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Teze disertační práce

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**Translation, analysis and interpretation of texts of the
inner side of the outer sarcophagus from the tomb of priest
Iufaa at Abusir**

**Překlad, analýza a interpretace textů z vnitřní strany vnějšího
sarkofágu z hrobky kněze Iufay v Abúsíru**

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1. Introduction

The tomb of Iufaa, dated to the 26th dynasty, is located in the Saite-Persian cemetery at Abusir, close to the pyramids of the kings of the 5th dynasty. It belongs to three so far-excavated large shaft tombs in the locality; the other two belong to Udjahorresnet (see Bareš 1999) and Menekhibnekau (see Bareš – Smoláriková 2011). The tomb was discovered intact by an expedition of the Czech Institute of Egyptology in 1995; the excavations were concluded in 2005. The superstructure of the tomb is mostly destroyed, its substructure consists of the main shaft, leading to the burial chamber of Iufaa, and two smaller subsidiary shafts.

The walls of the burial chamber, as well as the outer and the inner sarcophagus are covered with religious texts, except for the lid of the outer sarcophagus and the destroyed ceiling of the burial chamber. The large textual corpus of Iufaa contains excerpts from well-known spells, such as parts of the Pyramid Texts, the Coffin Texts and the Book of the Dead; several of them are unusually extensive, and some of the spells are not preserved in any other contemporary tomb (so far known). But except for these, many of Iufaa's texts are so far unattested in any other source, making the tomb a unique textual corpus.

The main aim of the dissertation thesis is to translate, analyse, comment and present the texts from the inner side of the outer sarcophagus from Iufaa's tomb, so far unpublished. The work is based on primary research *in situ*: the epigraphical documentation in the tomb of Iufaa during the archaeological seasons 2015–2019, as well as on the archive documentation made during the excavation of the tomb.

The texts of the inner side of the outer sarcophagus can be generally divided into two groups: the first one consists of quite an extended variant of the Pyramid Texts offering ritual and related texts, covering the lower part of the sarcophagus, i. e. the western side and lower parts of the northern and southern side (the area around the feet of the deceased) and the bottom of the sarcophagus. The rest of the inner side of the sarcophagus is covered by hitherto completely unknown texts, dealing with the different motifs and divided into different sections.

Each of the presented texts is transcribed, transliterated, translated and analysed. After the short introduction of the spell, the transcription of hieroglyphs follows; if the text has a vignette, the transcription is accompanied by a photograph and/or drawing. The transliteration and translation are always presented in two synoptic columns, making the text's orientation easier. The comments on orthography, grammar, and reading are integrated into the footnotes, and the commentary on the content follows after each spell in the plain text. If the spell has

parallel versions, the text is compared with them, and the differences and peculiarities are commented on. Since most of the known texts are Pyramid Texts spells or their excerpts, the most parallels come from the Old Kingdom pyramids or contemporary Late Period tombs; exceptionally, some parts of the spells of the different corpora are integrated into the texts. Since the presented material is quite a considerable amount of texts, often complicated to understand because of the lack of parallels as well as peculiarities of the Late Period orthography and (re)edition of the spells, the commentary on the content is focused on the main motifs and purposes of the individual spells, eventually on interesting parts, peculiarities and exceptions. It is also possible that some parallel text(s) can be found in the future, e. g. in the (contemporary) tombs, on the papyri or among the texts from Ptolemaic temples: the extent of the dissertation does not allow to comment on each text extensively and go through every text with possible parallel motifs. However, the presented translation and analysis enable put the texts from Iufaa's outer sarcophagus in the context of the entire decoration of his tomb, as well as of the contemporary tombs with preserved inscriptions; it also opens the field for further research and comparison of the presented material with the religious texts of the Late Period in general, as well as in the broader context of the Egyptian history, religion and culture.

