

THE MOUNT ATHOS EPITOME OF CASSIUS DIO'S ROMAN HISTORY

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SCHOLARS HAVE KNOWN since the beginning of this century that there exists in the library of the Monastery of Iviron on Mount Athos an epitome of Cassius Dio's *Roman History*, but to date they have not studied it to determine its importance. S. Lambros lists the MS in his catalogue published in 1900: Lambros 4932, Iviron 812 (formerly 162), paper, 14th century, ff. 99r-301v. In addition, he noted cautiously that "this Epitome for the most part corresponds to that of John Xiphilinus" and that "this portion of the MS should be examined further."¹ In 1956 S. Rudberg repeated these observations concerning Iviron 812, drawing his comments from Lambros' catalogue.² But, principally because the Mount Athos collections are not easily accessible, this Epitome of Dio's *History* has been neglected.

My own recent study of Iviron 812, hereafter A(*thous Iberorum*), verified Lambros' comments and proved his recommendation indeed worthwhile.³ For this Epitome is that of John Xiphilinus and this version of the work is far superior to any of those previously known. In particular, the text of A has fewer lacunae and obvious errors than V(*aticanus* 145) and C(*oislinianus* 320), both of the fifteenth century, on which the last editor, Boissevain, based his extensive study of the text of Dio and his critical edition of the Epitome.⁴ Of the sixteen codices of the Epitome which were collated by Boissevain, fourteen contain the work in its entirety, while two have only the first part. His collations showed that all surviving copies of the Epitome were derived from V and C, and thus he based his text almost exclusively on them. Only a few independent readings from an otherwise unknown and lost MS of the Epitome were available to him in L(*aurentianus* or *Mediceus* 70.10)b, a fifteenth-century codex of Dio's *History*. The scribe of Lb, who drew material from the lost MS to fill a few gaps found in his exemplar, dealt quite freely with such

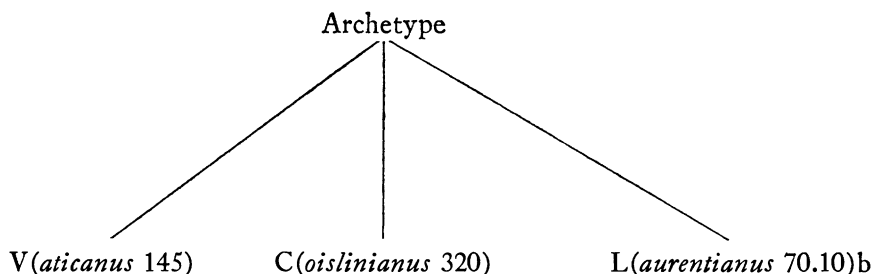
¹Cf. *Catalogue of Greek Manuscripts on Mount Athos* 2 (Cambridge 1900) 228.

²Cf. "Les manuscrits à contenu profane du Mont-Athos," *Eranos* 54 (1956) 179.

³A grant from the Ohio State University Development Fund made possible my trip to Mount Athos in the summer of 1968, when this MS was examined and photographed. A word of recognition is due Mr. Leon Fitts, who assisted with some of the collating.

⁴U. P. Boissevain, *Cassii Dionis Cocceiani, Historiarum Romanarum quae supersunt* (Berlin 1895-1901) 5 vols. For his discussion of the MSS of the Epitome of Xiphilinus, cf. 2. i-xxvii. The text of the Epitome is in 3. 479-730.

passages.⁵ Boissevain's study of V, C, and Lb resulted in the following stemma:



The principal purpose of this article is to show how A, which is an earlier MS, fits into this stemma and thus to determine its place in the history of the text of the Epitome and its possible role in the reconstruction of the archetype. Before the relationship of A to V, C, and Lb is discussed in detail, it is necessary to explain briefly the nature and importance of Xiphilinus' Epitome, to note the peculiar features of the version in A, and to comment on some of the technical aspects of the MS itself.

