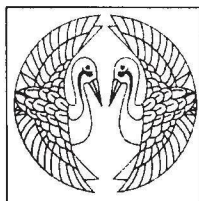


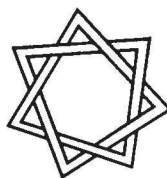
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PRESENTING THE COLLECTIONS

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THE FORMATION AND STUDY OF THE AFGHAN MANUSCRIPT COLLECTION IN THE ST. PETERSBURG BRANCH OF THE INSTITUTE OF ORIENTAL STUDIES

Far from all collections of Oriental manuscripts contain manuscripts in the Afghan (Pashto) language, and only a few of them have manuscript collections in which the best works of Pashto classical literature are represented with sufficient completeness.

The collection of Pashto-language manuscripts at the St. Petersburg Branch of the Institute of Oriental Studies runs to twenty-six volumes which contain twenty-nine copies of twenty-two works and twenty-two individual poems by eight poets, including some not represented in *dīwāns*. It is one of the largest collections in the world, which can be confirmed through a comparison with the best collections in European and Asian libraries (although it is, of course, like other Afghan collections, quantitatively not comparable to Persian collections, for example) [1].

Seven libraries in the British Isles hold 170 copies of 63 works in Pashto, mainly concentrated in two centres. For the most part, they built their collections in the nineteenth century on manuscripts brought by British officers, officials or missionaries from India. The British Library holds 69 copies of 45 works; the library of the India Office holds 60 copies of 28 works; the School of Oriental and African Studies holds only 10 manuscripts, Cambridge University — eight, and the Bodleian Library — five. These are, of course, all institutions famed primarily for their collections of Persian manuscripts [2].

Nineteen collections in India today contain 144 manuscripts of 79 works in Pashto; only the Riza Library in Rampore has a larger number of books than the St. Petersburg Branch of the Institute of Oriental Studies — forty manuscripts [3].

Eight manuscripts of five works and one large collection, made up of works by many poets, are located in Germany [4]. Only one manuscript in Pashto is attested in America [5]. Collections in Pakistan, in particular the Pashto Academy, the University and Literary Society in Peshawar, and the Oriental College in Lahore doubtless contain a significant number of manuscripts, but their catalogues have not been published and one can judge their holdings only by the several dozen texts of poetic, religious and historical works they have published. We know of three

Pashto manuscripts in Tashkent, one in Dushanbe, and one in Erevan [6].

In Afghanistan itself, 56 manuscripts were in the Ministry of Information and Culture, significantly fewer in the Kabul Museum, and a mere handful in the Public Library, the Herat Museum, the library of the former king of Afghanistan (Muḥammad Ṣāḥīr-shāh), and the national archive. The Academy of Language and Literature holds about one hundred copies (based on oral communications with the institution's members, since a printed catalogue of the collection does not exist) [7]. The fate of these collections and their current condition are unknown. The Royal Ark, and the buildings located within it, have sustained serious damage. Before the Ṭalibān took the capital on 27 September 1996, the Kabul Museum had already been destroyed three times (attempts at reconstruction were undertaken after each incident). Its riches have been ruined and plundered, and only a third of the books and archaeological finds in the Museum has survived [8]. The fate of other collections and personal libraries is most likely as tragic. Hence, the significance of Pashto manuscript collections outside of Afghanistan has grown; as one of the world's largest collections, this in particular applies to the holdings of the St. Petersburg Branch of the Institute of Oriental Studies.

Before 1844, not one Afghan manuscript was held in the Asiatic Museum, the predecessor of the St. Petersburg Branch of the Institute of Oriental Studies, although it even then contained rich collections of Oriental manuscripts, including many in Persian. Bernhard Dorn, who at that time was occupied with the study of Afghan history and the grammar and lexicon of the Pashto language, first became acquainted with Afghan manuscripts in the library of the East India Company in London. In 1827—1829 he completed there a translation into English of the Persian work *Makhzan-i Afghānī*, which describes the history and genealogy of the Pashto tribes. It was later published in England in two parts for the Imperial Academy of Sciences of Saint-Petersburg [9]. According to information provided by Dorn in the introductions to this edition and to a Pashto chrestomathy he later published, the East India Company held ten

Afghan manuscripts. This was then the only collection in England, although a few manuscript books in Pashto were owned privately. The names of the manuscripts in the East India Company collection are listed in the first of the works mentioned above; the second includes extended fragments from five works copied by Dorn from these manuscripts [10].

