The Oriental Manuscripts in the Juynboll Family Library in Leiden

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Abstract
Within the past two centuries, the Dutch Juynboll family has brought forth six Orientalists, the last bearer of the family name, Gautier Juynboll, having passed away in December 2010. This article presents and describes, for the first time, a small collection of Oriental, mainly Islamic, manuscripts that has been found as part of the Juynboll estate. These materials include not only original manuscripts, but also scholarly notes reflecting the work of several Juynboll scholars, annotated books, microfilms and archival materials. The collection here described has now been incorporated into the collections of Leiden University Library. Juynboll manuscripts and archives that were already in the Leiden Library are described here as well.

Keywords
Juynboll, Leiden, Islamic studies, Islamic manuscripts, history of Oriental studies, family archives, Leiden University Library, N.W. Schroeder, Antonie Rutgers, Tychsen, Airoldi, Hoogkamer, Minangkabau, literary hoaxes

Introduction
When on Sunday, December 19, 2010, the Dutch islamologist Dr. Gautier Juynboll passed away in Leiden, the Netherlands, at the age of 75, there came an end to the Juynboll family line. ‘Juynboll’ is the name of a Dutch patrician family, known since 1629. The name is uncommon, literally meaning ‘onion bulb’. It may have been the nickname of its first bearer, Nicolaas Marijnusse (c. 1579-1639), before becoming the family name of his descendants later on. The Juynboll family coat of arms sports three sprouting onion bulbs. Nicolaas was captain of a Dutch man-of-war, distinguishing himself in several sea battles; in particular in 1628 with the capture of the Spanish silver fleet at the Bay of Matanzas, east of Havana, Cuba.

1 English ‘onion’ and Southern-Netherlands ‘ajuin’ are etymologically the same, ultimately coming, via the French word ‘oignon’, from the Latin ‘unio’.
Gautier Juynboll had no children and he was the last bearer of the family name. Although he and I were in no way related to one another, for a great part of my life I have thought of him as my older brother. The connection between Gautier and my family in fact dates back to before my birth, when he would go out pike fishing with my father, H.J. Witkam (1914-1982), in the lakes north of Leiden. Later, in 1965, he became my teacher of Arabic at Leiden University, and then, between 1972-1988, he was my unofficial coach while I was compiling, with Wim Raven, the final volume of A.J. Wensinck's *Concordance et indices de la tradition musulmane*, a project in which Gautier himself had extensively collaborated with his (and my) PhD supervisor, the arabist Jan Brugman (1923-2004). As a teacher of Arabic, I found Gautier Juynboll to be a rather impossible person (and he me a bad student), but over the course of the years, our mutual esteem increased and developed into a sort of friendship.

The Juynboll Family of Orientalists

With regards to contributions to Islamic and Oriental studies, at least six members of the Juynboll family have been influential. Gautier Juynboll has gained recognition for his fundamental studies on *Ḥadīth*, Islamic Tradition, his lifelong interest. In 2007 Brill’s of Leiden published his great work, *Encyclopedia*...
of Canonical Hadith, in which he amply illustrated the development of Hadith in early generations of Muslims. However, academic proclivities have run in the Juynboll family for centuries. As early as the mid-18th century, members of the Juynboll family were defending doctoral theses, albeit within the field of Law. The first Orientalist in the family was Th.W.J. Juynboll (1802-1861), a scholar of theology and Semitic languages who has, among other things, extensively published on the history and literature of the Samaritans. The Samaritan material in the collection hereunder described comes from him. His son, A.W.Th. Juynboll (1833-1887), also started as a theologian, but later published on Islamic law. Various works on Islamic law within the present collection come from him. However, he should not be confused with his son, Th.W. Juynboll (1866-1948), the author of a handbook on Shafi’ite law. This manual was used in the education of Dutch colonial civil servants, as well as translated and reprinted several times before World War II. In fact, it remains an important introduction to the subject to this date. This latter Th.W. Juynboll wrote detailed descriptions of a number of the manuscripts in his family library, and he has also compiled an illustrated and annotated genealogy of the family. The fourth scholar in this direct line is Th.W. Juynboll’s daughter, Ms. W.M.C. Juynboll (1898-1982), an art historian who, in 1931, published her PhD thesis on the history of Arabic studies in the Netherlands in the 17th century, a work which to this day remains unsurpassed. G.H.A. (Gautier) Juynboll (1935-2010) was not a direct descendant of this branch of the family tree. His grandfather was H.H. Juynboll (1867-1945), a brother of Th.W. Juynboll, and a scholar of Javanese as well as an established director of the National Museum of Ethnography in Leiden. With regards to the maternal side of the line, the Juynboll family is related to the great Dutch scholar of Sanskrit, J.H.C. Kern (1833-1917), who was Gautier’s great-grandfather. Gautier’s father, W.R. Juynboll (1903-1977), was an art historian, and his mother wrote a number of novels, theatre plays and anthologies using her maiden name, M.S. van Ysselsteyn (1900-1977). This list

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4 The earliest Juynboll thesis that I could find is De quaestionibus sive tortura rerum (‘On the interrogation of, or on the application of torture to, the accused’), which was defended by Petrus Nicolaus Juynboll in Leiden University in 1765.

5 The modern reader should be aware of the fact that Th.W.J. Juynboll and Th.G.J. Juynboll are one and the same person, depending on the language in which he wrote. In his works in Latin he writes his middle name as Guilielmus, in Dutch his middle name is Wilhelm, but these are only two versions of one and the same name. The same goes for the middle name of his son Abraham.

6 The book is still in print with the publisher: Handleiding tot de kennis van de Mohammedaansche wet volgens de leer der Sjafitchische school. Leiden (E.J. Brill) 1930. It was on the curriculum when I started to study Arabic, Persian and Islam in 1964.

7 Zeventiende-eeuwsche beoefenaars van het Arabisch in Nederland. Utrecht 1933.

8 I have derived some genealogical information from the handwritten family tree by Th.W. Juynboll contained in an album in the Juynboll family archive. I am grateful to Mr. J.M. van
of distinguished academics demonstrates the dedication to the arts and sciences that characterizes this family of scholars.

After the death of Gautier Juynboll, what remains is an interesting collection of family portraits, the remnants of several scholarly libraries, a modest family archive and a few Oriental manuscripts and annotated old printed books. The latter mostly come from the other branch of the Juynboll family, coming into Gautier Juynboll’s possession through his aunt, Ms. W.M.C. Juynboll. These literary materials are the subject of the present article.

Gautier Juynboll was not a manuscript man, rather to the contrary. He once confided in me, saying that he had always organized his research in such a way that he could avoid working with manuscripts. However, this has not always been the case; it so happens that he has in the past abandoned a project in order to prepare a critical edition of Ibn Qutayba’s Ta’wil Mukhtalif al-Ḥadīth. He had started preparing for it in 1969, shortly before defending his PhD thesis. Microfilms of several of the manuscripts of the Ta’wil Mukhtalif al-Ḥadīth were found in his estate. The fact that a new edition was already underway in the Middle East may have stopped him from pursuing this project.

Instead, he preserved the small manuscript collection of his ancestors in his home, and most likely never conducted research on them. In his mind, they were family heirlooms rather than sources. Yet he was not insensitive to the needs of scholars who wished to consult these manuscripts; three of the Juynboll manuscripts were placed in Leiden University Library on a permanent loan, for which I composed the contract around 1976 or 1977. They are described hereunder as well, and have now been added to the collections of the Leiden Library. If Gautier Juynboll had died intestate, his entire estate might have been reverted to his American family. He had, however, taken measures to avoid this. According to his will, Gautier Juynboll’s only inheritor is the Juynboll Foundation, an organization encouraging classical Islamic studies. First president of its board is Professor Léon Buskens, holder of the chair of Law and Culture of Islamic Societies at Leiden University. The foundation’s capital

de Velde, the executor of the Juynboll estate, for giving me a copy of the album which contains an annotated Juynboll genealogy, photographs of the family portraits and other useful data. The texts in this album have mostly been written by Th.W. Juynboll, whose idea it may have been to make such an album. For the rest I have taken my information from library catalogues and biographical dictionaries.

9 What remained of these libraries (after some books were transferred to Leiden University Library and after some titles were sold to private collectors) has been sold by auction on November 15, 2011, by the Leiden auctioneers Messrs. Burgersdijk & Niermans (http://www.b-n.nl/new_index.php?page=auction&lang=eng&AuctionNumber=334&GroupNumber=27).

consists of Gautier Juynboll's private assets, the proceeds of the sale of the family library and the profits from the sale of his house in Leiden. The collection of family portraits has been deposited in a public collection ('Instituut Nederland') and the manuscripts and related materials described in the present article are now incorporated in the collection of the library of Leiden University. The Leiden class-marks that they have received are added to the descriptions below.

A Descriptive List of the Juynboll Oriental Manuscripts

In Gautier Juynboll's house in Leiden there was no special place designated for manuscripts. The manuscripts that are described hereunder were placed seemingly at random among the printed books, and that is where they were found. Apart from Th.W. Juynboll's efforts to describe some of the manuscripts, not much seems to have been done with them. The previous owner of the majority of these manuscripts and fragments was most likely Gautier Juynboll's great-uncle, Theodoor Willem Juynboll (1866-1948). In 1963, two manuscripts from the latter's private library were sold by auction in Utrecht and came in the possession of Leiden University Library. These are also, for completeness' sake, described within this article. The scholarly archive of the Juynboll family, which was already transferred to the Leiden library is summarily described hereunder as well.

Part of the donation from the Juynboll estate to the Leiden Library is a collection of some two hundred printed works in Western languages in the field of Oriental studies. This concerns books from the Juynboll family library which were not yet available in the Leiden Library. Among these is a number of printed works with manuscript annotations, or with loose inserts, containing notes of all sorts by members of the Juynboll family. Only in a few cases these have been described hereunder (MSS Juynboll, Nos. 13-16). An unspecified number of books in Arabic was equally donated to the Leiden Library.

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11 According to the agreement between the Juynboll Foundation and Leiden University Library, signed 19 August 2011.
12 Dr. Arnoud Vrolijk, curator at the Leiden University Library, provided me with the class-marks which were allotted to the manuscripts in the Juynboll collection once they had become part of the collections of the Leiden Library.
13 That is not the case for the Juynboll archive that arrived after Gautier Juynboll's death in the library. At the writing of this article they are being sorted by Mr. J.M. van de Velde, the estate's executor. They have been registered in the Leiden library as Or. 26.736.
14 Information provided in August 2011 by Dr. Arnoud Vrolijk.
In compiling the present catalogue I have used my own well-established methods. No list, let alone inventory, accompanied the Juynboll estate. I have numbered the manuscripts according to the order in which I found them in the house of the deceased Gautier Juynboll. Scholarly notes comprise some of the Juynboll manuscripts, demonstrating the scholarly interest of a specific member of the family. With a few minor exceptions, none of the original Oriental manuscripts in the Juynboll collection show a clear provenance, and I have little or no inkling to whom of the Juynboll scholars they may first have belonged. That being said, whenever ownership seems evident by implication, I offer an educated guess. While describing the manuscripts, I at five occasions wrote an excursus in which I give a more in-depth treatment to some interesting pieces in the Juynboll library.

One common source of some of the Juynboll manuscripts could be identified, however: the private library of the Orientalist and librarian Nicolaus Wilhelm Schroeder (1721-1798). He was the son of Johann Joachim Schroeder (1680-1756) who was professor of Oriental languages in Marburg, as was his son, N.W. (or N.G.) Schroeder, for a while. Nicolaus Wilhelm Schroeder went in 1747 to Groningen, the Netherlands, where he became professor of Greek and Oriental languages in its University. His private library was sold by auction in Groningen on May 1, 1835 and several of the Juynboll manuscripts described here must have been purchased by the first of the Juynboll Orientalists, Th.W.J. Juynboll. The greater part of the Schroeder collection consisted of notes and copies in the hand of Nicolaus Wilhelm Schroeder and his father. The reference to Groningen auction catalogue has been added to the descriptions below wherever relevant.

