Foot Care: Uncommon Scenes in Ancient Egypt
Engy El-Kilany
Faculty of Tourism and Hotels, Minia University

Abstract
The heritage of Ancient Egypt reflects many continued and still existing habits and traditions. Among these habits are body, hand, foot, face and hair care. The Ancient Egyptians were particularly concerned with cleanliness and grooming. Personal cleanliness was not only a source of good health but a sign of rank and social class. There are few scenes expressing personal grooming in Ancient Egypt; those displaying foot care were even more rare and uncommon.

The aim of this paper is to explore the nature of the scenes expressing foot care in Ancient Egypt, identify and describe the routines of foot care, recognize the people involved and mention the implements used. This paper employs a descriptive and analytical methodology.

Through studying the very few scenes from various periods and sites, this study concludes that there are thirteen scenes of foot care in Ancient Egypt from Abu Seir, Saqqara, Beni Hassan, El-Hammamiya, Thebes and Abu Simble. The findings reveal that there are three actions of foot care, namely, foot washing, foot massage and reflexology, as well as a pedicure that is very similar to what is practiced in modern times. There are specific people involved in foot care in Ancient Egypt and they are varied according to the person who received the service of foot care.

Key words: Foot care - ancient Egypt - uncommon scenes.

Introduction
Ancient Egyptians were highly concerned with cleanliness and grooming. The Greek historian Herodotus wrote that the Egyptians “set cleanliness over seemliness”. Personal cleanliness and grooming was not only a source of good health but a sign of rank and social class (Filer, 2001). Some of the wealthier Egyptians had private washing facilities such as bathing areas and toilets. Washing the body was probably a daily habit to avoid heat and to maintain health and comfort (Montet, 1981). In an Old Kingdom palace, the toilet-rooms as ‘House of the Morning’ (pr-dw3t); while in a noble’s house in the Middle Kingdom were designated as ‘Cabinet of the Morning’ (Blackman, 1989).

Although there are many studies dealing with cleanliness, caring and grooming of the whole body or parts of it including, washing, ointment, perfuming, and cosmetics, but none of them address foot care as a separate topic. Scenes of personal grooming were uncommon specially those concerning foot care. Although pictorial and textual sources concerning foot care are not frequent, they reflect the importance of foot care for the ancient Egyptians.

The aim of this paper is to explore the nature of the scenes expressing foot care in ancient Egypt by identifying the routines of foot care, recognizing the people who are involved in providing this service as well as those who receive it, and reveal the tools and vessels that are depicted. This paper is about the actions, routines and people of foot care in ancient Egypt. Tools and implements of foot care are just mentioned in this paper because it is not clearly depicted in the scenes and it needs another detailed paper investigates this topic specifically.

A descriptive and analytical methodology is used in this study by displaying royal and private scenes concerning foot care as daily life routine not as a religious rite. Ceremonial and religious scenes will be mentioned as a guide to explore the daily life scenes of foot care. Scenes are from various periods (Old, Middle and New kingdoms) and sites, such as
Abu Seir, Saqqara, El-Bersha, Beni Hassan, El- Hammamiya and Thebes. A full analysis of these scenes (actions, people, and inscriptions) has been given with the help of textual sources. The scenes and texts will be classified with each action of foot care according to the character who is receiving the service of foot care, namely, kings, high officials and commoners.

**Displaying of Scenes**

**A- Scenes of Foot Washing (iai-rdwj )**

Foot-washing became an essential daily activity. It was common for the ancient Egyptian to wear sandals or go bare-foot while doing their daily activities due to the hot climate. Therefore, the feet were frequently exposed and got dirty easily (Abdel-Hakim, 2010). Servants used to pour water from ewers over the guest’s feet before entering the celebration halls in metal basins (Romant, 1978). Basins are made out of gold, silver or copper but most commonly, they are made out of copper (Abu Bakr, 1999; Radwan, 1983; Jequier, 1921). In the bible, the Egyptian practice of foot washing is also found. When prophet Joseph entertained his brothers, a foot washing ceremony preceded the meal. “The steward took the men into Joseph’s house, gave them the water to wash their feet” (Wilkinson, 1988). Moreover nobles and high officials used to wash their feet before wearing their sandals (Kees, 1933).