In June 1834, P. Desmains brought from Bukhara and handed over to Chr. Fraehn a manuscript book which contained in its binding the *Dīwāns* of Mīrzā-khān Anṣārī and ‘Abd al-Rahmān Muḥmand as well as a few poems by other poets in Pashto and Hindustani. Ten years later it was given as a gift to Dorn and thus found its way into the Asiatic Museum. Consequently, there is reason to consider 1844 the starting date for the formation of the Afghan manuscript collection [11].

Dorn had at his disposal yet another manuscript of ‘Abd al-Rahmān’s *Dīwān*, which was presented to him by the second secretary of the Russian Embassy in Teheran, Rudolph Fraehn (a folio with a poem by ‘Ubaydallāh was inserted into the book). Dorn included in the chrestomathy a part of the *Dīwān* based on the text of the first of the above-mentioned copies, equipping it with variant readings from the second, and publishing the poem there as well [12].

The collection was next enlarged only in October 1855, when Dorn received on order from Calcutta copies of the *Riyād al-maḥabbat* by Nawwāb Maḥabbat-khān and one of the Afghan translations of *Gulistān*, completed by Amīr-Muḥammad Anṣārī [13]. The manuscript of *Riyād al-maḥabbat* was used by Dorn to teach Pashto on the Faculty of Oriental languages at St. Petersburg University (1856—1857). The current location of the second manuscript is unknown; the originals are now held in the Asiatic Society of Bengal [14].

A short time later, but already after Dorn had almost ceased his Afghan studies and teaching of Pashto, the collection of the Asiatic Museum was significantly expanded thanks to his initiative and the efforts of N. V. Khanykov, who bought in Herat and Meshhed twenty Afghan manuscripts. These entered the collection in three groups in 1858 and 1859. Khanykov evidently followed Dorn’s recommendations: among these purchases were eight works which Dorn had read in different manuscripts in London. On the majority of these manuscripts, Khanykov indicated the date of purchase (in both the Julian and Gregorian calendars), the price in *qrāns* or *ṣaḥībqirāns* and the name of the seller (the previous owner of seven books is listed as Mullā Dūst-Muḥammad, Mullā ‘Abd al-‘Azīm as the owner of four more).

One should note that Chr. Fraehn and B. Dorn experienced not insignificant difficulties in filling up the collection of the Asiatic Museum with manuscript, numismatic and other materials. They were forced constantly to struggle for necessary funds from the authorities in order to organise expeditions and purchases. There were also difficulties with expanding the staff. For example, the first director of the Asiatic Museum, Chr. Fraehn, was for a long time the sole employee and undertook virtually all the necessary work to keep the institution alive. Later, Dorn made due with a single curator until two more people could be taken on staff. The salaries of academics were insufficient, and they were compelled to look for additional work. Luckily, Fraehn received an income as an honorary librarian at the Imperial Public Library. As for Dorn, he actually worked

there, and this work took him away from his work at the Asiatic Museum. However, this combination of jobs corresponded to Dorn’s scholarly interests (one has only to recall the catalogue of manuscripts and xylographs in the Imperial Public Library he had prepared there) [15].

The next acquisitions took place already at the beginning of the twentieth century. In 1908, C. Salemann brought from Bukhara a copy of a rare *Dīwān* by ‘Abd al-Raḥīm Hūtak. The last purchases were made by V. A. Ivanov in 1914 in Multan (the *Dīwān* of ‘Abd al-Ḥāmid, acquired in 1916) and in Bukhara in 1915 (a hagiographic work). The Afghan collection of manuscripts was not enlarged after that.

Upon gaining access to manuscripts in Pashto, whether they were manuscripts in other collections at the beginning of his Afghan studies, or manuscripts gradually acquired by the Asiatic Museum, Dorn without delay studied them, published reports on them and their acquisition, and used them in his research. In 1836, he published several poems from the *Dīwān* of ‘Abd al-Rahmān, which he had yet to receive from Fraehn. Dorn was already familiar with the poetry of ‘Abd al-Rahmān from manuscripts preserved in London [16]. In 1838, he published a list of Afghan tribes, drawn up on the basis of materials in the “History of the Afghans” in the dictionary section of the *Riyād al-maḥabbat* by Nawwāb Maḥabbat-khān [17].

