

Charles University  
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## **Teze disertační práce**

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### **Gods with solar aspects during the Old Kingdom**

**Atum, Shu, Kheprer, Nefertum and Weneg**

**in the light of various evidence**

### **Božstva se slunečními aspekty ve Staré říši**

**Atum, Šu, Cheprer, Nefertum a Veneg**

**ve světle různých pramenů**

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## 1 Introduction

Sun worshipping in ancient Egypt is a huge topic still to be examined. There was a number of deities with a connection to the sun (e.g. Re, Kheprer, Atum, Horus, Nefertum, Osiris, Sokar, Montu, Amun, Sobek, Khnum, Hathor, Tefnut, Sakhmet) and some of them are at the centre of attention of various Egyptological studies (cf. Schott 1945: 10–20; Anthes 1959; B. Altenmüller 1975; Assmann 1983 and 1995; Quirke 2001; Wiebach-Koepke 2007), while others are at the edge of scholarly research (e.g. the god Weneg).

The present thesis focuses on five deities with solar aspects in the period of the Old Kingdom (ca. 2592–2118<sup>+25</sup> BC; cf. Hornung – Krauss – Warburton 2006: 490). It deals with the creator god Atum, the personification of light and air Shu, Kheprer connected to the morning sun and autogenesis, Nefertum, the youthful god, and Weneg linked to the resurrection of the sun and the king. The reason for this selection lies in the fact that these five deities were linked to the sun cycle (Atum and Kheprer, evening and morning sun respectively) or to some particular plants (Nefertum to water lily and Weneg to the so-called *wng*-plant). Shu as the son of Atum closely belonged to him. Moreover, some of the gods under survey represent a part of the Heliopolitan belief system.

In general, there are not many specialised studies on the studied deities, either in the Old Kingdom, or in later periods.<sup>1</sup> Needless to say that if there are some, they are mainly obsolete or investigate different aspects of the gods, sometimes overlooking the solar ones.<sup>2</sup> Rarely the divinities were the solely object of treatises in Egyptological scholarship (Myśliwiec 1978 and 1979; Minas-Nerpel 2006). Therefore, there is a need to further elaborate on these studies.

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<sup>1</sup> There are entries in compendia and lexica: cf. Kees (1941: 214–219, 226–227, footnote 6, 252); Bonnet (1952: 841); Assmann (1975); Kákósy (1975); Schlögl (1982); Velde (1984); Kurth (1986); Houser-Wegner (2001a and 2001b); Myśliwiec (2001); Leitz (2002 II: 418; 2002 IV: 221–223; 2002 V: 686–721; 2002 VII: 34–39, 405–410, 411–422); Wilkinson (2003: 98–101, 129–130, 131, 133–135, 230–233); Janák (2005: 35–37, 91–92, 123–124, 171–172, 190–191).

<sup>2</sup> See, for instance, Naville (1927); Sethe (1928 and 1930); Jéquier (1946); Morenz – Schubert (1954); Brunner-Traut (1956); Anthes (1955, 1957 and 1983); Munro (1968); Barta (1973); B. Altenmüller (1975); Derchain (1975); Schlögl (1977); Westendorf (1983); Myśliwiec (1980, 1981 and 1983); Allen (1988); Zandee (1992); Bickel (1994); Wit (1995); Popielska-Grzybowska (1999, 2001 and 2013).

The aim of this thesis is to find answers to the following research questions:

1. In which way can the deities be connected to the sun in the Old Kingdom period? What were their solar aspects?
2. In which roles and functions did they appear?
3. Of which nature were relations to other gods?
4. Are they attested in all spheres of the Old Kingdom society?
5. Where were these gods venerated? Was it only Heliopolis and its vicinity, or were there other sanctuaries devoted to them during the Old Kingdom?

As far as the structure is concerned, the thesis has seven chapters that can be divided into two units: the first part (Chapters 1–4) contains a theoretical background as a basis for the analysis, synthesis and discussion, and conclusions which form the second part of this dissertation (i.e. Chapters 5–7). Chapter 1 (Introduction) brings a brief introduction into sun worshipping in ancient Egypt. Objectives and scope of the research are defined, followed by the description of the structure of the thesis and relevant notes on chronology and names. Given the general width of the topic addressed in this thesis, it is necessary to devote an individual chapter to previous research: Chapter 2 (State of research), taking into account the treatises on the sun religion in general and the studies on individual deities. This part offers a summary of the scholarly literature. The methodology applied to the study on the gods with solar aspects is presented in Chapter 3 (Methodology), where the selected sources (Pyramid Texts, tomb decoration and burial equipment with special focus on the funerary domains and offering formulae, royal names and epithets, personal names, royal annals and administrative documents, namely seals and sealings, papyri from Wadi el-Jarf, Gebelein and Abusir, and titles) and the methods are described. The methodological approach itself is presented at the end of this part (Chapter 3.2). It has to be pointed out that closer attention is devoted to the Pyramid Texts since they bring more information about the gods than the other documents. Chapter 4 (Characteristics of the deities) evaluates the roles of the gods which were gained throughout the whole ancient Egyptian history. Chapter 5 (Analyses of preserved sources) is the main analytical part of the thesis. This section investigates the above-listed documents with the effort to detect the occurrences of the deities and other information concerning their

qualities, if possible. Chapter 6 (Synthesis of the evidence for individual gods) gathers the data for the gods under study, and explains in which functions and situations they appeared. Beyond, three excursi are included, focusing on the so-called Cannibal Hymn (PT 273–274), the *wng*-plant, and possible roots and origin of the sun notions in ancient Egypt. The last chapter, Chapter 7 (Conclusions), of the thesis offers a summary of the main conclusions and recommendations for future research.

