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**

![Hieroglyphs image]

**Transcription**

1\(^{\text{st}}\): \(\text{wꜣ)n(ḥḥ;} 2\(^{\text{rd}}\)\(\text{r-ḥr-hꜣty ntr ꜣ;} 3\(^{\text{rd}}\)\(\text{tm nb ꜣiwnw;} 5\text{šw;} 6\text{tfnt;} 7\text{ḥb;} 8\text{nwt;} 9\text{wsir;} 10\text{ḥꜣ;} 11\text{ḥr(w);} 12\text{nbtḥwt}

13\(^{\text{rd}}\)\(\text{wnn.sn m sꜣw n nfr nꜣ dt (zp snw)}.\)

14\(^{\text{rd}}\)\(\text{tw šb.t(l)i dt, m ṣ pn ḫwmt, ṣw mrh ntr m ndt.}\)

**Translation**

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

13\(^{\text{rd}}\)\(\text{They will be in the protection of this fine god for ever and ever;}}\)

14\(^{\text{rd}}\)\(\text{The king is splendid forever, with this call of the west and the oiled flesh of the god in the Day Sunship.}}\)

**Notes**

\(\text{tw: This second person pronoun has the meaning ‘One’ and is used to refer to the king. As such it can occur sentence-initially in ‘non-verbal’ sentences. I have translated as ‘the king’}}\).

\(\text{ḏt: This is spelt without N17 so an alternative is ‘wḏyt’ – ‘The king is splendid, a cobra, with this call of the west and the oiled flesh of the god in the Day Sunship’}}\).

\(\text{ḥꜣ: This also means cedar oil so another translation might be: ‘The king is splendid forever, with this cedar-oil of the west, the oiled flesh of the god is in the Day Sunship.’}}\)

\(\text{pn: recorded as ‘tn’ by Lepsius but it is definitely ‘pn’}}\).

\(\text{ḥwmt: the missing bit was recorded by Lepsius.}}\)

Osiris.net states that the text in line 14 ‘invokes the keepers of the gates of the underworld.’
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 archaeology!
Transcription

43. dd mdw in rˁ-hr-3ḥty:
   “i, dbn. n wsir nswt <[iy]>ḥr i rt hrw r ḫw t m grh ḫm f pt
   45. [m3] hrw].
   swj wsir nswt <[iy]>m htp, skdny. 46. f r rˁ. mkt wsir nswt
   <[iy]>m [wš] n rˁ.
   “wsir nswt 47. <[iy]>rn wr r t n r; [r t n hr wš] 48. m3(t)
   “bwt wsir nswt <[iy]>ḥḥ[t. mkt]
   “49. wsir nswt <[iy]> m3 hrw wr[t 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.

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

‘ḏꜣ ꟣.f’ – the I9 is misplaced above the word.

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

‘r rꜥ’ at the top of column 46 is in Budge ‘m w固定资产 n rꜥ’ 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 mn <iy> ṭn’ 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 ‘ṛn’ (you) must be plural.

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

‘wꜥty’ – this doesn’t occur in Budge nor F-G.
Chapter 130 of the Book of the Dead (1-3)

Transcription

Verse 1: 42. šsp ḥm.f wsꜣr nswt <[iy]> mꜣꜥ ḫrw br nṯr ꜥꜣ nb tꜣ dsr.
Verse 2: 35A. dd mdw in nṯrw nbw:
   “wn pt tꜣ, wn ḫmr ꜥt, wn ḫ ḫmpmr ꜥw n rꜣ pr.f ū ꜥt (n) wsꜣr nswt <[iy]> mꜣꜥ ḫrw, 38. wn nꜣ.f ḫꜣw ṭmkꜣt (n) wsꜣr nswt <[iy]> mꜣ鞨 ḫrw.”
   dd mdw in 39. psḏt ṭ:
   “sn nꜣ.f sbꜣw mᡤndt, 40. snꜣꜣw ū, ṭ胝ꜣꜣw tfnt. ūmsw sw 41. ṭmꜣw šmsw nṯrw wsꜣr nswt <[iy]> šmsw ṭ.”
Verse 3: 33A. dd mdw:
   “wsꜣr nswt 34. <[iy]> šmsw ṭ, šsp ḥḏ.f ḫḏ ḫm 35. mḥ ḫrw,
Translation

Verse 2: 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 ‘dwꜣt’ (’Netherworld’) in column 36 and ‘šbsw’ (’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 ‘mꜥnḏt’ or ‘sunship of the day’ is misspelt in column 39.

