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THE IMPACT AND NEGATIVE IMPLICATIONS OF FOREIGN LOAN WORDS ENTERING GEORGIAN

Abstract

As globalisation is a multifaceted phenomenon, alongside its benefits, it poses specific threats to small nations like Georgians. This paper explores the negative implications of incorporating former neologisms as loan words or lexical borrowings into the language and studies the consequences that the entrance of such forms could bring to the Georgian language. The article focuses on different stages of the process of incorporation of "International" words into Georgian. It explores a vocabulary segment from three "Foreign words" dictionaries (published by various editors in 1904, 1933, and 1989). It proves that many authentic Georgian words were replaced and eventually lost while acquiring foreign equivalents. The article also deals with some structural and morphological distortions caused by the acquisition of foreignism and focuses on the adverse developments in the Georgian Language.

Keywords: authenticity, internationalism, loan words, loss of words, national identity

1. Introduction

1.1 General Overview

It is hardly surprising that the development of technologies, starting from the mid-20th century, especially during the last three decades, has led to changes in the method and the speed at which information spreads worldwide. Accessibility of any information in any language unquestionably contributes to globalisation tendencies, which might seem to be a positive development of processes. However, from the perspective of specific languages, especially those of smaller nations, it might pose a problem, leading to the gradual loss of authentic language units and their eventual replacement by foreign, mainly English, equivalents. The problem does not concern only the segment of neologisms and neonyms, which all languages have been flooded by, but also the fact that in many cases, even if there seems to be no necessity to use English forms instead of national alternatives, either the fashion or the habit of using ones distorts not only separate words but also the authenticity of the

structure of sentences, resulting in awkward syntax and morphology while formulating a sentence.

This article focuses on the historical perspective of the problem rather than recent developments as to why the historical experience, seeing the evidence of change and loss, showing particular cases of gradual and eventual disappearance of authentic Georgian words from the Language might serve the objective of realising how serious the problem is and what the adverse consequences might be.

1.2 Topicality of the Study

Recently, there have been quite a few initiatives on social media criticising the tendency of widespread use of English words in Georgian speech and written communication and suggesting their Georgian equivalents. This kind of initiative does not go beyond publicising Georgian forms in case they exist and simply displaying them on the network as "Correct/Incorrect" forms. Practice proves that this type of initiative does not seem fruitful as society continues using English or distorted English forms in Georgian speech instead of suggested native forms, and there are several reasons for this. First, the audience of such posts is quite limited. Apart from this, it is evident that the issues concern only certain groups of society, namely, the academic circles, who have already realised the depth of the problem. The issue seems nonexistent for the rest of the public, especially those belonging to the generations of young adults and teenagers. They cannot understand why using authentic Georgian forms instead of English ones might be necessary and what threat using English loans and distorted forms might eventually pose to the Georgian Language and Georgian identity. This problem, however, does not concern only Georgian society as there are some universal factors for all nations to have such a disposition. According to Keller's invisible hand theory, a speaker aims to be socially successful: "[w]hen we are talking, we try to kill several birds with one stone: we try to conform, attract attention, be understood, save energy", (Keller, 1994, p. 105).

Consequently, all the changes, including word borrowing, undergoing in a particular language are not intentional decisions of speakers to harm their Language but a combination of psychological factors facilitating the speaker's intention to converge to standards and to develop the sense of belonging to a specific group. As for the harm done to the deeper layers of a language, such as grammar and syntax, functionalist researchers (Greenberg, 1966; Givon, 1979; Hopper & Thompson, 1980; Bybee, 1985) and cognitive linguists (Barlow & Kemmer, 2000; Langacker, 2000; Bybee, 2001), under the general term of Usage-Based Theory, examine the cognitive organisation of a human's experience with Language, highlighting that the frequency of use conventionalises language constructions, which enter the memory as cognitive

representation of grammar, meaning that frequent repetition causes changes to even such deep-rooted structures as grammar (Bybee, 2006, p.711).

Thus, if repeated frequently, a single word, a collocation or a structure becomes normative, which means a loss of authenticity of the internal structure of a language. There has been extensive research on how lexical borrowings creep into deeper structures of a language. According to Sarah G. Thomason, the initial borrowing or interference at a word level further causes a snowball effect by changes in different layers of a borrowing language (Thomason, 2001, p. 62) and the increased intensity of contact between a dominant language and a minor language eventually threatens all aspects of the borrowing language (Thomason, 2001, p. 69). Due to obvious reasons, it is impossible and undesirable to prevent language contact. Thus, being aware of all the eventual outcomes and taking measures is obligatory for every self-respecting country.

