

Representations of Pomegranate in Ancient Egypt during the New Kingdom

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Abstract

Pomegranate was an exotic tree imported from Asia in the New Kingdom. During this period pomegranate became among other trees decorated several Egyptian gardens in the palaces and houses of king, queens and the elite. These gardens were an integral part of Egyptian houses, tombs and temples. Scenes displaying kings and high officials while they were offering pomegranate. Therefore, the ancient Egyptian used its fruits as a food, juice, and wine. In the absence of any detailed study, the main objective of the paper is to introduce a comprehensive study as possible of pomegranate during the new Kingdom. Literature sources mentioned Pomegranate more than once in love songs and comparing pomegranate fruit with some features of women as an indication of beauty and considered it as a treatment substance for some illnesses, besides it became among funeral offerings presented to gods/goddess. Pomegranate also, inspired the Egyptian artisans to formulate shape-like vases and pendants made from different materials, and decorated themes adorned some tombs' wall.

Keywords: pomegranate, wine, offering, tree, vase, pendants, remedy

Previous studies

There are few publications could be found available in the literature that discusses the issue of pomegranate. Although few studies have approached the garden and gardening in ancient Egypt (Hyams: 1971), which focused mainly on trees and major fruit trees appeared frequently in Egyptian walls' scenes. Little attention has been focused on pomegranate, maybe because it was known later during the New Kingdom, and the rarely depiction in the Egyptian art and literature. Several publications have appeared documenting life in Ancient Egypt (Erman: 1849), (David: 2003), (Wilkinson: 1871, 1878) and others, where pomegranate was mentioned without enough details. Although most of the previous studies do not take into account pomegranate as an integral part of Egyptian flora therefore, it has been scarcely investigated. The main objective of the paper is to introduce a comprehensive study as possible of pomegranate in ancient Egypt, especially from tombs' scenes and literature texts.

Introduction

The available knowledge of flora in ancient Egypt derives from two sources: tomb paintings and substantial archeological remains. Written records provide some additional information (Redford, 2001: p.353). The ancient Egyptian considered the first in documenting and refereeing to the garden in general, where extensive evidence on walls, stelae, and in temple complexes suggests that the garden was an integral part of tombs, funerary and cult temples, and the homes of the elite, and the groves of terraced gardens lined processional routes and temple paths (Benfield, 2013: p.50). The Egyptians were grew plants and trees in their own gardens for personal pleasure and also tended them on a commercial scale to provide products for various industries (David, 2003: p.337). Trees would have been an important part of any Egyptian garden, a source of shade for people and the garden and for fruit, so in the tomb of Ineni [no. 81], four registers show the tomb owner's house and garden. Pomegranate, was among the trees listed like date   and dom palms                        and others (Torpey, 2005:p.1; Hawas, 2000: p.104; Faulkner, 1962: pp. 20, 103, 135). Because Grgdens were a necessary part of ancient Egyptians' house it, was planted with several trees, among them

pomegranates (Erman, 1894: p. 175). Generally, pomegranate did not arrive in Egypt until the beginning of the New Kingdom, when it was probably brought back from Asia during the military campaigns of the early 18th Dynasty (Clark, 2003: p.14; Hepper, 1990: p.64; Nicholson, and Shaw, 2000: p.625). The Egyptians imported it for their beauty and scant (David, 2003: p.363-364), and were added variety to the Egyptian diet as an exotic foods for the wealthy (David, 2003: 312; Brier, and Hobbs, 2008: p.115).

Pomegranate rind is sometimes employed in Egypt today for dyeing leather a yellow color, and its use seems unlikely before the Eighteenth Dynasty (Lucas, and Harris, 2012: p.36). Pomegranate like flowers was considered a symbol of love and as an emblem of prosperity (Manniche, 2002: p.42; Hartvig, 2016: p. 53), furthermore, it has long been a symbol of fertility due to the prolific number of seeds borne by the species and is still considered a potent symbol in some areas of eastern Mediterranean (Nicholson, and Shaw, 2000: p. 625). Models of pomegranates and strings painted on the walls were probably intended as funerary offerings (Alcock, 2006: pp. 46-47). Moreover, Love poems with the relation of pomegranate tree were found in the village of Deir el Medina on the outskirts of the Valley of Kings revealed emotional and sensitive phrases not much different than those of today's poets (Sheafer, 2009: p. 63).

Pomegranate tree

The name of Pomegranate came from the Latin words *pomum* (fruit) and *granatum* (seeds) (Hartvig, 2016: p.53). Its scientific name was *Punicagranatum*, and was known in Arabic as Roman (Moursi, 1992: p. 261). It was also known by the Egyptians as *inhm3*, or *inhmn* with different variants as shown in table 1.

