

The Benevolent Demon *s3k-h'w*

Noha Mohamed Hafez

Faculty of Tourism and Hotels, Suez Canal University

ARTICLE INFO ABSTRACT

Keywords:
s3k-h'w; demon,
serpent; Edfu.

**(JAAUTH)
Vol. 22, No. 3,
(June 2022),
PP. - .**

s3k-h'w was one of the benevolent demons of ancient Egypt. He appeared during the Late and Graeco-Roman periods at the temples of Edfu, Dendera and Deir al-Madina. It was difficult to classify those creatures as humans, animals or deities. The appearance of them was associated with their characteristics and roles. *s3k-h'w* had a protective role which can be noticed within the various texts that mentioned his name. His iconography was either a serpent-headed or a falcon-headed demon holding knives with his hands. As the ancient Egyptians -from the beginning of the history- considered the serpent as a zoological symbol to protect them from evil and oriented it against their enemies. It was also considered a sacred power. Serpents were associated with the good, as it represented life and creation . He was a male demon as most of the demons in ancient Egypt. As female demons were rarely depicted. The research aims to be a descriptive study of benevolent demon *s3k-h'w*; his iconography, his role and the different figures of his name according to the texts.

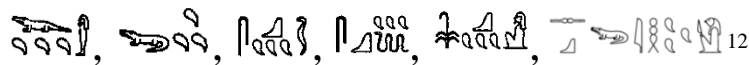
Introduction

The Book of the Dead gave a strong proof that the kingdom of the Dead in ancient Egypt was inhabited by metaphysical creatures. Neither they were exactly related to the class of gods, nor they were humans. They were regarded to be in a rank between humans and deities. The Book of the Dead did not show only individual demons that appeared in separated spells but also a type of demons that had collective names. This type on the contrary of individual demons, works on earth along with the Netherworld¹. There is no definition of the term demons in ancient Egypt². They were referred to as “Minor Divinities”³. Demons were not identified as a group. Instead of this, the ancient Egyptians gave particular names and physical features to its members. The names and iconographies given to them, gave definition about their roles more than about who they are. Those demons could be benevolent or malevolent. There were two main species of demons; guardians and wanderers. The first type is related to a particular site on earth or beyond it. They guard their site from any harm. On the otherhand, the second type of demons travel amidst the world and beyond. They acted as messengers for the gods or of their own free will. Many of the “wanderers” were directed by main deities like *R'* and *wsir*. On the other side, the wanderers sometimes caused diseases⁴. The demon *s3KK*, for example, was the cause of headache⁵. Nightmares *rswt dwt* were caused by wandering demons. The guardian demons have

an offensive nature because of their desire to protect their home. This terrifying nature made it possible for them to protect the sacred places. Their role, were the temples' demons during the Late and Graeco-Roman periods. Demons were not regarded as gods in ancient Egypt until the Late and Greaco-Roman periods. They were considered as deities in their prerogative and cults. Although many demons were not related to temples and priests, but they had a great respect and frightening force⁶ .

Demons could appear as a single individual but they also appeared as pairs, triple or as a group. Most of the major gods, had groups of demons at their command. They used them against both humans and other deities. Because of the existence of the demons in groups, the term which was often used for demons was plural such as: *h̄tmjw* (ruiners), *w̄pw̄tjw* (messengers), *h̄z̄tjw* (ghosts of night) who were sent as death by irate deities such as *sh̄mt* and *b̄z̄st̄t̄*, *z̄hw* (souls), *w̄z̄jw* (thieves), *w̄rjt̄* (monsters), *mtw* (the damned), *h̄ftjw* (enemies), *n̄htw* (the strong), *sh̄rjw* (the exiled), *s̄šrw* (the defeated) and *š̄mz̄jw* (the wandering souls). The roaming dead *mwt* and the disembodied souls *z̄h̄* souls different from demons as they were the deceased's appearance in the netherworld. They gained their miraculous nature after conversion created by ritual and death. *Mwt* were always malevolent, while *z̄h̄* could be malevolent or benevolent⁷. Demons were often depicted as a mummified body with an animal head and holding weapons like knives with their hands. They also could be depicted in totally zoomorphically form⁸. The animals that were involved in the combine bodies of demons were reptiles such as crocodiles, snakes. Other animals were also included such as jackals, dogs, hares, bulls, rams, baboons and hippopotamus⁹. Scorpions, insects and birds such as falcons and vultures were also among the iconography of demons¹⁰.

