


How does Baby Swaddles  look like a Divine Offering
in Ancient Egypt? "Linguistic study"

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Abstract:

Swaddling is a practice of wrapping infants in textile or similar cloths so that the movement of the limbs is tightly restricted. Swaddling bands are often used to further restrict the infant. Baby swaddles are provided to the mother of the gods for the sake of her daughter, here are the questions; is swaddling good for babies? And how was it employed in the ancient Egyptian language? The term is mentioned in some few sources which are not many so we found out the texts were engraved and photographed on the walls of the temples of Edfu, Dendara, and in Mammisi. Accordingly, at her birth, Isis was covered in swaddling clothes, as the text states. In this regard, questions were raised: How action influences perception in infants? And how long do you swaddle a baby after birth?

To answer these questions, we have to realize the fact that the practice of swaddling babies and wrapping them in bands of textile is an old Egyptian practice that is still practiced nowadays. Swaddling bands are long strips of fabric, usually made of linen, wrapped around the baby rather like the bindings in a mummy. But, is there a specific type of textile used in swaddles? And how do we swaddle a baby? To get the best answer we should study a number of ways in which to swaddle the baby.

Keywords: swaddle, diaper, baby wear, baby cover, divine offering.

المخلص:

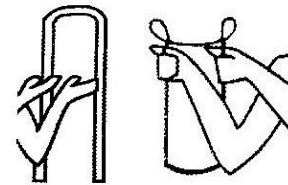
التقميط هو مُمارسة يتم فيها لف الرُضع بقماش أو أقمشة مماثلة بحيث تكون حركة الأطراف مقيدة بإحكام، غالبًا ما تستخدم أربطة التقميط لتقييد الرضع بشكل أكبر. يتم تقديم قماط الأطفال للإلهة الأم من أجل إبنتها كما جاء بالنصوص وفي هذا الصدد طُرح عددًا من التساؤلات هل التقميط مفيد للأطفال؟ وكيف تم توظيفه في اللغة المصرية القديمة؟ في هذا الصدد ورد مصطلح القماط في بعض المصادر القليلة مثلما وجدنا على جدران نصوص معابد إدفو ، دندرة، وفي الماميزي (بيت الولادة) فعند ولادة إيذة كانت مُغطاه بالقماط تبعًا لما ذكرته النصوص. من هذا المنطلق وُجدت عدة تساؤلات كيف يؤثر التقميط على إدراك الفعل عند الرُضع؟ وما هي مدة تقميط الطفل بعد الولادة؟ للإجابة على هذه الأسئلة علينا لأن نُدرك أن ممارسة تقميط الأطفال وفهم أشرطة القماش هي ممارسة مصرية قديمة ومازالت تمارس حتى الآن. عادة ما تكون مصنوعة من الكتان ملفوفة حول الطفل مثل الأربطة الموجودة في الموميا. لكن هل هناك نوع محدد من الأقمشة هي المستخدمة في القماط؟ وكيف نقوم بتقميط الطفل؟ لكي نحصل على إجابة مُثلَى كان لزامًا علينا أن ندرس عدد من الطرق التي يمكن من خلالها يتم تقميط الطفل.

الكلمات الدالة:

قُماط، حفاضة، لباس طفل، غطاء طفل، قريان إلهي.

Overview:

Swaddling bands were often used to further restrict the infant, there are many questions that we have to ask and to answer them, and we have to realize the fact that the practice of swaddling babies and wrapping them in bands of textile is an old Egyptian practice, which is inherited until now. Swaddling bands were long strips of fabric, usually made of linen which was wrapped around the baby rather like the bindings of a mummy. It comes to mind, is there a specific type of textile used in swaddles? And how do we swaddle a baby? To get the best answer, we should study several ways in which to swaddle the baby.

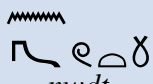



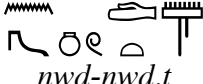
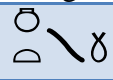
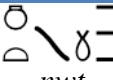
What is swaddling?

Swaddling is a practice of wrapping infants in textile or similar cloths so that the movement of the limbs is tightly restricted¹. Swaddling bands were often used to further restrict the infant². The term "Swaddling" is mentioned in some sources which are not many so we found out the texts, we need now is the inventory represented in the following table:

Discussion:



Table 1: Linguistic sources of swaddling;

Writing forms	Sources	Texts	
 <i>nwdt</i> (diaper), (swaddling cloth)	Wb II,217 WPL,895	ME,25	MD, 110
		E.V,284	
		E.I,124	E.I,311
		E.I,428	E.II,115
		E.II,128	E.III,132
	Wb II,225,12-14 MedWb 451 FCD 128	Pap.Boulaq, 13	
		Opet,88	Opet,133
		Opet,165	Opet,315
		Bigge 40	

 <i>nwd-nwd.t</i> (swaddling clothes)		Pap.Ebres 49,22-50,1
	Wb II, 217 LD 231 LES 4, 8, 12 LRL 9V6	Horus and Seth Story,48
 <i>nwt</i> (yarn, Fabrics)*		Pap.Brit.Mus 10326 DendTIsis, 181

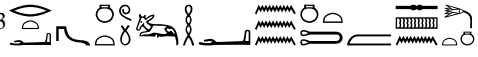
Q¹: How we do swaddle a baby?	Pap.Ebres col.49/50
	Opet.133, 165
	MD,110
	Figure I-IV

Discussion:


The infant (*nn*)  would be wrapped up, in cloth with only his face left exposed, the cloth was held in places by fabric bands or strips that crisscrossed, and the infant was immobile. As for the details: swaddling consist of six 'pieces or bands' of linen, without sleeves, and a cradle with a pillow and blanket³, were also listed in one inventory of items sent along with a child to his wet nurse *mn*^c*t* ⁴. There are instructions that we should take into account the practice of baby swaddling, we find note that incense, ointments, and oils were the main elements when swaddling a baby⁵.