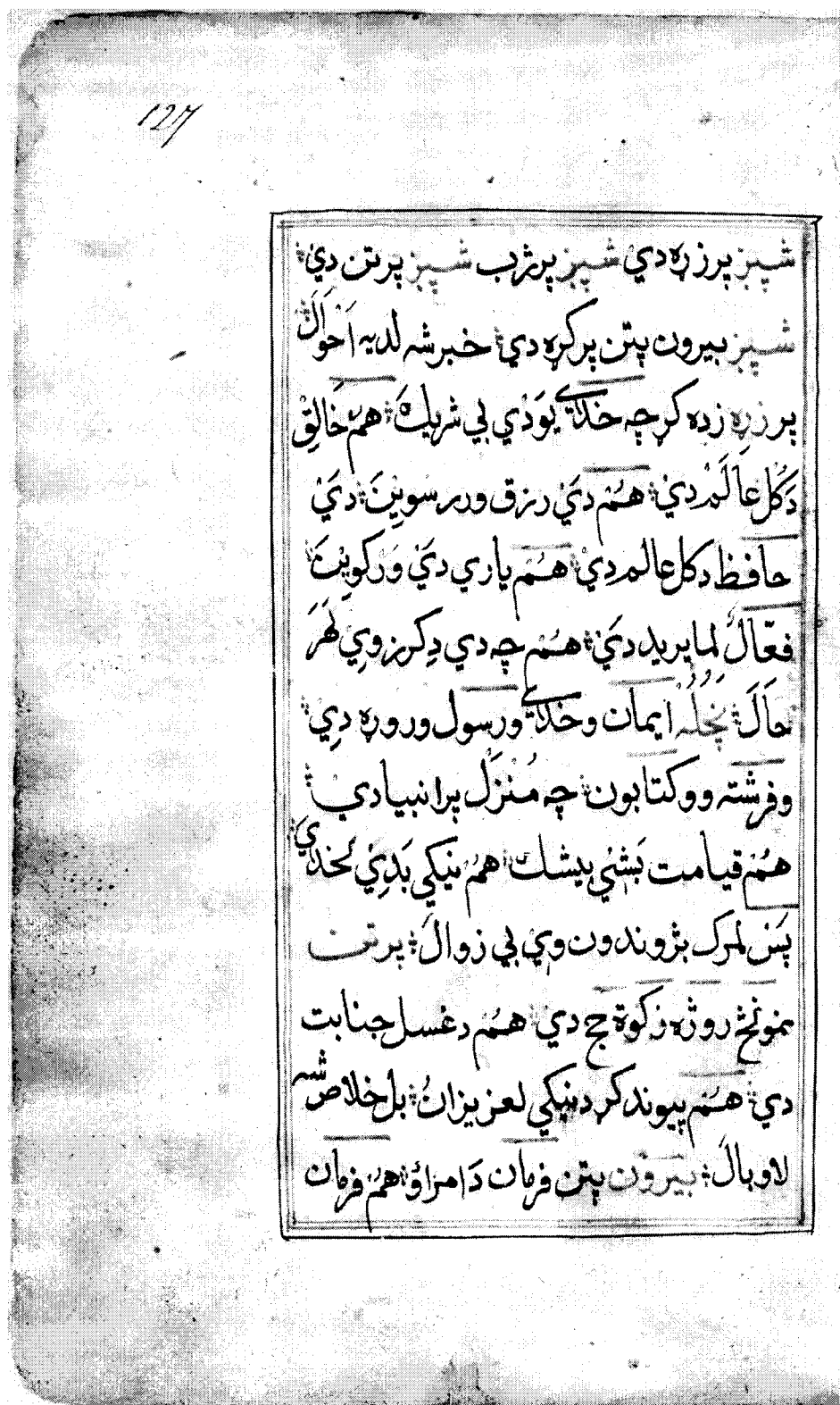
In 1840, “Grammatische Bemerkungen ueber das Puschtu, oder die Sprache der Afghanen” appeared — it was the first serious investigation of Pashto grammar in Europe [18]. The most important source for Dorn’s knowledge of Pashto was the *Riyād al-maḥabbat* by Maḥabbat-khān, which was composed in 1806. It provided valuable information on an object construction, grammatical gender, the tense system, moods and voices in Pashto. Two years later Dorn published his “Nachträge zur Grammatik der afghanischen Sprache” [19] and in 1845, *Zusätze zu den Grammatischen Bemerkungen über das Puschtu* [20]. Finally, in 1845 and 1847, using manuscripts from the collection of the Asiatic Museum — the *Dīwāns* of Mīrzā-khān, ‘Abd al-Rahmān, the *qaṣīda* of ‘Ubaydallāh, the *qaṣīda* entitled *Du’ā-yi suryānī*, translated from the Arabic by Bābū-jān Laghmānī — Dorn published “Auszüge aus afghanischen Schriftstellern, eine erläuternde Zugabe zu den Grammatischen Bemerkungen über das Puschtu” [21] and “A Chrestomathy of the Pushtu”. The latter was based on the above-mentioned manuscript grammatical-lexicographical work, the *Riyād al-maḥabbat* [22]. Attaching exclusive importance to the work of Maḥabbat-khān as a source for the study of Pashto, Dorn ordered the best possible copy of it from the Asiatic Society of Bengal in Calcutta. The manuscript department of the St. Petersburg Branch of the Institute of Oriental Studies also contains Dorn’s written extracts on the grammar and lexicon of Pashto from earlier publications and a brief Pashto-German-Russian dictionary. These are, in essence, the materials of archival nature [23].

