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THE OLDEST DOME-STRUCTURE IN THE WORLD

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THE REPRESENTATION of 'the oldest monumental dome-structure' given by Dr. H. F. Lutz in this JOURNAL, vol. 39 (1919), p. 122, from one of the famous 'palettes en schiste', or slate palettes of the beginnings of Egyptian civilization, has a long and interesting history which I will give in outlines in the following pages.

A. The history of 'one of the oldest known temples in Egypt'. In the Pyramid Inscriptions (ed. by Kurt Sethe) two temples are named more than thirty times in close connexion, viz., *pr-wr*  with many slight variants, i. e., 'the house of the prince', or 'the great house', and *pr-nw*, i. e., 'the house of the heavenly ocean', or *pr-nsr*, 'the house of diadem (?)', or, perhaps, 'of watching'. ¹ As it is seen easily, the latter is the temple, given by Prof. Lutz from the 'palette en schiste avec scènes de chasse'.

(a) *pr-wr* and *pr-nw* (or *pr-nsr*) named together (I cite the paragraphs of the edition of Sethe):

Pyr. 256a god Min *js hnt pr-wr pr-nw* (var. *jtrt p. p.*, *jtrt* chapel or a similar meaning), comp. below 1998a.

Pyr. 425c the two *pr*, the double ox and the obelisk *thn-b'* together with *sp'* (larva?) in an exorcism-formula, comp. below 669 (the two *pr* and *sp'-wr*).

Pyr. 577c, d (=645b), Osirian text: 'the gods are in brotherhood with thee in thy name *snwt*,  , they do not repel (*twr*) thee in thy name *jtrt pr-wr pr-nw*'. Comp. also 1830c, d.

Pyr. 645b (comp. 577, c, d and 1830, c. d.).

Pyr. 669ab, comp. 425; not the ideograms, but *pr-wr* and *pr-nw* are meant by 'the two *pr*'.

Pyr. 731c (Osirian text). Osiris judging the gods *m hnt jtrt pr-wr* (and) *pr-nw* (ideog. with det. ); comp. 2005a.

Pyr. 757b *jtrt pr-wr pr-nw p-t* (of heaven); comp. 757b (the throne of Osiris).

Pyr. 852bc *pr-wr pr-wr* (here phonetically with id.) *pr-n-s-r* and id. (Osirian text!).

¹ I transcribe  always *pr-wr* (with a hyphen) and  always *pr-nw*.

Pyr. 896c Osiris standing before *jtrt pr-wr pr-nw* like Anubis.

Pyr. 1009a (Osirian hymn) no mourning in *jtrt pr-wr pr-nw* = 1978a.

Pyr. 1068cd the enneas in On *m hnt* (before) *jtrt pr-wr, m ḏd b-t pr-nw* (comp. 288b, 1362c).

Pyr. 1159b *Hnt jtrt pr-wr pr-nw* (comp. 1157b Osiris and 1159a *špd-wr*).

Pyr. 1182c he goes up-stream to *Hnt-jtrt pr-wr pr-nw*.

Pyr. 1262b they place thee (O Osiris) before *jtrt pr-wr pr-nw* of the souls of On (Osirian text).

Pyr. 1297e (= 1369bc and 2017bc) *jtrt pr-wr* in Upper-Egypt (*šm*), *jtrt pr-nw* in Lower Egypt (*mh¹-t*)—Osirian text.

Pyr. 1345b Osiris *m hnt jtrt pr-wr pr-nw* (comp. *pr-wr* alone 2572b).

Pyr. 1362c (comp. another variant 2010a) *q' ḏdbt pr-wr pr-nw pr-nw* (the latter in the dual) *Grgw-b¹k²* (comp. 719a). Osirian text; comp. 288b and 1064cd.

Pyr. 1369bc = 1297cd = 2017bc, Osirian text (see above).

Pyr. 1541b (Osiris) *m jtrt pr-wr pr-nw j'ht* (comp. 1862b, and 1992a).

