

# SUMMARIA

**Andreas Johandi**, *The Protégé of Marduk and Yahweh: Cyrus II, King of Persia, and his Divine Patrons in the Old Testament Texts and the Cyrus Cylinder*

The Cyrus Cylinder, the so-called Deutero-Isaiah (chapters 40–55 of the Book of Isaiah) and the Book of Ezra consider the role of Persian king Cyrus as thoroughly positive. In all three texts Cyrus is chosen by a god – by Marduk and Yahweh respectively – and thus enjoys such unconditional divine support. Despite these and some other conspicuous similarities, this article argues that it is not possible to prove a literary dependence between the three texts. In other words: one cannot verify whether the text on the Cyrus Cylinder was composed on the basis of Deutero-Isaiah or Ezra (or at least one of them); the Old Testament sources on Cyrus (or at least one of them) were composed on the basis of the cylinder; or whether all three (or at least two) texts had a common “forerunner”. The main problem with finding missing links between these texts is that none of them can be dated accurately enough and despite a number of studies that tackle this issue the scholars have not been able to reach a consensus. It can be claimed that – at least until additional sources come to light – it is impossible to solve this problem. For the same reasons it is impossible to use the Cyrus Cylinder as corroborative evidence for some events in the history of the Jewish people as they are described in the Old Testament. E.g., the text of the Cyrus Cylinder cannot be used as evidence for the claim that Cyrus released Jews from the Babylonian captivity. As a brief analysis of the cylinder has shown, no mention is made of Jews nor of a geographical region that could be associated with their homeland. It is more probable to assert that instead of direct influence of one text on another, the similarities between the texts are more related to general cultural influences spreading in the wider Near Eastern region during ancient times and to adjusting to local circumstances and traditions in different parts of the empire – a policy that was widely used by the Persian kings.

**Ergo Naab**, *The Form and Content of One Elevation-Acclamation in Deutero-Pauline High Christology: the Exegetical and Religio-Historical Analysis of the Pericope Eph 1:20-23.*

Bible passage Eph 1:20-23 consists of very influential Christological statement proclaimed in early Christianity. This article discusses the elevation motive of Christ, which is one of the most prominent constructions in the New Testament writings. It is part of the kerygma (proclamation) and on this notion are based all other schemes and dogmas of Christian thought. The elevation motive is actually included in the royal psalm 110:1, the most cited inauguration-oracle in the Old Testament („Sit at my right hand until I make your enemies your footstool”). The main topic of the paper focuses on four ancient Greek words that are related with principalities, powers, and the content of the above-mentioned statement. The author of the Deutero-Pauline epistle used Hellenistic epistolography with citations from Hebrew scripture and fashioned the form of the statement according to his own liturgical purposes. There is no scholarly consensus related to the meaning of the four words of principalities and powers, but quite clear allusions indicate to the visible Roman power which an average first century person had to live with.

**Liina Eek**, *Miracles and Their Interpretation among Estonian-Speaking Orthodox People*

This article describes experiences and beliefs of Estonian-speaking Orthodox people with miracles. The article is based on empirical data, collected between 2012–2014, gained from 57 semi-structured interviews with Estonian-speaking clergy and lay members of both Estonian official Orthodox churches – the Estonian Apostolic Orthodox Church and the Estonian Orthodox Church of Moscow Patriarchate. The age of informants was between 22 and 89 years. The data was analysed using qualitative content analysis.

Miracle in this article is understood as a suprarational or extraordinary event that is experienced personally. Such events are connected with saints, their relics, angels, icons, Mother of God or God Himself, from whom an informant receives revelations or messages, and who answers to the prayers of the informant. Other forms of miracles that are known in Orthodox tradition have not been discussed in this article.

The results show that the majority of Estonian-speaking Orthodox people do believe in some kind of miracles. Even though these results cannot be generalized to all Orthodox population in Estonia, I could say that there

are only few Orthodox being sceptic, and most of the informants believe in angels, saints or (miraculous) icons. E.g., only one of my informants claimed that miracles were not possible, all the other sceptical informants were hesitant in the worst case, but they did not exclude the possibility that miracles could occur in certain cases.

In general, the informants were able to connect their beliefs and experiences with Orthodox theology, but in certain cases I could also find some New-Age elements. Those elements were more abundant among informants whose knowledge about Orthodox theology and dogmas is exiguous. Even in those cases the Estonian Orthodox people tend to interpret the miracles in the Christian context and miraculous events are taken as facts that affirm their belief in God.

