The Scenes of Deities in The Tomb of King “Ay” at The Valley of the Kings (WKV.23)

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ABSTRACT

The tomb of the king Ay (WKV.23) located at the western valley of the kings. It discovered by chance by Giovanni Battista Belzoni in the winter of 1816. The tomb has been neglected for a very long time, until Lepsuis came and put the paintings and the small pieces of the damaged sarcophagus under the study. In 1958 Alexander Piankoff made more studies about the paintings and the texts of the burial chamber. Which known as chamber (F) and the only chamber with decorations. At last the tomb was fully cleared by the University of Minnesota Egyptian Expedition (UMEE) in the summer of 1972. The Geometric design of this tomb is similar to the tomb of Akhenaten in Amana number (KV55). Moreover, the decorations of the burial chamber also similar to the one in the tomb of Tutankhamen. Unfortunately, many of the inscriptions were deformed. However, there were still astonishing scenes and texts of the religious rituals of the Deities with the king Ay. In addition to the Scene of the book of the dead from Chapters number 130,141,142 and 144. Moreover, the first Hour of the Amduat.

1. Introduction

The titles of King Ay

Hr ra (kA nxt THn xaw) ii

The Horus Name (Victorious bull – Lord of the crowns)
The two ladies Name (Great of power – Who is driving his enemy, Conqueror of the Asiatic)

The golden Horus Name (Ruler of Maat – Who created the two lands)

The king of upper and lower Egypt Name (king of the North and the South – Ruler of the Ennead – Master of all the doings – Master of the two lands (Kheper Khepero Re Ay) – Doer as Maat).

The son of Re Name (Son of Re from his own body – His beloved the lord of the crowns – (The God’s father, The priest, Ruler of Thebes) Beloved of Amun Re, The king Ay.

**Doc.1:**

A defaced Scene of King Ay and Queen Ty spearing (xAb). However, it is a ritual refers to the battel between Horus and Seth. (Fig.1) Unfortunately, the scene is totally deformed.

The text above the King Ay and Queen Ty reads as:
The good god lord of two lands (…..)
The sun of Re, whom he loves (…..)

Dd wAs mi ra ra nb
Continuity and lordship like the sun god every day.

Beside the previous texts, there are two columns consist of the titles of queen Ty which said:

Hmt nswt wrt mri.f nbt tAwy (ti) anx ti
The great royal wife, his beloved, the lady of the of the two lands(Ty), living (Ty).

iri pat wrt Hst nbt tAwy (…..)
The heiress, great of praises, the lady of the two lands (…..)

Doc.2:

A scene depicted King Ay and Queen Ty behind him in a marshes above two reed boats fowling. Hunting is no longer for fun, but it had a ritual meaning in which showing the power over the animal spirits. In which the twelve ducks refer to the twelve hours of the night. By hunting the ducks and holding them by his left hand along with the stick by his right hand, it refers to another kind of ritual should be in the presence of goddess Hathor, called the ritual of moving around the wall, which is the third phase of Coronation after being the king of upper and Lower
As he gets his royal titles, he releases the four Ducks to go to the four sides of the universe to tell the news about the new king who ascending the throne.\textsuperscript{xix}

Another scene of the King Ay and queen Ty pulling papyrus. (Fig.2) It also known as the ritual of (SSS WAD).\textsuperscript{xx} Which refers to a lot of meanings as the Queen Ty holding Papyrus plants it could be a symbol of the rebirth or renewing, and as a protection of the king. Such like Isis, who hides her son Horus among Papyrus plants to protect him from Seth.\textsuperscript{xxi} Or maybe the ritual of pulling papyrus related to the god Hapy, as a symbol of fertility.\textsuperscript{xxii} Moreover the existence of papyrus plants in the tomb, refers to the ritual of goddess Hathor, and the passage were the deceased enters for the rebirth and returning to the world.\textsuperscript{xxiii}

Above the Scene, there are texts reads as:

\begin{align*}
\text{nb tAwy (.....) nb tAwy (.....) – di anx Dt – Hmt nswt wrt (.....)} \\
\text{Lord of two lands (.....) (Written two times) - May he live for all eternity - The great royal wife (.....)}
\end{align*}

\textbf{Doc.3:} 
It is the right part of the north wall, which represented the first hour of Amduat or what happened in the nether world.\textsuperscript{xxvi} (Fig.3) Where the Sun boat crosses the night, throw the body of the Goddess Nut and come out at the morning, which the journey took twelve hours.\textsuperscript{xxvii}

The upper part contains hieroglyphic inscription said:

\begin{align*}
\text{sr sn pn m Hr nTr tn app} \quad \text{xxix}
\end{align*}

This god enters as a Ram.

