

## THE COSMIC RESURRECTIONS.

BY LAWRENCE PARMLY BROWN.

THE mythic resurrection is primarily that of the sun, conceived as rising in the east from the underworld as the place of the dead, with the ascension into the heaven immediately following. There is likewise a daily resurrection and ascension of the stars and constellations, and of the moon when visible; while the moon also has a monthly resurrection when it first becomes visible after its dark phase (our new moon), to which the ancients sometimes assigned three days. Moreover, the resurrection of the sun is sometimes transferred from its daily to its annual course, and assigned to the beginning of the year as generally fixed at one of the equinoxes or solstices; the solar death period sometimes being identified with the supposed three days' standing still of the sun at the solstice.

In Egypt, from a remote antiquity, the sun was conceived as renewed or resurrected every morning; the bennu (a heron, the phenix of the Greeks) being a symol of the rising sun as thus conceived (Budge, *Gods*, II, p. 96). In the *Book of the Dead* it is called the soul of Ra (XXIX, C, I) and of Osiris (XVII, 27), and the Osirified deceased says that he enters into the underworld like the hawk and comes forth like the bennu and the morning star (XIII, 2; CXXII, 6). In the *Litany of Ra*, the Osirified comes forth "like the sun" (IV, Sect. 1, 2), and "he is the mysterious bennu; he enters in peace into the empyrean, he leaves Nut (as the lower heaven) in peace" (*ibid.*, IV, Sect. 2, 8). Herodotus (II, 23) describes the phenix like an eagle, with wings golden and red, and he says that the Egyptians told him that it came from Arabia (i. e., the east), bringing the body of its father and burying it in the temple of the sun at Heliopolis (i. e., the new sun leaves the body of the old sun in the underworld—but there is nothing of this in the Egyptian texts, nor anything of the further statement in Herodotus that the phenix appears only once every 500 years). Pliny describes the Arabian

phenix as a most gorgeous bird, which was supposed to have received its name from the date-palm; the fable being that the bird died with the tree and revived of itself as the tree revived (*H. N.*, X, 2; XIII, 11). According to Tacitus, the old bird builds a nest to which it imparts "a generative power," so that after his death a new phenix rises from it and proceeds to Heliopolis with the body of his father (*Ann.*, VI, 28). Others say that the phenix, when 500 years old, builds a funeral pyre on which he dies and is incinerated; but being immediately resurrected, he carries the remains of his former body to Heliopolis (Pompon. Mela, III, 8; Stat., *Silv.*, II, 4, 36, etc.—various authorities assigning longer cycles than 500 years to the life of the bird). The phenix myth is frequently cited by the Christian Fathers as an example of the resurrection of the dead; the Septuagint of Ps. xcii. 12, "The righteous shall flourish like the phenix (Heb. and A. V., 'palm-tree')," sometimes being quoted in this connection.

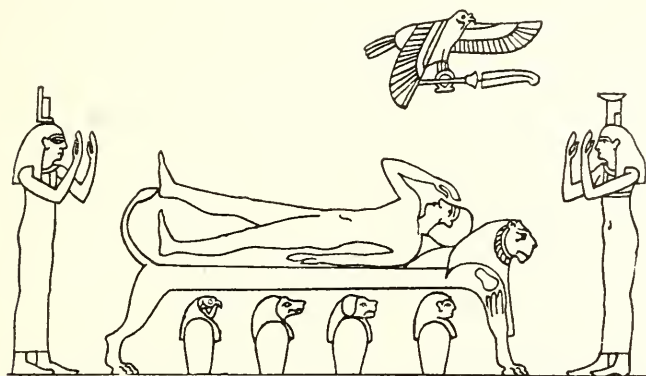


THE SOLAR PHENIX

of a great cycle or eternity (*Αἰών*). From Fr. Münter, *Sinnbilder u. Kunstvorstellungen d. a. Christen*, Altona, 1825.)

In the Egyptian belief, the resurrection of Osiris was one of the oldest and most prominent elements, as we know from allusions to it in a multitude of texts and pictures. But as there is nothing in the way of a comprehensive native record of the mythical history of this man-god, we must depend largely upon Plutarch's work *On Isis and Osiris* (13-18), although this work belongs to the latest Egyptian period and was doubtless compiled from various traditions. According to Plutarch, Osiris was a king of Egypt who traveled over the world to civilize its peoples, leaving Isis to rule during his absence. Upon his return, he was induced by Typhon (Set) and other conspirators to lie in a chest that exactly fitted him (a mummy case); whereupon the lid was shut and nailed fast by the conspirators, who conveyed the chest to the Nile and thence to the sea, on the 17th of the month Athyr (the day of the full moon, according to Plutarch), when the sun was in Scorpio (the sign of the autumn

equinox 4000-2000 B.C.); and thus Osiris was slain in the 28th year of his reign, or as some said, when he was twenty-eight years old (in either case as suggested by the phases of the moon through  $4 \times 7 = 28$  days, with the disappearance of that luminary in its last phase—our new moon—in all probability originally represented by the shutting of the god in the chest or coffin in which he dies—whereas the moon was fullest on the 17th of each month according to the calendar known to Plutarch). The chest containing the body was borne by the sea to Byblus in Syria (originally to the Egyptian “Papyrus Swamps,” which the Greeks confused with the Syrian Byblus = Papyrus-place—see Budge, *Gods*, II, p. 124), where it became completely enclosed by a tamarisk (for the myth-