Pyr. 1552b *Hnt-mnt-f* offers to *jtrt pr-wr* (with two strokes, meaning *pr-wr* and *pr-nw*); comp. 1551a *tph-t pr-nw* hymn to Osiris-Nile.

Pyr. 1830cd (Osirian text) see above 577cd (and 645b).

Pyr. 1862b (Osirian text) he stands in *jtrt pr-wr pr-nw j'ht* (comp. 1541b and 1992a). Comp. also 1867b (Anubis and *pr-wr*).

Pyr. 1978a (Osirian hymn) no mourning in *jtrt pr-wr pr-nw*, see 1009a.

Pyr. 1992a see 1541b and 1862b; and comp. 1992b (throne of *Gb* before *jtrt pr-wr*).

Pyr. 1998a thou standest on the top (or front, *hntj*) of the brotherhood (*šnwt*) of *pr-wr pr-nw* like Min. Comp. above 256a.

Pyr. 2005a comp. above 731c.

Pyr. 2017bc = 1297e and 1369bc (see above).

(b) *pr-wr* alone:

Pyr. 370b with *Nbtj* (= *Štš*, Seth).

Pyr. 627a *Itf'-wr* (Osiris as the great sawer) of *pr-wr* in triumph over Seth.

² *Grgw-b¹k* is probably *κερκεύρις* in the Fayoum.

Pyr. 648d Osiris is named *pr-wr pr-wr* (phonetically and id.); folk-etymology with *wr* 'greater' than his enemy.

Pyr. 689c the god *Pr-wr* (only phonet., without ideogr.).

Pyr. 910b *Nhbt* of *Nhb-nw*, lady of *pr-wr pr-wr* (phon. and id.).

Pyr. 938a *m hnt jtrt pr-wr wr(-r)-t* (comp. 1251d). The variant gives *pr-nw wr-t*.

Pyr. 1251d *m hnt jtrt pr-wr wr-t* (comp. 938a) and god *Bdw*.

Pyr. 1288a *pr* (pl.) *wr* (pl.) *jmw jwn-nw* (On)—here meaning *pr-wr* and *pr-nw*; lit. the great houses.

Pyr. 1462c *pr-wr* (in a connexion which is obscure to me).

Pyr. 1867b like Anubis upon *x* (man with knife) *pr-wr* (comp. 1862b *pr-wr pr-nw*).

Pyr. 1992b *Gb* before *jtrt pr-wr* (comp. 1992a *pr-wr pr-nw*).

Pyr. 2094b (Osirian text) standing in *pr-wr*, sitting with the two eneads.

Pyr. 2172b Nut bears thee like Orion,³ she makes thy standing place before *jrt pr-wr* (comp. 1345b the variant *pr-wr pr-nw*, without the passage mentioning Orion).

(c) *pr-nw* alone:

Pyr. 244b 245a bull of Horus and the god *Jm-tpht-f* (i. e., he who is in his spring-fountain, or fountain-cavern, with det. *pr-nw*).

Pyr. 268d *hntj tpht* with det. *nw* three times repeated (comp. □ = *pr-nw*).

Pyr. 288d *m Dd-t* (det. of local name), var. *m Ddbt* and det. *pr-nw*. Comp. 1064d and 1362c.

Pyr. 444b *tpht pr-nw* (charm-text, *sp' Hr*, and house of the bull of the fountain-cavern).

Pyr. 682a god *Jm-tpht-f* (here with det. *pr*, instead of *pr-nw*).

Pyr. 810c *tpht pr-nw wr. t jwn-nw* (var. ⚡ instead of *pr-nw*; comp. Kees, *Der Opfertanz*, p. 130).

Pyr. 852d *tpht pr-nw* are opened, var. ⚡.

Pyr. 1078b *tpht pr-nw* (three times □) are opened.

Pyr. 1139b *hm pr-nw* of the goddess *Jmt-t* (comp. 1128c Osiris).

