WORDS REFERRING TO SWALLOWING IN ANCIENT EGYPTIAN RELIGIOUS TEXTS

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Abstract:
The ancient Egyptian expressed Osiris’s torn body by the word/expression “iwf Wsir”, meaning Osiris’s body members (Osiris’s flesh). The texts identified the body parts and what areas of Egypt they were found by Isis and Nephthys. Osiris’s head was found in Memphis, the neck in Latopolis, the heart in Athribis, etc. However, the vital processes related to the body, such as swallowing and its words through the ancient Egyptian religious texts, were not considered. The words referring to swallowing varied through the ages, such as the Pyramid Texts in the Old Kingdom, Coffin Texts in the Middle Kingdom, and the Book of the Dead in the New Kingdom.

Keywords:
Body members
Swallowing
Osiris
The myth of on
Geb

1. Introduction

Hypothesis; many articles handled the body members as mentioned before. In addition, many articles handled offerings without any reference to the biological processes related to the body, such as swallowing and digestion. Therefore, the researcher assumes that swallowing was used to symbolize the swallowing of snakes and monsters in the hereafter. In addition, swallowing symbolized the evil and harm made by the knife and swallowing the white crown of generosity to obtain power and sovereignty in the hereafter. Swallowing the eye referred to ascending to Heaven. In addition, verbs referred to swallowing, such as “am” to swallowing the joy of trees, beer and white wheat. The mouth was one of the most important members of the human body as one of the seven openings of the head [1]. Its functions are receiving food, speech, expression, and sense [2]. Any human being who used to recite spells had to have their mouth purified with Natron salt and washed with water. In fact, the purity of the mouth and tongue was a basic condition for the deceased to pass his journey in the hereafter [3]. It was a must to open the mouth of the deceased to revive them to revive the body [4]. The rite of mouth opening, known as “wp–r”, is considered one of the most important and famous rites in the ancient Egyptian religion [5]. It was performed on the statue or mummy of the deceased themselves by returning their senses, starting with reviving the mouth by the rite. The respiratory system is responsible for breathing in the human and supplying the body with Oxygen and excreting carbon dioxide [5]. The respiratory system consists of the nose “fnD” and “”. The mouth was known by “rA”. The throat was known as “hry” “h’tyt”, “mrt” and “h’m”. However, the lungs were expressed by two words: “hyn” and “smw”. They were mummified after death and put
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 “\( \text{snf}^{\text{k}} \) "to breathe" and the expression “\( \text{nh}^{\text{k}} \) "his nose breathes" 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 \( \text{iwf} \text{Wsir}^{\text{k}} \) [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 Kaukh 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 [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 [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:

\begin{verbatim}
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.
\end{verbatim}

In addition, the snake of \( \text{nHb-kAw} \) has swallowed the seven elevating serpents as per the text mentioned in the Coffin Texts:

\begin{verbatim}
transformation to \( \text{nHb-KAw} \) it is I the snake of \( \text{nAw} \).
\end{verbatim}

The god has swallowed the shadow that came from the cave, as mentioned in the Book of the Dead:

\begin{verbatim}
transformation to \( \text{nHb-KAw} \).
\end{verbatim}

The god has swallowed the shadow that came from the cave, as mentioned in the Book of the Dead:
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” and the Myth of Horus and Seth. 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, and the knife swallowed what sticks to it, referring to eliminating evils and hurdles of the hereafter. 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)\(^{(6)}\). 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\(^{(6)}\).

2.1.1. Words indicating swallowing in ancient Egyptian religious myths

2.1.1.1. Spell 318 (The verb am)

The verb 𓊌 (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, “m”\(^{(9)}\).

  \[ \text{Recitation: “It is a king, the snake bull of the Ennead, swallowing his seven serpents and his seven necks come to existence.”} \]

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 𓊌 “m” 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.

\[ \text{Recitation: “It is a king, the snake bull of the Ennead, swallowing his seven serpents and his seven necks come to existence.”} \]

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\[^{[38]}\].

2.1.2. Words indicating swallowing and the hereafter

2.1.2.1. Spell 226

In spell 226, the verb 𓊌 ”m” 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:

\[ \text{Recitation: “It is a king, the snake bull of the Ennead, swallowing his seven serpents and his seven necks come to existence.”} \]

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 𓊌 ”m” the king swallows (Horus’s eye).

\[ \text{Recitation: “This king shall not swallow Horus’s eye. Men say he will die because of it. This king shall not swallow an Osirian member.”} \]

- **The religious concept**

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

2.1.2. Words indicating swallowing and the hereafter
Recitation: the snake is linked with the other snake when the one with pulled teeth came linked from the garden. O, Land! Keep what came from you. It is Hiw. May it sleep. May it crawl.

2.1.2.2. Spell 239

- The religious concept

The verb \(^m\) also appeared in the events of spell 228 to refer to the green knife swallowing what sticks to it in the hereafter.

- The religious concept

The spell aims to prevent harm and evil from reaching the deceased, as seen in the following spell:

\[
\begin{align*}
\text{Recitation: the face fell on the other face.}
\text{The face looks at the other face. The}
\text{spotted knife and the green knife exit (appear). It swallowed for him, for him,}
\text{what sticks (is linked to him) for him.}
\end{align*}
\]

2.1.2.3. Spell 239 (The verb \(^m\))

In the events of spell 239, the verb \(\text{am}\) referred to the white crown swallowing [51-53] the great ones in the hereafter.