Table 1: Ancient Egyptian terms of pomegranate

Egyptian term	Transliterate	Meaning	Sources
	<i>inhm3</i>	pomegranate	Budgem, 1920: p. 63; Erman, and Grapow, 1971: p. 98, 14-15; Hannig, 1977: p.78; Lesko, 2004; p. 34
	<i>inhmn</i>		

Pomegranates were imported to Egypt from western Asia during the New Kingdom (Allen, 2006: p.43; Petrie, 1920: p. 79; Maspero, 1894: p. 30). The tree was grown with several stems to form a rounded bush or small tree to about a height of a man. It is leafless during the winter, while flowering takes place in the hot season. As the round fruits develop the enlarged cup persists on top. When ripe the hard rind is tinged pink, yellow and purple. Inside the fruit are numerous seeds, each enclosed in white watery pulp (Hepper, 1990: p. 64). The trees take between four and eight years before regularly bearing fruits (Nicholson, and Shaw, 2000: p. 625). It is difficult to say if the pomegranate tree was trimmed into any particular shape or if it's formal appearance in the sculpture is merely owing to a conventional mode of representing them; but since the pomegranate, and some other fruit trees, are drawn with spreading and irregular branches.

However, the hieroglyphic sign representing 'tree' having the same shape, it may only be a general character for all trees (Wilkinson, 1878: p.376; Wilkinson, 1871: pp. 36, 57), as it has been written in the hieroglyphic words referring to the pomegranate tree in Egyptian texts. Several paintings portray the pomegranate tree grows in Egyptian gardens. One scene shows a

worker harvests pomegranates while a boy chases away a bird with a slingshot. Other scene represented it grows along to a T-shaped pool (fig.1 a-b) (Hyams, 1971: p. 13, fig.13). In the tomb of *Nefer-Hotep* (TT 49) at *El Khokheh*, Thebes (18th Dynasty), the maids sheltered perhaps from view by the pomegranates tree with other trees like figs and sycamores, of the garden, secretly take deep draughts from jugs which they have brought with them (fig. 2) (Davies, 1933: p. 26, Pl. XIV). In the tomb of *Meryre* [no. 3] at El Amarna (18th Dynasty), the trees which are further to the right in the scene are two pomegranate trees while that immediately above the pool are recognizable as the dom-palm (on the left) (fig.3) (Davies, 1903: p. 42, Pl. XXXII).

A relief from the tomb of *Ipyu* [TT 217] (19th dynasty), showing a gardener working a (*shaduf*) to raise water, several trees and plants are clearly shown, with leaves and flowers of the right shapes and painted the correct colors. The tree is identified by its trumpet red flowers. (fig.4) (Davies, 1927: Pls. XXIX, XXVIII; Schiel, 1894: Pl. 1; Hawas, 2000, fig. 106). It looks like the tree planted today in the Egyptian soil (Fig.5) (<https://pngtree.com/freepng/the-pomegranate>). Although "Sakurai" described the scene in the tomb no. 90 at Thebes as "picking grapes" (fig. 6) (Sakurai, et al.1988: Pl. 71, fig. 1), the referring trees seems a pomegranate trees due to its feature similarity with those trees depicted in the tomb of *Neferhotep*, *Meryre* and *Abuy* mentioned above. It also mentioned in the tomb of *Djehuty* (TT 110) lower Houza at Thebes.

The earliest mention of the species in Egyptian texts is from the 18th dynasty Theban tomb of Ani [TT 68] Dra'a Abu El Naga at Thebes, describing the tree planted in his funerary park and the fruit is clearly shown in the 18th Dynasty temple of *Tutmosis III* at Kanak (Nicholson, and Shaw, 2000: p. 625). A clear representation of pomegranate can be seen on a fragment made from faience during the 18th Dynasty (Amenhotep III and Akhenaton), shows a pomegranate fruit between the tree leaves (Fig.7) (Catalogue of an Exhibition of Ancient Egyptian Art, 1922: P.33, Pl. XL). Pomegranate rind is sometimes employed in Egypt today for dyeing leather a yellow color, and possibly, therefore, it was used anciently (Lucas, and Harris, 2012: p. 36, note 1-3).

Several texts mentioned pomegranate tree in Egyptian literature. In a love poem, the tree was considered the foremost in the garden and the eternal between other trees in the garden, it was said: "*All the other trees in the meadow perish, except I*", and the lover spends the day under its branches (Manniche, 2002: p. 83). The female narrator of the papyrus Harris (500 poem) compares her beloved's voice to pomegranate wine. This talking tree compares the beloved's teeth to pomegranate seeds and her breasts to the whole fruit. While it is easy to see why breasts might be compared to the fruit, it is less obvious why a beautiful woman's teeth would be like the seed of the fruit, unless in reference to their evenness and size (Redford, 2001: p. 169).

