерда дейсиз! Бизнинг бекларимиз шу даражада бахтсиз! [135].

2. It is an evil noticeable today that effort must be made before the man, dubbed Beg because he has five or six of the bald and blind at his back, can be got into the Gate at all! **What this sort of service is**, it must be to their own misfortune! [277].

Р. Т: Удивительное дело! В наше время человека, который называется беком и видит за собой свиту в пять-шесть шелудивых слепцов, приходится насильно приводить к дверям дворца. **А такая служба, как прежде, — где она?** Такие уже видно наши беки несчастные! [104].

3. What a ghastly time this is that a beg who sees five or six bald and blind people behind him has trouble getting to the gate. **Where is that old type of service?** Well, it's their own wretchedness [208].

#### МУЛОЗАМАТ ҚИЛИБ — хизмат қилиб

А: *Сўнгра келганлардинким, Шоҳ Исмоил Ироқ ва Озорбайжонга мутасарриф бўлғонда, андин Хуросон келиб эдилар, бир Абдулбоқий мирзо эди, Темурбек наслидиндур, Мироншоҳийдур. Бурундин буларнинг насли ул вилоятларға бориб, салтанат доиясини бошларидин чиқариб, ул подшоҳларга мулозамат қилиб, риоят топа келгандурлар* [136].

1. One was Abdul Baki Mirza. He was of the race of Taimur Beg, by the Mirzanshah branch. From the very first, so of such illustrious extraction, when he came into those countries, he laid aside all pretensions to sovereignty, and entered into the kings of the country, he laid aside all pretensions to sovereignty, and entered into the kings of the country, by whom **he was treated with great favour.** [190].

Т: Кейинроқ келганлардан бири — Шоҳ Исмоил Ироқ ва Озорбайжонни эгаллаганида у ердан Хуросонга келган Абдулбоқий мирзо эди, Темурбек наслідандир, Мироншоҳнинг авлодидан. Бурундан буларнинг насли у вилоятларга бориб, салтанат орзусидан воз кечиб, у подшоҳларга мулозамат қилиб, эътибор топиб келгандирлар [136].

2. Of course who came into Khurasan after Shah Isma'il took 'Iraq and Azarbaijan (cica 906 AH. -1500 AD.) one was 'Abdul-baqi Mirza of Timur Beg's line. He was a Miran-shahi whose ancestors will have gone long before into those parts, put thought of sovereignty out of their heads, **served those ruling there**, and from them have received favour. That Timur 'Usman who was the great, trusted beg of Ya'qub Beg (*White-sheep Turkman*) and who had once even thought of sending against Khurasan the mass of men he had gathered to himself, must have been this 'Abdu'l-baqi Mirza's paternal-uncle [280].

Р. Т: Одним из тех, которые явились [к Мирзе] позднее, после того как шах Исмаил завладел Ираком и Азербайджаном, пришли отуда в Хорасан, был Абдалбаки мирза. Он из рода Тимурбека, потомок Мираншаха. Еще раньше потомки этого царевича, придя в те земли, выбросили из головы помышления о власти и **служили тамошним государям**, которые проявляли к ним благосклонность [105].

3. Abdul-Baqi Mirza, a descendant of Temur Beg's through Miranshah, was one of those who came to Khurasan later, after Shah Isma'il had taken control of Iraq and Azerbaijan. Formely Miranshah's descendants went to that territory and, having gotten their pretense to the throne out of their heads, **entered the service** of the kings there and attained honor [210].



**МУЛОЗАМАТ ҚИЛИБ ЭДИ — хизмат қилган**

**А:** Яна Осафий эди, вазирзода учун «Осафий» тахаллус қилибтур. Шеъри ранг ва маънидин ҳоли эмастур. Агарчи ишқ ниҳолдин ва бебахрадур. Ўзининг даъвоси бу эдиким, мен ҳаргиз ҳеч ғазалимни йиғиштурмоқ водисида бўлмадим. Ғолибо такаллуф бўлғай. Буғазалиётини иниси ё қаробати жамъ қилибтур. Ғазалдин ўзга навъ шеър кам айтибтур. Мен Хуросон борғонда мулозамат қилиб эди [138].

1. Another of the poets was Asefi, who was the son of a Vazir, whence he obtained the poetical name of Asefi. His poems want neither colouring of style, nor sentiment, although not possessed of passion or enthusiasm. He had a pride in saying, «I have never composed any of my odes with the intention of collecting them.» This was probably mere affection. His odes were collected by his friends, and those about him. He wrote few poems except odes. When I went to Khorasan, **he waited on me** [194].

**Т:** Яна Осафий эди. Вазир ўғли бўлгани учун «Осафий» деб тахаллус олган. Шеъри гарчи ишқ-муҳаббат ва эҳтирослардан баҳрасиз бўлса-да, тасвир жилолари ва маънодан холи эмасдир. «Мен ҳаргиз ўз ғазалларимни тўплашга уринмадим» дея даъво қилган бўлса-да, афтидан бу гап такаллуфдан бошқа нарса эмас. Бу ғазалларини укаси ё қариндошларидан бири тўплангандир ғазалдан ўзга навъ шеърни оз ёзган. Хуросонга борганимда менга мулозамат қилган эди [139].

2. Asafi was another, he taking Asafi for his pen-name because he was a Wazir's son. His verse does not want for grace or sentiment, but has no merit through passion and ecstasy. He himself made the claim, «I have never packed up (*bulmadi*) my odes to make the oasis (*wadi*) of a collection.» This was affection, his younger brothers and his intimates having collected his odes. He wrote little else but odes. **He waited on me** when I went into Khurasan (912 AH.) [286].

Р. Т: Еще был Асафи; будучи сыном вазира, он употреблял тахаллус Асафи. Его стихи не лишены красок и мыслей, хотя в них не чувствуется любви и упоения. Он сам заявил: «Я никогда не мечтал собирать свои газали», — но это, вероятно, проста рисовка. Его младший брат или родственник собрал эти газали. Стихов другого рода, кроме газалей, он написал мало. Когда я ушел в Хорасан, он **служил мне** [107].

3. «*Asafi.*» Because he was the son of a vizier he adopted «Asafi» as his pen name. His poetry is not devoid of verve and benefit, although he does not exhibit any trace of love or ecstasy. His own claim was that he had never made effort to collect his own ghazals, but this was an affectation on his part, because he left it to a brother or some other relative to do it. Aside fro ghazals he composed little poetry. When I went to Khurasan, **he paid homage to me** [214].

А: Яна Мулло Муҳаммад Бадахший эди. Ишкамиштиндур. Ишкамиш Бадахшон дохили эмастур. Ажабтурким, «Бадахший» тахаллус қилибтур. Шеъри бу мазкур бўлғон шоирларнинг шеърича йўқтур. Муаммода рисола бититур, муаммоси ҳам хейли яхши эмас, хушсўхбат киши эди. Самарқандта манга **мулозамат қилиб эди** [139].

1. Another was Mulla Muhammed Badakhshi, who was from Iskemish. Iskemish is not in Badakhshan, which makes it odd that he should have taken the poetical name of Badakhshi. His poems are not equal to those of the poets whose names I have mentioned. Though he has written a treatise on Enigmas, his enigmas are not particularly good; but he was a pleasant companionable man. **He waited on me** when I was at Samarkand [196].

<p><b>Т:</b> Яна, Мулло Муҳаммад Бадахший эди. Ишкамишдандир. Ишкамиш Бадахшон таркибига кирмайди. Унинг «Бадахший» тахаллусини олгани қизиқ. Шеъри юқорида зикр этилган шоирлар шеърича эмас. Хушсуҳбат киши эди. Самарқандда <b>менга мулозамат қилганди</b> [140].</p>	<p>2. Mir Muhammad <i>Badakhshi</i> of Iskimish was another. As Iskimish is not in Badakhshan, it is odd he should have made it his pen name. His verse does not rank with that of the poets previously mentioned, and though he wrote a treatise on riddles, his riddles are not first-rate. He was a very pleasant companion; <b>he waited on me</b> in Samarkand (917 AH.) [288-289].</p>
<p><b>Р. Т:</b> Еще был Мулла Мухаммад Бадахши. Он из Ишкамиша. Ишкамиш не входит в Бадахшан и удивительно, что он употреблял тахаллус Бадахши; стихи его не таковы, как стихи упомянутых выше поэтов. Он написал «Рассуждение о муамма»; муамма его тоже не очень хороши. Мулла Мухаммад был приятный собеседник, в Самарканде <b>он служил мне</b> [108].</p>	<p>3. «<i>Mulla Muhammad Badakhshi.</i>» He was from Ishkamish, but since Ishkamish is not in Badakhshan it is strange that he took the pen name Badakhshi. His poetry is not equal to that of the poets already mentioned. He wrote a treatise on the riddle, but his riddles are not very good. He was also an able conversationalist. <b>He paid me homage</b> in Samarkand [216].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИЛАР</b></p>	
<p><b>А:</b> Бу навоҳи кийиги асру қалин бўлур, бир мартаба овладук. Бир-икки кундин сўнг тамом аймоқлар келиб <b>мулозамат қилдилар</b>. Аймоқларға Жаҳонгир мирзо бир неча қатла кишилар йиборди, бир навбат Имоиддин Маъсудни йиборди, бормадилар, менинг қошимға келдилар [141].</p>	<p>1. As some of our men had been sent out to get information of Jehangir Mirza and this Aimaks, I remained for some days in the llagh of the hill of Saf, waiting for their return. In this neighborhood there are numbers of deer. I hunted once. In a few days all the Aimaks came out and <b>acknowledged me</b>. Though Jehangir Mirza had sent different persons to the Aimaks, and on one occasion had deputed Emadeddin Masaud to work upon them, they could not be induced to go over to him, but joined me [200].</p>

**Т:** Бу ерларда кийик жуда кўп бўлади. Бир маротаба овладик. Бир-икки кундан сўнг аймақларнинг ҳаммаси келиб **мулозамат қилдилар**. Аймақларга Жаҳонгир мирзо бир неча мартаба кишилар юборди. Бир сафар Имоиддин Маъсудни юборди. Бормадилар. Менинг қошимга келдилар [143].

**2.** We hunted once, those hills being very full of wild sheep and goats (*kiyik*). All the clans came in and **waited on me** within a few days; it was to me they came; they had not gone to Jahangir Mirza though he had sent men often enough to them, once sending even 'Imadu'd-din Mas'ud. He himself was forced to come at last; he saw me at the foot of the valley when I came down off Saf-hill [296].

**Р. Т:** В тех местах очень много кииков; мы один раз поохотились. Через день-два все аймаки явились и **вступили к нам в услужение**. Сколько Джехангир мирза ни посылал к аймакам людей — один раз он отправил к ним Имададдина Мас'уди, аймаки не шли к нему, а ко мне пришли [110].

**3.** This region has an awful lot of deer. We went hunting once. After a day or two all the Aymaqs came and **swore fealty to me**. Several times Jahangir Mirza had directed people to the Aymaqs, once sending Imaduddin Mas'ud. But they did not go to him—they came to me instead. Finally there was nothing the mirza could do, so he came to see me when I went down from Koh-i-Saf and camped in Dara-i-Bai. [221-222].

#### **МУЛОЗАМАТ ҚИЛМОҚЛАРИДА — хизмат қилмоғига**

**А:** Ўзбек вилоятни мундоқ билкуллий олғон маҳалда бизнинг боқиб турмоғимиз муносиб кўрунмади, чун мунча элчилар ва арзадоштлар йибориб бизни тиладилар, аларнинг келиб **мулозамат қилмоқларида тараддуд камроқ қолди** [155].

**1.** At a season like this, when the Uzbeks had entirely occupied the country, it did not appear to me becoming to remain idly looking on; and, after so many ambassadors and letters had been sent to invite me, I did not think it necessary to stand on the ceremony of waiting till these noblemen came personally **to pay me their compliments** [224-225].

<p><b>Т:</b> Ўзбак вилоятни бутунлай олган бундай пайтда бизнинг қараб турмоғимиз муносиб кўринмади. Бунча элчилар ва мактублар юбориб бизни тиладилар, уларнинг келиб <b>мулозамат қилмоқларига</b> ишончимиз қолмади [157].</p>	<p><b>2.</b> For us to look on at the Auzbeg over-running the whole country, was not seemly; and as by letters and envoys, Shah Beg and Muqim had given me invitation, there remained little doubt <b>they would wait upon me</b> [330].</p>
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<p><b>Р. Т:</b> В такое время, когда узбаки захватили всю область [Хорасан], мне казалось неподобающим сидеть [сложив руки] и смотреть. Так как ко мне отправляли столько послов и донесений, призывая меня [в Хорасан], то не оставалось сомнений, что эти беки явятся, <b>чтобы мне служить</b> [122].</p>	<p><b>3.</b> Certainly it was not seemly for us to stand by and look on while the Uzbeks were completely overrunning the province. With such emissaries and letters being sent inviting us, there remained little doubt that they would come <b>to pay homage to me</b> [250].</p>
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### МУЛОЗАМАТ ҚИЛДИ

<p><b>А:</b> <i>Мирзохонником, Кобулни олғондин сўнгра Хуросон сари рухсат берилиб эди, яна Абдураззоқ мирзоким, биз Хуросондин чиққонда анда қолиб эди, Қалоттин ўтганда бу икки мирзо Қандаҳордин қочиб келдилар. Биҳар мирзонинг набираси Жаҳонгир мирзонинг ўғли Пирмуҳаммад мирзо, бу Пирмуҳаммад мирзонинг онаси мирзолар била келиб <b>мулозамат қилди</b></i> [156].</p>	<p><b>1.</b> After passing Kilat, I was joined by Khan Mirza, whom I had suffered to retire into Khorasan after his revolt in Kabul, and by Abdal Rizak Mirza, who had staid behind in Khorasan when I left it. They had just escaped from Kandahar. The mother of the Pir Muhammed Mirza, who was the grandson of Behar Mirza, and the son of Jehangir, accompanied these Mirzas, and <b>waited on me</b> [225].</p>
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Т: Кобулни олгандан сўнг Хуросонга кетишига рухсат берилган Мирзохон, Хуросондан чиққанда у ерда қолган Абдураззоқмирзо биз Қалотдан ўтганимизда Қандаҳордан қочиб келдилар. Биҳар мирзонинг набираси — Жаҳонгир мирзонинг ўғли Пирмуҳаммад мирзо, бу Пирмуҳаммад мирзонинг онаси шу икки мирзо билан келиб **бизга қўшилди**. [157].

2. One of us Mirza Khan (Wais) who had been allowed to go into Khurasan after his defeat at Kabul. The other was 'Abdu'r-razzaq Mirza who had stayed on in Khurasan when I left. With them came and waited on me the mother of Jahangir Mirza's son Pir-i-muhammad, a grandson of Bahar Mirza [330].

Р. Т: Мирзахан после взятия Кабула получил разрешение отправиться в Хорасан; Абдураззак мирза, когда я ушел из Хорасана, остался там. Когда мы миновали Калат, эти двое мирз явились ко мне, спасаясь бегством из Кандахара. Мать Пирмухаммад мирзы, сына Джехангир мирзы и внука Бихар мирзы пришла с этими мирзами и пребывала при мне [122].

3. After we passed through Qalat, Mirza Khan, who had been dismissed to Khurasan after I took Kabul, and Abdul-Razzaq Mirza, who had remained behind when I left Khurasan, fled from Kandahar and came to me. With these mirzas came the mother of Pirmuhammad Mirza, son of Jahangir Mirza and grandson of Bahar Mirza, **to pay homage to me** [250].

### МУЛОЗАМАТ ҚИЛДИ

А: Чаҳоршанба кун, муҳаррам ойининг ўн еттисида Султон Аловуддин Саводий Султон Вайс Саводийнинг муоризи келиб, мулозамат қилди [163].

1. On Wednesday, the 17<sup>th</sup> of Moharrem, Sultan Alaudin Siwadi arrived as an envoy on the part of Sultan Weis Siwadi, and **waited on me to offer his submission** [249].

<p><b>Т:</b> Хожа Чоршанба куни, муҳаррам ойининг ўн еттинчисида Султон Вайс Саводийнинг чопари — Султон Алоуддин Саводий келиб, <b>мулозамат қилди</b> [165].</p>	<p><b>2.</b> (<i>Jan. 19<sup>th</sup></i>) On Wednesday the 17<sup>th</sup> of Muharram, Sl. Ala'u'ddin of Sawad, the rival (<i>mu'aris</i>) of Sl. Wais of Sawad, came and <b>waited on me</b> [372].</p>
<p><b>Р. Т:</b> В среду семнадцатого мухаррама султан Алааддин Савади, противник Султан Ваиса Савади, явился и <b>вступил ко мне в услужение</b> [129].</p>	<p><b>3.</b> On Wednesday the seventeenth of Muharram [January 19], Sultan Alauddin of Swat, the rival of Sultan-Ways of Swat, came and <b>paid homage</b> [266].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИ</b> — хизмат қилди</p>	
<p><b>А:</b> <i>Лангархонни Малик Ҳаст Жанжухаға тушгач-ўқ йиборилди. Қатроб бориб, июят ва шафқатимиздин умидвор қилиб, намози хуфтанда олиб келди. Бир кежимлиқ от пешкаш келтуруб, мулозамат қилди</i> [166].</p>	<p><b>1.</b> Immediately on reaching our ground I sent Lenger Khan in order to bring in Melek-hest. He galloped off, and by impressing him with a permission of my generosity and favourable intention in his behalf, returned, accompanied by him, about bed-time prayers. Melek-hest brought a caparisoned horse with him by way of Peshkesh, and <b>made his submission</b> [254].</p>
<p><b>Т:</b> Жойлашганимиз заҳоти Лангархонни Жанжуха ҳукмдори Малик Ҳастни олиб келишга юбордик. Лангархон от қўйиб бориб, июят ва шафқатимиздан умидвор қилиб, хуфтон намози чоғида уни олиб келди. Битта кежим кийдирилган (уруш вақтида отга кийдирилдиган ўқ ўтмас махсус ёпинчиқ) отни тортиқ қилиб келтириб, <b>хизматимга киришинибилдирди.</b> [168-169].</p>	<p><b>2.</b> Langar Khan was sent off to Malik Hast at once when we dismounted. He galloped off, made Malik Hast hopeful of our favour and kindness, and at the Bed-time Prayer, returned with him. Malik Hast brought an offering of a horse in mail and <b>waited on me</b> [380].</p>

Р. Т: Разбив лагерь, мы тотчас же послали Лангархана за Малик Хастом, [правителем] Джанджуха, Лангархан поскакал за ним, внушил ему надежду на нашу милость и благосклонность и доставил его [в лагерь] к молитве перед сном. Малик Хаст привел мне в подарок лошадь в конских доспехах и **изъявил желание мне служить** [132].

3. As soon as we stopped in Janjua, Langar Khan was sent to Malik Hast. He hastened there, convinced him of our good intentions and favour and brought him back that night. He presented a mail-clad horse and **paid homage** [271].

**МУЛОЗАМАТ ҚИЛДИЛАР — таъзим қилдилар**

А: Калдакаҳордин саҳар отланилди. Ҳамтоту кўталининг бошида бир неча ерлик эл муҳаккар пешкаш била келиб, **мулозамат қилдилар** [166].

1. At dawn we set out from Keldeh-Kehar. On the very top of the Pass of Hambatu we met, in different places, men who were coming bringing in Peshkeshes of small value, and **tendereing their submission** [255].

Т: Калдакаҳордан саҳарда отландик. Ҳамтоту довони тепасида турли ерлихалқ арзимас тортиқлар билан келиб, **мулозамат қилдилар** [169].

2. (Feb. 21<sup>st</sup>) We rode from Kalda-kahar at dawn next day. When we reached the top of the Hamtatu-pass a few local people **waited on me**, bringing a humble gift [381].

Р. Т: Из Калдакахаара мы вышли на заре. На вершине перевала Хамтату жители различных мест поднесли скромные подарки и **изъявили желание мне служить** [132].

3. At dawn we rode out of Kalda Kahar. At the head of the Hamtatu defile a few local people came bearing some paltry tribute and **paid homage** [272].



**МУЛОЗАМАТ ҚИЛДИ** — хизмат қилди

**А:** Илгари борғонлардин Мир Муҳаммад Маҳдийхожа бир киши келтурди пешкаш била келиб, **мулозамат қилди**. Лангархонға қўшуб, истимолат жиҳатидин Бҳира элиға йиборилди. Кўталдин ошиб, жангалдин чиқиб, буронғор, жавонғар, ғул, ясол била Бҳира сари мутаважжиҳ бўлдуқ. Бҳирага ёвуқ етган маҳалда Давлатхон Дэва Ҳинду яна Сектунинг ўғли Бҳиранинг арбоблари била келиб, бир-бир от пешкаш қилиб, **мулозамат қилдилар** [166].

1. Mir Muhammad Mehdi Khwajeh, one of the persons who was so sent in advance, brought in one man. At this time some chiefs of the Afghans came with Peshkeshes and **tendered their submission**. I sent them on with Lenger Khan, for the purpose of inspiring the inhabitants of Behreh with confidence. Having cleared the pass, and emerged from the wooded ground, I formed the army in regular array, with right and left wing and centre, and marched towards Behreh. When we had nearly reached that place, Deweh Hindu, and the son of Sektu, who were servants of Ali Khan, the son of Doulet Khan Yusef-Khalil, accompanied by the head men of Behreh, met us, bringing each a horse and camel as a Peshkesh, and **tendered their submission and service** [255].

Т: Илгари борганлардан Мир Муҳаммад Маҳдийхожа бир кишини келтирди. Шу пайт афғонларнинг улуғларидан бир неча киши совға салом билан келиб, хизматимга кирмоқчиликларини билдирди. Уларни Лангархонга қўшиб, Бҳираликларни биз томонга оғдиришга уриниб кўриш учун юбордик. Довондан ошиб, чангалзордан чиқиб ўнг қанот, чап қанот, марказ қўшинлар саф тортиб Бҳира томонга йуналдик. Бҳирага яқинлашган маҳалимиз Давлатхон, Дева ҳинду ва Сектунинг ўғли Бҳира арбоблари билан келиб, биттадан от тортиқ қилиб илтифот кўрсатдилар. [169].

2. One of those sent one Mir Muhammad (a servant?) of Mahdi Khwaja 4 brought in a man. A few Afghan headmen, who had come meantime with offerings and **done obeisance**, were joined with Langar Khan to go and speak the Bhira people fair. After crossing the pass and getting out of the jungle, we arrayed in right and left and centre, and moved forward for Bhira. As we got near it there came in, of the servants of Daulat Khan Yusuf-khairs son 'Ali Khan, Saktu's son Dewa Hindu; with them came several of the notables of Bhira who brought a horse and camel as an offering and **did me obeisance**. At the Mid-day Prayer we dismounted on the east of Bhira, on the bank of the Bahat (Jehlam), in a sown-field, without hurt or harm being allowed to touch the people of Bhira. (k. History of Bhira.) [381-382].

Р. Т: Один из выехавших вперед, Мир Мухаммад Махдиходжа, привел человека. Тем временем, несколько знатных афганцев явились с подарками и **выразили желание мне служить**. Я присоединил их к людям Лангархана и послал к жителям Бхиры, чтобы сныскать их расположение. Миновав перевал, мы вышли иззарослей и, построив правый фланг, левый фланг и центр, направились к Бхире, Даулатхан Дива Хинду и сын Секту — нукеры Алихана, сына Даулатхана Юсуфзаи, прибыли со знатными людьми Бхиры и, приведя в подарок коня, **изъвили желание мне служить**[132].

3. One of those sent ahead, Mahdi Khwaja's Mir Muhammad, brought in a man. Meanwhile the chieftains of the Afghans came with a few presents and **paid homage**. We attached them to Langar Khan and sent them to allay the fears of the Bhera people. When we afre through the defile and left wings and center in formation. When we approached Bhera, Deva Hindu, one of the servants of Dawlat Khan Yusuf-Khel's son Ali Khan, and Siktu's son came with the notables of Bhera to present a horse and **paid homage** [272].

#### МУЛОЗАМАТ ҚИЛДИ — хизмат қилди

*А: Тонгласи баъзи муносиб ерларға чопқунчи йиборилди. Ушбу кун Бҳирани сайр қилдим. Сангархон Жанжуҳа ушбу кун келиб, от пешкаш қилиб, мулозамат қилди* [167].

1: Next morning, I sent out several foraging parties in proper directions, and afterwards rode round Behreh. The same day Sanger Khan Jenjuheh came with a horse, which he presented to me with **tenders of service** [256].

Т: Эртаси баъзи керакли ерларга хужумчилар юборилди. Шу кун Бҳирани сайр қилдим. Сангархон жанжуҳа ўша кун от келтириб совға қилди ва **хизматимга киришини билдирди**. [170].

2. (Feb. 22nd) Next morning foragers were sent to several convenient places; on the same day I visited Bhira; and on the same day Sangur Khan Janjuha came, made offering of a horse, and **did me obeisance**. [383].

Р. Т: На следующее утро я послал в разные подходящие места за добычей отряды воинов и в тот же день совершил прогулку по Бхире. В тот же самый день сангархан [из племени] Джанджуха привел в подарок коня и изъявил желание мне служить [133].

3. Next morning raiding arties were sent to some likely places. That same day I touted Bhera, and Sankar Khan Janjua came, presented a horse, and **paid homage** [273].

### МУЛОЗАМАТ ҚИЛДИЛАР

А: Бҳира ва Хушоб ўлтурушлуқ булужларға Ҳайдар аламдорни йиборилиб эди. Панжшанба сабоҳи бир гулбодом тупчоқ пешкаш қилиб, **мулозамат қилдилар** [167].

1. I had sent Haider Alemдар (the standard-bearer), to the Baluches, who were settled in the country of Behreh and Khushab. Next morning, being Thursday, they came in with a bay Tipchak horse as a Peshkesh, and **made their submission** [256].

Т: Бҳира ва Хушобда ўтирган балужлар олдиға Ҳайдар аламдорни юборган эдик. Пайшанба куни саҳарда бир гулбодом тўриқ отни тортиқ қилиб келтириб, хизматимизга киришларини билдирдилар [170].

2. (Feb. 2th) Haidar the standard-bearer had been sent to the Biluchis located in Bhlra and Khush-ab; on Thursday morning they made an offering of an almond-coloured tipuchoq [horse], and **did obeisance** [383].

Р. Т: Я послал Хайдар Аламдара к Белуджам, находящимся в Бхире и Хушабе. В четверг утром они явились, приведя в подарок гнедого скакуна, и **выразили желание мне служить** [133].

3. Haydar Alamдар was sent to the Baloches living in Bhera and Khushab. Thursday morning they brought a horse the color of almond blossoms and **paid homage** [273-274].

**МУЛОЗАМАТ ҚИЛДИ** — хизмат қилди

**А:** Бу фурсатда Саййид Алихоннинг Минучеҳрхон отлиқ ўғликим, Ҳиндустондин бизни деб юққориғи йўл била келадурганда, Татар Гаккарга йўлуқур. Муни қўймай сахлаб, қизини бериб, кувёв қилур. Неча маҳал анинг била эди, келиб мулозамат қилди [168].

1. At this time Manucheher Khan, the son of Syed Ali Khan, who had given me notice of his intention to wait on me, but who, as he was coming from Hindustan by the upper road, was intercepted by Tatar Khan Gaker, (who would not suffer him to depart, carefully watched him, and made him his son-in-law, by giving him his own daughter in marriage,) after having been detained a considerable time, at length came and **tendered me his services** [259].

**Т:** Ўша кунлари Саййид Алихоннинг Минучеҳрхон исмли ўғли бизни деб Ҳиндустондан юқориғи йўл билан келадиган экан, Татар гаккарга дуч келибди. Татар Гаккар уни ушлаб олиб, қўйиб юбормай, қизини бериб кувёв қилибди. Анча вақт ўша ерда қолиб кетганди, келиб хизматимга киришини билдирди [172].

2. At this time Sayyid 'All Khan's son Minuchihr Khan, having let us know (his intention), came and **waited on me**. He had started from Hindustan by the upper road, had met in with Tatar Khan Kakar; Tatar Khan had not let him pass on, but had kept him, made him a son-in-law by giving him his own daughter, and had detained him for some time [386].

**Р. Т:** В эти дни [ко мне] явился, рассчитывая на нашу помощь, сын Сейид Алихана по имени Минучихрхан, который шел из Хиндустана верней дорогой. По дороге Минучихрхана встретил Татархан Гаккар, задержал его и не пустил дальше. Он сделал Минучихрхана своим зятем, выдав за него не некоторое время, но потом пришел и **выразил желание мне служить** [134].

3. Meanwhile Sayyid-Ali Khan's son Minuchihr Khan, having opted for us, had run into Tatar Gakhar while coming along the upper road from Hindustan. Tatar Gakhar had detained him and married him to his daughter. After staying with him for a while, he finally came and **paid us homage** [276].

МУЛОЗАМАТ ҚИЛДИ — хизмат қилди

**А:** Намози хуфтанда Калдакаҳордин айрилғон ўрду кишиси келиб қўшулди. Ҳаатий Татарни олғонда Парбат отлуқ уруғини кежимлик от ва пешкаш била манга йиборгандур, учрамай, кейин қолғон ўрду элиға йўлуқуб уруқ била келиб, пешкаларини бериб, мулозамат қилди [170].

1. Hati, after dispatching Tatar, had sent to me one Parbat, his relation, with a caparisoned horse, and a peshkesh. He did not meet me, but fell in with that part of the army that had been left behind with the camp; and having arrived along with the division that accompanied the baggage, now presented his offerings and tribute, and **tendered his submission** [262].

**Т:** Хуфтон намози пайти Калдакаҳорда қўшиннинг биздан ажралиб қолган кишилари келиб қўшилди. Ҳаатий Татарни қўлга олган чоғида Парбат исмли қариндошини битта кежимли от ва совға-саломлар билан менинг олдимга юборган экан. Парбат мени тополмай, лашкарнинг ортда қолган аскарларига дуч келиб, қўшиннинг бутун кўч-кўрони — уруқ билан келиб, совға-саломларни бериб, хизматимга киришини билдирди. [174].

2. At the Bed-time Prayer of this same day, those left at Kaldakahar with the camp rejoined us. (*r. Submissions to Babur.*) It must have been after Hati overcame Tatar that he started his kinsman Parbat to me with tribute and an accoutred horse. Parbat did not light upon us but, meeting in with the camp we had left behind, came on in the company of the train. With it came also Langar Khan up from Bhira **on matters of business**. His affairs were put right and he, together with several local people, was allowed to leave [391].

**Р.Т:** Вчас молитвы передсном люди, оставшиеся в лагере в Калдакаhare, присоединились ко мне. Хаати, когда захватил Татара, послал ко мне одного своего родича по имени Парбат, с конем в доспехах и подарком. Парбат, не найдя меня, встретил отставших воинов, шедших из лагеря, и пришел с обозом. Он вручил подарки и **выразил желание мне служить** [136].

3. After Hati took Tatar he sent his relative Parbat to me with a mailclad horse and gifts. Before catching up with me Parbat encountered the men of the camp who had stayed behind and came along with the uruq to present his gifts and **pay homage** [280].

### **МУЛОЗАМАТ ҚИЛДИЛАР — хизмат қилдилар**

**А:** Бобо Дўст ва Ҳалоҳил бошлиғ Ҳумоюннинг неча навкарини Нилобқа ва Қорлуқ ҳазорасиғаким, Ҳумоюнға берилиб эди, доруғалиққа келиб эдилар. Сангар қорлуқ ва Мирза Малвий қорлуқ бошлиқ ўттуз-қирқча киши қорлуқ улукларни олиб келдилар. Бир кежимлик от пешкаш қилиб, **мулозамат қилдилар**. Дилазок афғонийнинг ҳам чериги келди [170].

1. Some of Humaiun's servants had gone along with Baba Dost and Hilalahil to Nilab, and to the Karluki Hazaras, who had been given to Humaiun, and submitted to receive Daroghas. Senger Karluk, accompanied by Mirza Malvi Karluk, and thirty or forty of the chief of the tribe, came to us, after sending on before them a horse fully caparisoned, and **tendering their obidence** [262].

**Т:** Бобо Дўст ва Ҳалоҳил бошчилигидаги Ҳумоюннинг бир неча навкари Нилобга ва Қорлуқ ҳазорасига юборилди. Уларни биз Ҳумоюнға берган эдик. Менинг қошимга шаҳарни қўриқлашга келганди. Сангар қорлуқ ва Мирза Малвий қорлуқ бошчилигида қорлуқларнинг улугларидан ўттиз-қирқтачасини олиб келдилар. Бир кежимли от тортиқ қилиб, **хизматимга кирдилар**. Дилазок афғонийнинг ҳам аскарлари келди. [174].

2. Nil-ab and the qarluq (Himalayan?) Hazara had been given to Humayun (aet 12); some of his servants under Baba Dost and Halahil came now for their darogha-ship. (March 19<sup>th</sup>) Marching early next morning, we dismounted after riding 2 miles, went to view the camp from a height and ordered that the camp-camels should be counted; it came out at 570. [391].

**Р. Т:** Некоторые нукеры Хумаюна во главе с Баба Дустом и Халахилем отправились в Нилаб и к Карлукам Хазаре, которые были отданы Хумюну: [Баба Дуст] являлся ко мне по случаю своего назначения даругой. Сангар Карлук и Мирза Малви Карлук привели с собой тридцать или сорок знатных Карлуков, они поднесли в подарок коня в латах и **выразили желание мне служить** [136].

**3.** Several of Humayun's servants under the leadership of Baba Dost and Halahil had been summoned to receive the prefecture of Nilab and the Qarluq Hazara, which had been given to Humayun. Thirty to forty men under the leadership of Sankar Qarluq and Mirza Malwi Qarluq arrived with chieftains of the Qarluq. They presented a mailclad horse and **paid homage** [280].

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

**А:** *Панжшанба куни ҳам оз-оғлоқ киши сув кечти. Нилобдин кечгондин сўнг Ҳаатийнинг Парбат отлуқ уруғиниким, Андароб навоҳийсидин Муҳаммад Али жанг-жангнинг навкарини қўшуб, Ҳаатийға йиборилиб эди, сув ёқасида келиб, Ҳаатийдин бир кежимлик от пешкаш келтурди. Нилоб эли ҳам бир кежимлик от пешкаш келтуруб, мулозамат қилди* [171].

**1.** ... on Thursday, also, a few passed. Parbat, Hati's relation, who had been sent from the neighbourhood of Anderabeh with the servant of Muhammed Ali Jeng-Jeng, returned to us, while we were on the banks of the river, bringing from Hati a horse clad in armour, by the way of tributary offering. The inhabitants of Nilab brought an armed horse as a peshkesh, and **tendered their submission** [263].

**Т:** Пайшанба куни ҳам озгина кишимиз дарёни кечиб ўтди. Нилобдан кечиб ўтиб бўлганимизда Андароб яқинидан Муҳаммад Али жанг-жангнинг навкари билан бирга Ҳаатийнинг олдига жўнатилган Парбат исмли қариндоши дарё қирғоғида олдимизга етиб келди Ҳаатийдан битта зирҳли отни пешкаш қилиб келтирди. Нилобликлар ҳам битта зирҳли от совға қилиб, **илтифот кўрсатдилар** [174].

**2....** on Thursday (24<sup>th</sup>) also a few crossed. Hat's kinsman Parbat, he who from Andaraba was sent to Hati with a servant of Muh. 'Ali Jang-jang, came to the bank of the river with Hati's offering of an accounted horse. Nilabis also came, brought an accounted horse and **did obeisance** [392-293].



<p><b>Р. Т:</b> В четверг еще тоже переправилось несколько человек. Когда мы перешли Нилаб, родственник Хаати по имени Парбат, которого мы около Андараба послали к Хаати вместе с нукером Мухаммад Али Джанг-Джанга, явился к нам на берег реки. Он привел от Хаати в подарок коня в латах. Жители Нилаба тоже привели в подарок коня в латах и <b>выразили мне покорность</b>[136].</p>	<p><b>3.</b> On Thursday a few were still coming over. Parbat, who had been attached to Muhammad-Ali Jang-Jang's servant at Anderana and sent to Hati, came to the riverbank bringing a mail-clad horse from Hati. The people of Nilab also brought a mail-clad horse and <b>paid homage</b> [281].</p>
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**МУЛОЗАМАТ ҚИЛДИЛАР — илтифот кўрсатдилар**

<p><b>А:</b> <i>Намози пешин эдиким, Кобулға етдук. Қутлуққадамнинг кўпругига етгунча ҳеч ким хабардор бўлмади. Андин сўнгра Ҳумоюн била Комрон хабар топиб, от мингунча фурсат бўлмади, чухралариға кўтартиб, шаҳр дарвозаси била арк дарвозаси орасиға келиб, мулозамат қилдилар. Намози дигарда Қосимбек ва шаҳр қозиси ва Кобулда қолғон мулозимлар ва арбоблар келиб, мулозамат қилдилар</i> [172].</p>	<p><b>1.</b> I reached Kabul at noon-day prayers; no one knew of my approach till I reached the bridge of Kutlak-Kadam. At that, there was no time to put Humaiun and Kamran on horseback. They brought them forth in the arms of the nearest servants, between the gate of the fort and that of the citadel, to offer me their duty. About afternoon prayers, Kasim Beg, with the Kazi of the city, and such of my court as had remained in Kabul, <b>waited on me</b> [265].</p>
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Т: Кобулга етганимизда пешин намози вақти бўлиб қолганди. Қутлуққадамнинг кўпригига етганимизча, ҳеч ким хабардор бўлмади. Ундан кейин Ҳумоюн билан Комрон хабар топиб, от минишчалик фурсат ўтмасидан келиб, танқўриқчиларига кўтартириб, шаҳар дарнозаси билан арк дарвозаси ўртасига келиб, ҳурмат кўрсатдилар. Аср намози пайтида Қосимбек, шаҳар қозиси, Кобулда қолган мулозим ҳамда арбоблар келиб, илтифот қилдилар [176].

Р. Т: Когда мы достигли Кабула, было время полуденной молитвы. Мы уже дошли до моста Кутлуккадам, но никто еще ничего не знал. Потом Хумаюн и Камран об этом услышали, но было уже некогда сажать их на лошадь; они велели оруженосцам нести их на руках и **выразили мне почтение** между городскими воротами и воротами арка. В час послеполуденной молитвы Касимбек, казий города и оставшиеся в Кабуле слуги и вельможи явились и тоже **выразили мне почтение** [137].

2. We reached Kabul at the Mid-day Prayer, no person in it knowing about us till we got to Qutluq-qadam's bridge. As Humayun and Kamran heard about us only after that, there was not time to put them on horseback; they made their pages carry them, came, and **did obeisance** between the gates of the town and the citadel. At the Other Prayer there **waited on me** Qasim Beg, the town Qazi, the retainers left in Kabul and the notables of the place [395].

3. It was a midday when we reached Kabul. We got as far as the Qutlugh-Qadam bridge before anyone learned of our approach. Thereafter Humayun and Kamran were apprised and did not even have time to get on their horses. They had their pages carry them to a spot between the city gate and the citadel gate, where **they paid homage**. Late that afternoon Qasim Beg, the city cadi, the members of the retinue who had stayed in Kabul, and the notables **made their obeisance** [283].

## МУЛОЗАМАТ ҚИЛДИЛАР —

**А:** Якшанба куни, жумодиулаввал ойининг ўн бешида Хожа Муҳаммад Али Хосттин келди. Бир эгарлик от пешкаш қилиб, тасаддуққа ёрмоқ ҳам келтурди. Муҳаммад Шариф мунажжим ва Хост мирзолари ҳам Хожа Муҳаммад Али била келиб, **мулозамат қилдилар** [173].

