

The Common Figs ‘Ficus Carica’ in Ancient Egypt until the New Kingdom

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Abstract

This research is entitled as “The Common Figs ‘Ficus Carica’ in Ancient Egypt until the New Kingdom”. The Common figs were cultivated in Egypt from an early date and is frequently mentioned in offering lists and other texts from the Old Kingdom onwards. The fig fruit was considered a common food source for ancient Egyptians; hence figs were frequently presented in offering scenes and were represented in food tables in many other wall scenes. Figs had also magical means and were used to fight the physical symptoms of illness by the application of a remedy or physical treatment.

Several scenes had figured the figs fruits collection in the tombs of nobles and high officials of the Old kingdom and onwards.

The objectives of the research:

- This research aims to focus the light on the term fig in ancient Egyptian language.
- This study aims to study and analyze the fig fruit in ancient Egypt.
- This research also aims to collect the published representations of the fig collection scenes in order to better understand its functions.
- It also aims to determine the medical prescriptions where figs were used as a main ingredient.

The research framework: The research framework is an artistic study, for studying the common Figs ‘Ficus Carica’ in ancient Egypt.

The research type: The research is a combined study between both descriptive and analytical sides.

Keywords: Ficus Carica, *d3b*, Ancient Egyptian Language, Healing Prescriptions, Figs, Tomb Scenes.

Introduction

The two types of figs; the sycamore and the common ‘true’ figs were cultivated in Egypt. For both trees, only the female produces fruit, in the wild, relies on a particular species of wasp to aid in pollination. The domestic forms of both figs are believed to have been introduced to Egypt; the common figs from the East and the sycamore figs from the south¹.

The true figs must have been relatively common; since a number of texts refer to the fig’s cultivation and the great quantities of fruit that were produced. The common fig is frequently mentioned in offering lists and other texts from the Old Kingdom onwards; hence figs were also represented in food tables in many other wall scenes².

Ficus Carica is considered one of the classic fruits of the Mediterranean basin and is still growing in Egypt on the Mediterranean coast³.

This type of figs is believed to be sweeter than the Sycamore figs; whose branches and fruits are smaller than that of the Common Figs. The Ficus Carica figs have also developed larder fruits and lost the need for pollination⁴. The figs-trees have thick gnarled trunks and seem scarcely to

¹ T. Wilkinson, *The Egyptian World*, New York, 2007, p. 140.

² Ibid.

³ A. Hegazy – J. Lovett-Doust, *Plant Ecology in the Middle East*, Oxford, 2016, p. 92.

⁴ Ibid.

reach 16 feet in height; their boughs however are strong enough to allow the gardeners to climb up and gather the fruits into flat baskets⁵.

The fig fruit was considered a common food source for ancient Egyptians; Figs leaves and branches were also used on several dairy industries since it is suggested that figs have been used as a starter for the yeast in order to ferment food; such as cheeses and wine. The ancient Egyptians also used figs to enhance the flavors of other foods and drinks such as wines⁶.

Figs had also magical means and were used to fight the physical symptoms of illness; by the application of a remedy or physical treatment; for instance it was used as a drink for treating constipation symptoms, cardiac and lungs illness, in addition to being a main component for making suppositories⁷.

Lise Manniche claims in her famous book “An Ancient Egyptian Herbal”, that *Ficus Carica* were used in ancient Egypt to repel evil spirits, or even to decrease the pain caused from evil ones; in mixtures of drink⁸. In addition, Neveen Aboelsoud insures the idea that figs were used as laxatives⁹.

The Common Figs ‘*Ficus Carica*’ representations During the Old Kingdom

The Mastaba of “Iymery”¹⁰ ¹¹ (5th Dynasty); Giza

In the Doorway between Room II and III: (Western Wall, Northern Section):

Over the doorway, a single register shows two fig trees, in each of which is shown a boy wearing a loincloth, standing on the branches, and picking figs. Beneath each tree a kneeling man fills a basket with the fruit that has been dropped. In front of him, a pile of figs lies on the ground; on the other side of the tree, a large, low basket is piled high with fruit. Above, there are three small and two large baskets, filled with various types of fruits (fig. 1)¹².

⁵ A. Erman, *Life in Ancient Egypt: with 400 illustrations in the text, and 11 plates*, London, 1894, p. 199.

⁶ L. Manniche, *An Ancient Egyptian Herbal*, London, 1989, p. 223; R.G. Olsong, *Technology and Science in Ancient Civilizations*, London, 2009, p. 192.

⁷ Manniche, *op. cit.*, p. 223.

⁸ *Ibid.*

⁹ N.H. Aboelsoud, *Herbal medicine in Ancient Egypt*, *Journal of Medicinal Plants Research* Vol. 4(2), 2010, p. 83.

¹⁰ Iymery followed the career of his father Neuserre early in his reign, as was customary in ancient Egypt when a man had made a success of his profession. The greater part of Iymery’s life was spent in the service of a king of Upper and Lower Egypt. Neuserre, passed his office to the eldest son of Shepseskaf-ankh, Iymery. By that time, the nucleus mastabas of Iymery and Iti had been built, and it was probably Iymery who built the additions to these two mastabas early in the reign of Neuserre; in K.R. Weeks – S.H. Weeks, *Mastabas of Cemetery G 6000*, Boston, 1994, p. 2.

¹¹ The mastaba of Iymery is the most extensively decorated of those in Cemetery G 6000, and certainly the most often discussed in the literature. For these reasons, our discussions of its relief scenes are rather more extensive than those of the other mastabas in Giza Cemetery, in K.R. Weeks – S.H. Weeks, *Mastabas of Cemetery G 6000*, Boston, 1994, p. 2.