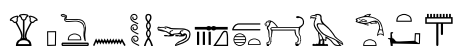
The figures of *s̄z̄k̄-h̄w*'s name¹¹



The name of *s̄z̄k̄-h̄w* means the one with the jointed body¹³, the one who gathers the body of Osiris¹⁴ and the one who gathers the members (in the myth of Osiris)¹⁵. The determinative of his name differs in each figure as they are an upright mummy, an upright serpent, a serpent with four body folds relating to the four cardinal points of the world¹⁶ and a seated god.

Doc.1. The *Mnevis* Tomb of Ramesses VII

In the *Mnevis*¹⁷ chapel of king Ramesses VII on south wall, at the bottom, there is a figure of a lion-headed god standing and holding a knife. Above him, there is a vertical inscription. The line mentioning *s̄z̄k̄-h̄w* reads¹⁸:




h̄z̄p.t̄¹⁹h̄z̄t̄²⁰m̄ h̄t̄ s̄z̄k̄-h̄w̄ n̄ d̄t̄

Hiding the corpse in the body of *s̄z̄k̄-h̄w* for eternity.

Comment: the corpse here in this inscription referred to the corpse of god Osiris.

Doc.2. Sarcophagus of *p3-nhm-3st* from Saqqara

This sarcophagus (**Fig.1**) is an excellent piece of work of the anthropoid sarcophagi dating to the Late period. Now, it is at a museum in Vienna. It is distinctive with its large face and abundance of inscriptions that cover all over its surface. It is made of basalt, however, the inscriptions and figures are engraved with great precision. It measures 47.5 cm high and 66.05 cm wide. *p3-nhm-3st* wears a wig and broad collar. The backside of the wig is joint with the dorsal pillar. Down the broad collar, there is a pectoral which has a winged scarab surrounded by the goddesses Isis and Nephthys holding the *w3d* scepter²¹. Below, there is a cartouch having the name of Osiris as  *wnn-nfrw*²². The cartouch is surrounded by two seated figures of Osiris. The plentiful of texts on the sarcophagus's body are from the Books of the Netherland. A few texts are from the Book of the Dead.


There is a deficient funerary text at the back of the lower part of the sarcophagus. The text addresses the deities that protect the sarcophagus²³. The line of *s3k-hrw* reads:



s3k-hrw (*Wsir*) *hrw snt.j-ntr*²⁵ *m dw3.s nfrw.k*

s3k-hrw (Osiris) who assists the two divine sisters (Isis and Nephthys) by praising your beauty.

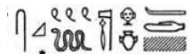
Doc.3. Edfu Temple, chamber of Soker, south wall

This scene (**Fig.2**) represents *s3k-hrw* standing in a long procession of demons. He is depicted as a falcon-headed human standing and holding two knives in his both hands. He wears the *nemes* and a short loincloth with a bull's tail. There is an inscription of his name  ²⁶.

Doc.4. Edfu Temple, mysterious corridor, the base of the right-side of the doorway

This slightly mutilated scene (**Fig.3**) of adoration represents the king, whose cartouches are empty, standing wearing the White Crown and making offering before four serpent-headed genies, who protect the mysterious corridor and its chambers. *s3k-hrw* is depicted as a serpent-headed human, whose face is destroyed, standing and wearing the Double-Feather Crown and a short loincloth. He holds a knife with his left hand while his right hand is destroyed²⁷.

The text of *s3k-hrw* reads:





*s3k-hrw ntr 3 hrj-ib bhd.t*²⁸

s3k-hrw, the Great God who presides over Edfu.

Doc.5. Edfu Temple, the offering hall, the frame of the door, north wall

The base is surmounted by a band which has a representation of four crawling snakes.

On the left side of the band, the name of the deity is depicted (**Fig.4**)  *s3k-hrw*²⁹.

them. *s3k-hrw* is the third one from the right. He is sitting on a low-backed throne and holding the *w3s* scepter with his left hand and the *nh* symbol with his right hand. He wears the nemes and a broad collar. Beside his head, there is an inscription of his name .

