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Methods and Strategies for Studying Georgian as a Foreign Language by the First Europeans

Abstract

The tradition of Georgian as a foreign language study has rather deep historical roots; it begins from the 17th century and is connected to the activities of the European missionaries in Georgia. Almost two-centuries of practice of the Georgian language study have been described by the French and Italian missionaries in their own vocabularies and grammars. The missionaries' activities and their vocabularies and grammars were assessed and analyzed from different standpoints, however, taking into account the modern methodology, empiric surveillance of Georgian as a foreign language study, their individual experiences and approaches have not still been considered. From the missionaries' materials we see that when studying the Georgian language they actively used the vocabularies, recorded the words frequently used in the local environment, and in brief grammars they mainly described the grammar categories necessary for the communication. We reckon, such practice of the language study is actual and valuable even today for those studying languages as well as for those practicing didactics, Georgian is thought to be the language having complicated morphological-syntactical systems.

For our research we have chosen Georgian-Italian and Italian-Georgian vocabularies of the 19th century (1852 - 1867). The vocabulary is kept in Rome - ORDO FF. MIN. CAPUCCINORUM Archives and its author is Emanuele Iglesias. Our aim is to establish the historical experience the missionaries had in the foreign language study practice, taking into consideration certain vocabulary, and how actual could be at the modern stage the foreign language study practice and strategy as described by the missionary authors. Analyses of the mentioned vocabulary give us the possibility to try to announce the standard description of the lexical part of the language knowledge levels, in particular, distinguish themes of language entities and separate the terms concerning treatment, medicines, and religion. Moreover, we have analyzed the grammatical part from the functional grammar standpoint. The research results show us, that Georgian as a foreign language, described in the vocabularies and grammars, was helping the missionaries to adapt to the linguistic and social environment.

Key words: *missionaries, vocabulary, grammar, study*

Catholic missionaries' work in Georgia has been widely evaluated and analyzed in different perspectives, political, religious, socio-cultural or educational context. Many monographs were dedicated to the first Georgian books printed in Rome: Stefano Paoloine's Italian Georgian Dictionary and Francesco Maria Mago's grammar of Georgian language. The historical importance of the works was assessed. The values of short grammatics and Georgian language dictionaries drawn up by missioners were analyzed in the formation of Georgian grammatical sciences. From this point of view Arnold Chikobava, Tedo Uturgayidze and Elene Babunashvili's studies about how missionary grammatical models and paradigms were used by Georgian

grammars and lexicographers are very special.¹ "Italian missionaries created serious grammatical literature about the Georgian language and started to introduce grammatical sciences to Georgian people; they taught Georgians Greek and Latin grammar along with the Georgian grammar in their own schools "(Uturgaidze, 1990 p.146). Despite a number of valuable opinions, the grammatics drawn up by missioners in the existing fields are mainly analyzed from the perspectives of the prescriptive grammar: the phonetic or morpho syntaxes inaccuracies of the foreigners are more focused and there is a lack of didactic experiences, that are still remarkable.

The main objective of the present article is not the diachronic study of the long-term studying process the of Georgian language by missionaries. This is a very broad topic. This time our goal is to outline the grammar and lexical markers on the basis of specific dictionary's description, which will be valuable in the modern stage of learning / teaching a foreign language. From this point of view, the competence of the Georgian language acquired by the foreigners will be determined according to the levels of the foreign language established in educational linguistics. (http://geofl.ge/#!/page_doneebi). In particular, which level of the document developed by the Council of Europe corresponds to the local treatment and the Orthodox tradition terms described in the dictionary used by the missionary author for communication. While working in this direction, we have chosen a bilingual translation dictionary. According to the Italian record on the manuscript it was compiled by the Missioner Immunele de Iglesias. The dictionary is preserved in the Capuciniens archives in Rome ORDO FF. MIN. CAPUCCINORUM ².

