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**ONCE AGAIN *KRIȘTE AĖSDGA!*
(*CHRIST IS RISEN!*)**

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ABSTRACT

The present paper deals with the problem of the use of parallel forms “*kriște aĖ-s-dga*” - or “*kriște aĖ-dga*” in the modern standard Georgian language. Based on the diachronic analysis of the system and construction of the polypersonal Georgian verb, it is argued that in this syntagma *aĖ-s-dga* is not monoperpersonal, but a bipersonal verb: *aĖ-s-dga igi mas (kueqanasa /zeda/)* (he is risen above it (Earth) - *kuesknelit//jojoxetit (-gan)* (from hell). Here the prefix *s-* is used correctly according to the norms of the old Georgian language: it is a marker of an indirect object in the dative case (*kueqanasa*) (above Earth).

“*kriște aĖsdga!*” refers to the unique, sacred event - the resurrection of Christ. Only on the Feast of the Resurrection of Christ, it is said: “*kriște aĖ-s-dga mkvdtretit (kuesknelit, jojoxetit), siqutilisa siqutilita damtrgunveli da saplavebis shinata cxovrebis mimniĖebeli*” (= Christ is risen from the dead (from hell), trampling down death by death, and upon those in the tombs bestowing life): only Christ, trampling down death, “*aĖ-s-dga kiesknelit (kvesknelidan, jojoxetit -gan)*” (is risen from hell), *kueqanasa (zeda)*” (above Earth).

Thus, through the polypersonal verb created by Georgian analytical and synthetical way of thinking, physical and metaphysical phenomena are distinguished from one another and a unique event is revealed - the sacral mystery of the resurrection of Christ from the dead.

Keywords: Georgian Language, Polypersonalism of Georgian Verbs, Canonical Form.