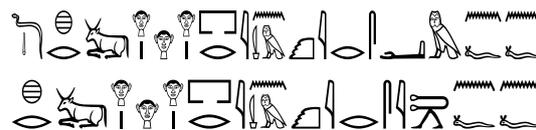




in one of the canopy pots called “hapy” having a cover with a baboon head. It was connected to the north wind under “Nephtys’s” protection. Hieroglyphics expressed respiration using many words, such as “𐀀𐀁𐀂” *snfz*, “𐀀𐀁𐀂 *nf*” “to breathe” and the expression “𐀀𐀁𐀂𐀃𐀄 *fnđ .f ʿnh*” to mean “his nose breathes”. Although the literature dealt with the body members, including the throat, mouth, and all members of the respiratory system, it completely ignores the process of swallowing in ancient Egyptian religious texts [6,7]. Thus, the research paper deals with the words referring to swallowing in ancient Egyptian religious texts through religious and symbolic words and meanings. The ancient Egyptian expressed Osiris’s torn body by 𐀀𐀁𐀂𐀃𐀄 *iwf Wsir*<sup>(c)</sup>[8], meaning Osiris’s flesh (body members) referring to the dead body. According to the ancient myths, the number of torn body pieces is fourteen, spread in different places throughout Egypt and linked to the semilunar cycle [9]. It also refers to the gradual integration and restoration of the body. Sometimes sixteen parts are mentioned as clarified in the texts of Dendara, and sometimes forty-two pieces are mentioned equating to the forty-two subdivisions which correlate to the number of fragments into which Osiris’s body was cut [10]. The texts also indicated parts of Osiris’s body and which city each was found in. The head was in Memphis, the neck was in Latopolis, and the heart was in Athribis [10]. These fourteen pieces included the head, the eyes, the ears, the neck, the arms and chest, the heart, the fist, the fingers, the back, the male member, the hips and legs and feet. These pieces were put in pots that resembled the fourteen pieces themselves. A celebration marked this collection during the time of Kaihk every year [11,12]. In addition, the medical papyruses/papyri referred to the body parts, anatomy, body functions and the treatment of the different diseases that the body faces [13-17].

## 2.1. Significance topic

Articles that deal with body parts in detail and their names, especially the mouth [18-24] and the throat<sup>(d)</sup> [25]. However, the ancient Egyptian religious texts neglected vital operations, such as swallowing and digestion. In addition, many types of research and references dealt with foods and offerings<sup>(e)</sup> [26], in all their different kinds, without referring to the process of swallowing, and the words used to refer to these offerings through the texts. Accordingly, this study reviews the expressions indicating swallowing in the ancient Egyptian religious texts, referring to the words indicating swallowing, the symbolism of swallowing in religious texts and its traditional roles through different eras. In the Pyramid Texts, the knife swallowed the face for the sake of the deceased, as shown in the following text<sup>(f)</sup>



*dd mdw hr hr hr hr pri nm (km) r.s ʿm  
n.f n.f hr hr hr hr pri nm km ir.s it n .f  
n.f* [27]

*“Recitation: the face has fallen on the (other) face and has exited and the black knife against it and has swallowed for him. The face has fallen on the other face, and the black knife has exited against it and has taken for him, for him”<sup>(g)</sup>.*

In addition, the snake of *nḥb k3w* has swallowed the seven elevating serpents as per the text mentioned in the Coffin Texts<sup>(h)</sup>.



*hpr m Nḥb-k3w ink nʿw k3w d3d3t ʿm  
iʿrwt ipt k3w m Nḥbt-k3w<sup>(i)</sup> [28]<sup>(j)</sup>  
transformation to *nḥb-K3w* it is I the  
snake of *nʿw*<sup>(k)</sup> [29,30]. The bull of the  
judges is swallowing the elevating  
snakes like *nḥb-k3w*.*

The god has swallowed the shadow that came from the cave, as mentioned in the Book of the Dead<sup>(l)</sup>:



*I s<sup>c</sup>m(w) šwt pr m krrt n t<sup>w</sup> [31]  
 What swallows the shadow<sup>(m)</sup> [32-37] that  
 came from the cave. I haven't stolen<sup>(n)</sup>.*

## 2.1. Words indicating swallowing ancient Egyptian religious texts

The ways of writing the verb “*s<sup>c</sup>m*” to swallow/devour, the causative verb “*sam*” and the adjective “*s<sup>c</sup>m*” and “*m*” in the different sources are mentioned in tab. (1).

