

(whence **mitswah**, "commandment"); in **tsakhakh** and **tsakhar**, "to be bright, white, dazzling;" in **tsaphah**, "to look about," "to watch" (thus the familiar **mitspah**, "watch-tower") etc. Several such verbs, combined with those previously given in discussing the Hebrew names for Egypt, seem to construct suggestive parallels with the Egyptian words containing **ts**, as the characteristic element. We may see, also, that the name Mitsraim, so spelled as to suggest derivation from such roots as **tsur** or **tsarar**, with the prefix, **mi**, as of a noun-derivative, is paralleled by such words as **mitswah** and **mitspah**, as above. In any event, it preserves consistent suggestion of a similar origin with the word usually called "**utza**," which we have suggested as the root of our own word "Egypt," also of the earlier forms in Latin, Greek, etc. It is a question concerned primarily with the probably correct pronunciation of ancient word-elements. We may conclude that a proper name, capable of yielding such a form as "Egyptus," involves no evident inconsistency, even, if attributed to an ancient text.

In continuing our analysis of the book in discussion, we find, as we must acknowledge, several word-forms which seem to accord to no immediately discoverable etymologies. Whether such a condition should be attributed to the general difficulties involved in transcribing from Egyptian texts—notably, the not infrequent uncertainties on the proper order of characters in written words—or, whether we are to suppose the use of some unfamiliar Semitic dialect, or of characters with doubtful sound-values used by a non-Egyptian writer, are matters which can not be decided. As we have found, there are some striking approximations to intelligible meanings, even in words seemingly unfamiliar at first reading. The reasonable procedure, therefore, is to devote attention to words of similar character, while admitting our inability to interpret others.

Now, the Book of Abraham contains certain instructions on astronomical matters, which the author represents as imparted to him by direct divine agency. And, in this connection, we find several names which have provoked no little discussion in the past. The first of these (Chap. III. vs. 3) occurs in the statement: "The name of the great one (i. e., star) is Kolob, because it is near unto me."

Some years since, when a criticism of this book, also of its producer, was under way, the statement was emphasized that "Kolob" is not an Egyptian word. This judgment was based on two discernible grounds, (1) that it is not known in vocabularies of the language, as so far compiled, and (2) that its form does not seem to be in accord with the general run of Egyptian words, so far as they have been identified.

In the book before us, however, we find no suggestion that this is, or is supposed to be, an Egyptian word. The supposition most immediately occurring is to the effect that it is, if properly a word in any definite language, of Semitic affiliation. This, indeed, its form sug-

gests closely. Thus, we have, familiarly, such words as **Keleb**, **Kalab** and **Kalbu**, with the meaning "dog." The Cuneiform texts contain mention of the Dog Star, **Kalab Samsi**, "Dog of the Sun" (in reference, probably, to the fact that he seems to follow the sun, as a dog, his master). The Arabian astronomers, also, knew the Dog Star, and applied the word to other stars as well; such as **Al Kalb al Akhbar**, "the Greater Dog," and **Al Kalb at Asghar**, "Lesser Dog." The same astronomers used also the word **Qalb**, "heart" (a word spelled with **Qoph**, or guttural "k," in distinction from the other, showing **Kaf**, or palatal "k"), and applied it in such terms as **Al Qalb al Akrab**, "scorpion's heart," and **Al Qalb al Asad**, "lion's heart," etc. Such facts evidence that words closely like the one in discussion have been used in star-names from ancient times.

While these similarities are interesting, it is probable that they have not solved the situation before us, or, in any event, presented it in the light which suggests a solution involved by its possible occurrence in an Egyptian text. Thus, we read, in way of explanation, the clause, "because it is near unto me," which might be held to explain the name of the great star, on the basis of the meaning involved. In following this line of search, we find an interesting—if not a significant—explanation. For, as formerly indicated, there has been, and, to a certain degree, still is, a question as to whether "l" or "r" is to be read in given words, or whether the Egyptian fully distinguished the two sounds. In any event, the same characters have been read, even if not intended, as equivalents for both sounds. In Semitic languages, also, we find words with similar forms and similar meanings, differing only in the fact that one shows an "l" where the other shows an "ir." We shall have occasion to refer to this interchange again; but in the present case, we need only indicate the Hebrew word **Qorob**, with the meaning "near" or "nigh unto." [The pronunciation indicated by the spelling being, for the first "o," short with **qamets**, and for the second, long with **vav** and **kholem**.]

An interesting situation exists with regard to this Hebrew word, one, also, which may be held relevant in the present connection. It relates to the possible etymology of the familiar word, usually rendered in English as "Cherub" (from the Hebrew, properly spelled **Kerub**), and indicating some order of "angel," or divine agent. The derivation of this word is obscure. Thus, some authorities have proposed to refer it to an obsolete root (similar to some otherwise spelled), with the general significance of "guarding," "protecting," "warding," etc., particularly with reference to sacred and secret matters. Others have proposed to assimilate it with this very word, **Qorob**, on the ground that it indicates "one near to God, his minister, one admitted to his presence."

Continuing the verse already quoted, we read, "I have set this one to govern all those (stars, etc.), which belong to the same order