

UNIVERSITATEA DIN CRAIOVA
FACULTATEA DE LITERE
DEPARTAMENTUL DE LIMBI ROMANICE ȘI CLASICE

VOLUMUL
COLOCVIULUI INTERNAȚIONAL
RECEPTAREA ANTICHITĂȚII GRECO-LATINE
ÎN CULTURILE EUROPENE
EDIȚIA a XIII-a
*ZEI, DUHURI, CULTE, TOTEMURI, CREDINȚE
ȘI MITOLOGIE ÎN LUMEA GRECO-ROMANĂ*

IN MEMORIAM
KATALIN DUMITRAȘCU

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CUPRINS

Prefață	7
Panagiotis Asimopoulos, Sofia Boudouris, <i>THE GRECO-ROMAN MYTHOLOGY IN GREEK, RUSSIAN, AND SERBIAN IDIOMS: ASEMASIOSYNTACTIC ANALYSIS</i>	9
Panagiotis Asimopoulos, Sofia Boudouris, <i>LA LEYENDA DE LAMIA DESDE EL PERÍODO MÍTICO HASTA LA ERA MODERNA</i>	119
Ilona Bădescu, Daniela Dincă, <i>ENUNȚURI EXCLAMATIVE CARE INVOCĂ DIVINITATEA: O TIPOLOGIE SINTACTICĂ ȘI SEMANTICĂ</i> 167	
Carmen Bălțeanu, <i>CULTUL SFÂNTULUI MUCENIC DIMITRIE-MĂRTURII LITERARE, ARHEOLOGICE ȘI ICONOGRAFICE</i>	181
Andreea – Raluca Barboș, Decebal Nedu, <i>DIVORȚUL ÎN LUMEA ROMÂNĂ. STUDIU DE CAZ: OCTAVIANUS ȘI SCRIBONIA</i>	209
Laurențiu Florin Comănescu, <i>ORGANIZARE CULTURAL RELIGIOASĂ, TEMPLE ȘI CLĂDIRI CULTURALE PE LINESUL ALUTAN DE LA SUD DE CARPAȚI DIN PERIOADA DACIEI ROMANE</i>	219
Dana Dinu, <i>SENSURILE CONCEPTULUI DE EUNOMIA ȘI IMPLICAȚIILE LUI SOCIALE ȘI POLITICE</i>	239
Ilona Duță, <i>CATABAZE ROMANE</i>	253
Luca Ceglia, <i>I FONDAMENTI DEL CULTO DI ROMA</i>	263
Liviu Franga, <i>BREVE CARMEN SAU POETICA REALULUI IMEDIAT LA MARTIALIS</i>	285
Theodor Georgescu, <i>REINVENTAREA TRECUTULUI PRIN REINTERPRETAREA ORACOLELOR – THUCYDIDES 2, 54</i>	295
Elena Gheorghe, <i>RELIGIE ȘI OBICEIURI ROMÂNEȘTI LA MIJLOCUL SECOLULUI AL XIX-LEA ÎN VIZIUNEA CĂLĂTORILOR STRĂINI</i>	301
Cristina Iridon, <i>SIMILITUDINI FOLCLORICE ÎN POVEȘTEA LUI AMOR ȘI PSYCHE ȘI ÎN POVEȘTEA PORCULUI</i>	317

Camelia Manolescu, <i>MOLOCH, LE DIEU DU SACRIFICE DES ENFANTS (Étude sur le roman Salammbô de Gustave Flaubert)</i>	341
Elena-Veronica NICOLA, <i>SEMNIIFICAȚII MITOLOGICE ALE DENUMIRILOR ZILELOR SĂPTĂMÂNII</i>	353
Laurențiu NISTORESCU, <i>INSTITUȚIA SACERDOTALĂ DIN DACIA PREROMANĂ. OBSERVAȚII PENTRU O RECEPTARE CRITICĂ</i>	361
Adrian-Cosmin Petrică, <i>CULTUL LUI AUGUSTUS</i>	383
Mihaela-Claudia Popescu, <i>L'ART DE FAIRE DES PORTRAITS CHEZ HOMÈRE (ILIADÉ, ODYSSÉE) ET BALZAC (EUGÉNIE GRANDET) (II)</i> ...	393
Cecilia Mihaela Popescu, <i>REFLECȚII PE MARGINEA CONFIGURĂRII „UNIVERSULUI DE CREDINȚĂ”</i>	419
Teodor Sâmbrian, <i>RELIGIE, DREPT ȘI RĂZBOI ÎN ROMA ANTICĂ: RITUALURILE JURIDICO-RELIGIOASE ALE FEȚIALILOR PRIVITOARE LA DECLANȘAREA RĂZBOIULUI</i>	427
Adela-Marinela Stancu, <i>DIEU DANS DES EXPRESSIONS</i>	499
Mădălina Strehie, <i>VESTALELE, PREOTESELE CULTULUI STATULUI ROMA</i>	511
Maria Gabriela Voinea, <i>EDUCAȚIA CREȘTINĂ ÎN PERIOADA PRINCIPATULUI</i>	517

