

floor. He said to her: "Whereto, little girl?" (15) Then she told him the matter. Her brother then said to her: "Is this a thing to do, to come to me, so as to involve me in your tattle?" He tore off a strand of flax and dealt her a bad blow. Off went the maid to draw a bucket of water, and a crocodile snatched her.

Now her brother went to tell it to Rudedet. (20) He found Rudedet sitting, her head on her knee, her heart sore beyond anything. He said to her: "My lady, why is your heart thus?" She said: "It is the little girl who grew up in the house. Just now she went off saying, 'I will go tell.'" Then he hung his head and said: "My lady, she did in fact come to tell me about it. (25) As she stood beside me I dealt her a bad blow. She went off to draw a little water, and a crocodile snatched her. -----

NOTES

1. These were nets made of pearls which ladies liked to wear over their dresses. Here they are to be worn in place of dresses. On these pearl-nets see E. Staehelin, *Untersuchungen zur ägyptischen Tracht im alten Reich*, Münchner ägyptologische Studien, 8 (Berlin, 1966), p. 169.
2. The expression *hr istf*, "on its back," has been rendered as "in its middle." I translate it as "across," and mean to show elsewhere that this is its true meaning.
3. Prince Hardedef is of course the famous sage and author of an Instruction. In P. Westcar and in the *Intef Song* the name is written as Hardedef, rather than Hardjedef. The actual reading may have been Djedef-Hor. It is an open question how names of this type are to be read; there are good arguments for either reading.
4. The "noble cattle" is mankind. See the hymn to the creator in the *Instruction to Merikare*, line 131.
5. The sentence "his leash trailing on the ground," which follows here, probably belonged to the demonstration of taming a lion which the scribe of P. Westcar omitted.
6. The location of the town of Sakhbu was discussed by S. Sauneron in *Kemi*, 11 (1950), 63-72; see *Merikare*, n. 10.
7. The triplets whom the goddesses deliver are the kings Userkaf, Sahure, and Neferirkare, the first three kings of the Fifth Dynasty. The words that Isis addresses to them are wordplays on their names.

THE STORY OF SINUHE

The numerous, if fragmentary, copies of this work testify to its great popularity, and it is justly considered the most accomplished piece of Middle Kingdom prose literature.

The two principal manuscripts are: (1) P. Berlin 3022 (abbr. B) which dates from the Twelfth Dynasty. In its present state, it lacks the beginning of the story and contains a total of 311 lines; (2) P. Berlin 10499 (abbr. R)

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which contains 203 lines and includes the beginning. It dates to the end of the Middle Kingdom.

A third major copy is on a large ostrakon in the Ashmolean Museum, Oxford, which gives 130, partly incomplete, lines. It is, however, an inferior copy, dating to the Nineteenth Dynasty. Its principal value lies in the detailed commentary of its editor, J. Barns. In addition, small portions of the text are preserved on papyrus fragments and on numerous ostraca.

The present translation uses as principal manuscripts the text of R for the beginning and of B for the bulk, and incorporates an occasional variant from other manuscripts.

The list of publications, translations, and studies given below, while ample, is not comprehensive.

Publication: A. H. Gardiner, *Die Erzählung des Sinuhe und die Hirten-geschichte*, in A. Erman, *Literarische Texte des mittleren Reiches*, Hieratische Papyrus aus den königlichen Museen zu Berlin, Bd. V/2 (Leipzig, 1909). A. M. Blackman, *The Story of Sinuhe*, Bibliotheca Aegyptiaca, II (Brussels, 1932), pp. 1-41. J. W. B. Barns, *The Ashmolean Ostrakon of Sinuhe* (London, 1952). Sethe, *Lesestücke*, pp. 3-17 (abridged). *Idem*, *Erl.*, pp. 5-21.

Translation with commentary: A. H. Gardiner, *Notes on the Story of Sinuhe* (Paris, 1916) (an expansion of Gardiner's articles in *RT*, Vols. 32-34, 36). H. Grapow, *Der stilistische Bau der Geschichte des Sinuhe*, Untersuchungen zur ägyptischen Stilistik, I (Berlin, 1952).