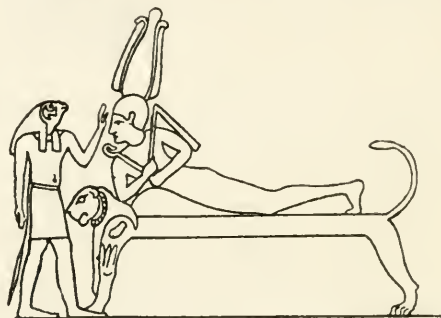
OSIRIS IN THE FIRST STAGE OF HIS RESURRECTION,

raising his hand, with Isis at his feet and Nephthys at his head, while the hawk of Horus brings the feather symbol of wind or breath. (From Budge, *Gods of the Egyptians*, II, p. 135.)

ical Persea) tree; and the king of that country had the tree-trunk made into a pillar for his palace (the tree-trunk representing the western of the four tree props of the universe in the Egyptian cosmology—whence Plutarch adds that the Queen of Byblus was Astarte = Venus, apparently here as the evening star). Isis found and took the chest and body back to Egypt, and went on a visit to her (solar) son Horus by (the lunar) Osiris, after concealing chest and body in a desert place (probably for the underworld, and at the time of the dark or new moon at the close of Athyr, according to Plutarch's calendar—which indicates that this part of the story originally belonged to a separate tradition). The resurrection of Osiris, representing the first appearance of the new

moon, in all probability followed here in the tradition to which the above account belonged. Plutarch, however, proceeds to relate that Typhon found the chest when hunting one night by the light of the moon, and tore the body into fourteen pieces, scattering them over the country (evidently referring to the phases of the waning moon); but Isis found and buried all but one of the pieces, which was lost in the Nile (as doubtless derived from a tradition in which the complete restoration of the moon-god from his scattered parts, with the exception of the lost one for the dark moon, is effected during the waxing period).

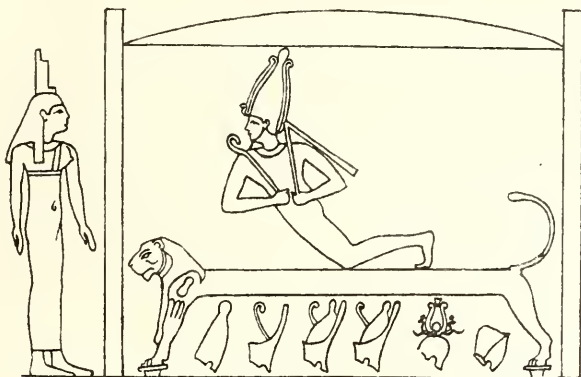
From the day of his death the soul of Osiris had been in the underworld, for Plutarch says: "After these things, Osiris returning from the other world appeared to his son Horus," and instructed him for his battles with Typhon. And Plutarch adds, probably



OSIRIS BEGINNING TO RAISE HIMSELF FROM HIS BIER,  
with hawk-headed Horus at his head. (From Budge, *op. cit.*, II, p. 136.)

from another tradition, that "Isis is said to have accompanied (Osiris after his death (and while still in the underworld), and in consequence thereof to have brought forth Harpocrates (= Horus the child), who came into the world before his time"—at about the time of the winter solstice (*ibid.*, 65); the proper time for his birth probably being about the time of the spring equinox, which refers his conception in the underworld to the summer solstice. Indeed there can be little doubt that the sojourn of Osiris in the underworld was assigned by some to the three days of that solstice. But according to one of the legends followed by Plutarch, the festival of the finding of Osiris was held on the 19th of Paschons (*ibid.*, 43)—doubtless originally at the time of the reappearance of the new moon after the spring equinox, six months and three days after the death of the god on the 17th of Athyr (both extremes included, in

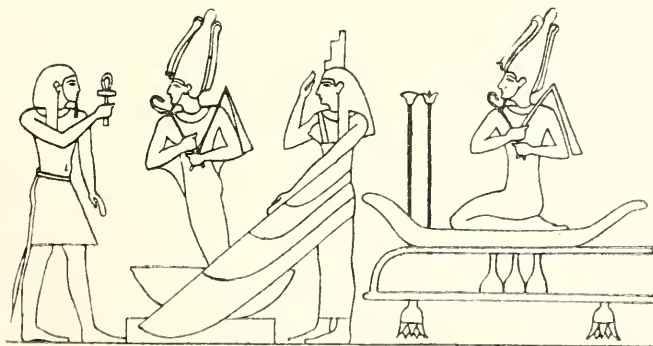
accordance with an ancient method of reckoning). Again, Plutarch refers the festival of "the entrance of Osiris into the moon" and "the commemoration of spring" to the new moon of Phamenoth (43), which is the second month before Paschons; the legend here



