

(provenances including Thebes, the tomb of Sennedjem at Deir el-Medina, and Deir el-Ballas). The earliest manuscript is P. Berlin 3022 (Burkard and Fischer-Elfert 1994: 110–11 no. 167), from the 'Berlin library' (see 4.2) from the second half of the 12th Dynasty; Obsomer (1999: 208) suggests a date in the reign of an Amenemhat, perhaps III, based on a scribal error in the manuscript. The tale of voluntary exile and return under Senwosret I is complete (c. 575 verses), and has been much analysed. The narrative is introduced as the biography of a courtier whose service began under Amenemhat I:

The Patrician and Count,
Governor of the Sovereign's Domains in the Syrian lands,
the True Acquaintance of the king, whom he loves,
the Follower, Sinuhe says: (R 1–2)

The first-person narrative incorporates a rich variety of genres. The setting and the eulogistic elements may suggest that it was composed shortly after the reign of Senwosret I: R 4–5 implies that both kings Amenemhat I, Senwosret I and Queen Nefru are imagined as already dead.⁵ Vernus' linguistic analysis (1990b: 185) supports an early Middle Kingdom date.

Text: Blackman 1932: 1–41; Koch 1990; *translation:* Parkinson 1999f: 27–53. *Studies:* Allam 1986; J. Assmann 1983b; Baines 1982; Barns 1952, 1967, 1972; Barta 1990; Behrens 1981; Berg 1984; Blumenthal 1983, 1995, 1998b; Brunner 1955; Cannuyer 1985; Colin 1995; W. V. Davies 1975; Derchain 1970, 1985; Donadoni 1986b; Fecht 1984; Fischer 1976: 97–9; Foster 1980, 1982, 1983, 1993; Galán 1998; Gardiner 1916; Goedicke 1957, 1984a, 1984b, 1984–5, 1985a, 1986a, 1988a, 1990, 1992a, 1998a; Grapow 1952; Green 1983, 1984; Greig 1990; Jasnow 1999: 204–5; Kahl 1998; Kitchen 1994, 1996; Koyama 1982; Loprieno 1988: 41–59; Malaise 1974; Moers 2001: 251–63; L. Morenz 1997b, d; Obsomer 1999; Otto 1966; Parant 1982; Parkinson 1991b: no. xix; Patané 1989; Posener 1951a: no. 14, 1956: 87–115; Purdy 1977; Sander-Hansen 1957; Schenkel 1973, 1984; Shirun-Grumach 1984; Simpson 1984b; Spalinger 1998; Théodori-dès 1984; Tobin 1995; Westendorf 1977a, 1986b; Yoyotte 1964.

The Tale of the Shipwrecked Sailor

This tale is preserved in one manuscript (P. St Petersburg 1115), which may have been written by the same scribe as P. Prisse (Hodjash and Berlev

⁵ Compare the Annals of Amenemhat II, where offerings are given 'to the Dual King Kheperkare in Khnumsut' (l.6); the mention of 'Nefru true of voice, lady of blessedness' on a statue base dated to year 11 of Amenemhat II (Gardiner and Peet 1952: no. 71, pl. 21). See Blumenthal 1995: 884 n.a.

1997: 285, n.9; von Bomhard 1999: 4.2), and thus may also have come from Thebes. The dating of these manuscripts is uncertain (see below, *Kagemni*), but they probably come from the mid- to late 12th Dynasty. Vernus' linguistic analysis (1990b: 185) places the composition in the first half of the 12th Dynasty, while Sergei Ignatov (1994: 197–8) places it at the very start. The tale is a first-person narrative, ostensibly a simple tale of adventure, which is introduced thus:

Speech by a clever follower: (1)

Although the preceding margin is unusually narrow, nothing is lost before this (c. 210 verses), and the manuscript is complete.⁶ The structure involves a tale within a tale, told by a serpent about the problem of suffering. The tale ends as the follower relates his lord's laconic and dismissive reply.

Text: Blackman 1932: 41–8; *translation:* Parkinson 1999f: 89–101.

Studies: H. Altenmüller 1989; Baines 1990a; Berg 1990; Bolshakov 1993; von Bomhard 1999; Bradbury 1988: 139–40; Bryan 1980; Burkard 1993; Cannuyer 1990, 1994; Desroches Noblecourt 1998; Devauchelle 1989; Dévaud 1916–17; Foster 1988; Foster and Brock 1998; Gilula 1977; Gnirs 1998; Goedicke 1974, 1980; Helck 1992; Ignatov 1994; Kurth 1987; Loprieno 1991a; Manuelian 1992; Moers 2001: 245–51; L. Morenz 1994; Otto 1966; Parkinson 1991b: no. xxi; Posener 1951a: no. 15; Rendsburg 2000; Simpson 1984a; Spalinger 1984; Vandersleyen 1990; Westendorf 1990.

The Tale of P. Lythgoe

This fragmentary manuscript comes from the necropolis at el-Lisht (P. MMA 09.180.535), from the cemetery south west of the pyramid of Amenemhat I near the tomb of Senebtisi (Simpson 1960: 65–6, 1980: 1059; for the date of Senebtisi see, e.g., Ryholt 1997: 84). It can be dated by the hand to the second half of the 12th Dynasty. Recto and verso each contain 11 lines of narrative text, and presumably form part of a single composition (totalling c. 30 verses). On the recto there is mention of 'the Vizier Djefa's son Ne[...]' and a 'field of the vizier Wehau', and the verso includes an episode of violence, reminiscent of the Osiris myth (J. P. Allen, pers. comm.). Neither vizier is historically attested, although

⁶ Bolshakov (1993) argues from examination of the manuscript that a sheet was cut off from the start, and that the opening words imply previous matter now lost. The join that he discusses is probably the remains of a sheet acting as a blank protective margin. The opening words ('Speech by...') can be an initial phrase (Baines 1990a: 58), even if taken as a narrative verb (*sdm.jn.f*: 'And a clever follower said': Loprieno 1991a: 215; contra Bolshakov 1993: 255). A letter to the dead opens with the phrase 'Speech by...' (Sethe 1928a: 99, l.6).