**Excursus:** The Juynboll manuscripts that come from the Schroeder auction of 1835, and that in the course of 2011 have been registered in the Oriental Collections of the Leiden Library, are not the only ones that were sold at the 1835 auction and

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17 *Par sola bibliothecae Schroederianae, sive catalogus librorum exquisitorum, rarissimorum et nitidissimorum, praecipue manuscriptorum, quos partim collegit, partim ipse proprio studio atque opera composuit et reliquit […] Nicolaus Guil. Schroeder.* Groningae (apud W. van Boekeren) 1834. The catalogue comprises 12 pp. and enumerates 120 items, more than two thirds of which are copies in the hand of either father or son Schroeder.
18 See P. Voorhoeve, *Handlist of Arabic manuscripts in the Library of the University of Leiden and other Collections in The Netherlands*. 2nd edition. The Hague/Boston 1980, p. 531, for references to the copies by N.W. Schroeder’s which are now kept in Dutch libraries.
that have subsequently become part of the Leiden collections. Among the other buyers at the auction was a young theologian, Dr. Antonie Rutgers (1805-1884), who became a many-sided scholar. Since 1837 Rutgers was professor of Hebrew in Leiden University. For a number of years he also taught Sanskrit and he is therefore considered as the founder of Sanskrit studies in The Netherlands. He also knew Arabic and he edited an Arabic text under the title *Historia Jemanae sub Hasano Pascha* from a Leiden manuscript. Rutgers’ collection of manuscripts came in the Leiden collection in 1885, when after his demise they were acquired from his estate. They are now registered there as Or. 3040-Or. 3050, and Or. 12.623 (Hebrew fragments taken from Or. 3041 and separately registered). Not all of these were purchased at the Schroeder auction. The small Rutgers collection is interesting because it contains a number of pieces that had been roaming through the hands of generations of private owners in The Netherlands, which is especially the case for Or. 3041, a folder which contains materials once owned by members of the Raphelengius family and some of their contemporaries, and which date back from the late-16th and early-17th centuries. A number of Rutgers’ manuscripts can be identified as coming from the 1835 auction, a fact which he usually noted down in his manuscripts. Here follows a combined list of the Schroeder manuscripts which eventually have arrived in the Leiden Library, either through the Rutgers collection in 1885 or the Juynboll collection in 2011:

Auction No. 3 = Juynboll No. 15 = Leiden Or. 26.734  
Auction No. 5 = Rutgers = Leiden Or. 3040  
Auction No. 13 = Juynboll No. 5 = Leiden Or. 26.724  
Auction No. 17 = Rutgers = Leiden Or. 3047  
Auction No. 73 = Rutgers = Leiden Or. 3043  
Auction No. 80 = Rutgers = Leiden Or. 3046a  
Auction No. 82 = Rutgers = Leiden Or. 3046b  
Auction No. 88 = Juynboll No. 4 (1) = Leiden Or. 26.723  
Auction No. 91 = Rutgers = Leiden Or. 3046c  
Auction No. 94 = Rutgers = Leiden Or. 3045a  
Auction No. 96 = Juynboll No. 4 (2, 3) = Leiden Or. 26.723  
Auction No. 108 = Juynboll No. 14 = Leiden Or. 26.733

The Rutgers manuscript, which is now MS Leiden Or. 3046d, is without doubt a Schroeder manuscript, but it could not be identified with any title in the 1835 auction catalogue.

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The Juynboll MS No. 16, which is now MS Leiden Or. 26.735, could not be identified with any title in the 1835 auction catalogue, though it may have been owned by N.W. Schroeder.

1. Manuscripts (MSS Juynboll, Nos. 1-11)

**MS Juynboll No. 1 (now MS Leiden Or. 26.720)**

An Arabic manuscript from the Ottoman realm (Anatolia, or the Balkans?), written on European paper, 20.5 × 13 cm, 247 ff. (including the inserts bound with the volume, but not including the numerous loose inserts), main text in Ottoman nasta‘līq script, 21 lines to the page, black ink with rubrics, entire text set within a single frame in red ink (ff. 3b-4a: double opening page with gilded frame), dated 1034 AH (1624-1625, colophon on f. 244a), several copyist verse in Persian (f. 244a), catchwords at the bottom of each verso page, balāgh notes usually at the top of each recto page, inserts with text in several different hands, full-leather Oriental binding, with a working title on the lower edge: ʿIṣām ʿalā al-Ǧāmī. Owner’s seal on f. 2a, waqf-seal with date 1197 on ff. 4b, 106a and 229a. Owner’s note in ruqʿa script in pink ink on the fly-leaf in front, dated in the Ottoman administrative calendar (the Rūmī calendar) as 15 Tishrīn I 1326 (= 15 October 1910 according to the Julian calendar and 28 October 1910 according to the Gregorian calendar).

Gloss (structure Qawluhu) by Ibrāhīm b. Muḥammad b. ʿArabshāh al-Isfārāʾīnī ʿIṣām al-Dīn on al-Fawāʾid al-Ḍiyāʾiyya (author and title on f. 3b), the commentary by ʿAbd al-Raḥmān b. Aḥmad al-Ǧāmī (d. 898/1492) on Kāfijiyat Dhawī al-ʿAdab fī ʿIlm Kalām al-ʿArab, the grammatical work by Ǧamāl al-Dīn ʿUthmān b. ʿUmar Ibn al-Ḥāǧib (d. 646/1249), GAL G I, 303.21 The text was identified with MS Berlin Lbg. 491 (Ahlwardt 6579).22 Numerous marginal and interlinear notes in a number of different hands. On f. 1a there is a provisory title, not written by the copyist: Kitāb ʿIṣām ʿalā al-Ǧāmī.

The waqf seal reads (from top to bottom):

<table>
<thead>
<tr>
<th>وقت صدر سابق السيد يكن</th>
<th>الحاج محمد باشا ابن الحاج</th>
<th>يوسف اغا ابن الحاج</th>
</tr>
</thead>
<tbody>
<tr>
<td>حسين</td>
<td></td>
<td>1197</td>
</tr>
</tbody>
</table>

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Waqf stamp in a gloss on Ibn al-Ḥāǧib’s Kāfīya, in an Ottoman manuscript dated 1034/1624-5. MS. Juynboll No. 1 (MS Leiden Or. 26.720), f. 4b (detail).

The owner’s seal reads (from bottom to top):

| مصطفى بن حبيب | الفقيه | الوالي بالملك المجيب |

On ff. 2a-3a, 244b-245b are several shorter notes and lines of poetry (by Kamāl Pāshazāda among others), both in Arabic and Persian. Also, the names of the Ahl al-Kahf, the Seven Sleepers, and their dog (f. 2a).

Beginning (f. 3b):

ابصيلة (بصيلة) وله نستعين
يا هاديا لسائل ممالك محامدك، وا سامعا لجامع مسائل حامدك، اهدنا الصراط المستقيم...

An Arabic manuscript from Indonesia, on European paper (with an unidentified watermark), 15 × 10 cm, 57 ff., fully vocalized naskh with separators (ochre
Illuminated double page marking the end of a copy from Indonesia of al-Gūzūlī’s Dalāʾil al-Khayrāt.

MS. Juynboll No. 2 (MS Leiden Or. 26721), fff. 55b-56a.
Iǧāza in Malay, at the end of a copy from Indonesia of al-Ǧazūlī’s Dalāʿīl al-Khayrāt. MS. Juynboll No. 2 (MS Leiden Or. 26.721), f. 57a.
circles with red outline), 13 lines to the page (miṣṭara used), black ink with rubrics, entire text set in a composite frame (black, ochre, red), illuminated double pages: ff. 1b-2a (beginning text), 13b-14a (beginning of Taṣliya), 37b-38a (beginning of a Ḥizb?), 55b-56a (end of text), smaller illuminations on ff. 9b, 11b, 12a, 13a, 28a, catchwords on the bottom of each final leaf of a quire, pasted boards with blind tooling work, with a cloth back.


Clearly indicated are: introductory material (ff. 1b-9b), the names of the Prophet (fff. 9b-12a), the description of the Prophet’s grave in Medina, although without illustrations (fff. 12b-13a), and the end of the first quarter (Rubʿ) of the Taṣliya prayers (f. 28a).

On f. 57a is an Iǧāza in Malay, issued by ʿAbd al-Karīm b. Ibrāhīm b. Muḥammad ‘Awf b. Muḥammad al-Ǧāmiʿ al-Faṭānī (= al-Patani):

In the Istighfāra on f. 51b the name of the person mentioned in the Iǧāza is also given: Muḥammad Yasīn b. ʿUthmān, a substitute for Fulān b. Fulān in the text.

A label with a short description of the manuscript in Dutch by Th.W. Juynboll is pasted inside the front board.

MS Juynboll No. 3 (now MS Leiden Or. 26.722)
An Arabic manuscript, apparently from the Ottoman realm, on European paper, 19.5 × 14.5 cm, 79 ff., Ottoman nastaʿlīq by two or more copyists (ff. 1b-6a, 6b-78b, 25 lines to the page, black ink with rubrics, dated a Friday morning in

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Shawwāl 1054 (1644), copied by Sayyid Ibrāhīm al-Amri (colophon on f. 78b), half-leather Oriental binding with pasted boards.

Sharḥ Tuḥfat al-Mulūk bi-Qurrā‘ihā Ahl al-Ṭarīq wal-Sulāk (title shown on f. 78b), the commentary by Muḥammad b. ʿAbd al-Laṭīf (author on f. 1b) Ibn al-Malak (or b. Malakshāh, d. 854/1450, GAL S I, 658, S II 315-316), on Ṭabīḥat al-Mulūk bi-Qurrā‘ihā Ahl al-Ṭarīq wal-Sulāk or Tuḥfat al-Mulūk wal-Salāṭīn (f. 1b), the compendium on the ʿIbādāt of Islamic Law by Zayn al-Dīn (f. 1b) Muḥammad al-Rāzī al-Ḥanafī (end 7/13th cent.), G I, 383.

Beginning (f. 1b):

On f. 1a is a table of contents (in ruqʿa script) that refers the reader to the manuscript's folio numbers (manuscripts concerning law often have numbered pages and a table of contents referring to these). Also on f. 1a is an owner's note by ʿAlī b. ʿUmar al-Uskudārī, with the date 1176 (1762-1763), as well as the working title documented in a later hand: Sharḥ Tuḥfat al-Mulūk li-Ibn Malak.

Added to the volume is a short description by Gautier Juynboll, who also wrote his name on the front cover.

MS Juynboll No. 4 (now MS Leiden Or. 26.723)
A collective volume consisting of three texts in Arabic, written in the handwriting of two 18th-century European scholars, N.W. Schroeder and his father J.J. Schroeder, on European paper (counter-mark: MARBURG (f. 3), and another). 21 × 18 cm, brownish ink, different number of lines to the page for each text, pasted paper covers (marbled paper). One copyist has written out text No. 1, the other must have written out both Nos. 2 and 3.

The volume contains:

(1) ff. 1a-36b (to be read from the European side of the volume). Tawārīkh al-Anbiyāʾ. This is apparently the introductory part of Ishrāq al-Tawārīkh by Qarā Yaʿqūb b. Idrīs al-Qaramānī (d. 833/1429), GAL G II, 224, which also goes by the title Muqaddima fi Tawārīkh al-Anbiyāʾ. The text contains a chronology of the prophets, from Adam to the Prophet Muḥammad. The text was copied by N.W. Schroeder (1721-1798). A copy by his father, Johann Joachim Schroeder
Entire text, with 17-19 lines to the page, set within a frame, and occasional corrections due to collation (ff. 1b, 10b, 14a). The pages have been paginated using Arabic letters, according to their অধ্য ণ numerical value. There are catchwords at the bottom of almost each page, both recto and verso, as though the text was copied from a printed text, or as though the manuscript was meant to be a printer's copy. Many pages have somewhat blackened due to the oxidation of ferrous elements in the ink.

