

The Religious Consciousness in "Povest vremennykh let" (Tale of Bygone Years)

Ya'nan Wang^{1,*}

¹College of Literature and Journalism, Sichuan University, Chengdu, Sichuan, China

*Corresponding author. Email: 908757671@qq.com

ABSTRACT

"Povest vremennykh let", known as "Tale of Bygone Years" in English, is the first historical work independently completed by the East Slavs. The history of East Slavs and the ancient Ross has been handed down to the world thanks to "Povest vremennykh let". "Povest vremennykh let" not only recorded the birth, development, and establishment of the ancient Ross state power, but also detailed the process of the establishment of the lofty status of Christianity as a sole legal religion in the Ross state. In addition, Nestor, the author of "Povest vremennykh let", used the narrative technique of historical event sanctification to integrate the establishment of the ancient Ross and the spread of Christianity in Ross, and made a religious interpretation of the history of ancient Ross. This article will analyze the religious consciousness contained in "Povest vremennykh let" as a historical book.

Keywords: *historical events, "sanctification", religious consciousness*

I. INTRODUCTION

As one of the two most famous and important documents in the ancient Ross period, the "Ross Code" and "Povest vremennykh let", "Povest vremennykh let" was written at the beginning of the 12th century. Nestor, the author, was a monk of cave monastery in Kiev. "Povest vremennykh let" is the first complete annalistic chronicle of Russia. It recorded the history of East Slavic and ancient Ross According to the chronological order, dating back to the legendary era and the origin of Slavs, and ending in 1110 A.D. It was mainly on three questions, namely, "the origin of Ross", "the first Prince of Kiev", and "the birth of "Ross".¹ The book recorded the historical events during the period of ten princes of ancient Ross, especially the historical facts of ancient Ross after Rurik became King (862) and Oleg found the state (882). "Povest vremennykh let" recorded dozens of tribes entering the Eastern European Plain. They were distributed in all regions of the Ross with Kiev as the center. "Povest vremennykh let" described the social production and customs of tribal peoples in details, and pointed out the differences between them. These contents actually implied the origin of Russia, Ukraine and Belarus. "Povest vremennykh let" pointed out that the Ross originated from the conquest of the Varyag (Norman). Nestor tried to connect the history of ancient Ross with that of Europe and the whole world. Therefore, he recorded the

relationship between Ross and Greece (Byzantine Empire) in detail, and preserved various valuable historical materials such as treaties signed by the two countries. In addition, "Povest vremennykh let" recorded the establishment of Christianity in ancient Ross, the history of Christianity, the establishment of famous cathedrals and monasteries still existing in Russia, and the life stories of several eminent monks and other historical events related to religion.

Michel Foucault, a French thinker, thinks that "the world is a world of symbols and languages. There is no real thing, only language. What we talk about is language. We talk about it in language. Therefore, it is discourse that makes history. People don't dominate the talking, but the words are talking. Thus, human history and culture can be regarded as the structure of some discourse, that is, there is no historical truth. The so-called history is determined by what people said."² People say that the skill of history is the same as the skill of plot weaving that people often see in literary works such as plays or novels. Historical events are materials. When history becomes a story, the author "speaks" history with some ideology. Coincidentally, Hayden White, a famous contemporary American historical philosopher, pointed out in his famous work "Metahistory" that in the face of some chaotic story elements, historians "exclude and emphasize this event by containing this event and make it subordinate to other events to create his story". "This process of exclusion, emphasis and subordination is carried out

¹ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 1.

² Ma Xinguo. History of Western Literary. Beijing: Higher Education Press, 2002, p. 476.

according to the purpose of forming a particular kind of story. That is to say, he 'plots' the story.³ The purpose of historians is to explain historical events according to their own reasoning theory. Historical narrative is derived from the need and impulse to arrange real events according to their own historical culture or group significance. "Events must not only be recorded in their original chronological framework, but also be narrated, that is to say, to be displayed like a structure, there is a meaningful order"⁴. Historical events as actual events are chaotic and have no particular significance, while historical narratives idealize the events they deal with, showing people "a world that is universally acknowledged to be "completed, handled and ended, but not decomposed and collapsed". "In this world, I really put on the mask of meaning... "⁵Historians use some narrative techniques to record historical events, refine, delete and arrange certain sequence of numerous and disordered historical events, so as to make history have the face they want. A thorough reading of "Povest vremennykh let" can also reveal such signs. "Povest vremennykh let" contains the author's deep-rooted concept of national unity, national superiority and strong religious consciousness. Due to the limited space, this paper only discusses the religious consciousness in "Povest vremennykh let".

