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Line 1. iw nD.n.i wnn-nfr hrw pf n(y) aHA aA sXr.n.i xftyw.f nb Hr Tsw n(y) ndyt di.n.i wDA.f

I protected Wenen-nefer on that day of great battle, I overthrew all his enemies upon the sandbanks of Nedyt. I made him proceed

Notes:

nD - save, protect

wnn-nfr / Wenen-nefer - per Gardiner = "Omni^ophris, He-who-is-continually-happy, a name given to the resurrected Osiris".

hrw - day

pf - that

xftyw - enemies

Tsw - sandbanks

ndyt - I was unable to find references to this word or spelling in the dictionaries except for the Woerterbuch: "ndi.t belegt seit Pyr. der Ort wo Osiris getötet wurde". Various alternative spellings are given, including the one in our text.

Breasted, in *Development of Religion and Thought in Ancient Egypt* explains:

"The Pyramid Texts refer to the fact that she at last found him "upon the shore of Nedyt," where we recall he was slain by Set, and it may be indeed that Nedyt is an ancient name for the region of Byblos, although it was later localized at Abydos, and one act of the Osirian passion play was presented at the shore of Nedyt, near Abydos."

Line 2. r Xnw wrt wTs.n.s nfrw.f sAwi.i ib smyt iAbtt qmA.i Haawt m smyt imntt

into the Solar Barque, it bore his beauty. I made happy the hearts of the eastern desert. I produced joy in the western desert (Realm of the dead).

Notes:

Haawt - joy, glee ["w" and "t" transposed in this example per Vygus dictionary]

Line 3. mAA.sn nfrw nSmt smA.n.s tA r AbDw in.n.s wsir xnty imntyw nb AbDw n aH.f Sms.n.i nTr pr.f

They saw the beauty of the Sacred Barque of Osiris, it had landed at Abydos and brought Osiris, Lord of Abydos, to his palace. I followed the god to his house,

Notes:

nSmt:

Lichtheim in *AEL* v.1 p.125 note 2 conjectures that three barks were used in the processions:

1- the Neshmet, always associated with Osiris

2 - a "great bark" lines 11 and 22,

3 - a bark called "truly-risen-is-the-lord-of-Abydos" associated with the funeral of the god

"The 'great bark' may have been the actual river boat on which the small portable barks were carried."

smA tA = to land at

Line 4. ir wab.f swsx st.f wHa.i Tst m-Xnw [...] [...] m Snwt.f

his purifying was done, his place was made spacious. I loosened the girdle knot within [...] [...] his Entourage.

Notes:

m-Xnw = within, at, in the house of, with, among

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Hi, Bob,

I forgot: Was there a reason not to add my question from Berlin1204-6

"Wait a minute, I am getting the Osiris family mixed up. Osiris is the father of Horus, and Wepwawet is identical with Osiris.

So Wepwawet sets out to protect his father, i.e. Horus' grandfather. Who is this?"

to the other questions which could be answered by anybody? I don't think I saw comments on it...

I'm sorry, I completely overlooked it. Mind like a steel sieve. I'll include it in this weeks questions.

Thanks for mentioning it. I think I got all your questions this time.

Angelika

Line 21

Transliteration:

jw nD.n.j wnn-nfr hrw pf n aHA aA sXr.n.j xtftjw.f nb Hr Tsw n ndyt

Dissection:

None

Translation (literal in brackets [...])

I protected Osiris (on) the day of the great combat, I overthrew his enemies on the sandbanks of Nedyt

Remarks:

None

Questions:

None

Line 21/22

Transliteration:

Dj.n.j wDa.f r Xnw wrt wTs.n.s nfrw.f sAw.j jb smywt jAbt(j)t qmA.j Haawt m smywt jmnt(j)t
mAA.sn nfrw nSmt smA.n.s tA r AbDw

Dissection:

sAw.j jb: make glad

sAw.j jb: I made glad

smywt jAbt(j)t: the eastern deserts

Haawt: joy

smywt jmnt(j)t: the western deserts

smA.n.s tA r AbDw: she landed at Abydos

Translation (literal in brackets [...])

[I gave his escort towards inside the barque, she (the barque) carried his beauty.

I gladdened the eastern deserts, created joy in the western deserts their seeing the beauty of the
Neshmet barque landed at Abydos.]

I escorted him inside (his transfer into) the barque, which was carrying his beauty.