John Xiphilinus of Trapezus made his abridgement of Books 36–80 of Dio's work at the request of the Emperor Michael VII Ducas (1071–1078). Already at this time Books 70 and 71 (Boissevain's division), which contain the reign of Antoninus Pius and the first part of that of Marcus Aurelius, were missing from Xiphilinus' exemplar, which contrary to Wachsmuth and Krumbacher was probably the text itself of Dio and not an earlier abridgement.⁶ For he follows Dio more closely and faithfully than any other epitomator. Yet, because he divided his Epitome into sections according to the life of each emperor, he is no authority for us in trying to establish Dio's divisions.

For other aspects of Dio's History, however, Xiphilinus' Epitome is of considerable importance. In itself it is of value because it attests the popularity of Cassius Dio in Byzantium. For Dio was among the Byzantine historians of the tenth to the twelfth centuries the standard authority and source book in the field of Roman history, and his impact on their method of viewing and writing history is not to be underestimated. The surviving excerpts, epitomes, and citations from Dio made in these

⁵For a discussion of Lb and the passages which were taken from the lost MS of the Epitome, cf. Boissevain, *op. cit.* 1. lxxiv ff.

⁶Cf. K. Krumbacher (*Geschichte der byzantinischen Literatur*² [Munich 1897] 370), who cites and agrees with C. Wachsmuth (*Einleitung in das Studium der alten Geschichte* [Leipzig 1895] 598, n. 3). Boissevain (*op. cit.* [above, n. 4] 2. xxvi, n. 1) rejected their view, and more recently also F. Millar (*A Study of Cassius Dio* [Oxford 1964] 2, n. 4).

centuries are indicative of the value placed on his writings. But for us the Epitome of Xiphilinus is much more than a mere witness to the role which Dio played in Byzantine historiography.

His work is of crucial importance for reconstructing the lost books of Dio. Only Books 36–54 (68–10 B.C.) of his Roman History survive in their entirety. For Books 55–60 (9 B.C.–A.D. 46) we have substantial fragments which provide the complete text except for a few gaps. In addition there is a fragment covering a section of Books 79–80.⁷ For the lost portions we must rely on excerpts from Dio which are preserved in various Byzantine collections (*Excerpta Constantiniana*) compiled on the instructions of the Emperor Constantine Porphyrogenitus (912–959) and the Epitomes of Zonaras and Xiphilinus. Zonaras' Epitome is our principal authority for Books 1–21 and to some extent also for Books 44–67, but our principal source for Books 61–80 as well as for some gaps in the preceding six books is the Epitome of Xiphilinus. After 1750–1752, when Fabricius and Reimar published their edition of Dio's surviving books together with the Epitome of Xiphilinus, these two works were never edited or published separately thereafter.⁸ The last two editors, Dindorf (1865) and Boissevain (1901), continued this tradition, which recognizes the indispensable role which Xiphilinus' Epitome plays in our knowledge of Dio's *History*.

The editors of what remains both of Dio and of his epitomators had no knowledge of A. None of them lists it. The reason for this oversight lies in the fact that no printed catalogue of the Greek MSS of the monastery of Iviron was available until 1900, when Lambros published his, and at that date Boissevain's edition was either completed or near completion. Certainly he would have made extensive use of A, if it had been known and available to him. He carefully showed that V, C, and Lb were not copied one from the other and maintained that they all derived from a common archetype. The discovery of A does much to support Boissevain's conclusions about V and C, but it necessitates substantial changes in his views about the archetype. Above all, many of the readings in A prove the high quality of his work and that of earlier scholars, especially their attempts to improve the text of the Epitome by conjectures.