Translation: Erman, *Literature*, pp. 14-29. Lefebvre, *Romans*, pp. 1-25. J. A. Wilson in *ANET*, pp. 18-22 (abridged). E. Edel in *Textbuch zur Geschichte Israels*, ed. K. Galling, 2. Aufl. (Tübingen, 1968), pp. 1-12 (slightly abridged).

Analysis and evaluation: Posener, *Littérature*, pp. 87-115.

Comments (selection): A. Alt, *ZAS*, 58 (1923), 48-50. *Idem*, *Pfj*, 37 (1941), 19 ff. A. M. Blackman, *JEA*, 16 (1930), 63-65. *Idem*, *JEA*, 22 (1936), 35-40. A. de Buck, *Griffith Studies*, pp. 57-60. J. Clère, *JEA*, 25 (1939), 16-29. *Idem*, *Mélanges Dussaud*, II, 829 ff. H. Brunner, *ZAS* 80 (1955), 5-11. *Idem*, *ZAS*, 91 (1964), 139-140. H. Goedicke, *JEA*, 43 (1957), 77-85. *Idem*, *JEA*, 51 (1965), 29-47. J. Yoyotte, *Kemi*, 17 (1964), 69-73. G. Lanczkowski, *MDIK*, 16 (1958), 214-218. J. W. B. Barns, *JEA*, 53 (1967), 6-14. W. Westendorf, *Schott Festschrift*, pp. 125-131.

(R, 1) The Prince, Count, Governor of the domains of the sovereign in the lands of the Asiatics, true and beloved Friend of the King, the Attendant Sinuhe, says:

I was an attendant who attended his lord, a servant of the royal harem, waiting on the Princess, the highly praised Royal Wife of King Sesostris in Khenemsut, the daughter of King Amenemhet in Kanefru, Nefru, the revered.¹

Year 30, third month of the inundation, day 7: the god ascended to his horizon. The King of Upper and Lower Egypt, *Sehetepibre*, flew to heaven and united with the sun-disk, the divine body merging with its maker. Then the residence was hushed; hearts grieved;

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the great portals were shut; (10) the courtiers were head-on-knee; the people moaned.

His majesty, however, had despatched an army to the land of the Tjemeh, with his eldest son as its commander, the good god Sesostris. He had been sent to smite the foreign lands and to punish those of Tjehenu.² (15) Now he was returning, bringing captives of the Tjehenu and cattle of all kinds beyond number. The officials of the palace sent to the western border to let the king's son know the event that had occurred at the court. The messengers met him on the road, (20) reaching him at night. Not a moment did he delay. The falcon flew with his attendants, without letting his army know it.

But the royal sons who had been with him on this expedition had also been sent for. (B, 1) One of them was summoned while I was standing (there). I heard his voice, as he spoke, while I was in the near distance. My heart fluttered, my arms spread out, a trembling befell all my limbs. I removed myself in leaps, to seek a hiding place. I put (5) myself between two bushes, so as to leave the road to its traveler.

I set out southward. I did not plan to go to the residence. I believed there would be turmoil and did not expect to survive it. I crossed Maaty near Sycamore; I reached Isle-of-Snefru.³ I spent the day there at the edge (10) of the cultivation. Departing at dawn I encountered a man who stood on the road. He saluted me while I was afraid of him. At dinner time I reached "Cattle-Quay." I crossed in a barge without a rudder, by the force of the westwind. I passed to the east of the quarry, (15) at the height of "Mistress of the Red Mountain." Then I made my way northward. I reached the "Walls of the Ruler," which were made to repel the Asiatics and to crush the Sand-farers. I crouched in a bush for fear of being seen by the guard on duty upon the wall.

I set out (20) at night. At dawn I reached Peten. I halted at "Isle-of-Kem-Wer." An attack of thirst overtook me; I was parched, my throat burned. I said, "This is the taste of death." I raised my heart and collected myself when I heard the lowing sound of cattle (25) and saw Asiatics. One of their leaders, who had been in Egypt, recognized me. He gave me water and boiled milk for me. I went with him to his tribe. What they did for me was good.

