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Codex sinaiticus pdf download

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HOME | Codex א (S) | OT | Main story & NT | Image: British Library | More | Codex Sinaiticus - א (S) א (Aleph, the first letter of the two oldest copies (apart from the papyri) of the Greek Bible. This page shows folio 6r of quire 45, Isaiah 52.5-54.1.
(Note the Greek passage number references in the left margin of each column. Starting with verse 1 (Å in the margin of column 1 verse 1.) of Isa.1.1 HERE.) Text in uncial MSS were written without word spacing. The passage of Isaiah on this folio is that of the Suffering Servant. (Isa.52.13-53.12.) It begins in column 2, first greek numeral TNΔ (354) in the
left margin (Isa.52.13.): ΙΔΟΥ ΣΥΝΗΣΕΙ Ο ΠΑΙΣ | MOY ΚΑΙ ΥΨΩΘΗΣΕ|ΤΑΙ ΚΑΙ ΔΟΧΑΣΘΗΣΕ|ΤΑΙ ΚΑΙ ΔΟΧΑΣΘΗΣΕ|ΤΑΙ ΚΑΙ ΔΟΧΑΣΘΗΣΕ|ΤΑΙ ΚΑΙ ΔΟΧΑΣΘΗΣΕ|ΤΑΙ ΚΑΙ ΔΟΧΑΣΘΗΣΕ|ΤΑΙ Εφοάρ our report?
The whole series of passages can be viewed in context HERE, and compared with the Hebrew text HERE. More about Codex Sinaiticus HERE, especially (from the Sinaiticus web-site!) HERE. And read also (for Greek numerals) HERE. top URL The project URL. | Historical Period Historical Period to which the source document/text belongs. Antiquity
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TextGreek Old Testament and Greek New TestamentDatec. 330–360ScriptGreekFoundSinai 1844Now atBritish Library, Leipzig University, Saint Catherine's Monastery, Russian Nat. Libr.CiteLake, K. (1911). Codex Sinaiticus Petropolitanus, Oxford.Size38.1 × 34.5 cm (15.0 × 13.6 in)TypeAlexandrian text-typeCategoryINotevery close to Papyrus 66 Codex
Sinaiticus (Greek: Σιναϊτικός Κώδικας, Sinaïtikós Kδdikas; Shelfmarks and references: London, British Library, Add MS 43725; Gregory-Aland no ν [Aleph] or 01, [Soden δ 2]) or "Sinai Bible" is one of the four great uncial codices, ancient, handwritten copies of a Christian Bible in Greek. The codex is a historical treasure.[1] The codex is an Alexandrian text-
type manuscript written in uncial letters on parchment and dated paleographically to the mid-4th century. Scholarship considers the Codex Vaticanus was
unrivaled.[2] The Codex Sinaiticus came to the attention of scholars in the 19th century at Saint Catherine's Monastery in the Sinai Peninsula, with further material discovered in the attention of scholars in the British Library in London,
where it is on public display. [3][4] Since its discovery, study of the Codex Sinaiticus has proven to be useful to scholars for critical studies of biblical text. While large portions of the Greek Old Testament (or Septuagint) survived,
along with a complete New Testament, the entire Deuterocanonical books, the Epistle of Barnabas and portions of The Shepherd of Hermas.[6] Description Luke 11:2 in Codex consists, with a few exceptions, of quires of
eight leaves, a format popular throughout the Middle Ages.[7] Each line of the text has some twelve to fourteen Greek uncial letters, arranged in four columns thus presented to the reader have much the same appearance as the
succession of columns in a papyrus roll.[9] The poetical books of the Old Testament are written stichometrically, in only two columns per page. The codex has almost 4,000,000 uncial letters.[n 1] Throughout the New Testament of Sinaiticus the words are written continuously in the style that comes to be called "biblical uncial" or "biblical majuscule". The
parchment was prepared for writing lines, ruled with a sharp point. The letters are written on these lines, without accents or breathings. A variety of types of punctuation are used: high and middle points and colon, diaeresis on initial iota and upsilon, nomina sacra, paragraphos: initial letter into margin (extent of this varies considerably). (Peter M. Head) The
work was written in scriptio continua with neither breathings nor polytonic accents.[10] Occasional points and a few ligatures are used, though nomina sacra with overlines are employed throughout. Some words usually abbreviated in other manuscripts (such as πατηρ and δαυειδ), are in this codex written in both full and abbreviated forms. The following
nomina sacra are written in abbreviated forms: ΘΣ ΚΣ ΙΣ ΧΣ ΠΝΑ ΠΝΙΚΟΣ ΥΣ ΑΝΟΣ ΟΥΟΣ ΔΑΔ ΙΛΗΜ ΙΣΡΛ ΜΗΡ ΠΗΡ ΣΩΡ.[11] Almost regularly, a plain iota is replaced by the epsilon-iota diphthong (commonly though imprecisely known as itacism), e.g. ΔΑΥΕΙΔ instead of ΔΑΥΙΔ, ΠΕΙΛΑΤΟΣ instead of ΠΙΛΑΤΟΣ, ΦΑΡΕΙΣΑΙΟΙ instead of ΦΑΡΙΣΑΙΟΙ, etc.