1. On Sunday, the 15<sup>th</sup> of the first Jemadi, Khwajeh Muhammed Ali came from Khost. He brought a saddled horse as tribute, and also some money as an offering. Muhammed Sherif Munejjim, and some sons of the Mirzas of Khost, accompanied Khwajeh Muhammed Ali, and **tendered their services** [268].

**Т:** Жумодул-аввал ойининг ўн бешинчисида, якшанба куни Хостдан Хожа Муҳаммад Али келди. Битта эгарланган от тортиқ қилиб, садақа учун пул ҳам олиб келди. Хожа Муҳаммад Али билан бирга Муҳаммад Шариф мунажжим ва Хост мирзолари ҳам келиб, менга **хизмат қилиш ниятларини билдирдилар** [178].

2. (May 15<sup>th</sup>) On Snday the 15<sup>th</sup> of the first Jumada Khwaja Muhammad 'Ali came from Khwast, bringing a saddled horse as an offering and also *tasadduq* money. Muh. Sharif the astrologer and the Mir-zadas of Khwast came with him and **waited on me** [399].

**Р. Т:** В воскресенье, пятнадцатого числа месяца первой джумады, Ходжа Муҳаммад Али прибыл из Хаста. Он доставил в подарок оседланного коня и деньги на бедных. С Ходжой Муҳаммад Али явились также Муҳаммад Шариф, звездочет, и хастские мирзы; они **изъявили желание мне служить** [139].

3. On Sunday the fifteenth of Jumada I, Khwaja Muhammad-Ali came from Khwast bringing a saddled horse as a present and also aims money. Muhammad Sharif the astrologer and the Mirzadas of Khwast also came with Khwaja Muhammad-Ali **to pay homage** [286].

МУЛОЗАМАТ ҚИЛДИ — хизмат қилди

**А:** Одина куну, ойнинг ўн ет-тисиди Шоҳ Мазид кўкалдош Муҳаммад Замон мирзо қошидин тасаддуқ ва пешкаш от келтуруб, мулозамат қилди. Ушбу кун Шоҳбекнинг элчиси Абу Муслим кўкалдошқа хилъат кийдуруб, инъом қилиб, рухсат берилди. Хожа Муҳаммад Али била Тангрибердига ҳам вилоятлариға — Хост била Андаробқа бормоққа ушбу кун рухсат бўлди [174].

1. On Friday, the 17<sup>th</sup> of the month, Muhammed Zeman Mirza **brought an offering**, and a horse, as tribute from Shah Mazid Gokultash, and **was introduced to me**. The same day, having arrayed Abu Muslem Gokultash, the ambassador of Shah Beg, in a dress of honour, and given him some presents, I gave his audience of leave [270].

**Т:** Ойнинг ўн еттинчисида, жума куну Шоҳ Мазид кўкалдош Муҳаммад Замон мирзо ҳузуридан бечораларга хайр-садақа ва битта отни тортиқ қилиб келтириб, **менга хизмат қилишини билдирди**. Шу куну Шоҳбекнинг элчиси Абу Муслим кўкалдошга тўн кийдириб, совға-саломлар билан кетишига рухсат бердик. Хожа Муҳаммад Али билан Тангрибердига ҳам вилоятлари — Хост ва Андаробга кетишлари учун шу куну рухсат бўлди. [179].

2. (July 15<sup>th</sup>) On Friday the 17<sup>th</sup> of the month, Shaikh Mazid Kukaldash **waited on me** from Muhammad-i-zaman Mirza, bringing *tasadduq* tribute and horse. Today Shah Beg's envoy Abu'l-muslim Kukaldash was robed in an honorary dress and given leave to go. Today also leave was given for their own districts of Khwast and Andar-ab to Khwaja Muhammad 'Aki and Tingri-birdi. [402].

**Р. Т:** В пятницу, семнадцатого числа того же месяца, Шах Мазид Кукельташ явился от Мухаммад Заман мирзы; привезя деньги на бедных, подарки и коня, он **выразил желание мне служить**. В тот же день я облачил посла Шахбека, Абу Муслим Кукельдаша, в почетную одежду, пожаловал ему награды и отпустил его [140].

3. On Friday the seventeenth, Shah-Mazid Kukaldash brought alms tribute and a horse from Muhammad-Zaman Mirza and paid homage. This same day, Shah Beg's envoy, Abu-Muslim Kukaldash, was given a robe of honor, **granted favors**, and allowed to depart. [288].

#### **МУЛОЗАМАТ ҚИЛДИ** — хизмат қилди

**А:** *Панжшанба кун, ойнинг йигирма учиди Мухаммад Али жанг-жангким, Качакот ва Қорлуқ навоҳасида қўюб, ул вилоятларни анга уҳда қилиб эди, Мирзойи Малвий қорлуқнинг ўғли Шоҳ Хусайн яна Ҳаатийнинг кишиси ҳам била келдилар. Ушбу кун, Мулло Алихонким, Самарқандга кўчани келтурғали бориб эди, келиб, мулозамат қилди* [175].

1. On Thursday the 23<sup>d</sup>, Muhammed Ali Jeng-Jeng, whom I had left in the neighbourhood of Kacheh-kot and Karluk, districts which I had placed under his control, came to me, accompanied by Mirza Milvi Karluk's son, Shah Hussein, and by some of Hati's people. This same day, Mulla Ali Jan, who had gone to Samarkand to bring his family, having returned, **waited on me** [270].

**Т:** Ойнинг йигирма учинчисида, пайшанба куни Качакот ва қорлуқ ерларида қолдириб, ўша вилоятларни бошқаришни зиммасига топширган кишим Мухаммад Али жанг-жангмирзойи Малвий қорлуқнинг ўғли Шоҳ Хусайн ва Ҳаатийнинг одами билан бирга келишди. Шу кун Самарқандга кўч-кўронини олиб келиш учун кетган Мухаммад Алихон келиб, **хизматимга кирди**. [179].

2. (July 21<sup>st</sup>) On Thursday the 23<sup>rd</sup> came Muh. 'Ali Jang-jang who had been left in charge of the countries near Kacha-kot and the Qarluq. With him came one of hati's people and Mirza-i-malu-i-qarluq's son Shah Hasan. Today Mulla 'Ali-jan **waited on me**, returned from fetching his wife from Samarkand [403].

Р. Т: В четверг, двадцать третьего числа, Мухаммад Али Джанг-Джанг, которого я оставил в области Кача-Ката и Карлуков, возложив на него управление этими землями, явился ко мне. Шах Хасан, сын Мирзы Малви Карлука, и человек, посланный от Хаати, тоже явились вместе с ним. В тот же день Мулла Алихан, который ездил в Самарканд, чтобы привезти оттуда свою семью, вернулся и вступил ко мне в услужение [140].

3. On Thursday the twenty-third, Muhammad-Ali Jang-Jang, who had been stationed in Kachakot and the Qarluq region and was responsible for those territories, came with Mirza Malwi Qarluq's son Shah-Hasan, and Hati's man. This same day, Mulla Ali-Khan, who had gone to Samarkand to get his wife, came and **paid homage** [288].

#### МУЛОЗАМАТ ҚИЛДИЛАР — илтифот кўрсатдилар

А: Ушбу сафар қилғон юр-та менинг холам Давлат Султонхонимнинг Қутлуқ Мухаммад отлиқ кўкалдоши Кошғардин Хоним қошидин хат ва билкот келтурди. Ушбу кун Дилазокнинг улуғлари Бухон ва Мусо келиб, пешкашлар била мулозамат қилдилар [177].

1. At this station, one Kutlukdem, a foster-brother of my aunt, Doulet Sultan Khanim, arrived from Kashghar, bringing letters and news of the Khanim. The same day, Bukhan and Musa, the chiefs of the Dilazaks, came with their tribute, and **were introduced** [274].

Т: Шу сафар тўхтаган кўнимжойда эканимизда менинг холам Давлат Султонхонимнинг Қутлуқ Мухаммад деган кўкалдоши Кошғардан, Хоним хузуридан хатхабар келтирди. Шу куни дилазокнинг улуғлари Бухон ва Мусо келиб, тортиқлар билан менга илтифот кўрсатдилар. [182].

2. To this assembly-ground were brought letters and presents (*bilak*) from my maternal-aunt Daulat-sultan Khanum in Kashghar, by her foster-brother Daulat-i-muhammad. On the same day Bu Khan and Musa, chiefs of the Dilazak, came, bringing tribute, and **did obeisance** [409].

<p><b>Р. Т:</b> На этой же стоянке, во время похода, молочный брат моей тетки Даулат Султанханум по имени Кутлук Мухаммад доставил мне письмо и подарок от Ханум из Кашгара. В тот же день вельможи Дилазаков Бухан и Муса явились с дарами и <b>выразили мне почтение</b>; в воскресенье, шестнадцатого числа, прибыл к Кучбек [142].</p>	<p><b>3.</b> While in this same campaign camp my aunt Dawlat Sultan Khani: m's kukaldash, Quclugh Muhammad, 247 brought letters and gifts from my lady in Kashghar. The same day Nohan and Musa, chieftains of the Dilazak, came with presents and <b>paid homage</b>. On Sunday the sixteenth, Qoch Beg came. [293].</p>
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**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

<p><b>А:</b> <i>Гарм чашманинг баландисида тушуб, яхни тортиладур эдиким, Лангархонким, неча маҳал ўз ерида эди, келиб, от ва бир пора маъжун тортиб, мулозамат қилди</i> [178].</p>	<p><b>1.</b> We halted on the rising ground of Germ Chesmeh. Some meat had been already dressed and presented, when Lenger Khan, who had been for some time at his place, arrived with an offering of some maajun as tribute, and <b>made a tender of his services</b> [276].</p>
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<p><b>Т:</b> Гарм чашманинг тепасида тўхтаб, яхни тортилаётган пайти анчадан буён ўз ерида бўлган Лангархон келиб от ва анчагина маъжун тортиқ қилиб, <b>илтифот кўрсатди</b> [183].</p>	<p><b>2.</b> At Garm-chasma we dismounted on rising-ground where cold meat was being set out for us when Langar Khan arrived <b>to wait on me</b> after being for a time at his own place (Koh-i-jud). He brought an offering of a horse and a few confections. Passing on, we dismounted at Yada-bir, at the Other Prayer got on a raft there, went for as much as two miles on it, then left it [411].</p>
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**Р. Т:** Мы остановились на возвышенности Гарм Чашма. Когда нам подавали жареное холодное мясо, прибыл Лангархан, который некоторое время находился в своих владениях. Он доставил в подарок лошадь и кусок маджуна и изъявил желание мне служить [143].

**3.** We camped on a hill at Garm Chashma. Stew was being dished out when Langar Khan, who had been on his lands for some time, showed up and **presented a horse** and some ma'jun [295].

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

**А:** Менинг келадурган хабаримни Мулло Абдулмалик девона эшитиб, истидъо қилдиким, Кобулға элтгай. Кобулға Мулло Абдумаликни йиборилди. Ҳасан набира Мирзохон қошидин мени деб келган экандур. Бу ерда келиб **мулозамат қилди** [179].

**1.** Mulla Abdal Malek Diwaneh having petitioned to be allowed to carry to Kabul the news of my approach, I accordingly dispatched him for that city. Hassan Nebireh, who had come on the part of Mirza Khan, after **giving** me due notice of his intentions, here met and **waited on me** [278].

**Т:** Менинг келаетганимни эшитган Мулло Абдумалик девона бу хабарни Кобулга етказишини ёлвориб сўради. Кобулга Мулло Абдумаликни жўнатдик. Ҳасан набира Мирзохон ҳузуридан менинг ёрдамимга кўз тутиб келган экан. Бу ерда келиб **илтифот кўрсатди**. [184-185].

**2.** Mulla 'Abdu'l-malik diwana having begged to take the news of our coming into Kabul, was sent ahead. To this place came Hasan Nabira from Mirza Khan's presence; he must have come after letting me know [his intention of coming]. There was drinking till the Sun's decline; we then rode off [415].

**Р. Т:** Мулла Абдумалик Дивана попросил разрешения доставить в Кабул весть о моем приходе, и я послал Муллу Абдумалика в Кабул. Хасан Набира явился ко мне от Мирзахана, рассчитывая на мою помощь. Прибив на эту стоянку, он **выразил мне почтение** [144].

**3.** Mulla Abdul-Malik Dewana begged to take the news of my coming to Kabul, so he was dispatched to do so. Hasan Nabira had opted for me and come from Mirza Khan **to pay homage** [298].



## МУЛОЗАМАТ ҚИЛДИ

**А:** Ярим кечада Кобулға келдук. Сабоҳи девонда Қулибекким, Кошғарға Султон Саъидхон қошиға элчиликка бориб эди, келиб **мулозамат қилди**. Бешка мирзойи итарчини Қулибекка қотиб, элчиликка йибориб эди, ул вилоятнинг матоидин бир пора савфот келтурди [179].

**1.** We reached Kabul at night. Next morning kuli Beg, who had been sent to Kashghar on an embassy to Sultan Said Khan, returned and **waited on me** in the hall of audience. Beshgeh Mirza Ambarchi, who had been sent along with Kuli Beg on an embassy to me, brought with him a few of the rarities of that country as presents [279].

**Т:** Ярим кечада Кобулга етиб келдик. Эрталаб маҳкамага Кошғарга Султон Саидхон қошига элчиликка юборилган Қулибек келиб, **илтифот кўрсатди**. Бешка мирзойи итарчини Қулибекка қўшиб элчиликка юборган эдик, у ерларнинг матоларидан бир лахтак совға келтирди. [185].

**2.** We reached Kabul at midnight. In Court next morning Quli Beg **waited on me**. He had been to Si. Sa'id Khan's presence in Kashghar as my envoy. To him as envoy to me had been added Bishka Mirza *Itarchi* who brought me gifts of the goods of that country [415].

**Р. Т:** В полночь мы прибыли в Кабул. Утром в диване Кулибек, который ездил в Кашгар послом к Султан Са'идхану, явился и **засвидетельствовал свое почтение**. Бишка мирзаи утарчи отправили из кашгара послом вместе с Кулибеком; он доставил в подарок некоторые товары из тех земель [144].

**3.** We got back to Kabul at midnight. The next morning in the divan Quli Beg, who had gone as envoy to Sultan Sa'id Khan in Kashghar, came and **paid homage**. Bishka Mirza Itarji had been sent back as envoy with Quli Beg. He brought some items from that country as presents [298].

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

<p><b>А:</b> <i>Панжшанба куни, зилҳижжа ойининг ғуррасида Қандаҳордин Тожиддин Маҳмуд келиб, мулозамат қилди</i> [181].</p>	<p><b>1.</b> On Thursday, the 1<sup>st</sup> of Zilhajeh, Tajeddin Mahmud, who had come from Kandahar, <b>waited on me</b> [281].</p>
<p><b>Т:</b> Зулҳижжа ойининг аввалида, пайшанба куни Қандаҳордан Тожиддин Маҳмуд келиб, илтифот кўрсатди [186].</p>	<p><b>2.</b> On Thursday the 1st of Zul-hijja, taju'd-din Mahmud, come from Qandahar, <b>waited on me</b> [418].</p>
<p><b>Р. Т:</b> В четверг, в первый день месяца зулхиджде, Таджиддин Махмуд прибыл из Кандахара и засвидетельствовал мне почтение [146].</p>	<p><b>3.</b> On Thursday the first of Dhu'l-Hijja [November 24], Tajuddin Mahmud came from Kandahar and <b>paid homage</b> [301].</p>

**МУЛОЗАМАТ ҚИЛДИЛАР** — илтифот кўрсатдилар

<p><b>А:</b> <i>Намози шомдин кечроқ жолдин чиқиб, оқ уйда ҳам ичилди, Ҳайдар аламдорни Деварин кофирлариға йиборилиб эди. Бодипеч тубида кофирнинг улуғлари бир неча тулум чоғир келтуруб, мулозамат қилдилар</i> [181].</p>	<p><b>1.</b> After evening prayers, I landed from the raft, and sat down to wine in the public tents. Haidar Alemdar had been sent by me to the Kafers. He met me below the Pass of Badij, accompanied by some of their chiefs, who brought with them a few skins of wine [282].</p>
<p><b>Т:</b> Шом намозидан сўнг солдан чиқиб, оқ уйда ҳам ичдик. Ҳайдар аъламдорни Деварин кофирлари олдиға юборгандик. Бодипечнинг тубида кофирларнинг катталари бир неча мешда шароб келтириб, <b>илтифот кўрсатдилар</b> [187].</p>	<p><b>2.</b> At the Other Prayer (afternoon) there was drinking on the raft; and there was drinking in a tent after we left the raft at the Evening Prayer. Haidar the standard-bearer had been sent from Dawar to the Kafirs; several Kafir headmen came now to the foot of Badi-i-pich (pass), brought a few goat-skins of wine, and <b>did obeisance</b> [421].</p>

**Р. Т:** В час послеполуденной молитвы мы сели на плот и пили, а после вечерней молитвы вернулись с плота и снова пили в шатре. Хайдар Аламдар был послан в Деварин к кафирам; у подножия Бадипича вожди кафиров поднесли несколько бурдюков вина и **выразили почтения** [147].

**А:** Шанба куни жолаҳа кириб, Дарута тангисидин ўтуб, Жаҳоннамойдин юқорроқ жоладин чиқтук. Одинапур олдағи Боғи Вафоға бордук. Қиём Ўрдушоҳ Нингнаҳор туманининг ҳокими жоладин қиққанда келиб, **мулозамат қилди**. Лангархон Ниёзий неча маҳал эдиким Нилобта эди, йўлда келиб **мулозамат қилди**. Боғи Вафода туштук, норунжлари хўб сарғарибтур, сабзалари хўб етилибтур, бисёр сафолиқ бўлубтур. Беш-олти кун Боғи Вафода турдук [181].

**3.** Late that afternoon we got on a raft and drank, and that evening when we got off the raft we kept on drinking in a felt tent. Haydar Alamdar had been sent to the Dawartin Kafirs. At the foot of Badpakh the Kafir chieftains brought a few skins of wine and **paid homage** [303].

**1.** On Saturday, I embarked in a raft, and passing the strait of Derouts, landed higher up than Jehan-numai. We went to the Bagh-e-Vafa, which opposite to Adinapur. Kiam Urdushah, the Hakim of Nengenhar, met us as we landed from the raft, and **paid me his respects**. Lenger Khan Niazi, who had long been in Nilab, **waited on me** on the road, and **offered me his duty**. We alighted at the bagh-e-Vafa. Its oranges were well advanced in their yellow hue, and the verdure of the green plants was beautiful. We staid five or six days in the Bagh-e-Vafa [282].

Т: Шанба куни солга тушиб, Дарута дарасидан ўтиб, Жаҳоннамойдан юқорироқда солдан чиқдик. Одинапур олдига Боғи Вафога бордик. Нингнаҳор туманининг ҳоқими Қиём Ўрдушоҳ солдан чиққан мизда келиб, **илтифот кўрсатди**. Лангархон Ниёзий анча вақтдан буён Нилобда эди, йулда олдимишга келиб, **илтифот кўрсатди**. Боғи Вафода тўхтадик, норунжлари жуда сярғайибди, майсалари роса етилибди, кўп хушхаво жой бўлибди. Беш-олти кун Боғи Вафода бўлдик. [187].

Р. Т: В субботу мы сели на плот и проплыли в теснине Дарута. Выше Джаханнамай мы сошли с плота и отправились в сад Баги Вафа, что напротив Адинапура. Киям Урдушах, правитель Нингнахара, пришел когда мы сходили с плота, и **выразил почтения** Лангархан Ниязий, который уже долгое время находился в Нилабе, прибыл ко мне, когда я был в дороге, и **выразил почтение**. Мы остановились в Баги Вафа; апельсины там хорошо пожелтели, овощи прекрасно созрели; очень приятное это было место [147].

2. On Saturday (15<sup>th</sup>), we passed through the Daruta narrows by raft, got off a little above Jahannamai (Jalalabad) and went to the Bagh-i-wafa in front of Adinapur. When we were leaving the raft the governor of Ningnahar Qayyam aurdu Shah came and **did obeisance**. Langar Khan *Niazai*, — he had been in Nil-ab for a time, — **waited upon me** on the road. We dismounted in the Bagh-i-wafa; its oranges had yellowed beautifully; its spring-bloom was well-advanced, and it was very charming. We stayed in it five or six days [421-422].

3. On Saturday we got on a raft, went through the Darunta narrows, and disembarked above Jahannumay. We went to the Bagh-i-Wafa opposite Adinapur. Qiyam Ordu Shah, the governor of Nanarhar district, **came to pay homage** as we were getting off the raft Langar Khan Niazai had been in Nilab for some time. He **came to pay homage to us** while we were on the road. We stopped in the Bagh-i-Wafa. The oranges had turned a beautiful yellow, and the greenery was full. It was very pleasant. We stayed in the Bagh-i-Wafa for five or six days [303].

**МУЛОЗАМАТ ҚИЛДИ** — хизмат қилди

<p><b>А:</b> Диловархон чун ҳамиша давлатхоҳлиқ мақомида эди ва бизнинг учун уч-тўрт ой банд тортиб эди, айрилиб, Султонпурға кўчига келиб, биз Малўтни олғондин уч-тўрт кун сўнг Малўт навоҳисиди бизга келиб, мулозамат қилди[187].</p>	<p>1. ... whereupon Dilawer Khan, who had always been attached to my interests, and had been detained three or four months in prison on my account, separated from the others, came on by way of Sultanpur and Kochi, and <b>waited upon</b> me in the [296].</p>
<p><b>Т:</b> Хар доим менга хайрихоҳ бўлган ва мени деб уч-тўрт ой асирликда бўлган Диловархон Оламхонни ташлаб, Султонпурдаги манзилга келиб, Малўтни эгаллаганимизда уч-тўрт кун ўтганда, Малўт атрофларида бизнинг олдимизга келиб, хизматимизга кириш истагини билдирди [193].</p>	<p>2. On <b>this</b> Dilawar Khan — who always had been my well-wither and on my account had dragged out three or four months in prison, — left 'Alam Khan and the rest and went to his family in Sultanpur. <b>He waited on me</b> three or four days after we took Milwat [457].</p>
<p><b>Р. Т:</b> Тогда Дилавархан, который всегда был ко мне доброжелателен и провел из-за меня три или четыре месяца в оковах, покинул Аламхана и, пройдя через Султанпур (его семья была там), явился ко мне в окрестностях Малута спустя три-четыре дня после взятия этой крепости и <b>изъявил готовность мне служить</b>[153].</p>	<p>3. Since Dilawar Khan had always been one of our supporters and had suffered three or four months of prison for our sake, he separated himself, joined his family at Sultanpur, and <b>came to pay homage</b> to us at Malot three or four days after we had we had taken it. [316].</p>

**МУЛОЗАМАТ ҚИЛДИ** — хизмат қилди  
**МУЛОЗАМАТ ҚИЛУРЛАР** — илтифот кўрсатди  
**МУЛОЗАМАТ ҚИЛДИЛАР** — хизмат қилдилар

А: Ғозихон яхшигина ошнолиқ ҳам бермас. Зурурат бўлуб, Дунёнинг аёғида Паҳлўр навоҳисиди Оламхон келиб, мулозамат қилди. Сийалкотта Лаҳўрдағилардин киши келди-ким, тонгла борча келиб, мулозамат қилурлар. Тонгласи кўчуб, Парсаруга туштук. Муҳаммад Али жанг-жанг, Хожа Ҳусайн, яна баъзи йигитлар мунда келиб, мулозамат қилдилар [188].

1. Ghazi Khan did not give Alim Khan a very friendly reception, which him to wait on me, below Dun, in the neighbourhood of Pelhur, where he came and **tendered me his allegiance**. While I was at Sialkot, some of the troops whom I had left in Lahore arrived to inform me, that they would all be up by the morning [296-297].

Т: Ғозихон уларга рўйхушлик бермайди. Оламхон иложсиз қолганидан Дуннинг пастидаги Паҳлўр атроғида эканимизда келиб хизматимга кириш истагини билдирди. Сийалкотта эканимда, Лаҳўрдагилардан одам келиб, мулозамат қилишларини айтди Кейинги куни эрта-лаб йўлга тушиб, Парсаруга тушдик. Муҳаммад Али жанг-жанг, Хожа Ҳусайн ва яна бошқа йигитлар шу ерда келиб, хизматимга кирдилар [193].

2. Not being received with even a little friendliness by Ghazi Khan; needs must! He came and **waited on me** at the foot of the dale near Pelhur. A person came to Sialkot from the Lahor begs to say they would arrive early next morning to **wait on me**. (Dec. 30<sup>th</sup>) Marching early next day (Rabi' I. 15<sup>th</sup>), we dismount at Parsrur. There Muh. 'Ali *Jang-jang*, Khwaja Husain and several braves **waited on me** [458].

<p><b>Р. Т:</b> Газихан не проявлял к ним даже простого дружелюбия; Аламхон по необходимости явился ко мне ниже Дуна в окрестностях Пахлура и <b>выразил готовность мне служить</b>. Когда я был в Сиалкоте, от латорцев пришел человек и сообщил, что завтра они <b>все явятся и выразят мне покорность</b>. На следующее утро мы выступили в поход и остановились в Парсару. Мухаммад Али Джанг-Джанг Ходжа Хусейн и еще некоторые йигиты пришли туда и <b>состояли при мне</b> [153].</p>	<p><b>3.</b> As Ghazi Khan did not give them a warm welcome, Alam Khan could do nothing but come to the Phillaur region below Dun and <b>make obeisance to me</b>. In Sialkot someone came from the people in Lahore to say that the next morning all would come and <b>pay homage</b>. The next morning we marched and camped at Pasrur. Muhammad-Ali Jang-Jang, Khwaja Husayn, and some other warriors came and <b>paid homage</b>. [316].</p>
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**МУЛОЗАМАТ ҚИЛДИ — хизмат қилди**

<p><b>А:</b> <i>Чаҳоршанба куну ул юрттин кўчуб, Ғозихон қочқон тоғ сари мутаважжих бўлдук. Малўтнинг оғзидағи юрттин бир курўҳ йўл келиб, бир кўлда туштук. Диловархон мунда келиб, мулозамат қилди</i> [189].</p>	<p><b>1.</b> On Wednesday, I marched thence towards the hill to which Ghazi Khan had fled. After advancing one kos from the station at the gorge of Milwat, we halted in a valley. Dilawer Khan <b>came and tendered his allegiance</b> [299].</p>
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<p><b>Т:</b> Чоршанба куну бу жойдан отланиб, Ғозихон қочган тоққа қараб жўнадик. Малўт оғзидаги қароргоҳдан бир курўҳ йўл юриб, бир кўл ёнига тушдик. Шу ерда Диловархон келиб, <b>хизматимда қолди</b> [195].</p>	<p><b>2.</b> (<i>Jan. 10<sup>th</sup></i>) Leaving that camp on Wednesday, we moved towards the hill to which Ghazi Khan had fled. When we dismounted in the valley-bottom two miles from the camp in the mouth of Milwat, Dilawar Khan came and <b>waited on me</b> [461].</p>
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**Р. Т:** В среду мы выступили с этой стоянки и направились в горы, куда бежал Газихан. Пройдя курух пути от стоянки в ущелье Малута мы остановились в одной долине. Там явился ко мне Дилавархан и **остался при мне служить** [140].

**3.** On Wednesday we moved from camp and headed toward the mountain to which Ghazi Khan had fled. We traveled a kos from the camp at the mouth of Malot and stopped in a valley. Dilawar Khan **came to pay homage**. [318].

**МУЛОЗАМАТ ҚИЛДИ — хизмат қилди**

**А:** Оламхон ҳам хароблаб, яёқ-яланг келди. Ўтрисиға беклардин ва ичкилардин йибориб, отлар ҳам йибордук. Ушбу навоҳида келиб, **мулозамат қилди** [190].

**1.** It was at this time that Alim Khan, being reduced to great distress, came naked, and on foot, to meet me. I directed several Begg and some noblemen of my court to go out to receive him, and also sent him some horses. He **waited upon me** in this neighbourhood, and made his submission [300].

**Т:** Оламхон ҳам хароб бўлиб, яёв-яланг бир аҳволда келди. Уни кутиб олишга бек ва хос амалдорларни юбордик, отлар ҳам жўнатдик. Шу ерда эканимизда келиб, **хизматимизга кирди** [196].

**2.** Came also 'Alam Khan, on foot, ruined, stripped bare. We sent some of the begs to give him honourable meeting, sent horses too, and **he waited** (*malazamat qildi*) in that neighbourhood [464].

**Р. Т:** Аламхан тоже пришел разбитый, голый и пеший. Мы послали ему навстречу нескольких беков и приближенных, а также выслали лошадей. В тех местах он **явился и остался при мне** [155].

**3.** Alam Khan had also been ravaged and came naked and on foot. We sent begs and ichkis out to meet him with horses. While we were in that region he came and **paid homage** [320].



**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

<p><b>А:</b> Бибан ҳам ушбу юртта келиб, <b>мулозамат қилди</b>. Бу афғонлар кўп рустойи ва беҳуш эл бўладур [190].</p>	<p>1. It was at this station, too, that Biban came and <b>made his submission</b>. These Afghans are provokingly rude and stupid [302].</p>
<p><b>Т:</b> Бибан ҳам шу қароргоҳимизга келиб, <b>илтифот кўрсатди</b>. Афғон деганлари жуда кўпол ва беақл халқ бўлади [197].</p>	<p>2. Biban <b>waited on me</b> in this camp. These Afghans remain very rustic and tactless! [466].</p>
<p><b>Р. Т:</b> Бибан явился к нам по той же стоянке и <b>остался мне служить</b>. Эти афганцы — очень грубые и неразумные люди [155].</p>	<p>3. Biban also came and <b>paid homage</b>. These Afghans are quite rustic and insensitive [321].</p>

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

<p><b>А:</b> Душанба кун, ойнинг йигирма бирида ўшал юртта Ҳумоюн юзча банди била ва етти-саккиз фил била келиб, <b>мулозамат қилди</b> [191].</p>	<p>1. On Monday the 21<sup>st</sup>, Humaiun reached the camp that was still at the same station, with a hundred prisoners, and seven or eight elephants, and <b>waited on me</b> [302].</p>
<p><b>Т:</b> Ойнинг йигирма биринчисида, душанба кун шу қароргоҳга Ҳумоюн юзтача асир ва етти-саккиз фил билан келиб, менга <b>илтифот кўрсатди</b> [197].</p>	<p>2.: On Monday the 25<sup>th</sup> of the month, Humayun arrived <b>to wait on me</b>, bringing with him as many as 100 prisoners and 7 or 8 elephants [466].</p>
<p><b>Р. Т:</b> В понедельник, двадцать пятого числа, Хумаюн с сотней пленных и семью или восемью слонами явился на ту же стоянку и <b>выразил мне почтение</b> [140].</p>	<p>3. On Monday the twenty-first [March 5], at the same camp, Humayun brought in around a hundred prisoners and seven or eight elephants and <b>paid homage</b> [322].</p>

А: Шайх Гуран эътиқод ва ихлос била келиб, мулозамат қилди Миёни дуоб таркаш-бандларидин ҳам икки-уч минг сипоҳийни келтуруб, мулозим қилди [211].

1. Sheikh Kuren, availing himself of these assurances, came voluntarily and **entered into my service**. He brought with him two or three thousand bowmen from the Doab, who all **joined my army** [337].

Т: Шайх Гуран қошимга эътиқод ва ихлос билан келиб, хизматимга кирди. Миёни дуоб ёйчиларидан икки-уч минг сипоҳийни ҳам хизматимга олиб келди [221].

2. Shaikh Guran (Ghuran) **came trustfully and loyally to do obeisance**, bringing with him from 2 to 3, 000 soldiers and quiver-wearers from Between-two-waters (*Mian-du-ab*) [526].

Р. Т: Шейх Гуран явился ко мне с изъявлением преданности и дружбы и **остался со мной**; из лучников, обитавших в Миан Дуабе, он тоже привел с собой две или три тысячи [172].

3. Shaykh Ghuran came and **paid sincere homage**. Two or three thousand of the yeomen of the Doab **came and paid homage too** [359].

#### МУЛОЗАМАТТА БЎЛҒАЙ — хизматида бўлмоқ

А: Чаҳоршанба кун, сафар ойининг секкизида дарахтларининг юққориғи ёнидаги улук ҳавзнинг ёқасида шомиеналар тикиб, мажлис тартиб қилиб, Фатҳхон Серванийни чоғир мажлисига чорлаб, чоғир бериб, кийган дастор ва бош-оёғимни иноят қилиб, бу иноят ва илтифот била сарафроз қилиб, вилоятиға рухсат берилди. Андоқ муқаррар бўлди-ким, ўғли Маҳмудхон доим мулозаматта бўлғай [215].

1. On Wednesday, the 20<sup>th</sup> of Sefer, I erected awnings on the banks of the tank, on the side above the tamarind trees, and had a feast, when I invited Fateh Khan Sirwani to a drinking party, made him drink wine, invested him with a turban, and a complete dress of honour from head to foot, and, after distinguishing him by these marks of favour and grace, gave him leave to return to his own country. It was arranged that his son Mahmud Khan should always remain at court [344].

**Т:** Сафар ойининг саккизинчисида, чоршанба куни да-рахтларнинг юқори тарафидаги катта ҳовуз бўйида ёзлик бино (шомиёна) тикилиб мажлис қилдик. Фатҳхон Серванийни бу шароб мажлисига таклиф қилиб, шароб бериб, унга ўзим кийган дастор (салла) ва бош-оёқ кийимим инъом этилди. Бундай иноят ва илтифотлар билан уни хурсанд қилиб, ўз вилоятига кетиши учун рухсат берилди. Унинг ўғли Маҳмудхоннинг доим менинг хизматимда бўлишига қарор қилинди [225].

**Р. Т:** В среду, восьмого числа месяца сафара, у большого водоема, наверху, среди деревьев анбили поставили наметы и устроили пир. Я пригласил Фатххана Сарвани на попойку, предложил ему вина и пожаловал свой турбан и платье. Возвеличив его этими знаками внимания и милостями, я дал ему разрешение отправиться в его земли. Было решено, что сын Фатххана Махмудхан будет постоянно находиться при мне [176].

**2.** (November 14<sup>th</sup>) On Wednesday the 8<sup>th</sup> of Safar awnings were set up (in the Char-bagh) at the large tank beyond the tamarind trees, and an entertainment was prepared here. We invited Fath Khan Sarwani to a wine-party, gave him wine, bestowed on him a turban and head-to-foot of my own wearing, uplifted his head with kindness and favour and allowed him to go to his own districts. It was arranged for his son Mahmud to **remain always in waiting** [537].

**3.** On Wednesday the eighth of Safar [November 14] marquees were set up beside the large pool on the upper side of the tamarind trees. A wine party was held there, and Fath Khan Sarwani was invited. Along with some wine, I presented him with a turban and a suit of clothing I had worn myself, and with this ennoblement he was given leave to return to his land. It was decided that his son, Mahmud Khan, would **remain always in attendance on me** [369].

**МУЛОЗАМАТ ДАВЛАТИҒА МУШАРРАФ БҮЛДИ —**  
хизмат қилиш бахтига мушарраф бўлди

*А: Раана Сангаа кофирнинг ха-  
бари тезрак бўлғач, чора қила  
олмади. Саййид Рафиъни ти-  
лаб, Саййид Рафиънинг тавас-  
сути била қўрғонни бизнинг  
кишига топшуруб, Саййид  
Рафиъ била келиб, мулозамат  
давлатиға мушарраф бўлди.  
Йигирма лаклик парана Миёни  
дуобни иноят қилдим [216].*

**1.** As soon as he had certain information of the near approach of Ranna Sanka the Pagan, seeing no remedy, he sent for Syed Rafea, and by his meditation, delivered up the fort to my troops; after which he accompanied the Syed to the presence, and was graciously received and **taken into my service**. I bestowed on him a Perganna of twenty laks in Doab [345].

*Т: Раана Сангаа кофирнинг тез-  
лик билан келаётганидандан ха-  
бар топғач, унинг бошқа чораси  
қолмади. У Саййид Рафиъни  
чақириб, Саййид Рафиъ восита-  
чилигида, қўрғонни бизнинг ки-  
шиларга топшириб, ўзи Саййид  
Рафиъ билан келиб, менга  
хизмат қилиш бахтига мушар-  
раф бўлди. Мен унга йигирма  
лаклик вилоят — Миёни дуоб-  
ни иноят қилдим [226].*

**2.** As he heard of Rana Sanga's rapid advance, he had no resource but to call on Sayyid Rafi' or meditation, surrender the fort to our men, and **come in with Sayyid Rafi'**, when he was exalted to the **felicity** of an interview. I bestowed on him a pargana in Mian-du-ab worth 20 laks [539].

*Р. Т: Получив сведения о бы-  
стром продвижении нечести-  
вого Раана Сангаа, Низамхан не  
мог ничего поделаться и, призвав  
Сейд Рафи, при его посредни-  
честве передал крепость на-  
шим людям, а сам явился ко  
мне с Сейд Рафи и **удостоился  
счастья мне служить**. Я пожа-  
ловал ему удел в двадцать ла-  
коф в Миан Дуабе [177].*

**3.** When the news of Rna sanga the Infidel's rapid approach was learned, Nizam Nizam Kham had no alternative. He summoned Sayyid Rafi', turned his fortresses over to our men through the meditation of Sayyid Rafi', and accompanied him **to be ennobled by paying allegiance to us**. I awarded him a twenty-lac pargana in the Doab. [370]

## МУЛОЗАМАТ ҚИЛДИ — хизмат қилди

А. Бу хабар Раҳимдодқа келгач, айтиб йиборурким, ташқарилар кофирлар жиҳатидин мухотарадур. Мен бир неча киши била қўрғонға кирай, ўзгалар ташқари турсун. Муболағалар била мунга рози бўлур. Озроқ киши била киргач дерким, бу дарвозада бизнинг киши турсун. Ҳаатий Пўлда ўзининг кишисини қўяр. Ушбу кеча-ўқ ушбу Ҳаатий Пўлдин бўлғон кишисини кюрур. Тонгласиға Татархон бечора бўлур, қўрғонни хоҳи-нохоҳи топшуруб чиқар. Келиб, Аграда мулозамат қилди. Анинг важҳи истиқомати Байана парганасидин йигирма лаклик таъйин бўлди [216].

1. Rahimdad, on receiving this information, sent in notice that he was afraid to remain without, from dread of the Pagans; and proposed that he should be allowed to enter the fort with a few of his men, while the rest staid without the walls. After much entreaty, Tatar Khan assented to this arrangement. Rahimdad had no sooner secured his own admission, and that of a few of his men, than he requested that some of his people might be permitted to attend at the gate, which was granted; and accordingly some of his people were stationed at the Hastiapol, or Elephant-gate. That very night he introduced the whole of his men by that gate. In the morning Tatar Khan, seeing that there was no help for it, surrendered the fort very unwillingly, and came and **waited upon me** at Agra. I assained for his support the Perganna of Biawan, with twenty laks [346].

Т: Бу хабар Раҳимдодга етиши билан у Татархонга: «Қўрғон ташқариси кофирлар туфайли хатарли. Мен бир неча киши билан қўрғон ичкарасига кирай, қолганлар, майли, ташқарида турсин», деб айтиб юборади. Кўп уринишлардан сўнг Татархон бунга рози бўлади. Раҳимдод озроқ кишиси билан киргач, бу дарвозада бизнинг одам турсин, деб ўз одамини қўяди. Ҳаатий Пўл дарвозасига у ўз одамларини қўяди. Ўша кечанинг ўзидаёқ Ҳаатий Пўлдан бор кишиларини киритади. Эртасига Татархон чорасиз қолиб, қўрғонни хоҳлаб-хоҳламай топшириб, чиқиб кетади. Ограга келиб **хизматимга кирди**. Унинг тирикчилиги учун Байана ерларидан йигирма лаклик даромади бор жойни тайинладик [227].

