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*With the Right of Manuscript*

Egeria's Journey and Georgian Liturgical practice in the V-X  
centuries

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The definition of church in St. Paul's Epistle to the Ephesians, says that the Church is the Body of Christ. The head of the Church is Christ, who fulfills everything around.

The role of the Church in Christian countries is great and important, it was recognized as a state religion in many of them. Religion has always attributed a very special place to this institution, as the goal of the Church is the unity of the Creator and his creatures (humans). He must elevate human to freedom and share him with the divine perfection. The apostle Paul determined that the Church is the body of Christ. Accordingly, it is the only one as on the earth as in the cosmic dimension.

The earthly church is connected to the cosmic, the heavenly one. The Church itself is the Body of Christ, which perfection in itself includes. The earthly Church is the only way to the heavenly one. We can conclude that the Church is a living organism uniting people of common religion and secret rituals. They are under the leadership of one ecclesiastical hierarchy. The Church gives us some kind of dogms, laws, rituals, protection and consideration, the formation of which is a sort of order.

One of the main points of Orthodox dogmatic studies and theology is teaching about the Church. The first two World Ecumenical Churches were the epoch of Trinitarian debate, where Orthodox teachings on the Holy Trinity were revealed according to the Holy Scriptures. Every subsequent congregation, including the Nikea VII

Ecumenical Church, was the epoch of Christology. That is, the teaching about Christ, which is the essence of the Gospel, received a form of dogma. In general, the teaching of the church remains unclear for many and it is often the subject of doubt and argumentation, as it is mostly confined only to the clergy.

The first followers of Christ met in the churches for prayers, and the rule of breaking the loaves, ie, the Eucharist, was performed in their homes. Later, when the number of believers grew, it was necessary to arrange separate churches, in other words the existence of more churches was required, but there had to be determined the rules to form all the unity that was needed for the ecclesiastical worship. This rule would be determined and based on Christian doctrine.

When the unified Church was established, Christianity was recognized as the official religion, and the Holy Fathers developed a unified liturgy, which was common for all churches, but more or less different. This distinction would be due to the geographical and mental differences of separate countries. Let's recall "Grigol Khandzteli's Life" by Giorgi Merchule in which Grigoli forms the rule of the church-monasteries founded by him in Tao-Klarjeti, based on the sample of several churches plus typicon by Sabatsmindeli.

There is no doubt that the Georgian Church is part of the united Christian world and that's why it was impossible to have a very different shape. It is known that the Georgian liturgical practice recognizes two rules, the first is based on the sample of Jerusalem before the 10<sup>th</sup>

century (the facts are certified in Grigol Khandzeli's life), and then from the 11<sup>th</sup> century, the sample of Sacred Mountain of Athens liturgy takes place.

The main purpose of the present work is to introduce the union between the Georgian and the Jerusalem churches, which is based on different sources, but our work presents another source of evidence and it has not been discussed in details in this regard for Georgian readers yet. (I will not be the exception if I say that this research is not as deep as we need for further research, but I really think that it is a step forward).

We studied the pilgrimage of fourth century pilgrim woman, Egeria (in some sources, so called Eteria /Sylvia). What are we talking about in this thesis? We simply want to say that Egeria is a woman who travels on the holy land, as do other pilgrims, she chooses the way according to the Bible and visits all the places mentioned in the Bible, where the important things had happened. We can say that Egeria is on an interesting way, visiting Palestine and Jerusalem, she depicts and describes the environment in details as well as all the rules that she had come across in those places.

We have tried to find out how close the liturgical customs of the Georgian Church is to the early Church of Jerusalem and the Georgian Church in the V-X centuries, find similarities and differences. Therefore, taking into consideration the goal of the work, we are faced with the

task that has become an interesting study for me and I do think that it will be the subject of interest for the public as well.

The presented work consists of several chapters. Namely: Introduction, Chapter I- Pilgrimage and its History, Chapter II - Liturgical Practice in Early Christianity (The liturgy of the Jerusalem church), Chapter III Egeria and her Pilgrimage Diary, Chapter IV- Georgian Christian Church in V-X Centuries and Liturgical Practice according to "Grigol Khandzteli's Life" by Giorgi Merchule, Conclusion.

In the first chapter I have focused on the pilgrimage (pilgrimage) and its history. We tried to clear out when the pilgrimage begins on the holy land, how important it was to move to the Holy Land after the spread of Christianity in general. What was the pilgrim route like?