¹² K.R. Weeks, *Mastabas of Cemetery G 6000: Including G 6010 (Neferbaupth) ; G 6020 (Iymery) ; G 6030 (Ity) ; G 6040 (Shepseskafankh)*, Boston, 1994, p. 46, pl. 38.

The Mastabas of Qar and Idu (G. 7101 – G7102)¹³ 6th Dynasty, Giza:

In the Court C, North wall, West of Entrance Doorway: (Qar's Mastaba Offering List):

Two vessels of figs are inscribed in white limestone blocks with scenes in relief and incised offering-list (fig. 2)¹⁴, as followed, showing the determinative of the fruit itself and the vessel, not the tree:



dbb ʕ-2 Two cups 'vessels' of figs.

In Room E, North Wall, Offering List:

(Qar's Mastaba):

Qar seated at table of offerings with cupboard list. To the left a man and a woman facing right appears seated together on a chair with lion legs and low back, over which a cushion is draped. The man has a curled shoulder-length wig and a short beard, a broad collar, bracelets on each arm, and a half-pleated skirt. Qar appears holding a cylindrical ointment jar to his nose with his left hand, and his right hand reaches forward toward the table of bread before him. Qar's mother appears sitting close behind him and rests her left hand on his left shoulder while her right-hand rests on the man's body just above his waist. She has a short curled wig, a broad collar, and a bracelet on the right wrist. She wears a dress with one shoulder strap, the hem at the legs not indicated (fig. 3)¹⁵. Above, right: long cupboard list in two lines of 42 compartments each, extending full length of wall. Below, to the right is a table of bread with eighteen loaves, to the right of which is a pile of food offerings and vessels filling the remainder of the wall where figs fruits are inscribed as followed, showing the determinative of the fruit flower itself, the fruit and the vessel:



dbb ʕ-2 Two cups 'vessels' of figs.

In the West Wall, North of Stela with Secondary False Door:

(Idu's Mastaba)

Northern section of west wall to right of stela (fig. 4). The wall surface is occupied by a seated figure of Idu facing right before an offering table, a text along the top of the wall reading from left to right, a large offering list opposite Idu with 101 compartments, and piles of offerings below the list. There is a register of offering bearers facing left toward Idu below this scene and a horizontal line of text above the bearers¹⁷. Figs could be seen in front of Idu in a large vessel with several other offerings.

The Tomb of Ankhmahor [ʕnh-m-ʕHr]¹⁸; The Teti's Cemetery; Saqqara (6th Dynasty)

In the Doorway between room I and II:

(South Thickness)

Unusual decoration is depicted in the thickness of the doorway between room I and II, showing scenes of markets and medical operations, representing two pairs of men, sellers and buyers. The

¹³ The tomb complexes of Qar (G 7101) and Idu (G 7102) lie just north of the edge of the great Eastern Cemetery of the Cheops pyramid near its western end, just south of the top of the pyramid causeway, and north of the great double mastaba of Kawab, the son of Cheops (G 71 IO- 7120), The chapel of Qar can be dated to the reign of Pepy I or later on the basis of the official's titles in connection with this ruler. It is generally assumed that Qar of G 7101 is the father of Idu of the adjacent G 7102; in Simpson, *The Mastabas of Qar and Idu (G 7101 and G 7102)*, p.1.

¹⁴ *Ibid.*, p. 5.

¹⁵ *Ibid.*, p. 10.

¹⁶ *Ibid.*, fig. 30.

¹⁷ *Ibid.*, p. 28.

¹⁸ The mastaba of Ankhmahor lies in the cemetery to the north of Teti's pyramid at Saqqara. It is considered the second tomb, after that of Nefer-Seshem-Re. These are the mastabas of higher officials on the west side from the pyramid of Teti's queen on the east, in N. Kanawati - A. Hassan, *The Teti Cemetery at Saqqara, II., The Tomb of Ankhmahor*, London: Egypt Exploration Society - EES, 2004, p. 2.

seller to the right has a basket full of fruit and vegetables, from which he hands over some figs to the man in front of him (fig. 5), saying:



di.k ht nfr(t) ndm(t) n ib.k wp.t(i) c pw

“Give a good and sweet things to your heart; may you open this hand”.

In the Doorway between Room III-IV:

(East Thickness):

The scenes here are preserved up to their full height, which three registers showing offering bearers directed towards room IV. The carving of the figures is very fine and full of details, particularly the lower register. The men are shown carrying the usual food, flowers, drinks, and fowl. Each register is surmounted by two lines of hieroglyphs (fig. 6).

The titles, but not the names of the first two men are given as: “The superintendent of the Ka-servants of the starboard phyle” and “The superintendent of the ka-servants.

The inscription above the bottom register read”:



šhpt dt-hr rnpt nbt nfrt innt m T3-mḥw Šmꜥw shpt d3bw iṣd irp innw m ḥtp-di-nswt

“Bringing the gifts and all fine year-offerings which are brought from Delta and Upper Egypt;

bringing figs  *d3bw, iṣd* –fruit and wine which are brought as offerings which the king gives”²⁰.

In the Doorway between Room III-IV:

(West Thickness)

The scenes here are preserved, and the third register is identifying four men in the bottom register. These bearers are laden with food, drink and live birds and are accompanied by some small animals (fig. 7). The inscription above the bottom register read:



šhpt dt-hr rnpt nb nfrt innt m niwwt.f nt T3-mḥw Šmꜥw shpt d3bw iṣd irp m ḥrt-hrw nt rꜥn b in ḥm(w)-k3 nw dt.f

“Bringing the gifts and all fine year-offerings which are brought from his towns of the Delta and Upper Egypt, bringing figs, *iṣd* –fruit and wine in the course of every day by the ka-servants of his estate”²¹.