Land gave me to land. I traveled to Byblos; I returned to Qedem. I spent (30) a year and a half there. Then Ammunenshi,⁴ the ruler of Upper Retenu, took me to him, saying to me: "You will be happy with me; you will hear the language of Egypt." He said this because

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he knew my character and had heard of my skill, Egyptians who were with him having borne witness for me. He said to me: "Why (35) have you come here? Has something happened at the residence?" I said to him: "King Shetepibre departed to the horizon, and one did not know the circumstances." But I spoke in half-truths:⁵ "When I returned from the expedition to the land of the Tjemeh, it was reported to me and my heart grew faint. It carried (40) me away on the path of flight, though I had not been talked about; no one had spat in my face; I had not heard a reproach; my name had not been heard in the mouth of the herald. I do not know what brought me to this country; it is as if planned by god. As if a Delta-man saw himself in Yebu, a marsh-man in Nubia."

Then he said to me: "How then is that land without that excellent god, fear of whom was throughout (45) the lands like Sakhmet in a year of plague?" I said to him in reply: "Of course his son has entered into the palace, having taken his father's heritage.

He is a god without peer,
 No other comes before him;
 He is lord of knowledge, wise planner, skilled leader,
 One goes and comes by (50) his will.

He was the smiter of foreign lands,
 While his father stayed in the palace,
 He reported to him on commands carried out.

He is a champion who acts with his arm,
 A fighter who has no equal,
 When seen engaged in archery,
 When joining the melee.

Horn-curber who makes hands turn weak,
 His foes (55) can not close ranks;
 Keen-sighted he smashes foreheads,
 None can withstand his presence.

Wide-striding he smites the fleeing,
 No retreat for him who turns him his back;
 Steadfast in time of attack,
 He makes turn back and turns not his back.

Stouthearted when he sees the mass,
 He lets not slackness fill his heart;

(60) Eager at the sight of combat,
Joyful when he works his bow.

Clasping his shield he treads under foot,
No second blow needed to kill;
None can escape his arrow,
None turn aside his bow.

The Bowmen flee before him,
As before the might of the goddess;
As he fights he plans the goal,
(65) Unconcerned about all else.

Lord of grace, rich in kindness,
He has conquered through affection;
His city loves him more than itself,
Acclaims him more than its own god.

Men outdo women in hailing him,
Now that he is king;
Victor while yet in the egg,
Set to be ruler since his birth.

Augmenter of those born with him,
(70) He is unique, god-given;
Happy the land that he rules!

Enlarger of frontiers,
He will conquer southern lands,
While ignoring northern lands,
Though made to smite Asiatics and tread on Sand-farers!

"Send to him! Let him know your name as one who inquires while being far from his majesty. He will not fail to do (75) good to a land that will be loyal to him."

He said to me: "Well then, Egypt is happy knowing that he is strong. But you are here. You shall stay with me. What I shall do for you is good."

He set me at the head of his children. He married me to his eldest daughter. He let me choose for myself of his land, (80) of the best that was his, on his border with another land. It was a good land called Yaa. Figs were in it and grapes. It had more wine than water. Abundant was its honey, plentiful its oil. All kinds of fruit were on its trees. Barley was there and emmer, and no end of cattle of all kinds.

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(85) Much also came to me because of the love of me; for he had made me chief of a tribe in the best part of his land. Loaves were made for me daily,⁶ and wine as daily fare, cooked meat, roast fowl, as well as desert game. (90) For they snared for me and laid it before me, in addition to the catch of my hounds. Many sweets were made for me, and milk dishes of all kinds.

I passed many years, my children becoming strong men, each a master of his tribe. The envoy who came north or went south to the residence (95) stayed with me. I let everyone stay with me. I gave water to the thirsty; I showed the way to him who had strayed; I rescued him who had been robbed. When Asiatics conspired to attack the Rulers of Hill-Countries,⁷ I opposed their movements. For this ruler of (100) Retenu made me carry out numerous missions as commander of his troops. Every hill tribe against which I marched I vanquished, so that it was driven from the pasture of its wells. I plundered its cattle, carried off its families, seized their food, and killed people (105) by my strong arm, by my bow, by my movements and my skillful plans. I won his heart and he loved me, for he recognized my valor. He set me at the head of his children, for he saw the strength of my arms.

There came a hero of Retenu,⁸
 To challenge me (110) in my tent.
 A champion was he without peer,
 He had subdued it all.
 He said he would fight with me,
 He planned to plunder me,
 He meant to seize my cattle
 At the behest of his tribe.