PREFAȚĂ

Colocviul Internațional RECEPTAREA ANTICHITĂȚII ÎN CULTURILE EUROPENE, Ediția a XIII-a cu tema: **ZEI, DUHURI, CULTE, TOTEMURI, CREDINȚE ȘI MITOLOGIE ÎN LUMEA GRECO-ROMANĂ**, organizat de **DEPARTAMENTUL DE LIMBI ROMANICE ȘI CLASICE**, FACULTATEA DE LITERE, UNIVERSITATEA DIN CRAIOVA, în data de **27 Mai 2022**, dedică lucrările reunite în volumul colocviului **IN MEMORIAM** doamnei profesor KATALIN DUMITRAȘCU, trecută prea devreme în eternitate.

Atunci când am propus tema ne-am gândit că, până la această ediție a XIII-a, nu a fost abordată de către colocviul nostru tema religiei greco-romane, și de aceea am propus un titlu generos și complex pentru ediția din acest an, tocmai pentru a acoperi cât mai multe aspecte care țin de fenomenul religios antic greco-roman. Nu ne-am gândit nicio clipă la faptul că inițiativa acestui colocviu internațional (în anul 2007) va ajunge spirit, mult prea devreme. Menționăm că și acum suntem șocați de trecerea în eternitate a doamnei profesoare, întreg colectivul de la secția de **LATINĂ**, dar și toți cei care au colaborat cu Domnia Sa, de aceea prezenta prefață a volumului este una atipică.

Vestea trecerii în lumea spiritelor a doamnei profesoare **KATALIN DUMITRAȘCU** a venit ca un trăsnet în luna lui Marte, când tema colocviului deja era stabilită și când așteptam să începem lucrările. Imediat ce tragicul eveniment s-a petrecut, am decis ca lucrările reunite în prezentul volum să fie dedicate **IN MEMORIAM** doamnei profesoare, mai ales că cei mai mulți contributori sunt colaboratori ai Domniei Sale în mediul academic, fie discipoli- foști studenți, foști doctoranzi, fie cunoscuți.

Despre doamna Profesoară Katalin Dumitrașcu ne este foarte greu să vorbim la trecut, mai ales că am avut o lungă colaborare cu Domnia Sa, atât ca studentă, dar mai ales după în cadrul Facultății de Litere, în Catedra creată și condusă mult timp de către doamna profesoară. Am lucrat împreună foarte mult timp la dosare de acreditare pentru programe de studiu, (Domnia Sa a inițiat și două programe de Masterat tot în domeniul receptării culturii greco-latine), la actele colocviului internațional, la publicațiile periodice ale catedrei noastre, la diverse evenimente organizate de către catedră, la întocmirea documentelor tehnice ale Catedrei și așa mai departe, la petiții pentru susținerea latinității, la organizarea de comunicări ale Societății de Studii Clasice din România, unde filiala din Craiova a fost condusă de către Domnia Sa, comisii de doctorat, proiecte de cercetare, legându-ne așadar multe, de mult timp.

CV-ul Domniei Sale este așadar unul impresionant, iar ca inițitoare a **Colocviului Internațional RECEPTAREA ANTICHITĂȚII ÎN CULTURILE EUROPENE** i se cuvine prezentul volum ca un prinos omagiu **IN MEMORIAM**, care conține majoritatea lucrărilor susținute în cadrul acestei Ediții a XIII-a, în care și Domnia Sa se regăsește ca un *genius* tutelar de data aceasta. Considerăm că cele spuse despre Domnia Sa sunt prea puține și nu pot reda întru totul profundul regret al tuturor celor care au cunoscut-o și care au colaborat cu Domnia Sa, dar încercăm prin acest volum să îi oferim Caesarului ceea ce este al Caesarului.

