

- P. ۲۳ (۳۵۰) N اینک دین اوست (۳۵۹) KN = ABL Bul. (۳۶۱) GHKN بعد از آن (۳۶۲) GHKN خلق حیران ماند زآن مکر نهفت.
- P. ۲۴ (۳۶۷) HN گرچه آمیزد, corr. in marg. (۳۶۸) GHKN بچستندی in second hemistich. (۳۶۹) GHKN = ABL Bul. Heading: G om. کردن. (۳۷۹) H از فنش, but originally وز and so corr. in marg.
- P. ۲۵ (۳۸۱) GHN صدر الصدور. G تم. (۳۸۶) H = AB Bul. (۳۸۹) GHKN زین قفس. G محکوم کس. and so HKN. K has بی حاکم. (۳۹۵) GN عقل را for خلق را, and so corr. in H.
- P. ۲۶ (۳۹۷) After this verse N adds the same verse which is added in BL Bul. (۴۰۰) H اسب جان را و کند. GH اخو for اخو. (۴۰۱) HK = A, corr. in H. GN = BL Bul. (۴۰۲) GN مرغزار. (۴۰۵) GHKN = A. (۴۰۶) In G غار and یار are transposed. N شد بجنون (۴۰۷) KN یار و با او.
- P. ۲۷ (۴۱۵) GHKN = BL Bul. (۴۱۷) GN = B. (۴۲۲) N om. (۴۲۳) G مرده, with او suppl. after مرده. H gives مرده او زین عالم as a correction. (۴۳۱) In N this and the following verse are transposed.
- P. ۲۸ (۴۳۲) GHKN گوزینه G (۴۴۵) بر جان N (۴۴۸) از حسد آلوده.
- P. ۲۹ (۴۴۷) H. در جلابی. Heading: GHKN با وزیر.
- P. ۳۰ (۴۶۰) GHK و بند آن وزیر, and so N originally. (۴۷۱) GHKN = ABL Bul.
- P. ۳۱ (۴۷۹) GHK پیش آید. N پیش آید and پیش و دنیا. (۴۸۷) GN پیش for پیش.
- P. ۳۲ (۴۹۸) GHKN = ABL Bul. (۴۹۹) GHKN = ABL Bul. Heading:

- (۲۲۴) H = A, corr. above. (۲۲۹) GN = B, and so corr. in marg. H. (۲۳۷) N پر و تویی
- P. ۱۷ (۲۴۴) GN = B Bul. (۲۴۵) GK در و همت Heading: G om. (۲۴۷) H مرد. GN سبز و گویا. G که for (۲۵۰) H. and so corr. in H.
- P. ۱۸ (۲۵۸) GN هر گون نهفت, with شگفت in marg. GHKN اندر آمد اندر گفط طوطی آن زمان (۲۶۰) G. (۲۵۹) H = A. (۲۶۱) GN کر چه N has the same second hemistich as A. (۲۶۲) N ای کل (۲۶۳) H = AB Bul. GHKN = A Bul. (۲۶۴) GHKN نور احد H gives نور as a variant for عشق.
- P. ۱۹ (۲۷۴) G شورست H فرشته. (۲۷۹) N فرست. (۲۸۴) H مقام. (۲۸۹) H مرغزی و رازی اند (۲۸۸) N. after امر و om. (۲۹۰) GN گویی for تیز و. In G گویی is suppl. above. (۲۹۲) GH کردم.
- P. ۲۰ (۲۹۸) N دانکه for وانکه (۳۰۰) GHKN = BCL. (۳۰۴) GHKN = BL Bul. (۳۰۵) GN = L Bul. and so corr. in H. (۳۰۹) GHKN بعد از آن (۳۱۰) GHKN بعد از آتش.
- P. ۲۱ (۳۱۱) GHKN این ضرورت (۳۲۱) G گد کند.
- P. ۲۲ (۳۳۱) In GHK this and the following verse are transposed. (۳۳۸) HK رهزن عشوده corr. in H. (۳۴۱) GN = L Bul., and so corr. in H. (۳۴۴) GHKN = ABL Bul. (۳۴۵) GHKN بعد از آن.

