Sinuhe

Nederhof (R) - English

Created on 2006-11-04 by Mark-Jan Nederhof. Last modified 2011-12-23.

Transliteration and translation for "Sinuhe", following the transcription of Koch (1990), version R. Only fragments are given where R is the main version, or where it deviates substantially from the main version.


For published translations, see Gardiner (1916), pp. 168-176; Lichtheim (1975), pp. 222-235; Parkinson (1997), pp. 21-53; Simpson (1972), pp. 57-74. Also considered were the examples from Graefe (1994) and Loprieno (1995).

Bibliography


Nederhof (B) - English

Created on 2006-11-04 by Mark-Jan Nederhof. Last modified 2011-12-23.

Transliteration and translation for "Sinuhe", following the transcription of Koch (1990), version B. Only fragments are given where B is the main version, or where it deviates substantially from the main version.

Indication of the beginning of line 237 is missing from Koch (1990), and was added following Blackman (1932).


Bibliography
Nederhof (AOS) - English
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Transliteration and translation for "Sinuhe", following the transcription of Koch (1990), version AOS. Only fragments are given where AOS is the main version, or where it deviates substantially from the main version.
The line numbers AOS will here be preceded by 'r' (recto) or 'v' (verso) to avoid clashes.

Bibliography

Nederhof (BA) - English
Transliteration and translation for "Sinuhe", following the transcription of Koch (1990), version BA. Only fragments are given where BA deviates substantially from the main version.
The transliteration throughout follows Hannig (1995).

Bibliography

Nederhof (G) - English
Transliteration and translation for "Sinuhe", following the transcription of Koch (1990), version G. Only fragments are given where G deviates substantially from the main version.
The transliteration throughout follows Hannig (1995).

Bibliography

Nederhof (L) - English
Transliteration and translation for "Sinuhe", following the transcription of Koch (1990), version L. Only fragments are given where L deviates substantially from the main version.

Bibliography
Prince-regent and count, royal seal-keeper and sole companion, magistrate and commissioner of the domains, of the sovereign in the lands of the bedouin,

true and beloved acquaintance of the king, follower Sinuhe:

I was a follower who followed his lord, a servant of the royal harem, a servant of the royal thrones,

and of the regentess, greatly praised, royal wife of Sesostris in Khnemsut, royal daughter of Amenemhet in Qanefru, Nefru, revered.

royal daughter of Amenemhet in Qanefru, Nefru, revered. who has passed to blessedness.

Year 30, month 3 of the Season of Inundation, day 7.
The god departed to his horizon, the king of Upper and Lower Egypt Sehotepibre

The god entered into his horizon, was let to ascend to heaven following Gardiner (1916).

The divine body merging with him who created him.

The residence was in silence, hearts were in mourning,

the great double gate was shut, courtiers were grieving,

patricians were wailing. Now, His Majesty had sent

Following Barns (1952) and Gardiner (1957), p. 209, note 7.

an army to the Libyan land, with his eldest son in command;
a Numerous army to the Libyan land,
the good god Sesostris had been sent to smite the foreign lands,

to slay the inhabitants of Libya,

and was now returning, having carried off captives from Libya

and countless of all kinds of cattle.

The companions of the palace sent a message

to the western border,

to inform the king's son of the affair that had happened in the cabinet.

The messengers found him on the road, reaching him at nightfall.

He never hesitated at all and the falcon flew off with his followers,

without informing his army of it. Now, a message had been sent to the king's children

without informing his army.
who were following him [in] this army, and one of them was called.

who were following him in this army, and none of them was called.

Now, I was standing by and heard his voice, and as he spoke I was close to a conspiracy.

My heart fluttered, my arms dropped, and trembling befell every limb.

I stole away leaping to find myself a hiding-place.

until the road and its traveller were separated.

I placed myself between two bushes to clear the road for its traveller.

I placed (myself) between two bushes to wait near the road where they were walking.

I then went south; I did not intend to come to this residence, since I expected there would be contention

since I didn't intend to become involved in contention
I didn't think I would survive. I crossed Maati and I didn't think I would survive that one, this excellent god.

in the vicinity of the Sycamore, and I arrived on the Island of Snofru.

I spent the day at the edge of a field, and departed early the next day.

I met a man standing on the road and he saluted me, one who feared him. and he saluted me but I feared him.

After it had become dinner time, I reached the port of Negau.

I crossed in a boat without a rudder, by means of the west wind.

I passed east of the quarry above the Mistress of the Red Mountain.

Then I made my way northward. I reached the Walls of the Ruler, I reached the Walls of my Father,
and trample the bedouin.

I crouched down in a bush, for fear of being seen by the guards in the settlement who were on duty.

I travelled during the night and the next morning I reached Peten.

I halted on an island of Kemur. An attack of thirst overtook me;

I was parched and my throat was dry. I thought: "This is the taste of death."

