Is there a postpartum cake in Ancient Egypt?

"Linguistic study"

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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 | "pr sm3t m irt pnr wp r3 imy.sn lw.w w³b ME,163 |
| "this bread stuffed with sweet, Open your mouth, they are purified" |

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 giving birth. Inspite 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 uncover;
  • 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?*

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

<table>
<thead>
<tr>
<th>Shape</th>
<th>Scene</th>
</tr>
</thead>
<tbody>
<tr>
<td>Round with square decoration inside</td>
<td>(Mammisi Edfu) Portique H south wall (interior)</td>
</tr>
<tr>
<td></td>
<td>Dendara Temple North wall, left, 2\textsuperscript{nd} register.</td>
</tr>
<tr>
<td>Round with undecorated</td>
<td>(Isis Temple, Dendara) Chapel B, South wall, 2\textsuperscript{nd} register.</td>
</tr>
</tbody>
</table>

Because the texts did not mention the specific type of cake\textsuperscript{5}; 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 Ostraca\textsuperscript{6}, Harris Papyrus\textsuperscript{7}, Medinet Habu records of Thutmose III\textsuperscript{8}, Serapeum temple at Memphis\textsuperscript{9}, Rekhmire Tomb\textsuperscript{10}, Ramsses III's tomb\textsuperscript{11}].

The cake used from these:

- \(\chi\textsuperscript{12}\) (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 pie\textsuperscript{13}, a kind of good bread\textsuperscript{14} or small round pancakes, used as an offering\textsuperscript{15} in the festivals of Edfu temple\textsuperscript{16}.

- \(\textsuperscript{17}\) (Great bread), mixing bread with honey in this cake comes from the fact that honey is a major ingredient in making sweets, as Cauville\textsuperscript{18} 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.

- \(\chi\textsuperscript{19}\) 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 shape\textsuperscript{19}. 

Q*: How was a postpartum cake expressed linguistically?

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

Table 2: linguistic Sources of Post-Partum cake:

<table>
<thead>
<tr>
<th>Writing forms</th>
<th>Sources</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲡⲣ ⲡⲧⲣ ⲡⲟⲩ ⲩⲧ ⲧⲣ ⲡⲣⲩ ⲩⲧ ⲧⲏⲣ ⲩⲧ ⲧⲣⲩ ⲩⲧ ⲧⲣⲩ ⲩⲧ ⲧⲣⲩ ⲩⲧ ⲧⲣⲩ ⲩⲧ ⲧⲣⲩ ⲩⲧ</td>
<td>Wb I, 181,5 FCD, 42 WPL, 581.</td>
<td>ME,151-152 E.V,152</td>
</tr>
<tr>
<td>ⲡⲣ ⲡⲧⲛ ⲩⲧ Ⲩⲣⲩ ⲩⲧ ⲧⲣⲩ ⲩⲧ</td>
<td>WPL, 1495</td>
<td>ME,151-152 E.V,152</td>
</tr>
<tr>
<td>ⲡⲣ ⲡⲧⲛ ⲡⲣⲩ ⲡⲧⲛ ⲡⲧⲛ</td>
<td>WPL, 564</td>
<td>ME,163 D.I,51</td>
</tr>
<tr>
<td>ⲡⲣ ⲡⲧⲛ ⲡⲣⲩ ⲡⲧⲛ ⲡⲧⲛ</td>
<td>DendTIsis, 171</td>
<td></td>
</tr>
</tbody>
</table>

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 ⲡⲣⲩ ⲡⲧⲛ + name/description cake (ⲧⲣⲩ) + preposition ⲡⲣⲩ + sweet material ⲡⲣⲩ (sweetened milk with date).
2- The material used ⲡⲣⲩ + preposition ⲡⲣⲩ + sweet material ⲡⲣⲩ.
3- The material used ⲡⲣⲩ + sweet material ⲡⲣⲩ.
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 added.