[12] Each rectangular page has the proportions 1.1 to 1, while the block of text has the reciprocal proportions, rotated 90°). If the gutters between the columns were removed, the text block would mirror the page's proportions, rotated 90°). If the gutters between the columns were removed, the text block would mirror the page's proportions. Typographer Robert Bringhurst referred to the codex as a "subtle piece of craftsmanship".[13] The folios
are made of vellum parchment primarily from calf skins, secondarily from sheep skins. [14] (Tischendorf himself thought that the parchment primarily from antelope skins, but modern microscopic examination has shown otherwise.) Most of the quires or signatures contain four sheets, save two containing five. It is estimated that the hides of about 360
animals were employed for making the folios of this codex. As for the cost of the material, time of scribes and binding, it equals the lifetime wages of one individual at the time.[15] The portion of the codex held by the British Library consists of 346½ folios, 694 pages (38.1 cm x 34.5 cm), constituting over half of the original work. Of these folios, 199 belong to
the Old Testament, including the apocrypha (deuterocanonical), and 147½ belong to the New Testament, along with two other books, the Epistle of Barnabas and part of the Septuagint are 2 Esdras, Tobit, Judith, 1 and 4 Maccabees, Wisdom, and Sirach.[15][16] The books of
the New Testament are arranged in this order: the four Gospels, the epistles of Paul (Hebrews follows 2 Thess.), the Acts of the Apostles, [n 2] the General Epistles, and the Book of Revelation. The fact that some parts of the codex are preserved in good condition while others are in very poor condition suggests they were separated and stored in several
places.[17] Text Contents The text of the Old Testament contains the following passages:[18][19] Genesis 23:19 - Genesis 24:46 - fragments 1 Chronicles 19:17 Ezra-Nehemiah (from Esdr. 9:9). Book of Psalms-Wisdom of Sirach Book of Esther Book of Tobit
Book of Judith Book of Joel-Book of Malachi Book of Isaiah Book of
9:44, 9:46, 10:36, 11:26, 15:28, 16:9-20 (Long ending of the Gospel Mark, referring to the appearance of Jesus to many people following the resurrection) Gospel of Luke 10:32 (Likely omitted due to haplography resulting from homeoteleuton; the verse was added by a later corrector in lower margin.), 17:36 Gospel of John 5:4, Pericope adulterae (7:53-
8:11) (see Image "John 7:53–8:11"), 16:15, 19:20, 20:5b-6, 21:25 Acts of the Apostles 8:37; 15:34; 24:7; 28:29;[21] Epistle to the Romans 16:24 Page of the codex with text of Matthew 6:4–32 Omitted phrases Matthew 5:44 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς (bless those who curse you, do good to those who hate you);[22]
Matthew 6:13 – ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν (For thine is the kingdom, and the power, and the glory, for ever. Amen.) omitted.[23] Matthew 15:6 – η την μητερα (αυτου) (or (his) mother);[25] Matthew 20:23 και
το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε (and be baptized with the baptized with 12- μιου θεου "the Son of God" omitted. [28] Mark 10:7 –
omitted και προσκολληθησεται προς την γυναικα αυτου (and be joined to his wife), as in codices Codex Vaticanus Graecus 1209, Codex Athous Lavrensis, 892, l 48, syrs, goth.[29] Luke 9:55b-56a — καὶ εἰπεν, Οὐκ οἴδατε ποίου πνεύματος ἐστὲ ὑμεῖς; ὁ γὰρ υἰὸς τοῦ ἀνθρώπου οὐκ ἡλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι (and He said: "You do not
know what manner of spirit you are of; for the Son of man came not to destroy men's lives but to save them) omitted as in codices: P45, P75, B, C, L, Θ, Ξ, 33, 700, 892, 1241, syr, copbo;[30] John 4:9 – ου γαρ συνχρωνται Ιουδαιοι Σαμαριταις (Jews have no dealings with Samaritans), it is one of so-called Western non-interpolations; omission is supported by
D, a, b, d, e, j, copfay, it was supplemented by the first corrector (before leaving scriptorium);[31] Some passages were excluded by the correctors: Additional phrase to John 21:6 on the margin – οι δε ειπον δι ολης της νυκτος εκοπιαςαμεν και ουδεν ελαβομεν επι δε τω ςω ρηματι βαλουμεν Matthew 24:36 – phrase ουδε ο υιος (nor the Son) the first corrector
marked as doubtful, but the second corrector (b) removed the mark.[32] Mark 10:40 ητοιμασται υπο του πατρος μου (instead of ητοιμασται) – the first corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου" as doubtful, but the second corrector marked "υπο του πατρος μου "α του πατρο
marked by the first corrector (a) as doubtful, but the third corrector (c) removed the mark. [34] Christ's agony at Gethsemane (Luke 22:43-44) - included by the original scribe, marked by the first corrector (c) removed the mark. [34] Christ's agony at Gethsemane (Luke 22:43-44) - included by the original scribe, marked by the first corrector (c) removed the mark. [35] Luke 23:34a, "Then said Jesus, Father, forgive them; for they know not what they do" - it was
included by the first scribe, marked by the first corrector as doubtful, but a third corrector removed the mark.[36] These omissions are typical for the Alexandrian text: καὶ ὑποστρέψας ὁ ἑκατόνταρχος εἰς τὸν οἰκον αὐτοῦ ἐν αὐτῆ τῆ ώρα εὑρεν τὸν παῖδα ὑγιαίνοντα (and when the centurion
returned to the house in that hour, he found the slave well) as well as codices C, (N), Θ, (0250), f1, (33, 1241), g1, syrh.[38] Matthew 10:12 (see Luke 10:5) It reads λέγοντες εἰρήνη τῷ οἴκῳ τούτῳ (say peace to be this house) after αυτην. The reading was deleted by the first corrector, but the second corrector restored it. The reading is used by manuscripts:
Bezae, Regius, Washingtonianus, Koridethi, manuscripts f 1, 22, 1010 (1424), it, vgcl.[39][40] Matthew 27:49 (see John 19:34) In Matthew 27:49 the codex contains added text: ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδορ καὶ αίμα (the other took a spear and pierced His side, and immediately came out water and blood). This reading