The tradition of studying foreign languages is associated with missionaries and their religious activities. It is known that Roman Catholic missionaries in the Christian world unlike the western world, used local languages (vernacular languages) for conversion of people to the Catholic faith. This kind of approach originated in the Eastern Catholicism on local language, which was spread in many Eastern European countries.³ The model was reactivated in the 17th century in Georgia when the Roman Catholics started their mission in the Georgian language. This process was carried out by socio-cultural projects of various contents initiated by the European missions. The definition of Georgian as a new religion language was initiated by the the Pope Urbano VIII, who pushed the Padre to allow Catholic liturgy in Georgian instead of Latin.⁴ This form of mission in scientific literature is called inculturation, which implies dissemination of a new religion in local, folk language. Nino Doborjginidze, professor of Georgian Catholicism, notes in his article: "Despite the linguistic universality of the Western Church, the Catholic liturgy (Rito Giorgiano Catholico) was established in the local language of Georgian religious space. This means that from the linguistic point of view the Catholics

¹ From the thirties of the XVII century to the end of the first half of the XVIII century Italian Catholic missionaries were conducting great pedagogical and scientific pursuits with the study of Georgian language. Their grammar statutes and adequate paradigms moved to Georgians' books with some changes. Georgians extended these paradigms and changed the orthography according to the Georgian literary tradition. (E. Babunashvili, and T. Uturgaidze, 1991 p. 46).

² D. Capuciniens monastery archive Georgian materials. (Archivium generale Ordinis, Provincia: Giorgia, Missio Santa Sedis).

³ Overview of the of the Eastern Tradition Catholic Churches. see ob. Johannes Oeldemann: *Die Kirchen des christlichen Ostens. Orthodoxe, orientalische und mit Rom unierte Ostkirchen* (= *Topos-plus-Taschenbücher*, 577 Positionen). Topos plus, Kevelaer 2006.

⁴ Mentioned has been researched by N.Doborjginidze in her scientific probation. She studied Georgian materials of the Eastern Congregation, which contains three documents of various years (1631, 1647 and 1704), and all three of them confirm the permission of the Pope Urban VIII on Padre Avitabile to conduct a Catholic ritual in Georgian, Cadmos 2012, here.

have chosen the inculturation model of the Traditional Georgian Church. (Rito Nazionale Greco-Georgiano): The Catholic liturgy was fulfilled in the Georgian language, the main religious texts were in Georgian: Bible books, liturgical reading, and general theological literature. These books were not retranslated by Catholics, but they used "erroneously and pure" translations from the Greek by the Georgian Christians in ancient times before the division of churches. This is a quotation from the Catholics estimation, propaganda is preserved in the Fide Historical Archive. According to the author: "As Capuccinians as well as other members of the Order, who knew Georgian, recognized the Georgian-speaking religious corpus as one of the oldest and universal Christian tradition." (Doborjginidze's 2010 p. 9).

The most tangible products of religious inculturation are the missionary dictionaries and grammars in which missionaries describe spoken languages. As we know, Roman Catholics have been studying different languages and ethnic groups in their descriptions, often in the process of using their own native languages or other familiar languages, mainly Latin. In modern research, missionaries have been criticized for trying to study other languages by one language, (Bolkvadze, 2005 p. 90) which is why the linguistic value of their materials was assessed in the negative context. We should note that the didactic method developed by the foreign missionary padres on the one hand, does not completely exclude the individual and empirical observations of the learner and on the other hand, the dictionaries of the Catholics should be analyzed in the context of a further study of the latter language, rather than the pure theoretical, linguistic perspective.

Based on the essence of the essay by Emmanuel and Iglesias' dictionary we will answer the following questions: which category of Georgian language structure gives preference the European learner? how is arranged the necessary grammatical phenomena, and what is the methodological concept of the missionary? As a rule, the language structure with a declension and conjugation paradigm is given fully in dictionary-glossaries and mainly focused on grammar knowledge. In modern, didactic, similar practice - learning language with grammar rules is less effective. (<http://geofl.ge/additions/metodik/b.php?let=0>)

It should be noted that the missionaries' empirical practice in the case of the Georgian language was not in vain: that is proved by a number of educational and religious projects⁵ produced in the Georgian language. In addition, the spoken language described in glossaries was the best way for communication in Georgian environment and the important tool for social adaptation. Missioner Emmanuele de Iglesias, the author of the dictionary selected by us was working in Georgia for 19-years and was compiling a dictionary for 15 years (1852 - 1867). The dictionary is preceded by a short grammar. It is a bilingual translation manual for studying the Georgian language. The grammar part includes 37 pages, followed by Georgian - Italian definitions, which are 15 pages long, and then the Italian - Georgian part of 255 pages. The total dictionary includes 270 pages.

