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## **Denwen: Ancient Terror or Modern Error?**

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### **Abstract**

A fire-breathing Old Kingdom serpent-deity named Denwen has entries in the two most widely used compendia of Egyptian gods and goddesses. His dragon-like embodiment and apocalyptic intent appeal especially to younger Egyptophiles and to fantasy aficionados, with the result that Denwen now enjoys a significant presence online and in popular media. However, the primary source that underpins his existence has proven vanishingly elusive, raising the awkward possibility that Denwen may be nothing more than a modern mirage.

### **Keywords**

Old Kingdom god, Pyramid Texts, evil serpent-deity, rebel god, conflagration, cataclysm, divine conflict, Egyptological error, mistranslation, reception studies

Denwen is reportedly a malevolent serpent-deity of the Old Kingdom who in some ways prefigures the threat later posed by Apophis (Egyptian ꜥꜥ)<sup>1</sup> to the ordered world and its gods. His entry in the current edition of George Hart's *Routledge Dictionary of Egyptian Gods and Goddesses* reads:

Fiery serpent-god attested in the Pyramid Era who would have caused a conflagration destroying other deities but was thwarted by the king.<sup>2</sup>

This entry was also present in the first edition of Hart's *Dictionary*,<sup>3</sup> published in 1986, which has reportedly sold well over 25,000 copies.<sup>4</sup> A similar entry is included in Richard Wilkinson's *Complete Gods and Goddesses of Ancient Egypt*:

Denwen was a serpent god with dragon-like ability known from Old Kingdom times. In the Pyramid Texts Denwen was said to have the power to cause a fiery conflagration which would destroy the gods, but the serpent was thwarted from this act by the deceased king.<sup>5</sup>

This information has been repeated in academic publications such as *Environment and Religion in Ancient and Coptic Egypt*<sup>6</sup> and in non-specialist books such as Doug Niles' *Dragons: The Myths, Legends, and Lore*.<sup>7</sup> It has also been amplified online by popular ancient history and Egyptology websites, including the World History Encyclopedia<sup>8</sup> and Tour Egypt.<sup>9</sup> Denwen features in the current Wikipedia entry for 'Dragon'<sup>10</sup> and in multiple uploads to Academia.edu.<sup>11</sup> Wiktionary considers the ancient Egyptian *dnwn* ('giant serpent whose body was made of fire defeated by the spirit of the dead pharaoh; symbolic of drought, chaos, and destructive natural forces')

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<sup>1</sup> Faulkner 1962: 38.

<sup>2</sup> Hart 2005: 52.

<sup>3</sup> Hart 1986: 64.

<sup>4</sup> Google Books 2005.

<sup>5</sup> Wilkinson 2003: 223.

<sup>6</sup> Wyatt 2020: 508.

<sup>7</sup> Niles 2013: 36–37.

<sup>8</sup> Mark 2016.

<sup>9</sup> Tour Egypt n.d.

<sup>10</sup> Wikipedia Contributors 2025.

<sup>11</sup> E.g. Mathieu-Colas 2013: 100; Vanderper 2015: Abstract; Marie n.d.: 14.

to be a possible cognate of the biblical Hebrew *tannīn*, ‘sea-monster’,<sup>12</sup> a noun derived from the Proto-Semitic root *\*dnn/\*tnn*.<sup>13</sup>

Denwen’s dragon-like embodiment and apocalyptic intent appeal especially to younger Egyptophiles and to fantasy aficionados. In the realm of entertainment, Denwen stars as an evil fire-breathing snake-demon in Episode 30 of the children’s animated TV series *Tutenstein*,<sup>14</sup> and has the title role in the dark fantasy romance *Denwen – Malicious Gods: Egypt*.<sup>15</sup> There is a music track called Denwen (along with other tracks named after Egyptian deities) on NK Music’s album *Leuītikón: The Lamps Burn Continually*.<sup>16</sup> In a fantasy world-building project hosted on DeviantArt, the denwen (*Hajedrakon deinopyrus*) is identified as the largest longidraconine, which – at 2000 °C – breathes the hottest flames of all dragons.<sup>17</sup> Denwen has also been the subject of traditional artworks, such as the acrylic-on-canvas work ‘Denwen’ painted by Egyptian-Canadian artist Inji Elnadi.<sup>18</sup> In Australian harness racing, a prizewinning gelding named Denwen Dancer is the progeny of Pharoahs Wrath,<sup>19</sup> the dam’s name providing vital (if mis-spelled) confirmation that her foal was named for the malign deity that reputedly elicited anger from the Egyptian king.