was derived from John 19:34 and occurs in other manuscripts of the Alexandrian text-type.[41] Unique and other textual variants Page from facsimile edition (1862); 1 Chr 9:27–10:11 Matthew 7:22 – It has additional word πολλα (numerous): "and cast out numerous demons in your name?". It is not supported by any other manuscript.[42] Matthew 8:12 – It
has ἑξελεύσονται (will go out) instead of ἐκβληθήσονται (will be thrown). This variant is supported only by one Greek manuscript Uncial 0250, and by Codex Bobiensis, syrc, s, p, pal, arm, Diatessaron.[43] Matthew 13:54 – Ordinary reading εις την πατριδα αυτου (to his own country) changed into εις την αντιπατριδα αυτου (to his own Antipatris), and in Acts
8:5 εις την πολιν της Σαμαρειας replaced into εις την πολιν της Καισαριας. These two variants do not exist in any other manuscript, and it seems they were made by a scribe. According to T. C. Skeat they suggest Caesarea as a place in which the manuscript was made.[44] Matthew 16:12 – It has textual variant της ζυμης των αρτων των Φαρισαιων και
Σαδδουκαιων (leaven of bread of the Pharisees and Sadducees) supported only by Codex Corbeiensis I and Curetonian Gospels. Luke 1:26 – "Nazareth" is called "a city of Judea". Luke 2:37 – εβδομηκοντα (seventy), all manuscripts have ογδοηκοντα (eighty);[45] John 1:28 – The second corrector made unique textual variant Βηθαραβα. This textual variant
has only codex 892, syrh and several other manuscripts. [46] John 1:34 – It reads ὁ ἐκλεκτός (chosen one) together with the manuscripts P {\displaystyle {\mathfrak {P}}} 5, P {\displaystyle {\mathfrak {P}}} 5, P {\displaystyle {\mathfrak {P}}} 106, b, e, ff2, syrc, and syrs instead of ordinary word υἰος (son). John 2:3 – Where ordinarily reading "And when they wanted wine", or "And when wine
failed", Codex Sinaiticus has "And they had no wine, because the wine of the marriage feast was finished" (supported by a and j); John 6:10 – It reads τρισχιλιοι (three thousands) for πεντακισχιλιοι (five thousands) for πεντακισχιλιοι (five thousands); the second corrector changed into πεντακισχιλιοι.[47] Acts 11:20 – It reads εὐαγγελιστας (Evangelists) instead of ἑλληνιστάς (Hellenists);[48] In
Acts 14:9, the word "not" inserted before "heard"; in Hebr. 2:4 "harvests" instead of "distributions"; in 1 Peter 5:13-word "Babylon" replaced into "Church".[48] 2 Timothy 4:10 – it reads Γαλλιαν (Gauli) for Γαλατιαν (Galatia) This reading of the codex is supported by Ephraemi Rescriptus, 81, 104, 326, 436.[49] Witness of some readings of "majority" It is the
oldest witness for the phrase μη αποστερησης (do not defraud) in Mark 10:19. This phrase was not included by the manuscripts: Codex Vaticanus (added by second corrector), Codex Cyprius, Codex Cyprius, Codex Vaticanus (added by second corrector), Codex Cyprius, Codex Cyprius, Codex Vaticanus (added by the manuscripts: Codex Vaticanus (added by second corrector), Codex Cyprius, C
majority manuscripts.[50] In Mark 13:33 it is the oldest witness of the variant και προσευχεσθε (and pray). Codex B and D do not include this passage.[51] In Luke 8:48 it has θυγατερ (daughter), supported by the manuscripts: B K L W Θ.[52] Orthodox reading In 1 John 5:6 it has
textual variant δι' ὕδατος καὶ αἵματος καὶ αἵματος καὶ πνεύματος (through water and blood and spirit) together with the manuscripts: Codex Alexandrinus, 104, 424c, 614, 1739c, 2412, 2495, ℓ 598m, syrh, copsa, copbo, Origen.[53][n 3] Bart D. Ehrman says this was a corrupt reading from a proto-orthodox scribe,[54] although this conclusion has not gained wide support.
[55] Text-type and relationship to other manuscripts For most of the New Testament, Codex Sinaiticus is in general agreement with Codex Vaticanus Graecus 1209 and Codex Ephraemi Rescriptus, attesting the Alexandrian text-type. A notable example of an agreement between the Sinaiticus and Vaticanus texts is that they both omit the word εικη ('without
cause', 'without reason', 'in vain') from Matthew 5:22 "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement".[n 4] A portion of the Codex Sinaiticus, containing Esther.[56] In John 1:1–8:38 Codex Sinaiticus differs from Vaticanus and all other Alexandrian manuscripts. It is in closer agreement with
Codex Bezae in support of the Western text-type. For example, in John 1:4 Sinaiticus and Codex Bezae are the only Greek manuscripts with textual variant is supported by Vetus Latina and some Sahidic manuscripts. This portion has a large number of corrections. [57]
There are a number of differences between Sinaiticus and Vaticanus; Hoskier enumerated 3036 differences: Matt-656 Mark-567 Luke-791 John-1022 Total—3036.[58] A large number of these differences are due to iotacisms and variants in transcribing Hebrew names. These two manuscripts were not written in the same scriptorium. According to Fenton
Hort Sinaiticus and Vaticanus were derived from a common original much older source, "the date of which cannot be later than the early part of the second century, and may well be yet earlier".[59] Example of differences between Sinaiticus and Vaticanus in Matt 1:18–19: Codex Sinaiticus Codex Vaticanus Tou δε ΙΥ ΧΥ η γενεσις ουτως η
μητρος αυτου Μαριας τω Ιωσηφ πριν ην συνελθιν αυτους ευρεθη εν γαστρι εχουσα εκ ΠΝΣ αγιου Ιωσηφ δε ο ανηρ αυτης δικαιος ων και μη θελων αυτου Μαριας τω Ιωσηφ πριν ην συνελθειν αυτους ευρεθη εν γαστρι εχουσα εκ ΠΝΣ αγιου
Ιωσηφ δε ο ανηρ αυτης δικαιος ων και μη θελων αυτην δειγματισαι εβουληθη λαθρα απολυσαι αυτην Β. H. Streeter remarked a great agreement between the codex, and used by Jerome. [60] Between the 4th and 12th centuries, seven
or more correctors worked on this codex, making it one of the most corrected manuscripts in existence. [61] Tischendorf during his investigation in Petersburg enumerated 14,800 corrections only in the portion which was held in Petersburg enumerated 14,800 corrections only in the portion which was held in Petersburg enumerated 14,800 corrections only in the portion which was held in Petersburg enumerated 14,800 corrections.