Table (1) the different sources and ways of writing the verb “*s<sup>c</sup>m*” and “*m*”

Ideograms	Transliteration ref.	Meaning	Grammatical status	Source	Determinatives
		Swallow/ devour/ absorb / Swallow the earth / Swallowing / everything green in colour / Swallowing the snake / Swallowing the green knife to whatever sticks in it / The white crown swallowing the great ones		PT228 (228b) / PT239 (243b) / PT274 (410a) / CT 186 (III,86) / CT836 (VII, 66, L)	-----
		Swallow/ devour/ absorb		PT 204 (118, b).	(H.1) Head of pintail / Duck
	am	Swallow / devour / absorbing / Horus's / swallowing the bright eyes / Swallow his arm / The deceased swallowed the god Sia / Swallow the enemy	verb	PT 570 (1450, b) / PT 570 (1450, b) / CT 689 (VI, 319) / CT 576 (VI,16) / BD CL II 9, (18-19).	A.2 Man with hand to / Mouth. / F.5 Head of bubalis above
		Swallow-ed/ devoured/ absorbed / Swallowed Re's male member / The donkey / swallows water		WbI, 183 (19-20) / CT 147 (II, 207) / CT 168 (III, 29) / CT 548 (VI, 145 d)	A.2 Man with hand to mouth
		Swallow/ devour/ absorb / Swallow the cobra/ serpents		CT 336 (IV, 327) / CT 612 (VI, 229).	Y.2 O.K form of last (papyrus rolled up)
		Swallow / devour / absorb / Swallow backbones		BD, ch. CXXX (4-5) / wbl, 183(18-119). Hannig, B., GHWB 19.	F.10 Head and neck of long-necked Animal
		Swallow-er / devourer / absorber	adjective	PT 522 (1229, a) / Bb ch. IB, 24 (10 -11).	A.2. A man with hand to mouth / F.10 Head and neck of long-necked Animal
	sam	Swallow / devour / Swallowing the beer absorb	causative verb	CT 255 (III 237 d).	-----
		Swallow / devour / absorb / Swallow the joy of trees		CT 255 (III 237 d).	-----
		Swallow / devour / absorb / Swallowing the beer		CT 255 (III 237 d).	-----

## 2. Methodological Studies

The words referring to ancient Egyptian religious texts. It starts by studying the pyramid texts. Here, the researcher handles studying the words of swallowing and their relation with religious myths, such as the myth of Thebes and the myth of the struggle between Horus and Seth. In addition, the researcher examines the role of the words referring to swallowing in the hereafter, eliminating evil, power, and sovereignty in the hereafter. In this aspect, the researcher studied the words referred to swallowing in coffin texts, such as the verbs that refer to the relation of swallowing to ascending to Heaven and with gods, like “Geb”, “Shemsu”, “Nekhbet”, and “Wadjet”. They also include the verbs of swallowing dealing with food and offerings, such as beer and wheat. Furthermore, the researcher discussed the relationship between the words dealing with swallowing in the religious myths, such as the myth of “On”. In this aspect, the study handles the relation between words dealing with swallowing with gods in the book of the dead, such as “Shu” and “Kok”, and the

relation of swallowing with renewing the body members (e.g., swallowing the backbone). The study discussed the words referring to swallowing snakes and monsters in the hereafter and their symbolic transliteration/ reference. The researcher discusses these hypotheses by reviewing the texts referring to swallowing in the different eras, such as Sethe, 1908-1922, Faulkner, 1969, Allen, 2005...etc.

### 2.1. Pyramid texts

The words indicating swallowing and devouring in ancient Egyptian religious texts appear in different models of pyramid texts. They had various symbolic and religious references, as these words referred to religious myths, such as the creation Myth in Thebes<sup>(o)</sup> and the Myth of Horus and Seth<sup>(p)</sup>. In addition, the references to swallowing varied, indicating the relation of swallowing to the hereafter, in which the earth swallowed the monster snake Hiw that emerges from it<sup>(q)</sup> and the knife swallowed what sticks to it<sup>(r)</sup>, referring to eliminating evils and hurdles of the hereafter<sup>(s)</sup>. The white crown also swallowed

the great ones in the hereafter. The king devoured all green things (plants, vegetables and offerings as delicious food for him)<sup>(t)</sup>. In addition, swallowing and the referring words were related to opening the path in the hereafter. The devourer opened the path for the king to cross/pass peacefully in the hereafter. The stormy snake and god Nekhbet helped in that too<sup>(u)</sup>.