Doc.10. Edfu Temple, enclosure wall, outer face

This scene (Fig.8) depicts *s3k-hrw* and *hrw-hr*⁴⁴ sitting on the thrones before the king and the queen. They are standing and offering a tray of food to the serpent deities. There are two representations of the vulture *Nhbt* hovering over the king and the queen’s heads. The throne of *hrw-hr* has a crocodile skin on its base. *s3k-hrw* is the demon at the front. He is represented as serpent-headed human, sitting on a low-backed throne and holding the *nh* symbol with his right hand and the *w3s* scepter with his left hand. He wears the *nemes* and a broad collar⁴⁵.

The text of *s3k-hrw* reads:



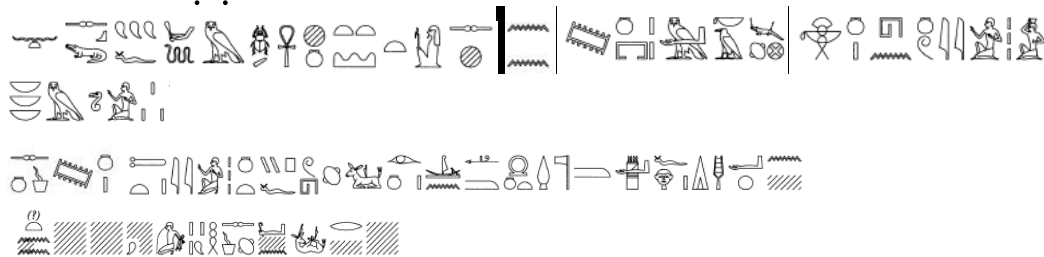
dd mdw in s3k-hrw ntr 3 hnt bhd.t w3dd⁴⁶nfr m st wnp⁴⁷

Recitation by *s3k-hrw*, the Great god, in Edfu, the good serpent in the place where Seth was stabbed=Edfu⁴⁸.

Doc.11. Dendera Temple, eastern osiride chapels, no.2, 2nd register, north-east side

This scene depicts (Fig.9) depicts *s3k-hrw* among other demons. He is the second one from the right. He is shown standing as a falcon-headed human. He wears the *nemes*, a broad collar and a short loincloth. He holds a knife with his right hand and the *nh* symbol with his left hand⁴⁹.

The text of *s3K-hrw* reads⁵⁰:



dmd s3k hr.f, dsr m t3-nh; shnn.n.i Pr-Mcg3, sk.n.i hnw.f nbw m rmt snb.n.i ttw nw pfy-wh-sp

*ir.n.i gs dpt n W-m-sndt m hr.f d(t) hrw n [.....] hftyw.f hsb.(i) [...] n stš r [...]*⁵¹.

The one who unites, *s3k-hrw*, the sacred in the land of life: I devastate the shrine of crocodile Mcga, I destroy all his followers among people. I bring down the band of the one who misses his shot. I make the protection of the unique in the acacia=Osiris to give a duration of life to [.....] his enemies, I kill [...] of Seth by [...].

Doc.12. Dendera Temple, eastern osiride chapels, no.2, 3rd register, east side

This scene (Fig.10) depicts *s3k-hrw* in a procession of demons. He is the second one from the left. In front of each demon, there is a chapel. *s3k-hrw* is represented as a falcon-headed human standing and holding a knife in each hand. He wears the *nemes*, a broad collar and a short fitting loincloth⁵².




The text of *s3k-hrw* reads⁵³:








dd mdw in s3k-hrw-ntr, ntr 3 hnt wtst-hr, irj st.f m st-rdi.(w)-stš-m-tst, rs r' nb hr shr(y) sby: Pr.n.i m st-[w]n[p], 3k.n.i st-rdi.(w)-stš-m-tst, wnp.n.i sby n iwny, hnb.tw h3b, sm3.s hrw hb⁵⁴.


Recitation by *s3k-hrw* (the one who collects the divine relics), the Great god in Apollonopolis Magna, who is on his throne in the place-where-Seth-is-put-to-death=Dendera⁵⁵, who watches everyday to repel the enemies, I leave the place of the piercing, I enter the place-where-Seth-is-put-to-death=Dendera, I pierce the enemy of the Heliopolitan, the hippopotamus is massacred to kill, it is a day of festival.