In the Burial Chamber, East Wall

(Offering List):

Cut to the west of the shaft, in the poor rock formation of the walls of the burial chamber which was lined with limestone slabs; to the right of the offering list are two registers, the top one contains 5 heaps and the second register contains seven heaps of fruits, where figs are named²²,

as being two cups ‘vessels’ of figs. (fig. 8):  ²³ *d3b cꜥ* Two cups ‘vessels’ of figs

¹⁹ N. Kanawati - A. Hassan, *The Teti Cemetery at Saqqara, II. The Tomb of Ankhmahor*, London: Egypt Exploration Society - EES, 2004, pl. 5, 39.

²⁰ *Ibid.*, p. 40.

²¹ *Ibid.*, p. 42.

²² *Ibid.*, p. 55.

²³ *Ibid.*, p. 55, pl. 63.

The Middle Kingdom

Tomb of Khnumhotep I, Beni Hasan, 12th Dynasty:

This tomb shows an example of what happens when the gardeners are unable to climb up into the fig trees, as they send tame monkeys into the branches to gather the fruits for them (fig. 9).²⁴

Hence, monkeys appear to have been trained to assist in gathering the fruits; and they are represented in the sculptures handing down figs from the trees to the gardens below, but these animals amply repaid themselves from the trouble imposed upon them and they are shown consulting their wishes more than those of their employers²⁵.

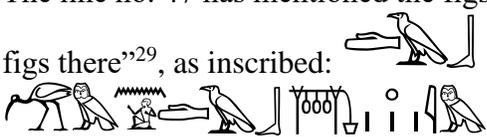
The Tomb of Tehuti-Hetep²⁶ 'The Great Chief of the Hare Nome' (El-Bersheh)]

In the Right-hand Wall of the Shrine

The scenes on the two sides of the shrine are almost identical, the right hand side wall is devoted to Kay; Tehuti-Hetep's father, who appears here sitting and wearing a small skirt and sandals. He holds a staff in his left hand, with an altar before him, and lists of offerings above²⁷. The figures are arranged in five rows. In the last row, servants could be seen bringing offerings of flesh, fowl, fruits, and here we can see the figs (fig. 10) beard by servants in cups 'vessels'²⁸.

The Story of the Shipwrecked Sailor

The line no. 47 has mentioned the figs in the story of the shipwrecked sailor as being "I found the figs there"²⁹, as inscribed:

 *gm.n.i d3bw im* I found the figs there.

The New Kingdom (18th Dynasty):

The Theban Tomb of User ³⁰ (TT. 21³¹; Western Thebes), Reign of the King Thotmosis I:

In the Northern wall of the Shrine

User appears here on that scene sitting on a chair placed upon an unusually broad mat. He wears a short wig and beard, and is represented wearing a white garment and a close-fitting loin cloth which extends from the waist to the knees. His wife Bakt appears sitting behind him in a striking profile. Under her chair is a pet dog that appears as "Her favourit, Trusts". Over the pair is

²⁴ A. Erman, *Life in Ancient Egypt: with 400 illustrations in the text, and 11 plates*, London, 1894, p. 199.

²⁵ J. Murray, *The Manners and Customs of the Ancient Egyptians*, I, London, 1878, p. 382; Erman, *op.cit.*

²⁶ The noble Tehuti-Hetep the occupant of the tomb no. 2 in El- Bersheh was the prince of the nome of Hermopolis. His capital was ancient Khemenu, now marked by the mound of Eshmunen. The city lay in the middle of the valley, at some distance from the west bank of the Nile. The tomb is the most conspicuous of all that at El-Bersheh, but unfortunately it has been much shattered by an earthquake ;in P.E. Newberry, *El Bersheh. Part I, The Tomb of Tehuti-Hetep*, London, 1895, p. 1.

²⁷ *Ibid.*, p. 39-40.

²⁸ *Ibid.*

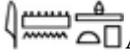
²⁹ A.M. Blackman, "Middle-Egyptian Stories, Part I", *BAe II*, Bruxelles, 1932, p. 43.

³⁰ User's family is unknown, and he might had been having a responsible post at court early in the 18th Dynasty. If his father was a vizier, he might have been Imhotep; the vizier of Thotmosis I, or Hapusenb, whose tomb is close to User's. He seems to have been dead when the tomb was completed; in N. Davies, *Five Theban Tombs (being those of Mentuherkhepeshef, User, Daga, Nehemawäy and Tati)*, London: Egypt Exploration Fund, 1913, p. 20.

³¹ The tomb (TT. 21) is a small one, and lies low down on the slopes of the hill of Sheikh Abd el-Qurneh, below the tomb of Imesib and above the pathway to Deir el-Bahari. This tomb can scarcely be later than the reign of Hatshepsut, though its affinities bring it down a considerable distance from the early years of Thotmosis I; Davies, *op. cit.*, p. 27.

written: "May the king grant an offering to Osiris, chief of the Westerners, the great god, lord of Abydos; that may grant the various offering on his burnt alter"³².

Among the offerings piled on the square table, except the ewer of water and the folded napkins placed near at hand for ablutions, are figs; that could be seen in a large vessel beside the beer (fig. 11). Their daughter could be seen extending a white saucer of wine to the pair.

