

The Tomb of Ay at Luxor - A Full Translation

Edwin Ramm – February 2016



Ay was King of Egypt from 1325-1321 BC. He immediately followed Tutankhamun and had been the Head of Government (Vizier) under Akhenaten.

In early 2016 I had the opportunity to visit Ay's tomb in the Western Valley west of Luxor which is numbered WV23 (or KV23).

In the tomb only the burial room itself is decorated. It is famous for having images of baboons and also for scenes of hunting and fowling. What interested me was the south-west wall covered with hieroglyphs.

When I checked on Osirisnet.net to see what was there I saw the words *"At the moment, no translation of this actual text seems to be available --- Help!"* so I decided I better had translate it.

I have included a bibliography at the back which includes details of those who have recorded it.



Left or South-west Wall – Top Register

The goddess Nebethut (Nephthys, Lady of the Courtyard) stands with the Morning Sunship behind her looking towards the Sunship of a Million Years.



Columns 1 to 12 stand above each ship or god which they refer to, column 13 is behind Nebethut and line 14 above the morning sunship.

Hieroglyphs



Transcription

¹wi3 n(y) hḥ; ²rc-ḥr-3ḥty ntr ʕ3; ³tm nb ⁴iwnw; ⁵šw; ⁶tfnt; ⁷gb; ⁸nwt; ⁹wsir;
¹⁰3st; ¹¹ḥr(w); ¹²nbthwt

¹³wnn.sn m s3w n ntr nfr pn dt (xp snwy)

¹⁴tω 3ḥ.t(i) dt, m ʕš pn immt, ʕw mrḥ ntr m ʕndt

Translation

¹Boat of a million (years): ²Re-Horakhty the Great God, ³Atem Lord of ⁴Yunu, ⁵Shu, ⁶Tefnet, ⁷Geb, ⁸Nut, ⁹Osiris, ¹⁰Isis, ¹¹Horus and ¹²Nebethut.

¹³They will be in the protection of this fine god for ever and ever;

¹⁴The king is splendid forever, with this call of the west and the oiled flesh of the god in the Day Sunship.

Notes

tω: This second person pronoun has the meaning 'One' and is used to refer to the king. As such it can occur sentence-initially in 'non-verbal' sentences. I have translated as 'the king'.

dt: This is spelt without N17 so an alternative is 'w3dyt' – 'The king is splendid, a cobra, with this call of the west and the oiled flesh of the god in the Day Sunship'.

ʕš: This also means cedar oil so another translation might be: "The king is splendid forever, with this cedar-oil of the west, the oiled flesh of the god is in the Day Sunship".

pn: recorded as 'tn' by Lepsius but it is definitely 'pn'.

immt ḥʕw: the missing bit was recorded by Lepsius.

Osiris.net states that the text in line 14 'invokes the keepers of the gates of the underworld.'

Left or South-west Wall – Bottom Register



Here is found text from chapters 130 and 144 of the Book of the Dead. There are 49 columns starting from the right. The leftmost seven columns hold an extract from spell 144 of the book of the dead; the rest contain the first half of spell 130 of the book of the dead with column 42 being a header.

However spell 130 is divided into 23 sections which are then put in reverse order. This is not a matter of backwards or retrograde writing as the sentences cross from one column to the next. In some cases the breaks are mid-sentence. A good example is the last sentence which is divided so as to ensure that the sun-god appears in the topmost position of column 1. I have called these sections 'verses'.

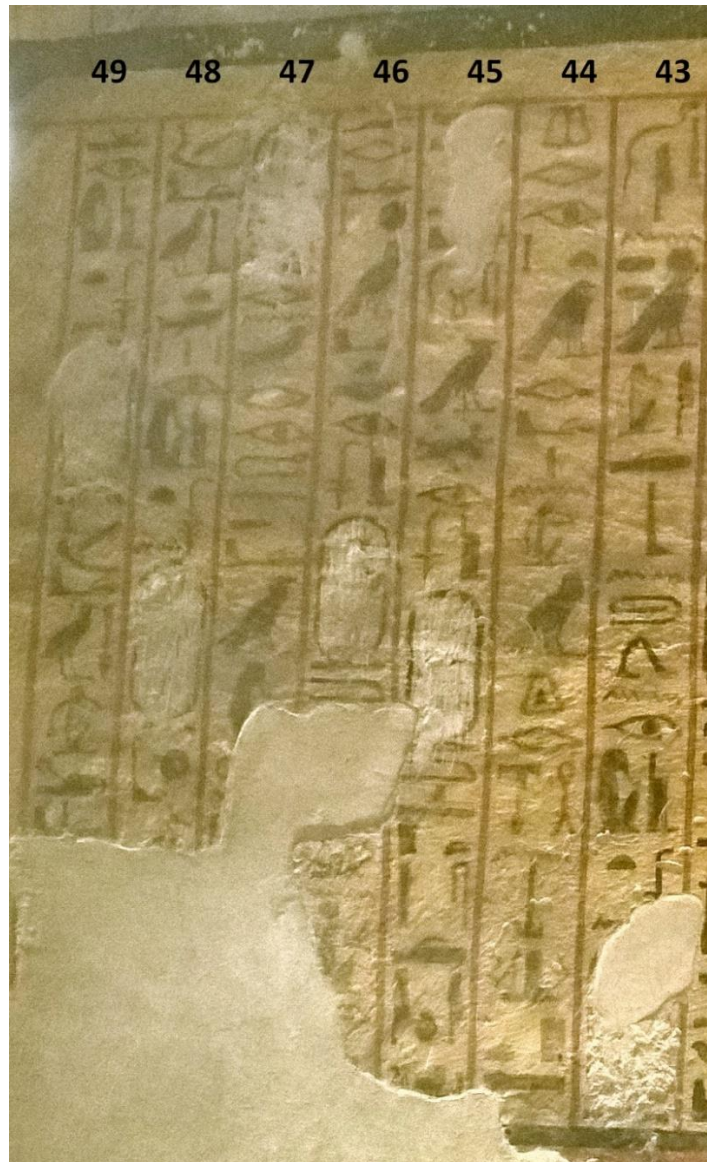
Spell 130 was to be said on 'the birthday of Osiris' which was the first of the epagomenal days.

The wording is almost the same as that which Budge copied from the papyrus of Nu in his 1898 hieroglyphic text, although sometimes synonyms are used. Because of this I have been able to present the bits where the plaster is lost. These I have placed in square brackets.

In the notes the lines marked as 'Budge' are from this 1898 hieroglyphic text. I give his page and line; where I quote the Faulkner-Goedet Translation (F-G) it is from Wasserman 1998.

Where I've put in '<[iy]>' there are scrubbed out cartouches. I have taken them as that of Ay or else something is very wrong with the archæology!