Dorn reported on Khanykov’s further acquisitions on 3/15 December 1858, 14/26 January 1859, and 13/25 January 1860. Published in the scientific bulletin of the Academy of Sciences, the lists of these manuscripts were accompanied by Dorn’s brief annotations. The first list contains 12 titles (Dorn here included as well two manuscripts received earlier on order from Calcutta); the second — three; the third — five [24].

راشه و کورد ما نری دکی کاؤس	ودانی بی همه واره ویرایی ده
خندای شوک مکره بخودی کین مجوس	ساقی جام دباده را ووه چه بی خودم
شوک دکله که بد ادور کین جاسوس	که خواجه گفتگوی کین زیان تو کم ویش
خا بار غنچه نوی بل عروس	که شوک و غوازی تمام دنیا واره
<p>بدره ای که در این عالم است در این عالم که در این عالم است در این عالم که در این عالم است</p>	
تویا بل چه عجب چه عجب	بدره ای که در این عالم است
چه در اهیسه رنگ شیرین لبت	یا طالع دنیا بی یا بخت خواجه
دیغوب دسترگو بیا نظر پیدا	چه قاصد دورک یوسف
بجهان کین چرا شور و شریک اش	عشق دی دکیونسا ددی
بیهوهر باندی بل بر هر پید اش	بود ترکی نیازی بی عاشقی
چه لایشت ی لیتم لیسو پید اش	دنا اهل روئی یلاره چه سادی
<p>هیچومند که عیب همی کنه در جهان بد و در جهان بد</p>	
چوس که غم دور چه در اش	چه نصیبک سینه حال ای کدم

بدره ای که در این عالم است

Fig. 1



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شپږ پرزه دې شپږ پرثرب شپږ پرتن دې
شپږ بیرون پتن پر کره دې خبر شه لډیه احوال
پرزه زده کر چه خلا بود دې بی شریک هم خالق
دکل عالم دې هم دې رزق ودر سوین دې
حافظ دکل عالم دې هم یاری دې ورکون
فعال لما پرید دې هم چه دې وکرز وی هر
حال پخله ایمان و خلا و رسول و روزه دې
و فرشته و و کتابون چه منزل پر انبیادې
هم قیامت بشی بیشک هم نیکی بدې خدای
پس لمرک بزوندون وی بی زوال پرتن
منوخ روزه زکوٰه حج دې هم د غسل جنابت
دې هم پیوند کرد نیکی لعزیزان بل خلاص
لاوبال بیرون پتن فرمان د امر او هم فرمان