The problem with Denwen is that the underpinning primary source has proven vanishingly elusive. Searching electronic copies of James Allen’s transliteration and translation of the Pyramid Texts,<sup>20</sup> supplemented by consultation of Allen’s transcription and a complete reading of Faulkner’s translation of the same corpus,<sup>21</sup> failed to uncover any mention of a malevolent snake-god – or agent of any kind – named *Dnwn*, *Dn-wn* or Denwen, nor was any mis-transcription, mis-transliteration, or mis-translation identified that might plausibly have contributed to the latter-day creation of such an entity.

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<sup>12</sup> Heider 1999: 834–836 (‘Tannin’); Morenz 2004: 204.

<sup>13</sup> Ylonen 2022; Wiktionary Contributors 2024.

<sup>14</sup> Internet Movie Database 2006.

<sup>15</sup> Wara 2021.

<sup>16</sup> NK Music 2025: Track 9.

<sup>17</sup> VikasRao 2022.

<sup>18</sup> Elnadi 2025.

<sup>19</sup> Dornauf 2023; Racing Queensland 2025.

<sup>20</sup> Transliteration in Allen 2013: I, translation in Allen 2005.

<sup>21</sup> Transcription in Allen 2013: II–VI; translation in Faulkner 1969: I.

The resulting unease was intensified by the discovery that there is no entry for *dnwn* or *dn-wn* (or their proper name equivalents) in either the *Wörterbuch*<sup>22</sup> or its online successor, the *Theasaurus Linguae Aegyptiae*,<sup>23</sup> nor in Faulkner's *Concise Dictionary of Middle Egyptian*;<sup>24</sup> neither is there one in Hannig's *Großes Handwörterbuch*<sup>25</sup> or *Ägyptisches Wörterbuch I: Altes Reich und Erste Zwischenzeit*.<sup>26</sup> Wallis Budge's *Egyptian Hieroglyphic Dictionary* – first published in 1920, and now eschewed by Egyptologists – also lacks any entries, accurate or otherwise, for an entity named Denwen.<sup>27</sup> While even the reputable dictionaries have limitations,<sup>28</sup> and a lower survival rate for older texts could mean that Old Kingdom terms are underrepresented in such compendia, it is highly unlikely that a contributor to Hart's 1986 *Dictionary of Egyptian Gods and Goddesses* would have been privy to genuine information about a serpent-deity named Denwen who at that time was unknown to Egyptological lexicography and who has remained so ever since, especially given the sensational nature of his alleged rebellion against the gods. Tellingly, there is also no entry for *Dnwn* or *Dn-wn* in Christian Leitz's comprehensive eight-volume *Lexikon der ägyptischen Götter und Götterbezeichnungen* [Lexicon of Egyptian Gods and Divine Designations], which was published in 2002.<sup>29</sup>

Among the secondary sources that do mention Denwen, none specify which (if any) Pyramid Text contains the story of Denwen's rebellion or say which king opposed the fiery serpent. Moreover, there is no mention of Denwen (or anything analogous to him) in Georg Meurer's 2002 book *Die Feinde des Königs in den Pyramidentexten* [Enemies of the King in the Pyramid Texts], despite its extensive treatment of malevolent snakes,<sup>30</sup> nor is Denwen acknowledged in Vincent Tobin's 1993 paper 'Divine Conflict in the Pyramid Texts'.<sup>31</sup> Equally, Susanne Bickel makes no mention of

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<sup>22</sup> Erman and Grapow 1971: V, 463–472.

<sup>23</sup> *Theasaurus Linguae Aegyptiae* 2025.

<sup>24</sup> Faulkner 1962: 313–314.

<sup>25</sup> Hannig 2006: 1053–1054 and 1277.

<sup>26</sup> Hannig 2016: 1478–1479 and 1613.

<sup>27</sup> Budge 1978: II, 880–882, 1104; it would be *Ṭenuen* or *Ṭen-uen* in his transliteration/translation scheme.

<sup>28</sup> Stauder-Porchet 2015.

<sup>29</sup> Leitz 2002: VII, 880–882.

<sup>30</sup> Meurer 2002: 269–315; including Section IV.4.5, whose title translates as 'The destruction of the snakes by the deceased king' [Die Vernichtung der Schlangen durch den verstorbenen König].

<sup>31</sup> Tobin 1993.

