

concerning their relation to each other and to the MSS. which have been described in the Introduction to the first volume (pp. 5—7). The following particulars may be of interest.

1. G (Qóniya, Archaeological Museum).

Description of the 13th century MSS. This magnificent codex, described by Dr. Ritter as "ein riesiger Folioband", contains the six Books of the *Mathnawí*, and according to the statement in the colophon (see frontispiece) is a copy of a corrected and emended archetype that was read to the author and his successor (*i. e.* Ḥusámu'ddín). The scribe, Muḥammad ibn 'Abd-alláh al-Qónawí, completed his work on a Monday in the month of Rajab, A. H. 677/November—December, A. D. 1278. Most careful attention has been paid to orthography. The ambiguous letters ب and پ, ج and چ, ح and خ, ك and گ, are distinguished where necessary; Arabic verses and many Persian, Arabic and Turkish words are vocalised; *sukún* and *idáfat* are frequently added, and the post-vocalic ذ is written throughout. The number of marginal corrections supplied by later hands is remarkably small.

623 pages, not counting about 20 which are left blank. The text is written in four columns in a beautiful hand, with 58 verses to a full page. In each Book the pages containing the preface are richly ornamented.

2. H (Constantinople, in private possession).

Dr. Ritter informs me that the owner's name is Zahir Efendi. Transcribed by Ḥasan ibn al-Ḥusayn al-Mawlawí and completed on Thursday, 4<sup>th</sup> Shawwál, A. H. 687/1<sup>st</sup> November, A. D. 1288. Notes after the colophon and elsewhere record its collation with "a correct copy which was read to the Shaykh (Jalálu'ddín Rúmí), may God sanctify his spirit!" Many emendations have been inserted in the margins. Although the Headings are often illegible, the text of the poem is well and clearly written. ب, چ, and گ are sometimes, but

Book III had been printed. Consequently my text of Book III, vv. ۱-۲۸۹۰, is based on the Constantinople MS. of A. H. 687, which I have designated as H, while the remainder (Book III, v. ۲۸۹۶ to the end of Book IV) is an almost exact reproduction <sup>1)</sup> of the Qóniya MS. of A. H. 677, designated as G. The variant readings of G for the earlier portion of the Third Book are given in Appendix II.

As regards the First and Second Books, a minute account of the variant readings of the three 13th century MSS. (GHN) will be found in Appendix I. Nothing has been left out except manifest errors, trivial differences of spelling, such as occur in all Persian MSS., and some insignificant variations in the prose Headings, e. g. the insertion or omission of *صلعم* or *عليه السلام* after the name of the Prophet, or the substitution of the one formula for the other <sup>2)</sup>. If, as I believe, the apparatus criticus is now sufficient as a basis for establishing the text of the *Mathnawí* in a fairly definitive form <sup>3)</sup>, Dr. Ritter deserves most of the credit. I gratefully acknowledge his invaluable co-operation always given with so much zeal, patience and goodwill, even when it entailed serious trouble for himself.

Some description of the new MSS. should precede any discussion

1) The text was originally copied from A, and I have not altered certain details in which the spelling differs from that of G.

2) These formular variations have been noted wherever they occur in G, but are not recorded when they occur in the other 13th century MSS.

3) It should be remarked that the great majority of ancient readings in the *Mathnawí* are of such a kind that their intrinsic worth, as opposed to their general character, is indeterminable. Some are obviously superior to others in technique and finish, but a criterion which might fitly be applied to Sa'dí is misleading here. A text of the *Mathnawí* based on aesthetic selection could have only subjective value. Preference for particular readings must, as a rule, depend on a judgement concerning the nature and authenticity of the MSS.

بشنو این تی چون شکایت می کند . از جدایه حکایت می کند .