Pomegranate-shaped vase

Egyptians had been imitating organic forms in vessels of all materials since prehistoric times (Clark, R (2003: p. 14). In the Valley of the Kings at Thebes, there were nineteen votive pomegranates of faience were found in the Tomb of Amenhotep II. These range in size from 4 to 8 cm. in height, and from a realistic portrayal with a curving stem at one end and corolla at the bottom to a more conventional representation with a short corolla at the top. Sometimes the round body is decorated with black vertical stripes, and once it bears the cartouche of Amenhotep II. In another example, the Corolla is tall, very much like the Egyptian pomegranate vases, but it is closed. Thus it is a votive fruit and not a container in the shape of a pomegranate. (Fig. 8) (Immerwahr, 1989: p. 400, fig. 2; Daressy, 1902: Pl. 30). Moulds for fruits of pomegranate were also found in Tell El Amarna (Fig. 9) (Petrie, 1894: p.30, Pl. XIX). In the tomb of Queen

Hatshepsut's butler *Djehuty*, there is a large dry pomegranate together with gifts of flowers and other fruits. However, Pomegranate in bas-relief appears on the walls of *Tuthmosis III's* temple at Karnak along with plants seen in Western Asia during his campaigns. As the pomegranate became more popular in Egypt its occurrence in tombs and as models increased in frequency (Hepper, 1990: p. 64). Furthermore, The fifth row of Tutankhamun floral collar which laid around the neck of his mummy was made of willow and pomegranate leaves. The sixth was a mixture of cornflowers, and pomegranate leaves (Booth, 2007: p. 148). Its fresh leaves were included in a wreath 38 cm long, together with willow leaves, and also in the elaborate floral collar with many other species (Hepper, 1990: p. 64).

Several classes of artifacts clearly represent the distinctive pomegranate shape, including ceramic vessels, jewelry and two silver and ivory vases, for example, found in the tomb of Tutankhamun. (Nicholson and Shaw, 2000: p. 625). A fine example of a silver pomegranate-shaped vessel was included in the funerary offerings of this tomb (fig. 10) (Hepper, 1990: pp. 62-64; Carter, 2014: Pl. LXXXVI). Two jars probably from Abydos, Tell el-Manshiya (18th and 19th Dynasty) now in the Metropolitan Museum of Art (no. 26.7.1180) The smaller, green jar depicts the fruit in its unripened state, when the juice is too sour to drink, they were no doubt made to hold pomegranate juice, probably for consumption as a drink but possibly for medical purposes as well (Fig.11) (Allen, 2006: pp.42-43: Catalogue, 1922; Pl. XLVIII, no. 17), or this vase may have contained a precious oil, perfume, or perhaps pomegranate juice, which was often added to wine (Clark, 2003; p. 14; Ruiz, 2001; p. 71; Hepper, 1990: p. 64).

Pomegranates in nature can range from green to yellow to red, so the choice of yellow glass was not unrealistic. The body of the vessel was core-formed. The nine calyx tips were made while the glass was still soft, by pulling the rim up and out and cutting it into scallop shapes. (Clark, 2003: p.14; Ruiz, 2001: p.71; Hepper, 1990: p. 64). Moreover, the National Museum of Liverpool housed four preserved pomegranate Fruits taken from tombs at Thebes, and so is most likely part of an offering left in a tomb as a food for the spirit of the deceased [No. M11113 A], it dates back to the 18th-20th Dynasty (fig.12) (www.liverpoolmuseums.org.uk).

Pomegranate-like Pendants

A pair of gold Ear-pendants belongs to the Queen *Tausorit* and *Seti II* (19th Dynasty), found at Valley of the Kings in anonymous tomb No. 56, now in the Egyptian Museum, ornaments the ceremonial wig, below the plaque a horizontal bar is fixed to support seven pendants, three larges and four smalls, differing only in size, which is respectively they are in the form of pomegranates (Fig.13) (Davies, and Maspero, 1908: PP.35-36; Bongioanni, and Croce, 2001: p. 157). Another pendant as a chaplet on the head of the mummy found in the tomb of queen *Meryet-Amun* at Thebes consists of a row of metal pomegranates, smooth on the back but probably inlaid or chased on the front, each measuring 7.5 x 5 mm. Each had a bead soldered to it for suspension, probably from one of the strings (Fig. 14) (Winlock, 1932: p. 14, fig. 2). Furthermore, a blue glazed faience flat-backed amuletic pendants in the shape of pomegranate fruits with suspension holes at the top. Found during the excavations of a house in the North Suburb of Tell el-Amarna at National Museums Liverpool [No. 56.21.683] (fig. 15) (<http://www.liverpoolmuseums.org.uk>).