Volumul cuprinde lucrări de mitologie, foarte interesant abordate, despre mituri mai puțin cunoscute. Foarte frecvente sunt și studiile care conțin analiza unor culte din societatea romană și nu numai, studii despre dreptul religios al războiului, prezentat în premieră în România de către domnul Profesor Teodor Sâmbrian, un vechi și fidel colaborator al doamnei profesor Katalin Dumitrașcu și al Colocviului Internațional, studii despre instituțiile religioase romane, despre educația creștină în Imperiul Roman. De asemenea, tema acestei ediției a generat și contribuții foarte interesante în domeniul lingvistic, lexicografic, literar, studiilor de gen, antropologiei și al studiilor culturale.

Așadar tema **ZEI, DUHURI, CULTE, TOTEMURI, CREDINȚE ȘI MITOLOGIE ÎN LUMEA GRECO-ROMANĂ** propusă de noi pentru Ediția a XIII-a a colocviului a prilejuit contribuții valoroase, abordări multidisciplinare și originale, pe care i le dedicăm celei care rămâne pentru noi toți **EGREGIA FEMINA, MAGISTRA, SOCIA ET AMICA KATALIN DUMITRAȘCU**.

SIT TIBI TERRA LAEVIS ET AETERNA MEMORIA!

Mădălina STRECHIE

THE GRECO-ROMAN MYTHOLOGY IN GREEK, RUSSIAN, AND SERBIAN IDIOMS: A SEMASIOSYNTACTIC ANALYSIS

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ABSTRACT

The imaginative myths of the Greek antiquity and the Roman era are ideally embodied in the protean forms of anthropomorphic gods, elite deities, and gifted demigods. Throughout the ages the heterogeneous manifestations of their incomparable coexistence with common men function as a popular world-wide reading and as an excellent source of interdisciplinary approaches (philosophy, psychology, anthropology, history).

Inevitably, the allegorical narratives with their sacred background reveal the archetypal dimensions of the collective unconscious, while exerting a catalytic effect on the multifaceted enrichment of the lexical arsenal of every national code.

Harmonized with the fundamental parameters of contrastive linguistics, the present work attempts the semantic analysis and the syntactic identification of multilexical expressions whose thematic component are Greek and Roman mythical forms. More specifically in selected idioms with exceptional frequency in Greek and in two modern Slavic languages, id est in Russian and Serbian, we initially present useful pragmatological data. Then we proceed to the essential highlighting of their transferable content through the communication practice and of their interpretation intertwined with the intralingual and extralingual environment. Furthermore, we identify their convergent or divergent, literal, or metaphorical nuances and systematize them on the basis of their translation equivalence (full, partial, null). The conclusions drawn are based on the thematic meaning and the countervailing distinction between sign and symbol, but also on theoretical approaches to the meaning and the truth conditions. Finally with regard to their lexicographic structure the phraseological compositions are classified in five syntagmata (nominal, adjectival, verbal, adverbial, prepositional).

For the unimpeded achievement of the objectives set we use reliable linguistic material from updated, lexicographical sources (general, phraseological, monolingual, bilingual dictionaries) and upgraded electronic corpora of original texts.

KEYWORDS: *phraseme, Greco-Roman mythology, Greek, Russian, Serbian*

Introductory remarks

Already since the brilliant Renaissance, enlightened scholars pointed out the catalytic contribution of the Greco-Roman culture to the solid foundation of several scientific fields, but also to the essential development of the social structures of the modern world. The rich linguistic identity of two leading worlds of classical antiquity and the evolutionary path from primordial myths to modern historical truth are considered principal components of their unsurpassed intellectual syncretism.

The present scientific work has a two-fold objective, providing that it aims to:

(a) the succinct pragmatic identification of ninety-three (93) mythical beings and geographical toponyms which constitute the lexical matrix of five hundred and forty-seven (547) examined phraseological units of Modern Greek (183), Russian (176) and Serbian (188).

(b) the clear demarcation of their semasiosyntactic structure in combination with their classification based on the translational equivalence.

More specifically, the fixed expressions selected in terms of their frequency of occurrence in the national linguistic codes are divided into four autonomous subgroups: (a) Gods and heroes (241); (b) Goddesses and heroines (181); (c) Mythical creatures (60); (d) Geographical toponyms (65).