The Georgian language system in the grammatical part is shown with a minimal language competence, namely, from the simplest elements to the more complicated and the lesser element of the grammar hierarchical structure - begins with the classification of the words. Morphological classification includes the parts of the speech: the noun, the pronoun, the numerals, the verb, the preposition. Conjugated and declension words are separated in a classification. In declension words: the nouns, the numerals, the pronouns have the status of semantic elements. Therefore it is shown as syntagma or phrase in combination with a verb.

Who died (რომელიმე მოკვდა), who blessed (რომელიმე ცხონდა); who is God lover (ღმერთის მოყვარე რომელი); one of many (ერთი მრავალთაგანი); they received one Drachkan (მიიღეს თითო დრაჰკანი); The two men have gone (კაცი იგი ორ-ორნი წარვიდენ).

⁵We mean the researched material within the scientific-research expedition of 2011 - 2012 (bilingual dictionary, sermon texts Prediche in lingua Georgiana and the Holy Scripture Lezioni di scrittura sacra); as well as sectional, translating and explanatory dictionaries in the National Center of Manuscripts.

As there is a pragmatic necessity for a European missionary, a thorough study of Georgian verbs for oral and written communication, he offers conjugation in present and future tenses by the Italian grammar model.

In the present: presente indicative - indicative, imperfetto - imperfect, 1 perfetto - perfect 1; 2 perfetto - perfect 2, piu'che perfetto - more perfect. **In the future:** futuro - future, imperativo - Imperative, soggiuntivo - conjunctive, imperfetto - imperfect; Preterito perfetto - past perfect, infinitive - Infinitive.

Often he builds the whole structure using the verb have, emotions, learning, knowledge and verbs connected to movement. This emphasizes the attempt by the language learner to remember better the formulation of grammatical rules.

Present imperfetto- man loves God (კაცს ღმერთი უყვარს); Man loved God (კაცს ღმერთ უყვარდა);

Primo perfetto 1 - I've loved God (მე ღმერთი შევიყვარე); The man's loved God (კაცმა ღმერთი შეიყვარა, Petre's told me (პეტრემ მითხრა)

Perfetto - man's loved God (კაცსა ღმერთი შეუყვარებია)

Piu'che Perfetto - man's loved God (კაცსა ღმერთი შეეყვარა)

Future - man will love God (კაცი ღმერთს შეიყვარებს)

Imperativo - man, love God (კაცო ღმერთი შეიყვარე)

Nominative: let the man love God (კაცმა ღმერთი შეიყვაროს), let Pete teach me (პეტრემ მასწავლოს), Let Pavle read (პავლემ წაიკითხოს.)

Despite the fact that the European learner knows and relies on the tradition of studying Latin and Greek languages in Europe where the preference is given to the knowledge of the grammar and the ability to translate correctly, (<http://geofl.ge/additions/metodik/b.php?let=0>) he offers his own method. Of course, the missionary author considers the knowledge of grammatical structure and the use of "correct" forms, but he is focused on the use of language in daily speech. Georgian language is important for him as a phenomenon of linguistic competence with social and cultural aspects. For example, he uses prepositions while studying word formation. Therefore, the missionary is trying to define the function of the language in a sentence. He is interested in determining the semantic role in a context, phrases and syntagma. While studying prepositions he uses word combinations: in the market (ბაზარში), in the room (ოთახში), I am going to the garden (ბაზში მივალ); bring the wine soon (მალე ღვინო მამიტანე); there are many castles (ქალაქში ბევრი ციხეები არის), a lot of evil men are here in Gori (აქ გორში მრავალი ავი კაცები არიან); from- (დამ), I come from the room (-ოთახიდან მოვალ); from (გან)- I am afraid of man (კაცისგან მეშინიან), I am afraid of you (შენგან მეშინიან); before - one week before (უწინ-ერთ საათს უწინ), for (ათვის) for you (შენი გულისათვის), for master (ბატონისათვის); before (უწინ, უკან), before death (სიკუდილის უწინ, სიკუდილის უკან); instead (მაგიერათ)- instead of the master (ბატონის მაგიერათ), instead of me (ჩემს მაგიერათ), instead of you (შენ მაგიერათ); until (ამდინ,) until -to Gori (ამდისინ-გორამდინ), until the morning (დილამდისინ); Vay-Vay to my soul (ვაი- ვაი ჩემს სულს); Do not let anyone do it. (ნუ -ღმერთმა ნუ ქნას.)

