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"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 tarjimasi (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 Zahoriddin Muhammad Babur that have studied by the author for several years and their different English, Russian translations. This dictionary is intended for future interpretors, 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.Беверидж (1921) и В.Текстон (1996). Этот словарь предназначен для будущих переводчиков, бабураведов и журналистов, докторантов и выпускников ВУЗов, для учителей английского языка и студентов, а также для широкого круга читателей изучающих английский язык.

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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'girishgani 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.

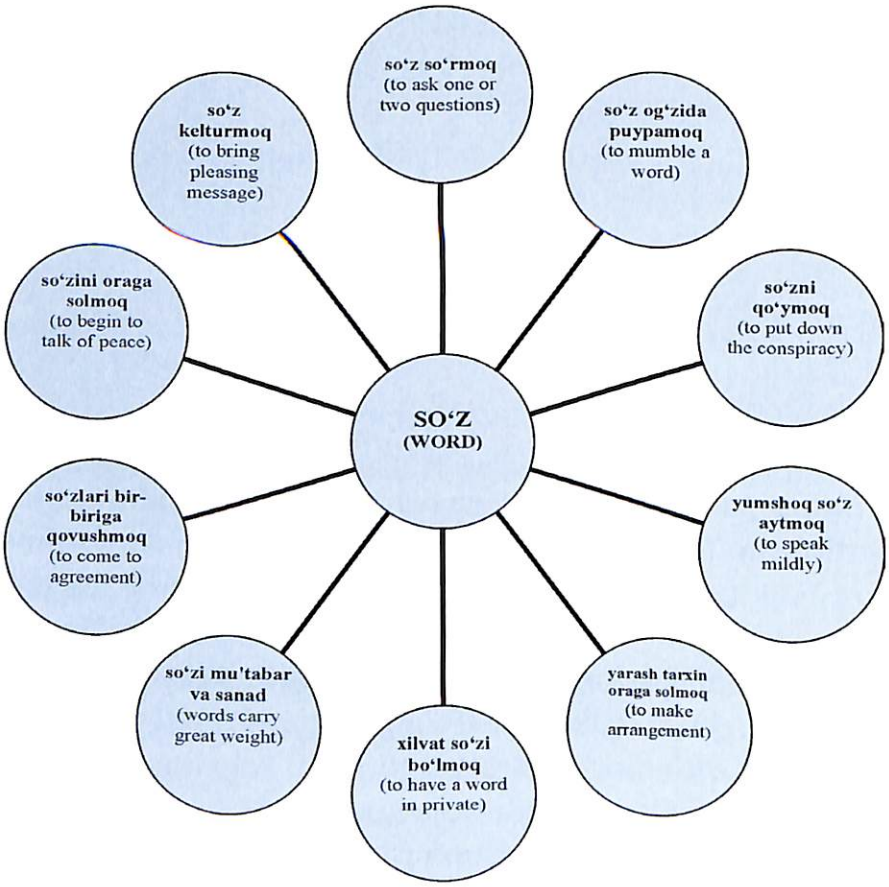
"Boburnoma" leksikasi haqida gapirilganda uning zalvorli matni barchaga birdek tushunarli emas, shuning uchun tabdil unga yaqinlashtiruvchi birinchi omil va uning ruscha tarjimasi esa bir qadam oldinga siljish, uch xil inglizcha tarjimalari – xorijiy tilda asliyatning aks etishi, asliyat mazmuning jilolanishi, 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 so'z kontseptining mazmuni o'rganilganda ular quyidagi tasvirda o'z ifodasini topgan:



1- Rasm.

Yuqoridagi tasvirda aks etgan misollarning barchasi "Boburnoma"da qo'llangan frazeologik birliklar bo'lib, quyidagi misolda uning mazmunini ko'ramiz.

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 so'zlarga ne deya ham olg'ay edi* [188].

Keltirilgan parchadagi ajratib yozilgan **so'z og'zida-o'q 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'o 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 dovdiragan 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 tarjimasi 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 tarjimasi: 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?