The tomb of  Amenhotep³³, surnamed  Huy (TT. 40):

In the Transverse Hall, West Wall, South Side:

Three upper registers are occupying this wall. The great ones of Nubia, who came in person, stand in front, worshiping Pharaoh and his representative. They come from three different regions: Lower Nubia, Upper Nubia and a province south of Kush. They are greeted by Huy who is holding a large fan, embodying his function as fan-bearer to the right of the King. They are represented with marked features, rings in their ears and two ostrich feathers held together by a headband. Their clothes, with a red sash and a feline skin on the back, are African-Egyptian.

On the 2nd Register, the heads of the country of Kush who bow before Pharaoh are represented as "The Chieftains of Kush". Before the Chiefs is piled a part of the tribute: gold dust bags and rings, trays of carnelian, hematite or red jasper. There is no more representation in this register of subjects with Egyptian features: the people come from deepest Africa and are all of that physical type³⁴.

The porters of course bring gold, but also the skins of felines and giraffes tails. Two of them hold a live giraffe with ropes; its coat and absence of spots attest its membership of a Nubian species, smaller than the African species. Fat oxen, guided by two drovers, end the register. These cattle represent the Nubian enemy. They could be seen holding different types of vessels, and the three registers of tables contain trays filled of fruits (fig. 12), among which figs are represented³⁵.

The Theban Tomb of Ken-Amun³⁶ (TT. 93)³⁷, Western Thebes, (Amenhotep II's reign)

In the Outer Hall, North Wall (Offering List)

In the northern wall of the outer hall of this tomb, an offering list. The inscription reads:



³² *Ibid.*, p. 26.

³³ Tomb TT 40 is in the Theban necropolis at Qurnet Mura'i. This is one of very few tombs datable with certainty to the reign of Tutankhamun. The owner is called Amenhotep but prefers to be called the most familiar diminutive of Huy; he undertakes the very important function of "King's Son of Kush, Overseer of the Southern Countries". The tomb of Huy is one of our major sources for understanding the functions of a Viceroy: the scenes showing presentation of the tribute to the sovereign are exceptional examples of such work and created the reputation of this monument, in https://www.osirisnet.net/tombes/nobles/houy40/e_houy40_01.htm.

³⁴ *Ibid.*

³⁵ A.H. Gardiner, *The Tomb of Huy, Viceroy of Nubia in the Reign of Tutankhamun* (No. 40), London, 1926, pl. XXIX, p. 30.

³⁶ The tomb belongs to an 18th dynasty Ancient Egyptian named Ken-Amun who was the overseer of the cattle of Amun and chief steward of Amenhotep II; in N. Davies, *The Tomb of Ken-Amun at Thebes, I*, New York, 1930, p. 10.

³⁷ The Theban Tomb TT93 is located in Sheikh Abd el-Qurnah, part of the Theban Necropolis, on the west bank of the Nile, opposite to Luxor; in B. Porter – R.L.B. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings V*, Oxford, 1959, p. 190.

³⁸ Davies, *op. cit.*, pl. XLV.

h3 tn m d3b-^c 2 hnk tn im m imy-r ihw

He made for you from figs two cups ‘vessels’, presented for you there from the supervisor of the cattle.

The Theban Tomb of Menkheperasonb (TT. 112³⁹; Western Thebes, 18th Dynasty)

In the Passage; North Wall

This side of the passage is in much more damaged condition, and it is very hard to decide whether it contains the mutilated work of the original owner or is entirely that of the usurper from the Ramesside times. The second register of this wall displays two servants making offerings; the second servant appears holding figs basket surmounted by lotus flowers (fig. 13)⁴⁰.

The Theban Tomb of the vizier Ramose⁴¹

In the East Wall, South Half of the Tomb (Offering Scene):

Ramose appears sitting with an arm bent in innovation, his pet goose appears below his chair and his beloved wife Meryetptah behind him sharing a dignified decorum, and has been sitting on a low cushioned lady’s chair. Ramose and his wife appear here dedicating food to the Ka of persons that should have been sitting in front of him⁴². A tray half filled with figs and grapes as well as lotus flowers could be seen in front of them (fig. 14).

In the East Wall, North Side of the Tomb (Offering Scene):

Ramose appears standing and offering to the gods. Several rows of food and offerings appears in front of him, among which figs could be seen coherent to a pile of lotus flowers⁴³ (fig. 15).

Conclusions

The common figs are believed to have been introduced to Egypt from the East and the sycamore figs from the south. Ficus Carica ‘the common fig’ is frequently mentioned in offering lists and other texts from the Old Kingdom onwards.

The Different Name Forms of the d3b:

Name Form	Era	Location	Determinative
 d3b c-2 Two cups ‘vessels’ of figs.	Old Kingdom	Mastabas of Qar (G. 7101), Giza.	Determinative of the <u>figs fruit</u> itself and the <u>vessel</u> , not the <u>tree</u> .
 d3b c-2 Two cups ‘vessels’ of figs		The Mastabas of Qar (G. 7101), Giza.	Determinative of the <u>fruit flower</u> , the <u>figs fruit</u> and the <u>vessel</u> .
 d3bw		The Tomb of Ankhmahor, Saqqara.	Determinative of the <u>figs fruits</u> .

³⁹ The tomb (TT. 86) lies on the northern edge of the drainage valley which starts from the slope of Eldest Sheikh Abd el Qurneh at the tomb of Pesiur no. 106, and runs between the ridge of the Khokhah and a lower slope on the south. This tomb is not entered from the gully itself, but it contained a small court sunk in the upper slope; in N. Davies, *The Tombs of Menkheperasonb, Amenmose and Another* (Nos. 86, 112, 42, 226), London, 1933, p. 20.

⁴⁰ *Ibid.*, p. 20.