**The King**

The first evidence of royal foot-washing belongs to King Niuesera from the Fifth Dynasty. A fragmentary relief from his sun-temple at Abusier (fig.1) depicts a seated figure of Niuesera; in front of him kneels an attendant who supports one of the king’s feet with his right hand, while with his left hand he seems to rubbing the royal ankle. Beside the kneeling attendant stands a courtier (smr) holding a much damaged object. His attitude suggests that he is pouring or about to pour water over the king’s foot. The presence of a lector behind the courtier shows that this is a ceremonial washing (Blackman, 1918). This scene is not only considered to be the first scene of foot-washing but also foot-anointing, due to the presence of a base remains of common shape vase of ointment in the courtier’s hand (Breasted, 1912). There is another fragment from the same temple depicting the feet washing of king Neuserre as a part of the Hebsed Festival among other scenes of the festival. It represented the king standing with Hebsed garment and in front of him a kneeling attendant pouring water over his feet (Nuzzolo, 2007).

Additionally, there is ceremonial foot-washing for the dead king by the Gods as it is mentioned in the Book of the Dead (clxxii. 32 f.) He might washed with the sun God in the pool of Earu and then be rubbed dry by Horus and Thoth, or wash his feet in the sun-gods own silver basin which has been fashioned by Sokar (Blackman, 1998).

Some officials of the Old Kingdom were titled as iai rdwj nsw and iai rdwj bitj ‘the washer or purifier of the Legs of the King of Upper Egypt’ and ‘the washer or purifier of the Legs of the King of Lower Egypt’ (Lacau, 1904; El-Weshahy1989).

**The High Officials**

The earliest and the only known scene of foot-washing for a high official as private routine is found in the Fifth Dynasty tomb of Kai-Khent A3 at el Hamammiya (fig.2). There is a scene of an attendant in a very small scale standing in front of the feet of the tomb owner pouring or about to pour water from a vessel in his hand over the feet of his master (El-
Kholi and Kanawati, 1990). This scene has never been mentioned before in any sources dealing with foot care or body care in general.
In the Middle kingdom tomb of Dhuthotep at El-Bersha, there is a scene of ceremonial foot washing of Dhuthotep showing the tomb owner in a standing position wearing a sandal and in front of him an attendant pouring water over his feet with the participation of priests and high officials (Newberry, 1895). At the same tomb, there is a scene related indirectly to foot-washing. The scene is depicting the washing of the dead Dhuthotep. In the third register, stands an attendant holding a feet washing object similar to the hieroglyph sma; Griffith and Newberry call it “a curious spoon-like instrument (fig.16). The attendant who holds it is evidently waiting to pour water over Dhuthotep’s feet when the two lustrators finished their task. Behind the attendant with a can for feet-washing is a man carrying a box, below which is written a box of natron. Natron was dissolved in water for the washing of the feet as well as the whole body (Blackman, 1915).

The Commoners
From the Rammasid period, there is a scene on an ostraca from Deir el Madina (fig.4) representing a lady seated on a high stool with a cushion; she is breast feeding her baby while a Nubian maid washes her feet. The lady is putting one foot on a pedestal while the maid is washing the other foot and hanging a towel over her arm. The maid is supporting her mistress’s ankle with one hand while rubbing her mistress leg with the other hand. Under the mistress’s leg there is a basin to receive the washing water (Abu Bakr, 1999).
The sandal bearer (Xr Tbw.t j(Abdel-Hakim,2010) scene is a theme that indirectly relates to foot-washing in ancient Egypt. One of the main responsibilities of the sandal bearer is the foot-washing of his master before wearing the sandals. The earliest pictorial evidence of the sandal bearer dates back to the Narmer palette from the early dynastic period (Siebels, 1996). There is a depiction of a sandal bearer behind the king who is equal in size to the vizier of the king. The sandal bearer is usually depicted following his master holding the pair of sandals in one hand, and in the other hand, he holds a small ewer for the washing of the master’s feet before wearing his sandals (El-Weshahy, 1989). The Sixth Dynasty official, Weni, who was pleased to record events which occurred: “when I was chamberlain of the palace and sandal bearer (Lichtheim, 1973). As the office of sandal bearer required Weni to walk directly behind the king, he served as a kind of bodyguard whose responsibility included guarding and attending the king. The title of the royal sandal bearer was one of the main titles that were usually recorded in private tombs. Some princes and high officials had their own sandal bearer like the king (Siebels, 1996).
Among the very few examples representing female sandal bearers is the scene of the Fifth Dynasty Saqqara tomb of Khnumhotep (fig.3). The tomb owner is depicted with his wife, followed by a male and female attendant; each carries a sack and a pair of sandals. The male sandal bearer was followed by another attendant who carries in his hands the usual vessel for the foot washing and an elongated object in the other hand which is probably used for the cleaning of the feet (Siebels, 1996; Mossa and Altenmuller, 1977).