## 2 Sources and methodology

The source base for studying the topic of this thesis is rather wide, as the attestations for the gods appear in various types of evidence. The selection of the documents for this investigation was based on several factors:

- a) to have a broad spectrum of the Old Kingdom evidence;
- b) geographical distribution of the sources (centre versus province): Memphite area and some provincial documents (Gebelein papyri, seals and sealings, personal names, etc.);
- c) royal and non-royal material.

Given the fact that the thesis deals with Old Kingdom solar conceptions, it is reasonable to begin the analysis with of the Pyramid Texts, the oldest preserved corpus of religious compositions from ancient Egypt.<sup>3</sup> In comparison to the other documents, this collection receives more attention. Moreover, it is tomb decoration and equipment, names of funerary domains and offering formulae that provide us with some thought-provoking notions.<sup>4</sup> Additionally, other

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<sup>3</sup> Although the scrutiny based on textual sources has been criticised (Fitzenreiter 2011; Baines 1987; Pinch 1993), the Pyramid Texts still represent the primary document in a study of understanding of the Old Kingdom religious thinking. The corpus is analysed with a search for occurrences of the individual deities under study. The accessible hieroglyph editions of the texts (Sethe 1908–1922; Berger-el Naggar *et al.* 2001; Allen 2013), and also various translations (Sethe 1935–1962; Mercer 1952; Faulkner 1969; Carrier 2009 and 2010; Allen 2005 and 2015; Mathieu 2018) constitute the foundations for this investigation.

<sup>4</sup> Tomb decoration is a huge topic to be dealt with. That is why the analysis works mainly with the Abusir material. For the pyramid complexes of King Sahure (Borchardt 1913; Hawass – Verner 1996; El Awady 2009; Khaled 2008 and 2017), Neferirkare (Borchardt 1909) and Nyuserre (Borchardt 1907), it uses the available published material. Moreover, the faience inlays from the mortuary temple of King Raneferef and Queen Khentkaus II were investigated, using the publications (Landgráfová 2006, 2000 and 2004) and the database of the Czech Institute of Egyptology. The material from other parts of the Memphite necropolis has to be considered, thus using various

sources, not primarily of religious nature (royal and non-royal names and epithets,<sup>5</sup> royal annals,<sup>6</sup> administrative material: seal and sealings, papyri, titles),<sup>7</sup> may reveal interesting information about the belief system of that period. Since the majority of the attestations can be found in the Pyramid Texts, this corpus is covered in more detail compared to the other documents.

Methodologically, the study is based on analyses of the documents, whether the deities under survey are referred there or not. It is also significant to observe, what can be discerned about their roles and functions from this information.

### **3 Analysis and synthesis of evidence for individual gods**

The analytical part of this thesis is initiated with the research of the Pyramid Texts, focusing on individual spells mentioning the deities under survey. These references are grouped together, creating a list of Pyramid Text spells for individual gods. What is observed are their roles, functions, significance and links to other divinities, together with the occurrences of the spells in the pyramids and the spatial distribution. Likewise, the style of writing of the theonyms was

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treatises focusing on the decoration of royal pyramid complexes (Ćwiek 2003; Stockfisch 2003; Megahed 2016; Megahed – Jánosi – Vymazalová 2017, 2018 and 2019). The decoration of the sun temples of the Fifth Dynasty is also analysed, working with the published material (Borchardt 1905; Kees 1923 and 1928; Edel 1961 and 1963; Ricke 1965; Seyfried 2019). If necessary, provincial and non-royal sources were also included. In this case, however, the list of the used sources is not comprehensive, but is selective, when some particularities appeared. Solely the published material was taken into account in this case. In the scenes and inscriptions, the possible references to the deities in the focus of the present study are sought. The study of tomb decoration and equipment is supplemented by an analysis of the names of funerary domains (Jacquet-Gordon 1962) and offering formulae (Barta 1968; Lapp 1986). Because it has been several decades since these treatises were published, the study has to be supplemented by some of the lately excavated offering formulae (published or unpublished).

<sup>5</sup> Royal names and epithets, and also personal names are studied in the available lists of these appellations (Beckerath 1984; Leprohon 2013; Ranke 1935, 1952 and 1976; Begelsbacher-Fischer 1981; Gourdon 2007 and AGÉA; Scheele-Schweitzer 2014).

<sup>6</sup> The analysis of two royal annals of the Old Kingdom period is based on the latest available editions of both documents. For the Palermo Stone, it is the one of Wilkinson (2000) and the South Saqqara List was extensively published by Baud and Dobrev (1995).