Title in Latin inside the back cover: ‘Historia Prophetarum inde ab Adamo usque ad Mohammedem’ (‘History of the prophets from Adam to Muḥammad’).

Beginning (f. 1a):

تواريخ الأنباء عليهم السلام
أول الأنباء أبو الوري أدام النبي، وكان يكتبنا محمد لأنه أفضل أولاً دخل الله من... تراب...

Ending (f. 36b):

.. وزيد بن ثابت وصي الطيب وثابت وثابت الطيب وكلمة الله عليه وسلم أرها بلبل.. بثباح وثابت وثابت وأم مكهران الأTicket وورث الفرض وأبو مكيران الشيخ سنة، ثم التوريط الأنباء عم

Earlier provenance: N.W. Schroeder auction of 1835, catalogue No. 88.

(2) ff. 40a–37b (in Arabic order). Kitāb al-Waṣiyya lil-Imām al-ʿAzām Abī Ḥanīfa, the testament, or rather instructions, said to have been issued by Abū Ḥanīfa al-Nuʿmān b. Thābit (d. 150/767), GAL S I, 287. Text set in a frame, 23 lines to the page, with catchwords at the bottom of every page. Possibly copied by Johann Joachim Schroeder (1680-1756).
Earlier provenance: N.W. Schroeder auction of 1835, catalogue No. 96.


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24 The Historia Prophetarum... is mentioned on p. 10 (No. 91) of the Schroeder auction catalogue of 1835. That copy was purchased by Antonie Rutgers (1805-1884).
Beginning of *Tawārīkh al-Anbiyāʾ*, an anonymous history of the Prophets, from Adam to the Prophet Muḥammad, in the handwriting of a late-18th or early 19th-century European scholar. MS. Juynboll No. 4 (MS Leiden Or. 26.723), f. 1a.
frame, 21 lines to the page, with catchwords at the bottom of every page. Possibly copied by Johann Joachim Schroeder (1680-1756).

A label with a short description of the manuscript in Dutch by Th.W. Juynboll is pasted inside the end board.

Earlier provenance: N.W. Schroeder auction of 1835, catalogue No. 96.

MS Juynboll No. 5 (now MS Leiden Or. 26,724)

A collective volume, consisting of six philological texts written in Arabic. Manuscript on burnished European paper, with watermark: a crown topped by a five-point star (e.g. pp. 88-91), 21 × 14.5 cm, [1] + 104 + [1] pp., naskh script, likely recorded by the same copyist, (pp. 1-78, 79-104) although further analysis of the handwriting may give rise to doubts; a 'second' possible copyist is Ibrāhīm b. Sayf al-Dīn (colophons on pp. 82, 88, 100, 104). The volume is dated 1058 and 1059 (1648, 1649), with a half-leather Oriental binding, and pasted boards.

Inside the front board is a description in Latin of the volume's content, in what seems to be an 18th-century hand that seems to lack experience in writing Arabic script. This hand has numbered pp. 1-52. A label with a somewhat more detailed but not complete description of the manuscript's contents in Dutch by Th.W. Juynboll is pasted inside the end board.

The volume contains:

1) pp. [1], 1-52. Kifāyat al-Mutaḥafffijiẓ fīl-Lugha, a lexicographical compendium by Abū Isḥāq Ibrāhīm b. Ismāʿīl b. Aḥmad b. 'Abdallāh al-Ṭarābulusī al-Aṯādbī (6/12th century), GAL G I, 308, No. 4. The unnumbered page in front is the title-page, which mentions the title and author, and includes numerous pen trials. Text in vocalized naskh, black ink with rubrics, 21 lines to the page. The text was identified with MS Leiden Or. 1151. It begins on p. 1:  

(بسمة) وبِهِ نَستعِين
الحمد لله رب العالمين. وصلى الله علي سيدنا محمد حمات النبئين. و علَى الهم وصحبه اجمعين، هذا كتاب مختصر في اللغة وما يحتاج إليه من غريب الكلام و ادعنا كيرا من الآباء، والصفات وнятنه حديث الالتزام واللغات، واعرنه من الشواهد ليسهل حفظه ويقرب تراوله وجعلنا مغنا من أقصده في هذا الفن ومعينا لمن اراد الاتباع في وصفنا ابوا فلذا باب في صفات الرجال المحمودة الجواد الرجل السخي...
There also are numerous textual emendations written in the margin by the same 18th- or early-19th-century hand who has numbered the pages. On p. 16, written in the earlier European hand, is a reference to Schultens' edition of the *Ḥamāsa*, p. 450, which appeared in excerpts in Schultens' re-edition of Erpenius' Arabic grammar of 1748 and 1749. On pp. 13, 18, 23, 25, 38 there are references to Golius' dictionary (Leiden, 1653), while on p. 15 there is a reference to the Qurʾān: Cor. 100:1. A Qurʾānic reference can also be found on p. 36. There are in fact numerous extensive marks of readership.

(2) pp. 52-78. *Mazğ al-Ṣawāb bil-Muǧūn fī Ḥall Silsilat al-Maǧnūn wa-hiya al-Khiyālāt al-R adiyya al-Musammāt bil- Qarmaḥshadiyya* (title on p. 52). A commentary made in Damascus in the year 1018 (1609, p. 54) by al-Ḥasan b. Muḥammad al-Būrīnī (d. 1024/1615), GAL S II, 401, on a satirical *Qaṣīda*, *al-Qaṣīda al-Qarmaḥshadiyya*, which is an invective piece of poetry of 11 lines, compiled by Ḥusayn al-Shams al-Ākhī al-Shāmī (1018/1609), GAL S II, 384. The author of the *Qaṣīda* was the *imām* of the Umayyad mosque in Damascus and his invective was directed against Muḥammad b. Muḥammad b. Ḥusayn, the city's governor. The commentary by al-Būrīnī serves to change the invective into a panegyric. This information, coming from Brockelmann's *GAL*, is based on Aumer's description of MS Munich 492 containing this same text.25 The lines have been numbered in the margins by an 18th-century European owner.

Beginning (pp. 52-53):

مرج الصواب بالمجنون في حل سلسلة المجنون وهي الخيالات الرذية المضادة بالقرم حشديه

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25 Joseph Aumer, *Die arabischen Handschriften der Königlichen Hof- und Staatsbibliothek in Muenchen*, München 1866, pp. 245-246, No. 573, where there is also a reference to the *Kashf al-Żunūn* of Ḥāǧǧī Khalīfa.
Numerous marginal notes on pp. 79-80.

Ending (p. 82):

...وَقَالَهُ دَلَّتِ دَهْنَ دِمَاءٌ مَعْطَارٌ مَعْنَى نَافِقَةٍ وَدَهْنَ كِتَابٌ لِكُلْ مَعْلَمٌ يُحِبُّ أَنْ يَتَقْطَعْ هَذَا الْكَلَامُ وَيَعْتَمِنُ عَلَى نَاطِقَهُ بَلْ لاَطِمِهِ السَّحَامِ وَاللَّطَامُ وَهَذَا أَخْرُ الْكَلَامِ

الحمد للهِ عَلَيْهِ الْغَيْبِ عَلَيْهِ شَرْعُهُ وَاللهُ سَيْدَةَ هَذَا الْبَلَوْءِ

(3) pp. 79-82. Anonymous treatise on the subject of *Maʿānī al-Istiʿārāt*, on the use of metaphors. Dated 1058/1648 (colophon on p. 82). The treatise is divided into three sections (*ʿIqd*, each of which is subdivided into a number of *Farāʾid*). Extensive glossing in the margins of pp. 79-80 (protected by incisions so that the outer margins can be folded and will not be lost when the paper is trimmed for rebinding). *Naskh* script, 21 lines to the page, black ink with rubrics. Beginning (p. 79):

(بِسْيَلَة) وَيَوْمَ الْإِنْفُضَاءِ الْحِضْرَةُ عَلَى خَلْقِ الْبَيْرَةِ... وَأَمَا بَعْدَ فَأَنْ

معاني الاستعارات وما يتعلق بها قد ذُكرت في الكِتَابِ المُفَضَّلُ عَسْرَ الْمَيْضِ فُقِدَت ذُكْرَهَا مَجْمَعُ مَضْطَوْطَةٍ عَلَى وَجْهِ نَطِيقُ بِكُبُ المَتَقْدِمِينَ وَدَلْ عَلَى زِبِرَ عَلَيْهِ فَنَظَمَتْ فَرْيَدٌ عَوْابٌ يَتَعَلَّقُ بِتَحْقِيقِ معانيِ الاستعارات وَاقْسَمَهَا وَقَرَأْهَا فِي ثَلَاثِ عَقْوَةِ العَقْدِ

الاولِ فِي أنواع المجاز...
End of Kitāb fī 'Ilm al-Qāfiya, a treatise on rhyme by al-Kūmī, followed by the colophon of copyist Ibrāhīm b. al-Ḥāġg Sayf al-Dīn. Manuscript dated the night of 9 Muḥarram 1058 (1648), followed by several copyist verses. MS. Juynboll No. 5 (MS Leiden Or. 26,724), p. 88.
Kitāb fi 'Ilm al-Qāfīya, a treatise on rhyme by Muḥammad b. Muḥammad Yaʿqūb al-Kūmī (d. 810/1407), GAL G II, 252, No. 3. Author and title on p. 83.

Beginning (p. 83):

the night of 9 Muḥarram 1058 (1648), copied by Ibrāhīm b. al-Ḥāǧǧ Sayf al-Dīn (colophon on p. 88):

Ending and colophon (p. 88):

Another copyist’s verse follows the alternative title for this work:

Ending and colophon (p. 88):

Three copyist’s verses, of two, three and three lines respectively follow the colophon.

(5) pp. 90-100. Kitāb al-Mudākhilāt by Abū ʿUmar Muḥammad b. ʿAbd al-Wāḥid al-Muṭarriz (d. 345/957, GAL S I, 183; title and author on p. 90). Brockelman in GAL gives his full name as Abū ʿUmar Muḥammad b. ʿAbd al-Wāḥid al-Zāḥid al-Muṭarriz al-Warrāq al-Būwardi Ghulām Thaʿlab and mentions as alternative titles for this work: Kitāb al-Madākhil wal-Ziyādāt and al-Madākhil wa-Gharib al-Lughā (see also the title in the colophon on p. 100); Naskh script, 21 lines to the page, black ink with rubrics. Dated 1 Rabīʿ 1059 (1649) and copied by Ibrāhīm b. al-Ḥāǧǧ Sayf al-Dīn (colophon on p. 100). Beginning (p. 90):

(Islam) and mentions as alternative titles for this work: Kitāb al-Madākhil wal-Ziyādāt and al-Madākhil wa-Gharib al-Lughā (see also the title in the colophon on p. 100); Naskh script, 21 lines to the page, black ink with rubrics. Dated 1 Rabīʿ 1059 (1649) and copied by Ibrāhīm b. Sayf al-Dīn (colophon on p. 100). Beginning (p. 90):

(Islam) and mentions as alternative titles for this work: Kitāb al-Madākhil wal-Ziyādāt and al-Madākhil wa-Gharib al-Lughā (see also the title in the colophon on p. 100); Naskh script, 21 lines to the page, black ink with rubrics. Dated 1 Rabīʿ 1059 (1649) and copied by Ibrāhīm b. Sayf al-Dīn (colophon on p. 100). Beginning (p. 90):

(Islam) and mentions as alternative titles for this work: Kitāb al-Madākhil wal-Ziyādāt and al-Madākhil wa-Gharib al-Lughā (see also the title in the colophon on p. 100); Naskh script, 21 lines to the page, black ink with rubrics. Dated 1 Rabīʿ 1059 (1649) and copied by Ibrāhīm b. Sayf al-Dīn (colophon on p. 100). Beginning (p. 90):
These texts, apparently of a mnemotechnical nature, may be compared to al-Qāʿida al-Baghdādiyya, the collective title of a set of elementary reading manuals for Arabic, which in the non-Arab world is still in use today. The two Qaṣīdas are marked with interlinear explanations of difficult words (in red). Naskh script, 20-21 lines to the page, black ink with rubrics. Copied by Ibrāhīm b. Sayf al-Dīn (colophon on p. 104).

