Remarks about Some Events in Tale of Sinuhe

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Abstract

This paper presents remarks about some events in tale of Sinuhe represented in death of king Amenemhat I, the flee of Sinuhe from Egypt and the moment he faced death in the desert because of thirst before being saved by the Asiatic pathfinder as well as the successful life of Sinuhe in Asia which leads to make sort of equation between him and king Snusert I. The paper aims to propose ideas, indicate morale influences of the sentences and show points of similarities and differences according to the literal thoughts of the tale’s author. The paper also suggests significances of some words like ib; gm and gmw; kmt-wr and kmt and nmi.

Keywords: Remarks – Events – Sinuhe – Death – Amenemhat I – Flee – Snusert I - words

Introduction

Tale of Sinuhe is considered one of the extraordinary literary works form ancient Egypt for its eloquence and exiting situations. Sinuhe recounted important events which happened during his life including (I) death of king Amenemhat I which caused great frustration inside the royal palace and required sending messengers to the western desert to inform the king’s eldest son Snusert I who was on his way back from a military campaign in the Tjehenu land; (II) Sinuhe panicked when heard speech of one of the king’s son against the ascension of Snusert I and he escape from Egypt to Asia: (III) Sinuhe faced death because of thirsty before being saved by an Asiatic pathfinder; (IV) Sinuhe encountered Ammunanshi the chief of Upper Retjnu and the later gave him eldest daughter as wife to Sinuhe and appointed him as leader of his sons and chief of his army; (V) Sinuhe fulfilled military missions for Ammunanshi to keep order before defeating a mighty Asiatic warrior (VI) Sinuhe desired to come back to Egypt so he sent a plea to king Snusert I who accepted his request; (VII) Sinuhe appointed his sons as chiefs of Asiatic tribes before returning to Egypt where he was welcomed by the king and his family which is followed by receiving honorable life in the beloved homeland Egypt ¹.

Many scholars presented numerous studies concerning the tale of Sinuhe to display notes and comments as well as discussing various subjects like death of king Amenemhat I; reasons of Sinuhe’s escape from Egypt, his life under leadership of Ammunanshi chief of Upper Retjnu, moment of receiving Sinuhe in the palace of king Snusert I; the various feelings of Sinuhe and making an equation between tale of Sinuhe and tale of the Shipwrecked Sailor.

This paper presents remarks on the significant events concerning death of king Amenemhat I during absence of his eldest son Snusert I and his return to Egypt; flee of the troubled Sinuhe from Egypt after hearing speech of the king’s son which led him reach edge of passing away because of thirst before being saved by Asiatic pathfinder and the successful life of Sinuhe in Asia which included defeating the Asiatic warrior before his desire to return back to Egypt. This aims to suggest ideas, thoughts and emotional impressions as well as significances of some words which might reach minds of readers from this marvelous literal work.

A- Death of King Amenemhat I.

Sinuhe stated date of king Amenemhat I with its morale impacts inside the royal palace, the procedure of sending messengers to inform his eldest son Snusert I who returned to Egypt. from the circumstances of these situations certain ideas and remarks can be displayed in the following points:-

I. Date of king Amenemhat I’s death is: 30 rd month of the inundation, day 7 the god mounts up to the sky.

The number “30” in the date might give impression that king Amenemhat I had completed his sacred mission as the sovereign of Egypt and it was the proper time for him to leave the world of earth and go up to heaven according to the following aspects:-


9 Allen, Middle Egyptian Literature, p. 59. R5-R6.
(a) The number “30” is sum of three amounts of ten which represented symbol of totality in ancient Egypt. 

(b) Associating number “30” with end of the king’s rule was featured in the distinguished “Tale of the Two Brother” when the king was said to enter his horizon after ruling Egypt for 30 years.

(c) The royal ceremony known as the Sed-festival had been organized to celebrate rule of the king upon the throne of Egypt for 30 years.

In addition the other numbers “3rd month of the inundation” and “day 7” were associated with completeness.

II. As clearly noticed the word “ib” “heart” occurred in the throne name of king Amenemhat I nsw-bit Shtp-ib-Rc “king of Upper and Lower Egypt” (who pleases heart of god Re)” and in the sentence ibw m gnm “hearts (are) in feebleness”.

Name of king might give the feeling that his death and ascension to the sky caused happiness and satisfaction to the heart of god Re. On the other hand, nonexistence of the king inside the royal palace caused great sorrow which is a normal result for the sacred regard towards the king who provided people with morale power.

