

## The painting of “Apophis” “Apep”, symbol of evil in the other worlds books In ancient Egypt

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### Introduction:

The Ancient Egyptians tried to find reasons for the chaos in the universe, which didn't stop at wild or harmful animals and venomous reptiles, but skipped it and looked at the natural disasters like storms and earthquakes and volcanoes. And the priests gave explanations for the things which faced them. These explanations evolved from just transient thoughts, to be a basic thing in the ancient Egyptian. And for fighting evilness that was an outcome of it another political dimension. As it was took as an enough reason for the importance to look at the authority and providing all kinds of support to it to face the people against the regime, calling them “evils”. Every morning was considered as a new start in renewing the allegiance between the Egyptians and the ruling king the representative of the “God of the Sun” “Ra”, which was able to pass the obstacles which was put by the snake “Apophis” “Apep”, the devil of the other world. And that with a support of "Heliopolis” and the God “Set” at the front which was known as the only symbol of evilness according to the ancient story of “Isis and Osiris”, but he didn't save any effort for supporting the “God of the Sun” in his fight against the Snake which had many forms and structures. Starting for the first time as a turtle, sometimes a crocodile, or a scary monster, he also changes structure from one snake to another according to every stage of the fight.

analytical analysis for these works, which explains the stages of fight between “Apep” from a side and “The God of the Sun” “Ra” and his helpers from another side, so that “Ra” would be able to control and destroy him so that the sun would be able to rise again starting a new day. While “Apophis” would stay waiting at his other side of the world. Waiting for the boat of the Sun starting a new forever fight.

### The Research problem:

The evil is confined to ancient Egypt , according to many studies and research in the idol of “Set” because of the prevalence of the myth of “Isis and Osiris”, ignoring the other symbol of the most important is the serpent “Apophis” “Apep”, symbol of chaos and disasters and the threatening of the global system, and because of the lack of studies and technical research on this subject , encouraged the researcher To work on that idea, highlighting the thinking of the ancient Egyptians and their perception of the idea of evil in the other world, mainly represented by the rebel serpent.

### The Research Objectives:

- 1 .Analytical technical reading of the works of art of photography “Apophis” “Apep”, in the books of the Other World in Ancient Egypt.
2. Highlight the perception of the Egyptians about evil in the other world represented mainly in the serpent “Apophis”, and how to confront it.

3. Explain the political recruitment of the idea of “Apophis” as a symbol of evil and a threat to the global order and stability in the state.

### **Research hypotheses: The research assumes that:**

1. Apophis is the symbol of evil in the afterlife and the main threat to the sun boat trip.
2. According to the ancient Egyptians, evil was not confined to the God “Set” alone but had some positive roles in maintaining the stability of the cosmic order.
3. The political recruitment of the idea of Apophis as a symbol of evil, and threatened the global system and stability of the state, and a justification for the chaos that prevailed in the country in the era of the first turmoil.
5. The writings of the other world emphasized the importance of confronting Apophis during the march of the sun boat at twelve hours of night through caves and gates of the afterlife. These confrontations were depicted in the walls of royal tombs and papyrus drawings, in rich plastic art forms.