II. SANCTIFICATION OF HISTORICAL EVENTS

The so-called "sanctification" of historical events is a kind of religious interpretation of history, which takes the real events in history as "the name of Lord". Mircea Eliade, American religious thinker, commented on the historical event of Moses leading the Jewish people out of Egypt in the first volume of his book "History of religious thought": "the event of 'being out of Egypt' is imagined by the Israeli people as an episode in their sacred history. However, for us, it is important that the event of 'being out of Egypt' is connected with the celebration of Passover." In other words, the ancestors of a nomadic nation, Israel, held thousands of years of ancient sacrifice activities, which were re-promoted and integrated into the sacred history of Yahweh worship. A worship ceremony originally belonging to the universe religion was interpreted as a memorial to a historical event. The transition from a cosmic religious structure to a sacred historical event was characteristic of Yahweh monotheism, which was later adopted and

continued by Christianity.⁶ For the ancient sacrificial ceremony, the status is sublimated, and the nature is integrated into the sacred history of God worship. For the first time, a historical event related to this has been given value by the prophets, so the historical event itself has a value, and they are determined by the will of the God. Therefore, historical facts have become the "situations" when people face God, thus obtaining an unprecedented religious value."⁷ That is, historical events have been "religiously" interpreted. Russia has a long tradition of monastic monks writing history. Nestor, the author of "Povest vremennykh let", is a monk of cave monastery in Kiev. The history of ancient Ross recorded by him has a strong religious consciousness, which is first reflected in the way of chronicle of "Povest vremennykh let". The old calendar (Byzantine calendar) was adopted in the chronicle of "Povest vremennykh let", that is, from the so-called "creation" of the Bible (its first year is equivalent to 5508 BC). The chronological record of ancient Ross was shrouded in the background of God's creation, and the subsequent historical events all had this religious background. In the legend era of the first volume of "Povest vremennykh let", Nestor explained the origin of the nation, and defined Slavic nation as the chosen one and the descendant of Japheth.

The chronicle started here.

After the flood, the three sons of Noah, Shem, Ham and Japheth, took over the land.

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After Shem, Ham and Japheth had divided the land by way of casting autographs, they lived in their own territory, and they agreed not to enter into the territory of their brothers. People use a common language. When human beings multiply on the ground, they want to build a tower to the sky. So they gathered together in the plain of Shinar, and built the tower and the city of Babylon near it. One day, God came from the sky to visit the city and the tower. God said, "look, they are the same people, and use the same language." God disrupted the language, divided the human race into 72 nations, and moved them to all places. After messing with the language, God made a strong wind to destroy the tower.

After the destruction of Tongtian tower and the division of language, the sons of Shem occupied the eastern countries, the sons of Ham occupied the

³ [US] Hayden White. "Metahistory: Historical Imagination in Nineteenth-Century Europe", Chen Xin Trans. Nanjing: Yilin Press, 2013, p. 12.

⁴ [US] Hayden White. "The Content of the form: Narrative Discourse and Historical Representation", Dong Lihe Trans. Beijing: Wenjin Publishing House, 2005, p. 7.

⁵ [US] Hayden White. "The Content of the form: Narrative Discourse and Historical Representation", p. 27.

⁶ [US] Mircea Eliade. "History of Religious Thoughts", Volume 1 (From the Stone Age to Eleusinian Mysteries), Wu Xiaoqun Trans., Shanghai: Shanghai Academy of Social Sciences Press, 2011, p. 179.

⁷ [US] Mircea Eliade. "History of Religious Thoughts", Volume 1 (From the Stone Age to Eleusinian Mysteries), Wu Xiaoqun Trans., Shanghai: Shanghai Academy of Social Sciences Press, 2011, p. 303.

southern countries, and the sons of Japheth occupied the western and northern countries. Among these 72 nationalities, there is a Slavic nationality, a descendant of Japheth. It's called the Noriki, the Slavs.⁸

At the beginning of "Povest vremennykh let", it tells a little history of God's creation, and people can see the authority of God, such as destroying the world and the tower, and dividing the language. Human ancestors and authors have no objection to this. Moreover, after the elaboration of this paragraph, the author defines Slavic people as the descendants of Japheth, that is, the chosen one. Therefore, the origin of Slavic people was "sanctified". This kind of national orientation also gives the history of this nation the religious background and important value. Since then, the social events and natural phenomena in history have been given religious explanations.