The ruler conferred with me and I said: "I do not know him; I am not his ally, (115) that I could walk about in his camp. Have I ever opened his back rooms or climbed over his fence? It is envy, because he sees me doing your commissions. I am indeed like a stray bull in a strange herd, whom the bull of the herd charges, (120) whom the longhorn attacks. Is an inferior beloved when he becomes a superior? No Asiatic makes friends with a Delta-man. And what would make papyrus cleave to the mountain? If a bull loves combat, should a champion bull retreat for fear of being equaled? (125) If he wishes to fight, let him declare his wish. Is there a god who does not know what he has ordained, and a man who knows how it will be?"

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At night I strung my bow, sorted my arrows, practiced with my dagger, polished my weapons. When it dawned Retenu came. (130) It had assembled its tribes; it had gathered its neighboring peoples; it was intent on this combat.

He came toward me while I waited, having placed myself near him. Every heart burned for me; the women jabbered. All hearts ached for me thinking: "Is there another champion who could fight him?" He <raised> his battle-axe and shield,⁹ (135) while his armful of missiles fell toward me. When I had made his weapons attack me, I let his arrows pass me by without effect, one following the other. Then, when he charged me, I shot him, my arrow sticking in his neck. He screamed; he fell on his nose; (140) I slew him with his axe. I raised my war cry over his back, while every Asiatic shouted. I gave praise to Mont, while his people mourned him. The ruler Ammunenshi took me in his arms.

Then I carried off his goods; I plundered his cattle. What he had meant to do (145) to me I did to him. I took what was in his tent; I stripped his camp. Thus I became great, wealthy in goods, rich in herds. It was the god who acted, so as to show mercy to one with whom he had been angry, whom he had made stray abroad. For today his heart is appeased.

A fugitive fled (150) his surroundings—¹⁰

I am famed at home.

A laggard lagged from hunger—

I give bread to my neighbor.

A man left his land in nakedness—

I have bright clothes, fine linen.

A man ran for lack of one to send—

I am (155) rich in servants.

My house is fine, my dwelling spacious—

My thoughts are at the palace!

Whichever god decreed this flight, have mercy, bring me home! Surely you will let me see the place in which my heart dwells! What is more important than that my corpse be buried in the land (160) in which I was born! Come to my aid! What if the happy event should occur!¹¹ May god pity me! May he act so as to make happy the end of one whom he punished! May his heart ache for one whom he forced to live abroad! If he is truly appeased today, may he hearken to the

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(165) May Egypt's king have mercy on me, that I may live by his mercy! May I greet the mistress of the land who is in the palace! May I hear the commands of her children! Would that my body were young again! For old age has come; feebleness has overtaken me. My eyes are heavy, my arms weak; (170) my legs fail to follow. The heart is weary; death is near. May I be conducted to the city of eternity! May I serve the Mistress of All! May she speak well of me to her children; may she spend eternity above me!¹²

Now when the majesty of King Kheperkare was told of the condition in which I was, his majesty sent word (175) to me with royal gifts, in order to gladden the heart of this servant like that of a foreign ruler. And the royal children who were in his palace sent me their messages. Copy of the decree brought to this servant concerning his return to Egypt:

Horus: Living in Births; the Two Ladies: Living in Births; the King of Upper and Lower Egypt: *Kheperkare*; the Son of Re: (180) *Sesostris*, who lives forever. Royal decree to the Attendant Sinuhe:

This decree of the King is brought to you to let you know: That you circled the foreign countries, going from Qedem to Retenu, land giving you to land, was the counsel of your own heart. What had you done that one should act against you? You had not cursed, so that your speech would be reproved. You had not spoken against the counsel of the nobles, that your words should have been rejected. (185) This matter—it carried away your heart. It was not in my heart against you. This your heaven in the palace lives and prospers to this day.¹³ Her head is adorned with the kingship of the land; her children are in the palace. You will store riches which they give you; you will live on their bounty. Come back to Egypt! See the residence in which you lived! Kiss the ground at the great portals, mingle with the courtiers! For today (190) you have begun to age. You have lost a man's strength. Think of the day of burial, the passing into reveredness.