- P. ۹ The Heading is suppl. in GN by later hands. (۱.۱) In K this verse precedes the Heading. (۱.۷) GKN = B Bul., and so corr. in H. (۱.۱۹) GN = L, and so corr. in marg. H.
- P. ۱. (۱۲۱) G in the first hemistich: لیک شمسى که ازو شد هست اثير, corr. in marg. (۱۲۴) GHK = ABL. N شرح کردن رمز (۱۲۲) GHN جايغ and قاطع (۱۲۷) N = Bul. Instead of this verse G has:
- گنت مکشوف و برهنه گوی این * آشکارا به که پنهان ذکر دین
A corrector has written گوی این بی غول above and has added the second hemistich of the text-verse in marg.
- P. ۱۱ (۱۴۲) GHKN = ABL Bul. (۱۴۳) GHN گوی in both hemistichs. Heading: G om. با کيزك (۱۴۵) N از کيزك (۱۵۳) GHN = A.
- P. ۱۲ (۱۵۹) GHKN = C. (۱۶۱) N تا کی نبض از نام کي (۱۶۲) GHKN = AL Bul. (۱۶۴) GNK روی و نبض (۱۷۰) GHKN آمن (۱۷۲) N غانفر. G کدماست در گذر
- P. ۱۳ (۱۷۵) خانه اسرار تو is given as a variant in marg. G. H gives in marg. the variant of B Bul. for the first hemistich. HN دانه چون اندر زمین (۱۷۷) G و این مرادت (۱۸۱) G و آمن (۱۷۹) KN سرشان. سزاو بعد از آن (۱۸۲) GHKN نقد for گنج (۱۸۳) GHKN
- P. ۱۴ Heading: GHN فرستادن پادشاه (۱۸۵) In G پس is written above شه (۱۸۶) GHKN = BCL Bul. In HN the text-verse is given as a variant. (۱۸۷) HK = A Bul. (۱۹۰) N غره شد
- P. ۱۵ (۲۰۹) GHKN این صیاد (۲۱۶) GHKN = ABL Bul.
- P. ۱۶ The Heading is suppl. in marg. GN. (۲۲۲) GHKN آن مرد

- I may note here that B has *بشنو این فی* (not *از فی*). All my 14th century and later MSS. except K have *حکایت* in the first hemistich and *شکایت* in the second; and this reading is also found in all the editions which I have seen. (۲) GHKN = B.
- P. ۴ (۲۱) H *کاسه چشم حریصان*. K *جسم حریصان*. GK = Bul. *آینه چانت از آن غباز نیست* HK (۲۴) G *عیب* with *sukin*. (۲۵) In GHKN this verse follows the Heading.
- P. ۵ Heading: H *پادشاه* for *پادشاهی*. N om. *عاشق* G. *و خریدن الخ*. GN (۲۸) *شدن پادشاه بر کبیرک رنجور و تدبیر کردن در صحت او*. (۳۰) *عالمیست* G (۴۷) *گنج در* N (۴۵) *جان شاه* for *پادشاه* GHKN = APL Bul. (۵۲) GHKN = ABL Bul.
- P. ۶ Heading: H = AB Bul. G om. *بدرگاه آله* G. *پادشاه ولی را* N. *در خواب* N. *و دز خواب دیدن او ولی را* GHKN (۶۴) *فاش گو اندر دعا بر ظاهرهت* K (۶۰) *مدح و دعا* GHKN *حکیمی* GHKN.
- P. ۷ (۷۲) N *دید* N. *آن خیالاتی که شه در خواب دید* K = BL Bul. (۷۴) N = L Bul. (۷۵) N *در دوخته*. Heading: In GHN the Heading is suppl. in marg. by later hands. (۷۸) GHKN *محروم گشت*. (۸۰) G in the second hemistich: *بی شری و بیع و بی گنت و شنید*. GH *داس مان* GHN. *از آسمان* G. *خوان و نان* GHKN (۸۲) *داس* with *sukin*.
- P. ۸ (۹۰) HK *نامردی کند*, and so G in marg. Heading: G has: *ملاقات پادشاه با آن ولی که در خوابش نمودند*, and so N, which has *نموده بودند*. (۹۴) GKN = B. (۹۶) GN *وای نور حق* and so corr. in H.

- Verse ۲۹۹۵, read زاشتر آن یار.
- ” ۳۰۱۰, ” زیردست.
- ” ۳۰۴۱, ” علیای او.
- ” ۳۲۵۴, ” مخفی تر پرد (GH).
- ” ۳۲۵۸, ” غیبیست (G).
- ” ۳۵۱۲, ” زاعتدال.
- ” ۳۵۲۰, ” پیشین ای غوی (GH).
- ” ۳۵۲۶, ” فقیر.
- ” ۳۶۹۹, ” اهل جسد (GH).
- ” ۳۷۰۸, ” اُمِّیرا.
- ” ۳۷۷۲, ” خانه گند (GH).

Verse ۲۷., read اِطْفَاءٌ.

