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 Edfu Temple, in Mammisi (ME), such as:

At her birth, Isis was covered in swaddling clothes, as the text states, we are here to ask questions: How action production influences action 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 cloth, bay cover, cloth offering.

- **Reasons for choosing the topic:**
  - The idea of the topic;
  - It reveals a secret
  - Coincides with our current era; that is, it gives insight into something that can be applied nowadays.

- **The problem of the study:**
  - To cover;
  - An important secret (swaddling babies) of from the secrets that the cover has not yet been lifted.
  - Learn more about a practice that is still ongoing.

- **Scope of the study:**
  - Revolving around;
  - Ptolemaic temples, whose walls this practice (swaddling) were engraved.
  - Ancient Egyptian texts that dealt with this practice.

- **The study's Goals:**
  - Study must be achieved;
  - The research should include all the topics referred to in the linguistic sources.
  - Learn about postpartum rituals in ancient Egypt, and discover its existence nowadays
Learn about the uncommon quality of offerings in ancient Egypt.

Overview:

Swaddling bands were often used to further restrict the infant, there are many questions that we have to ask, and to answer them, 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 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 restricted. Swaddling bands were often used to further restrict the infant. 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;

<table>
<thead>
<tr>
<th>Writing forms</th>
<th>Sources</th>
<th>Texts</th>
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<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>Wb II,217 WPL,895</td>
<td>ME,25 MD, 110</td>
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<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>Wb II,225,12-14 MedWb 451 FCD 128</td>
<td>Pap.Boulaq, 13</td>
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</table>
Q1: How we do swaddle a baby?

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 blanket were also listed in one inventory of items sent along with a child to his wet nurse mnat. 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 baby. 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); "Bring a moisturizing swaddle Infused with lotus fragrance". (Plate I)
And it repeated the same paragraph in (Opet, 165);

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

In addition to (MD, 110)

| mn.n.T nwdt id.T iwHt mD sSn "This baby swaddle soaked in lotus oil". (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 hours².

- **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 mmat.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?

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 Xt.tw m mwt bw rX nwdt m arw "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 more\(^6\), **Whereas read in (E.V284)**;

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**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 tightly\(^7\), it contributes to raising the baby as Fildes indicated\(^8\).

• **Gives a sense of security.**
Because, these ties transfer the child to the state of being in his mother's womb\(^9\)

• **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 helps\(^10\):
  • 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 youth.  

**Q3**: When do we swaddle the baby?  

<table>
<thead>
<tr>
<th>Pap.Westcar.11,3</th>
<th>ME,25</th>
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<tr>
<td>DendTIsis, 93</td>
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<tr>
<td>DendTIsis, 161, 181</td>
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**Discussion:**
Since the childbirth and reception process begins, the child goes through several stages until we reach swaddling, we must start from bricks. The word 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 MsXnt. As a reinforcement of the idea that the first person to receive a child is smsi, midwife, that took the title inat as Fischer explained it. 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 pronounced.

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 baby.
Staehelin\textsuperscript{28} conclude, that the phrase refers to a brick-shaped pillow (as a bed) \(\text{brick-shape} \text{(four-sides, linen)}\), \(\text{cloth-bed, sheet}\), the explanation for the use of the cloth determinative \(\text{T}\) is to be found in a confusion with the word ifd \textsuperscript{29}, the association of cloth with the brick platform may have been reinforced because, a cloth was put over the bricks\textsuperscript{30} or, more likely after all, the baby was swaddled in linen after he was cleaned\textsuperscript{31}.

**What confirms that is what came in:**

- **Westcar Papyrus\textsuperscript{32}, as we read;**

\(\text{rdi Hr 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 \(\text{T}\) 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 \(\text{T}\) (which lights the face of the gods).and of course its color is white\textsuperscript{33}.

- **ME.25, as we read;**

\(\text{apy mwt ir mwwt nTr mwt n tpy n Xrd(w) "(Hathor), the mother who creates mothers, the divine mother of the first child".}\

**Note:** this swaddle is presented to Hathor, who gave birth to the first child. (Plate IV)
**DendTIsis, 161, 181, as we read:**

"Dd mdw s3b nw Sr.T nb nmit psDt m st mnxnt ini.n.T HD irtt nn T3m aa Htp Hwt-Hr Htp ib.T"

"Dd mdw s3b nw Sr.T xnt st mnxnt sm3-mdw-wn ini irtt wr iHt Db3 nwt mss "words to say; O Isis, bring you fresh cow's milk and swaddle your son with the wraps, O first of the gods to be given birth" (Plate VII-VIII). These words are specific to Isis, as Cauville mentioned. **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:**

"Hnk mD mnxt s3t-rpat phn sSn m mnat iw T3m Hat.s "Give ointment, texture and swaddling clothes to Isis, even covering her body" (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, \( T3m \) that is mentioned in some texts.

**Q**: 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 Hippocrates 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 swaddling such as:

- **Mamisi** of Edfu temple, as we read: (ME.25)

![Image of Mamisi]

sSr Hnk Dd mdw nwdt.k n.k idmi id.k mH.T Hwt-nmit mD r.s iwHt m sSn msXnt x3w.k m xnw m xnt.s "Offer an offering, words to say; this swaddle wrap around the body of the baby (IIHy) after birth, filled with lotus fragrance, so that your body is pleased with its fragrance" (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 (Tait, 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 brown.

