

National Research University Higher School of Economics

as a manuscript

Vvedenskiy Anton

**PLOTS ABOUT THE CHRISTIANIZATION OF RUS
IN THE TALE OF BYGONE YEARS AND IN THE PROLOGUE**

Dissertation Summary
for the purpose of obtaining academic degree
Doctor of Philosophy in Philology and Linguistics

Academic Supervisor:
Doctor of Science
P.S. Stefanovich

Moscow 2023

General characteristics of the study

Current research is devoted to the comparison of chronicle and literary plots narrating a story of the Christianization of Rus. The dissertation examines six chronicle plots of the appearance of Christianity in Rus, dated in the chronicle to the time before 989, five of these can also be found in the Prologue text.

The relevance of the work is defined by the fact that narrative reports of the first Christians in Rus (Andrew the Apostle, Baptism of Princess Olga, the Varangian martyrs, Prince Vladimir's conversion) mentioned in the early chronicle including stories about the baptism of people of Kiev, not only in the early chronicles but also in the relevant texts of the Prologue, have not been previously analyzed in historiography in their entirety with the use of new methodological approaches. The interest of previous historiography in the plots of the Christianization of Rus in the early chronicle, as well as new textual and source studies devoted to these issues, make this topic extremely relevant for modern research in the given field.

The principal source of this research is the Tale of Bygone Years, the Kiev Chronicle of the 1110s, which came down to us in later copies. Our analysis of the Tale of Bygone Years, as well as the previous chronicles of the 11th c. reconstructed by researchers, is based on the prominent tradition of chronicle studies (A.A. Shakhmatov, D.S. Likhachev, A.N. Nasonov, M.N. Tikhomirov, A.A. Gippius, etc.).

The second principal source of our research is the Prologue. Russian Prologue is a collection of hagiographic texts, in which hagiographic narratives about Russian saints are added to translated hagiographies of Greek origin (Synaxarion). The Prologue was created in the middle of the 12th c. Over the past decades, significant progress has been made in the study of the Prologue. This was facilitated by the work of such researchers as N.I. Milutenko, E.A. Fet, O.V. Loseva, L.V. Prokopenko, etc.)

The **object** of the dissertation research is the ancient Russian literature of the pre-Mongol period.

The **subject** of the study is the stories about the Russian land's baptism as part of the chronicles and Prologue: the story of Andrew the Apostle, the story of the Baptism of Princess Olga, the story of the Varangian Martyrs, Prince Vladimir's Conversion (Korsun Legend), and stories about the Baptism of Kiev and Novgorod Residents.

The **chronological framework** of the research of the 11-16 c. is determined by the time of appearance of stories about the Christianization of Russia in the chronicle texts of the 11 c., which preceded the Tale of Bygone Years, and the formation of texts of the later chronicle monuments in the 16th c. containing the text about the Baptism of Novgorodians.

The main research objectives are:

- 1) To identify how chronicle texts about the Christianization of Rus are related to religious texts, and to determine the primary and secondary nature of these texts.
- 2) To determine oral and written components in the stories about Andrew the Apostle and the Korsun Legend – as well as to reveal the nature of the combination of oral and written traditions, which were masterfully intertwined by the chronicler.
- 3) To propose a methodology for identifying oral narratives in the chronicle text based on linguistic methods (using the example of the location of clitics).
- 4) To study the plot of the Baptism of Novgorodians utilizing the material of textually similar stories of the chronicles of the 12-16 c. and to show the emergence of new components in the description of the Baptism of Novgorod.

The scientific novelty of the current work is determined by the fact that the entire set of narrative texts about the Christianization of Rus has been studied, including the plot of Andrew the Apostle, which is placed in the undated introductory part of the Tale of the Bygone Years. Texts about the Christianization of Rus are studied as a whole for the first time in unison with the written versions of these texts, based on modern scientific knowledge about the textual history of early chronicles and prologue texts. For the first time, a study of the text about the Baptism of Novgorod was conducted on the material of more than thirty chronicles. For the first time a linguistic method was proposed to identify oral narratives in the chronicle text of the Tale of Bygone Years, subsequently, the segmentation of the text along the line of an oral/written source for some chronicle plots was proposed.

The practical significance of the study. Textual research of stories about the Christianization of Rus is an important step in understanding the structure of the narratives examined, which in their entirety have never been an object of scientific research. The results of the dissertation can be used in creating philological, historical, and cultural work devoted to the Christianization of Rus, as well as popular scientific and methodological work on this topic.