Pomegranate as contribution and offerings in strings

Tomb offerings are the best evidence of archaeological remains; these tend to be cultivated plants-fruits, vegetables, herbs, and spices as supplies for the dead in the afterworld (Redford,

2001: p. 353). It catered to the gods' needs in the temple rituals and provided bouquets, garlands, and collars for a variety of religious and festive occasions. Floral decorations were also worn to banquets and parties and played a part in the burial ceremony (David, R, (2003: p.337).

The representations of offering goods show the same fruits that are listed in the offering lists. Including from the New Kingdom on pomegranate and yellow fruits, which are either perseas or mandrakes (Green, 2001: p. 565). In the tomb of *Paheri* [no.3] at *el-Kab* (18th dynasty), strings of pomegranates, with other fruits and vegetables, are being brought to *Paheri* and his wife by three men in one row (Fig. 16) (Tylor, and Griffith, 1894: p.18, Pl. IV). Another scene in the tomb of *Amenemhat* [TT 82] at Thebes (18th dynasty) shows a woman followed by "*her son the serving-man Nebwau,*" who carries a basket of grapes and strings of pomegranates, alternately red and yellowish. The next woman leads a prettily-drawn pink gazelle (Fig. 17) (Davies, 1915: p. 98, Pl. XXII b). In the south wall of the decorated chamber of the tomb of *Nakht* [TT 52] at Sheikh Abd el-Qurna (18th dynasty), an attendant bearing an offering table attached with a string of pomegranate (Fig. 18). *Nakht* and his wife represented again seated in a booth while a male servant holding a supply consists of a tray of grapes and a string of pomegranate (Fig.18) (Davies, 1917; p. 69, Pls. XXII, XXV).

Moreover, Officers of the household in the tomb *Sebkhotep* [no.63] lower Houza at Thebes, during the reign of *Tuthmosis IV*, one man holds grapes in bunches, together with pomegranate tied with string. The grapes on the right seem to rest on a black and yellow basket. (Fig. 20). At the Tomb of *Menna* [no.69] which dates back to *Tuthmosis IV*, One of three girls bring a rather sophisticated cluster of pomegranate and grapes finished off with lotus-blossoms at the bottom. (Fig.21) (Davies and Gardiner, 1936: pp. 88, 103; Pls. XLIV, LII). In the tomb of *Puyemre* [TT 39] at El-Khokha (18th dynasty), illustrated two men stand before the overseer to register a tribute of pomegranate and grapes done up prettily into a larger bunch brings in their hands. Another scene shows a man brings pomegranates string on a rod (Davies, 1922: PP. 49, 82, Pls. IX, XXXI). In addition to the tomb of *Harmhab* [No.78] who was a Theban official of the 18th Dynasty, and lived under four kings: *Thutmosis III*, *Amenhotep II*, *Thutmosis IV* and *Amenhotep III*. One of three attendants bears various offerings: chests full of dates (?), geese, flowers, grapes and pomegranates attached in a string in four rows (fig.21) (Bouriant, 1889: pp. 415, 420).

Pomegranate as offerings on the tables and trays

The daughter of Akhenaton *Beketaton*, was represented in the tomb of *Huya* at El Amarna [No.1], as a young girl, holds a pomegranate in her hand which may be meant as a symbol of nobility (Fig. 23) (Davies, 1905: p. 14, Pl.VI). The pomegranate was also appeared in one inscription fragment dates back to the Amarna period, where behind the queen is a circular dish in four compartments filled with grapes, figs, and pomegranates, and a bouquet of lotus thrown over the top (Fig. 24) (Petrie, 1894: p. 41, Pl. I).

Moreover, a family stela dates back to the New Kingdom found at Abydos by Petrie, now at the University Museum, Philadelphia, [No. E. 16012] belongs to a person called *Sisopdu-Iyehab*, who was represented seated before an offering table with pomegranate topped it and placed on a tray (fig. 25) (Miller, 1937: p. 2).

Pomegranate was represented in the funerary offering tables, which were offered to the major gods during the New Kingdom, where *Sety I* was shown in his temple at Abydos offering incense and libations to the sacred Bark of Osiris and before the bark of *Ra-Hor-Akhty* an offering table consists of pomegranate and other fruits (Fig. 26) (Calverley, et al., 1933: Pl. 7), in addition,

pomegranate was represented again in the offering table stands on the sacred bark of *Amon-Re* (Fig.25) (Calverley, et al., 1933: Pl. 11).

