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بَعْدَ سَعْدٍ وَشُوَّافَ بَنِي هَمَّةِ مَهْلَكَةِ

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副 主 编:朝戈金 旦布尔加甫 斯钦巴图

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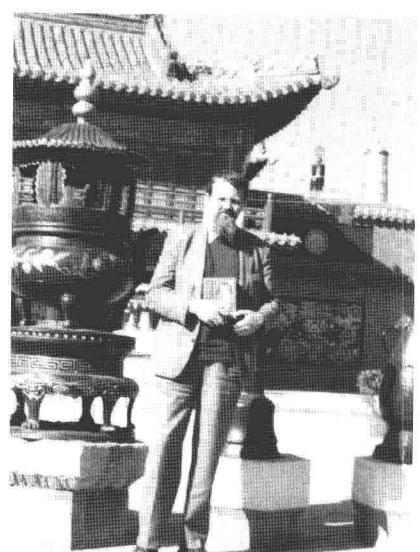


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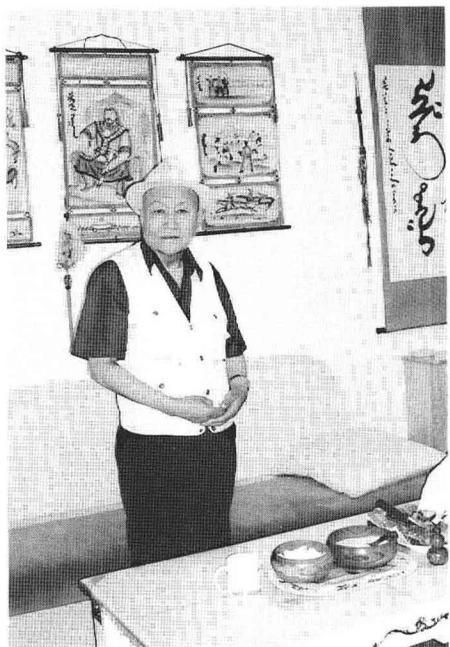
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١٠ . شرم



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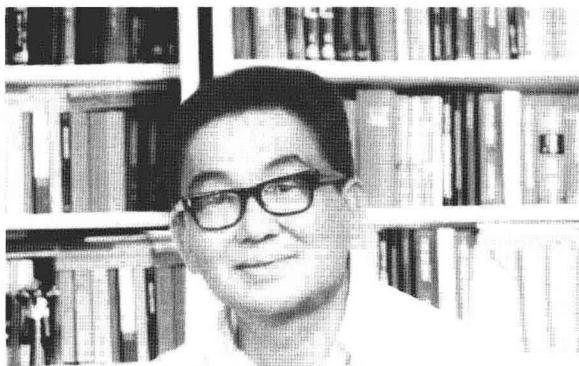


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مسعود مولانا / مولانا مسعود

蒙古英雄史诗大系第二卷说明

《蒙古英雄史诗大系》第二卷收入了 50 部史诗，其中有中国蒙古史诗 34 部，蒙古国史诗 15 部，俄罗斯境内的霍里布里亚特史诗 1 部。在蒙古国史诗部分中，包括芬兰语言学家兰司铁（G. Ramstedt）记录的 7 部史诗，前苏联学者鲍·雅·符拉基米尔佐夫记录的《汗青格勒》，蒙古国科学院院士普·好尔劳（P. Horloo）记录的《骑银合马的珠拉阿拉达尔汗》以及他主编的《喀尔喀民间史诗》中的 3 部史诗，还有学者朝亦吉勒苏荣（Choijilsüren）编辑整理的《好汉仁亲莫尔根》，学者哲·曹劳（Zh. Tsoloo）以国际音标记录的《巴彦查干鄂布根》和以新蒙古文记录的《好汉赫楚勃尔赫》等。霍里布里亚特史诗《赫叶德尔莫尔根》是由杜嘎尔一尼玛耶夫（Dugar-Nimaev）记录的。中国青海史诗《阿拜杨俊巴托尔和阿拜旺琴巴托尔》、《道利格颜宝彦额尔德尼》是斯钦巴图记录的。《汗青格勒》、《道利精海巴托尔》和两种不同内容的《古南布赫扎尔嘎拉》是萨仁格日勒记录的。《巴玛乌兰巴托尔与夜叉汗之争》是贾木查记录的。本卷收入的少数几部史诗文本是经过编辑整理过的，其间难免有增删改动，例如有将两位歌手的演述整合汇编的文本，有拼合不同记录者得自不同歌手的故事文本，也有再次编辑已编辑过的文本等情况。学者和读者在阅读和使用这一类材料时，应当心中有数。特别需要说明的是，第二卷以及此前已出版的第一卷所收入的史诗，是从多种文字符号转写成我国现行蒙古文的。考虑到所收史诗的资料价值，为了保留每部史诗的方言特征，在转写一些特殊的方言词汇时违反了蒙古文的正字法。每遇此情形，我们均以脚注形式予以说明，但仅限在首次出现时注明出处一次。

编 者

2008 年 6 月 5 日于北京

Editor's Note

The Collection of the Mongolian Heroic Epic Vol. 2 consists of 50 epic pieces derived from three countries, Mongolia, Russia and China.

Mongolia contributes 15 epics to the present volume. Nearly half of them—seven epic texts were recorded by Finnish Linguist G. Ramstedt during his trips to this area. Epic *Haan Chengel* was recorded by Russian historian B. Ya. Vladimirtsov. Scholars from Mongolia cover the rest seven entries—academician P. Horloo contributes four epics, they are *Jurag Sargal Moritoi Jul Aldar Haan* and three other epics from his compilation *Khalkha Folk Epics*, Prof. Zh. Tsoloo provides two epics, phonetic transcribed *Bayan Chagaan Öbgön*, and Cyrillic transcribed *Eriin Sain Hechüü Berhe*. Scholar Choijilsüren has a compilation of epic text titled *Eriin Sain Rinchen Mergen*.

Russian Buriat epic *Heyedeer Mergen* was recorded by Scholar Dugar-Nimaev.

In China, Dr. Sechinbatu has recorded two epics *Abai Yangzun Baatar Abai Bangchin Baatar Hoyor*, and *Dolgian Buyan Erden*. Dr. Sarangerel has recorded epic *Haan Chengel*, *Dolijinghai Baatar*, and two variants of epic *Gunan Bühjargal*. Scholar Jamcha recorded epic *Bamiin Ulaan Baatar Yagchiin Haalai Bairi Barildsan ni*. A few of the epic entries are “edited” versions. Adjustments have been made to those texts by different compilers with different intentions. Readers may find that an epic story is a combination of two singers’ singing, or find that one edited epic text was edited again by another editor. As the result, those epic texts are not in their original forms in one way or another. Readers may find that some of the words do not accord with Mongolian orthography; the reason is that we spell them in their original pronunciation, so as to keep their dialectical features. Foot notes have been added while it first appears in this volume and previous one.

June 5, 2008

Beijing

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