



"Sawer Panganten" Text in Sekejengkol Village, Cileunyi, Bandung Regency as a Cultural Asset: A codicological study

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Abstract

The study of *Sawer Panganten* (SP) manuscript in Sekejengkol Village, Cileunyi, Bandung Regency, West Java, Indonesia, aims to describe and analyze the relevant data. This study uses descriptive analysis. This study uses a codicological approach. The researcher reveals the manuscript's contents and functions through the text, such as marriage advice for the bride and groom. In conclusion, the study's findings show that the SP manuscript is a tribal cultural asset because it explains the Sundanese culture and the meaning and function of texts and expresses cultural values as an alternative to cultural development.

Keywords: codicology, cultural assets, *Sawer Panganten* manuscript, Sundanese

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1.0 Introduction

Indonesia, a culturally rich nation, boasts a vast repository of manuscripts, evident at the National Library of the Republic of Indonesia. Over the past six years, from 2015 to 2020, the National Library (Perpusnas) has achieved significant milestones in expanding its collection of ancient manuscripts (Utami, 2021). During this period, they have nearly doubled their collection, amassing 1,496 diverse ancient manuscripts. This accomplishment reflects Perpusnas's commitment and dedication to enriching their repository with historical gems. The acquisition of 1,496 ancient manuscripts signifies a concerted and continuous effort in identifying, obtaining, and preserving historical manuscripts (Utami, 2021).

These manuscripts stand as critical artifacts of Indonesian culture, once scattered throughout the archipelago, from Aceh, Batak, Minangkabau, Kerinci, and Riau in Sumatra to Siak, Palembang, Rejang in Bengkulu, Pasemah, and Lampung (Ikram, 2019). They can be found in Sambas, Pontianak, Banjarmasin, Kutai, Banten, Jakarta, Cirebon, Gresik, and Madura, as well as the mountains of Central and East Java (Ikram, 2019). They are also prevalent in Bugis, Makassar, Buton, Kendari in Sulawesi, Lombok, and Sumbawa Besar in Nusa Tenggara Barat, Ternate, and Maluku (Ikram, 2019). These texts were discovered not only in Indonesia but also in Leiden, the Netherlands. Beyond Indonesia, colonial authorities, trade, and other means introduced Indonesian manuscripts. These manuscripts contain history, health, literature, and various other topics. This high-quality collection is a valuable resource for studying history, culture, and literature. It offers better access for researchers, scholars, and the general public to explore this precious cultural heritage (Baried & et al., 1985).

The preservation efforts of the National Library underscore the significance of ancient manuscripts scattered across Indonesia. However, these ancient manuscripts are susceptible to damage today, given that they were created using materials like paper, leather,

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palm leaves, parchment, clay tablets, stone, scrolls, ceramics, bamboo, and papyrus. Understanding the materials of manuscripts is crucial for analyzing ancient texts, as these materials reflect the historical, cultural, technological, and social contexts in which the manuscripts were created.

As mentioned earlier, the diversity of manuscripts in Indonesia is extensive, one of which is the Sawer Panganten manuscript, originating from the Sundanese community residing in West Java, particularly in Bandung. Initially, Sawer Panganten was an oral tradition used in Sundanese wedding ceremonies and was passed down through generations in the sawer tradition. Over time, Sawer Panganten, initially an oral tradition, transitioned into a written manuscript by one of its narrators, known as a juru sawar. According to interviews with one of the juru sawar in West Bandung Regency, West Java, the written form of this oral tradition aimed to ensure that the wealth and knowledge of the sawer tradition could be remembered and passed down to the next generation. Therefore, Sawer Panganten can be found in the form of the Sawer Panganten (SP) manuscript.

The SP manuscript was discovered in Sekejengkol Village, Cileunyi, Bandung Regency, West Java, becoming a valuable cultural asset for Indonesia, especially for the Sundanese. However, as discussed earlier, manuscripts with various materials are prone to deterioration over time. Multiple factors contributed to the decline of ancient manuscripts. This includes biological, physical, and chemical elements, as well as human factors and external factors such as insects, climate, and other environmental conditions. Paper, one of the materials commonly used for manuscripts, is particularly susceptible to damage. This susceptibility is exemplified by a study of the Abdul Mulku Zahari collection in Southeast Sulawesi, where various types of damage were identified, including pen marks, changes in paper color to yellow, the emergence of black spots, ink spreading and seeping, tears in the writing, and fading text (Mustika et al., 2020).