The brief informational data is enriched with reliable passages of ancient Greek and Latin literature. Furthermore, we present a critical note on their triple translational equivalence (*full, partial, null*), the syntactic structure (*nominal, adjectival, verbal, adverbial, prepositional*) and the conceptual core (*external image & physical appearance; emotional state & mental qualities; interpersonal relationships; inanimate concepts*) of the listed multi-word units.

The easier study of idiomatic phrases is in great measure achieved by clarifying indications (G = Greek, R = Russian, S = Serbian, M = Meaning) and their literal translation as well. The Greek phrasemes have been transcribed according to the International Phonetic Alphabet, while they are recorded with their necessary stress.

I. Pragmatological Identification and Semasiosyntactic Analysis

A. Gods and heroes

1. Achilles (Greek: Αχιλλέας; Russian: АХИЛЛ, АХИЛЛЕС; Serbian: Ахил, Ахилеј, Ахилес) ~ the legendary leader of the Myrmidons was the son of the Nereid Thetis and Peleus, king of Phthia. His mother wanted to make him immortal by dipping him in the magical waters of the river Styx, but she held him by the left heel. So Achilles was left vulnerable only at this part of his body [1].

Despite Thetis' imaginative attempt to keep him safe from the Trojan War (she hid the young man at the court of Lycomedes, king of Skyros; Achilleus was disguised as a girl and lived among Lycomedes' daughters) he arrives at Troy. Achilleus withdraws from battle after being dishonoured by Agamemnon, the commander of the Achaean forces. When Hector kills his beloved companion, Patroclus, Achilles shows unhindered rage and remorselessly exterminates the Trojan prince. Paris was avenging his slain brother, Hector and killed Achilles by shooting him in the heel with an arrow

THE GRECO-ROMAN MYTHOLOGY IN GREEK, RUSSIAN, AND SERBIAN IDIOMS: A SEMASIOSYNTACTIC ANALYSIS

[2].

1.1.

G: η Αχιλλεύιος **πτέρνα** = *í aĩlios ptérna* {Achilles' heel} [3]

R: Ахиллесова пята {Achilles' heel}

S: Ахилова пета {Achilles' heel}

M: a weakness in spite of overall strength, which can lead to downfall

full equivalence, adjectival syntagm, inanimate concepts

2. Adonis (Greek: Άδωνις; Russian: Адонис; Serbian: Адонис) ~ he was a handsome young man born after an incestuous coitus. Myrrha (or Smyrna) fell in love with her own father, king Cinyras of Cyprus [4]. Aphrodite cursed her with insatiable lust for him, because her mother, Cenchreis had boasted that Myrrha was more beautiful than the goddess. Myrrha's nurse Hippolyte would put her in her father's bedroom with her face covered. After several couplings Cinyras discovered her identity, drew his sword and pursued Myrrha in order to kill her. The pregnant girl begged the gods not to leave her either in the world of men or the dead. They took pity on her and transformed her into a myrrh tree. Ten months later the bark of the tree burst.

A beautiful boy named Adonis came out. He was claimed by Aphrodite and Persephone. With the dynamic mediation of Zeus, Adonis would spend two thirds of the year with Aphrodite and one third with Persephone. One day while Adonis was out hunting with the Nymphs, he was wounded by a wild boar (sent by Artemis who wanted revenge against Aphrodite for having killed her devoted follower Hippolytus), and bled to death in Aphrodite's arms.

2.1.

G: όμορφος σαν Άδωνις = *ómorfos sán ádonis* {handsome as Adonis}

R: Адонис {Adonis}

S: леп као Адонис {handsome as Adonis}

M: a handsome young man who is capable of conquering a woman's heart

partial equivalence, adverbial syntagm, external image – physical appearance

3. Aeolus (Greek: Αίολος; Russian: Эол; Serbian: Еол) ~ he was the keeper of the winds, son of Hippotes. He lived on the island Aeolia, one of the abrupt rocky Lipara islands close to Sicily with his wife, Amphithea and their twelve children - six sons and six daughters [5].

According to a later myth he was a son of the sea-god Poseidon and Arne [6]. With his mother, Melanippe [7] and his brother, Boeotus lived in Metapontium. Because of the murder of his stepmother, he left Metapontium and went to an island in the Tyrrhenian Sea, where he built the city of Bara. He invented the sails for ships and taught his subjects their use.