In the temple of *Medinet Habu*, *Amon-Re* was shown with food offering before him, waiting for *Ramses III*, where pomegranate topped the offering meal with a bunch of papyrus laying over (fig. 28) (Epigraphic Survey (1957: Pls. 57, 285). *Ramses III* again, receiving offerings from eight royal daughters where pomegranate included among other fruits on an offering tray holding by one of those daughters (Fig. 29) (The Epigraphic Survey (1957: Pl. 340).

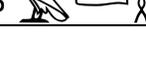
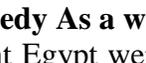
Furthermore, at the temple of *Khunsu* at *Karnak*, *Rameses XI* was seen elevating offerings to *Khnsu* in the presence of *Hathor*. The pomegranate and grapes were included in the offering tray holding by his hands and presented it to the god *Khnsu* (Fig.30) (The Epigraphic Survey, 1981: Pl. 157). At the same temple a scene in the court represented king *Herihor* elevating a food offering to *Montu* in the presence of *Reyet-Tawy* (fig.31) (Epigraphic survey, 1979: Pl. 37). Again, in the temple of *Khnsu*, the pomegranate was placed with grapes before the sacred bark (Fig. 32) (Lepsius, 1900: Abth, III, BI, 245). Moreover, an offering table before *Neferhotpou* and his family in his tomb at Thebes (18th dynasty) contains a pomegranate, round bread, meat, vegetables and sliced watermelon (Fig. 33) (Bénédite, 1889: p.495, Pl. I).

Pomegranate as a decoration

A painted relief from the tomb of *Panehesy* [No. 6] at El Amarna, executed on the jambs of entrance door represented Coptic designs of pomegranate, surrounded by a plant leaves. It dates back to the time when the tomb was at some period a place of Christian dogma (Fig. 34) (Davies, 1905: P.9, Pl. VI). A hairpin decorated the head of the female with the pomegranate-shaped terminal from wood excavated at Amarna at the late 18th dynasty, reign of Akhenaten. Now at Cincinnati Art Museum [No.1921.299] (fig. 35) (Capel, and Markoe, 1997: P.76).

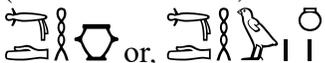
Finally, a granite statue of Tutankhamun as a priest now in the British Museum. Its provenance is not known, supported a pillar before him. The reliefs is covering the surfaces of pillar depict vineyards – grapes, pomegranates, and grain – as well as, bagged ducks, suspended by their feet (fig. 36) (Eaton-Krauss, 2016: PP. 67-68), as it seems an offering presented to god.

Table 1: Variants of the term *šdh* (pomegranate Wine)

<i>šdh</i>	Egyptian term	Sources
Pomegranate wine		Lesko, 2002: p. 141
		
		
		Faulkner, 1964: p. 274
		WB., IV, p. 568
		
		
		

Pomegranate as a wine and a remedy As a wine

Although the usual wines of ancient Egypt were made from grapes, there is evidence, primarily lexicographic that wines were also made from other fruits such as pomegranate (Nicholson, and Shaw, 2000: P. 292; Bard, 1999: P.1079). The ancient Egyptian preferred wines as sweet and

spiced with honey or juice from dates or pomegranates, which produced in smaller amounts (Brier and Hobbs, 2008: P.117). The ancient Egyptian term of *šdh* pomegranate wine was  (Lesko, 2002: P.141; Hannig, 1997: P. 845), with other variant of the term (Table 1)

This term is commonly translated as pomegranate wine (Nicholson and Shaw, 2000: P.625). It is commonly believed that *shedeh* was made from pomegranates, rather than grapes (Booth, 2007: P. 96). Statistics revealed by the papyrus of Harris that the total temple incomes of pomegranate wine (*Shedeh*) and wine during the 31st years was 28.180 various jars during the Rameses III (20th dynasty), (Breasted, 1906: P. 99). The following table based on *Preasted* findings (Table 2).

Table 2: temple incomes of pomegranate wine (*Shedah*) and other wine

Items	Thebes	Heliopolis	Memphis	General (Small Temples)	Summery
Shedah and wine	25.405 various jars	2.385 various jars	390 various jars	None	28.180 various jars