The second chapter discusses the early Christian period. The term itself refers to Jerusalem Church liturgy.

I dedicated the third chapter to Ageria and her travel diaries where the pilgrim woman describes her journeys and routes. What was the situation in the East of this period like, particularly the liturgy of the Christian Church?

In the fourth chapter we speak about the V-X century Georgian Church history and we try to analyze the life of Grigol Khandzteli by Giorgi Merchule and find out the links with Jerusalem's liturgy.

The novelty of the work is that we tried to draw parallels between the Georgian and the Jerusalem Churches. At the same time, I

think that the translation of the new text into Georgian will be the basis for future studies.

Actuality of the thesis is that in the modern world there is a distinction between the church and society. And this distrust must be caused by the lack of knowledge in theological issues. I think that the Church is losing its initial function because of false oral teachings, it is essential to define some dogmatic and liturgical issues for the public.

The Presented thesis is interesting as the research of new text and its connection with the existing one means the actuality of the topic. The research of liturgice can be filled with new facts for history of the church, the comparative analysis will be done between Georgian and Jerusalem liturgics practice.

The methods of research-while working on thesis the following methods of research were used: the study of sources and literature and qualification, analysis of proper data, also comparative analysis and synthesis, semantic analysis of the text, translation of the text and analysis.

## **Chapter I**

### **Pilgrimage and its History**

The history of pilgrimage is as old as Christianity itself. The spread of Christianity in the world led believers to their journeys to the holy places and to see all the holiness associated with the Messiah, the Mother of God, or the other saints.. The main thing for them was to

release themselves from the sin and they were comforting all of them. They lamented, sold everything off, donated and they dressed as beggars and followed the way of Christ.

The first pilgrims were mentioned in the Bible itself, where we find the earliest information about pilgrims. It was when the Jews went to the main city to Jerusalem to celebrate the holiday called "*Pesach*", to worship in the great temple. Another example of this is Jesus Christ's entering into Jerusalem on Passover day.

Pilgrimage had some difficulties. The principles of the Roman Empire tried to create a safe environment for the roads on which the Roman legions, as well as travelers, merchants or pilgrims travelled. At the same time special maps were created, in which there were marked all those places where it was possible to find a shelter or stay for pilgrims, or other travel-merchants.

Also, Pilgrims often traveled by the sea. On a board of a ship there were the representatives of various nations, merchants, actors, soldiers, pilgrims, or representatives of various cultures and religions, so this was a good place for the preachers who preached Christ's gospel and the Holy Scriptures. So did the apostle Paul too.

There are some references by saint fathers about the pilgrims. The visit to Jeruslaem was specially strengthened in the fourth century. This interest was especially strengthened when the Mother of Constantine the Great visited the Holy Land in 326. The Queen Elena found the place on the Mountain of Golgotha where Jesus Christ was

crucified. This place turned into a special place in the Christian world for pilgrimage and the number of pilgrims has been increased since then.

Palestine acquired a special significance after Constantine the first had declared it as a sacred land. The glorification of Palestine and Jerusalem is the merit of the imperial family. Constantine offered the members of Nicaea Council to recognize Jerusalem as the holy city and the Queen Elena could be called the founder of the sacred archeology.

After naming Jerusalem as the Holy City it was followed by construction of a set of new basilicas and temples, and at the same time it became pilgrims' shelter and home. So a number of special houses were constructed, where they offered shelters for poor pilgrims.

Pilgrims were seeking for sacred places not only from the gospel but also from the old testament, so that they could respect and visit the graves of prophets, holy fathers, especially Solomon's tomb.

In one of the manuscripts of IV century we read: "We came to Saint Sioni Basilica, where a lot of wonderful things are kept, among them there is a stone which as the Bible tells was regarded as useless by the builders. When Jesus Christ came to the temple, which was the house of Jackob, he saw this stone. He picked it up and placed in the corner. It is possible to take this stone and if you put it to the ear, you would hear the voices of a lot of people.

In the same temple there is a stake on which the Lord was tortured. All this is miraculously depicted on it, because the Lord was so tightly attasched to it, that one can easily notice his finger and

fingerprints. It is seen so clearly and vividly that the pilgrims put a piece of cloth and an image of Christ is transferred on the cloth. This cloth has miraculous power which can cure people from a lot of diseases. Pilgrims often put it around the neck in order to get blessings from the Lord. There is also a bowl in which the Holy Apostles held the first liturgy after the Lord had risen.