Odysseus and his companions were hosted in Aeolia for a month. In order to facilitate the hero's departure, Aeolus closed the winds in an ox-hide bag, except for Zephyrus. While the hero and his crew members travelled steadily for several days and came near Ithaca, Odysseus fell asleep. His brainless companions opened the bag, since they thought that it contained gold or costly presents; the imprisoned winds burst out and drove the ship back to Aeolia. Then, the king refused to provide any further help, because he was enraged at the disrespect of his companions, or he believed that their short and unsuccessful voyage meant that the gods did not favour them.

3.1.

G: ο ασκός του Αιόλου = *óaskós tú eólu* {the bag of Aeolus}

R: мешок Эола {the bag of Aeolus}

S: Еолова вреџа {the bag of Aeolus}

M: a reckless action that causes uncontrollable consequences

full equivalence, nominal syntagm, emotional state – mental qualities

3.2.

R: уста Эола {the mouth of Aeolus}

M: the perceptible natural movement of the air, the wind

null equivalence, nominal syntagm, inanimate concepts

3.3.

G₁: η αιολική **άρπα** = *í eolíkí árpa* {the aeolian harp}

G₂: η άρπα του Αιόλου = *í árpa tú eólu* {the harp of Aeolus}

R: Эолова **арфа** {the harp of Aeolus}

S: Еолска **харфа** {the aeolian harp}

M: a musical instrument that is played by the wind

full equivalence, adjectival syntagm, inanimate concepts

3.4.

R: как пух от уст Эола лететь {to fly like fluff from the mouth of Aeolus}

M: the scattering of things in all directions

null equivalence, prepositional syntagm, inanimate concepts

4. Amor (Greek: Ἔρωτας; Russian: Амур, Эрот, Эрос; Serbian: Ерос) or **Cupid** (Greek: Ἔρως; Russian: Купидон; Serbian: Купидон) ~ he was the Roman god of erotic love, desire, attraction and affection. The child of a divine couple, the son of Venus and Mars or Vulcanus [8] is a chubby boy who soars on golden wings armed with bow and arrow. Any person, or even a deity, who is shot by blindfolded Cupid is filled with uncontrollable desire.

4.1

G: ο θεός του έρωτα = *ó theós tí érota* {the god of love}

R: бог любви {the god of love}

S: бог љубави {the god of love}

M: the Greek god of love and sex

full equivalence, nominal syntagm, emotional state

4.2

G: τα βέλη του έρωτα = *tá vélitú érota* {the arrows of love}

R₁: стрела Амура {Amor's arrow}

R₂: стрела Купидона {Cupid's arrow}

S₁: Аморова стрела {Amor's arrow}

S₂: Купидова стрела {Cupid's arrow}

M: the awakening of love feelings

full equivalence, nominal syntagm, emotional state

4.3.

G: τον χτύπησαν τα βέλη του έρωτα = *tónxtípisantá véli tí érota* {the arrows of love struck him}

R: пораженный стрелой Купидона {struck by Cupid's arrow}

S: бити погођен Аморовом стрелом {to be struck by Cupid's arrow}

M: the development of a deep romantic or sexual attachment to a person

partial equivalence, nominal syntagm, emotional state

4.4.

G: πλατωνικός έρωτας = *ó platonikós érotas* {the platonic love}

R: платоническая **любовь** {the platonic love}

S: платонска **љубав** {the platonic love}

M: a type of love in which sexual desire or romantic features

full equivalence, adjectival syntagm, emotional state

4.5.

G: ο παιδαγωγικός έρωτας = *ópedagogikós érotas* {the pedagogical love}

R: педагогическая **любовь** {the pedagogical love}

S: педагошка **любав** {the pedagogical love}

M: the mental empathy and the spiritual care expressed by a mature teacher towards a studious student

full equivalence, nominal syntagm, emotional state

4.6.

G: κάνω έρωτα = *káno érota* {I make love}

R: водить **любовь** {to make love}

S: водити **любав** {to make love}

M: a physical union of male and female genitalia accompanied by rhythmic movements

full equivalence, verbal syntagm, interpersonal relationships

4.7.

G1: οπρωκτικός έρωτας = *óproktikós érotas* {the anal sex}

G2: παρά φύση έρωτας = *pará físiérotas* {the sex contrary to nature}

R: анальный **секс** {the anal sex}

S: анални **секс** {the anal sex}

M: a sexual activity involving stimulation of a sexual partner's anus, especially by penetration

full equivalence, adjectival syntagm, interpersonal relationships

4.8.