The Ba is the soul inside any living creature, it takes many shapes such as a bird, a bird with human face and Ram. it been always with the Ka.\textsuperscript{xxx} The God Osiris associated with the other gods in the nether world, as his residence inside the Ba, which take the shape of the Ram.\textsuperscript{xxxi}

There is also another hieroglyphic line, said:
mdwAt aq. f n ra Hssyw nTrw rmw nw

The names of the gods who sing for Re, when he enters into the nether world.

Under the hieroglyphic inscriptions is six baboons. Or the guardians of the doors of the nether world.

<table>
<thead>
<tr>
<th>Image</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hqn m bs.f</td>
<td>Hqen, praiser with his own fire</td>
</tr>
<tr>
<td>HTtj</td>
<td>the cheerer</td>
</tr>
<tr>
<td>ibw</td>
<td>dancer</td>
</tr>
<tr>
<td>pATT</td>
<td>Baboon</td>
</tr>
<tr>
<td>Baboon without a name</td>
<td>bsy bsy happener</td>
</tr>
</tbody>
</table>

**Doc.4:**

A special scene depicted two gods taking the Osiris form-surrounding beetle in a boat. (Fig.4) the beetle is a symbol of the god Kheper who pushing the ball of dung, which is a symbol of the Sun in the morning when it rises.

The scene in which the sun god Re in the form of Kheper and the god Osiris companied together to create magnificent one God, as the soul and the body comes together.

Above the Scene inscription reads as:

Wsir - xpr - Wsir  

https://jaauth.journals.ekb.eg/
The god Osiris – The god Kheper – The god Osiris.

**Doc.5:**

Contains the left part of the north wall (Fig.5). Which shows the five guardian gods of the netherworld.

MAat – Nbt-wiA - @r – KA mAat – NHs

Maat – Mistress of the boat (Nebet Wia) – Horus – Ka Maat (The bull of Maat) – Nehes (The alert guard)

Below the five gods is a text said:

bA wn n wnyw nTr nw nw

Names of the gods who open the gates for the Ba.

Under them another six baboons looking to the right side and their names are:

<table>
<thead>
<tr>
<th>xli</th>
<th>xlii</th>
<th>xliii</th>
<th>xliv</th>
</tr>
</thead>
<tbody>
<tr>
<td>ib tA Heart of the land</td>
<td>bnty Baboon (who greet the morning sun)</td>
<td>ib ib tA The lands favorite</td>
<td>ifw – ifi who made injury</td>
</tr>
<tr>
<td>qnw the digger</td>
<td>DHDH monkey with slack billy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Doc.6:

King Ay embraced by Osiris wenennefer.\textsuperscript{xlv} Osiris have a green face, which reflects the color of plants or fertility with mummified form.\textsuperscript{xlv} Holding in his hand (HkA – nxx), wearing (Usekh) and the (Atf) crown with the (blue, green and red color) which take the shape of two feathers surrounded by two horizontal horns above them the sun disk.\textsuperscript{xlvi} Osiris is sitting above cube chair with the same color of his crown,\textsuperscript{xlvii} king Ay in front of him wearing Nms with Copra above his forehead, (Usekh) \textsuperscript{,} false beard, tight kilt and long belt. Unfortunately, this scene is deformed.