Beginning of the first Qaṣīda (p. 101):

(6) pp. 101-103, 103-104. Qaṣīdatān Baghdādiyyatān, two Baghdādi Qaṣīda's, both of which are composed by Yūsuf b. Khalīfa al-Muʿādī (ascription on p. 103, line 4):

الاوله والثانيه ي奥斯ف ابن خليفة المعادي وشغره بثقلة قد دلنا عن عقله

These texts, apparently of a mnemotechnical nature, may be compared to al-Qāʿida al-Baghdādiyya, the collective title of a set of elementary reading manuals for Arabic, which in the non-Arab world is still in use today. The two Qaṣīdas are marked with interlinear explanations of difficult words (in red). Naskh script, 20-21 lines to the page, black ink with rubrics. Copied by Ibrāhīm b. Sayf al-Dīn (colophon on p. 104).

Beginning of the first Qaṣīda (p. 101):

لعدا باللوا ربع ، عفاه عارض مرزم
صدوق الولاء هكال ، وهو الجارع الابنم

Beginning of the second Qaṣīda (p. 103):

صلما بالحشأ مرقد ، فسحها بعدها أدب
كيت ليهنا عني ، وخلقي بعدها عرب
Colophon (p. 104):

The fly-leaves at the end contain notes, quotations and pen trials for an owner's mark, all written with more expertise than the notes on the fly-leaves at the beginning of the volume.


**MS Juynboll No. 6 (now MS Leiden Or. 26725)**

An Arabic manuscript, which is apparently written in the hand of Th.W.J. Juynboll (1802-1861), who probably copied it shortly before the publication of his edition of the text in 1848. On European paper, with a watermark: Amsterdam, [4] + 76 + [8] pp., paginated by the copyist, 20.5 × 16.5 cm, between 24-29 lines to the pages, brownish ink, with full-leather European binding with gilded decoration. On the front board, a turquoise leather label has been pasted with the Latin title: 'Liber Josuae | Arabice | Codex Ms. | Chartaceus' ('The Book of Josua in Arabic, manuscript on paper').

A copy in Arabic script of MS Leiden Or. 249, which contains the Arabic text (written in Samaritan script), of the *Sifr Yūshaʿ b. Nūn*, 'the Book of Yūsha' b. Nūn', a Samaritan chronicle. Th.W.J. Juynboll edited, translated (into Latin) and annotated this text on the basis of the Leiden manuscript. Th.W.J. Juynboll's personal copy of the edition of *Chronicon*, which was part of the Juynboll estate, has in the meantime been transferred to the Leiden library.

The present manuscript is evidently the 'missing link' between the original manuscript in the Leiden library, which is written in Samaritan script, and

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Juynboll’s edition of the Arabic text, which was published in Arabic script. It may have been the typesetter’s copy for the edition, although the manuscript does not show the usual traces of having been handled by a typesetter (little marks indicating the progress of the work, spots, blots, etc.). Marginal notes of textual criticism and emendations have been added by Th.W.J. Juynboll. There is also an alternative numbering system in the margins that refers to the edition’s chapter numbers. The first of these numbers is written on p. 3, at the beginning of chapter 3 (which has the heading: ﻗﻀﺓ ﻤﻠﻌﻋ ﻭﻡ ﻤﻠﻙ ﻮﺎﺏ).

Beginning (p. 1):

بسم ﷲ ﻭﺭﺤﻡ
هذا كلام ﻦﻴﺭ ﺍﺨﺒﺍﺭ ﺑﻨﻴ ﻭﺯﺭﺎﻴﻟ ﻭﻤﻨ ﻭﻗﺖ ﻇﻨ ﻤﻠﻙ ﺷﻴﺩﺎ ﻡﻭﻅﺭ ﻃﺒ ﻭﺯﺭﺍ ﻭﻁﺒ. ﺍﻟﺴﻼﻡ ﺩﻭﺸﻊ ﻃﺒ ﻭﺯﺭﺍ ﻭﻁﺒ ﺩﻭﺭ ﺍﻟﻠﻐﺓ ﺍﻟﻌﺭﺒﻴﺓ ﻭﻤﻨ ﻭﻅﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﻭﻤﻨ ﻭﻅﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﻭﻤﻨ ﻭﻅﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ ﺩﻭﺭ ﻭﻁﺒ 

Ending (pp. 75-76):

فلما سمع ياً ﻭﺯﺭﺍ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ ﻭﻅﻭﺭ ﻭﻁﺒ 

Liber notus nomine Libri Josuæ | Finis.

**MS Juynboll No. 7 (now MS Leiden Or. 26,726)**

An Arabic manuscript, possibly in the hand of A.W.Th. Juynboll (1833-1887), copied in or around 1876 in Delft, the Netherlands. Machine-made lined paper, v + 123 pp., 20 × 16.3 cm, brownish ink, modern half-cloth binding, pasted boards.

This volume contains the Arabic text, including several indexes, of the work entitled *Sharḥ Fath al-Qarīb ’alā al-Kitāb al-Musammā bil-Taqrīb li-Shams al-Dīn <Abî> ‘Abdallāh Muḥammad b. Qāsim al-Ghazzī* (thus the author and title on p. i), or more fully: *Sharḥ Fath al-Qarīb al-Muǧīb ’alā al-Kitāb*
Sharḥ Fatḥ al-Qarīb, the commentary by Ibn Qāsim al-Ghazzī on al-Taqrīb fil-Fiqh, the compendium on Shāfīʿī fiqh by Abū Shuǧāʿ al-Iṣfahānī, likely in the hand of A.W.Th. Juynboll, who may have intended to publish a scholarly edition of this text. MS. Juynboll No. 7 (MS Leiden Or. 26.726), p. 1.
al-Musammā bil-Taqrīb li-Shaykh al-Islām wal-Muslimīn Shams al-Dīn Abī ‘Abdallāh Muḥammad b. Qāsim al-Ghazzī . . . (thus the author and title on p. v), being the commentary by Ibn Qāsim al-Ghazzī (d. 918/1512), on al-Taqrīb fil-Fiqh, the compendium on Shāfī‘ite fiqh by Abū Shuǧāʿ al-İṣfahānī (d. after 500/1106), GAL G I, 392.

Variant readings are written at the bottom of the pages. By looking at the neatness of the copy, one may assume that the manuscript was made in order to serve as typesetter’s copy at some stage.27


¶ There is a note in Dutch on p. iii (pp. iii-iv is a later insert), apparently in the hand of Th.W. Juynboll (1866-1948), explaining the textual antecedents of the present text, saying (in my translation): ‘Copy of the Taqrīb by Abū Shuǧāʿ (edited in 1859 by Prof. S. Keyzer as Précis de jurisprudence musulmane) together with the commentary by Ibn Qāsim al-Ghazzī, entitled Fath al-Qarīb, on the Taqrīb (edited in 1894 by Prof. L.W.C. van den Berg), copied by Prof. A.W.T. Juynboll of Delft, around 1876, based on two printed editions published in Egypt in 1868 and 1875, which have occasional variant readings (which are referred to in the present copy with editio prima and edit. sec. respectively), and once more compared by him to the glosses (Ḥāshiya) by al-Bāǧūrī*, which were published around 1884/85 in Cairo, on Ibn Qāsim, and furthermore provided by him are indexes (pp. 110-123) which are not only indispensable when one wishes to consult the content, but in addition also contain several valuable notes of a linguistic nature. Utrecht, 4 April 1928.

* Printed in Cairo, Muḥarram 1272 AH = October 1885. Al-Bāǧūrī completed his work in Ġumādā II 1258 AH = July 1842.

MS Juynboll No. 8 (now MS Leiden Or. 26.727)
A Hebrew text written on a parchment scroll; long c. 238 cm, high 15.5-16.5 cm, writing on one side only. The scroll consists of four leaves of parchment of the same height and measuring 51.5, 67, 68 and 57 cm respectively. They have been sewn together with an overlap of c. 1 cm. A cover slip, made of used parchment from another scroll, with two sections of text (10 lines of c. 5.5 cm wide, is attached to the beginning of the scroll. The text is divided over 17 sections of

27 On the place of this text within the Shāfī‘ite curriculum, see also Th.W. Juynboll, Handleiding, pp. 374-375.
c. 9.8 cm wide, with 22 lines to the section, and made with a ruler, not with prickings. Section 14 does not contain regular text, but 11 lines with detached words. A hole in section 2 has been repaired with parchment. The scroll’s shape is maintained with a flax thread while it is kept in old packing paper, with the remains of red sealing wax.

The scroll contains the entire text, or at least a large part, of the Megillat Esther, the Book of Esther of the Bible. The two sections of the cover slip also seem to contain parts of the Book of Esther.

On the outer side of the repair in section 2 are pen trials with the Hebrew alphabet.

**MS Juynboll No. 9 (now MS Leiden Or. 26,728)**

A collective volume consisting of four Arabic grammatical texts from Indonesia, with annotations and notes in Arabic and occasionally also in Malay.

Texts written on European paper (watermark: crowned coat of arms with cipher underneath, and name I.V.GERE... [?]), 82 ff., 19 × 11.5 cm, Indonesian naskh, each text a different number of lines to the page, black ink with rubrics, illumination work with floral elements in red and yellow ink on ff. 37a and 82a, marking the end of texts Nos. 2 and 4. Dated a Saturday in Sha‘bān, without mention of the year (colophon on f. 82a). Half-cloth binding with pasted boards; the volume is loosely kept in a full-leather Islamic binding with flap of Indonesian manufacture with typical blind and black ornamentation (borders, corner pieces, central piece). The leather binding was apparently not made for this manuscript volume. A label with a short description of the manuscript in Dutch is pasted inside the front board of the leather binding.

Contents of the volume:

The fly-leaves at the beginning and the end are abundantly filled with pen trials, as well as a few notes and quotations, both in Arabic and Malay. The volume contains:

(1) ff. 1b-8a. *al-ʿAwāmil al-Mi'ā*, treatise by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Ǧurǧānī (d. 471/1078), GAL G I, 287, on the one hundred grammatical regents. Text in 7 lines to the page, with wide margins and a wide interline, with interlinear and marginal notes, both in Arabic and Malay. Title and author not indicated.

(2) ff. 8b-37a. *al-Muqaddima al-Āğurrūmīyya*, by Muḥammad b. Dāwūd al-Ṣanhāǧī Ibn Āğurrūm (d. 723/1323), GAL G II, 237. Text in 7 lines to the page, with wide margins and a wide interline, with interlinear and marginal notes, both in Arabic and Malay. Title and author not indicated.
Abundant scribbling and pen trials on the fly-leaves of a collective volume from Indonesia with grammatical texts in Arabic. MS. Juynboll No. 9 (MS Leiden Or. 26.728), ff. ob-1a.

(3) ff. 37b-39a. Notes on matters of Arabic grammar, both in Arabic and Malay. Also pen trials. On f. 38b schematical representations (both in lines and in a circle) of grammatical matters. On f. 37b the opening lines of *Inna Awlā*, text No. 4, below, are given.

(4) ff. 39b-82a. *Inna Awlā*, the anonymous commentary on *al-ʿAwāmil al-Miʾa*, by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Ǧurǧānī (d. 471/1078), GAL G 1, 287, a commentary that belongs to the Arabic literature of Indonesia. Its title is derived from the incipit. The manuscript has 13 lines to the page, is written with wide margins as well as a reasonably wide interline, and numerous interlinear and marginal notes, both in Arabic and Malay. The title of the commentary is derived from the first two words of the text. It is repeated in the colophon (f. 82a). Al-Ǧurǧānī’s *ʿAwāmil* are mentioned as *Matn* directly after the *ammā*
The illuminated end of *Inna Awlā*, an anonymous commentary on *al-ʿAwāmil al-Miʿa* by al-Ǧurğānī. The commentary belongs to the Arabic literature of Indonesia. Followed by the colophon. MS. Juynboll No. 9 (MS Leiden Or. 26.728), f. 82a.
ba’du (ff. 39b-40a). The text of the Matn is in red ink, the Sharḥ is written in black ink.