Provisions to be presented at the thesis defense:

1. The high frequency of the clitic preposition in the plots of the Tale of Bygone Years marks the oral origin of the narrative. According to this indicator, the chronicle sources of oral origin include the story about the Belgorod Jelly, the Young Man Kozhemyaka, the story about the Novgorod Baths in the story about the arrival of Andrew the Apostle to Russia, as well as part of the Korsun Legend and the story about the Duel of Mstislav with Rededya.

2. The story of Andrew the Apostle appeared in the chronicle at the stage of creating the first edition of the Tale of Bygone Years in the 1110s. The story of the Apostle Andrew is clearly

divided into three parts, of which only the third, the story of the Novgorod Baths, is a narrative of oral origin.

3. Based on a textual comparison of the chronicle text about Andrew the Apostle with a detailed reading about Andrew's activities in Russia, it is concluded that between the Tale of Bygone Years and the Chronicle of 1185, an intermediate chronicle - *Svod* of 1165 did exist, which became the source of the Prologue of a lengthy edition. In turn, this led to the appearance of additional arguments in favor of the hypothesis, which was put forward by G.M. Prokhorov, that the main source of the first selection of the Novgorod Karamzin Chronicle was the *Svod* of 1185.

4. The appearance of the original text of the story about Olga can be attributed to the *Svod* of 1070s, while the "church-hagiographic" passages with biblical quotations appear to be interpolations of the Initial Compilation (1090s) i. e. chronicle "realities" of the end of the 11 c.

5. In his work the compiler of the original article about Olga of Kiev not only used the chronicle text but also the compiled Memory and Encomium of Jacob the Monk that included "Praise of Princess Olga", which makes it possible to date the creation of the Memory and Encomium of Jacob Monk to the time before the 1160s when a lengthy edition of the Prologue was created.

6. The chronicle text about the murder of the Varangian martyrs appeared, most likely, in the Initial Compilation, and this chronicle text is the principle and probably even the only source of the Varangian martyrs in the Prologue.

7. It is shown that the creator of the first selection of the Novgorod Karamzin Chronicle compiled his version of the plot about the Varangian martyrs using both chronicle sources (copy of the Novgorod First Chronicle and copy of the *Svod* of 1185) and the reading of the Prologue.

8. The dating of the main events during the second half of the 10th c. in the Initial Compilation and the Tale of Bygone Years (the death of Svyatoslav Igorevich, the beginning of the reign of Yaropolk, Vladimir's Baptism, and the beginning his reign) was associated with the attempt of the compiler of the chronicle to reconcile the chronicle data with the evidence from the text of Memory and Encomium of Jacob Monk. Most likely, chronicle dating was introduced into the chronicle in two steps – in the *Svod* of 1070s and the Initial Compilation of the 1090s.

9. The inserts into the Korsun Legend made by the compiler of the Initial Compilation are not inserts of oral origin, but are based on a written source, or could have even been collated by the chronicler himself.

10. The Prologue text of Vladimir's Life is based on the chronicle text of the Tale of Bygone Years (the Korsun Legend and the Baptism of Kiev).

11. The chronicle description of the Baptism of Novgorod was created based on the chronicle text of the Baptism of Kiev and according to its patterns. The "missing" elements of the

plot about the Baptism of Novgorod appear gradually, both in later chronicles and in oral narratives recorded only in the 19 c.

Conference presentations and public demonstrations of results and materials of the dissertation. The materials of the dissertation research were presented at more than 20 conferences and academic seminars, including the annual international conference "Readings in Memory of Corresponding Member of the USSR Academy of Sciences V.T. Pashuto "Eastern Europe in Antiquity and the Middle Ages", the international conference of the journal "Ancient Rus. Questions of Medieval Studies" and multiple others.

The main results of the dissertation research have been published in 5 papers in journals included in the list of high-level academic journals recommended by the HSE with a total volume of 2.5 p.s.; the author's personal contribution is 2.5 p.s.:

Structure of the dissertation.

The work is collated on a chronological basis. The dissertation consists of an introduction, three chapters divided into sections and sub-sections, a conclusion, a list of sources and the literature used.

Chapter I is devoted to the methodology of identifying the oral in the written text by the example of the text of the Tale of Bygone Years.