Chapter 144 of the Book of the Dead



Transcription

⁴³·*dd mdw in rꜥ-hr-ꜥhty:*

“*i, dbn.n wsir nswt <[iy]>*⁴⁴ *hr irt hrw r ʿ dhwti m grh dꜣi.f pt*
⁴⁵· *[mꜣꜥ hrw].*

*swꜣ wsir nswt <[iy]>m htp, skdny.*⁴⁶·*f r rꜥ. mkt wsir nswt*
<[iy]>m [wꜣꜣ] n rꜥ.

“*wsir nswt* ⁴⁷· *<[iy]>rn wr r tn ʿꜣ [r tn hr wꜣt]* ⁴⁸· *mꜣꜥ(t)*

“*bwt wsir nswt <[iy]>hb[t. mkt]*

“⁴⁹· *wsir nswt <[iy]> mꜣꜥ hrw wꜥ[ty mkt hrw]”*

Translation

⁴³. Words spoken by Ra-Horakhty:

“Oh, the Osiris and King, Ay, has wandered, ⁴⁴. bearing the eye of Horus which is against Thoth’s arm in the night when he crosses the sky, ⁴⁵. [one true of voice].

The Osiris and King, Ay, travels safely as he sails ⁴⁶. towards the Sungod. The Osiris and King, Ay’s protection is being in the Sungod’s [boat].

“The name of the Osiris and King, ⁴⁷. Ay, is a greater one than yours and of one great[er than you on the way of] ⁴⁸. truth.

“The Osiris and King, Ay, loathes any loss. ⁴⁹. The Osiris and King, Ay, true of voice’s on[ly protection is the protection of Horus.]”

Notes

Budge p330.2-12

Following an introduction the extract from spell 144 begins in the third quadrant of column 43, unfortunately there are a number of gaps in the plaster.

‘dhwti’ in column 43 looks more like A2. As the moon god and Ra’s deputy he crosses the sky at night.

‘d3i.f’ – the I9 is misplaced above the word.

‘m3c hrw’ at the top of column 45 is given both by Budge and by F-G which has ‘vindicated’.

‘r rc’ at the top of column 46 is in Budge ‘m wi3 n rc’ and in F-G ‘in the Bark of Re’.

The sentence that starts at the bottom of column 46 and continues to the top of column 48 is unclear. However it appears in both Budge and F-G allowing the missing characters to be inserted.

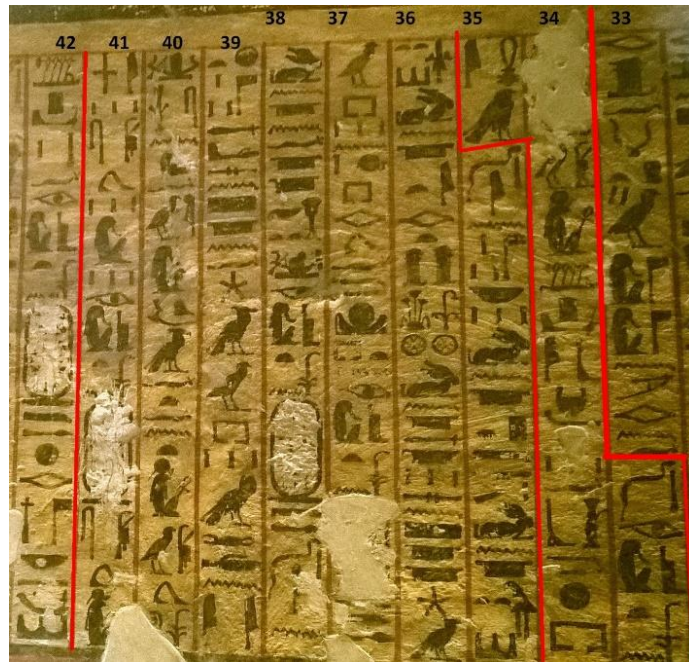
One would expect ‘wr rn <iy> r tn’ but we have here an archaic AB sentence (and not the only one) with ‘wr’ substantivised and the King’s name honorifically promoted. The D4 (eye) in column 47 should be another D21 (mouth).

The word ‘tn’ (you) must be plural.

Unlike Both Budge and F-G the word ‘c3’ has a person determinative meaning it is substantivised as well.

‘wty’ – this doesn’t occur in Budge nor F-G.

Chapter 130 of the Book of the Dead (1-3)



Transcription

Verse 1: ⁴²šsp ḥm.f wsir nswt <[iy]> mꜣꜣ hrw hr ntr ʕ nb tꜣ dsr.

Verse 2: ^{35A}.dd mdw in ntrw nbw:

“wn pt tꜣ, wn imntt ³⁶. iꜣbtt, wn itrtꜣ šmꜣ mhꜣyt, wn ʕꜣw snꜣwy dꜣwꜣ³⁷·w n rꜣ pr.f m ꜣht (n) wsir nswt <[iy]> mꜣꜣ hrw, ³⁸. wn.n.f ʕꜣwy msktt (n) wsir nswt <[iy]> mꜣꜣ hrw.”

dd mdw in ³⁹. psdt ʕꜣ:

“sn.n.f sbꜣw mꜣndt, ⁴⁰. sn.f šw, kmꜣ.f tfnt. šms.w sw ⁴¹. imꜣw šmsw ntrw wsir nswt <[iy]> šmsw rꜣ.”

Verse 3: ^{33A}. dd mdw:

“wsir nswt ³⁴ <[iy]> šmsw rꜣ, šsp biꜣ.f dbꜣ ḥm ³⁵. mi hrw,

Translation

Verse 1: ⁴²**The Acceptance of His Majesty, The Osiris and King, Ay, True of Voice, before the Great God and Lord of the Holy Land.**

Verse 2: ^{35A}. Words spoken by all the gods:

“May the sky and the land open, may the West and the ³⁶. East open, may the two shrines of Upper and Lower Egypt open, may the doors

of the twin openings of the netherworld open ³⁷. for the Sungod when he comes out from the horizon for the Osiris and King, Ay (true of voice), ³⁸. and when he has opened the twin doors of the sunship of the night for the Osiris and King, Ay (true of voice).”

Words spoken by ³⁹. the Great Set of Nine Gods:

“He has opened up the gates of the sunship of the day ⁴⁰. so he may smell Shu, so he may make Tefnet. May ⁴¹. those in the company of the gods lead him.

“The Osiris and King, Ay, is a follower of the Sungod.”

Verse 3: ^{33A}. Words spoken:

“The Osiris and King, ³⁴. Ay, is a follower of the Sungod, who has received his heavens and been provided with a shrine ³⁵. like Horus,

Notes

Verse 1: Column 42 This is an introduction to spell 130.

ḥm.f in column 42. The first character is uncertain and the word looks more like *‘tp.f* (‘his first’).

Verse 2: Columns 35 to 41 Budge p278.8 to p279.4

Chapter 130 opens with a series of prospective verbs.

I have transcribed the same set of glyphs as *‘dwt* (‘Netherworld’) in column 36 and *‘sb3w* (‘Gates’) in column 39. This is in line with the Faulkner-Goedet translation and makes more sense than otherwise.

In columns 37 and 38 I have had to add an ‘n’ or ‘for’ before the king’s names otherwise I cannot fit them in grammatically.

