

**Linguistic and Cultural Connections between  
Iran and Georgia and Their Role in Facilitating  
the Teaching of Persian and Georgian Languages**

**ირანსა და საქართველოს შორის  
ენობრივი და კულტურული კავშირები  
სპარსული და ქართული ენების სწავლების პროცესში**

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ენის სწავლება ყოველთვის წარმოადგენდა ფუნდამენტურ და უმნიშვნელოვანეს საკითხს გლობალურ სივრცეში, რადგან ადამიანი სოციალური არსებაა და მისი განვითარება პირდაპირ კავშირშია ენასთან; შესაბამისად, ენის გარეშე ადამიანთა საზოგადოება შესაძლოა, სტაგნაციის საფრთხის წინაშე აღმოჩნდეს. ენის სწავლება განსაკუთრებით მნიშვნელოვანი იყო და არის იმ ხალხთა შორის, რომელთაც გეოგრაფიული და კულტურული სიახლოვე აკავშირებთ. ქართული და სპარსული კულტურა საუკუნეების განმავლობაში ინტენსიურ ურთიერთქმედებას განიცდიდა ერთმანეთზე. ამდენად, სპარსული ენის სწავლება ქართველთათვის და ქართული ენისა კი სპარსელებისთვის ისტორიულად მნიშვნელოვანი პროცესია, რომლის აუცილებლობაც ჩვენს წინაპრებს ჯერ კიდევ საუკუნეების წინ ჰქონდათ გააზრებული. აღნიშნული ენობრივი და კულტურული ურთიერთგაცვლის უწყვეტობა დღემდე წარმოადგენს ამ ხალხებს შორის ენის სწავლების ხელშეწყობის ერთ-ერთ უმნიშვნელოვანეს მიღწევას.

დღეს ქართველებსა და ირანელებს შორის არსებული მრავალი ენობრივი და კულტურული პარალელი ქმნის ხელსაყრელ პირობებს ორივე ენის შესწავლის პროცესის გამარტივებისთვის.

წარმოდგენილ სტატიაში იმ პრინციპის საფუძველზე, რომ ენობრივი და კულტურული ურთიერთქმედების ზრდა პირდაპირ აიოლებს ენის ათვისების პროცესს, ავტორები აჩვენებენ, რომ ქართულსა და სპარსულ ენებს შორის არსებული საერთო ლექსიკური ფონდი, რომელიც რამდენიმე ათას ერთეულს მოიცავს, მნიშვნელოვან რესურსს წარმოადგენს ენის სწავლების გასამარტივებლად. აღსანიშნავია, რომ ამ საერთო ლექსიკის ნაწილი სრულ იდენტობას ავლენს, ხოლო ნაწილი კი განსხვავდება ფონეტიკური მოდიფიკაციებით ან, იშვიათ შემთხვევაში, სემანტიკური ცვლილებებით, რომლებიც სტატიაში ცალკეულ კატეგორიებად არის დაჯგუფებული.

**საკვანძო სიტყვები:** ქართულ-სპარსული ენობრივ-კულტურული ურთიერთობები, ქართული ენის სწავლება, სპარსული ენის სწავლება, საერთო ქართულ-სპარსული ლექსიკა.

#### ABSTRACT

The Language teaching has always been a fundamental and essential issue worldwide. Human beings are inherently social, and their growth and development are closely linked to language. Without language, human society would stagnate and ultimately face the risk of decline. Consequently, language education has always been particularly important, especially among neighboring peoples who have maintained close geographical, cultural, and historical ties.

The Persian and Georgian languages and cultures have interacted extensively for centuries, exerting significant mutual influence. As a result, teaching Persian to Georgians and teaching Georgian to Persian speakers have long been regarded as important endeavors. Recognizing this significance, scholars and educators in both societies began promoting language learning centuries ago. The linguistic and cultural exchanges that have developed over time now constitute a valuable foundation for facilitating language education between these two peoples.