2. The structure of the thesis

The first part of the dissertation (chapters 1–5) focuses on a short introduction into the context of the translated texts, presenting general information about the tomb of Iufaa and his person, followed by a summary of the content of the texts and specifics of their orthography and grammar. The main part of the thesis consists of five chapters (6–10), presenting the individual texts, reflecting their content and position on the sarcophagus. Each group makes a single unit, focusing on several main motifs, covering:

- the texts around the head of the deceased
- the main part of the northern side of the sarcophagus
- the main part of the southern side of the sarcophagus
- the texts around the feet of the deceased
- the bottom of the sarcophagus.

Each of the sections makes a thematically comprehensive unit, but the content of the texts is continuous to a certain level, and the prominent and essential motifs appear throughout

the whole decoration of the sarcophagus and correspond with the rest of the decoration of the tomb.

The texts around the head of the deceased (Chapter 6)

The main motif of the spells covering the place around Iufaa's head is the protection of the deceased, identified with the sun god, by the manifestation of the sun's eye as a Fiery goddess. An exception is a short text close to the bottom of the sarcophagus, dealing with a group of the protective deities/guardians, saving Iufaa from the malevolent beings; however, even here, the protection of the deceased is the most stressed topic. The other possible exception is a short excerpt from the longer text, whose purpose is to protect the individual body parts of the deceased and identify them with the body parts of the sun god, but since only the part concerning the radiant eyes, *3h.tj*, possibly identified with the fiery goddess(es), appears here, and the deceased is again directly identified with the sun god, the motif of the texts fits well with the other texts of this section.

The main part of the northern side of the sarcophagus (Chapter 7)

The second section covers most of the northern side of the sarcophagus, columns 13–50. The spatial arrangement of the texts mirrors the southern side, where the third section of texts covers columns 13–49 – the one extra column on the north is caused by the figure of Iufaa, depicted at the end of this section, that breaks the last column into two shorter columns, but the actual space that is covered by text is the same. The texts on the northern side of the sarcophagus deal again mainly with the protection of the deceased, again by praising the goddess representing the sun's eye, but also with the motif of the rituals and myths connected with the period of the new year; and also with the mythology associated with the protective deities of Shednu. The final part of the northern side is covered with quite a long text celebrating the victory of Ra over Apophis.

The main part of the southern side of the sarcophagus (Chapter 8)

The third part covers columns 13–49 on the southern side, and most of these texts are written in a retrograde direction. The motifs related to the sun god appear again, here in connection with his role of the creator; the important is also religious background connected with the Memphite region: the significant part of the decoration deals with Ptah, his different manifestations and rituals and myths related to him; another stressed motif is the creation by

means of the sense organs of the sun god, identified with various deities. The myth associated with Thoth also appears, and the entire section ends with the spell for providing the deceased.

The texts around the feet of the deceased (Chapter 9)

The fourth part of the decoration of the inner side of the sarcophagus consists of three parts: the end of the northern wall, the western wall and the end of the southern wall of the sarcophagus, but it thematically creates a single unit. Almost all of the texts are written in tabular forms. Most of the texts presented here consist of the part of the offering ritual known from the Pyramid texts spells (or their unattested variants or so far unidentified spells with similar content), where different items are offered, each of them connected with an accompanying spell. Among the rest of the texts, the part of *s3h.w* liturgy A1 occurs, which then continues on the bottom of the sarcophagus; several different spells also occur, identified or not (some of them corrupted or preserved only as excerpts), whose motifs usually stress the protection and purification of the deceased and his entry among the gods.

The bottom of the sarcophagus (Chapter 10)

The second part, where the Pyramid Texts occur, is the bottom of the sarcophagus, which represents the last unit of the decoration. Unfortunately, the texts are pretty damaged because the inner sarcophagus was placed inside the outer one. Moreover, the signs are not carved here but only written in black ink, which makes the reading even more difficult. However, most of the texts are identified, and lacunas can be restored according to the parallel versions; in some cases, the reading or interpretation remains uncertain, but the main motifs and purpose(s) of the spells are more or less clear. The decoration of that section is divided into three parts: the first begins at the head of the deceased and continues the offering ritual. The second part of the decoration of the bottom continues the so-called *s3h.w* liturgy A1. The third part is read from the opposite direction, i. e. from the feet of the deceased towards his head, but continues the previous liturgy and its motifs.