In A the Epitome of Xiphilinus (ff. 99r–301v) is preceded by a lengthy portion of Paeanius' translation into Greek of the *Roman History* of

⁷This is an especially interesting and valuable fragment, because it is found in the oldest Dio MS, *Vaticanus graecus* 1288, a vellum MS copied at the end of the fifth century in majuscule characters; only thirteen folios survive. Cf. H. Follieri, *Codices graeci Bibliothecae Vaticanae selecti*, Exempla Scripturarum, Fasciculus IV (Vatican 1969) 10–11.

⁸A complete list of the editions and translations of Cassius Dio's *Roman History* and his epitomators is available in Boissevain, *op. cit.* (above, n. 4) 1. lxxxix ff. The *editio princeps* of Dio's *Roman History* was published in 1548, and that of the Epitome in 1551; both by Robert Stephanus.

Eutropius (ff. 1r–98v). The Epitome, which commences at the top of folio 99r, bears a title that is highly abbreviated. Unlike that in V and C, it does not name the author of the work nor indicate the scope of it: 'Ἐπιτομή τῆς Διώνος Ῥωμαϊκῆς ἱστορίας.⁹ The *incipit* (Κληρουμένων δὴ τῶν ὑπάτων . . .) agrees with that in V and C and corresponds to material which originally constituted the beginning of Dio's Book 36. The *explicit* in A (. . . ἐκ μηχανῶν βέλη τινὰ ἔξεκρ . . .) breaks off abruptly in the middle of a word at the end of folio 301v and comes at Book 75.11.2 of Dio. The version of the Epitome in V and C, on the other hand, is complete and goes as far as Book 80.5.3. Obviously a portion of A and thus of the Epitome has been lost, approximately twenty folios.

Like the Epitome in V and C, that in A originally dealt with the reigns of twenty-five emperors, commencing with a preliminary treatment of Pompey the Great, as he is called in the title, and concluding with Severus Alexander. As a rule the name of each emperor stands at the head of the section devoted to his reign, and in this way Xiphilinus divided his Epitome. In A the sections on the emperors from Nerva to Septimius Severus are without headings, though these sections are clearly separated by spacing equivalent to two or three lines of script.

The fourteen folios now at the end of A are out of order. This confused sequence of folios antedates the assigning of folio numbers, which are all in sequence. The history of Pertinax, which is interrupted at the end of folio 287v, is concluded in folio 291. The treatment of Didius Julianus follows that of Pertinax in V and C, and in A it is found in folios 289, 293, and 288. Septimius Severus is dealt with in folios 292, 290, 294–297, 299, 298, 300, and 301.¹⁰ The version of the Epitome in A breaks off near the end of the history of Septimius, and the lost folios which must once have followed, if A originally contained the entire Epitome of Xiphilinus, included Caracalla, Macrinus, Elagabalus, and Severus Alexander.

The minuscule hand in which A was copied dates from about the middle of the fourteenth century. The scribe did not hesitate to use certain majuscules freely and at times to enlarge them so that they extend well below and above the regular line of script. His system of abbreviations, which involves the standard terminations and some frequently used conjunctions and particles, is employed fairly consistently. Initial majuscules are sometimes placed in the left margin (one to four per folio), slightly enlarged and modestly ornamented. There are no interlinear

⁹For the complete title as found in V and C, cf. Boissevain, *ibid.* 3. 479.

¹⁰The reigns of the other emperors are found on the following folios: Pompey 99r–111v, Julius Caesar 111v–119v, Octavian 119v–142r, Augustus 142r–169r, Tiberius 169r–186r, Caligula 186r–197r, Claudius 197r–205r, Nero 205r–231v, Galba 231v–233v, Otho 233v–235v, Vitellius 235v–241v, Vespasian 241v–246v, Titus 246v–250r, Domitian 250r–254v, Nerva 254v–255v, Trajan 255v–263r, Hadrian 263r–269v, Antoninus Pius 269v–270v, Marcus Aurelius 270v–277r, Commodus 277v–285v, Pertinax 285v–287v.

corrections or notes, and the *marginalia*, which are few, were added by a later hand and have no textual significance.