B- Scenes of Foot Massage and Reflexology

The ancient Egyptians were the first people to use massage and reflexology as an alternative treatment and to beautifying the skin of the whole body. Massage and reflexology have similar beneficial effects. They relieve pain and relax the body by rubbing and applying pressure using the hands. Massage and reflexology differ in that

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41 A system of massage used to relieve tension and treat illness, based on the theory that there are reflex points on the feet, hands, and head linked to every part of the body.
42 Wb I, p. 185(11) this Verb means to rub or to anoint or to smear.
massage therapy is achieved by applying pressure and rubbing various parts of the body while reflexology is achieved by pressing specific pressure points on the sole and back of the hands and feet. Massage is generally used for relaxing the body and beautifying the skin while reflexology is used mostly for medical purposes (Nagy, 2016).

The King
No royal scene for the practice of foot massage and reflexology. However, there are titles of royal masseurs such as the title mentioned in the New Kingdom Theban tomb of Imykhenet-Amenhotep, which is the great masseur imy xnt who adorns the king of Upper Egypt at the great house. The second title is the masseur of the pharaoh who adorned him. This title was mentioned in the New Kingdom papyrus of sporting king (Nagy, 2016).

The High Officials
The earliest depiction of foot massage is found at the Fifth Dynasty Saqqara tomb of Ptahhotep (Chief Justice, Vizier, Inspector of prophets of the pyramids of Menkauhor and Isesi and Inspector of wa b priests of the pyramid of Neuserrea). This scene is depicting Ptahhotep sitting on a high seat and having his daily mourning toilet by his body care attendants (fig.5). One of them is adjusting his wig, another is holding linen in his hand and a third is bringing a box probably a toiletry and cosmetic box. In addition, another two personal attendants are manicuring Ptahhotep nails and massaging his feet and legs. The attendant who is massaging his master’s feet is kneeling and using only his hands to do the massage. In front of the masseur is the title and name: imy r sSr Axtm The overseer of linen (Akhetem) (Harpur and Scremin, 2008; Paget and Pirie, 1898).

As for foot reflexology, there are two scenes in the Sixth Dynasty Saqqara tombs representing the process of medical massage on the hands and feet (reflexology) as an alternative treatment. Scholars, Paul Ghalioungui, Zeinab El Dawakhly (1965), Jean Capart (1947), John Nunn (1996) and Nabil Ebeid (1999) mention that these scenes are considered as a reflexology treatment and not a manicure or pedicure as is mentioned in some sources; they rely on the accompanying texts that represent the manipulation of hands and feet for medical purposes.

The first scene is from the tomb of Ankhmahor (Chief justice, vizier, overseer of the scribes of the king documents and inspector of prophets of the pyramid of Tti), On the left, the practitioner handles the thumb of the client who says Do this, Put strength. On the right the practitioner handles the toe of the client who says Do not cause pain to this. The answer of both practitioners is written between them and it is the same I will do this as you wish, sovereign (Kanawati, 1997). Both clients put one hand under the shoulder and the other hand over the knee (fig.8).

The second scene is from the tomb of Khentika (Real chief justice, vizier and inspector of the prophets of the pyramids of Tti and Ppy I). This scene is similar to that in the tomb of Ankhmahor and it seems to be a manicure and pedicure scene (fig.9), however, the meaning of the hieroglyphic inscriptions describes this as a medical massage on the hands and feet (reflexology). It shows three men sitting on the floor. The client is squatting between two masseurs. The masseur to the right side is massaging the toes of the right leg of the client while the masseur to the left side is rubbing the fingers of the left arm of the same client. The written text mentioned ‘inspector of the treasury, Heny, Do it to please me Mery, I shall do it to please you’ (James, 1953).

The Commoners
In the Fifth Dynasty Saqqara tomb of Niankhkhnum-khnumhotep (Prophets of Re in the sun temple of Niusserre and they were both known as supervisors of the manicurists in the
royal palace), there is a scene of a leg massage (fig.6). The massage scene is among the manicurists, pedicurists and barbers in the market. This scene is depicting a massuer who sits on the ground while practicing leg massage to a standing client in front of him (Mossa and Altemuller, 1977).