It is interesting to note that the most massive voyage of pilgrims started from Christmas and lasted until Pentecost. Especially it was doubled on Easter day when the new wave of pilgrims visited the place. Pilgrims often described their route themselves which worked as a guideline for other pilgrims.

It should be noted that the pilgrims seemed to have formed so-called "Pilgrim Clothing". It was inevitable to have long hair and beard for pilgrim men, they were holding a stick in their hands, they had a rope, on which ampullaceal for water collecting was attached. For shading they were using a palm tree twig, which in Latin means palm tree twig carrier (polmarius-palm branch). Why the palm? On his way to Jerusalem Jesus was welcomed by palm tree twigs and was sung Ossana.

We have lots of documents or manuscripts where we read about pilgrims' journeys. They describe in details how and where they went on pilgrimage. "And if after that I am alive, I will tell you about the divine love, and if God wishes about those places which I visited. ..... "And you, my dear sisters, be kind and pray for me, remember me in the prayers, live or dead. "- writes One Pilgrim woman in the IV century.

## **Chapter II**

### **The Liturgical Practice of Early Christianity (the Liturgy of the Jerusalem church)**

The Old and New Testament churches are united with live connections. The rule of law which God gave to Jewish people through Moses is the new prototype of New Testament and the future Church. The prophets of the Old Testament constantly predicted about coming of Messiah and a new law, which would preach the truth and illuminate the hearts and minds of humans.

The first information about the pervasion of church is given by the Holy Evangelist Luke in “The Acts of the Apostles”. Thus, with the great grace of God, we have the Epistle - the Acts of the Apostles and letters of the Apostles to study the first years of its existence.

To study the first years of existence of church, holy story is used which also gives us a clear message about the arrangement of the church, the rules of worship, teaching and management. These stories are kept and maintained by the sacred saints in their writings.

After Christ's ascendancy on the Mount of Eleon, the disciples often met on Mount Sioni and prayed continuously in the room (supposedly, it should be the room where the last supper was held by Jesus), about 120 people. At that time the Christ's church was so small and it would have spread throughout the Earth.

The first church was made up of Jews and was considered as one of the branches of Judaism. Even in the Gospel we see that many rabbis listened to Jesu's teachings and in some ways they were sympathetic to his preaching.

During some period, when Christians were considered as one of the branches of Judaism, they were not persecuted by the Romans, because Judaism was regarded as an untouchable religion of the Jews and the Romans did not forbid it.

It is necessary to know the structure of the first Christian community. What was the structure of the church?

In the New Testament we read that there are various servants of the church: apostles, elders, evangelists and deacons. All these positions listed above had the functions in the religious service. Those people who served were embraced by power and authority to guide believers. For convenient analysis of ecclesiastical positions, it is better to divide them into two groups - generally and locally.

Apostles, prophets, teachers and evangelizers can be ascribed as general servants. Ecclesiastical history compares his theories, practical doctrines and ecclesiastical life to the doctrines of the apostles. These three positions: the Apostle, the Prophet and the Teacher are common ones. Their power was not limited, because it was spread throughout the church. All the apostles had their apostolic power, regardless where they

were that very moment: in Jerusalem, in Antioch, in Samaria, in Galatia and so on. All servants from the general group had one common sign: none of them were chained to any particular place of residence or community. They traveled and taught the flock. The origin of the deacons is related to the sixth chapter of the Acts of the Apostles, but the word "deacon" is not used in this chapter of the Holy Scripture. The Greek analogy of the word "deacon" is "servant". The obligation of these seven was to serve the Christian community and to take care of all its members.

The Eucharist-communion is an important part of the church structure. On the last day of his existence on the earth, Jesus celebrated his passover with his disciples, called all of them, referred to his sacrificial death, spread bread and wine, which literally symbolized his blood and flesh. The communion is a key part of Christian worship. After Epiphany, the communion is moving closer to Christ and his Church.

Early Christians' service was accompanied by the chanting of the hymns that were mainly derived from the psalms. From this we can conclude that the early Christians were conducting their worship in their homes.

But later, of course, the church liturgy and its structure changed over the time. It should also be noted that the main rule remained unchanged. This was the rule of baptism and sacrament.