Beginning (ff. 39b-40a):

(بِسْلَة) رَبِّ يَسْرَ أَنْ أَوْلِيْماَ نَطَّلَتْ بِهِ السَّنَةَا الْأَلَامَ وَافْضِلْ مَا حَرَبَ بِهِ اسْتَنَا الْأَقْلَامِ
حَمْدُ اللَّهِ عَلَى تُوَاَذِرِ الْانْعَامِ وَوَاهِبِ الْاَفْهَامِ فِي اِصْطِلاْحِ الكَلَامِ... أَمَا بَعْدَ فَانِ لما
رَأَى العَوْامِلِ فِي النَّجْوٍ عَلَى مَا جَعْهُ الْإِمَامُ الْفَاضِلُ الْأَجَلِ ابْنِ ابْنِ عَبْدِ الْقَاهِرِ ابْنِ عَبْدِ
الْرَّحْمَنِ الْجُرَّانِيُّ اخْتَرَىْ مَحْتَصِرَاتٍ وَغَيْبَةَا إِبِّيْ جَازْ فَأَلْفَتْ لِسَرْحَا بِجَلِّ الْفَاطِحِ وَيَضْحَى مَعْاَنِيهِ
وَمَنِ اللَّهِ الْكَرِيمُ أَسْتَوْفِقُ عَلَى ذَلِكَ وَأَعْتَصَمُ الْيَهِىَ... . .

Ending (f. 82a):

وَأَوْرَدَتْ بَايِنَّا عَلَى طَرِيقِ الْحَسَابِ وَالْعَدْدَ وَبِاللَّهِ التَّوْفِيقَ أَيَّ اَوْرَدَتْ بَايِنَّا حَسَابَ
كْرَتْهَا وَعَدْدَ اَنْوَاعٍ رَفْعُهَا وَنَضْبَهَا وَجَرْمُهَا فَلاَ تَذْيِدُ (٤٤٤) جَمْلَتَهَا عَلَى مَائَةِ
عَامَلَا اَلَّا نَادِرَا مَعَ ذَكْرَ عَلَةَ كْرَتْهَا وَعَدْدَ اَعْمَالَهَا تَمْتَ وَلَدَهُ الْأَعْلَمُ ثُمَّ

Colophon (f. 82a):

وَكَانَ الْفَرْعُ مِنَ الْكَتَابِ أَنْ أَوْلِيَٰ في الْشَّعْبَانِ فِي يَوْمِ السَّبْتِ فِي وَقْتِ الْظَّهْرِ اللَّهُ نُور
قُلُوبَا وَقُلُوبٌ صَاحِبَةِ وَقَارِئُهُ وَكَانَهُ وَاسْتَادَهُ وَابْوَهُ اَجْعَمِينَ كِلَّهُمُ

This is followed by a Taṣliya written in a different hand.

MS Juynboll No. 10 (now MS Leiden Or. 26,729)
Fragment in Arabic on one single leaf of European paper (24 × 17.5 cm) written in a large, Maghribī hand, 13 lines to the page, main text in black ink, chapter heading and other indications in red and blue ink.


On the recto side is a simply illuminated chapter heading: Bāb al-Ṣulḥ maʿa al-Mushrikīn. The leaf apparently originates from what must have been a manuscript of some luxury. Beginning of the chapter:
A fragment of al-Buhārī’s Ṣaḥīḥ, from the Maghrib. MS. Juynboll No. 10 (MS Leiden Or. 26.729), recto side.
A chapter title exactly as the present one is mentioned twice by A.J. Wensinck in his *Concordance* under the lemma *ṣulḥ*, either one occurring in the *Ṣaḥīḥ* of al-Bukhārī, *Ṣulḥ* 7 and *Ǧizya* 12. The text of the present fragment could thereby easily be identified with the help of Krehl’s edition of the Arabic text, which was one of the editions used for the *Concordance*.29

MS Juynboll No. 11 (now MS Leiden Or. 26.730)

An Arabic manuscript from Java, Indonesia, written on European (Dutch) paper, water mark: ‘Hollandsche tuin’, with a circular countermark inside a crown that is on top of initials GR. 271 ff., 32.5 × 20.5 cm, 15 lines to the page, black ink with rubrics, wide margins with occasional glossing in several hands, also interlinear glosses, the introduction and the two main sections of the text have a colophon-like ending (ff. 3a, 152a, 270a), the volume is loosely kept in a full-leather Islamic binding with flap of Indonesian manufacture with typical blind and black ornamentation (borders, corner pieces, central piece).

*Minhāǧ al-Ṭālibīn*, the compendium by Yaḥyā b. Sharaf al-Nawawī (d. 676/1278) of *al-Muḥarrar*, a *Furūʿ* work according to the Shāfīʿite school of law, by ‘Abd al-Karīm b. Muḥammad al-Rāfīʿī (d. 623/1226), GAL G I, 393. Neither title nor author is mentioned in the manuscript.

Beginning of the introduction (f. 1b):

...
The binding of an Indonesian copy of the Minhāǧ al-Ṭālibīn, the compendium by al-Nawawi of al-Muḥarrar by al-Raḥī. The binding's ornamentation is typical for manuscripts from Sumatra or West-Java. MS. Juynboll No. 11 (MS Leiden Or. 26.730), binding, front board.
Beginning of the section on ʿIbādāt (f. 3b):

کتاب الطهارة قال الله تعالى وازننا من السما من السماطر يشترط رفع الخدث...

Beginning of the section on Muʿāmalāt (f. 152b):

کتاب النكاح هو مستحبي لحتاج إلا يجد اهبهه فان فقدها استحب تركه ورار...

Ending (f. 270a):

... فالولد للسيد يعت琦 بمدته كي أولادها قبل الاستيلاد من زنا او زوج لا يعتون بمد السيد ولع يعهم وعه مستولدة من ارس... المال مت والله اعلم ثم ثم

There are pen trials on the first page (f. 1a) as well as an owner’s mark in Malay by Ḥāǧǧ ʿAbd al-Raḥmān from Kota Marapa, Java.

On the last page (f. 270b) is an owner’s note in Malay, written in pencil, mentioning, among other things, a price (10 rupia) and a date: Tuesday 7 Ramaḍān at ten o’clock, without mention of a year.

2. Fragments (MS Juynboll, No. 12)

MS Juynboll No. 12 (now MS Leiden Or. 26.731)
A folder containing a large number of loose documents and papers, generally not related to one another. They are described as follows in order of their position in the folder. An earlier type of numbering can be seen on some of the papers.

(1) An original letter in Persian from Bengal. Goldsprinkled indigenous paper 25.3 × 14 cm, with 7 lines of text in shekaste script on one side only. The letter is written by a secretary, and is signed by the sender in bold script at the end of the final line. The document is kept in an envelope (folded sheet, 5.5 × 15 cm) with the name of the addressee on one side and a seal print one the other, reading from top to bottom:
Letter written in Persian on gold-sprinkled paper, from Sirāğ al-Dawla (d. 1757), the last independent Nawāb of Bengal, to a servant of the Dutch East India Company. MS. Juynboll No. 12 (1) (MS Leiden Or. 26,731 (1)), recto side.
The seal of Sirāǧ al-Dawla (d. 1757), the last independent Nawāb of Bengal, on the envelope of a letter addressed to a servant of the Dutch East India Company. MS. Juynboll No. 12 (1) (MS Leiden Or. 26,731 (1)), envelope.

The letter and the original envelope are kept together in a small paper cover on which a Dutch owner has written: ‘Recommandatie brief van den Nabab Ziraasedaula in bengalen aan den directeur Kersseboom, en vermits geen gunst te verzoeken hadde zo heb dezelve onder mij berustende gehouden tot een aandenken’ = ‘Letter of recommendation of the Nawāb Sirāǧ al-Dawla of Bengal (1729-1757) directed to the Director Kersseboom. As I had no favour to ask, I kept the letter with me as a memento’. Inside this cover is an attempt (in pencil) at deciphering the seal’s text. The letter seems to be directed to a Dr. Mūs or Mūsh in the Comptoir of the Company, by which must be meant an establishment of the Dutch East India Company in Bengal. The year 1165 AH in the address on the envelope corresponds to 1751-1752 AD. The Nawab Sirāǧ al-Dawla was the last independent ruler of Bengal.

(2) A copy of a legal advice on divorce, in Hebrew. One folded sheet of paper (water-mark: ‘posthoorn’), 2 ff., 23 × 18.7 cm. Hebrew text on two thirds of f. 1a only, 23 lines of text in neat quadratic script. On f. 2a a Dutch owner has written a summary description: ‘Een advies v. een Joodsch Wetgeleerde aan eenen Christelijke Majesteit over quaestien den Scheidbrief betreffende. Een schoon geschreven stuk.’ = ‘Advice by a Jewish jurisprudent to a Christian Majesty concerning matters in connection with the divorce letter. A beautifully written piece.’ The word ‘Scheidbrief’ represents the divorce letter that a man gives to his wife, according to Mosaic Law. The Dutch term comes from the official Dutch translation of the Bible (‘Statenvertaling’).
(3) A timetable with legends in Persian for the month of Ramaḍān ‘of this year’ (Emsāl) 1239 (1824), possibly originating from Turkey. A simple Ḟadwal (prickings visible) giving the numbers of the days of the month, and the hours and minutes, probably of the moments of Fīr, the breaking of the fast. Some days are given names: 6 has: Rūz-i Ḥaḍar; 14 has: Māyis; 27 has Laylat al-Qadr. On one slip of European paper (21.2 × 4 cm) with text in naskh script in black and red ink, written on one side only, composite frame (gold and green).

(4) Arabic. Typesetter’s copy of the beginning only of the Kitāb al-Muṣḥṭarīk Wāḍ’ān wal-Muṭṭāriq Ṣaq’ān by Yāqūt b. ʿAbdallāh al-Ḥamawī (d. 626/1229), GAL G I, 480. A neat copy of a title-page (f. 1a) and of the beginning (fff. 2a-4b) of this dictionary of geographical names which tend to be confused. On European paper, vocalized naskh script, neatly written by a European; apparently by Ferdinand Wüstenfeld (1808-1899).30 The text contains sporadic, intensive variant readings in another hand. These could have been taken from the Leiden manuscript version of the same text, Or. 334 (1), see Voorhoeve, Handlist, p. 243.

(5) An explication of Arabic script. A survey of the Arabic alphabet shown first in single letters, then with the vowel signs, then in combinations of two letters, so that finally all combined letter shapes are given in an Oriental hand, with occasional notes in Latin by an unidentified European scholar or reader, possibly dating from the 17th century.

European paper (unidentified watermark in f. 2), 10 ff. (one quire), 15 × 9.5 cm, expertly written naskh script, 9 lines to the page, black ink with rubrics, use of gold pounce (f. 2a, last line), sewn but without cover or binding, possibly from the Levant.

On f. 1a is a description of the vowel signs and other reading signs in Latin in European handwriting, the caption of which reads: ‘vocalium, sive punctorum turcicorum explicatio’ = ‘explanation of the vowels, or points in Turkish’. The same hand has written an interlinear transliteration in Latin script of the Arabic alphabet on f. 1b. On f. 8b the abǧad alphabet is added, followed by several shorter prayer texts in Arabic, apparently in the style of reading exercises (fff. 8b-10a). F. 10b blank.

The survey looks very much like one of the numerous versions of al-Qāʿida al-Baghdādiyya, which is still part of the elementary curriculum of the Kuttāb, the Qur’ānic school, especially outside the Arab world.