After presenting the individual texts the conclusions follows, accompanied by the bibliography and the lists of figures, tables and abbreviations.

3. Conclusions

The decoration of the inner side of Iufaa's outer sarcophagus is quite a unique textual corpus. Although decorated sarcophagi of the Late Period are preserved, none is equivalent to the one of Iufaa. The (inner) anthropoid sarcophagi (for their decoration generally see e. g. Buhl 1959, Leitz – Mahrous – Tawfik (eds.) 2018, Leitz 2021) as well as the “rectangular” sarcophagi (for examples see Manassa 2007), if decorated, usually contain excerpts from well-known textual corpora, such as the Book of the Dead or various kinds of the Underworld books, or at least texts known from contemporary funerary literature and tomb decoration; unusual or unknown texts appear only in small numbers, and they are usually relatively short. In the case of Iufaa, that fact is valid only partially. Although many of the spells can be identified, and several have parallels in older material and /or contemporary tombs, the significant part of the texts is unknown (so far) from any other source.

The decoration of the inner side of the sarcophagus can be divided into four/five different units. Each of these units represents various aspects of the afterlife and stresses different motives and religious backgrounds. Each of them thus can be read as a closed, thematically separate section, representing one side of the successful transition into the afterlife; however, all of them mainly ensure protection of the deceased, providing him with everything he needs in the realm of the dead and presenting his knowledge of secret and sacred things, allowing him to live forever among the gods, or even to be identified with them.

The question then arises of how to “read” the sarcophagus, if from the head to the feet of the deceased or in the opposite direction. Considering the fact that the head of the deceased is situated towards the east, one would expect decoration to be directed towards the eastern side as to the final point of the deceased's journey through the underworld, i. e. to the rising sun. The decoration of the walls of Iufaa's burial chamber seems to confirm this hypothesis: while the western wall contains *s3h.w* texts and also the description of the primordial snakes (Langráfová – Janák 2021: 180–206), the northern (and partly eastern) wall thematises the purification of the deceased (Landgráfová – Míčková 2020: 183–207) and the southern wall his embalming (Landgráfová – Míčková 2021: 359–369), the eastern wall focuses on praising of the rising sun, rebirth and resurrection (Landgráfová – Janák – Míčková 2021: 347–357), after avoiding all dangers and getting all necessities for the eternal life.

However, in the case of the sarcophagus, the direction of the decoration is not so straightforward to recognise. Although the lower part of the texts focuses more on “subsistence” topics, i. e. providing the deceased with everything he needs, such as sustenance, clothing,

jewellery, unguents, insignia of power etc., while the upper areas of the walls and the space around the head of the deceased focus more on Iufaa's sacred knowledge, his protection by different deities (especially the sun's eye) and also his identification with the (sun) god(s), several problems occur. At first, one cannot decide which of the wall should be read first, the northern or the southern. The motives of these textual units are different, but, on the other hand, they are spatial mirrors of each other – both sections cover the exact number of columns, which, among others, suggests that they should be ideally “active” together – together they represent various sides of the sacred knowledge and protection. Moreover, all these texts, as well as the texts from around the head of the deceased, are read from the head to the feet (i.e., column 1 starts on the forehead of the deceased and the text then continues “downward”), including the southern side, written in a retrograde direction. Another fact that needs to be mentioned is that the part of the offering ritual continues on the bottom of the sarcophagus, starting from the upper part and continuing downwards, while the continuation of the *s3h.w* A1 liturgy is read in the opposite direction, i. e. from the feet of the deceased. After considering these facts, I decided to present the texts here in the direction of reading, i. e. from the head of the deceased to his feet; the texts from the bottom are then presented at the end as a separate chapter because, although they are connected thematically with the decoration of the lower part of the sarcophagus, they are a spatially different unit. They also differ by way of writing: the signs are only written in ink, while the other parts of the decoration are carved in a sunk relief. However, the possibility remains to re-arrange the reading sequence later, after a detailed analysis of all the texts from Iufaa's tomb together.