OSIRIS RAISING HIMSELF FROM HIS BIER,

with Isis standing before him. (From Budge, *op. cit.*, II, p. 137.)

followed apparently belonging to a time when Phamenoth in the vague calendar had shifted so it included the spring equinox. We thus have convincing evidence that some of the Egyptians assigned



OSIRIS IN THE LAST STAGE OF HIS RESURRECTION

(on the left) and also after rising, seated in a boat (on the right). (From Budge, *op. cit.*, II, p. 138.)

the sojourn of the lunar Osiris in the underworld to the dark of the moon as reckoned of three days' duration, just as the lunar Tangarao of the tattooed face in a Mangaian myth arose from the underworld "on the third day" after he was slain, "scarred and enfeebled as you



see him" in the waxing moon (Gill, *Myths and Songs from the South Pacific*, pp. 64-69). In some Egyptian texts, Osiris is said to be in the lunar disk from the 3d of the new moon to the 15th (Budge, *Osiris*, I, p. 21), this waxing period doubtless being conceived by some as the life of the moon-god who is slain at the beginning of the waning period and then torn into fourteen pieces; but Plutarch (*ibid.*, 38) says that the ceremony of shutting Osiris in the chest, or "the loss of Osiris," lasted for four days, beginning on the 17th of Athyr—at the full moon, and doubtless extending to the 20th, with both extremes included. It would seem, however, that the three days as assigned to the full moon of the solar month must have been originally the 14th, 15th and 16th, with the 17th for the resurrection rather than the death of the moon-god. Furthermore, in one Egyptian text we find "the entrance of Osiris into the holy barque" (that of the new moon) assigned to the 29th of Choiak (*Records of the Past*, VIII, p. 88), which date in the luni-solar calendar is forty-two days from Athyr 17th as the day of the full moon; and in all probability this period for the sojourn of Osiris in the underworld belonged to the Dog Star's reign of 40 or  $6 \times 7 = 42$  days in midsummer. According to another Egyptian text, festivals connected with the resurrection of Osiris were held from the 12th to the 30th of Choiak (Budge, *Gods*, II, p. 128).

Isis was sometimes identified with Sept (= Sothis or Sirius, the Dog Star—Plut., *De Iside*, 22, 61; Diod., I, 27; Budge, *Gods*, II, pp. 54, 249); and in connection with the resurrection of both the lunar Osiris and the solar Horus, she appears in some texts to have the character of Sept as the morning star of midsummer. In a hymn to Osiris, he is said to have been restored to life by Isis, who employed for the purpose certain magical words and ceremonies learned from Thoth, the moon-god (Budge, *Gods*, I, pp. 150, 362). On the Metternich stele there is a very ancient story of a mythical woman's son (doubtless the sun) who was revived by Isis after being stung to death by a scorpion, in connection with which revivification we find the exclamation, "The child liveth and the poison dieth; the sun liveth and the poison dieth"; and again, in the same text, it is the (solar) Horus who is stung to death by a scorpion, to be revived by "the words of power" spoken by Thoth himself (Budge, *ibid.*, II, pp. 207-211). Diodorus (I, 2) identifies Horus with the sun-god Apollo, and says that Isis discovered medicines that cured the sick and raised the dead; and that with these she restored her son Horus to life and made him immortal when she found his body in the water after he was slain by the Titans (this water being

primarily the underworld sea, but secondarily belonging to the Egyptian watery signs of the zodiac and the Nile inundation; while the scorpion belongs to the western horizon and the sign of Scorpio).

The Greeks identified Osiris with Dionysus (because both were travelers, according to Plutarch, *De Iside*, 13). Osiris is also the Judge of the Dead, and associated with the resurrection of mortals, as well as being a resurrected god; and Dionysus (Bab.-Ass., Dayan-nisi = Judge of men) has for one of his Greek epithets, Zagreus (= He that restores to life, from *zōgreō* = "to take alive" and "to restore to life"). According to the Orphic theogony, Zagreus, son of Zeus and Persephone, was cut to pieces and boiled in a cauldron by the Titans; but his heart (as the seat of the soul) was recovered and eaten by Semele, and Zagreus was consequently reborn of her as Dionysus (Pausan., VII, 37, 3). But according to Diodorus, it was commonly related that the pieces of Dionysus



HERMES PSYCHOPOMPOS RAISING A DEAD MAN.

(From C. W. King, *The Handbook of Engraved Gems*, p. 201.)