Four main factors can be identified as causes of damage to ancient manuscripts (Mustika et al., 2020). The first is uncontrollable fluctuations in temperature and humidity, including the impact of mold growth. Human factors, such as the actions of owners or custodians of manuscripts, also contribute to the damage. Damage caused by other individuals who have access to the manuscript is another issue. Insects like termites, rodents, book lice, and cockroaches play a significant role in causing damage to manuscripts. Lastly, natural factors, especially water-related damage, lead to ink seeping and spreading, resulting in illegible text. This demonstrates that physical damage to manuscripts can occur due to various factors (Mustika et al., 2020).

In addition to Mustika's research, Cappa et al. revealed the results of their study related to *iev folia* manuscripts, a 10th-century Slavonic manuscript (Cappa et al., 2022). This study shows that the potential for manuscripts to deteriorate remains significant. Cappa et al. also identified the degradation of ink materials, including the phenomenon of ink degradation and multispectral images of stains covering the writing (Cappa et al., 2022). Cappa's research supports the argument that ancient manuscripts have a significant potential for damage over time (Cappa et al., 2022).

Similar to Mustika's research, physical damage to manuscripts can also occur in the case of the SP manuscript. When discovered, the SP manuscript was found in a box filled with paper scraps eaten by termites. This indicates that the manuscript's condition will deteriorate over time without efforts for preservation. One preservation method for ancient manuscripts is codicological analysis, as undertaken by Djamaris (Djamaris, 2002). This analysis aims to ensure that the presence of ancient manuscripts in society is known to the next generation as an essential cultural asset (Baried & et al., 1985). This aligns with Schaik et al.'s emphasis on the importance of manuscripts in historical and archaeological studies (Van Schaik et al., 2015). Moreover, the SP manuscript can serve as a guide for future generations within the family of juru sawar to pass down local wisdom. Consequently, this research aims to present a codicological analysis of the SP manuscript.

2.0 Literature Review

Several theories are used in this study. The first theory is the codicology theory. The science of codes is known as codicology. The term *codex* refers to handwritten material or, according to The New Oxford Dictionary, manuscript volume, especially of ancient texts (Beal, 2008; Brigstocke, 2003). In this case, codicology investigates the complexities or all aspects of the manuscript, such as the material, age, place of writing, and estimates of manuscript writing. According to Hermans and Huisman (Mulyadi, 1994), the term codicology was first proposed by Alphonse Dain, a Greek linguist. Dain defined codicology as the science of texts rather than the study of what is written in the text. Then Dain added that while codicology is a new term, it is not a new science. This can be seen from the quote *La "codicologie" est la science qui a pour objet l'étude des manuscrits eux-mêmes, et non celle de critique... Si le mot est neuf, la science de la codicologie ne l'est pas* (Dain, 1975).

Moreover, the manuscript transforms into a virtual object within a codicological study, focusing on its physical characteristics and form rather than delving into its written content. This perspective aligns with Dain's explanation that codicology is the science of texts, not the content within them. Dain further emphasized that although codicology is a relatively new term, it does not represent a novel science. Therefore, codicology investigates the manuscript's text itself, exploring its intricacies and physical attributes.

Codicological and textological analyses of ancient manuscripts aim to reveal critical aspects that support the understanding and appreciation of these texts. Codicological analysis involves a meticulous examination of the physical characteristics of the ancient manuscript. This includes identifying the material type, dimensions, layout, ink type, writing style, and any annotations or corrections that may have been made by previous scribes. Other aspects of manuscript research encompass investigating the origins of the writing, compiling catalogs, determining the manuscript's age material type, estimating the authorship of the manuscript, the history of the manuscript's collection, the manuscript's own historical background, research on storage locations for the manuscript, manuscript usage,

binding techniques, ink mixing technology, illumination, and additional notes in the margins of the pages (marginalia) (Fathurahman, 2015).

Furthermore, the task and area of codicology are to discuss the title, number, storage location, origin, condition, size, bold, number of lines per page, letters, script, and writing, style of writing, material, language, text form, age, author or copyist, history, social function, and Hermansoemantri's summary of the manuscript (Hermansoemantri, 1986). The final theory revealed by Baried is the text as a cultural asset, which consists of (1) understanding as much as possible a nation's culture through its literary output, both oral and written, (2) understanding the meaning and function of the text for the people who created it, and (3) expressing values-old cultural values as an alternative to cultural development (Baried & et al., 1985).