A night is made for you with ointments and wrappings from the hand of Tait. A funeral procession is made for you on the day of burial; the mummy case is of gold, its head of lapis lazuli. The sky is above you as you lie in the hearse, oxen drawing you, musicians going before you. The dance of (195) the *mwv*-dancers is done at the door of your tomb; the offering-list is read to you; sacrifice is made before your offering-stone. Your tomb-pillars, made of white stone, are among

(those of) the royal children. You shall not die abroad! Not shall Asiatics inter you. You shall not be wrapped in the skin of a ram to serve as your coffin.¹⁴ Too long a roaming of the earth! Think of your corpse, come back!

This decree reached me while I was standing (200) in the midst of my tribe. When it had been read to me, I threw myself on my belly. Having touched the soil, I spread it on my chest.¹⁵ I strode around my camp shouting: "What compares with this which is done to a servant whom his heart led astray to alien lands? Truly good is the kindness that saves me from death! Your *ka* will grant me to reach my end, my body being at home!"

Copy of the reply to this decree:

The servant of the Palace, Sinuhe, (205) says:¹⁶ In very good peace! Regarding the matter of this flight which this servant did in his ignorance. It is your *ka*, O good god, lord of the Two Lands, which Re loves and which Mont lord of Thebes favors; and Amun lord of Thrones-of-the-Two-Lands, and Sobk-Re lord of Sumenu, and Horus, Hathor, Atum with his Ennead, and Sopdu-Neferbau-Semseru the Eastern Horus, and the Lady of Yemet—may she enfold your head—and the conclave upon the flood, and Min-Horus of the hill-countries, and Wereret lady of (210) Punt, Nut, Haroeris-Re, and all the gods of Egypt and the isles of the sea—may they give life and joy to your nostrils, may they endue you with their bounty, may they give you eternity without limit, infinity without bounds! May the fear of you resound in lowlands and highlands, for you have subdued all that the sun encircles! This is the prayer of this servant for his lord who saves from the West.

The lord of knowledge who knows people knew (215) in the majesty of the palace that this servant was afraid to say it. It is like a thing too great to repeat. The great god, the peer of Re, knows the heart of one who has served him willingly. This servant is in the hand of one who thinks about him. He is placed under his care. Your Majesty is the conquering Horus; your arms vanquish all lands. May then your Majesty command to have brought to you the prince of Meki from Qedem, (220) the mountain chiefs from Keshu, and the prince of Menus from the lands of the Fenkhu. They are rulers of renown who have grown up in the love of you. I do not mention Retenu—it belongs to you like your hounds.

Lo, this flight which the servant made—I did not plan it. It was not in my heart; I did not devise it. I do not know what removed

me from my place. It was like (225) a dream. As if a Delta-man saw himself in Yebu, a marsh-man in Nubia. I was not afraid; no one ran after me. I had not heard a reproach; my name was not heard in the mouth of the herald. Yet my flesh crept, my feet hurried, my heart drove me; the god who had willed this flight (230) dragged me away. Nor am I a haughty man. He who knows his land respects men. Re has set the fear of you throughout the land, the dread of you in every foreign country. Whether I am at the residence, whether I am in this place, it is you who covers this horizon.¹⁷ The sun rises at your pleasure. The water in the river is drunk when you wish. The air of heaven is breathed at your bidding. This servant will hand over (235) to the brood¹⁸ which this servant begot in this place. This servant has been sent for! Your Majesty will do as he wishes! One lives by the breath which you give. As Re, Horus, and Hathor love your august nose, may Mont lord of Thebes wish it to live forever!

I was allowed to spend one more day in Yaa, handing over my possessions to my children, my eldest son taking charge of my tribe; (240) all my possessions became his—my serfs, my herds, my fruit, my fruit trees. This servant departed southward. I halted at Horusways. The commander in charge of the garrison sent a message to the residence to let it be known. Then his majesty sent a trusted overseer of the royal domains with whom were loaded ships, (245) bearing royal gifts for the Asiatics who had come with me to escort me to Horusways. I called each one by his name, while every butler was at his task. When I had started and set sail, there was kneading and straining beside me, until I reached the city of Itj-tawy.

When it dawned, very early, they came to summon me. Ten men came and ten men went to usher me into the palace. My forehead touched the ground between the sphinxes, (250) and the royal children stood in the gateway to meet me. The courtiers who usher through the forecourt set me on the way to the audience-hall. I found his majesty on the great throne in a kiosk of gold.¹⁹ Stretched out on my belly, I did not know myself before him, while this god greeted me pleasantly. I was like a man seized by darkness. (255) My *ba* was gone, my limbs trembled; my heart was not in my body, I did not know life from death.

