

the translations and in the original literature of the Vth century the word **gmbet** (dome) is used so frequently and in such declensions and compound forms that it is evident that the idea of the dome was one of the most common for the writers and translators of that day.

In the translation of the Hexaemeron homilies of St. Basil of Caesarea, which is recognized with certainty to be a work of the Vth century, we find very interesting evidences in respect to the word and its idea:—

“The bubbles, which are blown and become round with air, like domes.”: —
 Ὡν τὴν ἰσχύον καὶ τὸ μέγεθος οὐδὲν ἡγούμεθα διαφέρειν τῆς κοίλης νοτίδος τῆς ὑπεριλυσσόμενης ἐν τοῖς κρουνοῖς.⁴¹

“How does the water stay on the top of the dome-shaped head of the heavens?”
 Πῶς ἂν ἐδυνήθη ἐπὶ τῆς κυρτῆς περιφερείας τοῦ στερεώματος ἰδρυνθῆναι.⁴²

“We see in the baths, . . . that inside, the concavity is dome-shaped”: —
 ὅπου γε ὁρῶμεν τῶν τε λουτρῶν τοὺς λιθίνους ὀροφούς . . . ἃ κατὰ τὸν ἔνδον ὕψος εἰς ἡμικύκλιον σχῆμα περιηγμένα . . .⁴³

We see here that the translator has expressed the word *κοῖλος*, τὸ *κοῖλον*, ἡ *κοιλία*, which means empty spherical space, depth-Hülung, Vertiefung-, with the word “gmbet” (=dome). The word for the external form of this empty spherical is *κυρτῆς*, which means convex, arched, bowed on the outside; the translator has expressed it with the word “gmbetahart” (=dome-shaped) instead of the word “gorntart” (=convex). In the third quotation also the word *ἡμικύκλιον*, which means semi-spherical, he has again translated with the word *gmbetahart*. It is very important for us that the Armenian translator likens the water bubble, the spherical vault of a bath, and the spherictl convexity of the heavens to a dome, because the top of the inside

of a dome has indeed the form of the heavens, that is it is spherical, whence from ancient times it has often been ornamented with stars, together with pictures of the Lord's throne, the heavenly hosts and saints.

The matter will be even more clear when we consider the word “gmbet” (dome) or “gmbetya” (domed) as it is used in the Armenian translation of the Holy Bible. Haggai 1:4 reads in the Armenian “Is it a time for you only to dwell in domed houses, and my house there is in ruins?” In the same place the Septuagint Greek version has:

Εἰ καιρὸς μὲν ὑμῖν ἔστιν τοῦ οἰκεῖν ἐν οἴκοις ὑμῶν κοιλοστάθμοις, ὁ δὲ οἶκος ὑμῶν ἐξηρημαῖται.

Where the Armenian has “in domed houses” the Greek has ἐν οἴκοις κοιλοστάθμοις, which means “in houses **with ceilings** covered with wood.” The Hebrew text has the same meaning:

העת לכם אתם לשבת בבתיכם ספונים
 והבית הזה חרב:

“Bubadeguem sipounim”. 43a “Sifoun” means primarily the inside covering or ceiling of a temple, according to Kautsch's dictionary. Here the Armenian translator has not translated literally; his understanding is that magnificent houses are domed and the Temple also should be domed, while to the contrary it is in ruins. In III Kings 1:15, 16 the same word ἐκοιλοστάθμης, is translated literally and exactly: “and he covered (them) round about” But here also the idea of sphericity is not excluded.

The vision of St. Gregory the Illuminator gives us a description of an architectural building with a dome resting on four columns: “and from the four columns over the crosses arches wondrous to behold were joined to each other, and over that I beheld a dome-shaped tabernacle-like structure of clouds fashioned wonderfully

41. Migne, Patrol. Greca. XXIX., 'Ομιλία Γ' p. 60, 96.

42. 'Ομιλία Γ. p. 57, 89

43. 'Ομιλία Γ. p. 98

43a. Only this much of the Hebrew text is transliterated in the Armenian edition. The omission of the rest seems to be a typographical error.—Translator's note.