### **The search limits: The search includes**

**The spatial limit:** Ancient Egypt.

**Time limits:** prehistoric until the end of the Amarna era.

**The Research Methodology:** the researcher works through a historic, descriptive, and an analytical path.

**Keywords:** Symbol of Evil, Apophis, Apep, The Other World, Ancient Egypt.

### **The Research results:**

- Al-Ahram in the ancient state referred to three natural phenomena, as enemies of Raa, the storm that disrupts the sunrise in the morning, obstructs the boat of Raa in the evening, and clouds that block the sun, and the cold that angers the sun's god by destroying the plants. The first symbolic images healing with the idea of evil appeared in ancient Egyptian thought as a necessity to justify the collapse of the country and threatened the course of life in the first transition era in the form of large turtles in the eternal waters of Nun.
- A mantra appeared in Chapter 414 in the coffin of the Middle State, entitled "Expulsion of Apophis from the Sun". Abufis was known in these signs as a giant, leaping, and leaping bird of Ra's boat on the sand beach.
- In the era of the modern state, a series of sacraments and religious rituals developed by the priests, which were mainly devoted to the control and elimination of this serpent, appeared within the so-called Book of Abyss. , Where the theological texts mention that the conflict between Horus and Seth was resolved by giving Horus the world of humans, while placing six at the top of the sunboat, and he had to repel the attacks of Apophis.
- The details of the fierce confrontation between the sun god and Apophis were accurately depicted in many of the other world books created by the priests of the modern state and reflect their perceptions of the other world, which include detailions and passages of the
- One of the most prominent stages of the conflict with Apophis is the famous scene of the seventeenth chapter of the book of the dead, which depicts the cat worshiper Bastet daughter of the god Ra of Apophis and slaughter him every night after Re prostrate to his sight, and send his scorpion to bite him.

- The Book of Amotians shows that during the passage of the sun-boat in the depths of the darkness he finds in his way the enemy of the serpent, the serpent (Abu Vis), and rejoicing in triumph and expulsion, and then proceed the procession, passing through the gate after the other.
- In the book of the prayers of Ra, the ancient Egyptian artist formed the disk of the sun and inside it a scar with the head of a ram, to mobilize all the forces in the face of the hostile creatures that have gone away from him by fleeing to form their heads, including the serpent Apophis.
- In the Book of Portals, we see that although Apophis was able to swallow Ein-Ra and cause him to disrupt his procession and the spread of darkness in the other world, after conflicts and confrontations, Ra eventually recovers and completes his procession and eventually come out, and the sun will rise again and life will continue.
- In the Book of Caves are destroyed any enemies of the cosmic system (enemies of Ra), and appeared as a god with a head of a ram or a simple sun disk in the face of the symbols of Apophis.
- In the book of night and day, the ancient Egyptian artist followed the traditional style in the books of the other world, which divides the night into twelve hours. The conflict with Apophis appears in the book of the day on the ceiling of the burial chamber at the tomb of Ramses VI, where Apophis sees water as bathing in the eternal water behind a boat The sun has been confronted with spear and dagger.

Some photos as shown in the research:

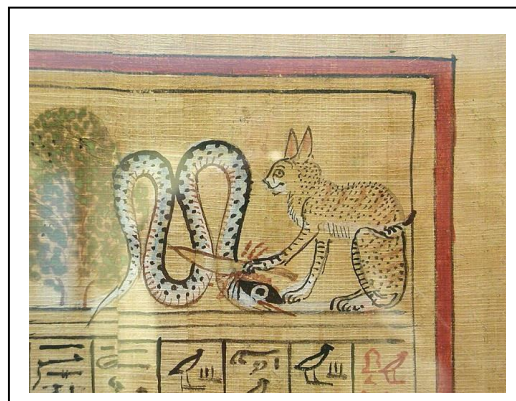


Fig. (4) The scene of the slaughter of “Apep” “Apophis” from the Nebesian papyrus (BM EA 9900) in which the cat and the tree of Persia surrounded the Apophis from both sides. according to: [ancientegyptonline.co.uk/apep.html](http://ancientegyptonline.co.uk/apep.html) ( 3November 2018 )

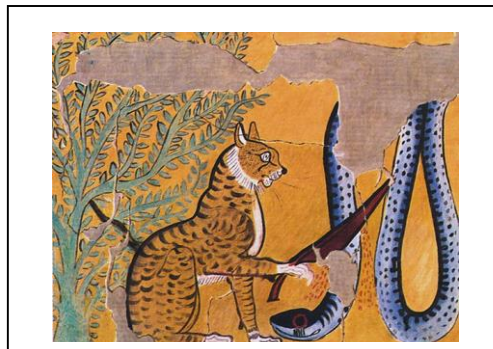


Fig. (5) Wall Painting of the cat of Ra Slaughter the Serpent “Apep” “Apophis”, Protected by the Tree of the Parasia from the Sondjam Cemetery of the Nineteenth Dynasty - The Modern State – Luxor. according to: Shedid, Abdel Ghoftar, *Das grab des sennedjem* (Mainz: verlag philipp von zabern 1994)