If we go deeper into that part, we will find detailed instructions; it can be summed up in the following points:

- **Moisturize the swaddling and dip it in the lotus fragrance.**

Whereas read in (Opet, 133); ¹³³
rdt nwdt iwht ntšt m sšn "Bring a moisturizing swaddle Infused with lotus fragrance". (Plate I)

And it repeated the same paragraph in (Opet, 165);

|₁₆₅  rdt nwdt iwḥt m sšn "bring a swaddle infused with lotus fragrance". (Plate II)

In addition to (MD, 110)  mn.n.t̄ nwdt id ḥprt ḥr nḥn iwḥ mdt ḥn^c nḥb "Take to yourself the swaddling clothes, o the child, it was created for the child, unguent floods with louts" (Plate V)

Note: In it a note that swaddling should be moistened and sprayed with lotus, just as we do now, the mother will put the swaddling over her baby and apply paint to moisturize his skin. In order to avoid the sensitivity of her baby's skin to the swaddle, due to the fact that it remains for several hours⁶.

▪ **Changing the swaddling three times a day.**

Note: The number of changes appears inadequate, yet it must have been found quite acceptable as provided. However, could have been added more times done, but only when there was extraordinary need as when the baby had diarrhea. Yet, there is no clear evidence of how often children had their swaddling changing in actual practice in ancient Egypt⁷.

▪ **Swaddling was removed in bath time.**


Note: but it may be having been taken off at other times too, which must be clarified that swaddling⁸. Because the case of the baby in swaddling had no freedom of movement while he needed it, we find him without the slightest power of motion. His little waist is surrounded by stays⁹.

▪ **Swaddling bands to be cleaned and dried.**

Because of course we use it to keep the child from getting wet, this affects his psychological mood.

Note: songs¹⁰ are traditionally sung by wet nurse. Thus, an infant that was well cared for would likely have had his swaddling completely changed.

▪ **Rub baby in the milk if he is in swaddling clothes.**
Whereas read in Pap.Ebres col.49/50;


ir wnn.f hr nwdt sin tw n.f hr irtt in mn^c.t.f kf3 r hrw fdw (If he be
in swaddling clothes, one should rub (it) together for him in the
milk, just as it flows forth from his nurse for four days)¹¹.

Q²: Is swaddling good for babies?

Pap.Boulaq 13, XI


E.V284

Discussion:

Baby swaddles are provided to the Goddess's mother for the sake of her son or daughter, this applies to humans; since the ideal and basic uses are transferred from gods to humans as an application on the level of humanity. in addition it is noted that diapers were not included in the inventory¹².


From this, we have to show the benefits of swaddling for babies:

▪ **Provides a major protection for the child from the dangers of the outside world¹³, as we read in:**

(Pap. Boulaq 13, XI) 
iw.i m ht.tw m mwt bw rh nwdt m rrw "I was in my mother's
womb, do not know, in babies napkins, I run away..." nwdt is
probably here for (babies napkins)¹⁴ as the mother's womb has
just been mentioned by Heikal¹⁵, the speaker is probably
defending himself against an accusation and says that he was
then too young to do whatever he was accused of. This includes a
definite metaphor for protection thanks to swaddling.

▪ **Provides activity, improves heart rate, and reduces crying, Improves external appearance and internal hygiene.**

As a recent medical study of swaddling has shown swaddled infants are extremely active, their hearts slow down, they cry less, they sleep far more¹⁶, **whereas read in (E.V284);**


*sšr hnk nwdt mdt dd mdw mn n.k nwdt iwḥ
 m nḥb n irt-Hr ir.s s3.k dmi ʿš3.s r wd3 ḥwt.k sšp.k styw mi 3ḥty*

"Offering the swaddling clothes and the unguent, Words spoken, take to yourself the swaddling clothes which flood from louts for the eye of Re, it make your protection, its quay to protect your limbs and to illuminate with rays like the horizon-god"(Plate III).

Note: Here is a sign and an explanation that swaddling is protection and that by using it the mood of the child improves and becomes clean which is reflected in its external appearance.

It is worth noting that, Swaddling was often so complicated; it took up two hours to dress as an infant.

▪ **Promote strong, straight bones.**

Because, it held the limbs of the baby firmly, though not tightly¹⁷, it contributes to raising the baby as Fildes indicated¹⁸.

▪ **Gives a sense of security.**

Because, these ties transfer the child to the state of being in his mother's womb¹⁹

▪ **As a healing band.**

Since the lotus is an essential element in it, we can enumerate the many benefits that focus on the swaddle, because it depends on its use on the lotus ointment for the baby. We find that it helps²⁰;


- Reduce the temperature.
- Headache treatment.
- Constipation treatment.
- Body calming.



- Antispasmodic.
- Infections treatment.
- Activates the energy centers of the body.
- Improving the body's immunity.



Note: In addition, rubbing it with milk gives the child sanctity and purity, and through it he can maintain his permanent youth²¹.




Q ³ : When do we swaddle the baby?	Pap. Westcar. 11,3
	ME, 25
	DendTIsis, 93
	DendTIsis, 161, 181

Discussion:

Since the childbirth and reception process begins, the child goes through several stages until we reach swaddling, we must start from bricks²²  *ifd m dbt*, was used in childbirth to raise a woman above the ground and to make the child more accessible to her helpers. Four bricks, stacked in pairs.


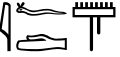

The ancient Egyptian Personified the bricks used in birth as a goddess of birth  *Mshnt*²³. As a reinforcement of the idea that the first person to receive a child is  *smsi*, midwife²⁴, that took the title inat as Fischer explained it²⁵. In this case each of the newborn triplets is said to be placed on *ifd m dbt* immediately after he has been cleaned and his umbilical cord has been cut, and his fate is pronounced²⁶.

Because the word *ifd / ift*   is given a fabric determinative in the text, this phrase has been translated (a cushion on bricks) or even a pillow of cloth, however, the baby, could have been moved off the bricks when the mother was ready to use them again, or different sets of bricks could easily have been used for each birth, that bricks are an unsuitable place to lay a new-born baby²⁷.


Staelin²⁸ conclude, that the phrase refers to a brick-shaped pillow (as a bed) ,  (cloth-bed, sheet), the explanation for the use of the cloth determinative  is to be found in a confusion with the word *ifd*²⁹, the association of cloth with the brick platform may have been reinforced because, a cloth was put over the bricks³⁰ or, more likely after all, the baby was swaddled in linen after he was cleaned³¹.

