

Alison Welsby

A Textual Study of Family 1 in the Gospel of John

Arbeiten zur Neutestamentlichen Textforschung



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Alison Welsby

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for Martin

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**Part One: Analysis of Seventeen Manuscripts
in the Gospel of John**

1 Introduction

1.1 Rationale

Kirsopp Lake published the seminal work on Family 1 in 1902: *Codex 1 of the Gospels and its Allies*.¹ His study firmly established the existence of a closely-knit textual family of the Gospels that shared a unique profile of Non-Majority Text readings. Lake's Family 1 included the manuscripts: Gregory-Aland 1, 118, 131, 205abs, 205 and 209.² Lake demonstrated that these six manuscripts descended from the same non-extant archetype, and that 1, 131, 209, and possibly 118, are independent witnesses to that archetype.³ Lake found that Codex 1 was the leading family manuscript; that is to say, it was the manuscript that retained the highest number of Non-Majority Text readings from the archetype.

A more recent study of Family 1 in the Gospel of Matthew by Amy Anderson has widened the membership of the family group and, by the introduction of new members, has altered the profile of Non-Majority Text readings that the family supports.⁴ Anderson examined the text of thirteen manuscripts in Matthew: Codices 1, 22, 118, 131, 205, 209, 872, 1192, 1210, 1278, 1582, 2193 and 2542. She collated 1 and 1582 in full and the other manuscripts in two test chapters and 436 test passages. Anderson was able to draw up a new and more complex stemma for the family, and after her full collation of 1 and 1582, nominated 1582 as the leading Family 1 manuscript. Anderson also drew attention to a number of inaccuracies in Lake's edition, highlighting the need for a new text of Family 1 in all four gospels.⁵

This study examines the text of Family 1 in the Gospel of John by analysis of a full collation of seventeen manuscripts in John: Codices 1, 22, 118, 131, 205abs, 205, 209, 565, 872, 884, 1192, 1210, 1278, 1582, 2193, 2372, and 2713. Anderson collated twelve of these manuscripts in Matthew: eight she found to be Family 1 manuscripts: 1, 22, 118, 205, 209, 1192 1210, and 1582; while four manuscripts: 131, 872, 1278, and 2193 were found to have only very weak family affinity and so were categorised by Anderson as 'miscellaneous manuscripts'.⁶

¹ Kirsopp Lake, *Codex 1 of the Gospels and Its Allies* (Cambridge: Cambridge University Press, 1902).

² Family manuscripts will be referred to by their Gregory-Aland numbers throughout.

³ He expressed some doubt over whether 118 was independent and not a copy of 209. Lake, *Codex 1*, xxv.

⁴ Amy S. Anderson, *The Textual Tradition of the Gospels: Family 1 in Matthew* (Leiden: E. J. Brill, 2004).

⁵ Anderson, *Matthew*, 98–100.

⁶ For summary see Anderson, *Matthew*, 145.

The first eight manuscripts were collated for this study to test whether Anderson's basic stemma could be applied to the Gospel of John, and to discover whether a full collation of the gospel could provide sufficient data to answer questions left open by Anderson, including whether 205 was a copy of 209, and whether the 'tentative' conclusion that 22, 1192 and 1210 share an intermediate ancestor was correct.⁷ The last four manuscripts were collated to test whether their family affinity became stronger in John. Particularly in the case of 2193, the *Text und Textwert* volumes indicate that such a shift towards the family text was likely in John.⁸ Codices 565, 884 and 2372 were not collated by Anderson,⁹ but were included for this study because the *Text und Textwert* volumes indicated that they may be Family 1 members in John. Codex 205abs was not collated by Anderson (or Lake), as it was presumed to be a copy of 205.¹⁰ It was collated for this study as no evidence has yet been provided to support this assumption; and, on the contrary, Josef Schmid, in his study of the text of the Apocalypse, has suggested that 205 and 205abs are sibling manuscripts.¹¹ 2542 has not been examined; Anderson found that it was predominately Majority Text in Matthew, and it is not extant in John.¹²

1.2 Method

Transcriptions

For this study, electronic transcriptions were made of each of the seventeen manuscripts from the microfilm.¹³ Transcriptions record the text, layout and any corrections or marginal readings in the manuscripts.¹⁴ Transcription guidelines and conventions used by the International Greek New Testament Project (IGNT) were adapted to suit the needs of the study.¹⁵ To ensure a high level

⁷ Anderson, *Matthew*, 116 and 121.

