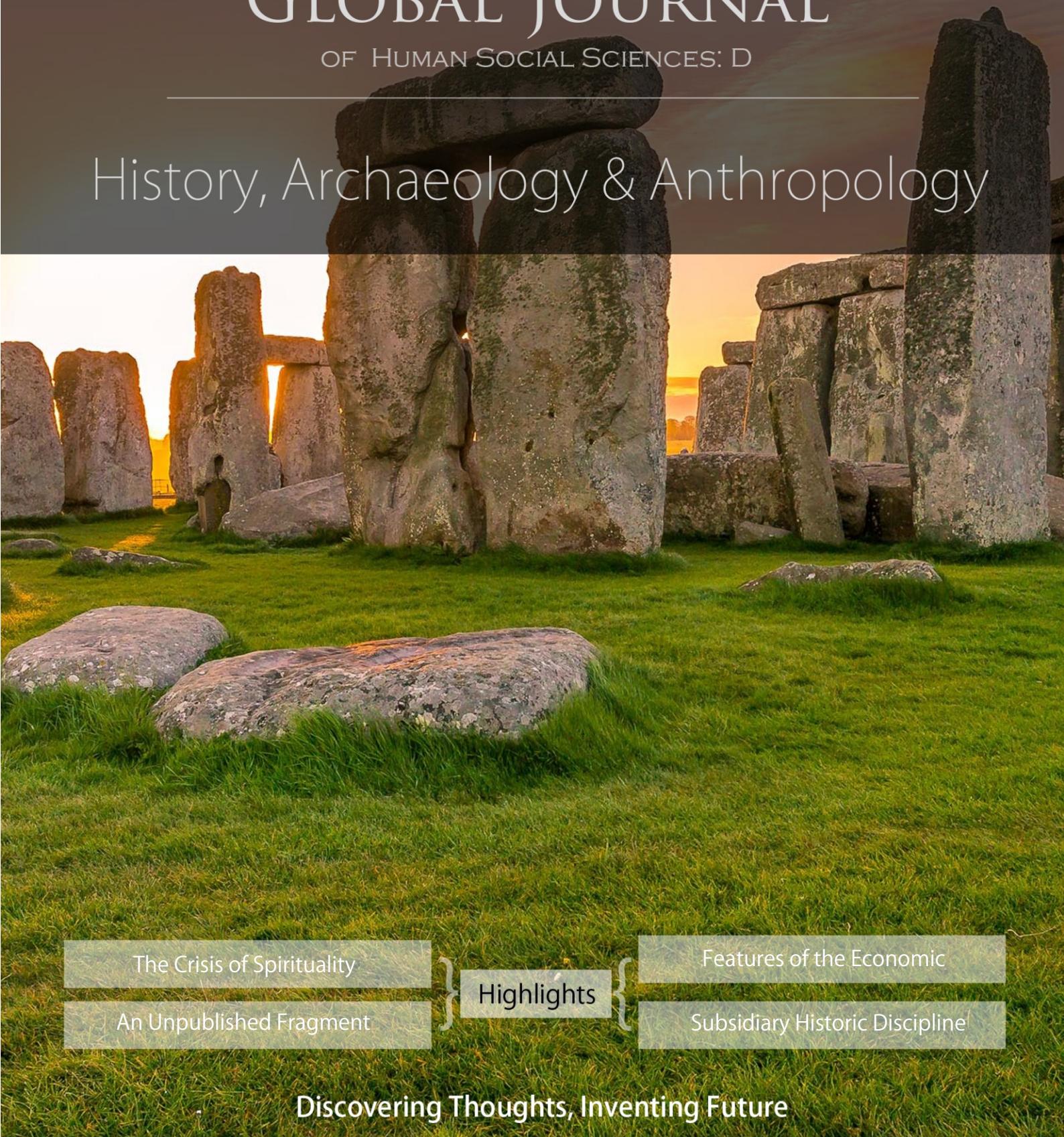


# GLOBAL JOURNAL

OF HUMAN SOCIAL SCIENCES: D

## History, Archaeology & Anthropology



The Crisis of Spirituality

An Unpublished Fragment

Highlights

Features of the Economic

Subsidiary Historic Discipline

Discovering Thoughts, Inventing Future

VOLUME 19    ISSUE 2    VERSION 1.0





GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ANTHROPOLOGY & ARCHAEOLOGY

---



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ANTHROPOLOGY & ARCHAEOLOGY

---

VOLUME 19 ISSUE 2 (VER. 1.0)

OPEN ASSOCIATION OF RESEARCH SOCIETY

© Global Journal of Human Social Sciences. 2019.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website <http://globaljournals.us/terms-and-condition/menu-id-1463/>

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

**Incorporation No.:** 0423089  
**License No.:** 42125/022010/1186  
**Registration No.:** 430374  
**Import-Export Code:** 1109007027  
**Employer Identification Number (EIN):**  
**USA Tax ID:** 98-0673427

## Global Journals Inc.

(A Delaware USA Incorporation with "Good Standing"; Reg. Number: 0423089)

Sponsors: *Open Association of Research Society*  
*Open Scientific Standards*

### *Publisher's Headquarters office*

Global Journals® Headquarters  
945th Concord Streets,  
Framingham Massachusetts Pin: 01701,  
United States of America

USA Toll Free: +001-888-839-7392  
USA Toll Free Fax: +001-888-839-7392

### *Offset Typesetting*

Global Journals Incorporated  
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,  
Pin: CR9 2ER, United Kingdom

### *Packaging & Continental Dispatching*

Global Journals Pvt Ltd  
E-3130 Sudama Nagar, Near Gopur Square,  
Indore, M.P., Pin:452009, India

### *Find a correspondence nodal officer near you*

To find nodal officer of your country, please  
email us at [local@globaljournals.org](mailto:local@globaljournals.org)

### *eContacts*

Press Inquiries: [press@globaljournals.org](mailto:press@globaljournals.org)  
Investor Inquiries: [investors@globaljournals.org](mailto:investors@globaljournals.org)  
Technical Support: [technology@globaljournals.org](mailto:technology@globaljournals.org)  
Media & Releases: [media@globaljournals.org](mailto:media@globaljournals.org)

### *Pricing (Excluding Air Parcel Charges):*

*Yearly Subscription (Personal & Institutional)*  
250 USD (B/W) & 350 USD (Color)



# EDITORIAL BOARD

GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE

## *Dr. Heying Jenny Zhan*

B.A., M.A., Ph.D. Sociology, University of Kansas, USA  
Department of Sociology Georgia State University,  
United States

## *Dr. Prasad V Bidarkota*

Ph.D., Department of Economics Florida International  
University United States

## *Dr. Alis Puteh*

Ph.D. (Edu.Policy) UUM Sintok, Kedah, Malaysia M.Ed  
(Curr. & Inst.) University of Houston, United States

## *Dr. Bruce Cronin*

B.A., M.A., Ph.D. in Political Science, Columbia  
University Professor, City College of New York,  
United States

## *Dr. Hamada Hassanein*

Ph.D, MA in Linguistics, BA & Education in English,  
Department of English, Faculty of Education, Mansoura  
University, Mansoura, Egypt

## *Dr. Asuncin Lpez-Varela*

BA, MA (Hons), Ph.D. (Hons) Facultad de Filología.  
Universidad Complutense Madrid 29040 Madrid Spain

## *Dr. Faisal G. Khamis*

Ph.D in Statistics, Faculty of Economics &  
Administrative Sciences / AL-Zaytoonah University of  
Jordan, Jordan

## *Dr. Adrian Armstrong*

BSc Geography, LSE, 1970 Ph.D. Geography  
(Geomorphology) Kings College London 1980 Ordained  
Priest, Church of England 1988 Taunton, Somerset,  
United Kingdom

## *Dr. Gisela Steins*

Ph.D. Psychology, University of Bielefeld, Germany  
Professor, General and Social Psychology, University of  
Duisburg-Essen, Germany

## *Dr. Stephen E. Haggerty*

Ph.D. Geology & Geophysics, University of London  
Associate Professor University of Massachusetts,  
United States

## *Dr. Helmut Digel*

Ph.D. University of Tbingen, Germany Honorary President  
of German Athletic Federation (DLV), Germany

## *Dr. Tanyawat Khampa*

Ph.d in Candidate (Social Development), MA. in Social  
Development, BS. in Sociology and Anthropology,  
Naresuan University, Thailand

## *Dr. Gomez-Piqueras, Pedro*

Ph.D in Sport Sciences, University Castilla La Mancha,  
Spain

## *Dr. Mohammed Nasser Al-Suqri*

Ph.D., M.S., B.A in Library and Information Management,  
Sultan Qaboos University, Oman

*Dr. Giaime Berti*

Ph.D. School of Economics and Management University of Florence, Italy

*Dr. Valerie Zawilski*

Associate Professor, Ph.D., University of Toronto MA - Ontario Institute for Studies in Education, Canada

*Dr. Edward C. Hoang*

Ph.D., Department of Economics, University of Colorado United States

*Dr. Intakhab Alam Khan*

Ph.D. in Doctorate of Philosophy in Education, King Abdul Aziz University, Saudi Arabia

*Dr. Kaneko Mamoru*

Ph.D., Tokyo Institute of Technology Structural Engineering Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

*Dr. Joaquin Linne*

Ph. D in Social Sciences, University of Buenos Aires, Argentina

*Dr. Hugo Nami*

Ph.D.in Anthropological Sciences, Universidad of Buenos Aires, Argentina, University of Buenos Aires, Argentina

*Dr. Luisa dall'Acqua*

Ph.D. in Sociology (Decisional Risk sector), Master MU2, College Teacher, in Philosophy (Italy), Edu-Research Group, Zrich/Lugano

*Dr. Vesna Stankovic Pejnovic*

Ph. D. Philosophy Zagreb, Croatia Rusveltova, Skopje Macedonia

*Dr. Raymond K. H. Chan*

Ph.D., Sociology, University of Essex, UK Associate Professor City University of Hong Kong, China

*Dr. Tao Yang*

Ohio State University M.S. Kansas State University B.E. Zhejiang University, China

*Dr. Periklis Gogas*

Associate Professor Department of Economics, Democritus University of Thrace Ph.D., Department of Economics, University of Calgary, Canada

*Dr. Rita Mano*

Ph.D. Rand Corporation and University of California, Los Angeles, USA Dep. of Human Services, University of Haifa Israel

*Dr. Cosimo Magazzino*

Aggregate Professor, Roma Tre University Rome, 00145, Italy

*Dr. S.R. Adlin Asha Johnson*

Ph.D, M. Phil., M. A., B. A in English Literature, Bharathiar University, Coimbatore, India

*Dr. Thierry Feuillet*

Ph.D in Geomorphology, Master's Degree in Geomorphology, University of Nantes, France



## CONTENTS OF THE ISSUE

---

- i. Copyright Notice
  - ii. Editorial Board Members
  - iii. Chief Author and Dean
  - iv. Contents of the Issue
- 
1. Victory Way of Kazakhstan Divisions in 1943. **1-6**
  2. The Crisis of Spirituality in the Late Middle Ages: From the Twelfth Century to the Protestant Reformation; with an Emphasis on the *Reformatio Sigismundi* (1439). **7-16**
  3. Folk History or History in Folklore – New Subsidiary Historic Discipline. **17-20**
  4. Features of the Economic and Social Life in Palestine as Illustrated by the Book of Behavior of Al-Maqriziin 845 Hijri. **21-27**
  5. An Unpublished Fragment of Papyrus Concerning a Pledge. **29-45**
- 
- v. Fellows
  - vi. Auxiliary Memberships
  - vii. Preferred Author Guidelines
  - viii. Index



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ARCHAEOLOGY & ANTHROPOLOGY  
Volume 19 Issue 2 Version 1.0 Year 2019  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## THE VICTORY WAY OF KAZAKHSTAN DIVISIONS IN 1943

Бу Адерихин Сергей Владимирович &  
Адерихина Ирина Владимировна

*Annotation-* The article is devoted to one of the heroic pages of the history of the Great Patriotic War - the Battle of Kursk and the subsequent liberation of Ukraine. The article traces the stages of preparation and participation in the battles of 1943, of military units formed during the Great Patriotic War in Kazakhstan. The author traces the participation of the Kazakhstani wars in the final period of the war and substantiates the provision on the outstanding contribution of Kazakhstani fighters to the victory.

*Keywords:* the great patriotic war; front; defence; battle of kursk; liberation of ukraine; rota; military unit; brunt; offensive; environment; artillery training; bombers; fire point.

*GJHSS-D Classification:* FOR Code: 210399



*Strictly as per the compliance and regulations of:*



© 2019. Адерихин Сергей Владимирович & Адерихина Ирина Владимировна. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License <http://creativecommons.org/licenses/by-nc/3.0/>), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.



# THE VICTORY WAY OF KAZAKHSTAN DIVISIONS IN 1943

## ПОБЕДНЫЙ ПУТЬ КАЗАХСТАНСКИХ ДИВИЗИЙ В 1943 г.

Адерихин Сергей Владимирович<sup>α</sup> & Адерихина Ирина Владимировна<sup>σ</sup>

**Annotation-** The article is devoted to one of the heroic pages of the history of the Great Patriotic War - the Battle of Kursk and the subsequent liberation of Ukraine. The article traces the stages of preparation and participation in the battles of 1943, of military units formed during the Great Patriotic War in Kazakhstan. The author traces the participation of the Kazakhstani wars in the final period of the war and substantiates the provision on the outstanding contribution of Kazakhstani fighters to the victory.

**Keywords:** *the great patriotic war; front; defence; battle of kursk; liberation of ukraine; rota; military unit; brunt; offensive; environment; artillery training; bombers; fire point.*

**Аннотация-** Статья посвящена одной из героических страниц истории Великой Отечественной войны - Курской битве и последовавшего вскоре освобождения Украины. В статье прослеживаются этапы подготовки и участие в сражениях 1943 г. воинских частей, формировавшихся в годы Великой Отечественной войны Казахстане. Автор прослеживает участие войнов-казахстанцев в заключительном периоде войны и обосновывает положение о выдающемся вкладе казахстанских бойцов в победу.

**Ключевые слова:** *великая отечественная война; фронт; оборона; рота; воинская часть; главный удар; наступление; окружение; артподготовка; бомбардировщики; огневая точка.*

### INTRODUCTION

Цель данной статьи – проследить боевой путь казахстанских дивизий от Курской битвы до сражений за освобождение европейской части СССР.

Важность и актуальность данной темы заключается в необходимости изучать вопросы, касающиеся роли трудящихся Казахстана в отражении нападения общего для всех народов СССР врага, степень участия в сражениях воинских соединений, сформированных на территории Казахстана.

2 июля 1943 года Ставка Верховного Главнокомандования сообщила командующим Центральным и Воронежским фронтами о том, что немецко-фашистские войска намереваются перейти в наступление в период между 3 и 6 июля. Затем время начала наступления было уточнено: 3 часа утра 5 июля [3, с. 237].

Главный удар на северном фазе Курской дуги, который обороняли советские войска Центрального

фронта (командующий фронтом – генерал армии Б. Б. Рокоссовский), предполагалось нанести на участке 134 армии (командующий – генерал-лейтенант Н. П. Пухов), в состав которой входила и сформированная в Казахстане 8-я стрелковая дивизия (командир – полковник П. М. Гудзь).

На относительно небольшом участке фронта противник сосредоточил пять пехотных и три танковых дивизии, а всего на Орловско-Курском направлении наступали семь танковых, две моторизованных и одиннадцать пехотных дивизий [4, с.259].

Напряженные оборонительные бои развернулись и на южном фазе Курской дуги, в полосе Воронежского фронта (командующий – генерал армии Н. Ф. Ватутин), в состав которого входила вместе с другими воинскими объединениями 7-я гвардейская армия под командованием генерал-лейтенанта М. С. Шуμιлова. В рядах 7-й гвардейской армии, защищавшей широкую полосу фронта южнее Белгорода, сражались 72-й и 73-я гвардейские дивизии.

Противник сосредоточил на Курско-Воронежском направлении большое количество войск и боевой техники, намереваясь нанести главный удар 4-й танковой армией и другими крупными силами по линии оборона – Курск, а вспомогательный удар 3-м танковым корпусом и другими соединениями групп и армий «Кемпф» на населенный пункт Корочу[4, с.265].

Войска Воронежского фронта, как и Центрального, предупрежденные Главным командованием о готовившемся наступлении врага, на рассвете 5 июля провели артиллерийскую контрподготовку и нанесли врагу значительный ущерб в танках, артиллерии и людском составе. Это в известной степени дезорганизовало противника и ослабило его первые удары.

«Ровно в четыре часа утра началось, – писал впоследствии сотрудник газеты 72-й гвардейской стрелковой дивизии «Советский богатырь» М. Алексеев.– После долгой, мучительной и страшной для фронтовиков тишины где-то прошумела «катюша». В ту же секунду из тысячи стволов ударили наши пушки. За Донцом сразу потемнело. Это советские снаряды всех калибров обрушились на огневые позиции вражеских артиллеристов и минометчиков. Снаряды рвались также на переднем крае неприятеля, где скопились для наступления немецкие войска. Потом заговорила немецкая артиллерия, слившись с ревом наших орудий в один оглушающий, потрясающий землю и воздух гул» [1, с.258].

**Author α:** кандидат философских наук, доцент. Казахская академия спорта и туризма, Казахстан, г. Алматы.

**Author σ:** преподаватель. Педагогический колледж иностранных языков. Казахстан, г. Алматы.

Наступление в направлении главного удара Обоянь – Курск – гитлеровское командование начало утром 5 июля 1943 года. Геройски сражавшиеся соединения 6-й гвардейской армии оказывали стойкое сопротивление врагу, бросившему в бой большое количество танков, в том числе тяжелые танки типа «тигр». Бешеные атаки врага отбивались одна за другой. Однако противнику все же удалось продвинуться на отдельных узких участках фронта на несколько километров [3, с.242], а в полосе 7-й гвардейской армии на узком участке форсировать Северный Донец севернее Белгорода и образовать там небольшой плацдарм [7, с.109].

Сражение с все возрастающей силой продолжалось и в последующие дни. Ценой огромных потерь в живой силе и технике врагу удалось к 11 июля (т.е. за семь дней ожесточенных боев) продвинуться к Курску на участке фронта Новенькое – Кочетовка – Прохоровка до 40 км [3, с.243].

Доблестные советские бойцы в ожесточенных боях остановили наступление гитлеровских войск, нанеся им огромные потери [4, с.271].

Немецкое командование, перегруппировав свои войска, решило нанести удар мощными силами танков на узком участке фронта в направлении на Прохоровку, чтобы, прорвав оборону советских войск, развернуть наступление на Курск.

Под Прохоровкой оно сосредоточило крупные силы – большую часть соединений 4-й танковой армии (четыре танковых и одна пехотная дивизии) и оперативную группу «Кемпф» (три танковые и три пехотные дивизии) [4, с.272].

Главное советское командование, разгадав планы врага, сконцентрировало в районе Прохоровки крупные силы – 1-ю танковую, 6-ю и 7-ю гвардейские, а также переброшенные со Степного фронта 5-ю гвардейскую танковую и 5-ю гвардейскую общевойсковую армии. Боевые действия наземных войск поддерживались крупными силами авиации [3, с.244].

12 июля произошло наиболее крупное в истории войн встречное танковое сражение под Прохоровкой, отличавшееся стремительностью и большой напряженностью. Сокрушительный контрудар по танковым дивизиям врага нанесли 5-я гвардейская танковая армия (командующий – генерал-лейтенант П. А. Ротмистров) и 5-я гвардейская армия (командующий – генерал-лейтенант А. С. Жадов). В сражении в общей сложности участвовало свыше 1100 танков и самоходных орудий.

«Сражение длилось до позднего вечера, – писал в своих воспоминаниях главный маршал бронетанковых войск П. А. Ротмистров. – Сцепившись в один гигантский клубок, танки уже не могли разойтись. Лобовые атаки сопровождалась таранными ударами в борт, огневые поединками пушек и пулеметов. Земля стонала от разрывов снарядов и стального грохота.

Кругом горели танки и самоходные установки. Это было страшное, беспримерное танковое побоище» [11, с.52].

Одновременно со сражением на земле происходили непрерывные бои крупных сил авиации в воздухе. Летчики 2-й воздушной армии только за 12 июля совершили 1300 самолето-вылетов, нанося удары по воздушным силам и танкам гитлеровцев. Они одержали победу над авиацией противника [4, с.273].

В грандиозном танковом сражении под Прохоровкой враг был разбит и, понеся огромные потери в людском составе и боевой технике, в особенности в танках самоходных орудиях и авиации, был остановлен. Последние отчаянные попытки гитлеровского командования прорваться к Курску потерпели неудачу.

Остановимся более подробно на оборонительных боях, которые велись войсками 7-й гвардейской армии в частности ее 73-й гвардейской стрелковой дивизии.

Как указывалось, соединения 7-й гвардейской армии были расположены южнее 6-й гвардейской армии по линии Белгород – Волчанск. На ее правом фланге (Старый город – Нижний Ольшанец) находился 254 гвардейский корпус, в состав которого входила и 73-я гвардейская стрелковая дивизия, а на левом фланге (Нижний Ольшанец – Безлюдовка – 1-е Советское) – 24-й гвардейский корпус, включавший и 72-ю гвардейскую стрелковую дивизию. Дальше, к югу от 7-й гвардейской армии располагались соединения 57-й армии Юго-Западного фронта [8, с.76].

С 18 июля 1943 года 7-я гвардейская армия вошла в состав Степного фронта [2, ф. 341, оп.5312, д.269, л.3.].

Одновременно с боями на участке главного удара врага в направлении Обояни, закончившимися грандиозным танковым сражением под Прохоровкой, гитлеровское командование нанесло вспомогательный удар со стороны Белгорода на Корочу.

На рассвете 5 июля 3-й танковый корпус гитлеровцев, включавший три танковые дивизии, при поддержке трех пехотных дивизий атаковал правый фланг 7-й гвардейской армии. После ожесточенного боя крупным силам врага, наступавшим в направлении Беловская – Ястребово – Севрюково и дальше на северо-восток удалось прорвать оборону расположенной на левом фланге 25-го корпуса 78-й гвардейской стрелковой дивизии и, углубившись на 3-5 км, занять населенные пункты Дальние Пески, Нижний Ольшанец, Разумное. Советские бойцы оказывали героическое сопротивление врагу, отбивали его яростные атаки, но под давлением превосходящих сил противника вынуждены были отступить [2, ф.25 гв.ск, оп.247202, д.1, лл, 16–18].

На другой день противник вновь потеснил части 78-й гвардейской стрелковой дивизии и захватил



населенные пункты Генераловку и Крутой Лог [3, 2, ф.25 гв.ск, оп.247202, д.1, л.19].

При прорыве противником первой линии обороны корпуса на восточном берегу Северного Донца в бой с врагом 6 июля вступила (вместе с 30-й истребительной бригадой, 167-м и 262-м танковыми полками, а также и другими частями) 73-я гвардейская стрелковая дивизия под командованием полковника С.А. Козака<sup>1</sup>.

В результате контратаки, поддержанной танками 167-го танкового полка, дивизия отеснила гитлеровцев на южную окраину Генераловки и повела ожесточенные бои за удержание занятого рубежа. В боях против превосходящих сил врага советские бойцы и офицеры проявили замечательное мужество, стойкость, презрение к смерти.

«Немцы бросали на отдельные участки фронта по 200 – 300 танков, в том числе десятки «тигров», – говорится в документах по истории 73-й гвардейской стрелковой дивизии. Авиация пробивала им узкие проходы в минных полях, засыпая минированные полосы дождем мелких бомб. Танки медленно ползли вперед... Утром 6-го июля немцы начали наступление на позиции дивизии двумя группами: первая группа в 100 танков при поддержке двух полков пехоты пошла на 214 сп., и натолкнулась на батальон капитана Бельгина и вторая, состоявшая из 73 танков и до двух полков пехоты – на 209-й полк, где их встретили батальоны Минина и Малинина [2, ф.73,гв.сд.оп.1;д.2; л.122-123].

В статье «7-я гвардейская армия в оборонительном сражении на Курской дуге» бывший командующий 7-й гвардейской армией генерал-полковник М. С. Шумилов писал: «В течение 12 часов вражеская пехота при поддержке почти сотни танков неоднократно атаковала батальон гвардии капитана Бельгина. Немецкие танки, прорвавшись в глубину обороны батальона, поливали горячей смесью окопы бойцов. На окоп командира батальона навалился вражеский танк. Телефонная связь осталась целой, и капитан Бельгин продолжал управлять подразделениями из полуразрушенного окопа. До последнего патрона сражались бойцы и командиры, но не отступали. Вышли из строя командир батальона, его заместитель по политической части гвардии капитан Мирошниченко, командир роты лейтенант Ильясов.

Из 450 воинов остались в строю 90 человек. Но немцы не добились успеха. Потеряв 39 танков и до 500 убитых, они откатились на исходные позиции» [6, с.297-298].

<sup>1</sup> Козак Семен Антонович – 1902 года рождения, участник гражданской войны. Накануне Великой Отечественной войны преподавал тактику бронетанковых и механизированных войск Военной Академии им. М. В. Фрунзе, в начале войны работал в Министерстве Обороны. С октября 1942 года находился в Действующей армии.

Подвиг капитана А. А. Бельгина и его соратников является ярким примером беззаветной преданности Отчизне, беспредельной отваги и непреклонности. Он навсегда вошел в историю нашей Родины. «Среди многих имен героев, – отмечал М. С. Шумилов, – имя командира гвардейского батальона тов. Бельгина и его бойцов останется в нашей памяти как символ гвардейского мужества, достоинства и величайшего самопожертвования. Презируя смерть, гвардейцы Бельгина ни на шаг не отошли с занимаемого рубежа». [2, ф.73 гв.сд, оп.1, л.2, лл.125-126].

«Командир расчета станкового пулемета рядовой Джунусбеков, – говорится в документальных материалах по истории 73-й гвардейской стрелковой дивизии, – отбил все атаки вражеских автоматчиков. Прямым попаданием вражеский снаряд разбил дзот, в котором находился пулеметчик. Джунусбеков перебежал на новый рубеж и продолжал вести огонь. Много гитлеровцев уничтожил Джунусбеков в этом бою» [9, с.138].

В своих воспоминаниях бывший командир 73 й гвардейской стрелковой дивизии, а затем 25-го гвардейского стрелкового корпуса, Герой Советского Союза Г. Б. Сафиуллин писал: «После дополнительной артиллерийской и авиационной подготовки десяткам немецких танков удалось прорваться к траншеям батальона. Они вновь начали угрожать защитников обороны, вновь начали бомбить траншеи защитников Крутого Лога более чем шестьдесятую «Хеншелями». В неравном бою погиб капитан А. А. Бельгин. Командир роты автоматчиков капитан И. В. Ильясов принял на себя командование батальоном и в сложной обстановке продолжал руководить боем [9, с.139].

Родина высоко оценила героизм гвардейцев, А.А. Бельгину, И.В. Ильясову, С.П. Зорину и ряду других бойцов и офицеров была присвоено высокое звание Героя Советского Союза. Многие бойцы и командиры были награждены боевыми орденами и медалями.

Замечательные примеры доблести и героизма показали и другие воины 73-й гвардейской стрелковой дивизии.

Так, гвардейцы Горбун и Кисленко, подпустив вплотную пять немецких танков, стрелявших на ходу, забросали их гранатами и бутылками с горячей смесью. Три танка были подбиты, остальные два отошли на исходные позиции [2, ф.78 гв.сд, си.1, д.2, л.128].

Героическая оборона советских войск свела на нет наступательные планы врага. «Противник, – говорится в документах по истории 25-го корпуса, – понес колоссальные потери в живой силе и технике, 10.7.43 г. снизил активность наступательных действий и отдельными ударными группами продолжал безуспешные попытки пробиться на северо-восток. Не имея успеха в дальнейшем продвижении, 12.7.43 г. противник перешел к обороне, продолжая на отдельных

участках фронта вести наступательные бои» [2, ф.25 гв.ск, оп. 247202, д.1, л.24].

Незначительное продвижение вперед гитлеровских войск серьезно не повлияло на общее положение на фронте. Резервы врага таяли. 16 июля войска противника вынуждены были отойти на занимаемые ранее рубежи. Приближался переходный момент в ходе сражения.

Операция «Цитадель», на которую гитлеровское командование возлагало такие большие надежды, закончилась полным провалом. Лучшие соединения, которые фашистская Германия сосредоточила для наступления на курской дуге, были разгромлены Советской Армией.

Советская Армия, проявившая огромную стойкость в оборонительных боях, опиравшаяся на всенародную поддержку советских людей и хорошо организованный тыл, выполняя стратегические планы своего Верховного Главнокомандования, готовилась к мощному контрнаступлению на Орловском и Белгородско-Харьковском направлениях.

Славные страницы в историю боевых действий советских войск Центрального и Воронежского фронтов вписали сформированная в Алма-Ате 73-я гвардейские стрелковая дивизия, а также войны - казахстанцы, находившиеся в других соединениях и частях. Советские бойцы мужественно встретили наступление врага и в завязавшихся напряженных оборонительных боях проявили большую стойкость, выдержку и неослабную волю к победе. Они мужественно защищали каждую пядь родной земли, нанося врагу большие потери в живой силе и технике.

Характерным были массовый героизм, высокий уровень сознательности бойцов, правильное использование ими боевой техники.

*Участие казахстанских соединений в контрнаступлении на Белгородско-Харьковском направлении.* 3 августа 1943 года началось контрнаступление войск Воронежского и Степного фронтов на Белгородско-Харьковском направлении. В рядах 7-й гвардейской армии (командующий – генерал-лейтенант М. С. Шумилов), включенной в состав войск Степного фронта, по-прежнему находились сформированные в Казахстане 72-я гвардейская (командир – генерал-майор А. И. Лосев) и 73-я гвардейская (командир – полковник С. А. Козак) стрелковые дивизии. Первая, входила в состав 24-го гвардейского (командир – генерал-майор Н. И. Васильев), а вторая – в состав 25-го гвардейского (командир – генерал-майор Г. В. Сафиуллин) стрелковых корпусов.

