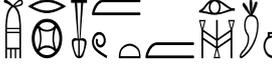


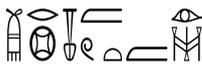
Is there  a postpartum cake in Ancient Egypt?
"Linguistic study"

Nesma Ibrahim
Lecturer, Department of Egyptology
New Valley University

Abstract:

Some of the hidden secrets from Ancient Egypt can be revealed, we can find a round cake presented to a woman after giving birth. A look at the scope of the gods, for example, shows Goddess Nut receiving this cake after her giving birth to Isis. Here, we ask some questions: What are the ingredients of the candy? What is the benefit of eating candy for women after giving birth?

This special candy was said to be reserved for royalty, and for divine offerings to goddesses. The ancient Egyptian made a honey-based candy flavored and thickened with sweets; we find that candy mentioned in the birth house (Mamisi) ME, such as:

 ME,151  ME,163	 apr sm3t m irt pnr wp r3 imy.sn iw.w wab "this bread stuffed with sweet, Open your mouth, they are purified" ME,151
--	---

If we look closely, we will find that this is inherited until now and here we have to ask: Does eating this candy last for a certain period of time after givingbirth. In spite of the small number of special inscriptions and the fact that we do not have much information about that candy, we know that it was provided with milk to produce breast milk. Therefore, to get the best result we have to study how it was used linguistically to display the details of the divine kitchen.

Keywords: Offering cake, Postpartum cake, Sweet candy, Childbirth offering, Candy cake.

▪ **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 (postpartum woman care) 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 (postpartum woman care) 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:

This special candy is a round cake presented to women after giving birth. It was said to be reserved for royalty, and for divine offerings to goddesses, Egyptian made a honey-based candy flavored and thickened with the sweets.

May be we reveal some of the hidden secrets of ancient Egypt already, we have to find a round cake presented to women after giving birth.

So if we look at the scope of the gods for example we find that Goddess Nut received this cake after giving birth to Isis. Here, we have to ask some questions:

What is the postpartum cake and what is the routine of a puerperal woman during her pregnancy and after her giving birth, and how is she taken care of in terms of food and drink to answer all of this, let's read this article....



Q¹: What's a postpartum cake?*

ME,151-152

ME,163

DendTIsis.171

D.I, 51-52

E.V, 152

Discussion:

It is a round cake¹ presented to women after giving birth, it's made honey-based candy flavored and thickened with the sweets², of a certain type of bread.

As for the ingredients³ of the cake, we find that it is not different from the common⁴ dessert made in ancient Egypt, but the distinction here is not in the ingredients, but in the external shape and the way it is presented as a meal. Let's start with the general shape of the cake:

Table 1: Post-Partum cake's shape

Shape	Scene
Round with square decoration inside 	(Mammisi Edfu) Portique H south wall (interior)
	Dendara Temple North wall, left, 2 nd register.
Round with undecorated 	(Isis Temple, Dendara) Chapel B, South wall, 2 nd register.

Because the texts did not mention the specific type of cake⁵;
We can present the qualities which could be the postpartum cake as a form and as ingredients. From this point, and according to what is stated in:

[Deir el-Medina Ostraca⁶, Harris Papyrus⁷, Medinet Habu records of Thutmose III⁸, Serapeum temple at Memphis⁹, Rekhmire Tomb¹⁰, Ramesses III's tomb]¹¹.

The cake used from these;

-  Sat¹² (White bread); it was stated as a type of cake that including the addition of fat and dates, which shows that it is a kind of sweet pie¹³, a kind of good bread¹⁴ or small round pancakes, used as an offering¹⁵ in the festivals of Edfu temple¹⁶.
-  ot-wr (Great bread)¹⁷, mixing bread with honey in this cake comes from the fact that honey is a major ingredient in making sweets, as Cauville¹⁸ states that it was presented as one of the offerings, as it was stuffed with raisins and honey (served hot) with a pleasant aroma and taste. Thus, this type also falls within the possibility of being used in the postpartum cake.
-  pAt bread, It is the fresh bread that was referred to in the pyramid texts (circular, conical and lotus flower shape), it was also referred to as a kind of sweet pie, the most common form of which was the circular shape¹⁹.
-

Q²: How was a postpartum cake expressed linguistically?*

ME,151-152

E.V,152

ME,163

D.I,51

DendTIsis,171

Discussion:

Look at the platform displaying the term postpartum cake in ancient Egyptian texts

Table 2: linguistic Sources of Post-Partum cake:

Writing forms	Sources	Texts
 apr sm3.tw m Hr bnr (bread) stuffed with Sweetened milk, and dates.	 Wb I, 181,5 FCD, 42	ME,151-152 E.V,152
	 WPL, 581.	
	 ²⁰ WPL, 1495	
 apr m ab bit (bread) stuffed with honey	 WPL, 564	ME,163 D.I,51
 apr r bit (bread) stuffed with honey		DendTIsis, 171

Considering the determinatives followed by the cake's terms, and linguistic analysis we find that it is always a compound term composed of;

- 1- The material used apr²¹ + name/description cake (smA)²² + preposition m + sweet material bnr (sweeten milk with date)²³.
- 2- The material used apr + preposition m + sweet material bit
- 3- The material used apr + sweet material bit

In this regard, the compound term used to express the cake is not a noun, but rather an adjective (description), this is in line with the interpretation that the term "combined", because those compound names for bread are the ones that are used in the making materials other than wheat and barley. It thus falls under the category of pancakes to which honey, milk or fruits are added²⁴.

These pancakes are depicted as small, round pancakes that are placed either singly or in pots. The quantities provided are often calculated by the number of pots served in them.

In the linguistic dictionaries, apr.t is mentioned as a jar (also as a baking pan). It is not a type of bread or cake, but rather the container in which the bread is placed.

See this table for some linguistic citations for apr.t jar  (Plate I)

Table 3: baking Jar	Texts
<div style="text-align: center;">  apr . t Jar (for baking bread) Wb.I 181,14 </div>	<div style="text-align: center;">  </div> <p> qbH.w mw mns x3 mrH.t nb wab.t nb x3 wnx.w nb x3 sTi-Hb nb x3 snTr wab x3 x3w.t x3 Htp.t nb x3 Dsr.t x3 apr.t (w) nb x3 t-wr nb x3 t-imi-t3 x3 t-nbs x3 t-nHr x3 t-sfi x3 Sa.t x3 Htp-nswt x3 </p> <p> A water donation: water (in) water jug - once a thousand, every pure anointing oil - once a thousand, every clothing , once a thousand, every fixed fragrance oil, once a thousand, pure incense , once a thousand, sacrificial plate , once a thousand, every sacrifice , once a thousand, Dsr.t table (to prepare the sacrifice) , once a thousand, every apr.t jugs, once a thousand, every wr-bread, once a thousand, Imi-t3 bread , once a thousand, nbs-Bread, once a thousand, nHrw-bread , once a thousand, sf-bread , once a thousand, Sat-bread , once a thousand, King sacrifice , once a thousand²⁵. </p>

 Jar (for baking bread) Wb.I 181,14	<p>Source: Sw. i wi wr rock grave at Giza sacrificial chamber, west wall, false door niche, northern niche wall, line (6.9)²⁶</p>
	<p style="text-align: center;">  st3 apr.t Heating a baking ban²⁷. </p> <p>Source: Mastaba of ni .anX xnwm and xnwm-Htp, Unas cemetery, saqqara gate area, passage to the portico, western walls, line (8.4.2: right-2)²⁸</p>
	<p style="text-align: center;">  qri apr.t (Open) Firing molds (the heating of apr . t baking ban)²⁹ </p> <p>Source: Mastaba of Idw (G 7102) at Giza, sacrificial chamber, south wall, line (6.5)³⁰</p>

Depending on what is mentioned above, the means of expressing the cake come through a compound expression that includes (the bowl in which the cake is baked, in addition to the stuffed material (sometimes more detailed additions³¹).

Q³: Does woman eating this cake last for a certain period of time after birth?*

ME,152

ME, 163

DendTIsis, 171

Discussion:

The cake is offered to women immediately after giving birth, the cake stuffed with honey is served with (honey jar , milk jar ) where the cake is covered with a layer of honey even though it is stuffed with it³². Goddess Nut; was the first to receive this cake as a divine offering after she gave giving birth to Goddess Isis³³.

In Postpartum period:

This process takes 14 days³⁴, during which some procedures are taken:

The woman is isolated and they put flour mixed with honey³⁵ in her mouth, and then clean her body, with water and perfume, after that, she straightens her hair with a postpartum hairstyle, it must be mentioned here that the postpartum period is in a place of renewed ventilation. Honey was not only used in cake for food, but as a drink with fenugreek infusion and many liquids because women's nutrition in that period is a matter of interest³⁶.

We have found a post-partum cake at the celebration of the newborn, known as baby shower³⁷ where the celebration included pots filled with food and drink useful for women in that period³⁸. Where she received both Hathor and Isis, in addition to the goddess's nurses, milk, rolls and sweets that give activity and strength as Cauville stated³⁹.

If we look at the components of the cake, we find that it collects all the nutrients that women need at that time (bread is a main food, honey is a main sweetener, dates / dry fruits are important nutrients. Thus, the postpartum cake is a complete delicious candy meal; to give life to her⁴⁰.