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 ʿpr.t jar (Plate I)

<table>
<thead>
<tr>
<th>Table 3: baking Jar</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jar (for baking bread) Wb.I 181,14</td>
<td>kkh.w mw mns h3 mrr.t nb wcb.t nb h3 wnh.w nb h3 sti-hb nb h3 sntr wcb h3 h3w.t h3 htp.t nb h3 dsr.t h3 ʿpr.t (w) nb h3 t-wr nb h3 i-iml-t3 h3 t-nbs h3 t-nhr h3 t-sfl h3 ʿr.t h3 htp-nswt h3</td>
</tr>
</tbody>
</table>

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, dsrt table (to prepare the sacrifice) , once a thousand, every ʿpr.t jugs, once a thousand, every wr-bread, once a thousand, Iml-t3 bread , once a thousand, nbs-Bread, once a thousand, nhrw-bread , once a thousand, sf-bread , once a thousand, ʿr.t-bread , once a thousand, King sacrifice , once a thousand.
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 additions)).

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

| Source: | sb.l wr rock grave at Giza sacrificial chamber, west wall, false door niche, northern niche wall, line (6.9)²⁶ |
| Source: | Mastaba of ni.ẖnh ḫnmw and ḫnmw-htp, Unas cemetery, saqqara gate area, passage to the portico, western walls, line (8.4.2: right-2)²⁸ |
| Source: | Mastaba of ëdw (G 7102) at Giza, sacrificial chamber, south wall, line (6.5)³⁰ |

**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 it. 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 days\textsuperscript{34}, during which some procedures are taken: The woman is isolated and they put flour mixed with honey\textsuperscript{35} 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 interest\textsuperscript{36}.

We have found a post-partum cake at the celebration of the newborn, known as baby shower\textsuperscript{37} where the celebration included pots filled with food and drink useful for women in that period\textsuperscript{38}. 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 stated\textsuperscript{39}.

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 her\textsuperscript{40}.
Q4: What are the benefits of eating cake? *

Discussion:
1- Helps heal open wounds (because it contains honey, dates)\textsuperscript{41} Whereas read in (Pap Edwin Smith. 1,3);

\[ \text{srwh.k sw m-ht mrht bit ftt rs'n b r ndm} \]

"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);

\[ \text{qd mdw mn n.t ssr.t 3bh.tw r bit hr sm3 ht.t m ht p^p^r wnm.t m r3 'wy.t ndmt m rdw n hmt.t} \]

"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)\textsuperscript{42} whereas read in stomach book\textsuperscript{43} of (Pap Ebres. 40, 17) \[ \text{db r 8 irtt r 16 nk wtr} r 8 " \text{Figs 1/8, Milk 1/16, scratched sycamore fruits 1/8 ", and also in (Pap Ebres. 44, 7)}; \]

\[ \text{irtt 1/64 bit r 16 mw 1/64 "1/64 Milk, 1/16 honey, 1/32 water".} \]

3- Helps restore vitality and activity. Whereas read in (ME,163) \[ \text{ssr t mstt w'd m.s hwnr n k3t df df.tw m bnr} \]

"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);

"The king of high and low Egypt, the son of re. all protection, life, strength behind him as (for) re and especially words to say: I come to you, o daughter, I brought food into the world in laidi, I bring it the milk from the cow, the milk of the big cow, for you are the mother of the god, who makes her child live, who places her son Horus on his father's throne."

5- Give strength the abdomen after childbirth because it is light on the intestines. Whereas read in (ME, 151);

"This bread stuffed with sweeten milk and dates, eat it (in your stomach) it is pure". (Plate II)

6- Gives strength and happiness. Whereas read in (DendTIsis,171);

"Serve cake stuffed with honey to Goddess Nut who gives birth to the gods: eat it and be happy, it gives you strength and purity" (Plate VI)

And also in (D.IX, 231);

"The great bread, eat of it, you are strong thanks to this bread"
7- Given to New-born to ward off evil spirits, and improves mood\textsuperscript{44}.

8- Gives life and strength\textsuperscript{45}, purity and protection (because it contains Milk, honey). Whereas read in (E.V, 84):

\textit{bnr irtt knbt r lt sn hb iw.k} "This sweet liquid protects you, drink it and you will always be young" and also in (D.I, 51-52)

\textit{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 wnš.f r mrr sti hh.f ndm r fnš.k wnm.k im.f hr psdt hm.k ssš.k iht n ist.k wd.n.k ŋnŋ wn hr mw.k bik nb ŋnŋ 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):

\textit{dd mdw mn n.t ssř.t sm3.tw r hdt ṣpr m ṣb bity m3t im.t bwt ḫmt gr girt hr bnr.s ḫ 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)\textsuperscript{46}.

10- Elimination of uterine waste\textsuperscript{47}. 

