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 Владимира³ 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 hattyú-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 orósz szövegber nem szerepelnek — a forditó hozzájárolásával elhagytok.)

Slovo O Polku Igoreve

Michael Brown

Slovo O Polku Igoreve:

The Song of Igor's Campaign (Slovo O Polku Igoreve, Engl.). An Epic of the 12th Century ,1975 The **Discourse on Igor's Campaign** Jack V. Haney, Eric Dahl, 1989 Slovo O Polku Igoreve - 800 Let D. S. Slovo o polku Igoreve ,1981 Lichačev, Gosudarstvennyj ordena Lenina istoričeskij muzej, 1985 Slovo o polku Igoreve Slovo O Polku Igoreve ,1981 Russia Lyman H. Legters, 2025-01-27 Aleksandr Afanas'evich Potebni∏a∏,1914 "Slovo O Polku Igoreve" L. A. Tvorogov,1942 Slovo O Polku Igoreve ,1958* The Slavic Dossier Iurie Stamati, 2018-12-24 In The Slavic Dossier Iurie Stamati's objective is to understand the reasons for the emergence of two different discourses on the place of the Slavs on the territory of Moldova and their role in the genesis of Moldovans and their culture during the medieval period in the Soviet archaeology His analysis goes beyond the utilitarian perception of Soviet archeology To achieve this Stamati not only questions the political contexts in which these discourses emerged but also looks at the history of the Moldovan archaeological field personal profiles of archaeologists their theoretical and ideological attachment relationships and interactions with each other inside and outside the archaeological field **Slovo O Polku Igoreve** V.P. Adrianova-peretts, 1968 Igoreve ,1981 Reference Guide to Russian Literature Neil Cornwell, 2013-12-02 First Published in 1998 This volume will surely be regarded as the standard guide to Russian literature for some considerable time to come It is therefore confidently recommended for addition to reference libraries be they An Anthology of Russian Literature from Earliest Writings to Modern Fiction Nicholas academic or public Rzhevsky, 2019-09-16 Russia has a rich huge unwieldy cultural tradition. How to grasp it This classroom reader is designed to respond to that problem The literary works selected for inclusion in this anthology introduce the core cultural and historic themes of Russia's civilisation Each text has resonance throughout the arts in Rublev's icons Meyerhold's theatre Mousorgsky's operas Prokofiev's symphonies Fokine's choreography and Kandinsky's paintings This material is supported by introductions helpful annotations and bibliographies of resources in all media The reader is intended for use in courses in Russian literature culture and civilisation as well as comparative literature The Dynasty of Chernigov, 1146-1246 Martin Dimnik, 2003-06-12 Historians in pre revolutionary Russia in the Soviet Union in contemporary Russia and in the West have consistently relegated the medieval dynasty of Chernigov to a place of minor importance in Kievan Rus This view was reinforced by the evidence that after the Mongols invaded Rus in 1237 the two branches from the House of Monomakh living in the Rostov Suzdal and Galicia Volyn regions emerged as the most powerful However careful examination of the chronicle accounts reporting the dynasty's history during the second half of the twelfth and the first half of the thirteenth century shows that the Ol govichi of Chernigov successfully challenged the Monomashichi for supremacy in Rus Through a critical analysis of the available primary sources such as chronicles archaeology coins seals graffiti in churches and architecture this 2003 book attempts correct the pervading erroneous view by allocating to the Ol govichi their rightful place in the dynastic

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