Q⁴: What are the benefits of eating cake? *

ME,151	ME,163
DendTIsis,171	
D I,51-52	D.I, 116
D.II, 145	D IX,231
Pap Edwin Smith. 1,3	
E.III, 258	E V,152
E.VII,169	E.V, 84
Pap Ebres. 40, 17	

Discussion:

1- **Helps heal open wounds (because it contains honey, dates)**⁴¹ Whereas read in (Pap Edwin Smith. 1,3);

 srwx.k sw m-xt

mrHt bit ftt ran b r nDm "You should supply her (with) oil/fat, honey, and fiber tufts every day until she feels better/ will" **In addition to what was mentioned, whereas read in (ME, 152);**

 Dd mdw mn n.T

sSr.t 3bx.tw r bit Hr sm3 Xt.t m xt papa wnm.T m r3 awy.T nDmt m rDw n Hmt.T "words to say: take bread mixed with honey, let your body gather after birth, and eat sweet bread on the front of your hands". (Plate II)

2- **Helps kill bacteria and fungi (which can occur after childbirth)**⁴² whereas read in stomach book⁴³ of (Pap Ebres. 40, 17)

 db r 8 irtt r 16 nka wt r 8 " Figs

1/8, Milk 1/16, scratched sycamore fruits 1/8 ", **and also in (Pap Ebres. 44, 7);**  irtt 1/64 bit r 16 mw 1/64 "1/64 Milk, 1/16 honey, 1/32 water".

3- **Helps restore vitality and activity. Whereas read in (ME,163)**



 sSr t mstt waD m.s Hnwt

n k3t Df Df.tw m bnr "Eat bread stuffed with sweet, it is good, revitalizes blood and provides protection forever" (Plate III)

4- **Helps to produce milk. Whereas read in (D.I, 116)**



8- Gives life and strength⁴⁵, purity and protection (because it contains Milk, honey). Whereas read in (E.V, 84);



bnr irtt qnbt r Xt sn Hb iw.k "This sweet liquid protects you, drink it and you will always be young" and also in (D.I, 51-52)



Dt t-wr Dd mdw t.k n.k BHdty s3b Swt t-wr.k Db3.tw m-tp rd.f bit.f r nfr wnS.f r mrr sTi hh.f nDm r fnD.k wnm.k im.f Hr psDt Hm.k sSm.k ixt n ist.k wd.n.k anx wn Hr mw.k bik nb anx st-wrt "give the large bread: your bread is for you, that of Edfu whose plumage is colorful, your large bread composed according to his rule, its honey is (dose) to perfection. Its grapes as it should be, this tasty smell is for your nose, you eat them with the yearning of your majesty, you distribute the offerings between your crew you dispense the life of the one who is faithful to you, falcon master of life in the main seat". (Plate IV)

Regarding pure honey, whereas read in (ME, 163);



Dd mdw mn n.T sSr.t sm3.tw r HDt apr m ab bity m3at im.t bwt Hmt gr girt Hr bnr.s H rib.T " words to say: take bread mixed with milk and prepared with pure honey, the truth is from you, O lady who hates slander, the eye of Horus makes your face and heart sweet".

9- Eliminate stiffness in any part of the body (because it contains honey)⁴⁶.

10- Elimination of uterine waste⁴⁷.

11- To prevent the placenta from being retained after childbirth (because it contains honey)⁴⁸.

12- Increase fertility (because it contains honey). Whereas read in (E.III, 258); sSr sxw gr bit sxm rx snb Dt nw k3" Serve the bowl filled with honey, which increases the fertility of the bull"

13- Provides hidden protection (because it contains dates).

Whereas read in (D.II, 145); sSr m3D3.n.bnr Dd mdw mn.k Gb wab(w) pri m rpa nTr pri iw m wnm(w).k in pw n Sn it st r wHm Dt.k m wHm.t ii.s sti.k Sn.k nw stp.sn m s3.k "serve the bowl filled with dates, take what was issued by the god Geb, these substances come out of your body and accumulate to provide your hidden protection"

14- It makes the heart happy and brings happiness. Whereas read in (E.VII, 169);



Hnk d3b Hr bit ms s3 Dd mdw mn.n.k d3b Hr irt Hr bnrt s3-nfr
nfr m xt .sn qq.k im.sn swr.k im.sn nfr-ib.k im.sn pri.k m wpt.k
xrw.k m3a.w b3bi xfti m aDt.f "hand over figs and honey, offer
wine words to speak: take the figs together with the sweet Hours
eye which is followed wine. You may eat of them, you may drink
of them, your heart may enjoy them, and you emerge from your
trial by being and baboon, the enemy, in this slaughter".