Today, Iranians and Georgians continue to share numerous linguistic and cultural similarities. By drawing upon this shared heritage, the teaching and learning of Persian and Georgian can become more effective and accessible. Based on the premise that increased linguistic and cultural interaction facilitates language acquisition, this paper demonstrates that the thousands of shared lexical items between Persian and Georgian provide an exceptional resource for simplifying the teaching of both languages. It is noteworthy that some of these shared words are identical in both languages, while others exhibit only slight differences in pronunciation or, in some cases, semantic variation. These lexical correspondences are classified into several categories, which are examined and analyzed throughout the paper.

**Keywords:** Georgian language teaching; Persian language teaching; shared vocabulary; linguistic and cultural interactions and exchanges

### Introduction

According to Iranian mythology, Tahmuras—the fourth legendary figure of Iran and the third Pishdadian king in the *Shahnameh*—attacked the demons, defeated them, killed some of them, and took others captive. In exchange for their freedom, the captives pledged to teach Tahmuras a new art, namely writing and thirty scripts/languages, including Roman, Chinese, Arabic, Sogdian, Pahlavi, and others (Ferdowsi1379 [2000]: 7–38).

This mythical narrative beautifully illustrates the importance of writing and language even in the mythical age. Human beings are inherently social, and their growth and development are directly dependent upon language. Without language, human society would experience severe stagnation and ultimately face the threat of extinction. Consequently, language teaching has always been particularly vital and indispensable, especially for peoples living in close geographical proximity and neighboring one another. Among such peoples are the Persians and the Georgians, whose languages and cultures have maintained extensive interactions since ancient times. As a result, they share numerous linguistic and cultural commonalities. Today, these shared linguistic and cultural resources can be utilized in various fields, particularly in language education, where they can facilitate and simplify the otherwise challenging process of learning each other's languages.

Regarding the significance of the historical and cultural heritage shared by Iran and Georgia, one Georgian scholar has observed:

„Indeed, the most precious treasure that Iranians and Georgians have gained throughout the several thousand years of their historical relations is this spirit of friendship, mutual assistance, and kindness, which has strengthened our resilience and endurance... Fortunately, the literary and cultural ties shared by Iranians and Georgians are not merely a legacy of past centuries; they remain vibrant and alive today...“ (Baradze 2001: 31).

Although Georgian and Persian do not belong to the same language family – the Georgian (Kartvelian) language is a member of the Kartvelian language family, which is an independent language family, whereas Persian is a member of the Indo-European language family – the strong cultural, social, economic, and political ties that have connected these peoples for millennia have resulted in extensive linguistic and cultural interaction. Consequently, a considerable number of cognate and shared lexical items can be found between the speakers of these two languages. Some scholars have estimated that the number of such shared lexical items exceeds three thousand. According to a computer-assisted linguistic study conducted under the supervision of Professor Uturgaidze, a specialist in Caucasian languages and Kartvelian dialects, at the Institute of Linguistics of the Georgian Academy of Sciences in 1996, „more than 3,000 lexical units of Iranian origin have been recorded in the various languages and dialects of the Kartvelian language family“ (Giunashvili 1997: 82). Undoubtedly, this represents a unique resource that can greatly facilitate the teaching of Georgian to Persian speakers and the teaching of Persian to Georgian speakers. The present study is devoted to examining this very issue.

It is worth noting that, to date, none of the distinguished authors of textbooks for teaching the Georgian language to Persian speakers or the Persian language to Georgian speakers has employed this potential in an appropriate and systematic manner. One of the objectives of the present study is to advocate this approach, which may open a new avenue and provide a novel method for teaching these two languages to each other's learners.