Действуя на левом крыле Степного фронта, 7-я гвардейская армия должна была прорвать оборону противника на Северном Донце и совместно с находившейся севернее ее 69-й армией освободить Белгород и затем развить наступление в юго-западном

направлении в сторону Харькова [2, ф.73 гв.сд, оп.1, д.2, лл. 139 – 140].

Еще накануне контрнаступления развернулись бои на участке фронта, который занимали части 72-й и 73-й гвардейских стрелковых дивизий. 25 – 27 июля 229-й, а вслед за ним и другие полки 72-й дивизии форсировали Северный Донец и образовали на его западном берегу плацдарм в районе населенного пункта Нижний Ольшанец.

С начавшим контратаками противником завязались ожесточенные бои, переходившие порой в рукопашные схватки. Советские воины и в этих боях показали бесстрашие и стойкость.

«С 28 июля 43 года, – говорится в формуляре 72-й гвардейской стрелковой дивизии, – она вела упорные бои с оказавшим сильное сопротивление противником, участвуя в ликвидации Белгородско-Харьковского плацдарма противника, и вышла на западную опушку рощи севернее Топлинки, тем самым обеспечив плацдарм для главных сил 7-й гвардейской армии, где и закрепилась» [5, с.307].

В первых числах августа 1943 года части 73-й Сталинградской гвардейской стрелковой дивизии в районе Нижнего Ольшанца также форсировали Северный Донец, сменив части 72-й гвардейской дивизии и заняли на западном берегу реки плацдарм для развертывания дальнейших наступательных операций [2, ф. 73гв.сд, оп.95883, д.10, л.49]. Противник усиленными контратаками снова пытался ликвидировать плацдарм и отбросить советские войска на восточный берег реки. Бой в ряде случаев переходил в рукопашные схватки, которые чередовались с артиллерийским обстрелом и бомбежкой с воздуха.

В историческом очерке дивизии отмечается, что только в течение 5–6 августа части дивизии отбили 20 ожесточенных контратак гитлеровцев. «Особо отличились в боях на западном берегу Донца заместитель командира батальона 211-го стрелкового полка гвардии капитан Лихачев. Он заменил убитого командира батальона Рызаева, поднял бойцов и отразил контратаку немцев.

К началу общего контрнаступления советских войск на Белгородско-Харьковском направлении другие соединения 7-й гвардейской армии освободили от гитлеровских войск захваченные ими во время июльского наступления районы на восточном берегу Северного Донца, в том числе населенные пункты Ястребово, Разумное, Дорогобужино, Крутой Лог и др. Было восстановлено то положение, которое советские войска занимали до 5 июля 1943 года.

Отчаянные попытки немецкого командования отбросить советские войска на восточный берег Северного Донца закончились неудачей.

«Таким образом, – отмечается в кратком военно-историческом очерке о боевом пути 7-й гвардейской армии, – войска 7-й гвардейской армии успешно выполнили задачу по прикрытию левого фланга



Воронежского фронта на направлении Белгород – Короча. Измотав врага в упорных оборонительных боях и сохранив свою живую силу и технику, они сами перешли в наступление, очистили от фашистов восточный берег Сев. Донца и создали благоприятные условия для дальнейшего продвижения вперед» [8, с.90].

С утра 4 августа, указывается в этом очерке, 25-й гвардейский стрелковый корпус перешел с плацдармов в наступление и, сломив сопротивление противника, завязал бои за населенный пункт Топлинка [8, с.93].

Успешно преодолевая оборонительные линии противника, советские войска наступали на Белгород с севера и с юга и одновременно перерезали железнодорожную линию и шоссейную дорогу, связывавшие Белгород с одним из крупнейших экономических, политических и культурных центров Советской Украины – Харьковом.

Выполняя план, разработанный Советским Верховным Главнокомандованием, соединения 69-й армии с севера и 7-й гвардейской армии с юга подошли вплотную к Белгороду и завязали бои в его окрестностях, а затем на улицах самого города. 5 августа остатки разгромленных гитлеровских войск были вынуждены поспешно отступить в западном направлении [4, с.288].

«И вот 5 августа, – говорится в военно-историческом очерке, – части 111-й стрелковой дивизии<sup>2</sup> ворвались в город Белгород и завязали уличные бои. В это же время 89-я гвардейская и 305-я стрелковые дивизии 69-й армии очищали от гитлеровцев северную часть города» [8, с.93].

В своих воспоминаниях Г. Б. Сафиуллин подробно рассказывает о боях советских войск 25-го гвардейского корпуса, в том числе 73-й гвардейской стрелковой дивизии:

«Начался штурм Белгорода. Противник не сдавался. 4 августа вражеские бомбардировщики 23 раза бомбили боевые порядки 73-й гвардейской дивизии, совершив более трехсот самолето-вылетов. Гитлеровцы переходили в контратаки.

5 августа части корпуса во взаимодействии с другими соединениями Степного фронта, наступавшими с севера и северо-востока, окружили город разгромили его гарнизон и к полудню полностью освободили Белгород. В этих боях особо отличились воины 15-й и 73-й гвардейских дивизий. ... Советское правительство высоко оценило боевые заслуги воинов корпуса в боях под Белгородом [10, с.141].

Задача дальнейшего развертывания стратегического наступления, поставленная Верховным Главнокомандованием, стояла и перед советскими армиями, сражавшимися на южном фланге Бурской дуги. Нужно было в кратчайший срок освободить

левобережную Украину, форсировать Днепр, создать условия для освобождения правобережной и южной Украины.

После освобождения Белгорода советские войска стремительно продвигались на Харьковском направлении [2, ф.7гв.армии, оп.5337, д.104, л.114]. Крупнейший промышленный и культурный центр с населением около 1млн. человек, важный железнодорожный узел Харьков имел и большое военно-стратегическое значение. Германское командование делало отчаянные усилия для удержания города.

Советские войска Воронежского фронта 7 августа освободили город и железнодорожную станцию Богодухов, находившийся северо-западнее Харькова, а 11 августа пересекли железнодорожную линию Харьков – Полтава.

Войска 7-й гвардейской и 69-й армий Степного фронта наступали на харьковскую группу гитлеровских войск с севера и востока и 17 августа начали бои в предместьях города. 57-я армия Степного фронта, освободив г. Чугуев, теснила гитлеровские войска, находившиеся в районе Харькова, с востока и юго-востока [4, с.290].

Попытки германского командования нанести советским войскам контрудар в районе Богодухова потерпели неудачу. Стремительное наступление на Харьков продолжалось [4, с.291]. В нем активно участвовали 72-я и 73-я гвардейские дивизии.

В документах 25-го гвардейского стрелкового корпуса, в состав которого входила и 73-я гвардейская стрелковая дивизия, рассказывается: «Развивая успех, корпус стремительным натиском сломил упорное сопротивление противника и в течение 12 суток день и ночь преследовал поспешно отходящие его части, продвинувшись вперед на юго-запад на 70 километров, заняв при этом крупные настенные пункты Топлинка, Пуляевка, Зиборовка, Нечаевка, Терновая. Веселое, Циркуны и др.

Подойдя непосредственно к городу Харькову, корпус с 15. 8. 43 года встретил ожесточенное сопротивление противника, стремящегося удержать любой ценой Харьков и, особенно, сильно укрепленный пункт немцев – Харьковский тракторный завод.

За овладение заводом части корпуса вели напряженные бои с 16 по 21. 8. 43 г. В 12 часов дня наши войска вошли на Харьковский тракторный завод» [2, ф. 25 гв.ск, оп.247202, д.1, лл.29–30].

На подступах к Харькову, как и на Белгородском направлении, части 73-й Сталинградской гвардейской стрелковой дивизии, части дивизии с беспримерным упорством и решительностью отбивали ожесточенные и многочисленные вражеские контратаки (за день от 4 до 11), уничтожали живую силу и технику врага.

В этих районах части соединения вели в разное время бои с девятью немецкими дивизиями – семью

<sup>2</sup> 111-я стрелковая дивизия входила в состав 49-го стрелкового корпуса 7-й гвардейской армии.

пехотными и двумя танковыми. С 5 июля по 30 август было подбито и уничтожено 170 танков, 29 орудий (том числе 8 самоходных), 25 минометов, 89 пулеметов. Были взяты в плен 136 солдат и один офицер противника [2. ф.5337, оп.7, д.104, л.180].

За время боев на Белгородском и Харьковском на правлениях было награждено орденами и медалями 2171 солдат и офицеров [2. ф.5337, оп.7, д.104. л. 183]. 23 августа 1943 Харьков был полностью освобождён.

Очень важны были разведывательные данные о противнике, которые летчики сообщали советскому командованию. Большую поддержку получали наземные войска от летчиков во время форсирования Днепра. Как отмечалось в формуляре 992-го авиаполка: «Полк бомбардировочными ударами по опорным пунктам обеспечивал нашим наземным войскам форсирование р. Днепра, захват и удержание плацдарма на правом берегу Днепра, необходимого для дальнейшего наступления. В этот период интенсивность боевой работы полка доходила до 172 боевых вылетов в ночь [2. ф. 992 авиаполка, оп. 663436, д.3, л.5].

В битве под Курском советские войска разгромили 30 немецких дивизий, в том числе 7 танковых. Даже по преуменьшенным данным, общие потери немецко-фашистских войск составили убитыми, тяжелоранеными и пропавшими без вести более 500 тысяч солдат и офицеров, до 1,5 тысячи танков, орудий и более 3,7 тысячи самолетов.

Вслед за разгромом немецко-фашистских войск в битве под Курском развернулось общее стремительное наступление Советской Армии на фронте до двух тысяч километров.

Итак, отметим, что планы гитлеровского командования – организовано отвести свои войска к линии Днепр и его притоки, на так называемый «Восточный вал» – были сорваны Советской Армией. Под ударами советских воинов, под угрозой окружения и полного уничтожения они откатывались на запад. Исход войны был очевиден.

### Список Литературы

1. Алексеев М. Незабываемое. «На огненной дуге». Воспоминания и очерки. М., 1963.
2. Архив МО СССР.
3. Великая Отечественная война Советского Союза 1941- 1945. Краткая история. М., 1967.
4. История Великой Отечественной войны Советского Союза 1941 – 1945». Т. 3. М., 1961.
5. Казахстан в период Великой Отечественной войны Советского Союза. 1941 – 1945. //Сб., документов и материалов. Т. 1. А.,1964.
6. Курская битва. М., 1970.
7. Москаленко К. Воронежский фронт в Курской битве. //Курская битва. М., 1970.
8. От Волги до Праги. - М., 1966.
9. Сафиуллин Г. На Белгородском направлении. Сборник «По путям-дорогам фронтовым. А., 1965.

10. По путям-дорогам фронтовым. А., 1965.

11. Ротмистров. Танковое сражение 12 июля. «На огненной дуге». Воспоминания и очерки. М., 1963.



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ARCHAEOLOGY & ANTHROPOLOGY  
Volume 19 Issue 2 Version 1.0 Year 2019  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

# The Crisis of Spirituality in the Late Middle Ages: From the Twelfth Century to the Protestant Reformation; with an Emphasis on the *Reformatio Sigismundi* (1439)

By Albrecht Classen  
*The University of Arizona*

**Abstract-** The Protestant Reformation was not, as previous scholars have already pointed out numerous times, a sudden and unexpected development. Instead, it represented the outcome of a long-term paradigm shift. This paper examines the larger literary framework and then focuses on one of the crucial texts from the late Middle Ages where most of the ideas as formulated by Luther in 1517 and later were already expressed in more or less the same way. The loss of spirituality is commonly identified as one of the central concerns, both already in the high Middle Ages and here in the *Reformatio Sigismundi*.

*GJHSS-D Classification: FOR Code: 430199*



*Strictly as per the compliance and regulations of:*





# The Crisis of Spirituality in the Late Middle Ages: From the Twelfth Century to the Protestant Reformation; with an Emphasis on the *Reformatio Sigismundi* (1439)

Albrecht Classen

**Abstract-** The Protestant Reformation was not, as previous scholars have already pointed out numerous times, a sudden and unexpected development. Instead, it represented the outcome of a long-term paradigm shift. This paper examines the larger literary framework and then focuses on one of the crucial texts from the late Middle Ages where most of the ideas as formulated by Luther in 1517 and later were already expressed in more or less the same way. The loss of spirituality is commonly identified as one of the central concerns, both already in the high Middle Ages and here in the *Reformatio Sigismundi*.

## I. THE REFORM BEFORE THE REFORMATION

As both medievalists and early modernists have long recognized, the Protestant Reformation was only the final culmination point in a process the beginning of which can be traced back even several hundreds of years, at least to the high Middle Ages. What happened in 1517 was not at all an unforeseen explosion which no one would have expected. Martin Luther was not the first, and also not the last to endeavor to introduce reform, to change the Orthodox Church in its corrupt shape and to break open the encrusted structure, to return to the origins of Christianity, and to reinvigorate the ethical and moral foundation of the Christian religion according to the original teachings. His protests against the institution of indulgence letters, against the cult of saints, and his questioning of the priestly authority in all spiritual matters were formulated in a striking, but certainly not innovative fashion.<sup>1</sup>

Author: The University of Arizona. e-mail: [aclassen@email.arizona.edu](mailto:aclassen@email.arizona.edu)

<sup>1</sup> See, for instance, the contributions to *The Reformation World*, ed. Andrew Pettegree (London and New York: Routledge, 2000); the contributors to *A Companion to the Reformation World*, ed. R. Po-chia Hsia. Blackwell Companions to European History (Malden, MA, Oxford, and Carlton, Victoria, Australia: Blackwell, 2006), focus more on the Reformation itself and the subsequent developments. By contrast, more recent research has paid considerable attention especially to local attempts to achieve reform before the Reformation; see, for instance, Jörg Bölling, *Reform vor der Reformation: Augustiner-Chorherrenstiftsgründungen an Marienwallfahrtsorten durch die Windesheimer Kongregation*. Vita regularis / Abhandlungen, 61 (Berlin and Münster: LIT, 2014); *Thüringische Klöster und Stifte in vor- und frühreformatorischer Zeit*, ed. Enno Bünz, Werner Greiling, and Uwe

We only need to think of John Wycliffe (ca. 1320–1384)<sup>2</sup> and John Hus (1369–1415),<sup>3</sup> or, taking an even more historical perspective, of the Cathars/Albigensians, the Beguines, the mystics, and countless individual critics already in the twelfth and thirteenth centuries challenging the Church and its claim on absolute authority with regards to being the exclusive intermediary to and with God and hence on being privileged to enjoy absolute political power (Peter Abelard, Walther von der Vogelweide, Peter Waldo, countless so-called heretics, etc.).<sup>4</sup> The events surrounding the years from 1517 onwards, involving much legal and theological wrangling, extensive media outreach, intensive writing and publications, and a whole lot of propaganda activities from both sides,

Schirmer. Quellen und Forschungen zu Thüringen im Zeitalter der Reformation, 6 (Cologne, Weimar, and Vienna: Böhlau, 2017); *Reformen vor der Reformation: Sankt Ulrich und Afra und der monastisch-urbane Umkreis im 15. Jahrhundert*, ed. Gisela Drossbach and Klaus Wolf. Studia Augustana, 18 (Berlin and Boston: Walter de Gruyter, 2018).

<sup>2</sup> See, for instance, Walter Rügert, *John Wyclif, Jan Hus, Martin Luther: Wegbereiter der Reformation* (Constance: Südverlag, 2017); *De scientia dei: John Wyclif*, ed. Luigi Campi. Auctores Britannici medii aevi, 30 (Oxford: Oxford University Press, 2017); *Europe after Wyclif*, ed. J. Patrick Hornbeck II and Michael Van Dussen. Fordham Series in Medieval Studies (New York: Fordham University Press, 2017).

<sup>3</sup> Thomas A. Fudge, *Jan Hus Between Time and Eternity: Reconsidering Medieval Heresy* (Lanham, Boulder, et al.: Lexington Books, 2016).

<sup>4</sup> Martina Hartmann, *Humanismus und Kirchenkritik: Matthias Flacius Illyricus als Erforscher des Mittelalters* (Stuttgart: Thorbecke, 2001); Wolfgang Frenz, *Ketzer: religiöse Opposition im europäischen Mittelalter* (Stegen/Ammersee: Druffel und Vowinkel, 2004); *Die Kirchenkritik der Mystiker – Prophetie aus Gotteserfahrung*, ed. Mariano Delgado. Studien zur christlichen Religions- und Kulturgeschichte, 2 (Fribourg, Switzerland: Academic Press, 2004); Franz Josef Schweitzer, *Meister Eckhart und der Laie: ein antihierarchischer Dialog des 14. Jahrhunderts aus den Niederlanden*. Akademie-Geschichte, 1 (Berlin: Akademie-Verlag, 2009); Michael Van Dussen and Pavel Soukup, *Religious Controversy in Europe, 1378–1536: Textual Transmission and Networks of Readership*. Medieval Church Studies, 27 (Turnhout: Brepols, 2013); Manfred Lütz, together with Arnold Angenendt, *Der Skandal der Skandale: die geheime Geschichte des Christentums* (Freiburg, Basel, and Vienna: Herder, 2018). See now also Nelly Ficzel, *Der Papst als Antichrist: Kirchenkritik und Apokalyptik im 13. und frühen 14. Jahrhundert*. Studies in Medieval and Reformation Traditions, 214 (Leiden and Boston: Brill, 2019). Literature on this topic is actually legion.

created the critical mass that ultimately led to the 'revolution,' that is, to a fundamental paradigm shift, creating a new world in which at first there were suddenly two Churches (Catholic and Lutheran), but soon enough also a world in which religious groups proliferated rapidly and fought against each other, with the Orthodox factions acrimoniously embattled against liberal sects, free spirits against authoritarian groups, etc. (Lutherans vs. Calvinists and Zwinglians, Schwenkfelders, Hutterites, Mennonites, Amish, etc.).

Frustration existed everywhere, and subsequent wars (Schmalkaldic War, The Thirty Years' War) terribly settled scores with a terrible toll of blood on all sides.<sup>5</sup> This paper will take us back to the late fourteenth and the fifteenth centuries in order to trace the public discourse focused on the downfall of the Church and the loss of spirituality as a foundation for the imminent Protestant reformation.

However, the intention of this paper cannot be, of course, to bring to light the multitude of voices raised everywhere both attacking the old Church and defending it. Much scholarly ink has already been spilled on those issues, and I do not want to carry the proverbial coals to Newcastle. More relevant and insightful promises to be to focus on a highly influential text in which the fundamental criticism against the Church came most clearly to the fore well before Luther, summarizing the broader chorus and driving it forward by emphasizing the spiritual crisis affecting every aspect of life in the late Middle Ages, and thus also the Church. Instead, after an examination of ever-growing anti-clericalism since the twelfth century, I will turn to the *Reformatio Sigismundi* (*Reformacion keyser Sigmunds*) which was closely associated with the Conciliar movement, and thus mirrored the widespread discomfort with and anger about the general malaise. The intention here is to combine the analysis of the theological with the literary arguments that together contributed fundamentally to the transformation of the late Middle Ages. As we will observe, the *Reformatio* digested much of the public discourse and assumed central position for the subsequent decades leading up to the Protestant Reformation. The author obviously picked up much of the older discourse directed against the Church and reformulated it in such a way that his treatise became a rallying cry of enormous impact, ultimately leading to Luther's own accomplishments.

## II. THE LATE MEDIEVAL PARADIGM SHIFT

Paradigm shifts have always presented the most intriguing situations both for historians of many

different backgrounds and for scholars working in the field of mental history, which includes the history of literature, religion, art history, social, technological, and economic conditions, the history of emotions, and the history of everyday life. The profound changes leading to such a shift might be determined by external, material, or technical challenges, such as in the case of the invention of the printing press, or they might be the result of a deep crisis in spirituality, which this paper will address through the study of several selected literary and religious documents. It might be an idle question of what came first, the significant changes in the external economic, political, military, and technological conditions (including corruption, the disruption of the exchange system supporting feudalism within a Christian universe, or maybe even climatic changes), or the transformation of the broader mindset leading to new questions, critical approaches to traditional structures, or the discovery of old or new truths. There were countless factors contributing to the evolution from the high to the late Middle Ages, and then to the age of Reformation, but at one point, certainly around or shortly after 1500, a fundamental shift in the global world view emerged, whether we accept the narrow or the more global concept of a paradigm shift as developed by Thomas Kuhn, above all.<sup>6</sup>

While previous research has focused primarily on the various theological and political debates, which often involved the question regarding alleged heresy as perceived by the authorities,<sup>7</sup> my purpose at first is to examine more thoroughly the spiritual crisis as perceived by a number of late medieval poets and

<sup>6</sup> Paul Hoyningen-Huene, "Paradigma/Paradigmenwechsel," *Lexikon der Geisteswissenschaften: Sachbegriffe – Disziplinen – Personen*, ed. Helmut Reinalter and Peter J. Brenner (Vienna, Cologne, and Weimar: Böhlau, 2011), 602–09. The theoretical concept has been heatedly discussed in many different scholarly disciplines and continues to plague the academic discourse in many corners; see, for instance, *Reframing the Renaissance: Visual Culture in Europe and Latin America 1450–1650*, ed. with and intro. by Claire Farago (New Haven, CT, and London: Yale University Press, 1995); *Geschichtswissenschaft und "performative turn": Ritual, Inszenierung und Performanz vom Mittelalter bis zur Neuzeit*, ed. Jürgen Martschukat. Norm und Struktur, 19 (Cologne, Weimar, and Vienna: Böhlau, 2003). For the field of early modern literature, see, for instance, Stefan Seeber, *Diesseits der Epochenschwelle: Der Roman als vormoderne Gattung in der deutschen Literatur* (Göttingen: V& R unipress, 2017). For more historical-theoretical reflections, see *Crisis in the Later Middle Ages: Beyond the Postan-Duby Paradigm*, ed. John Drendel. The Medieval Countryside, 13 (Turnhout: Brepols, 2015). As to the concept of paradigm shift, as discussed by Robert Merton and then Thomas Kuhn, among others, see Thomas Willard, "Goddess and Guide or Treasury and Machine?: Seventeenth-Century Debate about the Role of Nature," *Paradigm Shifts During the Global Middle Ages and Renaissance* (see note 5).

<sup>7</sup> See the contributions to *Heresy and the Making of European Culture: Medieval and Modern Perspectives*, ed. Andrew P. Roach and James R. Simpson (Farnham, Surrey, and Burlington, VT: Ashgate, 2013); cf. also Michael D. Barbezat, *Burning Bodies: Communities, Eschatology, and the Punishment of Heresy in the Middle Ages* (Ithaca, NY, and London: Cornell University Press, 2018).

<sup>5</sup> I have explored the global consequences most recently in the Introduction, "Epochs, Paradigm Shifts, the Middle Ages, and the Early Modern Age: Where are we Situated Today?," *Paradigm Shifts During the Global Middle Ages and Renaissance*, ed. author. Arizona Studies in the Middle Ages and the Renaissance, # (Turnhout: Brepols, forthcoming).

chroniclers who contributed to the establishment and growth of a discourse in the Foucauldian sense.<sup>8</sup> Even though the Catholic Church managed to hold on to its power for a very long time despite massive internal conflicts and problems, most poignantly expressed by the Schism between 1378 and 1417, it became increasingly evident that this facade was losing its strength and was about to collapse because of the deep dissatisfaction among people about the religious conditions.<sup>9</sup>

### III. CRISIS

Every crisis indicates that a structure, an institution, or an organization, in physical or emotional terms, is losing its foundation. Crisis can emerge within an individual, a social group, a community, a region, a territory, a country, a continent, or even within the entire world. The term 'crisis' indicates that a fundamental principle is no longer fully at work, that the basic building blocks of an entity are no longer properly available or have been lost. There is the danger of imminent collapse, whether this will occur rapidly and devastatingly, such as in nature, if we consider an avalanche, the outbreak of a volcano, or a tsunami, or whether it is the slow but steady erosion of a human relationship, of a sense of identity, of belonging, or the loss of an intellectual and spiritual framework. The crisis in material terms, at least within human society, is commonly preceded by a crisis in spiritual or ideological terms, and once both crises have reached critical mass, the entire building, to use a metaphor, comes crumbling down.

The *OED* offers the following definitions for crisis: "A vitally important or decisive stage in the progress of anything; a turning-point; also, a state of affairs in which a decisive change for better or worse is imminent; now applied esp. to times of difficulty, insecurity, and suspense in politics or commerce," or: "The point in the progress of a disease when an important development or change takes place which is

decisive of recovery or death; the turning-point of a disease for better or worse; also applied to any marked or sudden variation occurring in the progress of a disease and to the phenomena accompanying it."<sup>10</sup> The word 'crisis' can be found in a flood of scholarly and popular literature and reflects on many different phenomena, all of which, however, have one feature in common: the realization that an old entity is no longer sustainable and is in the process of giving way to something new, which is taking place in a destructive, and perhaps then also constructive way.

Virtually every academic discipline has used that word of crisis, whether historians, economic historians, medical or social researchers, or mathematicians, chemists, or sociologists. Every crisis results either into a revolution, a war or at least into some kind of conflict, whether this proves to be progress or a cataclysm. Without a crisis, we might say, there cannot be reform or a revolution, so advancement ironically depends heavily on crisis, or it is the result of it. For us as pre-modernists, there is nothing more valuable but to study past crises because they illustrate in a very poignant fashion how and why things went wrong, why people behaved in a certain way, and what the outcome of that crisis was, which all can be read in analogy to our own conditions today.<sup>11</sup>

### IV. MEDIEVAL ANTI-CLERICALISM

One of the central points of criticism against the (Catholic) Church, and this already since the thirteenth century, was aimed at the rise of an overbearingly strong hierarchy of the political structure and the loss of spiritual purity among the clergy due to a constant growth of materiality. The chorus of poetic and didactic voices addressing the widening discrepancy between the public claims by the clergy and the reality of their actual lives intensified throughout the centuries, as reflected by the vast corpus of texts dealing with anti-clericalism.<sup>12</sup> Many of the poems contained in the

<sup>8</sup> As to the generally perceived crisis in the late Middle Ages, see Ernst Schubert, *Einführung in die Grundprobleme der deutschen Geschichte im Spätmittelalter*. Grundprobleme der deutschen Geschichte (Darmstadt: Wissenschaftliche Buchgesellschaft, 1992); G. Bois, "Discussion: On the Crisis of the Late Middle Ages," *Medieval History Journal* 1.2 (1998): 311–21; Werner Rösener, "The Crisis of the Late Middle Ages in New Perspective," *Vierteljahrschrift für Sozial- und Wirtschaftsgeschichte* 99.2 (2012): 189–208, focuses primarily on ecocritical problems. The research on this topic is truly legion.

<sup>9</sup> For older research, see *The Dawn of the Reformation in Europe* (London: T. Nelson and Sons, 1854); James Mackinnon, *The Origins of the Reformation* (London, New York, and Toronto: Longmans, Green and Co, 1939); Alister E. McGrath, *The Intellectual Origins of the European Reformation* (Oxford and New York: Blackwell, 1987); W. E. Winterhager, "Ablasskritik als Indikator historischen Wandels vor 1517: Ein Beitrag zu Voraussetzungen und Einordnungen der Reformation," *Archiv für Reformationsgeschichte* 90 (1999): 6–71; C Scott Dixon, "Luther's Ninety-Five Theses and the Origins of the Reformation Narrative," *The English Historical Review* 132 (556) (2017): 533–69.

<sup>10</sup> *Oxford English Dictionary*, <http://www.oed.com/view/Entry/44539?redirectedFrom=crisis&> (last accessed on Jan. 17, 2019).

<sup>11</sup> See, for instance, Gerard Delanty, *The European Heritage: A Critical Re-Interpretation* (Milton Park, Abingdon, Oxon, and New York: Routledge, 2018).

<sup>12</sup> José Mariano Sánchez, *Anticlericalism: A Brief History* (Notre Dame, IN, and London: University of Notre Dame Press, 1972); Wendy Scase, *Piers Plowman and the New Anticlericalism*. Cambridge Studies in Medieval Literature (Cambridge and New York: Cambridge University Press, 1989); *Anticlericalism in Late Medieval And Early Modern Europe*, ed. Peter A. Dykema, and Heiko A. Oberman. Studies in Medieval and Reformation Thought, LI (Leiden, New York, and Cologne: Brill, 1993); Hans-Jürgen Goertz, *Antiklerikalismus und Reformation: sozialgeschichtliche Untersuchungen*. Kleine Vandenhoeck-Reihe, 1571 (Göttingen: Vandenhoeck & Ruprecht, 1995); Geoffrey Dipple, *Antifraternalism and Anticlericalism in the German Reformation: Johann Eberlin von Günzburg and the Campaign Against the Friars*. St Andrews Studies in Reformation History (Aldershot, England, and Brookfield, VT: Scholar Press, 1996); Birgit Beine, *Der Wolf in der Kutte: Geistliche in den Mären des deutschen*



collection *Carmina Burana* (ca. 1220/1230) mirror this deep distrust of and frustration with the Church at that time.<sup>13</sup> The poet of “Licet Eger cum egrotis” (no. 8), probably Walter of Châtillon,<sup>14</sup> does not hold back in his explicit charge that the clergy has lost its ideals, that Christ’s bride, Christianity, has become corrupt (“sponsa Christi fit mercalis,” 3, 3), that the altars and the Eucharist are being sold to the highest bidder (3, 5–8), and that greed and lust for monetary gains have taken over the clergy (4). No one leads a pure life (8, 1), the wall protecting chastity has collapsed (8, 2). Those who want to assume the post of a bishop would spend much money to secure that appointment (8, 7–8).<sup>15</sup> Many other poets, such as Walther von der Vogelweide, subsequently followed suit, and sharp criticism of the church and its clergy became a trope of virtually all satirical literature, whether we think of Boccaccio’s *Decameron* (ca. 1350), Geoffrey Chaucer’s *Canterbury Tales* (ca. 1400), or Heinrich Kaufringer’s verse narratives (ca. 1400). Laughter about the hypocrisy determining the Church peeled throughout the centuries, and the members of the monasteries (male and female) were particularly targeted for their presumed pretentiousness to lead a holy life.