As of the publication of this study, an analysis of the codicological aspects of the SP manuscript has not been found. However, research to uncover codicological analysis of other manuscripts has been conducted by various researchers, including Amroeni & Rofiatul Khoiriah Nasution (2022), Fais et al. (2022), Gusmian (2019), Putri and Azizatul Khusniyah (2003), and Rohmana (2018). These studies focus on Nusantara texts with codicological perspectives.

Amroeni & Rofiatul Khoiriah Nasution (2022) revealed that the codicological analysis of a manuscript displayed consistent handwriting across all codicological aspects, even though the text displayed a mixed origin, combining Utsmani rasm and rasm imla'i. Additionally, the specifications for the use of "debt" varied (Amroeni & Rofiatul Khoiriah Nasution, 2022). When it came to the counting of verses, the scribes of the manuscript had to follow one mazhab. Fais et al. (2022) conducted a codicological analysis of four Blawong mushafs alongside the historiography of Mbah Jamaluddin (Fais et al., 2022). Their conclusion suggested that attributing the authorship of Mushaf Blawong to Mbah Jamaluddin was not substantiated (Fais et al., 2022). From a codicological perspective, the use of the mushaf script indicated a much earlier period compared to Mbah Jamaluddin's lifetime. Furthermore, the authorship style suggested that Mushaf Blawong was written by more than one person. The analysis was accurate, showing a connection between Mushaf Blawong and Mbah Jamaluddin, but further historical research was necessary (Fais et al., 2022).

Putri and Azizatul Khusniyah (2003) conducted research using Quranic manuscripts, resulting in an intact mushaf Al-Qur'an, meaning the entire content of the manuscript was well-preserved without missing parts (Putri & Khusniyah, 2023). This manuscript stood out for its adherence to the rules of Utsmani rasm in Arabic script (Putri & Khusniyah, 2023). Then, Rohmana (2018) investigated the manuscript collection of LPTQ in Kabupaten Subang, and the research indicated a trend in terms of paper size, calligraphy style, the first two pages, and other aspects (Rohmana, 2018). Furthermore, it suggested the presence of a tradition of duplicating mishaps within the community (Rohmana, 2018). Gusmian (2019) found that the physical condition of the Popongan manuscript collection was generally good, intact, and legible, although some manuscripts were damaged due to their old age (Gusmian, 2019). Despite these prior research endeavors, no analysis of the SP manuscript has been conducted. Therefore, this study aims to uncover the codicological aspects within the SP manuscript (Gusmian, 2019).

Previous research indeed involved codicological analysis but with different manuscripts, not the SP manuscript. Considering the gap in research related to the SP manuscript and the deteriorating physical condition of the manuscript over time, this research not only contributes to the field of philology but also serves as an effort to preserve ancient manuscripts containing invaluable ancestral knowledge.

3.0 Methodology

In the context of this research, the researchers employed a qualitative field research approach. The research methodology followed a qualitative research method, specifically the descriptive analysis. This approach commences with a description of the facts and is subsequently followed by an analysis of these facts. The descriptive analysis not only provides a description but also offers a comprehensive understanding and clarification (Ratna, 2013). Primary data sources for this study were the Sawer Panganten manuscripts from Mr. Maman's personal collection, a resident of Sekejengkol Village in Cileunyi, Bandung Regency (55 years old). The primary focus of this research lies in the codicological aspects (physical characteristics) of the Sawer Panganten manuscript.

The methods used for data collection in this research project involved observation and interview techniques. The data processing method applied is codicological research, which concentrates on the manuscript's physical attributes rather than its textual content. Codicological analysis is a branch of philology, the study of ancient manuscripts. However, codicology predominantly concentrates on the physical aspects of the manuscript. The research employs the concept of manuscript analysis, specifically codicological analysis, as presented by Djamaris in his book on philological research methods (Djamaris, 2002). Djamaris outlines that codicological analysis can be divided into manuscript identification and the manuscript's cultural value in society (Djamaris, 2002).

There are 18 indicators for manuscript identification, including the identification of the manuscript's title, manuscript number, manuscript storage location, manuscript origin, the manuscript's current condition, size, thickness, number of lines on each page, characteristics of the writing, method of writing, script material, script language, text form, manuscript age, author or copier, origin of the manuscript, and text form (Djamaris, 2022; Robson, 1994). Additionally, the indicators for the analysis of the manuscript's cultural value are obtained through analyzing the manuscript's position in society. One of these aspects, following Baried's concept, involves disseminating information about the importance of the SP manuscript as a cultural asset to the general public (Baried & et al., 1985).