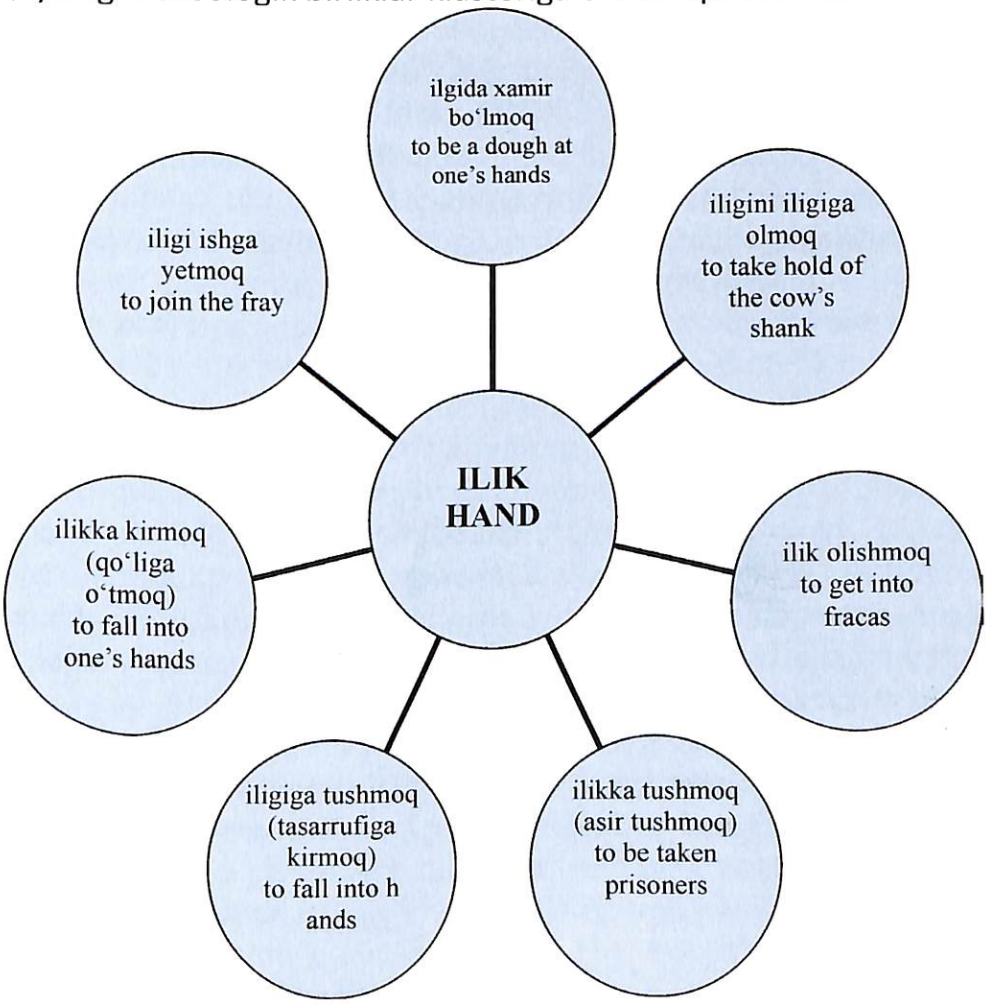
Misol tarjimasi Anetta Susanna Beverijda (1921): What ill sayest I have done thee, that thus thou shouldst hang a sword on thy either side, lead an army out, fall on lands of ours, and stir strife and trouble?". Dumbfounded, the old man **shattered a few words**, but he gave no answer, nor indeed could 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 tarjimasi (1996)да: *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'girilgan. 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'girilmasligi 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'zgalar 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, Zulnun'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'ymasam 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)[1] **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.

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1 Бўтаев Ш, Ирисқулов 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 jardin 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 4th 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 jardan 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. Axsi 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 inlizcha 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.

Lug'at haqidagi fikr va mulohazalaringizni mamnuniyat bilan qabul qilamiz. Ma'lumot 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.Erskin**nig 1826 yildagi "Boburnoma"ning inglizcha tarjimasi.