I delighted the (people of the) eastern deserts,

rejoiced the (people of the) western deserts when they saw the beauty of the Neshmet barque, which
landed at Abydos.

Remarks:

I don't know if "rejoice someone" sounds old-fashioned to native English-speakers' ears,

(I think I remember something like "rejoice the Lord" in Haendel's Messiah) but it sure sounds

joyful, so I decided to use it. **You know, for some reason, I never realized that Handel's name was spelled with an umlaut. I've never heard it with any sound other than the un-umlauted 'a'. So that's the way, up until right now, I pronounced it. That's what I get for living in a language that just uses the basic, slightly extended (j, u, and w - with y and z thrown in for good measure) Latin alphabet, and tries to cram something like 43 different phonemic sounds into 26 letters - and fails. Miserably.**

I just went to turn on the Water Music.

Anyway: "Rejoice someone"? I don't know about that, people can rejoice. Is it possible that in the Messiah it should be "rejoice IN the lord?" That's what I would take it to mean, without any other instruction in the matter. As far as your translation goes: I would interpret the way you wrote it as a poetical construct, with the verb coming first, with people as its subject, which is the way I think it's supposed to be taken. Anyway, thanks for bringing this up. Good work.

Questions:

None

Line 23/24

Transliteration:

jn.n.s wsjr xnty jmntw nb AbDw n aH.f Sms.n.j nTr r pr.f jr wab.f swsx st.f

Dissection:

jnj: bring, fetch, use (anom. verb)

jn.n.s wsjr xnty jmntw nb AbDw: she brought Osiris Khentyimentu, lord of Abydos

swsx st.f: extend his place

Translation (literal in brackets [...])

[She brought Osiris Khentyimentu, lord of Abydos to his palace. I followed the god towards his house
manage his becoming pure, extend his place]

It (the barque) brought Osiris Khentyimentu, lord of Abydos to his palace. I followed the god to his
house,
(then) his purification was done and his place was enlarged.

Remarks:

None

Questions:

Why did Osiris' place have to be enlarged?

Line 24

Transliteration:

wHa.j Tsst m Xnw ... nTr ... nTrw.f m Snwt.f

Dissection:

wHa Tsst: loosen what is tied (Faulkner p. 66)

Snwt: entourage

Translation (literal in brackets [...])

[I loosened what was tied inside ... god ... his gods with his entourage]

Remarks:

None

Questions:

Does anybody know (maybe from a different description of the Abydos festival), what goes on
after Osiris returns to his palace and what might be untied? The figure of Osiris might have been
tied to the barque that he would not slide off? Any comments welcome.

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Berlin 1204 Section 7/Angela

Line 1

iw nD.n.i wnn-nfr hrw pf n aHA aA sXr.n.i xftyw.f nb Hr Tsw n ndit Di.n.i wDA.f

I protected Wenener on that day of the great battle and I overthrew all his enemies on the sandbanks of Nedit; I had him placed

di.n.i wDA.f = rdi + subjunctive = I caused him to proceed

I considered making di.n.i an emphatic/2nd tense, but I don't think this 'writing' of di.n.i is recognised as a relative form/2nd tense.

Wenener (one of the names/epithets of Osiris) can be translated as 'beneficent being' or 'he who is everlastingly in a fine condition' – the name might have been borrowed (according to George Hart) from another deity and is a euphemism for disguising the decay of death.

Nedit is where Osiris was slain by Seth. See below for further comments.

Line 2

r-Xnw wrt wTs.n.s nfrw.f sAw.i ib smyt iAbtt qmA.i Haawt m smwt imntt

in the sacred barque which displayed his beauty; I made glad the eastern deserts and created joy in the western deserts

wTs.n.s nfrw.f = it displayed his beauty

sAw.i ib = imperfective = I made glad

Line 3

mAA.sn nfrw nSmt smA.n.s tA r AbDw in.n.s wAsr xnty-imntiw nb AbDw n aH.f Sms.n.i nTr r pr.f
when they saw the beauty of the Neshmet barque after it had landed at Abydos, because it had brought Osiris-Khentyimentiw, Lord of Abydos to his temple; I had followed the God to his house

mAA.sn = imperfective = they saw

smA.n.s tA = past = it had landed (smA tA = verb = land)

in.n.s = past = past = it had brought

Sms.n.i = past = I had followed

Line 4

ir wab.f swsx st.f wHa.i Tst m-Xnw m Snwt.f

and his purification was carried out, his place was made spacious and I untied the knot within his entourage

ir = imperfective = was carried out

swsx = imperfective = was made spacious

wHa.i = imperfective = I untied

sAw=j jb smwt jAbt[t]