Significant harm is done by the Media, whose representatives "Show off" and display the knowledge of "Trendy" English words aggravates the problem even further. Schools also play a negative role, in most of which children get minimal knowledge of the Georgian Language due to the low competence of teachers, the proof of which could be the poor statistics of the voluntary applicants receiving passing grades at the Teaches Certification Exam in the Georgian Language and Literature (Teachers' examinations 2022 – Statistics, table 1). In 2023, the LEPL National Center for Educational Research of Georgia, with the support of the Ministry of Education and Science of Georgia, presented a report on the *Assessment of Teacher Professional Development and Career Advancement Scheme*. Based on the statistics of the National Assessment and Examinations Centre (NAEC), the report states that the academic level of the students applying for the Teachers' Training 60-credit program is shallow, negatively affecting their chances of becoming qualified teachers (Assessment of Teacher Professional Development, 2023, p.9).

Fortunately, language policymaking in Georgia has recently witnessed some positive developments. Since establishing the State Language Department in 2017, The Language Commission has been working on a long-term strategic plan, which in December 2021 was approved by the government as the *2021-2030 Unified State Language Program (Strategy)*. According to the document, funding and regular updates, technological development of online lexicological and orthographic resources, and corpus linguistic data have become a state priority to support the normalisation of the Georgian Language. Based on the example of the German (Duden) and Latvian (HUGO. Iv), a similar Georgian language normalisation product is intended to be created. The development, harmonisation, and standardisation of Georgian

Terminology (Task 1.3) has been scheduled through purchasing and translating two standards: ISO 704:2009(en) Terminology work – Principles and methods and ISO 860:2007 Terminology work – Harmonization of concepts and terms. The commission of terminology experts, in coordination with the Language Commission, has been scheduled to approve 30,000 new terms by 2030. To ensure the normative use of the Georgian Language on the Internet and other means of communication, a supervision mechanism will be developed to control newly appeared words, which will be either accepted or rejected by panel discussions of field specialists. Different societal groups will be involved in popularising language issues to promote the prestige of the state language. The institutions mentioned above have already made significant steps, but the long-term goals remain to be seen. (2021-2030 Unified State Language Program (Strategy), 2021, pp. 72, 76, 77, 79)

2. Theoretical Background of the study

Over centuries, extensive research has been conducted worldwide on how Language and national/ethnic identity are intertwined. Their work, which is of immense significance, includes such names as Johann Gottfried Herder ("Treatise on the Origin of Language" 1772), Ferdinand De Saussure ("Course in General Linguistics" 1916), Benjamin Lee Whorf ("The Relation of Habitual Thought and Behavior to Language", 1944), Michel Foucault ("The Archaeology of Knowledge" 1969), Noam Chomsky ("Language and Mind" (1968)), David Crystal ("Language Death" 2000), Stephen Wurm ("Atlas of the World's Languages in Danger of Disappearing." 2001) A citation from the latter could briefly summarise the attitude of all the greatest linguists on the importance of national languages and the necessity of their preservation: "...each Language is the means of expression of the intangible cultural heritage of people, and it remains a reflection of this culture for some time even after the culture which underlies it decays and crumbles, often under the impact of an intrusive, powerful, usually metropolitan, different culture. However, with the death and disappearance of such a language, an irreplaceable unit in our knowledge and understanding of human thought and worldview is lost forever." (Wurm, ed. 2001: 13).