What confirms that is what came in;

▪ **Westcar Papyrus³², as we read;**

 *rdi hr ifd m dbt* (he has placed on a couch brick). **Note:** Perhaps it meant here, it prepared for him brick birth which Covered by linen fabric, named *ifd*  defined by the Berlin Dictionary, it is a linen fabric that appeared from the era of the old kingdom until the era of the new kingdom, and this fabric was used as an offering Since, old kingdom as it was used in the other world, according to, what was stated in the Book of the Dead, it was used as a mattress for offering tables in the other world, and it was called *hdt*  (which lights the face of the gods).and of course its color is white³³.

▪ **ME.25, as we read;**

 *Nswtt-bitt mwt irt mwwt mwt-ntr n tpy n hrdw* "Queen of upper and lower Egypt, the mother who creates the mothers, the god's mother of the elder of the children".

Note: this swaddle is presented to Hathor, who gave birth to the first child. This paragraph is related to the offering formula for the same previous text ME, 25 between the king and the Goddess Hathor. (Plate IV)

▪ **DendTisis, 161, 181, as we read;**

¹⁶¹ 

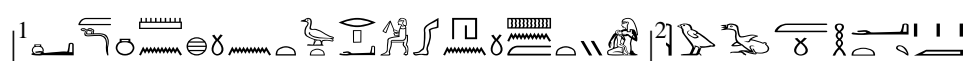
Dd mdw ii n.i hr.t nbt mnht wsrt m st mshnt in.i nt hdwnnm ^cwy
htpt htp ib.t "Words spoken, I come to you for you, lord of the
Mansion of clothes, thee strong one in the place of the birth
bricks, I bring for the milk and the clothe [upon] the two hands of
Hetpet to satisfy your heart"

¹⁸¹ 


Dd mdw ii n.i hr.t hnt st-Mshnt snt mnht n
Wnn-nfr-m^{3c}-hrw in.i irtt nfrw n wrt db3n.t s3t m mss "Words
spoken, I come to you for you in the Place of the birth bricks, o
the excellent sister of Wenn-nefer, justified, I bring to you the
milk and the wine for the great one and cloth the daughter with
the clothe" (Plate VII-VIII). These words are specific to Isis, as
Cauville mentioned³⁴.

Note: these linguistic citations that confirms that the wraps are
received by the woman immediately after the birth of the baby.

▪ **DendTisis.93, as we read:**

¹ 

hnk mdt mnht imm s3t rp^ct bhn n hnmt iw t3m h^cwt si3 "Offering
the unguent and the clothes to hide the daughter, the princess, the
cloth is to the nurse, cloth the limbs of the flacon" (Plate VI).

Note: Covering the body here is an indication that the woman, as
soon as she gives birth, breastfeeds her child, so she needs a
cover, In addition to covering her baby with swaddle. In this
context, in the previous example, not only the detailed
instructions are shown, but also we find another term used to
mean swaddling clothes,  *t3m*³⁵ that is mentioned in
some texts³⁶.

Q⁴: Is there a specific type of textile used in swaddles?	Me.25
	LES.48
	LRL.19


Discussion:

There is a claim that the ancient Egyptians were not swaddling their children because the painting showed them naked, but swaddling has been practiced, for Hippocrates³⁷ mentioned the Egyptian swaddle as an occasional figurine showing swaddling clothes. And by studying the different types of fabrics in ancient Egypt and examining all the scenes for children, we found some little references for some types of linen used in swaddling³⁸ such as:


▪ **Mamisi³⁹ of Edfu temple, as we read: (ME.25)**




sšr ḥnḳ nwdt ḏḏ mdw nwdt n.k idmy ḥpr.ti ḥr tk3 nḥn n nbwt ḥnt ḥwt-mnḥt mdt r siwh m nḥb n Mshnt ḥ3w m ḥnm.s
 "Offering swaddling clothes, Words spoken, your swaddling clothes are to you, o child (IHy)⁴⁰, it was created to illuminate the child of the golden one in the Mansion of clothes, and unguent is to flood from louts in the birth bricks, your ingredients from its smell"⁴¹ (Plate IV).

Note: We note here the word *idmy*  It is a linen fabric famous for its red color, a species that has been known since the beginning of the dynasties and three cities were famous for its manufacture (Sayes, Ahnasia, Horbet),it was associated with deities (Tait⁴², Ra, Horus), the meaning of his name (fits it), and this type appeared in the second dynasty and many scientists have decided to linked it with red or more precisely the link of its dye in red. There are opinions of a link in green or brown⁴³.


▪ **LES⁴⁴, as we read:**



 *šri wn n ins ini n w^c h3 pw ti nwt* "The red cloth was brought to the child and put these swaddles around him"⁴⁵

Note: It is noted here that the type of fabric is marked as red color *insy*  he first appearance of this fabric was in the pre-dynastic era.

As the Italian mission were found the type during excavations in Al-Jabalain. It was manufactured in places attached to the temple, and it had great importance in the other world, even it has a place for weaving in the other world bearing its name⁴⁶.

▪ **LRL⁴⁷, as we read:**

 *km3 mtw.k dit.k n.f di it mtw.k dit sht.f n3 nwt mtw.k hr.k n n3 ʿ3t*
⁴⁸ "You do, give him barley and weave the swaddles for him. You do weaving ʿ3t"

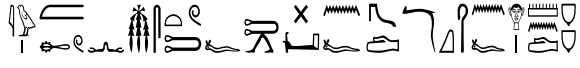
Note: We note here the error made by the writer, where the word ʿ3t is supposed to be written in this way  It is not  As it means here a kind of fabric called a3t ,It is delicate and has been used since the second family and was one of the finest types of linen fabric, The city of Sais was well-known for its industry, as it contained a closet of *mnht-rsnt* It is worth noting here that the use of this type in the ligaments treated for the severity of his tenderness and was also used as an offering in the graves and in the manufacture of priestly garments⁴⁹.

Reminder: Significantly, the uses were secular as well as religious, as an offering used by kings to the gods; this is what is known as textile offerings⁵⁰ as we see above.


