

1) The title *būlbūl-i 'irāk* means 'nightingale of Iraq'.

H1 a 2: 7-8: The line of ـ (*Bd*) appears considerably thickened, but not sufficiently to warrant reading ص (*dk*), and *Bd* is confirmed by 'Alī Ufki.

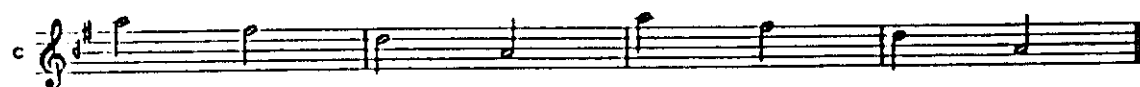
2) 'Alī Ufki 140r/262. 1 = J.

H1 a 1: 3 *cd*, 4 *cBd*, 2: 5, 6 *cd*, 4: 3 *A*.

H1 b 2: 5, 6 *ABd*, 3: 1-2 *Bd*, 7 *ABd*, 8 *AG*.

H1 c: Either 1 and 2 are to be repeated first and then 3 and 4; or (more probably) only 3 and 4 are to be repeated.

M a 2: 7 *cBd*, 3: 8 *f#*, 4: 1 *e*, 7 *cBd*, 7: 2 *cBd*, 8: 7 *Bd*, 8 *AG*. The pattern of repetition is first 1 and 2, then 3 and 4, then 5-9.



1) M b 2: 7-8, 3: 1 *d* is written twice, once at the end of a line (value \downarrow), and again at the beginning of the next (value \downarrow). The parallel passage in 6 and 7 makes it clear that the second *d* is redundant.

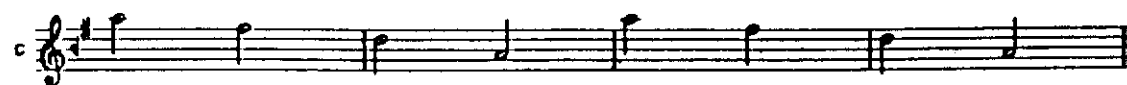
H2 b: Given the amount of internal repetition it is possible that H2 b was not to be repeated (and almost certain, given the evidence of the 'Alī Ufķī version, that H3 b was not). The following *ve leh* may therefore be presumed to have the function rather of signalling the point of transition to fresh material terminating the *hane*.

2) M b 2: 2 *cBd*, 3: 7 *Bd*, 8 *AG*.

H2 a 3: 7-8 *c*, 4: 2 *f#*.

H2 b 2: 2 *bd*, 7-8 *f#*, 6: 2 *bd*, 7: 6-8 *Bd A G*. Either 1 and 2 are to be repeated first, and then 5-8; or (more probably) only cycles 5-8 are to be repeated (in which case 3 and 4 are omitted).

H2 c is written as two cycles to be repeated.



1) H3 b 7,11: To encounter the omission of the same time unit twice strains credibility, so that it might be surmised that a rest (for which Cantemir's system has no symbol) could have occurred at this point.

2) H3 a 2: 1 *Bd*, 6 *cBd*, 7,8 *ABd*, 3: 3,4 *cd*.

H3 b 2: 1 *AG*, 7-8 erased, 3: -5-6, 7-8 *d cBd*, 4: 5-8 erased, the effect being to reduce 2-4 to:



6: 5-8 *F#*, 7 (and 11): 1 *A*, 8-10: 

The material corresponding to 1-10 is to be repeated.

H3 c is omitted.