That motherland and Language are tightly interlinked is no surprise to anyone in Georgia. In our context, a brief formulation of what nationality means belongs to Ilia Chavchavadze, who, in the 4th issue of the 1861 periodical "Tsiskari", published a critical essay on Revaz Eristavi's translation of "The Mad Girl" by Ivan Kozlov, where he states that the Georgians have left three heavenly treasures from their ancestors: homeland, Language and

faith and the Georgians are useless they protect these. Language is a divine, public possession; a man must not touch it with his sinful hands. (Chavchavadze, 1961, N4)

Sociolinguist Joshua A. Fishman believed that a shared language fosters and strengthens the sense of belonging to a specific nation or ethnic group. Throughout his "Handbook of Language and Ethnic Identity" (Vol 1), Fishman highlights the role and importance of the mother tongue in a human's life: "Language gives meaning to an ethnic group because it connects the present with the past through its oral traditions, literary forms, music, history, and customs. In essence, it is frequently the Language that gives an ethnic group its distinctiveness..... When a person's Language is threatened, rather than submit to the dominant and powerful group, the ethnic person forms unions of resistance with others of the same ethnicity who seek to undo the threat they perceive to their ethnic group and Language." (J.A. Fishman, 2010, p.12). As supported by UNESCO's Activities for Safeguarding Endangered Languages, language planning has become even more crucial worldwide. Linguistic diversity and its promotion have been emphasised in the *Declaration of Principles* approved by the World Summit on the Information Society Geneva 2003 – Tunis 2005 in Geneva in December 2003 (World Summit on the Information Society, 2003, par. 52, 53)

Prominent field researchers such as the above mentioned J.A.Fishman ("Handbook of Language and Ethnic Identity" 2010), Nancy H. Hornberger ("Ethnography of Language Planning and Policy" 2018), Bernard Spolsky ("Language Policy" 2004), Shana Poplack ("Borrowing: Loanwords in the Speech Community and in the Grammar" 2017) and many more highlight the importance of proper language policymaking to ensure the preservation of endangered and/or minor languages and promote linguistic variety.

This article aims to show the harm done to the Georgian Language, brought about by the early stages of globalisation and the flow of former neologisms – foreign loanwords or lexical borrowings from European languages. The term loanword/lexical borrowing means incorporating words from one Language (the donor language) into another (the recipient language) (Mayers-Scotton, 2006. p. 211). The research deals with the material taken from three dictionaries of "Foreign Words" by three editors, starting from the first decade of the 20th century and including the materials from the later Soviet times of the 80s. The article aims to present some cases of lost or almost forsaken Georgian words, which their foreign equivalents have replaced, and to show distorted syntactic structures following the foreign loan word adoption process. This particular article will attempt to prove that whatever seems to be a harmless procedure of becoming part of the global village threatens the uniqueness of our Language and, eventually, Georgian identity unless good care is taken. So-called

"Internationalisms," which followed the new reality and way of life, new concepts, and inventions, needed to be reflected in the Georgian Language. Thus, it is interesting to us to observe how they eventually were acquired, whether there were any attempts to preserve Georgian forms, and what the result of these new words entering Georgian was.

3. Methodology and Data Collection

As mentioned above, the material for the article was taken from three dictionaries for "Foreign Words" by three different lexicographers, namely: 1) "*Dictionary of Foreign Words*" by I. Imedashvili, published in 1904, Tbilisi; 2) "*Dictionary of Foreign Words*" by G. Akhvlediani, 1933, Tbilisi; 3) "*Dictionary of Foreign Words*" by M. Chabashvili of 1989, Tbilisi. As to the reason why only the presented three editors, only these three have created foreign words vocabularies during the 20th century., There are later editions of the same editors (with a gap of several years between the first and second editions). However, they were less attractive to us since they showed insignificant variations from the initial editions.

For this article, we selected foreign loan words, which have long been institutionalised and are constantly used in the media and day-to-day conversations in Georgian. Unfortunately, measuring the accurate frequency of usage of lexical items of Georgian is impossible due to the deficiency of corpus linguistics and appropriate data, unlike English words, where the system of Google Books Ngram Viewer makes it possible to check the frequency of word occurrence. The research on Language Policy in Georgia: Situation analysis and research findings, carried out by the Center for Civil Integration and Inter-Ethnic Relations (CCIIR) in 2023 and supported by USAID and UNAG, also mentions the deficiency of digital systems in Georgia, making corpus linguistic research a significant challenge (Center for Civil Integration and Inter-Ethnic Relations, 2023: p. 26). The only option is to rely on Google search for links, which still gives a very vague idea of a word's accurate extent of usage. However, in this particular case, as the words chosen for the article have long been established, the system's deficiency does not present a limitation for drawing certain conclusions.