Especially noticeable is the poor quality of the paper of A. The ink on more than half of the folios has bled through the paper. The bleeding was apparently so extensive that the scribe was compelled to skip folios 155v, 187v, 198v, and for the same reason he did not attempt to use the upper part of folios 177v and 178v. Even though the upper outer corners of almost every folio and not infrequently other areas have deteriorated somewhat because of excessive moisture, the text is always legible. The overall appearance of the folios in A, the lack of regularity in the script, and the choice of such an inferior grade of paper indicate that this copy of the Epitome was probably not made for an especially important purpose or patron.

To determine the relationship of A to the other codices of the Epitome, their errors must be considered, both those that they share and those that are peculiar to each. On the basis of errors in Book 61 and major lacunae elsewhere in the Epitome, Boissevain¹¹ was able to show that V and C were not copied from one another and yet derived from a common source, which he called the archetype. For our study of A and its relation to V and C, we have made a detailed analysis of the variants in Books 61–65.¹² Whereas it is possible that errors in the preceding books have been corrected by reference to Dio's text, this is much less likely for the books from 61 onward, because the complete text of these books was no longer available some time after Xiphilinus made his Epitome. For this reason we selected Books 61–65 and found that in this portion of the Epitome A, V, and C share eighty errors, and V and C forty errors. Also forty-six errors peculiar to V and forty-one peculiar to C were noted. In addition it was necessary to examine readings in Books 55–60, because the passages in Lb which were borrowed from the Epitome occur only there. In Book 60 alone, a relatively short book,¹³ A, V, C, and Lb have eight errors in common. The majority of the errors discovered in Books 60–65 cannot be used to determine the interrelations of the versions of the Epitome, but they do furnish some indication of the degree of affinity which exists among the surviving witnesses.

In the passages collated there appeared an unusually high percentage of significant or indicative errors, i.e., errors which can serve as a basis for stemmatic inferences.¹⁴ On the basis of this evidence, which will be

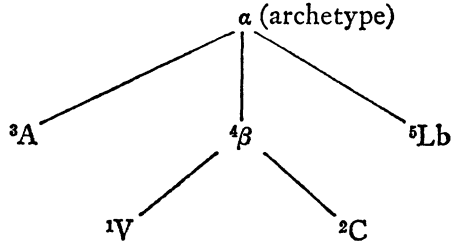
¹¹*Op. cit.* (above, n. 4) 2. vii–viii.

¹²*Ibid.* 3. 583–623.

¹³*Ibid.* 3. 575–583.

¹⁴The principles of textual criticism and stemmatics employed here are those proposed by P. Maas (*Textual Criticism*, translated from the 3rd German edition by B. Flower [Oxford 1958]).

presented here, the relation of A to V, C, and Lb can be established. The conjunctive and disjunctive errors noted in these MSS suggest the following stemma:



(1) Disjunctive or separative errors in V against C exclude the possibility that C derives from V. At least three lacunae in V, which are not in C (nor in A; these passages are not in Lb), argue this point convincingly: *καὶ τοσαύταις νίκαις γεγαυρωμένων* (16.10D), *καὶ θύειν ὡς θεῶ τῷ Καίσαρι ἐπιχειρήσαι* (34.4D), *διὰ τοῦτ' ἐς τὰ μάλιστα οἱ τε φίλοι οἱ πονηροὶ καὶ* (170.22S).¹⁵

(2) Also disjunctive errors in C against V eliminate the possibility that V could be copied from C. More than adequate indications of this are found in six lacunae in C, which do not occur in V (nor in A; again these passages are not in Lb): *εἴθε σου προετηνέκειν καὶ μάλα αὔθις* (78.5D), *δοθείσα κατεφλέχθη, τῷ μὲν Μεσσάλα* (88.9D), *σπουδῇ ὡς καὶ κακὸν τι δράσων, ἐλθόντας* (130.1D), *καὶ τοῖς ἄλλοις ἀνθρώποις ἅπασι παράδειγμα ποιῆσαι* (164.10S), *πολλοὺς μὲν τῶν οἰκείων τραυματίας ἐπέειδε* (231.8S), *καὶ πόρρω τοιαύτης ἐπιθυμίας καθεστηκότα* (254.10S).

