

CONTENTS

<i>TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH</i>	3
N. Tumanovich. An Indian Collection of Persian Folk Tales	3
A. Sadykhova. A Manuscript of "Tales of Some Lovers of the Past" in the Collection of the Oriental Faculty of the St. Petersburg University	9
Sh. Iakerson. An Unknown List of Hebrew Books	17
<i>TEXT AND ITS CULTURAL INTERPRETATION</i>	26
E. Rezvan. The Qur'ān and Its World: V. Language, the Unconscious and the "Real World"	26
<i>PRESENTING THE COLLECTIONS</i>	40
V. Kushev. The Formation and Study of the Afghan Manuscript Collection in the St. Petersburg Branch of the Institute of Oriental Studies	40
<i>ORIENTAL MANUSCRIPTS AND NEW INFORMATION TECHNOLOGIES</i>	50
J. Gippert. Digitization of Tocharian Manuscripts from the Berlin Turfan Collection	50
<i>PRESENTING THE MANUSCRIPT</i>	58
A. Mikhaylova. An Illustrated Arabic Manuscript of a Translation of a Seventeenth-Century Greek Chronograph	58
<i>BOOK REVIEWS</i>	64

Front cover:

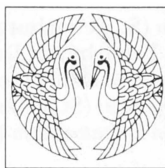
The portrait of the Roman Emperor Constantine the Great (r. 324—337), the founder of the Byzantine Empire. Miniature from a Christian-Arabic manuscript entitled *al-Durr al-manzūm fī tārikh mulūk al-Rūm* (C 358) in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 11b, 11.8 × 9.5 cm.

Back cover:

Plate 1. Portrait of two Roman Emperors — Stauracius (r. 811) and Michael I (r. 811—813). Miniature from the same manuscript, fol. 101b, 11.9 × 7.5 cm.

Plate 2. Portrait of the Roman Emperor Leo VI the Wise (r. 886—912). Miniature from the same manuscript, fol. 120a, 11.2 × 10.0 cm.

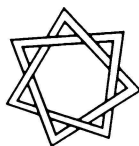
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PRESENTING THE COLLECTIONS

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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 Zāhīr-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 Muhmand 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-mahabbat* by Nawwāb Maḥabbat-khān and one of the Afghan translations of *Gulistān*, completed by Amīr-Muḥammad Anṣārī [13]. The manuscript of *Riyād al-mahabbat* 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 *ṣahibqirāns* 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. Ivanow 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-mahabbat* 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-mahabbat* 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 suryāni*, 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-mahabbat* [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].

153

<p>راشه و گورد ما نری دگی کاؤس</p> <p>خدای خوک مکره بخودی کبش مجوس</p> <p>خوک دکا کید ادور کبش جاسوس</p> <p>خجا بار غند به نوی بل عروس</p>	<p>ودانی بی همه واره ویرانی ده</p> <p>ساقی جام دبا ده را واره چه بی خودا</p> <p>که خجا به گفتگوی کبش زیانو کم و</p> <p>که خوک غواپی تمام دنیا واره</p>
<p>چو دراهیسیم رنگ شیرین لبت پریندا</p> <p>دیغوب دست کو سیا نظر پیدا</p> <p>بجهان کبش چرا شور و شربیدا</p> <p>بهره بان دی بل بهره پیدا</p> <p>چه لایشت ی لیتم لیبی پیدا</p>	<p>یا طالع دنیا بی یا بخت خاوه</p> <p>چه قاصد دورک یوسف تو</p> <p>عشق دی دگوشا ددی</p> <p>بود تو کو بی نیازی بی عاشقی</p> <p>دنا اهل روئی بلار به خه سنادی</p>
<p>چوس کد نظر ادویه چه چو اول</p>	<p>همه همتی که عیب همتی کیم</p> <p>دین جهان بد و دریا همتی پیدا</p>

153

Fig. 1

127

شپږ پر زده دي شپږ پر شرب شپږ پرتن دي
 شپږ بيرون پتن پر کړه دي خبر شه لږه احوال
 پر زده زده کړه چه حاله يو دي بي شريك هم خالق
 دکله عالمه دي هم دي رزق ور رسوين دي
 حافظ دکله عالمه دي هم ياري دي ورکون
 فعال لما پر يد دي هم چه دي دکړه وي لهر
 حال پخله ايمان و خلا و رسول و روزه دي
 وفرشته وو کتابون چه منزل پر انبيادې
 هم قيامت بشني بيشک هم نيکي بدې لخاله
 پس لمرک برونه و وي بي زوال پرتن
 منوئخ روزه زکوٰه حج دي هم د غسل جنابت
 دي هم پيوند کړه نيکي لعزیزان بل خلاص
 لاوبال بيرون پتن فرمان د امر او هم فرمان