III. The sentence rwty wrty m htmw “the double gates are closed” can be regarded as security procedure. This is because historically king Amenemhat I did not meet normal death but he had been assassinated during absence of his eldest son and throne heir Snusert I. In this condition the throne became empty and

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15 Allen, Middle Egyptian Literature, p. 60, point R6-7 and Canhão, Textos Da Literatura Egípcia Do Império Médio, p. 260 note 12.
16 Canhão, Textos Da Literatura Egípcia Do Império Médio, p. 183. ibw was translated as “minds” in Allen, Middle Egyptian Literature, p. 59, R8.
17 Allen, Middle Egyptian Literature, p. 59, R9.
this represented dangerous condition against stability of Egypt. Thus the main purpose of closing gates of the palace was to prevent any one related to the conspirators from leaving the palace or penetrating inside it. This hypothesis is featured through existence of hand determinative $\text{\textdagger}$ in $\text{\texttt{htm}}$ and the word $\text{\textdagger}$ in $\text{\texttt{htm}}$ with house determinative $\text{\textdagger}$ that means “fortress” $\text{\textdagger}$. These might refer to act of using force to shut the gates of the royal palace and positioning extra guardians which transformed the royal palace into fortified place.

**IV. Sinuhe** fluently used literary sentences to describe the people who collapsed morally as direct normal result for the king’s death. Firstly $\text{\textdagger}$ in $\text{\texttt{htnwmAGR}}$ “the residence are in stillness” $\text{\textdagger}$ might express idea of the life which had been stopped. Secondly $\text{\textdagger}$ in $\text{\texttt{ibwmGmw}}$ gives also meaning of “minds $\text{\textdagger}$ are in daze $\text{\textdagger}$” clearly refers to inability to think or take proper action. Thirdly $\text{\textdagger}$ in $\text{\texttt{SnytmtpHRMst}}$ “the entourage with heads upon knees” $\text{\textdagger}$ and $\text{\textdagger}$ in $\text{\texttt{p't mimw}}$ “the patricians (are) in grieve” $\text{\textdagger}$ reflected powerlessness with complete depression and surrender to feelings of sadness. It might be worthy to mention existence of alliteration through the preposition $\text{\textdagger}$ in $\text{\texttt{m}}$ “in” and the two letters $\text{\textdagger}$ in $\text{\texttt{Gmw}}$ and $\text{\textdagger}$ in $\text{\texttt{Imw}}$ from the two sentences $\text{\textdagger}$ in $\text{\texttt{ibwmGmw}}$ $\text{\textdagger}$ and $\text{\textdagger}$ in $\text{\texttt{p't mimw}}$ $\text{\textdagger}$.

On the other hand, there are persons who took positive actions represented in the $\text{\textdagger}$ in $\text{\texttt{Smrw}}$ “courtiers” $\text{\textdagger}$ who acted in the major crises through sending messengers $\text{\textdagger}$ to inform $\text{\texttt{SnuserI}}$ about death of his father without waiting for his arrival and there are the $\text{\textdagger}$ in $\text{\texttt{WPWTW}}$ “messengers” $\text{\textdagger}$ who reached $\text{\texttt{SnuserI}}$ at dawn as expressed in the sentence: sentence $\text{\textdagger}$ in $\text{\texttt{GmnnswWPWTW}}$ $\text{\textdagger}$.

From the previous, the two letters $\text{\textdagger}$ and $\text{\textdagger}$ were used in two words to describe two different reactions. The first is $\text{\textdagger}$ “weakness and daze” in sentence $\text{\textdagger}$ in $\text{\texttt{Gmw}}$ $\text{\textdagger}$.

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21 Wb 3, 352.9-11 and FCD. 199.
23 Wb 1, 59.10-60.11.
24 Wb 5, 169.14-16 and FCD, p. 289.
32 Allen, *Middle Egyptian Literature*, p. 61, R19.
ibw m gmw to describe the negative condition of the persons who lost the ability to think or take any positive reaction after death of the king. The second word is gm “find” in sentence gm n sw wpwtiw to show efforts of the messengers when they succeeded to reach Snusert in the proper time.

Also the determinatives of standing man while holding long stick and seating man were associated with two different kinds of important persons inside the royal palace according to their reactions represented in (a) snyt “entourage” who surrendered to grief after death of the king and (b) smrw “courtiers” who acted positively through sending “messengers” to Snusert.

V. Snusert I was described as bik h3 “the falcon, he flies” when he instantly took decision of returning to Egypt. This was explained to be a precaution from Snusert I to secure the throne for himself and to prevent any person from the royal house to call for the throne. From the literal point of view, most probably the metaphoric image of king Snusert I as flying falcon intended to make him appear as the savior hero who would return life to its normal course after ascending the throne which would guarantee keeping stability of Egypt and safety of its people. This idea was clearly expressed in word h3 with two determinatives of wing that means “to stretch out wings protectively.”