corrections some letters were marked by dots as doubtful (e.g. TH). Corrections represent the Byzantine text-type, just like corrections in codices: Bodmer II, Regius (L), Ephraemi (C), and Sangallensis (Δ). They were discovered by Edward Ardron Hutton.[64] History Early history Provenance Little is known of the manuscript's early history. According to Hort.
it was written in the West, probably in Rome, as suggested by the fact that the chapter division in the Acts of the Apostles common to Sinaiticus and Vaticanus occurs in no other Greek manuscript, but is found in several manuscripts of the Latin Vulgate. [65] Robinson countered this argument, suggesting that this system of chapter divisions was introduced
into the Vulgate by Jerome himself, as a result of his studies at Caesarea.[66] According to Kenyon the forms of the letters are Egyptian and they were found in Egypt. Harris believed that the manuscript came from the library of Pamphilus at Caesarea, Palestine
[67] Streeter, [60] Skeat, and Milne also believed that it was produced in Caesarea. [44] Date The codex has been dated paleographically to the mid-4th century. It could not have been written before 325 because it contains the Eusebian Canons, which is a terminus post guem. "The terminus ante guem is less certain, but, according to Milne and Skeat, is not
likely to be much later than about 360."[15] Tischendorf theorized that Codex Sinaiticus was one of the fifty copies of the Bible commissioned from Eusebius by Roman Emperor Constantine after his conversion to Christianity (De vita Constantini, IV, 37).[69] This hypothesis was supported by Pierre Batiffol,[70] Gregory and Skeat believed that it was already
in production when Constantine placed his order, but had to be suspended in order to accommodate different page dimensions. [44] Frederic G. Kenyon argued: "There is not the least sign of either of them ever having been at Constantinople. The fact that Sinaiticus was collated with the manuscript of Pamphilus so late as the sixth century seems to show that
it was not originally written at Caesarea".[71] Scribes and correctors Tischendorf believed that four separate scribes (whom he named A, B, C and D) copied the work and that five correctors was contemporaneous with the original scribes, and that the others
worked in the 6th and 7th centuries. It is now agreed, after Milne and Skeat's reinvestigation, that Tischendorf was wrong, in that scribe C never existed. [72] According to Tischendorf, scribe C wrote the poetic books of the Old Testament. These are written in a different format from the rest of the manuscript – they appear in two columns (the rest of books is in
four columns), written stichometrically. Tischendorf probably interpreted the different formatting as indicating the existence of another scribe. [73] The three remaining scribes are still identified by the letters that Tischendorf gave them: A, B, and D.[73] Correctors were more, at least seven (a, b, c, ca, cb, cc, e). [6] Modern analysis identifies at least three
scribes: Scribe A wrote most of the historical and poetical books of the Old Testament, almost the whole of the Psalms, and the Epistle of Barnabas Scribe B was responsible for the Prophets and for the Psalms, and the first five
verses of Revelation Scribe B was a poor speller, and scribe A was not very much better; the best scribe was D.[74] Metzger states: "scribe A had made some unusually serious mistakes".[62] Scribes A and B more often used nomina sacra in contracted forms (ΠΝΕΥΜΑ contracted in all occurrences, ΚΥΡΙΟΣ contracted except in 2 occurrences), scribe D
more often used forms uncontracted. [75] D distinguished between sacral and nonsacral using of KYPIOΣ. [76] His errors are the substitution of I for initial EI is unknown, and final EI is only replaced in word IΣΧΥΕΙ, confusing of E and AI is very rare. [74] In the Book of
Psalms this scribe has 35 times ΔΑΥΕΙΔ instead of ΔΑΥΙΔ, while scribe A normally uses an abbreviated form ΔΑΔ.[77] Scribe A's was a "worse type of phonetic error". Confusion of E and AI occurs in all contexts.[74] Milne and Skeat characterised scribe B as "careless and illiterate".[78] The work of the original scribe is designated by the siglum 6].*

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6th or 7th century the codex may have been housed at Caesarea A paleographical study at the British Museum in 1938 found that the text had undergone several corrections. The first corrections were done by several scribes before the manuscript left the scriptorium.[62] Readings which they introduced are designated by the siglum xa.[79] Milne and Skeat
have observed that the superscription to 1 Maccabees was made by scribe D, while the text was written by scribe D corrects his own work and that of scribe A limits himself to correcting his own work. [81] In the 6th or 7th century, many alterations were made (מא) – according to a colophon at the end of the book of Esdras and
Esther the source of these alterations was "a very ancient manuscript that had been corrected by the hand of the holy martyr Pamphylus" (martyred in 309). If this is so, material beginning with 1 Samuel to the end of Esther is Origen's copy of the Hexapla. From this colophon, the correction is concluded to have been made in Caesarea Maritima in the 6th or