⁴¹ Ramose is only known from this Theban tomb when he was already a vizier, during the reign of Amenophis III. He inscribed his name on the rocks of Sehel and Bigeh in the region of the first cataract. He is not mentioned at all in El Amarna, so that there is no proof that he mirrored there with Akhenaten. He can only just have become a vizier when he began his tomb in the last year of the reign, a date at which Amenophis IV was perhaps associated with his father as a co-regent. Ramose has no children, and his wife Meryetptah is entitled as “Ornament of the King”; in N. Davies, *The Tomb of the Vizier Ramose*, London: Egypt exploration society, 1941, p. 1.

⁴² *Ibid.*, p. 15.

⁴³ *Ibid.*, p. 17.

 <p><i>d3b</i> ˁ ˁ twocups 'vessels' of figs</p>		The Tomb of Ankhmahor, Saqqara.	Determinative of the <u>vessels</u>
 <p><i>d3b</i> figs</p>	The Middle Kingdom	The line no. 47 of the Story of the Shipwrecked Sailor.	Determinative of the <u>fig tree</u> , the <u>figs fruit</u> and the <u>vessel</u> .
 <p><i>d3b-ˁ 2</i> Two cups 'vessels' of figs</p>	The New Kingdom	The Theban Tomb of Ken-Amun, TT. 93, Western Thebes.	Determinative of the <u>figs fruit</u> itself and the <u>vessel</u> .

The Fig Fruit

It is considered one of the classic fruits of the Mediterranean basin. This type of figs are believed to be sweeter than the Sycamore figs.

The ficus carica fruit was considered a common food source for ancient Egyptians; the ancient Egyptians used figs to enhance the flavors of foods and drinks such as wines.

The common figs had also magical means and were used to fight the physical symptoms of illness; it was used as a drink for treating constipation symptoms, cardiac and lungs illness, in addition to being a main component for making suppositories. Ficus Carica were used in ancient Egypt to repel evil spirits, or even to decrease the pain caused from evil ones; in mixtures of drink.

The Fig Tree

The figs-trees have thick gnarled trucks and seem scarcely to reach 16 feet in height; their boughs however are strong enough to allow the gardeners to climb up and gather the fruits into flat baskets.

Figs leaves and branches were also used on several dairy industries since it is suggested that figs have been used as a starter for the yeast in order to ferment food; such as cheeses and wine.

During the Old Kingdom, the fig tree could be detected on several scenes; for instance in the mastaba of Imery in Giza, two fig trees, in each of which is shown a boy standing on the branches and picking figs. Beneath each tree a kneeling man fills a basket with the fruit that has been dropped (fig. 1).

During the Middle Kingdom, in the tomb of Khnumhotep at Beni Hasan, monkeys appear to have been trained to assist in gathering the fruits; and they are represented in the sculptures handing down figs from the trees to the gardens below (fig. 9).

The Fig Market “Sellers and Buyers”:

In the tomb of Ankhmahor, Saqqara, during the Old Kingdom, scenes of markets and medical operations are depicted, representing two pairs of men, sellers and buyers. The seller to the right has a basket full of fruit and vegetables, from which he hands over some figs to the man in front of him (fig. 5).

The Fig Bearers “Offering Bearers”:

During the Old Kingdom, in the tomb of Ankhmahor, in Saqqara, the scenes here are preserved up to their full height, which three registers showing offering bearers directed towards room IV. The men are shown carrying the usual food, the fig fruits, flowers, drinks and fowl (fig. 6). In another scene, in the same tomb, four men in the bottom register are depicted. These bearers are laden with food, figs baskets, drink and live birds and are accompanied by some small animals (fig. 7).

During the Middle Kingdom, in the tomb of Tehuti-Hetep, in El-Bersheh, the figures are arranged in five rows. In the last row, the offering bearers could be seen bringing offerings of flesh, fowl, fruits, and here we can see the figs (fig. 10) beared by servants in cups ‘vessels.

During the New Kingdom, in the tomb of Huy (TT. 40), in Western Thebes, on the 3rd Register, the offering bearers could be seen holding different types of vessels, and the three registers of tables contain trays filled of fruits (fig. 12), among which figs are represented. In the earlier Theban tomb of Menkheperasonb (TT. 112), the second register of this wall displays two servants making offerings; the second servant appears holding figs basket surmounted by lotus flowers (fig. 13).

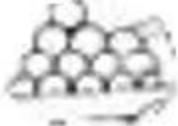
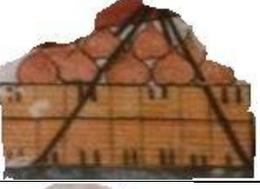
Figs on Offering Tables and Trays:

During the Old Kingdom, at Idu’s Mastaba, in Giza (G 7102), Figs could be seen in front of Idu in a large vessel with several other offerings (fig. 4).

During the Middle Kingdom, in the tomb of Tehuti-Hetep, in El-Bersheh, Kay; Tehuti-Hetep’s father, appears sitting, with an altar before him, and lists of offerings above. The figures are arranged in five rows showing offerings of flesh, fowl, fruits, and here we can see the figs (fig. 10).