In the Sixth Dynasty Saqqara tomb of Ankhmahor (Chief justice, vizier, overseer of the scribes of the king documents and inspector of prophets of the pyramid of Tti), there is a scene of two massuers, seated on very low stools, one massaging the leg of a client by putting the client’s leg on his own knee while rubbing it (fig.7). The second massuer is massaging the back and shoulders of another client (Kanawati, 1997).

The last foot massage scene dates back to the New Kingdom’s Nineteenth Dynasty, on the wall of the great temple of Ramses the second at Abu Simble (fig.10). The scene represents the Egyptian camp during the battle of Qadesh including soldiers, horses and chariots. It depicts a man (masseur or soldier is unclear) sitting on a stool and massaging the leg of the soldier who sits on a mound in front of him after a long march in a military campaign (Nagy, 2016).

There are two textual sources of foot massage and reflexology in ancient Egypt. The first one is the Middle Kingdom Papyrus of Kahun where foot massage is described as a treatment for a woman who has aching legs and calves after a long walk (Griffith, 1898). The second source is in the fourth tale of Westcar Papyrus. It describes the magician Ddi, receiving a massage by his servants, one at his head and another one was rubbing his foot (Nagy, 2016).

C-Scenes of Pedicure (ir (w) ant)

Great care was given to the finger and toe nails in ancient Egypt. Scenes of manicures and pedicures are considered part of ancient Egyptian medicine and grooming; they can be practiced by professionals or by the village barber (حلاق الصحة). The village barber is part of the Egyptian cultural heritage as it is a job that is still practiced in some villages in modern Egypt.

The titles of pedicurist and manicurist appear only in the Old Kingdom, specifically, during the Fifth Dynasty and disappeared after this period even though the occupation itself continued (Hasoun, 1990). There are two main titles referring to this practice; the first title is that of ir (w) ant pr aA manicurist of the great house, and the second one is r (w) ant manicurist, chiropodist, makers of nails, caretaker of nails (Jones, 2000). There are several noble persons held the title of (iry ant ) attendant to the nails such as Kakheniswet and Sekhemka at Giza; Niankhkhnum, khnunhotep and ptahshepese at Saqqara among other titles as the sem priest, director of kilt, supervisor of linen house and sole confident (Ghalioungui and el Dawakhly, 1965).

The King

There is no royal scene for pedicures in ancient Egypt. However, there are some textual sources referring to the royal existence of this practice. Finger and toe nail care by Gods are part of the royal ceremony of the dead king as it is mentioned in the Pyramid Texts. He is described as sitting upon the lap of Mekhentirti while his mouth is purified with natron and the gods clean the nails of his fingers and toes. (Blackman, 1998). Additionally, there are titles of supervisors of the manicurists in the royal palace, from the Fifth dynasty Saqqara tomb of Niankhkhnum and Khnumhotep (Mossa and Altemuller, 1977).

43 The village barber involved in hair and nail cutting, circumcision, handling of simple injures and pain.
The High Officials

There are two scenes representing pedicures for high officials in ancient Egypt. The first scene is depicted in the Fifth Dynasty Saqqara tomb of Niankhkhnum and Khnumhotep (Prophets of Re in the sun temple of Niusserre and they were both known as supervisors of the manicurists in the royal palace). This scene is depicting a manicure and pedicure in the market (fig.12). The pedicurist is sitting on the floor and squeezing the base of a scribe’s big toe with an oblong object in his hand. The scribe is placing his right foot on the thigh of a pedicurist sitting in front of him. Near the pedicurist and the manicurist is a representation of the manicure and pedicure box. Behind the manicurist, there is a depiction of an assistant boy, and in front of him a carved tool, most probably a nail clipper (fig. 14) (Harpur and Scremin, 2010, Mossa and Altenmuller, 1977).

The second scene also dates back to the Fifth Dynasty Saqqara tomb of Ptahshepses (Inspector of the royal domain and the palace, Lector priest, Overseer of the august thrones of the palace and the linen house, Master of all the secret commands of the king). This scene is depicting a manicure, pedicure and shaving process (fig.11). There are eleven persons facing each other. They are Ptahshpses, his sons, and the manicurist, pedicurist and barber. The main scene is representing the tomb owner sitting on a low seat, holding with his left hand a fly whisk, while his right arm extends behind him towards the manicurist. His right leg extends in front of him towards the pedicurist who is cutting his toe nail with an oval object in his hand (Soliman, 2014.). The frontal pedicurist is identified as manicurist and inspector of seal bearer, Nefer-menkhet. The rear manicurist is identified as manicurist and overseer of the linen, Seren. (Jones, 2000; Soliman, 2014.).