<sup>7</sup> Regarding the administrative sources, the research in explicit (or possible implicit) references to the deities works mostly with the published and edited material, such as the corpus of seals and sealings (Kaplony 1977, 1981a and 1981b; Pätznick 2005; Nolan 2010), and the preserved papyrus archives from Wadi el-Jarf (Tallet 2014 and 2017), Gebelein (Posener-Kriéger 1975, 2001 and 2004) and Abusir, (Posener-Kriéger – Cenival 1968; Posener-Kriéger 1976; Posener-Kriéger – Verner – Vymazalová 2006). Likewise, the available modern lists are used for titles and epithets (Jones 2000).

investigated. The overviews of the relevant spells are supplemented by tables summarising the numerical codes, occurrences, categories of Hays' typology (Hays 2012), subtitles given by Allen (2015), writing of the god's name, and their epithets or roles. Subsequently, tomb decoration and burial equipment are studied, with special attention devoted to funerary domains and offering formulae. After, royal appellations with epithets, and non-royal personal names are analysed, as well as the royal annals (Palermo Stone, South Saqqara List) and administrative documents (seals and sealings, papyri from Wadi el-Jarf, Gebelein and Abusir, titles and epithets).

On the basis of the analysis it becomes apparent that the gods Atum, Shu, Kheprer, Nefertum and Weneg are not attested very often in the selected material. The only exception is represented by the Pyramid Texts, which are, after all, the only sources where the characteristics of the deities can be examined. Admittedly, there are some singular occurrences in other types of the evidence, for instance Nefertum and Kheprer in the tomb decoration and burial equipment. Nefertum appeared also in the corpus of the personal names and in the records of the South Saqqara List. One more reference to Atum can be found, besides the Pyramid Texts, also in another royal source, i.e. in the titulary of Pepy I. Also one title and one epithet provide us with an indirect evidence for this deity. But these are mostly singular attestations, not providing much further information.

The thesis focuses also on three individual topics, dealt in excursi. First, the so-called Cannibal Hymn is studied in detail, observing the immense power of the king who was identified with the creator god. Thus, this spell of the Pyramid Texts demonstrated the close relation between the creation of the world, the sun and the king. The second excursus aims to identify the so-called *wng*-plant. The attempt is done to identify this flora species. Albeit it seems that it might be connected with papyrus, this remains far from being proven. In the last part, the attention is devoted to the phenomenon of the origins of the sun notions, focusing mainly on the methodological problems in the interpretation of various sources without their contexts.

## 4 Conclusions

It is the group of five deities with a link to the sun (Atum, Shu, Kheprer, Nefertum and Weneg), as they appear in the Old Kingdom, that is in the focus of the present thesis. The evidence for the creator god **Atum** can be found in the Pyramid Texts, in one royal epithet of King Pepy I (*z3 [(J)tm] nb Jwn.w*) in the Sixth Dynasty, and likely in one title (*hm-ntr nb Jwn.w*) and one epithet (*Jwn.wy*), referring to Atum indirectly. This implies that Atum was explicitly mentioned in the sources at the end of the Fifth Dynasty, having significance in the royal afterlife notions. The Pyramid Texts provide us with the information about his characteristics. In them, 22 (and one unidentified) categories of his roles were identified. His solar connotations can be observed mainly in the links to the creation of the world, to the rule and power, to the rebirth and afterlife existence of the king, to the nourishment, and also to the individual phases of the solar cycle. The epithet of Pepy I was acquired from a limestone block with remains of the titulary of this ruler. The piece was uncovered at Bubastis. Not only does it demonstrate the Atum's importance for the royal ideology of the Sixth Dynasty, at the least, but also the connection of this divinity with Heliopolis, as the main centre of solar conceptions, which is directly expressed there.

The first explicit testimony for Atum comes from the Pyramid Texts. Nonetheless, Mark Lehner (1991: 91–99) expressed the assumption that this deity, in his chthonic aspect, might be recognised in the Sphinx at Giza. It is very difficult to verify this theory, especially because of the fact that there are not many links of Atum to lions/sphinxes, albeit at least one was observed, in PT 301, where Atum and Ruty are mentioned. In this context, the symbolic significance of the sphinxes is worth studying in a future research.

Another deity studied in this thesis was **Shu**. He was not detected outside the corpus of the Pyramid Texts. Should be the time span considered, Shu appears explicitly in the sources from the end of the Fifth Dynasty and in the Sixth Dynasty. Thus, his characteristics can be described only on the basis of this textual corpus and it comprised the topics of the king's father and predecessor, protection, provisions and cleansing, inheritance and defeating the enemies. Salient is also the description of his creation and his connection with the sunrise. The question


why Shu did not appear in other material is extremely thought-provoking. On the one hand, the fact that he is not referred in the non-royal evidence might not be surprising, taken into account his fairly abstract nature. But on the other, why he was not mentioned in other royal documents (especially in the relief scenes from the mortuary complexes) is quite startling. Where his origins can be sought still remains, with the present state of the preserved evidence, unclear. One may agree with the opinion of Barta (1973: 85), that Shu was the abstract conception of the priest from Heliopolis, which might have been influenced by the need to describe the world and the environment that resulted in the so-called Heliopolitan cosmology. What is undeniable is the fact that Shu belonged to the gods of Heliopolis.