‘psḏt ḫꜥ’ I have translated as ‘the great set of nine gods’. It always seems bizarre to me that the word ‘psḏt’ (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 ‘psḏty ḫꜥ’—the single stroke belonging to ‘psḏt’ has two strokes beneath it. I believe this is a scribal error and reflects the spelling in column 13 where the dual is correct.

‘šms(w) ṛꜥ’—to be a ‘follower of the Sungod’ means he’s aboard his ship.

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

‘bꜣḥ’—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. “ꜣꜣ r n šš.f, štsw st m bw wrb kššš.r.f wptw ntrwy n(y) mr.n.f.
Verse 5: 30A. šd m3st, s(r).n.f 31. šš.f.
  “wsir nswt <[iy]> pn tzw.n nw
Verse 6: 28A. h₃w k₃sw k₃(r).
  29. “bwt wsir nswt <[iy]> pn nšn; n₁ wbs 3₀. r gs.f, wsir nswt King’s Name.
Verse 7: 26A. “n₁ bsf 27. wsir nswt <[iy]> pn ḫr r₃.
  “n₁ šnc.f in ir 28. m ṣwy.f
  “n₁ šm
Verse 8: 2₄A. [n₁ š]m wsir nswt <[iy]> 2₅. [m int] kkw n₁ [k wsir] nswt 2₆. <[iy]> pn r š bḥnw
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. thes 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-wr-b 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 ‘śm.f’.

Verse 6: Columns 28 to 30  Budge p279.10-12

‘bw’ (‘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 ḫr jeden’ so another translation might be ‘I shall not defend the sungod.’.

‘ni šm’ 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
Transcription

Verse 9: \[22\text{A}. \text{n} \text{w} \text{n} \text{w} \text{i} \text{r} \text{n} \text{w} \text{t} \text{t} \text{23}. \text{m} \text{šm} \text{m} \text{št} \text{n} \text{hr} \text{w} \text{i} \text{r} \text{n} \text{w} \text{t} \text{t} \text{24}. \text{m} \text{ḥīkt}\]

Verse 10: \[21. \text{ḥš} \text{(i)} \text{spr(w)} \text{mm} \text{ḥt} \text{tw} \text{n} \text{ḥr} \text{f} \text{ḥš} \text{n} \text{nmt} \text{nmt} \text{spd} \text{22}. \text{h} \text{nw} \text{n ṭn mšt}]\]

Verse 11: \[19\text{A}. \text{iw} \text{ds(r)w ntr} \text{m} \text{št} \text{20. šwy gb} \text{hr nhpw: i-ndm[.šwy r.f]}\]

Verse 12: \[17\text{A}. \text{ššm.f wrw} \text{18.r f hnc ḫrdw r nw.f iš} \text{hr(yw) dhqti m mw} \text{19.hnw štšw ḫ.f ššw, ...}\]
Translation

Verse 9: 22A. "The Osiris and King will not be [one who fails in action]; the Osiris and King will not fall [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 Sopdu22. [Woe to you, kneeling god].s.

Verse 11 19A. The god’s seclusion is [in the privacy of Geb’s arms] in the early morning: [how] sweet [it is for him!]

Verse 12: 17A. He should lead the great ones to himself together with the children, at the time set for him to do it, whilst those who bear Thoth are in the waters of mysterious courtyards which he provides protection for, ...

Notes

Verse 9: Columns 22-24 Budge p279.16-280.2

‘m šm m ꜣt’ – 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’) im 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, you squatting gods’ however the first word in Budge is translated by Hannig as ‘Wehe’ (Woe) rather than ‘hail’.