Summary:

I protected Wenener on that day of the great battle and I overthrew all his enemies on the sandbanks of Nedit; I had him placed in the sacred barque which displayed his beauty; I made glad the eastern deserts and created joy in the western deserts when they saw the beauty of the Neshmet barque after it had landed at Abydos, because it had brought Osiris-Khentyimentiw, Lord of Abydos to his temple; I

had followed the God to his house and his purification was carried out, his place was made spacious and I untied the knot within his entourage

In section 6 Osiris was en route for his tomb at Poker. Nedit was the place where Seth kills Osiris, but I think this has already happened before our narrative begins, so I am guessing that the 'great battle' refers to the defeat of Seth. The text appears to leave out any details of Osiris's rebirth and this passage covers his return to Abydos, having been reborn (thus causing gladness joy to all who saw him arrive). But he has not been resurrected into the world of the living, he has been reborn as Lord of the Underworld and I think that the purification was the final stage of rebirth, allowing the spiritual aspect of the deceased (eg the ka and ba) to be able to travel between the underworld and the earthly world. 'His place was made spacious' - I don't know what this refers to, perhaps they cleared out all the paraphanelia used in the rituals. I first thought that the 'knot' might refer to the Knot of Isis, which represents life, but this has a different glyph. So it may have something to do with the knots used by Isis to bind his body parts together. (A reef-knot amulet guaranteed the integrity of the body). **Good comments.**

(iw.f pw HAt.f r pHwy.fy mi gmyt m sXA)

Thanks, Bob, for all the work you have put into this.

You're very welcome. Thanks for reading with us.

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Berlin 1204-7

CER

21) jw nD.n.j wnn-nfrw hrw pf n aHA aA, sxr.n.j xftjw.f nb Hr Tsw n ndyt, dj.n.j wDA.f

"I protected Wenen-neferu that day of great fighting, I overthrew all his enemies upon the sandbanks of Ndyt, I caused him to proceed"

Notes: I took aHA to be an infinitive of a 3-lit verb

22) r Xnw wrt, wTs.n.s, sAw.j jb smwt jAbt[t] qmA.j Haatw smwt jmntt

"to the great barque and it displayed his beauties. I made happy the heart of the eastern deserts and I created joy in the western deserts"

Notes:

even though Xnw doesn't have a typical feminine ending the modifying adjective (wrt) and suffix pronoun referring to it (wTs.n.s) make it clear that it is considered a feminine noun

I took sAw.j and qmA.j to be perfective verb forms

23) mAA.sn nfrw nSmt, zmA.n.s tAr AbDw, jn.n.s wsjr xntj jmntjw nb AbDw n aH.f, Sms.n.j nTr r pr.f

"when they saw the beauties of the sacred barque. It landed at Abydos and brought Osiris, Foremost of the Westerners, Lord of Abydos, to his place. I accompanied the God to his house."

Notes: given the form of the verb mAA.sn is probably an imperfective verb form,

24) jr abw.f, swsx st.f, wHa.j Tzt m Xnw...m Snwt.f

"His purification was done, his palace was made spacious. I loosened the knot inside.... In his entourage."

Notes: I took abw.f and swsx to be passive forms of the verbs and wHa.j to be a perfective form.

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Berlin 1204-7

Section 7 / René

Line 1:

iw nD.n=i wnn-nfr hrw pf n aHA aA sXr.n=i xF.wt=f nb Hr Tsw n ndyt rdi.n=i wDA=f

I protected Wenennefer on that day of the great battle and I overthrew all of his enemies on the sandbanks of Nedit. I let him proceed

Line 2:

r-Xnw wr.t wTs.n=s nfr.w=f sAw(.n)=i ib(.w) smy.t iAbt.t qmA(.n)=i Haa.wt m smy.t imnt.t

inside the bark. She displayed his beauty and I lengthened the hearts of the Eastern desert and I created joy in the Western desert.

sAw(.n)=i ib(.w) I lengthened the hearts means something like I made glad/happy the people

Line 3:

mAA(.n)=sn nfr.w nSm.t smA.n=sn tA r AbDw ini.n=s wsir xnty imn.tiw nb AbDw n aH=f Sms.n=i nTr r pr=f

They saw the beauty of the Neshmet bark when it landed at Abydos. It brought Osiris, First of the Westerners, Lord of Abydos, to his palace. I followed the god to his house.