7th centuries.[82] The pervasive iotacism, especially of the El diphthong, remains uncorrected.[83] Discovery The Codex may have been seen in 1761 by the Italian traveller, Vitaliano Donati, when he visited the Saint Catherine's Monastery at Sinai in Egypt. His diary was published in 1879, in which was written: In questo monastero ritrovai una quantità
grandissima di codici membranacei... ve ne sono alcuni che mi sembravano anteriori al settimo secolo, ed in ispecie una Bibbia in membrane bellissime, assai grandi, sottili, e quadre, scritta in carattere rotondo e belissimo; conservano poi in chiesa un Evangelistario greco in caractere d'oro rotondo, che dovrebbe pur essere assai antico.[84] In this
monastery I found a great number of parchment codices ... there are some which seemed to be written in round and very beautiful letters; moreover there are also in the church a Greek Evangelistarium in gold and round letters, it
should be very old. The "Bible on beautiful vellum" may be the Codex Sinaiticus, and the gold evangelistarium is likely Lectionary 300 on the Gregory-Aland list.[85] Tischendorf in 1846 (translated as Travels in the East in 1847), without
mentioning the manuscript. Later, in 1860, in his writings about the Sinaiticus discovery, Tischendorf wrote a narrative about the manuscript that spanned from 1844 to 1859. He wrote that in 1844, during his first visit to the Saint Catherine's Monastery, he saw some leaves of parchment in a waste-basket. They were "rubbish which was to
be destroyed by burning it in the ovens of the monastery",[86] although this is firmly denied by the Monastery. After examination he realized that they were part of the Septuagint, written in an early Greek uncial script. He asked if he might
keep them, but at this point the attitude of the monks changed. They realized how valuable these old leaves were, and Tischendorf was permitted to take only one-third of the whole, i.e. 43 leaves. These leaves contained portions of 1 Chronicles, Jeremiah, Nehemiah, and Esther. After his return they were deposited in the Leipzig University Library, where
they remain. In 1846 Tischendorf published their contents, naming them the 'Codex Friderico-Augustanus' (in honor of Frederick Augustus and keeping secret the source of the leaves). [87] Other portions of the same codex remained in the monastery, containing all of Isaiah and 1 and 4 Maccabees. [88] In 1845, Archimandrite Porphyrius Uspensky (1804–
1885), at that time head of the Russian Ecclesiastical Mission in Jerusalem and subsequently Bishop of Chigirin, visited the monastery and the codex was shown to him, together with leaves which Tischendorf had not seen. [n 5] In 1846, Captain C. K. MacDonald visited Mount Sinai, saw the codex, and bought two codices (495 and 496) from the monastery
[89] The codex was presented to Alexander II of Russia In 1853, Tischendorf revisited the Saint Catherine's Monastery to get the remaining 86 folios, but without success. Returning in 1859, this time under the patronage of Tsar Alexander II of Russia, he was shown the Codex Sinaiticus. He would later claim to have found it discarded in a rubbish bin. (This
story may have been a fabrication, or the manuscripts in question may have been unrelated to Codex Sinaiticus: Rev. J. Silvester Davies in 1863 quoted "a monk of Sinai who... stated that according to the librarian of the monastery the whole of Codex Sinaiticus had been in the library for many years and was marked in the ancient catalogues... Is it likely...
that a manuscript known in the library catalogue would have been jettisoned in the rubbish basket." Indeed, it has been noted that the leaves were in "suspiciously good condition" for something found in the trash.[n 6]) Tischendorf had been sent to search for manuscripts by Russia's Tsar Alexander II, who was convinced there were still manuscripts to be
found at the Sinai monastery. [90] The text of this part of the codex was published by Tischendorf in 1862: Konstantin von Tischendorf: Bibliorum codex Sinaiticus Petropolitanus. Giesecke & Devrient, Leipzig 1862. This work has been digitised in full and all four volumes may be consulted online. [91] It was reprinted in four volumes in 1869: Konstantin von
Tischendorf, G. Olms (Hrsg.): Bibliorum codex Sinaiticus Petropolitanus. 1. Prolegomena. G. Olms, Hildesheim 1869 (Repr.). Konstantin von Tischendorf, G. Olms (Hrsg.): Bibliorum codex Sinaiticus
Petropolitanus. 3. Veteris Testamenti pars posterior. G. Olms, Hildesheim 1869 (Repr.). Konstantin von Tischendorf, G. Olms, Hildesheim 1869 (Repr.). The complete publication of the codex was made by Kirsopp Lake in 1911 (New Testament),
and in 1922 (Old Testament). It was the full-sized black and white facsimile of the manuscript, "made from negatives taken from St. Petersburg by my wife and myself in the summer of 1908".[92] The story of how Tischendorf found the manuscript, which contained most of the Old Testament and all of the New Testament, has all the interest of a romance.