Doc.13. Deir al-Medina Temple, the north chapel, the gate, exterior façade (east), south side, 3rd register

This scene (Fig.11) is surrounded by a *w3s* scepter on each side, acting as a frame for the scenes. It represents *s3k-hrw* and the demon *sbk* , or *s3b* - whose name means the Wise-⁵⁶ squatting on the ground. *sbk* is the first demon and behind him sitting *s3k-hrw*. He is shown as a falcon-headed demon who grasps a knife with his two hands and raising it in front of his face. He wears the *nemes* and bracelets around his wrists. His body is wrapped in a fitting gown. The other demon is depicted as a ram-headed human with two horns upon his *nemes*. The strange thing about *s3k-hrw*'s name, that it is written as  *sbk* for the first time⁵⁷.

Conclusion

- *s3k-hrw* was one of the benevolent demons that was mentioned in the texts and representations of the temples of Edfu, Dendera and Deir al-Madina during the Late and Graeco-Roman periods (LGG VI). However, there is a document in the research (doc.1) attested that *s3k-hrw* appeared during the New kingdom in the *Mnevis* tomb of Ramesses VII (Daressy, *ASAE* 18).
- The determinatives of *s3k-hrw* name were  which means *s3k* (collect or gather together),  upright mummy,  upright serpent,  a serpent with four body folds relating to the four cardinal points of the world and  a seated falcon-headed demon holding a knife.
- Although there is no term in the ancient Egyptian language that marks apparent distinction between gods and demons, but it is attested that the demons' names did

not have the determinative of the god. At Edfu temple *s3k-hꜥw*'s name appeared with the determinative of a god  (Edfu I, 200).

- The name of *s3k-hꜥw* is written in completely different figure in the temple of Deir al-Madina (**doc.13**). It is written as  *sbk* , just like the name of the demon beside him in the scene who called .
- *s3k-hꜥw* was depicted as a serpent-headed (**doc.4, 7, 8, 9, 10**) or a falcon-headed demon (**doc.3, 11, 12, 13**). He appeared in one scene as a crawling snake (**doc.5**). He holds knives in most of his scenes, while holding the *w3s* scepter in other scenes. He wears the *nemes* headdress in almost all of his representation except one scene (**doc.4**) as he appeared wearing the Double-Feather Crown. In nearly all the scenes, he is depicted wearing a short loincloth.
- His titles were: *s3k-hꜥw ntr ꜥ3, hrj-in bhd.t, hnt wtst-hr, ꜥ3 phtj m htbw.f, w3dd nfr m st wnp, dmd s3k hꜥ.f, dsr m t3-nh, rs rꜥ nb hr shr(y) sby* and *wnp.n.i sby n iwny*.
- The roles of *s3k-hꜥw* as mentioned in the texts of Edfu, Dendera were gathering together the body of Osiris, hiding the corpse of Osiris in his body (**doc.1**), assisting the two sister goddesses Isis and Nephthys (**doc.2**), and protecting the unique in the acacia=Osiris (**doc.11**).
- From the New kingdom onwards, demons were regarded as deities in their excellence and cult. This is attested in many scenes of *s3k-hꜥw*, as he was shown sitting on a low-backed throne and receiving offerings from the kings (**doc.7, 8, 9, 10**) at Edfu temple.

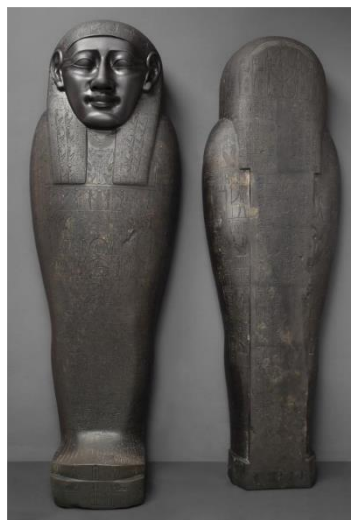


Fig.1. Sarcophagus of priest *p3-nhm-ist* from Saqqara
Ernest, Bergmann, “Der Sarkophag des Panehemisis” in *Jahrbuch der Kunsthistorischen Sammlungen des Allerhöchsten Kaiserhauses*, vol 1, Wien (1883), Taf.I