Line 4:

ir abw=f swsx s.t=f wHa(.n)=i Ts.t m-Xnw m Snw.t=f

He was purified, his throne was lengthened. I untied the knot inside/within [...] with his entourage

swsx s.t=f his throne was lengthened means, I guess, that his reign over the Underworld continued.

wHa(.n)=i Ts.t I untied the knot inside what? In W.K. Simpson's Literature it's translated as 'within the temple', but that doesn't answer my question. wHa Tss.t is according to Hannig translated as Schwierigkeiten beseitigen and according to Faulkner to unravel problems/complications. So perhaps with untying the knot is meant to make sure that no complications occurred during the journey.

Ikhernofret defended the bark against the rebels and the enemies and therefor solved all the problems. Just my guess. **That was my guess, too, right or wrong.**

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Berlin papyrus 1204, Section 7

a) iw nD.n.i wnn-nfr hrw pf naHA.f aA sXr.n.i xftyw.f nb Hr Tsw n ndyt di.n.i wDA.f
I protected Wenennefer on that day of his great fight; I defeated all his enemies over the sandbank of Nedyt; I made it that he did proceed

iw nD.n.i... = the narrative continues with the perfect tense
nb = referred to xftiw, but without the 'w' for plural. Perhaps xftiw is a collective noun (but it does not look like in Faulkner)

b) r-Xnwrt wTs.n.s nfrw.f sAw.i ib xAst iAbtt qmA.i Haatw m xAst imtt
inside the Sacred Bark that displayed his beauty; I made happy the Desert of the East and gave joy to the West

r-Xnw = compound preposition

wTs.n.s = perfect in a relative clause (Allen, 18.12)

sAw.i and qmA.i = two transitive verbs; they could be 2 imperfective verb forms to express concomitant action (Allen, 20.10). However, my first thought was a subjunctive, to express purpose (Allen, 19.8.1), thus linking these sentences with the preceding one (displayed his beauty, so that I would make the Desert happy...). Both Lichtheim and Nederhof consider sAw.i and qmA.i as independent, thus probably imperfective. On balance and considering what follows, the independent sentence is preferable

xAst = as per Gardiner in his English-Egyptian dictionary (page 610, bottom, 1st col, 3rd sign).

However, in Egypt-English sti means Nubia. Here the sign is followed by iAbtt, meaning East; so, perhaps Eastern Desert is the best solution.

c) mAA.sn nfrw nSmt smA.n.s tA r Abdw in.n.s ws-ir xnty-imntw nb Abdw
as they saw the glory of the Sacred Bark when it landed at Abydos and brought Osiris Foremost of the Westerners, Lord of Abydos

n aH.f Sms.n.i nTr r pr.f

to his Palace. After I followed the god to his Palace

mAA.sn = possible imperfective to express concomitant action (Allen, 20.10)

smA.n.s = sDm.n.f as a subordinate clause

in.n.s = perfect, with subject related to nSmt, a feminine word. Probably it has the same value as smA.n.s (subordinate clause)

Sms.n.i = emphatic construction to express unmarked clause at the beginning of a sentence (Allen, 25.11.2).

d) ir(w) abw.f swsx(w) st.f wHa.i Tsst m Xnw.....f m Snwt.f
his purifications were carried out and his house made more spacious. I settled complications inside (the house?) and with his entourage.

ir(w) and swsx(w) = two past passive verbs representing the main clause
wHa.i = perfective as a main clause; this is a transitive verb and this rule may apply to it, as per Allen, 20.4.

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Berlin 1024 - 7 - Dagmar

Line 1

jw nD.n=j wnn nfr hrw pf n aHA aA sxr.n=j xftjw=f nb Hr Tsw n ndjt dj.n=j wDA=f

I protected Wennefer on that day of great combat. I overthrew all his enemies on the sandbanks of Nedit. I made him enter

nD.n=j / sxr.n=j / dj.n=j : perfect forms
(dj.n=j) wDA.f = subjunctive following the previous perfect form

Wennefer= also Onnophris - this is the name given to Osiris after his resurrection has been completed. This resurrection is fulfilled after the day of the great combat. Nedit is the place where Osiris was killed by Seth and where Horus takes revenge against Osiris' foes. According to the local tradition, the role of Horus as well as of Isis- who doesn't appear at all in these mysteries- is assumed by Upuaut.

