

ign visitors who couldn't catch a Saint's name [4, p. 138; 5, p. 204; 6, p. 21; 7, p. 144; 8, p. 169] or twisted him up with St. Uhrym [9, c. 35] or St. Antonio/Antony [10, p. 363; 11, p. 65–66]. The practices with Saint's headgear have been analysed in an individual article [12] and the aim of this work is to characterize the social interactions connected with the St. John Long-Suffering's relics in late 18<sup>th</sup> – early 20<sup>th</sup> ct. on the microhistorical level. It's necessary to analyse various details about the Saint's life in the stories presented by the Cave guides. The time framework is March of 1918, when the St. John's body was hidden under a bushel according to the resolution of the Lavra Spiritual Council (issued on March 2) [13, арк. 97 зв.]. Now the relics are in the coffin.

I. Maksymovych noticed that the body of St. Rev. John Long-Suffering stands «какъ нѣкій памятникъ славной побѣды высочайшаго самоотверженія и благодати Божіей...» [14, с. 13–14]. M. Anjelkovich visited Near Caves with a big group of other prayers and gave the same definition: «какъ неки "столп" утвержена вјере и чистоте» [9, с. 35]. He twisted St. Rev. John up with «Rev. Uhrym» in the same essay [9, с. 35]. Therefore, M. Anjelkovich wasn't familiar with the Cave Saints' hagiography. On the other hand, St. Rev. Moses Uhrym laid in his coffin right opposite the St. Rev. John's body [3, л. 8]. The plain fact is that M. Anjelkovich retold the statement of the guide monk. In 1908 a priest P. Beliayev made a note that a guide monk had explained a St. Rev. John's posture as: «такъ боролся преподобный противъ грѣха смертнаго!» [15, с. 42–43]. Therefore, a phrase from the Saint's day Matins: «Столпъ цѣломудрія, вражими бореньми непобѣдимъ сый, аки столпъ» [16, л. 103 об.], – wastopical even during everyday visits to the Caves.

V. Izmaylov visited the Caves in 1799 with an individual guide. This monk only described the sacred object [17, с. 116], as well, as a guide of O. Miliukov's group in 1877 [18, с. 32]. In 1916 the university student (a personal guide of M. Todd) muttered her that the body, projecting from the ground, belonged to John the Baptist. M. Todd noticed: «It did not seem so unreasonable then. Later I found out that the head once belonged to a certain John the Longsuffering» [19, p. 19]. Probably, that time Lavra monks did not provide this information. Some guides were more talkative. In 1915 a monk said a group of R. Pierce, that St. John: «...for twenty-five years, stood as you see him, buried in the earth to above the waist. He never spoke and only ate bread and water twice a week» [6, p. 21]. However, this guide have leant to R. Pierce and avouched himself to say a rot [6, p. 21]. The other travellers of 1910's noticed, that the Saint lived buried in the earth for 30 [5, p. 204; 20, с. 4; 21, p. 109; 22, p. 383; 23, p. 27; 24, p. 100] or 20 [25, p. 42; 26, p. 130] years. J. T. James(visited Lavra during his journey of 1813–1814) have mentioned a period of only 40 days [27, p. 472]. Consequently, the interpretation of St. John's spiritual struggle was not constant.

Some visitors described a story about St. John's dipping underground only as a folk legend or superstition [28, p. 346; 29, p. 589; 30, p. 52–53], the others (more numerous: Orthodox and non-Orthodox) as a guide-monk's narration about real sign of the Last Judgment [8, p. 169; 10, p. 353; 11, p. 65; 31, с. 46; 32, с. 25]. P. Thomas even have discussed this story with his Polish and Russian companions. Each of these three young men proposed to do something with the relics (to cement or to speed up dipping and verify the legend in a minute. Their guide was given directly by the Vice Superior of Lavra [33, p. 13]. A. Jelowicki (mistakenly named Lavra a monastery of St. Sophia) have mentioned in his memoirs about St. John, who «whodzi w ziemię, a gdy się cały zagzebie, to się świat ma skończyć» [34, с. 195]. He knew no details about the sacred objects of Lavra and of the other Kyivan churches, so his source of an information about the Saint was a guide-monk.

According to the mentioned sources, in 19<sup>th</sup> ct. the of St. Rev. John Long-Suffering' body wasn't placed in the shrine contrary to the supposition of I. Zhylenko [35]. The cave guides and probably other inhabitants of Lavra particularly shared folk beliefs connected with the Saint's body. The administrative monks could not know nothing about it. The body itself was considered as a real monument of piety and an important symbolic focus in the sacred space of all monastery. Cave guides tried to explain the essence of St. John's spiritual feat despite the lack of time. The Superior and the administrative monks did all their best to open up a Saint's veneration for development. The author sees a prospect in the further investigation of the Saint's iconography and its (in)dependence on his burial place form.

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## ST. JOHN LONG-SUFFERING'S RELICS IN THE STORIES BY CAVE GUIDES OF KYIV DORMITION CAVES LAVRA (LATE 18th – EARLY 20th CENT.)

Kizlova Antonina  
associate professor of history department, faculty of sociology  
and law, Igor Sikorsky Kyiv polytechnic institute;  
candidate of historical sciences  
(Kyiv, Ukraine)

The work deals with a part of social interactions related to the St. John Long-Suffering's relics in late 18th – early 20th cent. The stories by cave guides of Kyiv Dormition Caves Lavra are analyzed.

Kyiv Dormition Caves Lavra was a prominent Orthodox centre. There were a few worshipped miraculous icons, numerous holy relics' particles and myrrh-pouring heads, whole in body relics of 122 saints. In contrast to other relics, the body of St. Rev. John Long-Suffering did not lie in the open or even closed coffin. It protruded buried in the ground [1, с. 98–104, 115, 118–126; 2, с. 272–278, 291–301]. In 1868 this feature was imaged on the layout of Near Caves [3, с. 8]. The strange posture of the relics attracted even for-

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