The word *‘mꜥndt* or ‘sunship of the day’ is misspelt in column 39.

‘psdt ʀ3 – I have translated as ‘the great set of nine gods’. It always seems bizarre to me that the word *‘psdt* (an Egyptian word) is regularly translated in English by a Greek word (Ennead) whose meaning is only known to Egyptologists. I’ve followed the German tradition where it is translated as *‘Neunheit* (‘ninesome’ or ‘set of nine’).

In this case the scribe has written *‘psdty* ʀ3 – the single stroke belonging to *‘psdt* has two strokes beneath it. I believe this is a scribal error and reflects the spelling in column 13 where the dual is correct.

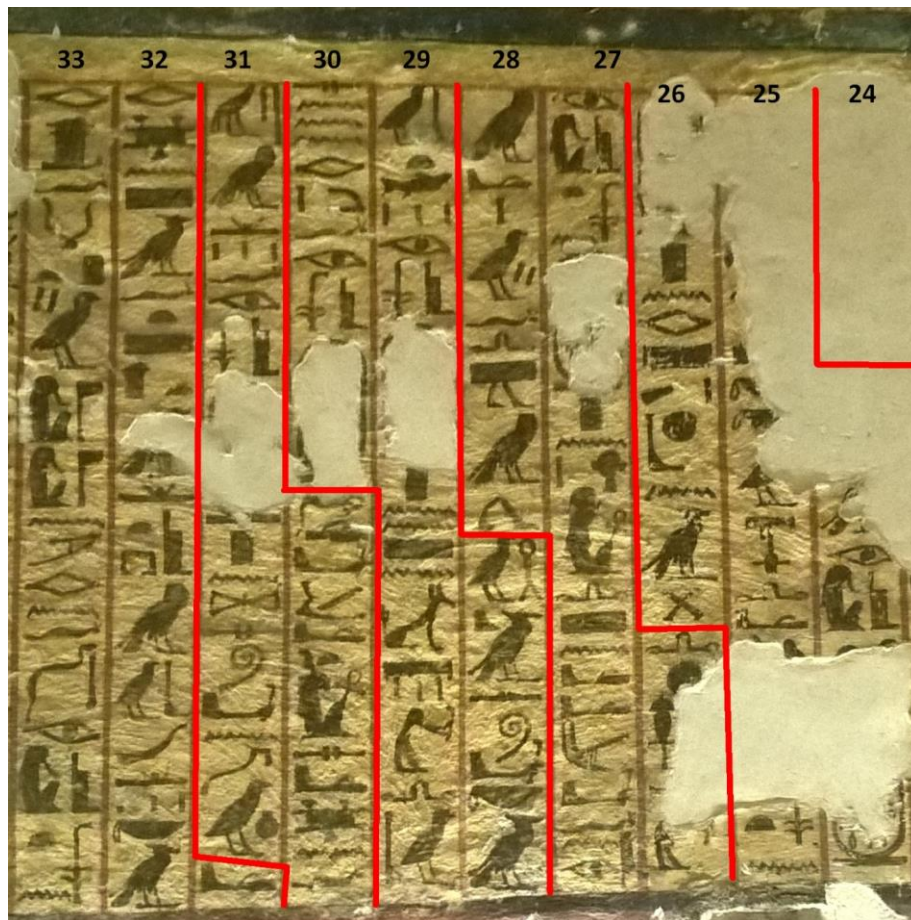
‘sms(w) rꜥ – to be a ‘follower of the Sungod’ means he’s aboard his ship.

Verse.3: Columns 33 to 35. Budge p279.4-5

b3 - the word means ‘iron’ but by extension for the Egyptians, for whom iron meant meteorite iron, ‘the heavens’.

In F-G it is Ra not the dead man who receives the heavens and occupies a shrine and Horus is the subject of the next sentence.

Chapter 130 of The Book of the Dead (4-8)



Transcription

Verse 4: ^{31A.} “^{ε32}.r n š3.f, št3w st m b^w w^εb k3³³.r.f wpti^w ntrwy n(y) mr.n.f.

Verse 5: ^{30A.} šd m3^εt, s^ε(r).n.f ^{31.} šsm.f.
“wsir nswt <[iy]> pn t^w.n n^w

Verse 6: ^{28A.} h^w k3^sw k3(r).
^{29.} “bwt wsir nswt <[iy]> pn nšn; ni wbs ^{30.} r gs.f, wsir nswt King’s Name.

Verse 7: ^{26A.} “ni hsf ^{27.} wsir nswt <[iy]> pn hr r^ε.
“ni šn^ε.f in ir ^{28.} m ^εwy.f
“ni šm

Verse 8: ^{24A.}[ni š]m wsir nswt <[iy]> ^{25.} [m int] kkw ni [k wsir] nswt ^{26.} <[iy]> pn r š hbn3w