The Commoners

The last scene is depicting toe nail cutting in the Middle Kingdom Beni Hassan. In the Eleventh Dynasty tomb of Baket III, no.15 at Beni Hassan, there is a scene of the hair cutting and toe nail cutting of two clients (fig.13). In the scene of toe cutting, the barber is sitting on the floor clipping the toe nails of a client who is sitting on a higher stool (Kanawati and Woods, 2009).

Discussion and Results

The total numbers of scenes directly related to foot care in ancient Egypt are thirteen scenes. Three of them depict foot washing, four depict pedicures and six depict foot massage. Most scenes of foot care date back to the Old Kingdom, specifically, to the Fifth Dynasty, and are mostly depicted in Saqqara tombs (table 1). All scenes of foot care service are practiced by male practitioners to male patrons or clients except for one scene in the ostraca of Deir el Madina. Here, the service is offered to a mistress by a female maid.

1- The Actions and Routines of Foot Care

A- Foot washing

There are only three scenes (table, 1) representing foot washing as a routine of foot care in ancient Egypt; the first one is from the Fifth Dynasty Abusier Sun Temle of Nueserre; the second one is from the Fifth Dynasty El Hammamiya Tomb of Kai-Khent, and the last one is from the ostraca of Dier el Madina in the Ramassied period. The Pictorial (temple, tomb, ostraca) and textual evidence supports the idea that foot-washing was an essential part of the ancient Egyptian’s daily activities. Although there are few direct depictions of foot washing in ancient Egypt, there are many indirect scenes indicating the existence and the importance of the practice of foot washing during that time. The existence of the titles of the king’s foot washer as well as representation of the sandal bearer who is also responsible for the washing of the king’s feet in the same size of his vizier provide strong
evidence as to the importance of foot washing for the kings. The same pattern is evident in regards to the high officials who dedicate close followers as sandal bearers and high attendants for the washing of their feet. Foot washing practice is not only limited to the kings, nobles and high officials but also for commoners. Foot washing scenes are showing male foot washers serving male masters and female foot washers serving female mistresses. The most common implements and materials used for foot washing are the ewer with spout in the hand of the sandal bearer which is similar to the mgreg vessel (Abdel-Hakim, 2010), basin, curious spoon shaped can, water and natron.

B- Foot Massage and Reflexology

It is evident from the previous displayed scenes that foot massage was practiced in ancient Egypt. The debatable matter is whether or not foot reflexology was practiced. It is likely that ancient Egyptian did not know the foot map of reflexology; however, the scenes in the tombs of Ankhmahor and Khentika are the documented evidence for reflexology methods that could be the root of this science. As for the Egyptologist, there is still great debate regarding the nature of the therapy being depicted: is it surgery, reflexology, massage or simply manicure and pedicure?

The first point of view suggests that they are doing a simple surgery as the ancient Egyptians used to go barefoot and their feet frequently got injured. Moreover, the lower part of the scene is about a circumcision as well as the mentioning of the word pain in the text. The second point of view suggests that it is a regular pedicure and manicure as it is not possible to do surgery in the hands and feet at the same time (Vandier, 1964). The third point of view suggests that it is a special massage due to the position of the arm of the manipulators as well as the absence of any titles that refer to the practitioners as pedicurists or manicurists (Ghalioungi and el Dawakhly, 1965). Furthermore, these scenes depict the practitioners handling the tips of fingers and toes in such a way which may cause some pain; this is a further evidence that this is a reflexology service and not a pedicure (Omran, 2012).