Active verbs are often organized thematically. For example, semantic verbs related to teaching (I teach, read, understand, I think) as well as to religious content: I condemn (ვძრახავ), I'll trust (გავენდობი), I'll be happy (გავიხარებ), I'll ask (ვითხოვ), I commit a sin (ვსცოდავ), he confessed (აღიარა) and etc. The fact that the missionary is studying the Georgian language is tested by the existence of dialectic forms. My name is (მქვიან), I am busy (არამცალოან), I take it (მამაქვს.) I'll bring the stolen thing again (ნაქურდალს ისევ მოუტან), this year (წრეულს) and etc.

In a description of linguistic structures, a separate subdivision is assigned to the person pronoun - pronomi, which is repeatedly combined with the verb: you give me (შენ მამლევე), I give you (მე გაძლევე), he gives me (ის მამლევეს), he gives you (ის თქვენ გაძლევეს), he gives them (ის მათ აძლევეს). The negative verb is in

the same context with denial particles: Do not and cannot (ნუ და ვერ), I don't want (არ მიხდა), I am not (არ ვარ), you can't come (ვერ მოხვალ), don't come (ნუ მოხვალ). In terms of illustrating the context, the word agreements (Delle concordanze) and constructions (Delle costruzione di verbi) are important. For example: a lot of people will come (ბევრი კაცები მოვლენ), I love good men (კაი კაცები მიყვარს); I love God (მე ღმერთი მიყვარს), you are a good man (შენ კაი კაცი ხარ), a ring is missing a stone (ბეჭედში ერთი თვალი აკლია); I prayed in a church (სახდარში მილოცნია,) I come from Gori (გორიდან მოვალ).

After the grammar review the foreign missionary offers vocabulary, namely, Georgian-Italian interpretations. The words here are in alphabetical order. There are 15 pages. The second Italian-Georgian part is more extensive. Italian interpretations of Georgian terms are often given in two words.

As we know, one of the greatest difficulties of the language is vocabulary, which essentially means the autonomous ability of the learner to remember and use new and unknown words. Although the dictionary is a translation manual and not explanatory, lexical units are often written as phrases or syntax. We think the determination of the author's communicative competence is based on syntax and phrases. The terms described in the vocabulary give us the opportunity to specify the number of vocabulary the missionary uses for communication with the locals as a medic and a religious person. From this point of view, we have chosen the words from medicine and religion that reflect the missionary's functions in both directions. It is known that religious padres were the best medics and their activities were quite productive in this area⁶.