Tischendorf reached the monastery on 31 January; but his inquiries appeared to be fruitless. On 4 February, he had resolved to return home without having gained his object: Lithograph of Saint Catherine's Monastery, based on sketches made by Porphyrius Uspensky in 1857. On the afternoon of this day I was taking a walk with the steward of the convent in
the neighbourhood, and as we returned, towards sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: "And I, too, have read a Septuagint" – i.e. a copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of
the room a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the
Shepherd of Hermas.[93] The Chapel of the Burning Bush in Saint Catherine's Monastery; a lithograph from the album of Porphyrius Uspensky After some about, prefacing it with the comment, "Tischendorf therefore now embarked on the
remarkable piece of duplicity which was to occupy him for the next decade, which involved the careful suppression of facts and the systematic denigration of the monks of Mount Sinai."[94] He conveyed it to Tsar Alexander II, who appreciated its importance and had it published as nearly as possible in facsimile, so as to exhibit correctly the ancient
handwriting. In 1869 the Tsar sent the monastery 7,000 rubles and the monastery of Mount Tabor 2,000 rubles by way of compensation. [95] Regarding Tischendorf's role in the transfer to Saint Petersburg, there are several views. The codex is
currently regarded by the monastery as having been stolen. This view is hotly contested by several scholars in Europe. Kirsopp Lake wrote: Those who have had much to do with Oriental monks will understand how improbable it is that the terms of the arrangement, whatever it was, were ever known to any except a few of the leaders. [98] In a more neutral
spirit, New Testament scholar Bruce Metzger writes: Certain aspects of the negotiations leading to the transfer of the codex to the Tsar's possession are open to an interpretation that reflects adversely on Tischendorf's candour and good faith with the monks at Saint Catherine's Monastery. For a recent account intended to exculpate him of blame, see Erhard
Lauch's article 'Nichts gegen Tischendorf' in Bekenntnis zur Kirche: Festgabe für Ernst Sommerlath zum 70. Geburtstag (Berlin, c. 1961); for an account that includes a hitherto unknown receipt given by Tischendorf to the authorities at the monastery promising to return the manuscript from Saint Petersburg 'to the Holy Confraternity of Sinai at its earliest
request'.[99][100] View of Saint Catherine's Monastery Simonides On 13 September 1862 Constantine Simonides, skilled in calligraphy and with a controversial background with manuscripts, made the claim in print in The Manchester Guardian that he had written the codex himself as a young man in 1839 in the Panteleimonos monastery at Athos.[101][102]
Constantin von Tischendorf, who worked with numerous Bible manuscripts, was known as somewhat flamboyant, and had ambitiously sought money from several royal families for his ventures, who had indeed funded his trips. Simonides had a somewhat obscure history, as he claimed he was at Mt. Athos in the years preceding Tischendorf's contact,
making the claim at least plausible. Simonides also claimed his father had died and the invitation to Mt. Athos came from his uncle, a monk there, but subsequent letters to his father were found among his possessions at his death. Simonides claimed the false nature of the document in The Manchester Guardian in an exchange of letters among scholars and
others, at the time. Henry Bradshaw, a British librarian known to both men, defended the Tischendorf find of the Sinaiticus, casting aside the accusations of Simonides. Since Bradshaw was a social 'hub' among many diverse scholars of the day, his aiding of Tischendorf was given much weight. Simonides died shortly after, and the issue lay dormant for many
years.[103] Tischendorf answered Simonides in Allgemeine Zeitung (December), that only in the New Testament there are many differences between it and all other manuscripts. Henry Bradshaw, a bibliographer, combatted the claims of Constantine Simonides in a letter to The Manchester Guardian (26 January 1863). Bradshaw argued that the Codex
Sinaiticus brought by Tischendorf from the Greek monastery of Mount Sinai was not a modern forgery or written by Simonides. [104] The controversy seems to regard the misplaced use of the word 'fraud' or 'forgery' since it may have been a repaired text, a copy of the Septuagint based upon Origen's Hexapla, a text which has been rejected for centuries
because of its lineage from Eusebius who introduced Arian doctrine into the courts of Constantine I and II. Not every scholar and Church minister was delighted about the codex. Burgon, a supporter of the Textus Receptus, suggested that Codex Sinaiticus, as well as codices Vaticanus and Codex Bezae, were the most corrupt documents extant. Each of
these three codices "clearly exhibits a fabricated text – is the result of arbitrary and reckless recension."[105] The two most weighty of these three codices, and B, he likens to the "two false witnesses" of Matthew.[106][107] Recent history In the early 20th century Vladimir Beneshevich (1874–1938) discovered parts of three more leaves of the codex in the
bindings of other manuscripts in the library of Mount Sinai. Beneshevich went on three occasions to the monastery (1907, 1908, 1911) but does not tell when or from which book these were recovered. These leaves were also acquired for St. Petersburg, where they remain. [108] [109] A two-thirds portion of the codex was held in the National Library of Russia
in St. Petersburg from 1859 until 1933 For many decades, the Codex was preserved in the Russian National Library, In 1933, the Soviet Union sold the codex to the British Museum (after 1973 British Library) for £100,000 raised by public subscription (worth £7.2 million in 2021).[110] After coming to Britain it was examined by Skeat and Milne using an ultra-
violet lamp.[111] In May 1975, during restoration work, the monks of Saint Catherine's Monastery discovered a room beneath the St. George Chapel which contained many parchment fragments. Kurt Aland and his team from the Institute for New Testament Textual Research were the first scholars who were invited to analyse, examine and photograph these
new fragments of the New Testament in 1982.[112] Among these fragments were twelve complete leaves 67 Greek Manuscripts of New Testament have been found (uncials 0278 – 0296 and some minuscules).[113] In June 2005, a team
of experts from the UK, Europe, Egypt, Russia and USA undertook a joint project to produce a new digital edition of the manuscript (involving all four holding libraries), and a series of other studies was announced. [114][115][116] This will include the use of hyperspectral imaging to photograph the manuscripts to look for hidden information such as erased or
faded text.[117] This is to be done in cooperation with the British Library.[118] More than one quarter of the manuscript was made publicly available, showing over half of the entire text,[119] although the entire text was intended to be
shown by that date.[120] The complete document is now available online in digital form and available for scholarly study. The online version has a fully transcribed set of digital pages, including amendments to the parchment.[121] Prior to 1
September 2009, the University of the Arts London PhD student, Nikolas Sarris, discovered the previously unseen fragment of the Codex in the library of Saint Catherine's Monastery. It contains the text of Book of Joshua 1:10.[122][123] Present location The British Library in
London (199 of the Old Testament, 148 of the New Testament), 12 leaves and 14 fragments in the Russian National Library in Saint Petersburg. [6] Saint Catherine's Monastery still maintains the importance of a letter, handwritten in 1844 with an original
signature of Tischendorf confirming that he borrowed those leaves. [124] However, recently published documents, including a deed of gift dated 11 September 1868 and signed by Archbishop Kallistratos and the monks of the monastery, indicate that the manuscript was acquired entirely legitimately. [125] This deed, which agrees with a report by Kurt Aland
on the matter, has now been published. This development is not widely known in the English-speaking world, as only German- and Russian-language media reported on it in 2009. Doubts as to the legality of the gift arose because when Tischendorf originally removed the manuscript from Saint Catherine's Monastery in September 1859, the monastery was
without an archbishop, so that even though the intention to present the manuscript to the Tsar had been expressed, no legal gift could be made at the time. Resolution of the matter was delayed through the intention to present the manuscript to the Tsar had been expressed, no legal gift could be made at the time. Resolution of the matter was delayed through the intention to present the manuscript to the Tsar had been expressed, no legal gift could be made at the time.