In the first volume of "Povest vremennykh let", it recorded dozens of ethnic tribes living in the area of ancient Ross, and introduced the different natures and customs of Polyane, Drevlians and Polovzi in details.

Polyane people have the gentle and quiet character of their ancestors, and they treat their daughter-in-law, sisters, mother and father with a stable manner. They are very dignified in front of their mother-in-law and their husband's brothers. Their marriage customs are as follows: the bridegroom does not go to meet the bride, but the bride comes at the night before the marriage ceremony, and the man brings the bride price and dowry next day.

The living customs of the Drevlian people are like animals, and living conditions are similar to that of pigs and dogs. They hate each other, and the food is dirty. They practice marriage instead of the etiquette.

The Polovzi people abide by the laws of their ancestors. They take blood and killing as their glory; they like to eat the carcasses of animals and all kinds of unclean things, such as rats and yellow rats; they marry stepmothers, daughter-in-law and brothers' wives, as well as some other traditional customs.⁹

The above-mentioned records undoubtedly have certain exaggeration and self-restraint, which are derived from the author's sense of national superiority. As a member of Slavic nationality, Polyane people are different from other nationalities in various aspects, such as eating habits and marriage customs. Polyane women have already had the brilliance of sainthood, such as being dignified, quiet and docile. And the

women of other nationalities are either cowards who try to please their husbands, or plagiarists who dominate their husbands and exercise their rights, or incest who have low marriage customs. In a word, Polyane people are in the age of civilization, while other nations are still in the age of barbarians. In the author's opinion, the root cause of these differences lies in the sentence that "because we are all baptized by one person and attached to Christ"¹⁰, that is, these are all grace of God.

The grace of God is like rain on the head of his people. Orga, an extraordinary woman in the history of ancient Ross, prayed to God for wisdom and strategy. She defeated the alien, refused the proposal of the monarch of other countries, and avenged her husband. After her death, her body did not rot, and she was remembered by the world. She became the first person to wash the sins and enter the heaven. When Vladimir believed in polytheism, the outstanding prince was forced by lust. In addition to five wives,

Vladimir had 300 concubines in Vishgrad and 200 concubines in Berestovo. He was still not satisfied with these, also impolite to the wife of his officials, and raped girls. He was as lustful for women as Solomon was, because Solomon had 700 wives and 300 concubines.¹¹

Solomon was a wise man, but was destroyed finally. Vladimir accepted the Christian faith, suffered the grace of "the most powerful and intelligent God", and was saved forever.

Vladimir's heart was filled with joy at the fact that he and his people knew God. He ordered the construction of wooden churches where idols had been erected before. People in all cities and villages began to baptize. Vladimir sent messengers to lead the recruited nobles to study the Scriptures. Vladimir loved religious classics and often heard the "Gospels". After hearing the teachings, Vladimir sent all the beggars and poor people to the residence of the king and ordered the preparation of all kinds of necessities and food. For the rest except himself, Vladimir did more. He decided to hold a large banquet in the living room of his palace every Sunday, to entertain the nobles, servants, centurions and centurions, as well as important ministers and lost princes. He was friendly with the princes around him. There was peace and goodwill between them.¹²

¹⁰ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 34.

¹¹ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 149.

¹² Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 216, p. 218.

⁸ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 2-p. 15.

⁹ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 32-p. 34.

Vladimir used to indulge in obscene lust. However, after living in awe for God, he followed the Apostles' words and was keen on repentance, and quickly became a benevolent, modest and approachable monarch. In addition, with the blessing of God's mercy, Vladimir also made remarkable achievements in governing the country. He sent his 12 sons to guard the cities, built a number of new towns, and successfully defeated the invasion of other ethnic groups such as Pecheneg and Horwath.

God's kindness is endless, and God's punishment exists everywhere. If an individual violates the Christian canon, he will see God's anger and be severely punished. In 1019, Svyatopolk led a group of Pecheneg people to attack his brother, Prince Yaroslav's army, with an attempt to seek the throne of the prince. The result was very tragic. This may be a common internal conflict between royal brothers for the purpose of seizing power. It is inevitable that those who have fewer soldiers will be defeated. However, Nestor owed this inevitability to the "just judgment" that God gave Svyatopolk.