As for **Kheprer**, the Pyramid Texts represent the primary source for perceiving his roles and functions. The analysis uncovered that he was connected with light, life, the creation and production (in his syncretic form as Atum-Kheprer) of the first divine pair, Shu and Tefnut. Explicitly, he appeared as the morning sun, but in one instance, in a link to the west as well. Besides the Pyramid Texts, there might be another piece of evidence for this deity: it is the toponym (*t<sup>r</sup>.t Hpr*), identified in the records of the Giza writing board. However, it remains unclear why this particular locality was given the name with this fairly abstract deity. As the analysis of the Pyramid Texts demonstrated, Kheprer was not very important for food provisioning of the deceased. Nevertheless, what needs to be considered is also the object where this reference was recognised. It is a non-royal object, perhaps a school exercise, which implies that the deity might have been somehow significant in school training, or that students/scribes were aware of this divinity, at the least. Albeit there are some opinions that Kheprer was present in popular beliefs (Minas-Nerpel 2006: 463), this was not confirmed by the present analysis.

Even though the god **Nefertum** is attested only twice in the Pyramid Texts, he appeared in six non-royal appellations. In the religious texts, he is identified with the deceased king and with the water-lily flower. Likewise, he is the one who is assistant in the rebirth of Re. In the personal names, he is invoked in the terms of his close relationship to life and creation, and one name expressed the idea that the name-bearer belongs to him. Moreover, King Merenre endowed him with some donations, which indicates the existence of his cult. No document brings the information where his cult was settled, though. Working on the fact that Nefertum



was linked to the god Ptah and his spouse Sakhmet in later times, it can be speculated that the place of his worshipping might have been located at Memphis. However, according to the Pyramid Texts (PT 307), he might have been venerated in Heliopolis as well. Additionally, it seems that Nefertum could be attested elsewhere, albeit indirectly: in the tomb decoration of predominantly non-royal persons, the owners are depicted with a water-lily flower at their noses. This is an idea present in one of the spells of the Pyramid Texts (PT 249).

The god **Weneg** belongs to fairly obscure deities with few references in the Egyptian sources. His existence seems to be limited to the Old Kingdom period, more precisely to the Sixth Dynasty, being attested in two Pyramid Text spells (PT 363 and PT 476). He appears there in the relationship to Re, course of the sun and resurrection, also rule, judgement and world order *mꜣ.t*. Moreover, he was the supporter of the sky and the deceased king was identified with him. Weneg was closely connected with the so-called *wng*-plant:  (m4). The species of this plant is unknown and the attempt to its identification was incorporated into the present thesis (see below). The fact that this divinity appeared in the name of the Second Dynasty king is very speculative since the ruler would have had the completely same name as the deity. On the other hand, it must be admitted that it might be read as *Wng(.j)*, “the one belonging to Weneg”. However, there is the second possibility that the royal appellation to the plant rather than to the god.

If the solar attributes are investigated, it becomes apparent that none of the deities had a direct relation to a barque, which was a common quality of sun divinities. Another feature in the characteristics of the gods connected with the sun was the falcon appearance. However, even this aspect is missing. On the other hand, the studied deities were linked to the concept of *mꜣ.t* (Weneg), to rebirth (Atum, Shu, Kheprer, Nefertum, Weneg), royal ideology (Atum, Shu, Kheprer, Nefertum, Weneg), the *ꜣh.t* (Atum, Shu) and light (Shu).

Should be the relationship of the gods under survey with other divinities of the Old Kingdom pantheon described, it becomes apparent that Atum was connected with Re and Kheprer in a syncretic way. Moreover, he produced Shu and Tefnut, the first divine pair. Horus, the Ennead or the Dual Ennead, Geb and Seth can also appear in a relation to Atum. Shu often

interacts with Atum, Re, Tefnut, but also Nut and Ruty. Besides the syncretic connection with Atum, Kheprer was related to Re, Shu and Tefnut, and also to the Four Sons of Horus who elevate the king to him. Regarding Nefertum, he appears to be essential for the life of Re. Also Weneg was closely linked to Re.

As far as the representation of the studied deities in various spheres of the Old Kingdom society is concerned, it becomes apparent that, with one exception, they were noticeably used by the royal sphere. It is Nefertum who is attested also in the non-royal context, in the anthroponyms, but only in male appellations. The social status of these persons is one of the aims of the future research. It seems that the role of this deity for the Old Kingdom should be slightly re-considered, in the terms that he perhaps was more significant for the royal and non-royal spheres with his own cult, at least from the Sixth Dynasty. Likewise, Kheprer, with the mention in the Giza writing board referring to a funerary domain, is likely documented in the non-royal sphere.

What is also intriguing is the fact that none of the researched gods was recognised in the other mortuary contexts, especially in the tomb decoration. Was this feature caused by the fact that the deities were not in the existence before the first recording of the Pyramid Texts on the walls of the inner chambers of the pyramids? Or is this to be related to the issue of the abstract characteristics of the deities? The missing references in any other source leads to the first explanation. However, the absence of evidence does not imply the evidence of absence.