In section I.1. the main methodological approaches to recognition of sources of oral origin in chronicle texts are described, and the main works on this topic reviewed (M. K. Karger, V. Ya. Petrukhin, E. A. Melnikova, A. S. Shchhavelev, etc.). It is concluded that linguistic parameters are crucial for identifying oral narratives.

In section I.2. the author's method of identifying texts of oral origin in the chronicle is proposed using a linguistic indicator, which is the positioning of clitics before and after a verb. The method is based on the works of A.A. Zaliznyak. Based on the location of clitics in some plots of the Tale of Bygone Years, it is concluded that the high rate of the preposition of the clitics marks the oral origin of some stories. Such plots should include chronicle stories about the Belgorod Jelly, the Young Man-Kozhemyak, the story of the Novgorod Baths in the story about the arrival of Andrew the Apostle to Russia, as well as part of the Korsun Legend and the story about Mstislav's Duel with Rededya.

Chapter II is devoted to the chronicle stories about the first Christians in Russia, who were adherents of the new religion before the official baptism.

Section II.1. is dedicated to the story of Andrew the First-Called.

In II.1.1. The historiographical discussion about the time of the appearance of the story about the apostle in the chronicle text (G. Podskalski, I.S. Chichurov, A.G. Kuzmin, L. Muller, etc.).

In II.1.2. The structure of the story is considered. It is determined that the story about the Novgorod Baths in the story about the visit of the Apostle Andrew of Russia has an oral origin, unlike the other part of this narrative.

In II.2.3. The secondary nature of the story about Andrew the First-Called is shown on the pages of the Prologue. The secondary nature of the text about Andrew the Apostle in the Prologue makes it possible to solve a very important problem in the history of the Russian chronicle of the 12th c. Textual discrepancies in the chronicle and the written text in the story about Andrew the First-Called allow us to find additional arguments in support of G.M. Prokhorov's hypothesis about the reflection of the text of the *Svod* of 1185 in the first selection of the Novgorod Karamzin Chronicle.

Section II.2. is dedicated to the history of the text of the chronicle and the church story about the baptism of Princess Olga.

In II.2.1. the historiographical discussion about the time of The Baptism of Princess Olga is analyzed. (A.A. Shakhmatov, D.S. Likhachev, O.M. Rapov, A.V. Nazarenko, P. V. Kuzenkov, etc.).

In II.2.2. it is shown that the appearance of the original text of the story about Olga should be attributed to the *Svod* of 1070s, and the "church-hagiographic" passages with quotations from biblical books are interpolations of the Initial Compilation, chronicle "realities" of the end of the 11th c.

In II.2.3. It is noted that in the 1160s, the compiler of the original article about Princess Olga used a chronicle text and a compilation of Memory and Encomium of Jacob Monk (which included Praise for Princess Olga).

In II.3.1. the Story of the Martyrdom of two Varangian Christians in Kiev, recorded in the chronicle under 983, is considered. The chronicle story appears for the first time either in the *Svod* of the 1070s or in the Initial Compilation of the 1090s. In our opinion, the second point of view is the most acceptable.

In II.3.2. it is proven that the original text about the murder of the Varangian martyrs was reflected in the chronicle, and the compiler of the Prologue used the chronicle text to create the original. P.V. Lukin's point of view about the common text for the literary and chronicle is criticized.

In II.3.3. It is shown that the creator *Svod* of the 1411 (the first selection of the Novgorod Karamzin Chronicle) compiled his version of the story about the Varangian Martyrs using both chronicle sources (the copy of the Novgorod first chronicle and the copy of the Central Russian chronicle) and the reading of the Prologue.

In chapter III of our dissertation work, we analyzed several important subjects related to the baptism of Prince Vladimir and the Russian cities of Kiev and Novgorod.

In III.1. a consistent explanatory model of dating the main events of the second half of the tenth century, which was produced by the compiler of the Initial Compilation, is given. It is shown that the changes in the dating of events relative to the sources preceding his work are due to the appearance of the Korsun legend in the Svod of the 1070s.