Zagreus were gathered by Demeter, who restored him to life (III, 62). In one Orphic hymn, the Titans tore Zagreus into seven pieces (Proclus, *In Tim.*, III, 184). The Greek Pelops was slain and cut up by Tantalus, who boiled the pieces in a cauldron and set them before the gods; but Demeter alone partook of this repast, and she ate only the shoulder of Pelops. He was shortly restored and revived by Hermes; the missing shoulder being replaced with one of ivory by Demeter or Rhea—whence all the Pelopidæ were believed to have had one ivory shoulder (Pindar, *Ol.*, I, 37; Hygin., *Fab.*, 83, etc.—the ivory shoulder probably representing the crescent moon). Orpheus, in his lunar character, was torn to pieces and scattered abroad by the women of Thrace, as instigated by Dionysus; but the Muses collected the pieces and buried them—according to the lost *Bassarides* of Æschylus as cited by Eratosthenes (*Catas.*, 24). But the later poets attribute the act of these women to their frenzy

in the Dionysiac orgies, and fable that the head of Orpheus was thrown upon the river Hebrus, down which it rolled to the sea, finally reaching the island of Lesbos, where it was buried. Orpheus nevertheless appears to have a solar character in connection with his lost Eurydice as a lunar figure, for he descended alive to Hades in search of her, and they were permitted to return on condition that he should not look back until they arrived in the upper world: but he did look back as they were about to pass the fatal bounds, whereupon Eurydice was taken again into the lower regions (Plato, *Sympos.*, p. 179, d; Diod., IV, 25; Hygin., *Fab.*, 164, etc.—as probably suggested by the fact that the new moon is invisible when first rising with the sun).

The Babylonian Dumu-zi (= True son) was the solar or solunar husband of Ishtar (generally identified with the planet Venus). Native references to their mythic history thus far recovered are fragmentary and obscure, but they indicate that Dumu-zi was fabled to die every year and that Ishtar journeyed to the underworld, restored him to life and brought him back to the upper regions—his death and resurrection doubtless belonging to the summer solstice, as the midsummer month of the Babylonians received its name from him. According to the "Descent of Ishtar into Hades" (*Records of the Past*, I, p. 143) and the "Epic of Izdubar" as restored by Hamilton (*Ishtar and Izdubar*, Tablet VI), the goddess Ishtar descends to the underworld and revives the dead Dumu-zi by means of the water of life, and together they rise to the upper hemisphere, where Dumu-zi again dies, in the clouds, and is wildly lamented by Ishtar and her female devotees. In the epic, the solar hero Izdubar also descends to the underworld; passes through the garden of the gods, the waters of death and the waters of life, and finally returns to earth (Tablets VII and VIII). Dumu-zi became the Syrian Tammuz, whom the Greeks called Adonis (for Adon = Lord), in connection with whom Ishtar is represented by Astarte or Aphrodite-Venus. The festival of the death and resurrection of Tammuz-Adonis was held by the Syrians and the Greeks of Attica in the midsummer month, the Syrian Tammuz; while others of the Greeks made it a spring festival, their Adonia. It sometimes continued for three days, sometimes for seven, with elaborate rites, wailing for the death of the god (cf. Ezek. viii. 14) and rejoicing for his resurrection (on the whole subject see Frazer's *Golden Bough*, IV, "Adonis, Attis and Osiris"). A special seat of the worship of Adonis was Byblus in Syria, at the mouth of the river Adonis, which was fabled to run red with the blood of the slain Adonis, annually



at the summer solstice. According to Lucian (*De Dea Syra*, 6), an artificial head, made of papyrus, was annually floated from Egypt to Byblus; its arrival at the latter place announcing that Adonis was resurrected. It was held by some that Adonis, killed by a boar (for the winter), spent six months of each year in the underworld, and the other six months above (*Orphic Hymn* LV, 11) — as did Osiris in one of the Egyptian legends considered above, and Persephone according to the later accounts of her abduction by Hades or Pluto and subsequent recovery from the lower world by her mother Demeter.

The dying and resurrected god was known to the Phrygians as Attis or Attys, the beloved of Cybele, and his festival, which continued for three days, was very similar to that of Tammuz-Adonis. The death and resurrection of the solar Mithra was also commemorated by another similar festival, according to the pseudo-Firmicus (*De Errore*, 23). In the *Rigveda* we probably have a lunar figure in "the triply-mutilated S'yana," who among others was restored to life by the Aswins (CXVII, 24); and the lunar Hecate, with three bodies or three heads, was slain by the solar Heracles and revived by Phorcys (Homer, *Hymn in Cer.*, 25; Pausan., I, 43, 1). The Thracians had a god Zalmoxis, supposed by the Greeks to have been a slave to Pythagoras, and to have built a subterranean habitation in which he dwelt for three years, lamented as dead, but from which he reappeared in the fourth year (Herod., IV, 93). Here we doubtless have a misunderstanding of a myth of the dying and resurrected god; but a simulated resurrection appears to be found in the account of Simon, son of Gioras, in Josephus. After the final fall of Jerusalem this Simon hid in certain caverns under the city; from which he came forth in a white frock and a purple cloak, "to astonish and delude the Romans"; and they were astonished at first, but finally put him to death in Rome (*Bell. Jud.*, VII, 2, 1; 5, 6).