The geographical distribution of the material allows us to find out that none of the deities in the interest of this thesis was attested in the sources found outside the Memphite area which were selected for this study (i.e. Wadi el-Jarf papyri, Gebelein papyri, sealings from Elephantine). The reference to Atum in a block of Pepy I from Bubastis is very interesting in this context. Albeit the provenance of this piece has still been a matter of debate, it seems that, in the Sixth Dynasty at least, Atum might have been venerated in more localities. What is more intriguing is the fact that in the area of the Memphite necropolis the deities are attested in Saqqara in the majority of the cases. At Abusir, no reference to these gods was registered, which is particularly thought-provoking, taking into consideration the fact that there were the so-called sons of the sun, i.e. four the kings of the Fifth Dynasty (Sahure, Neferirkare, Raneferef,

Nyuserre), buried. However, some attestations comes also from Giza: perhaps Kheprer (Giza writing board) and Nefertum (personal name).

As for their cultic places, Atum was documented in a connection with Heliopolis in several instances: in the Pyramid Texts (explicitly in PT 527, PT 599 and PT 600), in the epithet of Pepy I, and likely is one title and one epithet (*hm-ntr nb Jwn.w, Jwn.wy*). He was designated as the lord of Heliopolis. Based on this, it can be supposed that he was venerated in this city. However, the explicit evidence comes from the end of the Fifth Dynasty. With regards to Shu, he was addressed as the Lord of Upper Menset in Heliopolis (PT 601), which indicates that Shu might also have had a cult there. Kheprer was likewise referred in a link to Heliopolis in the Pyramid Texts (e.g. PT 527), which allows us to assume that he might have been worshipped there, if any form of cultic activities was practiced for him. This is not present in any other source, though. The cult of Nefertum can be expected on the basis of the evidence of the South Saqqara List in the entries referring to the reign of King Merenre. Where exactly this place could have been located remains unclear, even though Memphis might be taken into consideration. This does not have any support in the sources of the Old Kingdom period, though. On the basis of the analysis of spell PT 307 and of the records in the South Saqqara List, it can be inferred that his cult might be situated at Heliopolis. Any place connection of Weneg, if any, is missing.

Taken into account all the gathered information, it becomes apparent that it was primarily the royal sphere of the very end of the Fifth and mainly the Sixth Dynasty that provided the evidence for the gods Atum, Shu, Kheprer, Nefertum and Weneg. Whether this image was influenced by the discrepancies in the preservation of the sources, or if it is the result of transformations of the kingship (at the real and symbolic level) remains unclear. Only future archaeological excavations and research can uncover more details on this particular phenomenon.

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# CV

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### 1. Education

**since October 2012** – Ph.D. candidate of Egyptology at the Faculty of Arts, Charles University (FA CU)

**2006–2012** – M.A. study of Egyptology and History at the FA CU

**2002–2006** – Catholic Grammar School Třebíč, Czech Republic (school-leaving exams)

### 2. Professional experience

**2018–2020** – a member of the Permanent Committee of the *Current Research in Egyptology* conferences

**2017/2018** – a member of the Organising Committee of the *Current Research in Egyptology* conference held in Prague, 25th – 28th June 2018

**2015–2019** – junior researcher at the Czech Institute of Egyptology FA CU

**2014–2019** – executive editor of the journal *Pražské egyptologické studie / Prague Egyptological Studies*, published by the Czech Institute of Egyptology FA CU

**2012–2019** – works on a database of photographs (FileMaker programme) in the photoarchive of the Czech Institute of Egyptology FA CU

**2011, September – October** – museum experience in the National Museum, Náprstek Museum in Prague

**2017** – external cooperation with publishing house Argo, Prague, Czech Republic

**2014–2017** – external cooperation with publishing house Motto, Prague, Czech Republic



### 3. Fellowship

2017, September – scholarship of *The Robert Anderson Research Charitable Trust*, London

### 4. Grants and projects

2017–2019 – researcher in the project “The Rise and Development of the Solar Cult and Architecture in Third Millennium BC Egypt” (GA ČR, reg. no. 17-10799S) (Principal investigator: PhDr. Massimiliano Nuzzolo, Ph.D.)

2013–2014 – researcher of the internal grant “Božstva se slunečnými aspekty v době Staré říše” solved at the FA CU

### 5. Conferences

2019, 21<sup>st</sup> November – co-author of the paper “Jmenování a bezejmenní: antropologická a sociologická analýza vybraných hlavních a vedlejších pohřbů v jižním Abúsíru”, at the conference *Archeologie & Antropologie IV. Sociální marginalita v minulosti: Na okraji společnosti tehdy a/nebo na okraji zájmu dnes?*, held in Prague (together with Petra Havelková, Martin Odler, Veronika Dulíková, Lucie Jirásková and Katarína Arias Kytarová).