Critical mass, however, was not reached until the end of the Middle Ages, although the critical discourse continued well beyond the early sixteenth century and the establishment of the Protestant Church.<sup>16</sup> Significantly, once the Reformation had

actually taken place, the tradition of medieval protests against the Orthodox Church continued to play a significant role, particularly in the subsequent discourse on the direction the Reformation was to take in the future. As Joanna Miles now confirms, engaging with the medieval past was relevant for the Protestants “to establish continuity with the English past . . . to connect to their Englishness and establish themselves not as adherents to a foreign ‘heretical’ influence, of Luther or Calvin, but as heirs to a well-established English tradition of religious reform, of Wycliffe.”<sup>17</sup>

One of the most powerful literary expressions of this global criticism against the moral, ethical, and spiritual decline within the Church and society at large, at least within the English-language area, can be found in William Langland’s famous *Piers Plowman* (composed in various stages between the mid-1360s and the mid-1380s). Here the author also targets the increasing role which money plays in all of society, closely connected with the failure of ethics, because falsehood enters the stage in that process. The Seven Deadly Sins gain strong prominence in the second dream, but when the dreamer later seeks help from the allegorical figures of Thought, Intelligence, Study, Learning, and Scripture, he is only befuddled and lost in the scholastic argumentation. Instead, Fidelity, Nature, Imagination, and Patience help him find his way back to himself, that is, to Faith, Hope, and Charity. Nevertheless, at the end, the Harrowing of Hell takes place, and in that process, many evil souls are released, including a corrupt and fraudulent friar, who causes a major disruption within the Church once again. Despite a major effort by Conscience to summon help from Learning and Contrition, the collapse is near. Conscience then sets out to find Piers the Plowman in the hope that he would “put down Pride” (Step XX, 383). She also realizes the great need “to find work for friars who flatter out of need / And no longer know me” (Step XX, 384), but the entire allegorical narrative concludes with desperation because divine Grace is absent.<sup>18</sup>

*Mittelalters*. Braunschweiger Beiträge zur deutschen Sprache und Literatur, 2, Bielefeld: Verlag für Regionalgeschichte, 1999); *L’anticléricalisme en France méridionale: (fin XIIe-début XIVe siècle)*. Cahiers de Fanjeaux, 38 (Toulouse: Ed. Privat, 2003).

<sup>13</sup>*Carmina Burana*. Mit Benutzung der Vorarbeiten Wilhelm Meyers kritisch herausgegeben von Alfons Hilka und Otto Schumann. 2 vols. (Heidelberg: Carl Winter’s Universitätsbuchhandlung, 1930); *Carmina Burana*. Texte und Übersetzungen. Mit den Miniaturen aus der Handschrift und einem Aufsatz von Peter und Dorothee Diemer. Herausgegeben von Benedikt Korad Vollmann. Bibliothek des Mittelalters, 13 (Frankfurt a. M.: Deutscher Klassiker Verlag, 1987). For a most recent edition along with an English translation, see now *Carmina Burana*, ed. and trans. David A. Traill. Dumbarton Oaks Medieval Library, 48–49 (Cambridge, MA: Harvard University Press, 2017). For a study of the satirical songs, see Albrecht Classen, “The *Carmina Burana*: a Mirror of Latin and Vernacular Literary Traditions from a Cultural-Historical Perspective: Transgression is the Name of the Game,” *Neophilologus*, 94 (2010): 477–97.

<sup>14</sup>This song is also contained in the famous *Cambridge Songs* as no. 14 (Cambridge, University Library, MS Ff. I 17[1]); see *The Later Cambridge Songs: An English Song Collection of the Twelfth Century*, ed. and with an intro. by John Stevens (Oxford: Oxford University Press, 2005), 34. For Walter, see Walter of Châtillon, *The Shorter Poems: Christmas Hymns, Love Lyrics, and Moral-Satirical Verse*, ed. David A. Traill. Oxford Medieval Texts (Oxford: Clarendon Press, 2013), no. 27, pp. 56–60. It was only in 1925 that Karl Strecker could prove that the thirty-three anonymous poems in the manuscript St.-Omer 351 had been composed by Walter (Traill, xxi).

<sup>15</sup>Vollmann, ed. (see note 18), believes that the poet of this Latin song was Walter of Châtillon (ca. 1135–ca. 1179); Traill, ed. (see note 18), suggests the same.

<sup>16</sup>Albrecht Classen, “Anti-Clericalism in Late Medieval German Verse,” *Anticlericalism in Late Medieval and Early Modern Europe* (see note

17), 91–114; id., “Anticlericalism and Criticism of Clerics in Medieval and Early-Modern German Literature,” *Amsterdamer Beiträge zur älteren Germanistik* 72 (2014): 283–306.

<sup>17</sup>Joanna Miles, *The Devil’s Mortal Weapons: An Anthology of Late Medieval and Protestant Vernacular Theology and Popular Culture* (Toronto: Pontifical Institute of Mediaeval Studies, 2018), 23.

<sup>18</sup>William Langland, *Piers Plowman: A Modern Verse Translation*, trans. Peter Sutton (Jefferson, NC: McFarland, 2014); for the latest research, see *The Cambridge Companion to Piers Plowman*, ed. Andrew Cole. Cambridge Companions to Literature (Cambridge: Cambridge University Press, 2014), Curtis A. Gruenler, *Piers Plowman and the Poetics of Enigma: Riddles, Rhetoric, and Theology* (Notre Dame, IN: University of Notre Dame Press, 2017); Claire Marshall, *William Langland: Piers Plowman*. Writers and Their Work Series (Tavistock, Devon: Liverpool University Press, 2018). The literature on this poem is legion, of course.



## V. REFORMATIO SIGISMUNDI

Anti-clericalism, however, cannot be simply equated with any kind of opposition to the Church or religion. The protests voiced everywhere were not so much aimed against the institution itself, but against the abuse of clerical authority. This general discomfort, unrest, or irritation finds some of its best expression in the famous *Reformatio Sigismundi*, first composed in Basel in 1439 and first printed in 1476, 1480 and 1479 (Augsburg: Bämmler; with at least seven reprints until 1522). Here we come across a major critical voice, whose identity has not yet been determined. Older researcher suggested that he might have been a man called Friedrich von Lancroni, or Landskron, or Lantnau, or Friedrich Feiser, or a Magister Friedrich, or Valentin Eber, or Heinrich von Beinheim, but this all belongs to the realm of speculation, and we do not even know whether the author was a cleric or a layperson.<sup>19</sup> We are certain, however, that he powerfully and in a rhetorically elegant fashion addressed the crisis as it was generally perceived in the fifteenth century and that he achieved great success with his work. Analyzing the *Reformatio Sigismundi* will allow us to look both forward and backward in time and thus to gain a solid understanding of the profound historical-narrative tradition addressing the crisis of spirituality, as it was formulated already in the vernacular, both in German and in other vernaculars (Middle English – John Wycliffe; Medieval Czech – John Hus).

The anonymous author seems to have participated in the famous Council of Basel (1431–1449) and might have originated from there as well, perhaps working in the chancellery of Emperor Sigismund of the House of Luxemburg (1368–1437), whether he was a cleric himself or a lay person. The *Reformatio Sigismundi* immediately experienced great popularity, as the various manuscript copies produced following shortly after the appearance of the original indicate (1439, 1440, 1449, 1448–1452, 1469, 1470, etc., that is, sixteen in total, and fifteen incunabula and early modern prints), and it was mentioned probably the last time around 1600, before it was rediscovered by modern historians.<sup>20</sup>

<sup>19</sup> Jacob Salwyn Schapiro, *Social Reform and the Reformation*. Studies in History, Economics and Public Law, 90 (New York: Columbia University, 1909), 94–95; for a full discussion of the author's possible identity, see Heinrich Koller, ed. (see note 25 below), 4–10; for a good summary of the current research on this issue, see id., "Reformatio Sigismundi," *Die deutsche Literatur des Mittelalters: Verfasserlexikon*, 2nd compl. rev. ed. by Kurt Ruh et al. Vol. 7 (Berlin and New York: Walter de Gruyter, 1987), 1070–74.

<sup>20</sup> *Reformatio Kaiser Sigismunds*, ed. Heinrich Koller. Monumenta Germaniae Historica 500–1500. Staatsschriften des späteren Mittelalters, VI (Stuttgart: Anton Hiersemann, 1964), 1–17; for a listing of all mss. and prints, see 33–46; see also the facsimile edition (Leipzig: Zentralantiquariat der Deutschen Demokratischen Republik, 1979), 30–31; for an online version of the copy held in the Beinecke Rare Book and Manuscript Library, Yale University, Marston MS 273 (late fifteenth century), see <https://brbl-dl.library.yale.edu/vufind/>

As scholars have repeatedly documented, this critical document does not open a really new chapter in anti-clericalism, but it succeeded most dramatically in formulating wide-spread criticism of the shortcomings within the Church and society at large. As the author emphasizes immediately, reflecting upon God's response to the dire situation here in this world: "wan dein zorn ist offen, dein ungenade hat unns begriffen; wir geen als dye schoff on hirten, wir gen an dye weyde an urlaub" (50, here following ms. N, Weimar, Landesbibliothek Ms. Fol. 73, fol. 24r–64r; Your wrath is obvious; your withholding of grace affects us, we are like sheep without a shepherd, we are moving into the pasture without permission). Without necessarily calling for a revolution or a radical transformation of the entire institution, the author simply observes that the fundamental order in his world has been lost, both in the religious and in the secular sphere (52). The leaders in the country, both within the Church and among the laity, would have to be blamed for their readiness to abuse their powers for their selfish goals (52). The author appeals, above all, to the free imperial cities to step up to defend the order in the country, whatever that might mean, and to help to restore "alle gerechtigkeit," which has "kein gelidmaß und stet in gebrechen und in kummer von tage zü tage" (52; all justice which has no internal limbs, is suffering from frailty, and experiences sorrow day in and day out). Despite all previous efforts to institute reform throughout the entire social system, those in power have only spoken idle words and then turned their 'ass' against it all, as the author formulates it literally (54). Irrespective of all attempts during the Council of Constance (1414–1418), under the leadership of Emperor Sigismund, and then during the Council of Basel (1431–1449), the religious leaders disrespected all of them out of selfish interests, which thus made null and void all strategies to reform the Church altogether from within (56).

Three points were formulated, however, first, to fight heretics; second, to secure peace everywhere; and third, to carry out a reform of the clergy and the laity (56)—all very well-known issues voiced already since the thirteenth century at the latest. However, as the author then observes, all the Church leaders have fled or removed themselves in their attempt to defy those efforts. Hence, strong physical force would be necessary to realize the reform: "man kan dye reformat nit außgeben dann mit gewalt und pene / zu verorden, daz sye bestee" (56; the Reform cannot be carried out unless with physical force and punishment that would have to be imposed so that it can be maintained). Voicing profound frustration, the author laments that the

Record/3444980?image\_id=1292896cf.  
Hartmut Boockmann, "Zu den Wirkungen der 'Reform Kaiser Sigismunds'," *Deutsches Archiv für Erforschung des Mittelalters* 35 (1979): 514–41.

wise people have lost their wisdom and that the entire community of Christians is no longer involved in working toward that Reform (58).

The author puts his finger directly into the wounds of the entire Church, arguing that simony, which would be very similar to corruption and usury, has become a pervasive problem among the clergy, while the wealthy people within secular society would suffer from extensive miserliness (“geytz,” 60; probably rather meaning ‘greed’), which would destroy all friendship and bring about much disrespect, disloyalty, and injustice (60). The new practice of selling indulgences would have to be identified as a root problem of the loss of all virtues within the Church (62). Simony, however, began when the popes started to take money from the cardinals in return for gaining those posts (64), who then, in turn, followed that pattern, which had devastating ripple effects throughout the entire clerical hierarchy (64).

It deserves mention that many of those charges raised here belonged to the tropes commonly addressed already in thirteenth-century miracle tales, such as by Caesarius of Heisterbach in his *Dialogus miraculorum* (ca. 1219–ca. 1223), according to whom there were many ambitious, greedy, if not power-hungry prelates and abbots who deserved to be punished.<sup>21</sup> The author of the *Reformatio Sigismundi* appears simply more disgusted and enraged about the global corruption within the Church, where simony has become the common business model all the way from the pope down to the ordinary abbots and priors who all sell clerical offices for money (64), and this even to the laity, which uses this opportunity to find profitable posts for their sons and daughters (66). For the author, this universal scandal could only be overcome and solved once God would have released His wrath upon people and begun with the Day of Judgment, charging people for their material desires and, as the author then adds, for their greed, one of the Seven Deadly Sins, of course (68).

By contrast, there would be specific ways out of the chaos of this world, at least in the fifteenth century, if one were to keep in mind the seven sacraments (70–74) and the traditional social structure (74). Those who are eventually able to search for the proper path would be graced with God’s help and discover the correct

direction (78). This does not imply direct communication with the representatives of the clergy; instead, there is hope that the individual could talk to God directly: “wer den rechten weg sucht, der edelt sich selber und soll ers und sein geschlecht billich sein” (78; who ever seeks the right path, ennobles himself, and that will be just right for himself and his family). Disobedience, meaning opposition to God and the world, would not help anyone and bring about nothing but damage to one’s soul (80).

In a subsequent section, the author tentatively draws on the old and highly popular tale of *Barlaam and Josaphat*, a widely disseminated narrative throughout the late Middle Ages that had originated from the Indian biography of Gautama Buddha, although the narrator does not mention those names specifically and cuts the account very short (82).<sup>22</sup> Nevertheless, he explicitly advises his audience to turn away from the external world, where people become blind and lame, experiencing much physical suffering, and urges them to commit themselves to God who is, of course, identified as the ultimate source of every facet here in this life. Basically rejecting the old Church as the relevant intermediary for all religious teachings, the author emphasizes, instead, the need to lead a ‘natural life’ and to find God “in allen sachen und sein gepot” (82; in all things and to accept His laws).

Subsequently, the narrator expands on his criticism, targeting the scholars, for instance, because they do know what injustice is committed everywhere, and yet they would not stay away from following the same path (82–84). Consequently, he argues that the poor folks would have to take on the task of teaching the cultural elite by means of the Gospels (84). Thus, both the prelates and the university teachers become the main target of his criticism here when he is claiming that these authority figures have actually turned away from God, have blasphemed His holy name, and have absconded their responsibilities: “sye sein abgetreten”

<sup>22</sup> As far as I can tell, previous scholars have not identified this literary source behind this section in the *Reformatio Sigismundi*. The editor Koller, *Reformation* (see note 25), 83, n. 1, only suggests that this passage might have been drawn from Berthold von Freiburg’s *Summa Johannis Deutsch* (1294–1296). By contrast, as I would submit, the author seems to have had some knowledge of the *Barlaam and Josaphat* tradition, but he was obviously not quite fully informed. After having witnessed the blind and the lame person, the protagonist turns to God, and the account concludes with the remark that the young man subsequently converted his father and the entire kingdom to Christianity, which is the basic outcome of *Barlaam and Josaphat* as well, whereas here the critical realization concerning the vanity of the physical existence is not addressed, though that leads to the conversion. See the contributions to *Barlaam und Josaphat: neue Perspektiven auf ein europäisches Phänomen*, ed. Constanza Cordoni and Matthias Meyer, together with Nina Hable (Berlin and Boston: Walter de Gruyter, 2015); for the dissemination of this narrative material throughout Europe, see Albrecht Classen, “Kulturelle und religiöse Kontakte zwischen dem christlichen Europa und dem buddhistischen Indien während des Mittelalters: Rudolfs von Ems *Barlaam und Josaphat* im europäischen Kontext,” *Fabula* 41.3/4 (2000): 203–28.

<sup>21</sup>Caesarius von Heisterbach, *Dialogus miraculorum/Dialog über die Wunder*, trans. and commentary by Nikolaus Nösges and Horst Schneider. Fontes Christiani, 86/1–5 (Turnhout: Brepols, 2009). See also the English trans., Caesarius of Heisterbach, *The Dialogue on Miracles*, trans. H. von E. Scott and C. C. Winton Bland (London: George Routledge, 1929). See the Sixth Distinction with many relevant examples (vol. 3). For a critical introduction, see Karl Langosch, “Caesarius von Heisterbach,” *Die deutsche Literatur des Mittelalters: Verfasserlexikon*. 2nd completely rev. ed. by Kurt Ruh et al. Vol. 1 (Berlin and New York: Walter de Gruyter, 1978), 1152–68; cf. also Fritz Wagner, “Caesarius von Heisterbach,” *Lexikon des Mittelalters*, Vol. 2 (Munich and Zurich: Artemis Verlag, 1983), 1363–66.

(84; they have stepped away). Nevertheless, the author then goes even further and criticizes people at large: “und lebet nyemant mee naturlichen” (84; and now no one lives naturally). Even though Christ had broken the door to hell through His own sacrifice, the Harrowing of Hell, thus had defeated the devil, but in the present time, as the narrator emphasizes, the latter has been allowed to leave his prison and to return to humankind, resuming his previously seductive and destructive work, endangering people’s souls once again (84–86). The solution would simply be to convert, to return to Christ, and once some individuals would do so, the rest would all follow.

As in the case of other contemporary narratives aiming at criticizing people’s hypocritical religious values, the author also projects an exchange between a Turkish nobleman and a Christian knight who appeals to the former to convert.<sup>23</sup> In response, the Muslim prince brutally points out that even though many people would claim to be Christians, in reality they would betray their own Lord, they would hurt each other and would deprive their contemporaries of their honor and goods. The crusades with their massive killing of Muslims would have to be characterized as a self-illusion, not granting the hoped-for eternal life after death. The Turk urges the knight that the Christians should terminate all their external, physical crusades and turn inward, instead, struggling to defeat false Christians: “das wer ein gute merfart” (88; that would be a good journey across the sea).<sup>24</sup> The real challenge would be for the Christians to return to their own spiritual values and hence to convert

back to their original faith (88). Once that would have happened, the Muslims would join them, and all people would belong to the same herd: “und wirt ein hirt und ein stall” (88; there will be one shepherd and one sheepfold). The narrator then concludes this chapter by formulating hardly veiled threats against the Church hierarchy insofar as the good people could resort to their weapons to force the prelates to accept reform (90): “man muß daz unkraut auß dem garten suchen und außgetten” (90; one has to look for the bad plants and weed them out).

Following, the author turns his attention to the various figures within the Church structure, from the pope down to the cardinals, the bishops, the priests, etc., warning the audience about common abuse and corruption, which have undermined all traditional values and ideals. As was common in the general fifteenth-century discourse, the ever-growing significance of money also endangered the principles upon which the Christian Church had been built (112–114, et passim).<sup>25</sup> Considering the efforts by the Conciliarist movement during the fifteenth century (Constance and Basel) to replace the papal authority with its own, it does not come as a surprise to read in the subsequent section of much and very sharp criticism of the Holy See. Even though Christ had entrusted His house to St. Peter, its current condition proves to be disastrous and lamentable: “Nu sehe man an, wye woll lhesus sein hauß versorget hat und nu so ubel stet” (112; Look how well Jesus had taken care of his house and how badly it has been run down by now). Similarly, church law and imperial (secular) law clash with each other, which would undermine the observation of justice globally (114).

The litany of complaints formulated in this *Reformatio* continues and covers much ground which many other didactic and religious authors had already addressed for a long time. The author of this major treatise, however, successfully summarized the global criticism and sharpened it to some degrees, making his own treatise to a powerful instrument in the public challenge of the Church altogether, which is consistently identified as a by then mostly secularized institution in which money and power mattered centrally, whereas spiritual ideals, the core issue for the existence of a Church in the first place, were missing altogether.

The *Reformatio* seems to have achieved its success as a poignant diatribe also because of the author radically approached his task, without sparing

<sup>23</sup> The best example proves to be Hans Rosenplüt’s contemporary “Des Turken Vasnachtspil” from 1456, in *Fastnachtspiele aus dem XV. Jahrhundert*, ed. Adalbert von Keller (Stuttgart: Literarischer Verein, 1851), vol. I, no. 39, vol. I, 288–303; cf. Martin W. Walsh, “Conquering Turk in Carnival Nürnberg: Hans Rosenplüt’s Des Turken Vasnachtspil of 1456,” *Fifteenth-Century Studies* 36 (2000): 181–99; Glenn Ehrstine, “Fastnachtsrhetorik: Adelskritik und Alterität in ‘Des Turken Vasnachtsspiel,’” *Werkstatt Geschichte* 37 (2005): 7–23. See also, for instance, song no. 66 in the *Heidelberger Liederhandschrift* Cod. Pal. 343 from the first half of the sixteenth century. Here the criticism targets the Christian soldiers and their leaders who fail in defeating the Turks because of their own moral shortcomings. Albrecht Classen, *Deutsche Liederbücher des 15. und 16. Jahrhunderts*. Volksliedstudien, 1 (Münster: Waxmann, 2001). For a broader overview of how the Turks were viewed in German literature, see Cornelia Kleinlogel, *Exotik – Erotik: Zur Geschichte des Türkenbildes in der deutschen Literatur der frühen Neuzeit (1453–1800)*. Bochumer Schriften zur deutschen Literatur, 8 (Frankfurt a. M., Bern, et al.: Peter Lang, 1989), 19–32. She dates Rosenplüt’s Shrovetide play to 1454 (20), without giving any explanation. For a major study of Rosenplüt, though without considering his plays, see Jörn Reichel, *Der Sprachdichter Hans Rosenplüt: Literatur und Leben im spätmittelalterlichen Nürnberg* (Stuttgart: Franz Steiner Verlag, 1985).

<sup>24</sup> Both types of texts existed, those advocating a crusade against the Turks, and those ridiculing the Christians for their own hypocrisy. For the first genre, see Eckehard Simon, *The Türkenkalender (1465) Attributed to Gutenberg and the Strasbourg Lunation Tracts*. Speculum Anniversary Monographs, 14 (Cambridge, MA: The Medieval Academy of America, 1988). For the second genre, see *Europa und die Türken in der Renaissance*, ed. Bodo Guthmüller and Wilhelm Kühlmann. Frühe Neuzeit, 54 (Tübingen: Max Niemeyer, 2000).

<sup>25</sup> Albrecht Classen, “The Role of Wealth and Money in Medieval and Late-Medieval German Literature,” *Neuphilologische Mitteilungen* Cl.3 (2000): 415–28; id., “Money, Power, Poverty, and Social Criticism in the Work of Heinrich der Teichner,” *Studi medievali* LI, serie terza, fasc. II (2010): 671–99; see also *Geld im Mittelalter: Wahrnehmung – Bewertung – Symbolik*, ed. Klaus Grubmüller and Markus Stock (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005); the *Reformatio Sigismundi*, however, is not considered here.



any representative of the Church, including the intellectuals altogether, probably meaning the university professors who have all allegedly turned blind toward the obvious crisis in spirituality (138). Of course, the author himself would have to be counted among the same group, but he insists on having deeper, more spiritual insights because those in authority positions have abused their power to their material advantage. Greed, in other words, has replaced wisdom and spirituality: "alle gotsgabe ist umb ewig gut der sele" (140; all God-given goods serve the eternal blissfulness of the soul). The criticism raised here thus turns from the specific charges against the clergy to a universal lament about the confusion concerning the relationship between material goods and spirituality. Here we grasp the essential concern both in this treatise and in many other contemporary texts dealing with the global crisis affecting the Church and society at large before the Protestant Reformation.

From here the author unleashes a stream of complaints about misbehavior, abuse of power, greed, and corruption both within the Church offices and at the universities, everything coming down to one and the same problem, the unquenchable lust for money secured through taxes, selling of offices (simony), and official ranks: "Dye byschoff von geitzigkeyt on alle notturft wider recht schetzen sye dye priester und nemen in stewr ab wider alles recht und zwingen sye darzü mit processen" (148; Out of greed the bishops charge without any justification the priests and tax them against all rules and force them to submit to this by means of court trials). In that context the author also raises the specter of marriage for priests, as is the custom, according to his knowledge, in the Orient (in the Greek Orthodox world?) and in Spain (150). The author vehemently attacks the strict rule of celibacy, identifying it as one of the core issues creating enormous tensions between the clergy and the laity.<sup>26</sup> World priests should have the right to marry which would make it possible for them to lead an honorable and also spiritual life, that is, to enjoy the marital pleasures and yet also to perform their roles as priests in an honorable fashion after ritual cleansing (154). Accordingly, both husband and wife would be able to lead a life "zuchtiglichen, demutglichen und gehorsamlichen" (156; respectfully, humbly, and obediently).

In essence, the *Reformatio* proves to be a most eloquent and specific harbinger of Luther's Ninety-Nine Theses from 1517 and many of his various tracts, outlining the fundamental teachings as they would become the guiding principles for the Protestants ca.

eighty years later. For the author, this treatise hence serves as a crucial vehicle to warn the entire audience to reform, to convert, and to live according to the basic Christian values and rules, "oder wir geen in got's zornn" (214; or we will walk in God's wrath).

At the same time, he raises his voice to warn people about the dangers resulting from the Beguines and the Lollards (216–24) who live on the results of begging for alms.<sup>27</sup> According to our author, however, there should be only four groups that would be entitled to that kind of income: 1. pilgrims; 2. the members of the four mendicant orders: Augustinians, Franciscans, Dominicans, and Carmelites; 3. lepers; and 4. those who have lost bodily limbs and cannot earn their own living (222–24). Beguines and Lollards, however, appear to him as most suspicious and untrustworthy individuals and groups who deceive people through their presumed piety and devotion. The quest for true spirituality was pursued by many individuals, especially in their realization of the universal crisis, but this also led, as is the case here, to sharp disagreements among the critics.

As to be expected, the *Reformatio* then moves to many different aspects relevant in a Christian society and examines them from a radical, socially relevant perspective, outlining shortcomings everywhere and demanding reform, just as Martin Luther was to formulate it only a few decades later.<sup>28</sup> For instance, he demands that no adulterer, no usurer, and no other person guilty of a severe sin should ever assume a position within the Church administration (228). He requires the observation of specific rules pertinent to all churches and the masses (228–32), and insists that much of the constant bickering and internal conflicts that had resulted from the competition for offices (abbot, bishop, etc.) ought to be repressed. So, while he had at first examined the internal, spiritual problems vexing the Church universally, here he turns to the external, political, administrative, even financial issues, entering even into the domain of how the empire ought to be ruled efficiently by an individual who would be well educated, disciplined, and in full control, pursuing justice and peace (244). His critical view consistently

<sup>27</sup> As to the world of Beguines, see, for instance, Walter Simons, *Cities of Ladies: Beguine Communities in the Medieval Low Countries, 1200–1565*. The Middle Ages Series (Philadelphia, PA: University of Pennsylvania Press, 2001); Alison More, *Fictive Orders and Feminine Religious Identities, 1200–1600* (Oxford: Oxford University Press, 2018); for Lollards, see, for instance, Curtis V. Bostick, *The Antichrist and the Lollards: Apocalypticism in Late Medieval and Reformation*. Studies in Medieval and Reformation Thought, 70 (Leiden, Boston, and Cologne: Brill, 1998); Richard Rex, *The Lollards*. Social History in Perspective (Houndmills, Basingstoke, Hampshire, and New York: Palgrave, 2002); J. Patrick Hornbeck II, with Mishtooni Bose and Fiona Somerset, *A Companion to Lollardy*. Brill's Companions to the Christian Tradition, 67 (Leiden and Boston: Brill, 2016).

<sup>28</sup> Lothar Graf zu Dohna, *Reformatio Sigismundi: Beiträge zum Verständnis einer Reformschrift des fünfzehnten Jahrhunderts* (Göttingen: Vandenhoeck & Ruprecht, 1960).

<sup>26</sup> Carl Pfaff, "Klerus und Laien im Spiegel der 'Reformatio Sigismundi'," *Pfaffen und Laien – ein mittelalterlicher Antagonismus – ein mittelalterlicher Antagonismus? Freiburger Colloquium 1996*, ed. Eckart Conrad Lutz and Ernst Tremp. Scrinium Friburgense, 10 (Fribourg: Universitäts-Verlag, 1999), 191–207.



expands and moves from the individual Christian to the Church as a whole and then to the empire globally. Moreover, he discusses the proper behavior of the citizens, of the members of the guilds, of the merchants, physicians, and many other groups. Ultimately, referring to the Emperor as the final authority, the narrator then concludes by emphasizing the great need to restore justice everywhere (332), whatever that might mean in specific terms.<sup>29</sup>

## VI. CRITICISM AND CONFIDENCE

As much as this author perceives crisis everywhere, and this probably with good reasons, as much he also harbors hope because of the Council of Constance and the Council of Basel, although neither one brought about the actual breakthrough and the long-hoped-for reform both on the outside and in the inside of the body of the Christian community. Hence, the real reform had to wait until critical mass was achieved, the Protestant Reformation in 1517 and in the following years. After all, as the narrator admits himself: "alle geistliche heupter sein aller gotlicher ordenung wider" (234; all spiritual leaders are opposed to every divine order).

True hope rested only in turning away from the Church toward God who would convey His messages to the worldly leader, Emperor Sigismund, who is also depicted in a woodcut placed as the frontispiece in the edition published by Lukas Zeissenmair in Augsburg in 1497.<sup>30</sup> After all, the treatise is called a "Reformatio," and by outlining all the gravamina, the author undoubtedly intended to achieve a reform both in material and in spiritual terms, and thus to establish a new foundation for a radical transformation of his entire world. A crisis was imminent and felt everywhere.