peace.[125] Skeat in his article "The Last Chapter in the History of the Codex Sinaiticus" concluded in this way: This is not the place to pass judgements, but perhaps I may say that, as it seems to me, both the monks and Tischendorf deserve our deepest gratitude, Tischendorf for having alerted the monks to the importance of the manuscript, and the monks
for having undertaken the daunting task of searching through the wast mass of material with such spectacular results, and then doing everything in their power to safeguard the manuscript against further loss. If we accept the statement of Uspensky, that he saw the codex in 1845, the monks must have worked very hard to complete their search and bind up
the results in so short a period. [126] Impact on biblical scholarship Along with Codex Vaticanus, the Codex Sinaiticus is considered one of the most valuable manuscripts available, as it is one of the oldest and likely closer to the original text of the Greek New Testament. It is the only uncial manuscript with the complete text of the New Testament, and the only
ancient manuscript of the New Testament written in four columns per page which has survived to the present day.[6] With only 300 years separating the Codex Sinaiticus and the lifetime of Jesus, it is considered by some to be more accurate than most New Testament copies in preserving readings where almost all manuscripts are assumed by them to be in
error.[9] For the Gospels, Sinaiticus is considered among some people as the second most reliable witness of the text (after Vaticanus); in the Acts of the text. In the Book of Revelation, however, its text is corrupted and is considered of
poor quality, and inferior to the texts of Codex Alexandrinus, Papyrus 47, and even some minuscule manuscripts in this place (for example, Minuscule 2053, 2062).[15] See also Bible portal Biblical manuscript Differences between codices Sinaiticus and Vaticanus Fifty Bibles of Constantine List of New Testament uncials Syriac Sinaiticus Notes ^ It was
estimated by Tischendorf and used by Scrivener in his Introduction to the Sinaitic Codex (1867) as an argument against authorship of Simonides ("Christianity", p. 1889.) Also in Minuscule 69, Minuscule 336, and several other manuscripts Pauline epistles precede Acts. For another variants of this verse see: Textual variants in the First Epistle of John. Also
The same variant present manuscripts: P67, 2174, in manuscripts of Vulgate, and in manuscripts of Ethiopic version. ^ Uspienski described: "Первая рукопись, содержащая Ветхий Завет неполный и весь Новый Завет с посланием ап. Варнавы и книгой Ермы, писана на тончайшем белом пергаменте. (...) Буквы в ней совершенно похожи на
церковно-славянские. Постановка их прямая и сплошная. Над словами нет придыханий и ударений, а речения не отделяются никакими знаками правописания кроме точек. Весь священный текст писан в четыре и два столбца стихомерным образом и так слитно, как будто одно длинное речение тянется от точки до точки." (Порфирий
(Успенский), Первое путешествие в Синайский монастырь в 1845 году, Petersburg 1856, с. 226.) ^ Davies' words are from a letter published in The Guardian on 27 May 1863, as quoted by Elliott, J.K. (1982) in Codex Sinaiticus and the Simonides Affair, Thessaloniki: Patriarchal Institute for Patristic Studies, p. 16; Elliott in turn is quoted by Michael D.