"A just judgment will come upon him. After death, he will be shrouded in all kinds of pain. The devastating blow God inflicted on him clearly shows that he died in fatal pain and suffered terrible abandonment. After his death, he fell into eternal misery." This is a lesson that God told the princes of ancient Ross. If the people who heard about it still act as usual, not only should they be punished the same way, but also more than that, because they already know that there have been such vicious murders. Cain was punished seven times for killing Abel, but 70 times for Lamech. Cain didn't know that he would be punished by God, but Lamech killed people even after he knew that his ancestors were punished. Svyatopolk was the new Abimelech. This was the son of Gideon, who killed his brothers. Svyatopolk was the guy like this.¹³

In the long history, ancient Ross suffered the invasion of foreign people for countless times, especially before his national power was strong. The princes led the army to expand its territory in the East and fight against foreign enemies in the West. In "Povest vremennykh let", Nestor recorded numerous wars. The war made the Slavic people drink the wine of victory and suffer the humiliation of defeat.

"In 1068, a large number of Polovci, a foreign nation, invaded the land of ancient Ross. God made the infidels attack us because of our sins. Princes of Ross fled in the wilderness, and the Polovci won. It was because of God's own anger that he has led nations to this country. Only by letting its residents live in this

¹³ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 255-p. 256.

disaster for a while will they think of God. No matter what crime happens in any country, God wants to plunge our lives into death, starvation, pagan invasion, drought, insect pest, or other strange things to make us repent.¹⁴

In 1097, Polovci invaded Ross. Under the oppression of foreign people, our army retreated one after another, or fell in front of the enemy, and the death toll was huge. This was because of our sins and lies, and because of the great increase in our transgressions. It should be noted that God did not let the infidels invade us to benefit them, but to punish us and extricate us from our evil deeds. It's God's whip to get us out of our own stupid path.¹⁵

The purpose of alien invasion was more to claim property and occupy land, while Ross' failure was mostly due to the lack of enemies." In "Povest vremennykh let", the alien invasion was God's benefactor — to extricate ourselves from our sins. Ross's failure was the consequence of the people's violation of the precepts, and the punishment that should be paid according to God's will. In this way, the occurrence and result of the war were all "barriers" set up by God to make the Ross people believe in Christ more religiously and follow the teachings of The Lord more firmly. The historical event has become a part of the historical development of Christian Ross. The suffering brought about by the war is no longer the suffering of life, but has the "sacred" value.

In "Povest vremennykh let", strange and natural disasters or phenomena also had the nature of "divine manifestation".

1065 was the year when there were signs — the West showed a giant star, radiating ordinary light. After sunset, it hung in the sky for seven days. This was not an auspicious thing. Since then, civil strife continued, and heretics attacked the territory of Ross. Because this blood red star is a sign of bleeding.¹⁶

1092 was the year of the drought. The land was red and hot. Large forests and swamps were burning naturally. There were many signs in other places. At this time, a large number of people suffered from various diseases. This was because of our sins, and our iniquities were increasing day by day. This was what

¹⁴ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 289.

¹⁵ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 353.

¹⁶ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 284.

God had given us, ordering us to repent and control, to overcome sin, jealousy and other demonic evils.¹⁷

On August 26, 1094, locusts flew into Ross, devouring all the grass and crops. We witnessed this disaster that had never been heard of in Russia. It's because of our sins.

God showed his anger to the people through the failure of war, the invasion of alien people, strange phenomena and natural disasters. In Nestor's works, these were not punishment, but God's love and mercy. It was because of the guilt and glory of the Ross nation. "God has brought his anger to our heads more than anyone else, because we are respected more than anyone else, and more serious than anyone's crimes. We suffer more light than anyone else. We understand the will of the Lord, but despise it. Therefore, we should be punished more severely than others. I am sinful. Constantly and massively offending God is crime every day and at any time."¹⁸ As a result, the author of "Povest vremennykh let" regards the role of divine power as the ultimate cause of all events and recognized actions.¹⁹

III. CITATION OF THE "BIBLE"

In "Povest vremennykh let", Nestor directly quoted the Bible story and the original text in many places, such as the contents from p. 160 to p. 197 in the book, in which he used the "Genesis" of "the Old Testament" to show the religious history of God's creation, human original sin, flood destruction, Noah's ark, and quoted the "Book of Judges", "Book of Deuteronomy" and other contents to tell about God's law. In the way of question and answer between Vladimir and Greek philosophers, the original texts such as the "Gospel of John" in "the New Testament" were quoted to show the kindness and power of Christ. These quotations are mainly used to introduce the development history of Christianity and to persuade Vladimir to accept Christianity.