VI. Snusert I left the military camp with his followers to reach the royal palace without telling the army as mentioned in the sentence “without letting his soldiers know” Not informing the soldiers was believed to be incorrect decision because they would have supported Snusert I against the critical situations that awaited him inside the royal palace. Indeed keeping secrecy might have two purposes:- Firstly, to avoid causing disturbance in the military camp and not to badly affect the spiritual conditions of the soldiers who used to have sacred regard towards the king. Secondly, not letting news of the king’s death reach the soldiers who might make coup against the ascension of Snusert I upon the throne. These soldiers might be in retinue of one of the sons of king Amenemat I who spoke against Snusert I as being heard by Sinuhe.

33 Allen, Middle Egyptian Literature, p. 59, R8.
34 Allen, Middle Egyptian Literature, p. 61, R19.
37 Allen, Middle Egyptian Literature, p. 61-62, R17.
38 Allen, Middle Egyptian Literature, p. 61-62, R19.
39 Allen, Middle Egyptian Literature, p. 59, R21.
41 Wb 3, 13.2.
42 Allen, Middle Egyptian Literature, p. 61-62, R22.
VII. *Sinuhe* did not mention the assassination of king *Amenemhat* I by hands of the conspirators. Most probably *Sinuhe* did not want to perpetuate memory of this tragic incident which caused great pain in feelings and minds of the ancient Egyptians. This might have also intended to preserve the divine image of the king. However an indirect equation can be presented between king *Amenemhat* I and god *Osiris* who was murdered by his brother *Seth* in certain aspects represented in the followings:-

Firstly the closed men of king *Amenemhat* I were described as *SnT* (SnT) “entourage” with determinative of soldier represented “the entourage of god *Osiris*”.

Secondly *Snusert* was described as *bik* “falcon” which was the sacred bird of god *Horus* who avenged death of his father *Osiris* from his uncle *Seth*.

Thirdly god *Osiris* was murdered by his brother *Seth* who wanted to usurp the throne of Egypt. The adversary of the brothers appeared in the instructions of King *Amenemhat* I when he in advised his son *Snusert* not to trust a brother.

Fourthly god *Osiris* was linked with the Nile inundation and cultivation and king *Amenemhat* I was described as the one who provided Egypt with grain and the Nile god *Hapi* who provided Egypt with inundation loved him.

B- *Sinuhe’s Flee*:

*Sinuhe* found himself escape from Egypt because of the fear from the internal dispute he expected to happen inside the royal palace after hearing what was said by one of

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45. Allen, Middle Egyptian Literature, p. 59, R10.
47. Wb 4, 497.
54. Lichtheim, Ancient Egyptian Literature 1, p. 137.
56. Lichtheim, Ancient Egyptian Literature 1, p. 137.
57. Allen, Middle Egyptian Literature, p. 65, B6-7. It is also interpreted that *Sinuhe* had escaped because of his relation with assassination of king *Amenemhat I* and to save his life, see A. Spalinger, “Orientation on Sinuhe”, in ZAS 25, 1998, p. 312 (p. 311-339) and W.V. Davies, “Readings in the Story of Sinuhe and Other Egyptian Texts”, in JEA 61, 1975, p. 45. Obviously *Sinuhe* was afraid from the internal battle between sons of king *Amenemhat I* see H. Goedicke, “The Riddle of Sinuhe’s Flight”, in RdE 35, 1984, p. 95 and M. Bárta, Sinuhe, the Bible, and the Patriarchs, Praha, 2003, p. 32.
king Amenemhat I’s sons against Snusert I. When Sinuhe reached the Asiatic lands he was attacked by thirst and he surrendered to fate of passing away until he heard noises of cattle which caused him use power to show himself to the Asiatic tribe from which its pathfinder saved him.

Obviously act of hearing was having great spiritual influences on Sinuhe in two situations when he heard (a) speech of the king’s son and (b) noises of the cattle. In the first situation Sinuhe stated moment of listening to what was said by son of the king as: sdm.n.i hrw.f iw.f hr mdw.f iw.i m ‘r w3 “I heard his voice, he is at time of his speech, I was on ascend far distance away”. Indeed this points to existence of Sinuhe in improper moment to hear the conversation by chance because of his duty as guardian to king Amenemhat I’s sons. It is indicated that word ‘r that means “to mount up” was used to announce death of king Amenemhat I referring to his ascending to the sky. According to this, the word ‘r might carry symbolic idea about the condition of Sinuhe as a man who died morally. Consequently his heart as center of senses and emotions was the first part which was badly affected as expressed: psh ib.i “my heart confused”. Following this Sinuhe lost control over his body: sn wy.i sd3 hr(w) m ‘t (.i) nbt “my arms separate (and) tremble falls on (my) every limb”.