Q ⁵ : What are the religious and royalist connotations that made the swaddling clothes divine offering?	Urk.II,34,2	Bigge 40,4
	Opet 88	Opet 134
	E.I,311	E.I,428
	E.II,115	E.II,128
	E.III,132	Luke 2:7,11

Discussion:


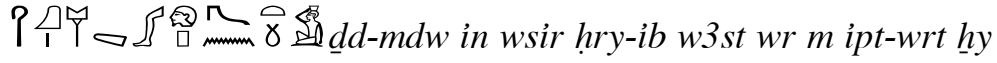
The scenes and inscriptions show that the woman during childbirth was sitting in a squatting position on two pieces of stone. Then, in order to put the woman in a more comfortable position, this brick was developed, so it was replaced with the chair (it has a space in the middle and an opening in the front) which was called *mshnt*, then a piece of cloth, a carpet and a pillow were added. In order for, the woman to avoid the roughness of feeling the chair (which later became similar to the throne of the gods).⁵¹ From this point of view, we find many texts that mentioned the swaddle as (the cloth that was placed on the birth chair). **The following texts reinforce the same idea; whether through royal or religious sanctity;**


▪ **Urk.II,34,2 as we read;** 
iw m ht.w n mstw.f iti n.f nwd hk3 n.f hr mn't "I am the ruler over his swaddle, I am the one who ruled while I was breastfeeding".

▪ **Bigge.40,4 as we read;**


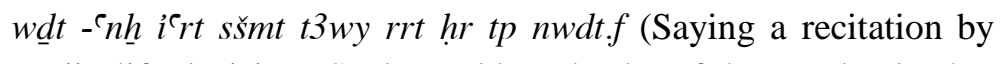

[mri 3st] *Ntrt di nḥ nbt i3t w'bt šps wsrt hntit snmt ntrt 3t hnwt šm'w mḥw iti.t m ḥp.t dw š3't wrt ḥprt hnt iw'n.s t3 dw hr nwdt.s nts pw m niwt nbt hr sn.s wsir mri* (Live the good goddess, given life, mistress of Ahaton, the August, the Heroine, within Bigeh, great *Wd3.t*-eye, mistress of Upper and Lower Egypt, princess in the ends of the world, primeval goddess, who came into being at the beginning! She inherited the Two Lands while she was yet in her swaddling clothes. She is in all cities with her beloved brother Osiris)⁵².

▪ **Opet.88, as we read;**

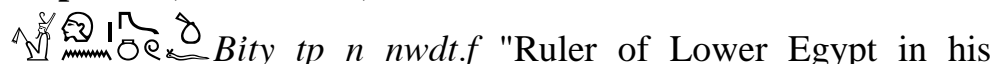



*dd-mdw in wsir hry-ib w3st wr m ipt-wrt hy
 šps hnty hwt-wttiw t3wy hk3 ndb tp nwdt.f* (Saying a recitation
 by Osiris Sitting above Thebes, the great in Opet, the noble child
 in the birth mansion, the heir of the two lands Foundation ruler
 above his swaddle)⁵³.

Note: the original writing with the sign  is not understood but may be connected with the offerings made by a son and heir to his deceased father.⁵⁴

▪ **Opet.134, as we read;**

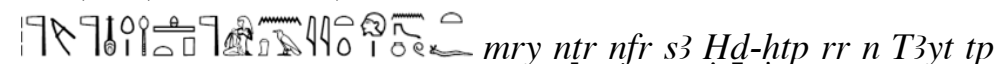
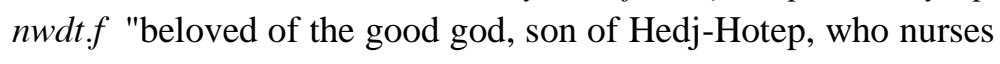


*Dd-mdw in w3dyt
 wdt -nh i'rt ššmt t3wy rrt hr tp nwdt.f* (Saying a recitation by
 Wajit, life decisions Snake goddess, leader of the two lands, that
 nurse of Horus suckles over his swaddle).

▪ **Opet.315, as we read;**

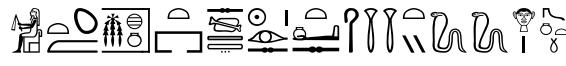


Bity tp n nwdt.f "Ruler of Lower Egypt in his
 swaddle"

Note: the previous linguistic citations confirmed not only the sanctity of the swaddle, but we also the fact that it was taken as a royal epithet.

▪ **E.I,124, as we read;**




*mry ntr nfr s3 Hd-htp rr n T3yt tp
 nwdt.f* "beloved of the good god, son of Hedj-Hotep, who nurses
 from Tayet upon the swaddling clothes"

▪ **E.I,311, as we read;**

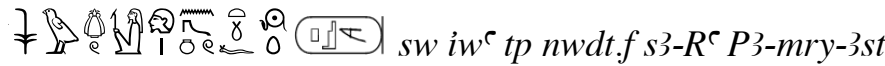
 *špst m st-mšhnt siw^c t3wy*
R^c ir sy mwt.s ḥk3t w3dty ḥr nwdt "The noble one in the Mansion
of the birth bricks, heir of the two lands, Re who creates her and
her mother is thee ruleress of the two Uraei on the swaddling
clothes"

▪ **Note:** It is also used as a divine epithet, we find it here as
epithet to Goddess Hathor.


▪ **E.I, 428, as we read;**

 *ḥnh Hr nfr s3 ḥd -ḥtp rr T3yt*
tp nwdt.s "living god Horus, son of Hej-hotep⁵⁵, a baby of Tatit,
over his swaddling clothes.


▪ **E.II,115, as we read;**

 *sw iw^c tp nwdt.f s3-R^c P3-mry-3st*
"He is the heir on his swaddling clothes, son of Re, the beloved
one of Isis"

▪ **E.II,128, as we read;**

 *Dd-in šps s3*
wr t3-tnn sw šcy tp nwdt s3-R^c P3-mry-3st "He is Shay upon the
swaddling clothes, son of Re, the beloved one of Isis"

▪ **E.III,132, as we read;**

 *Nb t3 ḥk3 Nhn ḥr nwdt m*
t3wy m sšr(w).f "The ruler of the earth, the ruler over his
swaddle, the protector of the two lands with a swaddling"

▪ **As for the linguistic continuity of the idea of swaddling, we read in coptic in Luke:**

(2:7) ΟΥΟΣ ΑΣΜΙΣΙ ΜΠΕΣΩΗΡΙ ΠΙΩΟΡΠ ΜΜΙΣΙ ΟΥΟΣ
ΑΣΚΟΥΛΩΛΦ ΑΣΧΛΦ ΉΕΝ ΟΥΟΥΝΣΦ ΧΕ ΟΥΗΙ ΝΕ ΜΜΟΝΤΟΥ
ΜΑ ΜΜΑΥ ΠΕ ΉΕΝ ΠΙΜΑΝΟΥΟΣ "and she bare her son the first
born; and she wrapped him, she laid him in a manger, because
they had not place in the place of lodging".