In the IV century, the Christian Church, which was declared as the state religion became compatible with the administrative

division of the Roman Empire. The Roman Empire was divided into 100 provinces and each province into city districts. The Christian Church organized parishes in these districts, which were led by priests. They were subordinated to the Civil District, while the Bishops of the District – to the Archbishop of the province. Patriarch was the highest level. There were five such patriarchates: Rome, Alexandria, Antioch, Constantinople and Jerusalem. The ecclesiastical congregations represented the unity of the Christian Church.

The monk's life required a certain rule and therefore legalization of the Divine Liturgy or divine service, where the secret of the sacrament, ie the Eucharist, for the living as well as the dead was performed. This rule was determined by Christ on the last supper. In the liturgy the life of Christ is mentioned from the time of Christmas to the ascension. The Liturgies performed today were created in the period of early Christianity by James, St. Basil the Great, St. John Chrysostom and St. Grigoli Dologos.

Basil the Great wrote the form of liturgy in the IV century, which was the shortened version of Apostole Jacob. And St. John Chrysostom shortened it even more.

The rules of the Jerusalem churches are in the common interests for both the Georgian and the World Churches. The church has emphasized the importance of control of arbitrariness in the worship of the Lord and that is why the mandatory rule was created. This rule was

called typicon, which is a somewhat regulation for ecclesiastical life. This is a kind of guide.

## Chapter III

### **Egeria and the Diary of her Journey**

Who is Egeria and where is she from? What important place does she have in the Christian world? As the source informs us, she is a pilgrim woman who not only traveled and experienced pilgrimage to the Holy Land but also described her journey and she writes about this trip in her epistles. Today she is known as **ITINERARIUM EGERIAE**.

The middle part of this work is preserved in Codex Aretinus, which was created in the Roman Church in the 11th century. The beginning and the end of this letter is not preserved and the title is not known either. It was found in 1884 by Italian scientist Jan Francesco Gamurini. He published it under the title "Traveler" in the magazine "Studi e documenti di istoria e diritto T.V", in 1887, as a reworked text.

It is important to note that this manuscript is quite interesting and at the same time plays a special role in the history of pilgrimage.

The manuscript discovered by Gumurrini belongs to Areco library of St. Mary's brotherhood and should be of the XII century. The manuscript consists of 87 pages and is performed by one person, performed in so called "Langobardian" calligraphy, which was found among Monte Cassino's manuscripts. The height of the parchment is 207

mm and the width is 138 mm. The writing goes on one line.“Finit tractatus mysteriorum Sancta Hilarii, episcope ab Aldam usque ad Noe, deinde Abraae, Isaac, Iacob, Moyses et Osee prophetae et Heliae. “ On the first thirteenth pages there is the tract of Pontifical Bishop St. Pallius, De Mysteriis: "Finit tractatus mysteriorum Sancta Hilarii, Episcope ab Aldam usque ad Noe, deinde Abraae, Isaac, Iacob, Moyses and Osee Prophecies and Heliae. "

The date of writing is supposed to coincide with the last decade of the fourth century. How can that be determined ?

Based on the contents of the work, this journey should have taken place not later than in the last decade of the IV century. It is noteworthy that this is the next period of Constantine the Great.

As for the identity of the person, it is not mentioned, however when in one of her epistles she compares the river Euphrates to the river Rona, we can freely think that she must be from Gaul, that is confirmed in the words of the bishop Edess—that she came here from the extremis porro terries. She had a desire to see the east of the holy places starting from Egypt, where there was Tebeida, Mount Sinai, Palestine, Syria and Asia. She was stopped at points related to certain sacred memories, or the ones pilgrims were attracted by, because of their sacred items. (We have already mentioned above that the pilgrim's records were some kind of reference book for the other pilgrims, which indicated specific places that were visible and affordable for the interested people.

As the manuscript shows, Egereia (Eteria Silva) spent three years in Palestine. She lived in Jerusalem, from where she often traveled and visited the places of Biblical events. She, as a pilgrim, was treated everywhere with care. We can conclude that she must have been the daughter of a noble and wealthy family. As it turned out, she was accompanied by numerous army, she was met by bishops everywhere, and she was followed by the military guards in the dangerous areas.

She also has good education, knows the scripture and apocryphal literature. When the trip was completed, she came to Constantinople, where she had a desire to tell her sisters about this journey, as they had remained in their homeland. Who should we imply in sisters, blood relatives, or those who are spiritually connected to her? Presumably, these were the nuns. It is possible that the pilgrims themselves are nuns, but there is no reference of this in the letters.