We will try to annotate these terms according to the standard description of the foreign language approved in academic linguistics, which includes four components: listening, reading, speaking, and writing. First of all we must determine the level of knowledge of the Georgian language according to the standard description of the foreign language approved in academic linguistics. In the dictionary the words relating to the local religious and medical tradition we refer to the first level - A1 from the six-point system of the Council of Europe's, in which the learner has the skills: reading, listening and writing. The following phrases and linguistic units are used in medical activity: The contagious plague (გარდამდების ჭირი), aquatic plague (წყალმახის ჭირი); drainage (წყალმახი); the plague of salmon (სალმახის ჭირი), scorbutus (სურავანდი); larynx (ხორხი), I'll have a runny nose (სურდო შემეყრება), abortus (მუცლის წახდენა) = I'll have an abortion (მუცელს წავიხდენ), I aborted (წამიხდენია); Arsenic (დარიშხანა); Jaundice (სიყვითლე); Gentiana (ნალველა); Balgham (ბალღამი), scorbutus (სურავანდი); I feel dizzy (თავის ბრუნა: თავთარაბუნა); vomiting (გულზიდება); cramp in a leg (მარღვის შენასკვა); cramped leg (მარღვი შენასკველი); the stomach is boiling (მუცელი მიჭუჭყუნებს), I have constipation (მუცელში შეყრულ ვარ: შეყრით ვარ: ყაზბითა ვარ), I have a fever (სიცხიანი): forever fever (მუდმის სიცხე), feel a slight chill (მაცივებს), I've got hot (გამაცხელა, გამაცხელებ), I caught a cold (გამაცივა), I am shivering (მაციხელებს), it snuffles (ცხვირს მაფრუშტუნებს); cough (ხველა): coughing (ხველება); ill (სნეული) = sick (ჭირიანი); Dizziness (თავი მიბრუნავს): Lethargy evil (კეთროვანობა ბოროტი), permanent plaque (უსაშველო ჭირი); eye whitening (თვალის სითეთრე); Heart pulp grass (გულის პულპის ბალახი), person's vomiting: I'll vomit (პირის

⁶ According to Zakaria Chichinadze they opened the first pharmacy in Tbilisi. "In the 1730s, there were about 15 Latin priests in Tiflis, who gave much to poor people. They helped, them with medicine and medication. At that time, the doctors had a good secular college in Tiflisi with a doctor's academy and medicine "(Chichinadze, 1896 p.4).

წანადველება); მოწამლვა (poisoning)=მოიწამლა (poisoned), I'll release blood (სისხლს გამოვაშვებინებ).

The second communication sphere for the missionary author is a local church and its parish. The representative of the Catholic Confederation Padre describes and explains the lexical entities that are needed for communication with local Orthodox and Catholic parishioners in order to integrate them into Georgian socio-cultural environment - burn the incense (საკმელს უკმევ); burned the incense (დი); burn the incense (უკმეი); I have burned the incense (მიკმევია, მეკმეია); I am polishing with wax (ვსანთლავ); I was polishing with wax (ევდი); I polished with wax (გავსანთლე); Crucifix (ჯვარზე ვლურსმავ), Book of Forgiveness (შენდობის წიგნი), the second coming of Christ (მეორედ ქრისტეს მოსვლა); Judgment day (განკითხვის დღე), Prayer of the Dead (მკუდრის ლოცვა) = the rule of the dead (მკუდრის წესი); soul leaving the body (სული ამოდის = სულის ამოსვლა); do the kindness (სიკეთეს ვიქ), I will add sin to sin (ცოდვას ცოდვაზე მივუმატებ); I will forgive the swearing (გინებას = ვაპატივებ), I will forgive the fine (ჯარიმას = ვაპატივებ); legislate (რჯულის დავადებ); the law will be laid (რჯულის = დავდება), law laid (რჯულის = დავდებული); grace = told (მადლი მოახსენა), grace = gratitude (მადლის=გარდახდობა); God blesses me (ღმერთი ნეტარობას მცემს); talavari (ტალავარი); Holy Communion box; Glorified Catholic (მადიდებელი კათოლიკე); I'll be a Roman Catholic (კათოლიკე შევიქნები).

The presented lexical material gives us an opportunity to determine how the missionary who has the first level of knowledge by the European framework satisfies the competence of the same level in other skills.

The learner can easily talk about their activities (speaking).

Considering that the European missionary is a religious person, according to the following terms, it is easy to describe his daily ecclesiastical activities: Chrism (ბოლო ზეთის ცხება); I give the soul (სულს ვაძლევ), God - bless you (ღმერთმან - გაცხონოს); God - save me (ღმერთმან-მაშოროს); serve at liturgy = I am preaching = (წირვას=ქადაგობას ვიქმ); I am doing a prostration (მეტანიას ვეშურები); თავაზა (taking responsibility/initiative): kneeling (მუხლთ მოდრეკა), I cross myself (პირს ჯვარს ვიწერ = ჯვარს გამოვისახავ); to walk through the liturgy (წირვაზედ გარდიგარდმო); Agape (აღაპი); for Christening, christen (სანათლავად) = font (ემბაზი), heartfelt believers (მორწმუნე გულმხურვალე), place for preaching (სახსარე); trusting place (გასანდობილი-ალაგი); priest (მოძღვარი); The father of grief (განდობის მამა), clear water (აიაზმის წყალი.)