In the second situation, voices of the cattle reached ears of Sinuhe as being mentioned: sdm.n.j hrw nmi mnmnt “I heard shouting sounds of cattle”. Before this moment, Sinuhe was so close to reach end of his life because of thirsty to the extent he said in despair: dpt m(w)t nn “This is the taste of death”. But sounds of the cattle provided Sinuhe with morale power to cling life in his heart and enabled his restore control over his body as shown in the sentence: tzt.j ib.j “I left up my heart” and s3q.i h‘w.i “I gathered

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58 Allen, Middle Egyptian Literature, p. 64, B1-2. An interpretation referred to existence of Sinuhe in improper moment because of his duty as guardian to king Amenemhat I’s sons, see Leprohon, “Sinuhe’s Speeches”, p. 296.
59 For the places which were passed by Sinuhe during his flee see Bárta, Sinuhe, the Bible, p. 31-36.
60 Allen, Middle Egyptian Literature, p. 72, B23.
61 Allen, Middle Egyptian Literature, p. 74, B25-26.
62 Allen, Middle Egyptian Literature, p. 63, B1-2.
63 Allen, Middle Egyptian Literature, p. 63, B1-2.
64 Allen, Middle Egyptian Literature, p. 64, B1-2.
65 Leprohon, “Sinuhe’s Speeches”, p. 296.
66 Wb 1, 208.
67 Allen, Middle Egyptian Literature, p. 63-64, B2.
68 Allen, Middle Egyptian Literature, p. 73, B24-25.
69 Allen, Middle Egyptian Literature, p. 71-72, B21-22.
70 Allen, Middle Egyptian Literature, p. 71, B23 and R48.
71 Allen, Middle Egyptian Literature, p. 72, B23.
72 Allen, Middle Egyptian Literature, p. 72, B23.
73 Allen, Middle Egyptian Literature, p. 73, B23.
my limbs” \(^{74}\). This is followed by *SINUHE’s action* in showing himself to the Asiatic tribe from which their pathfinder saved him.

It seems interesting to point out to the following remarks:-

(I) The word \(\text{nmi “to shout”}^{75}\) in \(\text{nmi n mnmmwt “shout of the cattle”}^{76}\) might have allusion to the sharp argumentative conversation which happened between the sons of king Amenemhat I in the military camp. It seems that they spoke in angry way especially what was said by one of them which alarmed *SINUHE* and caused his panic.

(II) The verb \(\text{hr “to fall”}^{76}\) was used in the two sentences to express extreme collapse of *SINUHE* who lost power over his senses. The first one is \(\text{sd3 hr(w) m ‘t.i “trembles falls on all my lambs”}^{76}\) after hearing saying of one of the king’s son while the second sentence showed what happened to

(III) The pathfinder gave *SINUHE* “water” then boiled for him “milk” \(^{77}\). The water was not only essential to save *SINUHE* but also to relieve the sore sensation in his throat. For the milk, heating it might carry symbolic idea that *SINHUE* was reborn again because when he drinks the milk he would be like the embryo in act of suckling warm milk from his mother’s breast after the delivery. In addition a hypothetical equation can be made between both water and milk with the lake of Two-Maat in the Sycamore field which was passed by *SINUHE* during his escape \(^{78}\). This is because lake of Two-Maats most probably contained water used for drinking and both the milk and sycamore tree had been associated with goddess Hathor \(^{79}\).

(IV) The word \(\text{kmt}^{80}\) appeared twice; firstly to refer to the Asiatic place called \(\text{Kmt Wr “Great Black”}^{80}\) which was reached by *SINUHE* \(^{80}\) before collapsing and reaching moment of passing away because of thirsty and secondly through mentioning that the Asiatic pathfinder who saved *SINUHE* was in \(\text{Kmt “Black Land” or “Egypt”}^{81}\). Two variant symbolic ideas can be suggested from the two places kmt wr and kmt according to the word \(\text{km “complete and compilation”}^{82}\) that means “to complete and compilation” \(^{83}\). Starting with \(\text{kmt wr “Great Black”}^{80}\) might present idea that in its place *SINUHE* reached extreme limit of endurance and became exhausted after his long journey. For the word Kmt “Black Land” or “Egypt”, probably it signifies idea of

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\(^{74}\) Allen, *Middle Egyptian Literature*, p. 73, B23-24.

