



Title	叙事詩『カレワラ』における天地創造とナショナリズム：リヨンロートによる編集状況を中心に
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Citation	文芸学研究. 2021, 24, p. 96
Version Type	VoR
URL	https://hdl.handle.net/11094/98196
rights	
Note	

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The Creation of the World and the Nationalism in the *Kalevala*

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This paper is about the *Kalevala*, the Finnish national epic. Its central purpose is to consider of Elias Lönnrot's intent in editing from the *Old Kalevala* (*Vanha Kalevala*, in Finnish) published as the first edition in 1835 to the *New Kalevala* (*Uusi Kalevala*, in Finnish) published as the second edition in 1849. Editing the *Kalevala* is one of the most important issue of the *Kalevala* studies. Especially, changing the scene of The Creation of the World from the *Old Kalevala* to the *New Kalevala* has been argued repeatedly. Väinämöinen, who is one of main characters, utters the cosmic creation words in the *Old Kalevala*. On the other hand, Ilmatar, who is his mother, appears in place of Väinämöinen in the *New Kalevala*. Why Lönnrot changed the story like this from the *Old Kalevala* to the *New Kalevala*?

The reason for deletion of Väinämöinen from the Creation of the World is that Lönnrot did not regard Väinämöinen as a god (jumala, in Finnish). The action of creation the World gave Väinämöinen some impressions like a god, so he wanted to delete Väinämöinen from this scene. His attitude to Väinämöinen results from the condition of Finland at the time. In the early 19th century many people in Europe considered Finnish people as the country which no had inherent culture nor history, and they also thought the Finnish pagan was polytheism or fetishism, which was judged as inferior to monotheism such as Christianity then. At the same time, some Finnish intellectuals resisted this estimation and asserted that the Finnish pagan is monotheism, where only Ukko, the god of heaven and thunder, was worshipped. Lönnrot was also one of these Finnish intellectuals. Therefore he claimed that Väinämöinen was not a god but a hero (sankari, in Finnish).

The reason for appearance of Ilmatar is that Lönnrot presumed Finnish myth about creation of the world and ancient Indian one came from the same origin and "Wäinämöinen" (Väinämöinen) in the Creation of the World sung in his era was "Wein emonen" (the mother of water) in antiquity. This feminine name, however, is not suitable for Väinämöinen nor Ukko, because they are male. Consequently, he applied Ilmatar, who seemed Ukko's daughter, to the mother of water in order to keep structure of monotheism.

Thus Lönnrot's intent in changing the characters in the Creation of the World is to claim that Finnish pagan is monotheism and to revive this monotheistic faith in the *Kalevala*, and its background was nationalistic demands in the ages.