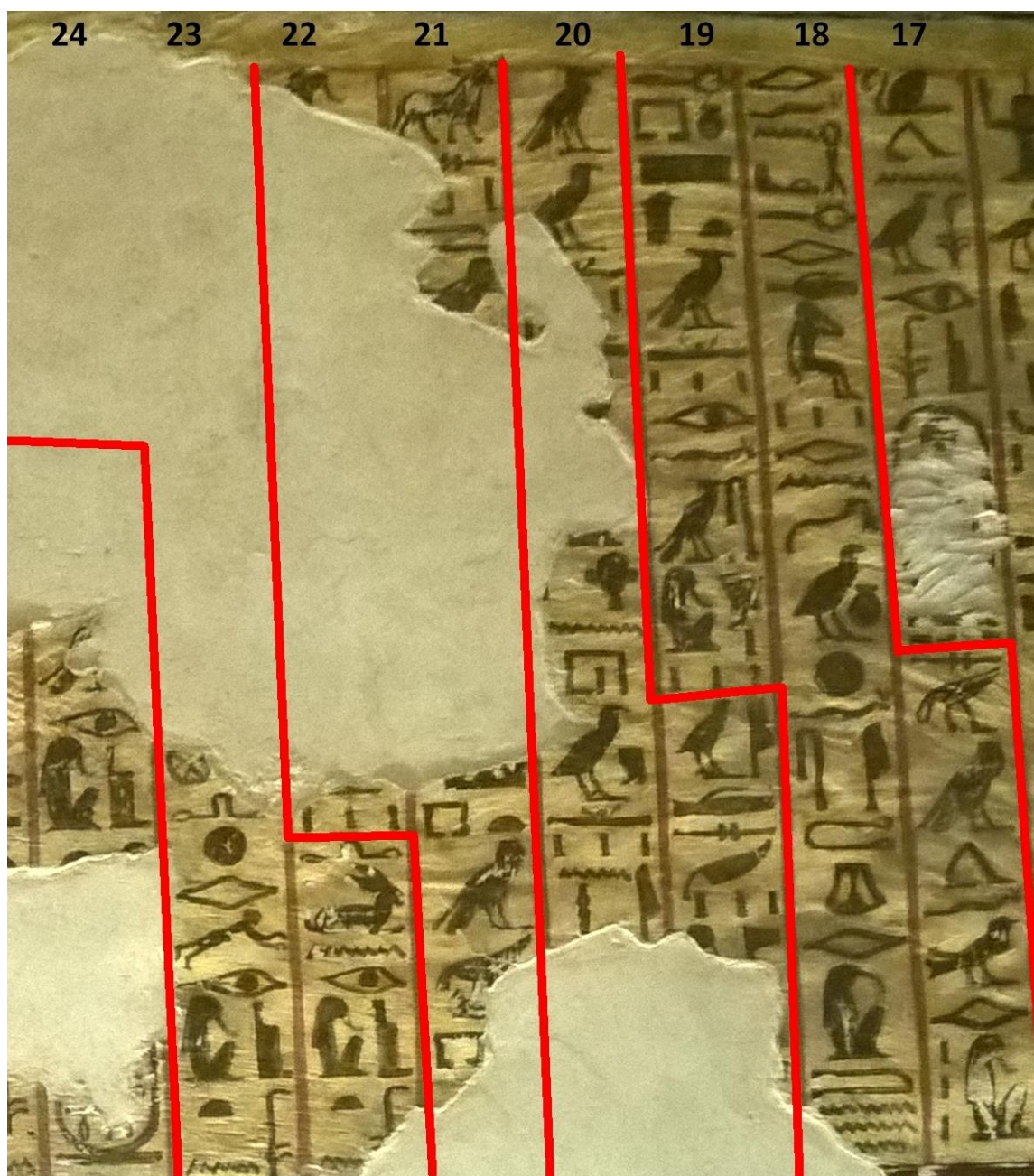
Translation

- Verse 4: ^{32.} when he goes to his fate, with the place in the pureness of his shrine being secret ^{33.} , a messenger of the twin gods of him whom he has loved,
- Verse 5: ^{30A.} this one who takes hold of the goddess Ma'at after he has reached up to her. ^{31.} He should accompany (her).
"This Osiris and King, Ay is the one who knots the cords
- Verse 6: ^{28A.} of the chisel and who binds the shrine up.
^{29.} "This Osiris and King, Ay, loathes the angry storm; there should be no swollen waters beside him, the Osiris and King, Ay.
- Verse 7: ^{26A.} ^{27.} "This Osiris and King, Ay will not be pushed back because of the Sungod.
"He shall not be driven back by him who acts with his arms.
- Verse 8: ^{24A.} "The Osiris and King, Ay will not go ^{25.} [into the Valley] of Darkness; this [Osiris] and King, Ay, will not go into ^{26.} the Lake of Wrongdoers.

Notes

- Verse 4: Columns 31-33 Budge p279.5-7
I have taken *bw-w'wb* as an abstract noun 'pureness'. F-G has 'whose seats are secret, whose shrine is pure' however Budge has the same sentence as Ay, albeit without the 'bw'.
Interesting that the word 'god' is in the dual – it is in the singular both in Budge and F-G.
- Verse 5: Columns 30 to 31 Budge p279.8-10
F-G has "having presented her to him" rather than 'after he has reached up' and has no translation for 'šm.f'.
- Verse 6: Columns 28 to 30 Budge p279.10-12
'ḥw' ('chisel') does not occur in F-G.
'nšn' is 'Wut' in Hannig; F-G has 'storm'.
- Verse 7: Columns 26 to 28 Budge p279.12-14
F-G has 'I will not be turned back because of Ra' and I have followed this however Hannig gives 'verteidigen' for 'ḥsf ḥr jeden' so another translation might be 'I shall not defend the sungod.'
'nš sm' is repeated in column 24 so I've left it to be translated in verse 8.
- Verse 8: Columns 24 to 26 Budge p279.14-16

Chapter 130 of The Book of the Dead (9-12)



Transcription

Verse 9: ^{22A}.n_i ωn ωs_ir n_sωt ²³. [m šm m 3t] n_i h_r ωs_ir n_sωt ²⁴. [m h₃kt]

Verse 10: ²¹.b₃(.i) spr(ω) mm it.tω n h_r.f h₃ n nmt nmt spdω²². [i_rnω n tn m₃st_i]ω

Verse 11: ^{19A}.i₇ d_s(r)ω n_r [m š²⁰.3ω ρωy gb] h_r nh_pω: i₋nd_m[.ωy r.f]!

Verse 12: ^{17A}.sšm.f ωrω ¹⁸.r.f h_n h_rdω r nω.f i_{st} h_r(yω) d_hωt_i m mω ¹⁹h_nω š_t3ω i_r.f s₃ω, ...

Translation

- Verse 9: ^{22A.}“The Osiris and King will not be ^{23.} [one who fails in action]; the Osiris and King will not fall ^{24.} [as plunder].
- Verse 10: ^{21.}“My soul will be let out amongst those who are brought to him who is behind the slaughter block of the slaughterhouse of Sopdu^{22.} [Woe to you, kneeling god]s.
- Verse 11 ^{19A.}The god’s seclusion is [in the privacy ^{20.}of Geb’s arms] in the early morning: [how] sweet [it is for him!]
- Verse 12: ^{17A.}He should lead the great ones ^{18.}to himself together with the children, at the time set for him to do it, whilst those who bear Thoth are in the waters ^{19.}of mysterious courtyards which he provides protection for, ...

Notes

- Verse 9: Columns 22-24 Budge p279.16-280.2
‘m šm m 3t’ – literally ‘as one who staggers from the moment’; F-G: “I will not be in the weakening of striking power, I will not fall as plunder.”
- Verse 10: Columns 21-22 Budge p280.3-5
As here Budge has ‘my soul’, F-G just has ‘I’.
‘Sopdu’ – Hannig calls him ‘Spitzer’ (‘Sharpener’) in Amduat. p1236.
The determinative of Sopdu is at the head of column 22. Only the last determinative is in place for the next phrase. In F-G this is ‘Hail to you, youi squatting gods’ however the first word in Budge is translated by Hannig as ‘Webe’ (Woe) rather than ‘hail’.
- Verse 11: Columns 19-20 Budge p280.6-7
‘dsrw’ – an unusual spelling for the word which means ‘holiness’, ‘privacy or ‘seclusion’. We I have assumed the missing name ‘Geb’ from the Faulkner-Goedet translation but Budge just has R8 (‘god’).
- Verse 12: Columns 17-19 Budge p280.7-9
F-G: ‘Who is he who will guide the Great One? He will number the children in his good time, while Thoth is in the secret places’.
‘r nw.f’ in col. 17 is ‘at his time’ = ‘at the time set for him to do it’.
Both ‘hr’ and the glyph N35A at the bottom of column 18 are a bit unexpected. They do not come in either Budge or F-G.
In col. 19. ‘ir.f s3w’. It’s unclear how this fits not least because I cannot recognise the first determinative of ‘s3’.