### *A Baroque Voice Captures It Most Poignantly, Long After the Reformation*

Tragically, however, the sense of crisis continued well into the next centuries. In order to round off our reflections and examination of relevant sources, I turn, to conclude this study, finally to a Baroque voice. One of the essential points that I pursued so far was later also expressed by a famous German Baroque poet, Andreas Gryphius (1616–1664), who ruminated on the consequences of the Thirty Years' War on people in Germany and summed up his observations in the sonnet "Tränen des Vaterlands" (1637; Tears of the

Fatherland), reaching this insight in the last tercet as follows:

Doch schweig' ich noch von dem, was ärger als der Tod,  
Was grimmer denn die Pest und Glut und Hungersnot:  
Daß auch der Seelen Schatz so vielen abgezwungen.<sup>31</sup>

[But I will keep silent about that which is worse than death, that is worse than the plague, the fires, and the famine: that many people have been robbed of their souls' treasure]

As much as we might study the history of wars, architecture, technology, literature, music, or fashion, nothing counts more, it would be safe to say, than the examination of the human spirit in its cultural-historical manifestation. We gain profound insight into the essence of human life, past and present, through the analysis of religious attitudes, idealism, faith, dreams, identity, and values. Hopes, dreams, belief systems, anxiety, emotions, and, above all, the desire to reach beyond one's own material existence have always mattered more in all human societies than material conditions. Gryphius's lament is at first aimed at the catastrophic destruction of Germany during the Thirty Years' War in material terms, but he is ultimately much more concerned with the loss of people's souls as a consequence of the horrors of physical suffering.<sup>32</sup> Of course, this was only an iteration of countless other laments voiced a long time before him, such as by Boethius in 525 in his *De consolazione philosophiae*,<sup>33</sup>

<sup>31</sup> Marian Szyrocki, *Andreas Gryphius: Sein Leben und Werk* (Tübingen: Max Niemeyer, 1964); Eberhard Mannack, *Andreas Gryphius*. 2nd completely rev. ed. Sammlung Metzler, M 76 (Stuttgart: J. B. Metzler, 1986). As to his poetry, see Victor Manheimer, *Die Lyrik des Andreas Gryphius* (Norderstedt: Vero Verlag, 2015); Manfred Orlick, "Der sprachgewaltigste Autor deutscher Literatur im Zeitalter des Barock: zum 400. Geburtstag von Andreas Gryphius," *Literaturkritik.de* 18.10 (2016): 98–103; for a solid introduction to Gryphius in English, see Blake Lee Spahr, "Andreas Gryphius," *German Baroque Writers, 1580–1660*, ed. James Hardin. Dictionary of Literary Biography, 164 (Detroit, Washington, DC, and London: Gale Research, 1996), 131–44; for an edition of Gryphius's sonnets, see Andreas Gryphius, *Sonette*, ed. Marian Szyrocki. Gesamtausgabe der deutschsprachigen Werke, 1 (Tübingen: Max Niemeyer, 1963). prefer to use my own English translation.

<sup>32</sup> Historians such as Peter Dinzelbacher, *Lebenswelten des Mittelalters 1000–1500*. Bachmanns Basiswissen, 1 (Badenweiler: Wissenschaftlicher Verlag Bachmann, 2010), 453–61, tend to associate medieval people almost exclusively with a high degree of spirituality, in contrast to modern people. Such contrastive perspectives might be very difficult to maintain, despite an ever-growing number of people today leaving the Church. Even declared atheism does not say that people have no longer a need for spirituality. See now Krijn Pansters, *Franciscan Virtue: Spiritual Growth and the Virtues in Franciscan Literature and Instruction of the Thirteenth Century*. Studies in the History of Christian Traditions, 161 (Leiden and Boston: Brill, 2012). In most recent trends within the field of integrative medicine, for instance, there is a remarkable realization of the great significance of spirituality for the well-being of the human body; see, for instance, Allan J. Hamilton, *The Scalpel and the Soul: Encounters with Surgery, the Supernatural, and the Healing Power of Hope* (New York: Jeremy P. Tarcher/Putnam, 2008); *Integrative Medicine*, ed. David Rakel. 4th ed. (Philadelphia, PA: Elsevier, 2018).

<sup>33</sup> See these recent studies by Albrecht Classen, "Boethius and No End in Sight: The Impact of *De consolazione philosophiae* on Early

<sup>29</sup> The history of the Council of Constance has already been discussed many times; see, for instance, Phillip H. Stump, *The Reforms of the Council of Constance: (1414 – 1418)*. Studies in the History of Christian Thought 53 (Leiden and Boston: Brill, 1994); *Über die ganze Erde erging der Name von Konstanz: Rahmenbedingungen und Rezeption des Konstanzer Konzils*, ed. Karl-Heinz Braun and Thomas Martin Buck. Veröffentlichungen der Kommission für geschichtliche Landeskunde in Baden-Württemberg. Reihe B, Forschungen, 212 (Stuttgart: W. Kohlhammer Verlag, 2017).

<sup>30</sup> See the facsimile edition (see note 25), p. a i v.

but the German Baroque poet formulated this painful realization in a most dramatic and expressive manner, resonating ever since throughout the centuries.

In this poetic culmination, we hear the profound lament about the decline, if not loss, of human ideals, spirituality, faith, and also dreams, and it strikes us so meaningfully because it summarizes similar worries and deep concerns formulated already centuries earlier, such as by Walther von der Vogelweide in his famous "Reichston," his single stanza "Ich saz ûf eime steine" (no. 27; I sat upon a boulder), among others.<sup>34</sup> While the medieval poets still held significant faith in the possibility of reform, the Baroque poet, as devout as he unquestionably was, examined the catastrophic consequences of the Thirty Years' War and drew an apocalyptic conclusion, virtually desponding over people's chances to survive the horrors in their lives, physically and particularly spiritually.<sup>35</sup>

---

Modern German Literature From the Fifteenth Through the Seventeenth Century: Andreas Gryphius and Johann Scheffler (Angelus Silesius)," *Daphnis* 46 (2018): 448–66 (online at: doi 10.1163/18796583-04601010); id., "Johann Scheffler (Angelus Silesius): The Silesian Mystic as a Boethian Thinker. Universal Insights, Ancient Wisdom, and Baroque Perspectives," *Humanities Open Access* 7.127 (2018): 1–12, Dec. 4, 2018; online at <https://www.mdpi.com/2076-0787/7/4/127/pdf>.

<sup>34</sup> Walther von der Vogelweide, *The Single-Stanza Lyrics*, ed. and trans., with intro. and commentary by Frederick Goldin (New York and London: Routledge, 2003), 160 (the English translation is on p. 161). Walther voiced much similar criticism in his other stanzas, such as in "Sô wê dir welt wie übel dû stêst" (no. 11, p. 108–09; Woe to you, World, what a bad way you are in!). Since my focus does not rest on the entire history of social and religious criticism in the history of German literature, I can only refer to two standard studies of greater worth, Matthias Nix, *Untersuchungen zur Funktion der politischen Spruchdichtung Walthers von der Vogelweide*. Göppinger Arbeiten zur Germanistik, 592 (Göppingen: Kümmerle, 1993); Hermann Reichert, *Walther von der Vogelweide für Anfänger*. 3rd, compl. rev. and expanded ed. (1992; Vienna: Facultas, 2009).

<sup>35</sup> Volker Meid, *Der dreißigjährige Krieg in der deutschen Barockliteratur* (Stuttgart: Philipp Reclam jun., 2017); Albrecht Classen, "German Baroque Poets and their Responses to the Thirty Years' War: An Unchartered Literary Terrain," *Lied und populäre Kultur: Jahrbuch des Deutschen Volksliedarchivs* 63 (2018): 15–34.



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ARCHAEOLOGY & ANTHROPOLOGY  
Volume 19 Issue 2 Version 1.0 Year 2019  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Folk History or History in Folklore—New Subsidiary Historic Discipline

By Tinyakova Elena Alexandrovna

**Abstract-** The object of research is Russian folklore in various historic periods. The subject of research is the historic content in folklore words, phrases, texts and Russian traditional forms of material culture. In the historic content of Russian traditional culture the author distinguishes between historic events and accompanying historic moods that may not coincide in meaning and essence. Special attention is paid to the fact how folklore narrations influenced the quality of the Russian language. The Russian folklore language is presented as «historic indicator». What is the reason for appearance of rich folklore forms and primitive, simplified in stylistic esthetics forms? The author sets the problem: how does folklore tradition, based on historic context, sort out the best examples of folklore. A comparative method of research is used: various folklore examples and forms of Russian traditional culture were compared for matching culture standards of linguistic communication: the more rough the historic process is, the lower esthetics and ethics of folklore communication is produced.

**Keywords:** *russian history, russian traditional culture, folklore, narrations, academic research, subsidiary historic disciplines, folkhistory, historic events, historic moods, spiritual level of life, communication, integrity of historic process.*

**GJHSS-D Classification:** FOR Code: 220208p



*Strictly as per the compliance and regulations of:*



# Folk History or History in Folklore – New Subsidiary Historic Discipline

Фольклор история или история в фольклоре – новая вспомогательная историческая дисциплина

Tinyakova Elena Alexandrovna

**Abstract-** The object of research is Russian folklore in various historic periods. The subject of research is the historic content in folklore words, phrases, texts and Russian traditional forms of material culture. In the historic content of Russian traditional culture the author distinguishes between historic events and accompanying historic moods that may not coincide in meaning and essence. Special attention is paid to the fact how folklore narrations influenced the quality of the Russian language. The Russian folklore language is presented as «historic indicator». What is the reason for appearance of rich folklore forms and primitive, simplified in stylistic esthetics forms? The author sets the problem: how does folklore tradition, based on historic context, sort out the best examples of folklore. A comparative method of research is used: various folklore examples and forms of Russian traditional culture were compared for matching culture standards of linguistic communication: the more rough the historic process is, the lower esthetics and ethics of folklore communication is produced. The main conclusion: folklore and Russian traditional culture as a whole are very sensitive to historical time, they may be used to measure spiritual level of life and richness of the Russian language, and the folklore language, coating traditional culture, is presented then as the carrier of humanism in historic process. It is very important that the author has pointed out “the golden core” in Russian folklore that is historically universal and may be transferred to various historical periods. Folklore tradition gives firmness and integrity to historic process and leads people through historic cataclisms. The research in the article presents the new historic subsidiary discipline «folkhistory» that can add to and correct academic historic research. The research method based on Russian folklore as example may be applied to other folklore systems with the same research goals, trying to discover the depths of historic mentality.

**Keywords:** *russian history, russian traditional culture, folklore, narrations, academic research, subsidiary historic disciplines, folkhistory, historic events, historic moods, spiritual level of life, communication, integrity of historic process.*

**Аннотация-** Объектом исследования является русский фольклор в разные исторические периоды. Предмет исследования представлен историческим содержанием в фольклорных словах, фразах, предложениях, текстах и также формах русской народной материальной культуры.

**Author:** *College teacher, history-researcher Russia, Moscow region, Sergiev-Possad. e-mail: etinyakova@bk.ru*

В историческом содержании русской народной традиционной культуры автор различает исторические события и сопровождавшие их исторические настроения, которые могут не совпадать по смыслу и сущности. Особое внимание обращено на повествования на фольклорном русском языке, которые ориентируют и направляют качество коммуникации на русском языке. Русский язык представляется как «исторический индикатор». В чем заключается причина появления оригинальных фольклорных фраз, приносящих богатство русскому языку, и примитивных, стилистически упрощенных? Автор ставит проблему: как фольклорная традиция, базирующаяся на историческом содержании, отсортировывает лучшие образцы фольклора. В исследовании применялся сравнительный метод: различные образцы фольклора и формы русской народной традиционной культуры накладывались на культурные стандарты лингвистической коммуникации: чем грубее было содержание исторического процесса, тем ниже были эстетические и этические стандарты коммуникации. Автор пришла к выводу в своем исследовании: фольклор и русская народная традиционная культура в целом очень чувствительны к историческому времени; они могут использоваться для оценки духовного уровня жизни и богатства русского языка, а фольклорный язык, окутывающий русскую народную традиционную культуру, представляется как носитель гуманизма исторического процесса. Важным выводом является также выделение автором «золотого ядра» русского фольклора, которое исторически универсально и может переноситься для оценки других исторических периодов вне зависимости от исторического времени. Фольклорная традиция дает единство историческому процессу и ведет народ через катаклизмы истории. Представленное исследование складывается во вспомогательную историческую дисциплину – «фольклористику», которая может дополнять и корректировать авторскую академическую отечественную историю. Описанный на примере русского фольклора исследовательский метод проникновения в глубь истории может применяться на материале фольклора других народов.

**Ключевые слова:** *отечественная история, русская народная традиционная культура, фольклор, повествования, академические исследования, вспомогательные исторические дисциплины, фольклористика, исторические события, исторические настроения, духовный уровень жизни, коммуникация, единство исторического процесса.*



## I. INTRODUCTION

Russian traditional culture and folklore as its narrative mode, present great interest for research of common people's participation in history. From historical viewpoint the content in material and word forms of Russian traditional culture give two kinds of historical knowledge and research: everyday history that served as background for historical process and cardinal historic events that build the main steps in history. Tradition in folklore narration calls to objectivity, because the meanings that make up traditional culture, are checked through mass consciousness. No subjectivity, no censorship are afforded in texts of traditional culture. Absence of subjectivity is realized through authorlessness and transference by oral tradition. Oral tradition gives a good way of sorting out the most prominent, it doesn't need an authority to install the privilege of narration, and the content in oral tradition removes subjectivity not only in creation, but in acceptance and approval by many people—stupid and contradictory to life process meanings can't stick in. Instead of censorship Russian folklore uses metaphoric phrases that conceal the meaning on the surface, mythologization, "other way narration". Thanks to these methods Russian folklore has kept the memory of people's heroes, leaders of suppressed mass revolts—Stepan Rasin, Emeljan Pugachev etc. One must know the peculiarities of folklore language to guess the hidden historic meaning. One more advantage – folklore doesn't need publishing base. In Russia the period of collecting folklore began approximately since the XVII-th century. The first items to be collected were fairy tales and songs as seeming distant from politics and power (on the surface). History is spread throughout space of traditional culture. A historian must be very keen to dig it out and discern. Historical method of Russian traditional culture has one method of writing history that academic historic writing lacks—it is narrating historic moods, most vividly presented in songs. Folklore, born and built in people's mind, moves history, and how it does it— further considerations show.

*Specific approach to the historic interpretation in Russian traditional culture:* Language in folklore texts of historic thematics is brief and symbolic, aimed at guessing and catching something cardinal and important, without subjective turns in considerations. In this way historic content of folklore carries historical justice. In Russian traditional culture the primary position is occupied with the events that are good for people. At the core of folklore there stands a hero – either a prominent leader, whose deeds bring the good for people as Generalissimo A.V.Suvorov for example, or a common person, sometimes even nameless, that displayed super human qualities in struggling for the good. The core wisdom is contained in proverbs and sayings, they present national historic mentality[2].

*The source of Russian folklore:* The history of Russian folklore goes back to Kiev Rus' and is connected with introduction of Christianity in Rus' by Knight Vladimir. That is why the folklore of ancient Rus' is saturated with Christian meanings. In Russia history writing began in monasteries by monks somewhere in the IX-X-th centuries because literacy among people in broad space was at a very low level. The very narration of Russian history was coated by religious meanings. By and by with events, crowding history, the historic texts began developing loose connection with religious interpretation of history which still firmly held Biblical canons, and there appeared secular history in Russian researches approximately by the XVII-th century. The period from the Christening of Russia in 988 till the end of XV-the century was the period when christian meaning predominated above folklore [8]. Russia is called "the country of icons" by religious researchers of history [3] (mostly up to the XVII-th century). Every knight tried to build churches and temples on his territory and the icon was the first item for them. In knights' conflicts and tragic struggle against mongol-tatar yoke there appeared saint victims – Alexandr Nevskii, Boris and Gleb, Sergei Radonezhskii, etc. Religious personages were taken from biblical narrations, such as Mikchail Archangel with his Saint Army[8]. These are true historic texts, they are rich with historic events, the more so as they may guide historic interest in secular historic texts[2]. So icons of ancient Russia are true historic texts. The secular period of Russian folklore in ancient Rus' is called as "Bylinnaya Rus'"[6]. These images of Ancient Rus' folklore summerized the best traits of human character. Such folk heroes included traits of real persons and their life details, but the names were symbolic, they guided people by their moral code to be brave, courageous, strong, and on the other hand, chronical historic events were focused in them, so they helped to collect historic data and information[4]. In traditional culture of ancient Rus' there was the base of heroism.

*The "golden core" of Russian folklore – from the end of XVI-th century up till the first half of the XIX-th century:* This period went against the background of serfdom, it is polar in its meanings: tragedy and joy/ happiness. The main traits that coat historical narrations in folklore of the period of serfdom: optimism– the good combats the evil; the meaning of unity, collectivism; individual creativity and invention; tragic sufferings; heroism; humiliation and suffering under serfdom; glorifying of labor; beauty of nature; love for life [7]; critical mindset; humor in the form of playing; irony as criticizing life drawbacks; creativity and initiative; echoes of christian moral meanings[9]. For Russian folklore objective meaning is associated with feeling of nature[1;6], that is why folklore mentality is deeply ecological. Why ecological? Because the most part of common people

was made up with peasants. Then... If there was no justice in real life, where could a common person search for justice—only in nature. The "golden core" of Russian folklore and traditional culture in general is historically universal and may be successfully used in various historic periods[5]. By the middle of the XIX-th century the "golden core" of Russian traditional culture got confirmation forever. The first prominent and big collection of folklore was made by Kirsha Danilov in the XVIII-th century. Since the XIX-th century this collection began to be reprinted: 1804, the 1818-th expanded edition, 1901 saw the edition under the supervision of Tzar's Public Library and then the book was edited many times in Soviet period. These editions contained the "golden core" with esthetic perfection of the Russian language in it, it is true to history and socially universal for various historic periods[10].

*Historical functions of folkhistory:*

1. Narrative function, documentary, collecting events into a chain of historic narration; at the basis of this function there lies the folk desire to keep and monitor the going of history; but the choice of events corresponded to mass historic logic that took into consideration the significance of events, dimension of embracing people in participation, action space and consequences.
2. Mythologizing function (it was historical style that tried to rise to objectivity); in a certain extent this function performed compensating role.
3. Tragic function, it supported in grief.
4. Political function appeared later, on the revolutionary path of history.
5. In a certain extent satiric function predicted the political one, but it carried more satire on human moral, but not realization of power.
6. Humor, that is why it was realized in folklore playing costumes and traditions.
7. Fairy function reflected desires of common people.

*Is there folklore in Russian mass texts of revolutionary content?* The cancelling of serfdom in 1861 disturbed traditional culture. A chain of free peasants' revolts passed through Russia. This breaking down of serfdom lasted for about 30 years. The author determines it as «Russian civil war». Traditional culture couldn't be stable in its narrative function. Destroyed peasants' traditional culture gave birth to town and city culture—the working class of industrial workers began to get shaping. Displeasure in life conditions began to turn to revolutionary ideas. Revolutionary songs functioned as folk ones. But there was a "true bridge" between the folk songs and newly appearing revolutionary ones - "trudovije pripevki" (short phrases, sung, to accompany hard work). Especially one of such labor songs took the leadership—"Dubinushka" (Russian people worshiped the oak—"dub" in Russian—among other trees; it symbolized human strength), by 1917 it was very

popular among revolutionary in spirit people and sung by the famous Russian opera singer F. Shalyapin. On the border of the XX-th century the firm vectors of Russian traditional culture were not broken what so ever. But since the beginning of the XX-th century traditional culture stopped to support the life of common people, and the new working class with new culture standards of life was taking historical leadership. Ethnography as a science was excluded from soviet mentality—it contradicted the slogan by Marx and Engels "Proletariat of all countries, Unite!"

*How did Russian traditional culture write history in Soviet times and did it exist all together?* Many new meanings came to proverbs and sayings: political, new forms of labor organization, negative traits of labor, sharp criticizing. The Russian language itself became rougher and low esthetically in new forms of traditional culture against the historical background, too politized and subordinated to the Party of Bolsheviks, then CPSU. Political leaders tried to use new folklore for agitation, propaganda, influence on mass consciousness. There appeared slogans after the types of folklore phrases. The atheistic key was made very prominent (and it contradicted to the origin of Russian folklore as stated above). The Russian language began to lose its ethnic content because it covered more than 100 peoples in the Soviet Union, and folklore ensembles tried to demonstrate those national Russian features that could be applicable for other peoples in the USSR.

## II. CONCLUSION

The author came to the conclusion in the research that wordy forms of Russian folklore are very sensitive to historical process: the more favorable the process, the richer the language. So the stylistic, lexical, grammatical (literacy) quality of language - folklore as its most conservative layer, Russian in this research, may be used to measure the humanism of historical process. Of course, folklore language does not cover the whole space of communication in the Russian language, it is somehow as the "spiritual juice" of the national language. The meanings of the folklore language are more volumous, partly symbolic, in many ways it keeps popular wisdom. But the author of the article researched the historical context of Russian traditional culture as a whole; language forms of traditional culture are main carriers of historical meanings and material forms give support. There appears a new subsidiary historic discipline –folk history.

### Список литературы

1. Афанасьев А.Н. Поэтические воззрения славян на природу. Справочно-библиографическое издание. М.: Индрик, 2000.
2. Ильин И.А. Путь духовного обновления / Сост., авт. предисл., отв. ред. О.А.Платонов. М.: Институт русской цивилизации, 2011. 1216 с.

3. История иконописи. VI-XX века. Истоки. Традиция. Современность. Коллектив авторов. Москва: "АРТ-БМБ", 2002. 287 с.
4. Колл. монография «Очерки русской народной культуры». / Отв. ред. и сост. И.В. Власова. М. Наука, 2009. 787 с.
5. Ломоносов М.В. О сохранении русского народа / Сост. и отв. ред. О.А. Платонов. М.: Институт русской цивилизации, 2011. 848 с.
6. Переславское Залесье. Фольклорно-этнографическое собрание С.Е. Елховского. Вып. I. Составители: Макашина Т.С., Рубцова С.Б., Савоскул С.С. Отв. редактор Савоскул С.С. М.: Индрик, 2011. 456 с.
7. Русская народная одежда. Историко-этнографические очерки. / Отв. ред. В.А. Липинская. М.: «Индрик», 2011. 775 с.
8. Святыни и святость в жизни русского народа: этнографическое исследование / Отв. ред. и сост. О.В. Кириченко. М., 2010. 462 с.
9. Franklin S., Widdis E. National identity in Russian culture. Cambridge Academ., 2006. 269 p.
10. Skrine F.H. The Expansion of Russia. Cambridge Historical Series. 2013.

#### REFERENCES RÉFÉRENCES REFERENCIAS

1. Afanasyev A.N. Poeticheskiye vozzreniya slavyan na prirodu [Poetic viewing of nature by slavs. Reference edition]. M.: Indrik, 2000.
2. Il'jin I.A. Put' dukhovnogo obnoveniya [Way of spiritual resurrection] / Compiled, introduction, responsible rights by O.A. Platonov. M.: Institute of Russian civilization, 2011. 1216 p.
3. Istoriya ikonopisi. VI-XX veka. Istoki. Traditsiya. Sovremennost' [History of icon painting. VI-XX centuries. Sources. Tradition. Nowadays. Group of authors]. Moscow: «ART-BMB», 2002. 287 p.
4. Kollektivnaya monografiya «Ocherki russoj narodnoj kulturi» [«Essays on Russian folk culture»]. / Responsible editor and compiler I.V. Vlasova. M. Nauka, 2009. 787 p.
5. Lomonosov M.V. O sohraneni russkogo naroda [About preserving Russian folk] / Compiler and responsible editor O.A. Platonov. M.: Institute of Russian civilization, 2011. 848 p.
6. Pereyaslavskoje Zales'je. Folklorno-etnograficheskoe sobranje S.E. Elhovskogo [Woods around Pereyaslavl'. Folk-ethnographic research, collected by S.E. Elhovskii]. Issue I. Compilers: Makashina T.S., Rubstova S.B., Savoskul S.S. Responsible editor Savoskul S.S. M.: Indrik, 2011. 456 p.
7. Russkaya narodnaya odezhda. Istoriko-etnograficheskije ocherki [Russian folk clothes. Historic ethnographic essays]. / Responsible editor V.A. Lipinskaya. M.: Indrik, 2011. 775 p.



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ARCHAEOLOGY & ANTHROPOLOGY  
Volume 19 Issue 2 Version 1.0 Year 2019  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## Features of the Economic and Social Life in Palestine as Illustrated by the Book of Behavior of Al-Maqriziin 845 Hijri

By Dr. Ghassan Mahmoud Weshah

*Islamic University Gaza*

*Summary-* Palestine is considered one of the most important civilization in history, a lot of chronicler give attention to it in the Islamic era, its geographical position is one of the main reason for that along with its importance to all the religious, two of the most important battles happened on this land which are Hattin and Ain Goliath which made the chronicler to give it more interest and describe its people and the land in a way that give it more attention, they never talk about Egypt without mentioning Palestine which show the deep connection and the importance between both countries.

*Keywords:* Al Maqrizi- the behavior- industry- palestine- trading.

*GJHSS-D Classification:* FOR Code: 430199p



FEATURES OF THE ECONOMIC AND SOCIAL LIFE IN PALESTINE AS ILLUSTRATED BY THE BOOK OF BEHAVIOR OF AL MAQRIZI IN 845 HIJRI

*Strictly as per the compliance and regulations of:*



RESEARCH | DIVERSITY | ETHICS



# Features of the Economic and Social Life in Palestine as Illustrated by the Book of Behavior of Al-Maqriziin 845 Hijri

Dr. Ghassan Mahmoud Weshah

**Summary-** Palestine is considered one of the most important civilization in history, a lot of chronicler give attention to it in the Islamic era, its geographical position is one of the main reason for that along with its importance to all the religious, two of the most important battles happened on this land which are Hattin and Ain Goliath which made the chronicler to give it more interest and describe its people and the land in a way that give it more attention, they never talk about Egypt without mentioning Palestine which show the deep connection and the importance between both countries.

**Keywords:** Al Maqrizi- the behavior- industry- palestine-trading.

**المخلص بالعربية:** يُعد كتاب السلوك من أعظم المصادر التاريخية التي تحدثت عن الحضارة في فلسطين. فقد استطاع المقرزي من خلال كتابه السلوك رسم صورة واضحة عن الحضارة في فلسطين؛ فقد تناول الزراعة والصناعة والتجارة، وتحدث عن مكونات المجتمع الفلسطيني والعادات والتقاليد في المجتمع الفلسطيني في الأفرح والأتراح.

**الكلمات المفتاحية:** المقرزي- السلوك- الصناعة- فلسطين- التجارة.

## INTRODUCTION

The Palestinian civilization is one of a few of the Arabs civilizations that has become an interest for writers and chroniclers in the Islamic era, it got this interest because of its geographical location and its religious status that imposed itself on the three religions, adding to that it also got more interest than the Islamic countries in the Levant and Egypt combined because its considered the first strategic dimension for Egypt and Levant, many wars have been fought on this land including two important ones which changed history, the first is the battle of Hattin the one which Salah El-Din Al-Ayouby won in it against the crusaders which afterwards led to dismantling what was called back then " Crusader house of Jerusalem" and the Ayoubys ruled from then all of the Levant and Egypt, the other battle is the battle of Ain Goliath, the Mamlukins defeated the Mongols and started building their empire in Egypt which stayed to three centuries, these were the reasons that made the writers and the chroniclers care about Palestine , its people and its land and describe it ways that attracted attention and discussion, when can see that when chroniclers talked about Egypt they never miss talking about Palestine in details this shows the relation between the governments that ruled Egypt and Palestine, and one of those books that took interest in

**Author:** The head of the history and archeology department In the Islamic university Gaza. e-mail: gwshah@iugaza.edu.ps

describing Palestine is the book of behavior of al-Maqrizi to find out more about it.

This research contains 3 sections:-

*The first section:* Opening about the book and its writer,

The second section: Part of the social life of Palestinians,

*The third section:* Part of the economic life of Palestinians

The importance of this study:

1. The capability of these academic researches about the subject
2. Shows the importance of this book as a reference for the Palestinian history in both the economic and social life.
3. To highlight the aspect of the economic and social life in Palestine

*The method of the study:* The writer used the historical descriptive analytical approach.

*The first topic*

*Opening about the book and its writer Al-Maqrizi*

*First:* information about the writer of the book Al-Maqrizi, *Al-Maqrizi s other books:-*

He is Ahmed Ben Abd El-Qader, Abo Al-Abas Al-hussiny, Taqi Al-Dein Al-Maqrizi, he was born in Cairo 1364, he was one of the most important chronicler in the (fifth century),one of his teachers were the best in Egypt back then in the Mamlukins kingdom, he wrote many books about the history of Egypt and the Levant in different times like : "the preaching and the considerations mentioning the maps and the monuments", "the behavior to know the Mamlukins city's", "relieving the nation by revealing the blunt", "the light in the news of Tamim Al-Dary ", and in these books Al-Maqrizi wrote many valued information and showed the social, economic, political, intellectual and moral for the Islamic communities in general and in specific in both Egypt and Levant.

*Second: his writings:*

1. The preaching and the consideration mentioning the maps and the monuments: he mentioned in this book a lot of (modern behaviors), and some of the historical aspects, its contains Egypt and Cairo's

history and its cities, districts, markets, archaeologies and its maps.

2. The behavior to know the Mamlukins cities: its information is considered specific, the sentences are clear, and its comprehensive, he pointed out a lot of the changes that happened in the administrative, economic and political system in the Mamlukins authorities, the business of the emperors and the princes, he also add a list about re-dividing Qisarias lands after it was freed by Al-Zaher Babers o fill it with Muslims.
3. Reliving the nation: this book has a huge importance, especially because it one of a few that the chronicler focused in it on the economic and social issues.
4. "The light!": he made it solely to point out the return of Tamim Al-Dary to his friends after ending the crusaders existence in Hebron, as for his book " the declaration and the expressions " he wrote some of the important details about the Arabic tribes that lived in Palestine back then, and its behavior of the invades and the occupation of the crusaders for their land. He died in Cairo 1442.

*Thirdly:* Information on the book of behavior to know the Mamlukins

Its one of the most important historical books for the Maqrizi, it's a valuable book dating to the rule of the Ayyubid state and the Mamlukins state in Egypt, an important period of Islamic history, where the figures of leadership and important events occurred it is a historical book that is considered the most important works of the Egyptian historian Taqi Al-Din al-Maqrizi and recorded a lot of information about the Ayyubd and Mamlukins era from 764 AH to the year of his death 145 Hijri book in which he mentioned the work of the king of Egypt of the Ayyubid Kurds, the Mamlukins and Turkish Mamlukins sultans and their most popular news stories and their popular flags were searched. The book contained most of their days of their accidents and events. Al-Maqrizi relied on sources that preceded his time, historical neutrality and balanced scientific method. As a copywriter he added additional information and important details that made his book a historical treasure, where he wrote this book in a new way , different from the method of his predecessors and formulated this book in a year, and wrote the events of each year ,mentioning the deaths and translation of the dead and the first part of his book talks about the period from 568 AH to 703 Hijri, each year separately, the second part talks about the period from 754 to 754 Hijri, in the third period from 755 to 806 Hijri and in the fourth part of the year 844 Hijri to 858 Hijri. The most important characteristic of Al-Maqrizi about his contemporaries and those who came after him is his method of presenting the historical events and his remarkable analytical ability. He described to us the events that he

experienced in a vivid and exquisite manner, his clever remarks on the daily life in Cairo were the time of the Mamlukins sultans and his biased attitude to the people of the real life-makers, centuries after what we call today the social history.