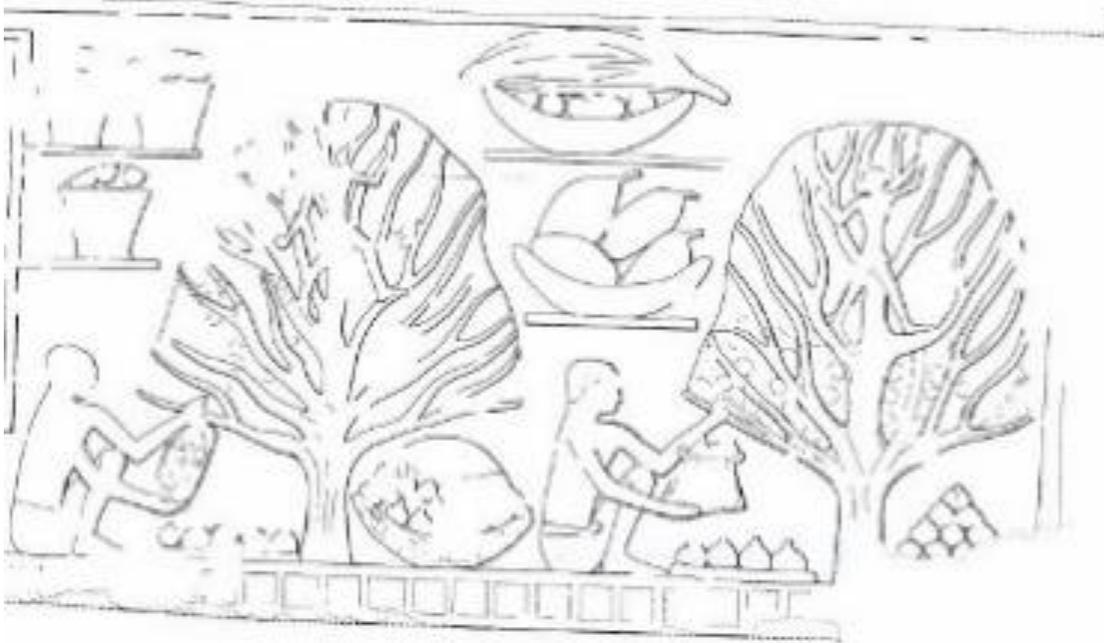
During the New Kingdom, in the tomb of User (TT. 21), in Western Thebes, among the offerings piled on the square table, are figs; that could be seen in a large vessel beside the beer (fig. 11). In the tomb of Ramose and his wife who appear dedicating food to the Ka of persons that should have been sitting in front of him. A tray half filled with figs and grapes as well as lotus flowers could be seen in front of them (fig. 14). In another scene, in the same tomb of Ramose, he appears standing and offering to the gods. Several rows of food and offerings appears in front of him, among which figs could be seen coherent to a pile of lotus flowers (fig. 15).

The Figs Baskets, Pots or Vessels:

“b Cup				
Trays				
Baskets (usually flat ones)				
Directly on Offering Tables				

List of Figures

Fig. 1. – Two fig trees, Mastaba of Iymery's.



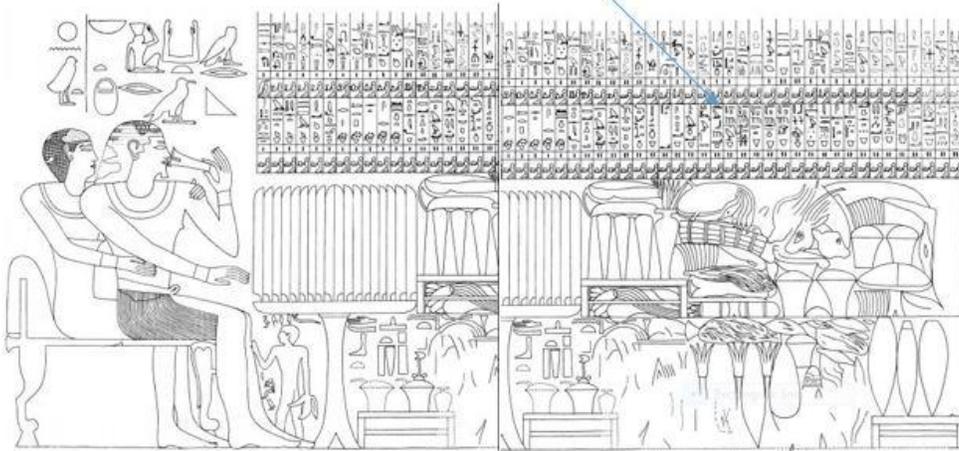
After, K.R. Weeks, *Mastabas of Cemetery G 6000: Including G 6010 (Neferbauptah) ; G 6020 (Iymery) ; G 6030 (Ity) ; G 6040 (Shepseskafankh)*, Boston, 1994, pl. 38.

Fig. 2. - Qar Mastaba, Court, North Wall, Upper Half.



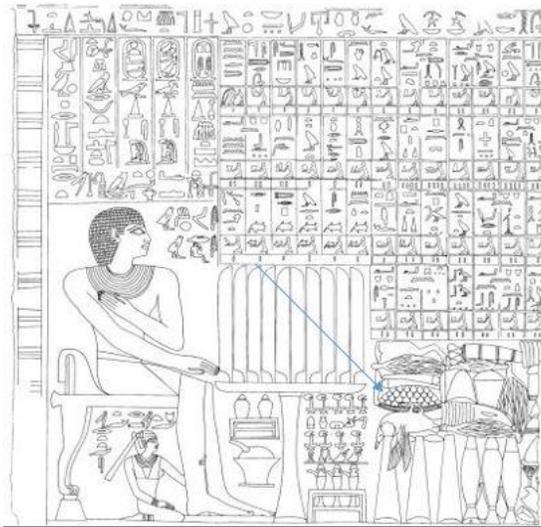
After, W.K. Simpson, *The Mastabas of Qar and Idu (G 7101 and G 7102)*, Boston, 1976, fig. 23, pl. VII a.

Fig. 3. - Qar Mastaba, Room E, North Wall.