Pyr. 1438 *Pr nw* and id. *pr-nw* (□); there the birth of the god *Wp-w'wt*, the standing jackal. *Wp-w'wt* must be here a name of the Nile.

Pyr. 1551d (hymn to Osiris-Nile) *tpht pr-nw* (= house of *pr-nw* of Osiris).

³ Comp. *R. T.* 2., pl. XVI, No. 116 *pr-wr s'h*, and tomb of *Mtn* (Berlin) G X, (= E, 2 of the other edition) prince of *Pr wr s'h* (here a local name).

Pyr. 1557b (in the same hymn) *tph-t-f* (viz. of the Nile) with det. *Pr* instead of *pr-nw*.

Pyr. 1680b thou (o *Wr*) hast opened *tph-t* (det. \sphericalangle instead of *pr-nw*).

In resuming, the following is remarkable: Though some times *Pr-wr* is specialized for Upper Egypt, and similarly *Pr-nw* for Lower Egypt (see above Pyr. 1297e),⁴ originally both sanctuaries belonged closely together and were situated in the neighborhood of Assuan, where the *tph-t* (the subterranean source of the Nile) and the *gbhw* had their home.

Both sanctuaries were connected with the corn god Osiris, especially the *pr-wr*, his holy sepulchre, on whose top his son Anubis was lying. Comp. *Royal Tombs*, 2, pl. XVI, No. 116, where the *pr-wr*, originally a granary with a ladder of three degrees, is clearly represented as a house with the lying jackal of Anubis, according to the ingenious interpretation of my son-in-law, Dr. Theodor Dombart. The three degrees of the ladder became here the two fore-legs and the nose of the jackal, and the two funnel-stakes became the two ears. Comp. also Pyr. 896c and 1867b.

Sometimes *pr-wr* is connected with Orion, with Seth Nubti, with Geb, with Nhb-t and with Min of Panopolis (Khemmu)—see above.

While *pr-nw*, the birth place of Wp-w't (here a symbolic name for the Nile?) is generally connected with the *tph-t*, the holy fountain-cavern of the great river of Egypt.

In *Royal Tombs*, 2, pl. VI A (lot Dyn.) stands the symbol of the goddess Neith before the *pr-wr*, and an ibis (?) upon the *pr-nw*,⁵ while a bull (in the net) is placed before it; comp. the double-ox by the side of the *pr-nw* on the slate-palette, and comp. above Pyr. 425c.

Old pictures of the *pr-wr* are found also in *Royal Tombs* 1, pl. X, No. 11=pl. XVI, No. 20 (king Den) and *Medum*, pl. IX (tomb of Ra-hotep) and pl. XVII (tomb of Nofer-ma't). Comp. also the seal cyl. of Negadeh, *Aeg. Z.* 34 (1896), p. 160, Abb. 4: three fishes, tree and *pr-wr* (?); the tree is the sycamore of the tomb of Osiris (Pyr. 1485-1491). In later times we find (e. g., in How, 7. nome of Upper-Egypt) the sycamore by the

⁴ And comp. the Palermo chronicle, rev. 3. 1.

⁵ Comp. the great mace of Ner-mer, where we also find the picture of a *pr-nw* with an ibis therein (see e. g., Capart, p. 241).

side of *pr-nw* (instead of *pr-wr*), which is a secondary confusion.

B. That Dr. Lutz is right in saying: 'the pre-dynastic Egyptian dome-structure ultimately goes back to Babylonia', is proved by a series of important discoveries which were published in my '*Beiträge zur morgenländischen Altertumskunde*', pp. 17-32 (II. 'Die beiden ältesten babylonischen and ägyptischen Heiligtümer'), Muenchen, 1920, Franz'sche Buchhandlung (Hermann Lukaschik). Compare especially my remarks on *é-nunna* = *kummu* (variant *kûpy*, dome-structure, German 'Kuppel') in connection with the *naqab apsi* or fountain-spring, and Egyptian *é-nw*, in connection with the *tph-t*, the fountain cavern of the Nile (see above).