The Persian language, owing to its rich and firmly established cultural heritage, and because it served as the language of one of the world's major political powers over the course of many millennia and centuries, spread to numerous regions across the world. As a result, it has borrowed lexical items from many languages and, conversely, has contributed a considerably larger number of loanwords to the languages of many peoples throughout the world. Evidence for this claim can be found in the large number of Persian words that are still present today in languages such as Arabic, Armenian, Malay, Turkish, English, Chinese, Georgian, and many others. Numerous scholarly books and articles published on this subject provide ample testimony to this fact. By way of example, only a few of these works are mentioned below:

The Persian Language and Literature in the Ottoman Realm by Dr. Mohammad Amin Riahi, which demonstrates the incorporation of numerous Persian lexical items into the Turkish language.

Mutual Historical and Cultural Influences of Iran and Georgia, published in 2001 by the Center for Printing and Publications of the Ministry of Foreign Affairs of Iran, which contains a number of valuable scholarly articles.

The Persian Language in the World book series, published over many years by the Secretariat of the Council for the Promotion of the Persian Language and Literature. This extensive series examines various aspects of Iran's cultural and linguistic relations with other countries and explores the diffusion of the Persian language across different societies and languages. Among its volumes are:

- Persian Language in the World – Georgia (Vol. 12)
- Persian Language in the World – China (Vol. 10)
- Persian Language in the World – Greece (Vol. 9)
- Persian Language in the World – England (Vol. 1)
- Persian Language in the World – Russia (Vol. 13)
- Persian Language in the World – Poland (Vol. 4)
- Persian Language in the World – The Netherlands (Vol. 3), among others.

These examples are cited merely for illustrative purposes. From ancient times to the present day, numerous studies have been devoted to this subject, particularly concerning Persian loanwords in languages such as Arabic and Turkish. To avoid unnecessary prolixity, these works are not discussed here.

These processes of lexical borrowing and lending, alongside broader cultural, scientific, literary, and artistic exchanges, have created valuable opportunities and opened new avenues for mutual interaction. At the very least, they facilitate language learning for speakers of each language and make this process more accessible and effective. This opportunity is particularly significant for learners of Persian and

Georgian. For some time, the current authors have been developing this approach within the framework of the manual, and in this short article they attempt, as far as possible, to present an outline of this work.

It should also be noted that, the present study necessarily focuses on teaching the Persian language to Georgian learners. Nevertheless, by reversing the direction of the proposed methodology, the same approach can equally facilitate the teaching of the Georgian language to Persian speakers. In other words, the discussion presented here has the potential for a two-way application.

#### A Simple Method for Teaching Persian to Georgian-Speaking Learners

The teaching of languages to non-native speakers is a global field with a long-standing tradition and constitutes a highly specialized discipline. Numerous approaches and methodologies for language instruction have been proposed and implemented over time. Some of these approaches are primarily grammar-oriented, while others place greater emphasis on reading comprehension as the foundation of language learning. A third group advocates intermediate methods that combine elements of both. As noted earlier, the present study introduces an alternative approach, which will be discussed below.

Before presenting this method, it is worth noting that the teaching of Persian in the Caucasus, particularly in the culturally rich and academically distinguished country of Georgia, has a long history. Many Georgian and Iranian scholars and linguists dedicated to fostering cultural relations between the two nations have made significant contributions to this field. Their efforts have extended across both the traditional and the modern educational systems. To avoid unnecessary digression, however, a detailed discussion of their achievements is reserved for a separate study.

All the work accomplished to date deserves recognition. Every distinguished author has adopted the methodology that he or she considered the most appropriate and effective. We likewise seek to contribute to this field and hopes that, by building upon previous achievements, a more effective approach to the teaching of both Persian and Georgian may be developed. Furthermore, the method proposed here may also prove beneficial for teaching Persian to speakers of other languages.

In brief, the proposed methodology is founded upon the linguistic and cultural commonalities shared by Iran and Georgia. Accordingly, its central principle is the systematic use of lexical items that are common to, or closely resemble one another in, both Persian and Georgian. If these shared linguistic resources are incorporated into the teaching of Persian to Georgian-speaking learners, a substantial part of the language-learning process can be facilitated simply by drawing learners' attention to these similarities and making them aware of their existing linguistic knowledge. As a result, the learning process becomes both easier and more effective.