(2:12) ΟΥΟΣ ΦΑΙ ΠΕ ΠΙΜΗΝΙ ΝΩΤΕΝ ΕΡΕΤΕΝΕΧΙΜΙ
ΝΟΥΑΛΟΥ ΕΦΚΟΥΛΩΛ ΟΥΟΣ ΕΦΧΗ ΉΕΝ ΟΥΟΥΝΣΦ "and this
is the sign for you; you shall find a child wrapped, and lying in a
manger"


Note: luke's gosbel records that Mary wrapped her newborn baby son in bands of cloth⁵⁶. (Figure V) A-B


According to this point of view, we can say that swaddling is the first divine task presented to women in the postpartum period, where after the goddess cut the navel cord, washed the child and laid it on a pillow of cloth, also swaddled with a baby cloth⁵⁷.


The divine purpose of swaddling: Swaddling disguised the baby as if a Mummy; to kick the evil spirits out the baby, as the swaddling bands, is his divine mission protecting baby⁵⁸. The wrapping also symbolized the god Ptah, a god of protection⁵⁹. Swaddling clothes, also offered with sweeten cake and milk to encourage lactation of the new mother⁶⁰; these are the elements of complete divine care for the child.

Conclusion:

1– It can be said that there are other terms that have expressed swaddling clothes in contrast to (*nwdt*) , such as (*t3m*)  which is mentioned in some texts that are not frequently compared with *nwdt*.

2- The exact description of swaddling clothes we find it as being only (*w3b*)  (diapers). They are equal in their full description in terms of use and quality. It can be also stated that the ancient Egyptian assigned another name to it; or we can say gave it (a description) so it was swaddling. So, that description was a description of the process.

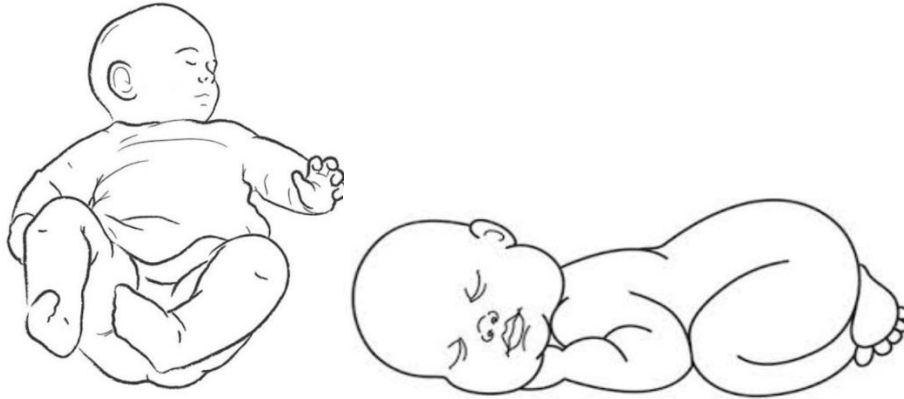
3- According to the ancient Egyptian keenness to care for the child in general, and to focus on details in particular, there is a difference between the male child swaddling and the female child swaddling. As it is stated in the previous pages, (*bhn*)  this type of linen was used for female swaddling.

4- Although, (*idmi*)  it was widely used in later times and varied by prices and fabric materials used in the process of swaddling, but this was to suit all people. There was the luxurious type from it used by nobles and kings or even presented from gods to gods, from gods to kings, and there was less for the public.

Finally, what ancient Egypt created it is what we do now that we have to moisturize the skin of our children when we swaddled them by using some ointments or moisturizing oils. Egypt was a great precedent overall time and place, whether ancient or modern.

Catalogue

Figure I



Imaginary figure of a child in a lying position (© Done by the author)


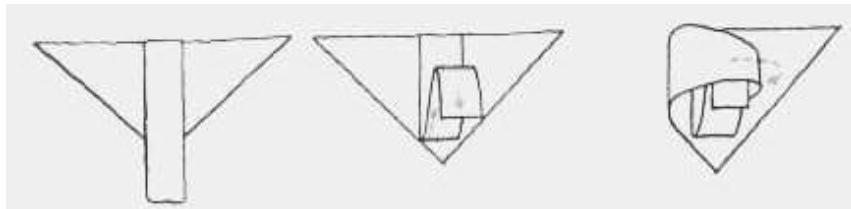
Pre-Swaddling; mother put her baby in lying position, and applying paint to moisturize his body skin, with lotus paint *sšn*  the entire body is painted (chest, back, arms, and swaddle area)

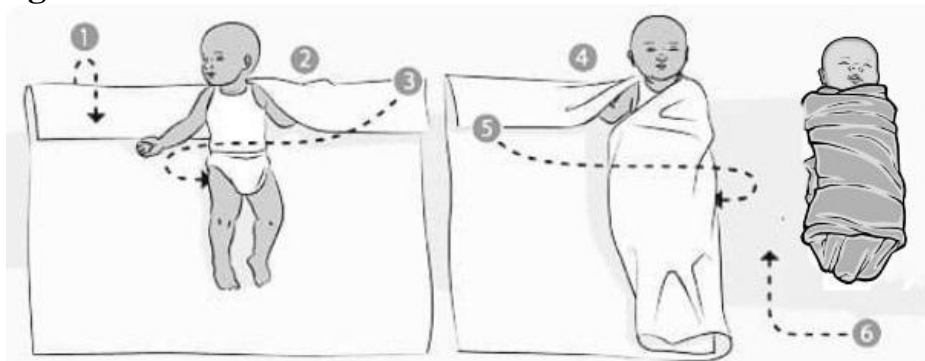
Figure II



Imaginary figure of a roll diaper (© Done by the author)

Raise the middle side and wrap it on the child's lower body, then wrap it tightly to the right and left.