The omissions in both (1) and (2) are easily explainable inasmuch as each of them is preceded by a word or termination which is identical with that which stands at the end of the omission: *ἐξησκημένων* (16.10D), *ιδρύσαι* (34.4D), *καὶ* (170.22S), *αὔθις* (78.5D), *Μεσσάλα* (88.9D), *σφας* (130.1D), *τιμωρῆσαι* (164.10S), *ὄντα* (254.10S). The only exception is in 231.8S, where the same word follows the omission as commences it (*πολλοὺς δέ*). These so-called *homoeoteleuta* and others we have used only as separative errors because their value as conjunctive errors is debatable.¹⁶

¹⁵References to Boissevain's edition of the Epitome are made by paragraph number and line. He follows the system of Dindorf as far as his edition of the Epitome goes (Dindorf 180.5; Cassius Dio Book 60.28.5; Boissevain, *op. cit.* [above, n. 4] 3. 579). At this point Boissevain adopts a similar system from the edition of Robert Stephanus. Thus up to p. 579 of Boissevain's edition references are followed by D (Dindorf) and thereafter by S (Stephanus).

¹⁶Cf. Maas, *op. cit.* (above, n. 14) 45–46, and for a more detailed consideration cf. A. C. Clark, *The Descent of Manuscripts* (Oxford 1918) 1–31.

(3) Again disjunctive errors in A against β ($V + C$) exclude the possibility that A is the source of β or β itself. Three significant omissions in A provide adequate evidence: $\acute{\upsilon}\pi\alpha\tau\epsilon\iota\alpha\varsigma$, $\acute{\upsilon}\pi' \alpha\upsilon\tau\omicron\upsilon \tau\omicron\upsilon \text{Κικέρωνος}$ (10.22D), $\epsilon\upsilon\eta\theta\epsilon\iota\alpha\nu$ (174.18D), $\acute{\epsilon}\nu \xi\pi\epsilon\sigma\iota$ (172.23S). Confirmation of the separation of A from β is found in additional errors: $\chi\omega\rho\eta\sigma\alpha\iota$ for $\tau\omicron\lambda\mu\eta\sigma\alpha\iota$ (5.20D), $\kappa\alpha\tau' \acute{\alpha}\lambda\lambda\eta\lambda\omega\nu$ for $\pi\rho\acute{o}\varsigma \acute{\alpha}\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$ (6.26D), $\delta\epsilon\upsilon\tau\acute{\epsilon}\rho\alpha\varsigma$ for $\tau\rho\acute{\iota}\tau\eta\varsigma$ (9.21D), $\acute{\epsilon}\delta\acute{\iota}\acute{\epsilon}\beta\alpha\lambda\lambda\epsilon$ for $\pi\epsilon\rho\acute{\iota}\acute{\epsilon}\beta\alpha\lambda\epsilon$ (176.4D).

Boissevain himself was of the opinion that in many places the exemplar, or what he called the archetype, of V and C was difficult to read and at times impossible to decipher. In this way he explained why the scribes of V and C in reading their exemplar confused certain letters and thus misread the text. If we compare certain readings in V and C with those in A, it is clear that A is not the archetype which Boissevain posited:

	V	C	A
β and μ			
88.22D	Σαβῶς	σαμῶς	Σαβῶς
109.2D	μὲν τις	βελτίους	βελτίους
119.14D	βῆμα	μίμα	μίμου
β and κ			
144.4D	ἡ Λιβία	ἡλικία	ἡ Λιβία
α and ω			
130.28D	ῶγκατο	ῶγκατο	ῶγκωτο
181.20S	θυμία . . .	θυμώσης	θυμώσης
273.12S	Πατέρνα	Πατέρνα	Πατέρνα
ρ and ν			
130.24D	ἀπορωτάτου	ἀπορωτάτου	ἀπορωτάτου
191.32S	Πανονίας	παρονίας	Πανονίας

