

Abstracts

TARMO KULMAR. Peak interest in the Orient in Estonia: The first five years of the Circle of Oriental Studies at the Students Research Society of Tartu State University

The predecessor of the Circle of Oriental Studies was the Section of Oriental Studies, which existed from 1971–1977 as part of the History Circle of the Students Research Society. The founders of the Circle of Oriental Studies were Linnart Mäll and Tarmo Kulmar. The first meeting where presentations were made was held on 5 October 1977. Headed by Leo Leesment, chairman of the earlier Estonian Academic Oriental Society (1935–1940), work started on drafting the statutes of the circle. The structure of the circle was meant to consist of the students' board, the alumni board, the supporters' board and the board of trusted members. The circle's president was elected by the highest decision-making body or the assembly. The executive body was the curatorium. The circle elected six honorary members: Pent Nurmekund, Leo Leesment, Villem Ernits, Uku Masing, Jaan Konks and Leo Normet. To facilitate research, speciality sections were founded in 1980.

The total membership of the circle from 1977–1983 was 223 students. The greatest numbers of students came from the Faculties of History and Philology. The circle arranged paper presentation meetings, colloquiums for alumni, student conferences, public lectures, music recitals, group visits to the theatre, thematic evenings, a spring school with an outing. From 1981, the speciality sections held their meetings which were meant for student members only and were usually closed for the public.

In the following period, the activities of the circle declined noticeably. The main reasons were the deepening stagnation in the Soviet Union, the strengthening pressure, malevolence and counterwork by the communist authorities, particularly of the Tartu department of the KGB, and the fear of the leaders of the Estonian SSR that the central Soviet authorities would impose repressions.

The activities of the Circle of Oriental Studies yielded several valuable results.

1. The students got an opportunity to educate themselves in a research area where the influence of Soviet ideology was weak, but which could not be officially studied or practised in Tartu or whole Estonia.
2. The Estonian cultural public received a welcome opportunity to participate in the work of a social grouping where free thinking was considered natural and which could for a long time relatively successfully avoid official ideological control and even so-called unofficial surveillance or infiltration of KGB agents.
3. Working together with sociocritically

thinking alumni, the students who were in charge of the circle acquired, in addition to knowledge and skills in research, attitudes and experience characteristic of democratic society that officially favoured communist organizations could not and were not allowed to provide. 4. For dozens of closely communicating people, the earlier Oriental Studies Section of the History Circle and even more the Oriental Studies Circle meant an academic community of friends, which had several characteristics of an intimate organisation. In this sense, from 1977–1983, the Circle of Oriental Studies was one of the few students' societies at Tartu State University which functioned as a substitute for a student fraternity. 5. Inarguably, it was one of the most popular circles among the students of Tartu State University, and its activities were also known by the cultural public. The leading communists of the university were well aware of that and kept both Linnart Mäll and Tarmo Kulmar under close observation.

Satipaṭṭhānasutta

Translated and commented by Märt Läänemets

This is the first ever translation into Estonian from the Pāli language of the well-known “Foundations of Mindfulness Sutra” found in two versions in the sections of *Long Discourses (Dīghanikāya)* and *Middle Discourses (Majjhimanikāya)* respectively of the Pāli canon with a foreword and comments. The classical Buddhist textbook on meditation and training of foundations of Buddhism such as mindfulness of body, sensations, mind, and dharmas or Buddhist doctrines has been translated applying the Estonian terminology that was created and standardized by the prominent Buddhist scholar Linnart Mäll (1938–2010) and his students. In his translation, the translator Märt Läänemets has emphasized the Estonian literary style, comprehensibility, and practicality.

PEETER ESPAK. Assimilation of the Sumerian God Enki and the Semitic God El

The paper discusses the complex relations and possible assimilation of the Sumerian god Enki and the Semitic god El in different written sources available to us starting from the earliest periods. A translation and commentary of one royal inscription of Puzur-Eštar of Mari is given. The text entitles Enki as *be-al* UNKEN — “the lord of the assembly of the gods” — a title given to El in Semitic mythology. It is concluded that the assimilation or equation of Enki and El must have been a long process, a phenomenon emerging from reciprocal mixing of myths and folklore of different peoples. To deny the assimilation of the two deities, however, seems impossible taking into consideration the materials available.

VLADIMIR SAZONOV. Gudea — the first Sumerian sun-god and the brother of Gilgamesh?

According to my analysis of Sumerian sources, Gudea (22nd century BC), who was the most significant and powerful ruler of the II Dynasty of Lagaš, claimed not only divine origin for himself like several kings of the Early Dynastic period (2800–2335 BC) had done before him. Gudea also proclaimed that he was the *sun-god Utu of his people who rose over his own city* and he re-introduced universalistic expressions and epithets for his gods, which were used in Lagaš only in the times of the Early Dynastic period by E-anatum and some of his successors.