15- Antibiotic⁴⁹ (As mixing flour with honey was an
antibiotic) Whereas read in (E.V, 152);



sSr Hnk t sd Dd mdw in xt.k bit.k nDHt s3b swtt m-b3H.k wnS
sw rxyt Sna-t D3 snTr nxt Hr ir-bnr mi m Htp i3rtt nb bnw ir.k
xt.t "words to say: eat grapes and white flour mixed with sweeten
dates (with honey)". (Plate V)

Q⁵: How did a Postpartum cake look like a divine offering?*

DendTIsis,171

E.V,84 | E V,230

D.IX,214

Pap.Boulaq 3, 9.9

Discussion:

Goddess Nut; was the first to receive this cake as a divine offering after she gave birth to Goddess Isis⁵⁰. It must be noted here that the maturation of bread and sweets takes place in the bakery at the hands of the two goddesses Aket and Khenmet, where it is kept in storage.

This is according to the walls of the Edfu temple; whereas in (E V, 230)




 sSr Hnk psn Dd in mn.n.k psn psi.tw s.k iw nfr in n 3kyt
 irt ra nDmwy dp.f awy psi.f sm3 Hm.k xt(w) im."The goddess
 Aket perfected the preparation and ripening of bread, as she
 ensured the survival of Ra".

This corresponds to the sanctity of both white bread and honey
 whereas the bread is eye of Horus, and the white flour is the
 white eye of Horus, but the honey⁵¹ represents tears of Ra.

Whereas read in; (D.IX, 214), (D.XI,45);



 sSr f3i
 di.m.Sns Dd mdw ini.k irwy.k Sns wnm Hm-nTr.k 3tp.s m Hr.k
 sxt.s m-b3H.k snm.k r mr ib.k (D.XI, 45)

 f3i nw m-Hr sxt nw m b3H.k
 snm.k im.sn iw(w) wab mr "I serve bread for you, it is your eyes,
 so that your majesty eat of it, I put it before you, so that you eat
 of it, for it is pure as you like" while the honey, **whereas read in**
(Pap Boulaq 3. 9-10);


ii.n.k kni pri m ra bit pri irt.f sty nfr m tfnt "You come to the
 auripigment that came out Re, (and) the honey that came out of
 his eye, (and) the good ocher that came out Tefnut"

According to what is mentioned above, honey came from the
 tears of Ra, who was associated with the goddess Hathor, and
 honey was taboo to in Dendera in the 18th dynasty⁵²(for the
 public), While in Edfu the same thing was not mentioned. If we
 look at the sanctity of milk, we find that it is a divine liquid that
 provides protection and purity **whereas read in (E.V, 84);**


 sSr Hnk irtt in Dd mdw sxm nw.k bnr
 qnbt snw r Xt.k nHdt(w) snw s3.k n him.sn n Hb iw.k sqr.k rnp
 "This purity sweet liquid protects you, drink it and you will
 always be young". This combination of honey cake sweetened

with milk and dates, the ancient Egyptians used as a gift and offering to placate the gods⁵³.

Conclusion:

1- Postpartum cake is a complete candy meal because it contains basic food sources such as bread and milk, in addition to the main honey sweetener and fruits that contain many nutrients such as dates.

2- It is possible that the postpartum cake was eaten by only the gods, but honey cake in general was one of the most delicious desserts in ancient Egypt for the common people and the gods.

3- The sanctity of the ingredients in it made it a divine offering; in addition, these ingredients are primarily therapeutic materials, so they serve as a therapeutic meal for woman at a time when her body needs care. The mission of the cake is to care.

4- Eating honey cake is a reward for a woman and revives her again in good health, therefore, we find it continued in the countries of the Arab world in modern days with what is called in Arabic language (Masabib el Nefas); called by this name because it indicates to its description, as poured from the baking jars in which it baked in a round shape and sweetened with honey.

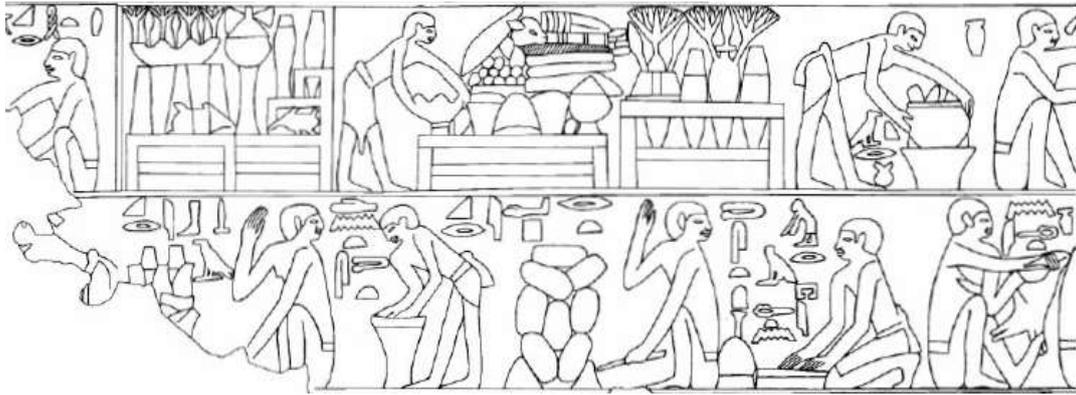
5- The benefits of the cake were not only for the woman concerned with it, but also for the child because he gets it through breastfeeding, so that the complete meal was for the mother and the child together.