Denwen when she reviews possible Old Kingdom precursors of Apophis in her 1998 article ‘Die Jenseitsfahrt des Re nach Zeugen der Sargtexte’ [Re’s Journey to the Afterlife According to Coffin Text Witnesses].<sup>32</sup>

When the scope of enquiry was broadened further, no relevant results were obtained by searching for Denwen or *dnwn* (including obvious variants thereof) in the Online Egyptological Bibliography<sup>33</sup> or JSTOR.<sup>34</sup> The closest matches to emerge from such literature searches were off-topic results relating to the use of *Dnwn* as a female personal name on an Old Kingdom stela,<sup>35</sup> and the use of *Dnwn* to denote the Danauna or Denyen, a Levantine people who invaded Egypt in the twelfth century BCE.<sup>36</sup> Names which might readily become corrupted to *Dnwn* include *Dwn*, a minor variant of *Ddwn*, ‘Dedwen’,<sup>37</sup> the name of the well-known Nubian god of incense.<sup>38</sup> Although this deity is attested in the Pyramid Texts,<sup>39</sup> he makes an unlikely candidate for an Apophis-like antagonist as he is benevolent in disposition and takes the form of a young man rather than a snake.<sup>40</sup> Moreover, a check of Maspero’s early (1889–94) publications of Pyramid Text inscriptions from Saqqara (Pepi I, Merenre and Pepi II), as well as their more modern successors, failed to reveal any instance of *Ddwn/Dwn* being misrecorded as *Dnwn* in either the hieroglyphic texts or in their subsequent transliterations or translations.<sup>41</sup> A different *Dwn* (from the verb *dwn*, ‘to stretch out’)<sup>42</sup>

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<sup>32</sup> Bickel 1998: 43–44.

<sup>33</sup> Online Egyptological Bibliography 2025.

<sup>34</sup> ITHAKA 2025.

<sup>35</sup> Griffith Institute 2007: 17 (cat. 803-011-033); Strudwick 2005: 390 (no. 288).

<sup>36</sup> Barnett 1953: 87–88; Ventura 2020: 25.

<sup>37</sup> Erman and Grapow 1971: V, 502.4–5; Leitz 2002: VII, 578–579; for more on *Dwn* as a variant of *Ddwn*, see Pätznick 2014: 69–76. I am grateful to anonymous Reviewer 2 for suggesting that I check in particular for accidental mis-spellings of such names in translations of the Pyramid Texts.

<sup>38</sup> Wilkinson 2003: 105; Hart 2005: 52; Allen 2015: 353.

<sup>39</sup> PT 437, §803; PT 480, §994; PT 483, §1017; PT 572, §1476; PT 610, §1718. For photographs and/or transcriptions, see Allen 2013: IV–V; for translations, Faulkner 1969: I, 144, 168, 171, 227 and 253.

<sup>40</sup> Pätznick 2014: 62 and 75. Dedwen is occasionally depicted as a falcon-headed snake in the Late Period, but these developments are both belated and relatively obscure, Landgráfová and Janák 2017: 117–118, Snake III.

<sup>41</sup> Transcriptions: Maspero 1889: 21 (line 705); Maspero 1894: 159 (line 78), 187 (line 200), 266 (line 108), 317 (line 705), 324 (line 779), 333 (line 21), 405 (line 852) and 453 (line 1323). Transliteration: Allen 2013: I, 131, 151, 153, 204 and 223. Translations: Faulkner (see fn. 39); Allen 2005: 105, 131, 180, 232, 234 and 281.

<sup>42</sup> Erman and Grapow 1971: V, 431–432.

was a minor deity protective of Osiris in the Late and Greco-Roman Periods;<sup>43</sup> as ‘The Stretching One’, he enjoyed some snake associations,<sup>44</sup> but he was well-disposed toward the gods and arose far too late to have contributed to the genesis of Denwen.

A more promising candidate for misspelling seemed at first to be offered by the divine entity *Dndn*, ‘the Rager’,<sup>45</sup> a name attested in the Pyramid Texts,<sup>46</sup> especially since this deity goes on to develop both a snake embodiment<sup>47</sup> and an adversarial function, the combination at times warranting determinatives usually reserved for Apophis (I187) and Seth (E21).<sup>48</sup> Budge’s *Dictionary* actually registers the name *Dndn* as ‘a title of Apep’ and points (correctly) to the name’s occurrence in the Pyramid Texts of Unas.<sup>49</sup> Consistent with the incendiary character of Denwen, the verb *dndn* (‘to be angry, to rage’)<sup>50</sup> can be used as a predicate of persons/gods and also of fire.<sup>51</sup> Beyond this, however, the promising similarities come to an end and significant difficulties come to light. Specifically, the Old and Middle Kingdom form of the verb is *dnd* or *dnd*,<sup>52</sup> changing to *dndn* only in the New Kingdom,<sup>53</sup> and the deity’s earliest determinative and iconography – also from the New Kingdom – indicate an ox-headed god, with the ophidian and Sethian forms arising only in Greco-Roman times.<sup>54</sup>

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<sup>43</sup> Erman and Grapow 1971: V, 433.1.