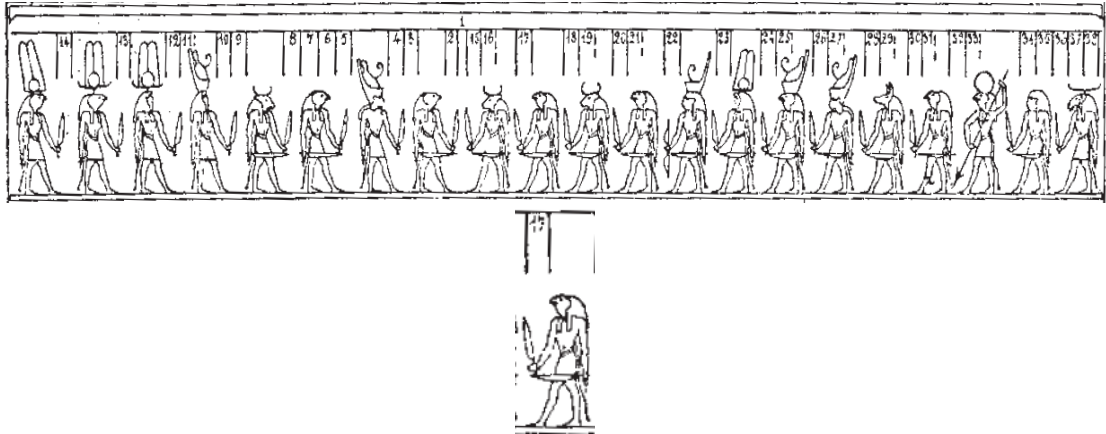


Fig.2. *s3k-hrw* at a procession of demons at Edfu
Chassinat. E, *Le Temple d'Edfu*, IX (1929) re-edition (2009), pl.xxiv.a.

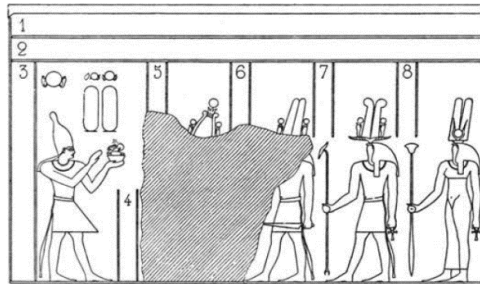


Fig.3. *s3k-hrw* standing as serpent-headed demon at Edfu temple
Chassinat. E, *Le Temple d'Edfu*, I,3 (1987), p.354.

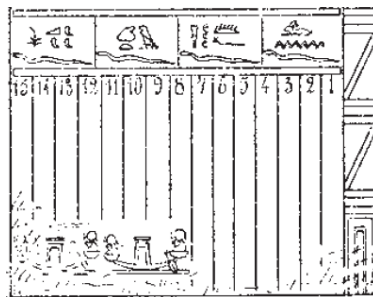


Fig.4. *s3k-hrw* as a crawling serpent at the offering hall at Edfu temple
Chassinat. E, *Le Temple d'Edfu*, II plates (1987), pl.xxxv.a.

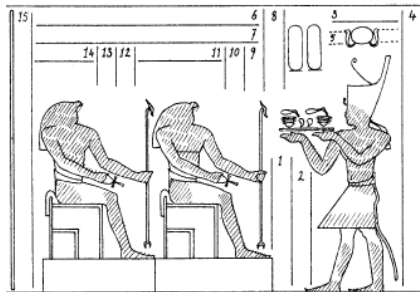


Fig.5. *s3k-hrw* and *Iry-dndn* at Edfu Temple
Chassinat. E, *Le Temple d'Edfu*, X, Le Caire (1928) re-edition (2009), pl.LXXXVIII

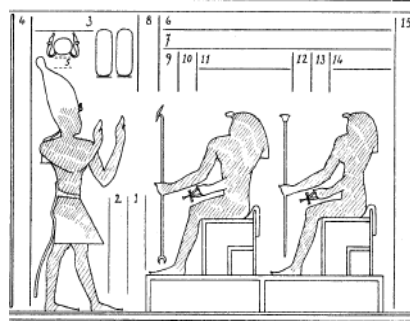


Fig.6. *s3k-h'w* and *Iry-dndn* at Edfu Temple
 Chassinat. E, *Le Temple d'Edfu*, X, Le Caire (1928) re-edition (2009), pl. LXXXIX