I was thirsty and my throat was dry.

I lifted my heart and my body when I heard the bellowing of cattle

I lifted my heart and collected myself when I heard the sound of bellowing of cattle
and caught sight of bedouin. Their leader, who had been in Egypt, recognized me.

AOS I and caught sight of bedouin.

He gave me water and boiled milk for me. I went with him to his tribe and what they did was good.

Land gave me to land. I departed from Byblos and what was done for me was good.

and returned to Qedem. I had spent a year and a half there and returned to Kadesh.

when Amunenshi fetched me, who was ruler of Upper Retjenu. He said to me:

He said this because he knew my character and had heard of my experience,

for the Egyptians who were there with him had borne witness to me.
Why have you come here?

Then he said to me: "Why is it that you have come here?"

Has anything happened in the residence?

"The king of Upper and Lower Egypt Sehotepibre has gone to the horizon."

"It is Sehotepibre who has gone to the horizon."

The circumstances of it are unknown."

But I fabricated:

It is unknown why this happened, but I was deceived.

When I had returned from an expedition (to) the land of the Libyans,

it was reported to me. My mind became weak and my heart was not in my body.

It was reported to me. My heart became tormented.
Although I was not spat on,

It brought me to the ways of flight, although I was not talked about,

although there was no reproach,

I was not talked about in my presence,

my face was not spat on, a reproach was not heard,

and my name was not heard from the mouth of a herald.

I do not know what brought me to this land; it is like a plan of god."

I was like in a dreaming state,

as if a marsh-dweller saw himself in Elephantine, a man from the Delta in Taseti."

Then he said to me:

"How will that land be without him, that excellent god,
wrt 1
rnpt j3dw

R

[...] the Great One in a year of pestilence?"

B

wnnw snq=f ḫt
| ḫ3swt  mj ṣḥmt rnpt j3dw

B

fear of whom was throughout the lands, like of Sekhmet in a year of pestilence?"

1 Cf. wrt in B 64.

B

dd.kw r=j n=f  wšb=j n=f
nḥm.n s3=f q(.w) r ḫ

B

I said to him, answering him: "His son has already entered the palace

AOS

ṣdd.n=f n=j wšb.n=j n=f

AOS

After he had spoken to me, I answered him:

B

jṭl.n=f jw<ct nt jt=f
nṯr pw grt nn snnw=f

B

and has assumed the inheritance of his father. Now, he is a god without equal,

B

nn ky ḫpr ḫr-ḥ3t=f nb s3t pw

B

there is no other before him. He is possessor of wisdom,

B

jqr  l šhrw mnḥ wḏwt-mdw  prt ḫt ḫft
| wḏ=f

B

excellent of plans, effective of orders, coming and going are by his command.

B

ntf ḏr ḫ3swt
jw jt=f m-ḥnw  cḥ=f

B

It was he who subjugated the foreign lands, while his father was within his palace,

R

smj=f n=f  ṣṣt=f ḫpr

R

and he reported to him what he ordered to be done.

B

smj=f ṣṣt.n=f ḫpr

B

and he reported what he had ordered to be done.

AOS

smj.tw ṣ3{c}.n=f ḫpr

AOS

and what he had ordered to be done was reported.

B

nḥt pw grt  jr m ḫpš=f
| pr-c nn twt n=f

B

Now, he is a hero who acts with his own arm, a champion without equal
when he is seen attacking barbarians and approaching combat.

He is one who bends down horns and weakens hands,

so that his enemy cannot marshal troops.

He is vengeful, one who smashes heads. One cannot stand near him.

He is stout-hearted when he attacks the easterners.

He is far-striding when he shoots the fugitive.

He is far-striding when he annihilates the fugitive.

There is no good end for him who shows him his back.

He is steadfast at the moment of forcing retreat.

He is one who disables without showing his back.

He is stout-hearted when he sees multitudes. He doesn't let laziness near his heart.
He is eager when he attacks the easterners.

He is eager when he sees the east.

He is stout-hearted when he attacks the easterners.

His joy is his attacking barbarians,

as he clasps his shield he strikes down.

when he has clasped his shield so that he may strike down.

He doesn't repeat the slaying, as there is no one who escapes his arrow,

The slaying is not repeated.

The barbarians flee before him,

and no one who draws his bow. The barbarians flee from his arms,

as from the might of the Great One. He fights having foreseen the outcome,

He is beloved, great of charm,

He will not evade the matter.
he has conquered through love, his city loves him more than itself,
it rejoices over him more than over its god.

Men and women pass by, cheering him.
Men [as well as women] are cheering him.

his mind was set to it since he was born.

he was dedicated since he was born.

He is one who makes those born with him plentiful.
He is the unique gift of god.