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

12- Increase fertility (because it contains honey). Whereas
read in (E.III, 258);

13- Provides hidden protection (because it contains dates). Whereas read in (D.II, 145);

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

15- Antibiotic (As mixing flour with honey was an antibiotic) Whereas read in (E.V, 152);
"words to say: eat grapes and white flour mixed with sweeten dates (with honey)". (Plate V)

Discussion:
Goddess Nut; was the first to receive this cake as a divine offering after she gave birth to Goddess Isis. 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);

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

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 honey represents tears of Ra. Whereas read in; (D.IX, 214), (D.XI,45);

Whereas read in; (Pap Boulaq 3, 9-10); 
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 dynasty (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);

"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 gods.

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.

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:

DendTIsis: S.Cauville, Dendara- Le temple d'Isis, IFAO, (Le Caire, 2008)
ME: E.Chassinat, Le Mammisi d'Edfou, IFAO, (Le Caire, 1939)
WB: A.Erman, W.Grapow, Wörterbuch der ägyptische Sprache, 7 vols, (Berlin, 1926-1931)
**Bibliography:**

*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 tsp salt, 1sp yeast, 4 tbsp butter, 1 cup honey, 3 tbsp 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, Flg.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.
10 E.Peet, Great tomb Robbies 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;  \( \text{Sat} \) (with determinate conical, round cake shape) in old and middle kingdom, While in new kingdom and Ptolemaic period as Say \( \text{Say} \) (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* (bread). In addition to *t-hd* (bread) made with white flour (we find it in two forms, either circular rectangular or pyramidal), Wb, 209-210.


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 anthore form for (*bnr*) is  in WPL,581

21  : 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  ; 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  (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)

Offering of wine and sweets, eat them, for they restore life)
(bnr) as sweet cake, whereas read in (E.V,132);

in-p3 sš-nṯr ʿrp nptk  ṭ snw.f nbw tnnw irtt (w) ḫrt-prwḥt nfrt nb ṭḥy ir ṭ(w) sṯy bnr (All offerings, milk, sweet things, and sweet cake)

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

ḥknw ḫwṯ 24 di ḫknw ds 24 di ḫd ṭ(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);

ḥnk.n.k ʿnh sm3 m sny rntk ḫnwt.k m3(w) ḫnwt ṣfrtk m ḫt n b3h.i bnr.k ḫr ḫmwt (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);

di ḫwt-ḥr bnr m.k ḫt n ḫmwt (Goddess Hathor gives sweets to your woman’s body)

Regarding its use as a sweetness of Say bread whereas we read in (E.II,47);

dt ṭ ḫmr n ḫmwt ṣṣy pri ṭ bnr ṣṭ wnmmk tp ṭ ṭ nṯm(w) wr ḫrt(w) ḫm.k pw iṁ ṣnlk bnrw.s gm k b3k(w) ḫši.k ḫr ḫnk.n n.k3.k (Serve
sweet bread, eat the sweet that comes out of that bread, it refreshes your soul)

24 E.Elmahdy, The bread, P.20

Sometimes compound nouns contain two or more parts: one is the noun of bread, and the second part is an adjective or substance used this combination refers to the bread, its size, a formal or internal characteristic.

25 Similarly (same meaning) mentioned in ;
Abusir archive, Pap.BM 10735 frame 9 recto (50-52 A), line (2.8)
Abusir archive, Pap.Louvre E 25416 c verso (13 + 14 A), line (c3.7) , For both examples see;

26 S. Hassan, Excavations at Giza 1933-1934, Vol. 5, (Cairo 1944), 250-253, fig. 109, pl. XXVIII.

27 Similarly (same meaning) mentioned in ;
Tomb complex of mihw, Unas cemetery at Saqqara, corridor, passage to the gate area, southern door jamb, line (T64). For this example see;

28 A.Moussa, Altenmüller, Hartwig: Das Grab des Nianchchnum and Chnumhotep, Archaeological Publications 21, German Archaeological Institute, Dept. (Cairo, Mainz 1977), 66-72, plate 23, fig. 8-16.

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;


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 DendTTisis.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.


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 Festivales see; R.James, Studies in Ancient Technology 6, (1966), P.66


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


S.Elmelegy, Taboo foods, 108.

about stomach ailments.


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.


N.Saeed, Pregnancy and fetus conditions, 64.

N.Saeed, Pregnancy and fetus conditions, 66.

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.

S.Cauville, offerings to the gods, 73.

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.