Above this scene is a hieroglyphic text mentioned the titles of Osiris and Ay which are:

\begin{center}
\begin{tabular}{|c|c|c|c|}
\hline
\includegraphics[width=0.15\textwidth]{image1} & \includegraphics[width=0.15\textwidth]{image2} & \includegraphics[width=0.15\textwidth]{image3} & \includegraphics[width=0.15\textwidth]{image4} \\
\hline
di anx Dd wAs mi ra Dt & nTr nfr nb tAwy (ra…) & sA ra nb xaw(…….) & wsir wnn nfr & nTr aA & HkA Dd \\
\hline
May he given life, solidness and lordship like the God of Sun forever. & The good God and the Ruler of the two lands (…..) - The son of Re – The lord of the crowns (…..) & Osiris wenennefer & The great God & Ruler of eternity \\
\hline
\end{tabular}
\end{center}

Doc.7:

A scene of the king Ay receiving life from Hathor with his Royal Ka before him.\textsuperscript{xlix} (Fig.7) Hathor depicted as the mistress of the west.\textsuperscript{I} She wearing tight white dress, two bracelets around her two ankles, another two bracelets around her arms, (Usekh) around her neck, false wig and the sign of the west which is a falcon standing above (imnt) sign. She gives king Ay the sign of (anH) as a gift to make him live for all eternity.\textsuperscript{\textsuperscript{ii}} Ay wearing short kilt with belt of blue and green colors and holding (anH) sign. The Ka is consider a protection for the deceased. It also means the soul of the deceased, which live with him in the same place at the tomb, supply him with food and power. The Ka remains even after the death and consumes food and supplies. It could take another shape as stretched arm towards the sky.\textsuperscript{\textsuperscript{li}}
The human receives his Ka when he born by the order of god Re, it take the same shape of the deceased. When the man dies, it leaves, and wishes to be with the body after the death to help him if he calls for her.

Above the scene there are many inscriptions said:

<table>
<thead>
<tr>
<th>Hrw kA n xt THn xprw</th>
<th>DbAt. Dí .f anx w As</th>
<th>kA nswt anx xnty</th>
<th>nb tAw y (…..) di anx - nb xaw (…..) Dí</th>
<th>Hwt Hr Hr tp w A st Hr íb</th>
<th>spAt imntt</th>
<th>di .s anx w As Taw nDm r fnD nb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radiant of appearance</td>
<td>May he gives life and power</td>
<td>The living Ka whom in front of</td>
<td>Lord of the two lands (…..) may he live forever – Lord of Crowns (…..) for all eternity.</td>
<td>Hathor above Luxor in the middle of</td>
<td>The western district</td>
<td>May she give lordship, life and her sweeten breeze to your nose.</td>
</tr>
</tbody>
</table>

**Doc.8:**

A scene of the king Ay with his royal Ka before Nut making nini. lx (Fig.8)

(irt nyny) means a kind of greeting. lxi She welcoming the king like she welcoming the dead Sun of the evening everyday. Holding two water signs in her both hands. maybe they are for drinking or purification in the nether world. lxii

She wearing tight white dress, with two bracelets around her two ankles, (Usekh) around her nick, and false wig with the crown, which take the shape of a round water container and Copra in her forehead.

At the upper part of the scene there is a hieroglyphic text which reads as:

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The rest of the inscriptions repeated. (Look at the table in Doc.7)

**Doc.9:**

A scene of the king Ay embraced by Hathor. The king Ay wearing the white crown and Goddess Hathor as the Lady of Heliopolis, embracing the king by her two hands, and the king holding (anH) sign.

Above the scene there are atext said:

**Doc.10:**

A scene of the four sons of Horus between them an offering table. Above the entrance of the Canopic room is a remarkable and rear scene of the four gods of Horus (Imsty and Hapy) on the right and wearing the red crown.
(Duamutef and Qebehsenuef) on the left wearing the white crown. Each one of the four sons holding the (HkA) and (nHH). With a text above them said:

<table>
<thead>
<tr>
<th>赉H.snw.f - dwA.mwt.f</th>
<th>rx r nw nw nTrw</th>
<th>imsti - Hpy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qebeh senwef - Dwamutef</td>
<td>Knowing the name of the four gods</td>
<td>Imsti - Hapy</td>
</tr>
</tbody>
</table>

The four sons of Horus known as the embodiment of the Canopic jars, which contain the Guts of the deceased except the heart, during the mummification process. As the jars put beside the sarcophagus. Each one of the four sons of Horus is responsible for protect one organs of the deceased. As Imsty protect Liver – Hapy protect Lungs – Duamutef protect Stomach – Qebehsenuef protect Intestines. They also protect the king from the enormous snack which known by the name (app or aAppy), during the journey of the night.

Their mother unknown, but their father is Horus or Osiris.