<sup>44</sup> Leitz 2002: VII, 524.

<sup>45</sup> Leitz 2002: VII, 552 (‘Der Wütende’, i.e. ‘the Rager’ or ‘the Angry One’); Hannig 2003: 1613.

<sup>46</sup> PT 222, §200d; Faulkner 1969: 49.

<sup>47</sup> Erman and Grapow 1971: V, 472.

<sup>48</sup> Leitz 2002: VII, 552–554. Glyph I187 is the killed snake cut with four knives, Grimal *et al.* 2000: Part 1, I–2 and Part 2, I–1. Hannig’s god-list includes both *Dndn(w)* [44657] and its female counterpart *Dndnwt* [44658], the latter being explicitly identified as a snake, Hannig 2006: 1277. I am indebted to anonymous Reviewer 1 for drawing the Hannig entry to my attention, as it led me to the numerous *Dndn* entities listed by Leitz.

<sup>49</sup> *Tentēn* in Budge’s transliteration/translation scheme, Budge 1904: I, 83; 1978: II, 881; to be fair, his *Dictionary* places the Unas citation and Apophis title in separate – but contiguous – entries. A later entry identifies the similarly-named deity *Dntn* (his *Tenten*) as ‘a serpent-god with bloody eyes’, Budge 1978: II, 883, and he identifies *Urui-Tentēn* (i.e. *Wr.wy-Dndn*) as an epithet of Horus after he had defeated Seth, Budge 1904: I, 480.

<sup>50</sup> Faulkner 1962: 314 records it as a variant of *dndn*.

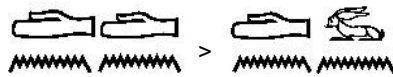
<sup>51</sup> Köhler 2016: 306 (Ia,b and IIIc), *dndn* being rendered as *ḏnḏn* in her transliteration scheme.

<sup>52</sup> Faulkner 1962: 322–323; Erman and Grapow 1971: V, 579.1–7; Köhler 2016: 306, *dnd* being rendered as *ḏnḏ* in her transliteration scheme.

<sup>53</sup> Köhler 2016: 306–307.

<sup>54</sup> Leitz 2002: VII, 552–554. Consistent with this, Gardiner (1957: 461) gives the Old Kingdom determinative of the verb *dnd/dnd* as the head of an infuriated bull (Gardiner sign F2), while Faulkner 1962: 322–323 shows the determinative of the Middle Kingdom verb and verbal noun *dnd* as an ox-head (Gardiner sign F1).

Moreover, there are claims that the sole attestation of *Dndn* in the Pyramid Texts<sup>55</sup> should actually be translated as ‘the Wanderer’, on the basis that it is likely to be derived from the phonetically identical but unrelated verb *dndn*, ‘to wander’.<sup>56</sup> Although ‘Wanderer’ would be consistent with the Pyramid Text’s use of the term as an alias of the ever-moving sun-god,<sup>57</sup> Allen has chosen to translate the term as ‘Rager’ in both editions of his *Ancient Egyptian Pyramid Texts*,<sup>58</sup> this choice may reflect the fact that later uses of the same term as a divine name usually carry a bovid-head determinative rather than the walking-legs determinative (Gardiner sign D54) associated with the verb of movement.<sup>59</sup> The glyphs for *Dndn* are fully correct in all surviving pyramid inscriptions (Unas, Pepi I, Pepi II and Neith),<sup>60</sup> so the creation of Denwen would require the modern misreading:



While not unthinkable, such an error does not appear to have been made even in Maspero’s early publications.<sup>61</sup> There is also no evidence of the requisite typographical error arising later in translations of the relevant Utterance.<sup>62</sup> In sum, an unwarranted morphing of Denden into Denwen remains possible, but no evidence has been found to substantiate the suggestion.

<sup>55</sup> PT 222, §200d; Faulkner 1969: 49.

<sup>56</sup> Sethe 1935-62: I, 125 and V, 156; Erman and Grapow 1971: V, 470.12–13; Amer 2014: 65–66; *Thesaurus Linguae Aegyptiae* 2025: Lemma 180030 (*Dndn.w*).