\(^{75}\) *Wb* 2, 265.16-17; FCD 133

\(^{76}\) Allen, *Middle Egyptian Literature*, p. 63-64, B3.

\(^{77}\) Allen, *Middle Egyptian Literature*, p. 73-74, B26-27. It seems that the ancient people found that drinking boiled milk is better than drinking it cold for healthy purpose; see Allen, *Middle Egyptian Literature*, p. 74, Note B26-27.


\(^{80}\) Allen, *Middle Egyptian Literature*, p. 71-72, B21.

\(^{81}\) Allen, *Middle Egyptian Literature*, p. 73-74, B26.

\(^{82}\) Allen, *Middle Egyptian*, p. 441, sign O49.

\(^{83}\) *Wb* 5, 128.3 and 130.4 and FCD 286.
ending troubles and suffering for Sinuhe after being rescued by the Asiatic pathfinder. The two symbolic ideas can be featured through the determinatives of desert hill ☞ in km wr “Great Black” and city ☡ in word Kmt “Egypt”. Naturally the desert hill illustrates hard life in the desert and lack of water and nourishments while the city implies stability and existence of different kinds of nourishments. In addition relating kmt with the man who saved Sinuhe might have intended to present positive believe about Egypt that it was associated with the good signs of obtaining safety, shelter, security and peace. In another word the name of Egypt has magical influence to improve conditions of the Egyptians in the foreign lands.

C- Success of Sinuhe in Asia.

Sinuhe spent remarkable flourishing life under patronage of Ammunanshi chief of Upper Retjnu. The later positioned Sinuhe at the head of his sons, gave him his eldest daughter as wife 86 and appointed him as ruler of tribe in wonderful country filled with every good things 87. Sinuhe as an army leader fulfilled military campaigns by commission of his father-in-law Ammunanshi to suppress rebels and keep order 88. Then Sinuhe reached peak of success when he defeated the mighty Asiatic warrior 89 who challenged him in hand-to-hand combat 90 before presenting his gratitude to god Montu 91.

The great achievements of Sinuhe in Asia might to lead to hypothetically propose interesting comparison between him and king Snusert I to indicate points of resemblance as shown in the following aspects:-

I. Letter “S” represents the initial for both names of king ☛| ☛ S-n-Wsrt “Snusert” and S3-nht “Sinuhe”. The last part of their names witnessed existence of goddesses; Wsrt in the name of S-n-Wsrt “Senwsert” that means “Man of Wsrt” who was Theban goddess and her name means “Mighty Lady” 92. She was associated with military activities for her illustration while holding bow and arrow 93. For Sinuhe his name S3-nht signifies “Son of the Sycamore” which was the sacred tree for goddess Hathor 94. The name of S3-nht was another variant for the name of “Offspring of goddess Hathor” 95.

84 Allen, An Introduction to the Language, p. 441, sign N25.
85 Allen, An Introduction to the Language, p. 438, sign O49.
86 Allen, Middle Egyptian Literature, p. 90-91. B78-79.
87 Allen, Middle Egyptian Literature, p. 91-92. B86-87.
88 Allen, Middle Egyptian Literature, p. 95-96. B99-B106.
89 Allen, Middle Egyptian Literature, p. 105-106. B137-B140.
90 Allen, Middle Egyptian Literature, p. 97-98, B109-B112. The fight between Sinuhe and the Asiatic warrior was compared with that of David and Goliath, see Báta, Sinuhe, the Bible, Praha, 2003, p. 49-50.
91 Allen, Middle Egyptian Literature, p. 105-106, B141.
92 Canhão, Textos Da Literatura Egípcia Do Império Médio, p. 259 note 7.
This might lead to symbolically consider both Snusert I and Sinuhe as sons of Hothor because the kings in ancient Egypt were identified with god Horus and were regarded as children of goddess Hathor.¹⁰⁶

II. King Snusert I was the eldest son of king Amenemhat I. He married queen Neferu III who was his sister and eldest daughter of the king Amenemhat I. Sinuhe get married with the eldest daughter of the ruler Ammunanshi which might lead to regard him as an eldest son to his father-in-law.

III. Snusert I ruled as co-regent with king Amenemhat I which logically placed him at foremost of his brothers in the military campaign which was sent to land of the Tamahu. The same happened to Sinuhe who was positioned by Ammunanshi at the head of his sons.

IV. Both Snusert I and Sinuhe led military campaigns; Snusert I was sent by his father king Amenhotep I to the Tamahu land to punish the desert and to destroy the Tehenu tribe. For Sinuhe he led the troops by commission of Ammunanshi to suppress rebels in the Asiatic countries and keep order.