In the Egyptian belief the resurrection of mortals was like that of the sun, and the righteous dead were conceived to ascend with the sun into the celestial regions (see Budge, *Gods*, II, pp. 154, 173, etc.). The resurrection of Osiris was the great type of the resurrection of men, a favorite formula being: "He died not (i. e., was not annihilated in the underworld) and thou shalt die not" (*ibid.*, II, pp. 150, 157); and the righteous dead were Osirified, or mystically identified with Osiris, while the wicked were annihilated in the underworld. It was Osiris (As-ar) who was sometimes said to convey the magical words that cured the sick and

raised the dead; and his Babylonian counterpart Asari was also a god who cured sickness and effected resurrections, in which functions he was finally superseded by Marduk (see Sayce, *Rel. Anc. Eg. and Bab.*, pp. 105, 208, 329, 375). Again, the resurrection of mortals was effected by the magical "words of power" of Isis (Budge, *Gods*, I, p. 362), which had restored the solar Horus to life (as we saw above); and the Argives worshiped Aphrodite (= Astarte-Ishtar) as the "Opener of graves" (Clement Alex., *Exhort.*, II). Odin, as "the Ghost-Sovereign," called the dead from the earth, and among his magical runes was one that could bring a hanged man back to life (*Elder Edda*, "Havamal," 159).

After Rama had captured the city of Lanka, he revived all his chieftains who had been slain in the combat, and recovered his wife Sita uninjured from the fire into which she had thrown herself (*Ramayana*, I, 1). In the *Vishnu Purana* (IV, 10), Krishna revives Parikshit, burnt to ashes with his mother before he was born; and he also revives the two sons of a learned Brahman as the boon most desired by the father. According to some, both Prometheus and the rock to which he was first chained were hurled into Tartarus by a thunderbolt of Zeus; but after a long time Prometheus returned to the earth and was chained to Mount Caucasus (Horace, *Carm.*, II, 18; Apollon. Rhod., II, 1247; Hygin., *Poet. Astr.*, II, 15). Aristeeas of Proconessus rose from the dead and left his native land, where he reappeared seven years later, and again after 340 years (Herod., IV, 13-16; Tzetzes, *Chil.*, II, 724). According to Herodotus (II, 91), the people of Chemmis in Egypt affirmed that Perseus had frequently appeared to them, and that a huge sandal was sometimes found after his departure—"Perseus" doubtless being put for the Egyptian "Persais," a surname of Osiris (*Lamentations of Isis*, 14). Alcestis gave her life for that of her husband Admetus when the foreordained hour of his death had come, but Kora (Persephone), or according to others Heracles, brought her back from the underworld (Apollod., I, 9, 3; Ælian, *Var. Hist.*, XIV, 45; Ovid, *Ars Amat.*, III, 19); and some of the ancients endeavored to explain this celebrated resurrection by supposing that a physician named Heracles restored Alcestis when severely ill (Palaeph., *De Incrdib.*, 41; etc.). According to Plato, a certain Erus, son of Armenius, died in battle and was found perfectly sound when the other dead were gathered up corrupted on the tenth day; and he revived on the funeral pyre on the twelfth day, and told of the marvelous things he had seen in the other worlds—as set forth at length by Plato (*De Repub.*, X, 13-16).

According to Clement of Alexandria, this Erus (Er) was the Pamphylian Zoroaster (*Strom.*, V, 14), who appears to be the Pamphilus of Arnobius (*Adv. Gentes*, I, 52). Heraclides related a similar experience of a woman (Pliny, *H. N.*, VII, 52; Origen, *Contra Celsum*, II, 16—the latter adding that “many persons are recorded to have risen from their tombs, not only on the day of their burial, but also on the day following”). Raising the dead is said to have been one of the magical practices of Empedocles; the most notable case being that of a woman whose corpse he kept uncorrupted for thirty days before he revived her (*Diog. Laert.*, VIII, 2, 5). According to Lucian, a physician Antigonos declared he had a patient who rose from the dead on the twentieth day after his burial, and Cleodemus is quoted as saying that he saw a certain Hyperborean who among other wonders resuscitated the dead already beginning to putrify (*Philopseud.*, 12). Protesilaus was restored to life for three hours by the infernal gods, in answer to the prayer of his wife (Hygin., *Fab.*, 108); and Pliny has a chapter on “Persons who have come to life again after being laid out for burial” (*H. N.*, VII).

