

## NUNU MINDADZE

### EVIL EYE, FROM THE HISTORY OF THE GEORGIAN TRADITIONAL MEDICINE

The Georgian folk beliefs regards *evil eye* as one of the reasons of inflicting diseases. *Avi tvali* (evil eye), *boroti* (cruel), *mghalavi eye* (evil spirit, Rachveian dialect) had influence on a person, who might be *stricken* or, *hit* with an evil eye. *Tvalis agheba*, means susceptible to the evil eye. In old Georgian the corresponding terms for the evil eye was "dzvrebá, dzvr=kmna (move, displace).

The ability to influence on a human being was a characteristic feature chiefly to an evil, jealous person. The person who possessed this feature was also regarded as someone whose soul was in the possession of evil forces. However, according to another widely accepted view a person with an *evil eye force* could be an ordinary person without evil or cruel disposition, or even a kind person.

This comes to mean that the evil eye i.e. *eyeing* of people was regarded as an involuntary action, apparently happening without predetermination.

The object of an evil eye could be anyone who could arouse envy in a human being.

According to the widespread belief the most susceptible to the *evil eye* action were people particularly children who had not been baptized or women in the time of menses or women immediately after delivery period when they were left without the guardian angel.

The influence of the *evil eye* on the object was exerted through seeing. In the function of the antidote for the neutralization of the force people used: net, shells or beads of semiprecious stones, or just colored glass crystals pierced and put on the lace through eyelids. Among the most popular minerals used for the protection from the *evil eye* were amber and jet.

Apart from these objects the cross given to a person at his/her baptism was also regarded as the protector from the *evils* and from the *evil eye* among them.

All the means listed above were used as preventive measures, but if a person was ill with an evil eye influence the most common treatment was charming away the evil force.

The belief of the "evil eye" is still preserved with varying intensity in Georgia. It is not excluded that the influence of the negative aura of one person over the other might serve as a real basis for steadiness of such belief.

The traditional folklore means that the ordinary people used for the prevention and treatment of the *evil eye* might have not only psycho-therapeutic effects but also it could possess rational curing qualities.