V. Sinuhe stated that Ammunanshi had chosen him as leader of army because he enjoyed strong hands. Sinuhe described Snusert I as having powerful arms while subduing the enemies. As the chief Ammunanshi had done to Sinuhe no doubt king Amenemhat I had selected Snusert I because of his abilities not only because he was the eldest son.

VI. Sinuhe in his speech to Ammunanshe, praised Snusert I as the master of benevolence and the one who gained love of the Egyptians to the limit they felt affection for him more than their gods. Concerning Sinuhe, it is found that chief Ammunanshi favored him when all people of the Reijn showed compassion towards him before his combat against the Asiatic warrior although he belonged to their race. Beside Sinuhe in spite he was foreigner but he gained the positive emotions of the people who showed sympathy towards him before combating the Asiatic warrior who belonged to their same race.

VII. King Snusert I was not only man who depended on power but possessed intelligence and knowledge of effective plans. Sinuhe proudly showed his effective acquaintance with the rebels of the Asiatic countries and how to deal with them properly.

¹⁰⁷ Allen, Middle Egyptian Literature, p. 61, R12.
¹⁰⁹ Canhão, Textos Da Literatura Egípcia Do Império Médio, p. 259 note 7.
¹¹⁰ Allen, Middle Egyptian Literature, p. 61, R11-R14.
¹¹¹ Allen, Middle Egyptian Literature, p. 95-96, B97-B106.
¹¹² Allen, Middle Egyptian Literature, p. 81-82, B51-B53.
¹¹³ Allen, Middle Egyptian Literature, p. 99-100, B118-B119.
VIII. When the Asiatic warrior challenged Sinuhe the described himself as the bull of the wild who was harassed by the best of bulls\(^{106}\) in what can be considered an elegy. Obviously the best of bull is metaphoric description for the Asiatic warrior who was killed by Sinuhe in the battlefield. For king Snusert I, he was said to pleat the horns\(^{107}\) as mentioned in praising of Sunihe about him during his conversation with the chief Ammunanshi.

IX. Intention of the Asiatic warrior to seize possessions of Sinuhe including his cattle can be and equated with speech of one of the sons of king Amenemhat I which is understood to be against the legal ascension of king Snusert I upon the throne. Indeed he revealed his plan to usurp the throne from Snusert I. Thus action of Sinuhe in plundering camp of Asiatic warrior might lead to think that probably king Snusert I took procedure of confiscating possessions of his brother as sort of punishment.

X. The Asiatic enemy of Sinhue behaved in a way seemed to be elegant because he came to the tent of Sinuhe to reveal his challenge rather than making sudden attack \(^{108}\). No doubt this characteristic feature is also found in the insubordinate brother of king Snusert I because of receiving best degree of education inside the royal palace.

XI. Sinuhe described himself as bull\(^{109}\) after being challenged by the Asiatic warrior. The bull animal was used generally to depict the heroic image of the ancient Egyptian kings including Snusert I when they demolished the enemies and conquered their lands. This idea was indicated through using bull’s horns \(\bigtriangledown\) in word \(\text{wp st}\) that means to occupy a place\(^{110}\) and it was early illustrated in image of the bull which incarnated king Narmer while demolishing the enemy and his fortified castle.

XII. Sinuhe showed his gratitude to Montu god of war\(^{111}\) after defeating the Asiatic warrior. This might present general positive idea about the Egyptian deities that never abandoned the Egyptians in the foreign lands. The war god Montu was believed to support the Egyptian kings including Snusert I in the battlefield.

XIII. Victory of Sinuhe was clear evident for superiority of the Egyptian warriors over the others from different countries. This is clearly shown in tactic of Sinuhe who waited the opponent start his attack\(^{112}\) and he avoided his arrows. In this moment the opponent became vulnerable so Sinuhe who took the chance to shoot him and obtain victory. This suits showing the combating talents of king Snusert I who never lose his temper\(^{113}\) and no one can escape his arrows\(^{114}\).

\(^{106}\) Allen, *Middle Egyptian Literature*, p. 99-100, B118-B119.

\(^{107}\) Allen, *Middle Egyptian Literature*, p. 81-82, B54.

\(^{108}\) H. W. Fischer-Elfert, “The Hero of Retjenu – An Execration Figure (Sinuhe B109-113), *JEA* 82, 1996, p. 199.

\(^{109}\) Allen, *Middle Egyptian Literature*, p. 99-100

\(^{110}\) *Wb* 1, 301.11-12.


\(^{112}\) Fischer-Elfert, “The Hero of Retjenu”, p.199.


