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ON THE MISUSE OF ETHNOLOGIC TERMINOLOGY

Modern scientific texts and the written media often suffer from the improper usage and misapplication of the ethnologic terminology.

Almost all ethnos is composed of its constituent parts, that is, ethnographic groups. Along with the "ethnographic group" they sometimes use the term "sub-ethnos".

The term "sub-ethnos" has been introduced in the Russian scholarship for political purposes of the Soviet Empire to advise certain ethnographic groups that at some period of history they belonged to a different ethnos and that they had been assimilated to the present ethnos, thus there is a possibility to return to the initial position.

"Ethnos" is a term designating the ethnic unity of a people. "Ethnic group" is reserved to mean a part /parts of an ethnos (people, nation) who, due to the various reasons, functions within the foreign ethnic environment detached from the original nucleus.

"Ethnic minority" is a term to refer a part of a people who lives separated from the principal part and maintains conscious memory of its relation to it. At the same time upholds its name, language and culture and other signs of ethnic (national) culture. The term "aborigine" is to apply to call a people who are at the tribal level of development and its use for the Georgians or other people is improper and pejorative.

"Fratia" is a concept meaning the union of two or more tribes or families. "Fratia" was a social institution characteristic to the communal-tribal development and it has nothing to do with the division of the common Georgian family names.

The Georgian people is one ethnos, one ethnic entity with common and strong ethnic culture. Kartians, Kakhetians, Javakhians, Megrelians, Gurians, Acharians, Svans, Khevsurians....are local territorial units or ethnographic groups. To refer territorial divisions as *ethnos* or *ethnic units* or *ethnic group, tribe, people* is improper and unjustified.