For this reason, authors proposes that, whenever possible, Persian language instruction should make use of lexical items shared by Persian and Georgian. Since vocabulary constitutes the core of any language, lexical correspondences between the two languages can provide invaluable support for learners. In this approach, a major responsibility of the instructor is to identify identical or partially similar lexical

items occurring in both Persian and Georgian and to employ them as pedagogical tools throughout the teaching process.

Similarly, native speakers of Persian who wish to learn Georgian may also benefit from this approach. By drawing upon the same shared lexical and cultural resources, the acquisition of Georgian can likewise become considerably more accessible and efficient.

#### Identical and Partially Cognate Lexical Items in Persian and Georgian

A considerable number of lexical items are currently used by both Georgian and Persian speakers. Some of these words are identical in form and meaning in both languages, whereas others occur with slight phonological or morphological modifications or have undergone semantic shifts. In certain cases, identifying these correspondences may be relatively difficult and requires brief grammatical explanation or linguistic analysis. Once these relationships are recognized, however, they are more readily retained in the learner's memory.

It should also be noted that most lexical items that have undergone structural modification appear in Georgian with the substitution of one or two phonemes. Likewise, a number of Persian lexical items have entered Georgian through the addition of one or two sounds or letters while preserving either their original meaning or a closely related semantic value. The following section presents several categories of lexical correspondences between Persian and Georgian.

The first type: Lexical Items That Are Identical or Highly Similar in Persian and Georgian

The first category comprises lexical items that are either identical or highly similar in form and meaning in both Persian and Georgian. When these words are used by speakers of either language, their meanings are generally understood with little or no difficulty, allowing them to be readily recognized as shared lexical items. Examples include:

*bāzār* (market), *sā'at* (clock/watch), *darīcheh* (window), *qahveh* (coffee), *kabāb* (kebab), *pul* (money), *chāy* (tea), *jām* (cup/goblet), *chakmeh* (boot), *mekānik* (mechanic), *chakosh* (hammer), *komod* (cupboard/cabinet), *hashish*, *balūt* (oak), *jān* ("my dear," a widely used term of endearment in Persian as well), *ampul* (ampoule), *kucheh* (street/lane), *otu* (iron), *pomād* (ointment), *telefon* (telephone), *zangi*, *lāzhvardi* (azure/lapis blue), *shāhzdeh* (prince), and *zarbezan*. In Georgian, *zarbezan* denotes a military device, such as a cannon or a fire-projecting weapon. In contemporary Persian, however, this lexical item has largely been replaced by the foreign-derived equivalent *manjanīq* ("catapult" or "trebuchet"). Interestingly, the word *manjanīqi* also exists in Georgian, although today it is relatively uncommon and is used with a different meaning.

Additional examples include *pāy-andāz* (doormat), *qand* (sugar loaf), *sālun* (hall), *bāghcheh* (garden), *taxi*, *tambāku* (tobacco), *ālbālu* (sour cherry), *bālesh* (pillow), *Toyota*, *computer*, *vakil* (lawyer), *medal*, *kārkhāneh* (factory), *protein*, *naqd* (cash), *Minu*, *Minā*, *fenjān* (cup), *chang* (a musical instrument, harp), *mīkhak* (clove), *zanjabil* (ginger), *ananās* (pineapple), *yunjeh* (alfalfa), *sonbol* (hyacinth), *printer*,

*lashkar* (army), *abrishami* (silken), *sardār* (commander), *dard* (pain), *soup*, *amānat* (deposit, trust), *sharbat* (medicinal syrup), and *visit* (medical consultation or visit).