Doc.11:

It represented a beautiful scene of the boat of the million years which called (ManDet). (Fig.11) It located at the upper part of the south wall. The boat in considered the boat of the day journey of Re. Above the boat are the Ennead of Heliopolis.
Behind the boat of the million years, the goddess Nephthys standing with her unique crown above her false wig, a collar around her neck, with white tight long dress and two bracelets around her wrists. Her standing behind the boat is for protection purposes or as a mourning ritual for the deceased.\textsuperscript{lxxvii}

There is a religion text behind goddess Nephthys said

\textit{Wnn.sn m sAw n pn nTr nfr pn Dt snw}

Which means: They shall protect this kind God for all eternity.

\textbf{Doc.12:}

A beautiful scene of the (Msktt) boat (Fig.12) which means the night boat. It contains two Hawks standing on the standards of the boat.\textsuperscript{lxxix} The boat has two Oars and (WDA\textit{t}) eye in the front of the boat, as it represents the eye of Horus in the dark.\textsuperscript{lxxx} It used for protection purposes and to get the boat from the dark to the light of the morning, as this eye represented the moon and the second eye represented Re.\textsuperscript{lxxxi} As said (Horus is the one who crosses the sky every day at his night boat, and sleeps at the west in the night boat).\textsuperscript{lxxxi} The Hawke in the Standard embodiment of the God himself.\textsuperscript{lxxxiii} The solar boat is the place where the God ruling the world, where the god set in his shrine as Horus.\textsuperscript{lxxxiv} Above these scenes texts in hieroglyphics Said:

\textit{tw Ax.t Dt m aS pn immt Haw mrH nTr m anDt}

The king is marvelous forever with his oiled body in the Day ship and the call of the west.
A scene of the book of the dead (Fig.13). It consists of 49 column of chapter number 130,141,142 and 144. Chapter number 144 mentioned the doors and the guardians of each door of them. The rest of Chapters is a brief detail about the journey of the diseased inside the boat of Re, the transformation of the soul in order to live for all eternity at the day of the birth of Osiris and to know the names of the Gods whom he will meet during the journey. Piankoff focuses on Chapter 130. As he cleared that it is the same copy which existed at the second Chapel of King Tut. Most of the following inscriptions are from Chapter 130 as it mentioned by Piankoff. It consist of only eighteen columns.

Dd mdw in nTr nbw wn pt tA wn imntt iAbtt

Words spoken by gods - open the heaven, the earth, the west and east.

wn it rt Smat mHt wn aAwy sn wn dwA

Open the chapel of Upper Egypt and Lower Egypt – open the doors of the nether world.

w prw n ra pr.f m Axt n wsir nswt (…..) mAa xrw

For Re when he comes out from the horizontal, for Osiris and (…..) true of voice.

wn n.f wn aAwy sktt wsir nswt (…..) mAa xrw

Open the doors for the night boat, for Osiris and (…..) true of voice.

Dd mdw in psDt ntrw aA sn wn.f dw3 w prw manDt ny

Words spoken by the Great gods of Ennead “open the nether world’s doors for the day boat”.

Doc.13:
Sn.f Sw qmA.f tfnt Sms nswt(…..)
He smells the breath, he who create Tefnut; they may follow (…..).

imyw Smsw nTrw wsir nswt (…..) Sms ra
Those who following the Gods, Osiris (…..) Is following Re.

Ssp Hm.f wsir nswt (…..) mAa xrw xr nTr nfr nb tA Dsr
Acceptance of his Majesty Osiris (…..) justified before the good god of the sacred land.

Dd mdw in wsir nswt (…..) Sms ra Ssp biA (…..).f DbA xm mi Hr
Words spoken by Osiris (…..) is a follower of Re who takes the metal who supplied with a shrine like Horus.

R kAr.f wpwAty nTrw n mr n.f
The messenger of the gods in the shrine whom he loves.

r n SA.f StA StA st m bw wab kA
In the pureness of his shrine whose places are secret.