4.0 Discussion

As mentioned earlier, the codicological analysis of the SP manuscript follows the concept outlined by Djamaris (Djamaris, 2002), is

divided into manuscript identification and manuscript value. Here is the manuscript analysis conducted.

4.1 Description or Identification of Manuscripts

4.1.1 Manuscript title

In the title of this manuscript, there are two components: a general title and a unique title, each with different meanings. The available title is "Asmarandana," which appears to serve as an introductory word that may reflect the general theme or context of the manuscript. On the other hand, the specific title is "Sawer Panganten," which explicitly refers to the content and substance of the manuscript, notably evident in words "sawer" and "panganten" found within the term "papantanten" in the manuscript.

When the researcher titled this manuscript "Sawer Panganten," they accurately identified the more specific and relevant title that pertains to the content of the manuscript, which primarily focuses on the "Sawer Panganten" tradition. This is a crucial step in naming and cataloging the manuscript, as it aids in understanding the content and context. Choosing the right title also facilitates the preservation and accessibility of this manuscript for further research and use. For instance, this information can serve as a guide for potential readers or researchers interested in exploring the content of the "Sawer Panganten" manuscript. This is demonstrated in Figure 1 below.

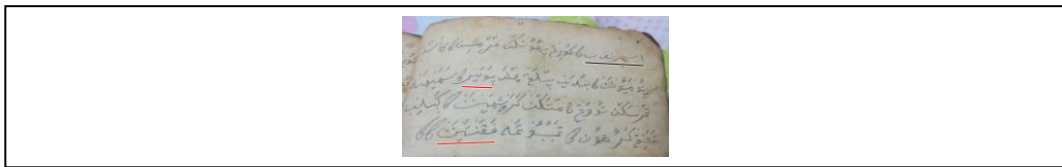


Figure 1: Opening SP Manuscript
(Source: private)

4.1.2 Manuscript Number

The "Sawer Panganten" manuscript does not have a designated manuscript number. This is because the manuscripts were not obtained from numbered or cataloged libraries; instead, they originated from the community. The absence of a manuscript number suggests that these manuscripts are part of a more informal or community-based tradition, where cataloging and numbering systems commonly found in institutional libraries may not apply.

4.1.3 Manuscript Storage

The "Sawer Panganten" manuscript is stored within an aged and damaged wooden box. This wooden box, measuring 26 cm in length, 20.5 cm in width, and 9.4 cm in height, contains the manuscript. It is worth noting that the lid of the box measures 26 cm in length, 5.7 cm in width, and 0.7 cm in thickness. The presence of such a weathered and damaged wooden box is a strong indicator of its antiquity. The condition of the box, which shows signs of wear and deterioration, implies that it has been used for a significant period of time. The aged appearance of the box adds to the historical significance of the "Sawer Panganten" manuscript and its associated cultural heritage. It is essential to preserve not only the manuscript but also its storage container as part of the broader cultural context.

4.1.4 Manuscript's Origin

Mr. Maman, a community member from Sekejengkol Village, Cileunyi, Bandung Regency, is the owner of the SP manuscript (55 years old). Mr. Maman, the script's owner, inherited it from his parents from generation to generation. It is still being determined how his parents obtained the history of this manuscript. Maman's parents brought this manuscript from Java; Maman is unsure that the manuscript came from Java.

4.1.5 The Script's Current State

On the inside, the SP manuscript is still in good condition because the writing contained within it can still be read, and there are no corrupt parts of the manuscript (parts that are perforated due to various reasons). While the manuscript is not slightly damaged on the outside, there is a section of the cover that is torn at the edges and has a hole in the middle.

4.1.6 Manuscript Dimensions

The SP manuscript measures 20.8 cm X 16 cm.

4.1.7 Heavy Script

The manuscript "Sawer Panganten" is 1.5 mm thick.

4.1.8 The Number of Lines On Each Page

The SP manuscript expressly states that there are no pages, but counting reveals that there are 15 pages in the manuscript. The number of lines per page varies as well. This can be seen on page 1 with 11 lines, page 2 with 24 lines, page 3 with 21 lines, page 4 with 21

lines, page 5 with 23 lines, page 6 with 22 lines, page 7 with 20 lines, page 8 with 21 lines, page 9 with 22 lines, page 10 with 22 lines, page 11 with 20 lines, page 12 with 21 lines, page 13 with 20 lines, page 14 with 19 lines, and page 15 with eight lines.