Figure III



Imaginary figure of the six bands of the swaddle (© Done by the author)

These swaddling bands of linen without sleeves, and a cradle with a pillow and blanket, it is wrapped on the child in six stages or six turns, as shown in numbers, the bandage no.6 The baby looks like a mummy represents the last bandage and the final shape of the swaddled baby.

Figure IV



Description: Red burnished terracotta, New kingdom, 18th Dynasty.

Figure vase; woman holding a swaddled baby, the vessel shows a kneeling woman with long hair falling over her shoulders and down her back; she cradles a child in her arms and lifts it to her right breast. A spout, with attached handle, rises from the women's head, that figure; perhaps is wet nurse, and that spout is through which the milk is poured (is a symbol of breastfeeding)

Source: Museum of fine arts, Boston, No.1985.336, Nursing woman vases. Chapel, A., *Mistress of the house mistress of heaven*, (New-york, 1996), Fig.10b

Figure V



(A)-Imaginary figure of Mary holding her swaddled baby as continues practice in Ancient Egypt (© Done by the author).



(B)-The Holy Mary and Jesus in the swaddle.

Source: Hosein M., and others, «A Review of the role and importance of swaddling in Medicine», *IJP* 6, (2018).

Plate I



A scene depict the king offer the swaddle cloths impregnated with lotus and milk.

It was a single painting covering the entire wall in the West; the king presents the swaddling clothes to the young Horus, breastfed by his mother, Isis. The king is preceded by Nekhet, Wajit, Thoth and Khnom. In the east, the king, presence of Meskenet mows the offer of milk to the young god. **Source:** Opet, 133-134(T), South room (IX), South Wall, 1st register, 1st scene.

Plate II

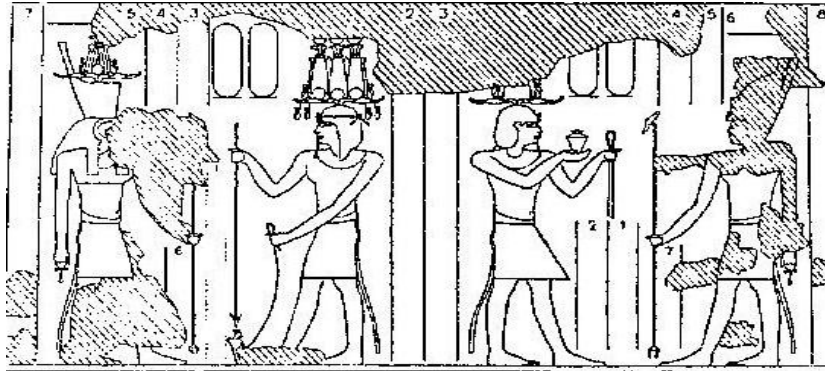


A scene depict the king offer the diaper cloth impregnated with lotus.

In the central part, figure Opet, assisted by Wajit, on the left and by Nekhet, on the right behind Wajit, is the king, headdress of the Pschent who presents the swaddling clothes for the unborn

child. The king is followed by his two wives, the two Cleopatras. Nekhbet is followed by Thoth, Hou and Sia. **Source:** Opet, 165(T), Sanctuary (X), East Wall, 3rd register, 1st scene.

Plate III



The king stands facing the god Ihy in two scenes;

The right side, the king stands on the left facing the deity who is standing on the right and the king presents to him in his right hand a bowl of lotus oil while the swaddle is in his left hand.

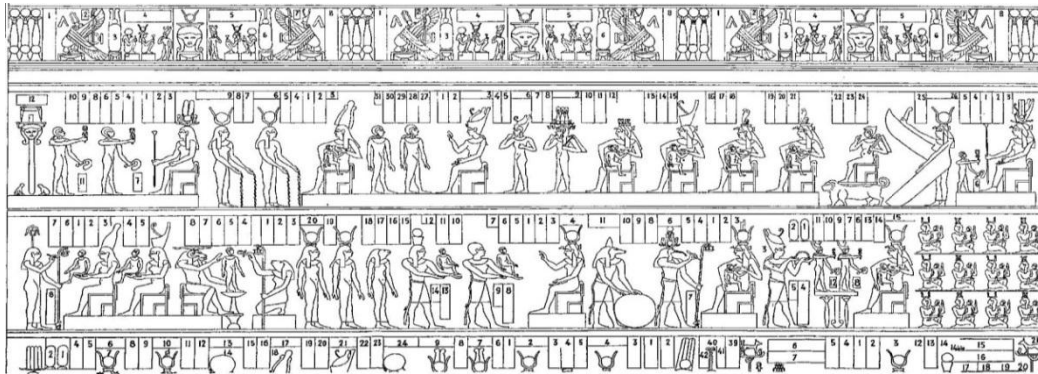
On the left side, the king stands on the right, in front of the deity standing on the left, a swaddling stretch in his left hand, while the right holds *sšr* — as a symbol of the offering. **Source:** E.V, 284 (T), Court, East Wall, Pl. CXXXIV, 10

Plate IV



The king stands on the right side facing the goddess Hathor, standing on the left, nursing her son Ihy, He offers her the offering of swaddling clothes for her child with both hands
Source: ME, 25(T), Sanctuary A, North Wall, Pl. XV.

Plate V



The king stands in 3rd register presenting a roll of cloth scented with lotus oil to the goddess Hathor, who sits opposite him, nursing her child, and in front of it are two figures of the god child that is on his head the symbol of the unification of the two lands *sm3-t3wy*. One of them represents the deity Ihy son of Hathor, the noble child who emerged from Isis, and the other is *hr-sm3-t3wy*, this is followed by the god Thoth and the goddess *sš3t* who write the annals and the fate of the child and in front of her the two idols Nekhbet and Wajit. **Source:** MD, 110(T), South Wall, Pl. LIX (bis).

Plate VI



The king stands on the left side facing the goddess Isis and the god Osiris seated on the right side, the king presents them with his right hand the swaddling cloth (weaving) and with his left hand the ointment (lotus ointment). **Source:** DendTIsis, 93(T), Sanctuary A, East Wall, 3rd register, table I, Pl.9

Plate VII



The king stands on the left side facing the goddess Hathor, who is seated in front of him, offering her the swaddle in his right hand and a milk jar in his left hand. **Source:** DendTIsis, 161 (T), Chapel B, east wall, 4th register, table IV, Pl.150

Plate VIII



The king stands on the right facing the goddess Isis, who is seated in front of him, offering her a bowl of milk in his right hand, while the swaddle is in his left. **Source:** DendTIsis, 181(T), Chapel B, west wall, 4th register, table IV, Pl.163

Abbreviations:

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E.V: Chassinat, E., Cauville, S., *Le temple d'Edfou, I-XV*, IFAO, (Le Caire, 1934-1985).