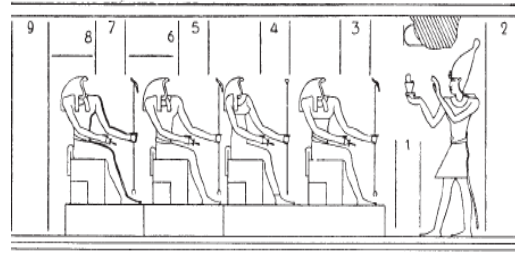


Fig.7 *s3k-h'w* and the four demons at Edfu Temple
 Chassinat. E, *Le Temple d'Edfu*, X, Le Caire (1928) re-edition (2009), pl. CXLII

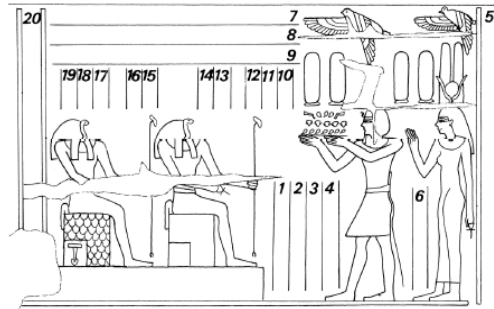


Fig.8 *s3k-h'w* and *h'w-hr* at Edfu Temple
 Chassinat. E, *Le Temple d'Edfu*, X3, Le Caire (2008), pl.clxv.

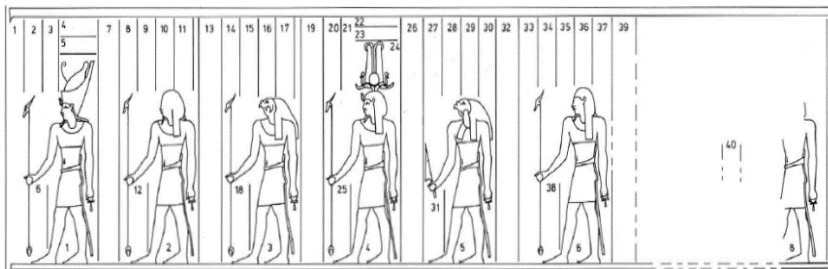


Fig.9 *s3k-h'w* as a falcon-headed demon at Dendera Temple
 Cauville. S, *Le Temple de Dendara "les Chapelles Osiriennes"*, X/2, Le Caire (1997), pl.43.

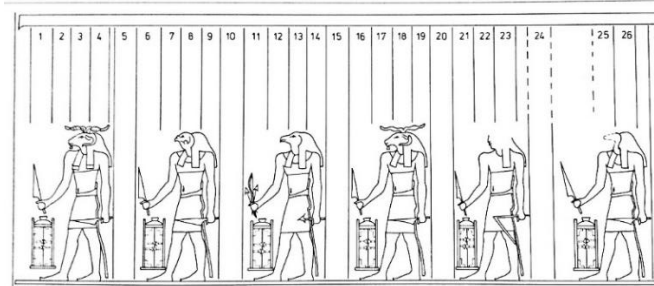


Fig.10. *s3k-hrw* as a falcon-headed demon
Cauville.S , *Le Temple de Dendara “les Chapelles Osiriennes”*, X/2, Le Caire (1997),
pl.47.

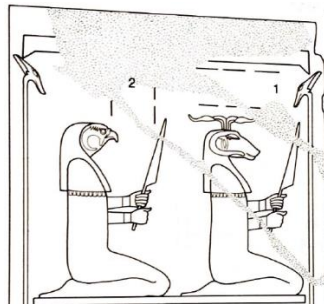
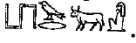


Fig.11. *s3k-hrw* as a falcon-headed demon at Deir al-Medina Temple
Pierre du Bourguet, *Le Temple de Deir al-Medina*, Le Caire (2002), pl. 75.