” ۲۸۲۵, ” در آ.

” ۲۸۵۲, ” آلت.

” ۲۸۹۴, ” آمد.

” ۲۹۲۴, ” اَقْتُلُونِي.

BOOK II.

” ۷۹, ” پر with *idāfat* (G).

” ۱۹۴, (Heading). Read تقرير.

” ۲۲۲, read در دوزخ فرار.

” ۶۷۴, ” چه می کردیم.

” ۷۵۵, ” صبح with *idāfat*.

” ۱.۱۴, ” دُمَادِم.

” ۱.۴۴, ” پشم with *sukūn*.

” ۱۱۱۴, ” من without *idāfat*.

” ۱۱۷۷, ” نَقْلِ.

” ۱۲۲۲, ” شيخ with *sukūn*.

” ۱۵۴۵, ” برق را خو (GH).

” ۱۸۸۲, ” سبب چندان مرورا.

” ۲۲۷۹, ” عصر دزد. Cf. IV ۱.۱۵.

” ۲۴۵۷, ” جهالت.

” ۲۵۲۵, ” ترك گفتن نفس را (GH).

” ۲۶۶۸, ” زفرزین بندهای.

” ۲۷۲۴, ” الْكِنْبُ.

” ۲۷۲۷, ” رنجور.

- Verse ۱۲۱۵, read *گفت کونه* with *sukūn*.
- ” ۱۲۴۴, ” *انجام* with *idāfat*.
- ” ۱۲۷۱, ” *رنگِ رُو*.
- ” ۱۲۷۳, ” *برد* in both hemistichs.
- ” ۱۴۵۲, ” *رُخشان*.
- ” ۱۵۰۷, ” *ضوء*.
- ” ۱۶۰۵, ” *طالبِ جری* (*جرا* for *جری*).
- ” ۱۹۴۵, ” *شاد آن*.
- ” ۱۹۴۶, ” *طوبی*.
- ” ۲۰۷۴, ” *بازِ جانش* with *idāfat*.
- ” ۲۱۰۱, ” *آنجا*.
- ” ۲۴۰۵, ” *زین قدر*.
- ” ۲۴۶۲, ” *قلب*.
- ” ۲۵۵۸, ” *کیف*.
- ” ۲۵۹۲, ” *رُخشانی*.
- ” ۲۶۱۲, ” *درونِ مخلصی*.
- ” ۳۰۵۰, ” *از خود نبرد*.
- ” ۳۱۰۴, ” *پیشِ امیر*.
- ” ۳۲۴۲, ” *قالب*.
- ” ۳۳۴۸, ” *حییت*.
- ” ۳۳۴۹, ” *حییت*.
- ” ۳۳۵۰, ” *سیه کارانِ مغفل*.
- ” ۳۳۹۵, ” *غیب گیر*.
- ” ۳۳۹۹, ” *آنساب*.
- ” ۳۵۲۹, ” *یکد گرا*.

ADDITIONAL CORRECTIONS IN THE TEXT OF THE
FIRST AND SECOND BOOKS.

(This list is no more than a supplement to the list printed in Vol. I, pp. 21—28. It includes very few of the considerable crop of emendations which have arisen from comparison of the text of ABCD with that of GHKN. As these frequently require discussion they are reserved for the Commentary).

BOOK I.

Verse	۹۲,	read	آفتاب.
"	۱۳۴,	"	نَسِيَه.
"	۲۴۱,	"	شاهِ بس آگاه with <i>idāfat</i> .
"	۲۸۱,	"	نَمَّ (G).
"	۵۰۰,	(Heading).	Read بیان.
"	۵۶۹,	read	گوي with <i>idāfat</i> .
"	۶۰۸,	"	کیت جُست و جو.
"	۷۰۲,	"	تَبِخ.
"	۱۱۱۶,	"	واسبِ خود اورا with <i>sukūn</i> .
"	۱۱۶۷,	"	اژدرهای.
"	۱۱۸۸,	"	می کشد.
"	۱۲۰۲,	"	آمدند.

Verse ۲۲۸۶, read جان with *iddfat*.

- ,, ۲۲۹۴, ,, راست غز.
 ,, ۲۵۲۷, ,, زیباغی.
 ,, ۲۹۰۱, ,, درند.
 ,, ۲۹۰۶, ,, بابای ما.
 ,, ۲۹۲۶, ,, شر with *iddfat*.
 ,, ۲۹۶۲, ,, تولا with *tashdid*.
 ,, ۲۹۹۹, ,, چیست.
 ,, ۳۰۲۷, ,, نیک و تباہ.
 ,, ۳۱۲۰, ,, زح with *tashdid*.
 ,, ۳۲۰۶, ,, زوجت.
 ,, ۳۳۶۵, ,, گر دو صد.
 ,, ۳۵۲۴, ,, نیامیزم.
 ,, ۳۵۳۵, ,, پرده.