Chapter 130 of The Book of the Dead (13-17)



Transcription

Verse 13: ^{15A}.wrb ip ¹⁶.hh; wb3 bi3 hsr h3ti m dr.f, ¹⁷ph.n sw wsir nswt
<[iy]>,

Verse 14: ^{14A}.cnh dt nhh m st.f, dr mdw, šsp nms ¹⁵.r rc, r3 šmwt.f nfrwt
wbm(wt).

Verse 15: ^{12A}. n (s)rf wsir nswt nb t3wy hrw m-s3 irt.f psd¹³.ty.f h3 tp st.f.
“dr.sn ih mr mn.n.f ¹⁴dr wsir

Verse 16: ^{11A}.ih.f.
sndm n wsir nswt ¹². King's Name

Verse 17: ^{9A}. [w]p.n 3ht ¹⁰.n [rc. ir.f wi3.f 'sd3i.f-nfr'. shd n.f hr ¹¹. [n dhwti,
dwt]3 ...

Translation

Verse 13: ^{15A}.him who cleanses him who reckons ¹⁶the millions, who opens the
heavens up and drives the clouds away completely from it,

¹⁷.the Osiris and King, Ay has reached him,

Verse 14: ^{14A.}who lives for ever and everlastingly in his place, who holds the staff up and who receives the king's headcloth ^{15.}from the Sun-god, whose fine and shining travels are great.

Verse 15: ^{12A.}For the Osiris and King, Lord of the Two Lands, Horus is on fire behind his eye and his two sets of nine gods ^{13.}are around his throne.
They should remove the ache and pain which he suffered from, ^{14.}then will the Osiris also remove

Verse 16: the ache. ^{11A.}It will be pleasant for the Osiris and King, ^{12.} Ay,

Verse 17: ^{9A.}who opened the horizon up ^{10.}for the Sun-god. He builds his ship "Fine Voyager".

^{10A.}Thoth's face should brighten up for him ^{11.} when (the Osiris and King) praises (the sun-god).

Notes

Verse 13: Columns 15-17 Budge p280.9-12

F-G: "he will make purity for Him who counts the myriads who are to be counted, who opens up the firmament and dispels all cloudiness. I have reached him"

In col. 16. I've assumed the .f of 'm dr.f' refers to 'bi3'.

Verse 14: Columns 14-15 Budge p280.12. but Budge only has 'm st.f'

F-G: "in his place, I grasp the staff, I receive the head-cloth for Re, whose fair movements are great."

'nh', 'dr' and 'ssp' I take as participles.

'nms' – this is the striped headcloth worn by Egyptian kings.

Verse 15: Columns 12-14 Budge p280.12-13

Budge has much missing, but it's all in F-G.

The glyph which is where the S29 of 'stf' should be, looks like it might be a 'g'.

In col. 13 'ih': Hannig points to '3h' 'Schmerz' rather than 'ih'.

Verse 16. Columns 11-12 Budge p280.13

F-G: "that I may be made comfortable thereby".

Verse 17. Column 9-11 Budge p280, 15

'wp.n' is the best transcription on the basis of Q3 N35.

The verse breaks mid-sentence. Or it might be that the 'wsir nswt' and 'rc' were duplicated. They can be made out at the beginning of verse 18 but there is room for them at the end of verse 17.

Chapter 130 of The Book of the Dead (18-23)



Transcription

Verse 18: ^{8A}. *wsir nswt <[iy]> rꜥ.*

sḏm.f [md]w ⁹. (.f ḥw.f n.f) sḏb [r ḥfti'w.f. ni i'ww wsir nswt]

Verse 19: ^{6A}. *[nn] šꜥꜥ(w).f [m ʒḥt]. wsir nswt <[iy]> n(y) rꜥ; [nn] i'ww ⁸.nswt
[m dʒi' ʕ]*

Verse 20: ^{5A}. *[in nty] ḥr.f n-ḥʒ mʒst; ⁶.[dr-ntt rn n rꜥ]*

Verse 21: ^{3B}. *m ḥt n(yt) wsir ⁴.nswt [King's Name; sḥ.f] m rʒ.f; ḏḏ n.f sw
wsir nsw(t) ⁵.[nb tʒwy King's Name]*

Verse 22: ^{3A}. *[sḏm mdw].f; i(ʒw) n.k*

Verse 23: ¹.rꜥ nb ʒḥt in wsir nsw(t) nb tʒwy King's Name; rn.f bʒ-nb-ḏḏt
².m rʒ n nsw(t) pn dt [... ...] in wsir nsw(t) nb tʒwy ³. <[iy]>

Translation

Verse 18: ^{8A}and the Osiris and King (praises) the sun-god.

He should listen to his words ⁹and set an obstacle against his enemies. The king should not be left boatless,

Verse 19: ^{6A}nor should he driven back ⁷[from the horizon. The Osiris and King,] Ay, belongs to the Sungod. ⁸The king [will not be left] boatless [in the great crossing]

Verse 20: ^{5A}[by him] whose face is on top of his knee, ⁶[because the Sungod's name is]

Verse 21: ^{3B}in the belly of the Osiris and ⁴King, [Ay]. His worth will be in his mouth. The Osiris and King, ⁵[Lord of the Two Lands, Ay] has told him it,

Verse 22: ^{3A}[and hears his holy word]. Praises for you,

Verse 23: ¹Sun-god, Lord of the Horizon by the Osiris and King, Lord of the Two Lands, [Ay]; his name, Ba-neb-djedet ²will be in this king's speech forever by the Osiris and King, Lord of the Two Lands, ³ Ay.

Notes

Verse 18. Columns 8-9 Budge 281.1-3

F-G: "he will harken to me, for he has implanted an obstacle on my behalf against my enemies. I will not be left boatless"

The rightmost edge of the cartouche can be made out.

The word 'ḥw' was missed by the scribe and all that he put of the word 'sdb' is the determinative G37 at the top of column 9.

Verse 19. Columns 6-8 Budge 281.4-6

F-G: "I will not be turned back from the horizon, for I am Re. I will not be left boatless in the great crossing".

The glyph at the bottom looks like a hieratic nds bird but I've chosen the plough glyph on the basis of Budge.

The leftmost edge of the cartouche in column 7 can be made out.

Sungod: the glyph I've printed is wrong. It should show the Sungod holding a flail – I couldn't find a glyph of the Sungod with a flail.

Only a small section of prow is left of the determinative for 'iw'.

Verse 20. Columns 5-6 Budge 281.6-7

F-G: "by him whose face is on his knee and whose hand is bent down, because the name of

Re is”.

Verse 21 Columns 3-5 Budge 281.7-9

F-G “in my body, his dignity is in my mouth. So he has told me.”

The second sentence is at variance between F-G and Ay. In Ay the word ‘dd’ (to say) is misspelt as ‘dt’ which may suggest a scribal error. In Ay ‘n.f’ is clearly a dative (‘to him’) and ‘wsir nswt’ (‘the Osiris and King’) is clearly the subject. F-G however take ‘n.f’ as the subject (‘he’) and perfect marker.