(6) Arabic. al-ʿAwāmil al-Miʾa, by ʿAbd al-Qāhir b. ʿAbd al-Raḥmān al-Ǧurǧānī (d. 471/1078), GAL G I, 287, a copy from Indonesia. Title and author not indicated in the manuscript.

European paper (watermark: GILLING & ALLFORD 1829), 8 ff., 19.5 × 16 cm, Indonesian naskh script, 5 lines to the page, black ink, wide margins and inter-line with some interlinear glossing in Arabic. Unbound, loose, folded leaves.


European paper, 4 ff. (two sheets), 32 × 22.1 cm, naskh script, black ink with rubrics, 25/26 lines to the page, headings in a larger script, entire text is set within a double frame (red) below a running title (Bishārat Lūqā al-Bashīr). Unbound. Ff. 1a, 4b blank.

In view of the lay-out and marginal references of this text, this manuscript may have been intended to be a typesetter’s copy of a sample sheet.

Beginning (f. 1b):

(8) Arabic. Disparate pages (pp. 18-21, 38-39 only) from Ṭabaqāt al-Shāfīʿiyya by Tāǧ al-Dīn ʿAbd al-Wahhāb al-Subkī (d. 771/1370), GAL G II, 90. No indication of author or title.

Indigenous paper, 3 ff. consisting of one folded sheet and one leaf, with pagination in an apparently earlier (19th century?) European hand, 26.5 × 18 cm, naskh script, black ink with rubrics, 31 lines to the page, with catchwords at the bottom of each verso page.

The biographies extant in the fragment concern the following persons:

f. 1a (p. 18), the beginning of which coincides with the text in the Cairo edition,\(^9\) vol. 3, p. 266, line 12:

– The final part only of the biography of Ismāʿīl b. Ibrāhīm b. Muḥammad b. ʿAbd al-Raḥmān al-Qarrāb Abū Muḥammad.


ff. 1a-2b (pp. 18-21):

fff. 3a-b (pp. 38-39):
– al-Ḥusayn b. al-Ḥasan b. Muḥammad . . . al-Ḥalīmi, a Transoxanian scholar, born in 333 AH (944-945), deceased in 403 AH (1012-1013, f. 3a).

(9) Arabic. The title-page and the beginning only of Kitāb Manāqib al-Abrār wa-Maḥāsin al-Akhyār by Ibn Khamīs al-Mawṣilī al-Shāfijiʿī (d. 552/1157), GAL GI, 434.

On indigenous paper, 24.5 × 17 cm, black ink with rubrics, naskh script measuring 20 lines written on the verso by a copyist whose identity is not likely that of copyist Ahmad b. ʿUmar b. Muḥammad b. Abī al-Farağ al-Ṣūfī al-Mu . . . (al-Mawṣilī?, colophon in MS Leiden Or. 3077, p. 452), whose work is dated Tuesday evening, 7 Ramaḍān 676 AH (1278). The title displayed on the recto side may have been written by the copyist, but the text written underneath was evidently added at a later date. This addition reads as follows, and is based on the text on the verso side. It could also be a quotation from Ḥāǧǧī Khalīfa’s Kashf al-Ẓunūn:

 المناقب الإبرار ومحاسن الأخبار اوله الحمد لله على ما ائتم به من الآية | للشيخ الإمام
تاج الامام ابن عبد الله حسين بن نصر بن أحمد | المعروف بابن خمين الوصلي
الشافعي توقي سنه | هو على طرز رسالة التقديره اختصره ذكر أنه يتبع مسماوعاته قببا
جمعه العبباء من اخبار الصالحين | كطبقات السلي والحييه وبهجه الأسرار |
Also on the recto side are two owner’s marks: one is written by the Oriental owner Abū Bakr b. Rustam b. Aḥmad b. Maḥmūd al-Shurū..ni, the other reads ‘Ex Oriente accepit E. Scheidius 1767’ = ‘Received from the Orient by Everard Scheidius (1742-1794) in 1767’. It is known that Scheidius was able to acquire manuscripts from Constantinople, with the assistance of the Dutch ambassador(s) that was/were located there. The manuscript is referred to as No. 44 under the manuscripts section of the Scheidius auction catalogue of 1806.33

**Excursus 2:** The ‘kruitschip’ manuscripts. This leaf is in fact the beginning of the very manuscript which is now registered in the Leiden library as Or. 3077 (Voorhoeve, *Handlist*, p. 183), in which precisely this page is missing. That Leiden manuscript had been severely damaged during the ‘kruitschip’ disaster in Leiden on 12 January 1807, when an entire quarter of the town was destroyed as a result of the explosion of a gunpowder stock on board a freight ship which had moored in the city. Some of the manuscripts that had been lent to learned inhabitants of that quarter, among whom was the Orientalist Sebald Fulco Johannes Rau (1765-1807), survived the disaster in part or in whole. These were collected and eventually made it back to the Leiden Library, albeit sometimes one or two generations later. This also happened with one of the three volumes of al-Maqrīzī’s biographical dictionary, which is now registered in the Leiden library as Or. 3075, but which actually belonged to the sets Or. 1366 a-c (see Voorhoeve, *Handlist*, p. 240), and Or. 73, al-Subkīs *Ṭabaqāt* (see Voorhoeve, *Handlist*, p. 349). The same wear and tear that can be observed in the Leiden manuscripts Or. 3075 and Or. 3077 (yet other ‘kruitschip’ survivors) can also be found on this single leaf in the Juynboll collection. How the leaf arrived in the Juynboll collection, and, more importantly, why it remained there, is not documented. The title-page has now, summer 2011, been placed back in MS Leiden Or. 3077, where it originally came from, with a note on its peregrinations since 1807.34

(10) A quire containing continuous text from the beginning of an unidentified work on Islamic Law, with chapter headings *Tayammum* (f. 3a) and *Ghusl Yawm al-Ǧumʿa wa-Dukhūl al-Ḥammām* (f. 4b).

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33 Bibliotheca Scheidiana, sive Catalogus liberorum exquitissimorum. In variis scientiarum generibus, Praesertim litteras Orientales, nec non Graecas, et Romanas, spectantibus; quibus usus est vir clarissimus Everardus Scheidius [...]. Quorum publica fiet Auctio, in officina Honkopiana, die 19. Martis 1806 & seqq. Leiden [1806], p. 94. The copy of this catalogue in the Bodleian Library in Oxford (class-mark: Mus. Bibl. III 391) is annotated and shows most prices which the printed books and manuscripts fetched in auction.

34 Information from the curator, Dr. Arnoud Vrolijk, of August 2, 2011.
The title-page of *Kitāb Manāqib al-Abrār wa-Maḥāsin al-Akhyār* by Ibn Khamīs al-Mawṣili al-Shāfiʿi. The abominable condition of the paper is an effect of the ‘kruit-schip’ disaster at Leiden in 1807, during which an entire quarter of the city was destroyed. The manuscript was recovered from the ruins. MS. Juynboll No. 12 (9) (MS Leiden Or. 26.731 (9)).
On European paper, with an unidentified watermark, 8 ff., 30 × 21.5 cm, naskh script, 19 lines to the page, black ink with rubrics, four loose sheets folded once, possibly never bound (only one stitch hole in the fold, and no trace of glue on the back), short and long marginal and interlinear notes in several different hands.

Abrupt beginning (f. 1a):

... ان تكون مجازة ويبع عليها عند حضور كل صلوة ان تتوضأ وضوء الصلوة...

Beginning of Tayammum (f. 3a):

باب التيسم التيسم قال الله تعالى وان كتمت مرضا او على سفر او ها واحد من الغياط ... وقال زارة قلت لاي جعفر عم الا خير من اين علمت ...

Beginning of Ghusl Yawm al-Ǧumʿa wa-Dukhūl al-Ḥammām (f. 4b):

باب في غسل يوم الجمعة ودخل الحمام واداه وما جاء في التنظيف والزنه قال رسول الله صلى الله عليه وآله من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام الا ...

Abrupt ending (f. 8b):

... وقال الصادق عم من سرح غلهه سبعين مرة وعدها مرة لم يقتربه الشيطان اربعين يوما ولا باستامتع العاج والمكحل والمداهن وقال موسى بن جعفر عم تشطوا

(11) Persian, Dutch. Pen drawing, dated 1741, of the obverse and reverse of a rupi of the Ṣafawī king Shāh Ṭāhmasp (reigned 1722-1732), accompanied by an explanation and legends (in Dutch). Would this description of a Persian coin have been made for commercial purposes, in order to rightly identify the coin? If that is the case, the paper may originate from the Dutch East India Company.

One sheet of European paper, watermark 'Amsterdam', 15 × 20.5 cm.

Four circles, two with the legends of the coin in Persian nastaʿlīq script, and two with a translation in Dutch of these legends.

The explanation in Dutch reads: 'Deeze sicca ropij is geslagen in de regering van den Persischen Koning Cha Thamast, en in den Jaare 1135 na Mhameth, ’t welk is na onze tijdrekening in den Jaare 1722, en gevolgd in dit Jaar 1741, 19
Jaaren oudt. Zijnde deze Monarch door den presenten Koning van Persien Nadir Cha van zijne heerschappije berooft' =  ‘This rupia coin was struck during the reign of the Persian king Shāh Ṭāhmasp in the year 1135 after Muḥammad, which in our era is the year 1722, and which by consequence is now, in this year 1741, 19 years old. This monarch was robbed from his rule by the present king of Persia, Nādir Shāh’.

On the verso side is a description: ‘No. 20. 1. ropij van den Persischen Koning Cha Thamast’.

The older collection number (‘No. 20’) can be seen on either side of the paper.

An original letter, or a copy of a letter, in Persian addressed to ʿĪsā Kūdik Kamāndūr, dated 4 Muḥarram, with no mention of a year. The addressee’s name may be read as Commandeur ʿĪsā Koedijk (?). The sender’s name is not documented in the text, but the letter does mention the name, Ḥāǧǧī Muḥammad, who is being sent to the addressee.

On one sheet of European paper, with an unidentified watermark, 20.8 × 15.8 cm, naskh script, text on one side only, 13 lines of Persian text.

A fragment with a prayer or amulet text in Arabic, possibly from a book binding (remnants of leather visible). The paper has been pasted onto a paper support, perhaps for preservation.

Paper of uncertain manufacture, 16 × 12.8 cm, fully vocalized inexpert naskh script, 12 lines of text in black ink, damaged; some loss of text.

Arabic. Six disparate leaves which originally come from one and the same copy of a Qurʾān. The leaves as they are now may come from the inside of a book binding. This might even be the fragment of the binding, described directly below as No. 15.

The texts of Qurʾān 6:138, 7:32, 10:25, 17:89, 45:35 and 57:28 begin on each leaf respectively. This Qurʾān may originate from South-East Asia. The Qurʾānic text is copied in a fully vocalized inexpert naskh script in a single hand, 13 lines to the pages, black ink, the small discs as āya dividers and a double frame are in red ink, which is also used for the two sūra headings (sūra 46 and sūra 58, ff. 5a, 6a) which are preserved. European paper is used. Someone other than the copyist has added extensive corrective additions in the margins (ff. 1b, 3b, 5b, 6a). These have been written outside the frame and were apparently overlooked by the first copyist, or else he may have used an incomplete text as his exemplar.

The Qurʾān from which these leaves originate is very similar to MS Permanent loan Juynboll, No. 2 (see below = MS Leiden Or. 26.718), but the leaves do not come from that particular manuscript, as that manuscript has no lacunae.

Fragments from an Islamic bookbinding, probably from South-East Asia. A piece of brownish-coloured cloth, with papers pasted on either side.
Largest dimensions 19.5 × 13 cm. On one side, fragments of Malay text can be seen. The Qurʾān leaves described above (No. 14) and this fragment (No. 15) may originate from the same binding, but the connection cannot be confirmed.

(16) Letter written by a son to his father, in Arabic containing colloquial language features. The addressee is called Saʿīd Āghā. The name of a certain Aḥmad al-Miṣrī occurs twice in this letter. The subject of which seems to concern the administration of agricultural matters; fallāḥīn are mentioned twice. Apart from the word Muḥammad, the signature is illegible.