## **Chapter IV**

### **Georgian Christian Church in V-X Centuries and Liturgical Practice**

#### **According to "Grigol Khandzeli's Life" by Giorgi Merchule**

Christianity became a state religion during the reign of King Mirian. Its dissemination is traditionally associated with Saint Nino. After Mirian learned the essence of Christianity and admitted it as a state religion, he sent apostles to the emperor Constantine asking him to send priests to Georgia.

Constantine the Great and Queen Elena sent Bishop John, two priests and three dioceses to Kartli, together with cross, icons, donations, and letters from the emperor. This is where the history of Christianity as a state religion in Kartli begins. The information about this was presented by Leonti Mroveli in "Baptising Kartli". However, this fact is confirmed by foreign authors as well, among them are Gelasi Caesarian, Rufinus, Theodorite Kvireli and Gelasi Kvizikeli. The date of declaring Christianity as a state religion is 326.

In the history of the Georgian Church there is no confrontation on reliable grounds and the existence of heresy, which indicates to the fact that there were not followers and they could not even confront the church. Later this case was one of the most important matters of discussion between Giorgi Mtatsmindeli and Patriarch of Antioche. According to the content of their speech there was one common God and there was no one opposing this matter. They were firm in their orthodox belief. The same opinion is spread by Ephraim called the small.

We can not say that Georgian Church doesn't have any hidden enemies, or there were not any followers of the heresy, they simply did not have such strong supporters as in Byzantium or in Asia. There were cases when in the history of Georgian church heretics held high positions. A clear example of this is presented by Juansher, when he let us know that king Archil appoints Mobidan as an Archbishop, who was of Persian origin, he pretended to be an orthodox but in reality he was a

Magi. Historians inform us that he even wrote heretical books, which were burnt by Bishop Michael later on. According to Ivane Javakhishvili this event takes place approximately in 429-437. Ivane Javakhishvili considers that he should have been the follower of Nestor. This is a clear example of the fact that the Georgian Church had not been protected from such "news". At the same time it also indicates that the Georgian Church is not separate, but it is an organic part of the world church where all the processes are similar.

Among the fifth-century theologians, Peter Iber holds a special place, who is called "Second Paul", according to the Greek-Syrian-Georgian sources he is equally respected as Apostle Peter.

Another interesting fact happened in the seventh century in the history of the Georgian Church when there was a conflict between Georgians and Armenians, as a result Georgian and Armenian churches were separated. Georgians were Diophysite and Armenians were Monophysite. This fact itself caused a big confrontation between them, and in many cases this polemic case was changing the policy of intimidation, in particular the Armenians often threatened Georgians with Persians. Soon this event was confirmed, when the Khosro II took Jerusalem, in 614, he convened the ecclesial council and urged the Christians of Shah to accept the Armenian faith and monophysite. By this resolution, the scales of victory in the confrontation had been paid to the Armenians, but soon the Byzantine Caesar Heraklē put the end of the Persian power and the monophysite was not spread in Kartli.

The spread of Christian religion in Georgia therefore demanded the need for worshiping in Georgian language. The liturgy had to be conducted in the native language. Korneli Kekelidze notes that the Georgians could not fulfill the Georgian service soon after the adoption of Christianity, it was necessary to translate the liturgical rules. That is confirmed by the historical facts. When Mirian confesses Christianity, he sends an apostle to the Patriarch of Constantinople and Saint Nino is sent to the queen Helene. They ask the Emperor and Queen to send the priests to Georgia as the Greek priests couldn't conduct liturgy in Georgian. It would not have been neither easy nor fast to translate Christian liturgy into Georgian. Initially, the Gospel had to be translated for Georgian believers during the service. ("The Torture of the Holy Queen", where the queen, when returning to the palace, brings the evangel, which was supposed to be translated into Georgian). But at the end of the fifth century and early in the sixth century, the liturgy was conducted in Georgian. There is an evidence that in all Georgian eparchies, except for the diocese of Tsurtavi, the liturgy was conducted in Georgian, saying that "Iberians and Assyrians do not have the right to conduct services in their churches; There they can take the occasion, to walk to the church and read the gospel in their language. In the sixth century in the period of Catholicos Kirion, it is clear from the hereditary volumes of Georgian and Armenian churches, that in every diocese of Georgia, except for the diocese of Tsurtavi, the liturgy was conducted in

Georgian. Time by time the liturgy was created as the main factor in strengthening of Georgian statehood."

