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
PROBLEMS AND REVIEWS







OSIRIS AND MARDUK














By SAMUEL A. B. MERCER, Trinity College, University of Toronto

STATEMENT :

At various times and by various scholars the name Osiris and the earliest known title of Marduk have been compared.

In the ancient pantheon of Babylonia the title of Marduk was Asar (Nikolsky, *Doc.* 23 Rev. I) or Asarri (Gudea, *Cyl. B.* IV 1). Now, this name was written with two ideographs one of which denotes a "seat" and the other an "eye". The earliest form of these ideographs was  (Thureau-Dangin, REC 387), from  (REC. 238 and 358), the form in the time of Gudea being   (*Cyl. B.* IV 1).

These ideographs in the earliest title of Marduk have often been compared with the earliest forms of the name Osiris, , , ,  (*Wörterbuch*, p. 359). The sign  in this name is clearly a "seat" or "throne", as is evident from a later form of the name, namely,  (*Wörterbuch*, p. 359).

The meaning of the name , transliterated *wšjr*, is unknown. It is thought that *Asarri* means "the bestower of husbandry", but that is uncertain. But it is certain that by origin Marduk, the son of Ea, water-god of Eridu, was a vegetation deity; he was also a sun-god, his name Amar-ud or Marduk (            CT 24, 42.96), meaning "youth of the sun". All students of Egyptian religion will immediately think of the characteristics and titles of Osiris.

Moreover, the son of Nun-ki (of which Ea, father of Marduk, is the god) is called *Girri-gullu-dugga* (*Utukku Series*, III 257-8). Now *girri* = *mirri* = *asar*



the title of Marduk (Price, *The Great Cylinder Inscriptions of Gudea*, 1927, Pt. II 41, n. 7) and *gullu-dugga* means "good being" which reminds one forcibly of *wn-nfr*, "good being", a well-known title of Osiris. Furthermore, Marduk was associated with the idea of resurrection just as Osiris was.

PROBLEM :

Are we to find any fundamental and original association between these two great deities?

HYPOTHESIS :

As the original worshippers of Marduk may have come from Syria, or at least, may have borrowed certain religious ideas from Syria; as the legends of Osiris connect him with Syria, whence his worshippers originally may have come; and as Asarri (or Asar without the phonetic complement) can be considered a philological equivalent of Osiris (*wsjr*) is it possible that we have in the person of Osiris an original West Asiatic god?

*Die Religion der Aegypter*. Von Adolf Erman. Berlin und Leipzig, Walter der Gruyter und Co., 1934. Pls. 10, illus. 186, pp. xvi + 465, RM 7.50.

In this compact book, the Nestor of Egyptology has demonstrated again the fullness of his grasp of the essentials of the religion of ancient Egypt during the many centuries of its interesting career. Here is a book which is authoritative and scholarly, but at the same time clearly and simply written. It is a pleasure to follow the great scholar step by step from one subject to another and to feel that behind every statement lies an abundance of research and knowledge, the accumulation of years of study and thought. In twenty-two charming chapters the reader passes in review such subjects as "The world and its Gods", "The Great Gods of the Country", "The Development of early Religion", "The Legends of the Gods", "Theology", "Ethics", "Worship", "Ideas about the Dead", "Magic", "Egyptian religion in Neighbouring Countries, in the Graeco-Roman Period and in Europe", etc.

The book was not written for scholars who may expect completeness of detail and reference (although each chapter is supplied with extensive references to most points of importance), but is meant to be an enlargement and bringing-up-to-date of the author's little book entitled "Die aegyptische Religion", which first appeared in 1904, and in a second edition in 1909.

- 14 वोढ र्णि ऩोणे ऩरुवरु' ढढुतु (14) पेजे  
 िस नरु जे ऐतुतुतुतुतुतुतुतुतु ततुनरु  
 16 खुतु नुतु ऩुतुतुतुतुतुतुतु ऐतुतुतुतु  
 तुतुतु' सनुतुतुतुतुतुतु ढढुतुतु ऐतु  
 18 ऐतुतुतुतुतु ऐतुतुतुतुतु ऐतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतु ऐतुतुतुतु  
 20 तुतुतुतुतुतु ऐतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 22 ढढुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 24 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 26 नुतु ऐतुतुतुतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 28 ऐतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 ऐतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 30 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 32 ऐतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 34 ससुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 36 तुतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 84 र्णुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 2 सनुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 ऐतुतुतुतुतुतुतुतुतुतुतुतुतुतु  
 14 नरुवरु *is*; / नरुवरु

14 the stones and burn you up.