BOOK IV.

Verse	۱۸,	read	این فرو
"	۲۲,	"	نقد with <i>idāfat</i> .
"	۲۳,	"	آب نیلست
"	۱۸۲,	"	نه تنوری
"	۲۰۸,	"	احوال with <i>idāfat</i> .
"	۲۱۲,	"	زن with <i>idāfat</i> and دام
"	۲۲۹,	"	عاشقان
"	۲۹۶,	"	تجسس
"	۴۹۵,	"	از دست with <i>idāfat</i> .
"	۵۵۱,	"	یار with <i>idāfat</i> .
"	۶۴۸,	"	مرغان with <i>idāfat</i> .
"	۸۵۷,	"	بیاموزان
"	۱۱۲۲,	"	آن
"	۱۱۲۵,	"	آن زمان
"	۱۱۵۶	(Heading) read	قصه with <i>tashdid</i> .
"	۱۴۶۴,	read	خیال with <i>idāfat</i> .
"	۱۵۲۳,	"	حسهای with <i>tashdid</i> .
"	۱۵۵۸,	"	گوی شو
"	۱۸۰۴,	note. Read	خارقان
"	۱۸۷۸,	read	بسوزن می کند
"	۱۸۸۶,	"	جان زرش
"	۱۹۹۴,	"	قوم
"	۲۳۰۴,	"	گوید بیا

Verse ۲. ۶۲,	read	نَابِي.
” ۲. ۸۸,	”	سِرِّ with <i>tashdīd</i> .
” ۲۱۷۱,	”	دستهای.
” ۲۲۶۵,	”	كَانَ بِلا.
” ۲۳۳۶,	”	گفت with <i>idāfat</i> .
” ۲۴۷۱,	”	زَقُوم with <i>tashdīd</i> .
” ۲۴۸۰,	”	خشم with <i>idāfat</i> .
” ۲۵۴۴,	”	جسم بند (compound).
” ۲۷۱۲,	”	خسروان with <i>idāfat</i> .
” ۲۸۵۷,	”	زَاخْبَار.
” ۴. ۱۱,	”	آن جفا.
” ۴. ۲۱,	”	گوش with <i>idāfat</i> .
” ۴. ۶۷,	”	لَج with <i>tashdīd</i> .
” ۴. ۹۴,	”	بانگ with <i>idāfat</i> .
” ۴۲۷۵,	”	بی لب.
” ۴۴. ۱,	”	جُفتِ خویش.
” ۴۴۴۰,	”	بُحْبُونِ را.
” ۴۵۱۲,	”	معراجِ یونس with <i>idāfat</i> .
” ۴۵۱۴,	”	آنِ من.
” ۴۵۹۱,	”	بی غرض.
” ۴۶. ۱,	”	آمدیم.
” ۴۶۶۱,	”	وَجْهَهُ.
” ۴۶۶۸,	”	بی خرد.
” ۴۶۸۶,	”	یَفْعَلُ.

- Verse ۱۷۲۷, note. *Read* H گنزارشان.
- ” ۱۸۶۲, *read* بر قرآمت.
- ” ۱۹۶۱, ” بی نهایت.
- ” ۱۹۸۵, (Heading). *Read* نمودن مثال.
- ” ۲۰۰۴, *read* چشم.
- ” ۲۰۲۴, ” گوناگون with *idāfat*.
- ” ۲۰۶۲, ” گفتیم ار سوی, and add the following note: (۲. ۶۲)
از سوی. A Bul. ار سوی BGH.
- ” ۲۰۸۰, ” افسار او.
- ” ۲۱۰۹, ” مختص with *tashdid* and مختص.
- ” ۲۱۲۰, ” احتیال G with.
- ” ۲۱۷۵, ” مرغ with *idāfat*.
- ” ۲۱۸۲, ” مختص شدند.
- ” ۲۲۱۴, ” گناهان with *idāfat*.
- ” ۲۴۱۱, ” اندر آ.
- ” ۲۴۲۷, ” خواب with *idāfat*.
- ” ۲۴۷۱, ” کرده.
- ” ۲۴۴۹, ” سگشان (G).
- ” ۲۴۹۲, ” سر with *idāfat*.
- ” ۲۵۱۴, ” دست with *idāfat*.
- ” ۲۷۰۴, ” طیبان with *idāfat*.
- ” ۲۸۵۵, ” گند زو.
- ” ۲۸۸۸, ” بیاید.
- ” ۲۸۹۲, ” استخوان with *idāfat*.
- ” ۲۹۹۸, Heading. *Read* حق تعالی.