The word list compiled is the same for all three dictionaries mentioned above (I. Imedashvili, G. Akhvlediani, M. Chabashvili). Thus, it allows us to diachronically observe the process of loan word adoption into the Georgian Language to see how and what they changed or how they changed themselves (possible morphological or spelling variations), whether they replaced their Georgian equivalents or limited the use of them, how productive they were or have become word-formation-wise, and whether Georgian has managed to preserve authentic Georgian forms.

Section 4.2 of the article delves into using two foreign loan words and their variations. These words are კომუნიკაცია (*komunikatsia*) – (communication) and კონტაქტი (*kontaqti*) – contact, which, being just a tiny portion of a more extensive list of such vocabulary, are not sufficient for revealing the full scale of the tendencies, still provide some insight into what we might expect if appropriate measures are not taken.

4. Results and Discussion

In Section 4.1 below, we will analyse the examples of foreign forms that facilitated the complete loss of Georgian versions, including those that became the most productive by generating further forms from foreign bases.

4.1 Georgian words gradually disappearing from Foreign Word Dictionaries and Speech

It is a standard procedure to update, edit, and enrich dictionaries with new forms. However, the material in hand reveals an unpleasant tendency. Namely, from the first 1904 Imedashvili foreign words dictionary to the last one of 1989 by Chabashvili, many Georgian words were gradually lost, and instead of one-word Georgian equivalents, explanatory Georgian definitions were provided, revealing the tendency that Georgian words were not considered necessary or relevant anymore. Nevertheless, another plausible reason might be that the explanatory options would be more easily understood. It would be sufficient to bring several such cases to see how this "Harmless" strategy might change the overall picture. As to why it is so important, there is no need to argue that unless we keep Georgian vocabulary, over time, it will become virtually impossible to find the words of Georgian origin in Georgian texts. It does not concern only the words; they are followed by the sentence structure, which differs from the Georgian structures, and for which we must use syntax and morphology that are alien to our Language. Examples of it will be given below. For now, we will start by analysing the words that have entirely lost their Georgian versions or those whose understanding is complex without a particular context since they have become obsolete.

Let us take the above-mentioned "**Version**," for instance. In Imedashvili's dictionary, the definition reads: "ვერსია - ლათ. ბრუნვა, ცვლილება; სიტყვის შებრუნება, ერთხელ მოთხრობილის შეცვლა და სხვა სახით მოთხრობა, "(*versia*) (Version—Lat. Turning, change; word alteration, changing and retelling what once has been told differently) (Imedashvili, 1904, p. 324). The same word in Akhvlediani's Foreign Words Dictionary is presented as follows: "ვერსია - 1) *ნასხვაური*: რაიმე ფაქტის (ცნობის, ნაწარმოების) მეორეგვარი გადმოცემა ან დალაგება; (Version – 1) "Naskhvauri ", a different account of a fact (information, work of art) (Akhvlediani, 1933, p. 151). Chabashvili gives the shortest

explanation for the word, describing it as: „ვერსია - (ფრანგ. Version) რაიმე ფაქტის, ამბის ერთ-ერთი ახსნა ან გადმოცემა (რამდენიმედან) “. (Version – any one interpretation of a fact or event (from several) (Chabashvili, 1989, p. 149).

As we can see, the laconic Georgian alternative of *ნასხვეური (Naskhvauri)* is not provided in the other two dictionaries. Words are more easily forgotten if they disappear even from dictionaries. This shows how *ვერსია (version)* swallowed *ნასხვეური (naskhvauri)*, the meaning of which the majority of contemporary Georgians do not know. Even the Internet gives only several links for the word, all connected to the same source (Ak. Urushadze, 1964, p.146).

