The presented thesis deals with the holy foolishness and other expressions of sub-standard behaviour as part of hagiography. It is examined from the point of view of the so-called “singular speech-behaviour tactics” (сингулярные рече-поведенческие тактики) and based on the analysis of texts taken from the most comprehensive corpus of the hagiographic texts written in the Church Slavonic, Dimitry of Rostov’s Chetii Minei.

The thesis consists of the Introduction, three main chapters, Conclusion and Bibliography.

The first chapter focuses on history: it describes relevant works on the Russian hagiographic literature of the 11th–17th centuries concerning the hagiographies of the holy fools, it shows the current state of search in Russia and describes the basic monuments of literature. The second part of this chapter deals with the life and work of a great Russian writer of the turn of the 17th and 18th centuries, Dimitry of Rostov (1651–1709). The second chapter is devoted to the methodological approach used in the thesis, i.e. the singular speech-behaviour tactics as understood by E.M. Vereshchagin and V.G. Kostomarov, who introduced them in the world science. Furthermore, the wider and narrower context of the research carried in this field up to date is shown.

In the third chapter, the essential one, two hagiographic texts (St. Andrew’ the Fool and St. Philaretos’ the Merciful) are analysed and compared. The next part is composed of documents for the singular behaviour catalogue. In this part the texts are divided in eleven sections in compliance with the inner logic. This chapter also contains several subchapters in which typical speech-behaviour situations in which singularity appears are defined, several general conclusions are drawn and specific features of the topics of the examined hagiographic texts are described.

The author of this thesis comes to a conclusion that both phenomena, the holy foolishness and singularity, have a lot in common in terms of the meaning. However, there is a number of differences, too. As far as the use of the singular speech-behaviour tactics is concerned it has been proved that they are mostly the same as well as the supposed authors’ perlocutive aims. The vast number of texts in which the singular behaviour is encountered (They are listed in the documents for the singularities catalogue.) not only prove the fact that, apparently, it is not a rear phenomenon in hagiography, but also confirm the author’s final idea, i.e. non-normative “substandard” behaviour is not leaving
the line, but introducing a higher norm and holiness as understood by Christians is lived singularity.

**Keywords**: speech-behaviour tactics, substandard, singularity, holy foolishness, hagiography