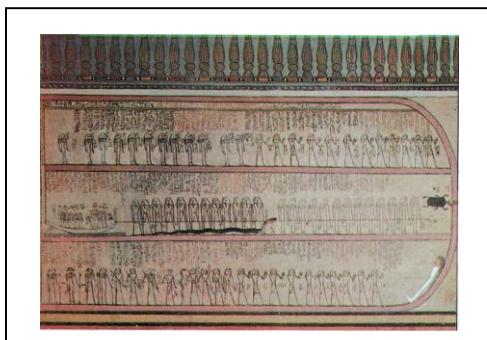


Fig. (11) At the twelfth hour of the coffins in the burial chamber of Imhotep II in the central sector, we see the sun god on his boat between his entourage. We see twelve young women carrying their lives on their shoulders to face Labovis, who is blocking their way. according to: HworNwong, Aryk, wady almlwok ufuk alabadyya alaalam alaakhar lada kodamaa almisreyyen. Targamat Mohammed alazb. T2 (Alkahera: maktabat 2002), p 301

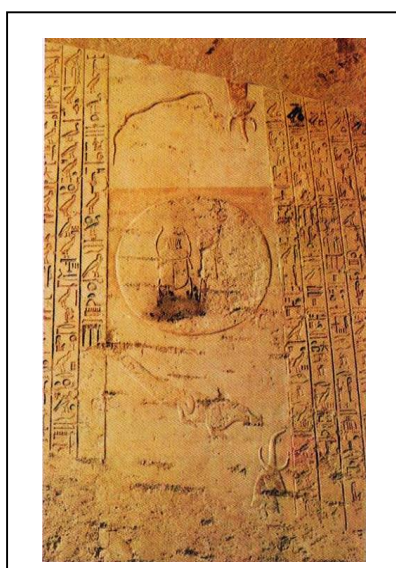


Fig. (12). from the beginning of the text of the prayers of Ra in the first passage of the tomb of King "Meron Ptah" in the center of the image the disk of the sun and inside the scarab with the head of a ram, while we see the creatures hostile to take away the escape, including the snake Abb (Apophis) as shown above . according to: HworNwong, Aryk, wady almlwok ufuk alabadyya alaalam alaakhar lada kodamaa almisreyyen. Targamat Mohammed alazb. T2 (Alkahera: maktabat 2002), p 294

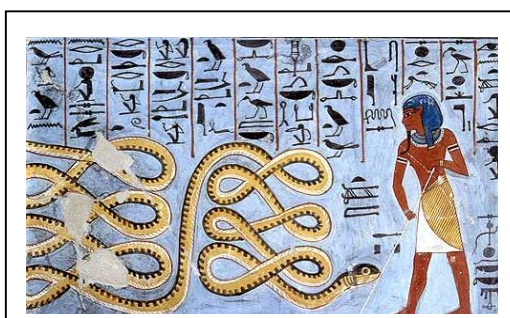


Fig. (15) The beginning of the third hour of "Book Gates" from the tomb of Ramses I Idol "Atom" reclining on his rod Tarda the snake Apophis . according to: Seawright, Caroline, *Apep, Demonic Water Snake of Chaos and Enemy of Ra*, <http://www.thekeep.org/~kunoichi/kunoichi/themestream/apep.html#.W-KXoNW6apo> (1 December 2018) [http://www.thekeep.org/~kunoichi/kunoichi/themestream/apep.html#.W\\_DxPzi6apo](http://www.thekeep.org/~kunoichi/kunoichi/themestream/apep.html#.W_DxPzi6apo)