How joyful is this land that he rules!
How joyful is the land that he rules!

he will conquer southern lands, not considering the northern lands,
[he will] conquer southern lands, not considering the northern lands,
as he was made to smite the Asiatics and trample the bedouin.
Send a message to him

Go down to him and let him know your name,

as someone far from His Majesty who inquires.

[...] he will do for you what his father had done.

Assuming one of two possible corrections suggested by Koch (1990).

He will not fail to do good to a foreign land that will be loyal to him."

Then he said to me: "But then Egypt is happy, since it knows his ability.

You are here, and you will stay with me. What I shall do for you is good."

You will be happy here with me. What will be done for you is good."

He placed me at the head of his children, and he married me to his eldest daughter.

He placed me at the head of his tribe,

He let me choose for myself of his land, from the pick of what was his,
on his border with another land. It was a good land, called Araru.

It was a good land, called Araru.

Figs were in it, and grapes. It was without equal on earth.

It had more wine than water. Its honey was plentiful and its moringa oil was abundant.

Every kind of fruit was on its trees. Barley was there, and emmer.

There was no limit to all kinds of cattle.

Much came to me because of the love of me. He made me the ruler of a tribe

of the finest of his land. Provisions were made for me consisting of daily fare,

of the finest of his tribe. For me were prepared bread, myt-drink,

a daily supply of wine, cooked meat, roast fowl, as well as desert game.
One would snares for me and lay it out for me.

and fish for me,

in addition to the catch of my hounds.

Many sweet things were prepared for me, and milk was

I spent many years, while my children became strong,

in [every] dish. [I] spent many years there, strong,

each man controlling his tribe.

A messenger who came north or went south to the residence tarried for me;

A messenger who came north or went south to the residence tarried for me.

I let everyone tarry.

I gave water to the thirsty,

One was well-disposed towards me in all respects.

I showed the way to the stray,
and I rescued the robbed.

AOS [n]hm[.n=j] w3ww m-c h3stjw
AOS and [I] rescued those who were far away\(^1\) from the foreigners.
\(^1\) Uncertain.

stjw \(^98\) w3 r stm r {s} hsf-c hqw h3swt
B The bedouin who were preparing to fight and to oppose the rulers of the lands,

\(\|\) djs.n=j šmt=sn \(\|\) jw hq3 pn n \(\|\) Rtnw
B I countered their movements. This ruler of Retjenu

dj=f jry=j rnpwt cšw m tsw \(\|\) n mšc=f
B let me spend many years as commander of his army.
AOS dj=f jry=j jpw=tcšw jw=j m tsw n mšc=f
AOS let me carry out his many expeditions as commander of his army.

h3st nbt rw.t.n=j r=s jw jr.n=j hd= j jm=s
B Every land against which I advanced I defeated,
AOS h3st nb lýj.n=j jm=sn jr[n=j] hd=j\(^1\) jm=sn
AOS Every land from which I returned I had defeated,

\(^1\) Read  as  .

dr.tj\(^1\) hr smw hnmwt=s \(\|\) h3q.n=j mnmnt=s
B it being driven from its pastures and wells. I seized its cattle,
\(^1\) Written ddt.

jn.n=j hrw=s \(\|\) nhm wnmt=sn sm3.n=j rmš jm=s
B I carried off its inhabitants, I and took away their food. I slew its people
AOS nhm.n=j wnmt=sn nbt
AOS and took away all their food.
with my arm, with my bow, with my movements, and with my excellent plans.

Following Barns (1952), ₉ is graphic error for ₋.

In his heart I was beneficial, and he loved me for he knew that I was valiant.

He placed me at the head of his children, for he had seen my arms were proficient.

He placed me at the head of his tribe,

There came a strong man of Retjenu to challenge me in my tent;

There came a strong man to Retjenu to issue a challenge in my tent;

He was a hero without equal and he had entirely annihilated it.

He said he would fight with me. He intended to rob me,

I said to him that he should fight with me.

planning to seize my cattle on the advice of his tribe. That ruler conferred with me.

planning to seize my cattle

1 Read =-j.
I said: "I do not know him, I am not his companion. Am I his companion?"

That I could walk freely in his camp. Is it the case that I have opened his hurdle? Have I opened his hurdle?

or climbed over his walls? It is resentment.

because he sees me carrying out your affairs.

ky jdr

another herd,

I have become like a bull of cattle in the midst of another herd,

whom the bull of the herd attacks, whom the longhorn is charging.

Is an insignificant man loved as a superior?
There is no barbarian who associates with a marsh-dweller.

What can papyrus achieve on a mountain? Does a bull want to fight or does the fighting bull want to sound the retreat for fear of being equalled?

If it is his wish to fight, let him express his desire.

Is a god ignorant of what he has ordained, or does he know what the situation is?"

At night, I strung my bow, shot my arrows, sharpened my dagger, and polished my weapons. When the day dawned, Retjenu had come.