⁸ K. Aland, B. Aland, and K. Wachtel, ed., *Text und Textwert der griechischen Handschriften des Neuen Testaments V. Das Johannesevangelium*. Volume 1.1 and 1.2. (Berlin: Walter de Gruyter, 2005). Vol. 1.1, 85; vol. 1.2, 648.

⁹ Anderson did make note of 884 but it is not extant in Matthew.

¹⁰ Anderson, *Matthew*, 115.

¹¹ Josef Schmid, *Studien zur Geschichte des griechischen Apokalypse-textes, 1. Teil. Der Apokalypse-Kommentar des Andreas von Kaisareia: Einleitung* (München: Karl Zink, 1956), 285–293.

¹² Anderson, *Matthew*, 144–145.

¹³ Transcriptions were made by altering an electronic base text. The International Greek New Testament Project's (IGNT) Textus Receptus base was employed for all transcriptions (privately circulated).

¹⁴ Accents, breathings and punctuation were not recorded in the transcriptions and final sigmas were not used.

¹⁵ Unpublished guidelines privately circulated.

of accuracy, two initial transcriptions were made of each manuscript and then collated against one another to check for transcriptional errors. All discrepancies between the two transcriptions were checked against the microfilm, and any transcriptional errors corrected to make a final transcription.¹⁶ Codices 118, 205abs, 205, 209, 565 and 1278 were also physically examined, so that any text unclear on the microfilm could be checked on the manuscript itself. Transcribed text is based only on the physical and visible evidence of a microfilm or manuscript; that is to say, no readings in the transcriptions have been conjectured on the basis of textual analysis or predictions of the textual relationships between manuscripts.¹⁷ The full transcriptions are available at: www.iohannes.com/family1/transcriptions.htm.

Collation

Electronic methods for collation made it feasible for each manuscript to be collated in full for the gospel. The transcriptions were collated using the Project Edition of Peter Robinson's *Collate 2.1*.¹⁸ Codex 1582 was used as a base text for the collation.¹⁹ Before the final collation was produced, a number of regularisations were made to remove very minor variants considered to be genetically insignificant. The final collation contains over 1,000 variant units; it can be found in Appendix A.²⁰

Rating of Readings

To provide further information for the analysis of the final collation, each reading in each variation unit was either marked as a Majority Text reading or categorised according to how well attested the reading is in the wider Greek textual tradition of the gospel. Zane Hodges and Arthur Farstad's *The Greek New Testament According to the Majority Text* was used to label the Majority Text readings.²¹ The three sigla used in Hodges and Farstad: \mathfrak{M} , M, and M^{Pt}, were retained to distinguish between straightforward Majority Text readings

¹⁶ With the exception of 2713.

¹⁷ Appendix A can be found at: www.iohannes.com/family1/appendices.htm.

¹⁸ Peter Robinson, *Collate 2.1* (Scholarly Digital Editions: March 1992–September 2003) www.sd-editions.com.

¹⁹ 1582 was considered suitable as it was expected to be one of the stronger Family manuscripts; it contains few omissions or lacunas and has a relatively standard orthography.

²⁰ Such minor variants included: the presence of absence of movable nu, itacisms, most nonsense readings, abbreviations, very minor spelling differences, and variations in the use of nomina sacra.

²¹ Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text* (New York: Thomas Nelson Publishers, 1982).

(\mathfrak{M}), Majority Text readings with reduced support (M), and readings where the Majority Text is divided (M^P).²² For the Non-Majority Text readings the IGNTP Papyri, Majuscule, and Byzantine editions of John were used to calculate the level of support each reading had in the wider Greek manuscript tradition of John.²³ Readings not attested by any manuscript in the wider tradition were labelled *distinctive* (**D**); readings supported by no more than 9 manuscripts were labelled *rare* (**R**); and readings supported by 10 or more manuscripts were labelled *widely attested* (**W**).

Part 1 of this study consists of the analysis of the collation of John and Part 2 provides a new text of Family 1 in John, reconstructed from the extant witnesses confirmed to be family members in the gospel.