I utilised it for correcting the text of Books III and IV, then nearly ready to go to the press. At this point (July, 1927) Dr. Hellmut Ritter wrote to me from Constantinople, enclosing a list of ten 13th and 14th century MSS. preserved in the Náfidh Pasha mosque-library or in private hands. Two of them were dated A. H. 680 and 687 respectively, and he laid me under a further obligation by making rotographs of these for my use. The former (designated as N) contains Book I only; the latter (designated as H) is complete. As my text of Books III and IV was founded on the British Museum MS. (A), which is thirty-one years younger than H and far inferior in accuracy, I had no choice but to set about remodelling it. Meanwhile, however, Dr. Ritter had ascertained that another complete MS., dated A. H. 677, probably the most ancient and authoritative copy of the *Mathnawí* in existence, is preserved in the Archaeological Museum (آثار عتیقه موزه سی) attached to the famous "Turba" of Jalálu'ddín Rúmí at Qóniya. This news caused me to interrupt the revision on which I was engaged and concentrate my efforts with a view to obtaining photographs of the Qóniya codex. To cut a long story short, thanks to the kind offices of Köprülüzáde Professor Mehmed Fu'ád Bey, Director of the Institute of Turcology at Constantinople, and Mehmed Yúsuf Bey, Director of the Archaeological Museum at Qóniya, but above all to the untiring energy of Dr. Ritter, who visited Qóniya with Dr. Weil, Director of the Oriental Department of the Berlin Staatsbibliothek, and arranged for the photographing of the MS. on terms extremely satisfactory to me <sup>1)</sup>, the work was at last put in hand.

By that time the text of Books III and IV was in the press, and I did not receive the first photographs till more than half of

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1) Dr. Weil was kind enough to order a second set of photographs for the Berlin Library, thus considerably reducing the cost of mine.

## INTRODUCTION.

When I said in the first volume of this edition that the text there published, based as it was on 14<sup>th</sup> century MSS. <sup>1)</sup>, could only be regarded as provisional, I did not expect that ere the publication of the present volume I should wholly or partially have collated four MSS. of the 13<sup>th</sup> century, the oldest of which was transcribed in A. D. 1275, two years after the author's death. The first chance to see MSS. of that period came in 1926, when Mr. Rhuvon Guest brought to my notice the catalogue of a Cairo bookseller in which some early copies of separate Books of the poem were offered for sale; but they had already been sold, and subsequent inquiries made by Mr. Guest and Captain Creswell led to no result. Soon afterwards I learned from Mr. C. A. Storey that the Egyptian Library possessed a complete MS. dated A. H. 668 as well as a copy of Book VI dated A. H. 670. Both dates were evidently erroneous; nevertheless it seemed worth while to have the MSS. rotographed, which was done in the summer of 1927 by kind permission of Mr. M. A. Barrada, Director of the Egyptian Library. On examining the rotographs, I found that the Cairo MS. of Book VI is dated A. H. 674/A. D. 1275: it is therefore the earliest known copy of any part of the poem. Its companion turned out to be a late 14<sup>th</sup> century MS. (A. H. 768), *سنة ٧٦٨* having been deftly altered to *سنة ٦٧٤* by some one who perhaps did not know that he was committing an anachronism; but since it descends from one of the older MSS. which have kept the genuine form of the opening verse, namely,

13th century  
MSS. of the  
*Mathnawih*

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1) For convenience, C is reckoned amongst these, although I have little doubt that it was written in the 13<sup>th</sup> century.



- IV. *Mathnawí-i Ma'nawí* of Jalálu'ddín Rúmí. 1. Persian text of the First and Second Books, ed. Nicholson, 1925, 20s.; 2. Translation of the First and Second Books, 1926, 20s. 3. Text of the Third and Fourth Books, 1929, 30s.
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- XVIII. 2 (all hitherto published), *Jámi'u't-Tawárikh* of Rashídu'd-Dín Faḍlu'lláh (Persian text), ed. and annotated by Blochet, 1912, 15s.
- XIX. *Kitábu'l-Wulát* of al-Kindí (Arabic text), ed. Guest, 1912, 15s.
- XX. *Kitábu'l-Ansáb* of as-Sam'ání (Arabic text, fac-simile), 1913, 20s. *Out of print.*
- XXI. *Díwáns* of 'Ámir b. aṭ-Ṭufayl and 'Abíd b. al-Abraş (Arabic text and transl. by Sir Charles J. Lyall), 1914, 12s.
- XXII. *Kitábu'l-Luma'* (Arabic text), ed. Nicholson, 1914, 15s.
- XXIII. 1, 2. *Nuzhatu'l-Qulúb* of Ḥamdu'lláh Mustawfí; 1, Persian text, ed. le Strange, 1915, 8s.; 2, English transl. le Strange, 1918, 8s.
- XXIV. *Shamsu'l-'Ulúm* of Nashwán al-Ḥimyarí, extracts from the Arabic text with German Introduction and Notes by 'Azímu'd-Dín Aḥmad, 1916, 5s.
- XXV. *Díwáns* of aṭ-Ṭufayl b. 'Awf and aṭ-Ṭirimmaḥ b. Ḥakím (Arabic text and translation), ed. Krenkow, 1928, 42s.

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