It had assembled its tribes and had gathered its neighbouring lands, planning this battle.

There came a strong man of Retjenu.

Then he came at me, while I waited having positioned myself near him.
Every heart burned for me, wives were jabbering, and every heart was sorry for me.

thinking: "Is there another hero who could fight him?" Then his shield, his axe, thinking:

and an armful of his spears came down. After I had made his weapons miss, after I had evaded his weapons,

Then he made [...]

I let arrows pass by me to no effect, one close to the other.

He intended to smite me.

When he approached me, I shot him,

and my arrow was stuck in his neck. He cried out and fell on his face.
I slew him with his axe and uttered my war-cry on his back,

I slew him with my axe and put my backside on his chest,

while every Asiatic was shouting. I gave praise to Month,

whose supporters celebrated a triumph through him. This ruler Amunenshi

Following note 3 of Davies (1975).

took me in his arms. I took me in his arms, and was kissing me in my clasp.

I gave praise to Month,

Thus the god again became merciful

I did to him. I took what was in his tent and despoiled his encampment.

With this I became great, grew wealthy in goods,

my house was made wealthy before me,

and grew rich in cattle; thus the god acted to be merciful

thus the god again became merciful
to one with whom he had been angry,

A fugitive flees because of his environment, while my fame is in the residence.

A creeping man creeps because of hunger, while I give bread to my neighbour.

A man leaves his land because of nakedness, while I have white and fine linen.

A man runs because of the lack of someone to send, while I have many servants.

My house is fine, my grounds are extensive, and memory of me is in the palace.

and memory of me is in his palace.
All the gods who ordained this flight, may you be merciful and bring me home.

Perhaps you will let me to see the place where my heart dwells.

What matters more than my corpse being buried in the land where I was born?

This is a call for help, that a good event may occur, that the god may give me grace.

May he act as to make well the end of one whom he had grieved,

as his heart feels pity for one whom he had compelled to live in a foreign land.

1 Uncertain.
2 Emendation uncertain.
jn mjn | rf ntt=f ḥtp(.w)  sdṁ=f ṇḥ n wī

Is it today | that he is so gracious as to hear the prayer from afar,

jr wn ntf pw m ḥḥt  | sdṁ.n=f ṇḥt nt wīw

If it is really him, | may he hear the prayer from afar,

wḏb=f c  | m ḥw.n=j tī jm=f

and exchange the region | where I had roamed the earth

wḏb|=f r ḥw.n=f tī jm=f

and as to exchange the region where he had roamed the earth

r bw jn.n=f sw jm

for the place from which he had brought him away?

r bw jn.n=f sw jm

for the place from which he had brought him away?

| ḥtp n=j nsw n Kmt  ḋḥ=j m ḥtpt=f

May the king of Egypt be merciful to me, | that I may live by his mercy!

| nd=j ḫrt ḫṅwt tī ntt m ḡ=f

May I greet the mistress of the land who is in his palace!

sdṁ|=j jpwwt nt ḥrdw=s  jḥ ṭnpy | ḡw=j

May I hear the messages of her children! Then my body will become young again,

(n-)ntt (r)f jîw ḥš.w  wgg  | ḟ sı.n=f wj  jrtj=j dns(.w)

for old age has come, | weakness | has overtaken me, my eyes are heavy,

hr-ntt | rf {jw} jîwt ḥš.w

for | old age has come,
my arms are weak, my legs have ceased to follow, the heart is weary,

my legs have ceased to walk, and following my desire is [??]

and I am near to passing away.

a prayer for traversing the lands to do [...]

Omission of k is scribal error.

May they lead me to the cities of eternity! May I follow the Mistress of All!

Then she will tell me that her children are well. May she pass eternity above me!

Now, the majesty of the king of Upper and Lower Egypt Kheperkare, justified, was told

Egypt: Kheperkare, justified, son of Re: Sesostris, justified,

about this state in which I was, and His Majesty sent a message to me

according to this state that I was in,
B hr ływ-⟨c⟩ nt hr nsw swick=f j b n bįk-jm
with royal gifts, to gladden the heart of this humble servant,

AOS hr=f sʰw{t}=f j b n bįk-jm
AOS and gladdened the heart of this humble servant,

B mj | ḥq;j n ẖis t nbt  msw nsw ntj m ẖt=f
like that of a ruler of any land. The king’s children who were in his palace
AOS msw nsw ntjw m-ḥt=f
AOS The king’s children who were following him

B ḥr rdjt | sdm=j jpwt=sn
B had 177 I me hear their messages.