Although Gudea was not the first deified ruler in Mesopotamia (the first who introduced the deification of a ruler was Naramsin of Akkad, 2254–2218 BC), it seems that Gudea was the first ruler in the Sumero-Akkadian world who introduced the idea of solar kingship and promoted the new concept that the king is a “sun-god”. This phenomenon of the solar ruler was later used by several kings of the Ur III Dynasty (2112–2004 BC) like Šulgi or Amar-Su’ena and by several Assyrian and Babylonian kings in the II and I millennia BC.

TARMO KULMAR. On the so-called dark side of Inca deities

The article studies the so-called dark side of ancient Peru Inca deities or their gloomy nature. The pertinent sources can be divided into direct and indirect. The direct sources include numerous chronicles of the conquistadors from the 16th–17th centuries and a few religious hymns preserved from the time of the Incas. The indirect sources are phenomena we can find when studying the society and state of the Incas. Translation of the names of deities, which is necessary for understanding their nature and function, relies on J. J. von Tschud’s classical Quechua-German-Spanish explanatory dictionary.

The texts dealing with Wiracocha, the Inca sky god, do not include any facts about his dark nature, as his cult in the Inca religion shifted to the background rather early. Inti, the sun god who was worshipped as the main god, also reveals his bright nature. The lightning strokes of the thunder god Illapa, which are accompanied by invigorating rain, have obviously also been considered benevolent. On the contrary the nature of his wife Quilla, the goddess of the moon and the ruler of the night, could be dangerous in certain situations. Very few data have been preserved about other deities. In conclusion, the direct sources contain too few facts about the question studied.

The indirect sources deserving attention include the dualist principle of the Inca society: division into the superior and inferior phratries, the exogamous arrangement of marriage associated to it, also the symbolism of the heavenly condor and the earthly puma related to this kind of dualism. The religious dualism is also revealed by the circumstance that the Incas always appointed two functionaries to leading offices; they had to watch over each other. This is also testified by the religious justification of the Incas’ expansionist policy (taking civilisation to savages as ordered by the sun god) and the existence of certain religious behaviour

techniques (sacrificial services and prayers) that were meant avert the gods' anger from people. In conclusion, indirect arguments about the dark side of the deities seem to be more numerous.

In any case, there is no reason for denying the existence of the gloomy nature of Inca deities.

**ÜLLAR PETERSON. Non-Muslims in the book
Kitāb as-sayar of 'Alī ibn Abī Bakr al-Margīnānī's (1135–1197)
legalist work *al-Hidāya***

The book *Kitāb as-sayar* (*Book of Military Campaigns*) of the legalist work *al-Hidāya* (*Roadmap*) by 'Alī ibn Abī Bakr al-Margīnānī (1135–1197) is one of the most significant treatments of classical Islam about unbelievers. It connects the principles of the first legalist works into thoroughly formulated laws, which make up the underlying text for the treatment of people of different faith even in present-day Islamic law.

Kitāb as-sayar consists of an introduction and nine chapters which explain the essence of Jihad, deal with concluding a truce with unbelievers and the questions of their stay in the Islamic world, taxing of *ḍimmī* (unbelievers living under the supremacy of Islam), the theme of those who abandon Islam or rebel against the central authorities. A great part of it, however, is concentrated on the questions of sharing the loot taken from unbelievers.

For this collection the introduction to *Kitāb as-sayar* and its first chapter have been translated. The introduction describes the essence of Jihad: the attacking Jihad against unbelievers (*farḍ 'ala kifāyah*) lasts to the end of times or the victory of Islam on the earth, and such Jihad is conducted by a limited number of fighters. If, however, the unbelievers attack Islamic territories, it is a personal obligation (*farḍ al-'ayn*) of all Muslims capable of combat to participate.

The first chapter describes conducting battles with unbelievers: how to attack the unbelievers, how to present to them an invitation to Islam, who and how can be killed in battles.

**VIKTOR KORROVITS, ALVER ARIA. Some aspects
of the influence of Islam and Buddhism on European culture**

This article raises the question about the nature of the cultural space in Europe and the possibilities of integrating religious communities perceived as being "religiously alien". The article analyses the differences of adaption of Islam and Buddhism in Europe. Islam is perceived as a cultural threat, due to both historical reasons and the Islamic doctrine. This leads to discrimination against Muslims. Buddhists are perceived positively — the elements of Buddhism are likely to be introduced in the everyday activities of native populations. Islamic religious communities are relatively closed and therefore the cultural cohesion is complicated.