<sup>57</sup> Faulkner 1969: 51, n. 3.

<sup>58</sup> Allen 2005: 39; Allen 2015: 42.

<sup>59</sup> Amer 2014: 65 and Erman and Grapow 1971: V, 470.15, for the solar deities Amun and Shu. Leitz 2002: VII, 552–554 shows that many late compounds of the name, which are typically used as divine epithets, also continue the bovid identification associated with the Rager by taking the head of the bubalis (i.e. buffalo) as determinative (Gardiner signs F5/6). Leitz translates these accordingly, e.g. *Dndn-wr*, ‘the Great Rager’ [Der große Wütende], a designation of Haroeris, Leitz 2002: VII, 553. In contrast, the iconography and animal determinative that become associated with the ‘Wanderer’ interpretation of *Dnd(n)* are those of a ram-headed god. This form is much rarer than the bovid-headed one, Leitz 2002: VII, 552–554, but when *Pndr/Pndn* and *Dnd* (who resemble the pair *Pndn* and *Dndn* in PT 222 §200c,d) co-appear in the New Kingdom in the Eleventh Hour of the Book of Gates, both entities are depicted as ram-headed gods and *Dnd* is translated as ‘Who travels about’, Sethe 1935-62: I, 125; Leitz 2002: VII, 552, s.v. *Dnd*; Hornung and Abt 2014b: 415.

<sup>60</sup> For photographs and/or transcriptions, see Allen 2013: II. None of the inscriptions supply a determinative.

<sup>61</sup> E.g. Maspero 1894: 40–41.

<sup>62</sup> E.g. Faulkner 1969: 49; Mercer 1952: I, 67.

Despite Denwen's apparent lack of historicity, his growing popularity outside of mainstream Egyptology represents a curious phenomenon in its own right, one potentially relevant to Egyptologists interested in reception studies. The Denwen episode is not an accurate reflection of Old Kingdom mythology;<sup>63</sup> if anything, Denwen's one-off insurrection is reminiscent of the equally singular rebellion of Satan (who, like Denwen, is typically characterised as a snake or dragon)<sup>64</sup> against the Judaeo-Christian God and his subsequent defeat by the forces of Heaven.<sup>65</sup> Perhaps this congruence with one of the more dramatic episodes in the dominant religion of Western civilisation goes some way toward explaining the mytheme's emergence, evolution and growing traction – its authenticity (i.e. its *impression* of accuracy)<sup>66</sup> derives in part from the presence of a similar paradigm in another cultural domain, one more familiar to the Western mind.

Of course, the dragon-like Denwen also has considerable Egyptological authenticity; inimical serpents and aggressive fire abound in the Pyramid Texts, although the flames are usually a weapon of the king.<sup>67</sup> Denwen is particularly credible because he anticipates the malevolent fire-dwelling and/or fire-breathing snake Rerek (*rrk*), who is targeted in protective spells from the Coffin Texts and the Book of the

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<sup>63</sup> Following Saxton 2020: 127–128, 'accuracy' is here used to denote historical veracity, i.e. whether the details of an account can be considered factual, or in this case faithful to a genuine myth from the Old Kingdom.

<sup>64</sup> 'The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan', Revelation 12: 9; quotation from the New Revised Standard Version.

<sup>65</sup> Revelation 12: 7–9.

<sup>66</sup> Following Saxton 2020: 127–128, 'authenticity' here measures the extent to which a narrative achieves verisimilitude and evokes a perception of truthfulness, i.e. the degree to which readers *believe* that a representation captures the past, whether it is accurate or not.

<sup>67</sup> For noxious snakes, see especially PT 226–244 and the discussion of Meurer 2002: 269–315. For royal fire, see PT 255, §298; PT 256, §302; PT 261, §324; PT 332, §541; Hays 2012: II, 550.

