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## Serpent-dragon Damming up Streams 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. In the previous article published in this journal (Razauskas 2024a), the frog-toad (usually not distinguished in mythology) obstructing, banking, damming up water and representing the Devil was under consideration. The present article directly continues the previous one, beginning with the mythical origin of the serpent-dragon from the frog-toad and displaying a series of the same mythical motifs related to the serpent-dragon as were those related to the frog-toad.

The article consists of 15 chapters each named after the corresponding motif it is

assigned for: 1) Origin of the serpent-dragon from the frog-toad; 2) The nomenclature of the serpent-dragon; 3) Serpent-dragon is the devil; 4) Serpent-dragon derives from the devil; 5) Serpent-dragon and the stone; 6) Serpent-dragon in the clouds; 7) The serpent-dragon being killed, it rains; 8) The serpent-dragon dams the streams; 9) The serpent-dragon and the water; 10) The grass-snake sucks a cow; 11) The serpent-dragon sucks out a woman; 12) The serpent-dragon gnaws out a human heart; 13) The serpent-dragon devours souls; 14) Serpent-dragon is the death; 15) Killing the serpent-dragon.

As it is shown in the article, all these mythical motifs can be in course derived from the ground image of the serpent-dragon damming up streams. And although these motifs do not exhaust all of the serpent-dragon 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 usually for the both sides). Naturally, the primal assorting of the material according to its sense could be attributed to the structural-semiotic method being fruitfully augmented by the comparative one.

**Keywords:** mythical images of the spring, fount, stream obstructed, or the flowing water dammed up; the serpent-dragon in mythology; Lithuanian (Baltic) mythology; comparative mythology.