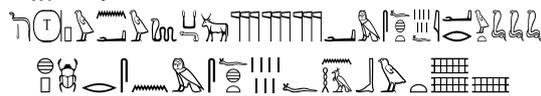
### 2.1.1. Words indicating swallowing in ancient Egyptian religious myths

#### 2.1.1.1. Spell 318 (The verb am)

The verb  "am" (swallows) refers to the swallowing of the snake to the seven serpents.

##### ▪ The religious concept

The king appeared in spell 318, in the role of the bull of the ennead that swallows the serpents so that they become as necks, "am"<sup>(v)</sup>.



dd mdw (T) pw n'w k3 psdt 'm sfht  
i'rw t hrp n sfht nhbwt<sup>(w)</sup>

Recitation: "It is a king, the snake bull of the Ennead, swallowing his seven serpents and his seven necks come to existence"<sup>(x)</sup>.

Moreover, the text carries a reference to the Theban ideology of creation, in which the king takes the form of the bull snake coming to existence to embody, by this, the role of Amun min, the bull of his mother, which took the form of the snake in its first phase to present after this Amun Ra [38].

#### 2.1.1.2. Spell 204 (The verb am)

In spell 204, the verb  "am" refers to the swallowing of Horus's shiny/bright eye [39-41], which is from On.

##### ▪ The religious concept

as the following spell indicates<sup>(y)</sup>:



I h'i I hnnw wts ib tssw šnbt  
'm.nsn irt hr b3k t imy iwnw<sup>(z)</sup>

"Be jubilant, as the hoe raises the heart. The breast had risen when they swallowed Horus's bright eye which is from On"

In this text, there is a reference to the two famous myths, the myth of On's (doctrine) [42-44], the myth of the fight between Horus and Seth [45,46] in which the Ennead gods swallowed (On's Ennead) Horus's bright eye. This action (swallowing Horus's eye) has a ritual reference that probably means eliminating evil and preventing harm, activating protection and prevention. This ritual was then accompanied by the rites of jubilation and joy [47-50]. However, sometimes, the process of swallowing itself was regarded as an adverse action, so it was not done, as it leads to death. Therefore, the swallowing of Horus's eye by the deceased king was rejected, in addition to refusing that the king consumed one of Osiris's body parts as it appeared in the following spell.

#### 2.1.1.3. Spell 570 (The verb am)

In the description of the verb  "am" the king swallows (Horus's eye).



N 'm n pn irt Hr I dd rmt mwt.f  
hr .s n 'm n (M) 't m Wsir

This king shall not swallow Horus's eye.

Men say he will die because of it. This king shall not swallow an Osirian member.

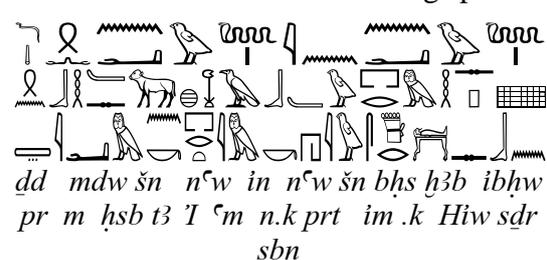
##### ▪ The religious concept

Swallowing Horus's eye causes death, so the king should not swallow it.

### 2.1.2. Words indicating swallowing and the hereafter

#### 2.1.2.1. Spell 226

In spell 226, the verb  "am" indicates swallowing the earth by the snake Hiw that sleeps and crawls. The religious concept: Here, the verb refers to eliminating evil and getting protection in the hereafter. This can be seen in the following spell:



dd mdw šn n'w in n'w šn bhš h3b ibhw  
pr m hsb t3 I 'm n.k prt im .k Hiw sdr  
sbn



the god Anubis, the dog face that swallows shadow and pulls out hearts, in addition to Hathor that swallows the seven serpents in Wadjet (Buto). Swallowing was also related to religious myths like the myth of “On” in which the deceased swallows the ennead, referring to on’s ennead. In addition, there is a reference to the myth of the conflict between Horus and Seth in which the wounded eye swallowed the enemy of the deceased “Osiris”, “Seth”. In addition, the deceased was keen to swallow some body members to ensure his safety, like “Re’s” male member, Osiris’s head and the backbone. Also, he used to swallow his enemies’ arms in the hereafter to prepare a path/ road for the deceased “Osiris”. In addition, the deceased used to swallow “Sia” to swallow magic.