FCD: Faulkner, R., *Concise Dictionary of Middle Egyptian*, Griffith Institute Publications, (Chicago, 1962).

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MedWb: Danies, S., *Wörterbuch der Medizinischen texte*, VII, (Berlin, 1961-1962).

P.Boulaq 13 : Haikal, F., *Papyrus Boulaq XIII* [avec 9 planches], BIFAO 83, Tf. 43-51, (Le Caire, 1983)

P.Ebres 49, 22-50, 1: Riguard, M., Barile, M., and others, *The Ebres Papyrus*, (Bard college, 1998)

Pap.Brit.Mus 10326: Janssen, J., *Late Ramesside Letters and Communications*, HPBM VI, 9V6, (London, 1991)

Pap.Brit.Mus 10326: Wente, F., *Late Ramesside Letters*, SAOC 33, (Chicago, 1967)

Pap.Westcar.11, 3: Nederhof, M., *Transcription of Papyrus Westcar according to Blackman*, (2008)

Urk II: Grapow, H., Firchow, O., *Urkunden des Ägyptischen Altertums*, 8 Vols, (Berlin, 1903-1957)

WB: Erman, A., Grapow, W., *Wörterbuch der Ägyptische Sprache*, 7 vols, (Berlin, 1926-1931)

WPL: Wilson, P., *Ptolemaic lexicon: a lexicographical study of the texts in the temple of Edfu*, (Leuven, 2000)


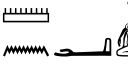
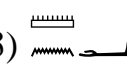
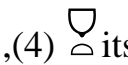
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¹ De Mousa, L., *The History of childhood*, Psychohistory Press, (1974, New York), P.37-38

² Newman, P., *Growing Up in the Middle Ages*, McFarland Publisher, (Maryland, 2007), P.63-64

³ Yakot, N., «Iconography of divinities Represented in child form in Egyptian Temples during the Greco-Roman Period», *MA Thesis*, Faculty of Tourism and Hotels, (Alexandria University, 2017) P.71.

⁴ This is the most familiar word of the Egyptian wet-nurse, this job emerged at least from the 6th dynasty until the Greco-Roman period. Its wrote in many written forms as follow:

(1) , (2) , (3) , (4)  its participle from the verb *mn^c* (sake).

⁵ The ancient Egyptians were keen to perfume the fabric with the spirit of perfume in an attempt to mate the pleasure of looking with smell, See; Zaid, O., «'Azyaā al-Nesaā fī Misr al-qademt», [English title: Woman's Fashion in Ancient Egypt], *MA Thesis*, Faculty of arts, Alexandria University, (Egypt, 2017), P.47.

⁶ There is another opinion that says that this habit is of Greek origin, not Egyptian. See; Thurer, S., *The Myths of Motherhood*, (Harper Collins, 1994), P.42.

⁷ De Mousa, L., *childhood*, 38

⁸ De Mousa, L., *childhood*, 38

⁹ This case is similar to the enchanted person who wants the magician to be tied, as for the uncommon uses of the swaddle, we find the following text, (P. Berlin 3027, F:6-8)





*b3 n.t spd n.t nwt t3m n.i hrdw n mn.t tn n ir.t dd iht nbt dw.t dd-
mdw hr dbt dw n ti msht hr i3b.i nwt hr wnm.i 3bdw sntr hr ht
ist ir.y sn.t tn sd m t3m n.i tp.t mdw n.i sm^c.f* (May you be animated, may you vigorous, nut, children's diapers should this NN Obey without saying anything bad to recite over 2 bricks in which Meskenet is on the left and nut on the right Poultry and incense on fire the one who makes the conjure is strapped with fine fabric and the rod of the lake in his hand).

¹⁰ The dancers of the *hnrt* are connected with childbirth in a scene in the sixth dynasty Saqqara tomb chapel of princess watetkethor. In the five surviving registers, female dancers perform before the mistress of the tomb, accompanied by a song that makes several references, explicit and implied, to childbirth. The second register from the bottom begins (but see, the secret of birth! Oh, pull! the register above continued with related phrases: See the pot, remove what is in it! See, the secret of the *hnrt*, Oh four! Come! Pull! It is today! Hurry! Hurry! See ... is the abomination of birth. For more details see; Rath, A., «Magical bricks and bricks of birth», *JEA* 88, (Egypt, 2002), P.141-142.

¹¹ Ebres, 49/50.

¹² It was not available with food stocks and the like.

¹³ Callan, G., *The World of the Baby: A Celebration of Infancy through the Ages*, (New York, 1989), P.92-93.

¹⁴ **Napkins**: a square piece of cloth or paper used at a meal to wiper the fingers or lips and to protect garments, or to serve food on. (Wb, II, 225).

¹⁵ Haikal, F., «Papyrus Boulaq XIII» [avec 9 planches], *BIFAO* 83, (Le Caire: Egypt, 1983), P.213-248

¹⁶ Fildes, V., *Breasts, bottles and babies: a history of infant feeding*, Edinburgh university press, (United Kingdom, 1986), P.50.

¹⁷ Galal, N., and Abderehim, A., «The Manifestations of Care Happiness for the New-born in Ancient Egypt and its Assimilation to the inherited Folklore», *CGUAA* 19, (2016), P.221-222.

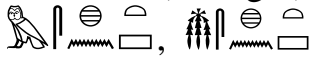
¹⁸ Fildes, *Breasts*, P.52.

¹⁹ Galal, N., and Abderehim, A., «The Manifestations», P.222.


²⁰ Manka, L., *Herbal medicine in ancient Egypt*, (Egypt, 2008), P.277-280.

²¹ As Cauville mentioned in benefits of milk, for this see; Cauville, S., *Qrabin al-âlht fî Misr al-qadimt [English title: Offering to the gods in Egyptian temples]*, (Paris, 2010), P.53-54.