B mjt n wd jny n bįk-jm
178 Copy of the decree brought to this humble servant

B ḥr jnt=f r Kmt 179 Ḥr Cumhur-mswt
concerning his being brought back to Egypt: "Horus: Living of birth;

B nbtj Cumh-mswt
B Two Ladies: Living of birth;

AOS Ḥr-nbw v7 Cumh-mswt
AOS Gold Horus: Living of birth;

B nsw-bjtj Ḥpr-kβ-Rc 180 sβ-Rc
B The king of Upper and Lower Egypt: Kheperkare; Son of Re:

B Ḥmn-m-ḥt Cumh(.w) ḏt r nhḣw 180 wd-nsw n šmsw Sβ-nht
B Amenemhet, may he live forever until eternity. Royal decree to follower Sinuhe.
AOS S-n-Wsrτ mβ-c-ḥrw
AOS Sesostris, justified.
This decree of the king is brought to you,

that this decree of the king is brought to you,

to let you know that your roving through lands,

having gone from Qedem to Retjenu,

to let you know that your roving through lands,

having gone from Qedi to Retjenu,

land giving you to land, was at the counsel of your heart to you.

was under the guidance of your own heart.

What have you done that one should act against you?

You have not cursed that one should reprove your speech,

You have not cursed and nothing you said was reproved,

one will not hear your name because of speech that you fear will bring reproof,

and you have not spoken in the council of officials

and you have not been negligent in the presence of officials
that one should oppose your utterances. This idea carried away your heart,

who opposed you concerning your utterances.

who opposed you concerning your utterances.

This heaven of yours, who is in the palace,

Your heaven, who is in my palace,

ends and prospers to this day, her head is covered with the kingship of the land,

ends and prospers as before in the kingship of the land,

Read  as  .

Emended as suggested by Koch (1990).

her children are in the cabinet.

You will accumulate precious things that they will give to you,

and live on their gifts.

and be pleased with their gifts.

You will see the residence where you grew up,

you will kiss the ground at the great double gate, and you will join the companions.
For now you have begun to grow old, you have lost virility.

For you have begun to grow old, you have lost potency.

Think of the day of burial and passing to blessedness.

You have thought of the day of burial.

To you will be assigned a night with oils and wrappings from the hands of Tayet.

To you will be assigned a magical sheet and wrappings from Tayet.

A funeral procession will be held for you on the day of burial.

with a mummy sheath of gold and a mask of lapis lazuli, heaven above you,

with a barque of gold.

you having been placed in a hearse, oxen dragging you, musicians preceding you.

embellished with ebony, oxen dragging you,
The dance of the inert ones will be performed at the entrance of your tomb,

The dance of the poor will be performed

The requisites for a mortuary offering will be recited for you,

One will slaughter at the entrance of your altar.

One will slaughter for you at the entrance of your tomb.

Your pillars will be built of limestone in the midst of those of the king's children.

Your sarcophagus will be built of gold as done for the king's children.

You will never die in a foreign land and Asiatics will not bury you.

You will not be put in the skin of a ram when your grave is made.

You will not be put in the wool of a ram, and your grave will not be made.

It has been a long time of roaming the earth.

All of this is important for someone who has roamed the earth.

\footnote{Following Barns (1952), this is a graphic error for wr t'.}
Mind the dead body and return!" This decree reached me

Think of your corpse and return!"

As I was standing in the middle of my tribe. When it had been read to me, After I had read it,

I placed myself on my belly, I touched the earth and strewed it over my chest. I went around my encampment cheering, I saying:

"How can this be done for a servant How can this be done (for) this humble servant

whose heart led him astray to alien lands? So, good is the kindness

whose own heart led him astray to an alien land? that saves me from death!

that saves me from death!
B h5w=j m hnw    mjtn smjn w3 pn
B with my body at home."
AOS mjtn smjn w3 pn jr.n
AOS Copy of the reply to this decree:

B bik c5 S3-nht 205 dd m htp nfr wrt r jh5t w3rt tn
B "Servant of the palace Sinuhe, I say: 'In very good peace! Concerning this flight

AOS bik n c5ht 1 S3-nht dd 205 hr jh5t w3rt tn
AOS the servant of the palace Sinuhe: Concerning this flight

1 Alternatively hwt-c5t following Barns (1952).

B jrt.n bik-jm m hm=f
B that this humble servant made in his ignorance,

B jn 206 k=b=k nfr-nfr nb twj mrw R5
B it is I your spirit, good god, lord of the Two Lands, loved by Re,

AOS mr cnh-R5
AOS loved by Ankh-Re,

AOS hs sw cnh-R5 nb bhtj
AOS and praised by Ankh-Re, lord of the horizon-dwellers,

B hs w Mn tw nb W3st Jmn 207 nb nst twj
B and praised by Month, lord of Thebes, by Amun, I lord of the throne of the Two Lands,

B Sbk-R5 Hr Hwt-Hr
B by Sobek-Re, Horus, Hathor,

AOS Sbk-R5 nb smnw nfrw nbw T3-mrj
AOS by Sobek-Re, lord of the supports of heaven, gods, lords of Egypt,