### 2.2.1. Words referring to swallowing and ascending to heaven

#### 2.2.1.1. Spell 147 (The verb am)

The verb “m” refers to the meaning “to swallow (his eye)” 

#### ▪ The religious concept

The swallower comes up front with his eye- and he is the deceased- the sky clouds, which proves the strong relationship of swallowing with ascending to heaven and rising into the hereafter, as spell 147 shows in the following text:



*wd<sup>c</sup> m imn rn hr hntw hwt wsir ir n.i  
w3t ink m<sup>c</sup>mw irt.fhnt k3p pt ii n.i*

*He is judged as he who is called the invisible on account of Osiris’s mansion. Prepare a path for me, I am the swallower of his eyes in front of the clouds of the heavens, and I have come.*

### 2.2.2. Words referring to swallowing and eliminating evil

#### 2.2.2.1. Spell 212

#### ▪ The religious concept

The verb  “m” refers to (the donkey) swallows.

#### ▪ The religious concept

The donkey swallower is considered to be an heir of “Re Atum” in the spells.

The aim of this was probably eliminating evil, considering the donkey as one of the symbols of the god Seth [58]. Spell 212 explains this meaning in the following text:



*Ink p<sup>c</sup>t nt R<sup>c</sup> itm iw rdit n .f sdm .n.i m  
b3h (i) m<sup>c</sup> 3*

*I am the heir of Re Atum. I give him. I listen well in my presence (although I swallow the donkey.*

### 2.2.3. Words referring to swallowing and the gods

#### 2.2.3.1. Spell 168 (The verb am)

Here, the verb  “m” refers to consuming water.

#### ▪ The religious concept

Swallowing was related to some gods, such as Geb, god of the earth [58,59] who swallowed water that would unite the hands of the deceased would be joined on šsmw and on the lungs of the two ladies (Nekhbet and Wadjet) [60]. Spell 168 gives the same meaning as follows’:



*ts šn ny 3st šn ny Nbt hwt ts-phr iw  
hwt3t wšr itrw m n.f Gb mh<sup>w</sup> dmdw drty  
šsmw hr sm3w Nbt<sup>y</sup>*

*Isis’s hair is tied to Nephthys’s hair and vice versa. There is no water in the rot (it is dry); Geb has swallowed the water. Ssmw’s hands are united on the lungs of the two ladies.*

#### 2.2.3.2. Spell 336 (The verb am)

The verb  “m” appeared swallowing the shadow in spell 336 of the coffin texts.

#### ▪ The religious concept

Here, the deceased took shelter from the evil of the god having a dog face, swallowing the shadow, and pulling out the heart, in an apparent reference to Anubis

from which the deceased fears because of his roles in the hereafter [58,61-62], as the following spell reveals.



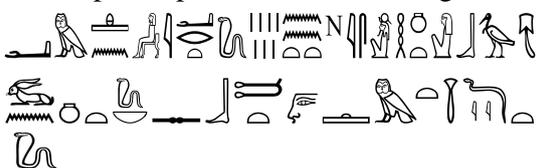
*nḥm kwi m ntr pw nḥ m hry nty hr .f m tsm inm.f m rmt ir k3b š n sdt m šwy hnp ḥt wdd sphw n m33 n tw .f*  
*You will save me from the hand of this god that lives on slaughtering. Its face is the face of a dog. Its skin is from human (skin) because of the flame lake wind. It is that which swallows shadows and pulls out hearts and throws the rope that is invisible (unseen)*

### 2.2.3.3. Spell 612

Spell 612 of the coffin texts also highlights the relation of the verb “am” “swallows” to the cobra serpents and to Hathor the serpent [56,57], lady of the rams.

#### ▪ The religious concept

Hathor [63] swallowed the seven serpents as the spell explains in the following text:



*m n.i 7 iʿrt n -ntt N is Ḥt-hr ḥnwt b3w wnwṯ sbt m w3dt*

“I swallow the seven serpents as I am Hathor, the lady of ram snakes that laugh in Wadjet.

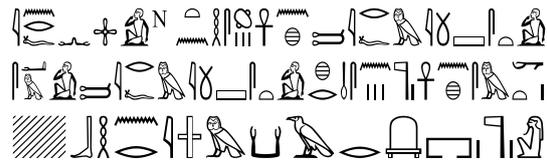
### 2.2.4. Words referring to swallowing and offerings in the hereafter:

#### 2.2.4.1. Spell 186

The verb “am” appeared for the first time to refer to the meaning swallow as a causative verb when the deceased wondered, “what will he swallow?.”