One sheet of thick European paper, 15.7 × 11.3 cm, text of the letter is only on one side, 8 lines of text in ruqʿa script and a signature.

The originally blank verso side of the paper is almost completely covered with raml signs.

(17) A begging letter in Arabic, from Burnusi (Baransī ?) Ğūrz (George?) Ḥamī to Sinyūr (señor, seigneur?) al-Kawāliga (?). The names of the sender and addressee are difficult to read. The sender requests (financial?) assistance on behalf of his two sons (who are being persecuted by the Turks, he writes) from the addressee, in whose land he is currently located. The letter is not dated and the exact context could not be ascertained.

On European paper, with a watermark: ‘posthoorn’ within a crowned shield, with a cipher underneath and the text: L V GERREVIN. 2 ff. (one folded sheet), 22.8 × 18.5 cm, text on f. 1a, address on f. 2b, ff. 1b-2a are blank. 11 lines of text written in a shaky, and inexpert naskh script.

(18) A letter in Persian. This letter begins by mentioning Kamāndūr (Commander/Commandeur) in its opening line. Also, its seal seems to contain the word Khān twice. Dated 17 Dhū al-Qaʿda 24 (last line). The letter is possibly of Bengali origin and appears to treat financial matters.

One sheet of indigenous paper, folded many times, 36.2 × 16.6 cm, text on one side only, 10 lines of text in shekaste script with a seal print in the margin.

(19) German. A handwritten copy of the table of contents of C. Snouck Hurgronje’s, Bilder aus Mekka, Leiden 1889.

One sheet of machine-made paper, 22.9 × 14.6 cm, text (on one side of the paper only) possibly written by Th.W. Juynboll.

(20) A Gothic translation of the Lord’s prayer, by Bishop Ulphilas (c. 310-383); the legendary translator of the Bible into the Gothic language. Beginning ‘Atta unsar, thu in himinam, . . .’.

One sheet of modern ruled paper, 16.1 × 10.2 cm, 12 lines of text in Latin script on only one side of the paper.

(21) Arabic. An incomplete quire from a copy of the Qaṣīdat al-Burda by Muḥammad b. Saʿīd al-Būṣīrī (d. 694/1294), GAL G I, 264. Abrupt beginning and ending, with a lacuna in the heart of the quire (a catchword discontinuity). Two fragments of continuous text: ff. 1a-2b and 3a-4b. Certain section headings
are given as follows: *Faṣl fīl-Madīḥ* (f. 2a), *Faṣl Imtidāḥ al-Qurʾān* (f. 3a), *Faṣl al-Isrā* (f. 4a). No mention of author or title. The first distich available is line 7 in the edition by Ralfs.35

On European paper with an unidentified watermark, 15.1 × 10.7 cm, 4 ff. (two folded sheets), forward leaning naskh script, 15 lines to the page, black ink with rubrics, and two stitch holes in the fold.

(22) Arabic. A continuous fragment from an unidentified poetical anthology, paginated as 72-81. Abrupt beginning and ending. Four poets are mentioned by name: Ibn al-Ḥārith (p. 72), al-Shaykh ʿAdī (p. 73), Ibn Muḥsin (p. 74), al-Shaʿārī (p. 76), but an anonymous indication (*li-Baʿḍihim*, pp. 75, 81) is also used.

On European paper, with part of a watermark displaying a crescent (pp. 78-79), 5 ff. (two folded sheets and one leaf), 14.8 × 10.5 cm, naskh script, 13 lines to the page, black ink with rubrics, once bound (stitch holes in the heart of the quire, catchwords at the bottom of each verso page, and representatives for the rubricated headings).

(23) A letter in Ottoman Turkish from al-Ḥāǧǧī Muḥammad b. Ḥasan in Ṭarābūlus to Ibrāhīm Pāshā, dated 2 Ṣafar 1119 (1707).

On one sheet of European paper, 30.3 × 22.1 cm, 22 lines of text in several different formats (re: writing direction), plus a signature, and dīwānī script in black ink. One side of the letter displays the message, while the other bears the address.

(24) Two lines of Arabic poetry, plus two lines of Hebrew poetry; the latter is apparently a translation of the former. The Arabic poetry is signed with the initials S.R. These initials may stand for Sebald Rau (1724-1818), or his son Sebald Fulco Johannes Rau (1765-1807), either one of whom was an Orientalist in Leiden.

In addition to a red wax seal, the reverse side of this document gives the addressee’s name to be ‘Omme Den Heer H.A. Schultens’. Schultens (1749-1793) was a professor of Oriental languages in Leiden, the third of the so-called Schultens dynasty of Dutch Orientalists.

On one sheet of European paper, with the watermark: ‘Hollandsche tuin’ with WRB as a monogram, followed by PROPATRIA. 16.4 × 20.4 cm, brown ink, vocalized Arabic and Hebrew texts by a European scholar.

The Arabic lines go as follows:

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(25) Two Islamic prayer texts in Arabic. The second prayer is incomplete.

On one sheet of European paper, with text partially covering just one side, 31 × 11.5 cm, 16 lines of vocalized naskh script. Also on the recto side is a small circular seal print (displaying the name: ‘Umar ‘Abduh) for which no connection has yet been made regarding the prayer texts.

(26) A letter in Arabic, either originating from North Africa or simply copied by a Maghribī scribe, addressed to Sīdī al-Barūfester, Mr. Professor, a term that possibly refers to a member of the Juynboll family. Complete text:

الحمد لله وحده وحده وحده وحده...}

(27) ‘Specimen Characteris Codicis Martiniani’. A title-page with text in Italian on one side, and on the other side of the paper a facsimile, showing the opening page of an unusual Arabic manuscript with the heading in Latin ‘Specimen Characteris Codicis Martiniani’ = ‘a sample of the script of the Martinian codex’. Here it is kept as a single leaf, but it was originally published, first in 1788, then in 1789. It served as an illustration to archbishop Alfonso Airoldi’s bilingual (Italian and Latin) edition of the Codex diplomaticus of 1788 and the first volume of the Italian edition of the Codice Diplomatico di Sicilia of 1789.*

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* Codice Diplomatico di Sicilia sotto il governo degli Arabi. Pubblicato per opera e studio di Alfonso Airoldi. Tomo Primo, parte prima. Palermo (dalla reale Stamperia) 1789 (52, 593 pp.). I consulted the much shorter 1788 edition, which contains the beginning only of Vella’s Italian text together with a Latin translation, Codex diplomaticus Siciliae sub Saracenorum imperio ab anno DCCCXXVII ad MLXXII nunc primum ex MSS. Mauro-Occidentalibus depromptus. Panormi (= Palermo) 1788 (Leiden class mark: 913 A 13). Tomus I (all published in the bilingual edition; 48 pp., in folio). Apart from vol. I/1 (1789) I have also consulted volumes I/2 (1789), II/2 (1790) and III/1 (1792) of Airoldi’s Codice Diplomatico, as these could be found on the internet. In all, the work comprises three volumes in six parts. More volumes were to come, but these were never
Facsimile (copper engraving) of the beginning of an assumed manuscript text on the early Arab history of Sicily. It was in fact a literary hoax by the Maltese priest Joseph Vella. The entire Arabic text, of which this was presumably only the beginning, was printed in Palermo in six volumes from 1789 onwards in an Italian ‘translation’ by Vella. MS. Juynboll No. 12 (27) (MS Leiden Or. 26.731 (27)), verso.
A Shahāda is printed in Italian on the recto side of the paper: ‘Non vi e’ dio, se non iddio, | Maometto apostolo di dio’, along with an explication of the text: ‘Questo libro | fu scritto da Mustafa | Ben Hani grande | mufti’ di | Sicilia l’anno | 375.’ = ‘This book was written by Mustafa Ben Hani, grand-mufti of Sicily in the year 375.’ This date is also spelt out in words in the second line of the Arabic text of the Specimen on the other side. The text of the title and the date are also given in Arabic on the quasi-Arabic title-page in the first volume of the Italian edition of the Codice Diplomatico.

The verso side of the leaf has the ‘Specimen Characteris Codicis Martiniani’ which is a copper engraving of a manuscript page, signed with ‘Melchior de Bella sculpit’. Melchiorre della Bella was active as an engraver in works on numismatics in Sicily in the latter part of the 18th century.

The Specimen in the Juynboll collection is kept as a single leaf of paper and may have been one of the extra prints of the facsimile that were sent to scholars in Europe. After a few years the authenticity of the Specimen was compromised and it was generally recognized as a hoax. In the short bilingual (Italian and Latin) edition of the Codex diplomaticus of 1788 the leaf of the specimen has no text on the recto side, and the image of the facsimile faces the beginning of the introduction of archbishop Airoldi’s text.

In the first volume of the solely Italian version of Airoldi’s work, which appeared from 1789 onwards in six large volumes, the Arabic specimen marks the transition from the introduction of the work to the main text. First comes a quasi-Islamic illuminated title-page, then the Shahāda in Italian, then the assumed Specimen. The Shahāda and the Specimen are the recto and verso side respectively of the same leaf. The fancy Islamic title-page of the Italian version was not included in the bilingual edition of 1788.

On one sheet of European paper, with a partially visible watermark. 24.5 x 17 cm, while the copper plate impression measures 22.5 x 14.3 cm.

Excursus 3: This Specimen is connected with one of the major literary forgeries of the 18th century, done by the Maltese Abbot Giuseppe Vella (1740-1814), who

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published. Of the Latin translation only the pages in the 1788 edition were published. A facsimile edition of the entire work of six volumes is available from Nabu Publishers in Charleston, South Carolina.

37 Joseph de Guignard: ‘Il faut faire voir ces textes aux differens Savans du pays qui entendent la Langue Arabec’ in: Le journal des sçavans, Paris 1788, p. 789. It had been Airoldi’s idea to have expert opinions about the Specimen from European scholars, but these had unfortunately not been responsive (introduction Codice I/1, p. 32 = German translation I, p. xliii). Another possible provenance of the Juynboll sheet is Johan Meerman, see note 50, below.

38 The original language in the 1788 edition is Italian and the Latin translation was added for an international readership.
hides behind the author Mustafa Ben Hani. The Specimen was presented by the forger to an unsuspecting scholarly public as coming from a ‘Kufic’ manuscript, written in Arabic, and it suggests the existence of a much larger Arabic text of which the Specimen was only the first page. However, the Specimen seems to be the only Arabic part of the text that is preserved in print. The assumed Arabic text contains extensive and detailed information concerning the early Arabic history of Sicily in its relationship with the Aghlabī and Fāṭimī dynasties in Tunis and Egypt. Already before the first publication by Airoldi/Vella in 1788 rumours had started to spread in Europe about the spectacular find of early Sicilian Arabic documents. Doubts about the authenticity had immediately came up, possibly after some printed leaves of the ‘Arabic’ text had been spread. Most of Vella’s lengthy forgeries must have been made before 1788, the year of their first publication. From that year till he was found out as fraud in 1793, he must have been extremely busy with the publication of his texts.

This presumed manuscript, the ‘Codex Martinianus’ was said to originate from the Monastery of San Martino which is situated not far from Palermo, and which establishment was considered to be the most important Benedictine abbey of Sicily. The Italian translation of the text of this forged text was unwittingly distributed by Giuseppe Vella’s protector, Alphonsus Airoldi (1728-1817), the titular archbishop of Heraclea in Europe. He put his name on the title-pages of the six volumes of the Italian translation of the Codex diplomaticus Siciliae, not without gratefully acknowledging the work by ‘our Vella’, though. In 1791-1792 appeared a German translation of large part of the Codice Diplomatico. The German translation was more structured than the original version, numbering the original documents of the Codice Diplomatico, which enhanced the impression of authenticity. The numismatic illustrations which had given so much authenticity to the Italian edition were left out of the German translation, as was the Specimen of the Martinian Codex.