- ¹ - Lucarelli. R, “Demons in The Book of the Dead” in *Totenbuch-Forschungen: Gesammelte Beiträge des 2. Internationalen Totenbuch-Symposiums*, Bonn 25. Bis 29. September 2005, Wiesbaden, p.203-212.
- ² - LÄ I, 980.
- ³ - Richard H. Wilinson, *The Complete Gods and Goddesses of Ancient Egypt*, London (2003), p.81.
- ⁴ - Lucarelli. R, Demons (Benevolent and Malevolent) in *UEE 2010*, p.1.
- ⁵ - LGG VI, 444, 445.
- ⁶ - Dimitri Meeks, “Demons” in *The Oxford Encyclopedia of Ancient Egypt I*, Oxford (2001), p. 375.
- ⁷ - LÄ I, 981, 982.
- ⁸ - Richard H. Wilinson, *The Complete Gods and Goddesses of Ancient Egypt*, London (2003), p.81.
- ⁹ - LÄ I, 980.
- ¹⁰ - Lucarelli. R, Demons (Benevolent and Malevolent) in *UEE 2010*, p.1.
- ¹¹ - LGG VI, 159.
- ¹² - Cauville. S, *Le Temple de Dendara, Les Chapelles Osiriennes*, X/1, Le Caire (1997), p.114.
- ¹³ - LGG VI,159.
- ¹⁴ - Cauville. S, *Le Temple de Dendara, Les Chapelles Osiriennes “Transcription et Traduction”* 117 (1997), p.53.
- ¹⁵ - Goyon, J, *Les Dieux-Gardiens et La Genese des Temples I*, Cairo (1985), p.290.

- ¹⁶ - Hornung, E, Der Ägyptische Mythos von der Himmelskuh: *Eine Ätiologie des Unvollkommenen Orbis Biblicuset Orientalis*, vol. 46 (1982), p.178, 179.
- ¹⁷ - *Mnevis* is the Greek name that given to the divine bull of *iw nw*. The ancient Egyptian called it *mr-wr* . His name appeared in the Coffin Text as *wn-wr*. He was a distinct deity related to the cult of the sun god. He was mentioned in the Pyramid Texts as ‘the bull of Heliopolis’. He was considered a manifestation of the composite god Re-Atum. He was depicted with a complete black coat and wearing a sun disk and an uraeus between his horns; Richard H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, London (2003), p.174, 175; LGG III, 328; WB II, 106.
- ¹⁸ - Daressy. M, “La Tombe du Mnévis de Ramsès VII” in *ASAE* 18 (1918), p.212.
- ¹⁹ - WB III, 31.
- ²⁰ - WB III, 359.
- ²¹ - Raymond Jonson. W, “The *nfrw*-collar Reconsidered,” in *Gold of Praise in SAOC* 58, Chicago (1999), p. 225-232.
- ²² - LGG II, 375; WB I, 311.
- ²³ - Leitz. C, “Der Sarg des Panehemisis in Wien ” in *JSSEA* 38, Wiesbaden (2011-12), p.236.
- ²⁴ - Ernest, Bergmann, “Der Sarkophag des Panehemisis” in *Jahrbuch der Kunsthistorischen Sammlungen des Allerhöchsten Kaiserhauses*, vol 1, Wien (1883), p.32.
- ²⁵ - WB IV, 151; LGG VI, 159.
- ²⁶ - Chassinat. E, *Le Temple d’Edfu*, I,1 (1984), p.200.
- ²⁷ - Chassinat. E, *Le Temple d’Edfu*, I,3 (1987), p.354.
- ²⁸ - Gauthier. H, *Dictoinnaire des Noms Géographiques*, volume 2, Le Caire (1925), p.27; WB I, 471.
- ²⁹ - Chassinat. E, *Le Temple d’Edfu*, I,3 (1987), p.360.
- ³⁰ - Chassinat. E, *Le Temple d’Edfu*, II,1 Paris (1987), p.25.
- ³¹ - WB III, 268.
- ³² - LGG I, 413.
- ³³ - Chassinat. E, *Le Temple d’Edfu*, X, Le Caire (1928) re-edition (2009), pl.LXXXVIII
- ³⁴ - Chassinat. E, *Le Temple d’Edfu*, IV, Le Caire (1929) re-edition (2009), p.98.
- ³⁵ - WPL, p.LII.
- ³⁶ - WB I, 319.
- ³⁷ - WB I, 384.
- ³⁸ - Chassinat. E, *Le Temple d’Edfu*, X, Le Caire (1928) re-edition (2009), pl. LXXXIX
- ³⁹ - Chassinat. E, *Le Temple d’Edfu*, IV, Le Caire (1929) re-edition (2009), p.254.
- ⁴⁰ - Gauthier. H, *Dictionnaire des Noms Géographiques* I, Le Caire (1925), p.210.
- ⁴¹ - WB I, 539.
- ⁴² - WB III, 350.
- ⁴³ - Chassinat. E, *Le Temple d’Edfu*, V, Le Caire (19300 re-edition (2009), p.166.
- ⁴⁴ - LGG VI, 159.