The learner can understand the most commonly spoken lexical units and phraseological words (listening).

Because the religion and medicine is a field of active functioning for the learner, he will use and understands easily the semantics of simple lexical units in the following fields:

Dean (დიაკონი), protoiereus (დეკანოსი), priest = church servant (ღრდეელი=მწირველი), main priest = main dean (მთავარ მღვდელი = მთავარ დიაკონი); Chief Bishop (მთავარი ეფისკოპოზი), Bishop (ეპისკოპოსიზი); Episcopacy (საეპისკოპო), gave birth to a man (შვა კაცი), Archimandrite (არქიმანდრიტი); Fasting - lentils (სამარხო-ოსპი,) Midnight prayer (შუადამეს ლოცვა); monk : nun (მოლოზანი): monastery (მონასტერი) condition (პირობა): do if (თუობას ვიქ), give gratitude (მადლს ვაძლევ).

The learner can record very simple words (people, animals, things) seen on the photo/pictures (writing competence).

The vocabulary described in the vocabulary, namely, the list of healing herbs and the names of active diseases perfectly satisfies the minimum competence of the foreign learner in the writing component:

Rumex acetosa (მჟაუნა), rose water (ვარდის წყალი), Chicory (ვარდკაჭაჭა), chicory water (ვარდკაჭაჭის წყალი), philengi disease (ფილენჯის ჭირი); Cuscuta (აბრეშუმა); Carthamus tinctorius (ალისარჩული); fainting (გულისყრა); syphilis (ათეშავი); red wind (წითელი ქარი); swollen feet (ფეხის დაბრუქება); goiter (ჩიყვი); hernia (ფუში); diphtheria (ხუნავი); shridi (შრიდი); a pain (პრჭვალი); pain (ბრჭვა); migraine (შაკიკი); gout (ნიკრიზი ქარი); chills (თრთოლა); runny nose (სურდო); shrimi (შრიმი), cover (დაფნა); sambucus (ანწლი); barley-water (არდაბი), barley-water (ფქვილის წვენი); *hemorrhoids* (ბუასილი); fungus (სოკო); centaureum minus (ასისტავა); rosa canina (ასკილი); balbas (ბალბა) - mallow (მალოქი); pus (ბალღამი); cotton (ბამბა); melissa officinalis (ბარამბო); betonica officinalis (ბარისპირა); immature grapes(ისრიმი) = acidic (სიმჟავე) = pickled (დამჟავებული); useful (მარგი) = musk (მუშკი); poison (შხამი) = poisonous (შხამიანი); hyssopus (უსუპი); wormwood (აბზინდა); balazini (ბალაზინი) = elde (ელდე) = gossypium (ბამბა), tough ointment (მაგარი მალამო); castor oil (აბუსალათინი); 100 - 2134 egg protein (კვერცხის ცილა); cuminum cyminum (ძირა); coriander (კინძი); შინდი betonica (ბარისპირა) = whitening (უმარილი); the stomach is ruffling (მუცელი მიჭუჭუნებს); chamomile (გვირილა); cannabis (კანაფი).

From these examples we can conclude that the phrases and terms described in the dictionary reflect the minimal level of knowledge of Georgian language. Missioner Emanuele de Iglesias is able to communicate with the local religious groups as a Catholic padre and as a doctor on the basis of writing, reading, speaking and listening.

Obviously, the bilingual dictionary covers more material, but this time we tried to show the European experience of the Georgian language on the example of the unknown dictionary. We believe that the missionary's pragmatic approach to study the language, which envisages the use of contexts as illustrative of the functional side of the vocabulary and analysis of the grammar categories, is equally relevant for the learner and the language didactic on the modern stage.

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