#### ▪ The religious concept

He knows that he will swallow the joy of the trees that are in the booth and that he shall not swallow or eat a stool. Here, another spell example illustrates the importance of swallowing and ingestion for a good afterlife:



*In rfn wnm N tn ḥs nḥ.t m ir.f išt sʿm.t ir.f m išt hrw.sn ntrw nḥ.s m ḥt bnr imy k3r ntr*

*This (female) deceased shall not eat a stool [64-67]; what will she live on? What will she swallow? The gods said that she will live in the joy of trees that are in the god’s booth.*

### 2.2.4.2. Spell 225 (The verb am)

In spell 225, the causative verb “am” refers to the deceased swallowing beer and white wheat.

#### ▪ The religious concept

As seen in the following spell, the deceased lives on bread and red wheat.



*nḥ .k is m t n bdt dšrt sʿm is N pn m ḥnkt n bdt ḥdt r bw wʿb*

*He will live on bread and red wheat. This deceased will swallow beer and white wheat in the purified place.*

### 2.2.4.3. Spell 863 (The verb am)

The verb also refers to the meaning “swallow (cookies)”.

#### ▪ The religious concept

The deceased live on swallowing cookies. The example below illustrates the importance of swallowing the offerings provided



*m mwt n.k snḥ phw n k k .k nḥ N pn hr wdḥw hr r.i*

*The dead are swallowing for you pieces of cookies/ biscuits that you eat and get renewed. These deceased lives on the offerings table that you ow.*

### 2.2.5. Words referring to swallowing and body members

The words referring to swallowing indicated swallowing body members, and maybe this is aimed at regaining the body’s health once more and strengthening its members.

2.2.5.1. Spell 547 (The verb am)

The verb ‘*ʿm*’ , with the determinant of the man sitting with his hand to his mouth, refers to the meaning swallowing Re’s male member and Osiris’s head. In this meaning, spell 547 illustrates the following:



*Ir itt–(T) ir d3 .i ir i3bt ir irt.(i) šʿt r .i  
dwt m hb sbiw r .i m hwt hnwti ʿm k3.i  
n.i hnn pw n Rʿ d3d3 n wsir*  
*I got (achieved) to cross/pass to the east to  
prepare the slaughtering to the evil  
(wrongdoer) against me in the celebration  
of the rebels against me by banging the  
horns: Swallow Re’s male member and  
Osiris’s head. Here, he wishes to pass to  
east and banging the horns by swallowing  
the Re’s male and Osiris head.*

2.2.5.2. Spell 567 (The verb am)

In addition, the verb  “*ʿm*” refers to the meaning “swallows (his arm)”

▪ The religious concept

The deceased swallowing his/her enemy’s arm to prepare a path for him in the hereafter. After that, Re emerges from the horizon where spell 567 shows the following when describing this event:



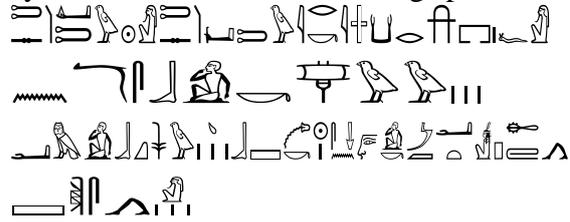
*(Pr n)st r hfty .s m hrw m hrt ntr T ʿm  
ʿfn ir w3t n wsir N tn nts Rʿ pr (.n.i m  
3ht r hftyw .i)*  
*The exit of the woman against her enemies  
on the day of the deceased kingdom.  
Swallow his arm and prepare a path for  
Osiris for this deceased. She is Re, and I  
emerge out of the horizon against my  
enemies.*

2.2.5.3. Spell 1029 (The verb am)

The verb  “*ʿm*” refers to the meaning- ‘swallows the backbone’

▪ The religious concept

The deceased swallows the backbone where he breathes air from the hereafter in an apparent reference to restarting the life-cycle, as shown in the following spell.



*ts tw ts tw ir.k imy k3r .f nsb.k t3w ʿm.k  
bksw bš.k hrw sn.k m3ʿt phr šmsw*  
*Get up yourself; you are who is in his  
booth. Breathe the air (sniff air) to  
swallow the backbone to spit the day to  
accept Maat and the followers revolve.*

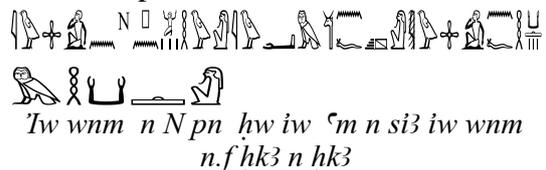
2.2.6. Words referring to swallowing and swallowing of gods

2.2.6.1. Spell 689 (The verb am)

The verb  “*ʿm*” refers to a new meaning where he swallows the gods, and the deceased swallows the god Sia.

