

## Слово о полку Игореве

(Ратмический перевод)

Не пристало ли нам, братья,  
начать старыми словами<sup>1</sup>  
печальные повести о походе Игоря,  
Игоря Святославича?  
Начать эту повесть надо,  
следун былым ото времени,  
а не по замыслению Божна<sup>2</sup>.  
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 Владимира<sup>3</sup> до нынешнего Игоря,  
который превозмел 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 előzdeni 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 Rededjät 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 megköszödé,  
s aki szívét bátorsággal élesíté,  
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. ТАНКОВ  
KADÓ, BÉ, 1979.

# Slovo O Polku Igoreve

**Arturo Cuomo**



## **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      *Slovo o polku Igoreve*, 1981      *Slovo o polku Igoreve* Aleksandr Afanas'evich Potebniĭa, 1914      **Slovo O Polku Igoreve**, 1981      *Russia* Lyman H. Legters, 2025-01-27

**"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*, 1981

**Slovo O Polku Igoreve** V.P. Adrianova-peretts, 1968      *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.

**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.

**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 to correct the pervading erroneous view by allocating to the Ol'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 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, ispravlennyi i neispravlennyi tekst ,      **The Slovo polku Igoreve** , 1967      **Esce Raz K "Slovo O Polku Igoreve"** Aleksej Strumila, 1995      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

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