Finally;

This cake is also offered with milk to encourage lactation of the new mother; it is also offered with swaddling clothes, it's from divine postpartum rituals, guarded Egypt was a great precedent overall time and place, whether ancient or modern.

Postpartum Candy Plates:

Plate I

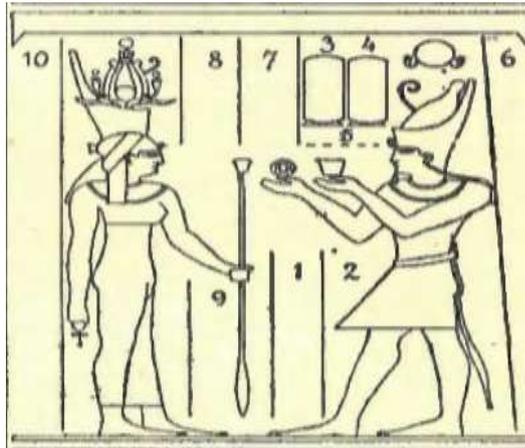


A scene depicting the offerings in 6th register, showing preparation of food and drink clear out (backing jars apr)

Source: Mastaba of Idw (G 7102) at Giza, offering chamber, south wall, lower part.

W.Simpson, The Mastabas of Qar and Idu. G 7101 and 7102, Giza Mastabas, Vol. 2, (Boston, 1976), fig.38.

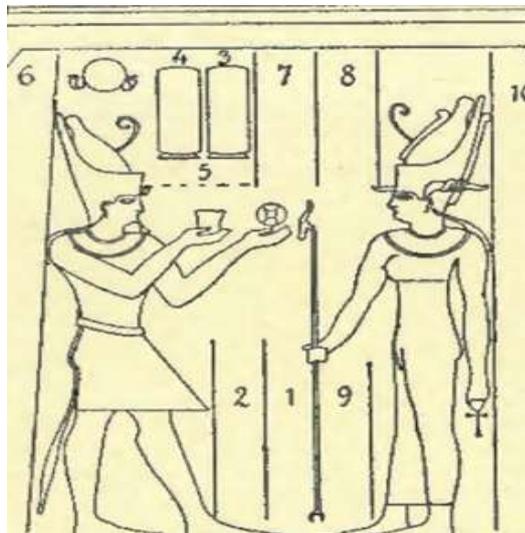
Plate II



A scene depicting the king offering an offering of bread stuffed with honey to the Goddess Hathor with his right hand, and honey jar in his left hand.

Source: ME, 151-152(T), Tableau H, Pillar, South Wall, Pl.211.

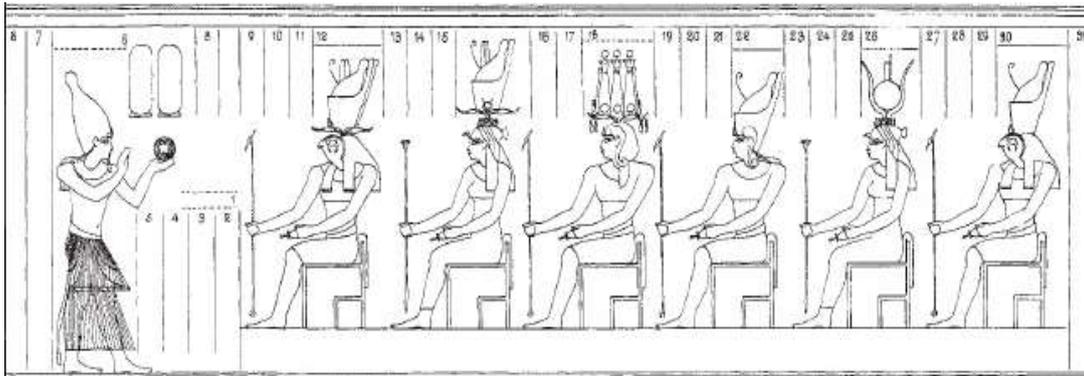
Plate III



A scene depicting the king offering an offering of bread stuffed with honey to the Goddess Hathor with his left hand, and honey jar in his right hand.