G: ο στοματικός έρωτας = *óstomatikós érotas* {the oral sex}

R: оральный **секс** {the oral sex}

S: орални **секс** {the oral sex}

M: the stimulation of the genitals using the mouth

full equivalence, adjectival syntagm, interpersonal relationships

4.9.

G: ο ελεύθερος // αγοραίος // πληρωμένος έρωτας = *óeléfttheros // agoréos // pliroménos érotas* {the free // market // paid sex}

R: проплаченная **любовь** {the paid sex}

S: плаћени **секс** {the paid sex}

M: the practice or occupation of engaging in sexual activity with a person (male or female) for payment

full equivalence, adjectival syntagm, interpersonal relationships

5. Antaeus(Greek: Ανταίος; Russian: Антей; Serbian: Антеј) ~ he was the half-giant son of Poseidon and Gaia [9], king of Libya [10], husband of the goddess Tingē.

He lived in the interior dessert of his kingdom. There he challenged all passers-by to wrestling matches. He always won killing all his opponents as long as he remained in contact with his mother, the earth. Finally, Antaeus fought Heracles as he was on his way to the Garden of Hesperides; the invincible hero held Antaeus aloft and then crushed him to death in a bear hug.

5.1.

G₁: δυνατός σαν τον **Ανταίο** = *δινatós sán tón andéo* {strong like Antaeus}

G₂: η δύναμη του **Ανταίου** = *ί δίνami tú andéu* {the power of Antaeus}

R: Анте́й {Antaeus}

S: антејска снага {the antaeon power}

M: a huge physical strength

partial equivalence, nominal syntagm, external image – physical appearance

6. Apollo (Greek: Απόλλωνας; Russian: Аполлон; Serbian: Аполон) ~ he protected the archery, the music and the poetry, the prophecy, the Sun and the light. He was the son of Leto, goddess of the starry night who was Zeus' wife [11] before Hera.

The most handsome Olympian god was the twin brother of Artemis. His birth took place in the island Ortygia, which was called Delos, because there the god was revealed (“δῆλος” means visible, apparent). The delivery pains lasted nine days and nine nights before Eileithyia, the midwife which Hera had kept on purpose close by, could escape and help Leto.

6.1.

G: όμορφος σαν τον **Απόλλωνα** = *ómorfos sántón Apólona* {handsome as Apollo}

R: красивый как **Аполлон** {handsome as Apollo}

S: леп као **Аполон** {handsome as Apollo}

M: an extremely handsome man

full equivalence, adverbial syntagm, external image – physical appearance

6.2.

S: јак као **Аполон** {strong as Apollo}

M: a man with a harmonious body structure

null equivalence, adverbial syntagm, external image – physical appearance

7. **Augeas** (Greek: Αυγείας; Russian: Авгий; Serbian: Аугија) ~ he was the son of Helios (or Eleios or Phorbas) and Hyrmene (or Iphiboe or Nausidame), king of Elis and one of the Argonauts [12].

He was very wealthy, as he had inherited numerous herds of divinely healthy oxen and sheep. The manure of 3,000 cattle had not been cleaned in over thirty years, and, as a result, it had clogged his enormous stables. Eurystheus assigned Heracles to clean them, as he intended to humiliate the demigod. However, the fifth labour was completed with a unique success within one day: the greatest of the Greek heroes with the superhuman strength rerouted the rivers Alpheus and Peneus to wash out the filth.

7.1.

G: η κόπρος του Αυγεία = *í kópros tú avjía* {the dung of Augeas}

R: **Авгиевы конюшни** {the Augean stables}

S: Аугијеве штале {the Augean stables}

M: a place where there is a huge mess, confusion and dirt

full equivalence, adjectival syntagm, inanimate concepts

8. **Cadmus** (Greek: Κάδμος; Russian: Кадм; Serbian: Кадмо) ~ he was the founder and the first king of Boeotian Thebes, the son of Phoenician king Agenor and queen Telephassa of Tyre (the daughter of Nilus).

After the violent seizure of his sister Europa by the god Zeus, Cadmus with his siblings and their mother wandered around the shores and the islands of the Aegean sea in order to find the abducted girl. He ended up in Boeotia, where he founded the fabled city of Thebes: according to an explicit prophecy of the Delphic Oracle he followed a special cow, with a half-moon on her flank. Afterwards, he slew a terrible dragon which was the sacred serpent of the god Ares. Athena instructed him to sow its teeth in the ground from which sprang a race of fierce armed men, called the Spartoi (“sown”). In his honour the citadel of ancient Thebes was named Cadmeia [13].