*Fourth: Book manuscripts*

Some of the manuscripts are complete, such as the manuscript of Aya Sufia (in four parts) and another copy in the library of the conqueror. There is also a piece in the mosque of Ahmed III (perhaps in Al-Maqrizi hand writing) and Quigley, another piece in Damascus and a copy in Oxford (in four parts) called "Kings mode"

*Fifth: Book sections and methodology*

The book is written in four parts, and Al-Maqrizi uses the yearbook method when he writes history, the method is based on the writing the history of each year and its events. And he uses the same method in all his books.

*Sixth: Editions*

The book was published early, parts of it were published by the French kattermeer "history of the Mamlukins Sultans" in two volumes (Paris 1837-1845) and in Egypt. The first part was published in 1934 by Mohammed Mustafa Ziada. The second part was published in 1958 which ended with some events of the year 755 hijri.

*The second topic*

*Aspects of the economic life in the Palestinians through this book*

*First: Agriculture*

*Second: Industry*

*Third: Trading*

*First: Agriculture:*

Palestine is defined as an agricultural region of the first class, with its rivers moderate climate, regional diversity and mountains rich in springs and wells. Several cities have been known for its agricultural such as Beit Jbeil, Jerusalem, Nablus, Lajoun and the deep valleys, all of them were described In the book for its importance ,it is mentioned that in 661 hijri, when Al Zaher Babers left Jerusalem he ordered to reconstruction of endowments and everyone should learn how to farm.

He also talked a lot about the livestock in Palestine, he talked about the 663 hijri that when \*Etliet and \*Qaisaria were opened Al-Zaher Baybars from the Franks retrieved the city of Caesarea for the people and it was among the many mules and horses left by the Franks.

He also mentioned the interest of the farmers in their lands and their jobs o the limit that they even worked in the contact line with the countries that the crusaders were controlling, he mentioned that in 664 the franjeh arrested four Muslims who were working in a field near Aka said the Shahaba and then killed them.

The agricultural machines that were used back was the plow, Al-Maqrizi mentioned it when he talked about the epidemic that spread in Palestine in 749 saying that the men were found dead with their plows in their hands\*.

He also talked about a machine made out of wood and was dragged by an animal\*.

\*A Palestinian village 24 kilometer to the south of Haifa, surrounded by other villages like Kafar Lam and El-Fardidus, Ain Gazal and Kabara.

\*An old Palestinian city, on the Mediterranean sea, one of the oldest places on earth, its located to the south of Haifa approximately 27 kilometers.

The animal that were used for agriculture and for the plowing were found dead in 749 because of the epidemic, a lot of Gaza's cows died.

Al-Maqrizi mentioned that Camels were found in large numbers, in 803 hijri the war between Dokmok Al-Muhamadi deputy of Safad and Metirik ben- kasem the head of the hartha tribe, Dokmak won and looted a lot of animals.

He wrote about the birds and the poultry in Palestine, specifically chicken, in 821 the people of Hebron complained to their Sultan about Al-hrowia who took their money and imposed them to give eggs and commit to load in the same amount chicken.

He two wrote about how the farmers were treated in a bad way and were abused physically in 824, while the Sultan Saief El-Din Tatter\* were passing Jerusalem he heard that its deputy forced the farmers to pay him four thousand dinar yearly, and that was the reason why the factories were ruined the Sultan repaired the farmers and called for this unfair rule to be deleted , the he scripted his order on a rock in the dome of the rock, the people were happy with this and wished from Allah for the unjustness to be removed.

Al-Maqrizi pointed out that the costs cites of Palestine were full of livestock and buffalos, this indicates the huge amount of spoils that they got after defeating the Crusaders, it reached the point that they couldn't find anyone to buy any livestock or buffalos.

It is noticed from all of the above that the Palestinian land were full of an agriculture reign that in attracted both attention and competition from the crusaders and the Mamlukins, both focused in using this reign of agriculture and animal for their own benefits.

\*He was the sultan after the king Mozafar Ahmed in a Friday in the 29<sup>th</sup> of the 824 year, in the Damascus castle he is originally Gorki's, he died by a stab in Alexandria, he was a Sultan for seven months and twenty days, Al-Maqrizi, the behavior, part 7, page 39-40.

*Second: industry:*

It was and still is one of the most important reasons any community rises up because of it, and it

represents the civilization of the country, it got a lot of interest throw history because of its benefits for humans, and it helps the individuals to ascension and offers them the easiest way of living, and Muslims like other followed this revolution of industry and cared about what was in their time from the cloths to food to weapons and others, a lot of chroniclers wrote about the industries in their books the same went with Al-Maqrizi he hinted about them in his book and focused in 743 hijri, he pointed out the bad effect of the epidemic on the industry, specially the cloth he said "a lot of goods were disrupted and a lot of employers worked in works of the death and others transgress to call for the luggage's and the price of the cloth went down, some to its fifth but still no one bought it".

He also pointed out the military's industries in Palestine back then, in 670 hijri, mentioning the improvement of building the military lines, performing it when Al-Zaher Babers descended to Aka saying " we must get to the industry everyday till the shawani are done and the Sultan sits between the woods, the makers, and the princes holding the machines of the Shawani\* while it is spreading"

\*It's the plural of Shawna, and it's a big war ship they used to build towers and castles to defend and it was considered one of the most important piece in a fleet of ships.

Muslims took advantage of the Palestinian resources in their military industries specially the machines, Al-Maqrizi hinted in his book " the behavior" that in 633 A-Zaher Babers in a hunting journey he noticed some woods that can be suitable to create catapults, he brought with him Zard Khan\*, ordered and participated in making those catapults, at the end four large and small catapults were made along with a lot of stairs, then he stayed near Ara\* and Arara\* valise, there was other industries like soap\* and wax, the princes bought with them wax that weighted three hundred and twenty one tons, Al-Magani got ten thousand Egyptian dinar, the Egyptian and Levant princes collected a torch, tartour and a lever embroidered with gold coasted one thousand dinar\*.

It was noticed from the above that the Muslims took a lot of interest in the millenarian industries using the Palestinian sources and that's because of the woods that spread in the lands specially in Qisarias and Arsouf, and we can consider the interest of the Muslims in this industry is because of the wars and attacks that the Palestinian cities incurred through their Islamic history, that's what lead Muslims to make this militaries industry on the land of the attacks and wars (Palestine) so they could provide supply lines to the soldiers when they are fighting and to also save time, money and effort in transporting the weapons and the forces in the far distances like Egypt and Levant.

\*it means the house of guns, Al-Kalakshindi, part 4, page 11.

\*it's located on the south of Haifa, to the north of it Kafar Kare village, the valley of Aar connects the coastal plain and Jezreel valley.

*Third: Trade:*

The location of Palestine is considered one of the most sensitive locations in the middle east. This location gives it its trading activities between the east and the west especially as it connects the three continents which are: Europe, Asia and Africa. It also overlooks the two seas the Mediterranean sea and the Red sea. This makes Palestine the center of the trading and exchanging the goods between Asia and the west like India and China and the Islamic European countries.

Al-Maqrizi indicates in his book to the trading activities in Palestine during the events of 682 hijri as one of the conditions of the truce between the Sultan Al-Mansour and Al-Firings when they both signed the agreement of Aka, it stated that they must protect the traders on land, sea night and day, they would be in good hands and to guarantee their safety, money, children, women, goods and livestock in their traveling and all the other things they have in Aka\*.

Muslims also took interest in building places to welcome the traders, in 679 hijri, the prince Tjar built a Khan in Jenin, there were bathrooms and some stores so that both the travelers and the traders could buy anything they would like or need\*.

He mentioned the bad effect that the \* left in the Palestinian countries, especially in Aka, Safad, Jerusalem and Nablus, he wrote about the huge amount of the dead bodies that spread in the Khans and the markets\*.

Al-Maqrizi pointed out about the commercial foundations that were in almost all the countries, especially Qisarias that was rich in goods, and had agencies for the foreigners and a lot of slaughterhouse for goats and sheep, the people of the city were very good at managing the khans, there was something called Kaisers the princes of the Mamlukins built it to get more money it had a high ceiling and had many small stores and some small factories, it closed at night and had a guard to watch for it so no one can steal the goods, the layer of the traders in the Mamlukins era were very rich and it was a very successful business, the traders also had a big influence on people, the Sultans gave them a high positions and they gained a lot of respect\*.

He pointed the prices of the goods, the rising and the falling of the prices and connected it with the other events like the amenorrhoea, the grasshoppers and the wars he said that the main reason was the epidemic that spread in the country and the insides revolutions in 656 hijri, the prices increased to the point that the bobbin of the wheat was bought for one hundred dinar, the barley was sixty dinar, the green watermelon was thirty dinar, and the pound of tamarind

was sixty dinar there prices were because of the wars against the tatter and the epidemic that spread in Levant, they also roused again in 695 because of the rain didn't fall a lot and the dryness of the land\*.

In 742 hijri, the grasshoppers invaded the Levant and ate all the crops and destroyed it\* which caused the raising of the prices due to the decreasing of the goods and the plants, in 748, the prices rose again the erbed of wheat costed fifty dinar after it was forty, the price of the meat rose along with them, the goods became less and the deception spread in Jerusalem and Nablus and people fought a lot\*.

In 790, the lessening of the water in Jerusalem\* lead to the rarity of the crops, specially the wheat, it was bought for twelve dinar for the page.

In 807, the prices rose again in Gaza and the Levant countries, the princes went to get some things for the Sultan for his travel, the wheat was one hundred and twenty dirham, the Sultan was preparing for his war against Timor lank.

In 809, the prices of the land rose,, Al-Maqrizi said " the owners of the factories their paid got higher, they took five dirhams more, the same goes for the traders but every acre of the employers were multiplied with six\*".

In 827 hijri, a lot of rats spread in the Levant, the small bag of wheat was bought for twenty dinars\*. It is noticed that this year was the worse one that the country faced a lot of jobs stopped working and the prices go higher\*, a lot of disease and epidemic spread, adding on all of these problems there was monopoly, and there was some employees who took bribes like the accountant that watches the prices and the popularity of the money and the fake coins\*.

Taxes were forced on people, it was for the trade, the manager of the markets collect it, there was also for the prisoners, and on the chicken no one could buy chicken unless they from the guarantor there was also a tax on the fishing boats and the cane farm and the olive press\*.

In 7520 most of the press were in valley whither it was cane or olive\*, it is noticed that the economic system was comprehensive including the revolution of the industry, agriculture and trade.

*The third topic*

*Aspects of the social life in Palestine through the behavior book*

*First: components of the society in Palestine in this book.*

- Christians.
- Jewish.
- The ethnic compositions of the people of Palestine.

*Second: traditions and habits in Palestine*

- Clothes and fashion.
- Weddings and occasions.
- Celebrations and feasts.



- Food and drinks.

*Third:* The Palestinian cities that are mentioned in the behavior book of Al-Maqrizi.

*First:* The component of the Palestinian community in the behavior book:

We can understand from the signs that Al-Maqrizi wrote from the events that happened on this holy land that the Palestinian community was a combination of Christians, Jewish and Islam and other ethnic and nation, and considering the majority of the Muslims back then the researcher will mention Al-Maqrizis hinting's to those minority of non-Muslims which are Christian's and Jews.

*A-Christians:*

While writing about the historical event in his book Al-Maqrizi pointed out the incidents that happened with Christians, one of them was the 700 hijri incident, he mentioned that the relationship between the Muslims and the Christians was tensed in Palestine, he focused on one incident that made the difference, a mail came from Damascus an order was written that all of the Christians must dye their turban but Al-Karak and Al-Shobak didn't obey and continued to wear the whiteturban, because the two mentioned cities almost had no Christians.

Al-Maqrizi also mentioned the incident in 705 hijri, in the Mamlukinsera, the king Al-Nasser Mohamed ben Qalawoon\* confiscated a church and made it into a mosque, the king of Andulus interposed and sent a massage asking the deputy of Al-Nasser king asking him to be fair, the deputy ordered to return the church as it was.

\*He was born in Egypt (684-741 hijri) he died in Cairo, he was the ninth Mamlukins Sultans, was called Abo Al-Mali, he \* many wars against the Crusaders and the Mongols, and inside war to fight corruption, Egypt faced a rising in civilization and buildings that it never faced before.

In the era of Al-Zaher Raken Babers in 755 hijri, that the sultan Babers forbidden the Christian's to enter Hebron, before that Christians were allowed to enter it by paying a sum of money but the sultan forbidden it.

He also wrote about the terrible things that the Christians did in Levant specially in 658, when the Mongols invaded the Levant, he said" the Christiane's elongated on the Muslims, and brought a decree from Houlka to take care of them and build their religion, so they marched with the vintage in the day of Ramadan and spread it on the clothes of the Muslims and on the roads and soaked the doors of the mosques and forced the employers of the shops to stand when the cross passes".

In 690, some Christian's were pretending to be Muslims to do some horrible and disgusting thing, the point was to distort the image of Islam and Muslims, one of them is Ebn-Zanbour who was living in Jerusalem.

In 812, the Mamlukins Sultan allowed them to rebuild the church in Bait lahem, the sultan agreed when a boy called Mousa from the Christians progressed a request when he visited Jerusalem in that year to allow them to rebuild the Church of the Nativity, and the Sultan approved, the boy took the approval and went to the franks, the Christians of Europe sent more than five hundred franks on a boat bringing with them woods and wheelsa long with the makers who will do this job of rebuilding, Muslims helped the Christiane's back then with the church, Al-Maqrizi mentioned the 825 hijri is incidents, the king Saif Al-Dein abo Al-Nasser released an order for Al-qiamachurch to be closed, the prince of Ethiopia heard about that and killed all the Muslims in his country.

We can understand from all of the above that the relationship between the Muslims and the Christians were always tensed in the Mamlukins era, we can also notice in the behavior book that Muslims tried to lessen the number of Christians in their land, because of what they did of corruption with the Mongols against the Muslims.

*B-Jews:*

Al-Maqrizi wrote in his book about Jews, they were a minority against the Christians in Palestine, we can conclude that from the 700 hijri incidents that the Sultan Mohammed Ben Qalwaon released an order to differentiate the Jews with their clothes so they wore a blue turban, and the Samarian domination wore a red turban, all the Jews in Levant and Egypt committed to that order and the ones who don't they were punished.

*C-The ethnic compositions of the people of Palestine:*

It was a combination of nationalities there were Arabs, Turkmens, Kurdish, algorithm and Mongols who came and settled in Palestine, Al-Maqrizi glimpsed about the Turkmens in Palestine in 820, when the deputies of Levant went to the Sultan with some Arabs and Turkmens and in 666 when Baber's left them in the coasted cities to protect them from the Crusaders and gave them horses and other things. He also pointed out about a group of people from Bagdad which ran away from Iraq after the Mongols invaded them, Al-Zaher Babers welcomed them and gave them half of Nablus, he also mentioned the Mamlukins that became part of the society he proved it by telling the 666 hijri incidents when Babers opened Safad and divided it between the princes and himself taking the bigger part.

*Secondly:* The traditions and habits in Palestine.

*A-Cothes and Fashion:*

Palestinian were known about their long listed tradition and habits, they were handed down from generation to another generation, Muslims, Christians and Jews helped spreading these traditions, one of them were women clothes, they were loose, the shirt itself was separated by 92 arms, which reaches three

arms and a half in its width which make the shirts measurement more than thirty-two arm, Al-Maqrizi compared it with the kings and the associates clothes.

Al-Maqrizi told a story which happened in 659 hijri, the Sultan Babers was riding with the Khalifa to the Eidprayers, the Khalifa went to the sultans nit and gave him a pair of the jurisprudence trousers and wore a white turban, and in 736 hijri, the Sultan Mohammed Ben-Qalawoon wore the sherbouch, Al-Maqrizi described it as a cap that the princes wore instead of the turban, it was also common to wear a mantilla/scarves that rests on the shoulders or it can be rounded on the turban then falls on the back so it gives it a nicer look, it is noticed that the country forced its people on this customer and punish who didn't follow the order, Al-Maqrizi confirmed that some women where resembling the men by wearing almost the same clothes and a turban he even said: "the women don't wear turbans and neither do they wear the same clothes as the men and the one who do this for three days on a row, the clothes would be taken from her".

It is noticed that the clothes were changed according to fashion.

#### *B-Weddings and celebrations:*

Al-Maqrizi pointed out that weddings and celebrations were a social event for both Muslims and people of the pact, the groom would pay a sum of money for the bride before the wedding just like these days, which represents the importance of the brides and the seriousness of their proposal, they would also slaughter the cows, sheep, horses and chicken, sweets were also made and some drinks which costs eight thousand dinar, the women guests would wear their best attire along with gold and accessories, the bride would wear an embroidered dress and they would but a crown on her head.

Pomes in all their kinds were famous back then, deia`a Al-Shafiey was born in Nablus and lived in / he was the jury for sixty one year he also wrote moshphot, they are a type of words written in a specific form and its kind of group singing.

In 702 hijri, there was a disagreement between fasting in Ramadan and celebrating it, along with celebrating Eid al Adha and Al Fitir, Al-Maqrizi said that in Nablus they fasted the hole month and when they were done they fasted, celebrated and prayed the Eid prayers without seeing the moon, but in Levant they did all of the above after seeing the moon and from then the disagreement began in the beginning and in the ending of Ramadan.

#### *C-Food and drinks:*

- Meat was the main course in the dishes, there was markets for the butchers in all the countries.
- A lot of Muslims got beaten up because they drank bear, which means that beer was made in Palestine,

and it was sure the spread of the grape crops were used to make beers.

#### *D-Ways of enjoyment:*

*Hunting:* It was a kind of sport and a hoppy which spread in that time because of the forests that were the full of birds and animals, it is said that in 661,while Babers was moving from Egypt to Levant he was hunting, he passed Gaza and saying that there is a lot of hunting here,

*Horse riding:* Muslims took a lot of interest in it, they built stables and bought the best race of horse.

*Third:* The Palestinian countries that were mentioned in the behavior book.

Al-Maqrizi mentioned a lot of countries describing some of them briefly, he mentioned Gaza in the 823 hijri accidents he also wrote about the \* market which was famous of slaughtering the camels, also in 735 hijri he pointed that Sultan Al Nasser kicked out Omair and his father to Gaza and gave them some land there, in 666 hijri Babers found out that the prince Alam EL-Dein Al-Hamawi drove in the plants, so he took the horse with all of what he had on it and gave it to the owner of the land.

Jerusalem, he mentioned some of the incidents that happened there in the Mamlukins era between the Muslims and the Christians, he wrote about the 652 incidents too, Babers collected the needed money to re build Jerusalem and to re do the dome of the rock, he noticed that Babers gave a lot of attention to the holy countries because of the crusaders greediness.

He too wrote about some of the countries like Aka in 664 hijri, the franjeh found four Muslims in Shi'a's mud, so they hanged them up and when Babes knew about that, he invaded the Franjeh as a way of pay back, he also wrote about other countries, after opening Caesarea and Arsouf he gave the Sultans and princes lands from the countries that they opened.

In 660 hijri, in Nablus some of the Mamlukins ran away from the Mongols in Iraq, Babers was generous enough and gave them fifty percent and half of Nablus.

In 690 hijri, after freeing Aka from the crusaders, Khali Ben Qalawoon stood on the grave of his father between the villages of Aka, he also went to Al-Ashrafya school beside Nafesa`s and Tabriz village, in 661 hijri the sultan Babers ordered the citizen to destruct the trenches that the Franjeh built around the city before attacking it.

In Safad, a man started a revolution in 753 hijri in Hattin along a group of farmers, the prince Al-Amir Soudan Al-Muhammadi went there in 812 and he took the farmers money and suppression them.

*The end*

This study shows these following results:-

1. The differences of the ethnical compositions of the citizens of Palestine, because of the migrations that happened in these years.
2. The variety of religions in the Islamic era.
3. The huge interest of the economic sectors in all of its kinds like, agriculture, industry and trade.
4. The farmers in Palestine were stooges and a lot of their right were stolen.
5. The food of the pact people was similar to the Muslims food in Levant.



This page is intentionally left blank





GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: D  
HISTORY, ARCHAEOLOGY & ANTHROPOLOGY  
Volume 19 Issue 2 Version 1.0 Year 2019  
Type: Double Blind Peer Reviewed International Research Journal  
Publisher: Global Journals  
Online ISSN: 2249-460X & Print ISSN: 0975-587X

## An Unpublished Fragment of Papyrus Concerning a Pledge

By Dr. Ayman Waziry  
*Fayoum University*

**Abstract-** This study focuses on a fragment of papyrus concerning a pledge, published for the first time; the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125. The shape of this fragment is of unequal sides; the material of writing is ink. It is written in one of four scripts of ancient Egyptian language, which is probably a demotic script, consisting of nine thick lines were transcribed in a horizontal way. By studying and researching, some questions and difficulties arose and therefore needed to be addressed. There are questions such as: Is this fragment of papyrus written in a demotic script? Or is it written in an abnormal hieratic because there is a name that can be read 'Hr-m-hb'? As for difficulties, here are some examples: There is a dating formula without a royal name or a cartouche, also without official titles and witnesses; therefore, there is no dating. Besides, there are lacunae that were a major cause for the lack of clarity of the full context.

**Keywords:** *fragment, papyrus, pledge, demotic, saft el-henna, el-suwa, tell-basta.*

**GJHSS-D Classification:** *FOR Code: 220207*



*Strictly as per the compliance and regulations of:*



# An Unpublished Fragment of Papyrus Concerning a Pledge

Dr. Ayman Waziry

**Abstract-** This study focuses on a fragment of papyrus concerning a pledge, published for the first time; the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125. The shape of this fragment is of unequal sides; the material of writing is ink. It is written in one of four scripts of ancient Egyptian language, which is probably a demotic script, consisting of nine thick lines were transcribed in a horizontal way. By studying and researching, some questions and difficulties arose and therefore needed to be addressed. There are questions such as: Is this fragment of papyrus written in a demotic script? Or is it written in an abnormal hieratic because there is a name that can be read 'Hr-m-hb'? As for difficulties, here are some examples: There is a dating formula without a royal name or a cartouche, also without official titles and witnesses; therefore, there is no dating. Besides, there are lacunae that were a major cause for the lack of clarity of the full context.

**Keywords:** fragment, papyrus, pledge, demotic, saft el-henna, el-suwa, tell-basta.

## I. INTRODUCTION

The ancient Egyptians have been compelled to invent a script in order to be exceptional, more swift and cursive according to the requirements of overgrowing life and to suit the different issues of social interactions and the affairs of advanced societies. The demotic was a very swift form of the hieratic script, the demotic script was generally written on papyrus, potsherds and ostraca. In addition, it is believed that the oldest demotic text-preserved till now- is the papyrus of Rylands 1, almost dating back to 643/642 B.C, whereas the latest demotic text-preserved till now-is the Graffiti of Philae Nos.365 and 377, almost dating back to 452 A.D<sup>1</sup>. The objective of this study is to discuss a fragment of papyrus composed of nine lines of demotic script written in ink; the dimensions are about 10 × 9 cm. The provenance is the archaeological area of El-Suwa or the so-called Geziret el-Suwa <sup>2</sup> (Fig.1); the Necropolis of 20<sup>th</sup> Nome of Lower Egypt, known as Pr-Sopedu, which means the House of Crouching Falcon God Sopedu; it is currently within the range of the modern village of Saft el-Henna, City of Abu Hammad, Al Sharqiyah Governorate, Egypt (Fig.2). Currently, the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125.

## II. DESCRIPTIVE STUDY

The relevant characteristics of the fragment of papyrus concerning a pledge can be described as follows;

**2.1. Type:** A fragment of Papyrus (Figs.3-5)

**2.2. Writing material:** Ink

**2.3. Writing:** A demotic text of nine lines written in a horizontal way

<sup>1</sup>Lüddeckens, E., (1975). Demotisch, In: Helck, W. & Otto, E., (Eds.). Lexikon der Ägyptologie, Vol.I, Wiesbaden, cols.1052-1056; cf:Thissen, H.-J.,( 1980). Zur Transkription demotischer Texte, Enchoria 10, pp.7-9; Tait,J.,( 1982). The Transliteration of Demotic, Enchoria 11, pp. 67-76.

<sup>2</sup> Geziret el-Suwa is a large gezira, which is situated 3 kilometers south-east of Saft el-Henna. For more information cf: Snape, R.S., (1986). Six Archaeological Sites in Sharqiyeh Province, Liverpool University press, Liverpool, pp.37-38; Van der Brink, M.C.E., (1987). A geoarchaeological survey in the north-eastern Nile Delta, Egypt; the first two seasons, a preliminary report, MDAIK 43, pp.7- 31.

**2.4. Description:** A fragment of papyrus with the shape of unequal sides; the material of writing is ink. It is written in a demotic script, consisting of nine thick lines transcribed horizontally

**2.5. Period, Dynasty and Date:** Not mentioned in the records of the Museum store of Tell-Basta

**2.6. Geographical area:** Egypt, Lower Egypt, Al Sharqiyah Governorate, City of Abu Hammad, Village of Saft el-Henna

**2.7. Archaeological site:** Archaeological area of El-Suwa or the so-called Geziret el-Suwa; the Necropolis of 20<sup>th</sup> Nome of Lower Egypt, known as Per-Sepdou, which means the House of Crouching Falcon God Sopedu; it is currently within the scope of the modern village of Saft el-Henna, city of Abu Hammad, Al Sharqiyah governorate, Egypt

**2.8. Excavations:** Archaeological excavations mission of the University of Liverpool of 1986

**2.9. Discovery place:** Tomb No. 5, next to the remains of a mummy

**2.10. Registration number of excavation:** 3884

**2.11. Dimensions:** 10 × 9 cm

**2.12. Current place:** Preserved in the museum store of Tell-Basta

**2.13. Registration number of Tell-Basta Museum:** 1125

**2.14. Current status:** Need for restoration and preservation

**2.15. Bibliography:** Unpublished

### III. PALAEOGRAPHICAL STUDY

The palaeographical study of the fragment of papyrus concerning a pledge can be addressed as follows:

#### 3.1. Transliteration and Linguistic context

3.1.1. ////////////// [tʒ] b(.t) <sup>1</sup> //////////////

3.1.2. ////////////// pʒy=(i) <sup>2</sup> //////////////

3.1.3. ////////////// [h.t ]-sp<sup>3</sup> 28<sup>4</sup> ib.t 4<sup>5</sup> pr.t <sup>6</sup> [Hr-m-ḥb]?<sup>7</sup> //////////////

<sup>1</sup> Johnson, J.H., (Ed.), (2002). The Demotic Dictionary of the Oriental Institute of the University of Chicago, The Oriental Institute of the University of Chicago, Illionis, Chicago, pp.2-3/CDD.B. 02; cf: Erichsen, W., (1954). Demotisches Glossar, Kopenhagen, p.109; Erman, A., & Grapow, H., (1971). Wörterbuch der Ägyptischen Sprache, Vol.I, Akademie Verlag, Berlin, 417,15-16; Ward, W.A.,(1977). Lexicographical Miscellanies, SAK 5, pp.265-292; Ward, W.A.,(1978). The Four Egyptian Homographic Roots B3, Studia Pohl 6, pp.49-51; Wenzel, S., (1990). Reflections on (New) Philology, Speculum A Journal of Medieval Studies, Vol.65, Issue 1, pp.11-18; Osing,J.,(1976). Die Nominalbildung des Ägyptischen, Mainz, pp.248-249, 819; Osing,J., (1976). Der spatagyptische Papyrus BM 10808, (AA 33), Wiesbaden, pp.25-30, 35-40; Osing, J., (1987). New Light on the Vocalisation of Egyptian Verbal Forms?, Lingua Sapientissima, Hommage of J.D.Ray,Cambridge,pp.65-71; Zeidler, J., (1998). Beiträge zur Nominalbildung des Ägyptischen, Die Welt des Orients, Vol. 29, Stuttgart, Göttingen, pp. 21-32; Schenkel, W.,(1982). Morphologie, In: Helck, W. & Otto, E.,(Eds.). Lexikon der Ägyptologie, Vol. IV, Wiesbaden, cols. 207-209.

<sup>2</sup> Erichsen, Glossar, p.128;cf:Wb.I.493,1-5; Johnson, Dictionary, p.35/ CDD.P.10.1.

<sup>3</sup> Erichsen, Glossar, p.287; cf: Johnson, Dictionary,pp.4-5/CDD.H.09.1; Wb.III.19, 2-21; 20,1-21; Smith,M.,(1977). A New Version of a Well-known Egyptian Hymn, Enchoria 7, p.128.

<sup>4</sup> Erichsen, Glossar, p. 700.

<sup>5</sup> Erichsen, Glossar, p.696; cf: *fdw/ftw* in Wb.I. 582; Johnson, Dictionary, pp.37-38/CDD.Months.14.1; cf: *rnm-wt.t/ Pharmouthi*, Wb.II.437.

<sup>6</sup> Erichsen, Glossar, p. 135,507; cf: Wb.I.530, 7-8.

<sup>7</sup> Griffith, F. Ll., (1909). Catalogue of the Demotic papyri in the John Rylands Library, Manchester : with facsimiles and complete translations, Vol. III, Manchester University Press, Manchester, UK, p.457.

