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## Frog-toad Damming up Water and some Branches of the Image

### *Summary*

A series of articles has already been published by the author on the opposition between coagulation and solution in mythology, a particular aspect of which consists of the stagnation (standing, stagnant, “dead” water) and flow (flowing, streaming, “living” water). To this wide theme also pertains mythical images of the spring, fount, stream obstructed or banked up by a stone or rock (the stone itself being an image of final coagulation, stagnation, stiffness) and, in its turn, of the overthrown, demolished, or split apart rock and the stream launched out from (below of) it. In mythology, the obstruction is usually done by the Devil, and the demolition, by its worst enemy the thunder-god. However, in actual texts these mythical personages are often represented by various agents, as animals, anthropomorphic, or human beings. This time, the frog-toad (these reptiles are usually not distinguished in mythology) is under consideration. It obstructs, banks, dams up flowing water and represents the Devil also in many other characteristic motifs. The article consists of 11 chapters each named after the corresponding motif it is assigned for: 1) The frog-toad being killed, it rains; 2) The frog-toad drinks out all the water; 3) The frog-toad sucks out a cow; 4) The frog-toad sucks out a human; 5) The frog-toad de-

prives a human of health; 6) The frog-toad deprives a human of spirit and brings him death; 7) The frog-toad brings misfortune; 8) The frog-toad represents a ghost of the dead; 9) The frog-toad is a Devil's creature; 10) The frog-toad is the Devil; 11) The frog-toad resides at (or itself is) the base of the world. (The latter motif accounts for the part the frog-toad plays in the Creation by coagulating the watery primeval matter.)

As it is shown in the article, all these mythical motifs can be in course derived from the ground image of the frog-toad damming up water (as an implicit agent of the Devil). And although these motifs don't exhaust all of the frog-toad mythology, varied and contradictory as it is, they seem, nevertheless, to constitute its core or stem which centres all of its branches around itself.

Abundant comparative data of different traditions are used in the article indicating, by the way, the benefit and even imperative necessity of employing the comparative method in mythological studies, and for the both parts – not for the Baltic mythology alone but also for those areas of Indo-European culture investigation which not only too often miss the Baltic material but perhaps are even ignorant of its existence. up; the mythical frog-toad drinking out water; the frog-toad mythology; Baltic mythology; comparative mythology.

**Keywords:** mythical images of the spring, fount, stream obstructed, or the flowing water dammed.