The unknown texts from the inner side of Iufaa's outer sarcophagus are unique also in their motives and content. On the first side, many of them are not typical genres of funeral literature. There are plenty of (aetiological) myths, lists of the manifestations of a single deity, “encyclopaedical” descriptions of the groups of gods, hymns without explicit connections with the afterlife, or ritual instructions connected with a concrete festival(s). The content of these texts is thus more similar to priestly manuals or handbooks, preserved from the Late and Ptolemaic Period but typically appearing on a different media – papyri. It is, therefore, possible that some of the texts from the tomb of Iufaa were originally parts of such mythological or ritual handbooks. Using the texts, which were originally parts of the (temple) rituals and then were adapted for the funerary sphere, is a common practice of the Late Period; moreover, there is at least one example of a preserved parallel from the tomb of Iufaa. The Purification ritual, written on the northern and partly on the eastern wall of Iufaa's burial chamber, is partially preserved on papyri (published as pBerlin P 1342, Schott 1957: 46–92, Quack 2013: 115–158), scenes

related to it also appear in the Ptolemaic temples. It is supposed that it might originally be a ritual taking place during the coronation of the king (Landgráfová – Míčková 2020: 184–185). Similarly, the “Snake encyclopaedia” from the western arch seems to be a handbook or compendium of *hrp-srq.t* priest (Landgráfová – Janák 2021: 180–181). Similar examples are also found on Iufaa’s outer sarcophagus. The text dealing with the Lords of Shednu, appearing on the northern side of the sarcophagus, reminds of the priestly handbooks both by its content and form. The described deities typically occur in such types of texts (although their depiction also appears on sarcophagi of the sacred bulls of Horbeit, but without the accompanying text), and the structure of the spell accompanying them again resembles that of the aforementioned compendia. Similarly, the lists of the deities, named on the southern side of the sarcophagus, remain the similar lists appearing in the priestly handbook or temple walls. The already mentioned aetiological myths, occurring several times on the southern side of the sarcophagus, are also typical features of this genre, explaining the origin of certain phenomena, epithets or cultic practices. Several texts also focus on the cosmogony and description of the world’s arrangement and state of things before the world was created. All these texts fit well with the motifs of the decoration of Iufaa’s tomb, where the special knowledge of the deceased is often stressed, but they do not occur in (contemporary) tombs. One then has to ask what was the origin of these texts and also, what was the reason why Iufaa decided to have his tomb decorated in such an unusual way.

Since the used texts are not a standard variant of decoration of tombs, neither are preserved among the (so far) known religious texts, it seems that they were chosen on purpose from an unknown textual corpus. Although the texts are very diverse and each has its specifics, plenty share the stressed topics. One of the crucial motives is the strong identification of the deceased with the sun god, which can be traced in the contemporary tomb (see e. g. Book of the Dead spell 42, appearing quite often, or, for example, the protective spell from the top of the lid of Menekhibnekau, see Landgráfová – Bareš – Míčková 2022: 145–155, with a parallel on the outer side of Iufaa’s outer sarcophagus). The deceased is not just the one who praises the sun and can accompany the sun god in his nightly journey, but he puts himself directly in the position of the deity, which strengthens his power, protection and also his continuous rebirth and regeneration. In the texts of Iufaa’s outer sarcophagus, the identification of the deceased with the sun god is stressed mainly through the relationship with the sun’s eye goddess, his daughter and wife, protecting him from danger and repelling his enemies. This motif is well connected with another important topic: the texts related to the new year and the epagomenal days. This period of danger, followed by a successful renewal, parallels the resurrection and