Fig. 2

و مسز ه بلذ نكور و با و تخماتا معروف د باته بدستور صغه جمع محاب
 ست زو نكرى صغه منفه ست زو بكرم برا و ثقبه مفتوح و مهم *زو بكرم*
 ساكن د باته بدستور صغه مفرد منقلم ست زو بكرم صغه منفه
 زو بكر و برا و ثقبه مفهوم د داد معروف د باته بدستور صغه منقلم *زو بكر و*
 مع الفير ست زو بكر و صغه منفه ست محاب غايب معروف *زو بكر و*
 زو كا برا و منقوط ساكن د دال جمله و كاف تازى برود و مفتوح *زو كا*
 د الف بمعنى بيا يوز د زو بيا صغه منفه ست زو كرم برا و ثقبه *زو كرم*
 مفتوح و مهم ساكن د باته بدستور صغه مفرد منقلم ست زو بكرم
 صغه منفه ست زو كرم برا و ثقبه مفهوم د داد معروف د باته *زو كرم*
 بدستور صغه منقلم مع الفير ست زو بكر و صغه منفه ست *زو بكر و*
 او تا معروف زو كره براى ثقبه مفتوح و تاى مخففه د باته *زو كره*
 بدستور معنى بيا يوز زو كره مهم نبي مفتوح و زاي منقوط ساكن د دال *زو كره*
 جمله و كاف تازى د داد بر سه مفتوح و تاى مخففه معنى بيا يوز صغه *زو كره*
 منى ست زو كرى برا و ثقبه مفتوح و مسز ه بلذ نكور و با و تخماتا *زو كرى*
 معروف د باته بدستور معنى بيا يوز يدا بر جمع ست فرد كوى مهم *زو كرى*

Fig. 3

اوکه جو په صورت يې نه وويي د غوښې پر وحيض دوي را
 يت هم لسلوة ت مسعودي وي بيانيزي ته علم شيعت
 پهر چا فرض دي بابو جان چه به نه پوه ب دوي نه خلا
 مينيزي بابو جان غريب نارو هلي پشور نه که تحته زوز
 نه کوي نه دتور نه که دوي کور ر غيزي راشس صبر کيو
 نه او که صبر به نيته لاصيل شه به بيارت يوه و پنج ته
 و کور نه بو خلاص ي لکا وين بلدي ستر هم نه وين نه هم
 روزگار د پوره وي د نفس اور د هلم پر مړين نه کور
 نور وي پښ يېل پقي مت بد خداي نه خدا بوين نه
 د مرگاح سنت د نيا ول بهير پښ اوقت وي او که تو
 ن در شخ نه وي که اصيل د غنه عقل و غفلت د شي و يا
 رس شرط دي پنکاح کس نه که و بو حش خطا که تو
 د ور غم د سکونت دي اول هي بوجه علم خبر و