The researcher supports the third point of view due to the following reasons:

- Firstly, massage is a method of medical treatment in ancient Egypt as it is mentioned in the Middle Kingdom Kahun medical papyrus namely, a woman receiving a massage due to the aching in her legs and calves after walking.
- Secondly, the position adopted by the clients in these scenes is a correct rendering of the massage movement. It is a massage technique to reduce any painful feeling. This movement is totally absent from the usual scene of pedicures.
- Thirdly, the absence of any instrument or tool in the specialists’ hands.
- Fourthly, the absence of any title in the tomb referring to the professional manicurist unlike the titles that were found in the tomb of Niankhkhnum-khnumhotep and Ptahshepses.
- Lastly, the handling of the tips of fingers is a typical modern reflexology technique. There are six scenes depicting foot massage and reflexology in ancient Egypt which is double the amount of scenes of foot washing and pedicures (Table, 1), respectively. This gives evidence to the importance of massage for the ancient Egyptian people. Five of those scenes date back to the Fifth Dynasty (Ptahhotep, Ptahshepses and Niankhkhnum-khnumhotep) and Sixth Dynasty (Ankhmahor and Khentika) Saqqara tombs and the last one dates back to the Nineteenth Dynasty Temple of Abu-Simble. This indicates that foot massage and reflexology are only limited to Saqqara tombs in the Old Kingdom period. There is no depiction of foot massage and reflexology in the Middle Kingdom. Although there is no representation of kings receiving the service of foot massage and reflexology, it is assumed that as long as the high officials receive this service, the king
receives it as well. Additionally, the title of masseur of the king appears from the Middle Kingdom onward. Massage and foot reflexology were practiced by commoners as well. In the Old Kingdom, there is no direct representation of any female masseurs or female masseur titles, nor females receiving massage and reflexology service. In the New Kingdom period, there are representations of female masseurs for the hand, the arm, and the body of other female guests but not the feet. The masseurs are considered doctors’ assistants along with the nurses and the bandagers (Nagy, 2016). There is no implement used in massage and reflexology which means that this service relies only on manipulation by hand.

C- Pedicure
There are only four scenes representing pedicure (Table, 1) in ancient Egypt; three of them are from the Fifth Dynasty tombs of Saqqara (Niankhkhnum-knumhotep and Ptahshepses) and the fourth one is from the Middle Kingdom Banni Hassan tomb of Khity. Pedicures and manicures were practiced in ancient Egypt. Pedicures were not limited to rich people. The difference between nobles and commoners concerning this issue is the practitioner. The pedicurist of the nobles is a specialist and has the title of manicurist. On the other hand, the common people would go to the barber of the village to have their finger and toe nails cut. Special types of knives, clippers and skin scraping tools are used in pedicure. (Vandier, 1964 and Ghalioungy and el Dawakhly, 1965).

It seems that the service of manicure and pedicure is delivered by the same person as the title over the pedicurist is the same as the one over the manicurist, namely, ir (w) ant makers of the nails (Jones, 2000). In most cases, those two services are represented together at the same scene with one assistant boy, one box containing the tools and materials used in cleaning and cutting the nails of fingers and toes.

2- The People Involved
People who are involved in foot care are usually represented seated on the ground with few scenes depicting them sitting on a stool or high cushion. They usually wore a short- tight sash kilt. There is no special place for practicing foot care, however, in the case of commoners; most scenes are represented in the market place.

In general, people who are involved in foot care are categorized according to who is delivering the service. In the case of kings, people from the upper class are doing this service which includes priests and royal courtiers. In the case of Nobles and high officials, people from middle class are doing this service, e.g., the high attendants and the sandal bearers. In the case of commoners, people from the middle class are doing this service such as the foot care professional pedicurist and masseur who may act as a doctor’s assistant as well, especially when it comes to medical cases. Ghalioungui refer to them as medical auxiliaries (Ghalioungui, 1983). Lastly, lower class people as the village barber (حلاق الصحة) and domestic servants catered to commoners as well.

Except for the Nubian maid who is washing the feet of her mistress in the Deir el Madinah ostraca, there is no direct depiction of any female involved in providing foot care service or receiving it. Despite the absence of more direct depictions of female participation in this practice, there is evidence to support the idea that they are actually involved in foot care. For example, there are depictions of female sandal bearers who are responsible for their mistress foot washing. Additionally, there are many representations of females taking care of the different parts of the body of their mistress, massaging their bodies, ornamenting them, perfuming them, washing their hands so it is logical to assume that they also performed pedicures and/or massaged their feet. Moreover, as long as this service has been delivered to males from different social classes, it must be delivered to females as
cleaning, softening and beautifying the body is a chief feminine requirement in ancient Egypt.