▪ The religious concept

The deceased swallows the god Sia, the god of knowledge [61]. He may swallow the magic, and the deceased is granted magic from magicians as in the meaning stated in spell 689, as follows:



*Tw wnm n N pn hw iw ʿm n si3 iw wnm  
n.f hk3 n hk3*  
*This deceased N swallowed hw and  
swallowed Sia. He has swallowed magic  
from the magicians.*

2.2.7. Words referring to swallowing and religious myths:

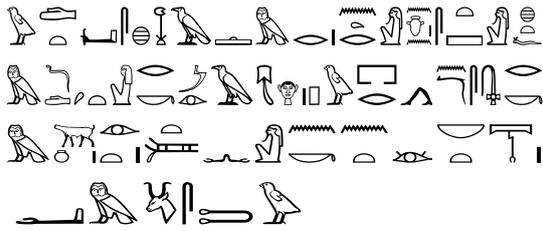
2.2.7.1. Spell 689 (The verb am)

The verb  “*ʿm*” means to “swallow (the enemy)”.

▪ The religious concept

The events of spell 454 connect the process of swallowing to the events of the “Osirian” myth in which Atum’s eye swallows Osiris’s enemy (with a lion face) after the flame is lit for him inside the eye itself.





ht hm n tswy ipwy ddw n 3st r.k m iwt.k  
 wdt sh3 m r3 n wsir n ib n stš hfty (.f) m  
 dd 3st r.k m33 hr pw pr ns r.k m hnw  
 irt tm nkn nbt grh (m.s tw)

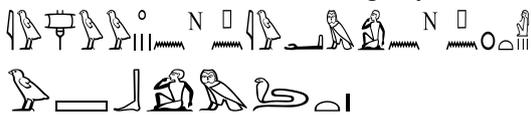
*Retreat because of these two sentences  
 which Isis said against you. Don't come to  
 put the remembrance in Osiris's mouth for  
 the wish of his enemy, Seth, when Isis speaks  
 against you, lion face. The flame is taken out  
 against you inside, inside Atum's eye for  
 you. The wounded eye, the lady of the  
 evening, has swallowed you.*

### 2.2.7.2. Spell 275 (The verb am)

In addition, spell 275 of the coffin texts referred to the myth of On in which the verb "am" appeared, referring to a new meaning which is that the deceased swallows the Ennead.

#### ▪ The religious concept

The deceased swallows the Ennead, meaning On's Ennead, to be fed on the cobra shown in the following myth.



Iw t3w n N pn iw sm n N pn n psdt  
 wsb m i'rt

*The air is for this deceased, and he shall  
 swallow the Ennead [44] and be fed on the  
 cobra.*

### 2.3. The book of the dead

The concepts discussed were confirmed in the spells of the pyramid texts and coffin texts through to the book of the dead, where the ideas were repeated in words of the relationship between the word 'swallowing' to gods like Shu. In addition, the words related to swallowing were also linked to the hereafter, where the spells of the book of the dead referred to the master of darkness (god) swallowing the snakes of the hereafter. Thus, they were eliminated. The spells also referred to the previous concept mentioned in the coffin texts through the gods swallowing

the body members, thus renewing the body, where Re swallowed the backbone on the hunting day.

#### 2.3.1. Words referring to swallowing and the gods.

##### 2.3.1.1. Ch. 153 (The verb am)

The word "am" in the book of the dead referred to the meaning "swallow" in the efficiency and abilities of the god Shu.

#### ▪ The religious concept

The deceased was mentioned in the following spell of ch.153 that he had the abilities of the god shu:



Iw sm.n.i m šw iw fg3. n.i m šw iw  
 nsw bity im iw hnsu im.i

*I will swallow like "Shu". I will line up like  
 "Shu". I am the king of upper and lower  
 Egypt. "Khensu" is in me.*

#### 2.3.2. Words referring to swallowing in the hereafter.

##### 2.3.2.1. Ch. 1 (The verb am)

The word "sm" indicates the meaning "swallower", an adjective referring to swallowing the snakes.

