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The Journal of Juristic Papyrology 34, 95-96

2004

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Adam Łajtar

A NOTE ON A GREEK GRAFFITO FROM DEIR EL-MEDINA

THE WALLS OF THE HATHOR TEMPLE at Deir el-Medina, Western Thebes, bear a certain number of Christian graffiti in Greek and Coptic. This material was published recently in: Chantal Heurtel, *Les inscriptions coptes et grecques du temple d'Hathor à Deir al-Médina, suivies de la publication des notes manuscrites de François Daumas (1946–1947)* [= *Institut Français d'Archéologie Orientale, Bibliothèque d'Études Coptes* 16], Le Caire 2004. The work is very competent and there is little to be added. Here, I would like to comment on two items only, p. 33, nos. 33 and 34, fig. 28.1–2. The inscriptions of interest are located on the facade of the temple, 4th course of blocks, third block to the left of the door leading to the court. They stand immediately near each other with 34 following line 1 of 33. The texts read as follows:

33
εγω στεφδ
νοc πειε
λδχ//

34
ΔΤΚΣ

Inscription no. 33 is a typical visitor's signature left by a certain Stephanos who calls himself "the humble one" (ἐλαχιστός). Inscription no. 34 contains the number 1326. The meaning of this number was unclear to the editor. She remarks: "Je ne peux proposer, sans beaucoup de conviction,

que la lecture d'une date: 1326, probablement de l'ère des Martyres, c'est-à-dire 1609–1610". This last suggestion seems rather improbable to me. It is difficult to imagine someone (a Copt?) writing down a date according to the era of the martyrs on the wall of a profane building as late as the beginning of the 17th century, using the old Greek system of numerical notation. We should rather expect Arabic numbers at that time. In my opinion, the number 1326 is the numerical cryptogram for the personal name $\sigma\tau\epsilon\phi\alpha\nu\omicron\varsigma$: σ (200) + τ (300) + ϵ (5) + ϕ (500) + α (1) + ν (50) + \omicron (70) + ς (200) = $\alpha\tau\kappa\varsigma$ (1326). The cryptogram must refer to the person mentioned in inscription no. 33. He recorded his name first in *scriptio plaena* and then in form of a numerical cryptogram. In view of this observation, inscriptions nos. 33 and 34 should be considered two parts of one and the same item.

Inscriptions in which a word or an expression is written both in *scriptio plaena* and in form of a numerical cryptogram are attested in Egypt and elsewhere. As an example we can cite the famous isopsephy $\sigma\pi\alpha$ (284) standing for the words $\alpha\gamma\iota\omicron\varsigma$, $\theta\epsilon\omicron\varsigma$, and $\alpha\gamma\alpha\theta\omicron\varsigma$, occurring in three inscriptions: a dipinto on the wall of the Isis temple on the island of Philae, a dipinto in one of the hermitages at Kellia in Lower Egypt, and a metric epitaph from Euhemeria in Phrygia.¹ Another example is a visitor's graffito on the rocks of Wadi el-Haggag in the Sinai which starts with the invocation $\epsilon\iota\varsigma$ $\theta\epsilon\omicron\varsigma$ written both in *scriptio plaena* and in form of the numerical cryptogram $\gamma\eta\theta$ (499).²

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¹ Cf. J.-L. FOURNET, *ZPE* 117 (1997), p. 165–16 (with further bibliography in which several non-epigraphical examples of the same isopsephy are cited).

² Cf. A. ŁAJTAR, "Isopsephy in a Greek Inscription from Wadi Haggag, Sinai", *CdÉ* 67 (1992), pp. 332–334.