Source: ME, 163(T), Tableau H, Pillar, North Wall, Pl.216

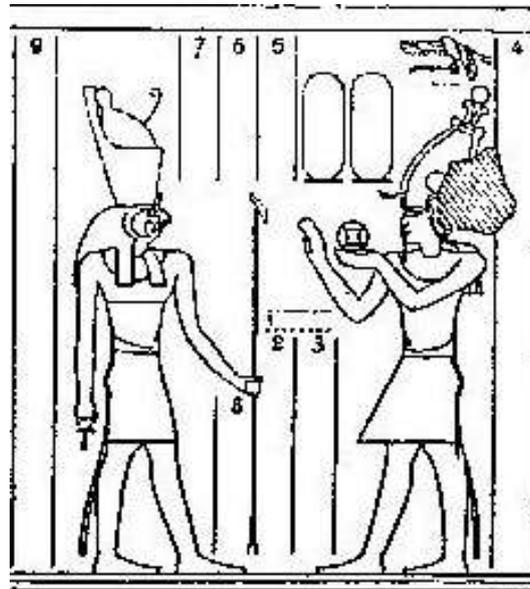
Plate IV



A scene depicting the king standing in front of a row of seated deities; (Horus Behdet, Hathor, Horsmatawy, Ihy, Isis, Horus Behdet) offering them an offering of bread mixed with honey and grapes.

Source: D.I, 51 (T), Tableau A, Shrine, East wall, Pl.LI

Plate V



A scene depicts the king standing facing the god Horus, his right hand is in a devotional position, while he presents the offering of bread mixed with grapes and honey with his left hand.

Source: E.V, 152(T), Court, East Wall, 3rd register, Pl.CXX.

Plate VI



A scene depicts the king standing facing each of goddess Nut and god Geb presents the offering of stuffed bread in his right hand and a bowl of honey in his left hand.

Source: DendTIsis.171 (T), Tableau III, Chapelle B, South Wall, 2nd register, P.157

Abbreviations:

D.I,II,IX: E.Chassinat, S.Cauville, Le Temple de Dendara, I-XII, IFAO, (Le Caire, 1934-2007).

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

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

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

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

Pap.Boulaq.3: A. Mariette, Les Papyrus Egyptiens du Musée Boulaq. Tome 1, (Cairo 1871).

Pap.Ebres: W.Wreszinski, Der Papyrus Ebers: transcription, translation and commentary, Die Medizin der alten Egyptter 3 , (Leipzig 1913).

Pap.Edwin smith: J.Breasted, The Edwin Smith Surgical Papyrus, 2 vols. OIP 3-4, (Chicago 1930)

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

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

References:

*The answer to that question is found in; as birth bread in ME.163, Postpartum bread in ME.151-152, and DendTisis, 171. Ingredients mentioned in D.I,51-52 and E.V,152.

¹ **A Round cake:** It is round-shaped bread with deep lines to allow air to escape from the inside during the fermentation and baking processes, It is decorated from the inside with small circles or dots or it is crystallized in a shape similar to a cylindrical circle and wrapped in papyrus (which is now known as Swiss roll), but this does not prevent the presence of unadorned round loaves.

For that information, see:

E.Elmahdy, The bread in ancient Egypt, (Cairo 2009), P.96.

M.Elmahdawy, Recipes from the Pharaonic's kitchen, (Cairo 2008), P.61.

² Sometimes it is sesame or dry fruits such as dates and dates.

For that information, see:

³ General honey cake ingredients; 1/2 cups flour,1/2 1sp salt,1sp yeast ,4 1bsp butter,1 cup honey,3 1bsp Milk, Caraway / Sesame seeds , Bowl. (Sometimes, dates or one of the dry fruits such as figs are added). For this information, See; P.Steele, Ancient Egypt, (2009), P.38-39.

⁴ Ordinary types of honey cake mentioned in the inscriptions such as; Rekhmire's Tigernut (Triangle cake), Date loaves, and Ramsis III 's Emmer wheat bread (Dumplings honey roll). In

addition to, Serapeum's honey-milk cake, Deir El-Madina's beehive cake.

⁵ The texts did not mention the specific type of cake, though describing it was their main concern. All that was mentioned concerning the description or ingredients is that flour is mixed with honey, stuffed with honey and dates, and served with a cup of sweeten milk (or sprinkled with it). The ingredients are not specifically mentioned for the postpartum cake, but the general ingredients for the honey cake can be relied upon.