Verse 11: Columns 19-20 Budge p280.6-7

‘ḏsrw’ – 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 ‘ḥr’ 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. ‘ẖr’ ꜣf sꜣw’. It’s unclear how this fits not least because I cannot recognise the first determinative of ‘śf’.
Chapter 130 of The Book of the Dead (13-17)

Transcription

Verse 13:  
\[15A. \text{wḥ)b i}p \ 16\ h\h; \ w\h)b \ s\h)r \ s\h)ti \ m \ d\r.f, \ 17\ p.h.n \ sw \ ws\r nswt \ <[iy]>\],

Verse 14:  
\[14A. \text{nḥ dt nhḥ m s.t.f, d}r \ m\d.w, \ šs\p \ nms \ 15\ r \ rσ, \ 13 \ s\w.t.f \ nfr\w t \ wbn(\w t).\]

Verse 15:  
\[12A. \text{n (s)fr ws\r nswt nb t\w y h\r w m-s}3 \ i\r.t.f \ psd^{13-t}y.f \ h3 \ tp \ s.t.f.\]
\[13. \text{d}r.\s.n \ ih \ mr \ mn.n.f \ 14 \ d\r w\r\]

Verse 16:  
\[\text{11A. ib.f.}\]
\[\text{sn\d.m n w\r nswt 12 King’s Name}\]

Verse 17:  
\[9A.[\w]p.h.n \ s\h t \ 10 \ n \ [r. \ i\r.f \ w\h)i.f \ s\d\h).f-nfr’. \ s\d \ n.f \ h\r 11[n \ \dhwti, \ dw]3 \ ...\]

Translation

Verse 13:  
\[15A. \text{him who cleanses him who reckons the millions, who opens the heavens up and drives the clouds away completely from it,}\]
\[16\text{the millions}, \ 17\text{the Osiris and King, Ay has reached him,}\]
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 ‘bi’.

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 ‘sp’ 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 ‘srf’ should be, looks like it might be a ‘g’.
In col. 13 ‘ḥb’: Hannig points to ‘ḥb’ ‘Schmerz’ rather than ‘ḥb’.

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 ‘rꜥ’ 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]> r.  
$sdm.f [md]w ~ (f h.w.f n.f) sdb [r hfti.w.f. ni iww wsir nswt]$

Verse 19:  
6A. $[nn] śč(w).f [m 3ḥt]. wsir nswt <[iy]> n(y) r.; [nn] iww $^{8}$nswt $[m δṣi ṛ₃]$

Verse 20:  
$^{5A}[in nty] hr.f n-h₃ m₃st; ^{6}[dr-ntt rn n r₃]$

Verse 21:  
$^{3B} m ḥt n(yt) wsir ^{4}$nswt [King’s Name; sḥ.f] $m r₃.f; dd n.f sw wsir nsw(t) ^{5}[nb tꜣwy King’s Name]$

Verse 22:  
$^{3A}[sdm mdw].f; ỉ(sw) n.k$

Verse 23:  
$^{1}r. nb 3ḥt in wsir nsw(t) nb tꜣwy King’s Name; rn.f b₃-nb-ddt ₂m r₃ n nsw(t) pn ḏt [...] in wsir nsw(t) nb tꜣwy ^{3} <[iy]>$

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Translation

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

He should listen to his words 9 and 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. 8 The 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 4 King, [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: 1 Sun-god, Lord of the Horizon by the Osiris and King, Lord of the Two Lands, [Ay]; his name, Ba-neb-djedet 2 will 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 ‘ṣḏb’ 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 nḏs 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
Verse 21  Columns 3-5  Budge 281.7-9

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

The second sentence is at variance between F-G and Ay. In Ay the word ‘ḏd’ (to say) is misspelt as ‘ḏt’ 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 ‘ḏd.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 ‘nṯr’ making the phrase ‘mdw-nṯr.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 ‘rꜥ’ (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.

by-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. wsṯr wnn-nfr 2. nṯr 3. ḫk3 ḏt
4. nṯr nfr nb tꜣwy 5. sꜣ rꜣ nb ḫw 6. ḏr ṣḥ ḏd

Translation


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 (kꜣ) to the left.

Transcription

9. ḥwt-ḥr ḥr-tp wꜣst ḥr īb 8. spꜣt ṭmнтт. 7. dꜣš ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯꜣ ṯ岳

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-Bahri.