It is equally interesting to see the word *“Balance's” (ბალანსი)* Georgian equivalent. The word Balance itself has proven to be very productive, considering how many further words it has produced (დაბალანსება - dabalanseba – n. (balancing), დაუბალანსებელი - daubalansebeli – adj. imbalanced), დასაბალანსებელი - dasabalansebeli – adj. (requiring balance), ბალანსირება - balansireba – n. (balancing), ვაბალანსებ - vabalanseb – v. (to balance) and all other verb forms) in combination with Georgian affixation, while its Georgian equivalents – *„ჯამთაჯამი (Jamtajami)*, *„სწორწონა“ (stsortsona)* have disappeared altogether. In Imedashvili's dictionary, Balance has the following definition: „ბალანსი - ფრ. *ჯამთაჯამი, სწორწონა*. შემოსავალ-გასავლის გათანასწორება, ე.ი. რამდენიმე ხნის განმავლობაში რაიმე წარმოების შემოსავალ-გასავლის ანგარიშის გამოყვანა დავთრებში (Balance – „jamtajami“, „stsortsona“, the balance of income and expenditure, i.e. recorded calculation of income and expenditure for a certain period) (Imedashvili, 1904, p. 121). Akhvlediani gives a different definition: „ორი მოვლენის, ან ორი პროცესის შეპირისპირება, მაგ., სავაჭრო ბალანსი, საქონლის შემოზიდვის (იმპორტი) და გაზიდვის (ექსპორტი) შეპირისპირება (contrast between two events or processes, e.g. trade balance, contrast between brought in (import) and sent out (export) goods)“ (Akhvlediani, 1933, p. 53) The definition is long and detailed but explanatory, and neither of the Georgian forms is mentioned. However, he retains one Georgian word - *„წონამასწორი“ (tsonamastsori)* from its derivatives, equivalent to *„ბალანსირი“ (Balansiri – balance lever)*. Chabashvili's dictionary only gives explanatory definitions, avoiding Georgian equivalents altogether. This case also exemplifies Georgian words' tendency to vanish from definitions. Akhvlediani, while defining Balance, uses Georgian words *„შემოზიდვა“ (shemozidva)*, *„გაზიდვა“ (gazidva)* for Import and Export, putting the two latter in brackets. In contrast, Chabashvili uses only the two loan words – Import and Export, forgetting to mention what they mean in Georgian, which indicates that, at this stage, the loans are so common that they do not require further explanation.

„ფანატიზმი“, „ფანატიკოსი“ (phanatizmi/Phanatikosi – fanaticism/fanatic) are equally interesting forms. Today, the Georgian equivalent for the notion of “fanaticism” is „ბრმადმორწმუნეობა“ (brmadmorts muneoba – blindly believing in sth). However, one more alternative, which has been lost, was „მიბრჯნილობა“ (mibrjniloba). Imedashvili gives the following definition for the word “fanaticism”: „ფანატიზმი - ბერ. მიბრჯნილობა, საკუთარ აზრ-შეხედულებათა გამო სხვათა მოსაზრების შეუწყნარებლობა;“ (intolerance towards other people’s opinions) „ფანატიკი - მიბრჯნილი, - რომელიმე მოძღვრებით ანუ მიმართულებით ბრმად გატაცებული, სხვათა შეუწყნარებელი, საკუთარ ზნეობრივ-სარწმუნოებრივ შეხედულებათა სასტიკი დამცველი“ (a person blindly following a specific direction or a doctrine, intolerant towards others, a harsh protector of their moral-religious principles (Imedashvili, 1904, p. 934). Akhvlediani’s version of the definition is as follows: „რაიმე იდეის ან რწმენის გატაცებითი მიმდევრობა, ბრმადმორწმუნეობა, რომელსაც თან სდევს სხვისი რწმენის აუტანლობა.“ (Following an idea or faith, blind devotion, which is accompanied with intolerance towards someone else’s faith) (Akhvlediani, 1933, p. 403). As is evident, the definition does not contain the word „მიბრჯნილი“ whereas in Chabashvili dictionary, as in previous cases, the explanation of the noun contains another noun based on the form defined: „ფანატიზმი - ფანატიკოსის აზრები და მოქმედება; რაიმე რწმენით (რელიგიით და სხვ.) უკიდურესი გატაცება; ბრმადმორწმუნეობა.“ (**Fanatism** – the ideas and actions of a **fanatic**, blind allegiance to particular faith (Chabashvili, 1989, p. 386)