- **LES**, as we read:

![Image of LES]

Sri wn n ins ini n wa H3 pw ti nwt. "The red cloth was brought to the child and put these swaddles around him"
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 name.46

▪ LRL 47, as we read:

qm3 mtw.k dit.k n.f di it mtw.k dit sxt.f n3 nwt mtw.k Hr.k n n3 a3t 48 "You do, give him barley and weave the swaddles for him. You do weaving a3t"

Note: We note here the error made by the writer, where the word a3t 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 garments.49

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 offerings as we see above.

Q5: What are the religious and royalist connotations that made the swaddling clothes divine offering?

<table>
<thead>
<tr>
<th>Urk.II,34.2</th>
<th>Bigge 40.4</th>
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<tbody>
<tr>
<td>Opet 88</td>
<td>Opet 134</td>
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<tr>
<td>E.I,311</td>
<td>E.I,428</td>
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<tr>
<td>E.II,115</td>
<td>E.II,128</td>
</tr>
<tr>
<td>E.III,132</td>
<td></td>
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<tr>
<td>Luke (2-7)</td>
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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 msxnt, 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).  

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 Xt.w n mstw.f iTi n.f nwd Hk3 n.f Hr mnat "I am the ruler over his swaddle, I am the one who ruled while I was breastfeeding".

- **Bigge.40,4 as we read;**

  mri 3s.t di.t anx nbt i3 t.wabt Sps wsrt xntit snmt ntrt a3tHnwt Smaw mHw iti.t m Hp.t Dw S3at wrt xprt xnt iwan.s t3 Dw tp nwdt.s nts pw m niwt nbt Hna sn .s wsiirntk nswt tp nwdt.f q3i ti fq3 xkr m Hwt nmit.f (beloved of Isis, who gives life, lady of the Abaton, the venerable, the powerful, who is at the head of Senmet, the great goddess, mistress of the south and the north, princess of the world, the primordial, the great , coming into existence previously, she inherits the double country in swaddling clothes, she is in all the cities, with her brother Osiris, whom she loves.)  

  ^52.
Opet.88, as we read;

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)\textsuperscript{53}.

\textbf{Note:} the original writing with the sign $\equiv$ is not understood but may be connected with the offerings made by a son and heir to his deceased father\textsuperscript{54}.

Opet.134, as we read;

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;

"ruler of Lower Egypt in his swaddle"

\textbf{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;

"the beloved god, the good god, son of HD-Htp, the divine nurse Tayet made his swaddle".
• **E.I, 311, as we read;**

> ıs3t m msxnt iwa Ra ir.s mwt.s m Hq3 w3Dyt Hr nwdt "She is the daughter of Miskhent, the heir of the god Ra, whom her mother Wajit made her ruler while in her swaddles".

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

• **E.I, 428, as we read;**

> anx Hr nfr s3 HD-Htp 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;**

> Hq3 tp nwdt.f s3-ɾa st-mry-p "the ruler over his swaddle, son of Re, Mry-stp.

• **E.II, 128, as we read;**

> Dd in Sps s3 wr t3-tnn sw S3yt tp n nwdt.k st-mry-p "Words to say; by the great noble son of Ta-Tanun, whose fate was determined over his swaddling clothes".

• **E.III, 132, as we read;**

> Nb t3 Hq3 Hr nwdt m t3wy Sn m sSr.f "The ruler of the earth, the ruler over his swaddle, the protector of the two lands with a swaddling"
Luke (2-7), as we read;
Ouoh acmici 9mpecsyri pisorp 9mmici ouoh ackoulwlf qen ououonhf je ouyi ne 9mmountou ma 9mmau pe qen pima9nouoh "and she gave birth to a son, her first-born. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the living-space".

Note: luke's gospel records that Mary wrapped her newborn baby son in bands of cloth
56. (Figure V-VI)

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 cloth
57.

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 baby
58. The wrapping also symbolized the god Ptah, a god of protection
59. Swaddling clothes, also offered with sweeten cake and milk to encourage lactation of the new mother
60; these are the elements of complete divine care for the child.

Conclusion:
1st – It can be said that there are other terms that have expressed swaddling clothes in contrast to (nwdt) 
61, such as (T3m) 
62 which is mentioned in some texts that are not frequently compared with nwdt.
2nd - The exact description of swaddling clothes we find it as being only (w3b) 
63 (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.
3rd - 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.

4th - However, it is noticeable that it was widely used in later times as (idmi) unless prices and fabric materials used in the process of swaddling varied. This was to suit all people. There was the luxurious type 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 is in it 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, guarded Egypt was a great precedent overall time and place, whether ancient or modern.

