

of the opium poppy.²⁸ Sometimes poppies and snakes issue from either shoulder together or in various combinations, both held in the hand and worn on the shoulders. Most clearly recognizable is a combination of a jackal's head beneath *shw*-feathers. Is this to indicate passage through the lower world (Wepwawet = Anubis) and the heavenly spaces respectively? In every case we are dealing with healing, rejuvenation, and resurrection. These ideas have often been traced to the snake's capacity to come out with a shining new skin every year. One of the best-known figures from the gnostic mysteries is Phanes encircled by a serpent.²⁹ It is based on the bearded, horned, crowned god "helplessly wound up in the coils of two serpents," their heads protruding over his shoulders.³⁰ Though these themes proliferate in antiquity, they are, as we see, of primordial age.

Such themes occur in Egypt, where "the falcon is called 'Horus of the underworld' . . . [that] . . . comes forth from the belly of a snake and then enters into it again, thus he is regularly regenerated in the snake as sun-god,"³¹ even as Re and Osiris unite in the renewal of the life cycle by passing through the body of the mother-goddess.³² We see "the sun-god portrayed in human form with a ram's head . . . [who] stands with the *w3s*-scepter in his hand under the *mehn*-snake" (see pp. 298–99, fig. 32).³³

If You Could Hie to Kolob

Kolob is the one name in the explanations not designated as Egyptian, and indeed it is basically Semitic, turning up

28. Ibid., 197, fig. 21 a and b; 199.

29. See Hugh Nibley, "One Eternal Round," in *Temple and Cosmos: Beyond This Ignorant Present*, CWHN 12 (Salt Lake City: Deseret Book and FARMS, 1992), 404, fig. 54.

30. Ibid., 185.

31. Winfried Barta, *Die Bedeutung des Jenseitsbücher für den verstorbenen König* (Munich: Deutscher Kunstverlag, 1985), 103.

32. Ibid., 117.

33. Ibid., 108.

with two principal meanings in the West Semitic languages. The late professor Louis C. Zucker suggested that Smith's "Kolob . . . may be a variant of Kokob (star),"³⁴ he being possibly unaware of one of the most fruitful roots in Arabic where the guttural first consonant gives the vowel an *o*-sound. Let us look at Lane's dictionary.³⁵

qlb

verb: to alter, change, invert, turn upside down, turn over and over, go flip-flop.

noun: "Heart," hence intellect or intelligence.

adjective: genuine or pure in respect of origin or lineage, "holding a middle place among his people."

"A certain bright star (Alpha Scorpio = Antares) in the 18th mansion of the Moon"

"There are also 3 similar appellations of other stars, esp. Regulus, called *qalb al-ʿasad*, the heart of the Lion."

The explanation "called Kolob because it is near to me" suggests Semitic *qrb*, meaning "to be near"; *Kolob* may accordingly be related to the rich Indo-European root *klb*, as in *kleben*, *kolophon*, *cleave* (unto), *clyppian* (OE, hug close), *clap*, *clasp*, *clip* (together), *couple*, *clabber*, etc.

Though the words *qalb* (heart) and *kalb* (dog) are different, the ancients could not keep them apart, as was inevitable to people always seeking puns and parallels. One ancient saying quoted in Lane shows a more than facetious connection between the two: "*izza tala' al-Qalb ja'a' šita ka'l-Kalb*—when the Heart-Star rises winter comes in like the Dog-star." What is significant here is that these two actually are the brightest stars in the heavens, Sirius and Canopus, and are freely interchangeable. The Arabic *kalb* denotes what we call "the constellation of Canis Major (the Big Dog), and its principal star is Sirius," which we call the Dog-star.

34. Louis C. Zucker, "Joseph Smith as a Student of Hebrew," *Dialogue* 3/1 (1968): 41-55.

35. Edward W. Lane, *Arabic-English Lexicon* (New York: Ungar, 1955-56), s.v. *qlb*.

Nearby is Procyon, the Little Dog-star. To complicate things, Sirius, the brightest star, has a rival for the title of Kalb in the red-giant star Antares.

The experts of old inevitably came to disagree as to which might be the Dog-star. Sirius, the brightest star in the sky, naturally qualifies for a number of roles in the Egyptian manner. Giorgio de Santillana and Hertha von Dechend comment on "the amazing significance of Sirius as leader of the planets . . . ruling over the 'three worlds.'"³⁶ But that third candidate for leadership, the second brightest star of all, was Canopus, which for the Egyptians was the heart-star par excellence, but which the Arabs also called Kalb the Dog! Thus we see how heart and dog get switched, both being used to designate the most important star in the heavens. The Egyptians designated Canopus by drawing a picture of a human heart suspended as the bob on a plumb line, the cosmic plumb line from which all the universe was measured (fig. 26). As de Santillana and von Dechend put it, "the determinative sign for 'heart' often figures as the plumb bob at the end of a plumb line coming from the well-known astronomical device, the *merkhet*. Evidently 'heart' is something very specific, as it were the 'center of gravity.'"³⁷ Here he refers us to the *Wörterbuch*, where the basic idea of heart is given not surprisingly as "the middle, the center."³⁸

So which is it to be, Sirius or Canopus? For the southern regions Canopus gets the nod. The Arabs also had another name for Canopus; besides calling it *qalb at-taiman*, "heart of the south," it was also called *suhail al-wezen*, "the little adjuster of the scales," or, as de Santillana and von Dechend put it, Canopus Ponderosus, suggesting to him that Canopus was the weight at the end of the plumb

36. Giorgio de Santillana and Hertha von Dechend, *Hamlet's Mill: An Essay on Myth and the Frame of Time* (Boston: Godine, 1977), 286.

37. *Ibid.*, 73; see Hugh Nibley, "Rediscovery of the Apocrypha," in *Temple and Cosmos*, CWHN 12:229, fig. 46A.

38. *Ibid.*, n. 13, referring to *Wb* 2:55–56.