2. = Anneta Susanna Beverijning 1921 yildagi "Boburnoma"ning inglizcha tarjimasi.

3. = V.Tekstonning 1996 yildagi "Boburnoma"ning inglizcha tarjimasi.

Б

БУЗМОҚ

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

Р. Т: На этой пирушке передо мной поставили жареного гуся. Так как я еще никогда **не разрезал и не разнимал птиц**, то не дотронулся до гуся [113].	**3.** At this gathering they placed a roast goose before me. Since I had never **carved** or **disjointed a fowl**, I did not touch it [229].
ВАФОТ ҚИЛМОҚ — дунёдан ўтмоқ, ўлмоқ	
А: *Менинг отамнинг онаси ҳам Андижонда **вафот қилғон** экандур, ани ҳам мунда эшиттурдилар* [86].	**1.** My father's mother had also **paid the debt of mortality** at Andejan, and the news was communicated here [99].
Т: Отамнинг онаси ҳам Андижонда **вафот қилган** экан, уни ҳам шу ерда эшитдим [85].	**2.** My father's mother also must have **died** in Andijan; this too they let us know in Aura-tipa[149].
Р. Т: Мать моего отца тоже скончалась в Андижане, об этом нам рассказали там же [62].	**3.** My father's mother had also **passed away** at Andizhan [112].
Д **ДУНЁ**	
ДУНЁЙИ ФОНИЙНИ ВИДОЪ ҚИЛМОҚ — вафот этмоқ	
А: *Шоҳбегим ва Меҳр Нигорхоним ва жамиъ элнинг аҳли ва аёли асирлиққа тушуб, ул золими бадкирдорнинг ҳабсида **дунёйи фонийни видоъ қилдилар*** [39].	**1.** ... 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 **departed from this perishable world** [12].

Т: Шоҳбегим ва Меҳр Нигорхоним ҳамда жами элнинг аҳли ва аёли асирликка тушиб, у золим бадкирдор қамоғида **ҳаётдан кўз юмдилар** [34].	**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 Aba-bikr *Kashghari* and, as captives to that ill-doing miscreant, **bade farewell to this transitory world** [77].
Р. Т: Шахбиким, Михр Нигар ханум и все женщины и семья [сопровождавших их] людей попали в плен и **простились с бренным миром** в заточении у этого преступного злодея [16].	**3**. Shah Begum and Mihr Nigar Nigar Khanum, along with all the folk of their people, fell into captivity, whereupon they **bade farewell to this mortal world** in that evil tyrant's prison [14].
БЕШ КУН ЎТАР **ДУНЁ —** ўткинчи ва қисқа умр	
А: ***Беш кун ўтар дунё*** *учун бир ўзи ўстурғон валинеъматзодасини кўр қилди. Яна бирини ўлтурди. Тенгри қошида осий ва халқ олдида мардуд бўлубдур* [49].	**1. For the sake of the short and fleeting pomp of this vain world**, he put out the eyes of one, and murdered another of the sons of the benefactor, in whose service he had been, and by whom he had been patronized and protected; rendering himself accused of God, abhorred of men, and worthy of execration and shame till the day final retribution [31].
Т: 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].	**2. For the sake of this fleeting, five-days, world,** he blinded one of his benefactor's sons and murdered another. A sinner before God, reprobate to His creatures, he has earned curse and execration till the very verge of Resurrection [50].

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,* ***чирик дунё учун*** *Хадичабегимни Шоҳ Мансур бахши... га тутуруб, 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].