2. Hearing this, Rahim-dad sent to say to Tatar Khan, «There is a danger from the Pagan to those outside; let me bring a few men into the fort and let the rest stay outside.» Under insistence, Tatar Khan agreed to this, and Rahim-dad went in with rather few men. Said he, «Let our people stay near this Gate», posted them near the Hati-pul (Elephant-gate) and through that Gate during that same night brought in the whole of his troop. Next day, Tatar Khan, reduced to helplessness, willy-nilly, made over the fort, and set out **to come and wait on me** in Agra. A subsistence allowance of 20 *laks* assigned to him on *Bianwan pargana* [540].

<p><b>Р. Т:</b> Как только весть об этом дошла до Рахимдада, он написал и послал Татархану такое письмо: «Стоять вне крепости из-за нечестивых опасно. Я и еще несколько человек войдем в крепость, а другие пусть остаются снаружи». После долгих убеждений Татархан согласился. Рахимдад с очень небольшим отрядом вошел в крепость и сказал: «Пусть наши люди стоят у этих ворот». Он поставил своих людей у ворот Хаати Пул. В ту же ночь Рахимдад впустил через Хаати Пул своих людей. Утром Татархан, не зная, что делать, волей-неволей сдал крепость, вышел оттуда и явился в Агру. Для поддержания его жизни ему был назначен один из уделов Байанвана с доходом в двадцать лаков [177].</p>	<p><b>3.</b> As soon as this news reached Rahimdad, he sent someone to say, "Outside there is danger from the infidels. Let me enter the fortress with a few men, and the others will remain outside. " In the face of much insistence, Tatar Khan gave his consent. As soon as Rahimdad entered the fortress, he said, "Let our men stay at this gate. " He stationed his men at the Hathi Pol, through which he let his men in that night. The next morning there was nothing Tatar Khan could do. Willy-nilly he turned over the fortress and left, and then he came to Agra and <b>paid homage</b>. He was assigned a twenty-lac stipend from the pargana of Bianwan [371].</p>
<p><i>А: Мухаммад Зайтун ҳам чора қила олмай, Дўлпурни топшуруб, келиб мулозамат қилди. Анга бир неча лаклик паргана иноят бўлди [216</i></p>	<p><b>1.</b> Muhammed Zeitun likewise, seeing that nothing could be done, surrendered Dhulpur, and came and <b>waited on me</b> I bestowed on him also a Perganna of several laks, ... [346].</p>
<p><b>Т:</b> Мухаммад Зайтун ҳам ҳеч бир чора тополмай, Дўлпурни топшириб келди ва <b>хизматимга кирди</b>. Унга ҳам бир неча лаклик даромад келтирадиган вилоят иноят қилинди [179].</p>	<p><b>2.</b> Muhammad <i>Zaitun</i> also took the only course open to him by surrendering Dulpur and <b>coming to wait on me</b>. A <i>parganna</i> worth a few <i>laks</i> was bestowed on-him [540].</p>

<p><b>Р. Т:</b> Мухаммад Зайтун, также не имея средств защищаться, сдал Дулпур и <b>пришел служить мне</b>. Ему был пожалован удел, приносящий несколько лаков дохода [177].</p>	<p><b>3.</b> Muhammad Zaytun was also left with no choice, and he turned over Dholpur and <b>came to pay homage</b>. He was awarded a pargana of a few lacs. [371].</p>
<p><i>Якшанба кун, рабиулохир ойининг учуда «Ҳашт биҳишт» боғида Ҳумоюн келиб, мулозамат қилди. Ушбу кун Хожа Дўст Хованд ҳам Кобулдин келди [218].</i></p>	<p><b>1.</b> On Sunday the 3<sup>rd</sup> of the last Rabi, Humaiun <b>waited on me</b> in the garden of the Hesht-Behisht. That very same day Khwajeh Dost Khawend arrived from Kabul [349].</p>
<p><b>Т:</b> Раби ул-охир ойининг учинчисида, якшанба кун «Ҳашт биҳишт» боғига Ҳумоюн келиб, <b>ҳурматимни жойига қўйди</b>. Шу кун Хожа Дўст Хованд ҳам Кобулдан келди [229].</p>	<p><b>2.</b> Humayun arrived and <b>waited on me</b> in the Garden of Eight-paradises on Sunday the 3<sup>rd</sup> of the 2<sup>nd</sup> Rabi' (Jan/ 6<sup>th</sup> 1527 AD.). On the same day Khwaja Dost-i-khawand arrived from Kabul [544].</p>
<p><b>Р. Т:</b> В воскресенье, третьего числа месяца раби' второго Хумаюн явился [ко мне] в сад Хашт Биҳишт и <b>засвидетельствовал свое почтение</b>. В этот же день Ходжа Дуст Хавенд тоже прибыл из Кабула [179].</p>	<p><b>3.</b> On Sunday the third of Rabi' [January 6], Humayun <b>paid homage</b> to me in the Hasht Bihisht garden. That same day Khwaja Dost Khawand arrived from Kabul [375].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИ</b> — илтифот кўрсатди</p>	
<p><i>Дўст эшик оқа Байанадин бу чашма бошида келиб, мулозамат қилди. Бу ердин яна бориб, Байанани сайр қилиб, Секрий келиб, буюрулган боғнинг ёнида тушуб, икки кун туруб, боғи эҳтимом қилиб, панжшанба саҳари, ражаб ойининг йигирма учуда Аграга келдим [231].</i></p>	<p><b>1.</b> Dost Ishek-Agha, who came from Biana, <b>waited on me</b> at this fountain. Setting out from this place, I again visited and surveyed Biana, and went on to Sikri, where I halted two days, close by the garden which I had formerly directed to be laid out. After giving directions about the garden, on the morning of Thursday, the 23<sup>rd</sup> of Rejeb, I pursued my way and reached Agra [371].</p>



<p><b>Т:</b> Дўст эшикоға Байанадан шу чашма бошида келиб, <b>илтифот кўрсатди</b>. Бу ердан кетиб, яна бориб Байанани сайр қилдим. У ерни сайр қилиб, Секрийга келиб, барно этишлари аввалдан тайинланган боғ ёнида тушиб, у ерда икки кун турдим. Боғни яхши тутиш ҳақида кўрсатма бериб, ражаб ойининг йигирма учинчисида, пайшанба кuni тонг саҳарда Ограга келдим [243].</p>	<p><b>2.</b> Dost Lord-of-the-gate coming up from Biana, <b>waited on me</b> at this spring-head. Leaving this place, we visited Biana again, went on to Sikri, dismounted there at the side of a garden which had been ordered made, stayed two days supervising the garden, and on Thursday the 23<sup>rd</sup> of Rajab (<i>April 25<sup>th</sup></i>), reached Agra [581].</p>
<p><b>Р. Т:</b> Дуст ишик-ага прибыл из Байаны к этому источнику и <b>служил мне</b>. Покинув это место, я еще раз осмотрел Байану и отправился в Сикри, где мы провели два дня. Я остановился в саду, который приказал раньше устроить; позаботившись об украшении сада, я прибыл в Агру утром, в четверг, двадцать третьего числа месяца раджаба [189].</p>	<p><b>3.</b> Dost Eshik-Aqa came from Bayana and <b>paid homage</b> at the spring. From there I went to tour Bayana, then Sikri. I stopped two days next to the garden I had ordered, then tended to it, reaching Agra at dawn on Thursday, the twenty-third of Rajab [ Aprilzs] [397].</p>
<p><b>А:</b> <i>Турдибек Хоксорким, дарвешликдин чиқариб, сипоҳий қилиб эдим, неча йил мулозиматта эди, яна дарвешлик дағдағаси ғолиб бўлуб, рухсат тилади. Рухсат бериб, Комронға элчи йўсунлуқ йиборилди</i> [232].</p>	<p><b>1.</b> Terdi Beg Khaksar, whom I had formerly withdrawn from the life of a Derwish, and induced to betake himself to arms, had <b>remained</b> several years <b>in my service</b>, but now felt a strong desire for returning to the state of a Derwish, and asked his discharge, which I gave him. I sent him on a sort of mission to Kamran...[372].</p>

Т: Турдибек Хоксорни дарвешликдан чиқариб, сипоҳийликка олган эдим, бир неча йил хизматимни қилди. Унинг дарвешликка майли яна кучайди ва мендан рухсат сўради. Унга рухсат бердим ва Комроннинг олдига элчи сифатида жўнатдим [244].

2. I had brought Tardi Beg out from the darwish-life and made a soldier of him; for how many years had **he served me!** Now his desire for the darwish-life was overmastering and he asked for leave. It was given and he was sent as an envoy to Kamran conveying 3 laks from the Treasury for him [583-584].

Р. Т: Турдибек Хаксар, которого я заставил бросить жизнь дервиша и сделать воином, **прослужил мне несколько лет.** Потом влечение к дервишеской жизни снова возобладало, и Турдибек попросил отпустить его. Я дал ему разрешение удалиться от дел и послал его к Камрану [190].

3. Turdi Beg Khaksar, whom I had persuaded to leave off being a dervish and made a military man, **had been in my service** for several years. Once again, however, the call to be a dervish became overwhelming, and he requested leave. He was given permission to withdraw and was sent to Kamran as emissary [399].

#### МУЛОЗАМАТ ҚИЛДИ — хизматимизга кирди

А: Чаҳоршанба куни, рабиул охир ойининг секкизида Калпийнинг бир курўҳида тушулди. Бобо Султон Саъидхоннинг туққон иниси Султон Халил Султоннинг ўғли бу юртта келиб, **мулозамат қилди** [233].

1. On Wednesday, the 8<sup>th</sup> of the last Rebi, we halted within a kos of Kalpi. Baba Sultan, the younger brother of the full blood of Sultan Said Khan, the son of Sultan Khalil Sultan, came and **waited on me** at this station [375].

Т: Раби ул-охир ойининг саккизинчисида, чоршанба куни Калпийдан бир курўҳ берида тўхтадик. Бобо Султон Сайдхоннинг туғишган укаси Султон Халил Султонининг ўғли келиб шу қўнимжойда **хизматимизга кирди** [246].

2. (Jan. 1<sup>st</sup> 1528 AD.) On Wednesday the 8<sup>th</sup> of the latter Rabi' we dismounted within a *kuroh* of Kalpi. Baba Si. Who is a younger brother of the of the full-blood of Si. Said Khan. Last year he fled from his elder brother but, **repenting himself**, went back from the Andar-ab border; when he neared Kasshghar, The Khan (Sa'id) sent Haidar M. to meet him and take him back [590].

**Р. Т:** В среду, восьмого числа месяца второго раби', мы остановились в одном курухе от Калпи. Баба Султан Султан, сын Султан Халил султана, родного брата Султан Са'идхана **явился ко мне** на этой стоянке, чтобы мне **служить** [193].

**3.** On Wednesday the eighth of Rabi' II [January 1, 1528], we stopped a kos from Kalpi. Baba Sultan, Sultan Sa'id Khan's younger brother and Sultan-Khalil Sultan's son, **came** to this camp and **paid homage** [405].

**МУЛОЗАМАТ ҚИЛДИ — хизмат қилди**

**А:** Ушбу кун Тўхта Бўға Султон, кичик хон додамнинг ўғли келиб, манга **мулозамат қилди** [237].

**1.** ... the same day, Tokhteh Bugha Sultan, a younger son of my maternal uncle, the younger Khan **waited on me** [381].

**Т:** Шу куни кичик хон додамнинг ўғли Тўхта Бўға Султон келиб, **хизматимга кирди** [179].

**2.** On this same day (*March 16<sup>th</sup>*) Tukhta-bugha Si. A son of my mother's brother (*dada*) the Younger Khan (*Ahmad Chaghatai*) **same and waited on me** [601].

**Р. Т:**... в этот день Тухта Буга Султан, сын моего дяди, Младшего хана, **явился, чтобы служить мне** [196].

**3.** This day Tokhta Buqa Sultan, my uncle Kichik Khan's son, **came and paid me homage** [410].

**МУЛОЗАМАТ ҚИЛДИ — илтифот кўрсатди**  
**МУЛОЗАМАТ ДОИЯСИ — хизматга кириш ниятида**  
**МУЛОЗАМАТ ҚИЛДИЛАР — хизмат қилдилар**

**А:** Одина куни, муҳаррам ойининг учида Аскарыйниким, Чандерий юришидин бурунроқ Мўлтон маслаҳатиға тилаб эдим, келиб, хилватхонада **мулозамат қилди**. Тонгласи Хондамир муаррих ва Мавлоно Шихоб муаммойи ва Мир Иброҳим қонуний Юнус Алининг қаробатиким, муддати мадид эдиким, **мулозамат доияси** била Ҳиридин чиқиб эдилар, келиб **мулозамат қилдилар** [237].

**1.** On Friday, the 3<sup>rd</sup> of Moharrem, Askeri, whom, before marching against Chanderi, I had sent for to advise with on the affairs of Multan, having arrived, I received him in my private apartment. Next morning Khwand-Emir, the historian, Moulana Shehab the Enigmatist, and Mir Ibrahim, the performer on the kanun, who were intimate friends of Yunus Ali, and had come from Heri a long time before from a desire **to be introduced to me**, came, and **were introduced** [382].

**Т:** Мухаррам ойининг учинчисида, жума куни Чандерийга юришдан бурунроқ Мўлтон масаласидаги ишлар учун Аскарини чақиртирган эдим, келди. Хилватхонада эдим, **илтифот кўрсатди**. Эртаси куни тонгда Хондамир муаррих (тарихчи), Мавлоно Шихоб муаммойи, Юнус Алининг қариндоши мир Иброҳим қонуний **хизматимга кириш ниятида** Ҳиротдан чиққанларига анча вақт бўлганди, етиб келиб, **хизматимга кирдилар** [250].

2. (Sep. 18<sup>th</sup>) On Friday the 3<sup>rd</sup> of Muharram, 'Askari whom I had summoned for the good of Multan before I moved out for Chandiri, **waited on me** in the private-house. (Sep. 19<sup>th</sup>) Next day **waited on me** the historian Khwandamir, Maulana Shihab the enigmatist, and Mir Ibrahim the harper a relation of Yunus-i-'ali, who had all come out of Heri long before, wishing **to wait on me** [605].

**Р. Т:** В пятницу, третьего числа месяца мухаррама, прибыл Аскари, которого я вызвал перед походом на Чандири, чтобы обсудить положение дел в Мультане. Он **пребывал при мне** в моих личных покоях. На следующее утро Хондамир-летописец, Шихаби Мухаммаи и Мир Ибрахими Кануни, родич Юнуса Али, которые уже давно выехали из Герата с намерением **мне служить**, явились и **поступили ко мне в услужение** [197].

3. Askari, whom I had summoned before the Chanderi expedition to govern Multan, came on Friday the third of Muharram [September 18] and **paid homage** in my private quarters. The next morning Khwandamir the historian, Mawlana Shihab the enigmatist, and Mir Ibrahim the dulcimer player, a relative of Yunus Ali, all of whom had long ago left Herat wishing **to enroll in my service**, came and **paid homage** [412].

### МУЛОЗАМАТ ҚИЛДИ — илтифот кўрсатди

**А:** *Одина куни, ойининг ўн тўққузиди маъжун еб, бир неча махсуслар била «Хилватхона»да ўлтуруб эдим, Мулло Муҳаммад музаҳҳиб охшомифаким, шанба кечаси бўлғай, келиб мулозамат қилди* [247].

1. On Friday the 19<sup>th</sup>, I had taken a maajun, and was sitting with a few of my particular intimates in my private apartments, when Mulla Muhammed Mazhib arrived; and, on the evening of the same day, being Sataurday eve, he came and **waited upon me** [270].

<p><b>Т:</b> Ойнинг ўн тўққизинчисида, жума куни маъжун еб, бир неча яқин одамларим билан «Хилватхона»да ўтирган эдим. Мулло Муҳаммад музаҳҳиб кечқурун, яъни шанба кечаси келиб <b>мулозамат қилди</b> [261].</p>	<p>2. (Dec. 31<sup>st</sup>) On Friday the 19<sup>th</sup> of the month I had eaten <i>ma'jun</i> and was sitting with a special few in the private house, when Mulla Mazhab who had arrived late, that is to say, in the night of Saturday, came and <b>waited on me</b> [637].</p>
<p><b>Р. Т:</b> В пятницу, девятнадцатого числа, когда я, поев ма'джуна, сидел с несколькими приближенными в своих покоях, мулла Музаххиб прибыл вечером, то есть в ночь на субботу, и <b>явился ко мне</b> [205].</p>	<p>3. On Friday the nineteenth [January 1, 1529], I had some <i>ma'jun</i> and was sitting in my private quarters with a select few that evening, that is, the eve of Saturday, when Mulla Muhammad Muzahhib came and <b>paid homage</b> [430].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИ</b> — илтифот кўрсатди</p>	
<p><b>А:</b> Шанба куни, Исмоил Митааким, Бангала элчиси эди, Бангалийнинг пешкашларин келтуруб, Ҳиндустон дастури била <b>мулозамат қилди</b> [248].</p>	<p>1. On Saturday, Ismail Meta, who was the ambassador of Bengal, brought his peshkesh, and <b>paid his respects</b> according to the usage of Hindustan [399].</p>
<p><b>Т:</b> Шанба куни Бангола элчиси Исмоил Митаа Банголийнинг тортиқларини келтириб, Ҳиндустон одати бўйича <b>мулозамат қилди</b> [262].</p>	<p>2. (Jan. 22<sup>nd</sup>) On Saturday (12<sup>th</sup>) Isma'il Mita, the Bengal envoy brought the Bengali's offering (Nasrat Shah's), and <b>waited on me</b> in Hindustan fashion... [640].</p>
<p><b>Р. Т:</b> В субботу Исмаил Митаа, посол из Бангалии, привез от Бангальца подарки и <b>засвидетельствовал мне почтение</b> по хиндустанскому обряду. [205-206].</p>	<p>3. On Saturday, Isma'il Mita, the ambassador of Bengal, brought the Bengali's gifts and rendered homage in the fashion of Hindustan. He approached within a bow shot, <b>made an obeisance</b>, and then withdrew [432].</p>

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатдим

А: Душанба куни Хожа Абдулҳақ келдилар. Кема била сувдин кечиб, Хожанинг чодирлариға бориб, мулозамат қилдим [248].

1. On Monday, Khwajeh Abdal Hak having arrived, I crossed the river in a boat, went to his tent, and **waited on him** [399].

Т: Душанба куни Хожа Абдулҳақ келдилар. Кема билан сувдан кечиб, Хожанинг чодирларига бордим ва илтифот кўрсатдим [262].

2. (*Jan 24<sup>th</sup>*) On Monday (*14<sup>th</sup>*) the honoured Khwaja 'Abdu'l-haqq having arrived, I crossed the water by boat, went to his tents and **waited on him** [641].

Р. Т: В тот же день прибыл Ходжа Абдулхакк. Я переправился на лодке через реку, явился в шатер Ходжи и засвидетельствовал ему почтение [206].

3. On Monday, Khwaja Abdul-Haqq came. I crossed the river by boat and went **to pay a courtesy call** on the khwaja in his tent [432].

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

А: Сешанба куни Ҳасан Чалабий келиб, мулозамат қилди. Черик жабдуғининг маслаҳатиға неча кун Чорбоғда тавоққуф қилилди [248].

1. On Tuesday, Hassan Chalebi **waited on me**. I had halted several days at the Char-bagh, for the purpose of collecting the army [399].

Т: Сешанба куни Ҳасан Чалабий келиб, мулозамат қилди. Лашкарни жангга шайлаш учун бир неча кун Чорбоғда қолдик [262].

2. (*Jan. 25<sup>th</sup>*) On Tuesday (*15<sup>th</sup>*) Hasan Chalabi arrived and **waited on me**. On the account of our aims (*chapduq*) for the army, some days were spent in the Char-bagh [641].

Р. Т: Во вторник явился Хасан Чалаби и выразил мне почтение. Ради снаряжения войскамы задержались на несколько дней в саду [206].

3. On Tuesday, Hasan Chalabi **came to pay homage**. Halt was made at the charbagh for several days to see to the army's equipage [432].

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

<p><b>А:</b> Ушмунда тушганда намози хуфтан Султон Жалолиддин келиб, <b>мулозамат қилди</b>. Икки кичиккина ўғлини ҳам ўзи била олиб келди [251].</p>	<p><b>1.</b> As I was halting here, about bed-time prayers, Sultan Jalaliddin <b>waited on me to offer me his duty</b>. He brought along with him his two young sons [ 404].</p>
<p><b>Т:</b> Шу ерда тўхтаганимизда хуфтон намози чоғи Султон Жалолиддин келиб <b>хизматимга кирди</b> ў ўзи билан икки кичик ўглини ҳам бошлаб келди. [ 266]</p>	<p><b>2.</b> Today at the Bedtime Prayer Sl. Jalalu’d-din came with his two young sons <b>to wait on me</b> [ 651].</p>
<p><b>Р. Т.</b> На этой стоянке во время молитвы перед сном Султан Джалалиддин явился ко мне <b>засвидетельствовал свое почтение</b> [208].</p>	<p><b>3.</b> While we were camped, Sultan Jalaluddin came late that night and <b>rendered homage</b>. He brought his two small sons with him [ 438].</p>

**МУЛОЗАМАТ ҚИЛДИ** — илтифон кўрсатди

<p><b>А:</b> Душанба куни Аскарый ҳам ушбу юртта келиб, <b>мулозамат қилди</b>. Бу келганлар бори Гангнинг шарқий тарафидин келиб эдилар [ 251].</p>	<p><b>1.</b> On Monday, at the same station, Askari also came and <b>offered me his duty</b>. All of them had come from the eastward of the Ganges [405].</p>
<p><b>Т:</b> Душанба куни Аскарый ҳам шу жойга келиб, <b>илтифот кўрсатди</b>. Уларнинг ҳаммаси Гангнинг шарқий тарафидан келган эдилар [ 266].</p>	<p><b>2.</b> (Feb. 28<sup>th</sup>) On Monday (19<sup>th</sup>) ‘Askari also <b>waited on me</b>. They all came from other side of Gang (Ganges) [651].</p>
<p><b>Р. Т.</b> В понедельник Аскари тоже прибыл туда и <b>засвидетельствовал свое почтение</b> [208].</p>	<p><b>3.</b> On Monday, Askari came and <b>paid homage</b>. They had all approached from the eastern side of the Ganges [438].</p>

**МУЛОЗАМАТ ҚИЛМОҚ** — хизматига кирмоқ

<p><b>А:</b> Ушмунда тушганда намози хуфтан Султон Жалолиддин келиб, мулозамат қилди [251].</p>	<p><b>1.</b> As I was halting here, about bedtime prayers, Sultan Jalaliddin <b>waited on me to offer me his duty</b>. He brought along with him his two young sons [404].</p>
<p><b>Т:</b> Шу ерда тўхтаганимизда хуфтон намози чоғи Султон Жалолиддин келиб хизматимга кирди [266].</p>	<p><b>2.</b> Today at the Bedtime Prayer Sl. Jalalu’d-din 5 came with his two young sons <b>to wait on me</b> [651].</p>
<p><b>Р. Т:</b> На этой стоянке во время молитвы перед сном Султан Джалалиддин явился ко мне засвидетельствовать свое почтение [208].</p>	<p><b>3.</b> While we were camped, Sultan Jalaluddin came late that night and <b>rendered homage</b> [438].</p>

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

<p><b>А:</b> Чаҳоршанба куни ҳамма кема била келиб, ғозипурдин бир курўҳ қуйироқ тушулди. Панжшанба куни ўшул юртта Маҳмудхон Нухоний келиб, мулозамат қилди [253].</p>	<p><b>1.</b> On Wednesday, too, I embarked on the river, and halted a kos below Ghazipur. On Thursday, while at the last-mentioned station, Mahmud Khan Lohani came and <b>waited on me</b> [408].</p>
<p><b>Т:</b> Чоршанба куни ҳамма кемалар билан келиб, ғозипурдан бир курўҳ қуйироққа тушдик. Пайшанба куни ўша жойда Маҳмудхон Нухоний келиб, илтифот кўрсатди [268].</p>	<p><b>2.</b> (<i>March 30<sup>th</sup></i>) On Wednesday (<i>20<sup>th</sup></i>), we dismounted a kuroh below Gazipur, I going by boat. (<i>March 31<sup>st</sup></i>) On Thursday (<i>21<sup>st</sup></i>) Mahmud Khan Nuhani <b>waited on me</b> on that ground [659].</p>
<p><b>Р. Т:</b> В среду мы опять плыли на лодках и остановились в одном курухе ниже Газипура. В четверг на эту стоянку явился Махмудхан Нухани и засвидетельствовал мне почтение [210].</p>	<p><b>3.</b> The next day we halted at that site. On Wednesday we went by boat and camped a kos above Ghazipur. On Thursday, Mahmud Khan Nohani came and <b>paid homage</b> [441].</p>



**МУЛОЗАМАТҚА КЕЛИБ ЭДИ** — илтифот кўрсатиб келган эди

А: Чун Бангалий била сулҳгунна бор эди, ҳамиша мундоқ ишларда таяммун жиҳатидин сулҳ ишини илгари тутулбтур. Агарчи беадаблиқ қилиб, келиб йўлимиз устида ўлтурбтур, вале доимғи қондани маърий тутуб, Бангала элчиси Исмойил Митааға яна Мулло Муҳаммад музаҳҳибни қўшуб, ўшул бурунғи уч сўзни айтиб, муқаррар бўлдиким, рухсат берилгай. Душанба куни Бангала элчиси **мулозаматқа келиб эди**, рухсатни анга айттурулди [255].

1. As I was at peace with Bengal, and had always been the first to enter into any understanding that had a tendency to confirm a friendly state of things, though they had not treated me well in placing themselves right in my route, yet, from a consideration of the terms on which I had long been with them, I resolved to send Mulla Muhammed Mazhib along with Ismael Mita the ambassador of Bengal; and it was settled that the Mulla should have leave to **return back to me**, after making the same three proposals that I had formerly offered [411-412].

Т: Мадомики, Банголий билан сулҳнома бор эди. Ҳамиша бундай ишларда қутлуғ бўлгани боис сулҳ ишини илгари сурардим. Гарчи беадаблиқ қилиб, келиб йўлимиз устида ўтирган бўлса ҳам, аммо доимғи қондага риоя қилиб, Бангола элчиси Исмоил Митааға Мулло Муҳаммад музаҳҳибни қўшиб, ўша аввал ҳам айтган уч талабни яна айтиб, рухсат беришга қарор қилдик. Душанба куни Бангола элчиси **илтифот кўрсатиб келганди**, унга кетиш учун рухсат берганлигимни айтдим [271].

2. As a sort of peace existed between us and the Bengali (*Nasrat Shah Afghan*), and as, for the sake of a benediction, peace was our first endeavor whenever such work was toward as we were now on, we kept to our rule, notwithstanding his unmannerly conduct in setting himself on our road; we associated Mulla Mazhab with his envoy Ismail Mita, spoke once more about those three articles (*fasl soz*), and decided to let the envoy go. (*April 18<sup>th</sup>*) on Monday (*10<sup>th</sup>*) when the Bengal envoy **came to wait on me**, he was let know that he had his leave, and what follows was mentioned: ... [665].

**Р. Т:** Так как у меня с бангальцами было нечто вроде мира и я в таких делах, ради счастья, всегда выдвигал вперед дело примерения, то, хотя бангальцы совершили неучтивость и встали у нас на дороге, я все же счел нужным соблюдать свое всегдашнее правило; было решено отпустить посла бангальца Исма'ила Мита в сопровождении Муллы Мухаммад Музаххиба и повторить три прежние требования. В понедельник посол бенгальца явился засвидетельствовать почтение, и ему было сказано, что он может уезжать [212].

**3.** Since there was peace with the Bengali — the affair of peace was always held forward during such affairs for the sake of auspiciousness — although he had breached etiquette by coming and blocking our way, nonetheless I maintained my perennial rule and attached Mulla Muhammad Muzahhib to the Bengali ambassador, repeated the three terms from before, and decided to give him leave to withdraw. On Monday the ambassador **came to pay homage** [445].

**МУЛОЗАМАТ ҚИЛДИ** — илтифот кўрсатди

**А:** *Аскарый Ҳалдий гузари-дин ўтгач-ўқ жамияти била Аскарыйни келиб кўруб, Аскарый била бангалийлар устига келди, ушбу юртта эканда келиб, мулозамат қилди* [258].

**1.** As soon as Askeri had passed at Haldi, he came at the head of his men, **waited upon** Askeri, and joined him in his operations against the Bengalis. While I remained at this station he **waited on me**, and **tendered his services** [418].

**Т:** Аскарый Ҳалдий кечигидан ўтган заҳоти Шоҳмуҳаммад ўз одамлари билан келди. Аскарый билан учрашиб, банголийлар устига бирга борди. Ўша жойда эканимизда келиб, илтифот кўрсатди [179].

**2.** When Askasri crossed at the Haldi-passage, Shah Muhammad had come at once with a troop, seen him and with him gone against the Bengalis. He now came to this ground and **waited on me** [675].

<p><b>Р. Т:</b> Когда Аскари переправился через реку у Халди, Мухаммад со своими людьми явился к Аскари, повидался с ним и пошел с ним вместе на бангальцев. Во время моего пребывания на этой стоянке <b>засвидетельствовал мне свое почтение [215].</b></p>	<p><b>3.</b> As soon as Askari crossed at the Haldi ford, Shah-Muhammad and his troop came to see Askari and accompanied him against the Bengalis. While we were at this campsite he came and <b>paid homage to me [451].</b></p>
<p><b>МУЛОЗАМАТ ҚИЛДИ — илтифот кўрсатди</b></p>	
<p><i>А: Душанба куни, ойнинг секкизида Жалолхон Дарёхоннинг набирасигаким, Шайх Жамолий бориб эди, бўлғон муътабар умароси била келиб, мулозамат қилди [258].</i></p>	<p><b>1.</b> On Monday the 8<sup>th</sup>, Jilal Khan, the grandson of Deria Khan, to meet whom I had sent Jemali Khan, arrived with a number of his chief Amirs, and <b>waited on me [418].</b></p>
<p><b>Т:</b> Ойнинг саккизинчисида, душанба куни Дарёхоннинг набираси Жалолхон, унинг олдига Шайх Жамолий борган эди, ўзининг обрў-этиборили амирлари билан ҳузуримга келиб <b>илтифот кўрсатди [275].</b></p>	<p><b>2.</b> (<i>May 16<sup>th</sup></i>) On Monday the 8<sup>th</sup> of the month, Darya Khan's grandson Jalal Khan to whom Shaikh Jamali had gone, came in with his chief amirs and <b>waited on me [676].</b></p>
<p><b>Р. Т:</b> В понедельник, восьмого числа, внук Дарихана Джалалхан, к которому отправился Шейх Джамали, явился ко мне вместе с несколькими уважаемыми эмирами и <b>засвидетельствовал свое почтение [215].</b></p>	<p><b>3.</b> On Monday the eighth [May 16], Jalal Khan, Darya Khan's grandson to whom Shaykh Jamali had gone, came with his high-ranking amirs to pay homage to me. This same day Yahya Nohani <b>came to pay homage [452].</b></p>

МУЛОЗАМАТ ҚИЛДИЛАР — таъзим қилдилар

А: Шанба куни Исмоил Жилваний, Аловулхон Нуҳоний, Авлиёхон Ишроқий, беш-олти умаро била келиб, мулозамат қилдилар. Ҳам ушбу кун Эсан Темур Султон била Тўхта Бўға Султонға жулду камар шамшир ва камар ханжар, жиба-лар ва хилъатлар ва тупчоқ отлар ва Эсан Темур Султонға Нарнўл парганасидин ўт-туз олти лак ва Тўхта Бўға Султонға Шамсобод паргана-сидин ўттуз лак иноят қилиб, юкундурулди [259].

1. On Saturday Ismael Jilwani, Ilawel Khan Lohani, Aulia Khan Usterani, with five or six other Amirs, **waited on me**, to tender their submission. The same day I presented Ishan Taimur Sultan, and Tokhteh Bugha Sultan, with a sword and belt, a dagger for the girdle, coats of mail, dresses og honour, and Tipchak horses. To Ishan Taimur Sultan, I gave thirty laks from the Perganna of Narnul, and to Tokhteh Bugha Sultan, thirty laks from the Perganna of Shemsabad, for which they knelt, and offered their duty [419].

Т: Шанба куни Исмоил Жилвоний, Аловулхон Нуҳоний, Авлиёхон Ишроқий беш-олтита амир билан келиб, хизматимга тайёр эканликларини билдир-дилар. Ўша куни Эсон Темур Султон ва Тўхта Бўға Султонга мукофот қилиб камар шамшир ва камар ханжар, зирҳлар ва хилъатлар ҳамда чопқир отлар инъом қилдим. Эсон Темур Султонга Нарнўл вилоятдан ўттиз олти лак ва Тўхта Бўға Султонга Шамсобод вилояти-дан ўттиз лак иноят қилинди ва таъзим қилдирилди [276].

2. (May 21<sup>st</sup>) On Saturday (13<sup>th</sup>) Ismail *Jalwani*, 'Alaul Khan *Nuhani* Auliya Khan *Ashraqi* (?) and 5 and 6 amirs came in **had waited on me**. Today guerdon was be- stowed on Aisan-timur Si. And Tukhta Bugha Si., of swords and daggers with belts, cuirasses, dresses honour, and *tipuchaq* horses; also they **were made to kneel**, Isan-timur Si. For the grant of 36 laks from the Narnul *parga- na*, Tukhta Bugha Si. For 30 laks from that of Shamsabad [677].

<p><b>Р. Т:</b> В пятницу Исмаил Джилвани, Адилхан Нухани, Аулиахан Ишраки и еще пять или шесть эмиров <b>выразили готовность мне служить</b>. В этот же день я подарил Исан Тимур султану и Тухта Бура султану саблю на поясе, кинжал с поясом, кольчуги, почетные одежды и кровных коней; Исан Тимур султан преклонил колени, получив тридцать лаков из дохода с удела Шамсабад [215].</p>	<p><b>3.</b> On Saturday, Isma'il Jalwani, Alaul Khan Nohani, and Awliya Khan Ishraqi came with five or six amirs and <b>paid homage</b>. This same day Esan Temur Sultan and Tokhta Buqa Sultan were awarded girth swords, girth daggers, armor, robes of honor, and fine horses. Esan Temur Sultan was awarded thirty lacs from the Narnaul district, and Tokhta Buqa Sultan was awarded thirty lacs from the district of Shamsabad and made <b>to kneel in fealty</b> [452, 453]</p>
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**МУЛОЗАМАТ ҚИЛДИ — хизмат қилди**

<p><b>А:</b> <i>Черик эли Жонолигон жиҳатидин сувдин ўтиб тушган юртта бир кун мақом бўлди. Боқи Тошкандий Авад черики била ушул кун келиб, мулозамат қилди</i> [261].</p>	<p><b>1.</b> We halted on the spot where we passed the river, to give time to such as had not crossed to come over. That same day Baki Tashkendi arrived with his troops, and <b>was introduced</b> [422].</p>
<p><b>Т:</b> Аскарлар Жонолигон тарафдан сувдан ўтиб, бир кун туриб қолди. Боқи Тошкандий Аваднинг лашкари билан келиб хизматимга кирди [278].</p>	<p><b>2.</b> After crossing, we waited one day (<i>Monday Jth</i>) for all the army-folk to get across. Today Baqi Toshkindi came in with the army of Aud (Ajodhya) and <b>waited on me</b> [684].</p>
<p><b>Р. Т:</b> Чтобы оставшие воины могли переправиться, мы провели еще один день на этой стоянке. Баки Ташкенди с войском Авада явился в этот день и засвидетельствовал мне почитение [217].</p>	<p><b>3.</b> Since the camp had not completely crossed, we crossed the river and halted one day at the site at which we were camped. Baqi Tashkandi came with the Oudh army that <b>day to pay homage</b>[457].</p>

**МУЛОЗАМАТ ҚИЛДИ — илтифот қилди**

А: *Тонгласи одина кун*и Мухаммад бахши ва баъзилар келиб, **мулозамат қилдилар**. Намози пешинга ёвуқ Жуундин ўтуб, Хожа Абдулҳаққа **мулозамат қилиб**, қалъа бориб, амма бегимларни кўрдум [261].

1. Next morning, being Friday, Muhammed Bakhshi and some others came and **paid me their respects**, after which I went into the castle and visited the Begums, my paternal aunts [423].

Т: Эртаси — жума куни Мухаммад бахши ва яна баъзи кишилар келиб **илтифот кўрсатишди**. Пешин намозига яқин Жуундан ўтиб, Хожа Абдулҳаққа **илтифот қилиб**, қалъа бориб аммабегимларни кўрдим [278].

2. (*June 24<sup>th</sup>*) At the dawn of Friday (*18<sup>th</sup>*) Pay-master S. Muhammad came with several more **to wait on me**. Towards till Mid-day Prayer, having crossed Jun, I **waited on** Khwaja 'Abdulhaqq, went into the Fort and saw the begims my paternal-aunts [686].

Р. Т: В пятницу утром Мухаммад Бахши и еще кое-кто пришли **засвидетельствовать свое почтение**. Около полуденной молитвы я переправился через Джуун и **выразил почтение** Ходже Абдулхакку. После этого я поехал в крепость и повидался с господами, моими тетками [218].

3. The next day, Friday, Muharnmad Bakhshi and some others **came to pay homage**. Crossing the Jumna around noon and **paying homage** to Khwaja Abdul-Haqq, I went to the citadel to see the begims my aunts [458].

**МУЛОЗАМАТ ҚИЛДИ — илтифот кўрсатди**

А: *Шанба кун*и ойнинг учида Ҳиндубекким, Кобулдин бадрақа бўлуб келиб эди, Али Юсуф йўллаган учун, Санбалға йиборган экандурлар, келиб, **мулозамат қилди**. Ҳисомиддин Али Халифа ҳам Алвардин ушбу кун келиб, **мулозамат қилди** [262].

1. On Saturday the 3<sup>rd</sup>, Hindu Beg, who had arrived with an escort from Kabul, whence he had been sent for immediately on the death of Ali Yusef, arrived and was introduced, Hisam-ed-din Khalifeh, having arrived from Alwar, also **waited on me** this day [424].