In all of the above places the text of A is not at all difficult to read. Also A consistently has the superior reading except in two cases (Πατέρνα 273.12S, and ἀπονωτάτου 130.24D), when A shares the error with V and C. What Boissevain had to say about his archetype appears to be true rather of β . We now present the evidence which supports this contention.

(4) To eliminate the possibility that A, V, and C derive directly from the archetype (α), conjunctive errors, which are at the same time disjunctive errors, in β ($V + C$) against A must be adduced. Here the evidence is abundant and convincing. Apparently certain places in the exemplar of V and C were so illegible that the scribes faithfully attempted to indicate the number of letters that were not legible by the length of the lacuna. The words omitted in V and C are found in A:

	V	C	A
42.14D	11 spaces	(8 spaces) παρῆν	ὥς δὲ παρῆν
98.13D	5 spaces	5 spaces	χωρὶς αὐθεντίας
108.9D	11–13 spaces	11–13 spaces	ἐκὼν ἢ βιασθεὶς
110.21D	3 spaces	3 spaces	σφᾶς
113.31D	7 spaces	7 spaces	μύριοι
116.9D	πολιτ (3 spaces)	πολιτι (2 spaces)	πολιτικῇ
132.7D	5 spaces	6 spaces	ὥς που
164.31S	7 spaces	βα (5 spaces)	βάδην
171.23S	7 spaces	10 spaces	ἐγκλήματα αὐτοῖς

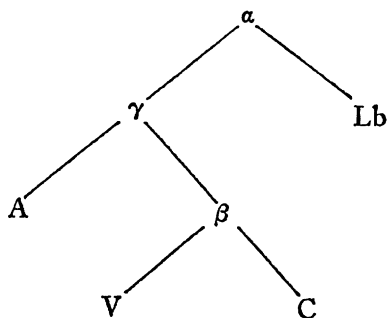
The fact that A has none of these omissions indicates that A on the one hand and V and C on the other were copied directly from different exemplars. Because the scribes of V and C experienced difficulties with the same words and share the same errors, these two MSS have a common source in β .

(5) Our fourth witness (Lb) has none of the foregoing indicative errors in (1) through (4), either disjunctive or conjunctive. This is not surprising inasmuch as the range of evidence is limited by the fact that only a few passages in Books 55–60 were utilized in Lb. In addition these passages were not handled with care by the scribe. Thus the position of Lb in the stemma must be tentative. There are no more than a total of fourteen errors in these passages and few of these qualify as indicative errors. However, the fact that Lb shares not one of the significant errors mentioned above, although the opportunity for it to do so occurs several times, suggests that we must investigate its relation to α rather than to A or β .

Lb may be (1) the exemplar of α , (2) α itself, (3) derived from α independently of A and β . If we knew that Lb were later in date than A, V, and C, then the first two of these three possibilities (1 and 2) could be excluded at once. However, since we have no way of knowing the date of the lost MS which the scribe of Lb used, we must find disjunctive errors in Lb against A and β (V + C) to exclude the possibility that Lb is either the exemplar of α or α itself. Four such errors are available: *διεσκέψατο* for *διεσκόπει* (114.24D), *δὴ* omitted (114.25D), *ὠσάμενος* for *ὄνευσάμενος* (139.11D), *διώκουσα* for *ἀκούειν* (144.3D). Thus Lb appears not to be α nor its exemplar but, like A and β , to derive from α independently.