access to eternal life after death. Many spells in Iufaa's tomb are focused on naming the different beings connected with this period of the year, appeasing them, praising them in their benevolent variants, and asking them for protection. Except for their grace and protection, by naming and describing them, the deceased proclaims his knowledge of them and thus has the power to command them and act as their master. The repelling of evil generally plays an important role, as we can see, for example, in the long text praising Ra's victory over Apophis, written twice on the sarcophagus. Of great importance are also the Heliopolitan and Memphite religious backgrounds, especially concerning cosmogony and cosmology. Again, the deceased puts himself into the position of the one who knows the secrets of the gods and of creation; moreover, by carving these texts on the wall of his eternal dwelling, he assures the world's potential to be recreated and renewed again, whatever happens. The link to Heliopolis is not surprising – this religious centre plays an essential role throughout the tomb of Iufaa, where the city is often mentioned as the place where the named deities dwell or where the rituals, as well as mythological events, take place. The Memphite area and connection to Ptah suggest the relationship to more or less contemporary religious thoughts about creation through the power of speech and ideas of the creator god, and generally, the power of (sacred) speech and (divine) mind, which, obviously, is necessary to the decoration of the tomb serves its purpose.

Before suggesting a conclusion concerning the origin and way of choosing these texts, the specifics of the spells from the known textual corpora must also be mentioned. As said above, most of them are Pyramid Texts spells connected with the Offering ritual or *s3h.w* liturgy, accompanied by several associated spells. Since these spells were transmitted throughout and used in the funerary texts from the Old Kingdom onwards and are usually similar to each other and repetitive, usually there are not many significant changes in them. However, one peculiarity must be mentioned – not their content, but their position. In contemporary tombs, these spells usually occur on the walls of the burial chamber, in the tomb of Iufaa, they appear on the sarcophagi, while the burial chamber is decorated almost entirely by unknown, unique texts.¹ It thus seems that Iufaa wanted to keep the standard, traditional decoration in his tomb, but more important was for him to add specific texts covering most of the decoration. The standard texts, assuring the provision and protection of the deceased by the common spells, thus cover only a part of the entire decoration. The hieroglyphs in Iufaa's tomb are also generally of a tiny scale (compared with contemporary tombs). These facts together show that Iufaa wanted to cover

¹ The same situation can be seen on the Coffin Texts spells, where those, common in the Late Period, are in all contemporary tombs written on the walls of the burial chambers (see Gestermann 2005: 1–2), while Iufaa has all of them on his sarcophagi.

any possible space in the tomb with the texts, from the significant part very specific ones, which should help him with his transition into the afterlife and transformation into the blessed dead or/and god.

Considering the unusual nature and peculiarity of all of these texts, it seems that Iufaa, or the person responsible for the decoration of his tomb, had to have access to the place where texts of this type were kept, which might be a temple library or archive. Taking into account that Iufaa could afford such a tomb and his possible relation to the other owners of the shaft tombs from the Abusir necropolis, who held important ranks and offices, he must be a member of an influential and wealthy family. Iufaa himself, based on his carnal remains, suffered from a severe disease and probably did not play an active role in the royal or priestly circles. However, this disease seems crucial for his tomb's unique decoration. The dangerous beings from whom he wanted to be protected are often, among others, the deities/demons spreading illnesses, especially during the turn of the year, and his aim to be protected from illnesses, diseases and state of being bedridden is mentioned several times. This suggests that he wanted to be protected from his illness (and illnesses generally) in the afterlife and magically assure that his life after death would be better than his life on earth. This leads, among others, to the conclusion that the individuals could "compose" the decoration of their tombs according to their ideas and wishes and that they can obviously choose from the plenty of texts and representations if they could afford it.

Further research of particular parts and motifs of the presented texts might be helpful for their more profound understanding. Hopefully, in the future, some parallels to these texts will be found, which could help to make some still obscure passages clearer, whether in the contemporary tombs, papyri with ritual and mythological handbooks or on the walls of the (Ptolemaic) temples. However, the presented material represents a unique textual corpus, revealing many challenging, exciting and essential information about the textual tradition, religious background and thinking of the Late Period and generally the Egyptian religion and culture.