XIV. Sinuhe stated that the Asiatic warrior collapsed upon his nose which was regarded as symbol of dignity in social cultures. This might refer to character of the Asiatic warrior who was filled with arrogance but he lost his pride as suitable punishment because he committed big mistake to belittle Sinuhe. Image of the Asiatic warrior might resemble character of the son of king Amenemhat I whose egotism caused him belief that he was better than Snusert I and as a result failure was his inevitable fate.

In addition an equation can be proposed between Sinuhe and king Amenemhat I. As previously suggested king Amenemhat I, fulfilled his earthly mission as ruler of Egypt then he ascended to heaven where he was united with the god who created him. For Sinuhe he also appeared as the one who accomplished his mission through his great works in the Asiatic land and appointing his children as chiefs of their tribes. Then his return to his beloved homeland Egypt which is the land he belonged to.

**Conclusion**

From the previous remarks and suggested ideas concerning the displayed events from the tale, the following points can be resumed:

1- It is indicated existence of many points of similarities between Sinuhe and king Snusert I as clarified in the following table:

<table>
<thead>
<tr>
<th>Similarity Points</th>
<th>Sinuhe</th>
<th>King Snusert I</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Name starts with letter S</td>
<td>3a-nht (Sinuhe)</td>
<td>S-n-Wsrt (Snusert)</td>
</tr>
<tr>
<td>2- existence of Goddess in the name</td>
<td>Son of Sycamore symbol of goddess Hathor</td>
<td>Man of goddess Wsert.</td>
</tr>
<tr>
<td>3- Wife (daughter of ruler)</td>
<td>Eldest daughter of Ammunanshi</td>
<td>Eldest daughter of Amenemhat I</td>
</tr>
<tr>
<td>4- Military Works</td>
<td>Sinuhe led military campaigns in Asia by command of Ammunanshi</td>
<td>Amenemhat I sent Snusert I to land of Tamahu.</td>
</tr>
<tr>
<td>5- Characteristics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5A- Strength</td>
<td>Sinuhe described himself as bull</td>
<td>Snusert I seized the horns</td>
</tr>
<tr>
<td>5B- Affection</td>
<td>a- Ammunanshi liked Sinuhe</td>
<td>a- The people loved him.</td>
</tr>
<tr>
<td></td>
<td>b- Asiatic people showed passion to Sinuhe before fighting the Asiatic warrior.</td>
<td>b- the people favored him more than their gods.</td>
</tr>
</tbody>
</table>

115 Allen, Middle Egyptian Literature, p. 105-106, B137-B140.
2- The word *ib* “heart” was associated with death and to clarify different morale conditions as center of emotions:

2A. Death of king *Amenemhat I*: The throne name *Shtp-ib-R* expressed **happiness** in the heart of god Re for receiving king *Amenemhat I*. On the other hand death of the king caused **great grief** to the people’s hearts inside the royal palace.

2B. *Sinuhe* died spiritually and **lost control over his heart** when he heard talking of the king’s son and he **restored his heart** and **did not surrender to fate of death** after hearing sounds of the cattle.

3- Dramatically the tale of *Sinuhe* presented what is known as **Master Scenes** for representing **Turing Points** in the contexts. This is applied in the two situations which witnessed act of hearing.

3A. *Sinuhe* lost the ability to think and decided to escape from Egypt after hearing speech of the king’s son.

3B. After hearing sounds of the cattle, *Sinuhe* restored his senses which led to his rescue to start new successful life in Asia.

4- Death of king *Amenemhat I* referred to aspects of the procedures which had been executed in major crises represented in closing gates of the royal palace, sending messengers to *Snusert I* and keeping secrecy of king *Amenemhat I*’s in the military camp.

5- The tale showed the abilities of the Egyptians incarnated in personality of Sinuhe to obtain success in the foreign land and his superiority over his opponents.

6- The tale used indirect methods to refer to certain ideas:

6A. The number 30 assured end of the king’s rule upon throne of Egypt.

6B. Assassination of king *Amenemhat I* can be identified him with god *Osiris* who was killed by his brother Seth.

6C. King *Snusert I* as flying falcon assured his essential role in protecting Egypt.

7- There are indirect points of similarities which were suggested:

7A. Sounds of the cattle are insinuation to the fierce conversation supposed to happen between the sons of king *Amenemhat I* concerning ascension of king *Snusert I*.

7B. Challenge of the Asiatic warrior against *Sinuhe* and intention of seizing his camp resembles the opposing position of son of king *Amenemhat I* against *Snusert I* and his desire to usurp his legal right for the throne.
7C. The morale collapse Sinuhe resembles the bad condition of the people inside the royal palace.