- ⁴⁵ - Chassinat. E, *Le Temple d'Edfu*, X3, Le Caire (2008), pl.CLXV.
- ⁴⁶ - *wdd* is one of the four *s3-t3* creator serpents at Edfu;WPL, p.383; WB I, 270.
- ⁴⁷ - LGG II, 268.
- ⁴⁸ - WB I, 319.
- ⁴⁹ - Cauville. S, *Le Temple de Dendara*, Les Chapelles Osiriennes, X/2, Le Caire (1997), pl.43
- ⁵⁰ - Cauville. S, *Le Temple de Dendara*, Les Chapelles Osiriennes, X/1, Le Caire (1997), p.95.
- ⁵¹ - Cauville. S, *Le Temple de Dendara*, Les Chapelles Osiriennes “Transcription et Traduction” 117 (1997), p.53.
- ⁵² - Cauville.S , *Le Temple de Dendara* “les Chapelles Osiriennes”, X/2, Le Caire (1997), pl.47.
- ⁵³ - Cauville. S, *Le Temple de Dendara*, Les Chapelles Osiriennes, X/1, Le Caire (1997), p.114.
- ⁵⁴ - Cauville. S, *Le Temple de Dendara*, Les Chapelles Osiriennes “Transcription et Traduction” 117 (1997), p.63.
- ⁵⁵ - Gauthier. H, *Dictoinnaire des Noms Gèographiques*, volume 5, Le Caire (1928), p.83.
- ⁵⁶ - LGG VI, 256.
- ⁵⁷ - Pierre du Bourguet, *Le Temple de Deir al-Medina*, Le Caire (2002), p.72, pl. 75.

العفريت الخير ساك-حعو

نهى محمد حافظ

كلية السياحة والفنادق، جامعة قناة السويس

المخلص	معلومات المقالة
<p>ساك-حعو يعتبر واحد من العفرايت الخيرة في مصر القديمة. وقد ظهر خلال العصر المتأخر والعصرين اليوناني والروماني في معابد ادفو، دندرة ودير المدينة. وقد كان من الصعب تصنيف تلك الكائنات على انها بشر أو حيوانات أو آلهة. وكانت الهيئة التي تبدو عليها هذه الكائنات معبره عن خصائصهم وأدوارهم. قد ظهر دور ساك-حعو في الحماية من خلال النصوص المختلفة التي ذكرت اسمه. وكان يصور أما في هيئة آدميه برأس ثعبان او برأس صقر ماسكا السكاكين في يده. حيث كان المصري القديم -منذ بداية التاريخ - يعتبر الثعبان كرمز حيواني لحمايتهم من الشر وتوجيهه ضد أعدائه. كما كان الثعبان يعتبر قوة مقدسة. لم تكن الثعابين مرتبطة فقط بالشر، بل أيضا ارتبطت بالخير حيث كانت تمثل الحياة والخلق. كان ساك-حعو عفريت مذكر كغيره من العفرايت في مصر القديمة، حيث كانت العفرايت المؤنثة نادرة الظهور. ويهدف هذا البحث الى دراسة وصفية للعفريت الخير ساك-حعو: هيئة، دوره والأشكال المختلفة التي ظهر بها اسمه طبقا للنصوص الخاصة به.</p>	<p>الكلمات المفتاحية</p> <p>ساك-حعو؛ عفريت؛ ثعبان؛ ادفو.</p> <p>(JAAUTH) المجلد 22، العدد 3، (يونيو 2022)، ص -.</p>