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### METHODS AND TRADITIONS OF MEDICAL TREATMENT IN THE GEORGIAN ORTHODOX CONGREGATION

The paper provides the comparison of treatment methods of the active and passive congregation in Georgia. In the active congregation we mean the part of the believing community who goes to church regularly and attends divine service and tries to live with a church-bound life. In the passive congregation we mean the Georgians faith and their heirs who had turned away from the church during the atheist rule of the state.

The population (we mean the passive congregation) treats various diseases with charms together with the necessary objects for the ritual (black hilt knife, charcoal, tongs...) sometimes they even use healing plants and herbs: willow, pear leaves, peach boughs, hazel nut "stick", plantain, garlic, walnut clay mixed with grape vinegar, alcohol, cherry-plum cookie, sunflower oil, lard etc.

In the active congregation these objects are different. Namely, they use: box-tree, rose petals taken from the church at Pentecost day, lime-tree flowers and leaves, holy water, sanctified water in which cross or icon were "washed," incense, holy water of the Great Thursday, or the oil taken from the grave of saints.

It is noteworthy that both active and passive congregations confess the power of word, giving it preference compared with healing plants or the ritual objects. That is why the active believing part gives advantage to praying and the passive congregation to charming diseases away. As ritual objects obtain positive force only in case they are accompanied by verbal expressions.

The examples of the treatment methods in the orthodox congregation make evident the role of prayers and charming. We think that the resemblance between the folk and religious traditions attests mutual borrowing of the methods.