<p><b>Т:</b> Ойнинг учинчисида, шанба куни Кобулдан карвонбоши бўлиб келган Ҳиндубекни Али Юсуфнинг ўлими боис Санбалга юборган эканлар, келиб <b>менга илтифот қилди</b>. Ҳисомиддин Али Халифа ҳам Алвардан шу куни келиб, <b>мулозамат қилди</b> [179].</p>	<p><b>2.</b> (July 9<sup>th</sup>) On Saturday the 3<sup>rd</sup> of the month, Hindu Beg who had come as escort from Kabul and must have been sent to Sambhal on account of the death of 'Ali-i-yusuf, came and <b>waited on me</b>. Khalifa's (son) Husamu'd-din came also today from Akwar and <b>waited on me</b> [687].</p>
<p><b>Р. Т:</b> В субботу, третьего числа, Хиндубек, который прибыл из Кабула как сопровождающий и был послан в Санбал вследствие смерти Али Юсуфа, <b>засвидетельствовать мне свое почтение</b>. Хусамиддин Али, сын Халифы, тоже явился в этот день из Алвара и <b>засвидетельствовал мне почтение</b> [218].</p>	<p><b>3.</b> On Saturday the third, Hindu Beg, who had escorted the women from Kabul and who had been sent to Sambhal when Ali Yusuf died, came to pay homage. Husamuddin Ali Khalifa also came this day from Alwar to pay homage. The next morning, Sunday, Abdullah, who had been sent to Sambhal from Tirmuhani when Ali Yusuf died, came [458].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИ</b> — илтифот кўрсатди</p>	
<p><b>А:</b> Панжшанба куни, ойнинг ўн бешида Тижарадин Чин Темур Султон келиб, <b>мулозамат қилди</b>. Ушбу кун паҳлавон Содиқ била Улуғ Авадий қуштигир кушти туттилар. Содиқ нимкора йиқти. Хейли ташвиш тортти [262].</p>	<p><b>1.</b> On Thirsday the 15<sup>th</sup>, Sultan Taimur arrived from Tejaver and <b>waited on me</b>. The same day the champion Sadik, and Oudi, had a great wrestling match. Sadik threw Oudi with great ease, which vexed him extremely [424].</p>
<p><b>Т:</b> Ойнинг ўн бешинчисида, пайшанба куни Тижарадан Чин Темур Султон келиб, <b>илтифот кўрсатди</b>. Ўша куни паҳлавон Содиқ билан Улуғ Авадий қуштигир кураш тушдилар Содиқ жуда қийналиб, ярим-ёрти йиқитди. Жуда қаттиқ курашишига тўғри келди [279].</p>	<p><b>2.</b> (July 22<sup>nd</sup>) On Thursday the 15<sup>th</sup> of the month Chun-timur Sl. Came in from Tijara and <b>waited on me</b>. Today Champion Sadiq and the great champion-wrestler of Aud wrestled. Sadiq gave a half-throw; he was much vexed [688].</p>

**Р. Т:** В четверг, пятнадцатого, из Тиджары прибыл Чин Тимур султан и засвидетельствовал свое почтение. В этот день Пахлаван Садик и знаменитый борец из Авада боролись. Садик лишь с трудом повалил противника, ему пришлось здорово с ним повозиться [140].

**3.** On Thursday the fifteenth [July 21], Chin Temur Sultan **came** from Tijara to **pay homage**. That same day, Pahlawan Sadiq and the great wrestler from Oudh wrestled. Sadiq made a half-throw, and that only with great difficulty [459].

**МУЛОЗАМАТ ҚИЛДИЛАР — илтифот кўрсатдилар**  
**МУЛОЗАМАТ ҚИЛИБ — илтифот қилиб**

**А:** *Тонгласи одина куни Мухаммад бахши ва баъзилар келиб, мулозамат қилдилар. Намози пешинга ёвуқ Жуундин ўтуб, Хожа Абдулҳаққа мулозамат қилиб, қалъа бориб, амма бегимларни кўрдум* [261].

**1.** Next morning, being Friday, Muhammed Bakhshi and some others came and **paid me respects**, after which I went into the castle and visited the Begums, my paternal aunts [419].

**Т:** Эртаси — жума куни Мухаммад бахши ва яна баъзи китпилар келиб илтифот кўрсатишди. Пешин намозига яқин Жуундан ўтиб, Хожа Абдулҳаққа илтифот қилиб, қалъага бориб аммабегимларни кўрдим [278].

**2.** (*June 24<sup>th</sup>*) At the dawn of Friday (18<sup>th</sup>) Pay-master, Muhammed came with several more **to wait on me**. Towards the Mid-day Prayer, having crossed Jun, I **waited on** Khwaja 'Abduhaqq, went into the Fort and saw the begims my paternal-aunt [419].

**Р. Т:** В пятницу утром Мухаммад Бахши и еще кое-кто пришли засвидетельствовать свое почтение. Около полуденной молитвы я переправился через Джуун и **выразил почтение** Ходже Абдулхакку. После этого я поехал в крепость и повидался с господами, тетками [218].

**3.** The next day, Friday, Muharnmad Bakhshi and some others came **to pay homage**. Crossing the Jumna around noon and **paying homage** to Khwaja Abdul-Haqq, I went to the citadel to see the begims my aunts [458].



**МУЛОЗАМАТ ҚИЛМОҚ** — мулозимлик қилмоқ

<p><b>А:</b> <i>Боқи Тошкандий Авад черики била ушул кун келиб, мулозамат қилди</i> [261].</p>	<p><b>1.</b> That same day Baki Tashkendi arrived with his troops, and <b>was introduced</b> [422].</p>
<p><b>Т:</b> <i>Боқи Тошкандий Аваднинг лашкари билан келиб хизматимга кирди</i> [278].</p>	<p><b>2.</b> After crossing, we waited one day (<i>Monday Jth</i>) for all the army-folk to get across. Today Baqi Tashkindi came in with the army of Aud (Ajodhya) and <b>waited on me</b> [684].</p>
<p><b>Р. Т:</b> <i>Баки Ташкенди с войском Авада явился в этот день и за-свидетельствовал мне почтение</i> [217].</p>	<p><b>3.</b> Baqi Tashkandi came with the Oudh army that day <b>to pay homage</b> [457].</p>

**МУЛОЗАМАТ ҚИЛМОҚ** — мулозимлик қилмоқ

<p><b>А:</b> <i>Мусо Маъруф Фармулийким, черикдин ёниб, Сару дарёсидин ўтганда келиб, мулозамат қилиб эди, ўттуз лаклик паргана Амруҳардин важҳиға таъйин қилиб, хосса бош-оёқ ва эгарлик от иноят қилиб, Амруҳарға рухсат берилди</i> [261].</p>	<p><b>1.</b> The same day, about afternoon prayers, I gave Baki Sheghawel and his party leave to go home. To Musi Maaruf Fermuli, who had come and <b>offered me his allegiance</b> 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 [423].</p>
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**Т:** Шу кунни аср намози пайти Боқи шиғовулга ва Аваддан келган лашкарга рухсат берилди. Лашкар Сару дарёсидан кечиб ўтаётганида қайтиб келиб хизматимга кирган Маъруф Фармулийнинг ўғли Мусога Амруҳардан ўттиз лаклик даромади бор вилоятни хизмат маоши қилиб тайинлаб, махсус бош-оёқ кийим ва эгарли от совға қилиб, Амруҳарга кетишга рухсат берилди [278].

2. At the other Prayer of the same day, leave was given to Baqi and the army of Aud (Ajodhiya). 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 [685].

**Р. Т:** В тот день, во время полуденной молитвы, я дал разрешение удалиться Баки шигаулу и войскам из Авада. Мусе, сыну Ма'руфа Фармули, который, когда войско переправилилось через реку Сару, вернулся и **засвидетельствовал мне почтение**, я пожаловал удел с доходами в тридцать лаков в Амрухар, подарил платье со своего плеча и оседланного коня и отпустил в Амрухар [217].

3. That afternoon Baqi Shiqavul and the Oudh army were dismissed. 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 [457, 458].

#### **МУЛОЗАМАТ ҚИЛДИ — илтифот қилди**

**А:** Шанба кунни ойнинг учинчи кунинда Ҳиндубекким, Кобулдин бадрақа бўлб келиб эди, Али Юсуф йўллаган учун, Санбалға йиборган экандурлар, келиб, **мулозамат қилди**. Ҳисомиддин Али Халифа ҳам Алвардин ушбу кун келиб, **мулозамат қилди** [262].

1. On Saturday the 3<sup>rd</sup>, Hindu Beg, who had arrived with an escort from Kabul, whence he had been sent for immediately on the death of Ali Yusef, arrived and **was introduced**. Hisam-ed-din Khalifeh, having arrived from Alwar, also **waited on me** this day [424].

<p><b>Т:</b> Ойнинг учинчисида, шанба куни Кобулдан карвонбоши бўлиб келган Ҳиндубекни Али Юсуфнинг ўлими боис Санбалга юборган эканлар, келиб менга <b>илтифот қилди</b>. Ҳисомиддин Али Халифа ҳам Алвардан шу куни келиб, <b>мулозамат қилди</b> [279].</p>	<p><b>3.</b> (<i>July 9th</i>) On Saturday the 3<sup>rd</sup>, Hindu Beg, who had come as escort from Kabul and must have been sent to Sambal on account of the death of 'Ali-i-yusuf, came and <b>waited on me</b>. Khalifa's (son) Hisamu'd-din came also today from Alwar and <b>waited on me</b> [687].</p>
<p><b>Р. Т:</b> В субботу, третьего числа, Хиндубек, который прибыл из Кабула как сопровождающий и был послан в Санбал вследствие смерти Али Юсуфа, явился <b>засвидетельствовать мне свое почтение</b>. Хусамиддин Али, [сын] Халифы, тоже явился в этот день из Алвара и <b>засвидетельствовал мне почтение</b> [218].</p>	<p><b>3.</b> On Saturday the third, Hindu Beg, who had escorted the women from Kabul and who had been sent to Sambhal when Ali Yusuf died, <b>came to pay homage</b>. Husamuddin Ali Khalifa also came this day from Alwar <b>to pay homage</b>. [459].</p>
<p><b>МУЛОЗАМАТ ҚИЛДИ — таъзим қилди</b></p>	
<p><b>А:</b> <i>Панжшанба куни, ойнинг ўн бешиди Тижарадин Чин Темур Султон келиб, мулозамат қилди. Ушбу кун паҳлавон Содиқ била Улуғ Авадий қуштигир кушти туттилар. Содиқ нимкора йиқти. Хейли ташвиш тортти</i> [262].</p>	<p><b>1.</b> On Thursday the 15<sup>th</sup>, Sultan Taimur arrived from Tejawer and <b>waited on me</b>. The same day the champion Sadik, and Qudi, had a great wrestling match. Sadik threw Qudi with great ease, which vexed him extremely [424].</p>
<p><b>Т:</b> Ойнинг ўн бешинчисида, пайшанба куни Тижарадан Чин Темур Султон келиб, <b>илтифот кўрсатди</b>. Ўша куни паҳлавон Содиқ билан Улуғ Авадий қуштигир кураш тушдилар. Содиқ жуда қийналиб, ярим-ёрти йиқитди. Жуда қаттиқ курашишига тўгри келди [279].</p>	<p><b>2.</b> On Thursday the 15<sup>th</sup> of the month Chin-Taimur Sl. Came in from Tijara and <b>waited on me</b>. Today Champion Sadiq and the great champion-wrestler of Aud wrestled. Sadiq gave a half-throw; he was much vexed [688].</p>

Р. Т: В четверг, пятнадцатого, из Тиджары прибыл Чин Тимур султан и засвидетельствовал свое почтение. В этот день Пахлаван Садик и знаменитый борец из Авада боролись. Садик лишь с трудом повалил противника, ему пришлось здорово с ним повозиться [218].

3. On Thursday the fifteenth [July 21], Chin Temur Sultan came from Tijara to **pay homage**. That same day, Pahlawan Sadiq and the great wrestler from Oudh wrestled. Sadiq made a half-throw, and that only with great difficulty [459].

#### МУЛОЗАМАТ ҚИЛДИ — хизмат қилди

А: Боқи Тошкандий Авад черики била ушул кун келиб, мулозамат қилди [261].

1. That same day Baki Tashkendi arrived with his troops, and **was introduced** [422].

Т: Боқи Тошкандий Аваднинг лашкари билан келиб хизматимга кирди [278].

2. After crossing, we waited one day (*Monday Jth*) for all the army-folk to get across. Today Baqi *Toshkindi* came in with the army of Aud (Ajodhya) and **waited on me** [684].

Р. Т: Баки Ташкенди с войском Авада явился в этот день и засвидетельствовал мне почтение [217].

3. Baqi Tashkandi came with the Oudh army that day **to pay homage** [457].

#### НАҚЛ ҚИЛМОҚ — вафот этмоқ

А: Ўзбак Хуросонни олғондин сўнг, Паянда Султонбегим Ироққа борди. Ироқта ғариблиқта нақл қилди [131].

1. After the Uzbeks took Khorasan, Paiendeh Sultan Begum went to Irak, where **she died** in distress [182].

Т: Ўзбак Хуросонни олгандан сўнг, Паянда Султонбегим Ироққа кетди. Ироқда ғарибликда вафот этди [131].

2. Payanda-sultan Begim went into Iraq, and in Iraq she died in great misery [268].

<p><b>P. T:</b> Когда узбаки захватили Хорасан, Пайанда Султанбиким ушла в Ирак и <b>умерла</b> в Ираке, на чужбине [101].</p>	<p><b>3.</b> After the Uzbeks took Khurasan, Payanda Sultan Begim went to Iraq, where <b>she died</b> in a foreign land [201].</p>
<p><b>3. T.</b> After the Uzbek conquered Khurason, Poyonda Sulton Begim went to Iraq. She <b>passed away</b> there in miserable and despair condition.</p>	
<p><b>ОЛАМИ ФОНЙНИ ВИДОЪ ҚИЛМОҚ —</b> вафот этмоқ</p>	
<p><b>A:</b> Чун Султон Аҳмад мирзо мурожаат қилди, икки уч манзилдин сўнг мизожи эътидол наҳажидин мунҳариф бўлуб, муҳриқ иситма тори бўлди. Ўратепа навоҳиси Оқсувға етганда шаввол ойининг авоситида тарих секкиз юз тўқсон тўққузда қирқ тўрт ёшида <b>олами фонийни видоъ қилди</b> [43].</p>	<p><b>1.</b> 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, <b>departed from this transitory world</b>, 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 44<sup>th</sup> year of his age [20].</p>
<p><b>T:</b> Султон Аҳмад мирзо қайтгандан сўнг, икки-уч манзил юргач аҳволи кескин ўзгариб, қаттиқ иситмага чалинди. Ўратепа туманида Оқсувға етганда шаввол ойининг ўрталарида, саккиз юзу тўқсон тўққуздинчи йили (1494) қирқ тўрт ёшида <b>ўтар дунё билан видолашди</b> [39].</p>	<p><b>2.</b> When Sl. 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-tlpa, he <b>bade farewell to this transitory world</b>, in the middle of Shawwal of the date 899 (mid July 1494 AD.) being then 44 (lunar) years old [33].</p>

**Р. Т:** Когда Султан Ахмед мирза возвращался обратно, то после двух или трех переходов натура его уклонилась от пути уравновешенности. На него напала жгучая лихорадка и, дойдя до Аксу, возле Ура-Тепе, он **простился с сим бранным миром** в середине месяца шавваля восемьсот девяносто девятого года в возрасте сорока четырех лет [20].

**3.** 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 [22].

### ОЛАМДИН БОРМОҚ — вафот этмоқ

**А:** Биргина қизи қолиб эди, Шодбегим отлиқ. Сўнгра Кобулға келди, Одил Султонға берилди. Ҳайдар мирзо отаси замонида- ўқ **оламдин борди** [130].

**1.** 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** [180].

**Т:** Биргина қизи қолганди, Шодбегим исмли. Сўнгра Кобулга келди, Одил Султонга берилди. Ҳайдар мирзо отаси замонидаёқ **оламдан ўтди** [130].

**2.** 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 [264].

**Р. Т:** После Хайдар мирзы осталась всего одна дочь по имени Шадбиким; позднее она прибыла в Кабул и ее выдали за Адил султана. Хайдар мирза **ушел из мира** еще при жизни своего отца [100].

**3.** One little 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 [198].

**ОЛАМДИН БОРМОҚ — вафот этмоқ**

**А:** Ул ноҳақшуносу бемурувват ул яхшилиқларнинг муқобаласида ҳеч навъ риоят ва шафқат қилмади Хорлиқ ва зорлиқ била Ахси вилоятида оламдин борди [46].

1. 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 [25].

**Т:** У ҳақтанмас, мурувватсиз кўрган яхшиликлари эвазига Боқи тархонни ҳеч навъ риоят ва шафқат қадрламади ва унга шафқат қилмади. У хор-зорликда Ахси вилоятида оламдан ўтди [42].

2. 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 [40].

**Р. Т:** Этот неблагодарный и невеликодушный человек не оказал ему в воздаяние за благо никакого внимания и ласки, и Баки тархан в унижении и печали **покинул сей мир** в области Ахси [22].

3. 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 [27].

**ОЛАМДИН КЕЧМОҚ — вафот этмоқ**

**А:** Рабиул охар ойида Султон Маҳмуд мирзоға қавий ориза юзланиб, олти кунда оламдин кечти. Қирқ уч ёшар эди [48].

1. 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 [28].

<p><b>Т:</b> Раби ул-охир ойида Султон Маҳмуд мирзо бир оғир касалликка чалиниб, олти кунда оламдан ўтди. Қирқ уч ёшар эди [43].</p>	<p><b>2.</b> In the month of the latter Rabi (January 1495 AD.), Si. Mahmiid Mirza was confronted by violent illness and in Six days, <b>passed from the world</b>. He was 43. (lunar) years old [45].</p>
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<p><b>Р. Т:</b> В месяце раби' втором на Султан Махмуд мирзу напала силная болезнь, и через шесть дней он ушел из мира. Жил он сорок три года [24].</p>	<p><b>3.</b> 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 <b>passed from this world</b> [30].</p>
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**ОЛАМДИН НАҚЛ ҚИЛМОҚ — ВАФОТ ЭТМОҚ**

<p><b>А:</b> Носир мирзо ўлган йили оламдин нақл қилди [113].</p>	<p><b>1.</b> He <b>took his departure from this world</b> the same year with Nasir Mirza [148].</p>
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<p><b>Т:</b> Носир мирзо ўлган йили у ҳам оламдан ўтди [112].</p>	<p><b>2.</b> ... he <b>left this world</b> the same year as Nasir Mirza (921 AH — 1515 AD) [218].</p>
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<p><b>Р. Т:</b> В год смерти Насир мирзы Мулла Абдаррахман ушел из мира [85].</p>	<p><b>3.</b> He <b>passed away</b> the same year Nasir Mirza died [in 1515] [164].</p>
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**ОЛАМДИН НАҚЛ ҚИЛМОҚ — ВАФОТ ЭТМОҚ**

<p><b>А:</b> Фосиқ ва бебок эди, фисқнинг шоматидин обила маразиға гирифтор бўлуб, илик оёғидин қолиб, неча йил турлук-турлук азоб ва машаққатлар тортиб, ушбу балийя била-ўқ оламдин нақл қилди [135].</p>	<p><b>1.</b> 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 torture for several years, <b>he was finally carried off this disease</b> [186].</p>
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<p><b>Т:</b> Фосиқ ва беҳаё эди. Бузуқчилиги касофатидан обила (баданда сув йиғилиши) хасталигига мубтало бўлди. Қўл-оёғидан қолиб, бир неча йил турли азоб ва машаққатлар тортди, шу балолар исканжасида <b>оламдан ўтди</b> [136].</p>	<p><b>2.</b> 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 <b>departed from the world under that affliction</b> [278].</p>
<p><b>Р. Т:</b> Ходжа Абдаллах был развратник и бесстыдник; от дурных последствий разврата он заболел и покрылся чиреями, лишившись и рук, и ног, он прожил несколько лет в муках и страданиях, и <b>ушел из мира</b> от этой самой болезни [105].</p>	<p><b>3.</b> 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 <b>he passed from this world with this affliction</b> [209].</p>
<p><b>Р</b></p>	
<p><b>РИҲЛАТ ҚИЛДИ</b> — бу дунёдан (сафар қилди) кетди</p>	
<p><b>А:</b> Яна Фаррух Ҳусайн мирзо эди, ул худ зиёда умре топмади. Иниси Иброҳим Ҳусайн мирзодин бурунроқ бу дунёдин <b>риҳлат қилди</b> [130].</p>	<p><b>1.</b> Farrukh-i-husain Mirza was another. Brief life was granted to him; <b>he bade farewell to the world</b> before his younger brother Ibrahim-i-husayn Mirza. [264].</p>
<p><b>Т:</b> Яна Фаррух Ҳусайн мирзо эди. У ҳам тузук умр кўрмади. Укаси Иброҳим Ҳусайн мирзодан бурунроқ бу дунёдан <b>сафар қилди</b> [130].</p>	<p><b>2.</b> Another was Farekh Hussain Mirza, who did not reach any great age, and <b>did not survive</b> his younger brother Ibrahim Hussain Mirza [181].</p>

Р. Т: Еще был Фаррух Хусейн мирза. Он **ушел из мира** раньше своего младшего брата Ибрахим Хусейн мирзы [100].

3. Another, Farrukh-Husayn Mirza, also predeceased his father. Another was Ibrahim-Husayn Mirza. His temperament was not bad, but overindulging in Herat wine **he drank himself to death** during his father's lifetime [199].

## С СЎЗ

### СЎЗ АРОДА БЎЛМОҚ — таклиф билан гапирмоқ

А: Яна бир буким мундоқ маҳалдаким, эл қочиб ул вилоятқа борди, таҳаккум тариқи била тамаъ қиладур, агар бурунроқ бу **сўз арода бўлса эди**, филжумла важҳи бор эди аларнинг таҳаккумини ким торторт бўлфа? Мўғул ва Андижон черики ва баъзи беклардин ичкилардин ҳам Андижонфа бориб эдилар [63].

1. Another reason was, that at this season, when my men had deserted and gone back to their own countries, a request seemed equivalent to a command. **Had the request been made before**, I might have complied with a good grace; but who could bear a tone of authority? All the Moghuls who had accompanied me, as well as the army of Andejan, and some even of the Begs who had were near my person, had gone off to Andejan [56].

Т: Яна бир буки, эл қочиб у вилоятларга борган шундай бир пайтда буйруқ йўсинида бу талаб қўйилди. Агар бу **таклиф** бурунроқ **орага тушса**, балки ўринли бўлар эди. Уларнинг ҳукмига ким ҳам рози бўларди?! Мўғул ва Андижон лашкари, баъзи ички беклар ҳам Андижонга боргандилар [59].

2. A further reason was that to ask for them first when deserters from us had fled to them, was very like a command. **If the matter had been brought forward earlier**, for me way of tolerating a command might have been found. At the moment, as the Mughuls and the Andijan army and several men of my household had gone Andijan, ... [87].

<p><b>Р. Т:</b> Во-вторых, как раз тогда, когда люди убежали именно в эти области, [Джехангир мирза] мечтал захватить их силой. <b>Если бы об этом заговорили</b> раньше, то в общем это бы как-нибудь устроилось, но кто же станет терпеть его насилие? Моголы и войска Андиджана, а также некоторые беки и приближенные тоже ушли в Андиджан [39].</p>	<p><b>3.</b> With the people deserting and going to that province, he was also claiming it out of arrogance. <b>If this subject had been broached before</b>, there would have been a good reason for it. But who could tolerate his impertinence? What Moghuls there were, the Andizhan regiment, and some of the begs and and ichkis too had gone to Andizhan [63].</p>
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**ХИЛВАТ СЎЗИ БЎЛМОҚ — яширин гапи бўлмоқ**

<p><b>А:</b> Бу кеча ушмундоқ усрат била тонг отти, яна икки кўчдин сўнг Жаҳонгир мирзо келиб, қулоғимға дедиким, <b>хилват сўзум бор</b> [121].</p>	<p><b>1.</b> A march or two after, Jehangir Mirza came up to me, and whispered in my ear, «<b>I have a word to speak with you in private</b>» [164].</p>
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<p><b>Т:</b> Бу кеча шундай машаққатда тонг отди. Яна икки бор қўнганимиздан сўнг Жаҳонгир мирзо келиб, қулоғимга: «<b>Хилват сўзим бор</b>», — деди [Т. 121].</p>	<p><b>2.</b> A few marches further on came Jahangir Mirza, saying, “<b>I have a private word for you</b>” [239].</p>
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<p><b>Р. Т:</b> Еще через два перехода Джехангир мирза пришел и шепнул мне на ухо: «У меня <b>есть к вам разговор наедине</b>» [92].</p>	<p><b>3.</b> Two marches later Jahangir Mirza came and whispered to me, «<b>I need a word with you in private</b>» [179].</p>
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**ЮМШОҚ СЎЗ АЙТМОҚ — гоҳ умидвор қиладиган сўзлар айтмоқ**

<p><b>А:</b> Доим кишимиз бориб Муқим била сўзлашурлар эди. Гоҳи узр келтуруб, гоҳи <b>юмшоқ сўз айтур</b> эди [106].</p>	<p><b>1.</b> I repeatedly sent persons to confer with Mokim; they sometimes <b>brought back insincere excuses, sometimes conciliatory answers</b> [135].</p>
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Т: Доим кишимиз бориб Муқим билан музокара олиб борарди. У гоҳ узр сўрар, гоҳ аниқ бир гап айтмасди. [104].

2. People of ours went repeatedly to confer with Muqim; they sometimes brought excuse back, sometimes **words making for agreement** [198].

Р. Т: Наши люди постоянно ходили к Муқиму и вели с ним переговоры. Иногда Муқим **выставлял оговорки, иногда говорил неопределенно** [79].

3. Our men were constantly coming and going to hold deliberations with Muqim. Sometimes they brought his excuses; sometimes he **spoke mildly** [150].

### СЎЗ СЎРУШУБ — кўнгил, ҳол-аҳвол сўрашиб

А: *Хожа Яхё Султон Али мирзо қошидин келиб иттифоқ ва якжиҳатлиқ сўзини ораға солди. Сўзни кўрушмакка қўюб, Самарқандтин икки-уч шаръий қуйироқ Сўғд тарафидин мен чериким била бордим. Ул тарафдин Султон Али мирзо черики била келди. Наридин тўрт-беш киши била мен Кўҳак суйининг оралиғиға кечиб, от устида-ўқ кўрушуб ва сўз сўрушуб, алар ул тараф бордилар бордилар, мен бу тараф келдим* (55).

1. Khwajeh Yahia **came** to me from Sultan-Ali Mirza, **with proposals for an alliance and confederacy** between us, and managed matters so successfully that a personal conference was agreed upon. I therefore moved with my army three or four farsangs on the Soghd side of Samarkand, and he also came from the opposite direction with his army towards the same place. Sultan Ali Mirza then advancing on his side with four or five persons, and I on mine with the same number, we **had an interview** on horseback in the midst of the river Kohik; and after a short conference, he returned towards his own side and I to mine [41].

Т: Хожа Яхё Султон Али мирзо олдидан келиб, орада иттифоқ ва ҳамжиҳатлик ўрнатмоқчи бўлди. Кўришмоққа рози бўлиб, Самарқанддан икки-уч шаръий қўйироқ Суғд тарафидан мен лашкарим билан бордим. У тарафдан Султон Али мирзо лашкари билан келди. Наридан тўрт-беш киши билан Султон Али мирзо, беридан тўрт-беш киши билан мен Кўҳак сувининг оралиғидан кечиб, от устидаёқ кўрушиб, сўрашиб, улар ۷ тарф кетдилар, мен бу тараф келдим (51).

Р. Т: Ходжа Яхья, прибыв от Султан Али мирзы, завел речь о союзе и согласии. Договорившись о свидании, я ушел с моим войском на два-три шери ниже Сугуда. С другой стороны подошел Султан Али мирза с четырьмя или пятью воинами, с этого берега — я и четыре-пять человек выехали на середину Кухака. Прямо на конях мы поздоровались и взаимно осведомились о здоровье, потом они уехали на ту сторону, а я вернулся на свою сторону [31].

2. Then Khwaja Yahya came to me from Sl. 'Ali Mirza to meditate an agreement with the common aim. The matter was left at an interview arranged (*kurushmak*); I moved my force from Soghd to some 8m. below the town; Sl. 'Ali Mirza from his side, brought his own; from one bank, he, from the other, I crossed to the middle of the Kohik water, each with four or five men; we just saw one another (*kurushib*), asked each the other's welfare and went, he his way, I mine [64].

3. Khwaja Yahya came on behalf of Sultan-Ali Mirza and delivered a message of solidarity. We decided to meet, and so I took my army from Samarkand two or three leagues down from Sughd. Sultan-Ali Mirza with four or five of his men, and from this side I with four or five of his men, and from this side I with four or five of my men crossed to an island in the middle of the Kohak River, held an interview on horseback, and asked after each other. Then they withdrew in their direction and I in mine [46].

**А:** Бу хабар Султон Ҳусайн мирзога етишти Дағи Ҳисорнинг баҳор ёғинлари жиҳатидин ҳам черик холи аз ташвиш эмас эди, **яраш тарҳин ораға солиб** ичкилардин Маҳмуд барлос келди. Ташқаридин Хожа Пир бакавул ва улуғ оғалар ва неким бўлгон созанда ва хонанда келиб, Султон Маҳмуд мирзонинг Хонзодабегимдин бўлгон улуғ қизини Ҳайдар мирзоғаким, Султон Абусаъид мирзонинг қиз набираси эди, олиб Ҳисор устидин қўпуб Қундуз сари юзландилар [53].

1. When news of these transactions reached Sultan Hussain Mirza, whose army, besides, was not without apprehensions on account of the spring rains of Hissar, **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 by Khanzadeh Begum was given in marriage to Haider Mirza, who was the son of Sultan Hussain Mirza by Payendeh Sultan Begum, and grandson of Sultan Abusaid Mirza by one of his daughters; after which the Sultan broke up from Hissar and took the route of Kundez [38].

**Т:** Бу хабар Султон Ҳусайн мирзога етишди. Бунинг устига Ҳисорнинг баҳор ёғинлари сабабидан лашкар ҳам ташвишдан холи эмасди. **Яраш учун** ичкилардан Маҳмуд барлос чиқиб келди. Ташқаридан Хожа Пир баковул, улуғ оғалар ҳамда мавжуд бўлган созанда ва хофизлар келиб, Султон Маҳмуд мирзонинг Хонзодабегимдан бўлган катта қизини Султон Абусаъид мирзонинг қиз набираси Поянда Султонбегимдан бўлган Ҳайдар мирзога олиб, Ҳисор устидан қўзғалиб Қундуз сари юзландилар [49].

2. At the time these various news reached Sl. Hussain Mirza, is army was not without distress through the spring rains of Hisar; he therefore brought about a peace; Mahmud *Barlds* came out **from those in** the fort; Haji Plr the Taster went **from those outside**; the great commanders and what there was of musicians and singers assembled and the Mirza. took (Bega Beglm), the eldest daughter of Sl. Mahmiid Mirza. by Khanzada Beglm, for Haidar Mirza, his son by Payanda Begim and through her the grandson of Sl. Abu-sa'id Mirza. This done, he rose from before Hisar and set his face for Qunduz [61].

**Р. Т:** Когда весть об этом дошла до Султан Хусейн мирзы, войско которого к тому же терпело некоторые неудобства от хисарских весенних дождей, он **заложил основы мира**. От осажденных явился Махмуд Барлас, пришли Ходжа Пир бакаул, знатные вельможи и все, какие там были музыканты и певцы. Султан Хусейн мирза взял старшую дочь Султан Махмуд мирзы от Ханзадебикима для Хайдар мирзы, своего сына от Пайенде Султанбикима, внука Султан Абуса'ид мирзы [30].

3. This news reached Sultan-Hussain Mirza. Moreover, the army was distressed by the spring rains in Hissar. 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**. The great ladies came with whatever musicians and singers there were, and Sultan-Mahmud Mirza's eldest daughter by Khwanzada Begim was taken for Haydar Mirza, whose mother was Payanda Sultan Begim and who was thus Sultan-Abusa'id Mirza's grandson. Leaving Hissar, the mirza headed toward Konduz [43].

#### СЎЗ КЕЛТУРМОҚ — яхши хабар келтирмоқ

**А:** Бу фурсатта Мулло Бобойи Пашоғарийниким, Хисравшоҳқа элчиликка юборилиб эди, келди. Хисравшоҳдин **кўнгулга ёққудек сўз келтурмади**, вале эл ва улусдин сўзлар келтурди [102].

1. 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) [127].

**Т:** Бу фурсатда Хисравшоҳга элчиликка юборилган Мулло Бобойи Пашоғарий келди. Хисравшоҳдан **кўнгулга ёққудек сўз келтирмади**. Лекин Хисор эли ва улусидан хабарлар келтирди [100].

2. 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 [ (188) 254].

Р. Т: В это время вернулся Мулла Бабаи Пашагари, отправленный послом к Хусравшаха **никаких вестей, могущих успокоить сердце, но привез сведения о народе и людях [Хисара] [76].**

3. 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 [143].

### СЎЗЛАРИ БИР-БИРИГА ҚОВУШОЛМАЙ БУЗУЛМОҚ

А: Андижонда Носирбекни қўюб эдиларким, Узун Ҳасаннинг уз-наси эди. Агар сонийси бўлма-са, солиси худ не сўз эдиким, бор эди. Бу кайфиятларни бил-либ, аларнинг бебунёдлиғини маълум қилиб, Андижон қўрғо-нини беркитиб, манга киши йиборди. Булар Андижонға етганда қўрғон беркиганини маълум қилиб, **сўзлари бир-бирига қовушолмай бузулуб** Узун Ҳасан кўчига Ахси сари торт-ти [69].

1. They had left in Andejan Nasir Beg, who had married Uzun Hassan's sister, and who, if not next to Uzun Hassan in conse- quence, was, beyond contra- diction, in possession of the third place. He was a man of sense and experience, and possessed of courage. Having learned the recent occurrenc- es, and knowing on what an unstable bases the Cabal rest- ed, he brought over the garri- son of Andejan to my interest, and sent a person to invite me to the city. 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 great- est confusion, Uzun Hasaan retired towards the citadel of Akhsi to his family ...[67].



**Т:** Андижонга Узун Ҳасаннинг кўёви Носирбекни қўйган эдилар. Агар уни иккинчи Узун Ҳасан деб бўлмаса-да, учинчиси деса бўларди. Тажрибали киши эди, мардоналиги ҳам бор эди. Бу воқеаларни билиб, уларнинг ишончсизликларини сезгач, Андижон қўрғонини беркитиб менга одам юборди. Булар Андижонга етганда қўрғон беркилганини билиб, ўз сўзлари бир-бирига қовушолмай бузулуб Узун Ҳасан кўчига — Ахси сари жўнадилар [66].

2. There they had left Nasir Beg, the husband of Auzun Hasan's sister. He, if not Auzun Hasan's second, what question is there he was his third? He was an experienced man, brave too; when he heard particulars, he knew their ground was lost, made Andijan fast and sent a man of me. They **broke up in disaccord** when they found the fort made fast against them; Auzun 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 [102, 103].

**Р. Т:** В Андиджане они оставили Насирбека, мужа старшей сестры Узун Хасана. Если Насирбек и не был вторым после Узун Хасана, то уже третьим-то он был, что и говорит! Это был опытный человек, мужество у него тоже было. Узнав все обстоятельство и удостоверившись в неосновательности дела этих людей Насирбек запер крепость Андиджана и послал ко мне человека. Когда те люди достигли Андиджана и увидели, что крепость заперта, они не смогли сговориться и впали в растрейство. Узун Хасан потянулся в Ахси, к своей семье, Султан Ахмед Танбал ушел в свою область, в Ош [45].

3. There they left Nasir Beg, Uzun Hasan's sister's husband. If he was not Uzun Hasan's second, there is no question that he was his third. He was an experienced man of valor. When he learned the particulars and realized that they had no ground upon which to stand, he made fast the Andishan fortress and sent someone to me. 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 [75].

**СЎЗИ МУЪТАБАР ВА САНАД ЭРМОҚ —**  
сўзи эътиборли ва ҳал қилувчи бўлмоқ

**А:** Судур: бири Мир Сарбараҳни эди, Андижоннинг кентларидиндур. Ғолибо мутасаййиддур, бисёр хушсуҳбат ва хуштабъ ва ширинкалом киши эди. Хуросон фузалоси ва шароси қошида анинг дахли ва сўзи муътабар ва санад эди [136].

1. As for the heads of the Sedder, one was Mir Sir-Berehneh (the bare-headed Mlr). He was from a village in Andejan. He affected to be a Syed. He was of an amiable disposition, an agreeable companion, and elegant in his conversation. Among the man of letters and poets of Khorasan, **his judgement and opinion were reckoned of the greatest weight and law.** [190].

**Т:** Садрлари. Бири Мир Сарбараҳна эди. Андижон кентларидан. Чамаси омадли, кўп хушсуҳбат, сўзи мўътабар ва ширинсўз киши эди. Хуросоннинг фозил ва шоирлари даврасида унинг дахли ва сўзи мўътабар, асосли эди [136].

2. One was Mir Sar-i-barahna (Bare-head); he was from a village in Andijan and appears to have made claim to be a sayyid (*mutasayyid*). He was a very agreeable companion, pleasant of temper and speech. **His were the judgement and rulings that carried weight** amongst men of letters and poets of Khurasan. [280].

**Р. Т:** Одним из садров мирзы был Мир Сарбарахна. Он уроженец одной из деревень Андиджана и, говорят, выдавал себя за сейида. Это был очень приятный собеседник, дароватый и красноречивый человек. Среди людей науки и поэтов Хорасана его суждение и **слово имели значение и считались основательными** [105].

3. *Mir Sarbarahna*. He is from a village in Andizhan and pretends to be a sayyid. He is an able conversationalist and speaker and has poetic talent. Among the learned men and poets of Khurasan **his word carries great weight** [210].

**СЎЗИНИ ОРАҒА СОЛМОҚ** — сұлх таклиф қила бошламоқ

**А:** Уч-тўрт кундин сўнг бизинг мухолиф бекларким, Али Дўст ва Қанбар Али саллох тавобий ва лавоҳиқи била бўлғайлар, яраш сўзини ораға сола кириштилар [74].

**1.** In the course of three or four days, several Beks, who were by no means friendly to my interests, such as Ali Dost and Kamber Ali the skinner, with their dependants and adherents, **began to talk of peace** and an accommodation [77].

**Т:** Уч-тўрт кундан сўнг бизнинг мухолиф беклар: Али Дўст ва Қанбар Али саллох ўз яқинлари ва қўшилганлари билан бирга бўлганлар яраш сўзини ораға сола бошладилар [72].

**2.** Three or four days later, beks unfriendly to us, that is to say, 'Ali-dost and Qambar-'all, the Skinner, with their followers and dependants, began to **interpose with talk of peace** [118].

**Р. Т:** Дня через три-четыре враждебные нам беки Али Дуст и Камбар Али Саллах со своими приверженцами и приспешниками завели разговоры о мире [50].

**3.** Three or four days later the beks who disagreed with us, Ali-Dost and Qambar-Ali Sallakh's followers, began to **propose a truce** [88].

**СЎЗНИ БУ ЕРГА ҚЎЙМОҚ** — қарор қилмоқ

**А:** Хожа Қози ва Қосим қавчин ва Али Дўст тағойи ва Узун Ҳасан ва яна баъзи давлатхоҳлар менинг улуғ онам Эсан Давлатбегимнинг қошида йиғилиб сўзни бу ерга қўйдиларким, Ҳасан Яқубни маъзул қилиб, фитнасиға таскин берилгай [47].

**1.** In consequences 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** [27].

Т: Хожа Қози ва Қосим қавчин, Али Дўст тағойи ва Узун Ҳасан ҳамда яна баъзи хайрихоҳлар менинг улуғ онам Эсон Давлатбегимнинг қошига йиғилишиб, Ҳасан Яъқубни бекликдан тушириб, фитнасига барҳам беришга қарор қилдилар. [43].

2. 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** [43].

Р. Т: Ходжа Кази, Касим Каучин, Али Дуст Тагай, Узун Хасан и некоторые другие доброжелатели, собравшись у моей бабки Исан Даулатбиким, **сговорились** о том, чтобы низложить Хасан Якуба и успокоить смуту [24].

3. Khwaja Qazi, Qasim Qauchin, Ali Dost Taghayi, Uzun Hasan, and some of my other supporters met with my grandmother Esan Dawlat Begim and decided to depose Hasan Yaqub and **put down the conspiracy** [29].

### СЎЗНИ ҚЎЙМОҚ —

ўзаро келишмоқ, қарор қилмоқ

А: Бори беклар ва соҳиб раъй кишилар била машварат қилиб, **сўзни мунга қўюлдуким**, черик отланилғай, бу арғун беклари қотилғондин сўнг Хуросон устига юрмакни ё ҳар маслаҳат бўлса, буларнинг салоҳ ва савобдиди била қарор берилғай. Бу азимат била Қандаҳор сари мутаважжиҳ бўлдук [155].

1. 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 [225].

