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### FROM THE ETHNO-HISTORY OF THE GEORGIAN PEOPLE

(Based on the ethnographic materials of some Villages of Svaneti)

The importance of studying ethnographic materials of ethno-historic existence has often been attested in the historical Literature. The same is true to the inhabitants of some villages of Svaneti and family names reflecting a certain history of the people. The ethno-historic study of some family-names in villages of Svaneti asserts that there had been migrations from the different parts of Georgia to Svaneti. However, the local population excludes the fact of their movement to Svaneti and identify themselves as original communities putting emphasis on their shrines and kinship with other Svan families whose originality cannot be questioned.

On the other hand, Svans living outside their original regions attest that they migrated to other parts and periods of Georgia for the lack of living space, social conflicts and their particular loyalty to the crown of the Georgian kings.

The ethno-historic study of family names shows that: a) The population of Svaneti was really regarded as the special "reliable pivot" for Georgian Kings; b) there are instances of living in communities with weakened ethnic traits giving preference to the general Georgian realities; c) Svans have natural rules and disposition to praying for the entire Georgian nation; d) observance rules of customary law; e) Historically Svans live not only in Svaneti but in various parts of Georgia; f) at the early stage of Russian rules in Georgia the country's ethnic difference was used as basis for the administrative divisions; g) Svan vernacular has dialectal varieties.