Line 2

r Xnw wrt wTs.n=s nfrw=f sAw=j jb smwt jAbtt kmA=j Haawt m smwt jmntt

into the bark, which bore his beauty. I gave joy to the Eastern deserts, I caused cheers in the Western deserts

wTs.n=s : perfect form - translated as a relative form - acc. to Faulkner 'wTs nfrw' is a processional bark
sAw=j jb / kmA=j : imperfective forms

Line 3

mAA=sn nfrw nSmt smA.n=s tA r AbDw jn.n=s Wsjr xntj jmntjw nb AbDw n aH=f Sms.n=j nTr r pr=f

When they saw the beauty of the Neshmet bark, after it had landed at Abydos and after it had brought Osiris, Foremost of the Westerners, lord of Abydos, to his place. I followed the god to his house

mAA=sn : Imperfective - when they saw
smA.n=s / jn.n=s / Sms.n=j: perfect forms

This part describes the transportation of Osiris justified from Poker to his temple on his bark Neshmet, at his sight the inhabitants of the Eastern and the Western desert, that is the living as well as the dead, rejoice.

Line 4

jr wab=f swsx st=f wHa=j Tst m-Xnw.....f m Snwt=f

His purification was done, his seat was made spacious. I loosened the knot in.....with his courtiers.

jr / swsx: passive forms

wHa=j: Imperfective

The loosening of the knot is certainly the final part of the mysteries of Osiris, perhaps when the 'stolist' takes off the robes that cover the god? **Good idea**. In any case, being mostly a secret celebration, it seems the descriptions made of the different rituals were sometimes mixed up, to make it difficult to follow the whole procedure. Perhaps this would also explain why the setting up of the bark cabin appears at an unsuitable point.

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Section 7

Line 1)

ju nD.n=j wnn-nfr(.w) hrw pf n aHA sXr.n=j xft(y)w=f nb(w) Hr Tzw n ndyt dj.n=j wDA=f

I defended Onnophris on that day of battle, striking down all of his enemies on the sand-banks of Nedit. When I had placed him

The title of Osiris, Wennennefer, can be construed either as a present participle + a stative, as suggested by Allen, meaning "one who is (continuously) perfect" (actually Allen has "one who is for ever young", which would situate Osiris firmly in the line of the European "Green Man" tradition as a deity of vegetation and rebirth, although I can find no other instances of nfr meaning "young"), or as a nominalized ptple followed by an adjective - "the beautiful one-who-exists-continuously". The Greek rendering might suggest that the transition from aspirated stop to labio-dental fricative occurred earlier than usually assumed, or else that phi was the best they could do for the "f" sound, if, indeed, that was the sound.

Nedit is a locality near Abydos where Osiris was thought to have met his end. I have not been able to find much about it, except that it was associated with a body of water, (hence the "sand-banks") on which a further staged battle took place, after which the image of Osiris was probably transferred to the "arisen" barque .

Rhio likely remembers a many-side discussion on AEL about the status of dj.n=j wDA=f. I have decided to go back to my original plan and treat it as an N/E perfect used as an initial adverb clause (Allen 25.11.2), which Serge Rosmorduc described as "a smart suggestion ... (but) a bit convoluted". Although the usual N/E perfect form is rdj.n=f, Gardiner says (#387.3) that dj.n=f appears "rarely", but actually gives Ikhernofret as an example of such a rarity. dj.n=j wDA=f is literally " I had caused that he proceed"

Line 2)

r Xnw wrt wTz.n=s nfrw=f sAw=j jb zmytyw jAbtt qmA=j Haawt m zmytyw jmntt

within the weret barque it bore him (away) in splendour, (whereby) I gladdened the hearts of the

inhabitants of the eastern desert and aroused jubilation among those of the western desert

This seems the best way of dealing with wTz.n=s nfrw=f, (a common expression for conveying a sacred image) where we might have expected wTz=s (a subjunctive of purpose or result), or wTzt (a participle, "which bore"). sAw=j and qmA=j are adverbial imperfectives describing attendant circumstances, which is the point of the "whereby". Besides referring to necropolis workers zmytyw jmntt can also refer to those buried there (Hannig), while the easterners can be presumed to be living.