- Verse ٦٧٤, *read* پس برو.
- ” ٦٩٦, ” پر مجاز with *idāfat*.
- ” ٧٢٧, ” شید.
- ” ٧٢٨, ” شید.
- ” ٧٢٧, ” کان.
- ” ٧٧٥, ” کویم منی. Cf. IV ٢٦٢٤.
- ” ٨٢٥, ” در آن می.
- ” ٨٢٩, ” جهد with *idāfat*.
- ” ٨٤١, ” معبر with *tashdīd*.
- ” ٨٤٨, ” بی نقاب.
- ” ٨٥٤, ” منع.
- ” ٩٤٩, ” زنان with *idāfat*.
- ” ١٠٤٢, ” از شکفت.
- ” ١٠٤٧, ” زشت with *idāfat*.
- ” ١٢٠٢, ” می گویند.
- ” ١٢٢٨, ” امتحان تو with *idāfat*.
- ” ١٢٥٨, ” حکم تو with *idāfat*.
- ” ١٢٦٧, ” آثار قضا.
- ” ١٤٠٧, ” بیتها در نامه.
- ” ١٤٩٢, ” شام و سحر.
- ” ١٥٢١, ” نمایند.
- ” ١٥٦٠, ” بر سر.
- ” ١٥٧٧, (Heading). Delete از و هم after استاد.
- ” ١٦٠٥, *read* از زنان with *idāfat*.
- ” ١٦٢١, ” بیار.

LIST OF CORRECTIONS.

BOOK III.

Verse	۱,	<i>read</i> سه بار.
”	۵۰,	” از نجس.
”	۹۴,	” رقص with <i>idāfat</i> .
”	۱۰۲,	” سرگشاد.
”	۲۲۶,	” آشنا.
”	۲۸۲,	” قصه with <i>tashdīd</i> .
”	۲۲۶,	” درون with <i>idāfat</i> .
”	۲۲۲,	” وقت صبح = صبح Here صبح.
”	۲۵۴,	” نعط من.
”	۲۷۲,	” کلمها and قتل.
”	۴۰۸,	” میگود.
”	۴۱۲,	” قصه with <i>tashdīd</i> .
”	۴۴۵,	” زین مگر.
”	۵۰۴,	” تریجوا and عجلوا.
”	۵۲۶,	” آفتابی.
”	۵۶۹,	” بو الفصولی.
”	۶۲۰,	” جان پدر with <i>idāfat</i> .
”	۶۲۲,	” یار و تبار.
”	۶۴۹,	” تا نباید (BGH Bul.).

A. Bevan, Mr. A. G. Ellis, Mr. C. A. Storey, Mr. E. Edwards, and Mr. A. A. Fyze, who contributed in various ways to make the work less imperfect than it would otherwise have been, and I am especially grateful to M. Peltenburg and the Staff of Messrs. E. J. Brill for the excellent and accurate printing that reduced the editor's labour to the utmost extent possible.

The English translation of Books III and IV, which was first made from a text based on 14th century MSS., will be sent to the press as soon as the necessary revision is completed.

REYNOLD A. NICHOLSON.

Cambridge, December 1928.

the primitive form of the *Mathnawī* is more or less sophisticated, in every other respect G deserves full confidence: its archetype may quite possibly have been the first revised and critical edition of the poem. In the present circumstances an editor cannot well attempt to go behind this, and a text founded on it is relatively final.

The collation of Book I in four and Books II—IV in three new MSS. has been a heavy burden and entitles me to ask indulgence for any *lapsus oculorum* that are not recorded in the list of corrections; but few, I hope, will be found. The list includes some additional corrections in the text of Books I and II, partly furnished by the admirable scribe of G. I have to thank Mr. R. P. Dewhurst for pointing out a number of misprints in the first volume (*JRAS*, 1927, Part I, p. 127).