The possibility remains that A and β were derived from a common source (γ), so that we would have a two-branched rather than a three-branched stemma. The decision between a two- or three-branched stemma depends on whether there is a conjunctive error, which is at the same time separative, in A + β against Lb or not. No such error is available in the

few passages of the Epitome which are in Lb. The superior readings of Lb are also found in A consistently. Thus there are no significant errors in A and β against Lb which would justify the reduction of the stemma to two branches:



If more extensive passages of Lb were available to us, the above stemma might possibly be rejected with much more confidence. On the other hand, the evidence which Lb does furnish does not warrant a two-branched stemma. Thus the stemma of three branches must stand.

Between the lines and in the margins of both V and C a second hand attempted to improve the text of the Epitome. These corrections appear much more often in C than in V. Boissevain, who designated these hands V² and C², was convinced that the corrections in V were made without the aid of another codex by *vir mediocriter doctus*. In C he felt that certain corrections were of such a nature that a second codex might possibly have been employed. A consideration of these marginal and interlinear readings in V and C and those in A excludes the possibility that A was used by either V² or C². For there are obvious errors in A which have been corrected by the second hand in both V and C: in C 39.1D, 55.2D, 73.26D, 83.12D, 84.2D, 155.13S, and in V 156.1S. Also there are superior readings in A which were not used by either V² or C² inasmuch as the emendations in V and C are at times inferior to readings in A: in V 52.30D, 116.9D, 125.20D, 132.7D, 181.20S, 190.32S, and in C 74.12D, 194.6S.

The place of A in the manuscript tradition of the Epitome is now reasonably clear as well as the role which it must play in the reconstruction of the archetype. Up to this point we have dealt principally with the errors in A and only incidentally with some of its superior readings. The superiority of A when compared with either V or C is immediately apparent. Also it appears to be considerably better than the reconstructed text of β (V + C) with which Boissevain worked. Some notion of the textual significance of A can be obtained by an examination of the numerous emendations which editors of the Epitome have introduced because of the

inferiority of the text of V and C. What is of interest and importance is the fact that A confirms the majority of these corrections and conjectures. In Books 60–65 alone at least forty-one readings suggested by earlier editors are found in A, and for the remaining books of the Epitome A appears to be of equal value.

In addition to supporting the work of previous editors in many cases, A at other times offers a reading which suggests that an earlier editor was wrong: 177.5D, 177.29D, 146.16S, 168.30S, 171.5S. In another way A is helpful in that it confirms some of the emendations proposed by V² and C²: in V² 129.31D, 145.20D; in C² 66.1D, 66.29D, 129.31D. The textual superiority and value of A is beyond doubt, but a question arises concerning the number and quality of the superior readings in A which were not available before in V, C, and the critical notes of editors. The answer to this question must await a thorough study of A in its entirety together with an evaluation of the readings of the other extant MSS and of the numerous emendations suggested by editors.

To conclude, Lambros in his catalogue of the MSS of Mount Athos hesitated to assign to John Xiphilinus the entire Epitome of Dio's Roman History in Iviron 812, possibly because the disorder of the text in the last fourteen folios misled him. This Mount Athos version of the Epitome was once probably complete, but the final folios which covered material from Books 75.11.2–80.5.3 of Dio are now lost. This is unfortunate because the text of A is superior not only to that of V and C but also to the reconstructed text of β (V + C). Yet A has escaped the attention of all the editors of Dio's *History* and of Xiphilinus' Epitome. Boissevain, the last editor of both works, correctly maintained that V and C are derived from a common source (β), which he presumed to be the archetype of all the MSS of the Epitome and on which he based his work. With the discovery of A and the establishment of its relationship to β , it becomes clear that Boissevain relied on an hyparchetype which represents a textual tradition of the Epitome that is considerably inferior to the text of A. By reconstructing the archetype with the aid of A and β it will now be possible to produce a text of the Epitome which will eliminate many of the errors in β not merely by corrections and conjectures but by manuscript evidence. Thus with the addition of A to the MSS of the Epitome of Xiphilinus an edition more authoritative than that of Boissevain is possible.