²² See Hodges and Farstad, *Majority Text*, xiv–xxi, for more detailed explanation.

²³ W. J. Elliott and D. C. Parker, ed., *The New Testament in Greek IV. The Gospel According to St. John, vol. 1: The Papyri* (Leiden: E. J. Brill, 1995).

U. B. Schmid with W. J. Elliott and D. C. Parker, ed., *The New Testament in Greek IV. The Gospel According to St. John, vol. 2: The Majuscules* (Leiden: E. J. Brill, 2007).

Roderic L. Mullen with Simon Crisp and D. C. Parker, ed., *The Gospel According to St. John in the Byzantine Tradition* (Stuttgart: Deutsche Bibelgesellschaft, 2007).

2 The *Core Group*: Codices 1, 565, 884, 1582, and 2193

2.1 Manuscript Descriptions

2.1.1 Codex 1

Contents and Layout

Codex 1 is a Greek New Testament Codex containing Acts (ff. 5r–42v), the Catholic Epistles (ff. 42r–62r), the Pauline Epistles (ff. 70v–160v) and the Four Gospels (ff. 161r–303r). It is kept at the University of Basel library where it has the library catalogue reference A. N. IV.2.¹ It contains 297 folios; the text is written in brown ink on vellum in 1 column per page with 38 lines per column; the pages measure 18.3 by 18.5 cm and the text 10.6 by 11.9 cm; initial letters are used throughout in gilded red.² Each gospel begins on a fresh recto page following an ornamental headpiece and a large decorated initial; κεφάλαια are present for Mark and John; Ammonian sections are given but without Eusebian canon tables. F. 265v contains a portrait of John dictating to Prochoros. The manuscript contains a critical note on the Pericope Adulterae and on the ending of the Gospel of Mark.

Script and Dating

The hand of Codex 1 is not neat but is easily legible. There are some ligatures and abbreviations in the main body of text, but most occur at line endings. Certain letters are regularly enlarged, especially kappa, upsilon, chi and lambda. Mute iota is adscript, usually resting slightly below the line; breathings are mostly round with only very rare occurrences of square breathings; nomina sacra have accents and breathings; circumflex accents are raised above breathing marks; and accents, breathings and abbreviation marks are all distinct from one another and from letters. Burgon, Lake, and Omont have dated Codex 1 to the twelfth century³ while Scrivener, Gregory and Wettstein have

¹ Formerly: B. VI. 27; von Soden: δ 254 (formerly: δ 50).

² Details not evident from the microfilm have been taken from W. H. P. Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament* (Cambridge, MA: Harvard University Press, 1951).

³ Lake, *Codex 1*, ix; H. Omont, *Catalogue des manuscrits grecs des bibliothèques de Suisse* (Paris: E. Leroux, 1903), 7.

ascribed it to the tenth.⁴ The round breathings, enlarged letters and regularity of abbreviations would support a twelfth century dating.⁵

Illuminations

F. 265v contains a portrait depicting a standing John, dictating his gospel to the scribe Prochoros; John's head is turned towards the hand of God, which extends from a cloud in the top right hand corner of the image. A mountainous landscape, symbolizing the island of Patmos, is painted as the backdrop, and helps to date the miniature to the twelfth century, when this particular setting for John and Prochoros became popular.⁶ Analysis of the miniature, therefore, supports the palaeographical dating of the manuscript. Above the evangelist portrait, inside a medallion, is a vignette of the Anastasis, another image common to the latter part of the twelfth century.⁷ Interestingly, this evangelist portrait in Codex 1 suggests a possible artistic link with another manuscript collated for this study, Codex 1278, which contains the same motif and combination of images in its miniature for the Gospel of John: the same seated Prochoros; a standing position for the evangelist; John's head turned for inspiration to the hand of God in the top right corner; and the same rocky backdrop.