There are evidences from the wine jar labels which shows that *šdh* was always described as *nfr* or *nfr-nfr good to very good quality*, it was including five labeled jars of *šdh* from the tomb of Tutankhamun, and it was evidently a more highly prized beverage than the typical Egyptian wine. It is commonly interpreted as a pomegranate juice or wine, but also as a boiled or cooked wine (Nicholson, and Shaw, 2000: P.593). For instance, the Ramesside P. Anastasi IV describes the collection of produce from 'Nay-Ramesses-Meryamon, a Delta estate, on which 21 workers produced 1500 mn-jars of wine, and 5 each of *šdh* and *p3wr* drinks, 50 sacks of pomegranates, 50 of grapes, and 60 baskets of grapes, for transport by three boats back to the royal mortuary temple (Eyre, 1994: P.73). The pomegranate was mentioning as a contribution among other fruits and flowers and oxen in the tomb on Rekhmire at Thebes [No. 100] (Davies, 1943: p. 42; Virey, 1889: PP. 104, 121). A papyrus is in the form of a missive from a teacher in a school of scribes to one of his aberrant pupils. The teacher said:

"O, that you would comprehend that wine is an abomination

And that would abjure the pomegranate-drink;

That you would not set your heart on fig wine" (Hornsey, 2003: PP. 105-106).

There is another evidence as a love poem says: *"To hear your voice is like pomegranate wine"* and after the lovers spend the day under its branches *"drunk with grape and pomegranate wine"* (Manniche, 2002: PP. 87, 83).

As a remedy

In former times, figs, pomegranates, myxas and other fruits, were also used in Egypt for making wine, and herbs which were manufactured to the same purpose; many of which, it may be presumed, were selected for their medicinal properties (Wilkinson, 1878: P. 398). The root of pomegranate used also as remedies for specific intestinal parasitic worms (Nunn, 2002: PP. 72, 161). The juice was prized as a drink, but it can also be used as an astringent to shrink tissues and reduce swelling in wounds. The pomegranate's juice is helpful in treating stomach disorders such as dysentery and diarrhea (Allen, 2006: PP. 42-43). Seeds of pomegranate are a rich source of crude fiber, sugar, and pectin (Seeram, et al, 2006: P. 168).

Conclusion

It can be concluded that, the earliest mention of the pomegranate in Egyptian texts is from the 18th dynasty, and since then it was represented in the wall's tombs. The pomegranate tree was among several trees decorated the gardens of the Egyptians, whether they were kings, queens, and the elite. Moreover, the hieroglyphic sign depicting pomegranate tree having the same shape and character for other Egyptian trees, although the tree was displayed differently in the tomb's walls. It was considered among the favorite fruits on the offering table and as a contribution, where pomegranate was illustrated in different ways; presented in string holding by male and female from two to four rows, which appeared only in the noble's tombs, then displayed in circular dishes filled with other fruits (figs. 16-21), and presented by kings and queens to gods (figs. 28-31) or before sacred barks (figs. 26-27, 30). However, several inscriptions show grapes and pomegranate putting together in a funeral meal. The Egyptian made a sweet wine presented in the temple from pomegranate, and they accustomed to use the root of pomegranate as a remedy for specific intestinal parasitic worms, and helpful in treating stomach disorders. Pomegranate whether in the form of wine or fruit appeared several times in teaching instruction and love songs. Comparing pomegranate fruit with some features of women as an indication of beauty. It was also considered as a symbol of nobility and fertility. Therefore, Pomegranate inspired the Egyptian artisans to formulate shape-like vases and pendants was made from different materials, and decorated themes adorned tombs' wall.

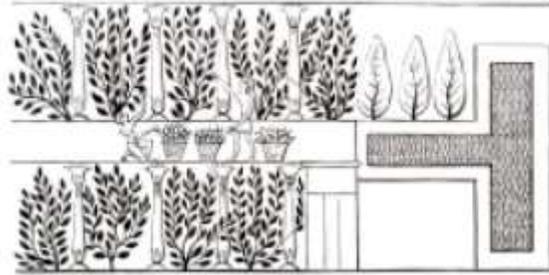
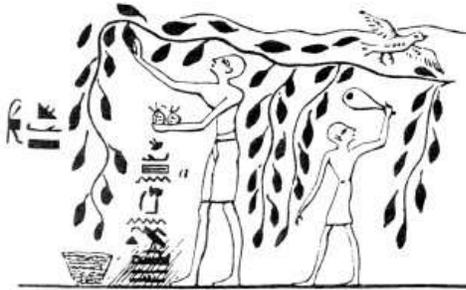
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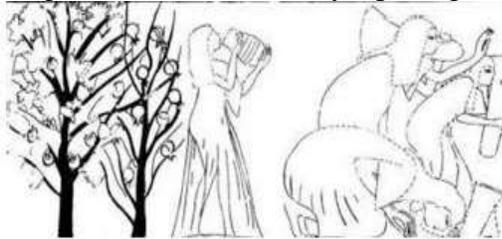
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Fig.1 (a-b) picking pomegranate fruits
(a) (b)