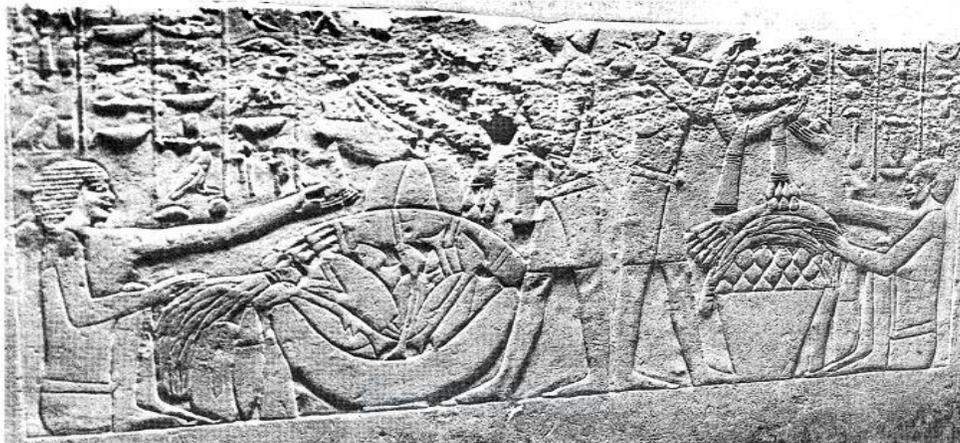
After, W.K. Simpson, *The Mastabas of Qar and Idu (G 7101 and G 7102)*, Boston, 1976, fig. 3

Fig. 4. - Idu Mastaba, Court, West Wall, North of Stela



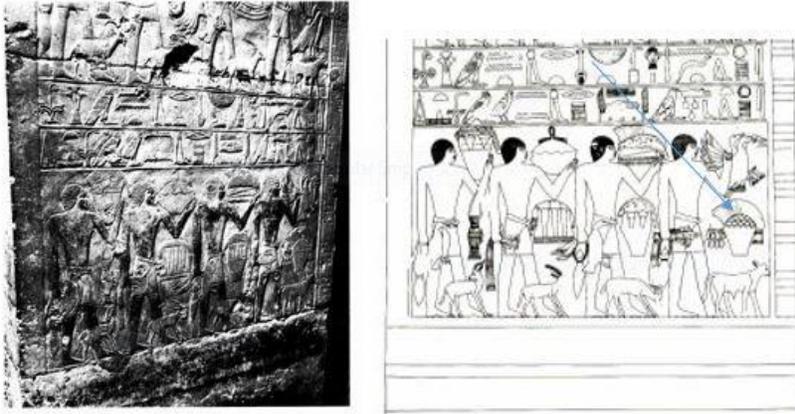
After, W.K. Simpson, *The Mastabas of Qar and Idu (G 7101 and G 7102)*, Boston, 1976, fig. 41

Fig. 5. - The seller hands over some figs to the man in front of him.



After, N. Kanawati - A. Hassan, *The Teti Cemetery at Saqqara, II. The Tomb of Ankhmahor*, London: Egypt Exploration Society - EES, 2004, pl. 5, 39.

Fig. 6. – The Doorway between Room III-IV, Tomb of Ankhmahor, East thickness.



After, N. Kanawati - A. Hassan, *The Teti Cemetery at Saqqara, II. The Tomb of Ankhmahor*, London: Egypt Exploration Society - EES, 2004, pl. 13, 48 (a).

Fig. 7. – The Doorway between Room III-IV, Tomb of Ankhmahor, West thickness.



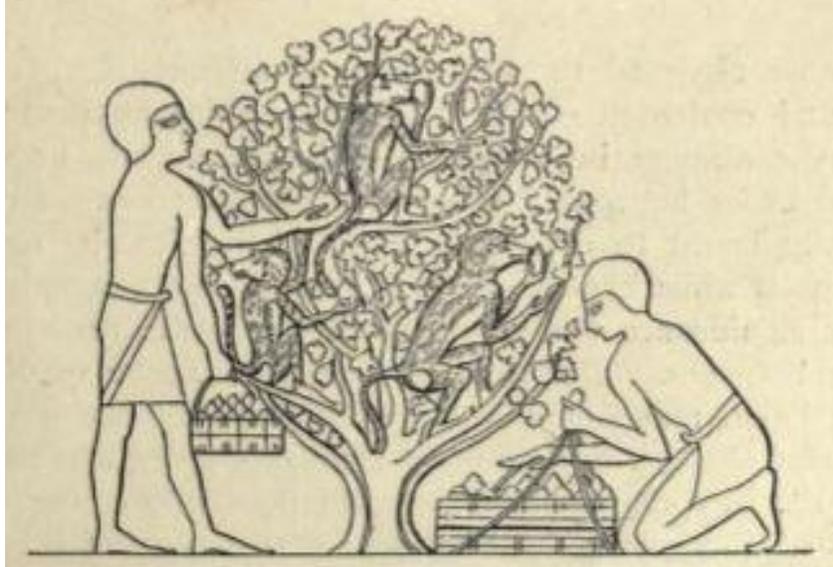
After, N. Kanawati - A. Hassan, *The Teti Cemetery at Saqqara, II. The Tomb of Ankhmahor*, London: Egypt Exploration Society - EES, 2004, pl. 13, 48 (b).

Fig. 8. – The Burial Chamber, East wall, Tomb of Ankhmahor.



