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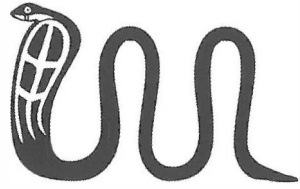
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## FOREWORD



A double barrier separates the modern scientist from written monuments of Ancient Egypt: the symbols through which these monuments are expressed, i.e. the words; and the symbols of these symbols, i.e. the written fixations of the words.

Words are a barrier, because they are words in the Egyptian language, they are symbols, adjusted to express realities in the mind of a person, belonging to an epoch, distant from ours. This mind is different from ours. The meaning of the words in the Egyptian language to a larger, or lesser extent never coincides with the meaning of the relevant words in the modern language. They do not coincide predominantly there, where that non-coincidence is most difficult to trace – in the simplest words that relate to the spiritual world, for example such as “soul”, “truth”, “good”, “evil”, “God”, etc. The paradox is, that even while reading an Ancient Egyptian text in the original, one is in fact reading its translation. The egyptologist inevitably inserts – to a certain extent – in the words of the Egyptian language his or her own habitual understanding of their meaning and thus he, or she is as if translating the Egyptian words into modern language. On the other hand, those who read the translation of an ancient monument, actually read a translation of the translation (Compare: Steblin-Kamensky 1984: 14).

The second barrier is the written fixations of the words, because the egyptologist naturally tends to conceptualize, that the purpose of the research are the written representations themselves, i.e. the manuscripts, the material monuments containing ancient texts, but not the inner message, the spiritual world enciphered in those texts (ibid.).

There is a third danger, due to disregarding the simple law governing the history of all languages, namely, that appearance of words as a rule occur not earlier than their corresponding concept. Because of that, the absence of a linguistic expression of one or another notion excludes the possibility of proving the existence of that notion in human consciousness. The present study has been built on that principle – *what does not exist in the Egyptian language, does not exist in the world of Ancient Egyptians either.*

The aim is to study the morphology, structure, and separate building units of Classical Egypt, yet not in fragments, but subordinated to a uniform law. As various words, concepts and ways of expression would become meaningless if they do not subordinate to the relevant laws of a certain language, so would written facts recorded in writing in neat order in filing cabinets, but withdrawn from their natural environment, lose a significant part of their informativeness.

As a rule, the scientific approach is realized, firstly by collecting various texts, which are referenced and filed in cabinets, and secondly, by seeking the historical roots of the specific phenomenon. The result is that the inherent contents is lost forever. Let us imagine that we have put down in separate index-cards the complete Old Testament, following which we are trying, based on that card-box information, to obtain an idea of the Judaic history. I will try to avoid such an approach as much as possible. That is the reason for this study to be organized around one text, placed in a dialogue with the accessible texts of the epoch.

Chapter One is devoted to the world of Classical Egypt. In Egyptology, under Classical Egypt is to be understood the Middle Kingdom, and in particular the Twelfth Dynasty. In my understanding, however, Classical Egypt comprises almost the whole third millennium B.C., i.e. the Old Kingdom, the transition to the Middle Kingdom, and the very Middle Kingdom. The reason for this understanding

is rooted in the policy of the kings of the Middle Kingdom, who announced an era of Revival and restoration of everything, which is Old Egyptian (Franke 1994, 1995).

The Old Kingdom, the First Transition Period and the Middle Kingdom are represented exceptionally well with a detailed bibliography (See: Perepelkin 1988a: 326-420; 599-602; OHAE: 89-183, 456-461). A separate history of the Old Kingdom has not been written yet, while the Middle Kingdom has been the subject of specialized studies (Grajetzki 2006).

Chapter Two, which is the main corpus of the study, represents a source study of pHermitage 1115, containing the text, which describes the encounter and the discourse of an Egyptian man with a deity. The text is considered in a dialogue with the texts of the epoch, i.e. the principle is followed that in order to understand an ancient text, one has to study all the other ones that are accessible. The uniqueness of the presented papyrus lies in the fact that it contains the most ancient evidence of prayer and of sacrifice, committed without the mediation of priests and is the most ancient story, describing a meeting of a man with a deity, without the human deserting his body. As compared to other religious texts, mentioning similar encounters in the process of the transformation into the hereafter, in pHermitage 1115 the Egyptian crosses the southeastern boundary of the inhabited world and finds himself in the realm of the deity. Traditionally, the text is considered to be the most ancient specimen of adventure literature, but a careful analysis discloses, that it is an esoteric text, which describes mechanisms for trespassing the Worlds, throws light on the nature of the deity and its world, and guides the human beings by instructing them as to how to conduct themselves under such extraordinary situations. And most importantly, the papyrus reveals the image of Egypt such as it appears in the eyes of the Egyptian and of the deity. This is precisely what the current research is devoted to, being actually the first compre-

hensive publication of pHermitage 1115. Photos of the papyrus with hieroglyphic transcription of the text were published approximately one century ago by Vladimir S. Golenischeff (Golenischeff 1913). An attempt for a philological commentary is contained in the monographic work of H. Goedicke (Goedicke 1974). The bibliography on the various related problems is immense (Simpson, LÄ V: 619-22; Kurt 1987; Baines 1990: 55-72; Ignatov 1994).

The study “The Morphology of Classical Egypt” is the first issue of the text, presented word by word, row by row with its whole source basis and in a dialogue with the texts of the Classic Egypt. On the basis of a volume source corpus, the Monography presents the image of Egypt in its dynamics, as depicted by representatives of the Egyptian civilization. My personal intervention with comments and by expressing my own opinion is only where necessary.