His majesty said to one of the courtiers: "Lift him up, let him speak to me." Then his majesty said: "Now you have come, after having roamed foreign lands. Flight has taken its toll of you. You have aged, have reached old age. It is no small matter that your corpse will be

interred without being escorted by Bowmen. But don't act thus, don't act thus, speechless (260) though your name was called!" Fearful of punishment²⁰ I answered with the answer of a frightened man: "What has my lord said to me, that I might answer it? It is not disrespect to the god!²¹ It is the terror which is in my body, like that which caused the fateful flight! Here I am before you. Life is yours. May your Majesty do as he wishes!"

Then the royal daughters were brought in, and his majesty said to the queen: "Here is Sinuhe, (265) come as an Asiatic, a product of nomads!" She uttered a very great cry, and the royal daughters shrieked all together. They said to his majesty: "Is it really he, O king, our lord?" Said his majesty: "It is really he!" Now having brought with them their necklaces, rattles, and sistra, they held them out to his majesty:²²

Your hands (270) upon the radiance, eternal king,
Jewels of heaven's mistress!
The Gold²³ gives life to your nostrils,
The Lady of Stars enfolds you!

Southcrown fared north, northcrown south,
Joined, united by your majesty's word.
While the Cobra decks your brow,
You deliver the poor from harm.
Peace to you from Re, Lord of Lands!
Hail to you and the Mistress of All!

Slacken your bow, lay down your arrow,
(275) Give breath to him who gasps for breath!
Give us our good gift on this good day,²⁴
Grant us the son of northwind, Bowman born in Egypt!

He made the flight in fear of you,
He left the land in dread of you!
A face that sees you shall not pale,
Eyes that see you shall not fear!

His majesty said: "He shall not fear, he shall not (280) dread!"
He shall be a Companion among the nobles. He shall be among the courtiers. Proceed to the robing-room to wait on him!"

I left the audience-hall, the royal daughters giving me their hands.
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a prince. In it were luxuries: a bathroom and mirrors.²⁵ In it were riches from the treasury; clothes of royal linen, myrrh, and the choice perfume of the king and of his favorite courtiers were in every (290) room. Every servant was at his task. Years were removed from my body. I was shaved; my hair was combed. Thus was my squalor returned to the foreign land, my dress to the Sand-farers. I was clothed in fine linen; I was anointed with fine oil. I slept on a bed. I had returned the sand to those who dwell in it, (295) the tree-oil to those who grease themselves with it.

I was given a house and garden that had belonged to a courtier. Many craftsmen rebuilt it, and all its woodwork was made anew. Meals were brought to me from the palace three times, four times a day, apart from what the royal children gave without a moment's pause.

(300) A stone pyramid was built for me in the midst of the pyramids. The masons who build tombs constructed it. A master draughtsman designed in it. A master sculptor carved in it. The overseers of construction in the necropolis busied themselves with it. All the equipment that is placed in (305) a tomb-shaft was supplied. Mortuary priests were given me. A funerary domain was made for me. It had fields and a garden in the right place, as is done for a Companion of the first rank. My statue was overlaid with gold, its skirt with electrum. It was his majesty who ordered it made. There is no commoner for whom the like has been done. I was in (310) the favor of the king, until the day of landing²⁶ came.

Colophon: It is done from beginning to end as it was found in writing.

NOTES

1. Sinuhe was specifically in the service of Princess Nefru, the wife of Sesostris I, the latter being co-regent at the time of his father's death. Khenemsut and Kanefru are the names of the pyramids of Sesostris I and Amenemhet I.

2. Tjemeh and Tjehenu designated two distinct Libyan peoples who merged in the course of time. In this story the terms are used interchangeably.

3. Goedicke, *JEA*, 43 (1957), 77-85, has made it plausible that *M3'ty* was not a lake but a name for the Giza region (see also Gauthier, *DG*, IV, 218 on a town *m3'ty*), and that Isle-of-Snefru and Isle-of-Kem-Wer were not islands. Sinuhe is traveling south along the edge of the western desert, until he crosses the Nile at a spot the name of which Goedicke explained as "Cattle-Quay." He landed in the vicinity of the "Red Mountain" (today's Gebel al-Ahmar), and only then did he decide to flee the country and hence turned northward.