It is also important to note that a number of the shared lexical items found in Persian and Georgian are now widely used in many other languages and may therefore be regarded as international words. Examples include *bāzār* (bazaar), *virus*, *capsule*, *ampoule*, *taxi*, *hall*, *computer*, *printer*, and others. Regardless of their ultimate linguistic origin, these lexical items are employed in both Persian and Georgian. For the purposes of facilitating language instruction, the present study makes use of such words without addressing the question of the language from which they were originally borrowed.

To this category should also be added a number of proper nouns, including the names of individuals, countries, cities, and other geographical entities, many of which have identical or nearly identical forms in both languages. Even in cases where their Georgian forms differ slightly, the modifications are generally not substantial enough to impede comprehension by Georgian speakers. One example is the Persian name *Teymur*, which is pronounced *Teimuraz* in Georgian.

Other examples include *Giv*, *Nāder*, *Amir*, *Marjān*, *Esfandiyār*, *Rostam*, *Sām*, and *Nestan-Darejan*, one of the principal characters in Shota Rustaveli's celebrated epic „The Knight in the Panther's Skin“. According to some scholars, the name *Nestan-Darejan* represents a modified form of the Persian expression *Nīst andar jahān* („there is none like her in the world“) (Rustaveli 1998, Introduction by Farshid Delshad, p. 66).

Consequently, the incorporation of this group of lexical items into the language-teaching process can make a significant contribution to vocabulary acquisition. By building upon learners' prior familiarity with these shared lexical and onomastic elements, both Persian and Georgian can be taught more effectively and acquired with greater ease.

### Category II

Persian words that have undergone greater phonological and morphological transformation in Georgian are generally used in that language with the addition of one or more letters. Since Georgian is predominantly an inflectional language and words assume different grammatical functions, various suffixes are frequently added to the ends of borrowed lexical items. For instance, when such words function as nouns in the nominative case a particularly frequent grammatical function—the suffix - *i* (ო) is added. Thus, the Persian words *jām* (جام), *kabāb* (کباب), *čāy* (چای), *bāzār* (بازار), *sā'at* (ساعت), and *pul* (پول) are used in Georgian as *jāmi* (ჯამი), *kabābi* (კაბაბი), *čāyi* (ჩაი), *bāzāri* (ბაზარი), *sā'ati* (საათი), and *puli* (ფული), respectively.

In some cases, this suffix is also added in order to accommodate the borrowed word to the morphological and phonological structure of Georgian; however, this issue falls beyond the scope of the present discussion.

It appears that this category of lexical items is considerably larger and more conspicuous than the other categories. Further examples, some of which have become well established in Georgian usage, include the following: *salāmi* (سلامی), *čangāli* (چنگالی), *kamari* (کمری), *brinji* (برینجی), *kišmiši* (کیشمشي), *žāketi* (ژاکتی),

*qešlāqi* (قشلاقی), *araqi* (عرفی), *sigāreti* (سیگار تی), *ziyāni* (زیانی), *leptopi* (لپتاپی), *beži* (بژی), *xāli* (خالی), *čīnāri* (چناری), *Malā Nasraddini* (ملانصرالدینی), *Givi* (گیوی), *Rostami* (رستمی), and *neqābi* (نقابى).

The latter word, *neqābi*, is of Arabic origin and in Persian occurs in constructions with verbs such as *zadan* ‘to put on/apply’, *bardāštan* ‘to remove’, and *dāštan* ‘to have’. In contemporary Georgian, however, *niqābi* (ნიკაბი) is used independently and has become the ordinary equivalent of the word “mask.”

The Persian word *kax* (کاخ) Palace, has likewise undergone a slight semantic modification in Georgian and is used in the form *koxi* (ქობი), referring to small houses or huts constructed in gardens or agricultural fields.

The suffix **-a** (ა) is likewise added to a number of lexical items. Examples include *xātun*, which is used in Georgian as *xātuna* (ხათუნა); *labāda*, which occurs as *labāda* (ლაბადა).