(14) Jesus said to them: If you fast (νηστεύειν), you will

16 beget sin for yourselves, and if you

pray, you will be condemned (κατακρίνειν), and

18 if you give alms (ἐλεημοσύνη), you will do

evil (κακόν) to your spirits (πνεῦμα). And if you

20 go into any land and

wander in the regions (χώρα), if they receive (παραδέχισθαι)

22 you, eat what they set before you,

heal (θεραπεύειν) the sick among them.

24 For (γάρ) what goes into your mouth

will not defile you, but (ἀλλά) what

26 comes out of your mouth, that is what

will defile you. (15) Jesus said: When (ὅταν)

28 you see Him who was not born

of woman, prostrate yourselves upon

30 your face and adore Him: He

is your Father. (16) Jesus said:

32 Men possibly (τάχα) think that I have come to throw

peace (εἰρήνη) upon the world (κόσμος) and

34 they do not know that I have come to throw

divisions upon the earth, fire, sword,

36 war (πόλεμος). For (γάρ) there shall be five

84 in a house: three shall be against

2 two and two against three, the father

against the son and the son against the father,

- 80 10 ηαῑ ηε̄ η̄υαζε̄ ε̄οηη̄' εη̄τᾱῑς ε̄τοη̄ρ'  
 χοο̄τ̄ ᾱτω̄ ᾱη̄ςρᾱϊ̄σο̄τ̄ η̄ς̄ῑ δ̄ιᾱτ̄λο̄ς  
 12 ἰο̄τ̄λᾱς θ̄ω̄λᾱς (1) ᾱτω̄ η̄ε̄χᾱρ̄ γε̄ η̄ε̄  