دوم غونج

Fig. 4

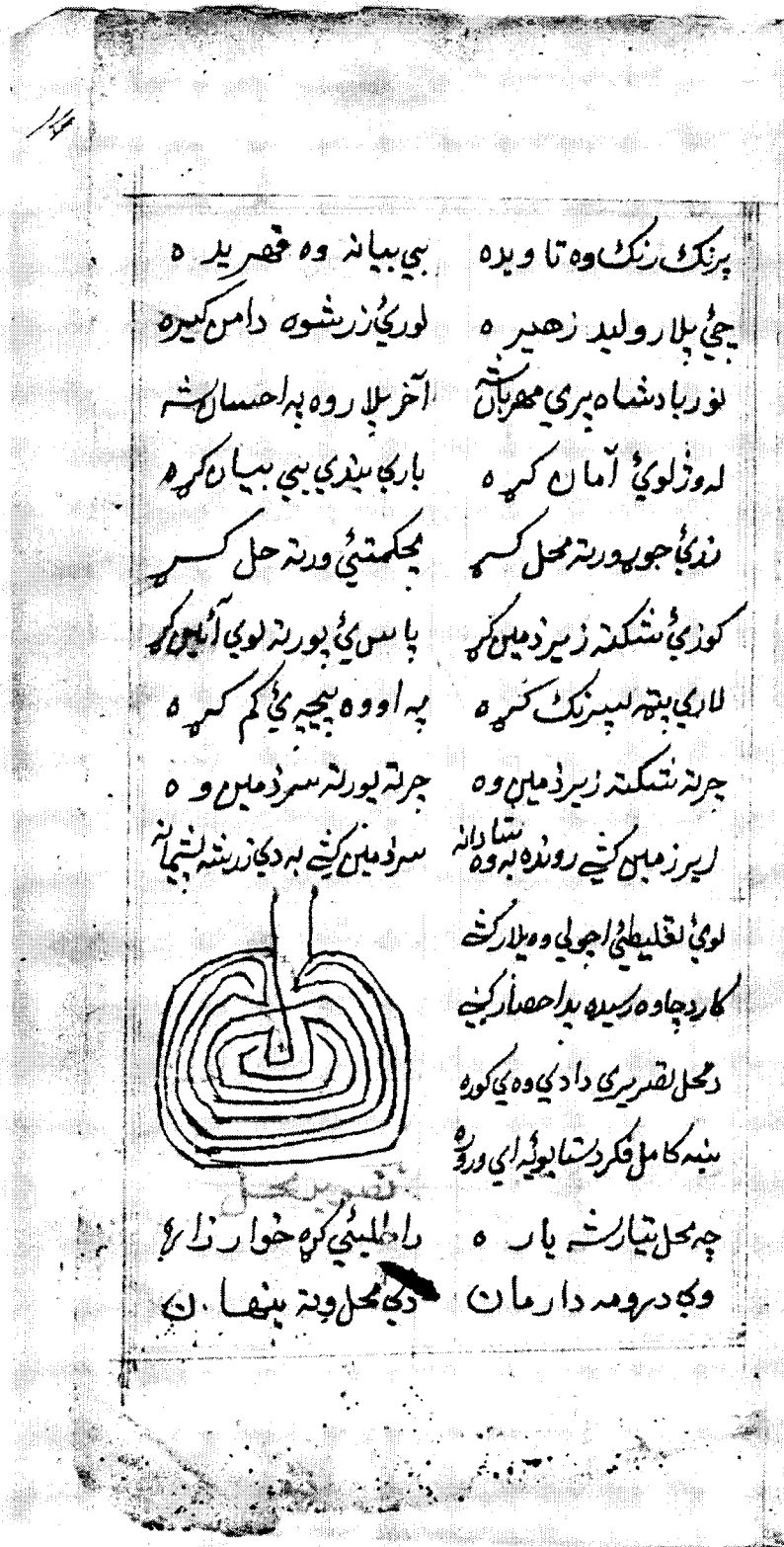


Fig. 5

After this an extended interruption occurred in the history of Afghan studies in Russian. An even more extended interruption took place in the study of the Afghan manuscripts from the collection of the St. Petersburg Branch of the Institute of Oriental Studies. It was only in the 1950s, that V. A. Romodin, collaborating with V. M. Masson on the “History of Afghanistan”, used as source material Afghan manuscripts of Darwīza's *Makhzan al-islām* and a Persian work by the same author, the *Tadhkirat al-abrār wa-l-ashrār* [25]. In the 1960s, G. D. Lebedeva employed three manuscripts of ‘Abd al-Rahmān's *Dīwān* from the collection in her study of this poet's work. She published an article on these manuscripts in *Pis'mennye pamiatniki Vostoka. Istoriko-filologicheskie issledovaniia. Ezhegodnik 1969* (Moscow, 1972); two articles in the Afghan journal *Kābul* (Nos. 547 and 600); and defended her PhD thesis [26].

Between 1967 and 1995, the Middle Eastern department of the St. Petersburg Branch of the Institute of Oriental Studies witnessed the publication of two monographs and around twenty articles, the defense of a number of theses based on the manuscript *Riyād al-mahabbat, Makhzan al-islām, Qiṣṣa-i Mahbūb wa Jallāt, Kitāb-i Bābū-jān, Dīwān* of ‘Abd al-Rahmān, and on the Afghan collection on the whole if the study of evolution of the graphics and orthography of Pashto, and the history of Afghan manuscript books was needed [27]. All of the aforementioned were based on materials and manuscripts in the collection of the Petersburg Institute of Oriental Studies.

In 1986, the Afghan philologist Zalmay Hiwādmal worked for a short time at the St. Petersburg Branch of the Institute of Oriental Studies, where he became acquainted with a description of Pashto manuscripts, published in 1976, as well as with a number of manuscripts from the Institute collection. One year later, on his returning to Kabul, he published a catalogue of Pashto manuscripts preserved in the libraries of Tashkent, Dushanbe, Erevan, Moscow, and Leningrad. For the most part, this catalogue deals with manuscripts from the collection of the St. Petersburg Branch of the Institute of Oriental Studies, as only six manuscripts have survived in the collections of the other cities enumerated [28]. It should be noted by the way that the Petersburg collection also contains microfilms of several

manuscripts received from Matenadaran (Erevan) and the British Library (London).