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Education

- 2016 – PhD candidate at the Czech Institute of Egyptology; PhD student at the Institute of Greek and Latin Studies, Faculty of Arts, Charles University
- 7/2018 – 8/2018 Erasmus+ stipendist at the Institute of Egyptology, Ruprecht-Karls-Universität Heidelberg
- 2014 – 2016 Master's Degree in Egyptology and History of Classical Antiquity, Faculty of Arts, Charles University, Prague (*summa cum laude*)
- 2011 – 2014 Bachelor's Degree in Classical Archaeology and History and Culture of the Eastern Mediterranean in Antiquity, Faculty of Arts, Charles University, Prague (*summa cum laude*)

Work experience

- 3/2023 – translation of the mummy labels from the excavations at Gebel el-Haridi (MoTA, Egypt)
- 12/2021 – scientific member of the project *Alchemies of Scent*, Institute of Philosophy of the Czech Academy of Sciences (<https://www.alchemiesofscent.org/>)
- 10/2021 – documentation and catalogization and of the Numismatic Collection of the National Museum in Prague
- 2/2021 – co-author of the prepared schoolbook of History (6th Grade), Fraus Publishing
- 9/2016 – occasional lecturer of the Faculty of Arts, Charles University (Middle Egyptian, Introduction to Ancient Egyptian Literature)
- 4/2015 – 12/2021 scientific member of the Czech Institute of Egyptology (including preparation of *editio princeps* of religious texts from the Saite-Persian tombs at Abusir, participation in archaeological expeditions and on the project *Creativity and Adaptability as Conditions of the Success of Europe in an Interrelated World*)
- 4/2014 – 6/2016 author and editor of popular science articles (project Wikisofia)

Grant projects

1/2016 – 12/2018 main researcher of the grant project *Ancient Egyptian stories of Middle Kingdom – translation, analysis and making the grammatical structure of the texts accesible to general linguistics*, The Charles University Grant Agency

Conferences and workshops

2023 “Death seems to me today like the fragrance of myrrh: Scent and stench in the Egyptian realm of the dead”, Scents of Religious Authority, Prague

2023 “The *antu*-list reconsidered: a synoptic reading of Edfu and Athribis ingredients” (Heike Wilde – Diana Míčková – Sean Coughlin), Studies in Ancient Plants: Multidisciplinary Approaches and New Perspectives, Bologna

2019 “It has not been seen until today: Some myths from the texts of the outer sarcophagus of Iufaa”, CRE 2019, Alcalá de Henares

2019 “Vyšli mne do Egypta, abych spatřil toho, kdo tam čaruje: Vzdělanci, čarodějové a šarlatáni v zemi na Nilu”, Osobnost kněze a mága v dějinách, Prague

2017 “Some News from an old text: A new look at Setne I” (Renata Landgráfová – Diana Míčková), 13th International Confernece of Demotic Studies, Leipzig

2017 “Purification of the Whopper – Royal purification ritual in the shaft tomb of Iufaa at Abusir” (Renata Landgráfová – Diana Míčková), XI. Tempeltagung : The Discourse between Tomb and Temple, Prague

2017 “The curious case of priest Iufaa: Preliminary remarks on texts on the inner side of the outer sarcophagus”, CRE 2017, Naples

2017 “Interlinear glossing of papyrus Westcar” (Diana Míčková – Dorotea Wollnerová), CRE 2017, Naples

2015 “Uroboros in the Shaft Tomb of Iufaa: Myth and Ritual in a Late Period Tomb” (L. Bareš – J. Janák – R. Landgráfová – D. Míčková), ICE XI, Florence

Archaeological experience

2015–2019 participation in expeditions of the Czech Institute of Egyptology at Abusir (shaft tombs from Saite–Persian period)

2013 participation in excavations of locality of San Genesio, Dipartimento di Civita e Forme del Sapere, University of Pisa

2012 participation in excavations of the Roman camp Mušov, Institute of Archaeology of the Czech Academy of Sciences, Prague

Publications

Monographs:

2022 *Abusir XXIX: The Shaft Tomb of Menekhibnekau II: Texts* (Renata Landgráfová – Ladislav Bareš – Diana Míčková), Prague: Charles University Press.