(I ٢٥٢١) and زخم (II ١٥٢٧) are correct¹), and the curious form ذَا النَّوْنِ for ذُو النَّوْنِ (II, p. ٦٢٢, Heading, and vv. ١٢٨٦, ١٢٩٢) is confirmed by all the MSS. except L and also by the *Luma*^c of al-Sarrāj where in connexion with this name the two MSS. regularly give ذَا as an alternative reading for ذُو or ذِي²). In a very interesting and instructive notice of the first two volumes (*OLZ*, 1928, Nr. 1) Dr. Ritter has observed that the words printed as prose in the Preface to Book I, p. ٢, ll. ١٦—١٧, are really a verse in the *Tawil* metre:

وهذا دعاء لا يُردُّ فاته • دعاء لأصناف البرية شامِلٌ

His dissent from my view as to the nature and value of the unorthodox readings in C may perhaps be modified by the arguments which I have drawn from materials chiefly supplied by himself. I cannot close without once more expressing the deepest gratitude for his generous help. Sincere thanks are also due to Professor A.

1) For زخم, cf. III ٢٥٩٢.

2) Cf. بايزيد for بايزيد, باورد for ايورد, etc. It may not be irrelevant to recall that ذَا النَّوْنِ is the only form of the name that occurs in the Qur'an (XXI, 87).

was read to the author — this we may well doubt — and his bosom-friend and successor, Ḥusámu'ddín. Failing the discovery of the archetype, if it still exists, the Qóniya copy must carry unrivalled weight: every page testifies how conscientiously the transcription has been made. Here we are on solid ground; but is the archetype itself authoritative? It was written, presumably, within three or four years after the death of Jalálu'ddín in A. H. 672. By that time there would be many partial or entire copies of the *Mathnawí* in circulation, and numerous corruptions must have found their way into the text. Though Orientals are notoriously indifferent to such matters, we can imagine that when Jalálu'ddín had passed away the task of restoring and emending his masterpiece would be regarded by some of his friends and disciples both as a labour of love and a pious duty. But nothing is heard of Ḥusámu'ddín's original manuscript. Was it preserved at Qóniya and collated by the first editors, whoever they were? The scribe of G makes no reference to it, and his words imply that the editors of the archetype did not, or could not, avail themselves of that palmary authority, since they submitted their work to Ḥusámu'ddín for his approval. What materials they used and what methods they followed is open to conjecture. The text represented by G descends, I believe, from more than one source. It has few isolated readings but a good many which occur only in MSS. of the "incorrect" class; I have already noted that sometimes it agrees with L (a 15th century MS.) against all the rest. In Books I and II it contains nearly the same number of verses as my text ¹).

If the foregoing considerations suggest that in all the complete MSS. (ABGHK), and probably in most of the partial MSS. (CDNP),

1) The verses omitted by G in Book I are 1Y37, 1900, 12Y1, 101Y; in Book II 73, 1Y8, 027, 859, 1109, 1211—1222, 171-, 1Y12, 197Y, 1112, 1271, 10-1, 1927, 1Y10. Six of these verses are replaced by doublets.

those which are more artificial and "correct", or *vice versa*, is a question that answers itself, unless we assume the former to be inventions of the copyists. I have stated elsewhere the reasons that obliged me to reject the hypothesis of wholesale corruption. Since then, the evidence of an old but undated MS. has been supplemented by one of great antiquity and another which on the score of age ranks absolutely first. All these are MSS. of single Books, and as the six Books of the *Mathnawí* were composed and dictated to Husámu'ddín at intervals during twelve years, the earliest copies of them formed collectively the oldest text of the poem. This was a text that from the manner and circumstances of its composition gave ample scope for polishing the style and improving the versification. When, how, and by what hands the revision was executed remains a mystery, but in my judgement the MSS. which I have studied leave no doubt as to the fact. G and P differ as corrected and uncorrected versions of the same text; the view that G is authentic and P hopelessly corrupt appears to me altogether improbable, and I predict that if and when other independent 13th century MSS. of separate Books are discovered, they will not belong to the class I have described as "correct".

Although CNP often, I think, give what Jalálu'ddín recited and Husámu'ddín wrote down, while the rest not seldom give what the poet's editors deemed better, the former MSS. have defects which render them unsuitable for founding a critical text, such as illegibility, lack of uniformity, scribal blunders, omissions caused by carelessness, extensive lacunae due to mutilation, etc. I am not sorry to have made C accessible in print, but were my work beginning now, I should decide without hesitation in favour of G. Of all the MSS. which I have seen, G provides the most accurate and best accredited text. There is nothing against the statement of the scribe, a native of Qóniya and a member of the Mevleví Order, that it was copied from a corrected and emended archetype, which