Budge is less than helpful as he has ‘dd.f n.f sw wsir’ (He says it to him – the Osiris).

Verse 22. Column 3 Budge 281.10

F-G: “and I hear his word. Praise to you ...”

The first partially visible glyph in column 3 is unexpected. It is a seated figure with long hair, I have chosen A40. Budge has no such glyph nor has the F-G translation. I have taken it as a second determinative emphasising the godly nature of the word and translated ‘mdw.f’ as ‘holy word’, however it could be the word ‘ntr’ making the phrase ‘mdw-ntr.f’ (his hieroglyphs) as against Budge’s ‘mdw.f’ (his word).

The final verse break is surprising as well and I take has been done so as to make ‘rc’ (the sun-god) stand at the head of column 1.

Verse 23. Columns 1-3 Budge 281.10

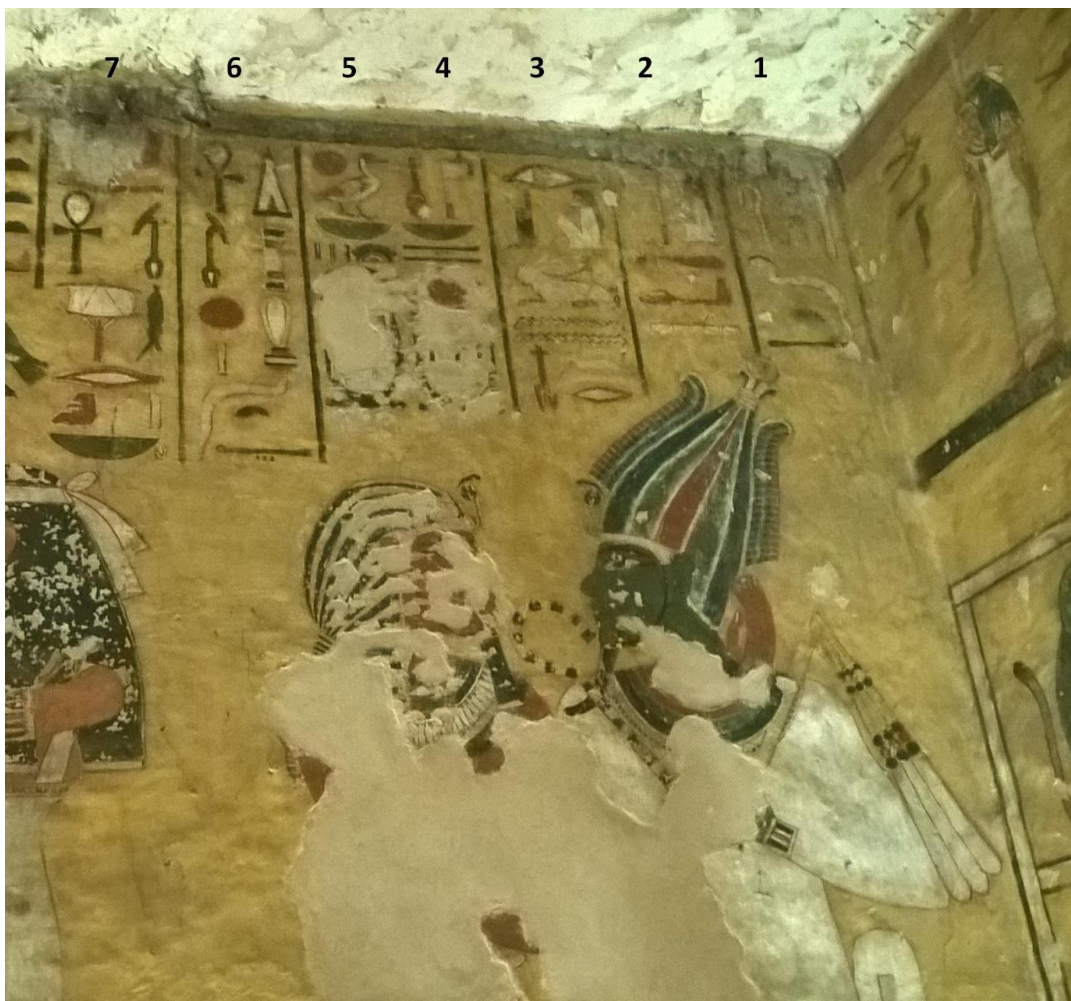
F-G: “Re, Lord of the horizon”.

Only the first five characters in column 1 belong to spell 130.

b3-nb-ddt – Banebdjedet or The Ram of Mendes or Djedet. His name translates ‘The soul of the Lord of Djedet’. He is sometimes said to be the ‘ba’ or soul of Osiris.

There is no evidence for the cartouche I’ve shown at the top of column 3, however I’ve put it in to match the previous one.

Rear or North-west Wall - Ay to the left and Osiris to the right.



Transcription

³ ws̄r̄ wnn-nfr ² n̄tr ʿ3 ¹ ḥk3 dt

⁴ n̄tr nfr nb t3wy <[ḥpr-ḥpr]w-r̄> ⁵ s3 r̄ nb ḥʿw <[ʿit-n̄tr ʿy]> ⁶ di ʿnh dd
w3s mi r̄ dt

Translation

³ Osiris, Wenen-nefer, ² Great God, ¹ Ruling forever.

⁴ Fine god, Lord of the Two Lands, [Kheper-keper]u-re, ⁵ Son of the sun-god, Lord of appearances, [God's father, Ay,] ⁶ may (he) be given life, steadfastness and lordship like the sun-god for ever.

Notes

Column 4: kheper-keperu-re – Ay's throne name 'The forms of the sun-god are come into being'.

Ay with Hathor to the right and his lifespark (*k3*) to the left.



Transcription

⁹ ḥwt-ḥr ḥr-tp w3st ḥr ib ⁸ sp3t imntt. ⁷ di.s ḥnh w3s t3w ndm r fnd nb.

¹⁰ nb t3wy <[ḥpr-ḥprw-r^e]> nb ḥrw <[it-ntr iy]>, di ḥnh dt.

¹¹ k3 nsw ḥnh ḥnty ¹² db3t. di ḥnh w3s. ¹³ ḥrw k3-nḥt-tḥn-ḥprw.

Translation

⁹ Hathor above Luxor in the middle ⁸ of the western district. ⁷ May she give life, lordship and a sweet breeze for every nose.

¹⁰ Lord of the Two Lands, [Kheper-keperu-re], Lord of appearances, [God's father, Ay,] may (he) be given life for ever.

¹¹ The king's life-spark living before ¹² the robing-room. May (he) be given life and lordship. ¹³ The Falcon Ka-nakht-tjehen-kheperu.

Notes

Column 8: The western district of Luxor, where Hathor is celebrated, must be Deir el-Babri.

Column 9: the first two glyphs are partially rubbed out. They can be compared with those in column 14.

Column 12: db3t – Hannig gives this as 'Djebat, Ankleideraum im Palast, Sakristei' and specifically notes 'ḥntj db3t' as 'vor der Djebat des Ka des Königs'.