Another loan word that replaced the Georgian alternative and which is worth mentioning is „დეფექტი“ (depheqti – defect). Although there seem to be enough Georgian versions of the word, such as „წუნი“, (tsuni), „ზადი“ (zadi), „ნაკლი“ (nakli), „ხარვეზი“ (kharvezi) and the word formations based on them, it is evident that the forms „დეფექტი“, (depheqti) „დეფექტური“ (depheqturi) „დეფექტიანი“ (depheqtiani), „უდეფექტო“ (udepheqto) frequently replace the Georgian forms even if the latter ones are quite flexible word-formation wise. Unfortunately, there is one more Georgian form that the Georgian population does not remember; it is „წანახედი“ (tsanakhedi – defect). Imedashvili gives the following definition: „დეფექტი“ არის წანახედი, დანაკლისი, შეცდომა“ (Depheqti – a defect (tsanakhedi), a fault, a mistake) (Imedashvili, 1904 p.231). Akhvlediani introduces the derivatives based on „დეფექტი“ (depheqti) in the form of „დეფექტიანი“/“დეფექტური“ (depheqtiani/dephekturi) (Akhvlediani, 1933, p. 116). For Chabashvili „დეფექტი“ (depheqti) არის „ნაკლი, ნაკლოვანება, ზადი, ხარვეზი“ (flaw, blemish, imperfection), ხოლო დეფექტური - „დეფექტის მქონე, ნაკლულოვანი, ნაკლულევანი“ (depheqturi – having a defect, imperfect. (Chabashvili, 1989, p. 108).

In today's chaotic existence, full of **Intrigues**, it is no wonder the word itself is so frequently used. Intrigue has become part of political and social activities not only in Georgia but worldwide as well. In the previous century, the French word „Intrigue“ and „Intriguante“ had Georgian alternatives in the form of „ქვებუდნაობა“ (qvebudnaoba) and „ქვებუდანი“ (qvenudani). Imedashvili's definition contains the mentioned Georgian forms (Imedashvili, 1904, p. 394), but Akhvlediani skips mentioning them and, as usual, prefers a descriptive definition (Akhvlediani, 1933, p. 179). In the case of Chabashvili, again, the foreign word is described by the use of a foreign word of the same base: „ინტრიგანი - პირი, რომელიც ინტრიგებს აწყობს, მიმართავს. “ (**Intrigant** -a person, frequently resorting to **Intrigues**) (Chabashvili, 1989, p. 174). As we can see, we once again lost authentic Georgian Words - „ქვებუდნაობა“ და „ქვებუდანი“ (Qvebudnaoba, Qvebudani).

There are many more lost or forsaken Georgian words, the complete analysis of which is impossible in this article and will be further analysed in the Ph. D thesis. The final aim of this research segment is to present the list and analysis of all words that have „successfully“ been replaced by foreign alternatives. For this particular article, we showcased the forms common in Georgian society.

4.2 The Problem of Foreign Loans Frequently Replacing their Georgian Equivalent

Below, we will examine samples from modern Georgian speech to see what harm foreignisms' frequent use causes apart from replacing their Georgian equivalents and what further threats the Georgian Language poses by the structures following their use. For this particular case, two foreign loan words were chosen: კომუნიკაცია (komunikatsia) - communication and კონტაქტი (kontaqt) – contact, (which were already included in Imedashvili's first foreign words dictionary as early as 1904). As to why, they have been extensively used in oral communication, as well as on television and other kinds of media, especially since the internet revolution and due to globalisation reasons. Having witnessed multiple times how these forms awkwardly replace authentic Georgian lexical and grammatic forms, I decided these two could be good examples of how the extensive use of loan words, their derivatives and loan collocations can impoverish the language, make it devoid of its flexibility, forming the foundation for further collocative non-native forms employing analogy or verbalising the loan nouns, and through replacement, facilitating the loss of native ones or their becoming obsolete. Understanding that two examples are not enough to create an accurate picture of the current language situation in Georgia, my further plan is to analyse a more comprehensive selection of such loan words to reveal the specific patterns they follow in the Georgian context. However, at this stage, they serve as decent examples of how, according to

Usage-based theorists, extensive language experience gradually makes once unacceptable language forms acceptable.

As mentioned above, technological resources do not allow us to accurately tell how widespread certain forms are. However, the mentions on the internet are still a good indicator of the frequency of use of specific forms, and since the material presented on webpages has become an acceptable source of secondary data collection, we will bring examples from the web. Let us see the cases of the usage of the word კომუნიკაცია (**komunikatsia**) – **communication** in different contexts.