⁶ W.Simpson, Mastabas of the western cemetery, I, (Giza Mastabas), (Boston, 1980), PP.28-30, Fig.41, Pl.LIV b. also; P.Ghalioungy, Food: The gift of Osiris, (1977), P.434, Fig.9.5.

⁷ Wb, I, 284, 3.

⁸ Wb, II, 467, 14.

According to the Thutmose III festival calendar at karnak, the royal treasury offered 96 Hq3t-measures of honey bread. For this information see; T.Siuda, The Ancient Egyptian Daybook, (2016), P.306.

⁹ J.Kamil, Sakkara and Memphis, a guide to the necropolis and the ancient capital, 2nd edition, (1985),P.60. and also; T.Richardson, Sweets: a history of candy, (2008), P.75.

¹⁰ E.Peet, Great tomb Robbries of the XXth Dynasty, being a critical study, with translations and commentaries, of the papyri in which these are recorded, (Text), (Oxford, 1930), PP.52-56-68-71,PL.39. also; B.Wilson, The Hive: the story of the honeybee, (2014), 150-152. In addition to; D.Goldstien, The Oxford companion to sugar and sweets, (2015), P.337.

¹¹ M.Elmahdawy, The Bread, 52. And also; E.Crane, the world history of beekeeping and honey Hunting, (1999), P.505.

For Roll cake see; W.Gardiner, Manners and Customs of the Ancient Egypt, vol II, (London, 1847).

L.De Gouy, The breed book, (1944), P.2

¹² It mentioned with two forms of writing; Sat ,  (with determinate conical, round cake shape) in old and middle

kingdom, While in new kingdom and Ptolemaic period as Say
 (with determinate small round cake).

For Sat sweeten bread and date loaves, See; H.Wilson, A recipe
for Offering loaves, JEA 74, (1988), P.214-217.

¹³ H.Nelson, XIth Dynasty temple at Deir el bahari, 59.

¹⁴ Steindorff, TI, PL.83.

¹⁵ E.Elmahdy, the bread, 36.

¹⁶ WPL; 1751.

¹⁷ It is the great bread commonly used in offering tables, which is
called t-wr , In addition to t-HD  made with white flour
(we find it in two forms, either circular rectangular or pyramidal),
Wb, 209-210.

¹⁸ S.Cauville, offerings to the gods in ancient Egyptian temple,
(Paris, 2012), P.69.

¹⁹ (either with decorations on the four edges or without
decorations), sometimes divided into halves, for this see;
E.ElMahdi, 28.

* The answer to that question is found in; (ME.151-152, 163;
DendTisis.171, D.I,51-52, E.V,152), Where it mentioned the
linguistic structures of the term Postpartum cake.

²⁰ another form for (bnr) is ,  in WPL,581

²¹  apr: According to linguistic dictionaries, it means
(stuffed) as a general meaning (Wb I, 181,5
, FCD, 42). It is also mentioned in the meaning of baking jar
(Wb.I 181, 14).

²²  smAt-a ; an offering, as mentioned in Urk IV, 1553,10;
1952,14. Perhaps it meant here an offering cake, perhaps it also
meant (meal) because it was followed by the preposition m to
mean (partake of offerings), as Wilson mentioned in WPL; 1495.
In addition to its general meaning (united) as in Wb, 446.

²³  in (Me,151), (E.V,84) bnr as sweet milk, but it is
versatile as we see it as follows;

For  (bnr) as sweet fruit; which is sweet tasting, and this term used at Edfu as outlined by  whereas we read in (E.I,537) 
 iw.sn is m ixr
 iw(w) m wr 3Sr sn Hr xawt.k irp idb tw m.pr.k rnpt xrrt bnr m
 di.anx 3xt drp(w).k wnm(w).k im (Offering of wine and sweets,
 eat them, for they restore life)

 (bnr) as sweet cake, whereas read in (E.V,132)


 in-p3 sS-nTr irp np.k m snw.f nbw tnnw irtt (w) xrt-prwxt nftt
 nb rxy ir t(w) t(w) Say bnr (All offerings, milk, sweet things, and
 sweet cake)

 (bnrw) Likewise as date cake mentioned, whereas we
 read in (E.V,135); 

 sS-nTr rxy ir(w) Hknw
 xawt 24 di Hknw ds 24 di HD t(w) Say.t bnr 24 (God writer
 writes, give white bread and date cake)

To Furthermore information about; date cake see; P.Geraldine,
 The votive offerings to Hathor, (Oxford, 1993), P.344-345, 471-
 474.