The serpents that hibernate in a state of torpidity in cold and temperate climates are often supposed to die and revive annually; their revivification sometimes being attributed to the magical power of a certain plant. Pliny cites Xanthus the Lydian for the statements that a young serpent was restored to life by the plant called Callis, and that one Tylon was resuscitated by a plant which had been observed to have the same effect on a serpent (cf. Dionys. Hal., *Antiq. Rom.*, I, 27, 1); and Pliny also says that Juba told of an Arabian who was resuscitated by a plant (*H. N.*, XXV, 14 and 5). The Bœotian Glaucus became immortal by eating a certain herb, and was changed into a marine deity when he leapt into the sea (Athen., *Deipnos.*, VII, 48). The Cretan Glaucus was restored to life by Polyidus by means of an herb; the story being that Polyidus shut in a tomb with the dead Glaucus, killed a serpent that approached the body, whereupon another serpent brought an herb with which it revived the first—the same herb being employed by Polyidus to revive Glaucus (Tzetzes, *Ad Lycoph.*, 811; Apollod., III, 10, 3). Substantially the same story is told of another Glaucus and Æsculapius, with the scene laid in the house of the former; and in one version it is added that Æsculapius thenceforth employed this herb for resurrecting men (Hygin., *Poet. Astr.*, II, 14). But according to others, while he was reviving Glaucus, Æsculapius was killed by Zeus with a thunderbolt—because the latter feared that

men might learn to 'escape death altogether (Apollod., III, 10, 4), or because Pluto had complained that Æsculapius by his many resurrections was too greatly diminishing the number of the dead (Diod., IV, 71), or because Æsculapius had accepted a bribe of gold for effecting the resurrection of Glaucus (Pindar, *Pyth.*, III, 102; Plato, *Legg.*, III, p. 408, etc.). Apollodorus tells us of several persons whom Æsculapius is said to have restored to life (*loc. cit.*), the most celebrated of these being Hippolytus, who had been killed when his horses upset his chariot; and according to Italian tradition, he continued to live in the grove of Aricia as a demi-god, under the name of Virbius = Twice a man (Hygin., *Fab.*, 47, 49; Ovid, *Mct.*, XV, 490, etc.). According to some, Æsculapius had received from Athena the blood of the slain Gorgon, and employed that from the left side to destroy men, while with that from the right he raised the dead and healed the living (Apollod., III, 10, 3). Pausanias says he was famous over all lands because "he had all power to heal the sick and raised the dead" (II, 26, 4).

Philostratus says: "Here too is a miracle which Apollonius (of Tyana) worked. A girl had died just in the hour of her marriage, and the bridegroom was following her bier, lamenting as was natural, his marriage left unfulfilled; and the whole of Rome was mourning with him, for the maiden belonged to a consular family. Apollonius then, witnessing their grief, said: 'Put down the bier, for I will stay the tears that you are shedding for this maiden.' And withal he asked what was her name....merely touching her and whispering in secret some spell over her, immediately awoke the maiden from her seeming death; and she spoke out loud, and returned to her father's house, just as Alcestis did when she was brought back to life by Heracles. And the relatives of the maiden wanted to present him with the sum of 150,000 sesterces, but he said that he would freely present the money to the young woman by way of dowry. Now whether he detected some spark of life in her, which those who were nursing her (in her illness) had not noticed—for it is said that although it was raining at the time, a vapor went up from her face—or whether life was really extinct, and he restored it by the warmth of his touch, is a mysterious problem which neither myself nor those who were present could decide" (*Vit. Apollon.*, IV, 45).

Quite similar is the account of the raising of the daughter of Jairus by Jesus, the oldest extant version of which is presumably in Mark v. 21-24, 35-43. In the presence of a multitude, Jairus, "one of the rulers of the synagogue," besought Jesus to come and



lay hands on his little daughter, who was at the point of death, so she might be cured and live; and on the way to the house of Jairus Jesus cured the woman with the flux of blood (probably the wife of Jairus and the mother of the girl—as suggested in a previous article of this series, on “The Cosmic Hemorrhage”). Then some persons from the house arrive and tell Jairus that his daughter is already dead—“But Jesus immediately, having heard the word spoken, says to the ruler of the synagogue, Fear not; only believe. And he suffered no one to accompany him, except Peter and James and John the brother of James (as the three witnesses required by Jewish law; the same Apostles being found at the Transfiguration and the Agony in Gethsemane). And he comes to the house of the ruler of the synagogue, and he beholds a tumult, (people) weeping and wailing greatly. And having entered, he says to them, Why make ye a tumult and weep? The child is not dead, but sleeps (cf. the doubts about the death of the maiden revived by Apollonius; but perhaps suggested by the belief that the spirit hovered near the body for three days after death, which was not considered final till the close of that period—as we shall see further on). And they laugh at him. But he having put out all, takes with him the father of the child and the mother and those with him, and enters where the child was lying. And having taken the hand of the child, he says to her, Talitha, koumi; which is, being interpreted, Little maiden, to thee I say, arise (but properly the Aramaic or Syriac for ‘Maiden, arise’—as in the Syriac Peshito and the *Diatessaron*), and immediately arose the little maiden and walked, for she was twelve years old. And they were amazed with great amazement.” Luke has substantially the same account, adding that the girl was an only daughter to Jairus, and that “her spirit returned” when she arose (viii. 41, 42, 49-56); while in the abbreviated version of Matthew she is already dead when Jairus comes to Jesus, beseeching him to bring her to life again (ix. 18, 19, 23-26). It is not improbable that the (only) daughter of Jairus represents the Syro-Phœnician Astarte or Ashtoreth as identified with the planet Venus (the only female in the five-fold group), who is born as the morning star, dies when the sun rises, and comes to life again the following morning; while Jairus (Heb. *Jair* = Enlightener), a ruler of the synagogue (for the heaven or the universe), has the character of the sun-god as the light-giver and the father of the planets (see article on “The Cosmic Hemorrhage”). The Syriac or Aramaic “Talitha” (= maiden) of Mark’s version probably becomes the Tabitha who is restored to life by Peter, according to Acts ix.