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

Column 12: ḏꜣš – Hannig gives this as ‘Djebat, Ankleideraum im Palast, Sakristei’ and specifically notes ‘ḥntj ḏꜣš’ 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 (ꜣ) to the left.

Transcription

16. nwt mssw 15. nṯrw nbt pt hnwt tꜣwy 14. dꜥ.s ṣnh wꜣs nb mi ṛr

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-Grüß (besonders von Göttin an König als deren Sohn)’.
Hathor to the right and Ay’s Lifespark ($kꜣ$) to the left.

Transcription

25. $ḥwt-hr$, $nbt$  24. $iwnt$, $nbt$ $pt$,  23. $hnwt$ $ntrw$ $nb(w)$

Translation

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 ṛnw n(y)w ifdi: 29. ḥpy, 30. (i)mstꜣ, 32. dwꜣ-mwt.f, 33/34. ḳḥ’Brienwedef.

Translation

31. Knowing the names of the four: 29. Hapy, 30. Imseti, 32. Dwa-mutef, 33/34. Qebhe-
senwedef.

Notes

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

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

Column 32. dwꜣ-mwtꜣ, the jackal-headed son, means ‘Praising his mother’

Column 33. ḳḥ’Brienwedef, 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 Piankoff.

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

**Transcription**

1. $mꜣꜥ(t)$  
2. $nbt-wiꜣ$  
3. $ḥr(w)$  
4. $kꜣ-mꜣꜥt$  
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


Notes
6: By Osiris is meant Ay.
7: The hieroglyphs are unusual. 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. ṭn: ṣpp nṯr pn ḫr.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 ‘ḥr’ occurs in Hannig meaning ‘to pass’ however Piankkoff suggests there should be an X1 (i) between the two Q3 (p)’s.
The inscriptions below the sky

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

Transcription

13. rnw 14. nṯrw 15/16. ḫsyw 17. ṯḥw 18. ḫ.ḏ 19/20. m dwšt

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. nṯrw 23-26. wnnyw n 27. bꜣ

Translation

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

Notes

17: ‘ṯḥw’ – ‘the living one’ is the sun-god.
27: ‘bꜣ’ – presumably the soul of the sun-god.
The Names of the Baboons

Transcription

28. ḫṯ(t)w 29. pꜣṯṯ 30. bsy 31. ḥkn m bs.f
32. ḥbw 33. – 34. ib tꜣ 35. ḫbw tꜣ
36. ḫkn ... 37. bnti 38. ūfw 39. ḏḥḏḥ

Translation

32. Dancer 33. – 34. Heart of the land 35. Darling of the land

Notes

28: Hannig gives ‘jubeln wie die Paviane, wenn sie die Sonne begrüßen’ for ‘ḥṯt’.
30: ‘bsy’ – Hannig has ‘geschehen, ereignen, hervorquellen’ (‘to happen, cause to happen, pour forth’)
36: Only the first word ‘ḵn’ 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 ‘ūfw’ and ‘ḏḥḏḥ’.
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. nṯr nfr nb tꜣwy <ḥ[pr-hprw-rꜣ]>  2. s3 mʳḏ.f <[ḥt-nṯr ḫy]>
3. dd wsḥ mꜣ ṝr, ṝr nb
4. ḥmt-nswt wrt mʳḏ.f nb tꜣwy <[ty]> ṣḥb.[ṭt]
5. ḫt-prt wr(t) ḫḥ(t) nb tꜣwy <[ty]> ṣḥb.ṭi
6. ḥmt-nsw wrt <[ty]>
7. ṣḥb tꜣwy <[ḥpr-hprw-rꜣ ḫr] mꜣt> nb ḥṣw <[ḥt-nṯr ḫy nṯr ḫk3 wsḥ] > ḫ ṣḥb ḫt
Translation

1. Fine god, Lord of the Two Lands, Kheper-kheperu-re, 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. ‘sꜣ mrꜣ’ – a change from the expected ‘sꜣ rꜥ’

4. ‘Queen Consort’ literally ‘Great wife of the king’.

4/5. Lepsius clearly shows ‘<ty> ꜥnꜣ.tꜣ’ for both of these.

7. Lepsius shows the cartouche details here. Columns 7 and 8 are the same.

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