Correctors and Later Hands

Codex 1 has not been systematically corrected; only about 20 corrections were recorded in the transcription of John and the majority of these were very minor spelling alterations. Some corrections are discernable on the microfilm as being made by the first hand; these have been labelled C*. All remaining corrections have not been distinguished and are labelled simply as C. A number of later hands have added notes and supplementary material to the codex. Lake, who examined it in person, discusses these later hands in more detail.⁸

Provenance

Codex 1 was previously owned by John of Ragusa (ca. 1380–1443), the cleric who officially opened the Council of Basel in 1431. Ragusa bequeathed the manuscript to the Dominican convent in Basel, and in 1559 it passed from the

⁴ C. R. Gregory, *Textkritik des Neuen Testamentes, Erster Band* (Leipzig: J. C. Hinrichs, 1900), 127; Lake, *Codex 1*, ix.

⁵ Ruth Barbour, *Greek Literary Hands – AD. 400–1600* (Oxford: Clarendon, 1981), xx, xxviii and xxix.

⁶ Hugo Buchthal, "A Byzantine Miniature of the Fourth Evangelist and Its Relatives," *Dumbarton Oaks Papers* 15 (1961): 132.

⁷ Buchthal, "Byzantine Miniature," 133.

⁸ Lake, *Codex 1*, x.

convent to Basel University library.⁹ Ragusa served as a legate of the Council of Basel to Constantinople between 1435 and 1437, commissioned to convince a Greek delegation of the Council's conciliarist cause.¹⁰ A leading member of the Greek delegation was Cardinal Bessarion, the owner of three other manuscripts collated for this study, 205abs, 205 and 209. This provides a remarkable historical link between Codex 1 and Bessarion's three manuscripts. While in Constantinople, Ragusa had also been commissioned to collect biblical and patristic Greek manuscripts to be used by the Council.¹¹ It is very probable that Ragusa acquired Codex 1 during this visit to the Greek delegation; he may even have acquired the manuscript through Bessarion himself, who owned one of the largest Greek libraries of the time. Codex 209 was almost certainly present with Bessarion at this point; as a note in the manuscript, added by Bessarion, records that the Latin chapter numbers were added for help in disputations with the Latins. As Lake suggests, these disputations were almost certainly those of the Council of Florence (1438–39), to which Bessarion would travel after meeting with Ragusa's delegation in Constantinople.¹² It is remarkable that Bessarion also owned a number of classical manuscripts copied by the scribe Ephraim, also the scribe of Codex 1582.¹³

Transcription of the Gospel of John

The Gospel of John begins on f. 266r and ends on f. 303v. The Pericope Adulterae is located at the end of the gospel following a critical note. The folio containing John 19:5–31a has been dislocated and is bound at the end of the manuscript. Codex 1 was transcribed from the microfilm; the folio numbers in the transcription follow those of the manuscript's original foliation, which jumps from f. 290 to f. 298.

2.1.2 Codex 565

Contents and Layout

Codex 565 is a ninth-century codex containing the Four Gospels. It is kept at St. Petersburg National Library where it has the library catalogue number Gr.

⁹ Gregory, *Textkritik, Erster Band*, 127.

¹⁰ Deno J. Geanakoplos, "The Council of Florence (1438–1439) and the Problem of Union Between the Greek and the Latin Churches," *Church History* 24, 4 (Dec., 1955): 328.

¹¹ Robert S. Nelson, "The Italian Appreciation of Illuminated Byzantine Manuscripts, ca. 1200–1450," *Dumbarton Oaks Papers* 49, Symposium on Byzantium and the Italians, 13th–15th Centuries (1995): 222.

¹² Lake, *Codex 1*, xxi.

¹³ For a discussion of these manuscripts see Anderson, *Matthew*, 33–34; 39–41.

53.¹⁴ The codex is an extremely opulent production, written on purple vellum in gold ink, with large text and generous margins. The manuscript contains 405 folios; the text is written in 1 column per page¹⁵ with 17–19 lines per column; and the average dimensions are 20.7 by 13 cm. Each gospel begins on a fresh recto page, opposite a portrait of the seated evangelist. The portraits were probably added to the codex at a later date. Each gospel is preceded by a list of κεφάλαια; the Ammonian sections are present throughout; the Eusebian canon tables were added later. There are a number of lacunas in the manuscript: Matthew 20:18–26, 21:45–22:9; Luke 10:36–11:2, 18:25–37, 20:24–36; and John 11:26–48, 13:2–23, and 17:1–12. The missing text, except for John 11:26–48, 13:2–23, has been supplemented by a later hand on inserted parchment leaves, dyed in a lighter purple. The manuscript contains a critical note on the text of the Pericope Adulterae, though the text of the pericope itself is no longer extant. The manuscript is stored with a single paper page containing a late fragment of the beginning of John.