2019, 17<sup>th</sup> June – co-author of the paper “One mastaba, two dynasties: a new tomb of Niankhseshat (AS 104) excavated in Abusir South”, at the *Current Research in Egyptology*, Alcalá de Henares, Spain (together with Martin Odler).

2019, 25<sup>th</sup> June – paper “Some thoughts on the origins of the sun cult” at the workshop *Solar cult and royal ideology in Ancient Egypt: old evidences, new discoveries, latest approaches*, Prague.

2018, 26<sup>th</sup> June – paper “Sokar and *hnw*-bark in Old Kingdom sources” at the conference *Current Research in Egyptology*, Prague.

2017, 6<sup>th</sup> July – co-author of the paper “Creative Power and Divine Authority in the Pyramid and Coffin Texts” at the *Old Kingdom Art and Archaeology Conference 2017*, Milano, Italy (together with Jiří Janák and Dana Bělohoubková).

2017, 9<sup>th</sup> June – paper “Wooden coffins from the tomb of Werkaure (AC 26) at Abusir Centre and their decoration” at the *Second Vatican Coffin Conference*, Musei Vaticani, Vatican, Italy

- 2017, 24<sup>th</sup> May** – co-author of the paper “Rituals below and above ground” at the *Tempeltagung* conference, FA CU (together with Katarína Arias Kytnarová, Lucie Jirásková and Martin Odler).
- 2017, 6<sup>th</sup> – 7<sup>th</sup> February** – co-author of the poster “Neobvyklý nález sov pálených a další zvířecí kosti z hrobky AS 91 (Abúsír, Egypt)”, *13. Konferencia environmentálnej archeológie*, Bratislava (together with Zdeňka Sůvová).
- 2016, 6<sup>th</sup> May** – paper “New finds of Greco-Roman Period decorated wooden coffins from Abusir South” at the conference *Current research in Egyptology 2016*, Krakow, Poland.
- 2016, 21<sup>st</sup> April** – paper “Sokolí božstvo Sokar v Textech pyramid” at the *Orientalia Antiqua Nova Colloquium*, Plzeň, Czech Republic.
- 2016, 9<sup>th</sup> April** – paper “Late Period wooden coffins from Abusir” at the conference *Ancient Egyptian Coffins. Past – Present – Future*, Cambridge, United Kingdom.
- 2015, 22<sup>nd</sup> – 26<sup>th</sup> June** – poster “Gods with solar aspects in written and epigraphic sources of the Old Kingdom” at the conference *Abusir and Saqqara in the Year 2015*, Prague, Czech Republic.
- 2015, 23<sup>rd</sup> April** – paper “Posvátné rostliny ve slunečním kultu egyptské Staré” at the *Orientalia Antiqua Nova Colloquium*, Plzeň, Czech Republic.
- 2014, 5<sup>th</sup> July** – paper “The god Weneg and the *wng*-plant in the Old Kingdom” at the *Old Kingdom Art and Archaeology Conference 2014*, Warsaw, Poland.
- 2014, 2<sup>nd</sup> April** – paper “Počátky staroegyptského slunečního kultu” at the *Orientalia Antiqua Nova Colloquium*, Plzeň, Czech Republic.
- 2013, 22<sup>nd</sup> March** – paper “Staroegyptský sluneční kult” at the *Orientalia Antiqua Nova Colloquium*, Plzeň, Czech Republic.

## **6. Bibliography**

### **6.1. sole author**

2019 “Protection of the sunrise. Shu, Tefnut and Re in the Pyramid Texts”, *Studien zur Altägyptischen Kultur*, pp. 241–264.

- 2018 “Rostliny zbožštěné ve slunečním kultu egyptské Staré říše”, in: Pecha, Lukáš (ed.). *Vybrané aspekty kulturního vývoje Asie a Afriky*, Plzeň: Katedra blízkovýchodních studií, Filozofická fakulta, Západočeská univerzita v Plzni, pp. 86–98.
- 2018 “The god Weneg and the *wng*-plant in the Old Kingdom”, in: Kuraszkiewicz, Kamil O. – Kopp, Edita – Takács, Daniel (eds). ‘*The Perfection that Endures...*’ *Studies on the Old Kingdom Art and Archaeology*, Warsaw: Department of Egyptology, Faculty of Oriental Studies, University of Warsaw, pp. 177–189.
- 2018 “35. Zdobená rakev neznámé krásky”, in: Bárta, Miroslav – Bareš, Ladislav – Krejčí, Jaromír – Megahed, Mohamed –Varadinová, Lenka (eds.). *Stvořené pro věčnost: největší objevy české egyptologie*, Praha: Filozofická fakulta, Univerzita Karlova, pp. 92–93.
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- 2016 “Old Kingdom sun cult on the basis of theophoric anthroponyms”, *Prague Egyptological Studies XVII*, pp. 67–78.
- 2016 “Wenegit, a Female Counterpart of the God Weneg?”, *Archiv orientální* 84/2, pp. 231–248.
- 2014 “Héliopolský bůh stvořitel Atum a jeho charakteristika ve Staré říši”, *Pražské egyptologické studie XII*, pp. 25–33.
- 2013 “Méně významná staroříšská božstva se slunečními aspekty: Veneg a Nefertem”, *Pražské egyptologické studie XI*, pp. 44–50.
- 2012 “Odras vztahu panovníka a boha Rea v Textech pyramid”, *Pražské egyptologické studie IX*, pp. 38–43.
- 2012 *Sluneční kult v době Staré říše*, Prague (unpublished Master’s thesis).