<p>Т: Барча беклар ва фикри бутун кишилар билан кенгашиб: лашкар отлансин, бу арғун беклари бизга қўшилгандан сўнг Хуросон устига юрамиз ё буларни маъқул ва тўғри маслаҳати билан бошқа режа тузамиз, деган <b>қарорга келдик</b>. Бу ният билан Қандаҳор сари йўлга тушдик [157].</p>	<p>2. 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 <b>decide in accord and agreement with them</b>, whether to move into Khurasan or elsewhere as might seem good [330].</p>
<p>Р. Т: <b>Посоветовавшись</b> со своими беками и разумными людьми, мы решили выступить с войском и, соединившись с беками Аргунами, двинуться на Хорасан или принять какой-либо другой более подходящий план, следуя их совету и указанию. Имея такое намерение, мы направились к Кандахару [122].</p>	<p>3. Upon consultation with all the begs and counselors it was decided to mount the army and, after joining these Arghun begs, <b>to reach a decision</b> to proceed against Khurasan as they saw fit. With this intention we set out for Khandahar [250].</p>
<p><b>СЎЗНИ ҚЎЙМОҚ</b> — ўзаро келишмоқ, қарор қилмоқ</p>	
<p>А: <i>Биз Боқи Чағониёний ва баъзи Кобул устига бормоққа сўзни қўюб, андин кўчуб келиб Або қўруқиға тушулди</i> [106].</p>	<p>1. Baki Cheghaniani and several others were for marching directly on Kabul; and <b>that plan being finally adopted</b>, we marched off from our station, and stopped at Kuruk (or Park) of Ama [134].</p>
<p>Т: Биз — Боқи Чағониёний ва баъзилар Кобул устига бормоққа <b>қарор қилиб</b>, у ердан кўчиб, келиб Або қўруғига (ҳукмдор оиласининг ёзги истироҳат маскани) тушдик [104].</p>	<p>2. Baqi Beg and some others saw it good to move on Kabul at once; <b>this plan was adopted</b>; we marched forward and dismounted in Aba-quruq [197].</p>

Р. Т: [Однако] Баки Чаганиани и еще кое-кто решили идти на Кабул. Мы снялись с места и, придя в Абакурук, остановились там [79].

3. 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 [150].

**СЎЗ ОҒЗИДА ПУЙПАМОҚ —**  
бир нарса дея олмай каловланмоқ

А: *Сенинг ҳаққингда ёмон бордиммуким, тўшунг била белингга икки қилич боғлаб, черик тортиб, бизнинг вилоятларнинг устига келиб мундоқ шўр ва фитна солурсен Қари мабхут мардак бир-икки сўз оғзида-ўқ пуйпади сўзлай олмади, муқобалада ҳам демай мундоқ мускат мускат сўзларга не дея ҳам олғай эди* [188].

1. 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? [298].

Т: Мен сенга қандай ёмонликлар қилдимки, кўксинг ва белингга иккита қилич боғлаб, лашкар тортиб, бизнинг вилоятларимиз устига бостириб келиб, бундай ғавғо ва фитна кўтарасан. Ҳайратдан тили сўзга келмай қолган бу пасткаш қария бир икки тўнғиллаб, **ҳеч сўз айтолмади**, ишонч билан айтилган бундай ҳақ сўзларга у нима ҳам дея оларди [194].

2. 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 [526 (460)].

<p><b>Р. Т:</b> Разве я поступил с тобой дурно, что ты повесил на грудь и на пояс два меча, повел войска на наши земли и поднял там смуту и мятеж? Этот ошалевший старик невнятно пробормотал несколько слов, но <b>не мог ничего возразить</b>; да и где ему было ответить на такие убедительные слова [154].</p>	<p><b>3.</b> 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 <b>mumbled a word</b> or two in the back of his throat but said nothing in response. What could he say to such unanswerable words? [317].</p>
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**СЎЗ СЎРМОҚ — савол бермоқ**

<p><b>А:</b> <i>Бойсунқур мирзо Аҳмад Ҳожибекнинг уйида эрдиким, Дарвеш Муҳаммад тархонни келтурдилар. Бир икки сўз сўрди. Яхши жавоб бера олмади. Андоқ иш қилмайдур эрдиким, жавоб бера олғай. Мирзо ўлумга буюрди. Дарвеш Муҳаммад тархон бетоқатлиқтин сутунға ёпушти, сутунға ёпушқон била қўйғайларму?! Сиёсатқа еткурдилар [54].</i></p>	<p><b>1.</b> Baiesanghar Mirza was in Ahmed Haji Beg's house when Dervish Muhammad Terkhan was brought in. <b>One or two questions were put</b> 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 [40].</p>
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<p><b>Т:</b> Бойсунқур мирзо Аҳмад Ҳожибекнинг уйида эканида Дарвеш Муҳаммад тархонни келтирдилар. Бойсунқур мирзо бир-икки сўз сўради. Яхши жавоб бергулик иш қилмаган эдики, жавоб берса! Мирзо уни ўлимга буюрди. Дарвеш Муҳаммад тархон бетоқатликдан устунға ёпишгани билан қўядиларми?! Қатл этдилар [50].</p>	<p><b>2.</b> Bai-sunghar Mirza was in Ahmad Haji Beg's house when people brought Darwesh Muhammad Tarkhan in. He <b>put him a few questions</b> 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? [63]</p>
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Р. Т: Байсункар мирза находился в доме Ахмед Хаджибека, когда туда привели Дервиш Мухаммад тархана. Мирза задал **несколько вопросов**, Дервиш Мухаммад тархан не смог дать подобного ответа; не такие он делал дела, чтобы мог дать ответ! [Байсункар] мирза определил ему смерть; Дервиш Мухаммад тархан по малодушию ухватился за стол, думая: «Не отпустят ли, раз ухватился за столб?» Его увели на расправу [31].

3. Baysunghur Mirza was in Ahmad Hajji Beg's house when Darwesh Muhammad Tarkhan was brought in. 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. [45].

ПАРИШОН СЎЗЛАР КЕЛТУРУБ — беклар хато қилиб

*А: Ул фурсатта бир мартаба беҳузур бўлуб, яхши бўлуб эрдим. Нақоҳат айёмини ўбдон риюят қила олмадим, узулдум. Бу навбат ёмон беҳузур бўлдум. Андоқким, тўрт кунгача тилим тутулди, оғзимга пахта била сув томизурлар эди. Менинг била қолғон бек ва бекот ва йигит-яланг менинг тирилмагимдин маъюс бўлуб, ҳар ким ўз фикрида бўлдилар. Ушмундоқ маҳалда Узун Ҳасаннинг навкариниким, элчиликка келиб, **паришон сўзлар келтуруб эди**, беклар раъйда ғалат қилиб мени кўрсатиб рухсат бердилар. Тўртбеш кундин сўнг ул ҳолдин бир нима яхшироқ бўлдум. Вале тилимда калолат қолди. Неча кундин сўнг ўз ҳолимға келди [63].*

1. At this time I had just somewhat recovered from a severe illness. My circumstances, however, prevented me from nursing myself during my amendment; and my anxiety and exertions brought on such a severe relapse, that for four days I was speechless, and the only nourishment I received was from having my tongue occasionally moistened with cotton. Those who were with me, high and low, Beks, cavaliers, and soldiers, despairing of my life, began each to shift for himself. At this very crisis a servant of Uzun Hasan's **came on an embassy with some seditious propositions**. The Beks, 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. [57, 58].



**Т:** Ўша пайтда бир маротаба саломатлигим ёмонлашиб, тузалган эдим. Тузалиш парҳезига яхши амал қилмаганим учун, узулик-тим. Бу навбат қаттиқ оғридим. Шунчаликки, тўрт кунгача тилим тутилди, оғзимга пахта билан сув томизар эдилар. Менинг билан қолган бек ва кичик беклар ҳамда йигит-яланг менинг соғаймоғимдан умид узиб, ҳар ким ўз иши билан машғул бўлди. Шундай бир вазиятда **беклар хато қилиб**, Узун Ҳасандан қатъий талаблар билан элчиликка келган навкарга мени кўрсатиб, кетишга рухсат бердилар. Тўрт-беш кундан сўнг аҳволим бир оз яхши бўлди. Бироқ тилимда тутилиш бор эди. Бир неча кундан сўнг ўз ҳолимга келдим [60].

**Р. Т:** На этот раз я заболел очень тяжело, так что у меня на четыре дня отнялся язык, и меня поили водой по капле, с кусочка ваты. Оставшиеся со мной великие и малые беки и йигиты потеряли надежду, что я выживу, и каждый стал думать только о себе. В это время беки, совершив ошибку в суждении, показали мне одного нукера, который прибыл послом от Узун Хасана и **передал всякие бестолковые слова**, и потом отпустили его. Спустя четыре-пять дней, мое положение немного улучшилось, но косноязычность осталась, а еще через несколько дней я пришел в свое обычное состояние [40].

**2.** Just then I was recovering from illness but, not having been able to take due care in the days of convalescence, I went all to pieces again and this time, became so very ill that for four days my speech was impeded and they realized drop water into my mouth with cotton. Those with me beg and bare braves alike, despairing of my life, began each to take thought for himself. While I was in this condition, the begs, by an error of judgement, shewed me to a servant of Auizun 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 [89].

**3.** This time I was so critically ill that I could not speak for four days and they had to dribble water into my mouth from a piece of cotton. The brave warriors remaining with me despaired of my life and began to make their own plans. At this juncture the begs showed bad judgement and, before giving him leave to depart, showed me to Uzun Hasan's liege man, who **had come as emissary with absurd proposals**. Four or five days later my condition was a bit better, but I still had difficulty in speaking. Several days after that I was back to my old self [64, 65].

СЎЗЛАРИНИ ҚУЛОҚҚА ОЛИБ — сўзларига амал қилиб

*А: Ул тарафдин мухолифлар ҳам бўлғон черикларини йиғиб, Ахси келдилар. Бу фурсатта Поп қўрғонини мени деб беркитдилар. Хоннинг бир нима ҳаял юрушидин мухолифлар Поп қўрғонини зўрлаб олдилар. Хоннинг агарчи ўзга ахлоқ ва атвори хўб эди. Иш бу ерга етгандаким, агар яна бир кўч юрулса эди, кўпраги бу эрдиким, урушсиз-ўқ вилоят муяссар бўлғай эди. Ушмундоқ маҳалда мухолифларнинг фирибомиз сўзларини қулоққа олиб ислоҳ ҳикоятини ораға солиб, Хожа Абулмакорим била Танбалнинг оғаси Бек Телбаниким, ул маҳалда хоннинг эшокоғаси эди, элчиликка йибордилар [64].*

1. The enemy too, on their part, having brought together what army they had, came to Akhsi. At this time the fortress of Pap was held by some of my partizans in hopes of my arrival; but the enemy, gaining courage from a belief of the Khan's retreat, carried it by storm. Though the Khan had many valuable qualities and talents, yet he had no talents as a soldier or general. At the very moment when matters were brought to such a pass, that, if we had advanced a single march, the country might have been gained without fighting a battle, he **listened to the artful proposals** of the enemy, and dispatched Khwajeh Abul Makaram with Tambol's elder brother, Beg Tilbeh, who at that time was the Khan's chamberlain, on an embassy, with proposals for an accommodation. [59].

**Т:** У тарафдан мухолифлар ҳам бор лашкарини йиғиб, Ахсига келдилар. Бу фурсатда Поп қўрғонини мен учун беркитдилар. Хоннинг бир оз сустюришидан фойдаланиб, мухолифлар Поп қўрғонини эгаллаб олдилар. Гарчи хоннинг ахлоқ-атвори яхши эса-да, бироқ сипоҳийлик ва сардорликдан анча бебаҳра эди. Ахир, аҳвол шундай эдики, агар яна бир ҳамла қилинса, урушмаёқ вилоят қўлга олинарди. Ана шундай бир пайтда мухолифларнинг фирибомиз **сўзларини қулоққа олиб**, сулҳ ҳақидаги чўпчагини орага солиб, Хожа Абулмакорим билан Танбал оғаси Бек Телбани (у пайтда хоннинг эшокоғаси эди), элчиликка юбордилар. [61].

**2.** The enemy for their part, gathered their men and went to Akhsi. Just at that time, the people in Pap sent me word they had made fast for the fort but, owing to something misleading in The Khan's advance, the enemy stormed and took it. Though The Khan had other good qualities and was in other ways business-like, he was much without merit as a soldier and commander. Just when matters were at the point that if he made one more march, it was most probable the country would be had without fighting, at such a time! **He gave ear to what the enemy said** with alloy of deceit, spoke of peace and, as his messengers, sent them Khwaja Abu'l — makaram and his own Lord of the Gate, Beg Tilba (Fool), Tambal's elder brother. [90, 91].

Р. Т: Со своей стороны наши противники собрав бывшие при них войска пришли в Ахси. В это время рассчитывая на меня укрепили крепость Пап. Однакоб вследствие несколько медленного движения Ханаб мятежники взяли крепость Пап приступом. Хотя прочие качества и повадки Хана были хорошиб но как военачальник и полководец он был весьма недаровит. Дело ведь дошло до того, что соверши они еще один переход, область вероятнее всего досталась бы им даже без боя. И в такую-то пору Хан **преклонил ухо к лживым речам противников** и, начав разговоры о мире, отрядил к ним послами Ходжу Абулмакарима и старшего брата Ахмеда Танбала, бека Тилбе, который был в то время ишик-агой Хана. [41].

3. From there enemy gathered what forces they had and came to Akhsi. At that time the Pap fortress opted for me and made fast the fort, but because of something amiss in the khan's advance, the enemy stormed the fortress and took it. The khan was a man of moral character, but when it came to soldering and commanding he had little merit. It was so close that if he had made one more march the province would almost certainly have been taken without a fight, but at such a point **he chose to listen to the wily words** of the enemy and initiate peace talks by sending Khwaja Abu'l-Makarim and Tambal's elder brother Beg Telba, who was then lord of the khan's gate, as emissaries [66].

**ФИРИБОМУЗ СЎЗЛАР** — фирибомуз сўзлар

А: *Фирибомуз сўзлар била Султон Масъуд мирзони ғофил қилиб, Чағониёндин илғоб, нақора вақтида Ҳисор қўрғонини қабай олдилар* [65].

1. Khosrou Shah and Baiesanghar Mirza having **lulled** Sultan Masaud Mirza into a careless security **by their deceitful professions**, after a sudden march from Cheghanian, appeared before Hissar about the beat of the morning drum, invested and took it [61].

<p><b>Т:</b> Хисравшоҳ ва Бойсунқур мирзо <b>фирибомуз сўзлар</b> билан Султон Масъуд мирзони ғофил қилиб, Чағониёндан жадал отланиб, ноғора вақтида Ҳисор қўрғонини қамал қилиб олдилар [62].</p>	<p><b>2.</b> By those <b>words of false alloy</b>, having put Si. Mas'ud Mirza and his guard, Khusrau Shah and Baysunghar Mirza moved caught out of Chaghanian, surrounded Hisar and, at beat of morning-drum, took possession of it. [93].</p>
<p><b>Р. Т:</b> Словами, полными лжи, [Хусраушах и Байсункар мирза] <b>обманули бдительность</b> Султан Ма'суд мирзы и в час, когда били зорю, быстрым ходом выступив из Чаганиана, обложили и взяли крепость Хисар [41, 42].</p>	<p><b>3.</b> Since Sultan-Mas'ud Mirza was caught off guard by Khusrawshah and Baysunghur's <b>deceptive message</b>, they galloped out of Chaghanian and took the Hissar fortress at dawn [68].</p>
<p><b>СЎЗ БИЛА Ё ЗЎР БИЛА ИЛИКЛАМОҚ —</b> сўз ё куч билан қўлга олиш</p>	
<p><b>А:</b> <i>Неча кундан сўнг Иброҳим соруни ва Вайс Лоғарийни ва Ширим тағойини ички беклар ва йигитлар била илғор таъйин қилдукким, бориб Ёряйлоқ қўрғонларини сўз била ё зўр била иликлагайлар</i> [67].</p>	<p><b>1.</b> In a few days, I dispatched Ibrahim Saru, Weis Laghari, and Shiram Taghai, with some Begs of my party, and a body of my partizans and adherents, to proceed without loss of time, and reduce, <b>either by negotiation or by force, all the fortresses</b> of Yarailak [64].</p>
<p><b>Т:</b> Бир неча кундан сўнг Иброҳим соруни, Вайс Лоғарийни ва Ширим тағойини хос беклар ва йигитлар билан бориб, Ёряйлоқ қўрғонларини <b>сўз ё куч билан қўлга олиш учун</b> ҳужумчи қисм этиб тайинладик [64].</p>	<p><b>2.</b> After a few days in Pashaghar, we appointed Ibrahim <i>Saru</i>, <i>Wais Laghari</i>, <i>Sherim Taghai</i> and some of the household and braves to make an expedition amongst the Yar-yilaq forts and <b>get them into our hands</b> [67].</p>

Р. Т: Несколько дней спустя мы отправили вперед Ибрахима Сару, Вайса Лагари и Ширим Тагая с приближенными, беками и йигитами, [дав им приказание] пойти и **либо уговорами, либо силой завладеть крепостями Яр Яйлака** [43].

3. Several days later we assigned Ibrahim Saru, Ways Laghari, and Sherim Taghayi, with some ichki begs and warriors, to capture the fortress of Yar Yaylagh **by either parlay or force** [72].

**СЌЗИГА ЎЗ БЎЛМОҚ** — сўзининг устидан чиқмоқ

А: Бир кун ғаним кишиси кўпрак келди. Хейли уруш бўлди. Ҳеч тарафдин ортуқсилиқ бўлмади. Бизнинг бир туғлуқ киши энгилрак ёниб хандаққа кирибтур. Баъзи Сайди Қаробекнинг туғи эди дедилар. Сайди Қаро, агарчи **сўзига ўз эди, қиличиға забунроқ эди** [82].

1. 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 [92].

Т: Бир кун ғаним одамлари кўпроқ келди. Хийла уруш бўлди. Ҳеч кимга ҳалаба насиб этмади. Бизнинг байроқдоримиз энгиллик қилиб ортга қайтиб хандаққа кирипти. Баъзилар уни Сайди Қаробек байроғи эди, дедилар. Сайди Қаро, гарчи **сўзининг устидан чиқадиган киши эса-да, қиличга келганда кучсизроқ эди** [80].

2. 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 [138].

<p><b>Р. Т:</b> Однажды люди врага подьехали в большом множестве. Произошел жестокий бой. Ни на чьей стороне не было перевеса. Один наш знаменосец, слишком неосторожно отступая, попал в ров; некоторые говорили, что при нем было знамя Сайди Карабека. Сайди Кара, хоть и <b>был мастер говорить</b>, но мечом действовал слабо[58].</p>	<p><b>3.</b> 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 Beg's standard» Sidi Qara <b>was a man of strong bark</b>, but his sword lacked bite [104].</p>
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**СЎЗ БИЛУР** — сўзга чечан

<p><b>А:</b> <i>Боридин улуғ қиз Султонбегим эди. Ёлғуз туғуб эди, онаси Чўлибегим отлиқ, қозоқ бекларининг қизи бўлур. Хейли сўз билур эди. Сўзга мунги йўқ эди. Оғаси Бойқаро мирзонинг ўртанчи ўғли Султон Вайс мирзоға чиқариб эди. Бир қиз, бир ўғул бўлур эди</i> [130].</p>	<p><b>1.</b> His eldest daughter was Sultanim Begum, who had no brother or sister of the full blood. Her mother, Juli Begum, was the daughter of one of the Begs of the Azaks. Sultanim Begum <b>was very eloquent and ingenious</b>, but her remarks in conversation were frequently rude and ill-timed. Her elder brother gave her in marriage to Sultan Weis Mirza, the son of Miangi Baikra Mirza, by whom she had one son and one daughter [181].</p>
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Т: Ҳаммасидан каттаси — қизи Султонимбегим эди. Онадан ёлғиз туғилганди. Онаси Чўлибегим қозоқ бекларининг қизи эди. Хийла сўз биларди. **Сўзга чечан эди.** Оғаси Бойқаро мирзонинг ўртанча ўғли Султон Вайс мирзога чиқариб эди. Бир қиз ва бир ўғли бор эди [130].

2. Of all the Mirza's daughters, Sultanim Begim was the oldest. She had no brother or sister of the full-blood. Her mother, known as Chuli (Desert) Begim, was a daughter of one of the Azaq begs. Sultanim Begim **had great acquaintance with words** (*soz bilur aidi*); she was never at fault for a word. Her father sent her out to Si. Wais Mirza, the middle son of his own elder brother Bai-qara Mirza; she had a son and a daughter by him; ... [265].

Р. Т: Старшей дочерью Султан Хусейн мирзы была Султанбиким; она родилась у матери одна. Ее мать, по имени Чулибиким, была дочерью одного из адакских беков. Султанимбиким **очень хорошо говорила**, затруднений в словах у нее не было. Ее брат выдал ее замуж за среднего сына Байкара мирзы, Султан Ваис мирзу; у них была одна дочь и один сын [101].

3. The eldest daughter was Sultanim Begim. She was without siblings, and her mother was Choli Begim, of the Adaq begs. **She had a large vocabulary** but not much zest in her words. She was married to her cousin, Bayqara Mirza's middle son, Sultan-Wais, and had by him a daughter and a son [199].

#### **СЎЗЛАР ОРАҒА ТУШТИКИМ** —... (ҳақида) сўз борди

А: Якшанба куну турк ва ҳинд умаросини «Хилватхона»да чарлаб кенгаштук. Бу **сўзлар ораға туштиким**, Бангалий элчи йибориб, итоат ва якжиҳатлиқ мақомида эмиш. Бангалаға бормоқ худ бесураттур [247].

1. On Saturday, I called the Turki nobles and those of Hind into my private apartments, and held a consultation with them. It was observed, that the Bengalies had sent an ambassador, and were submissive and quiet; that it was, therefore, **quiet unnecessary for me to proceed** to Bengal ... [397].



<p><b>Т:</b> Якшанба куни турк ва ҳинд амирларини «Хилватхона»га чорлаб, кенгашдик. Банголий элчи юбориб, итоатда ва ҳамжиҳатлик йўлини тутганлиги ҳақида <b>сўз борди</b> ва Банголага боришнинг ўзи ўринсиз, деган фикрга келдик [261].</p>	<p><b>2.</b> (<i>Jan. 2<sup>nd</sup></i>) On Sunday (<i>Rabi II. 21<sup>st</sup></i>), I summoned the Turk and Hind amirs to the private house, when counsel was taken and <b>the following matters were brought forward</b>: — As the Bengali (<i>Nasrat Shah</i>) has sent us an envoy and is said to be loyal and single-minded ... [637].</p>
<p><b>Р. Т:</b> В воскресенье я призвал тюркских и хиндустанских эмиров в свои личные покои, и мы держали совет. <b>Было говорено о том</b>, что бангалец прислал посла и стоит на стезе повиновения и единодушия, так что идти в Бангалию незачем [205].</p>	<p><b>3.</b> On Sunday [January 3] we summoned the Turk and Indian officers for consultation. <b>The following items were discussed.</b> The Bengali had sent an ambassador and was in obeisance and agreement with us [430].</p>
<p><b>СЎЗНИ ҚАРОР БЕРИЛДИ</b> — келишилди</p>	
<p><b>А:</b> Тонгласи, шанба куни кенгаш бекларини тилаб, панжшанба куни, ойнаинг ўнида Пураб сари отланмоққа <b>сўзни қарор берилди</b> [247].</p>	<p><b>1.</b> Next morning, being Saturday, I called the Amirs to a council, when <b>it was resolved</b>, that we should set out for the Purab on Thursday the 10<sup>th</sup>. [430].</p>
<p><b>Т:</b> Эртаси, шанба куни кенгаш бекларини чақириб, ойнаинг ўнинчисида, пайшанба куни Пураб сари жўнашга <b>қарор қилинди</b> [262].</p>	<p><b>2.</b> (<i>Jan. 15<sup>th</sup></i>) On Saturday (<i>5<sup>th</sup></i>) the counselling begs having been summoned, <b>it was settled</b> to ride eastwards on Thursday the 10<sup>th</sup> of the month [639].</p>
<p><b>Р. Т:</b> На следующий день, субботу, я созвал беков, участников совета, и <b>было решено</b> выступить на восток в четверг, десятого [205].</p>	<p><b>3.</b> The next morning, Saturday, I summoned the council begs, and on Thursday the tenth [January 21] <b>a decision was made</b> to ride to the Purab [431].</p>

УЗР ВА СЎЗ ҚОЛМОҚ — ҳеч бир баҳона қолмаслик

А: Жамиъ Кобул вилоят ва қуроётини холиса қилдим. Ҳумоюнға ва Комронға ҳам бу мазмунни машруҳ битидим. Бир ўбдон киши ул хатларни мирзоларға элтсун. Мундин бурун ҳам ушбу мазмунни мирзоларға битиб йибориб эдим, шояд, маълум бўлди эркин. Эмди ул вилоятнинг забтида ва иморатида ҳеч узр ва сўз қолмади. Мундин сўнг агар қўрғон номазбут ё раи-ят номаъмур бўлса, ё захира бўлмаса, ё хазина тўлмаса, ул умдатул-мулкнинг бемуҳасиллиғиға ҳамл бўлғусидур [249].

1. ... having resolved on making Kabul, and all the neighboring countries and districts, part of the imperial domain, I have written fully on the subject to Humaiun and Kamran. Let some man of judgement deliver to them the letters now sent. I have formerly written on the same subject to the Mirzas, as perhaps you may know. There is therefore now **no obstacle nor impediment** to the settling of the country; and if the defenses of the castle are not strong, if the inhabitants of the kingdom are distressed, if there be no provisions in the granaries, or if they be empty, the fault must, in future, be laid on the governor of the country [402].

Т: Кобул вилоят ва қишлоқларини холиса қилдим. Ҳумоюн ва Комронга ҳам ушбу мазмунни шарҳлаб батафсил ёздим. Бир муносиб киши бу хатларни мирзоларга олиб борсин. Илгари ҳам мирзоларга бу ҳақда ёзиб юборгандим, эҳтимол, сизга ҳам маълум бўлгандир эдим, шояд, маълум бўлди эркин. Энди бу ёғига у вилоятни бошқариш ва ободонлаштириш масаласида **ҳеч бир баҳона, эътибор бўлиши мумкин эмас**. Бундан кейин агар қўрғон номустаҳкам ва халқ нообод бўлса, ё захира қолмаса, ёки хазина тўлмаса, бу фақат мамлакат суюнчиғи бўлганларнинг уқувсизлиги туфайли содир бўлиши мумкин [264].

2. ... have made Kabul and its neighboring countries a crown-domain, and have written in this sense to both Humayun and Kamran. Let a capable person take those letters to the Mirzas. As you may know already, I had written earlier to them with the same purport. About the safe guarding and prosperity of the country, there **will now be no excuse, and not a word to say**. Henceforth, if the town-wall be not solid or subjects not full, it will all be laid on the back of the inefficiency of the Pillar-of-the State [646].

**Р. Т:** Поэтому я вызвал мою сестру и жен в Хиндустан и объявил все области и селения Кабула государевым уделом. Хумаюну и Камрану я также подробно написал в этом смысле. Пусть какой-нибудь достойный человек передаст мирзам мои письма. Раньше я тоже писал мирзам об этом, и, быть может, вам уже все известно. Теперь **не остается никаких оправданий и отговорок** касательно управления и благоустройства этих областей Отныне, если крепость останется неукрепленной и народ в небрежении, если не окажется запасов и казна не будет полна, это должно будет приписать нераспорядительности Опоры власти [207].

**3.** I have made all of Kabul Province and appearing villages royal demesne. To Humayun and Kamran, I have written of this explicitly. Let a trustworthy man carry the letters to the princes. Before now I had written and sent letters to the princes with similar contents. They may already have had word. Now let **no excuse or plea remain** for the control and flourishing of that province. Hereafter, if the fortress is in disarray or the subjects are not flourishing, or there is no treasury, or the treasury is not full, it will be attributed to the incompetence of your own exalted self [435].

## Т ТАҚСИР

**ТАҚСИР ҚИЛМОҚ** — хизмат қилмоқ, камчиликка йўл қўймаслик

**А:** Ул мусулмонлар ҳам бу муддатта имкони борича харж тортмоқда ва хизмат қилмоқта **тақсир қилмадилар.** Яна не юз била Хўжандға борилғай, Хўжандқа бориб ҳам киши не қилғай? [67].

**1.** 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 Khojend, and, indeed what benefit could result from it? [64].

**Т:** У муслмонлар ҳам бу муддатда имкони борича харж тортиб ва хизмат қилдилар, ҳеч камчиликка йўл қўймадилар. Яна қайси юз билан Хўжандга борамиз? Хўжандга бориб ҳам киши нима қилади? [64].

2.... during the time the Musalmans of the place hadn't been backward in bearing our charges and **servng 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?' [98-99].

**Р. Т:** Тамошни мусульмане в то время тоже по мере возможности несли расходы [по нашему содержанию] и оказали услуги без упущений. С каким же лицом я опять пойду в Ходжент, да и что станет человек делать, придя в Ходженд? [43].

3. 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» [72].

**ТАҚСИР ҚИЛМОҚ** — эътибор қилмоқ

**А:** *Ахёнанан Бобурий менинг қошимға келур эди, вале мен ҳаё ва ҳижоб жиҳатидин Бобурий сори туз боқа олмас эдим, не жойи улким, ихтилот ва ҳикоят қила олғаймен ва нашъа ва изтироб сабабидин шукр қила олмас эдим, не имкони улким, кетганидин шикоят қила олғайман. Мулозамат таклифи қилмоқлиққа худ кимга тоқат бор эди [75].*

1. Sometimes it happened that Baberi came to visit me; when, from shame and modesty, I found myself unable to look him direct in the face. How then is it to be supposed that I could amuse him with conversation or a disclosure of my passion? From intoxication and confusion of mind I was unable to thank him for his visit it is not therefore to be imagined that I had power to reproach him with his departure. I had not even self-command enough to receive him with the common **forms of politeness** [79].

<p><b>Т:</b> Ахён-ахёнда Бобурий менинг қошимга келар эди. Лекин мен хаё ва тортинчоқлик боис Бобурий томонга тик қарай олмасдим: илтифот ва гаплашиш қаерда дейсиз! Нашъа ва изтироб сабабидан шукр қилар эдим, кетганидан шикоят қилишга менинг қандай имконим бўлсин? <b>Мулозамат</b> таклиф қилмоққа ҳам кимда ҳадду тоқат бор эди! [73].</p>	<p><b>2.</b> 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 (<i>ikhtilat</i>) and recital (<i>hikayat</i>)? In my joy and agitation I could not thank him (for coming); how was it possible for me to reproach him with going away? <b>What power had I to command the duty of service to myself?</b> [120].</p>
<p><b>Р. Т:</b> Иногда Бабури приходил ко мне, но от стыда и смущения я не мог даже взглянуть в его сторону; где уже мне было общаться или разговаривать с ним! От волнения и опьянения любовью я не мог даже его поблагодарить, как же мне было жаловаться на его уход! <b>Кто был в силах заставить его остаться?</b> [51].</p>	<p><b>3.</b> Occasionally Baburi came to me, but I was so bashful that I could not look him in the face, much less converse freely with him. In my excitement and agitation I could not thank him for coming, much less complain of his leaving. Who could <b>bear to demand</b> the ceremonies of fealty? [89].</p>
<p><b>ТАҚСИР ҚИЛМОҚ</b> — хато қилмоқ, камчиликка йўл қўймоқ</p>	
<p><b>А:</b> Мен ҳам имо била дедимким, мендин эмастур. Дасторхон солғучи <b>тақсир қилибтур</b>. Хожа фаҳм қилиб, бу узр масмуъ тушди [79].</p>	<p><b>1.</b> I answered him likewise by signs, that <b>the fault was not mine</b>, but the person's who had spread the tablecloth. The Khwajeh perceived what passed, and was satisfied with my excuse [87].</p>
<p><b>Т:</b> Мен ҳам имо-ишора билан дедимки, бу ишда менинг айбим йўқ. Дасторхон солувчи <b>хато қилибди</b>. Хожа бунни фаҳмлаб, бу узрни қабул қилди [77].</p>	<p><b>2.</b> I signed back, Not through me! <b>The table-layer is in fault!</b> The Khwaja understood and accepted the excuse [ (132) 199].</p>

Р. Т: Я тоже знаками ответил: «Это не моя вина. Тот, кто ставил дастархан, **допустил оплошность**». Ходжа понял, и извинение было принято. Он встал, я вышел его проводить [55, 56].

3. I motioned back as if to say, «It's not my fault. The steward **is to blame**». The khwaja understood and accepted this apology [99].

**ТАҚСИР ҚИЛМОҚ** — имконни қўлдан чиқармаслик, ишни охирига етказмоқ

А: Шайбоқхон Ўратепанинг устида эканда кишимизнинг озлиғига боқмай, Масчода уруқни қўюб, Оббурдан добонидин ошиб Даҳкат навоҳисига келдукким, кеча эрта ёвуқ сиғиниб қопуға келган ишни **тақсир қилмағайбиз** [88].

1. 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** [102].

Т: Шайбоқхон Ўратепанинг устида эканида кишимизнинг озлигига ва яроқсизлигига қарамай, ёв эшик олдига келганда **имконни қўлдан чиқармаслик** учун Масчодаги хонадонни қўйиб, Оббурдан довонидин ошиб Даҳкат кентига келдик [87].

2. While he was up there, we, disregarding the fewness of our men and their lack of arms, left our impedimenta (auruq) in Macha, crossed the Ab-burden 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 [153].

<p><b>Р. Т:</b> Когда Шейбанихан стоял под Ура-Тепе, мы оставили своих домочадцев в Масче и, невзирая на малочисленность и безоружность наших людей, [снова] перешли перевал, Аббурдан и спустились в окрестности Дихкета с тем, чтобы, подбравшись ночью или утром, <b>не упустить того, что само идет в руки</b> [63].</p>	<p><b>3.</b> 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 <b>not miss the opportunity</b> [115].</p>
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**ТАҚСИР ҚИЛМОҚ — ёрдамни аямоқ, ҳаракат қилмоқ**

<p><b>А:</b> Биз бу соридин етгач, сиз ичкаридин чиқиб илигингиздин келурини <b>тақсир қилманг</b>. Бу сўзларни буттуруб, Муҳаммад Андижонийни йиборилди [149].</p>	<p><b>1.</b> ... in order that we might be sure that they were aware of four approach; and while we assailed the enemy from without, they were to sally out from within, and <b>to leave nothing undone to rout the besiegers</b>. Such were the instructions which I dispatched Muhammed Andejani to communicate [214].</p>
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<p><b>Т:</b> Биз бу томондан етгач, сиз ичкаридан чиқиб қўлингиздин келганча <b>ҳаракат қилинг</b>, деб келишиб олдик. Бу сўзларни ёздириб, Муҳаммад Андижонийдан юборилди [150].</p>	<p><b>2.</b> We will come up from our side; you come out from yours; <b>neglect nothing your hands can find to do!</b> This having been put into writing, Muhammad Andijan was sent off [314].</p>
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<p><b>Р. Т:</b> Когда мы подойдем с той стороны, вы выходите изнутри и <b>сделайте все, что в ваших силах, ничего не упуская</b> [117].</p>	<p><b>3.</b> As we come from this direction, you emerge from inside and <b>make no mistake about it</b>. After ensuring that Muhammad of Andizhan understood these words, I sent him off [237].</p>
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**ТАҚСИР ҚИЛМОҚ** — хато қилмоқ, камчиликка йўл қўймоқ

**А:** Мен Самарқандни иккинчи навбат олғонда, бовужудким, Шайбонийхондек киши бирла Сарипулда чиқиб урушуб, ончаким имкони бор эди саъй ва эҳтимомдин **тақсир қилмадук**, нечукким маҳаллида мазкур бўлғусидур, шикаст топиб келиб, беш ой қалъадорлиқ қилдим, қалъадорлиқ забти ва истехкоми ва сардорлиқда **тақсир бўлмади** [38].

**1.** The second time I took Samarkand, although my army was defeated at Sire-pul, I threw myself into the town, and sustained a siege of five months; when no succor or assistance coming from any of the neighboring kings or Beks, in despair, I abandoned the place. [10].

**Т:** Мен Самарқандни иккинчи марта олганимда, Шайбонийхондек киши билан Сарипулда чиқиб урушдим, имкони борича ғайрат ва шижоатда **хато қилмадик** (ҳали ўз вақтида бу ҳақда ёзилур), бироқ енгилиб, беш ой қалъадорлиқ қилдим. Қалъани сақлаш, уни мустаҳкамлаш ва сардорлиқда **камчиликка йўл қўймадик** [33].

**2.** It was the Id-i-fitr (March 7<sup>th</sup> 505 AD); while I was engaged in the ablutions due for the breaking of the fast, Jahangir Mirza and the beks discussed the time I took Samarkand (905 AH. — 1500 AD), spite of defeat at Sar-i-pul, I went back and held it though a few months siege but as no sort of help or reinforcement came from any beg or ruler thereabouts, [18, 19].

**Р. Т:** Когда я второй раз взял Самарканд, то хотя и потерпел поражение у Сари Пула, однако все же, придя [в Самарканд], пять месяцев защищал крепость. От окрестных и соседних государей и беков не было никакой поддержки и помощи [15].

**3.** The second time I took Samarkand, [in 1501], although I had suffered a defeat at Sar-i-Pul, I held the fortress for five months. The padishahs and beks from surrounding territories **gave me no aid or assistance** whatsoever [11].



**ТАҚСИР ҚИЛМОҚ** — хатога йўл қўймоқ

**А:** Яна буким, Жаҳонгир мирзо мундоқ мукаддар ва ёмонлик билаким борди, ё кудуратини рафъ қилғайбиз, ё мазарратини дафъ. Ушбу йил Шайбонийхон Чин сўфини Хоразмда ўн ой муҳосара қилиб олди, бу муҳосарада қалин урушлар бўлди. Хоразм йигитлари бисёр мардоналиқлар қилдилар, ҳеч **тақсир қилмадилар**, андоқ тийрандозлиқ қилдиларким, борлар қалқондин, жибадин, баъзи маҳалда икки жибадин ўтқара-ўтқара отибтурлар [127].

1. Another consideration was, that Jehangir Mirza having shown his hostility, it became necessary either to remove his animosity, or to repel his aggressions. This year Sheibani Khan besieged Hussain Sufi in Khwarizm, which he took after a siege of ten months. In the course of this siege a number of desperate actions were fought, and the men of Khwarizm **displayed many deeds of consummate bravery**, and distinguished themselves by their pierced through both shield and mail, and frequently right through the double cuirass [176].

**Т:** Иккинчи сабаби: Жаҳонгир мирзо бундай кек ва ёмонлик билан кетдики, ё кекини бартараф, ё зарарини даф қилгаймиз. Ушбу йил Шайбонийхон Чинсўфини Хоразмда ўн ой қамал қилиб олди. Бу қамалда талай урушлар бўлди. Хоразм йигитлари кўп мардоналиқлар кўрсатдилар, курашда ҳеч **хатога йўл қўйишмади**. Шундай ўқотарлик қилдиларки, кўп бор қалқондан, совутдан, баъзан икки қават совутдан ҳам ўтқазиб камондан ўқ отдилар [127].

2. A second ground was that, since Jahangir Mirza had gone to such lengths and had behaved so badly, we had either to dispel his resentment or to repel his attack. This year Shaibaq Khan took Khwarizm after besieging Chin Sufi in it for ten months. There had been a mass of fighting during the siege; **many were the bold deed done** by the Khwarizmi braves; nothing so ever did they leave undone [255].