²² The use of four bricks, in childbirth is attested as early as the sixth dynasty, when are mentioned on the north wall of room III of the tomb chapel of Watetkethor in Saqqara. See, Rath, A., «Magical bricks», PP.121-123.

²³She can be represented as a brick with a woman's head or as a woman or a falcon with a tall split object on her head. Her name is a noun of place formed from the m prefix and the causative form of the verb Xni, (to alight), hence the bricks are the place of alighting,  *mshnt*, this goddess takes four different forms, each of which corresponds to one of the four bricks. Each of these forms is associated with another goddess: Meskhnet the great (*mshnt-wrt*), is identified with Tefnut, Meskhnet the grand (*mshnt-ʿ3t*) with Nut, Meskhnet the beautiful (*mshnt-nfṛt*) with Isis, and Meskhnet the excellent (*mshnt-mnhṫ*) with Nephthys. These four goddesses represent the female portion of the heliopolotan ennead.

²⁴ **A midwife is:** a woman who helps in childbirth. May often have been an older relative or friend of the family, some of her duties included cutting the umbilical cord, washing the baby with water, rubbing it with salt, and wrapping it in swaddling clothes. See, Doglas, J., *Zondervan Illustrated Bible Dictionary*, Zondervan Academic, (Michigan, 2011), P.943.

²⁵That the determinative depicts a woman, wearing a head-cloth and holding a brick of birth  one of the rare occurrences of this sign is also found in the tomb of Watetkhthor.

²⁶ Rath, A., «Magical bricks», 137.

²⁷ Rath, A., «Magical bricks», 137.

²⁸ Rath, A., «Magical bricks», 138.

²⁹ Four-weave cloth.


³⁰ Rath, A., «Magical bricks», 124.

³¹ Rath, A., «Magical bricks», 124.

³² Nederhof, M., *Transcription of Papyrus Westcar according to Blackman*, (2008), line (11.3).

³³ Zaid, O., *Woman's Fashion*, P.43.

³⁴ Cauville, S., *Offerings to the Gods*, P.54

³⁵ Wb 5,354, 15-18, FCD 303; in late times it wrote  Just as we will see in the examples of upcoming pages.


³⁶ P.BM 10735, P. Moscou O.Nr, P.Berlin 3027, P.BM EA 10687, DendTIsis, 93, 161

In P. Moscou O. Nr, and P.BM EA.10687; *t3m*  mentioned as a therapeutic bandage, that is it is similar to


swaddling clothes (or it actually expressed swaddling, but in another linguistic term).

³⁷ De Mousa.1974, P.37.

³⁸ ME.25


³⁹  *pr-ms* (**Mammisi**) :(house of birth), It is located in the southwestern side of the temple, and the era of King Ptolemy VIII (Jorgetz II) and IX (Suter II), The birth house indicates the place where the trinity son of the temple was born, It consists of the sanctum, topped by an offering hall surrounded by a colonnade of columns that connect them with partition walls and decorate the capitals of the columns from the four sides. As for the scenes related to it, they represent pregnancy, sucking, and raising a child.

See, Dahshor, M., «The similar and dissimilar Ihy surnames in the temples of Dendera and Edfu», *PhD Thesis*, Faculty tourism and hotels, Alexandria University, (Egypt, 2014), P.160

⁴⁰ (**IHy**) : This current form of the god reflects the meaning it provides, as Ihy means sistrum player, the god Hor his father. Ihy depicted as a child carrying the sistrum or as a naked child with his finger in his mouth. He was worshiped alongside Horus (Lord of Edfu) and Hathor (Goddess of Dandara) in Dendera. See, Dahshor, «The similar», P.4.

For additional source see: Cauville, S., *Offerings to the Gods*, P.119

⁴¹ ME.25

⁴²  *T3yt*: among the deities associated with weaving, it was known since the ancient state and continued until the Ptolemaic period. Five types of fabrics were attributed to her, namely; *mnht*, *mss*, *idmy*, *t3it*, *wry*. See Zaid, O., *Woman's Fashion*, 48

⁴³ Zaid, O., *Woman's Fashion*, P.44.

⁴⁴ The story of Horus and Seth.



⁴⁵ LES.48

⁴⁶ Zaid, O., *Woman's Fashion*, P.42.

⁴⁷ Pap.Brit.Mus 10326: Janssen, J., *Late Ramesside Letters and Communications*, HPBM VI, 9V6, (London, 1991), line 9v.

⁴⁸ LRL.19

⁴⁹ Zaid, O., *Woman's Fashion*, P.42.


⁵⁰ DendTIsis.93. The term t_3m  has been used here to give the meaning of covering in addition to being expressing the swaddle as an alternative term for $nwdt$  (swaddle).

⁵¹ Saeed, N., «Pregnancy and fetus conditions in ancient Egypt», *MA thesis*, (Ain shams University: 2001), P.103.

⁵² Bigge.40.4

⁵³ Opet.88

⁵⁴ Opet.88 (notes)

⁵⁵  hd htp ; One of the deities that have been associated with weaving since the Middle Kingdom, and he participated with the goddess Tait in supervising the textile industry in ancient Egypt.

He was credited with producing many fabrics: linen $idmy$, green linen w_3dt and white linen hdt .

see Zaid, O., *Fashion*, P.49.

⁵⁶ Galal N., and Abderehim, A., «The Manifestations», P.221.

We always notice in the birth icons that the child is depicted while swaddled with fabrics. For further information see; Johnston, E., *Wrapped in swaddling clothes: Poor and for the poor*, (New York, 2013).

Note: the citing of Coptic example here is martyrdom for the continuation of the idea and use, not for the term. The dialect of the example used is the Bohairic dialect from Gospel of Luke. $\kappa\omicron\upsilon\lambda\omega\lambda$ (wrap, wind) See, Crum, W., *A Coptic dictionary*, (Oxford, 1939), 130a; Westendorf, W., *Koptische Handwörterbuch*, (Heidelberg, 1955/1977), 62.

⁵⁷ Galal, N., and Abderehim, A., «The Manifestations», P.221.

⁵⁸ Galal, N., and Abderehim, A., «The Manifestations», P.221.

⁵⁹ Staehelin, E., «Binding und Entbindung», *ZÄS* 96, (1970), P.125-139.

⁶⁰ Cauville, S., *Offerings to the gods*, 73.