The manuscripts in the holdings of the St. Petersburg Branch of the Institute of Oriental Studies reflect the basic repertoire of Afghan literature in general: two are works on the grammar and lexicon of Pashto; eleven are poetic works — *dīwāns* and individual poems; four copies contain works on ethics; three manuscripts comprise legends about Muḥammad and ‘Alī; seven manuscripts contain five theological treatises; and single manuscripts represent the genres of hagiography and *fiqh*. There are also works treating the rules for reading the Qur’ān. Although the collection possesses *dīwāns* of well-known and loved Afghan poets — Rahmān, Hamīd, Mīrzā-khān — it unfortunately lacks a *Dīwān* or *Kulliyāt* of the most renowned poet and outstanding political and military leader of the Pashtuns, Khūshhāl-khān Khattak (B. A. Dorn also wrote of this gap). This lack is, however, compensated not only by the works of the poets listed above, but by such rare and unique holdings as a biography of Shaykh Jīlānī, several theological works, and a *Dīwān* of ‘Abd al-Rahīm Hūtak, represented in only three manuscripts in the world. As was noted above, our manuscript of this still unpublished *Dīwān* was obtained in Bukhara by C. Salemann. Rahīm moved there in his youth from Qandahar by way of Teheran in search of a spiritual teacher, became a disciple of the well-known Bukharian shaykh and Ṣūfī poet Muḥammadī Imlā’ and lived for more than 50 years in Bukhara, which he describes in his poetry. The manuscript, which awaits for its investigator, was produced no later than five years after the author's death and is of much interest to scholars. The author of the present article have published in Pashto (in *Kābul*, No. 585) a paper on ‘Abd al-Rahīm Hūtak [29] (repr. in *Qandahār*).

From its inception, the study of the Institute's collection as a whole, as well as of its individual manuscripts and works, has led to significant results in the study of Afghan culture and the grammar and lexicon of Pashto. The introduction to the scholarly world of publications of other manuscripts will doubtless provide more information on the history of the Pashtuns' culture and the history of the Afghan literary language.

Notes

1. V. V. Kushev, *Opisanie rukopisei na iazyke pashto Instituta Vostokovedeniia* (Description of Pashto Manuscripts in the Institute of Oriental Studies) (Moscow, 1976).
2. *Catalogue of the Pashto Manuscripts in the Libraries of the British Isles by the Late James Fuller Blumhardt and D. N. Mackenzie* (London, 1965).
3. *Catalogue of Pushtu Manuscripts in Indian Library by Zalmay Hewadmal* (Kabul, 1984).
4. M. S. Pelevin, “Pashto (Afghan) manuscripts from the State Library of Berlin”, *Peterburgskoe Vostokovedenie*, fasc. 6 (1994), pp. 338—57.
5. *Descriptive Catalogue of the Garret Collection of Persian, Turkish and Indic Manuscript in the Princeton University Library*. By Mohammad E. Moghadam, Yahya Aramajani, under supervision of Philip K. Hitti (Princeton, 1939).
6. *A Catalogue of Pashto Manuscripts in Some Libraries of Tashkent, Doshanbe, Irawan, Moscow and Leningrad by Zalmay Hewadmal* (Kabul, 1987); V. V. Kushev, “K biografii Ali-Akbara Orakzaia — afganskogo poëta XVIII veka” (“To the biography of the ‘Alī Akbar Ūrakzay, an eighteenth-century Afghan poet”), *Vestnik Matenadarana*, No. 12 (Erevan, 1977); *idem*, *Afganskaia rukopisnaia kniga (o cherki afganskoï pis'mennoï kul'tury)* (Afghan Manuscript Book: Essays on Afghan Writing Culture) (Moscow, 1980); *idem*, “O stranstviiakh Afganskogo poëta Ali-Akbara Orakzaia vo vladeniakh Imperii Durrani” (“About the travels of an Afghan poet ‘Alī Akbar Ūrakzay in the Durrānī Empire”), *Strany i narody Vostoka*, fasc. 26 (Moscow, 1989), pp. 212—24.
7. S. de Laugier de Beaurecueil, *Manuscrits d'Afghanistan* (Paris, 1966). This edition is much more fuller as compared to the first publication of the work in *Mélanges de l'Institut Dominicain d'Études Orientales*, III (1956).