The word *labāda* is now very rarely used in Persian and may even be regarded as an obsolete lexical item. In Georgian, however, it retains a certain degree of currency and denotes a particular type of garment, traditionally worn by shepherds, especially during the winter months while staying in the open countryside.

Similarly, the Persian word *sili*, referring to a slap or a blow delivered to someone's face, is used in Georgian in the form *silā* (სილა).

#### The Third Category:

These are words that are sometimes used in Georgian with a **substitution**, that is, with one letter being replaced by another. It is worth noting that a considerable number of these words contain the letter «ف» (**f**), which is not used in Georgian; consequently, Georgians have replaced it with «ფ» (**p**). The following examples belong to this category: *kāfur* (كافور), which is used in Georgian in the form *kap'uri* (ქაფური); *Ferdowsi* (فردوسی) / *P'erdosi* (ფერდოსი); *federation* (فدراسيون) / *p'ederatsia* (ფედერაცია); *kāfe* (كافه) / *kape* (კაფე); and *Fāti* (فاطی), which is the same word as *Fātemeh* (فاطمه), but has become *Pātima* (ფატიმა) – *Pāti* (ფატი) and is used as a personal name in Georgian.

Among other instances of substitution and replacement, mention may be made of words such as *qālīče* (قالیچه), which is used in Georgian in the form *xālīče* (ხალიჩა), albeit with a slight semantic modification. Likewise, the word *šā'er* (شاعر) is used in the form *šā'iri* (შაირი), also with a slight semantic modification. *xāk-andāz* (خاکانداز), which occurs as *ekan-andāzi* (ეკანდაზი); *ojāq* (اجاق), which is used in the form *ojāxi* (ოჯახი); and *ganje* (گنجه), which occurs as *ganja* (განჯა). Further examples are *somāq* (سماق) / *somāxi* (სუმახი) and *otāq* (اتاق) / *otāxi* (ოთახი).

#### The Fourth Category:

These are words that are used in Georgian with a **semantic change**. Examples of this category include the following:

*Howz* (حوض), which is used in Georgian in the form *auzi* (აუზი), where it is used instead of the word *pool* (სტო).

*Kušk* (کوشک), a word that was much more common in Classical Persian but is less frequently used today. In earlier Persian, it was generally used to denote a palace

or a magnificent building. Thus, Ṭabarī, on page 1603 of the sixth volume of his *Tafsīr*, when recounting the childhood of the Prophet Moses, states: "Pharaoh's palace stood on the bank of the river, and ...".

The word *kāset* (کاست), which comes from the word "cassette" and in Persian primarily referred to an audio cassette — a tape that was inserted into a recorder to play or record material — is used with the same meaning in Georgian.

*Langar* (لنگر), which in Georgian is used to denote a type of tray, whereas in Persian its more common meaning is an **anchor**, i.e. an implement used on a ship.

#### The Fifth Category:

These are words that are used in Georgian with slight modifications in pronunciation, and their number is considerable. In other words, the principal changes occur in the vowels (i.e., vowel sounds), as in the following examples:

The word *juje* (جوجه) is pronounced as *joja*; the word *sarv* (سرو), meaning "cypress tree," is used in the form *saro*; the word *khordēh* (خرده), referring to small-denomination Persian currency or "small change," is pronounced *khurda*.

*Kelīsā* (کلیسا) is pronounced *eklesia*; the word *loqmeh* (لقمه) is used in the form *lukma*.

*baqlī* (بقلی), which in earlier Persian was used to mean a vegetable seller and has become very uncommon in contemporary Persian, occurs in Georgian as *baqali*. The word *bolbol* (بلبل) is used in the form *bulbuli*; that is, the two short vowels are lengthened.

These are only a very small number of examples of identical or partially identical words that are used, to varying degrees, by Georgians and Persian speakers. The purpose of the present study has been to emphasize that, in teaching Persian and Georgian, we can make use of this linguistic resource and thereby facilitate and simplify the learning process for learners of both languages.