#### ▪ The religious concept

The deceased swallowed the snakes; thus, it carries the inference of eliminating evil, where the spells of Ch. One of the Book of the Dead show the following:



Nb snkt h3w m sm fut m imntt sdm  
 hrw.f n m33 n tw.f

*The master of darkness descends like the  
 swallower of snakes in the west, and he  
 neither hears his voice nor sees.*

Here comes the adjective "sm" with the master of shadow that might be the god Kek, the representative of the complete darkness in the myth of Ashmunein. [69]

##### 2.3.2.2. Ch. 133 (The verb am)

In addition, the verb "am" refers to the meaning "swallow (backbone)" in the spells of chapter 133.

#### ▪ The religious concept

The deceased appeals to the god Re to swallow the backbone. This 'swallowing

the backbone' links the action to renewing the body members. The chapter spells point the following:



*R ʿ imy k3r.f nsw.k t3w.w ʿm.k mhyt  
ʿm bksw ibt.k hrw snt m3ʿt psš. k šmsw.*

*O, Re! You who are in his booth. Maybe, he licks (breathes) breeze. Swallow the north wind. Swallow the backbone, so you might hunt, accept Maat and evaluate followers.*

### 3. Results

The texts dealt with members of Osiris's body and which city they were found/discovered: the head was in Memphis; the neck was in Latopolis and the heart was in Athribis. In addition, the fourteen torn parts were the head, the two eyes, the two ears, the neck, the two arms and the chest, the heart, the fist, the fingers, the back, the male member, the hips and legs and feet. These pieces were put in pots that resembled the fourteen pieces themselves when the body is collected and they were collected in a celebration made in Kaihk of every year. In addition, the medical papyruses/papyri referred to the body parts, anatomy, body functions and the treatment of the different diseases that the body faces. The words referring to swallowing in the pyramid texts appeared



such as the word *ʿsm* "to refer to many meanings such as: **1)** Swallowing the snakes in the hereafter in a reference to the creation doctrine of Thebes. **2)** Swallowing Horus's shiny eye as a reference to the myth of On. **3)** The white crown swallowing the great ones in reference to granting power and sovereignty in the hereafter and collecting authorities. **4)** Holiness and strength of the gods where some gods carried the title "the swallower" like the god "Horus". **5)** Reference to the forsaken where swallowing was sometimes considered hateful that leads to death. The words referring

to swallowing appeared in the coffin texts such as the verb *ʿsm* "am", the causative verb *ʿsm* "s<sup>c</sup>m" and the adjectives *ʿsm* and *ʿsmw* "the swallower" indicating the following meaning. **1)** Ascending to Heaven where the swallower of his eyes comes upfront the clouds. **2)** Eliminating evil where the deceased swallows the donkey (the symbol of the god Seth) to eliminate evil. **3)** Holiness and embodiment in the characteristics of gods such as the god "Geb" that swallows the water so the water dries, the god "Anubis" that swallows the shadow and "Hathor" the lady of the Ram, swallower of the serpents. **4)** The offerings presentation process where the deceased swallows the best food such as bread and white wheat. He also disregarded swallowing the forbidden (such as stool) ...etc. **5)** Swallowing was associated with renovating the body and its members where the deceased swallow Re's male member and Osiris's to be embodied in the body of the gods. In addition, the deceased swallowed gods like "Sia" to attain knowledge. In the Book of the Dead, the verb *ʿsm* [swallow] in addition to the adjective *ʿsm* "s<sup>c</sup>m" carried some concepts like: \*) An ability similar to that of the god "Shu" in swallowing, which granted the deceased the holiness of the gods. \*) The deceased carried the character of the swallower in the hereafter (snake swallower) to eliminate evil.

### 4. Discussion

The texts and articles dealt with indicated parts of Osiris's body, such as the head, neck, and heart, [3,5] neglecting the vital processes of swallowing, digestion, ..., etc. The study dealt with words referring to swallowing in ancient Egyptian religious texts.

#### 4.1. Pyramid texts

The words referring to swallowing appeared with the verb "am" in the pyramid texts concerning ancient Egyptian religious

texts, such as the Theban Myth. The deceased is embodied in the form of the Ennead that swallows the serpents. This also includes the myth of the conflict between Horus and Seth, in which the deceased swallowed Horus's eye, which is from "On". The words referring to swallowing were also related to the hereafter. Here, the verb "𓄏𓄏𓄏" "m" referred to the earth swallowing the monster snake Hiw that sleeps and crawls and eliminates it. The above is the verb "𓄏" "m" when it refers to the green knife which swallows whatever sticks to it in the hereafter, which aims to prevent harm and evil. The verb "𓄏" also referred to the white crown that swallowed the great ones in the hereafter to combine power and sovereignty for the deceased. In addition, the deceased swallowed everything green to feed the deceased king the lungs of wise men. A final inclusion is the adjective "𓄏" when it refers to one of the gods of the hereafter, maybe Horus. The deceased asks the god to open the paths to the hereafter, which highlights the role of swallows in facilitating the passage in the hereafter.