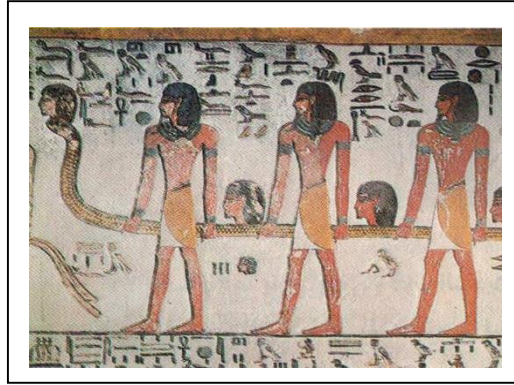


Fig. (17) at the sixth hour of the "Gate Book" in the upper hall with columns from the tomb of "Sti I" and describes the text How to have Abu Vis to remove the heads swallowed.

according to:

Hornung, Erik, *The valley of the kings*.1ed (New York: Timken Publishers,1990), P. 112 , Fig 78

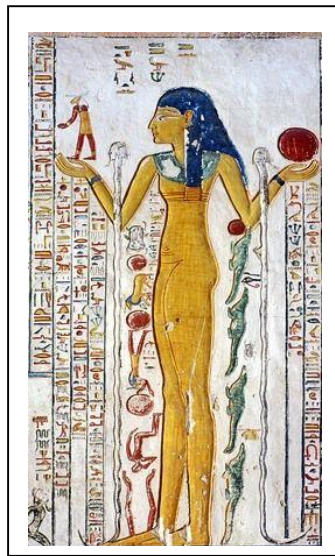


Fig. (24). A detailed picture of the "Book of the Caves" Ramses VI tomb of the goddess Note raises the sun god on her hand to complete her path away from the four crocodiles. The enemies of the cosmic order The evil symbol of Apophis. according to:

<http://www.crystalinks.com/bookofcaverns.html> (7 January 2019)

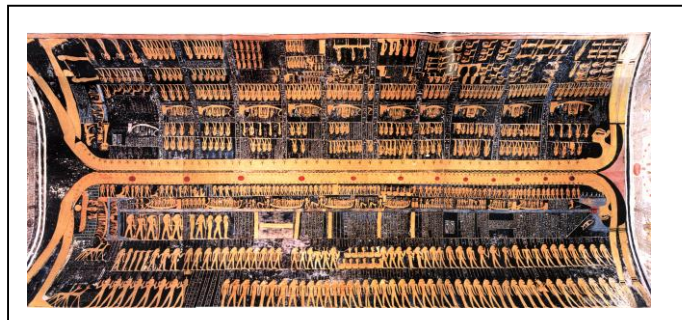


Fig. (25) The roof of the burial chamber at the tomb of King Ramses VI, and illustrated with the books of night and day "in the form of bilingual. according to:

G., Antonios, S.A., *Mackey and the Dendera zodiac*, The Blavatsky Study Center, 2009, <http://blavatskyarchives.com/mackeyd/mackeyd.html> (7 January 2019)

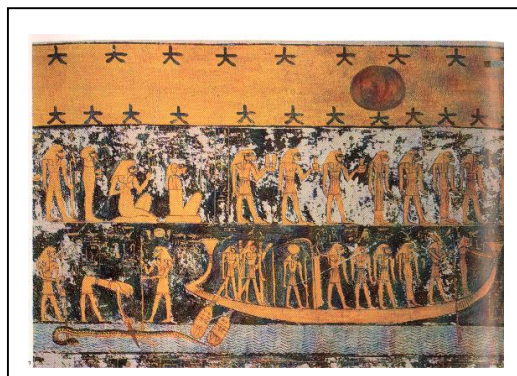


Fig. (26) detailed "Book of the Day" from the roof of the tomb of Ramses VI, "and sees Abu Vis as a water animal behind the Sun compound was attacked with a beard and spear. according to:  
Hornung, Erik, *The valley of the kings*.1ed (New York: Timken Publishers,1990), p. 112 ,  
Fig 77

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