

⁹ K. Musofirov, Socialnye dramy T. al-Hakima (Social dramas of T. al-Hakim), Tashkent 1972, p. 4.

¹⁰ T. al-Hakim, Šā'ir 'alā'l-kamar, p. 90 l. 9.

¹¹ Ibid., p. 113 l. 10.

¹² Ibid., p. 91 l. 9.

¹³ Ibid., p. 86 l. 13-15.

¹⁴ T. al-Hakim introduce the similar problem in very interesting play at-Ta'am li-kulli fam (The food for everybody), al-Qāhira 1963.

¹⁵ T. al-Hakim, Takrīr kamārī, p. 64 l. 15, p. 65 l. 12.

¹⁶ Ibid., p. 65 l. 4-5.

¹⁷ Ibid., p. 62 l. 11-13.

Albertyna DEMBSKA

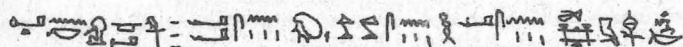
A NOTE ON HERODOTUS II,80

Salutations and honour, the customary forms of kindly respectful address, are usually expressed by formalized gestures. They are shown especially on meeting or on occasion of ceremonious approach. Existing in all periods of history and in all cultures, they have taken many forms, including bowing, kneeling, prostration and various gestures of hands and arm.

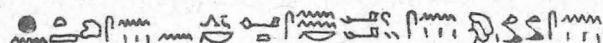
Herodotus, Greek historian who at different times¹ visited Egypt and made a long stay there was fascinated by this country and its age old civilization developed independently of all Hellenic tradition. He expressed this fact in his history of the great Persian wars of invasion where he had an occasion to describe Egypt, the people who inhabited it, its natural production, divine, geographical position, monuments and so forth. Herodotus had the first-hand knowledge of many facts he described; it refers to important information he compiled and small events as well². Moreover, being a clear-sighted man he got sight of many events more or less important and took them into his work. As one of the examples may serve his account of the Egyptian salutation where he states: ἀντὶ τοῦ προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι προσκυνέουσι κατυέντες μέχρι τοῦ γονατος τὴν χεῖρα³ "instead of speaking to each other when they meet in the streets, they make an obeisance sinking the hand to the knee"⁴.

What Herodotus tells about this respect greeting by young Egyptian who came before an older person, Egyptian art has on pictorial records from older times, the Old Kingdom. A pretty well representation there is in the relief discovered in the sun-temple of Ne-Weser-Rē^C, one of the nine kings of Dyn. V. It represents few persons, subjects of the king, paying respect to His Majesty; they are coming a little bow with their arms as even automatically very near to their knees⁵. Another example may be the relief from the tomb built at the times of Dyn. XVIII for Hwv, viceroy of Kush. In a similar way a group of nobles express the respect to Hwv.

According to interpretations concerning this part of Herodotus text made hitherto, this greeting is reflected by the Egyptian texts in the following terms: hw m ksw "come bowing", ksw "bow"⁶, h,b "be bent (of arms)", h,m "bow down", hms "bent (the back in respect)"⁷. Those terms are too much of broad meaning and they do not express precisely the way of greeting described by Herodotus. There is another example which, as it seems, illustrates the opinion of Herodotus univocal. There is a sentence that is contained in one of prayers copied on a papyrus composed in IV B. C.; it is Schmitt papyrus (no 3057) kept in the Egyptian Museum in Berlin. Among many texts copied on it there are liturgical utterances for funerary purposes. An orator uttering one of them informs what happens when the doors of the *Dat* are opened, and the deceased has approached the Netherworld. Then he states: (col. 13, 14/15)



di n.k iry/w/ ^Cw ^Cwy.sn tp rdwy.sn h^C.sn di m hsf.k "doors-keepers put for you their hands on their legs. They rejoice here in meeting you". And again, in another utterance from this great collection copied on the papyrus, when the gods see the deceased... (col. 12, 30)



hntš.sn n iw.k dī.sn n.k^c wy.sn tp rdwy.sn "they are glad of
your coming. They put for you their hands on their legs".

However those sentences do not describe the attitude of bowing in front of an older or higher rank person, as the above quoted terms, they explicit in stating that guardians as well as gods welcome the deceased: hands are put on the legs. (= knees). This fact coincidents with the information got from Herodotus when he describes the respect all young people owed to an older person. So that religious texts are also valuable to understand manners of everyday life in Ancient Egypt.

NOTES

- ¹ He must have visited Egypt after 460 B. C. as far south as Assuan, cf. A. D. Godley, Herodotus, with an English translation, vol. I, p. VIII; according to J. A. Wilson, Herodotus in Egypt, Leiden 1970, p. 1, it was somewhere about 450 B. C.
- ² Cf. A. D. Godley, op. cit., p. XIII.
- ³ Herodotus, II, 80.
- ⁴ The History of Herodotus, translated by G. Rawlinson, New York 1956, p. 107.
- ⁵ F. W. F. v. Bissing, H. Kees, Das Re-Heiligtum des Königs Ne-Woser-Re, vol. II (Leipzig 1923), plate 23, 56a. For the very detailed description of this picture see H. Müller, Darstellungen von Gebarden aus Denkmälern des Alten Reiches, MDIK, 7. (1937), p. 91. Cf. also N. de Davies, A. H. Gardiner, Tomb of Hwv, viceroy of Nubia in the reign of Tutankhamun, London 1926, pl. V, VI.
- ⁶ "Bowling" indicates not always the attitude of greeting, cf. H. Müller, op. cit., p. 93.
- ⁷ L. d. A., vol. II, Lief. 4, 577, b; H. Müller, ibidem, p. 92-93.