Column 13: Ka-nakht-tjehen-kheperu. One of two 'Horus' names used by Ay 'Strong Bull Dazzling of Forms'.

Ay with Nut to the right and his lifespark (*k3*) to the left.



Transcription

- ^{16.} *nwt mssw* ^{15.} *ntrw nbt pt hnwt t3wy* ^{14.} *di.s enh w3s nb mi r*
^{17.} *irt nyny.*
^{18.} *ntr nfr <[hpr-hprw-r]> s3 r <[it-ntr iy]>*, ^{19.} *di enh mi r dt.*
^{20.} *k3 nsw enh hnty* ^{21.} *dbzt. di enh w3s.* ^{22.} *hrw k3-nht-tjn-hprw.*

Translation

- ^{16.} Nut who gave birth ^{15.} to the gods, Lady of the sky, mistress of the two lands.
^{14.} May she give all life and lordship like the sun-god.
^{17.} Doing a 'nyny' greeting.
^{18.} Fine god, [Kheper-keperu-re], Son of the Sun-god, [God's father, Ay,] ^{19.} may (he) be given life for ever.
^{20.} The king's life-spark living before ^{21.} the robing-room. May (he) be given life and lordship. ^{22.} The Falcon Ka-nakht-tjehen-kheperu.

Notes

Column 17. 'nyny' – this describes what Nut is doing. Hannig translates 'Nini-Gruß (besonders von Göttin an König als deren Sohn)'.

Hathor to the right and Ay's Lifespark (*k3*) to the left.



Transcription

²⁵. ḥwt-ḥr, nbt ²⁴ iwent, nbt pt, ²³. ḥnwt ntrw nb(w)

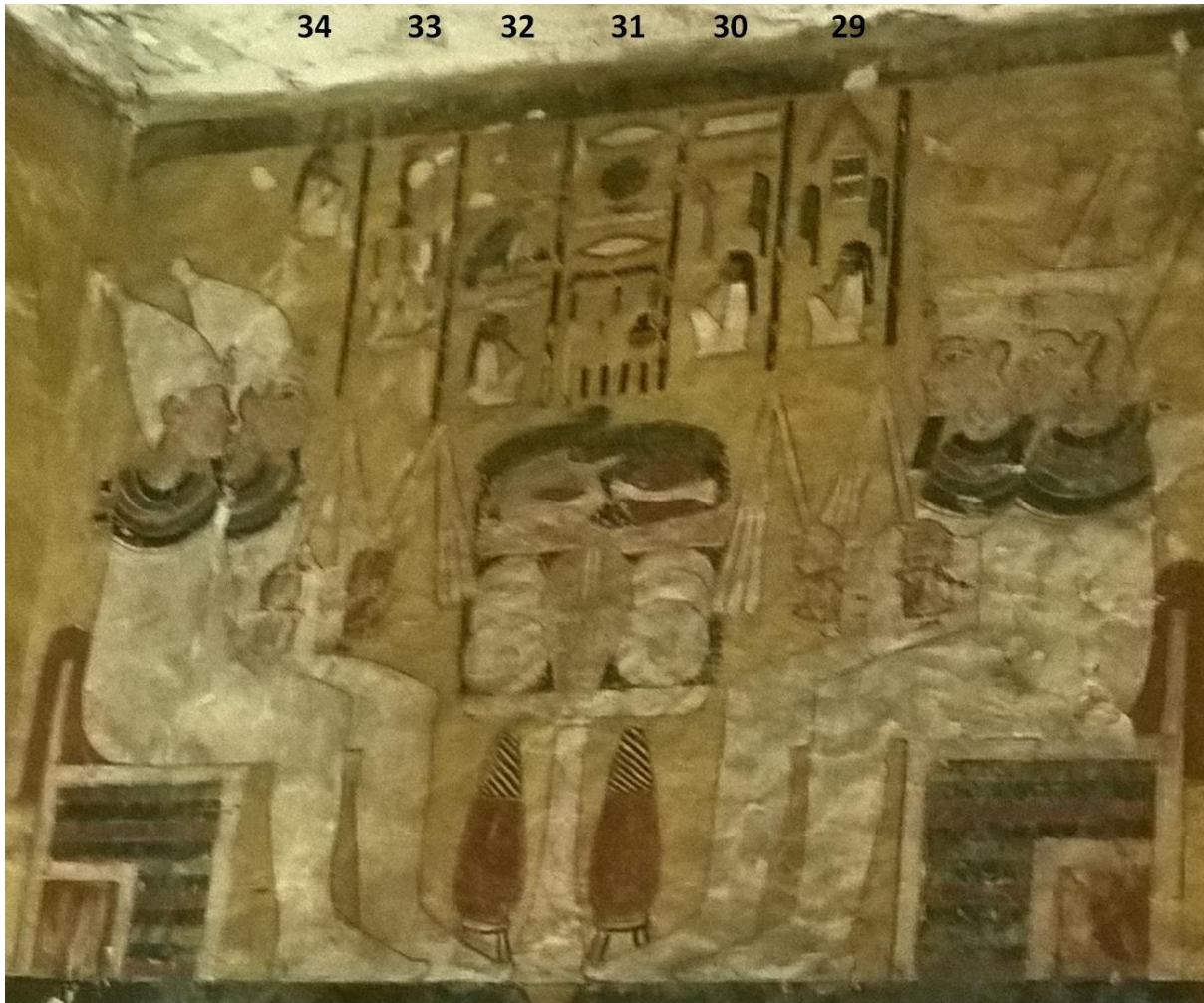
²⁶. nb t3wy <[ḥpr-ḥprw-r^e]>, ²⁷. nb ḥ^ew <[it-ntr iy]>, ²⁸. di ^enh dt

Translation

²⁵. Hathor, Lady ²⁴. of Dendera, Lady of the Heavens, ²³. Mistress of all the gods.

²⁶. Lord of the Two Lands, [Kheper-keperu-re], ²⁷. Lord of appearances, [God's father, Ay,] ²⁸. may (he) be given life for ever.

The Sons of Horus



Transcription

³¹. ṛḥ ṛṛw n(y)w ifdi: ²⁹. ḥpy, ³⁰. (i)msti, ³². dṛw3-mwt.f, ^{33/34}. ḳbh-snw.f.

Translation

³¹. Knowing the names of the four: ²⁹. Hapy, ³⁰. Imseti, ³². Dwa-mutef, ^{33/34}. Qebhsenwef.

Notes

Column 29. ḥpy, the baboon-headed son, means 'runner' not to be confused with ḥpi (the Apis bull) or ḥꜣpi (God of the Nile).

Column 30. (i)msti, the man-headed son.

Column 32. dṛw3-mwt.f, the jackal-headed son, means 'Praising his mother'

Column 33. ḳbh-snw.f, the falcon-headed son, means 'Refreshing his brothers' column 34 only holds the determinative.

Right or North-east Wall

Here are scenes from the first hour of Imydwat.



