PROBLEMS AND REVIEWS

OSIRIS AND MARDUK

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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 𒉗 𒈹 (Thureau-Dangin, *REC.* 387), from 𒉗 (REC. 238 and 358), the form in the time of Gudea being 𒉗 𒈹 (Cyl. B IV 1).

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

The meaning of the name 𒉗 , transliterated wṣr, 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 𒉗 𒉗 𒉗 𒉗 (CT 24, 4296), 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 Gisr-galla-dagga (Utukku Series, III 257-8). Now gisr = miri = 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 tu-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 (tufr) is it possible that we have in the person of Osiris an original West Asiatic god?


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 δολ ρη πωςε περαρι τατοι (14) πεξη
16 ἐκ πωςε πεταπολιτητητης τηνη
18 ετετιππετε ελενσκοςυν ετετιππε
20 ετετιππετε ποτακοι ποταπαν ατω ετετιππε
22 ατω τατοιααλαραρα δαροτι οροσιν
24 ατω τατοιααλαρα τατοια οροσιν
26 ποταμω τατοια ερευνιτην ατω ετετιππε
28 ετετιππετε επετε απουγνον' 
30 ερευνιτην απουγνοτι ποταμωτι (16) πεξη ἐκ ἡ ποταμω
32 ετετιππετε ποταμωτι ποταμωτι (16) πεξη ἐκ ἡ ποταμω
34 σεστοι ἀτο ποταμωτι ποταμωτι οἰκετηρία τομης ἐγη
36 σεστοι ἀτο ποταμωτι ποταμωτι οἰκετηρία τομης ἐγη
84 δολ ἐκ οἰκετηρια τομης πετα
14 περαρι ποταμών
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 (καταχρίζειν), and
18 if you give alms (δενδροσπάω), you will do
evil (κακῶν) to your spirits (πνεύμα). And if you
20 go into any land and
wander in the regions (χώρα), if they receive (παραδεχόμεθα)
you, eat what they set before you,
heal (θεραπεύειν) the sick among them.
22 For (γάρ) what goes into your mouth
will not defile you, but (ἀλλά) what
24 comes out of your mouth, that is what
will defile you. (15) Jesus said: When (δευτέρα)
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 (πολέμος). 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 ἵνα ἐν ὑπάγε ἐστὶν ἐντάσε ἐστὶν
καὶ ἀπὸ τῶν ἀγραφῶν ὑπὲρ ἔλεγχος
12 θαυμάστε θαυμάστε (1) ἀπὸ πεζαὶ ζε ἔν
ταρε ἑφισμενεῖν ὑπενήγαγε ζηλ.
14 καὶ τοῦ ἀναστο (2) πεζε ἐστὶν ἀντρεπτ.
16 ὁ ζε ἐνήγαγε ἐστὶν ἐφισμενεῖν ζηλ.
ὑπῆρχε ἀνθρώπῳ ἐφισμενεῖν ζηλ.
18 (blank) ὑπηρεῖ ἀπὸ ζηλ.
ἐρρο ἐξ ἱππο (3) πεζε ἐστὶν ἐν ἐλκ.
20 ὁ ἀνθρώπῳ ἐν ἐλεμ. θετ. ὑπηρεῖ ἐν ἔν
σε ἐν ἑπτίκτῳ εταντερῳ ὑπὲρ ἔν.
22 εἰς ἔραστιν ἐν ἑπηρεῖ ἐν ἔντασιν ὑπὲρ ἔν
τε ἑσπερανθίῳ ἀνtee ἐν ἐρ.
24 διὰ τοῦ ἐν ἐντάσιν ἐπεριτε ἐν
ἀλλὰ ἑπεταντερῳ καλεῖοτο ω ἀπε
26 καλεῖοτοι ὁ ἄνθρωπος ἐτεταγμένος
ς ἑν τινι ἐν τον κενασώ.