3- The Implements and substance of Foot Care material

Scenes of foot care have no clear depictions of implements used in these services but there are indirect depictions and sources refer to these tools. The implements used in foot washing included the ewer in the hand of sandal bearer which is very similar to the megreg vessel but with spout, the basin which was made from different materials,(Radwan, 1983; Jequier, 1921) Blackman mentions that two varieties of metal ewer and basin are used for washing hands; the same kind of basin is used for feet- washing, however, the ewer employed for this purpose was of a very curious shape. All of these vessels could be made of gold and silver, but are usually made of copper (Blackman, 1998). Lastly, the spoon shaped can for foot washing which is similar to the hieroglyph sign sma. Water and natron are the main substances used in foot washing. There are no tools used in foot massage or reflexology but certain oils and ointments may be used as it was depicted in the other scene of massage for the other parts of the body (Nagy, 2016). Oblong object (Soliman, 2014), special knives (Vandier, 1964), meant skin scraping knives (Kippen, 2013) and nail clippers (Mossa and Altenmuler, 1977) are used in pedicures.

Concluding Remarks

Although foot-care is a very important practice in ancient Egypt, there are only thirteen scenes expressing this practice and most of them date back to the Fifth Dynasty and came from Saqqara. Foot washing, foot massage and reflexology, and pedicures are the foot care actions and routines that are depicted in ancient Egypt. Priests, courtiers, high attendants, professional pedicurists, masseurs, barbers and servants are the people involved in foot care. They are from different social classes according to the person whom they are serving. The ewer, basin, spoon shaped can, nail clipper and knives, in addition to water and natron are the implements used in foot care at that time. Further studies are recommended to investigate the implements used in foot care services and their development.

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Figures

Fig. 1: Foot washing, Sun Temple of Niweserre, 5th Dynasty, Abusier

Breasted, 1912, fig.72.

Fig. 3: Male and female sandals bearers with washing ewer, Tomb of Chnumhotep, Saqqara, 5th Dynasty,

Siebels, 1996, fig.6.

Fig. 5: Foot massage, Tomb of Petahhotep, Saqqara, 5th Dynasty

Paget & Pirie, 1898, pl. XXXVI

Fig. 7: Leg and shoulder massage, Tomb of Ankhmahor, Saqqara, 6th Dynasty

Kanawati & Hassan, 1997, pl.55a.

Fig. 2: Foot washing, Tomb of Kai-Khent, 5th Dynasty, El-Hammamiyya,

El-Khouli &Kanawaty, 1990, pl. 63.

Fig. 4: Foot washing in a washing basin by a Nubian Maid, ostraca of Deir el Madina, 19th Dynasty

Abu Bakr, 1999, pl. 35.

Fig. 6: Leg massage in the market, Tomb of Niankhkhnnum and Khnumhotep, Saqqara, 5th Dynasty.

Moussa &Altenmuller, 1977, Abb.10.

Fig. 8: Foot and hand reflexology, Tomb of Ankhmahor, Saqqara, 6th Dynasty

Kanawati & Hassan, 1997, pl.55a.
Fig. 9: Foot and hand reflexology, Tomb of Khentika, Saqqara, 6th Dynasty

James, 1953, pl. XI

Fig. 10: Foot massage in the military camp during the battle of Qadesh, The Great Temple of Abu Simbel, 19th Dynasty

Nagy, 2016, fig. 25.

Fig. 11: Pedicurist cutting the toe nail of the tomb owner, Tomb of Ptahshepsese, Saqqara, 5th Dynasty,

Soliman, 2014, fig.5.

Fig. 12: Pedicure, tomb of Niankhkhnum and Knumhotep, Saqqara, 5th dynasty,

Harpur & Scremin, 2010, fig.149.

Fig. 13 Pedicure and hair cutting by the village barber, tomb of Baqet III, Beni Hassan, 11th Dynasty

Kanawati & Woods, 2009, fig. 145.

Fig. 14: Pedicure and manicure with depiction of assistant boy, manicure box and nail clipper in the market, Tomb of Niankhkhnum and Khnumhotep, 5th Dynasty

Moussa & Altenmuller, 1977, Abb.10.

Fig. 15: Meant skin scraping knives, New Kingdom

Kippen, 2013, slide, 3.