**Р. Т:** Во-вторых, поскольку Джехангир мирза ушел с таким недовольством и злобой, нужно либо рассеять его недовольство, либо отразить его вред. В том году Шейбанхан десять месяцев осаждал Чин Суфи в Хоразме и взял город. Во время этой осады происходили большие бои. Хорезмские йигиты сделали много смелых дел, не совершив ни в чем упущения [98].

**3.** Another reason was that, given the bad feeling with which Jahangir Mirza had gone off, either I would have to resolve the dispute or I would have to ward off attack by him. That very year Shaybani Khan had besieged Chin Sufi in Khwarazm for ten months. There had been a lot of fighting and the Khwarazm warriors had **performed bravely with no shortcoming**. They had to shot so well that arrows had pierced shields and armor, sometimes even two layers stick [192].

### ТЕНГРИ

#### ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ

**А:** Ул фатаратта Хонзодабегим Муҳаммад Шайбонийхонға тушуб эди, бир ўғли бўлуб эди, Хуррамшоҳ отлиқ Мақбул ўғлон эди. Балх вилоятини анга бериб эди, отаси ўлгандин бир-икки йил сўнгра Тенгри раҳматиға борди [38].

**1.** During the confusion that ensued, Khan-Zadeh Begum fell into the hands of Muhammed Sheibani Khan, and had by him a son named Khurram Shah, a fine young man, who had the country of Balkh assigned to him: but, a year or two after his father's death, he was **received into the mercy of God** [10].

**Т:** Ўша таҳликали тўполонда Хонзодабегим Муҳаммад Шайбонийхон қўлига тушганди. Бир ўғил кўрган эди. Исми Хуррамшоҳ, яхши ўғлон эди. Шайбонийхон унга Балх вилоятини берган эди. Отаси ўлгандан кейин бир-икки йил ўтгач, вафот этди [33].

**2.** ... in that throneless time (*fattrat*) Khan-zada Begim fell to Muhammad *Shaibani Khan*. She had one child by him, a pleasant boy, named Khurram Shah. The Balkh country was givan to him; **he went to God's mercy** a few years after the death of his father [18].

<p><b>Р. Т:</b> Во время безвластия Ханзадебиким досталась Мухаммад Шейбанихану. У нее родился сын по имени Хуррамшах, это был приятный юноша. [Шейбанихан] отдал ему область Балха, но через год-два после смерти своего отца он [тоже] <b>отправился к милости Аллаха</b> [15].</p>	<p><b>3.</b> During that interregnum-Khanzada Begim fell captive to Muhammad Shaybani Khan. They had one son named Khurramshah, a worthy lad. He was given Balkh, and a year or two after his father died, he too passed away [11].</p>
<p><b>ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ</b></p>	
<p><b>А:</b> <i>Ўшул фатаратта Руқия Султонимбегим Жонибек Султонға тушуб бир икки ўғли бўлди, турмади. Бу фурсатларда хабар келдиким, Тенгри раҳматиға борибтур</i> [38].</p>	<p><b>1.</b> 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 <b>she has gone to the mercy of God</b> [10].</p>
<p><b>Т:</b> Ўша талатўп пайтида Руқия Султонбегим Жонибек Султонга тушганди, бир-икки ўғилли бўлди, бироқ болалари турмади. Яқинда хабар келдики, <b>тангри раҳматиға борибди</b> [33].</p>	<p><b>2.</b> Ruqaiya-sultan Begim fell in that same throneless time (<i>fatarat</i>) to Jani Beg Sl. (<i>Auzbeg</i>). By him. she had one or two children who did not live. In these days of our leisure (<i>fursatlar</i>) has come news that she' <b>has gone to God's mercy</b> [74, 75].</p>
<p><b>Р. Т:</b> Во время безвластия Рукая Султанбиким досталась Джанибек султану. У нее родились один или два сына, но не жили. В настоящее время пришло известие, что она <b>отправилась к милости Аллаха</b> [16].</p>	<p><b>3.</b> During that same interregnum Ruayya Sultan Begim fell to Jani Beg Sultan. They conceived one or two sons who did not survive, News recently arrived that Ruqayya Sultan Begum <b>had gone to God's mercy</b> [12].</p>

**ТЕНГРИ РАҲМАТИГА БОРМОҚ — вафот этмоқ**

**А:** Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазоқликларда ва фатаратларда менинг билан билла эдилар, Қобулни олғондин беш-олти ой сўнгра, тарих тўққуз юз ўн бирда **Тенгри раҳматиға бордилар** [39].

**1.** 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 (12)].

**Т:** Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар ҳарбий сафарлар ва саргардонликларда мен билан бирга эди. Қобулни олганимдан сўнг беш-олти ой ўтиб, тўққуз юз ўн бириринчи (1505) **тангри раҳматиға борди** [34].

**2.** Qutluq-Nigar Khanum, my mother, was Yunas Khan's second daughter. She was with me in most of my guerilla expeditions and throneless times. She **went to God's mercy** in Muharram 911 AH (June 1505 AD) five or six months after the capture of Kabul [77].

**Р. Т:** Второй дочерью Юнусхана была моя мать Кутлук Нигарханум. Во времена казначества и безвластия она большей частью была со мной. Через пять-шесть месяцев после занятия Кабула, в девятьсот одиннадцатом году она **преставилась к божьей милости** [16].

**3.** The second daughter was my mother, Qutlugh 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 [14].

**ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ**

**А:** Мен Кобулни олғондин бурунроқ Макка азимати қилиб, Ҳинд йўли билан мутаважжих бўлди. Йўлда **Тенгри раҳматиға борибтур** [41].

**1.** 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** [15].

<p><b>Т:</b> Мен Кобулни олғондин бурунроқ Макка азимати қилиб, Ҳинд йўли билан мутав ажжиҳ бўлди. Йўлда <b>Тенгри раҳматиға борибтур</b> [34].</p>	<p><b>2.</b> He had started for Makka by way of Hind before I took Kabul (910AH. Oct. 1504 AD), but he <b>went to God's mercy</b> on the road. [26].</p>
<p><b>Р. Т:</b> Еще до того, как я взял Кабул, [Мухаммедбек] решил посетить Мекку и направился туда через Хиндустан; в дороге он <b>перешел к милости божией</b> [18].</p>	<p><b>3.</b> Before Kabul was taken he set out for Mecca via Hindustan. Along the way <b>he went to the God's mercy</b> [17].</p>
<p><b>ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ</b></p>	
<p><b>А:</b> Учинчи қиз Ойша Султонбегим эди. Беш ёшимда Самарқандга келганда манга қўлуб эдилар. Сўнгра қазоқликларда Хўжандқа келди, анда олиб эдим. Самарқандни иккинчи навбат олғонда биргина қизи бўлуб эди, неча кундин сўнг <b>Тенгри раҳматиға борди</b>. Тошканд бузуғлиғидин бурунроқ эгачисининг ангизи била мендин чиқди [44].</p>	<p><b>1.</b> The third daughter was Aisha Sultan Begum. When I visited Samarkand, at the age of five years, she was betrothed to me. She afterwards came to Khojend during the troubles, when I married her; and, about the time when I took Samarkand the second time, I had one daughter by her, who <b>lived only a few days</b>. She left my family before the overthrow of Tashkend, induced by the machinations of her elder sister [22].</p>
<p><b>Т:</b> Учинчи қизи Ойша Султонбегим эди. Беш ёшимда Самарқандга келганда менга бешиккерт қилишган эди. Сўнгра саргардонлик пайтларимда Хўжандга келди, ўшанда уйландим олиб эдим. Самарқандни иккинчи марта олганимда биргина қизи бўлган эди, неча кундан сўнг <b>Тангри раҳматиға борди</b>. Тошкандни шайбонийларнинг босиб олишларидан бурунроқ эгачисининг хусумати билан мендан чиқди [40].</p>	<p><b>2.</b> Ayisha-sultan Begim was the third. When I was five and went to Samarkand, they set her aside for me; in the guerilla ones she came to Khujand and I took her (905 AH); her one the daughter, born after the second taking of Samarkand, went in a few days to God's mercy and she herself left me a the instigation of an older sister [35, 36].</p>

Р. Т: Третья его дочь — Аиша Султанбиким. Когда я приехал в Самарканд, пяти лет от роду, ее прочили за меня. Потом во времена казачества она приехала в Ходжент, там я взял ее в жены. Когда я вторично захватил Самарканд, у нее родилась единственная дочь; несколько дней спустя [девочка] **преставилась к милости Аллаха** [21].

3. The third daughter was Ayisha Sultan Begim. When I was five years old and went to Samarkand, we were affianced. Later, during my recontres, she came to Khodzhent and I married her [in March 1500]. The second time I took Samarkand she had a little girl who **died** within several days. Shortly before the debacle of Tashkent [in March 1503], she left me at her elder sister's instigation [24].

#### ТЕНГРИ РАХМАТИҒА БОРМОҚ — вафот этмоқ

А: Мен Хуросонға борганда кўруб, хушлаб, тилаб, Кобулға келтуруб олдим. Бир қизи бўлди. Ўшал фурсатта-ўқ «зоча» захмати била **Тенри раҳматиға борди**, онасининг отини-ўқ қўюлди [44].

1. 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 [22].

Т: Мен Хуросонга борганда кўриб, хушлаб, тилаб, Кобулга келтириб олдим. Бир қизи бўлди. Ўшал фурсатдаёқ «зоча» хасталиги билан **вафот этди**. Қизига онасининг исми қўйилди [40].

2. 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 [36].

<p><b>Р. Т:</b> Придя в Хорасан, я увидел ее, она мне понравилась, я посватался, привез ее в Кабул и взял в жены. [У нас] родилась дочь, от трудных родов [Ма'сума Султанбиким] тогда же <b>отправилась к милости Аллаха</b>. Девочке было дано имя ее матери [21].</p>	<p><b>3.</b> 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 <b>died in childbirth</b>. The girl named for her mother [24].</p>
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**ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ**

<p><b>А:</b> Мен аввал Кобулға келганда менинг қошимда эди, улуғ риоят қилиб эрдим, филвоқиъ, риоят арзандаси ҳам бор эди. Аввалги йил Ҳиндустон азиатини била черик отлонгонда Саййид Юсуфбекнинг Кобулда қўйиб эрдим, ўшул фурсатта <b>Тенгри раҳматиға борди</b> [46].</p>	<p><b>1.</b> He was one of those who were with me when I first went to Kabul. I showed him great attention, and indeed he was deserving of it. The first time that I led my army against Hindustan, I left Syed Yusuf Beg behind in Kabul, and he <b>departed into the mercy of God</b> that same year [25].</p>
<p><b>Т:</b> Мен Кобулга келган дастлабки пайтлари ёнимда эди, катта эътибор кўрсатгандим, эътиборга арзигулик фазилатлари ҳам бор эди. Аввалги йил Ҳиндустонга қўшин тортганимда Саййид Юсуфбекни Кобулга ҳокимият тепасига қўйгандим. Ўша фурсатда <b>оламдан ўтди</b> [41].</p>	<p><b>2.</b> He was with me when I first went to Kabul; I shewed him great favour and in truth he was worthy of favour. I left him in Kabul the first year the army rode out for Hindustan; at that time he <b>went to God's mercy</b> [39].</p>

**Р. Т:** Когда я в первый раз при-был в Кабул, Сейид Юсуф был при мне. Я оказывал ему большое внимание и, действительно, он стоил внимания! В тот год, когда мои войска впервые выступили в Хиндустан, я оставил Сейид Юсуфбека в Кабуле. Там он и преставился к милости Аллаха [22].

**3.** When I came first to Kabul, he was with me. He was truly worthy of patronage, and I promoted him to high rank. The first year the army marched to Hindustan, I stationed Sayyid Yusuf Beg in Kabul, where he **passed away** at that time [26].

**ТЕНГРИ РАХМАТИҒА БОРМОҒ — вафот этмоқ**

**А:** Султон Хусайн мирзо Астробод черикидин ёнғонда истиқболға келди, мирзо била кўрушуб кўпқунча, бир ҳолати бўлди, кўполмади, кўтариб элтдила. Табиблар асло ташхис қила олмадилар. Тонгласиға-ўқ **Тенгри раҳматиға борди.** Бир байти ҳасби ҳол воқиъ бўлубтур... [133].

**1.** When Sultan Hussain Mirza returned from the Asterabad campaign, the Beg came out of the city to meet him; between the moment of the Mirza's saluting him and his rising, he was affected with a sudden stroke, which prevented his getting up, and he was obliged to be carried off. The physicians were unable to render him any assistance, and next morning he **departed to the mercy of God** [185].

**Т:** Султон Хусайн мирзо Астробод юришидан қайтганида Алишербек унинг истиқболига чиқди. Мирзо билан кўришиб ўрнидан тургунча, бир мадорсизлик ҳолати бўлди, тура олмади. Кўтариб олиб кетдилар Табиблар асло ташхис қила олмадилар. Эртасигаёқ **Тангри раҳматиға борди.** Бир байт унинг ҳолатига мувофиқ келган ... [133].

**2.** When the Mirza was returning from the Asterabad campaign, 'Ali-sher Beg went out to give him meeting; they saw one another but before 'Ali-sher Beg should have risen to leave, his condition became such that he could not rise. He was lifted up and carried away; the doctors could not tell what was wrong; he **went to God's mercy** next day ... [272].



<p><b>Р. Т:</b> Когда Султан Хусейн мирза возвращался из похода на Астрабад, Алишербек выехал ему навстречу. Поздоровавшись с Мирзой, он хотел подняться [с колен], но с ним что-то случилось и он не мог встать; его подняли и унесли. Врачи никак не могли распознать [его болезнь]. На следующее же утро он <b>престался к милости Аллаха</b> [103].</p>	<p><b>3.</b> When Sultan-Husayn Mirza was returning from the Astarabad campaign, Ali-Sher Beg Nawa'i went out to greet him As he was standing up after his interview with the mirza, he had a seizure and could not rise. They got him up, but the physicians were incapable of making a diagnosis. The next morning he <b>passed away</b>. One of his lines of poetry is appropriate: ... [204].</p>
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**ТЕНГРИ ТАОЛО ФАЗЛ ВА КАРАМИ БИЛА —**

Оллоҳ таолонинг фазли ва карами, иродаси билан

<p><b>А:</b> <i>Рабиулаввал ойининг авохириди Тангри таоло фазл ва карами била</i> Кобул ва Ғазни мулк ва вилоятини бежанг ва жидол муяссар ва мусаххар қилди [107].</p>	<p><b>1.</b> In the latter end of the month of the latter Rabi, <b>by the blessing of Almighty God</b>, I gained possession of Kabul and Ghazni, with the country and provinces dependent on them, without battle or contest [136].</p>
<p><b>Т:</b> Раби ул-аввал ойининг охирида <b>Тангри таолонинг фазл карами билан</b> Кобул ва Ғазни мулк ҳамда вилоятлари жанг-жадалсиз менга муяссар бўлди ва фатҳ этилди [105].</p>	<p><b>2.</b> It was in the last ten days of the second Rabi that without a fight, without an effort, <b>by Almighty of God's bounty and mercy</b>, I obtained and made subject to me Kabul and Ghazni and their dependent districts [199].</p>
<p><b>Р. Т:</b> В конце месяца раби' первого <b>Аллах великий по своей милости</b> и великодушию без боя и сражения подчинил и отдал мне царство и область Кабула и Газни [80].</p>	<p><b>3.</b> Toward the end of Rabi'l [September], <b>through God's grace and favor</b>, I regained once more the kingdom of Kabul and Ghazni without bloodshed [151].</p>

**ТЕНГРИ ИНОЯТИ БИЛА** — Оллоҳ марҳамати билан

**А:** *Тенгри инояти била Сўғд ва Миёнкол қўрғонлари уч-тўрт ойда аксар бизга ружуъ қилдилар. Боқи тархон ҳам фурсат топиб келиб, Қарши қўрғониға кирди [81].*

**1. 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 [89].

**Т:** *Тангри инояти билан Сўғд ва Миёнкол қўрғонлари уч-тўрт ойда аксар бизга бизга томон юзландилар. Боқи тархон ҳам фурсат топиб, Қарши қўрғониға кирди [79].*

**2. By God's grace,** all the forts of Soghd and Miyan-kal returned to me within three or four months. Over and above this, Baqi Tarkhan seized this opportunity to occupy Qarshi; Khuzar and Qarshi [ (202) 235. ].

**Р. Т:** *С божьей помощью самое большее через три-четыре месяца крепости Сугуда и Мианкала вернулись к нам. Баки тархан, воспользовавшись, случаем, также явился и выступил в крепость Карши [57].*

**3. 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 [101].

**ТЕНГРИ ЕТКУРСА** — Худо ҳоҳласа

**А:** *Ҳиндустон ишлари ҳам бир навъ сомон топиб келадур. Тенгри таолодин умид андоқдурким, бу оранинг иши Тенгри таоло инояти била бот саранжом топмай. Бу иш забтидин сўнг бетаваққуф, Тенгри еткурса, мутуважжиҳ бўлғумдур [249].*

**1. 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 [401].

<p><b>Т:</b> Ҳиндустондаги ишлар бир-мунча тартибга кела бошлади. Тангри таолодан умид қиламизки, бу ердаги ишлар Тангри таолонинг кўмаги билан тез кунларда саранжом бўлади. <b>Тангри насиб қилса</b>, тўхтаб турмай Кобул сари йўлга тушаман [264].</p>	<p><b>2.</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, <b>God willing!</b> my start will be made at once" [645].</p>
<p><b>Р. Т:</b> Обстоятельства в Хиндустане начинают некоторым образом приходить в порядок. По милости великого господи есть надежда, что, <b>с волей божьей</b>, дела здесь скоро устроится [207].</p>	<p><b>3.</b> Affairs in Hindustan are getting into shape. It is hoped <b>from God Almighty</b> 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 [434].</p>
<p><b>ТЕНГРИ ҲУКМИНИ БУТКАРМОҚ — вафот этмоқ</b></p>	
<p><b>А:</b> Яна Ибни Ҳусайн мирзо била Муҳаммад Қосим мирзо эди. Зикрлари келгусидир. Бу беш мирзонинг онаси Бобо оғача эди, ғунчачи эди. Боридин улуғ қиз Султонимбегим эди. Ёлғуз туғуб эди, онаси Чўлибегим отлиқ, қозоқ бекларининг қизи бўлур. Хейли сўз билур эди. Сўзга мунги йўқ эди. Оғаси Бойқаро мирзонинг ўртанчи ўғли Султон Вайс мирзоға чиқариб эди. Бир қиз, бир ўғул, бўлуб эди. Қизини Шайбон султонларидин Иилибарс Султоннинг иниси Эсанқули Султонға чиқариб эди, ўғли Муҳаммад Султон мирзодурким, бу тарихта Қаннўж вилоятини анга берибтурмен. Султонимбегим Кобулдин ушбу тарихта набирасини олиб, Ҳиндустонға келадурганда Нилобта <b>Тенгри ҳукмини буткарубтур</b> Сўнгагини киши-қароси олиб ёндилар, набираси келди[130].</p>	<p><b>1.</b> Another was Ebn Hussain Mirza, who, with Muhammed Kasim Mirza, will be mentioned in the sequel. The mother of these five Mirzas was Papa Aghacheh, who was a concubine. His eldest daughter was Sultanim Begum, who had no brother or sister of the full blood. Her mother, Juli Begum, was the daughter of one of the Begs of the Azaks. Sultanim Begum was very eloquent and ingenious, but her remarks in conversation were frequently rude and ill-timed. Her elder brother gave in marriage to Sultan Weis Mirza, the son of Miangi Baikra Mirza, by whom she had one son and one daughter. This daughter was given to Isan Kuli Sultan, the younger brother of Dilbars Sultan, one of the Shaban Sultans. Sultan Muhammed Mirza, on whom I have conferred the government of Kanuj, is the son of this marriage. Sultanim Begum set out along with her grandson for Hindustan, but <b>expired at Nilab</b> on the journey [181].</p>

Т: Яна Ибни Ҳусайн мирзо билан Муҳаммад Қосим мирзо эди. Ҳали булар хусусида ёзилади. Бу беш мирзонинг онаси Бобо оғача эди, ғунча-чи эди. Ҳаммасидан каттаси — қизи Султонимбегим эди. Онадан ёлғиз туғилганди. Онаси Чўлибегим қозоқ бекларининг қизи эди. Хейла сўз биларди. Сўзга чечан эди. Оғаси Бойқаро мирзонинг ўртанча ўғли Султон Вайс мирзога чиқариб эди. Бир қиз ва ўғли, бор эди. Қизини Шайбон султонларидан Йилибарс Султоннинг укаси Эсонқули Султонга чиқарган эди. Ўғли Муҳаммад Султон мирзодирки, бу пайтда Қаннўж вилоятини мен унга берган эдим. Султонимбегим Кобулдан ушбу йили набирасини олиб, Ҳиндистонга келаётганида Нилобда **Тангри ҳукмини битказибди**. Суюгини яқинлари олиб қайтдилар, набираси бизнинг олдимизга келди [130, 132].

2. Ibn-i-husain Mirza and Muh. Qasim Mirza were the others; their story will follow. Papa Aghacha was the mother of the five sons last-named. Of all the Mirza's daughters, Sultanim Begim was the oldest. She had no brother or sister of the full-blood. Her mother, known as Chuli (Desert) Begim, was a daughter of the Azaq begs. Sultanim Begim had great acquaintance with words (*soz bilur aidi*); she was never at fault for a word. Her father sent her out to Si. Wais Mirza, the middle son of his own elder brother Bai-qara Mirza; she had a son and a daughter by him; the daughter was sent out to Aisan-quli Si. Younger brother of the Yili-bars of the Shaban sultans; the son is that Muhammad Si. Mirza to whom I have given the Qannauj district. She At that same date Sultanim Begim, when on her way with her grandson from Kabul to Hindustan, **went to God's mercy at Nilab** [265].

**Р. Т:** Еще были Ибн Хусейн миррза и Мухаммад Касим мирза; упоминание о них должно в дальнейшем последовать. Матерью этих пяти царевичей была Папа Агаче, наложница. Старшей дочерью Султан Хусейн мирзы была Султанбиким; она родилась у матери одна. Ее мать, по имени Чулибеким, была дочерью одного из адакских беков. Султанбиким очень хорошо говорила, затруднений в словах у нее не было. Ее брат выдал ее замуж за среднего сына Байкара мирзы, Султан Ваис мирзу; у них была одна дочь и один сын. Дочь выдали за Исанкули султана, младшего брата Илбарс султана, одного из султанов рода Шейбани; их сын — это Мухаммад Султан мирза, которому я теперь отдал область Канаудж. Тогда же Султанбиким забрала своего внука и направилась из Кабула в Хиндустан; в Нилабе над ней **исполнился божий приговор**. Люди ее взяли останки умершей и воротились обратно; ее внук тоже прибыл ко мне [102].

**3.** Another two Ibn-i-Husayn Mirza and Muahammad-Qasim Mirza. They will be mentioned later. The mother of the latter five mirzas was Papa Aghacha, a concubine. The eldest daughter was Sultanim Begim. She was without siblings, and her mother was Choli Begim, of the Adaq begs. She had a large vocabulary but not much zest in her words. She was married to her cousin, Bayqara Mirza's middle son, Sultan-Ways Mirza, and had by him a daughter and a son. The daughter was in marriage to Esan-quli Sultan, younger brother of Yili Bars Sultan of the Shaban sultans. The son is Muhammad-Sultan Mirza, to whom at this date I have given the governorship of the province of Kannauj. Sultanim Begim **died at Nilab** as she was bringing her grandson from Kabul to Hindustan [199].

**ТЕНГРИ ТАОЛО ФАЗЛ ВА КАРАМИ БИЛА —**  
Оллоҳ таолонинг фазли ва карами, иродаси билан

**А:** Рабиулаввал ойининг авохириди **Тенгри таоло фазл ва карами била** Кобул ва Ғазни мулк ва вилоятини бежанг ва жидол муяссар ва мусаххар қилди [107].

1. In the latter end of the month of the latter Rabiya, **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 [136].

**Т:** Раби ул-аввал ойининг охирида **Тангри таолонинг фазл карами билан** Кобул ва Ғазни мулк ҳамда вилоятлари жанг-жадалсиз менга муяссар бўлди ва фатҳ этилди [105].

2. 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 [199].

**Р. Т:** В конце месяца раби' первого **Аллах великий по своей милости** и великодушию без боя и сражения подчинил и отдал мне царство и область Кабула и Ғазни [80].

3. Toward the end of Rabi'l [September], **through God's grace and favor**, I regained once more the kingdom of Kabul and Ghazni without bloodshed [151].

**ТЕНГРИ ҲУКМИНИ БУТКАРМОҚ —** Тангри раҳматига бормоқ

**А:** Яна Опоқбегим эди, андин ҳеч ўғул ва қиз бўлмади. Попо оғачаким, мунча суюклук эди, мунинг кўкалдоши эди, чун ўғул-қизи йўқ эди, Попо оғачанинг ўғлонларини ўғлидек сахлар эди. Мирзонинг беҳузурлуқларида бисёр яхши хизмат қилур эди, ҳарамларидин ҳеч ким мунча хизмат қила олмас эди. Мен Ҳиндустонга келур йил Ҳиридин келди. Мен ҳам таъзим ва эҳтиромларин иликдин келгунча қилдим Чандерийни муҳосара қилғонда хабар келдиким, Кобулда **Тенгри ҳукмини буткармиш** [131].

1. Another of his wives was Apak Begum, by whom he had neither son nor daughter. Papa Agacher, who was so much attached to her, was her foster sister; having no children herself, she brought up the sons of Papa Agacheh as her own. She attended the Mirza with very tender care during his illnesses; indeed, no lady of his family equaled her in dutiful attentions. The year that I came to Hindustan she arrived from Heri. I showed her all the respect and kindness in my power. While I was besieging Chanderi, I learned that, at Kabul, she had **departed to the mercy of God** [183].

**Т:** Яна, Опоқбегим эди. Ундан ҳеч ўғил ва қиз бўлмади. Суюкли хотини Попо Оғача бунинг кўкалдоши эди. Ўғил-қизи бўлмагани учун Попо оғачанинг ўғилларини ўғилдек асрарди. Мирзонинг хасталик чоғларида кўп яхши хизмат қиларди. Аёлларидан ҳеч ким бунча хизмат қила олмасди. Мен Ҳиндистонга келадиган йили Ҳиротдан келди. Мен ҳам қўлдан келганча таъзим ва эҳтиром қилдим. Чандерийни қамал қилганда хабар келдики, Кобулда **Тангри раҳматига борибди** [132].

**Р. Т:** Еще была Апакбиким; от нее не было ни сына, ни дочери; Папа Агаче, которая стала такой любимицей [Мирзы], проходилась ей молочной сестрой; так как у Апакбиким не было ни сына, ни дочери, то она воспитывала сыновей Папа Агаче, словно своих собственных детей. Во время болезней Мирзы она очень хорошо ему прислуживала; никто из жен не мог так ему служить. В тот год когда я прибыл в Хиндустан, Апакбиким явилась туда из Герата. Я оказал ей возможный почет и уважение. Во время осады Чандери пришло известие, что над ней в Кабуле **исполнился божий приговор** [Р. В. 102].

**2.** Apaқ Begim was another; she had no children; that Papa Aghacha the Mirza made such a favorite of was her foster-sister. Being childless, Apaқ Begim brought up as her own the children of Papa Aghacha. She nursed the Mirza admirably when he was ill; none of his other wives could nurse as she did. The year I came into Hindustan (932 AH) she came into Kabul from Heri and I shewed her all the honour and respect I could. While I was besieging Chandiri (934 AH), news came that in Kabul, she had **fulfilled God's will** [268, 269].

**3.** Apaқ Begim had no children. Papa Aghacha, who was so dear to the mirza, was her kukaldash. Having no offspring, cared for Papa Aghacha herself, she brought up the sons of Papa Agacheh as her own. She attended the Mirza with very tender care during his illnesses; indeed, no lady of his family equaled her in dutiful attentions. The year that I came to Hindustan she arrived from Heri. I showed her all the respect and kindness in my power. While I was besieging Chanderi, I learned that, at Kabul, she had **departed to the mercy of God** [183].

Ў  
ЎЛДИРМОҚ

БЎЙНИҒА УРДУРМОҚ — ҚАТЛ ҚИЛМОҚ

**А:** Чаҳоршанба куни, рамазон ойининг ғуррасида Абулмуҳсин мирзо Султон Ҳусайн мирзонинг бир неча беклари ва бир пора илғори била илгаррак келди. Андоқ уруш ҳам бўлмади, босилди. Қалин ўбдон йигитлари иликка тушти. Султон Ҳусайн мирзо барчасининг **бўйниға урдурди** [57].

**1.** On Wednesday the first of Ramzan, Abul Hassan Mirza and some of Sulatn Hussain Mirza's Bega, having pushed on with a detachment of troops as a plundering party, routed Badi-*ez-zaman* Mirza after what could hardly be called an action. Many young cavaliers of his party were taken prisoners. Sulatn Hussain Mirza ordered the whole of them to have their **heads struck off** [45].

**Т:** Чоршанба куни рамазон ойининг бошида Абулмуҳсин мирзо Султон Ҳусайн мирзонинг бир неча беклари ва бир даста ҳужумчиси билан илгарирок келди. Унчалик кўп уруш ҳам бўлмади. Баддиуззамон лашкари босилди. Кўп сара йигитлар қўлга тушди. Султон Ҳусайн мирзо барчасининг **бошини кестирди** [57].

**2.** On the frist day of Ramzan (May 2<sup>nd</sup>) Abu'l-muhsin Mirza advanced, leading some of his father's flight troops. There was nothing to call a battle; Badi'u'zaman Mirza was routed and of his braves masses were made prisoner. 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** [69, 70].



**Р. Т:** В среду в первый день месяца рамазана Абулмухсин мирза с несколькими беками Султан Хусейн мирзы и отрядом конницы выдвинулся вперед. Настоящее сражение еще даже не началось, как Бади'аззаман был разбит; множество его отборных йигитов попало в плен Султан Хусейн мирза приказал **снести им всем головы** [33].

**3.** On Wednesday, the first of Ramadan [May 3, 1497], Abu'l-Muhsin Mirza advanced with a few of Sultan-Husayn Mirza's officers and light troops. There was not much of a battle, and Badi'uzzaman's troops were defeated. Many of his warriors **were taken prisoner** and Sultan Husayn Mirza had them all **beheaded** [51].

### ҚАСОҒА ЕТКУРМОҚ — ўлдирмоқ

**А:** *Сабоҳи отланиб, балиққа тўр солдурдук. Туш бор эдиким, Алишангга бориб, боғда ичилди. Тонгласи Ҳамзахон Алишангнинг маликинингким, ёмон ишлар қилиб, ноҳақ қонлар тўкуб эди, қонлиқларига топшурулди, қасосға еткурдилар* [182].

**1.** 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** [284].

**Т:** Эрталаб бу ердан чиқиб, балиққа тўр солдик. Туш чоғи Алишангга бориб, боғда ичилди. Эртаси куни тонгда кўп ёмон ишлар қилиб, ноҳақ қонлар тўккан, Алишанг малиги Ҳамзахонни қон талаб этаётган душманларига топширдим, **қасосларини олдилар** [188].

**2.** At dawn (Safar ist) nwe rode out and had a fishing-net cast, at mid-day went into Ali-shang and drank in a garden. 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** [424, 425].

Р. Т: Утром мы выехали и закинули сеть для ловли рыбы. В полдень мы отправились в Алишенг и пили в саду. На следующее утро я отдал Хамзахана, правителя Алишенга, который совершил дурные дела и несправедливо проливал кровь, его кровным врагам, и те **подвергли его казни** [148].

3. 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** [305].

#### ҚАТЛҒА БОРУР — ҳалок бўлар

А: Мунда ҳам зарб уруш бўлур. Ўзбак уч қатла ёндурасолур. Тенгри таоло инояти бўлур, ўзбакни босарлар. Кўчумхон, Убайдхон, Абусаъид Султон бошлиқ тўққуз султон тирик эмиш, ўзга секкиз султон мақтул бўлур. Убайхоннинг бошини топмаслар, танасини топарлар, ўзбактин эллик минг киши ва туркмандин йигирма минг киши **қатлға борур** [246].

1. The Uzbeks, who were commanded by Kochim Khan, were thrice broken, and thrice 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. The head of Obeid Khan could not be found, but his body was discovered. Fifty thousand Uzbeks and twenty thousand Turkomans **fell in the action** [397].

**Т:** Бу ерда ҳам жуда шиддатли жанг бўлади. Ўзбак уч бора қаршиликка учрайди. Тангри таоло кўмаги билан ўзбакни енгадилар. Кўчумхон, Убайдхон, Абусаид Султон бошчилигидаги тўққиз султон асир олинади. Бир Абусаид Султонгина тирик эмиш, қолган саккиз султон қатл эттирилади. Убайдхоннинг боши топилмабди, бироқ танасини топибдилар, ўзбаклардан эллик минг киши ва туркманлардан йигирма минг киши **ўлимга бордилар** [261].

**Р. Т:** Тут тоже началась битва и сражение. [Натиск] узбаков три раза отражали; по милости великого господа, они были разбиты. Девять султанов во главе с Кучумханом, Убайханом и Абуса'ид Султан, говорят, остались жив; другие восемь султанов убиты. Голова Убайдхана не была найдена, но тело его нашли. Пятьдесят тысяч узбаков и двадцать тысяч туркмен **погибли убитыми** [205].

**2.** Here also the fight was hard. Thrice they flung the Auzbek back; by God's grace they beat him. Nine sultans, with Kuchum Khan, 'Ubaid Khan and Abu-sa'id Sl. at their head, were captured; one, Abu-sa'id Sl. is said to be alive; the rest have gone to death. 'Ubaid Khan's body was found, but not his head. Of Auzbegs 50, 000 **were slain** [636].

**3.** Here there took place a pitched battle. Thrice the Uzbeks charged and forced them to retreat, but it was God's will that the Uzbeks be defeated. Nine princes under the leadership of Kochum Khan, Ubayd Khan, and Abu-Sa'id Sultan were taken. Of these only Abu-Sa'id Sultan was left alive; the other eight princes **were put to death** [429].

ТИРТ — ПИРТ ҚИЛМОҚ — тилка пора қилмоқ

<p><b>А:</b> Турғон йигитлар тўш-тўшидин ёпишиб, бу икки кишини <i>тирт-пирт</i> қилдилар. Иш сулҳ ва ислоҳдин ўтти. Бу икки кишини топшуруб, урушқа отландуқ [96].</p>	<p><b>1.</b> The men, who were around closed in on every side, and, in an instant, <b>dragged away</b> and rifled these two noblemen. There was now an end of all treaty. We, therefore, delivered them both into custody, and mounted for battle [115].</p>
<p><b>Т:</b> Турган йигитлар атроф-теваракдан ташланиб, бу икки кишини <i>тит-пит</i> қилмоқчи бўлдилар. Иш сулҳ ва ислоҳ чегарасидан ўтди. Бу икки кишини асир олиб, урушга отландик [94].</p>	<p><b>2.</b> 'All, now the Governor of Koel, also showed courage while we were in the Gate; he was a retainer of Si. Muh. Wais and twice <b>did well</b>, 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 [243].</p>
<p><b>Р. Т:</b> Стоявшие там йигиты со всех соторон бросились на тех двоих и <i>поволокли их</i>. Говорить о мире и соглашении было уже поздно. Отдав техдвоих под стражу, мы выехали на бой [70].</p>	<p><b>3.</b> The warriors standing by rushed in from all directions and <b>roughed them up</b>. That put an end to thoughts of peace and truce. We handed over the two men and mounted for battle [130].</p>

## ШАҲИД ҚИЛҒОН — ўлдирган

**А:** Бу хабар бизга келгач, Муҳиб Али халифани навкарлари била йибордук. Мулло Ҳусайни ва яна баъзиларни убруқ-субруқ буларнинг кўмакига йибордук. Сўнгра Муҳаммад Али жанг-жангни ҳам йиборилди. Илгари таъйин бўлғонлар, Муҳиб Али алар еткунча Абдулазиз аларни тебратиб, туғини олиб, Мулло Неъмат ва Мулло Довуд ва Мулло Опоқнинг униси ва яна бир нечани олиб, **шаҳид қилғон экандурлар** [220].

**1.** The moment this intelligence arrived, I dispatched Mohib Ali Khalifeh, with his followers, to reinforce them. Mulla Hussain and some others were sent close after to their support, being directed to push on, each according to the speed of his horse. I then detached Muhammed Ali Jeng-Jeng to cover their retreat. 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 [352].

**Т:** Бу хабар бизга етиб келгач, у ерга Мухиб Али халифани навкарлари билан юбордик. Мулло Хусайнни ва яна баъзи кишиларни шошилинич ёрдамга жўнатдик. Сўнгра Мухаммад Али жанг-жангни ҳам юборилди. Илгари қилиб тайинланган Мухиб Алининг одамлари етиб боргунларича, Абдулазизни сиқиб келиб байроғини олиб қўйиб Мулло Неъмат, Мулло Довуд ва Мулло Опоқнинг укаси ва яна бир неча кишини асир олиб, **шаҳид қилган экан** [231].

**Р. Т:** Когда весть об этом дошла до нас, мы немедленно послали туда Мухиб Али, [сына] Халифы, и его нукеров. Муллу Хусейна и еще некоторых спешно отправили им в подкрепление, позже на помощь был послан также Мухаммад Али Джанг-Джанг. До прибытия людей Мухиб Али, первыми назначенных в подкрепление, враги потеснили Абдулазиза, захватили знамя, взяли в плен и **предали мученической смерти** Муллу Ни'мата и Муллу Дауда, а также младшего брата Муллу Аппака и еще некоторых воинов [180].

**2.** On news of this, we despatched Khalifa's Muhibb-i-'ali with Khalifa's retainers. Mulla Hussain and some others aubruq-subruq were sent to support them, and Muhammad Ali Jang-jang also. Presumably it was before the arrival of this first, Muhibb-i-'all's, reinforcement that the Pagan had hurried off 'Abdu'l-'azlz and his men, taken his standard, **martyred** Mulla Ni'mat, Mulla Daud and the younger brother of Mulla Apaқ, with several more [549].

**3.** As soon as the news reached us, we dispatched Khalifa's Muhibb-Ali with Khalifa's liege men. Mulla Husayn and some others we dispatched «lickety-split» as reinforcements. Later Muhammad-Ali Jang-Jang was sent too. No sooner had the advance party assigned to Muhibb-Ali arrived than the enemy routed Abdul-Aziz, captured his yak tail, took prisoner Mulla Nimat, Mulla Daud, Mulla Apaқ's younger brother, and some others and **put them to death** [378].

**Ў**  
**ЎЛМОҚ**

**ВАФОТ ҚИЛМОҚ** — дунёдан ўтмоқ, ўлмоқ

<p><b>А:</b> <i>Менинг отамнинг онаси ҳам Андижонда вафот қилгон экандур, ани ҳам мунда эшиттурдилар [86].</i></p>	<p><b>1.</b> My father's mother had also <b>paid the debt of mortality</b> at Andejan, and the news was communicated here [99].</p>
<p><b>Т:</b> <i>Отамнинг онаси ҳам Андижонда вафот қилган экан, уни ҳам шу ерда эшитдим [85].</i></p>	<p><b>2.</b> My father's mother also must have <b>died</b> in Andijan; this too they let us know in Aura-tipa[149].</p>
<p><b>Р. Т:</b> <i>Мать моего отца тоже скончалась в Андижане, об этом нам рассказали там же [62].</i></p>	<p><b>3.</b> My father's mother had also <b>passed away</b> at Andizhan [112].</p>

**ЗОЙИЪ БЎЛМОҚ** — нобуд бўлмоқ, ўлмоқ

<p><b>А:</b> <i>Барчасини мунда бой берди. Қочарда, тоғ йўлига учраб, эниш ва учма ерга йўлуқуб, ўзи ташвиш била бу учмадин тушти. Кўп эли бу учмада зойиъ бўлди [57].</i></p>	<p><b>1.</b> 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 <b>perished</b> at this precipice [45].</p>
<p><b>Т:</b> <i>Барчасини шу ерда бой берди. Қочаётганида тоғ йўлига учраб, эниш ва учма жойларга йўлиқиб, ўзи ташвиш билан учмадан тушди. Кўп эли бу учмада нобуд бўлди [53].</i></p>	<p><b>2.</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 <b>perished there</b> [70].</p>

Р. Т: Все это он тогда потерял. Убегая, он попал на горную дорогу и наткнулся на кручи и обрывы; сам он с большим трудом спустился в обрыв, многие его люди погибли в этой пропасти [33].