- The religious concept

The new concept refers to granting authority, domination, and sovereignty in the hereafter. It aims at the white crown combining all powers of the great ones by swallowing them. Then, this crown is finally given to the deceased king. This is the meaning of the following spell:

\[
\begin{align*}
\text{Recitation: “The white crown is appearing (exiting). It is swallowing the Great One;}
\text{the white crown tongue swallows the}
\text{Great Ones without seeing the tongue.”}
\end{align*}
\]

2.1.2.4. Spell 274

In addition, in spell 274, the verb \(\text{am}\) expressed swallowing everything green in colour (vegetables – offerings) to feed the king after that the lungs of wise men.

- The religious concept

The meaning is revealed in the spell as follows:

\[
\begin{align*}
\text{Recitation: “He ate the red crown [54-57] and swallowed/devoured the green to feed the}
\text{king the lungs of wise men”}
\end{align*}
\]

2.1.2.5. Spell 522 (The verb \(\text{am}\))

The word \(\text{am}\) referred to an adjective meaning the swallower.

- The religious concept

The swallower is one of the gods, maybe Horus that the deceased king wants for himself to open the road/path for himself accompanied by the stormy snake and Nekhbet [58,59]. Spell 522 shows the following:

\[
\begin{align*}
\text{Recitation: “Swallower, open the path for the king} \text{ O, Stormy snake, open the path for this}
\text{king} \text{ O, Nekhbt, open the path for this}
\text{king} \text{”}
\end{align*}
\]

2.2. Coffin texts

Words referring to swallowing appeared in the coffin texts as a new and different concept. Swallowing was related to ascending to heaven, as the swallower of his eye (in the coffin texts) came upfront of heaven and its clouds. In addition, the swallower was considered an heir of Re Atum as he swallows the donkey, a symbol of Seth. From here, he eliminates evil and its symbols. Swallowing was also related to gods, such as Geb that swallows water,
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 unterminated 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
Swallowing 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:

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 swallowor 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:

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 $ssmw$ and on the lungs of the two ladies (Nekhbet and Wadjet) [60]. Spell 168 gives the same meaning as follows:

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.

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. 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:

\[ \text{am n.i 7 i^r}t n –ntt N is Ht-hr hnw\] \[t b\]\[3\]w wnw\] \[t sbt m w\]\[3\]t\]

“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 “swallows” 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.

2.2.4.2. Spell 225 (The verb am)
In spell 225, the causative verb referring 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.

\[nh.k is m t nb dt s\]\[3\]t t s’m is N pn m hnh\]\[3\]t n n dt d h dt r bw w’b

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

\[cm mwt n k snh phw n k k k \text{’nh N pn hr} \]

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 "m", 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:

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 "m" 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:

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 "m" 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 lifecycle, as shown in the following spell.

2.2.6. Words referring to swallowing and swallowing of gods
2.2.6.1. Spell 689 (The verb am)
The verb "m" 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:

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 "m" 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.
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 𓊨𓊥́ecessarily “m” 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.

\[
\text{The air is for this deceased, and he shall swallow the Ennead} \quad \text{[44]} \quad \text{and be fed on the cobra.}
\]

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 𓊨𓊥́ecessarily “m” 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:

\[
\text{I will swallow like “Shu”. I will line up like “Shu”. I am the king of upper and lower Egypt. “Khensu” is in me.}
\]

2.3.2. Words referring to swallowing in the hereafter.

2.3.2.1. Ch.1 (The verb am)
The word 𓊨𓊥́ecessarily “s’m” 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:

\[
\text{The master of darkness descends like the swallower of snakes in the west, and he neither hears his voice nor sees.}
\]

Here comes the adjective “s’m” 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 𓊨𓊥́ecessarily “m” 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
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 Aithribis. 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 اَمُّ “swallow” in addition to the adjectives مستكَّبَ “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 swallowed 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 ﻮ ﺔ “swallow” in addition to the adjective مستكَّبَ “the swallower” 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, disregarding 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 “ام” 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 “swallow” referred to the earth swallowing the monster snake Hiw that sleeps and crawls and eliminates it. The above is the verb “swallow” 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 “swallow” 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 “swallow” 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 swallowers 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 “swallow” 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 “swallow,” as illustrated by the statement swallows the joy of the trees, beer and white wheat. In addition, the verb “swallow” is used for the statement “swallows the biscuits/cookies.” Swallowing was also connected to the body members where the verb “swallow” referred to “swallowing Re’s male member and Osiris’s 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 “swallow” referred to the meaning “he swallowed Sia.” The words referring to swallowing appeared in religious myths, where the verb “swallow” refers to “swallowing Atum’s eye and Osiris’s enemy”, which represents the “Osirian” myth. Additionally, the verb “swallow” 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 “swallow” 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 “swallow”, the causative verb “swallow,” the adjectives “swallow” and “swallow” “the swallow”. 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 Hw, 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.

References
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