In the same section III.1. it is proved (based on the postpositional use of the clitics) that the inserts into the Korsun legend made by the compiler of the Initial Compilation, which was identified and substantiated by A.A. Gippius, are not inserts of the oral origin, but have either a written source or were constructed by the chronicler, quite possibly based on some data. A thorough textual comparison of the literary Life of Vladimir with the chronicle evidence – the Korsun legend and the story of the baptism of Kiev is presented. It is established that the basis of the literary reading is the chronicle text, and the assumption of other written sources does not have sufficient grounds. The compiler of the Prologue also used oral evidence, which influenced, for example, the transfer of the place of baptism of the Kievans from the Dnieper to Pochaina.

In III.2 the text of the Baptism of Novgorod in the Russian chronicle is investigated. It is shown that the late appearance of the plot about the Novgorod Baptism in the chronicle should be considered quite probable. The structure of the description of the baptism of Novgorod is close to and depends on the story of the baptism of Kiev. The "missing" elements of the plot about the baptism of Novgorod appear gradually, both in the chronicle plot and in later oral narratives.

Transformations of the text of the baptism of Novgorod are considered on the material of more than thirty chronicles, and the changes that this text underwent over time in the chronicle tradition are shown. At the beginning of the 15 c. there is a plot about the throwing of a club by Perun on the Great Bridge, a little later this motif develops in the Tver Chronicle, in the text of which a new actor appears – a man throwing a stick at Perun.

In conclusion, the results of the work done are presented and prospects for further research of chronicle and literary texts are outlined.

Publications on the topic of the dissertation in high-quality journals approved by the HSE:

1. Vvedenskiy A. M. Lingvisticheskie kriterii vyyavleniya istochnikov ustnogo proiskhozhdeniya v letopisanii (na primere raspolozheniya enklitiki «sya» v tekste PVL) [Linguistic criteria for identifying sources of oral origin in the chronicle (on the example of the location of the enclitic "sja" in the text of the PVL)] // Drevnyaya Rus. Voprosy medievistiki [Old Rus. Questions of Medieval Studies]. No. 3 (29) 2007. Moscow, 2007. pp. 21 - 22.

2. Vvedenskiy A. M. Lingvisticheskie kriterii vyyavleniya istochnikov ustnogo proiskhozhdeniya v letopisanii (na primere raspolozheniya enklitiki «sya» v tekste PVL

[Linguistic criteria for identifying sources of oral origin in the chronicle (on the example of the location of the enclitic "sja" in the text of the PVL)] // Drevnyaya Rus. Voprosy medievistiki [Old Rus. Questions of Medieval Studies]. No. 4 (34) 2008. Moscow, 2008. C. 50 – 56.

3. Vvedenskiy A.M. Zhitie varyagov-muchenikov: letopis i Prolog [The Life of the Varangian martyrs: Chronicle and Prologue] // Drevnyaya Rus. Voprosy medievistiki [Old Rus. Questions of Medieval Studies]. No.3 (33) 2008. Moscow, 2008. pp. 13 - 14.

4. Vvedenskiy A.M. Zhitie varyagov-muchenikov (funkcionirovanie legendy v letopisi i v Prologe) [The Life of the Varangian martyrs (the functioning of the legend in the chronicle and in the Prologue)] // Drevnyaya Rus. Voprosy medievistiki [Old Rus. Questions of Medieval Studies]. No. 4 (38) 2009. Moscow, 2009. pp. 63 - 72.

5. Vvedenskiy A.M. Chastotnost predloga «na» v drevnerusskikh tekstah [Frequency of the preposition "on" in Old Russian texts] // Drevnyaya Rus. Voprosy medievistiki [Old Rus. Questions of Medieval Studies]. No.3 (53) 2013. Moscow, 2013. pp. 26-27.

Other publications:

6. Vvedenskiy A.M. Korsunskaya legenda: pis'mennoe i ustnoe [Korsunskaya legend: written and oral] // Vestnik Nizhegorodskogo universiteta im. N.I. Lobachevskogo. Istoriya [Bulletin of the Nizhny Novgorod University named after N.I. Lobachevsky. History.] No. 1, 2020. pp. 20 - 24.

7. Vvedenskiy A.M. Tekstologicheskii analiz letopisnogo skazaniya o kreshchenii Novgoroda [Textual analysis of the chronicle legend about the baptism of Novgorod] // Trudy otdela drevnerusskoj literatury [Works of the Department of Old Russian Literature]. T 61. Saint-Petersburg, 2009. pp. 267-280.

