




A STRANGE FORM OF THE NAME DJEHUTIMES

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The name of Djehutimes, "Overseer of the Granaries of Amun" who was active under Ramesses II was inscribed in a variety of forms on the walls of his tomb (TT 32). The two most common forms are  and . An unusual writing appears on the southern wall (lowest register) of Room I where the sign of *Dhwtj* is followed by that of the egg ⁽¹⁾: , (Fig. 1a-b).

Whether it is a playful writing or a semi-cryptogram, it does yield firm evidence for a reading *ms* of the sign of the egg, a sound-value usually not included in the sign-lists. The egg which is supposed to be the hieratic contraction of the sign of the pintail duck (z3) ⁽²⁾ is commonly used as the determinative of the word *swht* «egg» and, when expressing filiation, it reads as an ideogram z3. It appears as determinative of *p^ct* «mankind» and becomes also a generic determinative for goddesses ⁽³⁾. In the Ptolemaic and Roman Age numerous new readings are added: *im*, *imy*, *inr*, *ir*, *ws*, *p^ct*, *m3*, *n*, *r*, *h*, *s*, *q*, *gb* ⁽⁴⁾, but these are irrelevant for the present topic.

As well known, the meaning of the name *Dhwtjms* is «Thot is born» ⁽⁵⁾. Since the sign of the egg is linked with the idea of «son», we seem to be in the presence of a kind of folk-etymology or re-interpretation of the name. Since the writing suggests a transposition with honorific intent, this peculiar form of the name may have meant for the owner of the tomb «Child (son) of *Dhwtj*». This would be well in accordance with the particularly intense devotion paid by Djehutimes to Thot. The facade of the tomb is decorated with a stela bearing the opening lines of *BD* 1 in which Thot plays a prominent part. The same god appears again in Room I on two sides of one of the pillars. He is depicted, furthermore, in the Sun-barque in Room II and, finally, we see him supporting the sky on the granite sarcophagi of Djehutimes and his wife Isis, a motive taken from the illustration of chapter 161 of the *BD* and popular on sarcophagi of this time.

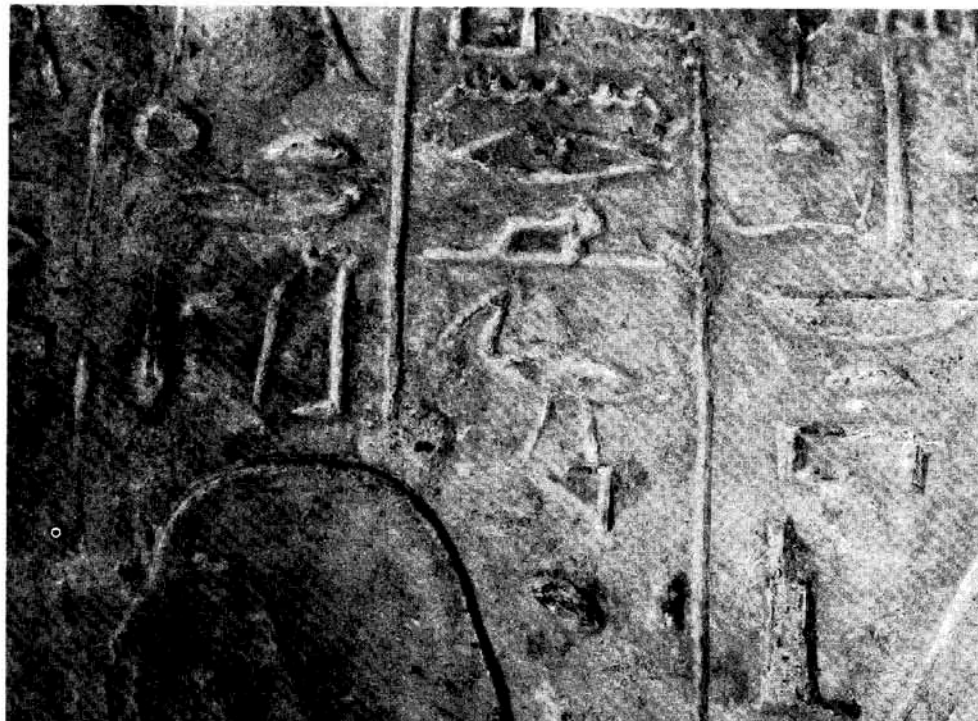
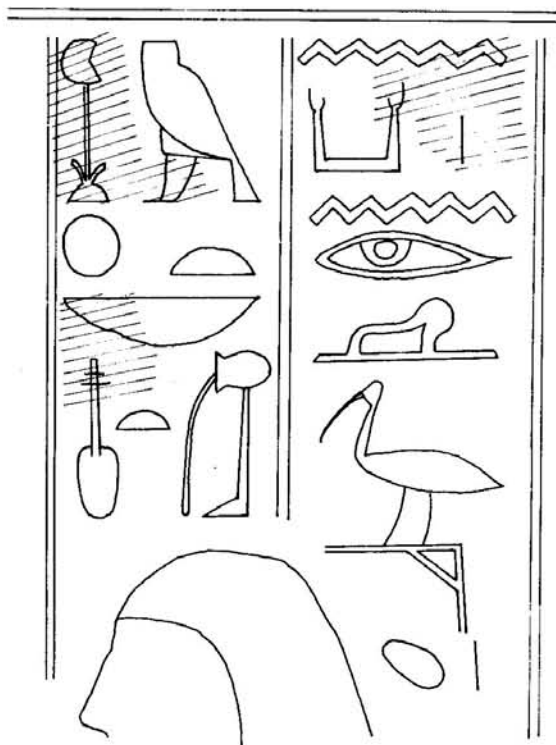
1) Gardiner-list H 8 (*EG*, p. 474)

2) *ibid.*

3) This determinative probably derived from the use of the sign of a piece of flesh (F51) or another sign similar in shape which appears in the Coffin Texts in the name of Isis and Osiris. (*EG*, p. 467). Cf. J. Malek, *GM* 24 (1977), 52, note 6. Jackal and egg used for z3 «son»: R. van Walsem, *GM* 63 (1984), 81-83.

4) *Valeurs phonétiques des signes hiéroglyphiques de l'époque gréco-romaine*, Montpellier 1988, 347.

5) Ranke, *PN* 408 (5).



Thot was obviously chosen to be the patron deity of the tomb⁽⁶⁾, because the very name of the owner established links between himself and the god. Its peculiar writing, including the egg, one of the holy symbols of Thot⁽⁷⁾, suggested a more intimate connection than the common form of the name implying a formal stereotyped comparison of the newborn child with the god.

This brief communication is dedicated to the memory of the respected scholar Robert Hari whose important book «La tombe thébaine du père divin Neferhotep» (TT 50), Genève 1985, represents a valuable help to every scholar working on the publication of post-Amarna tombs in Thebes.

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6) Excavations by the Hungarian Mission of L. Eötvös University, Budapest, have been going on in TT 32 since 1983. Cf. the preliminary reports published in *Acta Archaeologica* (Budapest) 37 (1985), 13-22, 295-305.

7) Cf. *Pyr. 1271*, *BD* chapter 134. Ibis eggs in jars were found in ibis cemeteries, R.A. Caminos, *LÄ* I, 1196.