

Carol Ann, in her paper, seeks to understand the nature of the god Seth: whether he was truly an evil deity or rather a misunderstood one. To address this question, she traces Seth's development from his early role as a major god of Upper Egypt to his later integration into the Osirian myth and his association with foreign peoples. She identifies three key areas for further exploration. First, she examines the Osirian myth to better understand Seth's function within it. Second, she compares Seth's actions with those of other gods to assess whether his behaviour is uniquely "evil." Third, she considers the concept of duality in ancient Egyptian religion.

By analysing Seth's evolution across different historical periods, it becomes clear that his attributes shift over time, increasingly associating him with violence and chaos. However, this raises an important question: does association with chaos necessarily make a deity evil, and according to whom? Evidence from ancient Egyptian texts suggests otherwise. As Carol Ann notes, Seth was regarded as a protector of kings and the only god powerful enough to defeat Apophis. These roles indicate that he was not universally hated or viewed as purely malevolent. Instead, Seth embodied chaotic forces that were essential to maintaining Ma'at, the cosmic order.

This perspective suggests that the characterization of Seth as an "evil god" is largely a product of modern interpretations. In ancient Egyptian thought, duality did not imply a strict moral opposition between good and evil. Rather, opposing forces coexisted and were both necessary for balance. As Carol Ann highlights, many gods exhibit negative traits, yet they are not classified as evil. Seth's later negative reputation, particularly during periods such as the Late New Kingdom and the Greco-Roman era, may reflect cultural misunderstandings introduced by foreign rulers who struggled to grasp the Egyptian concept of duality and Ma'at.

The motif of two brothers, one representing order or goodness and the other chaos or wrongdoing, is widespread across many civilizations. It appears frequently in creation myths, and some scholars trace its origins back to reconstructed traditions of Proto-Indo-European cultures. In this context, it would be particularly interesting to compare such foreign myths with the story of Osiris and Seth, as this could provide further insight into whether Seth's characterization as a negative figure is culturally specific or part of a broader mythological pattern.

I greatly enjoyed Carol Ann's paper; it was both engaging and thought-provoking. It has inspired me to reflect more deeply on the figure of Seth, and I wish her a rewarding journey in her exploration and re-discovery of this complex deity.