Script and Dating

The text of 565 is large, neat and rounded with very few majuscule letter forms and little variation in letter size. There are very few ligatures and very few abbreviations: only nu-superlines, καί compendiums, and abbreviations for omicron-sigma. These abbreviations only occur at line endings.¹⁶ Breathing marks are all square; nomina sacra do not have breathings or accents; and there is no mute iota. These palaeographical details support a ninth century date for the codex.¹⁷

Illuminations

Codex 565 contains a seated evangelist portrait for each gospel. The portraits for Matthew, Luke and John appear to form an artistic set, with similar style, palette and dimensions; however, the image for Luke stands out as distinctive, and is painted directly onto a paper leaf, which was then inserted into the codex. The pages containing the set of three miniatures are not integral to the codex and were bound in separately, and it is likely that they also were not part of the original production. They do not match the quality and finish of the manuscript itself, and the dimensions of each picture do not fit comfortably

14 Other numbers: Scrivener 473; von Soden ε 93; Tischendorf 2^{pe}.

15 Except for the genealogy in Luke which is written in 2 columns ff. 227v–228v.

16 With the only exception in John being f. 381r, line 9, where a καί compendium occurs in the middle of a line.

17 Most scholars agree on this date. Hort, Gregory and von Soden suggest either a ninth or tenth century date. (Hatch, *Facsimiles*, 80). See Barbour, *Literary Hands*, xvi, xix and xxviii.

onto the page. The three portraits, however, depict the evangelists writing on purple parchment, which may be an indication that even though the pictures were not part of the original production, they were specifically painted to be added to the manuscript. There are a number of smaller illuminations, painted onto paper and added to the margins of the manuscript. In f. 124r, for example, an image of two men carrying the body of Christ has been pasted into the margin.

Correctors and Later Hands

Codex 565 has not been systematically corrected in John; fewer than 10 corrections were made in the whole gospel and none of textual significance. Corrections by the first hand have been labelled C*, and corrections made by the hand that added the supplementary page in John have been labelled C2. Corrections, usually small erasures, where it is difficult to distinguish between C* and C2 have been labelled C. Most of the missing leaves in 565 have been supplemented on parchment leaves of a lighter purple. The hand which copied these pages is significantly later than the first hand, the script containing a high number of ligatures, abbreviations, enlarged letters and rounded breathings.

Provenance

Gregory records that the manuscript was previously owned by St. John's Convent in Gumush-Khaneh, Asia Minor; and that in 1829 it was given by the convent to Tsar Nicholas I of Russia.¹⁸

Transcription of the Gospel of John

The text of John begins on f. 330r and John 21:25 ends on f. 405v. The gospel is followed by a shorter version of the critical note found in Codices 1 and 1582, introducing the problem of the Pericope Adulterae. The note was written in different ink to the rest of the manuscript and has faded considerably. The Pericope Adulterae is not present in the manuscript, but the existence of the note indicates that it was originally present and was located at the end of the gospel. The transcription of 565 was made from the microfilm and colour photographs of the last folios (ff. 398–405). Transcriptions of sections of text unclear on the microfilm were checked against the transcription for the IGNTP Byzantine Text electronic edition,¹⁹ and later by an examination, in St. Petersburg, of the manuscript itself.

¹⁸ Gregory, *Textkritik, Erster Band*, 203.

¹⁹ R. L. Mullen with Simon Crisp and D. C. Parker and in association with W. J. Elliott, U. B. Schmid, R. Kevern, M. B. Morrill and C. J. Smith, ed., *An Electronic Edition of the Gospel According to John in the Byzantine Tradition*. (Birmingham: ITSEE, 2007).

<http://arts-itsee.bham.ac.uk/AnaServer?byzantine+0+start.anv>. Accessed Jan–March 2008.