- 3.1.4. //mtw=i ti<sup>1</sup> ċk<sup>2</sup> nkt<sup>3</sup> (n) wnm<sup>4</sup> (ċk nkt-wnm)//////////  
 3.1.5. //nty (nt)<sup>5</sup> iw=f<sup>6</sup> ir<sup>7</sup> =tn<sup>8</sup> sdy(sdy)<sup>9</sup> mtw=tn ir n=i sh<sup>10</sup>//////////  
 3.1.6. //p<sup>3</sup> nty nht<sup>11</sup> [r](r.r)=f[m] t<sup>3</sup> rnpt<sup>12</sup> nty iw [=tn]//////  
 3.1.7. //p<sup>3</sup> shn (shn)<sup>13</sup> nty hr h.t(h<sup>3</sup>.t)<sup>14</sup> n hp<sup>15</sup> //////////  
 3.1.8. //nty (nt)<sup>16</sup> hry (hr hry)<sup>17</sup> iw=i<sup>18</sup> (r) ir<sup>19</sup> =tn<sup>20</sup> mt.t nb[.t]<sup>21</sup> nt (nty) hry<sup>22</sup> (mt.t nb.t nt sh hry)<sup>23</sup> i.ir=tn (iw ir=tn) ti<sup>24</sup> n=i //////////  
 3.1.9. //ħc [n]<sup>25</sup> //////////

<sup>1</sup> Erichsen, Glossar, pp.37, 149, 158,188, 274, 502,596,605; Johnson,Dictionary,pp.29,34, 83, 272, 298/CDD. M. 10.1; p.95/CDD.I.11.1; p.1/CDD.T.12.1.

<sup>2</sup>Erichsen, Glossar, pp.72,73;Johnson,Dictionary, pp.142,143, 144/ CDD.c.03.1; cf: Wb.I.230-232.

<sup>3</sup> Erichsen, Glossar, pp.229-230; Johnson, Dictionary, pp.12,89,132/CDD.N.04.1; cf: Wb.II.347,10-16.

<sup>4</sup> Erichsen, Glossar, pp.91,213,229-230,560; Johnson, Dictionary, p.136/CDD.N.04.1; cf: Wb.II. 347, 10-16 ; Ward, W.A., (1981). Lexicographical Miscellanies II, SAK 9, pp.359-373.

<sup>5</sup> Erichsen, Glossar, pp.231,76,186,646; Johnson, Dictionary, pp.1-3, 139/CDD.N.04.1; cf: Wb.II.251-253 for "nty".

<sup>6</sup> Erichsen, Glossar, p. 19.

<sup>7</sup> Erichsen, Glossar, pp.15,36-37,44; Johnson, Dictionary, pp.3,49-50,52,174-176/CDD.I.11.1; cf: Wb. I. 108-112 for "ir".

<sup>8</sup> Erichsen, Glossar, p.634; Johnson, Dictionary, pp.223-224/CDD.T.12.1;cf: Wb.V.371,14-17 for "tn".

<sup>9</sup> Erichsen, Glossar, p.482; Johnson, Dictionary, pp.525-527/CDD.S.13.1;cf:Wb.IV.394-395for "sdd".

<sup>10</sup> Erichsen, Glossar, pp.405,458-460; Johnson, Dictionary, pp.412-413, 415-417/CDD.S.13.1; For more about "sh" cf:Zauzich, Th-K., (1977). Spätdemotische Papyrusurkunden IV,Enchoria 7, p.159; Hughes, R.G., (1957). Demotisches Glossar; W. Erichsen, JNES 16, pp.58-59; Thissen, H.-J.,(1972). Zu den demotischen Graffiti von Medinet Habu, Enchoria 2, pp.49-50; Thissen, H.-J., (1979).

Demotische Graffiti des Paneions im Wadi Hammamat, Enchoria 9, pp. 63-92; cf: Wb.III.476 for "sš".

<sup>11</sup> Erichsen, Glossar, pp.224-225; Johnson, Dictionary, pp.112-113/CDD.N.04.1; for more about "nht" cf: Vleeming,S.P., (1994). Ostraka Varia;Tax Receipts and Legal Documents on Demotic, Greek, and Greek-Demotic Ostraka, Chiefly of the Early Ptolemaic Period, from Various Collections, Brill, Köln-Leiden, pp.19-21; Devauchelle,D., (1998). Notes sur quelques ostraca démotiques; À propos d'un ouvrage récent, Bior 55, pp.376-377.

<sup>12</sup>Erichsen, Glossar, pp.250-251, 288,382;Johnson, Dictionary, pp.47-48/CDD.R.01.1; cf: Wb.II. 429.

<sup>13</sup> Erichsen, Glossar, pp.463, 446-447; Johnson,Dictionary,pp.339-340/CDD.S.13.1;cf:Brunsch,W., (1979).Die bilingue Stele des Moschion (Berlin Inv. Nr. 2135 + Cairo J.d'E Nr. 63160), Enchoria 9, pp.19-20; Wb.I.217,5; 257, 3-4.

<sup>14</sup> Erichsen, Glossar,pp.386-387; Johnson, Dictionary, pp.7-8/ CDD.H.09.1.

<sup>15</sup> Erichsen, Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; cf: Wb.II.488,13; IV.133, 22.

<sup>16</sup> Erichsen, Glossar, pp.231,76,186,646; Johnson, Dictionary, pp.1-3, 139/CDD.N.04.1; cf: Wb.II.251-253 for "nty".

<sup>17</sup> Erichsen, Glossar,pp.386-387,391;Johnson, Dictionary, pp.7-8,231/ CDD.H.09.1; p.53/ CDD.H.09.1; cf: Wb. III. 392,9; 393,4.

<sup>18</sup> Erichsen,W.,Demotisches Glossar,pp.19-20,44; Johnson, J.H., Demotic Dictionary, pp.42-43/ CDD.I.11.1; cf: Hughes,(1957). JNES 16, pp.57-58; Zauzich, Th-K.,(1971). Spätdemotische Papyrusurkunden, Enchoria 1,pp.35-36.

<sup>19</sup>Erichsen, Glossar, pp.15,36-37,44; Johnson, Dictionary, pp.3,49-50,52,174-176/CDD.I.11.1;cf: Wb.I. 108-112 for "ir".

<sup>20</sup> Erichsen, Glossar, p.634; Johnson,Dictionary, pp.223-224/CDD.T.12.1; cf:Wb.V.371,14-17 for "tn".

<sup>21</sup> Erichsen, Glossar,pp.37, 285,375,642; Johnson, Dictionary, pp.83, 85,137, 267-269/ CDD.M.10.1.

<sup>22</sup> Erichsen, Glossar,p.375; Johnson, Dictionary, p.268/ CDD.M.10.1.

<sup>23</sup> Johnson, Dictionary, pp.174-175,267/ CDD.M.10.1.

<sup>24</sup> Erichsen, Glossar, pp.149, 158,502,596,605;Johnson, Dictionary, pp.29,34, 298/ CDD. M. 10.1; p.95/ CDD.I.11.1; p.1/CDD.T.12.1.

<sup>25</sup> Erichsen, Glossar,pp.68,389; Johnson, Dictionary, p.117/ CDD.c.03.1.



### 3.2. Translation and Linguistic context

3.2.1. // // // // // [As for] this tomb <sup>1</sup> // // // // //

3.2.2. // // // // // [It's] mine<sup>2</sup> (which I own) // // // // //

3.2.3. // // // // // [Regnal year] <sup>3</sup> 28<sup>4</sup>, month 4 of winter (Pharmouthi) <sup>5</sup> [Hor-em-heb]? <sup>6</sup> // // // // //

3.2.4. // // // // // I have to give<sup>7</sup> property (income, rent) and food ration (property ration of food) <sup>8</sup> // // // // //

3.2.5. // // // // // He who is [in charge of] you will do the speech<sup>9</sup> (contract or pledge), [therefore] you will do to me what is written<sup>10</sup> (you will execute the document) // // // // //

3.2.6. // // // // // He who is entrusted with<sup>11</sup> [that matter of] the year<sup>12</sup> that [you will do what is mentioned before] // // // // //

<sup>1</sup> "b[*t3 b(.t)*]", which is used as a feminine noun means "tomb", the variant of "b.t", or it may be used as a masculine noun to mean "place", which is a variant of "b(w)" cf: Johnson, Dictionary, pp.2-3/CDD. B. 02; Erichsen, Glossar, p.109.

<sup>2</sup> "p3y" is used as a demonstrative pronoun, also as a pronominal copula. But here, it can be read as "p3y=(i)" that uses as a possessive particle or a possessive pronoun. cf: Erichsen, Glossar, pp. 128-129; Wb.I.493, 1-5; Johnson, Dictionary, pp.35-36/CDD.P.10

<sup>3</sup> ["*h.t = h3.t-sp/zp*"] is used to mean "the beginning of year, the regnal year and the year of a King's reign, or the meaning of the last year under the rule of a Pharaoh. cf: Erichsen, Glossar, p.287, 321; Johnson, Dictionary, pp.4-5/CDD.H.09.1; Wb.III.19,2-21;20,1-21; Smith, Enchoria 7, p.128.

<sup>4</sup> Number 28 comes after the expression "*h3.t-sp*", expressing the value of the regnal year that is Twenty-eighth year. As for this number cf: Erichsen, Glossar, p. 700; Johnson, Dictionary, pp.101-102/ CDD. Numbers. 14.1

<sup>5</sup> "*ib.t/3b.t ftw/4*", means "month 4 of winter", known as "Pharmouthi/*rnn-wt.t*", it is the name of the eighth month of the year in ancient Egypt. cf: Johnson, Dictionary, pp.37-38/CDD.Months.14.1; For *rnn-wt.t/ Pharmouthi* cf: Wb.II.437; Parker, R.A., (1950). The Calendars of Ancient Egypt, The University of Chicago Press, Chicago, p.45; Erichsen, Glossar, p.696; As for "*fdw/ftw*" cf: Wb.I.582.

<sup>6</sup> The name of "Hor-em-heb" is related with the priest who will carry out the deal with the owner of the tomb. Cf: Ranke, H., (1935). Die ägyptischen personennamen, Vol.I, Gluckstadt, p. 248; Griffith, Catalogue of the Demotic papyri, Vol. III, p.457.

<sup>7</sup> "*mtw*" means "have, owing (of money or something) yet to be paid", it also means "repay or pay back (a debt, or sum of money), to give someone (a debt, or sum of money) cf: Erichsen, Glossar, pp.37,158,188, 274; Johnson, Dictionary, pp.83,272/ CDD. M.10.1. Regarding "*t/ti*", which means "to give" cf: Erichsen, Glossar, pp.149, 158, 502, 596,605; Johnson, Dictionary, pp.29, 34, 298/ CDD. M. 10.1; p.95/CDD.I.11.1; p.1/CDD.T.12.1.

<sup>8</sup> The masculine noun "*ck*" means "dedication, ration" cf: Erichsen, Glossar, pp.72,73; Johnson, Dictionary, pp.142,143, 144/ CDD.c.03.1; cf: Wb.I.230-232. Here in our context, "*ck*" means "food ration that allow a person to have a fixed amount of a particular commodity of food or to have food commodities. As for "*nkt*" means "property", as in "*wmm nkt=* to eat the property or food", also "*nkt n wmm=*food". cf: Erichsen, Glossar, pp.229-230; Johnson, Dictionary, pp.12,89,132/CDD.N.04.1; Wb.II.347,10-16.

<sup>9</sup> The noun "*sdy*" means "speech, report, story", as in "*ir sdy =* to tell a story" cf: Erichsen, Glossar, p. 482; Johnson, Dictionary, pp.525-527/CDD.S.13.1; As for "*sdd*" cf: Wb. IV. 394-395.

<sup>10</sup> The expression "*sh*"<sup>10</sup> means "written, speech, matter, thing, document, writing, spell" cf: Erichsen, Glossar, pp.405,458-460; Johnson, Dictionary, pp.412-413, 415- 417/CDD.S.13.1. For more about "*sh*" cf: Zauzich, (1977). Enchoria 7, p.159; Hughes, (1957). JNES 16, pp.58-59; Thissen, Enchoria 2, pp.49-50; Thissen, Enchoria 9, pp. 63-92; cf: Wb.III.476 for "*sš*".

<sup>11</sup> The verb "*nht*" means "to believe, to trust, to certificate". The expression "*nht r*" is used in the official document to mean "to entrust (someone) with (something)" or "to authorize (someone) concerning (something)" cf: Erichsen, Glossar, pp.224-225; Johnson, Dictionary, pp.112-113/CDD. N. 04.1. For more about "*nht*" cf: Vleeming, Ostraca Varia, pp.19-21; Devauchelle, Bior 55, pp.376-377.

<sup>12</sup> The feminine noun "*rnp.t*" means "year" is a variant of "*h3.t-sp*" cf: Erichsen, Glossar, pp.250-251, 288,382; Johnson, Dictionary, pp.47-48/CDD.R.01.1; Wb.II. 429; III.26.

3.2.7. // the deal (decree)<sup>1</sup> which is beforehand<sup>2</sup> according to the law<sup>3</sup> [by legal means]

3.2.8. // I will pay<sup>4</sup> for what is before, [this is in exchange for] you will do everything which is above<sup>5</sup> (you will execute every requirement which is written above) //

3.2.9. // to support<sup>6</sup> (to testify on behalf of) //

#### IV. ANALYTICAL STUDY OF SEMANTICS AND SYNTAX

For the sake of content of this study, it should be referred to the semantics related to the meaning of vocabularies. This is beside the syntax- the structure of expressions or the arrangement of phonetic values or ideograms in a logical way.

**4.1. The first line**, there is *b[ḫ b(.t)]*, which is used as a feminine noun that means a tomb; it is the variant of *b.t*, also it may be used as a masculine noun that is a variant of *b(w)*, which means a place,<sup>7</sup> Moreover, it may be related with the word *bḫy(w)*, *bḫy(.t)* mentioned in the texts of New Kingdom, Late Periods and Greco-Roman Periods in the sense of a tomb and a pit<sup>8</sup>. It should be noted that there is a root of *b* relating with *b-ḫ*, which means to hack, to cut, to break up the surface of the land in order to build a pit or a tomb. In addition, it may be equal in meaning to stonemason or the person who builds<sup>9</sup>. Here in our context, it is related with the expression *ḫ b(.t)*, which means grave, tomb and shrine<sup>10</sup>.

**4.2. The second line**, there is *pḫy*<sup>11</sup>, which is used as a demonstrative pronoun and also as a pronominal copula. But here, it can be read as *pḫy=(i)* that is used as a possessive particle or a possessive pronoun.

<sup>1</sup> The masculine noun "*shn/shn*" means "command, order, commission" cf: Erichsen, Glossar, pp.463, 447; Johnson, Dictionary, pp.339-340/CDD.S.13.1; Brunsch, Enchoria 9, pp.19-20; Wb.I.217,5; 257,3-4. Also, "*shn*" is relevant to the meanings of "official taxation" cf: Johnson, Dictionary, p.340/CDD.S.13.1; cf: Spiegelberg, W., (1905). Papyrus Erbach; Ein demotisches Brieffragment, ZÄS 42, pp. 56-57(N.14); Vittmann, G., (1998). Der demotische Papyrus Rylands 9, Vol. II, ÄAT 38, Harrassowitz, Wiesbaden, pp.479-480. Also, it is related to "decrees and contracts of payment" cf: Johnson, Dictionary, p.341/ CDD.S.13.1.

<sup>2</sup> The expression "*hr h.t*" means "previously, beforehand", is used as adverb, this is beside "*hr hry*" cf: Erichsen, Glossar, pp.386-387; Johnson, Dictionary, pp.7-8, 231/CDD.H.09.1.

<sup>3</sup> The expression "*hp*" means "law, legal right" cf: Erichsen, Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; Wb. II. 488,13; IV.133,22.

<sup>4</sup> "*iw*" is an element of some enclitic or proclitic pronouns, also "*iw*" is used as a variant of preposition "*r*". Also, "*iw*" means "pay or to make payment" cf: Erichsen, Glossar, pp.19-20,44; Johnson, Dictionary, pp.42-43,46,49-50/ CDD.I.11.1; Hughes, JNES 16, pp.57-58; Zauzich, Enchoria 1, pp.35-36.

<sup>5</sup> The feminine noun "*mt.t*" means "matter, thing, case, speech, affair, issue and property", as for "*mt.t nb(.t) nt hry*", which means "everything which is above or every requirement is mentioned before" cf: Erichsen, Glossar, pp.37,80,133,184,213,217, 285,375,599,642; Johnson, Dictionary, pp. 83,85, 137,264 - 266, 267-268/ CDD.M.10.1; for "*md.t*" cf: Wb.II.181,7;182,4.

<sup>6</sup> "*ḫ n*" means "to support, to testify on behalf of, to be in need of" cf: Erichsen, Glossar, pp.68,389; Johnson, Dictionary, p.117/ CDD.c.03.1; Wb.I.218-220.

<sup>7</sup> Johnson, Dictionary, pp.2-3/CDD.B.02; cf: Erichsen, W., Glossar, p.109.

<sup>8</sup> Wb.I. 417,15-16; cf: Ward, SAK 5, pp. 265-292; Ward, Studia Pohl 6, pp.49-51; Wenzel, Reflections, Speculum, Vol.65, Issue 1, pp.11-18.

<sup>9</sup> Johnson, Dictionary, pp.2-3/CDD.B.02; cf: Osing, Nominalbildung, pp.248-249, 819; Osing, spatagypische Papyrus BM 10808, pp.25-30, 35-40; Osing, New Light on the Vocalisation, pp.65-71; Zeidler, Beiträge zur Nominalbildung, pp. 21-32; Schenkel, Morphologie, LÄ IV, cols.207- 209.

<sup>10</sup> Johnson, Dictionary, pp.3-4/CDD.B.02; cf: Brunsch, W., (1980). Sechs demotische Graffiti vom Gebel El-Têr in der Oase Chargê, WZKM/ Wiener Zeitschrift für die Kunde des Morgenlandes, Vol.72, Wien, pp.7-14, 76-77. But Devauchelle and Wagner rejected this reading, although no further reading was given, cf: Devauchelle, D., & Wagner, G., (1984). Les Graffites du Gebel Teir : Textes Démotiques et Grecs, IFAO, Le Caire, pp.6-7.

<sup>11</sup> Erichsen, Glossar, pp. 128-129; cf: Wb.I.493, 1-5; Johnson, Dictionary, pp.35-36/CDD.P.10.1.

**4.3. The third line**, there is an expression [*h.t*]-*sp* (*h3.t-sp/zp*)<sup>1</sup>, being used to mean the beginning of the year, the regnal year and the year of a King's reign, this is to express the meaning of the last year under the rule of a Pharaoh. There is another reading *hsb.t* that is used as a feminine noun and means the regnal year; it is the equal variant of *h3.t-sp/zp*<sup>2</sup>. In addition, there were variant forms of writing that relate to the phonetic value of *hsb.t* such as what is mentioned in Pap. Berlin 13554, Pap. Louvre 2430E, and Pap. Turin 6075B<sup>3</sup>. With regard to the study of YOYOTTE, the expression *hsb.t* is appeared for the first time in the third intermediate period<sup>4</sup>. So, there was a debate about the reading of the expression *h3.t-sp/hsb.t*, where it is read *rnp.t-sp* by EDEL<sup>5</sup>. As for BECKERATH, it is read as *hsb.t-sp*<sup>6</sup>. Whilst in the reading of BARTA, it is *rnp.t-hsb.t*<sup>7</sup>. Regarding numbers, the ancient Egyptians introduced the earliest well-developed counting or numeration system by using Hieroglyphic signs containing unit fractions, cardinal and ordinal numbers, terms, issues, laws and how to solve first order linear equations belonging to arithmetic and geometry, thus there were many terms in ancient Egyptian sources. It is worth mentioning that ancient Egyptian mathematical numbers and fractions could be classified in two elements; cardinals and ordinals. Cardinals are simply 1, 2, 3, etc. It is noteworthy that the higher value is written in front of the lesser value and the numeral follows the noun, which as a general rule, exhibits the singular form in the cardinal manner. Ordinals mean first, second, third, etc.<sup>8</sup>. It is noted that the number 28<sup>9</sup> comes after the expression *h3.t-sp*, expressing the value of the regnal year that is Twenty-eighth year. In addition, the number 4<sup>10</sup> that comes after the expression *ib.t/3b.t*, expressing the value of the month, which is the Fourth month. The expression *ib.t/3b.t ftw/4* is equal in meaning to month 4 of winter, known as Pharmouthi/*rnn-wt.t*; it is the name of the eighth month of the year in ancient Egypt<sup>11</sup>. The expression *pr.t* means winter-season, which comes in

<sup>1</sup> Erichsen, Glossar, p.287, 321; cf: Johnson, Dictionary, pp.4-5/CDD.H.09.1; Wb.III.19, 2-21; 20,1-21; Smith, Enchoria 7, p.128.

<sup>2</sup> Erichsen, Glossar, p.287-288, 321; cf: Johnson, Dictionary, p.268-272/CDD.H.09.1; Wb.III.19, 2-21; 20,1-21; Smith, Enchoria 7,p.128.

<sup>3</sup> For these forms of writing cf: Johnson, Dictionary, pp.269-273/ CDD. H. 09.

<sup>4</sup> Yoyotte, J., (1961). Les principautés du Delta au temps de l'anarchie libyenne, Études d'Histoire Politique, Mélanges Maspero I/4, MIFAO 66/4, Le Caire, p.152 N.3; cf: Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

<sup>5</sup> Edel, E., (1955). Altägyptische Grammatik, 2 Vols. Analecta orientalia, Pontificium Institutum Biblicum Publisher, the University of Virginia, Digitized at 2007, § 412-414; cf: Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

<sup>6</sup> Von Beckerath, J., (1969). Die Lesung von fo 'Regierungsjahr': Ein neuer Vorschlag, ZAS 95, pp. 88-91; cf: Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

<sup>7</sup> Barta, W.,(1979).Das Jahr in Datumsangaben und seine Bezeichnungen, Festschrift Elmar Edel, Bamberg, pp. 35-41; cf: Johnson, Dictionary, pp.268-269/ CDD. H. 09.1

<sup>8</sup> Sethe, K.,(1910). Untersuchungen über die ägyptischen Zahlwörter, ZÄS 47, pp.1-41; Sethe, K., (1916). Von Zahlen und Zahlworten bei den alten Ägyptern und was für andere Völker und Sprachen daraus zu lernen ist , ein Beitrag zur Geschichte von Rechenkunst und Sprache, Schriften der Wissenschaftlichen Gesellschaft in Straßburg, Vol. 25, Straßburg & Trübner, pp.60-98;cf: Waziry, A., (2016). Evidences on Harbingers of Mensuration Methodology in Ancient Egyptian Mathematics and Geometry, International Journal of Scientific & Engineering Research, Vol.7, Issue 12, pp.1624-1638.

<sup>9</sup> As for this number cf: Erichsen, Glossar, p.700; Johnson,Dictionary,pp.101-102/CDD.Numbers. 14.1.

<sup>10</sup> As for this number that read "*ftw/ fdw*" cf: Erichsen,Glossar, pp.201,404, 547, 556, 619, 635,696, 670; Johnson, Dictionary, pp.27-30/ CDD.Numbers. 14.1; Wb.I.582; Nureldin, M.A.,(1974).The Demotic Ostraca in the National Museum of Antiquities at Leiden, Ph.D, E. J. Brill, Leiden, p.146.

<sup>11</sup> Johnson, Dictionary, pp.37-38/CDD.Months.14.1. For *rnn-wt.t/ Pharmouthi*,cf:Wb.II.437; Parker, Calendars, p.45; Erichsen, Glossar, p.696; for "*fdw/ftw*" cf: Wb.I. 582.

Coptic dialects like  $\pi\rho\omega$ ,  $\phi\rho\omega$  and  $\pi\rho\upsilon\gamma^1$ . There is an equal context of the dating formula was mentioned in Pap. Oxford Griffith<sup>2</sup> as follows;  $\text{\textcircled{S}}^c \text{hsb.t } 28 \text{ ib.t } 2 \text{ pr.t } \text{\textcircled{R}}\text{ky}$ , which means by regnal year 28, month two of winter-season, the last day<sup>3</sup>. But here in our context, there are variations in syntax as follows;  $//// \text{h.t } -sp \text{ } 28 \text{ ib.t } 4 \text{ pr.t } ////$ , which means regnal year 28, month four of winter-season. There is no doubt that one of the ancient Egyptians initiatives is the registration of dates based on the regnal year under the rule of a King. The year in the Egyptian calendar was divided into three seasons; the season had 4 months, each month had 30 days, beside the so-called epagomenal days or the five extra days to be 365 days per year. Regarding the name of Hor-em-heb, it is related with the priest who will carry out the deal with the owner of the tomb. RANKE indicated that Hor-em-heb is a personal name related to the late periods and the early Greek era; whilst KRALL suggested that he was a priest and associated with a priestly family<sup>4</sup>. It is worth mentioning that the lector priest or the embalmer known as  $\text{hr-hb}$  is a priestly rank concerning funerary practices<sup>5</sup>. Therefore, there is a belief that he may be the lector priest who will execute ritual related to the deal, which concerns the tomb.

**4.4. The fourth line**, there is the expression  $mtw^6$ , which means have, owing (of money or something) and yet to be paid; it also means repay or pay back (a debt, or sum of money) and to give someone (a debt, or sum of money), which is mentioned in the phrases as follows;  $iw=s \text{ } mtw=k \text{ } \text{\textcircled{R}}.wy=i$ , meaning I owe you, and in  $nt \text{ } mtw=i$  that means what belongs to me<sup>7</sup>. Also as in  $mtw=w \text{ } ti \text{ } n=f \text{ } hd \text{ } X \text{ } p3 \text{ } hrw \text{ } nt \text{ } iw=f \text{ } r \text{ } ir \text{ } =f \text{ } bnr \text{ } mtw=w \text{ } ti \text{ } n=f \text{ } hn \text{ } t3 \text{ } h3s.t \text{ } hn \text{ } hd \text{ } (n) \text{ } hd$ , notifying the meaning of they will give him x of deben on the day he dies, (and also) they will give (it) to him in the necropolis in silver? <sup>8</sup>. Regarding  $tlti^9$  that means to give; it is related with the imperative verb  $my$  <sup>10</sup> which means cause to give. It should be noted that  $t$  is abbreviated form from  $ti$ , which is mentioned in the formula of  $htp \text{ } ti \text{ } nsw.t$  <sup>11</sup>.

<sup>1</sup> Erichsen, Glossar, pp.135,507; Wb.I.530, 7-8; cf. Osing, Nominalbildung, pp.107, 584.

<sup>2</sup> The Pap. Ox. Griffith of the Temple of Soknopaiou Nesos in Arsinoites of Fayoum, which are Collections of New York, Pierpont Morgan Library; Oxford, Ashmolean Museum that bought by Grenfell and Hunt in 1898. Grenfell and Hunt obtained almost a hundred of Demotic and Greek papyrus relating to the priests' of Soknopaiou Nesos in Dimeh of Fayoum, dating back to the second century B.C. For more information see: Grenfell, B.P., Hunt, A.S., & Hogarth, G. D., (1900). Fayûm Towns and their Papyri, London, pp. 3-5, 21-22; Parker, R.A., (1959). A Demotic Mathematical Papyrus Fragment, JNES 18, pp.275-279; Bresciani, E., (1975). L'archivio Demotico del Tempio di Soknopaiou Nesos nel Griffith Institute di Oxford, Milano, Papyrus Nos.1-75 p. 58,12; Martin, G., (2004). Questions to the Gods: Demotic Oracle Texts from Dimê, In: Hoffmann, F., & Thissen, H.-J., (Eds.), Res severa verum gaudium, Festschrift für Karl-Theodor Zauzich, Studia Demotica 6, Leuven, pp.413-426.

<sup>3</sup> Bresciani, L'archivio Demotico, p. 58,12.

<sup>4</sup> Ranke, ägyptischen personennamen, Vol.I, p.248; cf. Griffith, Catalogue of the Demotic papyri in the John Rylands Library, Vol. III, p.457; Barsanti, A.M., (1900). Rapport sur la découverte, ASAE 1, p.285; Krall, J., (1881). Studien Zur Geschichte Des Alten Aegypten, Vienna, p.386.

<sup>5</sup> Erichsen, Glossar, p.388; Johnson, Dictionary, p.55/ CDD. H. 01.1.; cf. Wb.III.395.

<sup>6</sup> Erichsen, Glossar, pp.37,158,188, 274; Johnson, Dictionary, pp.83,272/ CDD. M. 10.1.

<sup>7</sup> Erichsen, Glossar, p.188; Johnson, Dictionary, p.272/ CDD. M. 10.1.

<sup>8</sup> Erichsen, Glossar, p.336; Johnson, Dictionary, p.79/ CDD. T. 12.1.

<sup>9</sup> Erichsen, Glossar, pp.149, 158,502,596,605; Johnson, Dictionary, pp.29, 34, 298/ CDD. M. 10.1; p.95/ CDD.I.11.1; p.1/CDD.T.12.1.

<sup>10</sup> Erichsen, Glossar, p.150; Johnson, Dictionary, pp.52/ CDD. M. 10.1. As for "imy" cf. Wb.I.76-77.

<sup>11</sup> Erichsen, Glossar, p.596; Johnson, Dictionary, p.1/CDD.T.12.1.



It is worth mentioning that the verb *ti/ty* is used as a variant of the verb *rdi* and of the verb *di*, like *ti/ty* *ᶜnh* which means to give or to cause life and keep alive<sup>1</sup>, also as in *ti* *hd* *wb3* *t3y=i* *ks.t*, conveying the meaning of to give money for my tomb<sup>2</sup>. Furthermore, the verb *ti* is related with the imperative verb *imy*<sup>3</sup>, and also *ti* that is used as a variant of *my* and *mᶜy*<sup>4</sup>, expressing the meaning of to give. Moreover, there is *ti* *ti*, conveying the meaning of to cause to give, which is mentioned in the phrase of *r tm* *ti* *ti=w*, expressing the meaning of in order not to let them give<sup>5</sup>. Also, there is the imperative verb *i-my* related to the verb *ti*, which means to give; it is mentioned in the phrase of *Dhwty* *ti* *ᶜnh* *ntr* *ᶜ3* *hr-ib* *iwn.t*, bearing the meaning of Thoth, who gives life, the great god who is in Dendera<sup>6</sup>. There are multiple meanings for the expression *ᶜk*<sup>7</sup> like dedication, to enter, loaf and ration, the causative meaning is log into, usher in, like *ᶜk* *r* *pr* *nfr*, expressing the meaning of entry into the good house, literally; log into embalming place or the so-called embalming house. The masculine noun *ᶜk*, which means dedication, is related with *ᶜyk*, and also with *ᶜky*, conveying the meaning of the official entrance of the King<sup>8</sup>. The expression *ᶜk* *n* means ration of, as in *ᶜk* *n* *h.t-ntr*, notifying the meaning of ration of the temple; also as in *ᶜk* *n* *h.t-ntr* *n* *pr* *Pr-ᶜ3*, which means rations of the temple and royal possession<sup>9</sup>. Here in our context, *ᶜk* means food ration that allows a person to have a fixed amount of a particular commodity of food or to have food commodities. As for the masculine noun *nkt*<sup>10</sup>, it means property, as in *wnm* *nkt*, expressing the meaning of to eat the property or food, also the expression *nkt* *n* *wnm*, which means food, is mentioned in the following phrase *hp* *n* *n3* *pr.w* *n3* *wrh.w* *nt* *nb* *nkt* *nb*, expressing the meaning of legal right of the houses, the empty ration of every property<sup>11</sup>.

