

CAPInv. 1800: hoi e]petai (?)

I. LOCATION

i. Geographical area	Egypt
ii. Nome	Thebes with Peri Thebas (U04b)
iii. Site	Deir el-Bahari, 'Western Thebes'

II. NAME

i. Full name (original language)	οἱ ἡ]πηταί (I.Deir el-Bahari Lajtar 161, l. 5)
ii. Full name (transliterated)	<i>hoi e]petai</i> (?)

III. DATE

i. Date(s)	283 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	<i>epetai</i> , provided that the editor's suggested reconstruction is correct
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V. SOURCES

i. Source(s)	I.Deir el-Bahari Lajtar 161 (AD 283)
Online Resources	TM 107496
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<i>Proskynema</i> /dedication in Greek
i.c. Physical format(s)	<i>Proskynema</i> inscribed on wall
ii. Source(s) provenance	Hatshepsut temple, Niche C, west wall, West wall of the court, southern part.

VII. ORGANIZATION

ii. Leadership	Traces in l. 3 of a word ending in -[ἀ]ρχης <i>-arches</i> . A possible president or priest of the association in question?
iv. Officials	[---] γραμματεὺς <i>grammateus</i> (ll. 4-5), 'secretary'; Pamonthes the younger ἀρχι() (l. 7), likely a form of ἀρχιερεὺς <i>archiereus</i> , 'chief-priest'.

IX. MEMBERSHIP

i. Number	c. 20
ii. Gender	Men
Note	The recorded names are male names.
iii. Age	Adults
v. Relations	There may be one set of brothers, as the traces of two names appear to share a patronymic (l. 9).
vi. Proper names and physical features	Pamonthes the younger; Pekysis; A[---]; Pseste[.]; Pl[.]; [...]tes; K[...].eus; T[---]; K[---]; Pe[---]; S[---]os; Psento[.]ris

X. ACTIVITIES

iii. Worship	made <i>proskynema</i> (ll. 13-16: τὸ προσκύνημα <i>to proskynema</i>) (understand: ἐποίησαν <i>epoiesan</i>).
Deities worshipped	Amenothes and Asclepius / Asklepios (Egyptian: Amenhotep and Imhotep), and perhaps an unnamed third (l. 15).

XI. INTERACTION

i. Local interaction	The relationship to a local temple perhaps (?) although it is difficult to be definitive in any way given the state of the text. Again, due the state of the document definitive answers are difficult. Nevertheless, given the example of the ironworkers of Hermonthis who visited the site and left <i>proskynemata</i> (and perhaps made a sacrifice too) at the same time (see CAPInv. 1365), it seems entirely possible that this particular association also travelled to the Temple of Hatshepsut.
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XII. NOTES

i. Comments	Latest direct proof of the existence of the cult of Amenhotep and Imhotep in Deir el-Bahari.
iii. Bibliography	Łajtar, A. (2006) Deir el-Bahari in the Hellenistic and Roman periods: a study of an Egyptian temple based on Greek sources. Warsaw: Warsaw University, Institute of Archaeology, Department of Papyrology/The Raphael Taubenschlag Foundation.

XIII. EVALUATION

i. Private association

Possible

Note

The text is incredible suggestive, but hardly definitive. Similar officials that we see in the association of ironworkers from Hermonthis ([CAPInv. 1365](#)) lead us to the conclusion that this was possibly an association, or at least a group of individuals who made a collective *proskynema* to these particular deities. There do appear to have been associations of *epetai*: cf. SB I 3939 ll. 10-14 (II-III AD: [CAPInv. 1813](#)).

ii. Historical authenticity

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