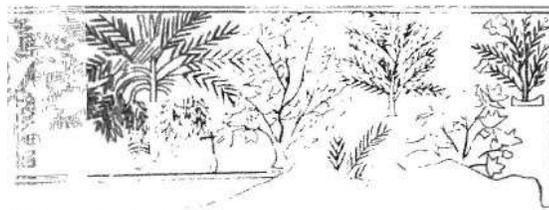


After: Hyams, 1971, p. 13, fig. 13

Fig. 2 a maid sheltered by a pomegranate tree Fig. 3 two pomegranate tree (right)



After: Davies, 1933, Pl. xiv



After: Davies, 1903, Pl. xxxii

Fig. 4 A flowered pomegranate



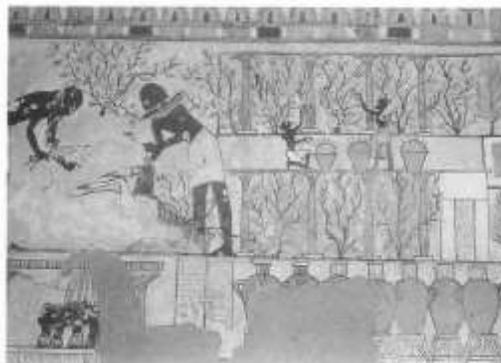
After: Davies, 1927: Pl. xxix

Fig. 5 recent pomegranate flower



<https://pngtree.com/freepng/the-pomegranate>

Fig. 6 picking pomegranate for wine Fig.7 a fragment of faience with pomegranate



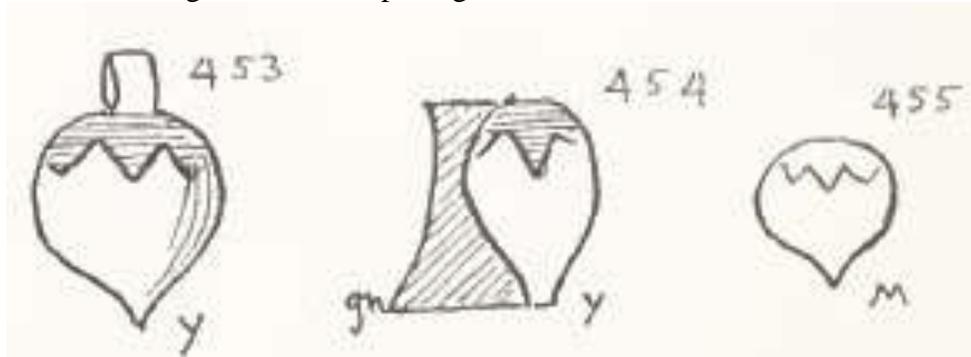
After: Sakurai, et al. 1988: fig. 1 After: Catalogue, 1922: Pl. XL

Fig.8 votive fruit in the tomb of Amenhotep II



After: Daressy, 1902: PL. XXX

Fig. 9 Moulds of pomegranate fruits, Tel El-Amarna



After: Petrie, 1894: pl. XIX

Figs. 10-12 pomegranate –like vases with different materials

Fig. 10



After; Hepper, 1990: p. 64

Fig. 11



After: Allen, 2006: Cat. 41-42

Fig. 12



National Museums
 Liverpool [No. M11113 A]

Fig. 13 golden pendant



After: Davies, and Maspero, 1908 :(unnumbered)

Fig.14 chaplet of queen Meryet-Amun



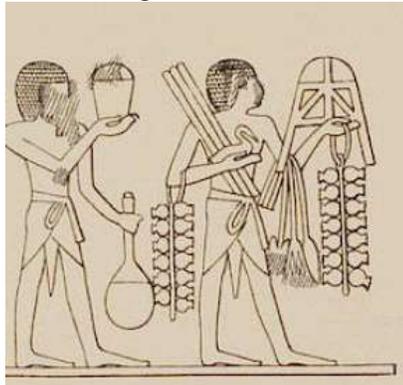
After: Winlock, 1932: fig.2

Fig. 15 a blue glazed Collar

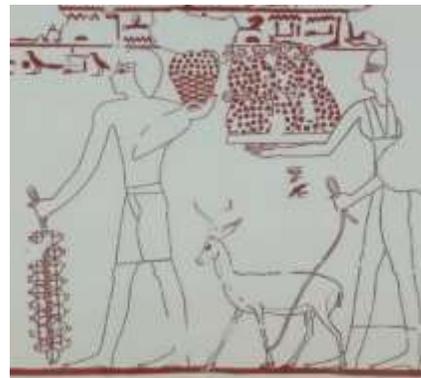


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Figs. 16-17 a donation of pomegranate strings to the tomb owner
 Fig. 16 Fig. 17