**Baby Swaddles Figures**

**Figure I**

*Imaginary figure of a child in a lying position (by researcher)*

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

*Imaginary figure of a roll diaper (by researcher)*

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 (by researcher)*

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**

![Image of a red burnished terracotta figurine](image)

**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.

A.Chapel, *Mistress of the house mistress of heaven*, (New-york, 1996), Fig.10b.
(A)-Imaginary figure of Mary holding her swaddled baby as continues practice in Ancient Egypt (by researcher). (B)-The Holy Mary and Jesus in the swaddle.

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

Baby Swaddles Plates:

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 Meskhenet mows the offer of milk to the young god

**Source:** Opet, 133-134(T), South room (IX), South Wall, 1st register, 1st scene.

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**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 Nekhbet, 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.
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 sSr as a symbol of the offering.  

**Source:** E.V, 284 (T), Court, East Wall, Pl.CXXXIV,10

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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 Ayhy Ibn Hathor, the noble child who emerged from Isis, and the other is Hor-sama-tawy, this is followed by the god Thoth and the goddess Seshat 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: DendTIIsis, 93(T), Sanctuary A, East Wall, 3rd register, table I, Pl.98
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:

**Bigge**: A. Blackman, *The Temple of Bīgeh, Les temples immergés de la Nubie*, (Le Caire, 1915)


**DendTIsis**: S. Cauville, *Dendara- Le temple d'Isis*, IFAO, (Le Caire, 2008)


**Egypt**: E. Chassinat, *Le temple d'Edfou*, IFAO, (Le Caire, 1939)


**LES**: A. Gardiner, *Late Egyptian Stories*, (Bruxellels, 1932)

**LRL**: J. Cerny, *Late Ramesside Letters*, Bibliotheca Aegyptiaca, BIAE 9, (Bruxelles, 1939)


**ME**: E. Chassinat, *Le Mammisi d'Edfou*, IFAO, (Le Caire, 1939)

**MD**: Fr. Dumas, *Les Mammisis de Dendara*, IFAO, (Le Caire, 1959)


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

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


References:

2. P. Newman, Growing Up in the Middle Ages, McFarland Publisher, (Maryland, 2007), P.63-64
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 mna (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; O. Zaid, Fashion in Ancient Egypt, Msc 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; Sh. Thurer, The Myths of Motherhood, (HarperCollins, 1994), P.42.
7. L. De Mousa, childhood, 38
8. L. De Mousa, 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)
The dancers of the Xnrt are connected with childbirth in a scene in the sixth dynasty Saqqara tomb chapel of princess Watetkhethor. 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 Xnrt, Oh four! Come! Pull!, It is today! Hurry!hurry!

See … is the abomination of birth. For more details see; A.Rath, 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.


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


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

18 Fildes.1986,P.52.

19 N.Galal, and A.Abderehim, The Manifestations of Care, 222.


21 As Cauville mentioned in benefits of milk, for this see; S.Cauville, 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 Watetkhethor in Saqqara.

See, A.Rath, Magical bricks, 121-123.
She 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, msXnt, 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 (msXnt-wrt), is identified with Tefnut, Meskhnet the grand (msXnt-a3t) with Nut, Meskhnet the beautiful (msXnt-nfrt) with Isis, and Meskhnet the excellent (msXnt-mnXt) with Nephthys. These four goddesses represent the female portion of the heliopolitan ennead.

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, J.Doglas, Zondervan illustrated bible dictionary, Zondervan Academic, (Michigan, 2011), P.943.

That 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.

A.Rath, Magical bricks, 137.
A.Rath, Magical bricks, 137.
A.Rath, Magical bricks, 138.
Four-weave cloth.
A.Rath, Magical bricks, 124.
A.Rath, Magical bricks, 124.
M.Nederhof, Transcription of Papyrus Westcar according to Blackman, (2008), line (11.3).
O.Zaid, Fashion,43.
S.Cauville, Offerings to the Gods,54.
Wb 5,354, 15-18,FCD 303 ; in late times it wrote Just as we will see in the examples of upcoming pages.
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).
De Mousa.1974, P.37.

pr-ms (Mammisi) : (house of birth), It is located in the southwestern side of the temple, and the era of King Ptolemy VIII (Jorgets 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, M.Dahshor, The similar and dissimilar Ehi surnames in the temples of Dendera and Edfu, Faculty tourism and hotels, Alexandria University, (Egypt, 2014), P.160.

(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.2017 P.4.

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

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 hear, namely; mnxt, mss, idmy, t3it, wry. See O.Zaid, Fashion, 48

Horus and Seth story.


LRL.19

O.Zaid, Fashion, 42.

DendTIsis.93. The term T3m T3yt has been used here to give the meaning of covering in addition to being expressing the swaddle as an alternative term for nwdt (swaddle).
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 w3Dt and white linen HDt.
see O. Zaid, Fashion, 49.
56 N. Galal, and A. Abderehim, The Manifestations of Care, 221.
We always notice in the birth icons that the child is depicted while swaddled with fabrics. For further information see; E. Johnston, Wrapped in swaddling clothes: Poor and for the poor, (New York, 2013).
57 N. Galal, and A. Abderehim, The Manifestations of Care, 221.
58 N. Galal, and A. Abderehim, The Manifestations of Care, 221.
60 S. Cauville, offerings to the gods, 73.