Bibliography:

1. Gippius A. A. Dva nachala Nachalnoi letopisi: K istorii kompozicii Povesti vremennyh let [Two beginnings of the Initial Chronicle: To the history of the composition of the Tale of Bygone Years] // Verenica liter. K 60-letiyu V. M. Zhivova [A string of letters. To the 60th anniversary of V. M. Zhivov]. Moscow, 2006. pp. 56 - 96.
2. Gippius A. A. K probleme redakcii Povesti vremennyh let. I. [To the problem of editions of the Tale of Bygone Years. I.] // Slavyanovedenie [Slavonic Studies]. No. 5. 2007. pp. 20 – 44.
3. Gippius A. A. K probleme redakcii Povesti vremennyh let. II. [To the problem of editorial editions of the Tale of Bygone Years. II.] // Slavyanovedenie [Slavonic Studies]. No. 2. 2008. pp. 3 - 24.

4. Gippius A. A. K rekonstrukcii drevneishih etapov istorii russkogo letopisaniya [On the reconstruction of the oldest stages of the history of Russian chronicle] // Drevnyaya Rus i srednevekovaya Evropa: Vozniknovenie gosudarstva [Old Russia and Medieval Europe: The Emergence of the state]. Moscow, 2012. pp. 41 - 50.
5. Gippius A. A. Kreshchenie Rusi v Povesti vremennyh let: k stratifikatsii teksta [The Baptism of Rus in the Tale of Bygone Years: towards the stratification of the text] // Drevnyaya Rus. Voprosy medievistiki [Old Russia. Questions of Medieval Studies]. 2008. No. 3 (33). pp. 20 - 23.
6. Gippius A. A. Nizverzhenie kumirov v nachal'nom novgorodskom letopisanii: Literaturnye istochniki i proiskhozhdenie teksta [The overthrow of idols in the Initial Novgorod chronicle: Literary sources and the origin of the text] // Vostochnaya Evropa v drevnosti i srednevekove: Yazychestvo i monoteizm v processah politogeneza. XXVI Chteniya pamyati chl.-korr. AN SSSR V. T. Pashuto [Eastern Europe in Antiquity and the Middle Ages: Paganism and Monotheism in the processes of politogenesis. XXVI Memory readings chl.-corr. USSR Academy of Sciences V. T. Pashuto]. Moscow, 2014. pp. 70 - 75.
7. Gippius A. A. O kritike teksta i novom perevode–rekonstrukcii «Povesti vremennyh let» [On the criticism of the text and the new translation–reconstruction of the "Tale of Bygone Years"] // Russian Linguistics 2001. Vol. 25, No. 2. P. 63 - 126.
8. Gippius A. A. Rekoshka družhina Igorevi... K lingvotekstologicheskoi stratifikatsii Nachalnoi letopisi [Rekoshka Igor's squad... To the linguotextological stratification of the Initial Chronicle] // Russian Linguistics. 2001. Vol. 25. No. 2. P. 147 – 181.
9. Zaliznyak A. A. Drevnerusskie enklitiki [Old Russian Enclitics]. Moscow, 2008.
10. Zaliznyak A. A. «Slovo o polku Igoreve»: Vzgl'yad lingvista ["The Tale of Igor's Campaign": A linguist's view]. Moscow, 2004.
11. Karger M. K. K harakteristike drevnerusskogo letopisca [To the characteristics of the Old Russian chronicle] // Works of the Department of Old Russian Literature. Moscow; Leningrad, 1955. Vol. 11. pp. 59 – 71.
12. Kuzenkov P. V. Data vizita knyagini Olgi v Konstantinopol v svete novyh dannyh: 946 g. [Date of Princess Olga's visit to Constantinople in the light of new data: 946] // Byzantine Time. [Vizantiiskii vremennik]. Vol. 104. Moscow, 2020. pp. 127 – 149.
13. Kuzmin A. G. Skazanie ob apostole Andree i ego mesto v nachalnoi letopisi [The Legend of the Apostle Andrew and his place in the initial chronicle] // Letopisi i chroniki [Chronicles and annals] 1973. Moscow, 1974. pp. 37 – 47.

