

Mysterious inscription on the house along the street Chygrina, 60, in Nikolaev.

In article «The Mysterious inscription», published in the newspaper «Evening Nikolaev» on April, 10th, 2004 and on a site of club, chairman of council of club «Sadko» Konstantin Korchagin has described a mysterious inscription and asked city dwellers of Nikolaev (Ukraine - on this ground the Homer was born) to help her to decipher. One of these days went and has checked up: whether the inscription on the house on street Chygrina, 60 was kept still? I place here a photo of the house and an inscription on which pediment of a roof it is. K. Korchagin has appeared the rights only that the inscription is made by the Greek the priest.



Below will be furnished proofs to it. As to decoding, it completely not such simple as it was offered on one of forums by Greeks. In one they have appeared are right, that in bottom letter Θ -«Theta» is lost the crossbeam which could be executed in the form of the cylinder or a direct crossbeam in the center. Greeks have come to conclusion, that the word «Doxa», i.e. Δόξα there is written. Actually, it is visible, that the second letter is executed in the form of ω -«Omega», instead of ο-«Omicron», and the third letter is written down as ε -«Epsilon», instead of ξ -«Xi». But, the matter is that as that word does not exist, in the form of «Δώξα», as « Δώεα ». It speaks that the owner of the house has made a composition of five letters absolutely for other purposes. The inscription, has appeared rather substantial and rather thought over. The owner-Greek was obvious supporter Pifagora as which figure five counted as an attribute of health and a field all life. It personified deep life experience and was always inherent in heads. Pay attention - on a facade of the house is available five windows and it too is not casual. Pentateuch of Moses with 10 Precepts on tables to him it was familiar - the number five is legislative and he easily manages to operate minds of people. It is easy to conclude, that he has built the house opposite to a

cathedral in which served, possibly, bishop. Through road there was a church of Christmas of the Virgin of All Grieving Pleasures. It has been constructed in 1843 on crossing present street Chygrina and street M. Morskoj. Within war in it the bomb has got, finally it have disassembled in 50th years (D. Zakovorotniy «Temples Prybuzhzhya», Nikolaev, 2004). It is boundary date of construction of this house, but it is necessary to believe, that the owner of the house has named this date in a considered inscription, using numbering through letters and it was one of overall objectives of an inscription. By church tradition temples were pawned for Easter. In my book «Ekzampey» (Nikolaev, 2005, p.95) in an essay «Ilarion - the first artist and the poet of the Kiev Russia» it is noted, that the



Cathedral of Sacred Sofia in Kiev has been incorporated on March, 25th, 1011, on Kyrieaster - the supreme holiday of Orthodoxy when Easter coincides with the Lady day. In our case at search of dates from 1832 up to 1907 Kyrieaster is not looked through. In numbering an inscription too straight lines by

cannot receive number 25 as day of the Lady day, is absent also figure 3 for the indication of March. In an examined inscription: Δ - 4; ω̄ - 800; ε - 5; α - 1, bottom letter Θ - 9, too was used as figure, but served for other calculations. It is designated by that it is taken out from top of some and is placed under figure 8. Top of some it is possible to make two variants of dates of 4 letters: 1845 and 1854. In my book of «The Secrets of the «Slovo o polku Igoreve»» (Nikolaev, 2005, the Appendix №11) the Table of dates Eastern old style is resulted. From it we determine dates of Easter in 1845 - on April, 15th, and in 1854 - on April, 11th. A reuse of letters 1845 (ᾱω̄δε) gives final date of a bookmark of the house in 15 (αε) April (Δ). Consecration of the house, possibly, took place in 8-th (ω̄) day of 9-th (θ) month, September, 1846 (ᾱω̄δεα). Here the reuse of the letter (α) is supposed because it in this case is not independent, and other quality is a part of number 6 formed by addition of two letters (ε+α), i.e. it is used in new quality already.

Now we shall address to decoding texts of an inscription. Word Δ̄ω̄-εα consists of two parts. First part Δ̄ω̄ since times of the Homer has two possible interpretation: as noun Δ̄ω̄μα (*the house; a temple; city; a sort; family; the flat roof of the house*) also can simultaneously be used as aoryst (the form of a verb designating instant or limiting action) of a word δίδωμι (*to give, hand over, transmit in hands to grant*). The second part (εα) too has three representations: as an interjection expressing amazement (*About!*) and griefs (*Ah!*); As a verb of an imperative mood (εἰμί) (*should be true; to be; to appear; to be worthy and involved; subject*) and as a verb of an imperative mood (ἐάω) (*to suppose, allow, give, leave inviolable to not touch*). At last, we shall address to interpretation of last letter of inscription (Θ), it too, on small a measure, has three interpretation. The first and main is designation Θεά - the Mary (Mother of Jesus) as two last letters are available above. The second value θεά is the verbal reference designating: *seeing, contemplation, look after*. The third value has historical tradition. On judicial tablets in an antiquity, submitted at voting the adjudication, letter Θ designated Θάνατος «death», i.e. the death sentence. At last, we shall pay attention to last detail of an inscription - on the form of a designation титла for the letter. It is traditionally designated by a tilde which is a sign on the facilitated accent. On the house the tilde looks like a sloping roof. I think, that the author of an inscription this most wished to pay attention that the house has a flat roof (see above interpretation of word Δ̄ω̄), instead of sloping and островестью a roof of a temple, and it too is not casual. It is necessary to pay still attention that all inscription is executed in the form of a cross which vertical part is formed of a tilde and letters ω̄ and Θ, and the crossbeam is formed with letters: Δ̄ω̄εα.

Let's sum up, perusals of an inscription with the multiplane contents, having limited, following the author, only five offers. It is clear, that them can be more therefore we shall examine them as certain though and proved above, approximation a true plan:

1. *On favour Divine the house is incorporated for Easter on April, 15th, 1845!*
2. *The House is consecrated for Christmas of the Virgin Mary on September, 8th, 1846 and is under Her look after!*
3. *The House, is incorporated for Easter and consecrated for Christmas of the Virgin, has the Divine blessing in the form of an inscription and consequently is sight of city!*
4. *The House is constructed with a flat roof as the sign on humility of family and a sort, living on the Divine precepts, and is protected by the Lord the God!*
5. *Everyone who will dare to remove the Divine blessing in an inscription of the house, by Him it will be punished!*

To check up this dates it is possible, if there will be documents and certificates on this house in Nikolaev regional archive (in Archive of the Navy of Russia, in Petersburg) or in Nikolaev Bureau Technical Inventory. It would be not less interesting to establish and a name of the priest lived in this house. Obviously uncommon was the person.

The analysis brought above by me is executed so in detail only because on this, rather simple example, it is possible to illustrate a technique of reading of the latent verses in products of the Homer. In this year - 33 years of my conversations with the Homer are executed. Meanwhile, Pushkin expected such opportunity in 1832, when Gnedich long years was engaged in translation of "Illiad" of the Homer. In a poem «to Gnedich» he wrote: «*Long You talked to the Homer one, we long expected You...*» Actually Gnedich was engaged in translation of a clear text of the epos addressed by the Homer to Greeks. Original, heart-felt, the conversation with the Homer consists in perusal of the latent texts inside of open for they are addressed to us, to descendants Cimmerians and Scythians. And it has been made by the Homer the same as and in the above- stated inscription on the house on street Chigrina 60.