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ON THE QUESTION OF RELATIONSHIP BETWEEN GEORGIAN FAMILY NAMES AND SHRINES

Shrines that were worshipped by people of the same extended family or by people of the same family name were the common Georgian phenomenon. I have collected the ethnographic materials for the analysis of this question in the west Georgia. It has been attested that traditional memory of the ancestor's shrines was cherished in this part of the country and in case of migration from the initial abode the shrine or niche should be transferred to the new place. As different from the East Georgian high mountain tribes, the population of the west Georgian regions had their shrines presented in the form of Christian cult architecture.