14. Lihachev D. S. Kommentarii [Comments] // Povest vremennyh let. Ch. 2. [The Tale of bygone years. Vol. 2.]. Moscow, Leningrad, 1950.
15. Lihachev D. S. Povest' vremennyh let. Istoriko-kulturnyi ocherk [The Tale of Bygone Years. Historical and cultural essay] // Povest vremennyh let. Ch. 2. [The Tale of bygone years]. Vol. 2.] Moscow, Leningrad, 1950.
16. Likhachev D. S. Russkie letopisi i ih kulturno-istoricheskoe znachenie [Russian Chronicles and their cultural and historical significance]. Moscow, Leningrad, 1947.
17. Loseva O. V. Zhitiya russkih svyatyh v sostave drevnerusskikh prologov XII – pervoi treti XV vekov. [The Lives of Russian saints as part of the Old Russian Prologues of the XII – first third of the XV c.]. Moscow, 2009.
18. Lukin P. V. Skazanie o varyagah-muchenikah v nachalnom letopisanii i Prologe: tekstologicheskii aspekt [The Legend of the Varangian martyrs in the initial chronicle and Prologue: textual aspect] // Drevnyaya Rus. Voprosy medievistiki [Old Russia. Questions of Medieval Studies]. No. 3. 2009. pp. 73 - 96.
19. Melnikova E. A. Istoricheskaya pamyat v ustnoi i pismennoi tradicii (Povest vremennyh let i Saga ob Inglingah) [Historical memory in the oral and written tradition (The Tale of Bygone years and the Saga of the Inglings)] // Drevneishie gosudarstva vostochnoi Evropy. 2001 god. Istoricheskaya pamyat i formy ee voploshcheniya. [Ancient States of Eastern Europe. 2001. Historical memory and the forms of its embodiment]. Moscow, 2003. pp. 48 – 92.
20. Milyutenko N. I. Literaturnyi cikl o knyaze Vladimire: kniga A. A. Shahmatova v svete istoriograficheskoi tradicii i noveishih issledovaniy. [Literary cycle about Prince Vladimir: A. A. Shakhmatov's book in the light of historiographical tradition and the latest research]. Saint-Petersburg, 2014.
21. Milutenko N. I. Svyatoi ravnoapostolnyi knyaz Vladimir i kreshchenie Rusi. [Holy Prince Vladimir and the Baptism of Russia]. Saint-Petersburg, 2008.
22. Muller L. Drevnerusskoe skazanie o hozhdenii apostola Andrey a v Kiev i Novgorod [The Old Russian legend about the walking of the Apostle Andrew in Kiev and Novgorod] // Letopisi i hroniki [Chronicles and Annals]: 1973. M., 1974. pp. 48 - 63.
23. Nazarenko A.V. Eshche raz o poezdke knyagini Olgi v Konstantinopol': Istochnikovedcheskie zametki [Once again about Princess Olga's trip to Constantinople: Source notes] // Drevneishie gosudarstva na territorii Vostochnoi Evropy. [The oldest states on the territory of Eastern Europe]. 1992 – 1993. Moscow, 1995. pp. 154 – 168.

24. Nazarenko A. V. Kogda zhe knyaginya Ol'ga ezдила v Konstantinopol'? [When did Princess Olga go to Constantinople?] // Vizantiiskii vremennik [Byzantine time]. Moscow, 1989. Vol. 50. pp. 66 - 83.
25. Nasonov A. N. Istoriya russkogo letopisaniya XI – nachala XVIII v. [History of the Russian chronicle of the XI – beginning of the XVIII c.] Moscow, 1969.
26. Petrukhin V. Y. Drevnyaya Rus: Narod. Knyazya. [Old Rus: The People. Princes. Religion] // Iz istorii russkoi kultury. Tom. 1. (Drevnyaya Rus). [From the History of Russian culture. Vol. 1. (Old Rus)]. Moscow, 2000. pp. 9 – 401.
27. Podskalski G. Hristianstvo i bogoslovskaya literatura v Kievskoi Rusi (988 - 1237 gg.). [Christianity and theological literature in Kievan Rus (988 - 1237)]. Moscow, 1996.
28. Prokhorov G. M. Letopisnye podborki rukopisi GPB F.IV.603 i problema obshcherusskogo svodnogo letopisaniya [Chronicle collections of the manuscript of RNL F.IV.603 and the problem of the All-Russian consolidated chronicle] // Trudy otdela drevnerusskoi literatury. [Works of the Department of Old Russian Literature]. 1977. Vol. 32. pp. 165 – 198.
29. Rapov O. M. Russkaya cerkov v IX – pervoi treti XII veka. Prinyatie hristianstva. [The Russian Church in the IX – first third of the XII c., Russian Acceptance of Christianity]. Moscow, 1998. pp. 161 – 163.
30. Tihomirov M. N. Nachalo russkoi istoriografii [The Beginning of Russian historiography] // Tihomirov M. N. Ruskie chroniki [Russian Chronicle]. Moscow, 1979. [1960]. pp. 46 – 65.
31. Fet E. A. Prolog [Prologue] // Slovar knizhnikov i knizhnosti Drevnei Rusi. [Dictionary of scribes and bookishness of Old Russia]. Moscow, 1987. Vol. I. (XI – the first half of the XIV c.). pp. 376 – 381.
32. Chichurov I. S. «Hozhdenie apostola Andrey» v vizantiiskoi i drevnerusskoi cerkovno-ideologicheskoi tradicii ["The walking of the Apostle Andrew" in the Byzantine and Old Russian church-ideological tradition] // Cerkov, obshchestvo i gosudarstvo v feodalnoi Rossii [Church, society and the state in feudal Russia]. Moscow, 1990. pp. 9 - 25.
33. Shakhmatov A. A. Drevneishie redakcii Povesti vremennykh let [The oldest editions of the Tale of Bygone years] // Shakhmatov A. A. Istoriya russkogo letopisaniya. T. 1. Kn. 2. [History Russian Russian Chronicle. Vol. 1. Book 2]. Saint-Petersburg, 2003. pp. 31 - 70.
34. Shakhmatov A. A. Korsunskaya legenda o kreshchenii Vladimira [Korsun legend of the Vladimir's baptism]. Saint-Petersburg, 1906.