**4.5. The fifth line**, there is the relative converter *nty/nt*<sup>12</sup> which is mentioned in *p3* *nt* *iy* *nb*, notifying the meaning of everyone who comes, and in *nt* *nb* *nt* *w3h* *r-r=w*, expressing meaning of everything which is added to them, this is beside *nt-iw* which is not only used as a variant of conjunctive, but also of temporal. As for *ir*<sup>13</sup> that

<sup>1</sup> Erichsen, Glossar, pp.596,604-606; Johnson,Dictionary, pp.1, 62, 77-78, 83/CDD.T.12.1. As for the verb "*rdi*" cf. Wb.II.464-469; and for the Etymology and Orthography system of L.E.cf. Spiegelberg, W., (1925). Demotica, Vol. I, Verlag der Bayerischen Akademie der Wissenschaften, München, pp.56-57§108; 117 § 255; Vernus, P.,(1990). Entre Neo-Égyptien et Demotique: La Langue utilisee dans la traduction du rituel de repousser l' Agressif, Rde 41, pp.194-197.

<sup>2</sup> Erichsen, Glossar, pp.549, 155, 267; Johnson, Dictionary, p.78,/CDD.T.12.1.

<sup>3</sup> For "*imy*" cf. Wb.I.76-77; Erichsen, Glossar, p.150; Johnson, Dictionary, pp.52/ CDD. M. 10.1;p.112/ CDD.I.11.1.

<sup>4</sup> Erichsen, Glossar, p.150; Johnson, Dictionary,pp.52/CDD. M. 10.1; p.112/CDD.I.11.1.

<sup>5</sup> Erichsen, Glossar, pp.605, 630; Johnson, Dictionary,pp.80,81/ CDD. T. 12.1.

<sup>6</sup>Erichsen, Glossar, pp.150,605;Johnson, Dictionary, pp.3, 68, 95,112/CDD.I.11.1.

<sup>7</sup>Erichsen, Glossar, pp.72,73;Johnson, Dictionary, pp.142,143, 144/ CDD.c.03.1;cf.Wb.I.230-232.

<sup>8</sup>Erichsen, Glossar, p.73;Johnson, Dictionary, p.144/ CDD.c.03.1; for "aqw" cf. Wb.I.232-233, and for more discussion of meaning cf. Dumas,F., (1952). Les moyens d'expression du Grec et de l'Égyptien, Issue 16 of Supplément aux Annales du Service des antiquités de l'Egypte, IFAO, Le Caire, p. 217; Malinine,M., (1953). Choix de textes juridiques en hiératique 'anormal' et en démotique, Vol. I, Librairie Ancienne Honore Champion, Paris, pp.110-112; as for what is related to Paleography cf. Vleeming, S.P.,(1979). Some Notes on the Artabe in Pathyris, Enchoria 9, pp. 96-97.

<sup>9</sup> Erichsen, Glossar, pp.56,72-73,500; Johnson, Dictionary,pp.40-41,145-146,148-149/CDD.c.03.1; as for "*ᶜk*"cf.Wb.I.232,10; Osing, Nominalbildung, pp.89,549, N.418.

<sup>10</sup> Erichsen, Glossar, pp.229-230; Johnson,Dictionary, pp.12,89,132/CDD.N.04.1;cf. Wb.II.347,10-16.

<sup>11</sup> Erichsen,Glossar,pp.91,213,229-230,560;Johnson,Dictionary,p.136/CDD.N.04.1;cf.Wb.II.347,10-16.

<sup>12</sup> Erichsen, Glossar, pp.231,76,186,646; Johnson,Dictionary, pp.1-3, 139/CDD.N.04.1; for "*nty*" cf. Wb.II.251-253.

<sup>13</sup> Erichsen, Glossar, pp.15,36-37,44;Johnson,Dictionary, pp.3,49-50,52,174-176/CDD.I.11.1; for "*ir*" cf. Wb.I.108-112.

means to do and make, is mentioned in *i Inp iir=f p3 'h' (h') n p3-R'*, expressing the meaning of O Anubis, may he make the lifetime of P-Re. There is also *i(y)* that is a qualitative variant of *ir*; it also means to do or make. Regarding *=tn*<sup>1</sup>, it is used as a suffix pronoun, 2<sup>nd</sup> person, plural. The expression *sdy*<sup>2</sup> is used as a verb and a noun; the verb *sdy* means to speak, while the noun *sdy* means speech, report and story, as in *ir sdy*, which means to tell a story. The expression *sh*<sup>3</sup> means written, speech, matter, thing, document, writing and spell, as in *rnp.wt nt sh*, expressing the meaning of the years which are written, and in *sh m-dr Dhwtj*, notifying the meaning of written by Thoth, moreover in *sh n p3 hp*, conveying the meaning of written in the law, and also in *sh hr p3 sh*, expressing the meaning of to write under the document<sup>4</sup>.

**4.6. The sixth line**, there is the expression *p3 nty nht* that means which is approved, certificated, documented, authenticated, notarized, certified and legalized; this is attested in an official document or in a formal information, as in *p3y=k rt p3 nt nht*<sup>5</sup>, which means your agent, the one who is entrusted. The verb *nht*<sup>6</sup> means to believe, to trust and to certificate. The expression *nht r* is used in the official document in order to mean to entrust (someone) with (something) or to authorize (someone) concerning (something). The masculine noun *nht*<sup>7</sup> means trustee, this is beside the feminine noun *nht.t*<sup>8</sup>, which is used as a name of a kind of tax. The feminine noun *rnp.t*<sup>9</sup> means year; it is a variant of *h3.t-sp*<sup>10</sup> and *rnp.t-sp*<sup>11</sup>; this is as in *ir=f rnp.t 70*, expressing the meaning of he was seventy years old, and also in *mwt hn rnp.t 10*, notifying the meaning of to die at ten years old<sup>12</sup>.

**4.7. The seventh line**, there is the masculine noun *shn/shn*<sup>13</sup> which means command, order and commission; it is mentioned in the title *sh shn/ sš shn*, expressing the meaning of scribe of commission or command<sup>14</sup>. It is believed that *shn* is relevant to the meanings of official taxation<sup>15</sup>, tax collector<sup>16</sup>, decrees and contracts of payment<sup>17</sup>. This is beside the transitive verb *shn*<sup>18</sup>, which means to order and to command, as in

<sup>1</sup> Erichsen, Glossar, p.634; Johnson, Dictionary, pp.223-224/CDD.T.12.1;for "*tn*"cf: Wb.V.371,14-17.

<sup>2</sup> Erichsen, Glossar, p.482;Johnson,Dictionary, pp.525-527/CDD.S.13.;for "*sdd*"cf: Wb.IV.394-395.

<sup>3</sup> Erichsen, Glossar, pp.405,458-460; Johnson,Dictionary, pp.412-413, 415-417/CDD.S.13.1; for more about "*sh*" cf: Zauzich,Enchoria 7, p.159; Hughes,JNES 16, pp.58-59; Thissen,Enchoria 2, pp.49-50; Thissen, Enchoria 9, pp. 63-92; for "*ss*" cf:Wb.III.476.

<sup>4</sup> Erichsen, Glossar, pp.652,274,386,459; Johnson, Dictionary, pp.412-413/CDD.S.13.1.

<sup>5</sup> Erichsen, Glossar, p.257; Johnson, Dictionary, p.113/ CDD.N.04.1

<sup>6</sup> Erichsen, Glossar, pp.224-225; Johnson,Dictionary, pp.112-113/CDD.N.04.1; for more about "*nht*" cf: Vleeming, Ostraca Varia, pp.19-21;Devauchelle, Bior 55, pp.376-377.

<sup>7</sup> Erichsen, Glossar, pp.224-225; Johnson, Dictionary, p.113/CDD.N.04.1; cf: Smith, H., & Černý, J., (1958).Another Witness-Copy Document from the Fayyum, JEA 44, pp.94-95.

<sup>8</sup> Erichsen, Glossar, p.224; Johnson,Dictionary, pp.111-112/CDD.N.04.1; cf: Hughes,R.G.,(1982).The Blunders of an Inept Scribe, In: Kadish,E.G., Freeman, E.G., (Eds.), Studies in Philology in Honour of Ronald James Williams: A Festschrift, Toronto, pp.61-62.

<sup>9</sup> Erichsen, Glossar, pp.250-251, 288,382; Johnson, Dictionary,pp.47-48/CDD.R.01.1; cf: Wb.II. 429.

<sup>10</sup> Erichsen, Glossar, p.288; Johnson,Dictionary, pp.47/ CDD.R.01.1; cf: Wb.III.26.

<sup>11</sup> Erichsen, Glossar, pp.250-251; Johnson,Dictionary,pp.47-48/CDD.R.01.1; cf: Edel, E.,(1949). Zur Lesung von 'Regierungsjahr', JNES 8, p.35.

<sup>12</sup> Erichsen, Glossar, pp.251, 382; Johnson, Dictionary, pp.47- 48 /CDD.R.01.1.

<sup>13</sup> Erichsen, Glossar, pp.463, 447; Johnson, Dictionary, pp.339-340/CDD.S.13.1; cf: Brunsch, Enchoria 9, pp.19-20; Wb.I.217,5; 257, 3-4.

<sup>14</sup> Johnson, Dictionary, p.340/CDD.S.13.1; cf:Wb.IV.218, 6-7.

<sup>15</sup> Johnson,Dictionary, p.340/CDD.S.13.1;cf:Spiegelberg,ZÄS 42,pp.56-57(N.14);Vittmann, P. Rylands 9, Vol. II, pp.479-480.

<sup>16</sup> Erichsen, Glossar,p.447; Johnson, Dictionary, p.340/ CDD.S.13.1.

<sup>17</sup> Johnson, Dictionary, p.341/CDD.S.13.1.

<sup>18</sup> Erichsen, Glossar,p.446; Johnson, Dictionary, p.339/CDD.S.13.1.

*n-dr.t ir=f shn*, notifying the meaning of when he commanded<sup>1</sup>. This verb may be used in order to mean to lease, expressing the meaning of a contract by which one party conveys land, property, services, etc., to another for a specified time, usually in return for a periodic payment. Moreover, it means allocating a pledge from a person to do a certain task or to assign the responsibility for doing something to someone, which usually happens in the property pledged to someone in contracts and conventions of the ancient Egyptians. The expression *hr h.t<sup>2</sup>* means previously and beforehand; it is used as an adverb, this is beside *hr hry<sup>3</sup>* which means previously, also *hr t3 h.t/h3.t<sup>4</sup>* that means before. The pronominal form *h.t<sup>5</sup>* is derived from *h3.t* that means before; also *h.t* means first, tip and top; it is derived from *h3.ty*, expressing the meaning of that which is in front and it is used as a nesbe form from *h3.t*, which comes in the sense of front. As for *hry<sup>6</sup>* is also used as a nisbe adjective, notifying the meaning of below or what is below. The expression *hp<sup>7</sup>* that means law and legal right, is mentioned in the phrases as follows; *r h.t p3 hp*, expressing the meaning of according to the law, *hp n p3 shn*, bearing the meaning of legal right of the agreement, *smn p3 hp n mt.t*, which comes in the sense of to maintain the law of the matter, and in *iw=i n hp n md.t n hb*, reporting the meaning of I being in the right and in matter of the Ibis<sup>8</sup>. In our context, the pledge was according to the law and of accord by the law or by legal means, which are based on or concerned with the law.

**4.8. The eighth line**, there are some expressions already mentioned; this is beside *iw<sup>9</sup>* which uses as enclitic or proclitic element, also *iw* is used as a variant of the preposition *r*. As for the masculine noun *iw* that means payment, is mentioned in the phrases as follows; *iw iw=f h<sup>c</sup> r r.t*, reporting the meaning of valid payment or legal receipt, *iw n mh*, notifying the meaning of receipt for payment. With regard to *ir iw* that means pay or to make payment, is mentioned in the phrases as follows; *iw r-ir=w*, expressing the meaning of payment which was made<sup>10</sup>. The feminine noun *mt.t<sup>11</sup>* means matter, thing, case, speech, affair, issue and property<sup>12</sup>; the plural is *mt.wt*. As for the expression *mt.t nb(.t)<sup>13</sup>* which means everything, is mentioned in the phrases as follows; *mh mt.t nb.t<sup>14</sup>*, bearing the meaning of to execute or fulfill every requirement, *r-h<sup>t</sup> mt.t nb.t nt hry<sup>15</sup>*, notifying the meaning of according to everything which is above, *mt.t h.t-ntr<sup>16</sup>*, which comes in the sense of the property of temple, and in *mh*

<sup>1</sup> Erichsen, Glossar, pp.646, 448; Johnson, Dictionary, p.339/ CDD.S.13.1; cf: Wb. IV. 216.

<sup>2</sup> Erichsen, Glossar, pp.386-387; Johnson, Dictionary, pp.7-8/CDD.H.09.1.

<sup>3</sup> Johnson, Dictionary, p.231/ CDD.H.09.1.

<sup>4</sup> Erichsen, Glossar, p.387; Johnson, Dictionary, p.7/CDD.H.09.1.

<sup>5</sup> Erichsen, Glossar, pp.287-289; Johnson, Dictionary, pp.41,44-45/ CDD.H.09.1; for more about that cf: Parker, R.A., (1964). A Demotic Property Settlement from Deir el-Ballas, JARCE 3, pp.97-98; Wb.III.29.

<sup>6</sup> Erichsen, Glossar, p.391; Johnson, Dictionary, p.53/CDD.H.09.1; cf: Wb. III. 392,9; 393,4.

<sup>7</sup> Erichsen, Glossar, pp.274,355,375; Johnson, Dictionary, pp.48-49/ CDD.H.01.1; cf: Wb. II. 488,13; IV. 133,22.

<sup>8</sup> Erichsen, Glossar, p.375; Johnson, Dictionary, pp.48-50/ CDD.H.01.1; cf: Hughes, R.G., (1958). A Demotic Letter to Thoth, JNES 17, pp.10-11.

<sup>9</sup> Erichsen, Glossar, pp.19-20,44; Johnson, Dictionary, pp.42-43/ CDD.I.11.1; cf: Hughes, JNES 16, pp. 57- 58; Zauzich, Enchoria 1, pp.35-36.

<sup>10</sup> Erichsen, Glossar, p.44; Johnson, Dictionary, pp.46,49-50/ CDD.I.11.1; cf: Hughes, JNES 16, p.58.

<sup>11</sup> Erichsen, Glossar, pp.133,184,213,217,599,642; Johnson, Dictionary, pp.264-266/CDD.M.10.1; for "md.t" cf: Wb. II.181,7;182, 4.

<sup>12</sup> Erichsen, Glossar, pp.80, 133,184,213,217,599,642; Johnson, Dictionary, pp.266-268/ CDD.M.10.1.

<sup>13</sup> Erichsen, Glossar, pp.37, 285,375,642; Johnson, Dictionary, pp.83, 85,137, 267-269/ CDD.M.10.1.

<sup>14</sup> Johnson, Dictionary, p. 267/ CDD.M.10.1.

<sup>15</sup> Erichsen, Glossar, p.375; Johnson, Dictionary, p.268/ CDD.M.10.1.

<sup>16</sup> Erichsen, Glossar, p.285; Johnson, Dictionary, p.268/ CDD.M.10.1.

*mt.t nb.t nt sh hry*<sup>1</sup>, expressing the meaning of fulfill everything which is written above.

**4.9. The ninth line**, there are lacunae; however, there is *ḥꜥ n<sup>2</sup>*, which means to support, to testify on behalf of and to be in need of. Furthermore, the verb *ḥꜥ*<sup>3</sup> is associated with multiple meanings such as get up, arise, stand and to be present.

## V. PROBLEMS AND METHODOLOGY OF SOLUTIONS

By studying this fragment of papyrus, some difficulties arose such as: There is a dating formula without a royal name or a cartouche, also without official titles and witnesses; as a result there is no dating. Besides, there are lacunae and severe damage to this residue of papyrus; therefore, there is a necessity to address these difficulties. By searching for demotic texts related to El-Suwa<sup>4</sup>, it was observed that there are two demotic scripts<sup>5</sup> (Fig.6). The lack of demotic texts from El-Suwa is the main difficulty of this study; besides, there is a dating formula without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore, there is no specific date mentioned for this papyrus. The lacunae were also a major cause for the lack of clarity of the full context. Therefore, there is a need in order to put or to propose an approximate date of this papyrus; so, the best way is to follow the dating formulas and the calendar methods, which will be used as methodological solutions for this difficulty and the issue. According to calendar methods, it is noted that most of demotic contexts are dated by a regnal year<sup>6</sup>, which indicated the long-established or traditional Egyptian calendar that included 12 months of 30 days in addition to 5 epagomenal days. This was before the 3<sup>rd</sup> century B.C. Officially, in 238 B.C the Egyptian priesthood by an authoritative order of King Ptolemy III issued the so-called Canopic Decree, resulting in an alteration of the civil calendar from the fixed year which is composed of 365 days to the so-called intercalary year by adding a sixth intercalary day at the end of every four year. For the reason above mentioned, if there is a dating formula that includes; *h.t-sp 28 ib.t 4 pr.t hrw 5 n hb*, it is clear that this papyrus is written before 238 B.C; this is for the reason of the existence of the 5<sup>th</sup> epagomenal day of the regnal year, and this means that the year here is not an intercalary year. The second methodological solution to this issue is to follow Royal activities in El-Suwa; therefore, it is according to NAVILLE who indicated that King Nekht-Hor-heb has a plentiful share of the temple, which is close to Saft el-Henna, located 7 kilometers to the south-east of Zagazig on the basic way to Abou Hammad,

<sup>1</sup> Johnson, Dictionary, pp.174-175,267/ CDD.M.10.1.

<sup>2</sup> Erichsen, Glossar, pp.68,389; Johnson, Dictionary, p.117/ CDD.c.03.1.

<sup>3</sup> Erichsen, Glossar, pp.68-69; Johnson, Dictionary, p.115/ CDD.c.03.1; cf: Wb.I.218-220.

<sup>4</sup> Erichsen, Glossar, p. 428; Johnson, Dictionary, p.109/ CDD.P.10.1; p.194/CDD.S.13.1; Wb. IV.

111,4; Gauthier, H., (1925). Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques, Vol. II, L'Imprimerie de l'Institut français d'archéologie orientale pour la Société royale de géographie d'Egypte, Le Caire, pp.127-128; Gomaà, F., (1984). Saft el-Henna, L'A V, col. 351.

<sup>5</sup> The first is a limestone text written in Demotic script; cf: Bakr, M., Brandl, H., & Kalloniatis, F., (Eds.), (2014). Egyptian Antiquities from the Eastern Nile Delta, Berlin, pp.248-249 No.65 b. The second is a pottery text written in Demotic script; cf: Vleeming, S.P., (2011). Demotic and Greek-Demotic Mummy Labels and Other Short Texts Gathered from Many Publications; Short Texts II 278-1200, Studia Demotica 9 A-B, Leuven - Paris, Short Texts 3 2144 A-C; Vleeming, S.P., (2015). Demotic Graffiti and Other Short Texts Gathered from Many Publications, Studia Demotica 12, Short Texts III 1201-2350, pp.398-423.

<sup>6</sup> Depauw, M., et al., (2007). A Chronological Survey of Precisely Dated Demotic and Abnormal Hieratic Sources, I, Köln / Leuven, pp.IX-XI; cf: Neugebauer, O., Parker, R.A., & Zauzich, K. Th., (1981). A Demotic Lunar Eclipse Text of the First Century, B.C., Proceedings of the American Philosophical Society, Vol.125, pp. 312-327; Thissen, H.-J., (1980). Chronologie der frühdemotischen Papyri, Enchoria 10, pp.105-125.



where the ancient remains of the city, known as Pr-Sopedu, which is best known for the granite shrine of King Nektenebo II; this is beside the slabs and granite blocks dating back to the reign of King Nektenebo II<sup>1</sup>. Regarding to El-Suwa, there were four mud-brick tombs dating back to the late periods, which were excavated by DUNCAN AND PETRIE<sup>2</sup>. PETRIE pointed out that the necropolis of El-Suwa represents the outline between the XXVI<sup>th</sup> dynasty and the Ptolemaic era, where there were much of re-used pottery, which dates almost between the XXVI<sup>th</sup> dynasty and the Ptolemaic period; moreover, it is believed that Saft el-Henna and El-Suwa were regarded as the so-called XXX<sup>th</sup> dynasty in the affinities and characterization, where the vast majority of the burials were discovered in the cemetery of El-Suwa dating back to the period between the XXVI<sup>th</sup> dynasty and the Ptolemaic era<sup>3</sup>. On the other hand, ASTON indicated that Bes vases excavated in El-Suwa belong to the phase between the fifth and the fourth century B.C<sup>4</sup>. Due to these methodological solutions above mentioned, which are interested in the dating issue; the probable date is almost between the 4<sup>th</sup> and the 3<sup>rd</sup> centuries B.C and definitely before 238 B.C, and also before the reign of King Ptolemy III. With regard to Royal activities and archaeological evidences in El-Suwa, it became clear that the probable date is almost between the reign of King Nekht-Hor-heb (Nektenebo II) and the reign of King Ptolemy II. Furthermore, palaeography, orthography, style, and difficulties of the writing way refer to the linguistic characteristics of the Ptolemaic period. It is worth mentioning that through a discussion with Günter Vittmann, there are some important remarks, where He points out that this fragment can be dated to the Ptolemaic period; this is by referring to the third line which we can see[*h3.t*]-*sp 28 ib.t 4*. Also, indicates that there is a lacuna in the written word of the season; therefore, He suggested that the earliest King to whom the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible. From the above mentioned, it can be concluded that there is a dating period beginning from the 4<sup>th</sup> century B.C until the 3<sup>rd</sup> century B.C. Therefore, I believe that the earliest King to whom the date could refer is Ptolemy II; this is the probable date, which corresponds with calendar methods, Royal activities and archaeological evidences of El-Suwa.

## VI. RESULTS

**6.1.** The lack of demotic texts from El-Suwa is the main difficulty of this study, and thus by searching for demotic texts related to El-Suwa, it was observed that there are two demotic scripts. By studying this fragment of papyrus, some difficulties arose such as: There is a dating formula without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore there is no specific date mentioned for this papyrus.

<sup>1</sup> Naville, E., (1887). The shrine of Saft el-Henneh and the land of Goshen, London, pp.1-4; cf: Snape, Six Archaeological Sites in Sharqiyeh Province, p.8; Leclant, J. (1973). Fouilles et Travaux, *Orientalia* 42, pp. 396-397.

<sup>2</sup> Snape, Six Archaeological Sites, p.37; cf: Duncan, J.G., (1906). The Cemetery of Suwa, In: Petrie, W.M.F., Hyksos and Israelite Cities, Hazell, Watson and Viney press, London, pp.47-51; Leclant, *Orientalia* 42, pp.393-440; Leclant, J. (1982). Fouilles et Travaux, *Orientalia* 51,p.57; Nibbi, A., (1979). Some rapidly disappearing and unrecorded sites in the eastern Delta, *GM* 35, pp.41-46.

<sup>3</sup> Duncan, The Cemetery of Suwa, In: Petrie, W.M.F., Hyksos and Israelite, pp. 2, 35-37, 47-51.

<sup>4</sup> Aston, D. A. & Aston, B. G. (2003). The Dating of Late Period Bes Vases, Contributions of the University of California Archaeological Research Facility, Egyptian Pottery: Proceedings of the 1990 Pottery Symposium at the University of California, Berkeley, pp.100-101.

**6.2.** There are lacunae and severe damage to this residue of papyrus; the lacunae in some written words along with severe damage in some lines of the fragment were also a major cause for the lack of clarity of the full context.

**6.3.** According to calendar methodologies, it is noted that most of demotic contexts are dated by a regnal year included 12 months of 30 days in addition to 5 epagomenal days; this was before the 3<sup>rd</sup> century B.C, and definitely before 238 B.C, where the so-called Canopic Decree was issued by King Ptolemy III; therefore, this methodology of the calendar is not verified and is not the case in our study.

**6.4.** Regarding Royal activities and archaeological evidences in El-Suwa, it became clear that the probable date is almost between the reign of King Nekht-Hor-heb (Nektenebo II) and the reign of King Ptolemy II.

**6.5.** Palaeographical study, orthography, and difficulties of the writing way refer to the linguistic characteristics of the Ptolemaic period. According to a discussion with Günter Vittmann, who suggested that the earliest King to whom the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible. Therefore, it can be inferred that the earliest King to whom the date could refer is Ptolemy II; this is the probable date, which corresponds with calendar methods, Royal activities and archaeological evidences of El-Suwa.

## VII. CONCLUSION

This fragment of papyrus concerning a documented pledge, published for the first time; the shape of the fragment of papyrus is of unequal sides, the dimensions are about 10×9 cm and the material of writing is ink. It is written in one of four scripts of ancient Egyptian language, which is a demotic script, consisting of nine thick lines, which are written in a horizontal way. The provenance is the archaeological area of El-Suwa or the so-called Geziret el-Suwa; the Necropolis of 20<sup>th</sup> Nome of Lower Egypt, known as Pr-Sopedu, which means the House of Crouching Falcon God Sopedu; it is currently within the range of the modern village of Saft el-Henna, City of Abu Hammad, Al Sharqiyah Governorate, which is located in the north-eastern Nile Delta, Egypt. It was excavated by archaeological excavations mission of the University of Liverpool of 1986; the registration number of the excavation is 3884, and the discovery place is the tomb No. 5, next to the remains of a mummy. Currently, the residue of this papyrus is preserved in the museum store of Tell-Basta under the registration number 1125; the current status is the need for restoration and preservation. It is noted through the study that the features of cursive signs have considerable accords with the abnormal hieratic, both of which were the initial approach of the archaic or early demotic script. The lack of demotic scripts from El-Suwa is the main difficulty of this study; beside, there is a dating formula without a royal name or a cartouche, in addition to the absence of official titles and witnesses; therefore, there is no specific date mentioned for this papyrus. The lacunae were also a major cause for the lack of clarity of the full context. It is worth mentioning that the essence of context included a documented pledge that was performed between Hor-em-heb and the owner of tomb. Regarding the name of Hor-em-heb, it may be related with the name of a priest who is associated with a priestly family and who carried out the role of the lector priest or the embalmer, known as *hr-hb*, which is a priestly rank concerning funerary practices of the deal with the owner of the tomb who undertakes to give rations of food in exchange for the execution of the pledge, which is the main purpose of the contract. There is confirmation that the deal (decree) which was written

beforehand will be fulfilled in accordance with the law or by legal means. This will be executed in year 28, month 4 of winter or the so-called Pharmouthi, which is the name of the eighth month of the year in ancient Egypt. Probably, Hor-em-heb is one of the priests who agreed with the owner of the tomb for performing the daily service and funerary rituals. The owner of the tomb acquits himself from the duties and requirements of the rations which he paid as written in the contract. The above mentioned included that the parties are agreed to make payment for the service that will be performed by Hor-em-heb to the owner of the tomb.

ACKNOWLEDGEMENTS

I would especially like to thank Prof. Dr. Günter Vittmann for his help concerning the difficulties related to this papyrus like the issue of dating which He referred to as follows; "Determining the date of this fragment is difficult, it might be dated to the Ptolemaic period, this is by referring to the third line which we can see [h3.t]-sp 28 ibd 4. Also, indicates that there is a lacuna in the written word of the season. Therefore, He suggested that the earliest King to whom the date could refer is Ptolemy II, = 257 B.C. Furthermore, the most probable of the next two candidates are Ptolemy VI/ Cleopatra II, = 153 B.C, and Ptolemy VIII, 142 B.C. A later date would be impossible.

FIGURES

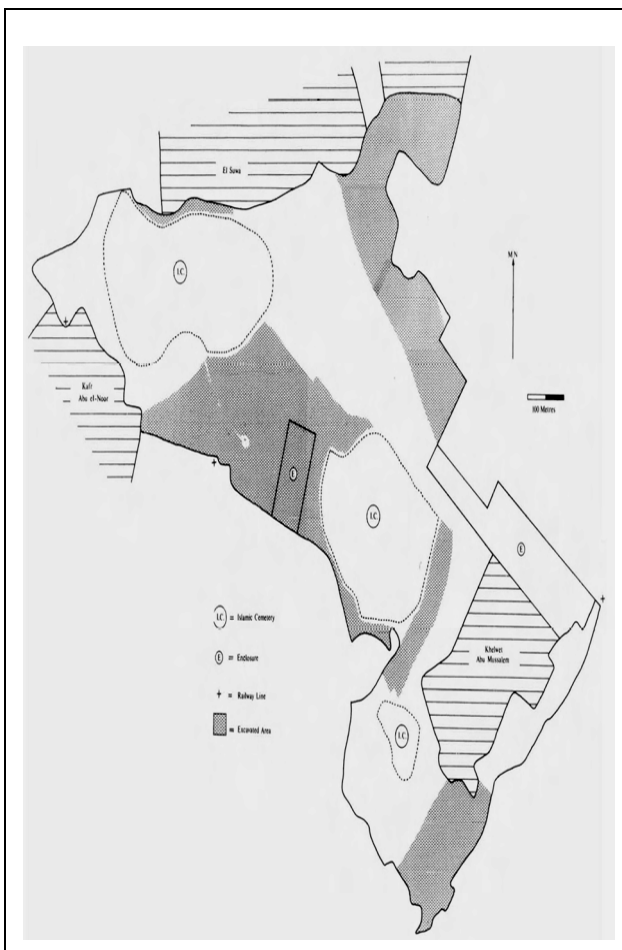


Fig.1. General plan of the archaeological area of El-Sowa/Geziret el-Suwa. After: Snape, R.S., (1986). Six Archaeological Sites in Sharqiyeh Province, Liverpool University press, Liverpool, Fig.21, p.36.