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Tanakh (Judaism) Torah (Instruction)GenesisBereshitExodusShemotLeviticusWayiqraNumbersBemidbarDeuteronomyDevarim Nevi'im (Prophets) Former JoshuaYehoshuaJudgesShofetimSamuelShemuelKingsMelakhim Latter IsaiahYeshayahuJeremiahYirmeyahuEzekielYekhezqel Minor Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi Ketuvim (Writings) Poetic PsalmsTehillimProverbsMishleiJoblyov Five Megillot (Scrolls) Song of SongsShir HashirimRuthRutLamentationsEikhahEcclesiastesQoheletEstherEster Historical DanielDaniyyelEzra–NehemiahEzraChroniclesDivre Hayyamim Old Testament (Christianity) Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy Historical Joshua Judges Ruth 1 and 2 Samuel 1 and 3 Sa Nahum Habakkuk Zephaniah Haggai Zechariah Malachi Deuterocanonical Tobit Judith Additions to Esther 1 Maccabees Wisdom of Solomon Sirach Baruch / Letter of Jeremiah Additions to Daniel Orthodox only 1 Esdras 2 Esdras Prayer of Manasseh Psalm 151 3 Maccabees 4 Maccabees Odes Orthodox Tewahedo 1 Enoch Jubilees 1, 2, and 3 Megabyan Paralipomena of Baruch Broader canon Bible portalyte The Book of Chronicles (Hebrew: דָּבֶר־הָּיָמִים Digrê Hayyāmîm) is a Hebrew prose work constituting part of Jewish and Christian scripture. It contains a genealogy starting from Adam, and a narrative of the history of ancient Judah and Israel until the proclamation of King Cyrus the Great (c. 540 BC). Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipoménōn (Greek: Παραλειπομένων, lit. "things left on one side").[1] In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronicon given to the text by the scholar Jerome, but are also sometimes referred to by their Greek name as the Books of Paralipomenon.[2] In the Christian Bible, the books (commonly referred to as 1 Chronicles, and 2 Chronicles, or First Chronicles and 2 Chronicles, or First Chronicles, or First Chronicles, and Second Chronicles, or First Ch conclude the history-oriented books of the Old Testament. [3] Summary Rehoboam and Jeroboam I, 1860 woodcut by Julius Schnorr von Karolsfeld The Chronicles narrative begins with Adam, Seth and Enosh, [4] and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel. [5] [6] The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David.[7] The next long section concerns David's son Solomon,[8] and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.[9] Structure Originally a single work, Chronicles was divided into two in the Septuagint, a Greek translation produced in the 3rd and 2nd centuries BC.[10] It has three broad divisions: the genealogies in chapters 1–9 of 2 Chronicles); and the narrative of the divided kingdom, focusing on the Kingdom of Judah, in the remainder of 2 Chronicles. Within this broad structure there are signs that the author has used various other devices to structure his work, notably through drawing parallels between David and Solomon (the first becomes king, establishes the worship of Israel's God in Jerusalem, and fights the wars that will enable the Temple to be built, then Solomon becomes king, builds and dedicates the Temple, and reaps the benefits of prosperity and peace).[11] Biblical commentator C. J. Ball suggests that the division into two books introduced by the translators of the Septuagint "occurs in the most suitable place",[12] namely with the conclusion of David's reign as king and the initiation of Solomon's reign. 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. Composition Origins The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book. Chronicles appears to be largely the work of a single individual. The writer was probably male, probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid Empire.[11] Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is also believed to be the author "the Chronicler". However, many scholars maintain support for Ezra; authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah. Professor Emeritus Menahem Haran of the Hebrew University of Jerusalem explains, "the overall unity of the Chronistic Work is ... demonstrated by a common ideology, the uniformity of legal, cultic and historical conceptions and specific style, all of which reflect one opus."[13] One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra-Nehemiah.[11] These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll. [14] The latter half of the authorship question. Though there is a general lack of corroborating evidence, many now regard it as improbable that the author of Chronicles was also the author of the narrative portions of Ezra-Nehemiah.[15] These critics suggest it was probably composed between 400–250 BC, with the period 350–300 BC the most likely.[11] This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC[citation needed] using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.[16] Sources Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. It is, however, possible that the situation was rather more complex, and that books such as Genesis and Samuel should be regarded as contemporary with Chronicles, drawing on much of the same material, rather than a source for it. Despite much discussion of this issue, no agreement has been reached. [17] Genre The translators who created the Greek version of the Jewish Bible (the Septuagint) called this book "Things Left Out", indicating that they thought of it as a supplement to another work, probably Genesis-Kings, but the idea seems inappropriate, since much of Genesis-Kings has been copied almost without change. Some modern scholars proposed that Chronicles is a midrash, or traditional Jewish comment on the older books so much as use them to create a new work. Recent suggestions have been that it was intended as a clarification of the history in Genesis-Kings, or a replacement or alternative for it.[18] Themes Presbyterian theological reflection, not a "history of Israel": God is active in history, and especially the history of Israel. The faithfulness or sins of individual kings are immediately rewarded or punished by God. (This is in contrast to the Babylonian exile).[19] God calls Israel to a special relationship. The call begins with the genealogies, [20] gradually narrowing the focus from all mankind to a single family, the Israelites, the descendants of Jacob. "True" Israel is those who continue to worship Yahweh at the Temple in Jerusalem, with the result that the history of the historical kingdom of Israel is almost completely ignored. [21] God chose David and his dynasty as the agents of his will. According to the author of Chronicles, the three great events of David's reign were his bringing the Ark of the Covenant to Jerusalem, his founding of an eternal royal dynasty, and his preparations for the Temple, the place where God should be worshiped. More time and space are spent on the construction of the Temple and its rituals of worship than on any other subject. By stressing the central role of the Temple in pre-exilic Judah, the author also stresses the importance of the newly-rebuilt Persian-era Second Temple to his own readers. God remains active in Israel. The past is used to legitimize the author's present: this is seen most clearly in the detailed attention he gives to the Temple built by Solomon, but also in the genealogy and lineages, which connect his own generation to the distant past and Judah References ^ Japhet 1993, p. 1. ^ Florentine Stanislaus Bechtel, "Books of Paralipomenon" in Catholic Encyclopedia (New York 1913) Aphet 1993, p. 1-2. A Chronicles 1-9 Coggins 2003, p. 282. ^ Japhet 1993, p. 2. ^ a b c d McKenzie 2004. ^ Ball, C., J. (1905), The Second Book of the Chronicles in Ellicott's Commentary for Modern Readers ^ "Menahem Haran". The BAS Library. 2004-05-25. Retrieved 2020-11-05. ^ "Explaining the Identical Lines at the End of Chronicles and the Beginning of Ezra". The BAS Library. 2015-08-24. Retrieved 2020-11-05. ^ "Explaining the Identical Lines at the End of Chronicles and the Beginning of Ezra". The BAS Library. 2015-08-24. 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