Above the wall-wide symbol for the sky there are a number of gods to the left of a sunship. To the right is an inscription and below the sky are another two inscriptions both going from the middle towards the walls. All these inscriptions are written as anagrams unpicked by Piankkoff.

Below this are a number of baboons. Each baboon has its name written twice with different spellings.



Transcription

^{1.} *m3r(t)* ^{2.} *nbt-wi3* ^{3.} *hr(w)* ^{4.} *k3-m3rt* ^{5.} *nhs*

Translation

^{1.} Ma'at (Truth) ^{2.} Nebet-wia (Lady of the Boat) ^{3.} Horus (the falcon)
^{4.} Ka-ma'at (Bull of Truth) ^{5.} Nehes (a form of Seth).



Transcription




6. *wsir* 7. *hpr (i)* 8. *wsir*

Translation

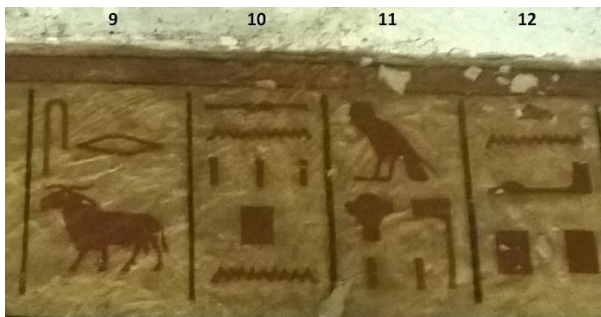
6. *Osiris* 7. *Khepri* 8. *Osiris*

Notes

6: *By Osiris is meant Ay.*

7: *The hieroglyphs are unusual. $\ominus \square \leftarrow$ rather than the expected  . The determinative  is the image in the boat. Khepri is the Sun-god as creator.*

The inscription to the right



This is an anagram which Piankkoff has unpicked as:



Transcription

9-12. *tn: ʿpp ntr pn hr.sn m sr.*

Translation

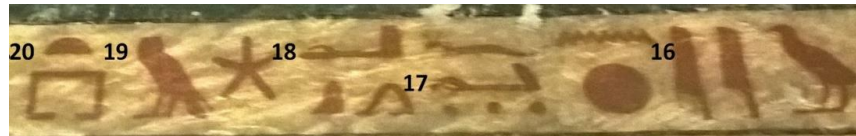
9-12. *This: this god marching past them as a ram.*

Notes

9-12: *It's unclear to me what the first 'tn' (this) refers to.*

The verb 'p hr' occurs in Hannig meaning 'to pass' however Piankkoff suggests there should be an X₁ (t) between the two Q₃ (p)'s.

The inscriptions below the sky



The columns in this inscription were unpicked by Piankoff. Although the columns go right to left, within the columns the glyphs are read from the left.

Transcription

13. rnw 14. ntrw 15/16. ḥssyw 17. cnḥw 18. ḥk.f 19/20. m dwt

Translation

13. The names of 14. the gods 15/16. who are praising 17. the living one 18. as he goes 19/20. into the netherworld.



In this one the columns go left to right but within the columns the glyphs are read from right to left.

Transcription

21. rnw 22. ntrw 23-26. wnyw n 27. b3

Translation

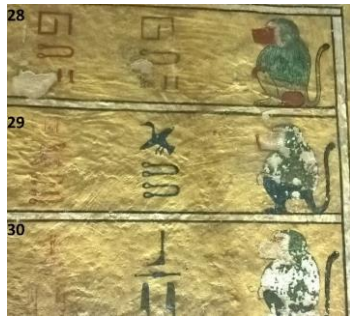
21. The names of 22. the gods 23-26. who are opening (gateways) for 27. the soul.

Notes

17: *‘cnḥw’ – ‘the living one’ is the sun-god.*

27: *‘b3’ – presumably the soul of the sun-god.*

The Names of the Baboons



Transcription

28. <i>ht(t)w</i>	29. <i>p3tt</i>	30. <i>bsy</i>	31. <i>ḥkn m bs.f</i>
32. <i>ḥbw</i>	33. –	34. <i>ib t3</i>	35. <i>ibib t3</i>
36. <i>ikn ...</i>	37. <i>bnti</i>	38. <i>ifw</i>	39. <i>dhḏh</i>

Translation

28. <i>Cheerer</i>	29. <i>Baboon</i>	30. <i>Happener</i>	31. <i>Praiser with his fire</i>
32. <i>Dancer</i>	33. –	34. <i>Heart of the land</i>	35. <i>Darling of the land</i>
36. <i>Digger ...</i>	37. <i>Baboon-like</i>	38. <i>Ape</i>	39. <i>Monkey</i>

Notes

- 28: Hannig gives 'jubeln wie die Paviane , wenn sie die Sonne begrüßen' for 'ht'.
- 30: 'bsi' – Hannig has 'geschehen, ereignen, hervorquellen' ('to happen, cause to happen, pour forth')
- 36: Only the first word 'ikn' is left which means 'to dig out'
- 37: Hannig gives the dual 'bnti' as meaning 'beide Paviane die die Morgensonne preisen'. There is an issue here as there's only one so I've taken it as a nisba adjective from 'bnt' (baboon).
- 38 & 39: Hannig gives 'Affe' (ape or monkey) for both 'ifw' and 'dhḏh'.

Front or South-east Wall

King Ay and Queen Tey hunt hippos and marshfowl. The pictures and hieroglyphs in Lepsius' drawing are more complete than what is there today.



Transcription

¹ ntr nfr nb t3wy <h[pr-hprw-rc]> ² s3 mri.f <[it-ntr iy]>

³ dd w3s mi rc, rc nb

⁴ hmt-nswt wrt mri.f nbt t3wy <[ty]> nh.[ti]

⁵ irt-pct wr(t) hs(t) nbt t3wy <ty> nh.ti

⁶ hmt-nswt wrt <ty>

^{7&8} nb t3wy <[hpr-hprw-rc ir] m3ct> nb h3w <[it-ntr iy ntr hk3 w3s]> di nh
dt

Translation

1. Fine god, Lord of the Two Lands, Kheper-kheperu-re, ^{2.} son whom he loves, God's father, Ay.
3. Steadfastness and lordship like the sun-god every day.
4. Queen Consort whom he loves, Lady of the Two Lands, Tey, who is alive.
5. Highly favoured Crown Princess, Lady of the Two Lands, Tey, who is alive.
6. Queen Consort, Tey.
- 7&8. Lord of the Two Lands, Kheper-kheperu-re, begotten of Ma'at, Lord of appearances, God's Father, Ay, God, Ruler of Luxor, may (he) be given life forever.

Notes

2. *'s3 mri' – a change from the expected 's3 rc'*
4. *'Queen Consort' literally 'Great wife of the king'.*
- 4/5. *Lepsius clearly shows '<ty> rnh.ti' for both of these.*
7. *Lepsius shows the cartouche details here. Columns 7 and 8 are the same.*

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