## 6.2. co-author

Bělohoubková, Dana – Janák, Jiří – Peterková Hlouchová, Marie

2019 “The King of the Cannibal Hymn as the New Creator”, in: Piacentini, Patrizia – Delli Castelli, Alessio (eds.). *Old Kingdom Art and Archaeology 7. Proceedings of the International Conference. Università degli Studi di Milano*, Milano: Libreria Antiquaria Pontremoli [Egyptian & Egyptological Documents Archives Libraries VI].

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Dulíková, Veronika – Bárta, Miroslav – Odler, Martin – Peterková Hlouchová, Marie – Sůvová, Zdeňka

2018 “Tomb at Abusir South from a time of change belonging to Ankhires, inspector of hairdressers of the Great House (AS 98)”, *Prague Egyptological Studies XXI*, pp. 3–33.

Odler, Martin – Peterková Hlouchová, Marie

2018 “43. Vápencová stéla s obětní scénou a dvěma vázanými sochami”, in: Bárta, Miroslav – Bareš, Ladislav – Krejčí, Jaromír – Megahed, Mohamed – Varadinová, Lenka (eds.). *Stvořené pro věčnost: největší objevy české egyptologie*, Praha: Filozofická fakulta, Univerzita Karlova, pp. 114–115.

Odler, Martin – Peterková Hlouchová, Marie – Havelková, Petra

2018 “Čtyři domy z města mrtvých. Předběžná zpráva o výzkumu komplexu hrobek AS 103 pod chrámem z Nové říše v Jižním Abúsíru”, *Pražské egyptologické studie XX*, pp. 27–34.

Odler, Martin – Peterková Hlouchová, Marie – Arias Kytarová, Katarína – Havelková, Petra  
2018 “New Egyptian tomb type found at Abusir South? Report on the excavations of mud  
brick complex AS 103”, Prague Egyptological Studies XXI, pp. 73–93.

Odler, Martin – Peterková Hlouchová, Marie

2017 ““May you receive that favourite harpoon of yours...” Old Kingdom spears/harpoons and  
their contexts of use”, Studien zur Altägyptischen Kultur 46, pp. 191–222.

Peterková Hlouchová, Marie – Bělohoubková, Dana – Sůvová, Zdeňka – Havelková, Petra

2017 “A preliminary report on the excavations of tomb AS 91 at Abusir South (autumn season  
2016)”, Prague Egyptological Studies XIX, pp. 53–65.

Varadzinová Suková, Lenka – Varadzin, Ladislav – Hlouchová, Marie

2015 “Charles University Sabaloka Expedition: Exploration of Jebel Sabaloka (West Bank).  
Interim Report for November 5–15, 2015”.

Varadzinová Suková, Lenka – Varadzin, Ladislav – Hlouchová, Marie – Čuláková, Katarína –  
Řídký, Jaroslav – Sůvová, Zdeňka – Pokorný, Petr

2015 “Charles University Sabaloka Expedition: Exploration of Jebel Sabaloka (West Bank).  
Report on Fieldwork (November 5–29, 2015)”.

### **6.3. editor-in-chief**

Peterková Hlouchová, Marie – Bělohoubková, Dana – Honzl, Jiří – Nováková, Věra (eds.)

2019 *Current Research in Egyptology 2018. Proceedings of the Nineteenth Annual Symposium,  
Czech Institute of Egyptology, Faculty of Arts, Charles University, Prague, 25–28 June 2018*,  
Oxford: Archaeopress.

### **6.4. preparation of the bibliography for the publication**

Bárta, Miroslav – Küllmer, Hella (eds.): 2013 *Diachronic Trends in Ancient Egyptian History.  
Studies Dedicated to the Memory of Eva Pardey*, Prague: Faculty of Arts, Charles University.

## **7. Archaeological expeditions:**

**2019, 5<sup>th</sup> September – 27<sup>th</sup> September, 1<sup>st</sup> November – 15<sup>th</sup> November** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2019, 22<sup>nd</sup> March – 5<sup>th</sup> April** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2018, 14<sup>th</sup> September – 5<sup>th</sup> October, 2<sup>nd</sup> November – 16<sup>th</sup> November** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2018, 16<sup>th</sup> March – 27<sup>th</sup> April** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2017, 6<sup>th</sup> October – 1<sup>nd</sup> December** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2016, 7<sup>th</sup> October – 2<sup>nd</sup> December** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2016, 13<sup>th</sup> – 30<sup>th</sup> May** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2015, 2<sup>nd</sup> November – 2<sup>nd</sup> December** – participation in archaeological excavations at Sabaloka, 6<sup>th</sup> Nile cataract, Republic of Sudan