2.1.3 Codex 884

Contents and Layout

Codex 884 is an eleventh-century manuscript containing the gospels of Luke and John with commentary. It is kept at the Vatican library in Rome and is designated Reg. Gr. 3.²⁰ The manuscript contains 256 parchment folios measuring 35.3 by 26.5 cm.²¹ The text is written in 1 column per page with 30–33 lines per column. The biblical text is written in semi-majuscule while the commentary is written in a minuscule hand; a dipole before a line is used to indicate the presence of biblical text. Von Soden has identified the commentary text in Luke as that of Titus of Bostra.²² Luke 1:1–3:1 and John 1:24–2:19 are missing and have not been supplemented.

Script and Dating

On the evidence of formatting factors, such as the number of lines per page and the use of decorative initial letters, McReynolds has demonstrated that at least three different scribes worked on the manuscript.²³ All three hands are busy but neat, with a relatively high number of ligatures and abbreviations occurring in the main body of text. Abbreviations include one letter raised above words to substitute for missing letters. Some letters are enlarged; breathings are round, and breathings and accents are distinct from letters and other marks. Most scholars agree on an eleventh-century date, except for Scrivener who dates the manuscript to the thirteenth century.²⁴

Illuminations

There are no extant illuminations in 884.

Correctors and Later Hands

Codex 884 contains a number of corrections; the script of the corrector's text is very similar to that of the main text; however, because it was not possible

20 Other reference numbers: Scrivener 696; von Soden A¹²⁶ C²¹.

21 It was not possible to examine 884 in person. Details not apparent from the microfilm are taken from Gregory, *Textkritik, Erster Band*, 229.

22 These details are taken from P. R. McReynolds, "Two New Members of Family One of the New Testament Text: 884 and 2542," in J. Dummer *et al.*, ed., *Texte und Textkritik: eine Aufsatzsammlung* (Berlin: Wiley VCH, 1987), 398.

23 McReynolds, "Two New Members," 398.

24 F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament for the Use of Biblical Students* (Cambridge: Deighton, Bell and Co., 1883), 403; McReynolds, "Two New Members," 397–8.

to examine the manuscript itself and because the microfilm was often of a poor quality, no attempt was made to label corrections.

Provenance

Very little is known of Codex 884 before it entered into the Vatican collection. While collating the manuscript and checking text against the IGNTF Byzantine Text edition, a closeness with a number of other commentary manuscripts, including K0141, K194 and K994, became very apparent. It would be an interesting avenue of study to discover the relationship between this branch of commentary manuscripts and the text of Family 1.

Transcription of the Gospel of John

Text and commentary for the Gospel of John begins on f. 119v and ends on f. 255v. The Pericope Adulterae text is present and located after John 7:52. The manuscript was transcribed from the microfilm. Folio numbers are not visible on the microfilm so page numbers, referring to the pages of the microfilm scans, were used to navigate the transcription.

2.1.4 Codex 1582

Contents and Layout

Codex 1582²⁵ is a tenth-century Four Gospel codex kept at the Vatopedi Monastery, Mount Athos, where it has the library catalogue number 949.²⁶ It contains 290 folios,²⁷ with text written in 1 column per page with 20 lines to a column. Pages measure 21 by 15 cm and the text 14.2 by 8 cm.²⁸ Each gospel begins on a fresh recto page, preceded by a list of κεφάλαια and an evangelist portrait. The gospel text begins part-way down the page, beneath a decorative head-piece measuring approximately 7.5 by 8.2 cm.²⁹ Most of the manuscript's original text is still extant except for Matthew 5:3–5:19, Matthew 22:29b–23:3a and John 8:7b–11. The text of Matthew 5:3–5:19 and John 8:7b–11 has been supplied by a later hand on f. 13 and f. 287r. The manuscript contains a number of

²⁵ For a comprehensive description of 1582 and its scribe see Anderson, *Matthew*, 1–58.

²⁶ Earlier Vatopedi 747; von Soden ε 183.

²⁷ Most reference works record 287 folios; however, the first 4 folios have not been numbered by the foliator, nor has the folio following f. 190.

²⁸ Aubrey Diller, "Notes on Greek Codices of the Tenth Century," *Transactions and Proceedings of the American Philological Association* 78 (1947): 186.

²⁹ I. Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts. Vols. 1–2* (Leiden: E. J. Brill, 1981), 11.