B Jtm hn5 psdt=f 208 Spdw Nfr-bw Smsrw Hr-jbhtj
B and Atum with his Ennead, 208 by Sopdu-Neferbau-Semseru, the eastern Horus,

AOS Jtm psdt=f c5t 24
AOS I and Atum and his great Ennead,
B Nbt-jmḥt ḫnm=s tp=k
B by Nebet-imhet (may she enfold your head!),
AOS m ḫnw tw nbt ḫḥt ḫnm.tw=s m tp=k
AOS with bedouin locks, mistress of the palace, who is united with your head,

1 Uncertain.

B ḏḏt tpt nw Mnw-Ḥr ḫr-jb ḫswt
B the divine council upon the flood, Min-Horus in the midst of the lands,
AOS ḏḏt tpj n ym Mnw-Ḥr ḫr-tp ḫswt
AOS the first divine council of the flood, Min-Horus, chief of the lands,

1 Passage corrupt.

B Wrrt nbt Pwnt Nwt ḫr-wr-Ṛ ntw nbw Tꜣ-mrj
B Wereret, mistress of Punt, Nut, Harwerre, and all the gods of Egypt
AOS ntw nbw ṯ-ḏst {t}
AOS and all the gods of the necropolis

B jww nw wḏ-d-wr
B the islands of the sea
AOS ḫr-jb wḏ-d-wr{j}
AOS and the islands in the middle of the sea

B ḏj=sn ḫnh wšs r fnḏ=k ḫnm=sn ṯw m ḫw-Ṛ=sn
B (may they give life and dominion to your nostrils, endow you with their gifts,

212 ḏj=sn n=k ḫnh nn ḫr=d ḫt nn ḫntj=s ṭḥm snḏ=k
B and give you eternity without limit, forever without end, and may fear of you resound

213 m ṯw ḫswt
B in flat lands and mountainous lands,
AOS m ṯw nbw
AOS in all lands,
for you have subjugated what the sun revolves around;

this is the prayer of this humble servant to his lord, who saves from the West),

who saves him from the West),

lord of perception, perceiver of the people, who perceives

as the majesty of the palace what this humble servant was afraid to say.  

Parenthetic eulogy suggested by note 4 of Davies (1975).

It is like something too great to recount. O great god, equal of Re

O living god, equal of Re,

in understanding one who serves him.

who praises the heart of this humble servant to him himself.

Read swšš, following Barns (1952).

Doubtful.

This humble servant seeks counsel from his god;
B dj.tw ⃰ hr shr=f jw ḫm=k  m ḫr jt  218
B placed under his guidance. Your Majesty is conquering Horus,  218

AOS dj.tw nn m-b3ḥ=k
AOS this is placed before you.

B nhṭ ġwj=k r ṭw nbw {j}  v30
B your arms are stronger than all lands.

AOS nhṭ tw njwwt=k ṭw nbw  v30
AOS and you are strong. Your towns and all the lands

B wd gṛt ḫm=k rdj.tw jnt=f  Mkj m Qdm  219
B Now, may Your Majesty command that he be made to bring Meki from Qedem,  219

AOS wd(.w) ḫr ḫm=k ḫ.w.s. r rdjt jn.tw n=k  Mkj Qdj
AOS are governed by Your Majesty (l.p.h.!), to let you be brought Meki of Qadi,

B Ḥntjwš m-nḥt Kš  Mnws  220
B Khenitiuash1 from the interior of Keshu, and Minos

AOS m-nḥt Jši  ḫr rdjt sšm[w]=k
AOS from the interior of Araru, putting your guidance

1 Obscure name.

B m ṭwj Fnhw ḥqšw pw mtrw rnw  221
B from the two lands of Fenkhu1. They are rulers whose names are well known,  221

AOS m ṭw Fnhw
AOS in the lands of Fenkhu.

1 Mentioned in the dictionary of Gardiner (1957).

B ḥprw m mrwt=k nn shš Rtnw  222
B who live by love of you. Without mentioning Retjenu,
it is yours like your hounds. This flight that the servant made,

AOS: jnk js mjt  
AOS: I am like your hounds.

it was not intended, it was not in my heart, I did not devise it.

AOS: m hm=f  
AOS: in his ignorance,

I don't know what separated me from the place. It was as a dreaming state,

AOS: n rh.t tw jn wj r hš{s} t tn  
AOS: It is not known what brought me to this land.

as if a marsh-dweller saw himself in Elephantine, a man from the Delta in Taseti.

There was no fear, one didn't run after me, I didn't hear a reproach,

AOS: n ššššš.t tw m-sš=š  
AOS: one didn't run after me,

and my name was not heard from the mouth of a herald.