Т: 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 **кунлик ўтар дунё учун** бундай ёмон от қозонди. Шайбоқхондан хунук хатта-ҳаракат ва япамас қилиқлар Ҳиротда содир бўлди: аввало, **чирик дунё учун** Хадича бегимни Шоҳ Мансур бахши... га топшириб, турли азобларга солди [156].	**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 **for the sake of some worldly dirt**, he order Khadjeh Begum to be given up to Shah Mansur Bakshi [223].
Р. Т: После того как Шейбанихан взял Герат, он очень дурно обошелся с женами и детьми [обоих] государей, не только с ними, но со всем народом. Ради **преходящих** благ нашей **краткой жизни** он учинил всевозможные грубости и непристойности. Первое дело и действие, которое Шейбанихан совершил в Герате, таково: радигрязных мирских расчетов он отдал Хадичабиким развратнику Шах Мансур Бахши на пытку и истязание [30].	**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 **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].
ДУНЁ*ЙИ БЕБАҚО* — фоний дунё	

A: *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 чокари йигирма-ўттуз мингга тортиб вилоёт ва парганоти 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].
T: 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 t**his 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 буким, чирик дунё учун Хадичабегимни Шоҳ Мансур бахши... га тутуруб 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 Beglm 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].

З	
ЗОЙИЪ БЎЛМОҚ — нобуд бўлмоқ, ўлмоқ	
А: *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].	**1.** All these he now gave to the wind. In his flight by the rugged mountain route, he came on a dangerous precipitous road, which they descended with great difficulty. Many of his men **perished** at this precipice [45].
Т: 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].	**2.** He hurled himself in his flight down a mountain track, leading to a precipitous fall. He himself got down the fall, with great difficulty, but many of his men **perished there** [70].
Р. Т: 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 **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].
И	
ИЛИК	
ИЛИГ*И ИШГА ЕТМОҚ* — қўли ишга бормоқ	
А: *Яна бири Зуннун арғун эди. Мардона киши эди. Султон Абусаъид мирзо қошида эканликларида яхши қиличлар чопқондур. Андин сўнгра ҳам ҳар ерида* ***илиги ишга етибдур*** [133].	**1.** Another was Zulnun Arghun, a brave man. He distinguished himself above all the other young warriors, in the presence of Sultan Abusaid Mirza, by his use of the scymitar, and afterwards, on every occasion on which **he went into action,** he acquitted himself with distinction [186].

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

ИЛИК *ТЕБРАТМОҚ* -жанг қилмоқ	
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. 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 кўҳбур (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].
ИЛИК*КА ТУШМОҚ* — қўлга тушмоқ	
А: *Қалин ўбдон йигитлари* ***иликкa туштu****. Султон Ҳусайн мирзо барчасининг бўйниға урдурди. Не ёлғуз мунда эмас эди, ҳар қачон бир ўғликим, ёғийға юруди, бости. Иликка тушган навкарларнинг тамом бўйниға 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.** 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: ... множество его отборных йигитов **попало в плен**. 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].	**3.** Many of his warriors **were taken prisoner** 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].
ИЛИГ	
ИЛИГИНИ ИЛИГИГА ОЛМОҚ — молнинг оёғини (гўштни) қўлига олмоқ	
А: *Ул мўғул бўз боғлаған ўйнинг ўрта* ***илигини илигига олиб,*** *мўғулча нималар деб туққа боқиб ишорат қиладур, хон ва тамом турғонлар туғ сориға қимизлар сочадурлар* [89].	**1.** Then the Moghul that had tied on these cloths, **taking the ox-shank in his hand,** made a speech in the Moghul tongue, looking often to the standards, and pointing and making signs towards them [103].
Т: 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].	**2.** The Mughul who **had hold of** the strip of cloth fastened to the **cow's leg**, then said something in Mughul while he looked at the standards and made signs towards them [222].
Р. Т: ... от могол, **взяв в руки** бычью **кость** 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].	**3.** The Moghul **took hold of the cow's shank** to which the cloth was tied, said something in Mongolian, and, facing at the standards, made a sign [116].