The varying number of lines in this manuscript is attributed to the absence of pre-drawn lines, which required the writer or copyist to maintain consistency while writing or copying. To determine the line count, the researcher manually counted the lines in each column, resulting in inconsistent line counts per page due to the lack of guiding lines in the manuscript.

4.1.9 Characters / Letters / Writing

The letters, characters, and writing in the "Sawer Panganten" (SP) manuscript are in Pegon Arabic script. Pegon is an Arabic script that has been adapted for writing the Malay language and is commonly used in parts of Southeast Asia, including Indonesia. The use of Pegon Arabic in the SP manuscript is a notable feature and provides insights into the cultural and linguistic context of the manuscript.

4.1.10 Writing Style

The "Sawer Panganten" manuscript exhibits specific characteristics in its layout and composition. The manuscript is written on sheets that consist of two pages, with content on both the front and back sides of the sheet. The placement of the text on the manuscript sheets follows a horizontal layout, where the text is written parallel to the width of the manuscript sheet. This means that the text is oriented horizontally across the page. Additionally, the writing space within the manuscript is organized to accommodate the poetic form of the text. Each stanza is separated by the use of a line at the end, which serves as a visual separator for each stanza. This layout is specifically designed to enhance the presentation of the poetic content within the manuscript. These layout and formatting characteristics are essential features that provide insights into how the content of the manuscript is structured and presented, particularly given its poetic nature.

4.1.11 Manuscript Material

The manuscript material for the SP manuscript is unlined or plain paper. Because the form per page is the same size as the other pages, it is assumed that the manuscript material for the SP manuscript is the manufacturer's paper. The paper in the SP manuscript is yellowish-white with brown highlights. The age of this manuscript is estimated based on the color of the article.

4.1.12 Script Language

Sundanese, which was obtained from the script, is the language used in the SP manuscript.

4.1.13 Text Format

The text in this manuscript is written in the form of poetry, with stanzas separated by stanzas.

4.1.14 The Manuscript's Age

In archipelago texts, specific information regarding the time of writing or copying is often scarce. When the exact date of manuscript creation is unknown, manuscripts are typically categorized into two age groups: relatively old and relatively young. In the case of the "Sawer Panganten" (SP) manuscript, the information provided by its owner indicates that the manuscript was acquired by their parents during the Dutch colonial era. This historical context places the SP manuscript in the category of relatively old manuscripts. The manuscript's physical condition, characterized by its yellowish-white color mixed with brown, further supports its classification as reasonably old.

4.1.15 Author/Copyist

The identity of the author or copyist of the "Sawer Panganten" (SP) manuscript remains unknown. This lack of attribution is primarily because the author or copyist did not sign their name within the manuscript. Despite efforts, including interviews with the manuscript's owner, Mr. Maman, there has been no conclusive information regarding the individual responsible for writing or copying the manuscript. The anonymity of the author or copyist adds an element of mystery to the manuscript's origin and history.

4.1.16 The Manuscript's Origins

This manuscript was brought from the area of Java (it is unknown which part of Java) by Mr. Maman's parents, who had died. The manuscript was then passed down through the generations to Mr. Maman before his parents died.

4.1.17 The Script's Social Function

The "Sawer Panganten" (SP) manuscript holds multiple significant social functions within Sundanese culture. Firstly, it serves as a vital instrument of cultural validation, affirming the importance of Sundanese customs and traditions. This is particularly evident in the

presence of the bride's sawer event, a key element of Sundanese wedding ceremonies, where the manuscript likely provides guidance and affirmation for this cultural practice.

Secondly, the SP manuscript functions as a means to project a successful life for the bride. It may contain advice, blessings, and well-wishes aimed at ensuring the bride's prosperity and happiness in her married life. This aspect aligns with the cultural belief in the significance of a harmonious and prosperous married life.

Lastly, the manuscript serves as an educational tool, playing a role in the upbringing and education of children within the Sundanese community. It may contain valuable advice, prayers, and teachings intended to impart essential life lessons and principles, contributing to the cultural and educational development of individuals in the community.