„კომუნიკაცია“ (komunikatsia – communication) has become an inseparable part of the 21st century existence both as a concept and as a word. We hear the word constantly, as we „ვამყარებთ კომუნიკაციას“ (vamkarebt komunikatsias – have communication with) (in Georgian „ვუკავშირდებით“ – (vukavshirdebit – to contact), „კომუნიკაციაში ვართ/ვიმყოფებით“ (komunikatsiashi vart/vimkophebit – in decent Georgian – „ვურთიერთობთ/ვაგრძელებთ ურთიერთობას“ (vurtiertobt/vagrdzelebt urtiertobas – keep in touch/contact), „ვკომუნიცირებთ“ (vkomunitsirebt - „ვურთიერთობთ“ – vurtiertobt – have a relationship), and it is considered for the media, official websites and documentations to be more respectable to use foreign loan words and structures. Sometimes, even one sentence can reveal how detrimental the effect of such neglect or fashion can be:

A sample from a webpage:

„ტრენინგის მიზანია, თანამშრომლებს გააცნოს ვერბალური და არავერბალური ეფექტური კომუნიკაციის პრინციპები, საჯარო გამოსვლის, დისკუსიისა და პრეზენტაციის უნარები“. (The training aims to familiarise the staff with principles of effective verbal and non-verbal communication, the skills of public speaking, discourse and presentation) (The Tegeta Academy, n.d.). From the presented 16 words, 8 are foreign loans, while it would not take much effort to form the sentence as below:

„ტრენინგის (წვრთნის) მიზანია, თანამშრომლებს გააცნოს სიტყვიერი და უსიტყვო ეფექტიანი (შედეგიანი/შედეგის მომცემი) ურთიერთობის საფუძვლები, საჯარო გამოსვლის, სიტყვიერი პაექრობისა და წარდგენის უნარები“. As we can see, all of the loan words have Georgian alternatives. Nevertheless, unfortunately, for modern Georgians, such “formulation” of the sentence already sounds awkward as we have become accustomed to the versions with lots of foreignisms, which are considered more appropriate.

We mentioned above that the legislation systems also harm the Language considerably. See the example below:

„სტანდარტებში გამოყენებულ ტერმინებს აქვთ შემდეგი მნიშვნელობა: 1) მოქალაქე - ნებისმიერი პირი, რომელიც უშუალო ან ელექტრონულ კომუნიკაციას ამყარებს მოხელესთან“. (The terms used in the standards have the following meanings: 1) A citizen – any individual who has either electronic or face-to-face communication with a clerk) (Akhalkalaki District Court, 2007.) In this sentence, several words do not have Georgian alternatives (სტანდარტები - standards, ტერმინები - terms) and it would be better to at least replace the foreign loan translation „კომუნიკაციას ამყარებს“ (establish communication) with a laconic Georgian verb „ურთიერთობს მოხელესთან“ (urtiertobs mokhelestan – has contact with a clerk). If the regulations concerning language norms and standards are controlled, at least at such establishments, the speed of adverse modifications and transformations of the Language can be decreased.

The two forms mentioned above are slightly less harmful compared to the form „კომუნიციერებს“ (komunitsirebs – communicates), which has been quite frequently noticed on the media used by public figures and politicians: „ხალხთან ეს არ კომუნიციერებს ისე, როგორც მედიასთან არ კომუნიციერებს, ისე, როგორც არ მონაწილეობს დებატებში.“ (He does not communicate with people, neither with the media, he does not participate in debates) (an excerpt from a commentary made by a public figure before elections) (ipress, October 19, 2020). It is not clear why someone might use such awkward structures when there is a simple Georgian option in the form of „ურთიერთობს“ (urtiertobs – has contact with).

We meet even more absurd forms in marketing and advertising. The same “Communicate” is loan-translated into the Georgian version of the advertisement, and the sentence sounds ridiculous: „დერმა - (კანის შუა შრე). რიტმული სისტემა საკუთრივ კანთან კომუნიციერებს (komunitsirebs) და ის სისხლძარღვთა ფართო ქსელითაა აქ წარმოდგენილი.“(Weleda, n.d.)

Let us see how it reads in English: „Derma – (the middle layer of the skin). The rhythmic system **communicates with** the skin itself and is represented by a vast web/net of blood vessels here”, – a word-by-word translation, equally ridiculous in both languages.