ИЛИК*КА КИРМОҚ* — қўлга кирмоқ	
А: *Агар қўрғон эшигига борсоқ экан, бешак ва шубҳа қўрғон* ***иликка кирар*** *экандур* [92].	**1.** Had we advanced up to the gates of the fortress, there is not a shadow of doubt that the place would **have fallen into our hands** [110].
Т: Агар қўрғон эшигига борсак экан, бешаку шубҳа қўрғон **қўлга кирар** экан [Т. 91].	**2.** If we had gone to the Gate, undoubtedly, Andijan **would have come into our hands** [234].
Р. Т: Если бы мы пошли на ворота крепости, то крепость наверное и без сомнения **перешла бы в наши руки** [67, 68].	**3.** If we had gone on to the citadel gateway, doubtless the citadel **would have fallen into our hands** [124].
ИЛИГ*ИГА ТУШМОҚ* — қўлга тушмоқ	
А: *Яна бир ўғли Муҳаммадшоҳ отлиқ Чандерийни* ***иликлаб,*** *Султон Искадарга илтижо келтирур. Султон Искандар ҳам қалин чериклар йибориб, анинг ҳомийси бўлур* [234].	**1.**...another of his sons, Muhammed Shah**, seized on** Chanderi, and applied to Sultan Sekander for protection. Sultan Sekander sent several large armies, and supported him in his domination [376].
Т: Муҳаммадшоҳ исмли яна бир ўғли Чандерийни **қўлга олиб**, Султон Искадарга ёрдам сўраб мурожаат қилади. Султон Искандар ҳам жуда кўп лашкар жўнатиб, унга ҳомийлик қилади [246].	**2.**... and another son called Muhammad Shah **laid hands on** Chandiri and put it under Sl. Sikandar (*Ludi*) 's protection, who in his turn, took Muhammad Shah's side and sent him large forces [593].
Р: Другой сын Султан Насириддина по имени Мухаммадшах **захватил** Чандири и обратился за помощью к Султан Секандару. Султан Секандар послал Мухаммадшаху большое войско и оказал ему покровительство [193].	**3.** Another son, Muhammad Shah, **got hold** of Chanderi and took refuge with Sultan Iskandar, who sent a large army and took Muhammad Shah under his protection. After Sultan Iskandar, during the timeof Sultan Ibrahim [405].

ИЛИГ*ИГА ТУШМОҚ* — тасарруфига кирмоқ	
А: *Ўшул фурсатта Чандерий Сангаанинг **илигига тушар**. Мединий Рав отлиқ улуғ муътабар кофирга берур* [234].	**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 **fell into Sanka's hands** [376].
Т: Ўша пайтда Чандерий Сангаанинг **қўлига ўтади**. Сангаа у ерни Мединий Рав исмли улуғ ва обрўли бир кофирга беради [246].	**2.** Ibrahim and Ibrahim's begs turned against him at Dulpur, Chandirl **fell into** the Rana's hands and by him was given to Medini [Mindnl] Rao the greatly-trusted pagan who was now in it with 4 or 5000 other pagans [593].
Р. Т: В это время Чандири **перешло в руки** Раана Сангаа; Сангаа отдал этот город одному из знатных и уважаемых язычников по имени Мидини Рав [193].	**3.** It was then Chanderi **fell into Sanga's hands** and he gave it to his high-ranking advisor, the infidel Medini Rao [405].
ИЛИК*КА ТУШМОҚ*- асир бўлмоқ	
А: *Агар ушбу шанба охшоми киши ўткарилса эди, эҳтимоли бор эдиким, аксари **иликка тушгай** эди, вале хотирга бу еттиким, ўтган йил сешанба куни, наврўз куни Секрийдин Сангаа уруши азимати била кўчуб, шанба куни ёғийни бостук. Бу йил чаҳоршанба куни, наврўз куни бу ёғийларнинг уруши азимати била кўчтук* [236].	**1.** If that same Saturday eve I had carried over the rest of my army, it is probable that most of the enemy would **have fallen into our hands**. But it came into my head, that last year I had set out on my march from Sikri, to attack Sanka, on new-year's-day, which fell on a Tuesday, and had overthrown my enemy on a Saturday: This year, we had commenced our march against these enemies on new-year's-day, which fell upon a Wednesday, and that if we beat them on a Sunday, it would be a remarkable coincidence [380].