alone. The 13th century MSS. (GHN) exhibit just the same phenomena as ABC, and the parallel is complete, though the three ancient MSS. have a greater common measure of agreement. G corresponds to B, H to A, N to C. While for the most part N, as may be seen from the list of variants in Appendix I, supports AB against C, there remains a very considerable residue of cases, about eighty, in which the readings of C are confirmed by N. Moreover, in G itself we find some important readings of C that are rejected by ABH (cf. for example, I ۱۲۲۷, ۱۲۲۹, ۱۲۳۲, ۱۲۳۴, ۱۲۵۷, ۱۶۹۹). The composition of the First Book was finished in A.H. 660; therefore copies must have been in circulation ten or twelve years before any complete text of the *Mathnawī* existed. If either during this period or after the author's decease the Book was corrected, while copies of the original draft were still being multiplied, the striking diversity between CN (which may themselves be wholly or in part derived from such early copies) and ABGH would receive a natural explanation. C does, indeed, give the two recensions, as I venture to call them, side by side. Their next conspicuous appearance is even more significant. The two oldest texts of Book VI, those of P (674) and G (677), might be expected to agree pretty closely; for the Sixth Book was left uncompleted in 672, when the author died. The truth is, however, that P in relation to G displays on a large scale the same characteristics as C in relation to AB. It has variants in 35 of the first 100 verses, and in several of these cases a hemistich or a whole verse is given in different form, e. g.

- پیش کش پیش رضالت و کشم • در تمامی مشنوی قسم ششم P ۷۰۴
 پیش کش و آرمت ای معنوی • قسم سادس در تمام مشنوی G
 زآنک ما فرعیم و اصل این چار فصل • فرع را باشد همیشه خوی اصل P ۷۳
 زآنک ما فرعیم و چار اضداد اصل • خوی خود در فرع کرد ایجاد اصل G

Whether the simpler and ruder variants are likely to have preceded

gence, which grows wider when we come down to A, and B. Two MSS. of separate Books, namely CP, occupy a position on the extreme left of the "incorrect" class, and are followed at some distance by N. Now, these discrepancies raise a crucial question: I will put it in this way — "Do BDGK represent the original text or a revised and corrected version of it?" In other words, "Is the author in any substantial degree responsible for the "incorrect" readings which characterise the majority of the MSS., or were the bulk of these readings introduced into the original text by early copyists?" As the problem is exhibited in its most acute form in connexion with the First and Sixth Books, let me begin by recapitulating the facts so far as they concern the 14th century MSS. (ABC) which were used in preparing the text of the First Book¹). Here A, though "incorrect" in comparison with B, is "correct" compared with C. The last-named MS. (of uncertain age, but considerably older than AB) contains a large number of readings peculiar to itself, which often possess — as I still think — a marked originality and are distinguished in many cases by an irregular species of rhyme not unusual in the *Mathnawí* but almost unexampled elsewhere²). These anomalous readings are accompanied, in the text of AB and in the margins of C, by "correct" variants; and since it seemed to me unlikely that any copyist would have deliberately substituted bad rhymes for good ones, I felt bound to regard the C readings as genuine, especially as on the whole they are more rugged and unpolished, less conventional, and sometimes less easy than the "correct" readings. At any rate, it is now clear that C does not stand

1) See Introduction to Vol. I, pp. 7—13, and *On editing the Mathnawí*, Bulletin of the School of Oriental Studies, Vol. IV, Part ii, pp. 421—26.

2) There are several instances of ذن or ذن rhyming with ذن or ذن in Firdawsí, *Yásuf é Zalkhá*, ed. Ethé, e. g., vv. 2062, 2333, 2555, 2839, 2967. Cf. *Sháhnáma*, ed. Macan, Vol. I, p. 5, penult. I have no examples from later poets.

p. 6). For example, Or. 7693 contains the two interpolated verses about the cat, which occur in L (Book I, after v. ٢٢٩) but are wanting in all the 13th and 14th century MSS. that I have collated; it also has the verses in the same Book which are added in L, and in no other of my MSS., after vv. ٢٢٧, ٢٢٨, and ٢٢٩; and its readings frequently agree with L against all the older MSS. Both the form of the text and the character of the script lead me to suppose that it was transcribed *circa* A. H. 800 or a little later; and like so many MSS. of artistic merit it is worthless from an editorial point of view.

As has been explained, the text comprised in this volume is based on GH, Book III, vv. ١-٢٨٧ representing H, while the remainder represents G. The apparatus criticus gives practically all the variant readings of five MSS., namely, ABGHK in addition to some of those found in L. The MS. designated as T, which has been cited once or twice, is a copy of the *Mathnawī* kindly lent to me by Professor Bevan. It is dated A. H. 880/A. D. 1475—6. The 15th century MSS., though without value for critical purposes, sometimes confirm isolated readings in the older MSS. For example, in Book I L has preserved a number of readings which appear in G but in no other of the MSS. used by me.