Line 3)

mAA=sn nfrw nSmt zmA.n=s tA r AbDw jn.n=s wsjr xnty-jmntyw nb AbDw n aH=f Sms.n=j nTr r pr=f

as they beheld the beauty of the Neshmet barque landing at Abydos and bringing Osiris, Foremost of Westerners and Lord of Abydos, to his palace. After I had followed the god to his temple

mAA=sn, more concomitant action. zmA.n=s, jn.n=s lit. "having landed, having brought" - action prior to the main verb. Sms.n=j, another N/E perfect used as an initial adverb clause. This is clearly the end of the return journey. Judging by the Wikipedia entry on Osiris, which purports to summarize the five-day festival as described by Ikhnofret, it is obvious that a great deal of detail has been added, copied, I suspect, from a similar web-site, whose sources are likewise not made clear, apart from being wrongly attributed to Ikhnofret. But Wikipedia does not claim to be that scholarly; plagiarism and invention are rife.

Line 4)

jr(w) abw=f swsx(w) st=f waH=j Tzt m Xnw ----- m Snwt=f

his purification was performed and his grounds extended, while I untied the knot within ----- in/with his entourage.

I have no good ideas about the significance of untying the knot, unless it is a reenactment of Horus untying the bandages which bound Osiris before resuscitating him. I look forward to some good ideas.

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Line 7/1

iw nD.n.i wn-nfr hrw pf n aHA aA sxr.n.i xftiw.f nb Hr Ts n ndyt di.n.i wDA.f
"I protected Wennefer on the day of the great battle where I overthrew his enemies on the sandbank of Nedyet and I caused that he go"

nD = "protect, take counsel, inquire, confer, appoint"

Ts = "sandbank"

ndyt = must be a place name

wDA = "go, set out, proceed"

Line 7/2

r Xnw wrt wTs.n snfrw.f smA.i ib smty iAbtt qmA.i Haawwt m smty imntt
or

r Xnw wrt wTs.n.s nfrw.f ...

"into the great sacred boat 'His Wonders Are Exalted' and thereby I made the eastern desert dwellers glad. Thus I produced joy in the western necropolis"

or

"into the great sacred boat which displayed his wonders ..."

wrt = "sacred boat"

wTs = "raise, lift up, display"

wTs-nfr = "processional boat"

smt = "desert, necropolis"

qmA = "produce"

Haawwt = "joy"

Line 7/3

mAA.sn nfrw nSmt smA n.s r AbDw in.n.s wsir xnty imtiw nb AbDw n aH.f Sms.n.i
nTr r pr.f

"when they saw the beauties of the sacred boat of Osiris as it moored at Abdju and as it conveyed Osiris the lord of the westerners, lord of Abdju, in his palace and I followed the god to his house,"

nSmt = "sacred boat of Osiris"

smA = "join, unite, moor" F36

aH = "palace"

Line 7/4

ir abw.f wsx st.f wHa.i Tsst m xnwf m Snwt.f

"making offerings, extending the boundaries (of the precinct?). I solved the problems of the precinct, ... (divine) of his in his entourage."

or the first two might be passives.

abw = "offerings"

wsx = "make extensive use of movements, widen, extend (boundaries), make spacious "

wHa Tsst = "loose what is tied" = "solve problems"

st = "office, official"

Snwt = "entourage"

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Line 1

iw nD.n.i wnn-nfr hrw pf n aHA aA sqr.n.i xftyw.f nb(w) Hr (Tsw + N23?) n ndyt di.n.i wDA.f

I protected Ounennefer during this day of great fight, I chastised all his enemies on (?) , I managed for him to go

Line 2

r Xnw wiA wTs.n.s nfrw.f sAw(.n).i ib sm(y)t iAbt(y)t kmA(.n).i (?) Haawt m sm(y)t imnt(y)t

inside the sacred bark, it (the bark) increased his perfection, I rejoiced the Eastern Desert (I gave? I brought?) joy to the Western Desert

Line 3

mAA(.n).sn nfrw nSmt wiA smA.n.s tA r AbDw in.n.s wsir xnty-imntyw nb AbDw n aH.f Sms.n.i nTr r pr.f

They saw the beauty of the bark Nechemet when it moored in Abydos, it brought Osiris Khentimentyou, Lord of Abydos, to his palace, I escorted the Great God up to his residence (I have hesitated as for the personal pronoun to be used for the "sacred bark". Wouldn't it be "she" in this case?) **Yes. But remember that English tends to suppress grammatical gender, so "it" is correct, in English.**

Line 4

ir abw.f swsx st.f wHa(.n).i Tswt m-Xnw..... .f m Snwt.f

His (Osiris') purification was made and his place extended. I untied the knots inside..... among his courtiers