35. Shakhmatov A. A. Obozrenie letopisei i letopisnyh svodov XI – XVI vv. [Review of chronicles and chronicle copies of the XI – XVI cc.] // Shakhmatov A. A. Istoriya russkogo letopisaniya. T. 2. [History of Russian chronicle. Vol. 2.]. Moscow, 2011.
36. Shakhmatov A. A. O Nachalnom kievskom letopisnom svode [About the Initial Kiev chronicle] // Shakhmatov A. A. Istoriya russkogo letopisaniya. T. 1. Kn. 2. [History Russian Russian Chronicle. Vol. 1. Book 2]. Saint-Petersburg, 2003. pp. 31 - 70.
37. Shakhmatov A. A. Povest' vremennyh let [The Tale of Bygone years] // Shahmatov A.A. Istoriya russkogo letopisaniya. T. 1. Povest' vremennyh let i drevneishie russkie letopisnye svody. Kn.2. Rannee russkoe letopisanie [History of Russian Chronicle. Vol. 1. The Tale of Bygone years and the oldest Russian chronicle. Book 2. Early Russian chronicle]. Saint-Petersburg, 2003. pp. 527 – 977.
38. Shakhmatov A. A. Povest' vremennyh let i ee istochniki [The Tale of bygone years and its sources] // Trudy otdela drevnerusskoi literatury [Works of the Department of Old Russian Literature]. Moscow; Leningrad, 1940. Vol. 4. pp. 9 - 150.
39. Shakhmatov A. A. Razyskaniya o drevneishih russkikh letopisnyh svodah [Searches about the oldest Russian chronicles] // Shahmatov A. A. Istoriya russkogo letopisaniya. T. 1. Povest' vremennyh let i drevneishie russkie letopisnye svody. Kn.1. Razyskaniya o drevnejshih russkikh letopisnyh svodah [The History of Russian Chronicles. Vol. 1. The Tale of Bygone Years and the Oldest Russian chronicle vaults. Book 1. Research on the oldest Russian chronicle copies]. St. Petersburg, 2002 [1908]. pp. 20 – 350.
40. Shakhmatov A. A. A. Hronologiya drevneishih russkikh letopisnyh svodov [Chronology of the oldest Russian chronicles] // Shahmatov A. A. Istoriya russkogo letopisaniya. T. 1. Povest' vremennyh let i drevneishie russkie letopisnye svody. Kn.2. Rannee russkoe letopisanie XI – XII vv. [History of the Russian chronicle. Vol. 1. The Tale of bygone years and the oldest Russian chronicles. Book 2. Early Russian chronicle of the XI – XII cc.]. Saint - Petersburg, 2003. pp. 5 - 18.
41. Shchhavelev A. S. Slavyanskije legendy o pervykh knyaz'yah [Slavic legends about the first princes]. Moscow, 2007.