36-41, where the name is interpreted *Dorkas* (= antelope or gazelle). In Mark, Jesus takes the maiden's hand before he resuscitates her, while the same act is attributed to Peter after the resuscitation; but in both instances the command is "Talitha (or Tabitha), arise."

There is no type or suggestion for the raising of the daughter of Jairus among the several Old Testament resurrection stories. In 2 Kings iv. 8-37, Elisha lodges with "a great woman," a Shunamite (a type name for a beautiful woman—1 Kings i. 3, and the original text of Canticles vi. 13, where the extant text has "Shulamite"), who has an aged (solar) husband and is barren (for the earth-mother in winter); but she finally bears a son (primarily for the sun-god reborn at the spring equinox), in reward for her care of the prophet and his servant. The boy dies in early youth (at sunset, and still in the spring), and Elisha revives him by stretching himself twice upon the body, mouth to mouth, eyes to eyes and hands to hands; and in the second attempt the boy sneezes seven times and opens his eyes. In 2 Kings xiii. 21, a dead man is revived when he is cast into the tomb of Elisha and touches the latter's bones. In the *Midrash Tarchuma* we read (54, 4): "What God, the holy, the glorified, will do in the future (Messianic) kingdom, that has he already done before by the hands of the righteous in this (pre-Messianic) time: God will wake the dead, as he did before by Elijah, Elisha and Ezekiel...." There is no extant account of such a miracle by Ezekiel, but one may have been suggested by Ezek. xxxvii. 1-14, where the prophet has a vision of the resurrection of all the Israelites (in the Messianic kingdom), who are revived by the breath of the four winds after their dry bones are clothed with flesh. In 1 Kings xvii. 17-24, Elijah lodges with a poor widow of Zarephath and revives her dead son by stretching himself three times upon the body, "and the soul of the child came back into him, and he revived."

This story of Elijah is the Old Testament type of the raising of the only son of the widow of Nain by Jesus—according to Luke vii. 11-17, and there only. Jesus "went into a city called Nain, and went with him his many disciples and a great multitude. And as he drew near to the gate of the city, behold also, one who had died was being carried out, an only son to his mother, and she was a widow; and a considerable multitude from the city (was) with her. And seeing her the Lord was moved with compassion on her, and said to her, Weep not. And coming up, he touched the bier, and those bearing (it) stopped. And he said, Young man (*Νεανίσκ*), to thee I say, arise. And the dead sat up and began to speak, and

he (Jesus) gave him to his mother." The town of Nain was probably selected for this miracle because the Hebrew *nain* and the Greek *nean* (= *neos*) have radically the same meaning of "new," "young," "fresh" and "green (of vegetation)," while the Greek *nean*, *neanias* and *neaniskos* (as in Luke), signify "young man." In the mythical view the widowed earth-mother properly belongs to Nain only in the spring, when her solar only son is born (at the equinox) and resurrected (every morning); and Jesus is a duplicate solar figure, like Elijah and Elisha, and like Jehovah himself as the god who raises the dead through the instrumentality of these prophets. In John v. 21, it is said that "even as the Father raises the dead and quickens (them), thus also the Son quickens whom he will"; and this power of giving life to the dead, as well as healing the sick and infirm, was attributed to the most highly developed Essenes at the beginning of the Christian era (Ginsburg, *Essenes*, p. 13).

The story of the resurrection of Lazarus is found only in John xi. 1-46—"Now there was a certain sick man, Lazarus of Bethany, of the village of Mary and Martha her sister. And it was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to him (Jesus), saying, Lord, lo, he whom thou lovest is sick. But Jesus having heard, said, This sickness is not unto death, but for the glory of God, that the son of God may be glorified by it. Now Jesus loved Martha and her sister and Lazarus. When therefore he heard that he (Lazarus) is sick, then indeed he remained in which place he was for two days (perhaps suggested by Hos. vi. 2: 'After two days he [Jehovah] will revive us: on the third day he will raise us up'). Then after this he says to his disciples... Lazarus our friend has fallen asleep; but I go that I may awake him...Lazarus died...Having come therefore Jesus found him four days (doubtless counting both extremes; or 'three days,' as we would say) already having been in the tomb...Martha therefore when she heard that Jesus is coming, met him; but Mary in the house was sitting. Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died...Mary therefore when she came where Jesus was, seeing him fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. Jesus therefore when he saw her weeping, and the Jews who came with her weeping, he groaned in spirit, and troubled himself, and said, Where have ye laid him? They say to him, Lord, come and see. Jesus