Ssm.f wsir nswt (…..) pn Tsw n nw
gudance by Osiris (…..) accompanied with this mourning female Nu.
snw r imy.f wsir nswt (…..) Sd mAat sa n.f
passing with his beloved Osiris (…..) The one who will reache to Maat, and takes what is right.

bwt wsir nswt (…..) pn nSn nn wb
The storm is a rage of Osiris (…..) there should be no distend water beside him.

m awy.f nn Sm Hw kAsw kA
The one who takes the ropes and tie the shrine.

wsir nswt (…..) pn Hr ra n Sna.f in ir

Osiris (…..) has not resisted by Re, Has not turning back by the one who uses his arm.

pn r S xbnty
He shall not enter the lake of bad people

Osiris will not fall.
Doc.14:

A scene of the sarcophagus, in which made of Red granite.\textsuperscript{xc} (Fig.14) It had damaged into small pieces, Lepsuis take some pieces to Berlin, and other Pieces being took to the British Museum.\textsuperscript{xcli} Belzoni only discovered the small pieces of the sarcophagus, but Schaden discovered the Lid during the clearance of the tomb in 1972.\textsuperscript{xcli} It removed later to the Egyptian museum and repaired in 1994.\textsuperscript{xci} The sarcophagus surrounded from each corner by the Protective Goddesses (Isis – Nephthys – Neth – Serket).\textsuperscript{xciiv} Neth the goddess of war, her crown is her symbol as the guardian goddess of Saw, the capital of the fifth district.\textsuperscript{xcv} Isis the goddess of motherhood, magic and her crown is the throne.\textsuperscript{xcvii} Nephthys (goddess of mourning) her crown is a home or basket (as she called the Lady of the house).\textsuperscript{xcvii} Serket goddess of Justice, lordship and life her crown is the scorpion crown, to protect the deceased from Scorpion bites and also known as (the one who made the creatures breathe).\textsuperscript{xcviii} They are the goddess who protect the universe, and they always depicted in the sarcophagus with stretched wings to protect him from each corner.\textsuperscript{xcix}

Doc.15:

It represented the lid of the sarcophagus (Fig.15). It is consider the body of the goddess Nut.\textsuperscript{c} Where she could place herself over the deceased so that they combinetogether. It could help the deceased to reborn again and supply him with water and supplies for the afterlife.\textsuperscript{ci}

It has only one column in hieroglyphic represented a prayer for the goddess Nut.

It said:

Retail by Osiris and the King Kheper Khepru Re, the doer of the right, True of voice.

O, my mother Nut

May you place yourself over me.

May I be among the immortals, who are placed on you.

To never die again.

Osiris, King, Gods father Ay, the God who rules Thebes, true of voice.

May he never die again for all eternity.\textsuperscript{cii}

The prayer is also surrounded by two (WDAt) Eyes. (look at Doc.12)

At the middle the winged sun or Hor-Behdeti. (Fig.15) The symbol of Behdeti. It also depicted at the entrance of the temples and the shrines as he protects everyone who enters.\textsuperscript{ciii}

At the front of the lid is also another scene of the sun disk surrounded by two Copra wearing the double crown. In addition to a text said:
tmw imy m itn.f
Atum who lives at his Sun disk.

At the other side of the lid is another text said:

bHdt ntt im bt
behdity who is in the box.

Conclusion

According to this study, the researcher came up with the following results:

1- The titles of the Deities on the walls of the burial chamber.
2- The relationship between the King Ay and the other Deities inside the Tomb number (WKV23).
3- Spotting the light on the main and secondary Deities inside the tomb.
4- The Religious Rituals which occurred between The King Ay and the Deities inside the tomb.

Table No.1: The Titles of the Deities Inside the Tomb of the King Ay (WKV.23)

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Re-Horakhty</td>
<td>NTr aA (The great god)</td>
</tr>
<tr>
<td>Atom</td>
<td>Nb iwnw (Master of Heliopolis)</td>
</tr>
<tr>
<td>Osiris</td>
<td>Wnn nfr NTr aA (The great God)</td>
</tr>
<tr>
<td>Hathor</td>
<td>@r-tp wAst Hr ib sp3t imntt (Above Luxor in the middle of the western district) Nbt iwnt (Lady of Dendra) Nbt pt (Lady of Heaven) @nwt nTrw nbw (Mistress of all gods)</td>
</tr>
<tr>
<td>Nut</td>
<td>Mssw nTrw (Who gave birth to all the Gods) Nbt pt Hnwt tAwy (Lady of the sky – Mistress of the two lands)</td>
</tr>
</tbody>
</table>
Table No.2: The relationship between the King Ay and the Deities, according to How many times They appeared Inside the Tomb

