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**ZHAM-KARI**  
(For Organizing Mythic Time and Space)

The most legends of East Mountainous Georgia describing the effect of Jvari, have always had the scheme: "profane @ sacred". A holy being becomes a subject of action resulting in a transformed profane modus different in sacral terms.

This contraposition gives rise to mutually-opposite processes and, naturally, implies "counter-tendency" sacralization. If the sacralization process refers, in terms of time and space, to the ideas of regulation, establishment (construction) and creation (of origin), the model "sacred @ profane" relates to eschatological imaginations on downfall (destruction) of the world and apocalypses (the end).

In the context negative and positive models, which are homonymous, but mutually-opposite in terms of content and form, the interpretation of two verses – Iakhsari (a religious song) and Legend of Shuri Fortress, seems very interesting.

Comparison between the structures of these verses enables us to distinguish three basic pairs of opposition consolidating Sakmo's mytho-poetic imaginations about appearance and disappearance of the cult, creation and downfall of the world, sacred and ungodly sacrifices, which constitute the basic features of a time-and-space model of the texts. These pairs are: 1) construction/destruction; 2) the beginning/the end; 3) sacrifice/anti-sacrifice.

The both texts clearly highlight general, time-and-space structure of inverse models. In this regard, if we imagine the history of Sakmo's existence as a whole "text", then these two verses may be deemed its prologue and epilogue, and interpretation of the central episode of this "text" will be possible by analyzing the central