Islam needs full commitment to religious requirements. This could be unacceptable for a person from outside the group. Buddhism does not create such rigid barriers of entering and has developed a commercial takeover of Buddhist elements. The different social background of distributors of Islam and Buddhism has a great impact. Buddhism is associated with the highly educated native population, Muslims are associated with immigrants with low education. The high degree of religious hostility indexes shows the possibility of religious conflicts in Western Europe. In Estonia, no religious conflict is predicted, but Islamic culture is not adopted.

ALARI ALLIK. One tree, multiple lives: Felling trees in older Japanese literature

This article focuses on various tales on felling large trees, which appear in both Japanese and Estonian tradition. One of the oldest Japanese tales is found in *Kojiki* (712) and tells us how Emperor Nintoku cut down the large tree whose shadow extended from Awaji Island in the morning to Takayasu mountain in the evening. He used the wood to make a boat and a koto. Smaller parts were used to burn salt from seaweed. The power of the tree survived through its various metamorphoses and was eventually returned to nature by playing the koto and singing. There are some similarities and differences between this tale and Estonian tales, such as the “Singing tree” where the instrument made of birch started singing and revealed a hideous murder — a young girl was buried under its roots. We can see that in some cases it is the tree itself that has the power and in other cases the tree serves as a vessel for spirits or gods who temporarily use them as lodgings. The trees themselves or spirits and gods residing in them are not always benevolent. In some tales, like the tale of constructing Gangō-ji temple in *Konjaku monogatari* (12th century), the tree kills the workers holding axes. We find similar tales in Estonia, where people who attempt to cut down sacred trees fall sick and die. The final part of the article focuses on tree hollows as a site for transformation as seen in *Utsuho monogatari* (10th century) and other tales where entering or living in a tree hollow brings about big changes in protagonists’ lives.

MARGIT JUURIKAS. Earthquakes and tsunamis which are remembered

We all have a memory, and what we remember will become a memory culture which can sometimes take a form of literary output; it will become memorial prose. One part of Japanese memorial prose could also be the literature written as a memory of earthquakes and tsunamis.

Donald Keene, a world-renowned expert in Japanese literature, has commented that, although earthquakes and tsunamis have been recorded since ancient times, they do not appear in works of older Japanese literature. This, however, does not

mean that numerous earthquakes and tsunamis do not appear in historical materials. The first earthquake mentioned in the second oldest book of classical Japanese history, *Nihon shoki*, is a huge earthquake in the year 416.

The purpose of this essay is to show how Japanese people experienced major natural disasters in the past, and how their attitude towards these disasters has been expressed in literature. In the pre-modern period, the Japanese tended to think of earthquakes and tsunamis as acts of gods or some spiritual existence. People asked fortune-tellers what earthquakes meant and repeatedly rebuilt their lives. Some enchanting customs also spread among common people — in the early modern period they stuck a sheet of paper on which a *waka* poem was written on the gatepost after an earthquake, believing that this will prevent further misfortunes.

The Japanese people adhered to those beliefs and customs until the times of modernisation. When the Japanese society was modernised, literature was also influenced by this social transformation. The so-called tsunami literature and earthquake literature began to appear, especially after the major disasters like the Meiji Sanriku Tsunami, the Great Kanto Earthquake and the Great Hanshin-Awaji Earthquake. Those dreadful disasters are remembered in literature; they became a special kind of trauma and memory literature.

Correspondence of Uku Masing and Linnart Mäll

Linnart Mäll (1938–2010) and Uku Masing (1909–1985) had close relations in the early 1960s. Mäll, then a young scholar in Buddhist studies doing the first steps in his academic career, has later admitted the significant role Masing played on the formation of his views and perceived him as a mentor and spiritual guide. The correspondence of the two men first time made public here consists of 8 letters from Mäll and 15 letters from Masing from the period of two years — from September 1963 to October 1965 — when Mäll was away from Tartu doing his advanced studies in Tashkent and Moscow. Deep spiritual friendship, sharing of notions as well as questions and doubts on important matters, hints and discussions on books and persons of the time are the main issues reflected in the spiritually charged correspondence prepared for publishing and commented by Märt Läänemets.

***In memoriam:* Vladimir Erman (1928–2017)**

Vladimir Erman, a prominent scholar in Sanskrit studies and ancient Indian literature was a long time-professor of the Faculty of Asian Studies at Sankt Petersburg University and an honorary member of the Estonian Oriental Society. In the obituary, Märt Läänemets gives an overview of Vladimir Erman's academic works and shares personal recollections about the late scholar.

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