2019 *Poslyš vyprávění z časů tvých otců: Příběhy ze starého Egypta* (Diana Míčková – Dorotea Wollnerová), Praha: Academia (Jan Palach Award 2020).

Articles:

“Antu–List reconsidered: A synoptic reading of Edfu and Athribis ingredients” (Heike Wilde – Diana Míčková – Martin Pehal – Sean Coughlin), *forthcoming*.

2022 “Better safe than sorry: Spells for countering evil magic from the tomb of Iufaa” (Renata Landgráfová – Diana Míčková), in: Coppens, F. – Janák, J. – Smoláriková, K.: *Knowledge and Memory: The Festschrift in honour of Ladislav Bareš*, Prague: Charles University Press, 293–310.

2022 “Toto je zapsáno tak, jak to bylo nalezeno ve starých spisech: Specifika proměny staroegyptských náboženských textů v sajsko-perské době”, in: Lomová, O. – Malečková – J. Šima, K. (eds.) *Setkávání kultur: identity, ideologie, jazyky*, 207–231.

2022 “Pod ochranou kraví bohyně: Mehetverret a jejích sedm posvátných výroků v hrobce kněze Iufay a generála Menechibnekona” (Renata Landgráfová – Diana Míčková), in: Bárta, M. – Vymazalová, H.: *Bud' také písařem: Studie věnované památce Břetislava Vachaly*, 227–235.

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2021 “Iufaa as a sun priest and his false window. Going forth into daylight at the eastern horizon” (Renata Landgráfová – Jiří Janák – Diana Míčková), in: Bárta, M. – Coppens, F. – Krejčí, J. (eds.): *Abusir and Saqqara in the Year 2020*, Prague: Charles University Press, 347–357.

2020 “Iufaa jako kněz slunečního boha: z východní stěny pohřební komory kněze Iufay v Abúsiru” (Jiří Janák – Renata Landgráfová – Diana Míčková), *Pražské egyptologické studie* XXIV, 64–74.

2020 “Purification of the Whopper – Royal Purification Ritual in the Shaft Tomb of Iufaa at Abusir” (Renata Landgráfová – Diana Míčková), in: Coppens, F. – Vymazalová, H. (eds.): *XI. Ägyptologische Tempeltagung: The Discourse between Tomb and Temple*, Wiesbaden: Harrasowitz, 183–208.

2019 “Vyšli mne do Egypta, abych spatřil toho, kdo tam čaruje: Vzdělanci, čarodějové a šarlatáni v zemi na Nilu”, *Theologická revue* vol. 90 (3/2019), 319–344.

2019 “Prokletí starých Egyptanů? Magický text na ochranu proti zlodějům ze šachtových hrobek v Abúsíru” (Renata Landgráfová – Diana Míčková), *Pražské egyptologické studie* XXII, 54–67.

2018 “Setne Chamvaset – nezvedený syn faraona Vesermaatrea?”, *Pražské egyptologické studie* XX, 71–78.

2018 “Nové mýty o starých bozích: Ze stěn pohřební komory kněze Iufay”, *Pražské egyptologické studie* XX, 57–70.

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2018 “Zapomenuté umění bohyně Mnémosyné”, *Avriga* LX/1, 74–91 .

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Languages

Czech (native speaker with some editor experience)

English (fluent)

German (reading mostly)

Spanish (elementary)

different stages of ancient Egyptian language: Old Egyptian, Middle Egyptian, Late Egyptian, Neo-Middle Egyptian, Demotic, Ptolemaic, Coptic

experiences with several other ancient languages: Sumerian, Akkadian, Biblical Hebrew, Greek, Latin

Other skills and experiences

public lectures

courses on creative writing

courses on memory training

PC user skills

In Prague, 14. 6. 2021

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Diana Míčková