3. 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 [51].

**ОЛАМИ ФОНИЙНИ ВИДОЪ ҚИЛМОҚ — вафот этмоқ**

А: Чун Султон Аҳмад мирзо мурожаат қилди, икки уч манзилдин сўнг мизожи эътидол наҳажидин мунҳариф бўлуб, муҳриқ иситма тори бўлди. Ўратепа навоҳиси Оқсувға етганда шаввол ойининг авоситида тарих секкиз юз тўқсон тўққузда қирқ тўрт ёшида **олами фонийни видоъ қилди** [43].

1. 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 44<sup>th</sup> year of his age [20].

Т: Султон Аҳмад мирзо қайтгандан сўнг, икки-уч манзил юргач аҳволи кескин ўзгариб, қаттиқ иситмага чалинди. Ўратепа туманида Оқсувға етганда шаввол ойининг ўрталарида, саккиз юзу тўқсон тўққуздинчи йили (1494) қирқ тўрт ёшида **ўтар дунё билан видолашди** [39].

2. 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-tipa, 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 [33].



<p><b>Р. Т:</b> Когда Султан Ахмед мирза возвращался обратно, то после двух или трех переходов натура его уклонилась от пути уравновешенности. На него напала жгучая лихорадка и, дойдя до Аксу, возле Ура-Тепе, он <b>протился с сим бранным миром</b> в середине месяца шаввала восемьсот девяносто девятого года в возрасте сорока четырех лет [20].</p>	<p><b>3.</b> 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 (<i>July, 1494</i>), <b>he bade farewell to the mortal world</b> at the age of forty-four [22].</p>
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**ОЛАМДИН БОРМОҚ — вафот этмоқ**

<p><b>А:</b> Биргина қизи қолиб эди, Шодбегим отлиқ. Сўнгра Кобулға келди, Одил Султонға берилди. Ҳайдар мирзо отаси замонида- ўқ <b>оламдин борди</b> [130].</p>	<p><b>1.</b> 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 <b>departed this life before his father</b> [180].</p>
<p><b>Т:</b> Биргина қизи қолганди, Шодбегим исмли. Сўнгра Кобулга келди, Одил Султонга берилди. Ҳайдар мирзо отаси замонидаёқ <b>оламдан ўтди</b> [130].</p>	<p><b>2.</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 <b>departed from the world</b> in his father's lifetime [264].</p>
<p><b>Р. Т:</b> После Хайдар мирзы осталась всего одна дочь по имени Шадбиким; позднее она прибыла в Кабул и ее выдали за Адил султана. Хайдар мирза <b>ушел из мира</b> еще при жизни своего отца [100].</p>	<p><b>3.</b> One little daughter survived infancy. Shad Begim by name, she later came to Kabul and was given in marriage to Adil Sultan. Haydar Mirza <b>departed this world</b> during his father's lifetime [198].</p>

**ОЛАМДИН БОРМОҚ — вафот этмоқ**

**А:** Ул ноҳақшуносу бемурувват ул яхшилиқларнинг муқобаласида ҳеч навъ риоят ва шафқат қилмади Хорлиқ ва зорлиқ била Ахси вилоятида оламдин борди [46].

**1....** 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 [25].

**Т:** У ҳақтанмас, мурувватсиз кўрган яхшиликлари эвазига Боқи тархонни ҳеч навъ риоят ва шафқат қадрламади ва унга шафқат қилмади. У хор-зорликда Ахси вилоятида оламдан ўтди [42].

**2. ...** but that inhuman ingrate made him no sort of return in favour and kindness. He **left the world** at Akhsi, in misery and wretchedness [40].

**Р. Т:** Этот неблагодарный и невеликодушный человек не оказал ему в воздаяние за благо никакого внимания и ласки, и Баки тархан в унижении и печали **покинул сей мир** в области Ахси [22].

**3.** 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 [27].

**ОЛАМДИН КЕЧМОҚ — вафот этмоқ**

**А:** Рабиул охар ойида Султон Маҳмуд мирзоға қавий ориза юзланиб, олти кунда оламдин кечти. Қирқ уч ёшар эди [48].

**1.** In the month of the latter Rabiya, 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 [28].

**Т:** Раби ул-охир ойида Султон Маҳмуд мирзо бир оғир касалликка чалиниб, олти кунда оламдан ўтди. Қирқ уч ёшар эди [43].

**2.** 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 [45].

<p><b>Р. Т:</b> В месяце раби' втором на Султан Махмуд мирзу напала силная болезнь, и через шесть дней он <b>ушел из мира</b>. Жил он сорок три года [24].</p>	<p><b>3.</b> In the month of Rabi'll (December 30, 1494-January 27, 1495), Sultan Mahmud Mirza was stricken with a severe illness and within six days <b>passed from this world</b> [30].</p>
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**ОЛАМДИН НАҚЛ ҚИЛМОҚ — вафот этмоқ**

<p><b>Аслият:</b> Носир мирзо ўлган йили <b>оламдин нақл қилди</b> [113].</p>	<p><b>1.</b> He <b>took his departure from this world</b> the same year with Nasir Mirza [148].</p>
<p><b>Т:</b> Носир мирзо ўлган йили у ҳам <b>оламдан ўтди</b> [112].</p>	<p><b>2.</b> ... he <b>left this world</b> the same year as Nasir Mirza (921 AH — 1515 AD) [218].</p>
<p><b>Р. Т:</b> В год смерти Насир мирзы Мулла Абдаррахман <b>ушел из мира</b> [85].</p>	<p><b>3.</b> He <b>passed away</b> the same year Nasir Mirza died [in 1515] [164].</p>

**ОЛАМДИН НАҚЛ ҚИЛМОҚ — вафот этмоқ**

<p><b>А:</b> Фосиқ ва бебоқ эди, фисқнинг шоматидин обила маразиға гирифтор бўлуб, илик оёғидин қолиб, неча йил турлук-турлук азоб ва машаққатлар тортиб, ушбу балийя била-ўқ <b>оламдин нақл қилди</b> [135].</p>	<p><b>1.</b> 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 torture for several years, <b>he was finally carried off this disease</b> [186].</p>
<p><b>Т:</b> Фосиқ ва беҳаё эди. Бузуқчилиги касофатидан обила (баданда сув йиғилиши) хасталигига мубтало бўлди. Қўл-оёғидан қолиб, бир неча йил турли азоб ва машаққатлар тортиди, шу балолар исканжасида <b>оламдан ўтди</b> [136].</p>	<p><b>2.</b> 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 <b>departed from the world under that affliction</b> [278].</p>

Р. Т: Ходжа Абдаллах был развратник и бесстыдник; от дурных последствий разврата он заболел и покрывлся чиреями, лишившись и рук, и ног, он прожил несколько лет в муках и страданиях, и **ушел из мира** от этой самой болезни [105].

3. 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** [209].

**РИХЛАТ ҚИЛМОҚ — дунёдан сафар қилмоқ**

А: Яна Фаррух Хусайн мирзо эди, ул худ зиёда умре топмади. Иниси Иброҳим Хусайн мирзодин бурунроқ бу **дунёдин рихлат қилди** [130].

1. Another was Farekh Hussain Mirza, who did not reach any great age, and **did not survive** his younger brother Ibrahim Hussain Mirza [181].

Т: Яна Фаррух Хусайн мирзо эди. У ҳам тузук умр кўрмади. Укаси Иброҳим Хусайн мирзодан бурунроқ бу **дунёдан сафар қилди** [130].

2. Farrukh-i-husain Mirza was another. Brief life was granted to him; **he bade farewell to the world** before his younger brother Ibrahim-i-husayn Mirza. [264].

Р. Т: Еще был Фаррух Хусейн мирза. Он **ушел из мира** раньше своего младшего брата Ибрахим Хусейн мирзы [100].

3. Another, Farrukh-Husayn Mirza, also predeceased his father. Another was Ibrahim-Husayn Mirza. His temperament was not bad, but overindulging in Herat wine **he drank himself to death** during his father's lifetime [199].

**ТЕНГРИ РАҲМАТИҒА БОРМОҚ** — вафот этмоқ

**А:** *Ўшул фатаратта Руқия Султонимбегим Жонибек Султонға тушуб бир икки ўғли бўлди, турмади. Бу фурсатларда хабар келдиким, Тенгри раҳматиға борибтур* [38].

**1.** 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** [10].

**Т:** *Ўша талатўп пайтида Руқия Султонбегим Жонибек Султонга тушганди, бир-икки ўғилли бўлди, бироқ болалари турмади. Яқинда хабар келдики, тангри раҳматиға борибди* [33].

**2.** Ruqaiya-sultan Begim fell in that same throneless time (*fatarat*) to Jani Beg Sl. (*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** [74, 75].

**Р. Т:** Во время безвластия Рукая Султанбиким досталась Джанибек султану. У нее родились один или два сына, но не жили. В настоящее время пришло известие, что она **отправилась к милости Аллаха** [16].

**3.** They conceived one or two sons who did not survive, News recently arrived that Ruqayya Sultan Begum **had gone to God's mercy** [12].

**ТЕНГРИ РАҲМАТИҒА БОРМОҚ** — вафот этмоқ

**А:** *Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар қазоқлиқларда ва фатаратларда менинг билан билла эдилар, Кобулни олғондин беш-олти ой сўнгра, тарих тўққуз юз ўн бирда Тенгри раҳматиға бордилар* [39].

**1.** 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 [12].

**Т:** Иккинчи қиз менинг волидам Қутлуқ Нигорхоним эди. Аксар ҳарбий сафарлар ва саргондонликларда мен билан бирга эди. Кобулни олганимдан сўнг беш-олти ой ўтиб, тўққуз юзу ўн биринчи (1505) йили **тангри раҳматига борди** [34].

**2.** Qutluq-nigar Khanum, my mother, was Yunas Khan's second daughter. She was with me in most of my guerilla expeditions and throneless times. She **went to God's mercy** in Muharram 911 AH (June 1505 AD) five or six months after the capture of Kabul [77].

**Р. Т:** Второй дочерью Юнусхана была моя мать Кутлук Нигар ханум. Во времена казачества и безвластия она большей частью была со мной. Через пять-шесть месяцев после занятия Кабула, в девятьсот одиннадцатом году она **преставилась к божьей милости** [16].

**3.** The second daughter was my mother, Qutlugh 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 [14].

**ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ**

**А:** Мен Кобулни олғондин бурунроқ Макка азимати қилиб, Ҳинд йўли билан мутаважжих бўлди. Йўлда **Тенгри раҳматиға борибтур** [41].

**1.** 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** [15].

**Т:** Мен Кобулни олганимдан бурунроқ Маккага отланиб, Ҳинд йўли орқали сафар қилди. Йўлда **Тангри раҳматига борибди** [36].

**2.** 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 [26].

<p><b>Р. Т:</b> Еще до того, как я взял Кабул, [Мухаммедбек] решил посетить Мекку и направился туда через Хиндустан; в дороге он <b>перешел к милости божией</b> [18].</p>	<p><b>3.</b> Before Kabul was taken he set out for Mecca via Hindustan. Along the way <b>he went to the God's mercy</b> [17].</p>
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**ТЕНГРИ РАХМАТИҒА БОРМОҚ — вафот этмоқ**

<p><b>А:</b> Мен Хуросонға борганда кўруб, хушлаб, тилаб, Кобулға келтуруб олдим. Бир қизи бўлди. Ўшал фурсатта-ўқ «зоча» заҳмати била <b>Тенгри раҳматиға борди</b>, онасининг отини-ўқ қўюлди [44].</p>	<p><b>1.</b> 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 <b>was united to the mercy of God</b>. The daughter whom she bore received her mother's name [22].</p>
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<p><b>Т:</b> Мен Хуросонга борганда кўриб, хушлаб, сўраб, Кобулга келтириб олдим. Бир қизли бўлди. Ўшал фурсатдаёқ «зоча» хасталиги билан <b>вафот этди</b>. Қизига онасининг исми қўйилди [40].</p>	<p><b>2.</b> I saw her when I went to Khurasan (912 AD. — 1506 AD.), liked her, asked for her, had her brought to Kabul and took her (913 AD. 1507 AD.). She had one daughter and there and then, <b>went to God's mercy</b>, through the pains of the birth. Her name was at once given to her child [36].</p>
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<p><b>Р. Т:</b> Придя в Хорасан, я увидел ее, она мне понравилась, я по-сватался, привез ее в Кабул и взял в жены. [У нас] родилась дочь, от трудных родов [Ма'сума Султанбиким] тогда же <b>отправилась к милости Аллаха</b>. Девочке было дано имя ее матери [21].</p>	<p><b>3.</b> 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 <b>died in childbirth</b>. The girl named for her mother [24].</p>
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**ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ**

<p><b>А:</b> <i>Аввалги йил Ҳиндустон ази-мати била черик отлонгонда Саййид Юсуфбекнинг Кобулда қўйиб эрдим, ўшул фурсатта Тенгри раҳматиға борди</i> [46].</p>	<p><b>1.</b> The first time that I led my army against Hindustan, I left Syed Yusuf Beg behind in Kabul, and he <b>departed into the mercy of God</b> that same year [25].</p>
<p><b>Т:</b> Аввалги йили Ҳиндустонга қўшин тортганимда Саййид Юсуфбекни Кобулга ҳокимият тепасига қўйгандим. Ўша фурсатда оламдан ўтди [41].</p>	<p><b>2.</b> I left him in Kabul the first year the army rode out for Hindustan; at that time he <b>went to God's mercy</b> [39].</p>
<p><b>Р. Т:</b> В тот год, когда мои войска впервые выступили в Хиндустан, я оставил Сейид Юсуфбека в Кабуле. Там он <b>преставился к милости Аллаха</b> [22].</p>	<p><b>3.</b> The first year the army marched to Hindustan, I stationed Sayyid Yusuf Beg in Kabul, where he <b>passed away</b> at that time [26].</p>

**ТЕНГРИ РАҲМАТИҒА БОРМОҚ — вафот этмоқ**

<p><b>А:</b> <i>Тонгласиға-ўқ Тенгри раҳматиға борди. Бир байти ҳасби ҳол воқиъ бўлубтур...</i> [133].</p>	<p><b>1.</b> The physicians were unable to render him any assistance, and next morning he <b>departed to the mercy of God</b> [185].</p>
<p><b>Т:</b> Эртасигаёқ <b>Тангри раҳматига борди.</b> Бир байти унинг ушбу ҳолатига мувофиқ келган... [134].</p>	<p><b>2.</b> He was lifted up and carried away; the doctors could not tell what was wrong; he <b>went to God's mercy</b> next day ... [ (272) 338].</p>
<p><b>Р. Т:</b> На следующее же утро он <b>преставился ки милости Аллаха</b> [103]</p>	<p><b>3.</b> The next morning he <b>passed away.</b> One of his lines of poetry is appropriate: ... [204].</p>



**ТЕНГРИ ҲУКМИНИ БУТКАРМОҚ** — вафот этмоқ

**А:** Қизини Шайбон султонлардин Йилибарс Султоннинг иниси Эсанқули Султонға чиқариб эди, ўғли Муҳаммад Султон мирзодуркум, бу тарихта Қаннўж вилоятини анга берибтурмен. Султонимбегим Кобулдин ушбу тарихта набирасини олиб, Ҳиндустонға келадурганда Нилобта **Тенгри ҳукмини буткарубтур.** Сўнгагини киши қароси олиб ёндилар, набираси келди [130].

1. This daughter was givent to Isan Kuli Sultan, the younger brother of Dilbars Sultan, one of the Shaban Sultans. Sultan Muhammed Mirza, on whom I conferred the government of Kanuj, is the son of this marriage. Sultanim Begum set out along with her grandson for Hindustan, but **expired** at Nilab on the journey. Her attendants returned back with her remains, while her grandson continued his route and joined me [181].

**Т:** Қизини Шайбон султонларидан Йилибарс Султоннинг укаси Эсонқули Султонга чиқарган эди. Ўғли Муҳаммад Султон мирзодурки, бу пайтда Қаннўж вилоятини мен унга берган эдим. Султонимбегим Кобулдан ушбу йили набирасини олиб, Ҳиндустонга келётганида Нилобда **Тангри ҳукмини битказибди.** Суюгини яқинлари олиб қайтдилар, набираси бизнинг олдимизга келди [131].

2. ... the daughter was sent out to Aisan-quli SI, younger brother of Yili-bars of the Shaban sultans; the son is Muhammad SI. Mirza to whom I have given the Qanauj district. At that same date Sultanim Begim, when on her way with her grandson from Kabul to Hindustan, **went to God's mercy** at Nil-ab [265].

**Р. Т:** Дочь выдали за Исанкули султана, одного из султанов рода Шейбани; их сын — это Мухаммад Султан мирза, которому я теперь отдал область Канаудж. Тогда же Султанбиким забрала своего внука и направилась из Кабула в Хиндустан; в Нилабе над ней **исполнился божий приговор**. Люди ее взяли останки умершей и воротились обратно; ее внук тоже прибыл ко мне [101].

**3.** The daughter was given in marriage to Esanquli Sultan, younger brother of Yili Bars Sultan of the Shaban sultans. The son is Muhammad-Sultan Mirza, to whom at this date I have given the governship of the province of Kannauj. Sultanim Begim died at Nilab as she was bringing her grandson from Kabul to Hindustan [199].

**ТЕНГРИ ҲУКМИНИ БУТКАРМОҚ — вафот этмоқ**

**А:** Яна Опоқбегим эди, андин ҳеч ўғул ва қиз бўлмади. Попо оғачаким, мунча суюклик эди, мунинг кўкалдоши эди, чун ўғул-қизи йўқ эди, Попо оғачанинг ўғлонларини ўғлидек сахлар эди. Мирзонинг беҳузулуқларида бисёр яхши хизмат қилур эди, ҳарамларидин ҳеч ким мунча хизмат қила олмас эди. Мен Ҳиндустонға келур йил Ҳиридин келди. Мен ҳам таъзим ва эҳтиромларин иликдин келгунча қилдим. Чандерийни муҳосара қилғонда хабар келдиким, Кобулда **Тенгри ҳукмини буткарубтур** [131].

**1.** Another of his wives was Apak Begum, by whom he had neither son nor daughter. Papa Aghacheh, who was so much attached to her, was her foster sister; having no children herself, she brought up the sons of Papa Aghacheh as her own. She attended the Mirza with very tender care during his illnesses; indeed, no lady of his family equaled her in dutiful attentions. The year that I came to Hindustan she arrived from Heri. I showed her all the respect and kindness in my power. While I was besieging Chanderi, I learned that, at Kabul, she **departed to the mercy of God** [183].

**Т:** Яна Опоқбегим эди. Ундан ҳеч ўғил ва қиз бўлмади. Суюкли хотини Попо оғача бунинг кўкалдоши эди. Ўғил-қизи бўлмагани учун, Попо оғачанинг ўғилларини ўғлидек асрар эди. Мирзонинг хастлик чоғларида кўп яхши хизмат қиларди. Аёлларидан ҳеч ким бунча хизмат қила олмасди. Мен Ҳиндистонга келади-ган йили Ҳиротдан келди. Мен ҳам қўлдан келганча таъзим ва эҳтиром қилдим. Чандерийни қамал қилганда хабар келдики, Кобулда **Тангри раҳматига борибди** [132].

**Р. Т:** Еще была Апакбиким; от нее не было ни сына, ни дочери; Папа Агаче, которая стала такой любимицей [Мирзы], проходила ей молочной сестрой; так как у Апакбиким не было ни сына, ни дочери, то она воспитывала сыновей Папа Агаче, словно своих собственных детей. Во время болезней Мирзы она очень хорошо ему прислуживала; никто из жен не мог так ему служить. В тот год когда я прибыл в Хиндустан, Апакбиким явилась туда из Герата. Я оказал ей возможный почет и уважение. Во время осады Чандери пришло известие, что над ней в Кабуле **исполнился божий приговор** [Р. В. 102].

**2.** Apaқ Begim was anoth; she had no children; that Papa Aghacha, the Mirza made such a favourite of was her foster-sister. Being childless, Apaқ Begim brought up as her own the children of Papa Aghacha. She nursed the Mirza admirably then he was ill; none of his other wives could nurse as she did. The year I came into Hindustan (932 AH.) she came into Kabul from Heri and I shewed her all the honour and respect I could. While I was besieging Chandiri (934 AH.) news came that in Kabul **she had fulfilled God's will** [268-269].

**3.** Apaқ Begim had no children. Papa Aghacha, who was so dear to the mirza, was her kukaldash. Having no offspring, she cared for Papa Aghacha's as her own. During the mirza's illness she nursed him beautifully; none his women could care for him as she did. The year I came to Hindustan, she came from Herat, and I did her as much honor and paid her as much respect as I possibly could. During the siege of Chanderi, I heard the news of **her death** in Kabul [201].

**ШУНҚОР БҮЛМОҚ** — ҳалок бўлмоқ, ўлмоқ

**А:** Ушбу тарихда душанба кун, рамазон ойининг тўртинчи кунда Умар Шайх мирзо жардин кабутар ва кабутархона била учуб, шунқор бўлди. Ўттиз тўққуз ёшар эди [37].

**1.** On Monday, the 4<sup>th</sup> 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 thirty-ninth year of his age [7].

**Т:** Ушбу йили душанба кун, рамазон ойининг тўртинчи кунда Умар Шайх мирзо жардин кабутар ва кабутархона била учуб, шунқор бўлди. Ўттиз тўққуз ёшар эди [32].

**2.** 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** [68].

**Р. Т:** В том году в понедельник четвертого числа месяца рамазана Омаршейх мирза вместе с голубями и голубятней **попал в овраг и умер**. Прожил он тридцать девять лет [14].

**3.** 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 [8].

**КҮКСАРОЙҒА ЧИҚАРИБ** — қатл этмоқ

**А:** Аввал буқим, мазкур бўлгон Малик Муҳаммад мирзониқим, обоғасининг ўғли ва ўзининг куёви эди, яна тўрт мирзони Кўксаройға чиқариб эди, иккисини қўюб, Малик Муҳаммад мирзони ва яна бир мирзони шахид қилди [46].

**1.** He soon, however, by some of his proceedings, disgusted both high and low, soldiery and subjects, who began to fall off from him. The first of this offensive acts regarded the Malek Muhammed Mirza, who has been mentioned, who was his uncle's son, and his own son-in-law: he **sent to the Gok-serai** four Mirzas, two of whom he suffered to live, but **murdered** Malek Muhammed Mirza, and another Mirza (26)

<p><b>Т:</b> Аввали шуки, зикр этилган Малик Муҳаммад мирзо Султон Маҳмуд мирзо, амакисининг ўғли ва ўзининг куёви эди; яна тўрт мирзони <b>Кўксаройға чиқариб</b> эди, иккисини қўйиб юбориб, Малик Муҳаммад мирзони ва яна бир мирзони <b>шаҳид қилди</b> [42].</p>	<p><b>2.</b> The first of these as that he <b>sent</b> the above-named Malik-i-Muhammad <b>to the Guk-sarai</b>, although he was his father's brother's son and his own son-in-law. With him he sent others, for Mirzas in all. Who of these he set aside; Malik-i-Muhammad and one other he <b>martyred</b> [41].</p>
<p><b>Р. Т:</b> Первое из этих дел таково: упомянутого ранее Малик Мухаммад мирзу, который был сыном его дяди и его собственным зятем, и еще четырех мирз он <b>отослал в Коксарай</b>; оставив двух в живых, он <b>сделал мучеником</b> Малик Мухаммад мирзу и еще одного мирзу.</p>	<p><b>3.</b> He sent his cousin and son-in-law, the above-mentioned Malik-Muhammad Mirza, <b>to the Kok Saray</b> with four other mirzas. Two of them were released, but Malik-Muhammad Mirza and one other mirza <b>were executed</b>. (Some of these could never have achieved the status of padishah; moreover, they had no such ambitions.) [27, 28].</p>
<p><b>ҒАРҚ БЎЛДИ</b> — ҳалок бўлди</p>	
<p><b>А:</b> Мирзо раъйи била амал қилур эди. Султон Хусайн мирзо Қундузни қабағонда Хисравшоҳнинг таассубиға оз киши била яроқсиз беҳисоб шабихун келди. Иш ҳам қила олмади. Андоқ қалин черикка не иш қила олғай эди Сўнгича қовғунчи борди, ўзин дарёға солди, <b>ғарқ бўлди</b> [50].</p>	<p><b>1.</b> He was a brave man, and always remained in the employment of the Mirza, who was much influenced by his opinions. When Sultan Hussain Mirza besieged Kundez, Pir Muhammed, from rivalry to Khosrou Shah, made a night attack on the enemy with a handful of unarmed men, contrary to all rule, but accomplished nothing; and indeed what could be expected from an attempt made on a mighty army with such inferior force? Being hotly pursued by some light-armed horse, <b>he threw himself into the river, and was drowned</b> [32].</p>

**Т:** Мирзонинг ихтиёрига қараб иш тутарди. Султон Ҳусайн Бойқаро мирзо Қундузни қамал қилганда, Хисравшоҳга қарши оз киш и билан зирҳли кийимсиз ўйламай-нетмай тунги босқинга отланди. У шундай кўп навқарга қарши нима ҳам қила оларди! Мухаммад элчи Бўға орқасидан қувгунчи борди: у ўзини дарёга ташлаб, фарқ бўлди [46].

2. He was a brave man, continuously serving the Mirza (Mahmud) and guiding him by his counsel. Out of rivalry to Khusrau Shah, he made a night-attack when the Mirza was besieging Qunduz, on Si. Husain Mirza, with few men, without arming and without plan; he could do nothing; what was pursued, **threw himself into the river and was drowned** [50]

**Р. Т:** Когда Султан Хусейн мирза осаждал Кундуз, Мухаммад Ильчи Буга ради соперничества с Хусраушахом вышел с немногими людьми, невооруженный, без кольчуги и произвел ночное нападение. Правда, ему не удалось ничего сделать, да и что он мог сделать против такого большого войска? За ним бросились в погоню, и **он кинулся в реку и утонул** [26].

3. He was a valiant man. He always served the mirza, and the mirza acted on his opinion. When Sultan-Husayn Mirza was besieging Konduz, Pir-Muhammad, unarmed and without plan, staged an ambush with only a few men, in rivalry to Khusrawshah. He was unable to accomplish anything. What did he think he could gain against such a vast army? While being pursued, **he threw himself into the river and was drowned** [34].

**А:** *Дарвеш Мухаммад тархон Бухородин келиб, Султон Али мирзони Қаршидин келтуруб, подшоҳ кўтариб, Боғи навға келдилар. Бойсунқур мирзони тутқун йўсунлуқ қилиб навқар, савдвирдин айириб аркка келтурдилар. Иккала мирзони бир ерда ўлтурғуздилар. Кеч намози дигар Бойсунқур мирзони Кўксараойға чиқорур хаёли қилдилар* [54].

1. ...so that in the end Dervish Muhammed Terkhan leaving Bokhara, brought Sultan Ali Mirza from Karshi, proclaimed him king; king; and advanced along with him to Samarkand to the New Garden, where Baiesanghar Mirza then resided. Having seized that prince by stratagem, they separated him from his servants and retainers, conducted him to the citadel, and put the two Mirzas in one place. About afternoon prayers they had a consultation, and came to the severe resolution of **sending the Mirza to Gokserai.**

Т. Дарвеш Муҳаммад тархон Бухородан келиб, Султон Али мирзони Қаршидан келтириб, подшоҳ кўтариб, Боги Навга келди. Бойсунқур мирзо шу ерда эди. Бойсунқур мирзони навкар-савдаридан айириб тутқун тарзида аркка келтирдилар. Иккала мирзони бир жойга утирғиздилар. Кечқурун, намози дигарда Бойсунқур мирзони **Кўксаройга чиқариб қатл этиш** хаёлида эдилар [50].

**Р. Т:** Дервиш Мухаммад тархан, прибив из Бухары, приказал привезти из Карши Султан Али мирзу, объявил его государем, и они оба явились в Баги Нау. Байсункар мирза находился в Баги Нау. Объявив Байсункар мирзу как бы пленником, его разлучили с нукерами и слугами и ответили в арк. Обоих царевичей посадили в одном мест. Вечером, во время послеполуденной молитвы, Байсункар мирзу **решили перевести в Коксарай** [30].

2. Darwesh Muhammad Tarkhan went from Bukhara to Qarshi, brought Sl. 'Ali Mirza to Samarkand and raised him to be supreme. People then went to the New Garden where Baisun-ghar Mirza was, treated him like a prisoner, parted him from his following and took him to the citadel. There they seated both mirzas in one place, **thinking to send Bai-sunghar Mirza to the Guk Sarai** close to the Other Prayer [62].

3. The Tarkhan begs and some of the Samarkand begs were offended by this, and Darwesh Muhammad Tarkhan came from Bukhara, had Sultan-Ali Mirza brought from Karshi, made him padishah, and went with him to the Bagh-i-Naw, where Baysunghur Mirza was. Making Baysunghur Mirza a sort of captive, they separated him from his liege men and servants and took him to the citadel. There both mirzas were made to stay in one place. They **thought of taking Baysunghur Mirza to the Kok Saray** late that afternoon [44].

## СИЁСАТҚА ЕТКУРДИЛАР -

**А:** Бойсунқур мирзо Аҳмад Ҳожибекнинг уйида эрдиким, Дарвеш Муҳаммад тархонни келтурдилар Бир икки сўз сўрди. Яхши жавоб бера олмади. Андоқ иш қилмайдур эрдиким, жавоб бера олмай. Мирзо ўлумга буюрди. Дарвеш Муҳаммад тархон бетоқатликтин сутунга ёпушти, сутунга ёпушқон била қўйғайларму? **Сиёсатқа еткурдилар.** Султон Али мирзони буюрдиким, **Кўксаройга чиқариб кўзларига мил тортқайлар** [54].

**1.** Baiesanghar Mirza was in Ahmed Haji beg's house when Dervish Muhammed Terkhan was brought in. 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 be put to death. He showed a want of firmness, and clung to a pillar; but this did not 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 [40].

**Т.** Бойсунқур мирзо Аҳмад Ҳожибекнинг уйида эканида Дарвеш Муҳаммад тархонни келтирдилар. Бойсунқур мирзо бир-икки сўз сўради. Яхш и жавоб бера олмади. Яхши жавоб бергулик иш қилмаган эдики, жавоб берса! Мирзо униўлимга буюрди. Дарвеш Муҳаммад тархон бетоқатликдан устунга ёпишди. Устунга ёп и ш ган и билан қўядиларми?! Қатл этдилар. Султон Али мирзони **Кўксаройга чиқариб кўзларига мил тортишни буюрди** [50].

**2.** Baisun-ghar Mirza was in Ahmad Haji 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 bade. He was ordered to death. In his helplessness he clung on 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. 'Ali Mirza to the Guk Sarai** there to have the fire-pencil drawn across his eyes [63].



<p><b>Р. Т:</b> Байсункар мирза находился в доме Ахмед Хаджибека, когда туда привели Дервиш Мухаммад тархана. Мирза задал несколько вопросов, Дервиш Мухаммад тархан не смог дать подобающего ответа: не такие он делал дела, чтобы мог дать ответ! [Байсункар] мирза определил ему смерть; Дервиш Мухаммад тархан по малодушию ухватился за столб, думая: «Не отпустят ли, раз ухватился за столб?» Его увели на расправу, Султан Али мирзу Байсункар мирза <b>приказал от- править в Коксарай</b> и провести по его глазам [раскаленной] иглой [31].</p>	<p>3. Baysunghur Mirza was in Ahmad Hajji Beg's house when Darwesh Muhammad Tarkhan was brought in. 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 <b>taken to the Kok Saray</b> to be blinded [45].</p>
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**ҚИЛИЧҚА БОРМОҚ** — қилич билан чопилмоқ, ўлмоқ

<p><b>А:</b> Кишм суйи улук эди, бу сув-дин кечиб келиб келиб эдилар. Қалин кишиси ўққа, <b>қиличқа бориб</b>, ғалаба кишиси иликка тушти, сувда ҳам кўп кишиси ўлди [141].</p>	<p>1. ... the Kishem river, which they had crossed in their advance, was now swollen. Many of them <b>were slain by the sword</b> and by arrows, numbers were taken prisoners, and many perished in the river [200].</p>
<p><b>Т:</b> Кишм дарёси катта эди. Ўзбаклар шу сувдан кечиб кел-гандилар. Уларнинг кўпчили-ги ўқ еди, <b>қилич остида қол-ди</b>. Жуда кўп кўп кишиси ўлди [142].</p>	<p>2. Kishm-water in flood, many were drowned in it, a mass of them <b>died by arrow and sword</b>, more were made prisoner [ (295) 361].</p>

Р. Т: Вода в Кишме стояла высоко; узбаки пришли, перейдя эту реку. Множество их людей **погибло от стрел и от сабель**, много [узбаков] попало в руки [людей Насир мирзы], в воде тоже погибло немало воинов [110].

3. 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 [221].

**ҚАТЛҒА БОРМОҚ** — ўлдирилмоқ, ўлмоқ

А: Мунда ҳам зарб уруш бўлур. Ўзбак уч қатла ёндура солур. Тенгри таоло инояти бўлуб, ўзбакни босарлар. Кўчумхон, 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** [246].

1. 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** [397].

Т: Бу ерда ҳам жуда шиддатли жанг бўлади. Ўзбак уч бора қаршиликка учрайди. Тангри таоло кўмаги билан ўзбакни енгадилар. Кўчумхон, Убайдхон, Абусаъид Султон бошчилигидаги тўққиз султон асир олинади. Бир Абусаъид Султонгина тирик эмиш, қолган саккиз султон қатл эттирилади. Убайдхоннинг боши топилмабди, бироқ танасини топибдилар, ўзбаклардан эллик минг киши ва туркманлардан йигирма минг киши **ўлимға бордилар** [261].

2. 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 Sl. at their head, were captured; one, Abu-sa'id Sl. is said to be alive; the rest **have gone to death** [(636) 705].

**Р. Т:** Тут тоже началась битва и сражение. [Натиск] узбаков три раза отражали; по милости великого господя, они были разбиты. Девять султанов во главе с Кучумханом, Убайдханом и Абуса'ид Султаном забрали в плен. Один лишь Абуса'ид Султан, говорят, остался жив; другие восемь султанов убиты. Голова Убайдхана не была найдена, но тело его нашли. Пятдесят тысяч узбаков и двадцат тысяч туркмен погибли убитыми [204].

**3.** Here there **took place** a pitched battle. Thrice the Uzbeks be defeated. Nine Princes under the leadership of Kochum Khan, Ubayd 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** [429].

**ҚАТЛҒА БОРМОҚ — ўлдирилмоқ, ўлмоқ**

**А:** Бажаврэли чун боғий эдилар, ислом эли била ёғий эдилар, бовужуди боғий ва душманлиқ куффор русумибу эл ичида шойиъ эди ва ислом ойини ул хайларасида зойиъ бўлуб, қатли омға бориб, аҳл ва аёллари тамом асир бўлди. Тахминан уч мингдин кўпрак киши **қатлға борубтур**. Чун шарқ сари уруш тушмайдур эди, озроқча киши шарқ тарафидин қочиб чиқтилар [162].

**1.** As the men of Bajour were rebels, rebels to the followers of Islam, and as, beside their rebellion and hostility, they followed the customs and usages of the infidels, while even the name of Islam was extirpated from among them, they were all put to sword, and their wives and families made prisoners. Perhaps upwards of three thousand men **were killed**. As the eastern side of the fortress was not attaked, a small number made their escape by that quaurter ... [248].

Т: Бажавр эли итоатсиз, ислом эли билан душман эдилар. Итоатсизлик ва душманлик бир томон бўлса, кофирлар расм-русуми бу элда амал қиларди ва ислом одатлари бу элда зое эди. Қалъа жангчилари оммавий қатлга буюрилди ва аҳлу аёллари батамом асир олинди. Тахминан уч мингдин кўпроқ киши **қатл этилибди**. Шарқ томонда уруш бўлмагани учун озроқ киши шарқ тарафдан қочиб чиқдилар. [164].

2. 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. At a guess more than 3000 men **went to their death**; as the fight did not reach to the eastern side of the fort, a few got away there [370].

Р. Т: Жители Баджаура, наши враги, были притом врагами всех мусульман. Эти люди, враждебные и непокорные, соблюдали к тому же обычаи неверных, и самое слово «ислам» было среди них забыто. Поэтому их предали всеобщему избиению, а женщины их и домочадцы все были взяты в плен. **Избиению подверглось** приблизительно три тысячи человек [129].

3. Since the people of Bajaur were rebels, and infidel customs had spread among them, and the rebellion of Islam had been lost, they were put to massacre and their women and children were taken captive. 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** [265].

### ҚАТЛҒА БОРМОҚ — ўлдирилмоқ, ўлмоқ

А: Мунда ҳам зарб уруш бўлур. Ўзбак уч қатла ёндура солур. Тенгри таоло инояти бўлуб, ўзбакни босарлар. Кўчумхон, 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** [246].

1. 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** [397].

<p><b>Т:</b> Бу ерда ҳам жуда шиддатли жанг бўлади. Ўзбак уч бора қаршиликка учрайди. Тангри таоло кўмаги билан ўзбакни енгадилар. Кўчумхон, Убайдхон, Абусаъид Султон бошчилигидаги тўққиз султон асир олинади. Бир Абусаъид Султонгина тирик эмиш, қолган саккиз султон қатл эттирилади. Убайдхоннинг боши топилмабди, бироқ танасини топибдилар, ўзбаклардан эллик минг киши ва туркманлардан йигирма минг киши ўлимга бордилар [261].</p>	<p><b>2.</b> 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 Sl. at their head, were captured; one, Abu-sa'id Sl. is said to be alive; the rest <b>have gone to death</b> [(636) 705].</p>
<p><b>Р. Т:</b> Тут тоже началась битва и сражение. [Натиск] узбаков три раза отражали; по милости великого господя, они были разбиты. Девять султанов во главе с Кучумханом, Убайдханом и Абуса'ид Султаном забрали в плен. Один лишь Абуса'ид Султан, говорят, остался жив; другие восемь султанов убиты. Голова Убайдхана не была найдена, но тело его нашли. Пятдесят тысяч узбаков и двадцат тысяч туркмен погибли убитыми [204].</p>	<p><b>3.</b> Here there took place a pitched battle. Thrice the Uzbeks be defeated. Nine Princes under the leadership of Kochum Khan, Ubayd Khan, and Abu-Said Sultan were taken Of these only Abu-Sai'd Sultan was left alive; the other eight princes <b>were put to death</b> [429].</p>
<p><b>ҚИЛИЧҚА БОРМОҚ</b> — қилич билан чопилмоқ, ўлмоқ</p>	
<p><b>А:</b> <i>Кишм суйи улук эди, бу сувдин кечиб келиб келиб эдилар. Қалин кишиси ўққа, қиличқа бориб, ғалаба кишиси иликка тушти, сувда ҳам кўп кишиси ўлди</i> [141].</p>	<p><b>1.</b> ... 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 <b>were taken prisoners</b>, and many perished in the river [200].</p>

**Т:** Кишм дарёси катта эди. Ўзбаклар шу сувдан кечиб келгандилар. Уларнинг кўпчилиги ўқ еди, қилич **остида қолди**. Жуда кўп кўп кишиси ўлди [142].

