# Слово о полку Игореве

Ének Igor hadáról\*

(Ритмический перевод)

Не пристало ли нам, братья, начать старыми словами. печальные повести о походе Игоря, Игоря Святославича? Начать эту песнь нало, следуя былям сего времени, а не по замъншлению Болна". 1460 Боян, вещий. если кому хотел песнь воспеть. го растекался мыслию по древу. серым волком по земле, сизым ордом под облаками. Вспоминал он, как говорил, первых времен усобицы. Тотда напускал десять соколов на стадо лебедей: который догонял какую, та первой и пела песиь --стирому Ярославу. краброму Метнеліну, что зарезал Реледво пред полками касожскими. красному Роману Святославичу. То Боли же, братья, не десять соколов ни сталю лебелей пускал, но свои вещие персты на живые струны воскладал; они же сами князыям славу рокотали.

Начием же, братья, повесть эту от старого Владимира<sup>3</sup> до импешиего Игоря, который препоясал ум крепостью своем и поострил сердце свое мужеством; исполнившись ратного духа, навел свои храбрые полки на землю Половецкую за землю Русскую.

#### Előhang

Nem illendő-e, testvérek, tüstént elkezdeni régi szavakkal a szomorů regét Igor hadáról, Szvjatoszlavfia Igor hadjáratáról? Zendítsük hát az éneket. mastan történtek rendje szerént, nem ám Bojan szándéka szerént. Mert Bojan, a varázsló, his dolt akurt zengeni valamir@l, goodolatkent futott a fån, szürke farkasként a földőn, felhők alatt kékesszűrke szaként. Visszagondolt, mint mondá, régi idők harcaira. Akkor ő tíz sólymot eresztett a hattvú-csapatra: amelyikre a sólyom lecsapott, uz énekelt legelőszőr az öreg, bölcs Jaroszlavról, bátor szívű Misztyiszlavról, aki levágta Rodedját a cserkesz csapatok előtt. Szvjatoszlav fiáról, a szép Romanról. Bojan pedig, testvérek, nem tiz sólymot cresztett a hattyú-csapatra, nem ám, de blivos ujiait rajeta az élő hárodonaazok pedig zengtek dicsőséget a fejedelmeknek.

Kezdjük el, testvérek, rögtön a regét az öreg Vladimirtől mastani Igorig, aki eszét erejével megkötözé, s aki szívét bátocsággal élesíté, ki eltelve harci vággyal, rárontott hős hadai élén polovecek földjére, orosz földért küzdve.

Ének Igor hadáról, Forditouta: Képes Géza, Magyar Helikon, Budapest, 1974. (A tartalmi eligazitókat — melyek az orosz szövegber nem szerepelnek — a forditó hozzájárolásával elhagytok.)

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**Xiang Xie** 

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govichi their rightful place in the dynastic hierarchy of Kievan Rus Epic and History David Konstan, Kurt A. Raaflaub, 2009-10-27 With contributions from leading scholars this is a unique cross cultural comparison of historical epics across a wide range of cultures and time periods which presents crucial insights intohow history is treated in narrative poetry The first book to gain new insights into the topic of epic and history through in depth cross cultural comparisons Covers epic traditions across the globe and across a wide range of time periods Brings together leading specialists in the field and is editedby two internationally regarded scholars An important reference for scholars and students interested inhistory and literature across a broad range of disciplines Imagery of the Igor' Tale Justinia Besharov, 1956 The Plough that **Broke the Steppes** David Moon, 2013-02-28 This is the first environmental history of Russia's steppes From the early eighteenth century settlers moved to the semi arid but fertile grasslands from wetter forested regions in central and northern Russia and Ukraine and from central Europe By the late nineteenth century they had turned the steppes into the bread basket of the Russian Empire and parts of Europe But there was another side to this story The steppe region was hit by recurring droughts winds from the east whipped up dust storms the fertile black earth suffered severe erosion crops failed and in the worst years there was famine David Moon analyses how naturalists and scientists came to understand the steppe environment including the origins of the fertile black earth He also analyses how scientists tried to understand environmental change including climate change Farmers and the scientists who advised them tried different ways to deal with the recurring droughts planting trees irrigation and cultivating the soil in ways that helped retain scarce moisture More sustainable however were techniques of cultivation to retain scarce moisture in the soil Among the pioneers were Mennonite settlers Such approaches aimed to work with the environment rather than trying to change it by planting trees or supplying more water artificially The story is similar to the Dust Bowl on the Great Plains of the USA which share a similar environment and environmental history David Moon places the environmental story of the steppes in the wider context of the environmental history of European colonialism around the globe Searches for an Imaginary Kingdom Lev Nikolaevich Gumilev, 1987 This bold synthesis fills in many of the missing links between the histories of Europe and medieval China

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