Fig. 2

دستور علیه نکور و با و تخمات معروف و با تہ بدستور صغیر جمع محاسب
 ست زونکرئی صغیر صغیر ست زونکرئی بر او نقیضه مفتوح و نیم
 ساکن و با تہ بدستور صغیر مفرد منقلم ست زونکرئی صغیر صغیر ست
 زونکرئی بر او نقیضه مضموم و در او معروف و با تہ بدستور صغیر منقلم
 مع الفریست زونکرئی صغیر صغیر ست بحث ادرغایب معروف
 زونکرئی و منقوط ساکن و دال جمله و کاف تازی بر او مفتوح
 و الف یعنی بیاموزد زونکرئی صغیر صغیر ست زونکرئی بر او نقیضه
 مفتوح و نیم ساکن و با تہ بدستور صغیر مفرد منقلم ست زونکرئی
 صغیر صغیر ست زونکرئی بر او نقیضه مضموم و در او معروف و با تہ
 بدستور صغیر منقلم مع الفریست زونکرئی صغیر صغیر ست بحث
 ادرغایب معروف زونکرئی برای نقیضه مفتوح و نای حقیق و با تہ
 بدستور یعنی بیاموزد فرد کوه نیم نی مفتوح و زای منقوط ساکن و دال
 جمله و کاف تازی و در او بر سر مفتوح و نای حقیق یعنی بیاموزد
 یعنی ست زونکرئی بر او نقیضه مفتوح دستوره علیه نکور و با و تخمات
 معروف و با تہ بدستور یعنی بیاموزد ادر جمع ست فرد کوهی نیم

زونکرئی
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 زونکرئی

لی

Fig. 3

اوکه جو په صورت يې نه ووتی دغوسې پر دريض دې را
 يت لهم الصلوة ت مسعودي وي بيانيزي علم شريعت
 په چا فرض وي باوجودان چه په نه پوه ب دوي نه خلا
 صينيزي باوجودان غريب ناروغي پزور که مخته زوز
 نه کوي نه دتور که دني کور رينيزي راش صبر کيو
 ر که او که صبر نه شي لاصيل شه په بيارت يوه ونيچ ته
 وکور نه يو خلاص ي لکاوين بلدي ستر هم نه وين هم
 روزگار دپه پوره وي دغسل اور دهم پر ميرين کور
 نور وي پش سيل بقيا مت بد خدايانه خدايوين
 دمرنگاح سنت دني ول هور پکېش آفت وي او که تو
 ن در شخ نه وي که اصيل دغه عقی دغفلت دي ديا
 رس شرط دي پنکاح کس که ديوخن خطا کتو
 ددور خدا سکونت دي اول هي پوجيد علم خبر کړو

ديم غونځ

Fig. 4

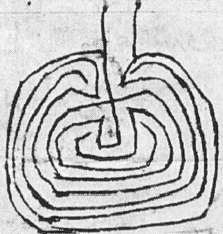
<p>بی بیانه وه خضر یده لوری زرشوه داس کیره آخر پلا روه په احسان شه باری بندې بی بیان کړه بچکتی ورنه حل کسره پاس ی پورته لوی آئین کړه په اووه پیچې ئی کم کړه چرته پورته سر زمین وه سر زمین کنه به دې زرنه لشیانه</p>	<p>پرنک رنک وه تا ویده چی پلار ولید زهیر ه نور بادشاه پری مهر بیان له وژ لوی آمان کړه ندک جو پورته محل کسره کوزی شکته زیر زمین کړه لاری بچه لیسرنک کسره چرته شکته زیر زمین وه لیر زمین کنه رونده به وه</p>
	<p>لوی تغلیطی اجوی و میلا کنه کار چاوه ریده بد احصار کنه د محل لقریری دادی وه ی کوه بنه کامل فکر دستاویزه ای وره</p>
<p>را طیبی کوه خوار زار دی محل و نه پنهان</p>	<p>چه محل تیار شه بار ه وکی در و مه دار مان</p>

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'menye 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 Zalmy Hīwādmal 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, Ḥamīd, Mīrzā-khān — it unfortunately lacks a *Dīwān* or *Kulliyāt* of the most renowned poet and outstanding political and military leader of the Pashtuns, Khūshḥāl-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-Raḥīm 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. Raḥīm 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 Sūfī 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-Raḥīm 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 Zalmy 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).
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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.
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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.
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15. *Catalogue des manuscrits et xylographes orientaux de la Bibliothèque impériale publique de St. Pétersbourg par B. Dorn* (St. Petersburg, 1852).
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17. *Idem*. "Verzeichniss afghanischer Stämme", *Bulletin scientifique*, III/17 (1838), pp. 257—66.
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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.
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28. See *A Catalogue of Pashto Manuscripts in Some Libraries of Tashkent, Doshanbe, Irawan, Moscow and Leningrad*.
29. V. V. Kushev. "Kandagarskii poet v Bukhare" ("A Qandahār poet in Bukhārā"), *Bližnii i Srednii Vostok (Istoriia, kul'tura, istochnikovedenie)*, (Moscow, 1968).

Illustrations

- Fig. 1.** *Dīwān* by 'Abd al-Rahmān. 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.** *Kūtāb-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.** *Hikāyat-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.