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 Сангаага қарши урушга отланганимизда, шанба куни душманни яксон 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 Slkri 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. Badia-ez-zeman 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	
КЎЗ*ГА ИЛМОҚ* — назар — писанд қилмоқ, эътибор бермаслик	
А: *Бу бедавлат хотун чун ноқиси ақл эди, эрга тегар ҳавоси била ўғлининг хону монин барбод берди. Шайбонийхон бир зарра парво ҳам қилмади, балки ғума-ғунчачидек* ***кўзга илмади*** [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 (Зуҳрабеги) 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 крупицы внимания** и замечал ее меньше, чем какую-нибудь наложницу или любовницу [54].	**3.** In her lust to get a husband, that wretched, feebleminded 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 қаёнга борур экин?* ***Ўйға 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].

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

К
КЎНГИЛ

КЎНГИЛ ТИНҒУДЕК-кўнгил тўлгудек

А: *Бизга қурбон ийди Шоҳрухияда бўлди. Бетаваққуф ўтуб, хон қошиға Тошкандга бордим. Бу рубойини айтиб эдим, маъмул қофиясида 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 рубойини хонға ўткариб, тараддудимни арз қилдим.* ***Кўнгул тинғудек*** *шофий* ***жавоб топмадим****. Ғолибо, шеър мусталаҳотиға камроқ татаббуъ қилғондурлар. Рубоий будур:Ёд этмас эмиш кишини меғнатта киши,Шод этмас эмиш* ***кўнгулни*** *ғурбатта киши.****Кўнглим*** *бу ғараблиқта шод ўлмади ҳеч,Ғурбатта севунмас 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 рубоийни айтиб эдим. Яхши қофиялаштиришда иккиланган-дим. У пайтда шеър истилоҳлари талабларига унчалик қаттиқ амал қилмасдим. Хон хуштабъ киши эди, шеър битарди, гарчи тузукроқ ғазали кам бўлса-да, бу рубоийни хонга манзур этиб, тараддудимни арз қилдим. **Кўнгул тингудек** қониқарли **жавоб топмадим**. Афтидан, шеър истилоҳлари талабларига камроқ риоя қилиб ёзилгандир. Рубоий ушбудир:*Ёд этмас эмиш кишини меғнатта киши,Шод этмас эмиш кўнгулни ғурбатта киши.**Кўнглим** бу ғаралиқта 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 10th. -June 16th. 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 manas 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. Шатранжга кўп машъуф эди. Эл бир илик била ўйнаса, ул икки илик била ўйнар эди. Ҳар нечук* ***кўнгли тилар*** *ўйнар эди. Имсок ва хиссат табиатида ғолиб эди* [134].	**1.** He was a pious and orthodox believer, never neglected saying the appointed prays, 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].

Т: Покмазҳаб киши эди. Намозини тарк қилмасди. Ортиқча намозлар ҳам кўп ўтарди. Шатранжга жуда берилган эди. Одамлар бир қўл билан ўйнаса, у икки қўл билан ўйнарди. **Кўнгли тиласа,** шундай ўйнарди. Табиатида бахиллик ва хасислик устун эди [134].	**2.** He was orthodox and no neglecter of the Prayers, indeed made the extra ones. He was mad for chess; he played it according to his **own fancy and, if others play** with one hand, he played with both. Avarice and stinginess ruled in his character [275].
Р. Т: 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 **сколько душе угодно**. В естестве его преобладали скупость и скаредность [104].	**3.** He was quiet orthodox and never missed his prayers. He often performed supererogatory prayers too. He adored chess and put his whole heart and soul into playing **however he wanted**. Avarice and stinginess were dominant in his character [206].
КЎНГЛУҒА *ШУБҲА КЕЧМОҚ* — кўнглига шубҳа тушмоқ	
А: *Обхонаға борғунча йўлда яна қусаёздим. Обхонаға бориб, қалин қустим. Ҳаргиз ошдин сўнг қусмас эдим, балки ичганда ҳам қусмас эдим.* ***Кўнглумға шубҳа кечти****. Бовурчини сахлатиб буюрдимким, ул қайни итга бериб, итни сахлағайлар* [217].	**1.** 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. **Some suspicion crossed my mind.** I ordered the cooks to be taken into custody, and desired the meat to be given to a dog, which I directed to be shut up [348].

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. 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].