We can bring one more loan word, which is extremely popular currently, replacing a variety of Georgian verbs and producing many unacceptable forms in Georgian. It is the word „კომენტარი“ (comentari – a comment) and its Georgian derivatives. In the foreign words' dictionaries, the word is defined as „განმარტება, ახსნა-განმარტება“ (ganmarteba - explanation, elucidation) (Imedashvili, 1904, p.460; Akhvlediani, 1933, p. 208), Chabashvili adds „კრიტიკული შენიშვნა, მსჯელობა რისამე თაობაზე“ (critical remark, discussion about something) (Chabashvili, 1989, p. 205). We will examine several cases with the word,

starting from a seemingly less harmful „კომენტარი“ (komentari – a comment) and finishing with totally unacceptable „დაკომენტება, დაკომენტირება“ (dakomenteba/dakomentireba – to comment). Not only social networks but also the whole media, including the press, are full of these distorted forms. „კომენტარი გააკეთა“ (komentari gaaketa – commented) has become a standard collocation in Georgian speech, and this artificial form replaces many Georgian verbs by the same meaning. Some of these are: „შენიშნა“ (shenishna), „განმარტა“ (ganmarta), „აღნიშნა“ (aghnishna), „განაცხადა“ (ganatskhada). Here is an example from “Kviris Palitra,” a periodical mainly focusing on serious local and foreign issues: „რა კომენტარი გააკეთა ვახტანგ გომელაურმა თანამდებობის შესაძლო დატოვებაზე?“ (What kind of comment did Gomelauri make about his possible resignation) (Kviris Palitra, October 18, 2023) The loan translation of the expression could easily be avoided using a Georgian verb instead. However, the problem is not only this particular loan collocation but also the other ones formed as analogies based on the given model. These homonymous structures threaten the Georgian verb, which is unique and one of the most flexible worldwide. Thus, apart from „კომენტარი გააკეთა“ (“made a comment” – instead of “commented”), we get „განმარტება გააკეთა“ („made an explanation” – “explained”), „შენიშვნა გააკეთა“ (“made a remark” – remarked), which is a dangerous tendency. Georgian, being an agglutinative language, is under the threat of acquiring unnatural analytical verb formation standards, which will eventually have destructive consequences for the Language. As for the other words formed from „კომენტარი“ (comment), the most popular one is „დაკომენტება“ (dakomenteba – to comment), which emerged after social networks became popular and widespread in Georgia. Here, the foreign verb is combined with Georgian affixation (და_ება - da_eba) and further produces additional words in the forms of „დააკომენტა“ (daakomenta – commented), „მიკომენტებს“ (mikomentebts – is commenting), meaning that these words will eventually become part of Georgian verb corpus, replacing their Georgian equivalents.

Conclusion

Based on the discussion above, it is evident that over time, the words entering Georgian from foreign sources coexist with their Georgian alternatives as synonyms and, on many occasions, replace them. In the first stage, the foreign loan words take certain functions of the synonymous Georgian versions, gradually taking the dominant position, which is a step away from completely replacing them and making them forever forgotten. Apart from this, the foreign words, which initially entered Georgian in one specific form, develop further derivatives, employing the rules of Georgian morphology and infiltrating into the area of Georgian verbs, additionally creating many parts of speech (noun » verb » gerund » adjective – e.g. the case of ბალანსი - **Balance**) which generally are very awkward to the Georgian

Language. What is even worse than that, when due to the inflexibility of the form, it is impossible for loan nouns, especially English ones, to transform into “morphologically correct” Georgian verbs, the Georgians resort to creating analytical forms of Georgian verbs, using the loan word and another Georgian form, which functions as an auxiliary verb (კომუნიკაციაში იმყოფება - **komunikatsiashi imkopheba** (communicates), კომენტარი გააკეთა - **komentari gaaketa** (commented)) or translate the collocations, leaving the foreignism is kept in its place, which is the most significant danger as it threatens to shaken and ruin the structure, the backbone of the Language. We cannot avoid all kinds of impacts on the Georgian Language due to technological developments and globalisation, which erode the borders between languages.

There will always be the necessity to adapt new terms and the names of recent inventions or concepts, and we also need the right strategies and language politics. The issue in this article calls for immediate reaction, measures, and coordination between all establishments responsible for protecting the Georgian Language. Above, we mentioned the strategic development project for 2021-2030, which enumerated many problems connected to the language policy, including the issue of protection of the Georgian language, creation of special language committees, terminology and lexicography development initiatives and governmental support for these common goals.

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