

Слово о полку Игореве

(Ратмический перевод)

Не пристало ли нам, братья,
начать старыми словами¹
печальные повести о походе Игоря,
Игоря Святославича?
Начать эту повесть надо,
следун былым ото времени,
а не по замыслению Божна².
Ибо Боян, вещий,
если кому хотел повесть воспеть,
то растекался мысленно по древу,
серым волком по земле,
сирым орлом под облаками.
Вспоминал он, как говорил,
первых времен усобицы.
Тогда напускал десять соколов на стадо лебедей:
который догонял какую,
та первой и пела повесть —
старому Ярославу,
храброму Мстиславу,
что зарезал Редюю пред полками киевскими,
красному Роману Святославичу.
То Боян же, братья, не десять соколов
на стадо лебедей пускал,
но свои вешние персты
на живые струны воскладывал:
они же сами князем славу рокотали.

Начнем же, братья, повесть эту
от старого Владимира³ до нынешнего Игоря,
который превозвел ум крепостью своею
и поострил сердце свое мужеством;
исполнившись ратного духа,
навел свои храбрые полки
на землю Половецкую
за землю Русскую.

Ének Igor hadjáról*

Előhang

Nem illendő-e, testvérek,
tűstűt elkezdni régi szavakkal
a szomorú regét Igor hadjáról,
Svjatoszlav fia Igor hadjáratáról?
Zendítsük hát az éneket,
mástan történetek rendje szerint,
nem ám Bojan szándéka szerint.
Mert Bojan, a varázsló,
ha dalt akart zengeni valamiről,
gondolatként futott a fán,
szürke farkasként a földön,
felhők alatt kékeszürke sasként.
Visszagondolt, mint mondá,
régik idők harcaira.
Akkor ő tíz sólymot eresztett a hattyú-csapatra:
amelyikre a sólyom lecsapott,
az énekelt legelőször
az öreg, bölcs Jaroszlavról,
bátor szívű Misztiszlavról,
aki levágta Rodedjät a cserkesz csapatok előtt,
Svjatoszlav fiáról, a szép Romanról.
Bojan pedig, testvérek, nem tíz sólymot
eresztett a hattyú-csapatra,
nem ám, de bővös ujjait
rakta az élő húrokra:
azok pedig zengtek dicsőséget a fejedelmeknek.

Kezdjük el, testvérek, rögtön a regét
az öreg Vladimirtől mástani Igorig,
aki esztét erejével megköszözté,
s aki szívét bátorsággal élcsitá,
ki eltelve harci vággyal,
rárontott hős hadai élén
polovecek földjére,
orosz földért küzdve.

* Ének Igor hadjáról. Fordította: Képes Géza. Magyar Helikon, Budapest, 1974. (A tartalmi előgaritókát — melyek az orosz szövegben nem szerepelnek — a fordító hozzászólásával elhagytuk.)

IGLÓI ENDRE, MISLEY PÁL. — RÉGI OROSZ PROZA /
ДРЕВНЕРУССКАЯ ХУДОЖЕСТВЕННАЯ ПРОЗА. ТАНКОВЫЙ
КАДЪ. ВР., 1979.

Slovo O Polku Igoreve

Anthony S. Fauci



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.* Lichačev, Gosudarstvennyj ordena Lenina istoričeskij muzej, 1985 **Russia** Lyman H. Legters, 2025-01-27 **Slovo o polku Igoreve**, 1981 **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 *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 academic or public **"Slovo O Polku Igoreve"** L. A. Tvorogov, 1942 **An Anthology of Russian Literature from Earliest Writings to Modern Fiction** Nicholas 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 **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 into how 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 edited by two internationally regarded scholars An important reference for scholars and students interested in history and literature across a broad range of disciplines **Slovo O Polku Igoreve**, 1958* **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 Olgovichi 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 to correct the pervading erroneous view by allocating to the Olgovichi their rightful place in the dynastic hierarchy of Kievan Rus. *Slovo O Polku Igoreve*, 1981. *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.

Turks and Khazars Peter B. Golden, 2024-12-11. This second collection of studies by Peter Golden continues his explorations of the Turk Empire, mid-sixth to mid-eighth centuries, the stateless polities that appeared after its collapse, and of the Khazar Qaghanate, mid-seventh century to ca. 965-969, its imperial successor state in the western Eurasian steppes. Building on earlier traditions, the Turks created a paradigm for state building in the Eurasian steppes that persisted with variations into the early modern era. Examined here are issues relating to the origins of and myths associated with the rise of the Turks and the systems of governance in the Turk and subsequent Turkic polities of Eurasia. The institution of slavery and its role in Turkic nomadic societies receives significant attention. In addition, these essays document the cultural interactions between the Turkic nomads of pre-Chinggisid Eurasia and neighbouring settled societies such as the Kievan Rus, Georgia, and the Islamic world. Included here are studies dealing with the hitherto neglected role of Khazars in the Islamic ghulām slave soldier system. Special attention is paid to the unique traditions of sacral rulership among the Khazars and an examination of their conversion to Judaism, set within a larger Eurasian context.

Literary Beginnings in the European Middle Ages Mark Chinca, Christopher Young, 2022-08-25. A ground-breaking investigation into the emergence of new written

literatures in the vernacular languages of medieval Europe **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

Imagery of the Igor' Tale Justinia Besharov, 1956 **The Igor Tale** Henry R. Cooper, Jr., 2015-10-05 The great Slavic medieval epic The Igor Tale recounts the story of a Russian prince who leads his men into battle against the Mongols In 1935 Soviet scholar P N Berkov began to compile a bibliography of Western European translations of the poem later followed by several Soviet Union biographies compiling the works on the epic that had appeared in the Russian Empire or the Soviet Union Here Cooper attempts to remedy the shortcomings of previous scholar work to seriously survey the large body of non Soviet scholarship on the poem particularly Western contributions to Igor scholarship Originally published in 1978 Cooper traces foreign scholarship and translations from 1900 1976 from a wide variety of Western and some Eastern nations including the United States Great Britain France Italy Poland Japan and many other countries This title is a valuable resource for students of Literature and Slavic Studies Historical Writing of Early Rus (c. 1000–c. 1400) in a Comparative Perspective Timofey V. Guimon, 2021-06-17 This book deals with the Rus annals letopisi and with a variety of related texts concerning the historical past A new typology of those texts is introduced together with a comprehensive discussion of how the writing of history came into being in Rus between c 1000 and c 1050 The author focuses on the work of the annalists of Novgorod from c 1045 to c 1400 and discusses the functions of annalistic writing in the Rus society Both the character and the role of the writing of history in Rus is highlighted by means of comparison with other political and cultural areas of medieval Europe particularly with Anglo Saxon England

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