 (bnrt) as sweetness; at Edfu it is a tangible
 manifestation of the king, Hathor sayes whereas we read in
 (E.II,64); 
 Hnk.n.k anx sm3 m sny rnpi.k Hnwt.k m3(w) di Hnwt Sfyk m
 Xt n b3H.i bnrw.k xr Hmwt (Give life to your wives, give
 sweetness to your wives)

In the same context; Hathor put 
 in the bellies of women
 whereas we read in (E.IV,42);

²⁹ Similarly (same meaning) mentioned in ;
Mastaba of Hsy , Titi cemetery at Saqqara, sacrificial chamber,
north wall, wall surface over passage, brewery, line(2). For this
example see;

³⁰ W.Simpson, The Mastabas of Qar and Idu. G 7101 and 7102,
Giza Mastabas, Vol. 2, (Boston, 1976), p.24-26, pl.24-26; fig.38.

³¹ As mentioned in ME.151 example,  Where
he mentioned additional information related to adding local milk
with dates through the use of bnri (sweeten milk by date), as
Wilson mentioned in WPL;581.

* The answer to that question is found in; It reactivates as in
ME.163, strengthen the abdomen as in ME.152, Gives strength
and happiness as in DendTIsis.171. (Special care for women)

³² S.Cauville, offering to the gods,73.

³³ S.Cauville, offerings to the gods,73.

³⁴ As westecar papyrus mentioned it. For this information see;
C.Graves-Brown, Dancing for Hathor: women in ancient Egypt,
(2010), P.64-65.

³⁵ Perhaps honey was a woman's companion throughout
pregnancy as well, because it was made from it as a paint that
facilitates the labor's process. For this information see; A.Sliem,
Msekhenit in ancient Egypt, MSC thesis, (Mansoura
University,2016),P.43-45. And also; M.Fyyad, The childbirth art,
P. 139.

³⁶ N.Saeed, Pregnancy and fetus conditions in ancient Egypt,
MSC thesis, (Ain shams University: 2001), P.62.

³⁷ Baby shower: It is a celebration of the coming of the baby (it
takes place on the seventh day of birth), there is evidence of the
use of honey cakes in celebrations, it is certain that it was served
after the birth of the woman, as the texts indicated, in addition to
being served in the celebration of the newborn. For these
information see; 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), 189-193.

³⁸ H.Fouly, Ancient Egyptian Women's Health Care in relation to Modern Women's Health Care Practies, ICEAP, 2/4 (2012), P.274.

For Honey-Cakes in Festivals see; R.James, Studies in Ancient Technology 6, (1966), P.66

R.Bagnall, Women's letters from Ancient Egypt 300 BC-800AD, (2006), P.213.

³⁹ S.Cauville, offerings to the gods, 53

⁴⁰ For these information see;

J.Randolph, Living and Working in Ancient Egypt, (2017), P.16;
L.Spilsburg, Ancient Egypt, (2018), P.36. In addition to; A.Liod, Ancient Egypt: state and society, (2014), P.158; B.Brier, Daily life in Ancient Egyptians, (2008), P.111.

* To answer this question, the researcher presented all the textual sources related to the topic of the research.

⁴¹ S.Elmelegy, Taboo foods in Pharaonic Egypt, MSC thesis, (Alexandria University, 2019), P.108.

⁴² S.Elmelegy, Taboo foods, 108.

⁴³ about stomach ailments.

⁴⁴ L.Lonik, Healthy Honey Cookbook, (2013), P.59.

⁴⁵ Because there were beliefs that the newborn mother is considered dead, in order to revive her again, she must take some measures, including eating honey cake. For this information see; M.Fyyad, the childbirth art in ancient Egypt, 135.

⁴⁶ A.Mokhtar, the honey in Egypt and ancient near east, MSC thesis, (Alexandria University, 2020), p.96.

⁴⁷ N.Saeed, Pregnancy and fetus conditions, 64.

⁴⁸ N.Saeed, Pregnancy and fetus conditions, 66.

⁴⁹ M.Fyyad, the childbirth art, 135.

* The answer to this question is found in; sanctity of bread as in E.V,230,D.IX,214; sanctity of honey as in Pap.Boulaq.3, 9-10; sanctity of milk as in E.V,84. In addition to the sanctity of the

entire meal as the first to receive it is Goddess Nut as in DendTIsis.171.

⁵⁰ S.Cauville, offerings to the gods, 73.

⁵¹ Ancient Egyptian, used Honey cakes as religious tribute, they considered it sacred. For this information see; J.Thompson, an uncommon history of common things, vol 2, P.84.

To Confirmation of offering honey cake to the gods, See; C.Oray, The Healing Powers of Honey, (2011), P.17.

⁵² T.Sagrillo, Bees and honey, in: OEAE, Vol I, (2001), P.174.

⁵³ H.Chopra, Lifestyle and Health, (2000), P.220.