8. Cf. *Nouvelles d'Afghanistan*, No. 73, 3e trimestre 1996.
9. *The History of the Afghans* by Neamet Ullah, trans. by Bernhard Dorn (London, 1829—1835), i—ii.
10. *Ibid.*, pt. 1, pp. IX—XV; *A Chrestomathy of the Pushtu or Afghan Language*; to which is subjoined a Glossary in Afghan and English. Edited by Dr. Bernhard Dorn (St. Petersburg, 1847), pp. I—XII.
11. *Ibid.*, p. XI.
12. *Ibid.*, pp. XI, XII, 283—353.
13. *Bulletin de la classe historico-philologique de l'Académie Impériale des sciences de St.-Petersbourg*, XVI/6—7 (1859), col. 103.
14. *Catalogue of Pushtu Manuscripts in Indian Library*, pp. 143, 178—9.
15. *Catalogue des manuscrits et xylographes orientaux de la Bibliothèque impériale publique de St. Pétersbourg par B. Dorn* (St. Petersburg, 1852).
16. B. Dorn, “Proben aus dem Diwan des afghanischen Dichters Abdurrehman’s”, *Bulletin scientifique, publié par l'Académie Impériale des sciences de St.-Petersbourg*, I/7 (1836), pp. 54—5.
17. *Idem*, “Verzeichniss afghanischer Stämme”, *Bulletin scientifique*, III/17 (1838), pp. 257—66.
18. *Idem*, “Grammatische Bemerkungen ueber das Puschtu, oder die Sprache der Afghanen”, *Mémoires*. VIe série, V (St. Petersburg, 1840), pp. 1—163.
19. *Idem*, “Nachträge zur Grammatik der afghanischen Sprache”, *Bulletin scientifique*, X/23 (1842), pp. 356—68.
20. *Idem*, *Zusätze zu den Grammatischen Bemerkungen über das Puschtu* (St. Petersburg, 1845).
21. *Idem*, “Auszüge aus afghanischen Schriftstellern, eine erläuternde Zugabe zu den Grammatischen Bemerkungen über das Puschtu”, *Mémoires*. VIe série, V (1845), pp. 581—643.
22. See note 10.
23. Kushev, *Opisanie rukopisei*, No. 2.
24. *Bulletin de la classe historico-philologique*, XVI, Nos. 6—7, cols. 102 and 103; No. 10, col. 152; *Bulletin de l'Académie Impériale des sciences de St.-Petersbourg*, I (1860), cols. 532 and 533.
25. See V. M. Mason, V. A. Romodin, *Istoriia Afganistana* (The History of Afghanistan) (Moscow, 1964—1965), i—ii.
26. For details, see Kushev, *Opisanie rukopisei*, pp. 9—10.
27. *Idem*, “O stranstviiakh Afganskogo poeta”, p. 7.
28. See *A Catalogue of Pashto Manuscripts in Some Libraries of Tashkent, Doshanbe, Irawan, Moscow and Leningrad*.
29. V. V. Kushev, “Kandagarskiĭ poet v Bukhare” (“A Qandahār poet in Bukhāra”), *Blizhniĭ i Sredniĭ Vostok (Istoriia, kul'tura, istochnikovedenie)*, (Moscow, 1968).

Illustrations

- Fig. 1.** *Dīwān* by ‘Abd al-Raḥmān. Manuscript C 1901 from the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 71b (p. 134), 17.2 × 25.8 cm.
- Fig. 2.** *Makhzan al-islām* by Akhūnd Darwīza. Manuscript B 2483 from the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 127a, 15.2 × 24.0 cm.
- Fig. 3.** *Riyaḍ al-maḥabbat* by Maḥabbat-khān. Manuscript D 707-I from the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 2b, 19.4 × 31.1 cm.
- Fig. 4.** *Kitāb-i Bābūjān* by Bābūjān. Manuscript C 1907 from the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 6b, 15.0 × 22.1 cm.
- Fig. 5.** *Ḥikāyat-i Maḥbūb wa Jallāt*. Manuscript C 1900 from the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 14a, 12.8 × 23.9 cm.