We do not discuss the content of Grigol Khandzeli's life by Giorgi Merchul, but we stop our attention directly on the episode that describes Georgian liturgy in particular. Grigol developed a monastic rules-typicon for his monasteries.

Typicon is a church book containing guidelines for all calendar days, weeks, containing the rules and sequencing of daily worship. In the history of Christian welfare, the church typicon was to determine which church or monastery practices had to be attached to the church, because there was a spread rule of parish and monastic worship. It is worth mentioning Jerusalem, Constantinople ones so called Aia-Sofia typicons. And from the monastery Tetragonos, it is particularly noteworthy to point out the Palestine's, Constantinople's, St. Saba's Monastery and Athen's typicons.

"Georgian Church was linked to the liturgical practices of the Palestinian people until the tenth century, the liturgy of the Church of Jesus Christ so called "Decree of Jerusalem"

In the practice of Georgian monastic worship, historical and literary evidence confirms that in the nineteenth century, Grigol Khandzeli attempted to worship in Georgian in Tao-Klarjeti monasteries, liturgy was conducted on the basis of Georgian translation.

Grigol Khandzeli's work coincided with the period when Georgia, as a state, needed to be renewed in terms of state, socio-economic and ecclesiastical life. Grigor's contribution extended more or less in all spheres, but it is noteworthy that his contribution to the history of the Georgian Orthodox Church is remarkable. We can freely relate his activity to the activity of Moses, who had renewed his spiritual life in the wilderness. He strengthened the whole Georgian orthodox system. He gives great importance to the ecclesiastical and monastic rules and he knows that it is impossible to work without the rules in the monastery. He has a desire to establish common rules, which may be considered as a guarantor of the monastic power and independence. For this purpose, Grigory himself traveled to Byzantium in the city called "the Vessel of Christ, second Jerusalem" in Constantinople, with one student and his cousin, Saba Ishkhneli. He decided to visit the various holy places of Constantinople and Byzantine, get to know the rules of the existing monasteries. "At the same time, Grigol asked a friend, a spiritual brother who went to Jerusalem, to write down the rules of St. Saba". For this purpose, he decided to be Christ's hoopoe, Jerusalem, Constantinople, and all the churches of Greece to pray for the prosperity. On the way to Jerusalem he asked a friend to stay and learn from the prophets.

His cousin Saba (the son of his mother's sister) accompanied him. They took one more student with them. He worshiped the sacred places. Gregory visits Byzantine and visits the holy places of Greece, he gets

familiar with the types and directions of various monasteries. He visited holy places and gained a lot of knowledge and experience about a new religion.

In addition to the type of Greek monasteries, Grigol had a desire to get acquainted with Jerusalem one, particularly St. Saba's type, and indeed, a spiritual friend of Grigol, who returned from Jerusalem, brought his copy. Together with the typicons Grigol created the mandate specifically for Tao-Klarjeti monasteries, which was determined by its wisdom together with science.

The emphasis is made on the footsteps of the lives of holy fathers in the monasteries established by Grigol. This rule was strictly defined and according to Giorgi Merchule, nobody had ever been pardoned by Grigol. In addition, no one had the right to lean the wall in the church during the service, except for the elderly, not to mention about sleeping, it was totally unbearable.

There were other rules in the churches and monasteries: nonstop prayers every night and during the day. Priests and monks wore special clothes for these particular ceremonies.

The rule for the dead was also defined: the third, the seventh, the fortieth, and the anniversary were marked. These days were not included in the rest 200 days. So called dried bread was common to eat for monks. Prayers for the dead were conducted on the third, seventh,

fortieth days and at the end of the year. Monks were fasting during the holidays accordingly.

From the month of November every Saturday at dawn the prayers were read during the long fasting period. Prayers varied according to the particular holidays. Prayers were accompanied by chants.

Housing was strictly defined for each monk. There was only a small bed in the room. There was one vessel for water. Everything else was forbidden to possess. They were eating on a joint trapeze, without touching the wine. If they did, they used to mix it with water and only in a small amount. There was no smoke in the monk's room, so no fire was burning there. At night, the room was not even lit. However at night there was the song of the Psalms and during the day prayers of the Holy Scripture.