Fig. 16: Spoon shape foot washing can, Old Kingdom

Blackman, 1918, p.119.
Table 1: Corpus of studied scenes with foot care in Ancient Egypt

<table>
<thead>
<tr>
<th>No.</th>
<th>Scene</th>
<th>Dyn</th>
<th>site</th>
<th>action</th>
<th>People</th>
<th>implement</th>
<th>clothes</th>
<th>Social class</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tomb of Ptahhotep</td>
<td>5th</td>
<td>Saqqara</td>
<td>massage</td>
<td>High official Tomb owner</td>
<td>High Attendant</td>
<td>x</td>
<td>Short-tight sash kilt</td>
<td>Middle</td>
</tr>
<tr>
<td>2</td>
<td>Sun temple of King Niuesere</td>
<td>5th</td>
<td>Abu Seir</td>
<td>Washing &amp; ointment</td>
<td>King</td>
<td>Courtier &amp; high attendant</td>
<td>Ointment vessel or spoon shaped feet washing can</td>
<td>Short-tight sash kilt</td>
<td>Upper</td>
</tr>
<tr>
<td>3</td>
<td>Tomb of Kai-Khent A3 at El-Hammaeya</td>
<td>5th</td>
<td>El-Hammaeya</td>
<td>Washing</td>
<td>High official Tomb owner</td>
<td>High Attendant</td>
<td>Similar to megreg vessle</td>
<td>Short-tight sash kilt</td>
<td>Middle</td>
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<tr>
<td>4</td>
<td>Tomb of Niankhkhnum and Khnumhotep</td>
<td>5th</td>
<td>Saqqara</td>
<td>Pedicure (Cutting toenail)</td>
<td>scribe</td>
<td>Pedicurist &amp; Manicurist</td>
<td>Oval shaped object most probably a nail clipper</td>
<td>Short-tight sash kilt</td>
<td>Middle</td>
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<td></td>
<td>Tomb of Niankhkhnum and Khnumhotep</td>
<td>5th</td>
<td>Saqqara</td>
<td>massage</td>
<td>commoner</td>
<td>Masseur</td>
<td>X</td>
<td>Short- tight sash kilt</td>
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<td>5th</td>
<td>Saqqara</td>
<td>Pedicure And manicure</td>
<td>commoner</td>
<td>Pedicurist &amp; Manicurist</td>
<td>Nail clipper and manicurest box</td>
<td>Short- tight sash kilt</td>
<td>Middle</td>
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<td>6</td>
<td>Tomb of Petahshepses</td>
<td>5th</td>
<td>Saqqara</td>
<td>Pedicure (Cutting toenail)</td>
<td>High official, Tomb owner</td>
<td>Pedicurist &amp; Manicurist</td>
<td>Oval shaped object</td>
<td>Short- tight sash kilt</td>
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<td>7</td>
<td>Tomb of Ankhmahor</td>
<td>6th</td>
<td>Saqqara</td>
<td>massage</td>
<td>commoner</td>
<td>Masseur</td>
<td>X</td>
<td>Short- tight sash kilt</td>
<td>Middle</td>
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<td>8</td>
<td>Tomb of Ankhmahor</td>
<td>6th</td>
<td>Saqqara</td>
<td>Reflexology</td>
<td>Probably elite</td>
<td>Practitioner</td>
<td>X</td>
<td>Short- tight sash kilt</td>
<td>Middle</td>
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<tr>
<td>No.</td>
<td>Site Description</td>
<td>Dynasty</td>
<td>Region</td>
<td>Profession</td>
<td>Occupation</td>
<td>Gender</td>
<td>Clothing Details</td>
<td>Social Status</td>
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<td>10</td>
<td>Tomb of Khentika</td>
<td>6th</td>
<td>Saqqara</td>
<td>Reflexology</td>
<td>Practitioner</td>
<td>X</td>
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<td>Middle</td>
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<tr>
<td>11</td>
<td>Tomb of Kheti</td>
<td>11th</td>
<td>Beni-Hassan</td>
<td>Pedicure (Cutting toenail)</td>
<td>Barber</td>
<td>Unclear</td>
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<td>Middle &amp; lower</td>
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<tr>
<td>12</td>
<td>Deir el medina Ostraca</td>
<td>19th</td>
<td>Thebes</td>
<td>washing</td>
<td>Common lady</td>
<td>Basin</td>
<td>naked</td>
<td>Lower</td>
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<td>The great temple of Abu Simble</td>
<td>19th</td>
<td>Nubia Aswan</td>
<td>Massage</td>
<td>Soldier</td>
<td>unclear</td>
<td>X</td>
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