In addition, in "Povest vremennykh let", Nestor quoted the original Bible as the eulogy of Prince Ross. Vladimir made the most important contribution to the establishment of Ross Christianity, and his behavior of indulging in lust was also fundamentally changed by following God's teachings. After his death, Nestor

directly quoted from "the Wisdom of Solomon", "Ezekiel", "Acts" and other chapters of the "Bible" to praise his good deeds and achievements.

As I live, says the Lord God, I will not rejoice in the death of the wicked, but in their turning away from their ways. "Ezekiel"

The righteousness of a righteous man cannot save him in the day of his sin. I said to the righteous, "you will live." If he makes sins by his righteousness, his righteousness will not be remembered. He will die for his iniquity. Moreover, I said to the wicked, "you will surely die." If he turns away from his sin, and does what is right, and gives back the pledge and the plunder, all his sins will not be remembered. He has done just and reasonable things, and he will live (Ezekiel)

Hope never dies even if a righteous man dies. (Proverbs in the Old Testament)

The quotation of the original Bible is not only used as a eulogy to the king, but also is often used as a judgment to the unjust behavior of the king. In order to rule the Ross by himself, Svyatopolk killed his brothers Borris and Gleb in 1015. Nestor condemned him with the words of "being guilty from head to toe" in "Isaiah". In "Povest vremennykh let", Nestor also quoted a lot of proverbs and aphorisms from the original Bible to admonish later generations, such as Vladimir's words, Manomach's admonition, or God's direct admonition to the people of Russia. For example, after the defeat of the invasion war against Poloziv in 1068, God said to the prophecy, "why don't you give up your sins? Why do you misinterpret my laws and not follow them?" "You respect me with your words, but your heart is far away from me." This explained that the people of Ross were humiliated by other nations because they offended God. "Those who do not want to go my way will be closed by heaven, or violently cracked, replaced by hail and graupel, or damaged by cold and heat, or the earth slackened because of heat." This showed God's anger. "My strength is great, and I use it to punish you." It hoped for the repentance of the Ross people. Every volume and chapter in "Povest vremennykh let" quoted a large number of original Bible texts everywhere. There are no more examples here. The quotation of the original text of the Bible makes "Povest vremennykh let" have a strong religious significance. Just as the book "outline of Russian cultural history" commented, "the Bible is also the historical and literary material of 'Povest vremennykh let'."²⁰

¹⁷ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 345.

¹⁸ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 357.

¹⁹ [Soviet Union] Leningrad Institution of Russian Academy of the History. "The Outline of Russian Cultural History: From Ancient Times to 1917", Zhang Kai et al. Trans. Beijing: Commercial Press, 1994, p. 19.

²⁰ [Soviet Union] Leningrad Institution of Russian Academy of the History. "The Outline of Russian Cultural History: From Ancient Times to 1917", Zhang Kai et al. Trans. Beijing: Commercial Press, 1994, p. 27.

IV. RECORDS OF HISTORICAL EVENTS OF CHRISTIANITY IN ANCIENT ROSS

In "Povest vremennykh let", Nestor not only recorded the process of the establishment of the state power of ancient Ross, but also interspersed many historical events of the development of Christianity in Ross, such as the construction of churches, the development of cave monasteries, and the deeds of famous monks. Since Vladimir built the Saint Basil's Cathedral and the Frauenkirche at the beginning of his acceptance of Christian faith, the nobility of Ross continued to build churches. "Povest vremennykh let" recorded historical events such as the construction of Saint Sophia Cathedra in 1045 and the construction of St. Andrew's Cathedral in 1086. As a monk of the cave monastery, Nestor recorded the origin and history of the cave monastery in "Povest vremennykh let" (p. 272- p. 276), and described the events of the abbot Feodosi (p. 309-p. 313, p. 339-p. 343), shaping his typical image of abstinence, meekness and piety as a monk.

