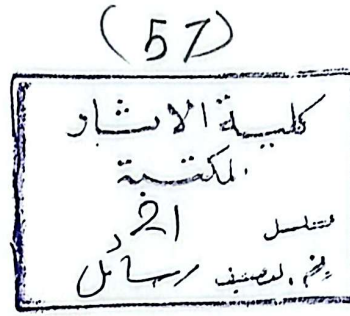


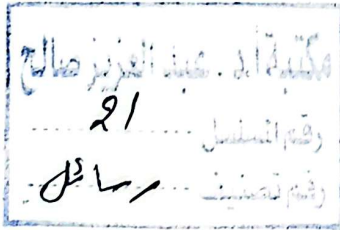


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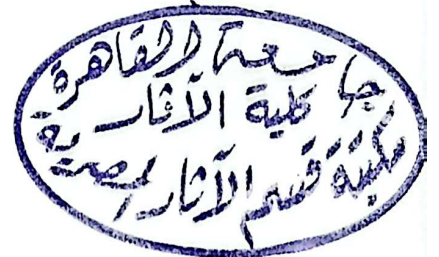
## CRY TO GODS IN RAMESSIDE TEXTS

A Thesis submitted to  
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Master of Arts.



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
## ABSTRACT

Among those texts from the Ramesside Period, which usually associate with the phenomenon of 'Personal Piety' the ancient Egyptian explicitly carefully selected a mode of communication with the divine sphere in times of crisis. This mode was cry of distress of ancient Egyptian on one hand and the deity's answer of his cry on the other. Apparently, the ancient Egyptian selected few words to express his 'cry to god' and this selection definitely indicated the supplicant's intension when he was voicing his cry. The words were ranging from just calling upon '*njs*' the name of a certain deity to crying '*ꜥꜥ*' his request in order intervene promptly. Interesting enough, the Ramesside texts documented few instances showing other ethnic groups, Libyan and Syrian in particular, seeking divine aid through cry. Nevertheless, 'cry to god' was not only conceived as a verbal communication, but variety of nonverbal means such as bodily gestures, tears and selected places and certain times were associate with as well.

The cried request cried to the deity was greatly varied according to the ancient Egyptian' variant needs, hope, and even fear. It could be voiced because of war; seeking justice; deliverance of suffering from sickness, giving birth, and pains; praying for fulfilling his lifetime and his health being firm; or pledging his position would be safely handled to his heir. Nevertheless, the reason was sometime kept concealed. It

Apparently, the nation of 'cry' was plausibly derived from the natural and social environment inside the Community of Deir el-Medina, where most of texts were unearthed. This community members used 'cry' in their naturally communication with their fellows to attract each other attention in time of need. Therefore, they instinctively addressed the deity through the same medium in order to entreat them to intervene on their behalf.

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