Traditionally it is considered that Grigol developed his own statute on the basis of the St. Saba monastery typicon, which was in conformity with Tao-Klarjeti one and presumably with the nearby ones located in Georgia and this statute should have been spread in other monasteries of Tao-Klarjeti, according to Korneli Kekelidze, but in others' opinion, Grigol Khandzтели established the decree of Jerusalem Church so called "Lektsionar"-i- one of the oldest Georgian liturgical books.

According to Giorgi Merchule, Grigol Khantseli was a cleric writer and scribe. According to Girgol's life, a hymnographical collection was kept in Khandzta monastery - a bedrocked lid (liturgical collection for the whole year). In the sixth century, the church liturgy was conducted in Georgian in all the dioceses of the Georgian Church, except for Curtavi, where the majority of the population were Armenians, but Giorgi Merchule in the the life of Grigol Khandzteli tells us about Arsen Katalikos and his deeds, the period of whom the liturgy was conducted in Georgian.

Apparently, the church took this case very seriously from the beginning and established its mandatory rules. This rule was called typicon and it was regulation for the church life. This is a kind of charter, a guidebook of worshiping. The existence of some type of typicon within the history of worship indicates which church or monastery practices shares the particular nation. As we have already mentioned above, the Georgian Church was mainly connected to the liturgical practice of the Palestine until the tenth century and therefore it was used as a key source of Palestinian tutor in liturgy. Giorgi Merchle himself informs us about this in Grigol Khandzteli's life.

### **Conclusion**

Conclusions We, as we could, researched that basic aspects, which could be interesting and played the role of connection between Georgian and Jesuralem liturgics, in the initial period of religious rites. Also, we have

to mention that Egeria herself didn't teach us all the methods which were common for united religious rites, because there are minor changes, which each epoch brings into the church liturgy. Georgian church does not suffer from other orthodox churches, because it's the part of world church. It's important that Georgian liturgical practice was connected to Palestinian liturgy before XX century and used Palestinian liturgical books (the prove is in Giorgi Merchule's "the life of Grigol Khandzeli"). The research of different fragments of text of Egeria's "journey" and its compare with Georgian liturgical texts is the prove of it, also. Egeria is talking about liturgical rules in the diaries of her journey in very unprofessional language, which is a challenge for translator. It will be especially interesting for those who research folk Latin lexica and grammar. This is the period when Roman language were established separately and during the translation of this texts exact and word by word translation is needed, especially because we have only one version of text left till nowadays and it is quite inflicted. The themes in the thesis can be used for future research as well. Especially because the "journey" of Egeria is not translated into Georgian and we hope, that after translation of the text new and interesting problems and questions will pop up.

**The main provisions of the work are reflected in the following**

**publications:**

1. K. Borchkhadze - Liturgical Practice According to "Grigol Khandzteli" by Giorgi Merchule. BSU, Humanitarian Sciences in Information Society II. Batumi 2014; pp. 222-224
2. K. Borchkhadze – “Egerias’s Journey” and the History of Pilgrimage in the IV century. Collection of works of students' international scientific conference dedicated to the 80th anniversary of Batumi Shota Rustaveli State University. Batumi 2017; pp. 166-169
3. The Liturgical Practice in the III-IV Centuries. Materials of Doctoral and Young Scientists II Scientific Conference of the Faculty of Humanities, dedicated to the 80th anniversary of Batumi Shota Rustaveli State University. Batumi 2017; pp. 25-30
4. “The Weekly Liturgy According to Egeria’s Journey”. Humanitarian Sciences in the Information Society - III International Conference Materials, Batumi 2018; (is being Printed)

#### **Conferences:**

1. K. Borchkhadze - Liturgical Practice According to "Grigol Khandzteli" by Giorgi Merchule. BSU,

Humanitarian Sciences in Information Society II.

Batumi 2014;

2. K. Borchkhadze – Egeria's Journey and the history of Pilgrimage in the IV Century. Collection of works of students' international scientific conference dedicated to the 80th anniversary of Batumi Shota Rustaveli University. Batumi 2015;

3. The Liturgical Practice in the III-IV Centuries. Young Scientists' and Doctoral Materials, II Scientific Conference of the Faculty of Humanities, dedicated to the 80th anniversary of Batumi Shota Rustaveli State University. Conference materials - Batumi 2015.

4. "The Weekly Liturgy According Egeria's Journey". Humanitarian Sciences in the Information Society - III "- International Conference Materials, Batumi 2018;