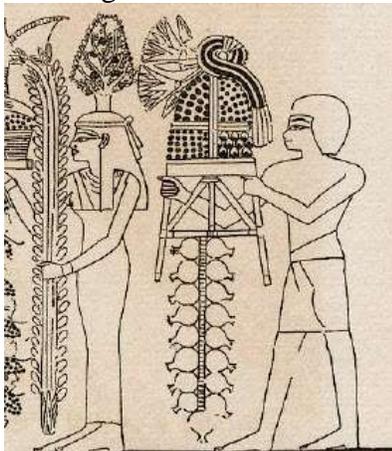


After: Tylor and Griffith, 1894: Pl. IV



After: Davies, 1915: pl. XXII b

Figs. 18-19 offering strings of pomegranate fruits, tomb of Nakht
 Fig. 18 Fig. 19



After: Davies, N. De G (1917), pls. XXII,



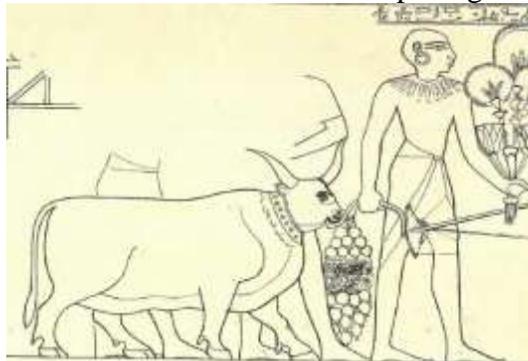
After: Davies, N. De G (1917), pl. XXV

Fig. 20-21 contribution of pomegranate strings to the tomb owner
Fig. 20 tomb of Sobkhotep Fig. 21 tomb of Menna



After: Davies, and Gardiner, 1936: Pl. XLIV After: Davies, and Gardiner, 1936: Pl. LII

Fig. 22 An attendant bears four rows of pomegranate strings



After: Bouriant, 1889: Pl. III

Fig. 23 Beketaton holds a pomegranate



After: Davies, 1905: pl. VI

Fig. 24 a circular dish with a pomegranate



After: Petrie, 1894: Pl. I

Fig. 25 a stela with pomegranate topped offering table



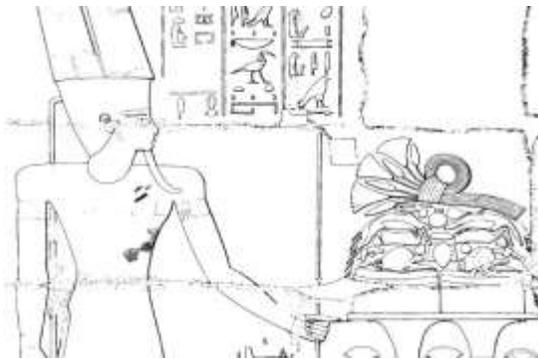
After: Miller, 1937: p. 2

Fig. 26-27 offering pomegranate before the sacred parks
 Fig. 26 fig. 27



After: Calverley, et al, 1933: pl.7
 Fig. 28 offering pomegranate to Amon-Re

After: Calverley, et al, 1934: pl.11
 Fig. 29 one of the royal daughter
 Holds pomegranate on a tray



The Epigraphic Survey, 1957: pl. 285 The Epigraphic Survey, 1957: pl.340
 Fig. 30-32 holding pomegranate on trays and a dish as an offerings

Fig. 30

Fig. 31

Fig. 32



Epigraphic 1981: pl. 157

Epigraphic, 1979: pl. 37

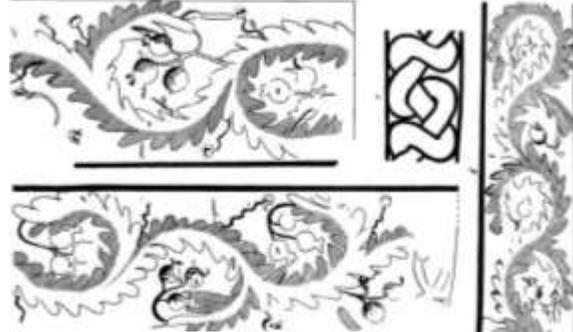
Lepsius, R., (1900)
 Abth, III, BI, 245

Fig.33 Neferhotpou and his family with pomegranate before him



After: Bénédite, 1889: Pl. 1

Fig. 34 Coptic design of pomegranate tomb of Panehesy



After: Davies, 1905: Pl. VI

Fig. 35 A hairpin topped a shape of pomegranate



After: Capel and Markoe, 1997: p.67

Fig. 36 A granite statue of Tutankhamun with a relief congaing pomegranate



After: Eaton-Krauss, 2016: p. 67