According to this approach, once the learner has acquired a basic familiarity with the structure and alphabet of the Persian language, it is first demonstrated to them that there are relatively numerous similarities between Persian and Georgian. Subsequently, instruction proceeds through the teaching of three-word sentences, in which the shared word constitutes the central element and the focal point of the sentence, as well as its principal target.

#### Constructing Simple Three-Word Sentences in Persian

On the preceding pages, we enumerated a considerable number of identical or partially identical words. Here, by way of example, we shall incorporate several of these words into sentence structures arranged in different patterns. At this point, we must first make use of two words from an intermediary language—English, for instance. It can be stated with reasonable confidence that all of our learners are familiar with the two words "**this**" and "**is**," which correspond to the two highly frequently used Persian words «این» ("this") and «است» ("is").

With this simple instructional method, we can now insert hundreds of cognate or similar words, with which Georgian speakers are also familiar, between these two

words. In this way, during the very first lesson, the learner can acquire a considerable number of Persian sentences. For example, if we place 50 similar words within this structure, the learner will have learned 50 declarative sentences that are, hypothetically, of frequent practical use.

Before the end of the lesson, learners are asked, in addition to practising the sentences they have learned, to place another 50 words, which are provided to them, within the same structure at home. In this manner, our learner can easily learn at least one hundred sentences within a short period of time.

In the second lesson, we teach the learner how to form negative sentences in Persian. The learner is asked simply to change the verb «است» (“is”) into «نیست» (“is not”) by adding the negative marker «ن» to it, and thereby to turn the one hundred previously learned sentences into negative sentences. Alongside practising the preceding sentences, the learners are also provided with additional new vocabulary.

In the third lesson, learners are asked to replace the final full stop, which indicates that the sentences are declarative, with a question mark and to give the structure an interrogative intonation. In this way, the learner becomes familiar with another highly important structure in Persian and practises it using the sentences learned previously.

In brief, we continue this method with only minor substitutions, such as replacing «این» (“this”) with «آن» (“that”), introducing plural structures, and so forth. Gradually, we add more vocabulary to these structures until, little by little, we arrive at more complex structures, such as the **passive construction** in Persian and similar grammatical structures. Throughout all these stages of modification, we simultaneously expand the learners’ lexical repertoire.

Based on the authors’ experience with this method, it seems that this approach allows students to achieve results much faster and increases their enthusiasm and motivation for learning the language.

### **Conclusion:**

Teaching one language to speakers of another language constitutes one of the most important and extensive areas of education in the contemporary world. Accordingly, numerous software applications and digital tools have been developed in this field over the past decade. In earlier periods as well, scholars and practitioners interested in language education adopted various approaches to teaching one language to learners whose native language was different.

This study has demonstrated that one of the simplest and perhaps most effective approaches to teaching Persian to Georgian-speaking learners and Georgian to Persian-speaking learners may be to draw upon cultural and linguistic interactions. Owing to the geographical proximity of the two countries and the numerous economic and political events that have shaped their relations over the course of millennia, extensive cultural and linguistic interactions and similarities have emerged between the two languages. However, these features have thus far received comparatively little attention from authors who have undertaken the preparation of language-learning materials in this field.

As a result of these historical interactions, there are now numerous lexical similarities and partial lexical correspondences between Georgian and Persian. This shared linguistic potential provides exceptionally favorable conditions for language instruction and opens up a particularly accessible pathway for learners of the two languages. The present article has examined this potential and its various dimensions to the extent possible.

Finally, it is hoped that the proposed approach to language teaching presented in this article will facilitate the development of more accessible methods for teaching other languages as well and contribute to creating a more effective and learner-friendly educational environment. This may be particularly relevant to languages such as Persian, which has spread across numerous regions of the world, absorbed a substantial number of loanwords from various languages, and, in turn, contributed an even greater number of lexical borrowings to many other languages.

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