But, that shuddering of my body, my feet hastened, my heart drove me,

AOS: wpw ḡr nf n ddf ḡšw=j  
AOS: But, that fat of my body, my feet hastened,
the god who ordained this flight I dragged me away. I was not haughty before,

Was I haughty before him?

as a man respects one whom his land knows.

Re has put the fear of you throughout the land, Whether I am at home or in this place, in dread of me throughout all foreign lands. Whether I am at home or in this place,

yours is what this horizon veils. The sun rises for your sake, yours is what the sun revolves around. The sun rises for your sake,

the water of the river is drunk when you wish, and the air of heaven is breathed when you say so.

One lives on the breath that you give and delicacies that you have allotted.
This humble servant will entrust his chicks,

\[ jw \ bÂ³k-jm \ r \ swd\ t \]  
\[ \text{I} \ twt=j \]

This humble servant entrusts his chicks,

\[ jn^1 \ bÂ³k-jm \ hr \ swd \ n \ twt=f \]

\[ \text{Emend to } jw. \]

begotten by this humble servant in this place,

\[ jr.n=bÂ³k-jm \ m \ st \ tn \]

begotten by him in this place,

\[ jr.n=f \ m \ st \ tn \]

now that one has come to this humble servant.

\[ jw^1 \ pw \ jr.n=bÂ³k-jm \ m \ hntyt \]

now that this humble servant has come southward.

\[ \text{Written } jw=s. \]

May Your Majesty do as he wishes. One lives on the breath that you give.

\[ jrswt \ hm=f \ c.w.s. \ m \ mrw[t=f] \]

May His Majesty (l.p.h.!) do as he wishes.

May Re, Horus and Hathor love this noble nose of yours,

\[ mr \ R\ Hr \ Hwt-Hr \]  
\[ fn\ d=k \ pw \ spss \]

May Re, Horus and Hathor love this noble nose of yours.

\[ mrrw \ Mn\ tw \ nb \ W\ st \ cnh=f \ dt \]

which Month, lord of Thebes, desires to live forever."

\[ mrr\{t\} \ ntrw \ nbw \ cnh=f \ dt \]

which all the gods desire to live forever."

\[ \text{Month, lord of Thebes, desires to live forever.} \]  
\[ \text{which all the gods desire to live forever.} \]
I was allowed to spend a day in Araru, transferring my property to my children.

My eldest son was in charge of my tribe, 

my tribe and all my property were in his hands, all my serfs and my cattle, 

all his serfs and cattle, 

my fruit and each fruit tree of mine. Then this humble servant came southward.

I halted at the Road of Horus. 

The commander there in charge of the border patrol 

the commander in charge of the border patrol 

I sent a message to the residence to let them know. 

that I was coming. 

Then His Majesty let the excellent overseer of the peasants of the palace come,
accompanied by laden ships bearing royal gifts

for the bedouin who had come with me, leading me to the Road of Horus.

I mentioned each one of them by his name.

to gladden the heart of this humble servant, like that of a ruler of any land.

The king's children [who were following] His Majesty (l.p.h.!) had me hear their messages. Then this humble servant sailed southward.

Every servant was at his duty,

there was kneading and straining beside me, until I reached the town of Usu.

until reaching the town of Itji-tawi.

And very early the next morning, they came to call me,

And the next day,
Bs 10 m jwts 10 m štm hṛ st=j r 𓊥

B ten men came and ten men went, ushering me to the palace.

AOS [hṛ st]=j {st}=j is.kw r [𓊥]ḥnwṭj

AOS I ushering me, and I hurried to the cabinet.

B dhn.n=j τ jmjṭ šspww

B I touched the ground with my forehead between the sphinxes,

AOS dhn.n(=j) τ r jmjtw šspww

AOS I touched the ground with my forehead between the sphinxes,

B msw nsw 𓊥(.w) m wmt hṛ jrt ḥsfw=j

B as the king's children stood in the gateway to meet me.

B srmw šṭww r wḥ

B The companions who ushered to the audience hall

AOS srw hṛ šṭww=j 𓊥.s.kw

AOS [The officials] ushered me while I hurried,

B hṛ rdjt=j hṛ wṯ t 𓊥nwṭj

B showed me the way to the cabinet.

AOS hṛ rdjt=j hṛ wṯt r 𓊥nwṭj

AOS and [showed me the way] to the cabinet.

B gm.n=j ḥm=f hṛ st-wrt m wmt nt 𓊥mw

B I found His Majesty on the great throne in the gateway of electrum.

B wn.kw rf dwn.kw hṛ ht=j ḥm.n(=j) wj m-bḥ=ḥ=f

B I was stretched out on my belly and did not know myself before him.

AOS hm.n(=j) wj m-bḥ=ḥ=f

AOS and bowed before him.

BA wn.kw r=j dm𓊪.kw hṛ ht=j

BA I was stretched out on my belly
This god addressed me kindly, but I was like a man seized in the dusk.