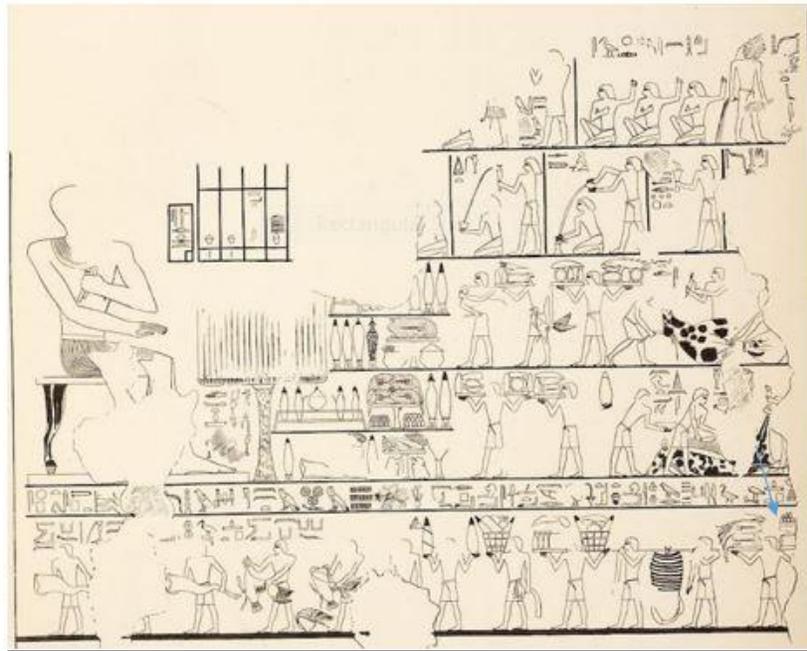
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Fig. 9. – Monkeys helping with the fig harvest, Khnumhotep’s tomb, Beni Hasan.



After, R. Lepsius, *Denkmäler aus Ägypten und Äthiopien* II, Leipzig, 1845, p. 127.

Fig. 10. – The Tomb of Tehuti-Hetep, Shrine; Right-hand Wall.



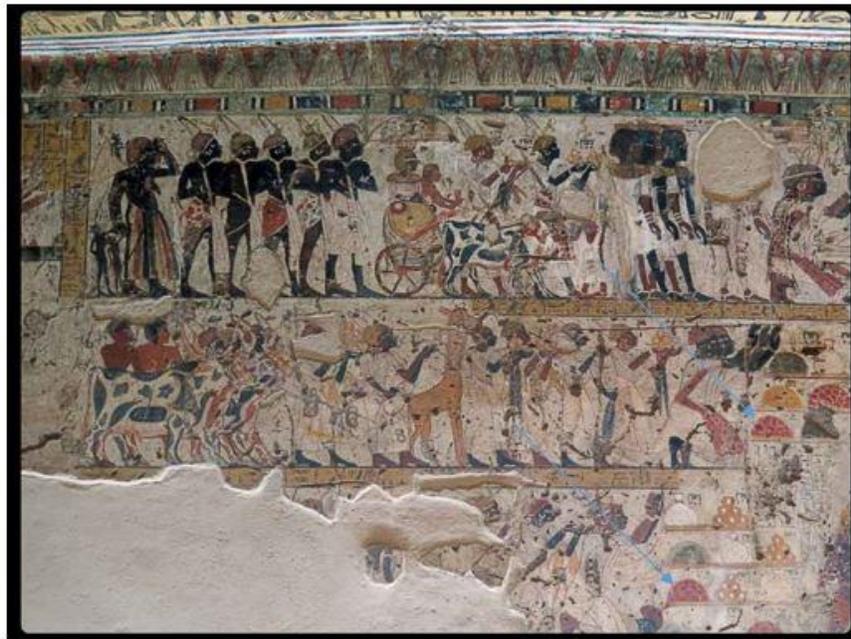
After, P.E. Newberry, *El Bersheh. Part I, The Tomb of Tehuti-Hetep*, London, 1895, pl. XXXIV.

Fig. 11. – The Theban Tomb of User, Shrine; North Wall.



After, N. Davies, *Five Theban Tombs (being those of Mentuherkhepeshef, User, Daga, Nehemawäy and Tati)*, London: Egypt Exploration Fund, 1913, pl. XXVI.

Fig. 12. – The Theban Tomb of Huy, Transverse Hall, West wall, South Side.



After, https://www.osirisnet.net/tombes/nobles/houy40/e_houy40_01.htm

Fig. 13. – The Theban Tomb of Menkheperasonb, Passage, North Wall.



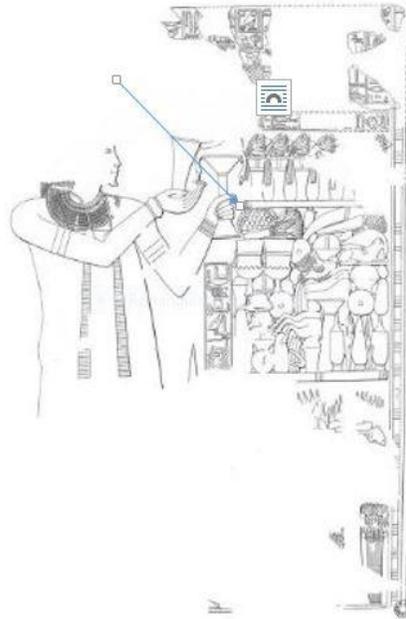
After, N. Davies, *The Tombs of Menkheperasonb, Amenmose and Another* (Nos. 86, 112, 42, 226), London, 1933, pl. XXX.

Fig. 14. – The Theban Tomb of ramose, East wall, South Half.



After, N. Davies, *The Tomb of the Vizier Ramose*, London: Egypt exploration society, 1941, pl. X.

Fig. 15. – The Theban Tomb of ramose, East wall, North Side



After, N. Davies, *The tomb of the Vizier Ramose*, London: Egypt Exploration Society, 1941, pl. XIV.