81 τινε ἀπὸ τὴν ἑπαθεῖ τὸ ἐπαινεῖ τινε
2 ὑπηρεῖ ἐπαινεῖ τὸ ἐπαινεῖ τινε ἐν
τεταγμένοι τινε ἐν εἰς τετάσις
4 ὑπηρεῖ ὑπὸ τινι τοι ὑπηρεῖ τινε
νε τοι ὑπηρεῖ (4) πεζε ἐν ἑπαθη
6 καὶ πρῶτο πρᾶξε τῷ ἀνθρώπῳ ἐκεῖν
τοι ὑπηρεῖ μὴν ἑπηρεῖ ἐκεῖν
8 ὑπηρεῖ εἰς τὸ ἀνθρώπῳ ἐκεῖν
τοι ἐκεῖν ἑπηρεῖ ἐν τοι
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 (ἐξήγησα) of these words will not taste death. (2) Jesus said:
Let him who seeks, not cease seeking until he finds, and when (ἤνευς) he finds, he will be troubled, and when he has been troubled, he will marvel and he will reign over the All. (3) Jesus said: If those who lead you say to you:
“See, the Kingdom is in heaven”,
then the birds of the heaven will precede you.
If they say to you: “It is in the sea (θάλαςσα),”
then the fish will precede you.
But (ἀλλὰ) the Kingdom is within you and it is without you. If (ἤνευς) you (will) know yourselves, then (τάρτα) you will be known and you will know that you are
2 the sons of the Living Father. But (ὅτι) if you do not know yourselves, then you are in poverty and you are poverty. (4) Jesus said: The man old in days will not hesitate to ask a little child of seven days about the place (τόπος) of Life, and he will live. For many who are first shall become last
10 ἐὰν ἴσεμφυτον οὐδ' ὅτι (5) πείτε ἵππων πεταλείῳ ἄπεκρο ἑβόλθ᾽.
12 ἀνω πεθανοῦ ἐρωκ' ἑπάκου μεν' ἑβόλθ᾽
14 ἑβόλα λαὶ ἄν (6) ἀποποθοῦ ἰθεὶ πεπελειλοντος
16 ἐνταῦθα μεν' ἵππῃ Κ' ἐνεπεμπάστητε.
18 ἓποτὰκ' πείτε ἵππῃ χρηστῷ σοδ' ἀτ
19 ὁ πεπελειλοςτε ἵππος ἀπραλή τε
20 ἑπάκου τιροῖ ἑβόλα ἀπεκτο ἑβόλα
22 ὁπὶ λαὶ ἀν ἱπποῖ, ἐν 
24 μακρ' ἐπὶ παρεί τε ἐτε
26 ὑπερ' ἐπωτοι ὁμορ' ἓπτε προ
28 ὁ μακρ' ἐπαναπτέ ἐπωτοι (8) ἀνω ἐπ
30 ἑπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσαντε ἐπαλλάσσα

21 ἤπειρα; 
28 ἤπειρα; 

4
and they shall become a single one. (5) Jesus said:

Know what is in thy sight,

and what is hidden from thee will be revealed
to thee. For (γάρ) there is nothing hidden which will
not be manifest. (6) His disciples (μαθητής) asked Him,
they said to Him: Wouldst thou that we fast (νηστεύειν),
and how should we pray (and) should we give alms (δίκαιη
and what diet should we observe (παράτηρεῖν)?

Jesus said: Do not lie;
and do not do what you hate, for

all things are manifest before Heaven.

For (γάρ) there is nothing hidden that shall not
be revealed and there is nothing covered that
shall remain without being uncovered. (7) Jesus said:

Blessed (μακάριος) is the lion which
the man eats and the lion

will become man; and cursed is the man
whom the lion eats and

the lion will become man. (8) And He said:
The Man is like a wise fisherman

who cast his net
into the sea (θάλασσα), he drew it up

from the sea (θάλασσα) full of small fish;
among them he found a large (and) good fish,