**Ege Lepa**, *Dynamics of Estonian Muslim Community: Earlier Developments and Current Situation*

This article – outlining the extent and premises of the changes in the religious composition of Estonia – first provides an overview of the tendencies reshaping the Estonian Islamic community and lists previous surveys on this field, secondly focuses on developments of the last decades, mainly using the data of two last official censuses, sketching the change in relations between the former, Tatar-dominated part of community, and current, multi-national group of Muslims, acting as spokespersons of Turath Islamic Cultural Center in Tallinn. Doing this, the article also draws attention to difficulties of defining who are the members of today's Estonian Muslim community and how different approaches to the question stipulate also different estimations of the size and state of the community.

If two decades ago the power of a religious authority was identified with position and person of mufti, today's more fragmented community gives reason to talk about fragmentation of power to present Estonian Muslims. Converts' activeness and international developments have shaped a whole new situation, where so far not so „visible“ Islamic community becomes more and more apparent in society.

**Indrek Peedu**, *What is the History of Religious Studies the History of? – Methodological Reflections*

The goal of this article is to analyse the ways how scholars of religions have understood and depicted the history of the discipline itself. Specifically, the

article concentrates on the question of the beginning. Typically the second half of the 19<sup>th</sup> century is understood as the time when the study of religion took shape and developed into a separate academic discipline with its own identity. However, there are also those who disagree with this assessment. Therefore, in this article I analyse the arguments in favour of one or another time period and point out the reasons why disciplinary history can be understood so differently. It is noteworthy that a very similar discussion also exists among historians of science. They as well are struggling with the question of beginning. However, Andrew Cunningham has made a rather intriguing suggestion, proposing to understand scientific practice above all as a human activity and thus study it as such. Because of these similarities and parallels I have pointed out how and why historians of religious studies should adapt a similar approach. The last part of the article focuses on the history of the study of religion in Estonia, drawing attention to the various problems and understudied research questions still present in the study of the history of the discipline in Estonia.

**Jaana Lahe**, *The God Mihr(yazd) in Manichaeism and its Links with the God Mithra in the Iranian Religion*

In Manichaean literature, written in the Middle Persian, Parthian, and Sogdian languages and being discovered in Central Asia (then Chinese Turkestan) at the end of 19<sup>th</sup> century and beginning of 20<sup>th</sup> century, a mythological figure called Mihryazd (“god Mihr” (=Mithra)) is found. He is identified with two different figures from Manichaean mythology: in texts written in the Middle Persian language (including Man’s work *Šābuhragān*) with “Living Spirit” (Latin *spiritus vivens*), while in texts written in Parthian and Sogdian with “The Third Messenger” (Latin *tertius legatus*). The article explores how the figure of Mihryazd influenced pre-Manichaean Iranian religious traditions and concludes that although Mihryazd is not borrowed from Zoroastrianism, being instead a new creation of Manichaeism, the creation of his figure has still been influenced by the figure of Mithra (Mihr in the Middle Persian language) in Zoroastrianism. From the latter he has taken over both the link with order in the universe as well as with the sun and light, military characteristics, and his role as a fighter against evil (demons). However, in Manichaeism, the different functions of the god Mithra have been divided between two different gods, following the language-region principle.

**Tarmo Kulmar**, *Supernatural Power in the Religion of the Incas: huaca or callpa?*

The article explores the expression of the concept of supernatural magical power in the religion of the Peruvian Incas. Ample examples of this expression have been provided in the chronicle texts recorded following the Spanish conquests in the 16<sup>th</sup> and 17<sup>th</sup> centuries.

First, an overview is given of occurrences of the concept of power in the Inca religion. It appears that the recurring feature of the Inca religion was belief in the supernatural power pervading the universe. This supernatural power was an object of worship and the Incas performed various religious and magical rituals to make use of it in their everyday life.

Secondly, the article explores classical definitions of the basic religio-phenomenological notions of “supernatural”, “power” and “magic”.

Thirdly, the dictionary definitions of the Quechua words *huaca* /*waka*/ or *callpa* / *kallpa*/<sup>1</sup> are scrutinized. These concepts may be employed to denote supernatural magical power, being used in this sense by the leading chronicler of the Conquest era, Inca Garcilaso de la Vega.

The following conclusions are drawn:

1. As any supernatural energy, magical power included, represents a feature pertinent to a supernatural phenomenon, i.e. an attribute of the phenomenon, neither the chroniclers nor the researchers of the Inca religion have been and are inaccurate in using the concept *huaca* to signify such energy.

2. At the same time, there is evidently no error either in the use of the concept *callpa*, provided the context implies a case of a supernatural phenomenon operating on a physical or mental level. Likewise, the notion of *callpa* is appropriate in case of a soul, a spirit or a similar supernatural phenomenon.

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<sup>1</sup> Various spellings of the Quechua words are found in scientific literature.