Dead,<sup>68</sup> and because he prefigures the chaos-serpent Apophis,<sup>69</sup> whose opposition to Re is well established by the Middle Kingdom and prominent in the New Kingdom's Netherworld Books.<sup>70</sup> Apophis continually opposes both the gods and the deceased king, but his attacks against the solar barque are invariably thwarted.<sup>71</sup> Unlike Denwen, Apophis does not issue fire, but we do see flames hurled against him.<sup>72</sup> Moreover, as with Denwen, the tomb-owner plays a central role in his defeat.<sup>73</sup> Lastly, Denwen's attempt to kill the Egyptian gods with fire has a loose parallel in the near-murder of the sun-god (i.e. the head of the pantheon) by a rebellious deity (Isis)<sup>74</sup> via snake-bite in the Tale of Isis and the Name of Re,<sup>75</sup> a myth best preserved in two Ramesside magico-medical papyri;<sup>76</sup> in this story, the snake's venom and the fever it inflicted upon Re are repeatedly characterised in terms of fire and burning.<sup>77</sup>

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<sup>68</sup> Book of the Dead, Spell 149 (Seventh Mound): 'The Mountain of the Rerek-snake. *N* says: As for this town of Ises, which is far out of sight, its breath is fire, and a snake in it is called "Rerek". It is seven cubits over its back...', Faulkner 1985: 144. Borghouts 2007: 22 takes the snake's habitat, 'whose scorching breath is fire', Allen 1974: 144, to mean that Rerek 'spits fire', although he could equally just be a fire-dweller; either way, his malevolent presence is associated with conflagration. See also the mentions of Rerek in Spells 33 and 39, Faulkner 1985: 58 and 60. Precursor passages in which Rerek is not named exist in the Pyramid Texts (PT 226–244; Hays 2012: I, 107; Allen 2015: 19–20 and 65, n. 5), while some Twelfth Dynasty coffins supply the title 'Warding off the *rrk*-serpent' for Coffin Text Spell 885, Topmann 2010: 341. On the equivalence of Rerek and Apophis, see Bickel 1998: 44, fn. 8, Borghouts 2007: 21–24 and Gad 2021: 60–61 and 74–75.

<sup>69</sup> Denwen 'prefigures' the Middle/New Kingdom Apophis insofar as he purports to be an Old Kingdom deity; in reality, it is more likely that the relationship runs in the opposite direction, with the character of Apophis informing that of Denwen.

<sup>70</sup> Bickel 1998: 47; Amduat, Seventh Hour, Hornung and Abt 2014a: 230–233; Book of Gates, Eleventh Hour, Hornung and Abt 2014b: 379.

<sup>71</sup> Bickel 1998: 43–48; Hart 2005: 31–32.

<sup>72</sup> Coffin Text Spell 414 (*Driving 'Apep from the Bark of Rē*): '...see, burning has gone out from the sky into the interior of the Cavern of the Rebel' (CT V, 244, repeated almost verbatim in CT V, 247; Faulkner 2015: II, 65). The use of a nominal form of the verb *hwt*, 'to be burnt', Faulkner 1962: 158, means that one could equally translate the statement as '...see, a fire has come out of the sky into the cave of the rebel', as done by Bickel 1998: 45 [...Siehe, ein Feuer ist herausgetreten aus dem Himmel ins Innere der Höhle des Rebellen].

<sup>73</sup> E.g. Coffin Text Spell 80 (CT II, 37–38; Faulkner 2015: I, 84), Spell 414 (CT V, 246–247; Faulkner 2015: II, 65) and Spell 644 (CT VI, 264; Faulkner 2015: II, 220). For discussion, see Bickel 1998: 44–47.

<sup>74</sup> 'Her heart was more rebellious than an infinite number of men', Borghouts 1978: 51.

<sup>75</sup> Borghouts 1978: 51–55 (Text 84); Brotto 2016: 159–162.

<sup>76</sup> pTurin 1993 and pChester Beatty XI, Borghouts 1978: 122, Text 84.

<sup>77</sup> When the snake bit Re, 'a living fire broke out in himself; it (even) raged (? *dn*) among the pine-trees', Borghouts 1978: 52; the parenthetical '? *dn*,' which Borghouts appears to have connected with our previously-discussed verb *dndn*, 'to rage', is seemingly now read as *dr.n=s*, Loprieno 2025: *rt* 3.6, 'it destroyed'. Later in the story, Re exclaims 'my heart is seized with heat' and we are told that 'The poison stung ever stronger; it had become more powerful than

The regrettable passing of George Hart in 2021<sup>78</sup> means that the provenance of his entry for Denwen in the *Routledge Dictionary of Egyptian Gods and Goddesses* may never be resolved. This note merely sounds an initial warning that – despite the growing popularity of this god in less academic Egyptophile circles – Denwen is likely to be nothing more than a modern illusion.

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flames, than fire', with the snake's venom ultimately being referred to as 'Flame of the mouth', Borghouts 1978: 53–54.

<sup>78</sup> Naunton 2021.

Birmingham Egyptology Journal 11: 1–15. 2025/2026.

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