In summary, the SP manuscript is a valuable cultural artifact that not only reflects the cultural practices of the Sundanese people but also actively participates in guiding individuals through significant life events and offering educational insights for the community's younger generations.

4.1.18 Text Synopsis

The "Sawer Panganten" (SP) manuscript, composed in the form of a poem, imparts advice and offers prayers through the words of the sawer interpreter. These words are intended to bestow blessings and guidance for the bride's life, with the aspiration that it will be characterized by "sakinah, mawadah, and warahma." These are essential qualities in the context of a prosperous and harmonious married life in Sundanese culture. "Sakinah" represents tranquility and peace, "mawadah" signifies love and affection, and "warahma" conveys compassion and mercy. The SP manuscript, with its poetic structure, acts as a vehicle for expressing these blessings and aspirations for the bride's future.

4.2 The Value of Possessing the SP Manuscript An Example of a Piece of Cultural Property

The "Sawer Panganten" (SP) manuscript stands as a handwritten document, revered as one of Indonesia's cultural treasures. Its significance is deeply rooted in its role as an invaluable object of study within the realms of codicology and philology, offering a multitude of benefits that bridge the past and present. Manuscripts, in their various forms, serve as unique windows into the past, preserving and conveying cultural traditions, knowledge, and insights that are relevant and enlightening in contemporary times.

Manuscripts, like the SP manuscript, are not just relics of the past but living repositories of information. They play a vital role in recording the culture of bygone eras. From the intricate Arabic Pegon script used in the SP manuscript to the Sundanese language it conveys, this inheritance has been passed down through generations, encapsulating the essence of the Sundanese cultural heritage.

The vast spectrum of information encompassed within archipelago manuscripts is truly remarkable. These ancient texts span across diverse fields, delving into history, genealogy, literature, medicine, land law, and much more. The SP manuscript, in particular, is a testament to the enduring tradition of sawer among the Sundanese people. This tradition upheld and transmitted from one generation to the next, is a testament to the cultural continuity and the lasting significance of the SP manuscript.

Each manuscript within the archipelago carries a unique combination of languages and scripts tailored to its specific content. The SP manuscript's utilization of the Arabic Pegon script to convey the Sundanese language is a prime example of this distinct amalgamation. This intricate interplay of speech and writing serves as a linguistic and cultural hallmark, enriching our understanding of Sundanese culture.

In a broader context, the SP manuscript holds paramount importance for Indonesian culture, with a particular emphasis on Sundanese heritage. This manuscript offers an unrivaled opportunity to gain a comprehensive understanding of Sundanese culture in all its dimensions. It allows us to delve into the intentions and aspirations of its authors, shedding light on their goals in crafting this literary work. Moreover, the SP manuscript emphasizes traditional cultural values, underlining the significance of preserving and cherishing these values in the face of modernity and cultural progression.

In essence, the SP manuscript represents a cultural and intellectual treasure trove. It not only safeguards the legacy of Sundanese culture but also enables contemporary generations to explore, understand, and perpetuate these rich traditions. Through the pages of the SP manuscript, we gain insights into the wisdom, aspirations, and timeless cultural values of the Sundanese people, ensuring that this heritage endures for generations to come.

5.0 Conclusion

According to the findings of this study, the manuscript known as Sawer Panganten (SP) is an invaluable cultural artifact. In terms of manuscript description and identification, it offers insights into the complexities of the SP manuscript, its functions, and its general structure. This manuscript makes a significant contribution, especially in the realm of description and identification.

With this text, we can achieve several objectives: (1) gain a comprehensive understanding of Sundanese culture, (2) grasp the text's significance and purpose for its creators, and (3) preserve traditional cultural values as an alternative to contemporary cultural development. Consequently, it's accurate to say that texts transport us to the past and offer a plethora of insights that can be applied and explored in the present. The study of the SP manuscript carries several advantages, the most crucial of which include (1) theoretical contributions to the study and reference of classical literature, particularly codicology; (2) practical guidance for sawer interpreters; and (3) the dissemination of general knowledge to the public. Given the numerous benefits that reading the SP manuscript can provide, it is fair to regard this manuscript as an asset to Indonesian culture, specifically Sundanese culture.

This research has its own limitations, both in terms of data collection and other aspects. Therefore, it is recommended to continue more in-depth research on this topic in the future. The benefits of this research include providing insights into the SP manuscript through

codicological analysis. This research is far from perfect, and further research using the SP manuscript can be conducted by other researchers.

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