THE GRECO-ROMAN MYTHOLOGY IN GREEK, RUSSIAN, AND SERBIAN IDIOMS: A SEMASIOSYNTACTIC ANALYSIS

It is worth noting that on the basis of Herodotus' account Cadmus brought the alphabet to Greece and therefore the letters are known as “καδμήϊα” (Cadmean) or “φοινικῆϊα” (Phoenician) [14].

8.1.

G: η σπορά δοντιῶν τῶν **δρακόντων** = *í sporá dondjón tón drakóndon* {the sowing of dragons teeth}

R: посев зубов **дракона** {the sowing of dragons teeth}

S: **zmajska** setva {the dragon seeding}

M: an action that should prevent difficulties, but as a result it brings great problems, usually also to its causer

partial equivalence, nominal syntagm, inanimate concepts

8.1.

G: **καδμεία** νίκη = *kaðmíia níki* {the cadmean victory}

R: **кадмейская** победа {the cadmean victory}

S: **Кадмова** победа {the cadmean victory}

M: a victory obtained only at great or ruinous cost to the victor

full equivalence, adjectival syntagm, inanimate concepts

8.2.

G: **καδμήϊα** γράμματα = *kaðmíia grámata* {the cadmean letters}

R: **Кадмовы** буквы {the cadmean letters of the alphabet}

S: **Кадмово** писмо {the cadmean alphabet}

M: the simple Greek letters introduced by Cadmus from Phoenicia

full equivalence, adjectival syntagm, inanimate concepts

9. Castor and Pollux (Greek: Κάστωρ και Πολυδεύκης; Russian: Кастор и Полидевк; Serbian: Кастор и Полукс) ~ known as the Dioscuri they succoured shipwrecked sailors and received sacrifices for favourable winds, while they were considered the protectors of the oaths, friendship, and sporting activities.

They were twin half-brothers: Castor was the mortal son of Tyndareus, the king of Sparta, while Pollux was the divine son of Zeus. According to the myth, Zeus seduced their mother Leda in the guise of a swan which fell into her arms for protection from a pursuing eagle. Their consummation, on the same night as Leda lay with her husband Tyndareus, resulted in two eggs: Helen and Clytemnestra hatched from the first egg, Castor and Pollux from the second one.

The two brothers had great love for each other. During a conflict Castor was fatally wounded. Pollux was so devastated at being separated from his beloved brother. Taking pity on his son, Zeus offered him the choice of spending all his time with the gods on Mount Olympus or giving half his immortality to his mortal brother. He opted for the latter, enabling the twins to alternate between Olympus and Hades [15].

9.1.

G: Κάστωρ και Πολυδεύκης = *kástor ké poliðéfkis* {Castor and Pollux}

R: Кастор и Поллукс {Castor and Pollux}

S: Кастор и Полидеук {Castor and Pollux}

M: two unrequited friends

full equivalence, nominal syntagm, interpersonal relationships

10. Charon (Greek: Χάρων; Russian: Харон; Serbian: Харон) ~ he was the son of Erebus and Nyx, the ferryman or psychopomp of Hades. In ancient Greek art he was depicted as an ugly, bearded man with a crooked nose, wearing a conical hat and tunic.

His duty was to ferry the souls of the newly deceased who had received the rites of burial across the rivers Styx and Acheron. The dead had to pay this underworld daimon an obolus or danace (a silver coin of the Persian Empire) for fares; the relatives always placed an obolus under the tongue of the corpse upon burial. Those who were unable to pay the necessary fee, or those whose bodies were left unburied, had to wander the earthly shores of the Acheron for one hundred years haunting the world as ghosts [16].

10.1.

G: δίνω τον **οβολό** μου = *díno tón ovoló mu* {I give my obolus}

R: **обол Харона** {the obolus of Charon}

S: дати свој **обол** {to give my obolus}

M: the provision of financial support

partial equivalence, nominal syntagm, inanimate concepts

11. Danaus (Greek: Δαναός; Russian: Данай; Serbian: Данај) ~ he was the king of Libya, the son of king Belus of Egypt and the naiad Achiroe (daughter of the river god Nilus).