wept.... Jesus therefore again groaning in himself comes to the tomb. Now it was a cave, and a stone was lying upon it. Jesus says, Take away the stone. To him says the sister of him who had died, Martha, Lord, already he stinks, for it is four days.... They took away therefore the stone where the dead was laid. And Jesus lifted his eyes upward, and said, Father, I thank thee that thou heardest me.... And these things having said, with a loud voice he cried, Lazarus, come forth. And came forth he who had been dead, bound feet and hands with grave-clothes, and his face with a handkerchief bound about. Says Jesus to them, Loose him and let him go."



JESUS RAISING LAZARUS.

(From F. X. Kraus, *Geschichte der christlichen Kunst*, I, p. 155.)

As Strauss has shown (*New Life of Jesus*, 77), the primary suggestion for this story is doubtless found in the closing words of the parable or apologue of Lazarus the (leprous) beggar in Luke xvi. 19-31: "If Moses and the prophets they hear not, not even if one should rise from the dead will they be persuaded." The names Mary and Martha are from Luke x. 38-42, where the sisters are neither of Bethany nor connected with any Lazarus; and the Johannine Mary is further identified with the unnamed woman who anoints Jesus in the house of Simon the leper at Bethany (Mark xiv. 3; Matt. xxvi. 6—and see previous article on "The Cosmic Leprosy"). But the author of the Gospel of John (an Alexandrine Greek) in all probability recognized Lazarus (Gr. Lazaros for Heb. Eleazar) as a counterpart of the dying and resurrected Osiris (Asar, whence perhaps a Semitic El-Asar = God Osiris); while the sisters of Lazarus were given the characters of Isis and Nephthys, whose mourning for their brother Osiris has a prominent place in Egyptian mythology—where Isis is also the wife of the god. In some texts, Nephthys assists the widowed Isis in collecting the scattered pieces of Osiris and reconstituting his body, for in prehistoric times Nephthys was the fashioner of the body (Budge, *Gods*, II, pp. 255, 259). The name Nephthys (Nebt-het) signifies Lady of the house, while Martha signifies Lady; and Martha is the busy housekeeper in Luke x. 38-42, where the idle Mary (= Corpulent) has "the good part"—whence we appear to have Martha for Nephthys and Mary for Isis. In the

"Lamentations of Isis and Nephthys," each section opens with a call to the dead Osiris to come to his abode (in the upper heaven, or Annu), and in the same text and elsewhere, one of the names of Osiris is An, apparently answering to the Babylonian Anu, the name of the heaven-god—whence it is not improbable that Bethany (as if House of Anu) was recognized as a terrestrial counterpart of the abode (Annu) of An-Osiris. In all the earliest representations of the resurrection of Lazarus, he stands in the door of his tomb, swathed like an Egyptian mummy (Garrucci, *Storia dell' arte cristiana*, II, numerous plates; Lundy, *Monumental Christianity*, figs. 38, 128, 136, etc.). Like Osiris, he appears to be primarily of lunar character, with Jesus as the resurrector representing the sun-god, the Egyptian Ra, "who calls his gods to life" and "imparts the breath of life to the souls that are in their place" (*Litany of Ra*, I, 6, 7); whence it appears that the three (or "four") days during which Lazarus is dead properly belong to the dark moon. According to the ancient Persian belief the human soul remains near the body for three days after death, and then proceeds to Paradise or to the place of darkness (*Khordah-Avesta*, XXXVIII, 1-7; 19, 25, etc.), and in 2 Kings xx. 5, Jehovah says that Hezekiah shall go up into heaven "on the third day" after his death (cf. Hos. vi. 2). According to the later Jewish belief the soul lingers for three days near the dead body, ready to return into it if possible, and at the beginning of the fourth day it takes its departure because it sees that the countenance of the deceased is wholly unrecognizable (Lightfoot, *Hor. Hebr.*, on John xi. 39); and thus, too, the soul of Jeremiah was fabled to have returned to his body when he was resuscitated "after three days" (*The Rest of the Words of Baruch*, 9). According to the group statement of Matt. xi. 5, Jesus raised the dead as well as healed the sick and infirm; and he gave the Apostles power to do the same (*ibid.* x. 8). Philip raised a dead man, according to Papias (in Euseb., *H. E.*, III, 39, 9); while John revived a man at Ephesus (*Eustath.*, V, 18, 4), and at Athens restored life both to a male criminal who had died from drinking poison and to a female slave killed by a demon (*Acts of John*). Raising the dead was also believed to have been a frequent act of the early Christians (Iren., *Adv. Haer.*, II, 31, 2; 32, 4, etc.).

[TO BE CONCLUDED.]