**2.** Kishm-water in flood, many were drowned in it, a mass of them **died by arrow and sword**, more were **made prisoner** [ (295) 361].

**Р. Т:** Вода в Кишме стояла высоко; узбаки пришли, перейдя эту реку. Множество их людей **погибло от стрел и от сабель**, много [узбаков] попало в руки [людей Насир мирзы], в воде тоже **погибло немало воинов** [110].

**3.** 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 [221].

**СУВҒА ҒАРҚ БЎЛМОҚ** — сувга чўкмоқ, ўлмоқ

**А:** Ҳам ушбу кун Муҳаммад Замон миззотарафидин ҳам бир неча кема била бангалийлар ёриб чиқиб, уруш ангизи қилурлар. Ул тарафтин зўрлаб, бангалийларни қочуруб, уч кема кишиси сувға **ғарқ бўлур** [257].

**1.** 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 [417].

**Т:** Худди ўша куни Муҳаммад Замон миззо тарафидан ҳам бир неча банголий кемаси билан сузиб кириб, урушни бошлаб юборади. Муҳаммад Замон миззо томонидагилар шиддат кўрсатиб, банголийларни қочиради; уларнинг уч кема кишиси сувға **ғарқ бўлади** [273].

**2.** 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 [671].

<p><b>Р. Т:</b> В тот же самый день [бангалцы] подплыли на нескольких лодках со стороны Мухаммад Заман мирзы и, выйдя на сушу, начали сражение. Мухаммад Заман мирза в свою очередь напал на бангальцев и обратил их в бегство. Люди с трех лодок <b>утопили в реке</b>; одну лодку захватили и привели ко мне [213, 214].</p>	<p><b>3.</b> 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 <b>sank</b> three boats with all hands aboard [449].</p>
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### М

#### МАЙЛИ БОР БҮЛМОҚ — яхши кўрмоқ, ёқтирмоқ

<p><b>А:</b> <i>Қушқа кўп майли бор эди. Дерларким, етти юз қуши бор экандур</i> [46].</p>	<p><b>1.</b> He was very fond of hawking, and is said to have had seven hundred falcons at one time [25].</p>
<p><b>Т:</b> Қушни кўп яхши кўрарди. Айтишларича, унинг етти юзта қуши бор экан[42].</p>	<p><b>2.</b> He was very fond of hawking; they say he kept 700 birds [ (40) 96].</p>
<p><b>Р. Т:</b> Баки тархан <b>имел великую склонность</b> к соколиной охоте; говорят, у него было семсот ловчих птиц [22 ].</p>	<p><b>3.</b> Baqi Tarkhan <b>was fond of</b> falcons, of which, they say, he had seven hundred [27].</p>

### МУДДАТ

#### МУДДАТИ МАДИД ЭРМОҚ — узоқ вақт бўлмоқ

<p><b>А:</b> <i>Пашоғарнинг кўрғонида отунким, <b>муддати мадид</b> эди, менинг онам хонимға мулозамат қилур эди, бу навбат улоқсизлиқтин Самарқандта қолиб эди, учрай тушти, кўруштум, сўрдум</i> [86].</p>	<p><b>1.</b> In the fortress of Beshagher I unexpectedly fell in with an Atun (or governess), <b>who had long been</b> in the service of the Khanum, my mother, but whom, on the present occasion, for want of horses, we had been compelled to leave behind in Samarkand [99].</p>
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**Т:** Пашоғарнинг қўрғонида **узоқ вақтлардан** буён менинг онам хонимга хизмат қиладиган отин улоқсизлик туфайли Самарқандда қолган эди, учраб қолди, кўрушдим, сўрашдим. Самарқанддан бу ерга яёв келибди [85].

**2.** In Pashaghar we chanced on one of Khanim's old servants, a teacher **who had been left behind in** Samarkand from want of a mount. We saw one another and on questioning her, I found she had come there on foot [148].

**Р. Т:** В крепости Пашагар я встретил одну знатную женщину, которая **долгое время состояла** при Ханум, моей матери, и в этот раз осталась в Самарканде, так как ее не на чем было увезти. Я повидался с нею и расспросил ее; она пришла в Пашагар из Самаркада пешком [62].

**3.** In the Pishagar fort I chanced to meet Atun, **who had long been in** my lady mother's service but had been left behind in Samarkand due to lack of mounts [112].

#### **МУДДАТИ МАДИД ҚОЛМОҚ — УЗОҚ ВАҚТ ҚОЛМОҚ**

**А:** Мен Карнонға борай, ҳар нима муяссар бўлса, келтурай. Ул ердин ёниб Карнонға юзландук: Карноннинг бир курўҳида турдук. Банда Али борди, **муддати мадид** қолди [98].

**1.** We therefore passed on, and took the road for Kanan. We stopped about a kos from Karnan, while Banda Ali went on, and stayed away **for a long time**. The morning had dawned, yet there was no appearance of our man [120].

**Т:** Мен Карнонға борай. Ҳар нима топилса — келтирай, деди у. У ердан қайтиб Карнонға юзландик. Карнонға бир куруҳ қолганида тўхтадик. Банда Али кетди, **узоқ муддати** қолиб кетди [97].

**2....** 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 [170, 180].



<p><b>Р. Т:</b>... я пойду в Карнан и привезу, что смогу. Мы пошли назад и повернули к Карнану. В одном курухе от Карнана мы остановились, Банда Али ушел и <b>долго</b> отсутствовал [73].</p>	<p><b>3.</b> 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 <b>for a long time</b> [135].</p>
<p><b>БИР СУТ ПИШИМИ БУРУНРОҚ</b> — бир сут пишиш вақт меъёри</p>	
<p><b>А:</b> <i>Иш тадбирдин ўтуб эди. Нечукким, икки-уч минг яроқлик киши аркта, бир юз-икки юз киши тош қўрғонда. Яна Жаҳонгир мирзони бир сут пишими бурунроқ қавлаб чиқарибдурлар. Кишимизнинг ярми анинг била чиқибдур</i> [96].</p>	<p><b>1.</b> He did return, and informed us that Jehangir Mirza had already been gone some time in his retreat. <b>It was no longer a season to tarry</b>, and we also set off. Indeed, my halting so long was very ill advised. Not above twenty or thirty men now remained with me [117].</p>
<p><b>Т:</b> Ўйлаб ўтиришнинг пайти эмас эди. Чунки икки-уч минг яроқлик киши -аркда, юз-икки юз киши ташқи қўрғонда. Жаҳонгир мирзони <b>бир сут пишими муддати бурунроқ</b> қувлаб чиқарибдилар. Кишиларимизнинг ярми у билан чиқиб кетипти [95].</p>	<p><b>2.</b> Moreover they had chased off Jehangir Mirza <b>as long before as it take milk to boil</b>, 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 [175].</p>
<p><b>Р. Т:</b> Раздумывать было поздно, так как в арке находилось две-три тысячи вооруженных врагов, а [наших] во внешних укреплениях — сто или двести. К тому же <b>молоко не успело бы еще вскипеть</b> с тех пор, как Джехангир мирзу побили и выгнали; половина моих людей ушла с ним [71].</p>	<p><b>3.</b> 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 <b>a little while before</b>. Half of our men had left with him [135].</p>

**БИР СУТ ПИШИМИҒА ЁВУҚ ДАРАНГ ҚИЛМОҚ —**  
 бир сут пишгунга қадар ёки яқинроқ муддат кечикмоқ

**А:** *От ўздуруб ул юздагиларнинг муқобаласида бир ўқ отими ерда пойобқа чиқти, сув отнинг қаптолида бўлғай эди Бир сут пишимиға ёвуқ даранг қилди [121].*

**1.** 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** [168].

**Т:** *От суздириб бориб, нариги бетдагиларнинг яқинида — бир ўқ отими ерда саёз ерга чиқди. Сув отнинг қорнидан келарди. Бир сут пишгунча муддат пайсалга солди [120].*

**2.** There he stayed **for as long as milk takes to boil**; no one supported him from behind; he had not a chance of support [237].

**Р. Т:**... он вышел на на мелкое место в полете стрелы от врагов, вода была лошади по брюхо. Кул Баязид простоял некоторое время на месте, должно быть, управляясь; сзади никто не подъехал на помощь, надежды, что придет помощь, не было [92 ].

**3.** 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** [178].

**ТАҲҚИҚ ҚИЛҒУНЧА БЎЛМАС —** сонини аниқлагунча вақт бўлмас

**А:** *Тузда йироқдин бир қаро кўрунди. Элни панаҳда турғузуб, ўзум яёқ бир пуштаға чиқиб қаравуллуқ қиладур эрдимким, қалин отлиқ орқамиздин бир пуштанинг устига қотроб чиқтилар, кўп ва озини таҳқиқ қилғунча бўлмади, отланиб юруй бердик [97].*

**1.** 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 [117].

<p><b>Т:</b> Текисликда йироқдан бир қора кўринди. Элни назардан четда турғизиб, ўзим яёв бир тепаликка чиқиб қоровуллик қилаётганимизда, орқа тарафимиздан кўп отлиқ бир қирнинг устига шитоб билан чиқди. Уларнинг кўп ёки озлигини <b>аниқ билгунча бўлмади</b> [96].</p>	<p><b>2.</b> 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 hill behind us. <b>Without waiting to know whether they were many or few,</b> we mounted and rode off [177].</p>
<p><b>Р. Т:</b> В степи виднелось вдалеке что-то черное. Поставив людей в укрытие, я сам пешком поднялся на какой-то пригорок и стоял на страже, как вдруг на один из холмов позади нас вскачь взлетело несколько конных. Много их или мало, <b>удостовериться не удалось</b> [71, 72].</p>	<p><b>3.</b> 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. <b>We had no time to ascertain how many or how few they were</b> [133].</p>
<p><b>(МУДДАТДА) ТАҲҚИҚИНИ КИШИ БИЛМАС — қанчалигини билмас</b></p>	
<p><b>А: Таҳқиқини киши билмади.</b> Манга ғариб таъсир қилди, кам кишининг фавтиға мунча мутаассир бўлуб эрдим [88].</p>	<p><b>1.</b> The truth no man can know. His death affected me deeply. [101].</p>
<p><b>Т: Ҳақиқатини ҳеч ким билмади.</b> Менга бу ҳол қаттиқ таъсир қилди. Кам кишининг ўлимидан бунча таъсирланган эдим [86].</p>	<p><b>2.</b> None knew the truth. His death made me strangely sad... [ (219), 152. ].</p>

Р. Т:... правду никто так и не узнал. Это произвело на меня необыкновенное впечатление; мало чья смерть так на меня действовала [63].

3. No one **discovered the truth**. I was singularly affected Rarely have I been so moved by any-one's death [114].

Ф

ФУРСАТ

ТУҒЧИ ТУҒ БОҒЛАҒУНЧА ФУРСАТ БҮЛМОҒ —  
бир оз вақт ёки бир зум

А: *Туғчи туғ боғлағунча фурсат бўлмади, туғни илигига олиб-ўқ отланди. Ёғий келадурган сори-ўқ мутаважжиқ бўлдук. Ул отлонғанда ўн-ўн беш киши ҳамроҳ эди* [93].

1. My standard-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 [110].

Т: Байроқдорнинг байроқ боғлағунча фурсати бўлмади, байроқни қўлига олибоқ отланди. Ёв келаётган томонга қараб жўнадик. Ўша отланишда ўн-ўн беш киши ҳамроҳ эди [91].

2. It was not a **time to stand still**; I turned reign. Down came a sword again; this time on my arrows. When I had gone 7 or 8 paces, those same three men rejoined me [167].

Р. Т: Знаменосец даже не успел привязать знамя к древку, схватив знамя в руку, он вскочил на коня. Мы направились прямо в ту сторону, откуда шел враг; в этом походе нам сопровождало десять-пятнадцать человек [68].

3. **With no time for *tughchi*** to secure 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 [124].

ТУШГУНЧА ФУРСАТ БҮЛМОҚ — вақт жуда оз, бир зум

**А:** Мен бориб кичик хон додамни кўрдум. Бурун кўрушганда беҳабар етиб бордим, кичик хон **тушгунча фурсат бўлмади** Бетаъзимроқ кўрушуб эди [94].

1. 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 [112].

**Т:** Мен бориб кичик хон додамни кўрдим. Бурун кўришганда беҳосдан етиб боргандим, кичик хон **тушгунча фурсат бўлмаган**, таъзимсиз кўришиб эди [92].

2. 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 [169].

**Р. Т:** Я поехал и повидался с моим дядей, Младшим ханом. При предыдущем свидании я явился внезапно, так что Младший хан **не успел сойти с коня** и встретил меня без всякого почета [69].

3. 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 met without ceremony, as has been mentioned [126, 127].

СОҒДОҚҚА СОЛҒУЧА, ИККИ ЎҚ ОТҚУНЧА ФУРСАТ —  
кўз очиб юмгунча вақт

**А:** Танбалнинг дувулфасиға ўқ оттим, яна соғдоққа илик элиттим, хон додам бир сарсабз гўшагир бериб эди, ул чиқди, тошлағали ҳайфим келди, яна **соғдоққа солғуча, икки ўқ отқунча фурсат** бўлди экин [93].

1. One arrow, which was then on the notch, I discharged on the helmet of Tambol, and again applied my hand to my quiver, and brought out a green-tipped barbed arrow, which my uncle, the Khan, had given me Unwilling to throw it away, I returned it to the quiver, and thus lost as much time as would have allowed of shooting two arrows [110].

Т: Танбалнинг дубулфасига отдим. Яна садоққа қўл чўздим, хон додам бир яшил қиррали ўқ бериб эди, ўша чиқди. Ташлагани ҳайфим келди. Яна садоққа солгунча, икки ўқ отгунча фурсат ўтди чамамда [91].

2. I shot off the arrow on my thumb, aiming at Tambal's helm. When I put my hand into my quiver, there came out a quite new *gosha-gir* given me by my Younger Khan dada. It would have been vexing to throw it away but before I got it back into the quiver, there and **been time to shoot**, maybe, **two or three arrows** [166, 167].

Р. Т: Я пустил стрелу, лежавшую у меня на тетиве, прямо в шлем Танбала и сунул руку в колчан. Хан, мой дядя, подарил мне новенький «гушагир»; он попался мне под руку. Мне стало жалко его выбросить; пока я снова положил его в колчан, **можно было бы метнуть две стрелы** [68].

3. I shot an arrow I had in my thumb ring at Tambal's helmet. It would have been a shame to throw it away, but by the time I reached back into the quiver I could have shot two more arrows. [125].

3. T. I shot an arrow aiming at Tambal's helmet, I stretch for another arrow into my quiver, a green arrow came out that presented by my Khon Dada, I felt a pity to shot, it was so quick as the time **to take a breath and blink of my eye**.

**ҚИЛИЧ СУҒУРҒУНЧА ФУРСАТ** — нафас олиб чиқаргунча вақт

А: Қилични болдоғламайдур эрдим, қинида эди, қилич суғурғунча фурсат бўлмади. Қалин душман ичида якка ва ёлғуз қолдим [93].

1. 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 [111].

<p><b>Т:</b> Қилични олмаган эдим, қинида эди, <b>қилич суғуришга фурсат бўлмади</b>. Кўп душман орасида якка ва ёлғиз қолдим [92].</p>	<p>2. 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. <b>It was not a time to stand still</b>; I turned rein [169].</p>
<p><b>Р. Т:</b> Я не приделал рукоятка к своему мечу, он был в ножнах, <b>вытащить меч не было времени; вытаскивая его</b>, я остлся один-одинешенек среди множества врагов [68].</p>	<p>3. There I remained, alone in the midst of the numerous enemy, <b>but it was no place to stand still</b>. As I turned my reins, another sword blow landed on my arrows [125].</p>
<p><b>ҚИЛИЧ СУҒУРҒУНЧА ФУРСАТ БЎЛМОҚ —</b> нафас олиб чиқаргунча вақт</p>	
<p><b>А:</b> <i>Қилични болдоғламайдур эрдим, қинида эди, қилич суғурғунча фурсат бўлмади.</i> Қалин душман ичида якка ва ёлғуз қолдим [93].</p>	<p>1. I was alone and single in the midst of a multitude of enemies. <b>It was no season for standing still</b>; so I turned my bridle round, receiving another sabre stroke on the arrows in my quiver [111].</p>
<p><b>Т:</b> Қилични олмаган эдим, қинида эди, <b>қилич суғуришга фурсат бўлмади</b>. Кўп душман орасида якка ва ёлғиз қолдим [92].</p>	<p>2. 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. <b>It was not a time to stand still</b>; I turned rein [169].</p>
<p><b>Р. Т:</b> Я не приделал рукоятки к своему мечу, он был в ножнах, <b>вытащит меч не было времени; вытаскивая его</b>, я остался один-одинешенек среди множества врагов [68].</p>	<p>3. There I remained, alone in the midst of the numerous enemy, <b>but it was no place to stand still</b>. As I turned my reins, another sword blow landed on my arrows [125].</p>

ҚИЛИЧ ҰЛТУРМОҚ — қилич бошига кирмоқ

А. Бизнинг соридин Иброҳим сорунинг иниларидин Самад отлик, алар соридин ҳисорий мўғуллардин Шаҳсувор отлик рўбарў бўлурлар. Шаҳсувор андоқ чопарким, дубулғадин ўтуб, Самаднинг бошига қилич хейли ўлтурур. Бовужуди бу захм Самад андоқ чопарким, Шаҳсуворнинг бошидин кафи дастча парча сўнганки қилич олиб кетар. Шаҳсуворнинг дубулғаси йўқ экандур [70].

1. 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**. In spite of this wound, Samad returned the blow with such fury, that his sword shore clean off a piece of Shah-sawar's skull as big as the plan of the hand. As Shah-sawar had no helmet on, ... [70].

Т: Бизнинг томонимиздан Иброҳим сорунинг иниларидан Самад исмли, улар томондан ҳисорлик мўғуллардан Шаҳсувор номли жанчи юзма-юз бўладилар. Шаҳсувор шундай қилич чопадики, дубулғадан ўтиб, қилич Самаднинг бошига анча ботади. Шундай жароҳатига қарамасдан Самад шундай чопадик, Шаҳсуворнинг бошидан қўл кафтигача сўянни қилич олиб кетади. Шаҳсуворнинг дубулғаси йўқ экан [67].

2. 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. Shah-suwar must have worn no helm; they trepanned his head and it healed; there was no one to trepan Samad's and in a few days, he departed simply through the wound [106].

Р. Т: ... с нашей стороны — один из братьев Ибрахима Сару по имени Самад, с их стороны — хисарский могол по имени Шахсувар. Они встречаются лицом к лицу: Шахсувар так сильно рубит, что пробивает клинком шлем Самада и **глубоко всаживает ему лезвию в голову**; несмотря на подобную рану Самад так бьет, что сносит Шахсувару саблей с головы кусок кости величиной в ладонь руки. На Шахсуваре не было шлема... [46].

3... for our side one of Ibrahim Saru's younger brothers, Samad by name, and for the other side a Moghul of Hissar, Shahsuwar by name, faced each other. Shahsuwar gave such blow that it passed right through Samad's helmet and **sank well into his head**. Despite his wound Samad struck so hard that his sword broke off a piece of bone the size of the palm of the hand from Shahsuwar's skull. Shahsuwar had no helmet [78].



**ҚИЛИЧҚА ЗАБУН БҮЛМОҚ — қилич чопишда ожиз бұлмоқ**

**А:** Бир кун ғаним кишиси кўпрак келди. Хейли уруш бўлди. Ҳеч тарафдин ортуқсилиқ бўлмади. Бизнинг бир туғлуқ киши энгилрак ёниб хандаққа кириб-тур. Баъзи Сайди Қаробекнинг туғи эди дедилар. Сайди Қаро, агарчи сўзига ўз эди, **қиличиға забунроқ эди** [82].

**1.** 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** [92].

**Т:** Бир кун ғаним одамлари кўпроқ келди. Хийла уруш бўлди. Ҳеч кимга ғалаба насиб этмади. Бизнинг байроқдоримиз энгиллик қилиб ортга қайтиб хандаққа кирипти. Баъзилар Сайди Қаробек байроғи эди, дедилар. Сайди Қаро, гарчи сўзининг устидан чиқадиган киши эса-да, **қиличга келганда кучсизроқ эди** [80].

**2.** 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** [205].

Р. Т: Однажды люди врага подъехали и в большом множестве. Произошел жесткой бой. Ни на чьей стороне не было перевеса. Один наш знаменосец, слишком неосторожно отступая, попал в ров; некоторые говорили, что при нем было знамя Сайди Карабека. Сайди Кара, хоть и был мастер говорить, но мечом действовал слабо [58].

3. 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** [104].

ҚИЛИЧ ЕБ, ЎҚ ЕБ — қилич тегиб, ўқ тегиб

А: Бу тўрт киши етган била бетаҳоши-ўқ Мирзохон ўлтурғон ҳавлиға кирарлар, ғавғо бўлур. Мирзохон бир отқа миниб қочиб чиқар, Абулҳасан қўрбегининг иниси Муҳаммад Хусайн ҳам Мирзохонға навкар бўлуб эди, бу тўрт кишидин Шерқулини чопиб йиқор, бошини кесар маҳалда халос бўлуб, бу тўрт киши қилич еб, ўқ еб, яралуқ бўлуб, мазкур бўлғон ерда бизга тиқилиб келдилар [149, 150].

1. 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 [215].

**Т:** Бу тўрт киши борибоқ, тортинмасдан Мирзохон ўтирган ҳовлига кирадилар, тўс-тўполон бошланади. Мирзохон бир отга миниб қочиб чиқади, Абулҳасан Қўрбегининг иниси Муҳаммад Ҳусайн ҳам Мирзохонга навкар бўлган эди. Бу тўрт кишидан Шерқулини чопиб йиқитишади. Бошини кесиш пайтида қутулиб кетади. Бу тўрт киши қилич еб, ўқ еб, ярадор бўлиб, ўша ерда бизга қўшилдилар. Кўчада отлик эл тиқилиб, тўхтаб қолди, на илгари юра олардилар, на кейинга қайта оладилар [151].

**Р. Т:** Четверка бесетрашно ворвалась в самый двор, где сидел Мирзахан; поднялась суматоха, Мирзахан вскочил на коня и бежал. Мухаммед Хусейн, брат Абулхасана курбегги, который тоже был нукером у Мирзахана, напал на Ширкули, одного из тех четырех, **сбил его с коня и собирался отрезать ему голову**, но Ширкули вырвался [117].

2. 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 armourersyounger 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 peltingback on us to the place mentioned [315].

3. 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 [238].

ҚИЛИЧ ОЛИШМОҚ — қилич билан жанг қилмоқ

**А:** Бир кун Шайбоқхон Оҳанин дарвозаси сари уруш келтурди. Ятимлар чун далир бўлуб эдилар, доимғидек далир ва йироқ чиқтилар. Буларнинг орқасига баъзи йигитларни отлиқ чиқорилди. Уштургардан тарафида кўкалдошлар ва ёвуқ ичкилар чиқиб эдилар, мисли Ширим, Нўён кўкалдош, Қулназар тағойи ва Мазид ва баъзилар андин бир-икки-уч ўзбак буларга от солди. Қулназар била қилич олиштилар. Бўлгон ўзбаклар яёқлаб зўр келтурдилар. Шаҳр ятимларини тебраттилар. Оҳанин дарвозасига тиқтилар [84].

1. One day when Sheibani Khan made an attack near the Iron gate. The rabble, who had become very courageous, had advanced most valiantly a great way from the city, according to their custom. I made a party of horse follow them, to cover their retreat. A body of Gokultashes, with some inferior nobility, and a few of my domestic troops, such as Nuian Gokultash, Kui Nazer Taghai, and Mazid, with some others, marched out towards the Camel's-neck. From the other side two or three Uzbeks galloped up to charge them, and assaulted Kul Nazer, sabre in hand. The whole of the Uzbeks dismounting, fought on foot, **swept back the city-rabble**, and drove them in through the Iron gate [95].

**Т:** Бир куни Шайбоқхон Оҳанин дарвозаси сари урушга келди. Шаҳарнинг жангари йигитлари ботирсинганлари учун доимғидек дарвозадан ботирларча ва йироқ чиқдилар. Буларнинг орқасидан баъзи отлиқ йигитлар чиқарилди. Уштургардан тарафида кўкалдошлар ва яқин ичкилар: Ширим, Нўён кўкалдош, Қулназар тағойи, Мазид сингарилар ва баъзилар чиққанда уч-тўрт ўзбак буларга от солди. Қулназар билан қиличлашдилар Келган ўзбак пиёдалари зўрлик қилдилар. Шаҳарнинг чапани жангариларини енгдилар: Оҳанин дарвозасига тиқдилар [82].

2. One day when Shaibaq Khan had directed his attack towards the Iron Gate, the mob, grown bold, went out, as usual, daringly and far. To cover their retreat, we sent several braves towards the Camel's-neck, foster-brethren and some of the close household-circle, such as Nuyan *Kukuldash*, Qulnazar (son of Sherim?) Taghai Beg, and Mazid. An Aiizbek or two put their horses at them and with Qulnazar **swords were crossed**. The rest of the Auzbegs dismounted and brought their strength to bear on the rabble, hustled them off and rammed them in through the Iron Gate [142].

<p><b>Р. Т:</b> Однажды Шейбанихан начал бой у ворот Ахании. Простолюдины, которые сильно расхрабились, как всегда смело и далеко вышли вперед. Им вслед послали нескольких конных йигитов. К Уштургардану вышли мои молочные братья и близкие приближенные беки, как например Нойон Кукельташ, Кул Назар Тагай, Мазид и некоторые другие. С вражеской стороны на них пустили своих коней два-три узбака; они <b>схватились на мечах</b> с Кулназаром, но [прочие] узбаки спешились и ринулись вперед. Они потеснили простолюдинов и прижали их к воротам Ахании [59].</p>	<p><b>3.</b> One day Wormwood Khan directed his attack at the Iron Gate. The mob? Having grown bold, went far out as usual in their daring way. Some cavalrymen were sent out behind them. Some of our kuksldashes and close ichkis? Such as Noyon Kukaldash, Qul-Nazar, Naghayi Mazid, and some others, went out toward Shutur-Gardan. Two Uzbeks charged them. They <b>exchanged sword blows</b> with Qulnazar. The Uzbeks dismounted and pressed hard, making the city mob move back and jamming them against the Iron Gate [107].</p>
<p><b>ҚИЛИЧҚА БОРМОҚ — қилич билан чопилмоқ, ўлмоқ</b></p>	
<p><b>А:</b> <i>Кишм суйи улук эди, бу сувдин кечиб келиб келиб эдилар. Қалин кишиси ўққа, қиличқа бориб, ғалаба кишиси иликка тушти, сувда ҳам кўп кишиси ўлди</i> [141].</p>	<p><b>1.</b> ... the Kishem river, which they had crossed in their advance, was now swollen. Many of them <b>were slain by the sword and by arrows</b>, numbers were taken prisoners, and many perished in the river [200].</p>
<p><b>Т:</b> Кишм дарёси катта эди Ўзбаклар шу сувдан кечиб келгандилар. Уларнинг кўпчилиги ўқ еди, <b>қилич остида қолди</b>, Жуда кўп кишиси қўлга тушди. Сувда ҳам кўп киши ўлди [142].</p>	<p><b>2.</b> Kishm-water in flood, many were drowned in it, a mass of them <b>died by arrow and sword, more were made prisoner</b> [295].</p>

Р. Т: Вода в Кишме стояла высоко; узбаки пришли, перейдя эту реку. Множество их людей **погибло от стрел и от сабель**, много [узбаков] попало в руки [людей Насир мирзы], в воде тоже погибло немало воинов[110].

3. 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 [221].

**ҚИЛИЧҚА БОРМОҚ — қилич остида ўлмоқ**

Тонгласи ёниб, Дарайи Хушнинг ичида ҳазораларнинг қишлоғида қўнуб, андин кўчуб, Жангалакка тушулди. Ёрак тағойи ва баъзилар кейинрақтин келиб эди, аларға буюрулдуким Шайх Дарвешни ўқлағон ҳазораларни бориб олингиз. Қони тутулғон бадбахтлар сумжта экандур, булар бориб тутун қўюб етмиш-сексон ҳазорани олдилар, кўпраги **қиличқа борди** [127].

1. Next morning we began to move back, and passed the night in the Hazaras' winter camp in Khush Valley, and then went on and stopped in Jangalak. Yarak Taghayi and some other late-comers were ordered to take the hazaras who had shot Shaykh Darwesh. Those wretches on whom vengeance was to be wrought were still in the cave. They smoked out seventy or eighty Hazaras and **put** most of them **to the sword** [174].

Эртаси барвақт қайтиб, Дарайи Хушнинг ичида ҳазораларнинг қишлоғида тўхтаб, у ердан кўчиб, Жангалакка тушилди. Ёрак тағойи ва яна баъзилар кейинроқдан келиб эди. Шайх Дарвешни отган ҳазораларни бориб тутинглар, деб буйруқ берилди. Кун битган бадбахтлар ғорда экан. Булар бориб, тутун қўйиб етмиш-саксон ҳазорани тутиб олдилар. Кўпчилиги **қилич билан чопиб ташланди** [126].

2. Going out of the valley, we spent the next night just inside the month, in the Hazara winter-quarters. Marching from there, we dismounted at Jangalik. At Jangalik Yarak Taghai and other late-comers were ordered to take the Hazaras who had killed Shaikh Darwish and who, luckless and death-doomed, seemed still to be in the cave. Yarak Taghai and his band by sending smoke into the cave, took 70 to 80 Hazaras who mostly **died by the sword** [253].

Утром мы повернули обратно, а заночевали в Дараи Хуш, на зимовье хазарейцев. Выступив оттуда, мы остановились в Джангалаке. Ярак Тагайи и еще несколько человек подошли вслед за нами. Им было приказано захватить и привести хазарейцев, которые застрелили Шейх Дервиша. Эти нечестивые, у которых кровь застывала в жилах, все еще сидели в той пещере. Наши пошли, напустили в пещеру дыму и захватили семьдесят или восемьдесят хазарейцев. Большинство их **погибло от меча** [97].

3. Next morning we headed back, stayed the night in the Hazaras' winter camp in Khush Valley, and then went on and stopped in Jangalak. Yarak Taghayi and some other latecomers were ordered to take the hazaras who had shot Shaykh Darwesh. Those wretches on whom vengeance was to be wrought were still in the cave. They smoked out seventy or eighty Hazaras and **put most of them to the sword** [190].

**ҚАРОР ТАРИҚИН УНУТМОҚ — режани унутмоқ**

**А:** Нақора унини эшитиб, бизнинг мутаважжих бўлғонимизни билиб, **қарор тариқин унутуб**, фирор йўлин тутти. Тенгри рост келтуруб, ёғийни қочуруб, Қандаҳор сари юруб, Фаррухзодбекнинг чаҳорбоғиғаким, бу тарихта андин асари қолмайдур, келиб туштук [158].

**1.** On hearing the sound of my kettle-drum, and seeing my approach, their **resolution failed**, and they took flight. God prospered us. Having put the enemy to flight, I advanced in the direction of Kandahar, and took up my quarters at the Char-bagh of Furekhzad, of which not a vestige now remains [229].

**Т:** Ғаним ноғора овозини эшитиб, бизнинг олға юрганзимизни билди, **саросимага тушиб**, қочиш йўлини тутди. Тангри қўлади, ёвни қочириб, Қандаҳор сари юриб, Фаррухзодбекнинг, ҳозирги вақтда нишон ҳам қолмаган чорбоғига келиб тушдик [160].

**2.** Learning from the nagarets that we were approaching, Muqim **forgot his fixed plan** and took the road of flight. God brought it right! 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! [337].

Р. Т: Услышав бой барабана и поняв, что мы направляемся в их сторону, враги забыли путь устойчивости и вступили на стезю бегства. С помощью божьей мы разбили неприятеля и направились в сторону Кандахара. Мы расположились в саду Фаррухзадбека, от которого теперь не осталось и следа [124].

3. 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. After defeating our foe we went to Kandahar and camped in Farrukhzad's garden, no trace of which now remains [255].

**ҚАРОРИҒА КЕЛМОҚ — аслига қайтмоқ, жойига келмоқ**

А: Йўлда бобурда Қанбар Али ва Қосимбек била от тортиштук. Менинг отим ўтти. Анинг отининг қолғонини боқар хаёл қилиб қайрилдим. Танг бўшаб экандур, эгар эврулди. Бошим била ерга йиқилдим, агарчи ўшул замон қўпуб отландим, вале **ақлим оқшомғача қарориға келмади** [86].

1. On the road, I had a race with Kamber Ali and Kasim Beg. My horse got the lead. As I turned round on my seat to see how far I had left them behind, my saddle-girth being slack, the saddle turned round, and I came to the ground right on my head. Although I immediately sprang up and mounted, yet I **did not recover the full possession** of my faculties till the evening ... [98].

Т: Йўлда кетишда Қанбар Али ва Қосимбек билан от чоптирдик. Менинг отим ўтди. Уларнинг оти орқада қолганини кўриш хаёлида қайрилиб қарадим. Айил бўшаб қолган экан, эгар айланиб кетди. Бошим билан ерга йиқилдим. Гарчи ўша заҳоти ўрнимдан туриб отга миғиб олган бўлсам-да, **эсим оқшомғача аслига келмади** [84].

2. On the road I raced with Qasim Beg and Qambar-ali (the Skinner); my horse was leading when I, thinking to look at theirs behind, twisted myself round; the girth may have slackened, for my saddle turned and I was thrown on my head to the ground. Although I at once got up and remounted, **my brain did not steady** till the evening ... [147]



<p><b>Р. Т:</b> По дороге мы стали гоняться на лошадях с Камбарали и Касимбеком. Моя лошадь опередила. Желая взглянуть, насколько отстали их лошади, я обернулся, подпруга у моего седла, вероятно, ослабла, седло перевернулось и я упал и ударился головой о землю. Хотя я сейчас же встал и сел на коня, но <b>разум</b> у меня до самого вечера <b>не вернулся к покою</b> [61].</p>	<p><b>3.</b> Along the way Qambar-Ali, Qasim Beg, and I were racing. My horse pulled ahead, and I turned to see how far behind they were. My girth strap must have snapped, for the saddle slipped over and I fell on my head. Although I stood up immediately and got back on, <b>my brain didn't return to normal</b> until that evening [111].</p>
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**3. 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 — кимгадир топширмоқ**

<p><b>А:</b> Анинг била бор киши, бор бекларни туттурулди. Тутулгон беклар Мухаммад Боқирбек эди, Султон Махмуд дўлдой Султон Мухаммад дўлдойнинг отаси эди. Яна баъзилар ҳам бор эди. Баъзисиға Самарқанд сари рухсат берилди. Эшик ихтиёри ва Андижон ҳукумати Қосим қавчинға <b>қарор топти</b> [47].</p>	<p><b>1.</b> The Beks and others in his interest were taken prisoners. These were Mhammed Bakir Beg, Sultan Mahmud Douladai, the father of Sultan Muhammed Douladai, and some others. The greater part of them I allowed to proceed to Samarkand. Kasim Kochin <b>was appointed</b> Master of the Household, and received the government of Andejan [27].</p>
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<p><b>Т:</b> Унинг атрофидагилар, барча беклари қўлга олинди. Тутилган беклар — Мухаммад Боқирбек, Султон Мухаммад дўлдойнинг отаси Султон Махмуд дўлдой эдилар. Улардан бошқалари ҳам бор эди. Айримларига Самарқандга кетишга рухсат берилди. Эшик оғалик ва Андижон шаҳри ҳокимлиги Қосим қавчинға <b>топширилди</b> [43].</p>	<p><b>2.</b> The begs and others in sympathy with him, were arrested; one was Muhammad Baqir Bek; Si. Mahmud <i>Duldai</i>, Si. Muhammad <i>Duldai's</i> father, was another; there were several more; to some leave was given to go to Samarkand. The Andijan Government and control of my Gate <b>were settled on</b> (Sayyid) Qasim <i>Qiclan</i> [44].</p>
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Р. Т: Людей Хасан Якуба и беков, которые находились с ним, схватили; среди задержанных беков были Мухаммад Бакирбек и Султан Махмуд Дулдай, отец Султан Мухаммад Дулдая; был и еще кое-кто. Некоторые получили разрешение отправиться в Самарканд; звание ишик-аги и должность правителя Андиджана были утверждены за Касим Каучином [24].

3. All the men and begs who were with him were arrested, including Muhammad Baqir Beg, Sultan-Muhammad Dulday's father Sultan-Mahmud Dulday, and some others. Some were given leave to go to Samarkand. The lordship of the gate and the governorship of Andizhan **were settled upon** Qasim Qauchin [30].

**ШУГУН ТУТМОҚ — яхшиликка йўймоқ**

А: Тўфон арғун ёлғуз бориб рўбарў бўлуб, қилич олишиб, отдин йиқиб, бошин кесиб, мен санги Лаҳшак тўғрисидин ўтганда келтурди, **шугун туттук** [156].

1. 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** [226].

Т: Тўфон арғун ёлғиз бориб юзма-юз бўлиб, қилич солишиб, отдан йиқитиб, бошин кесиб, мен Санги Лаҳшак тўғрисидан ўтганда келтирди, **яхшиликка йўйдик** [158].

2. Alone, Tufan *Argun* faced him slashed swords with him, unhorsed him, cut off his head and brought it to me as 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 [395 (333)].

**Р. Т.** Туфан Аргун, в одиночку, встал к нему лицом; они схватились на саблях. Туфан Аргун свалил Ишкуллаха с лошади, отрезал ему голову и привез ее мне, когда я проезжал мимо Санг Лахшака **Мы решили, что это хорошее предзнаменование** [123].

**3.** 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** [252].

**ШУГУН ТУТМОҚ — ЯХШИ НИЯТ ҚИЛМОҚ**

**А:** *Одина куну, ойнинг иккисида Шайбоқ пиёда била Дарвеш Али пиёдаким, ҳоло туфангандоздур, Кобулдин арздоштлар келтуруб, Ҳиндолнинг туққон хабарини ҳам келтурдилар. Ҳинднинг тасхири замонида бу хабар келган учун, шугун тутуб, Ҳиндол от қўйдум* [168].

**1.** 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 [258].

**Т.** Ойнинг иккинчисида, жума куну, Шайбоқ пиёда ва Дарвеш Али пиёда, ҳозирда у милтиқчи бўлганди, Кобулдан хабарлар келтирдилар. Ҳиндолнинг туғилганлиғни хабарини ҳам келтирдилар. Бу хабар Ҳиндни забт этиш пайтида келгани учун **яхшиликка йўйиб** Ҳиндол деб от қўйдим [171].

**2.** 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) [385].

Р. В пятницу второго числа Шейбак пехотинец и Дервиш Али пехотинец — теперь он состоит в стрельцах, — привезя в Кабул донесения, доставили также весть о рождении Хиндала. Так как эта новость пришла в пору покорения Хинда, я счел это за хороший знак и назвал новорожденного Хиндалом [133].

3. 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 [275].

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LITERATURE

ZIYODAKHON TESHABOYEVA

UZBEK-RUSSIAN-ENGLISH  
PHRASEOLOGICAL UNITS  
DICTIONARY OF “BABURNAMA”

(On the basis of John Leyden-William Erskine (1826),  
Annete Susannah Beveridge (1921) and  
Wheeler Thackston's (1996) translations)

TESHABOYEVA ZIYODAXON QODIROVNA

**“BOBURNOMA” DAGI  
FRAZEOLOGIK BIRLIKLARNING  
O‘ZBEKCHA-RUSCHA-  
INGLIZCHA LUG‘ATI**

Toshkent – «INNOVATSION RIVOJLANISH  
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