**2015, 30<sup>th</sup> August – 23<sup>rd</sup> October** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2015, 20<sup>th</sup> April – 17<sup>th</sup> May** – participation in archaeological excavations at Abusir, Arab Republic of Egypt

**2012, November – December** – participation in archaeological excavations of the National Museum, Náprstek Museum in Prague expedition at Wad Ben Naga, Republic of Sudan

**2008, July, August** – participation in archaeological excavations of a prehistoric site in Prague Stodůlky, Czech Republic

## 8. Educational lectures:

**2014, Autumn** – lectures on the sun cult in the Old Kingdom for students of the Czech Institute of Egyptology, Faculty of Arts, Charles University in Prague

**2012–2013** – participation on educational cycles on the Faculty of Arts, Charles University in Prague (*Ancient Egyptian Religion Seminar*) and on the Hussite Theological Faculty, Charles University in Prague (*Introduction to the Ancient Egyptian Religion; Magic of Ancient Egypt; Mythological Thinking and Cosmogonies*)

## 9. Public lectures:

**2019, 22<sup>nd</sup> November** – lecture “Sekundární pohřby na abúsírské nekropoli” for Senior University at the Faculty of Arts, Charles University

**2019, 2<sup>nd</sup> September** – guided tour on the exhibition *Between Cairo and Prague. 100 years of Czech Egyptology*, Carolinum, Prague

**2019, 15<sup>th</sup> March** – lecture “Jižní Abúsír a výzkum hrobky AS 91” for Senior University at the Faculty of Arts, Charles University (together with Dana Bělohoubková)

**2018, 28<sup>th</sup> August** – lecture “Staří Egyptané a víra v bohy” for students in the programme *Léto s FF UK*, at the Faculty of Arts, Charles University, Prague, Czech Republic

**2018, 12<sup>th</sup> January** – lecture “Tutanchamonova zlatá maska” for Senior University at the Faculty of Arts, Charles University

**2017, 29<sup>th</sup> August** – lecture “Na partii se starými Egyptany. Hra senet na tomto i onom světě” for students in the programme *Léto s FF UK*, at the Faculty of Arts, Charles University

**2017, 10<sup>th</sup> and 24<sup>th</sup> April** – lectures “Staroegyptské kosmogonie” for Child University at the Faculty of Arts, Charles University

**2017, 29<sup>th</sup> March** – lecture “Starý Egypt” for organisers of a summer camp, Prague

**2017, 23<sup>th</sup> March** – lecture “Osobní zbožnost” for Senior University at the Faculty of Arts, Charles University

**2017, 17<sup>th</sup> February** – lecture “Staroegyptské rakve” for Aigyptos in Bratislava, Slovakia

**2017, 15<sup>th</sup> February** – lecture “Staroegyptské náboženství” for Centrum pre religionistiku a historické štúdiá, n. o., in Košice, Slovakia

**2017, 28<sup>th</sup> January** – lecture “Úspěchy české egyptologie” on festival *Cesty světem* in Znojmo, Czech Republic

**2016, 12<sup>th</sup> September** – lecture “Historie a současnost Súdánu” in Town Library Třebíč, Czech Republic

**2016, 19<sup>th</sup> March** – lecture “Mumifikace” for children of PORG Grammar School, Prague

**2015, 13<sup>th</sup> March** – lecture “Heliopolis” for the Senior University at the Faculty of Arts, Charles University

**2015, January** – lectures on Egyptian religion for senior citizens of Prague 7

**2014, 20<sup>th</sup> – 21<sup>st</sup> May** – lectures for children for Sofia education cycle on the Faculty of Arts, Charles University in Prague

**2014, 15<sup>th</sup> March** – two lectures “Usirovský mýtus” for children of PORG Grammar School, Prague

**2014, 5<sup>th</sup> March** – lecture “Staroegyptské kosmogonie” for retired people in the Cultural Centre Ládví, Prague, Czech Republic

**2014, 8<sup>th</sup> January** – lecture “Staroegyptský sluneční kult” for retired people in the Cultural Centre Ládví, Prague

**2011, May, June, September** – guided lectures for general public on the exhibition “Egyptské mumie” in the National Museum, Náprstek Museum Prague

**2008–2009, November–February** – guided lectures for general public on the exhibition “Tutanchamon” in Brno, Czech Republic

**2007, autumn** – guided lectures for general public on the exhibition “Théby. Město bohů a faraonů” in the National Museum, Náprstek Museum Prague

**2006, December** – lecture for grammar school students on the ancient Egyptian script and literature on the Catholic Grammar School Třebíč, Czech Republic



## **10. Language skills:**

English – advanced (C1+)

German – upper-intermediate (B2- exam on the Faculty of Arts, Charles University)

French – elementary

Egyptian Colloquial Arabic – elementary

**extinct languages:** Latin, Medieval Latin, Medieval German, Ancient Egyptian, Coptic

## **11. Computer skills:**

Microsoft Word, PowerPoint, Excel – advanced

FileMaker – upper-intermediate

Zoner Photo Studio – upper-intermediate

Adobe Illustrator, InDesign, Photoshop CS5 – elementary

In Prague, 23<sup>rd</sup> December 2019.

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Marie Peterková Hlouchová