In ancient or earlier historical times, miracles and prophecies were two ways to confirm supernatural missions. Miracle is regarded as an indispensable symbol of sacredness and a symbol of the gift of the prophet. Such as Buddhism, Islamic scriptures or stories handed down and ancient myths handed down are full of miracles, and almost all ancient societies accepted miracles. Nestor interspersed two miracles in "Povest vremennykh let". The first was the insertion of historical events concerning Greece in book III, the establishment of Ross. In 866, Ross attacked Tsaregrad, killed a large number of Christians, and surrounded it with 200 ships. Unable to challenge the enemy, Mikhail III went to the Frauenkirche in Fracher and prayed all night. People sing carols, take the efficacious robes of the Virgin Mary and immerse them in the sea water. At this time, miracles appears.

The sea, which had been silent, suddenly set off a storm. The huge waves scattered the ships of the polytheistic Ross people, and dashed them to the shore, smashing them to dust. Unfortunately, few Ross escaped from the disaster and returned to their hometown.²¹

The second miracle was recorded in volume 8, "the achievements of Vladimir". In 988, Vladimir led the army to attack Kherson, the Greek city and entered the city. He sent messengers to meet the emperor and asked to marry his sister Anna, and would be baptized at that time. According to God's will, Vladimir was suffering from an eye disease, could see nothing and suffer a lot. When he was baptized, miracles appeared.

As the bishops in Kherson shaved the top of his head, Vladimir's eyes suddenly could see the light. Vladimir began to praise God for his rapid recovery: "until now I have seen the real God!" Members of his retinue were baptized after seeing this.²²

Careful analysis of the two miracles occurred at the most critical historical moment: the critical moment when the Greek city was about to be occupied by foreigners, and Vladimir was about to embark on the road of faith guided by God. These two miracles indicate that God's power is unpredictable, and God only protects the people who follow him. In particular, Vladimir's eye disease was cured. By seeing the "miracle" of the eyes, God conquered the Ross people and won the worship of the people of ancient Ross.

As everyone knows, the Lord Jesus refused to perform miracles because miracles were performed by witches, not by true religious beliefs. However, it may be because of the need of preaching, or because of the "false preaching" of believers, Jesus became a miracle executor and Exorcist in his old age. Healing the sick is seen as one of the signs of the kingdom of God. Under the condition of low level of knowledge, a superman appears. He treats patients with tenderness and assures their recovery by touching. This is often the most effective medicine and a way to win the support of the public. Jesus did not resist or help the miracle, and all saints and founders of religion encountered such problems.²³ In order to publicize the power of God, to consolidate the foundation of Christianity in ancient Ross, and to promote the unquestionable nature of Christian belief, it is justifiable to insert miracles into "Povest vremennykh let".

The historical events of Christianity scattered in the annals of "Povest vremennykh let" occupy a large amount of space, which makes "Povest vremennykh let" have strong religious colors. This feature is also a reflection of the monastic status of Nestor, the author of "Povest vremennykh let".

V. CONCLUSION

As a historical work, the historical materials recorded in "Povest vremennykh let" are very precious. It has left a path to the depth of the history of ancient Ross for later generations. It not only recorded the origin of the state power of the ancient Ross, the primitive life appearance of the Slavic people, the contributions made by the princes to consolidate the regime and defend the territory, but also recorded the development history of Christianity in the country. It

²¹ Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 48.

²² Wang Cheng. "Translation and annotation of Povest vremennykh let", Lanzhou: Gansu Nationalities Publishing House, 1994, p. 202.

²³ [French] Ernest Renan. "The Life of Jesus", Liang Gong Trans. Beijing: Commercial Press, 1999, p. 205-p. 207.

gives a vivid picture of the secular and religious life of ancient Ross for later generations to ponder and daydream. However, historical works cannot be truly objective and true because of the limitations of historical narration. Nestor, the author of "Povest vremennykh let", is a monk. In his works, the history of Ross is full of religious consciousness. This kind of religious color will undoubtedly "distort" history to a certain extent and cause the world to "misread" history. Therefore, in order to understand the history of ancient Ross more clearly and objectively, it should not trust "Povest vremennykh let" completely, but should combine with other historical works, excavate the neglected and marginalized historical materials, and treat the value of historical works with a comprehensive, critical and rational attitude.

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