#### 4.2. Coffin texts

The words referring to swallowing were highlighted in different concepts throughout the Middle kingdom to show the different roles of swallowing in the ancient Egyptian religious texts. The words referring to swallowing were related to ascending to Heaven, as the verb "𓄏𓄏𓄏" "m" refers to the meaning "swallowing (his eye)." Here, the swallower of his eye came up in front of Heaven's clouds. This proves the facilitation of the process of eye swallowing to the issue of the ascent to heaven. The words referring to swallowing indicated the roles of some gods such as Geb, who swallowed water, and by that, the hands of the deceased are united on Ssmw and the lungs of Nekhbt and Wadjet. In addition, the deceased sought protection from the evil of the god that has a dog face Anubis that swallows the shadows and pulls out the hearts. The words

referring to swallowing were related to the process of presenting the offering and receiving it as the causative verb "sam", as illustrated by the statement swallows the joy of the trees, beer and white wheat. In addition, the verb "am" is used for the statement "swallows the biscuits/cookies." Swallowing was also connected to the body members where the verb "am" referred to "swallowing Re's male member and Osiris's head" to the deceased swallowing his enemy's arm and to swallowing the backbone, which renews the lifecycle. The deceased also swallowed the gods to enjoy magic and knowledge as the god Sia, where the verb "am" referred to the meaning "he swallowed Sia." The words referring to swallowing appeared in religious myths, where the verb "am" refers to "swallowing Atum's eye and Osiris's enemy", which represents the "Osirian" myth. Additionally, the verb "am" carried a new meaning which was "swallowing of the deceased to the Ennead", in reference to the events of the myth of On. (On's Ennead).

#### 4.3. The book of the dead

The concepts presented previously confirmed the symbolic references to swallowing in the book of the dead through the similarity of words used when referring to gods such as Shu. The deceased then imitated these references to show his ability to swallow. There is also a relationship between the words used when referring to swallowing and renewing body members, where Re swallowed the backbone on the hunting day. Additionally, the adjective "𓄏𓄏𓄏" "s'm" representing the word swallows refers to the god Kek, who represents complete darkness, swallowing snakes while not being seen or heard.

#### 5. Conclusion

The words referring to swallowing in the ancient Egyptian religious texts varied, such as in pyramid texts (Old kingdom), coffin texts (Middle kingdom), and the book of the dead (New kingdom). They were represented by the verb "𓄏𓄏𓄏" "am", the causative verb "𓄏𓄏𓄏" "sam" and the adjectives "𓄏𓄏𓄏" and "𓄏𓄏𓄏" "samw" "the swallower". The

words referring to swallowing appeared in pyramid texts to symbolize the religious myths such as the myth of Thebes and the myth of the conflict between Horus and Seth. The words referring to swallowing were related to the hereafter swallowing. "am" indicated "swallowing the snakes of the hereafter and their monsters Hiw, so this action symbolizes preventing evil. Swallowing also symbolizes swallowing the harm that sticks to the knife and swallowing the white crown of/ for the great ones to achieve power and sovereignty in the hereafter. Also, in the coffin texts, the words referring to swallowing appeared as the verb "am" to indicate "swallowing the eye" that facilitates the ascent to heaven, and the roles of some gods, such as Geb that swallows water. It also referred to the god Anubis that swallows the shadow. In addition, the causative verb "sam" referred to "swallowing the joy of trees, beer and white wheat". In the coffin texts, swallowing was also related to the renewal of body members. Added to this, it referred to religious myths such as the Osirian myth and the myth of On. In the book of the dead, the same concepts were confirmed in the relationship between the words referring to swallowing, such as the verb "am", to the roles of some gods, such as the gods Shu, and the god Kek the god of complete darkness that carried the title and adjective "the Swallower" "am" in the hereafter. Moreover, swallowing also referred to swallowing body members to renew them, as Re swallowed the backbone on the hunting day. From here, the roles of swallowing and its symbolism can be summarized as follows: **1) Rejuvenating the body. 2) Preventing evil. 3) Ascending to heaven. 4) Swallowing offerings, presentations and water. 5) Achieving power and sovereignty. 6) As a negative concept of swallowing, Anubis swallowed the shadow and it was warned against.**

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