What light is thrown by this new material upon the history of the text?

Long study of the early MSS. of the *Mathnawī* has convinced me that they fall into two classes or groups, one of which is technically more "correct" than the other, and that these two classes virtually constitute different recensions of the poem. The "correct" MSS. are BDGK, the "incorrect" are ACHNP. Of course, the two classes overlap to some extent; *e. g.*, isolated readings of CN are sometimes found in G, and so on. With the exception of AH, no pair of MSS. has a common archetype. G and H, which may be reckoned as the standard MSS. of their respective classes, show a moderate diver-

MSS. used for
Books III and
IV.

The textual
problem.

own cost and left it as a bequest, absolutely, for his disciples, and after him for the disciples of whosoever shall become Shaykh of the Zāwiya Iskandar Pasha, of which he (the writer) is the (present) Shaykh. He directs that if there be need to make a copy of this manuscript, it shall be given (for that purpose) to some entirely trustworthy and responsible person, in order that this blessed book may not suffer damage or be given to any one outside of the *Khānaqāh*.”

5. P (Cairo, Egyptian Library).

See *Catalogue of the Persian books in the Egyptian Library*, p. 420, where this MS. of Book VI of the *Mathnawī* is entered as ٢٢٦٤ نس. ج ١ نخ ٢٢ نع ٢٢٦٤, with the date A. H. 670. The date given in the colophon by the anonymous scribe is 4th Šafar, A. H. 674/30th July, A. D. 1275. As Jalālu'ddīn Rūmī died on 5th Jumādā II, A. H. 672/17th December, A. D. 1273, leaving the poem unfinished, the interval between the composition of its last verses and their transcription in this copy may not much have exceeded eighteen months.

198 pages, 17 lines to a full page. Large archaic *naskhī*, with few orthographical marks. The order of the text is confused, and a great deal is missing; but since I have not yet collated more than a quarter of it, the details cannot be furnished here.

Besides the four MSS. designated as GHNP, there is only one MS. known to me that claims to have been written in the 13th century — British Museum, Or. 7693, which is described as “a fine calligraphic copy of the *Maṣnavī i maṣnavī*, with full-page illustrations in the archaic Northern style, and beautiful ‘unwāns. British Museum, Or. 7693, Dated A. H. 695/A. D. 1295—6.” This date (written in Arabic wrongly ascribed to the 13th century. *figures* at the end of Book V) is certainly false. A cursory examination shows that the text is comparatively modern and resembles that of L, an inferior MS. dated A. H. 843 (see Vol. I, Introduction,

not usually, distinguished from ب, ج, and ك, and the post-vocalic ذ occurs throughout. H contains all the six Books, but I am unable to give the total number of pages, as my rotographs do not go beyond the first three or four hundred verses of Book V. There are 50 verses in a full page.

3. N (Constantinople, Náfidh Pasha 670).

Book I only. Transcribed by Ismá'íl ibn Sulaymán ibn Muḥammad al-Ḥáfiz al-Qaysarí and finished on 15th Rabí' I, A. H. 680/4th July, A. D. 1281. It is carefully written, the ambiguous letters being distinguished as a rule, with ذ after vowels, while numerous words are vocalised. The title-page bears an inscription stating that this copy was made برسم مطالعة خداوندگار الاعظم ملك الامراء والاكابر نظام الملك قوام المالك صلاح العالم عون الضعفاء ولي الله في الارض ناصر الحق والدين ادام الله علوه وكتبه عدوه

Ff. 130, 17 lines to a full page. Good clear *naskhí*. The preface is wanting, and vv. 2921—3041 have been supplied by a later hand.

4. K (Cairo, Egyptian Library).

See *Catalogue of the Persian books in the Khedivial (Egyptian) Library*, p. 419, where it is entered as نس ا ج ا ن خ ١٧ ن ع ١٦٦. Transcribed by Muḥammad ibn 'Isá al-Ḥáfiz al-Mawlawí al-Qónawí, and completed, according to the colophon, towards the end of Sha'bán, A. H. 668; but traces of the original date, A. H. 768/A. D. 1367 can still be detected. K is very correctly written, and though slightly interpolated takes high rank among the 14th century MSS.

511 pages, 29 lines to a full page. The curious and elegant script marks the process of transition from *naskhí* to *nasta'liq*. At the end of Book II a former owner has written a note in Turkish, whereof the translation runs as follows: "The owner of this noble book, the dervish 'Uthmán ibn al-Ḥájjí 'Umar, a member of the Mevleví Order — may his fear of God increase! — purchased it at his