4. K. Baer would read the name as Amorite 'Ammulanasi, "God is verily (my) prince." On the name pattern see H. Huffmon, *Amorite Personal Names in the Mari Texts* (Baltimore, 1965), pp. 223 and 240. I retain the reading "Ammunenshi" largely because I adhere to the method of transliterating the Egyptian consonantal script with a minimum of vocalization and without regard for actual pronunciation.
5. Some scholars have adopted the rendering, "It was told to me incorrectly" (see Barns, *AO*, p. 5 n. 23). I do not find this convincing. Sinuhe's "half-truths" consist in pretending that the death of the old king was reported to him when in fact he had only overheard a conspiratorial message, and in disclaiming any knowledge of the circumstances.
6. Or: "supplies of *mint*-drink;" see Barns, *AO*, p. 9 n. 38.
7. Sinuhe is on the side of the *hḫsw ḥswt*, the "rulers of mountainlands," the term from which the name "Hyksos" was derived.
8. In this passage Sinuhe's prose assumes the symmetrical rhythm of poetry.
9. The insertion of a verb still seems to me the best solution for this much debated passage. Weapons, including a shield, do not simply "fall" from a fighter. Only missiles, whether arrows or javelins, "fall." An alternative might be to take *h'n* not as the auxiliary but as the verb "to stand" referring to shield and axe. The champion held his shield and axe in readiness while shooting his missiles.
10. In *Schott Festschrift*, p. 128, Westendorf gave a new analysis and translation of this beautiful poem which climaxes the account of Sinuhe's career abroad. While it is true that the preposition *n* in all four occurrences here has the meaning "because of," to translate it thus would destroy the attempt to render the poem as a poem. The change of mood, from Sinuhe's exultation over his success to his intense longing for the lost homeland, occurs in the last distich (as Westendorf suggested), and provides the transition to the prayers for return.
11. I.e., "what if death should occur while I am still abroad?" So with Westendorf, *loc. cit.*, pp. 129-130.
12. In this context the "Mistress of All" could be either the queen or the goddess Nut. The latter interpretation was preferred by C. E. Sander-Hansen, *Acta Or.*, 22 (1955-1957), 147.
13. The queen is meant.
14. *AO*, 2, 48, has *n ir·tw ḡrt·k*, and Barns, *ibid.*, p. 21 n. 18, suggests to read *nn ir·tw ḡrt·k*. But since elsewhere *ḡrt* means "container," "coffin," I assume the same word here and, following the text of B, take it to mean that the ram's skin will not be Sinuhe's coffin.
15. As a gesture of humility.
16. This translation of Sinuhe's reply to the king's letter follows in essentials that of Barns in *JEA*, 53 (1967), 6-14.
17. Or: yours is all that the horizon covers.
18. Taking *ḫst* to mean "progeny, brood," as proposed by Barns, *AO*, p. 26 n. 36.
19. There is no need to transpose the word before *nt ḡ'm* if it is read as *wmt·t* (not *wmt*), this being the word for "enclosure" (see *Wb.*, I, 307). I take it to refer to the light, kiosk type of structure which was built over the dais on which the throne stood, and surrounded the throne on three sides.
20. *AO*'s version (2, 49): "fear your punishment," seems to me inferior.

21. Read: *n hr-^c n ntr is pw*, and see Barns's note on *hr-^c*, "shortcoming," in *AO*, pp. 30-32 n. 50.

22. The princesses hold out the emblems sacred to Hathor and perform a ceremonial dance and a song in which they beg a full pardon for Sinuhe. The song was studied by H. Brunner in *ZAS*, 80 (1955), 5-11.

23. Epithet of Hathor.

24. Reading *iml n-n hnt-n nfr m hrw pn nfr*, according to *AO*, 2, 58, and see Barns, *ibid.*, p. 33 n. 58.

25. Following C. E. Sander-Hansen, *Acta Or.*, 22 (1955-1957), 149, in taking *hmw nw 3ht* to mean "mirrors."

26. The day of death. Through its beginning and its ending, the story is given the form of the tomb-autobiography in which the narrator looks back on his completed life.

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