“what” or “him who”.
15 read: “How wouldst thou”.
20 “Heaven”: perhaps originally “the Truth”.
28 read: “the man will become lion”.
34 ηνικοηθεν ἐπιτίθεντ' ἀπήγο 
ζε κινοεθεν τηρην ἦτατ' εθελ. ε[νε]
2 κινοεθεν κινοεθεν κινοεθεν [κινοεθεν]
2 ἐκατοὶ παμμεριτὶ ἀποθετ' ἀποθετ' ἀποθετ'
ἐκτιοί μετατελοῦσας (9) πεζε ἐκ ἔγε ἐκ ἐγε
4 ιτε αἰρεὶ εθελ. ἦνις πετείτε αἰρεὶ τοῦτο
ἀνθνούσας αφορηθε ἔγε ἐκ ἐγε τεριν'
6 αἰρεὶ ἠντι ὅρατε αἰριάτικοι διηκόοτε
ἀγρε ἔσιν ὑπερε ἀνω ἀνθνούσοι πονε
8 ἐπεσιτ' ἐπικαρ ἀνω ἀποστερεφ' ὧν ἐρ
ῥαὶ ἐπί ἀνω διηκόοτε ἀγρε ἔσιν ἰμο
10 τε αἰριστι' ἀνεσισοτ' ἀνω ἀπίμνεν οὐσοὺ
ἀνω ἀρισκόοτε ἔγε ἐκ πικάρ επιλανούτε'.
12 ἀνω αὐτ ναρθος εφ' ἐπεί ἐπιασίσες ἀπ
ἐι ἱσα ἑσσε ἀνω ἦν ἱμε βουτε ἑσσε 
14 (10) πεζε ἐκ ἐγε θεν νοσθετ' ἐσι
ποκιλοκ ἀνω εἰς ρίντεν ἕρασ ἑρο
16 ὑπανετιξερο (11) πεζε ἐκ ἐγε τεινεν ναρπα
ῥαὶ ἀνω τετιτεπε ἐλοκ ναρπαράει
18 ἀνω πεζκοοτ' σενηρ ἀν αν ἤτοιν ἤρ
σειν ατ ἐπο ηπικο ηπετικαμ
20 ἀπεκαθοτ' ηπετικερο θεμοὶ ἀνε
τοπο ῥοταν ετεπικαμαποτε ὑα ὁγ
22 οἰχὴ ὑα ἂπετικαμ ὑα φοοτ ἐτετι
12/13 αὐτοί for αὐτοί?
14 θενοτυχε περισ for δειεν θενοτυχε?
19 ἐτετεῖ δι'; ἐτετεῖ
that wise fisherman, he threw
all the small fish
down into the sea (θάλασσα), he chose the large
fish without (χωρίς) regret. Whoever has ears
to hear let him hear. (9) Jesus said: See,
the sower went out, he filled his hand,
he threw. Some (seeds) (μύλινο) fell on the road;
the birds came, they gathered them. Others
fell on the rock (πέτρα) and did not strike root
in the earth and did not produce ears.
And others fell on the thorns;
they choked the seed and the worm ate them.
And others fell on the good earth;
and it brought forth good fruit (καρπός);
it bore sixty per measure and one hundred twenty per measur
(10) Jesus said: I have cast fire upon
the world (κόσμος), and see, I guard it
until it (the world) is afire. (11) Jesus said: This heaven shall
pass away (παράγειν) and the one above it shall pass away (πάρπακτος)
and the dead are not alive and the living
shall not die. In the days when you devoured
the dead, you made it alive;
when (διέταξα) you come into light,
what will you do? On the day when you

14 “I have cast”; read probably: “I have come to cast” (comp. p. 83, 32).
ποτα ατενηθερ γηνατ ροτα ε
24 ετετισυουμενε γηνατ ουν πε ετε
τηναθ' (12) πεζε αλαθητις ις τε τι
26 σοοτι ζε κινακι ιτοοτι ις ιπ ζε
ετηρ ιοντ ερφαϊ εκω ιπεζε ις ιπατ
28 τε παλ ιτατησι ιαμαθ ετεηνα
δαιν' ιτα κακοσ παλαος πλει ιπα
30 την αλ πιαρ ιοντε εθηνθ (13) πεζε ις
ιπεκαλαθητις ζε τιτωθι ιπεηθι
32 ξωος πλει ιε εεηε οναι ιαχα ιαγ
ης ελω ιπτρος ζε εεηεις ιοτατ'
34 θελος παλαος ιαχα ιαγ ις αλαθ'
επιος ζε εεηεις ποτραϊε αξιλοςο
2 φος πρατρητ' ιαχα ιαγ ις αζω
ζε πεαρ ιοντες ταταπρο ιαμαπη' ιι
4 ετετσους εε ιηε ποιας ις ις
ζε ανοκ' πεκ'εφαρ αι εεηει νκω ακθε
6 εβολ γι τηςι ιαχατε Τα ιακολ'
ιπταεηοτε ατω αζητη ιαλασχαθτη
8 αξιαν ιαγ ιγωκτ' ιζακε ιταρασου
ιακ ζε εει πα λεηθ'ιδεερ' ατιηηθη' ζε
ιταες ξωος ζε οτ ιακ' ιαχα ιαγ ις ις
αζων ζε ειηαπ'αθ' ιτηθο οτα οι ιηα
12 ιε ιταταθουν ιαιε τετηητο υψε ιτε
πιηοτε ιεοει ατω ιπτεηκουθτ' εειι
32 εεηει ας ι εεηει
7 γιτε perhaps for γιακτε ?
8
were one, you became two. But (δὲ) when (δὲν)
you have become two, what will you do?
(12) The disciples (μαθητὲς) 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 said
to His disciples (μαθητὲς): Make a comparison to Me and
tell Me whom I am like. Simon Peter
said to Him: Thou art like a
34 righteous (δικαιος) angel (εἴδωλος). 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 (δεινός) be capable
4 of saying whom Thou art like. Jesus said:
I am not thy Master, because (ὁτι) thou hast drunk, thou has
6 from the bubbling spring (πηγή) which I have measured out. And He took him, He withdrew (ἀναχωρεῖ)
8 He spoke three words to him.
Now (δὲ) 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".