 τᾱρε̄ ε̄ο̄ε̄ρ̄λη̄η̄ε̄ιᾱ η̄η̄ε̄ε̄ῡαζε̄ ς̄η̄ᾱ  
 14 χ̄ῑ †η̄ε̄ ᾱη̄ ἄ̄η̄λο̄τ̄' (2) η̄ε̄χε̄ ἰ̄ς̄ ἄ̄η̄τ̄ρε̄ς'  
 λο̄ η̄ς̄ῑ η̄ε̄τ̄'ῡη̄ε̄ ε̄ς̄'ῡη̄ε̄ ῡᾱη̄τε̄ς'  
 16 σ̄η̄ε̄ ᾱτω̄ ρο̄τᾱη̄' ε̄ς̄ῡᾱη̄σ̄η̄ε̄ ς̄η̄ᾱ  
 ῡτ̄ρ̄τ̄ρ̄ ᾱτω̄ ε̄ς̄ῡᾱη̄ῡτο̄ρ̄τ̄ρ̄ ς̄η̄ᾱρ̄  
 18 (blank) ῡη̄η̄η̄ε̄ ᾱτω̄ ς̄η̄ᾱρ̄  
 ῥ̄ρο̄ ε̄χ̄ἄ̄ η̄τ̄η̄ρ̄ς̄ (3) η̄ε̄χε̄ ἰ̄ς̄ γε̄ ε̄ς̄ῡᾱ  
 20 χοο̄ς̄ η̄η̄τ̄η̄ η̄ς̄ῑ η̄ε̄τ̄'ε̄ω̄κ̄ ρ̄η̄τ̄' τ̄η̄τ̄η̄  
 γε̄ ε̄ῑς̄ ρ̄η̄η̄τε̄ ε̄τ̄'ἄ̄η̄τε̄ρο̄ ρ̄η̄ τ̄η̄ε̄ ε̄  
 22 ε̄ῑε̄ η̄ρ̄ᾱλ̄η̄τ̄' η̄ᾱρ̄ ῡο̄ρ̄η̄' ε̄ρ̄ω̄τ̄η̄ η̄η̄ε̄  
 τ̄η̄ε̄ ε̄ς̄ῡᾱη̄χοο̄ς̄ η̄η̄τ̄η̄ γε̄ σ̄ρ̄η̄ θ̄ᾱ  
 24 ἄ̄λᾱσᾱ ε̄ε̄ῑε̄ η̄τ̄η̄τ̄' η̄ᾱρ̄ ῡο̄ρ̄η̄' ε̄ρ̄ω̄τ̄η̄  
 ἄ̄λλᾱ τ̄ἄ̄η̄τε̄ρο̄ σ̄ἄ̄η̄ε̄τ̄η̄ρο̄η̄' ᾱτω̄  
 26 σ̄ἄ̄η̄ε̄τ̄η̄βᾱλ̄' ρο̄τᾱη̄ ε̄τε̄τ̄η̄ῡᾱη̄  
 σο̄τω̄η̄ τ̄η̄τ̄η̄ το̄τε̄ σ̄ε̄η̄ᾱσο̄τω̄  
 81 τ̄η̄η̄ε̄ ᾱτω̄ τε̄τ̄η̄ᾱε̄ῑμε̄ γε̄ η̄τ̄ω̄τ̄η̄ η̄ε̄  
 2 η̄η̄η̄η̄ε̄ ἄ̄η̄ε̄ω̄τ̄' ε̄τοη̄ρ̄ ε̄ς̄ῡω̄η̄ε̄ γε̄  
 τε̄τ̄η̄ᾱσο̄τω̄η̄ τ̄η̄τ̄η̄ ᾱη̄ ε̄ε̄ῑε̄ τε̄τ̄η̄  
 4 ῡο̄ο̄η̄' ρ̄η̄ ο̄τ̄ἄ̄η̄τ̄ρ̄η̄κε̄ ᾱτω̄ η̄τ̄ω̄τ̄η̄  
 η̄ε̄ τ̄ἄ̄η̄τ̄ρ̄η̄κε̄ (4) η̄ε̄χε̄ ἰ̄ς̄ ς̄η̄ᾱχ̄η̄ᾱτ̄ ᾱη̄  
 6 η̄ς̄ῑ η̄ρ̄ω̄η̄ε̄ η̄ρ̄ἄ̄λο̄ ρ̄η̄ η̄ε̄ς̄ρ̄οο̄τ̄ ε̄χ̄η̄ε̄  
 ο̄τ̄κο̄τε̄ῑ η̄η̄η̄η̄ε̄ ῡη̄η̄ ε̄ς̄ρ̄η̄ σ̄ᾱῡς̄  
 8 η̄ρ̄οο̄τ̄ ε̄τ̄β̄ε̄ η̄το̄πο̄ς̄ ἄ̄η̄ω̄η̄ρ̄ ᾱτω̄  
 ς̄η̄ᾱω̄η̄ρ̄ γε̄ ο̄τ̄η̄ ρ̄ᾱρ̄ η̄ς̄ο̄ρ̄η̄' η̄ᾱρ̄ ρ̄ᾱ