But I was like a man in the dusk.

My soul fainted, my limbs failed, my heart was not in my body.

I didn't know whether I was dead or alive.

I could not distinguish myself from life.

Then His Majesty said to one of these companions: "Raise him up and let him speak to me!" And His Majesty said: "You have returned after roaming foreign lands. Flight has taken its toll of you, old man,"
you have reached old age. It is no small matter that your corpse be buried

It is no small matter that [your corpse] be buried

without your interment by barbarians.

[without] your interment by foreigners; they will not make your grave.

Do not act against yourself, do not act against yourself anymore!

You did not speak when your name was pronounced.

Your name because of speech

You shouldn't be afraid of punishment!"

that you should fear your punishment.

N You were not negligent in the presence of [...]."

I answered this with the answer of a frightened man: "What has my lord said to me?
If I answer it, it is not because of me; but it is the act of a god;¹

Following note 6 of Davies (1975).

It is that there is fright in my body, like that which caused the fated flight.

I am before you,

and the journey of my reaching the city of smiting the land.

life is yours, may Your Majesty do as he wishes.

Then the king's children were ushered in

and His Majesty said to the royal wife:

"Sinuhe has returned as an Asiatic raised by bedouin."

Then she uttered a very great cry, and the king's children shrieked as one.

Then they uttered [...] very loudly,
Then they said to His Majesty: "Is it not really him, sovereign, my lord?" And His Majesty said: "It is really him."

Now, they had brought their menits, their sistra, and their naos sistra with them, and they presented them to His Majesty.

"Your hands upon something good, enduring king, ornament of the mistress of heaven! May the golden one give you life to your nostrils and may the mistress of the stars enfold you!"

"Your hands upon something good, enduring king, ornament of the mistress of the Two Lands! May the golden one give you life to your nostrils and may the lord of the stars protect you!"
The crown of Upper Egypt travels north and the crown of Lower Egypt travels south, joined and united by the word of Your Majesty, while the cobra is placed on your forehead. You have delivered the poor from evil, so may Re, lord of the Two Lands, be gracious to you!

Hail to you, as to the mistress of all! Slacken your bow and lay down your arrow! Hail to you, Slacken your bow.

Give breath to him who is suffocating, give us our beautiful gift, give us our beautiful gift on this good day, this one who is named 'son of the north wind', the barbarian born in Egypt!

one whom we name 'son of the north wind', born in Egypt!

He took flight through fear of you,
The flight was made through terror of you,
he left the land through terror of you.

he turned away from this land through [fear] of you.

A face will not pale at the sight of your face,

A face will not scheme at [the sight of] Your Majesty (l.p.h.!),

Read as .

Passage probably corrupt.

And His Majesty said: "He will not fear,

"You will not fear,

He will be a companion among the officials,

and he will be included in the entourage. "Proceed to the robing room to wait on him!"

Then I came out of the cabinet, while the king's children were giving me their hands.

 Afterwards, we went to the great double gate.

I was assigned to the house of a king's son, in which there were precious things,
A bathroom, divine images of the horizon, valuables from the treasury,
clothes of royal linen, myrrh, and fine oil of the king.

Officials whom he loved were in every room, and every servant was at his duty.

Years were made to vanish from my body. I was clothed and my hair was combed.

A reward was given to the foreign land, and clothes to the bedouin.

I was clothed in fine linen, was anointed with fine oils, and slept on a bed.

I returned the sand to those who are upon it, and the wood oil to those who are smeared with it.

For me, (my) house and my garden were given back to the owner,\footnote{Grammatical structure is problematic, and translation is uncertain.}

which had been in the hands of a companion. Many craftsmen rebuilt it

and all of its trees were planted anew. Meals were brought to me.
from the palace three or four times a day, in addition to what the king's children gave

without a moment of interruption. A pyramid of stone was built for me

My pyramid of stone was built

in the midst of the pyramids.

in the vicinity of the pyramid of the stonemasons.

The overseer of the masons of the pyramid took charge of its ground-plan,

The masons of the pyramid divided its ground-plan,

the overseer of the seal makers painted, the sculptors carved,

painters painted in it, the overseer of the sculptors carved in it,

and the overseer of workers in the necropolis concerned himself with it.

and the overseer of works at the necropolis concerned himself with it.

1 Read as 。“”.
All required equipment to be put in a tomb shaft was supplied therein.

Mortuary priests were given to me, and a tomb garden was made for me, Mortuary priests were provided

with fields in front in the right place, as done for a chief companion.

with delightful fields in the right place,

My image was overlaid with gold, its kilt with electrum.

It is His Majesty who let this be done.

There is no commoner for whom the like has been done.

I was in the favour of the king until the day of death came.'

This was copied from start to finish as found in writing.