7D. Ascension of king Amenemhat I to the sky to be united with the god who created him after fulfilling his earthly mission as ruler of Egypt can be equated with return of Sinuhe to Egypt after achieving successful works in the Asiatic land.

8- Mentioning name of Egypt was associated with positive aspects:-

8A. The pathfinder who rescued Sinuhe was in Egypt.

8B. Desire of Sinuhe to spend last part of his life in his beloved country Egypt although the extreme success he achieved in Asia.

9- It is shown the literal devise of using the hieroglyphic signs to show different behaviors:

9A. Standing man holding long stick and seating man in names of “entourage” and “courtiers” who showed negative and positive behaviors respectively.

9B. Ibis bird gm and owl m in words “daze” to show inability to think and “find” to express fulfilling missions.

9C. The alliteration between gm and m emphasized feelings of grief and frustrations inside the royal palace of the king’s death.

9D. Using word km with meaning of “complete” in word Kmt wr to show complete stand for Sinuhe before collapsing because of thirst and in word kmt to signify the end of suffering.

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Fischer-Elfert H. W., “The Hero of Retjenu - An Exrcration Figure (Sinuhe B109-113), JEA 82, 1996, p. 198-199.
المسند: يقدّم البحث ملاحظات عن بعض الأحداث المثيرية في قصة سنوحي تمثلة في موت الملك آمنمحت الأول وهروب سنوحي وحياته المشرقة العامرة بالنجاح في أسيا. بالنسبة لموت الملك آمنمحت الأول تم الربط بين سنوات حكم الملك الثلاثيني بفكرته إنشاء حكم على الأرض نظراً لإرتباط الرقم برفعية الأكمام في مصر القديمة، وتم الإشارة إلى أن معنى اسم توت الملك سنبتي -ليب - رع "يبسط قلب رع" يعطي انطباع أن صعود الملك للسماء مبسط من الشمس رع لكن عدم وجود الملك يؤدي إلى بطيئة الحال إلى الامام في الزمان، كما أن إغلاق بوابته القصر بعد إجراء وفاته وتم الإشارة إلى وجود نوعين من الشخصيات داخل القصر الأول من استسلموا لمشاعر الحزن من التفكير والنوع الثاني هم من امتلكوا القدرة على اتخاذ القرارات الصحيحة تتمثل في ارسال فرسان للصحراء الغربية لإخبار وريث العرش سنوسرت الأول دون انترنت عودته.

والحالة للموقف الثاني الخاص بهروب سنوحي فتم إراز موقفي مشابهين لهما تأثيرات مختلفة الأول عندما سمع سنوحي لذيه الملك آمنمحت الأول ضد سنوسرت الأول ونذر إلى حدوث زعات داخلية ما أدأ إلى حدوث موت معنوي لسنوحي وإنهيار قلبه وأعضاه والموقف الثاني عندما أشرف سنوحي على الموت عطشا لكن صوت الماهية جعله يثبت بالحياة ويعيد سبترته على قلبه وأعضاه، كما تم الإشارة إلى رمزية بعض الكلمات فعل سبيل سبيل كلمة "نمي" بمعنى شجرة سوسن الماهية تشتبه رمزياً بالقتال الحاد الذي تم بين أبيه الملك والجدير القوى الذي صدر من ابن الملك ضد سنوسرت الأول وكذلك كلمتي "كمت ور". وكمة وارتباطهما بنهائية تحول سنوحي ونهائية معاناته على التوالي لأن كلمة مكتب معنى الأكمام، وبالنسبة لنجاح سنوحي في حياته بأسبا التي تضمنت زواج سنوحي بإبنته زعيما رينيو العليا الذي فضلها عن ابنه وأعطي له قيادة الحملات الحربية لحفظ النظام بأسبا وكذلك نحالة على الجوهر الأسود في القتال الذي قاده قاده ذلك حتى قد ناله قيادة الجيش في حملة الصحراء الليبية كما أن صفات سنوسرت الأول تتشابه مع صفات سنوحي كما ظهر في كتابات الاثنين ووصف بها سنوحي أثناء حديثه مع رينيو العليا. وأخيرا تم افتراض تشبه صعود الملك آمنمحت الأول إلى السماء ليتجاه مع الإله الذي خلقه بعد اجتهاد مهنته على الأرض بعد عودة سنوحي إلى بلده الحبيب مصر بعد تحقيق نجاحاته في آسيا.

الكلمات الدالة: ملاحظات، أحداث، الموت، آمنمحت الأول، كلمات، سنوسرت الأول، هروب.