80 10 These are the secret words which the Living Jesus  
spoke and Didymos Judas Thomas wrote.  
12 (1) And He said :  
Whoever finds the explanation (ἐρμηνεία) of these words will  
14 not taste death. (2) Jesus said:  
Let him who seeks, not cease seeking until he  
16 finds, and when (ὅταν) he finds, he will  
be troubled, and when he has been troubled, he will  
18 marvel and he will  
reign over the All. (3) Jesus said: If  
20 those who lead you say to you:  
“See, the Kingdom is in heaven”,  
22 then the birds of the heaven will precede you.  
If they say to you: “It is in the sea (θάλασσα),”  
24 then the fish will precede you.  
But (ἀλλά) the Kingdom is within you and  
26 it is without you. If (ὅταν) you (will)  
know yourselves, then (τότε) you will be known  
81 and you will know that you are  
2 the sons of the Living Father. But (δέ) if  
you do not know yourselves, then you  
4 are in poverty and you  
are poverty. (4) Jesus said: The man old in days will not  
6 hesitate to ask  
a little child of seven  
8 days about the place (τόπος) of Life, and  
he will live. For many who are first shall become last

10 ε ατω̄ η̄σευω̄πε̄ οτᾱ οτω̄τ (5) πεζε̄ ις̄  
 σοτων̄ πετᾱπατο̄ λ̄πεκρο̄ εβο̄λ'  
 12 ατω̄ πε̄ονη̄π' εροκ'̄ φ̄νασω̄λη̄π' εβο̄λ  
 ηακ'̄ λη̄ λαατ'̄ γαρ̄ εφ̄ρη̄π' εφ̄ηλο̄σμη̄ρ  
 14 εβο̄λ αν̄ (6) ατ̄σ̄ηο̄ῡ η̄σῑ ηε̄υ'̄λᾱθη̄τις  
 πε̄ε̄χατ'̄ ηᾱῡ γε̄ κ'̄ο̄σ̄ω̄ῡ ε̄τρη̄ρη̄νῑσ̄τε̄τε  
 16 ατω̄ ε̄ῡ τε̄ θε̄ ε̄νᾱῡλη̄λ̄ ε̄νᾱτ'̄ ε̄λε  
 η̄μο̄σ̄τη̄νῑ ατω̄ ε̄νᾱρ̄πᾱρᾱτῑρη̄ῑ ε̄ο̄τ  
 18 η̄σῑο̄τ̄ω̄λ'̄ πεζε̄ ις̄ γε̄ λ̄π̄ρ̄χε̄ σο̄λ̄ ατ̄  
 ω̄ πε̄τε̄τ̄λ̄μο̄σ̄τε̄ λ̄μο̄ῡ'̄ λ̄π̄ρᾱᾱῡ γε̄  
 20 σε̄σο̄λη̄π'̄ τη̄ρο̄ῡ εβο̄λ λ̄πε̄μ̄το̄ εβο̄λ  
 η̄τ̄πε̄ λη̄ λαατ'̄ γαρ̄ εφ̄ρη̄π'̄ εφ̄ηλο̄σ̄  
 22 ω̄η̄ρ̄ εβο̄λ αν̄ ατω̄ λη̄ λαατ'̄ εφ̄ρο̄β̄ς̄ ε̄τ  
 ηᾱσ̄ω̄ ο̄τε̄ῡη̄ σο̄λ̄η̄ῡ'̄ (7) πεζε̄ ις̄ ο̄τ  
 24 μακᾱριο̄σ̄ ηε̄ η̄μο̄τε̄ῑ η̄ᾱεῑ ε̄τε̄  
 η̄ρω̄με̄ ηᾱο̄το̄μ̄ῡ ατω̄ η̄τε̄η̄μο̄τε̄ῑ  
 26 ῡω̄η̄πε̄ ρ̄ρω̄με̄ ατω̄ ῡβ̄η̄ῑτ'̄ η̄σῑ η̄ρω̄  
 με̄ η̄ᾱεῑ ε̄τε̄ η̄μο̄τε̄ῑ ηᾱο̄το̄μ̄ῡ ατ̄  
 28 ω̄ η̄μο̄τε̄ῑ ηᾱῡω̄η̄πε̄ ρ̄ρω̄με̄ (8) ατω̄ ηε̄  
 χᾱῡ γε̄ ε̄η̄ρω̄με̄ τη̄τη̄ων̄ ᾱτο̄σ̄ιω̄ρε̄  
 30 ρ̄ρ̄λη̄ρη̄ῑτ'̄ η̄ᾱεῑ η̄τᾱρη̄νο̄ῡχε̄ η̄τε̄φᾱ  
 β̄ω̄ ε̄θᾱλᾱσ̄σᾱ ᾱῡε̄ω̄κ̄ λ̄μο̄σ̄ ε̄ρ̄ρᾱϊ̄  
 32 ρ̄η̄ θᾱλᾱσ̄σᾱ ε̄σ̄λε̄ρ̄ η̄τ̄β̄τ'̄ η̄κο̄τε̄ῑ η̄  
 ρ̄ρᾱϊ̄ η̄ρη̄το̄ῡ ᾱῡρε̄ ᾱτη̄νο̄σ̄ η̄τ̄β̄τ'̄ ε̄νᾱ

21 η̄τ̄πε̄ *sic*; / η̄τ̄λε̄?

28 *sic*; / η̄ρω̄με̄ ηᾱῡω̄η̄πε̄ λ̄μο̄τε̄ῑ

- 10 and they shall become a single one. (5) Jesus said:  
Know what is in thy sight,  
12 and what is hidden from thee will be revealed  
to thee. For (γάρ) there is nothing hidden which will  
14 not be manifest. (6) His disciples (μαθητῆς) asked Him,  
they said to Him: Wouldst thou that we fast (νηστεύειν),  
16 and how should we pray (and) should we give alms (ἐλεησέμεν)  
and what diet should we observe (παρατηρεῖν)?  
18 Jesus said: Do not lie;  
and do not do what you hate, for  
20 all things are manifest before Heaven.  
For (γάρ) there is nothing hidden that shall not  
22 be revealed and there is nothing covered that  
shall remain without being uncovered. (7) Jesus said:  
24 Blessed (μακάριος) is the man which  
the man eats and the lion  
26 will become man; and cursed is the man  
whom the lion eats and  
28 the lion will become man. (8) And He said:  
The Man is like a wise fisherman  
30 who cast his net  
into the sea (θάλασσα), he drew it up  
32 from the sea (θάλασσα) full of small fish;  
among them he found a large (and) good fish,

11 "what" or "him who".