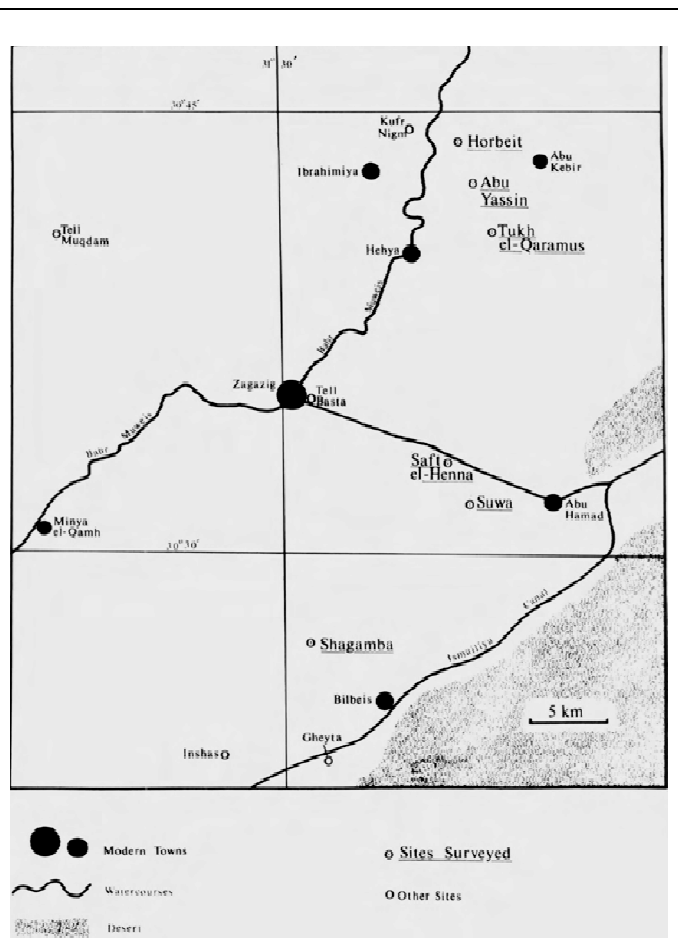


Fig.2. Archaeological sites in Al Sharqiyah Governorate, Egypt. After: Snape, R.S., (1986). Six Archaeological Sites in Sharqiyeh Province, Liverpool University press, Liverpool, Fig.1, p. X.



Fig.3. Photograph of the fragment of Papyrus, which is preserved in the Museum store of Tell-Basta under the registration number 1125



Fig.4. Another illustration photograph of the fragment of Papyrus No.1125

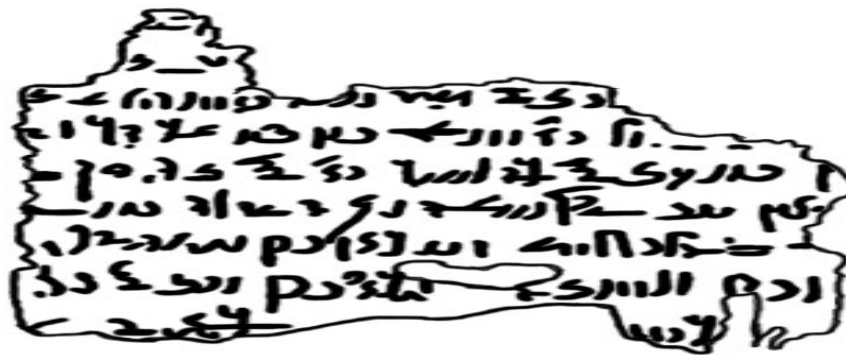


Fig.5. Facsimile of the fragment of Papyrus No. 1125

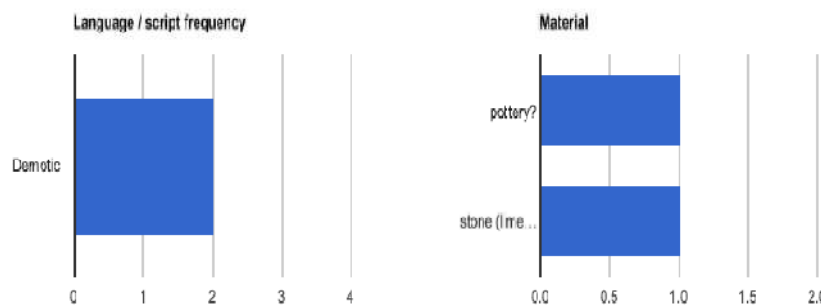


Fig.6. A diagram illustrates the demotic texts from El-Suwa. After: <http://www.trismegistos.org/daht> ; <http://www.trismegistos.org/top.php> (Date of access 20/2/2018).



## BIBLIOGRAPHY

1. Aston, D. A. & Aston, B. G. (2003). The Dating of Late Period Bes Vases, Contributions of the University of California Archaeological Research Facility, Egyptian Pottery: Proceedings of the 1990 Pottery Symposium at the University of California, Berkeley, pp. 95-113.
2. Bakr, M., Brandl, H., & Kalloniatis, F., (Eds.), (2014). Egyptian Antiquities from the Eastern Nile Delta, Berlin.
3. Barsanti, A.M., (1900). Rapport sur la decouverte, ASAE 1, pp. 230-285.
4. Barta, W., (1979). Das Jahr in Datumsangaben und seine Bezeichnungen, Festschrift Elmar Edel, Bamberg, pp. 35-41.
5. Bresciani, E., (1975). L'archivio Demotico del Tempio di Soknopaiou Nesos nel Griffith Institute di Oxford, (Papyrus Nos.1-75), Milano.
6. Brunsch, W., (1980). Sechs demotische Graffiti vom Gebel El-Ter in der Oase Charge, WZKM/ Wiener Zeitschrift fur die Kunde des Morgenlandes, Vol.72, Wien.
7. Brunsch, W., (1979). Die bilingue Stele des Moschion (Berlin Inv. Nr. 2135 + Cairo J.d'E Nr. 63160), Enchoria 9, pp. 5-32.
8. Dumas, F., (1952). Les moyens d'expression du Grec et de l'Egyptien, Issue 16 of Supplement aux Annales du Service des antiquites de l'Egypte, IFAO, Le Caire.
9. Depauw, M., et al., (2007). A Chronological Survey of Precisely Dated Demotic and Abnormal Hieratic Sources, I, Koln - Leuven.
10. Devauchelle, D., (1998). Notes sur quelques ostraca demotiques; A propos d'un ouvrage recent, BiOr 55, pp. 372-387.
11. Devauchelle, D., & Wagner, G., (1984). Les Graffites du Gebel Teir : Textes Demotiques et Grecs, IFAO, Le Caire.
12. Duncan, J.G., (1906). The Cemetery of Suwa, In: Petrie, W.M.F., Hyksos and Israelite Cities, Hazell, Watson and Viney Press, London.
13. Edel, E., (1955). Altagyptische Grammatik, 2 Vols. Analecta orientalia, Pontificium Institutum Biblicum Publisher, the University of Virginia, Digitized at 2007.
14. Edel, E., (1949). Zur Lesung von 'Regierungsjahr', JNES 8, pp. 35-39.
15. Erichsen, W., (1954). Demotisches Glossar, Kopenhagen.
16. Erman, A., & Grapow, H., (1971). Wörterbuch der Agyptischen Sprache, 7 Vols. Akademie Verlag, Berlin.
17. Gauthier, H., (1925). Dictionnaire des noms geographiques contenus dans les textes hieroglyphiques, Vol. II, L'Imprimerie de l'Institut francais d'archeologie orientale pour la Societe royale de geographie d'Egypte, Le Caire.
18. Gomaa, F., (1984). Saft el-Henna, In: Helck, W. & Otto, E., (Eds.). Lexikon der Agyptologie, Vol. V, col. 351.
19. Grenfell, B.P., Hunt, A.S., & Hogarth, G. D., (1900). Fayum Towns and their Papyri, London.
20. Griffith, F.L., (1909). Catalogue of the Demotic papyri in the John Rylands Library, Manchester: with facsimiles and complete translations, Vol. III, Manchester University Press, Manchester, UK.
21. Hughes, R.G., (1982). The Blunders of an Inept Scribe, In: Kadish, E.G., Freeman, E.G., (Eds.), Studies in Philology in Honour of Ronald James Williams: A Festschrift, Toronto, pp. 51-67.
22. Hughes, R.G., (1958). A Demotic Letter to Thoth, JNES 17, pp. 1-12.
23. Hughes, R.G., (1957). Demotisches Glossar; W. Erichsen, JNES 16, pp. 55-63.
24. Johnson, J.H., (Ed.), (2002). The Demotic Dictionary of the Oriental Institute of the University of Chicago, CDD from 01.1 to 14.1, Version 02.1. The Oriental Institute of the University of Chicago, Illinois, Chicago.
25. Krall, J., (1881). Studien Zur Geschichte Des Alten Aegypten, Vienna.
26. Leclant, J. (1982). Fouilles et Travaux, Orientalia 51, pp. 49-122.
27. Leclant, J. (1973). Fouilles et Travaux, Orientalia 42, pp. 393-440.
28. Luddeckens, E., (1975). Demotisch, In: Helck, W. & Otto, E., (Eds.). Lexikon der Agyptologie, Vol. I, Wiesbaden, cols. 1052-1056.
29. Malinine, M., (1953). Choix de textes juridiques en hieratique 'anormal' et en demotique, Vol. I, Librairie Ancienne Honore Champion, Paris.
30. Martin, G., (2004). Questions to the Gods: Demotic Oracle Texts from Dime, In: Hoffmann, F., & Thissen, J.H., (Eds.), Res severa verum gaudium, Festschrift fur Karl-Theodor Zauzich, Studia Demotica 6, Leuven, pp. 413-426.
31. Naville, E., (1887). The shrine of Saft el-Henneh and the land of Goshen, London.
32. Neugebauer, O., Parker, R.A., Zauzich, K. Th., (1981). A Demotic Lunar Eclipse Text of the First Century, B.C., Proceedings of the American Philosophical Society, Vol.125, pp. 312-327.
33. Nibbi, A., (1979). Some rapidly disappearing and unrecorded sites in the eastern Delta, GM 35, pp. 41- 46.

34. Nureldin, M.A., (1974). The Demotic Ostraca in the National Museum of Antiquities at Leiden, Ph.D, E. J. Brill, Leiden.
35. Osing, J., (1987). New Light on the Vocalisation of Egyptian Verbal Forms?, *Lingua Sapientissima*, Hommage of J.D. Ray, Cambridge, pp. 65-71.
36. Osing, J., (1976). Der spatagyptische Papyrus BM 10808, (AA 33), Wiesbaden.
37. Osing, J., (1976). Die Nominalbildung des Agyptischen, Mainz.
38. Parker, R.A., (1964). A Demotic Property Settlement from Deir el-Ballas, *JARCE* 3, pp. 89-103.
39. Parker, R.A., (1959). A Demotic Mathematical Papyrus Fragment, *JNES*18, pp. 275-279.
40. Parker, R.A., (1950). *The Calendars of Ancient Egypt*, The University of Chicago Press, Chicago.
41. Ranke, H., (1935). *Die agyptischen personennamen*, Vol.I, Gluckstadt.
42. Schenkel, W., (1982). Morphologie, In: Helck, W. & Otto, E., (Eds.), *Lexikon der Agyptologie*, Vol. IV, Wiesbaden, cols. 207-209.
43. Sethe, K., (1916). Von Zahlen und Zahlworten bei den alten Agyptern und was fur andere Volker und Sprachen daraus zu lernen ist, ein Beitrag zur Geschichte von Rechenkunst und Sprache, *Schriften der Wissenschaftlichen Gesellschaft in Strasburg*, Vol. 25, Strasburg & Trubner, pp. 60-98.
44. Sethe, K., (1910). Untersuchungen uber die agyptischen Zahlworte, *ZAS* 47, pp. 1-41.
45. Smith, M., (1977). A New Version of a Well-known Egyptian Hymn, *Enchoria* 7, pp. 115-149.
46. Smith, H., & Černý, J., (1958). Another Witness-Copy Document from the Fayyum, *JEA* 44, pp. 86-96.
47. Snape, R.S., (1986). *Six Archaeological Sites in Sharqiyeh Province*, Liverpool University press, Liverpool.
48. Spiegelberg, W., (1925). *Demotica*, Vol. I, Verlag der Bayerischen Akademie der Wissenschaften, Munchen.
49. Spiegelberg, W., (1905). Papyrus Erbach; Ein demotisches Brieffragment, *ZAS* 42, pp.43-61.
50. Tait, J., (1982). The Transliteration of Demotic, *Enchoria* 11, pp. 67-76.
51. Thissen, H.-J., (1980). Chronologie der fruhdemotischen Papyri, *Enchoria* 10, pp. 105-125.
52. Thissen, H.-J., (1980). Zur Transkription demotischer Texte, *Enchoria* 10, pp. 7-9.
53. Thissen, H.-J., (1979). Demotische Graffiti des Paneions im Wadi Hammamat, *Enchoria* 9, pp. 63-92.
54. Thissen, H.-J., (1972). Zu den demotischen Graffiti von Medinet Habu, *Enchoria* 2, pp. 37-54.
55. Van der Brink, M.C.E., (1987). A geoarchaeological survey in the north-eastern Nile Delta, Egypt; the first two seasons, a preliminary report, *MDAIK* 43, pp. 7- 31.
56. Vernus, P., (1990). Entre Neo-Egyptien et Demotique: La Langue utilisee dans la traduction du rituel de repousser l' Agressif, *Rde* 41, pp. 153-208.
57. Vittmann, G., (1998). *Der demotische Papyrus Rylands 9*, Vol. II, AAT 38, Harrassowitz, Wiesbaden.
58. Vleeming, S.P., (2015). Demotic Graffiti and Other Short Texts Gathered from Many Publications, *Studia Demotica* 12, Leuven-Paris, Short TextsIII 1201-2350, pp. 398- 423.
59. Vleeming, S.P., (2011). Demotic and Greek-Demotic Mummy Labels and Other Short Texts Gathered from Many Publications; Short Texts II 278-1200, *Studia Demotica* 9 A-B, Leuven - Paris, Short Texts 3 2144 A-C.
60. Vleeming, S.P., (1994). *Ostraka Varia; Tax Receipts and Legal Documents on Demotic, Greek, and Greek-Demotic Ostraka*, Chiefly of the Early Ptolemaic Period, from Various Collections, Brill, Koln-Leiden.
61. Vleeming, S.P., (1979). Some Notes on the Artabe in Pathyris, *Enchoria* 9, pp. 93-100.
62. Von Beckerath, J., (1969). Die Lesung von fo 'Regierungsjahr': Ein neuer Vorschlag, *ZAS* 95, pp. 88-91.
63. Ward, W.A., (1981). *Lexicographical Miscellanies II*, SAK 9, pp. 359-373.
64. Ward, W.A., (1978). The Four Egyptian Homograph Roots B-3; Etymological and Egypto-Semitic Studies, *Studia Pohl: Series Maior, Dissertationes Scientifcae de Rebus Orientis Antiqui*, Vol.6, Biblical Institute Press, Rome.
65. Ward, W.A., (1977). *Lexicographical Miscellanies*, SAK 5, pp. 265-292.
66. Waziry, A., (2016). Evidences on Harbingers of Mensuration Methodology in Ancient Egyptian Mathematics and Geometry, *International Journal of Scientific & Engineering Research*, Vol.7, Issue 12, pp. 1624-1638.
67. Wenzel, S., (1990). Reflections on (New) Philology, *Speculum A Journal of Medieval Studies*, Vol.65, Issue 1, pp. 11-18.
68. Yoyotte, J., (1961). Les principautes du Delta au temps de l'anarchie libyenne, *Etudes d'Histoire Politique*, *Melanges Maspero I/4*, MIFAO 66/4, Le Caire, pp.121-181.
69. Zauzich, Th-K., (1977). Spatdemotische Papyrusurkunden IV, *Enchoria* 7, pp. 151-180.
70. Zauzich, Th-K., (1971). Spatdemotische Papyrusurkunden, *Enchoria* 1, pp. 29-42.
71. Zeidler, J., (1998). Beitrage zur Nominalbildung des Agyptischen, *WdO/Die Welt des Orients*, Vol. 29, Stuttgart, Göttingen, pp. 21-32.

# GLOBAL JOURNALS GUIDELINES HANDBOOK 2019

---

[WWW.GLOBALJOURNALS.ORG](http://WWW.GLOBALJOURNALS.ORG)

# FELLOWS

## FELLOW OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (FARSHS)

Global Journals Incorporate (USA) is accredited by Open Association of Research Society (OARS), U.S.A and in turn, awards “FARSHS” title to individuals. The 'FARSHS' title is accorded to a selected professional after the approval of the Editor-in-Chief/Editorial Board Members/Dean.



- The “FARSHS” is a dignified title which is accorded to a person’s name viz. Dr. John E. Hall, Ph.D., FARSS or William Walldroff, M.S., FARSHS.

FARSHS accrediting is an honor. It authenticates your research activities. After recognition as FARSHS, you can add 'FARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, and Visiting Card etc.

*The following benefits can be availed by you only for next three years from the date of certification:*



FARSHS designated members are entitled to avail a 40% discount while publishing their research papers (of a single author) with Global Journals Incorporation (USA), if the same is accepted by Editorial Board/Peer Reviewers. If you are a main author or co-author in case of multiple authors, you will be entitled to avail discount of 10%.

Once FARSHS title is accorded, the Fellow is authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). The Fellow can also participate in conference/seminar/symposium organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent.



You may join as member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. In addition, it is also desirable that you should organize seminar/symposium/conference at least once.

We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.





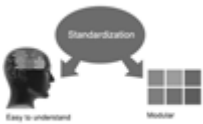


The FARSHS can go through standards of OARS. You can also play vital role if you have any suggestions so that proper amendment can take place to improve the same for the benefit of entire research community.

As FARSHS, you will be given a renowned, secure and free professional email address with 100 GB of space e.g. [johnhall@globaljournals.org](mailto:johnhall@globaljournals.org). This will include Webmail, Spam Assassin, Email Forwarders, Auto-Responders, Email Delivery Route tracing, etc.



The FARSHS will be eligible for a free application of standardization of their researches. Standardization of research will be subject to acceptability within stipulated norms as the next step after publishing in a journal. We shall depute a team of specialized research professionals who will render their services for elevating your researches to next higher level, which is worldwide open standardization.



The FARSHS member can apply for grading and certification of standards of the educational and Institutional Degrees to Open Association of Research, Society U.S.A. Once you are designated as FARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria. After certification of all your credentials by OARS, they will be published on your Fellow Profile link on website <https://associationofresearch.org> which will be helpful to upgrade the dignity.



The FARSHS members can avail the benefits of free research podcasting in Global Research Radio with their research documents. After publishing the work, (including published elsewhere worldwide with proper authorization) you can upload your research paper with your recorded voice or you can utilize chargeable services of our professional RJs to record your paper in their voice on request.

The FARSHS member also entitled to get the benefits of free research podcasting of their research documents through video clips. We can also streamline your conference videos and display your slides/ online slides and online research video clips at reasonable charges, on request.





The FARSHS is eligible to earn from sales proceeds of his/her researches/reference/review Books or literature, while publishing with Global Journals. The FARSHS can decide whether he/she would like to publish his/her research in a closed manner. In this case, whenever readers purchase that individual research paper for reading, maximum 60% of its profit earned as royalty by Global Journals, will be credited to his/her bank account. The entire entitled amount will be credited to his/her bank account exceeding limit of minimum fixed balance. There is no minimum time limit for collection. The FARSS member can decide its price and we can help in making the right decision.

The FARSHS member is eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get remuneration of 15% of author fees, taken from the author of a respective paper. After reviewing 5 or more papers you can request to transfer the amount to your bank account.



## MEMBER OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (MARSHS)

The ' MARSHS ' title is accorded to a selected professional after the approval of the Editor-in-Chief / Editorial Board Members/Dean.

The “MARSHS” is a dignified ornament which is accorded to a person’s name viz. Dr John E. Hall, Ph.D., MARSHS or William Walldroff, M.S., MARSHS.



MARSHS accrediting is an honor. It authenticates your research activities. After becoming MARSHS, you can add 'MARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, Visiting Card and Name Plate etc.

*The following benefits can be availed by you only for next three years from the date of certification.*



MARSHS designated members are entitled to avail a 25% discount while publishing their research papers (of a single author) in Global Journals Inc., if the same is accepted by our Editorial Board and Peer Reviewers. If you are a main author or co-author of a group of authors, you will get discount of 10%.

As MARSHS, you will be given a renowned, secure and free professional email address with 30 GB of space e.g. [johnhall@globaljournals.org](mailto:johnhall@globaljournals.org). This will include Webmail, Spam Assassin, Email Forwarders, Auto-Responders, Email Delivery Route tracing, etc.





We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

The MARSHS member can apply for approval, grading and certification of standards of their educational and Institutional Degrees to Open Association of Research, Society U.S.A.



Once you are designated as MARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria.

It is mandatory to read all terms and conditions carefully.



# AUXILIARY MEMBERSHIPS

## Institutional Fellow of Open Association of Research Society (USA) - OARS (USA)

Global Journals Incorporation (USA) is accredited by Open Association of Research Society, U.S.A (OARS) and in turn, affiliates research institutions as “Institutional Fellow of Open Association of Research Society” (IFOARS).



The “FARSC” is a dignified title which is accorded to a person’s name viz. Dr. John E. Hall, Ph.D., FARSC or William Walldroff, M.S., FARSC.

The IFOARS institution is entitled to form a Board comprised of one Chairperson and three to five board members preferably from different streams. The Board will be recognized as “Institutional Board of Open Association of Research Society”-(IBOARS).

*The Institute will be entitled to following benefits:*



The IBOARS can initially review research papers of their institute and recommend them to publish with respective journal of Global Journals. It can also review the papers of other institutions after obtaining our consent. The second review will be done by peer reviewer of Global Journals Incorporation (USA) The Board is at liberty to appoint a peer reviewer with the approval of chairperson after consulting us.

The author fees of such paper may be waived off up to 40%.

The Global Journals Incorporation (USA) at its discretion can also refer double blind peer reviewed paper at their end to the board for the verification and to get recommendation for final stage of acceptance of publication.



The IBOARS can organize symposium/seminar/conference in their country on behalf of Global Journals Incorporation (USA)-OARS (USA). The terms and conditions can be discussed separately.

The Board can also play vital role by exploring and giving valuable suggestions regarding the Standards of “Open Association of Research Society, U.S.A (OARS)” so that proper amendment can take place for the benefit of entire research community. We shall provide details of particular standard only on receipt of request from the Board.

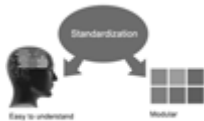


The board members can also join us as Individual Fellow with 40% discount on total fees applicable to Individual Fellow. They will be entitled to avail all the benefits as declared. Please visit Individual Fellow-sub menu of GlobalJournals.org to have more relevant details.





We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



After nomination of your institution as “Institutional Fellow” and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf. The board can also take up the additional allied activities for betterment after our consultation.

**The following entitlements are applicable to individual Fellows:**

Open Association of Research Society, U.S.A (OARS) By-laws states that an individual Fellow may use the designations as applicable, or the corresponding initials. The Credentials of individual Fellow and Associate designations signify that the individual has gained knowledge of the fundamental concepts. One is magnanimous and proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice.



Open Association of Research Society (US)/ Global Journals Incorporation (USA), as described in Corporate Statements, are educational, research publishing and professional membership organizations. Achieving our individual Fellow or Associate status is based mainly on meeting stated educational research requirements.

Disbursement of 40% Royalty earned through Global Journals : Researcher = 50%, Peer Reviewer = 37.50%, Institution = 12.50% E.g. Out of 40%, the 20% benefit should be passed on to researcher, 15 % benefit towards remuneration should be given to a reviewer and remaining 5% is to be retained by the institution.



We shall provide print version of 12 issues of any three journals [as per your requirement] out of our 38 journals worth \$ 2376 USD.

**Other:**

**The individual Fellow and Associate designations accredited by Open Association of Research Society (US) credentials signify guarantees following achievements:**

- The professional accredited with Fellow honor, is entitled to various benefits viz. name, fame, honor, regular flow of income, secured bright future, social status etc.



- In addition to above, if one is single author, then entitled to 40% discount on publishing research paper and can get 10% discount if one is co-author or main author among group of authors.
- The Fellow can organize symposium/seminar/conference on behalf of Global Journals Incorporation (USA) and he/she can also attend the same organized by other institutes on behalf of Global Journals.
- The Fellow can become member of Editorial Board Member after completing 3yrs.
- The Fellow can earn 60% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.
- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in-depth understanding of the application of suitable techniques to a particular area of research practice.

### Note :

//

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of “Difference of Opinion [if any]” among the Board members, our decision will be final and binding to everyone.

//



# PREFERRED AUTHOR GUIDELINES

**We accept the manuscript submissions in any standard (generic) format.**

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from <https://globaljournals.org/Template.zip>

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at [submit@globaljournals.org](mailto:submit@globaljournals.org) or get in touch with [chiefeditor@globaljournals.org](mailto:chiefeditor@globaljournals.org) if they wish to send the abstract before submission.

## BEFORE AND DURING SUBMISSION

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct*, along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s) names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

## Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

## POLICY ON PLAGIARISM

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures



- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

## AUTHORSHIP POLICIES

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

### Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

### Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

### Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

### Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

### Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

## PREPARING YOUR MANUSCRIPT

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.





### ***Manuscript Style Instruction (Optional)***

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

### ***Structure and Format of Manuscript***

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

- a) A title which should be relevant to the theme of the paper.
- b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
- c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
- d) An introduction, giving fundamental background objectives.
- e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
- f) Results which should be presented concisely by well-designed tables and figures.
- g) Suitable statistical data should also be given.
- h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

- i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
- j) There should be brief acknowledgments.
- k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



## FORMAT STRUCTURE

***It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.***

All manuscripts submitted to Global Journals should include:

### **Title**

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

### **Author details**

The full postal address of any related author(s) must be specified.

### **Abstract**

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

### **Keywords**

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in a research paper?" Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

### **Numerical Methods**

Numerical methods used should be transparent and, where appropriate, supported by references.

### **Abbreviations**

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

### **Formulas and equations**

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

### **Tables, Figures, and Figure Legends**

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.



## Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

### PREPARATION OF ELECTRONIC FIGURES FOR PUBLICATION

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

### TIPS FOR WRITING A GOOD QUALITY SOCIAL SCIENCE RESEARCH PAPER

Techniques for writing a good quality human social science research paper:

**1. Choosing the topic:** In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

**2. Think like evaluators:** If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

**3. Ask your guides:** If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

**4. Use of computer is recommended:** As you are doing research in the field of human social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

**5. Use the internet for help:** An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow [here](#).



**6. Bookmarks are useful:** When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

**7. Revise what you wrote:** When you write anything, always read it, summarize it, and then finalize it.

**8. Make every effort:** Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

**9. Produce good diagrams of your own:** Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

**10. Use proper verb tense:** Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

**11. Pick a good study spot:** Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

**12. Know what you know:** Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

**13. Use good grammar:** Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

**14. Arrangement of information:** Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

**15. Never start at the last minute:** Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

**16. Multitasking in research is not good:** Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

**17. Never copy others' work:** Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

**18. Go to seminars:** Attend seminars if the topic is relevant to your research area. Utilize all your resources. Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

**19. Think technically:** Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.





**20. Adding unnecessary information:** Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

**21. Report concluded results:** Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

**22. Upon conclusion:** Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium through which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

## INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

### **Key points to remember:**

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

### **Final points:**

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

*The introduction:* This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

### **The discussion section:**

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

### **General style:**

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

**To make a paper clear:** Adhere to recommended page limits.



### *Mistakes to avoid:*

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

### **Title page:**

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

**Abstract:** This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

*Reason for writing the article—theory, overall issue, purpose.*

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

### **Approach:**

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

### **Introduction:**

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.



*The following approach can create a valuable beginning:*

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

#### **Approach:**

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

#### **Procedures (methods and materials):**

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

#### **Materials:**

*Materials may be reported in part of a section or else they may be recognized along with your measures.*

#### **Methods:**

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

#### **Approach:**

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

#### **What to keep away from:**

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



**Results:**

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

**Content:**

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

**What to stay away from:**

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

**Approach:**

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

**Figures and tables:**

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

**Discussion:**

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."



Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

**Approach:**

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

## THE ADMINISTRATION RULES

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

*Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.*

*Segment draft and final research paper:* You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

*Written material:* You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.





CRITERION FOR GRADING A RESEARCH PAPER (COMPILATION)  
BY GLOBAL JOURNALS

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	C-D	E-F
<i>Abstract</i>	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form  Above 200 words	No specific data with ambiguous information  Above 250 words
<i>Introduction</i>	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
<i>Result</i>	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
<i>Discussion</i>	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring



# INDEX

---

---

## **A**

Acrimoniously · 2  
Amenorrhea · 14  
Anxiety · 9  
Apocalyptic · 10  
Avalanche · 3

---

## **C**

Cataclysm · 3  
Catastrophic · 9, 10  
Clerical · 5, 6  
Conciliar · 2

---

## **E**

Enormous · 2, 8  
Eucharist · 4

---

## **F**

Fidelity · 4

---

## **M**

Metaphor · 3

---

## **P**

Pervasive · 6  
Poignant · 3, 7

---

## **R**

Reinvigorate · 1



save our planet



# Global Journal of Human Social Science

Visit us on the Web at [www.GlobalJournals.org](http://www.GlobalJournals.org) | [www.SocialScienceResearch.org](http://www.SocialScienceResearch.org)  
or email us at [helpdesk@globaljournals.org](mailto:helpdesk@globaljournals.org)



ISSN 975587

© Global Journals