<table>
<thead>
<tr>
<th>The Name of the God / Goddess</th>
<th>How many times of appearance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Osiris</td>
<td>4</td>
</tr>
<tr>
<td>Hathor</td>
<td>2</td>
</tr>
<tr>
<td>Nut</td>
<td>2</td>
</tr>
<tr>
<td>The four sons of Horus</td>
<td>1</td>
</tr>
<tr>
<td>Re Horakhty</td>
<td>1</td>
</tr>
<tr>
<td>Atom</td>
<td>1</td>
</tr>
<tr>
<td>Shu</td>
<td>1</td>
</tr>
<tr>
<td>Tefnut</td>
<td>1</td>
</tr>
<tr>
<td>Geb</td>
<td>1</td>
</tr>
<tr>
<td>Horus</td>
<td>3</td>
</tr>
<tr>
<td>Isis</td>
<td>2</td>
</tr>
<tr>
<td>Nephthys</td>
<td>2</td>
</tr>
<tr>
<td>Neith</td>
<td>1</td>
</tr>
<tr>
<td>Seret</td>
<td>1</td>
</tr>
<tr>
<td>The 12 Baboons of the 12 hours of the night</td>
<td>1</td>
</tr>
<tr>
<td>Khepri</td>
<td>1</td>
</tr>
<tr>
<td>The five gods (nHs – kA mAat – Hr – nbt wiA – mAat)</td>
<td>1</td>
</tr>
<tr>
<td>Hor-bihdity</td>
<td>1</td>
</tr>
</tbody>
</table>

Table No.3: The main Deities at the Tomb of the King Ay (WKV.23)

<table>
<thead>
<tr>
<th>Name</th>
<th>Figure number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Osiris</td>
<td>Fig (3,4,6)</td>
</tr>
<tr>
<td>Hathor</td>
<td>Fig (7,9)</td>
</tr>
<tr>
<td>Nut</td>
<td>Fig (8,11)</td>
</tr>
<tr>
<td>Re Horakhty</td>
<td>Fig (11)</td>
</tr>
<tr>
<td>Atom</td>
<td>Fig (11)</td>
</tr>
<tr>
<td>Shu</td>
<td>Fig (11)</td>
</tr>
<tr>
<td>Tefnut</td>
<td>Fig (11)</td>
</tr>
<tr>
<td>Geb</td>
<td>Fig (11)</td>
</tr>
<tr>
<td>Horus</td>
<td>Fig (11,12)</td>
</tr>
<tr>
<td>Isis</td>
<td>Fig (11,14)</td>
</tr>
<tr>
<td>Nephthys</td>
<td>Fig (11, 14)</td>
</tr>
<tr>
<td>Neith</td>
<td>Fig (14)</td>
</tr>
<tr>
<td>Serket</td>
<td>Fig (14)</td>
</tr>
<tr>
<td>Khepri</td>
<td>Fig (3,4)</td>
</tr>
<tr>
<td>Hor-bihdity</td>
<td>Fig (14)</td>
</tr>
</tbody>
</table>
Table No.4: The secondary Deities at the tomb of the King Ay (WKV.23)

<table>
<thead>
<tr>
<th>Name</th>
<th>Figure number</th>
</tr>
</thead>
<tbody>
<tr>
<td>The four sons of Horus</td>
<td>Fig (10)</td>
</tr>
<tr>
<td>The 12 Baboons</td>
<td>Fig (3,5)</td>
</tr>
<tr>
<td>The five Gods (MAat – Nbt-wiA - @r – KA-mAat – NHs)</td>
<td>Fig (5)</td>
</tr>
</tbody>
</table>

Table No.5: The Religious Rituals of the Deities inside the tomb of the King Ay (WKV.23)

<table>
<thead>
<tr>
<th>The Ritual</th>
<th>Figure number</th>
</tr>
</thead>
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Ertiman, E., Symbolism in the decoration of the tomb of king Ay (WV.23), Amarna letter 5, (USA, 2015), P.220.

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مناظر المعبدات داخل مقبرة الملك "آي" بوادي الملوك (WKV.23)

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