15 read: "How wouldst thou".

20 "Heaven": perhaps originally "the Truth".

28 read: "the man will become lion".





34 that wise fisherman, he threw  
 all the small fish  
 82 down into the sea (θάλασσα), he chose the large  
 2 fish without (χωρίς) regret. Whoever has ears  
 to hear let him hear. (9) Jesus said: See,  
 4 the sower went out, he filled his hand,  
 he threw. Some (seeds) (μέν) fell on the road;  
 6 the birds came, they gathered them. Others  
 fell on the rock (πέτρα) and did not strike root  
 8 in the earth and did not produce ears.  
 And others fell on the thorns;  
 10 they choked the seed and the worm ate them.  
 And others fell on the good earth;  
 12 and it brought forth good fruit (καρπός);  
 it bore sixty per measure and one hundred twenty per measur  
 14 (10) Jesus said: I have cast fire upon  
 the world (κόσμος), and see, I guard it  
 16 until it (the world) is afire. (11) Jesus said: This heaven shall  
 pass away (παράγειν) and the one above it shall pass away (παρά  
 18 and the dead are not alive and the living  
 shall not die. In the days when you devoured  
 20 the dead, you made it alive;  
 when (δταν) you come into light,  
 22 what will you do? On the day when you

14 "I have cast"; read probably: "I have come to cast" (comp. p. 83, 32).

о нота атетнеире апснав ротан де  
 24 ететншашоупе нснав оу пе ете  
 тинаац' (12) пезе млаѳитис нис хе ти  
 26 соотн хе кнаѳок нтоотн нма' пе  
 етнар нос ерраї ешон пезе ис наг  
 28 хе нма нтатетнеї ммаг ететна  
 ѳок' ша іакѳѳос пзикаїос паєї нта  
 30 тпе мн пкар шупе етѳитц (13) пезе ис  
 ннецмаѳитис хе тнтѳонт' нтетн  
 32 хоос паєї хе еєне ннма пезац нац  
 нси сїмон петрос хе екеме нотаг'  
 34 гедос пзикаїос пезац нац нси маѳ'  
 83 ѳаїос хе екеме нотрѳме мфїдосо  
 2 фос нрмнрнт' пезац нац нси ѳѳмас  
 хе псар родѳс татапро нацапц' ан  
 4 етрахоос хе екеме ннма' пезе нс  
 хе анок' пек'сар ан епєї акѳѳ акѳре  
 6 еѳод рн тпнги етѳрѳре таєї анок'  
 нтаєїшїтс атѳ ацїтц ацанахѳреї  
 8 ацѳѳ нац ншѳомт' ншѳахе нтарєѳѳ  
 мас де єї ша нец'шѳєєр' атхнотц' хе  
 10 нтаїс хоос хе оу нак' пезац' наг нси  
 ѳѳмас хе єїшан'ѳѳ ннтн ота рн ншѳа  
 12 хе нтацхоот паєї тетнацї ѳне нте  
 тннотхе ероеї атѳ нтеѳѳкѳот' єї є  
 32 еєне sic; l. єєне  
 7 шїтс perhaps for шїактс ?

were one, you became two. But (δέ) when (όταν)  
 24 you have become two, what will you do?  
 (12) The disciples (μαθητής) said to Jesus:  
 26 We know that thou wilt go away from us. Who is it  
 who shall be great over us? Jesus said to them:  
 28 Wherever you have come, you will  
 go to James the righteous (δικαιος)  
 30 for whose sake heaven and earth came into being. (13) Jesus s  
 to His disciples (μαθητής): Make a comparison to Me and  
 32 tell Me whom I am like. Simon Peter  
 said to Him: Thou art like a  
 34 righteous (δικαιος) angel (άγγελος). Matthew said to Him:  
 83 Thou art like a wise (φιλόσοφος) man of understanding.  
 2 Thomas said to Him:  
 Master, my mouth will not at all (όλως) be capable  
 4 of saying whom Thou art like. Jesus said:  
 I am not thy Master, because (έπει) thou hast drunk, thou has  
 6 from the bubbling spring (πηγή) which I [become c  
 have measured out. And He took him, He withdrew (άναχωρε  
 8 He spoke three words to him.  
 Now (δέ) when Thomas came to his companions, they asked  
 10 What did Jesus say to thee? Thomas said to them:  
 If I tell you one of the words  
 12 which He said to me, you will take up stones and  
 throw at me; and fire will come from

7 "measured"; perhaps: "dug".