Archbishop Airoldi had the Specimen distributed over Europe (and the sheet in the Juynboll collection may have come there because of that), but European scholars were not eager to break their eyes on the illegible Specimen and did not react. The Danish Orientalist Olaus Gerhard Tychsen (1734-1815) unreservedly lent his reputation to the authenticity of the Specimen, and by implication to that of the entire text. He was professor of Oriental languages, at first in Bützow and from 1778 onwards in the University of Rostock, and he was considered the most learned numismatist, epigraphist and palaeographer of his time. For Vella, he must also have been at a safe distance from Palermo.

39 They are mentioned by Joseph de Guignes (1721-1800), in Le journal des scéavans, Paris 1786, pp. 528-530.
30 Geschichte der Araber in Sicilien und Siciliens unter der Herrschaft der Araber. In gleichzeitigen Urkunden von diesem Volck selbst. Aus dem Italiänischen. Met Anmerkungen und Zusäzen von Philipp Wilhelm Gottlieb Hausleutner, 4 vols. Königsberg (Friedrich Nicolovius) 1791-1792. This German translation is also available from Nabu Press in Charleston. Hausleutner (1754-1820) was professor at the Hohe Carls-Schule, an institution of higher education in Stuttgart.
Tychsen took the Specimen as an authentic document and he published a transcript of it in his Arabic anthology, the *Elementale Arabicum*. In a short disclaimer Tychsen already observed that deciphering the Specimen was far from easy and also that the language of the Specimen was a form of colloquial Arabic. It takes little effort indeed to see that the Specimen's language is certainly not the classical Arabic that one would have expected for a collection of such old documents. Knowing now that the text is a hoax, we can only come to the conclusion that the text of the Specimen is in fact in Maltese, Father Giuseppe Vella's own language. That the venerable *Codice diplomatico* was written in pre-modern Maltese had been discovered in as early as 1788, the very year of the first, bilingual publication of the text. But it could, of course, also have been the local language of the Sicilian Muslims, which would make the Codex Martinianus an even more important textual witness and historical source. Tychsen's belief prevailed, however, and six heavy volumes of Father Vella's Italian translation of the *Codice diplomatico* were to appear under archbishop Airoldi's name in the next following years. Tychsen's reputation had suppressed the early doubts about the authenticity of the *Codice diplomatico*, and this had given the go-ahead for the German translation.

Tychsen evidently had fallen for it and believed the Specimen to be a genuine historical document, although he could, palaeographically speaking, never have seen something similar before—nor would he see anything like it ever after, for that matter. He must have been quite proud to have deciphered the Arabic script of the Specimen. But had he really? Tychsen seems to suggest that it was he who had performed the difficult task of the transliteration of the Specimen in his *Elementale* of 1792. But in fact Vella had sent him not only the Specimen, but also a transcript and a translation of the Specimen. That did the trick and it may not have been anything but academic vanity that had prompted Tychsen to pose as the great palaeographer of an almost undecipherable piece of script. Vella had,

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42 Tychsen, *Elementale*, p. 75: ‘lingua plebeia’. In a note on the same page Tychsen says about the script of the Specimen: ‘charactere suo lectu difficillimo tabula aere expressa, parte cernitur’ = ‘the Specimen, a copper engraving, because of its script most difficult to read, is [only] partly deciphered’.
43 See L. de Vaillant (pseudonym of Rosario Gregorio?), *Lettre à M. de Guignes sur la supposée authentïcité du Codex Diplomaticus siculus*. An extract of this letter, which was dated 30 March 1788 and which was apparently printed in Malta, was published by Joseph de Guignes in *Le journal des savants*, Paris 1788, pp. 798-789. De Guignes had expressed severe doubts. A certain Alessio Aganippeo (pseudonym of the historian Father Giovanni Evangelista di Blasi e Gambacorta, 1721-1812), in a pamphlet of 60 pages with the title *Giudizio sopra una lettera di L. de Veillant pro-posto al Chiarissimo Signor Vincenzo Ignazio Paternò-Castello Principe di Biscari [. . .]*. Palermo (dalla Reale Stamperia) 1788, the arguments of Le Vaillant's letter, with their counter-arguments, were elaborated. The motto of this pro-Vella pamphlet was a quotation from a letter from Voltaire: ‘Point de Politique en Litterature; il faut avoir raison, dire la verité, & s'immoler.’
44 See Tychsen's letter to archbishop Airoldi, dated Rostock 1 October 1790, printed in *Codice diplomatico* III/1 (1792), pp. 589-590.
of course, made the Specimen as incomprehensible as possible. The more the Specimen was undecipherable, the greater would be its claim to authenticity. Another little joke is that Archbishop Airoldi has given his (= Vella’s) Italian translation a motto on the title-pages of the six volumes: ‘E tenebris tantis tam clarum extollere lumen,’ which comes from Lucretius’ *De rerum natura*, and literally means ‘to take out of so much darkness so clear a light’. It is a famous line, often quoted in connection with Enlightenment, when the theme ‘from darkness to light’ is treated.

Vella had also had the nerve to send a copy of volume II/2 of the *Codice diplomatico* to no less a person than Pope Pius VI (reigned 1775-1799), and in the accompanying letter he had apparently complained about one of his eyes having failed him during the translation of the Arabic text (his own text!). In his answer, dated Rome, 13 November 1790, the Holy Father expressed his deep regret (‘vehementer doloremus’) about Vella’s partial loss of eyesight and with paternal love he exhorted Vella to wisely interrupt his work from time to time in order to avoid worse. If there was anything he could do, Vella should not hesitate to ask…

The next of Giuseppe Vella’s forgeries is the *Kitāb Dīwān Miṣr. Libro del Consiglio di Egitto*. It is the assumed edition of an old Arabic text, with its Italian translation by Vella, which would contain the correspondence exchanged between several Norman rulers of Sicily and a Fatimid caliph of Egypt. Its existence had already been revealed by archbishop Airoldi in his introduction to the first volume of the *Codice diplomatico*. The first volume, and part of the second volume, of the *Kitāb Dīwān Miṣr* were published in 1793, also at the Reale Stamperia in Palermo. The first volume is provided with yet another false facsimile, which, however, is much less fascinatingly false than the facsimile of the Codex Martinianus in the *Codice diplomatico*. In his introduction Vella mentions that the manuscript of the *Kitāb Dīwān Miṣr* originated from Fes, and that positive evaluations had been received from ‘Rostok’ and ‘Leyden’.

The rest of the printed sheets of the second volume were ready when finally Vella’s frauds were discovered, and that part of the second
volume was, unfortunately as we would say now, withdrawn and destroyed.\textsuperscript{51} This Consiglio would much later become the source of inspiration of a novel by the Sicilian author Leonardo Sciascia (1921-1989).\textsuperscript{52} The novel in turn became the inspiration for the film \textit{Il Consiglio d'Egitto} of director Emidio Greco (2002) with Silvio Orlando as Giuseppe Vella. The Arabic of the \textit{Kitāb Dīwān Miṣr} is colloquial Arabic, Maltese we may assume, more or less the same as the Arabic of the Specimen that had been published by Tychsen. This is immediately confirmed when one looks at the bilingual edition of the \textit{Kitāb Dīwān Miṣr}. It has been once more confirmed by Richard Gottheil, who in 1908 held a copy of one of the original manuscript volumes of the Arabic text of the \textit{Kitāb Dīwān Miṣr} in his hand. It was offered for sale to him from an Italian provenance, but he did not purchase it because 'Its sole value is a mournful one, and it belongs, by all right, in a Museum of Criminology.'\textsuperscript{53} He failed to see that a fake, and certainly this one, can sometimes be an interesting witness as well, and that this manuscript presented an important intermediate stage in the history of one of Vella's forgeries. He also failed to realize that Vella's Arabic text could be interesting in its own right as a primary source for our knowledge of written Maltese. The manuscript that Gottheil eventually rejected seems to have gone to the Library of Columbia University.\textsuperscript{54}

Vella's next claim, that he had also discovered the missing books of Livius' History of Rome in an Arabic version, was one bridge too far. The news attracted wide attention in the whole of Europe, where humanist scholars had been searching for centuries for this lost text. It was the beginning of Vella's undoing and soon the mirage of illusions that he had conjured up proved to be the Fata Morgana it actually was.\textsuperscript{55} With some irony one can say that finally the motto taken from Lucretius had become true.

The affair has grasped in the 222 years that have passed since, the imagination of many authors. Recently several studies by Thomas Frellet have described the

\textsuperscript{51} The Bayerische Staatsbibliothek of Munich is one of the few libraries to possess all of the \textit{Kitāb Dīwān Miṣr} that seems to have been printed: \textit{Kitāb Dīwān Miṣr. Libro del consiglio di Egitto} tradotto da Giuseppe Vella [...], 2 vols. (vol. 1: xiv, 370 pp; vol. 2: 152 pp.). Palermo (nella Reale Stamperia) 1793. I am most grateful to Dr. Helga Rebhan, head of Oriental Collections in the Bayerische Staatsbibliothek, for putting a number of images of Vella's book at my disposal. See for an early reference also Ch. F. de Schnurrer, \textit{Bibliotheca Arabica}. Halle (I.C. Hendelius) 1811, pp. 181-182, No. 195, where only the first volume is described.

\textsuperscript{52} \textit{Il Consiglio d'Egitto}. Torino (Einaudi) 1963. It has often been reprinted and it has been translated in several languages, including Maltese.


\textsuperscript{54} Karla Mallette, \textit{European Modernity and the Arab Mediterranean. Toward a New Philology and a Counter-Orientalism}. Philadelphia / Oxford (University of Pennsylvania Press) 2010, p. 232, n. 8. The manuscript has now shelf mark Smith MS Or 388 (information from Ms. Jane Siegel, Rare Book Librarian, Columbia University, received on 11 November 2011).

\textsuperscript{55} See for a contemporary account of the discovery of Vella's fraud J. Hager, \textit{Nachricht von einer merkwürdigen literarischen Betrügerey auf einer Reise nach Sizilien im Jahre 1794}. Leipzig / Erlangen (Johann Jacob Palm) 1799. Hager was the expert witness in Vella's trial. The Vella affair belongs to Sicily's literary history and has as such been neatly summarized by Domenico Scinà, \textit{Prospetto della storia letteraria di Sicilia nel secolo decimottavo}, vol. 3. Palermo 1827, pp. 296-383.
nature of all of Vella’s swindles, and how he was eventually found out and dealt with. Karla Mallette has placed the Vella affair in its cultural and historical context.

In course of time many questions have been answered, yet several issues remain unclear. What was the relationship between Vella and Airoldi? Was Vella himself the maker of the Specimen? What about the similarity of the names of Vella and the engraver of the Specimen, Melchior de Bella? Would Melchior also have come from Malta? What would have been the example from which the engraver has worked to reproduce the Specimen? What about the numismatic evidence in the *Codice diplomatico*? From what originals did the engraver of these coins, Raffaele Aloja, work? The long text of the *Codice diplomatico* of several thousands of pages cannot have been the product of Vella’s phantasy alone. He must have used sources, many probably. Which were these and how did he use them? Etc., etc.

(28) An uncut quire of a printed book, showing pp. 1-8 of a larger work in Christian Arabic, the first part of which is entitled *Munāẓarat al-Ḥakīm maʿa al-ʿĀlim wa-Muǧādalat al-Rūḥ maʿa al-Ǧasad* (p. 1). Beginning, with the Christian *basmala* printed in wood-cut, inside an ornament (p. 1):

بسم الاب والابن والروح القدس الا واحده

القسم الأول

مناظرة الحكم مع العالم ماجادلة الروح مع الجسد

الفصل الأول

في معرفة من خلق العالم

On one sheet of European paper, with a watermark: two small crescents, with letters AG, c. 42.8 × 31.4 cm, folded twice (in quarto), producing pages of c. 21.4 × 15.7 cm, 18 lines to the page, text set within a frame. Uncut sheets of Oriental books, showing the imposition schemes, are quite rare.

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58 ‘Ex Museo Airoldiano’ it says on the reproductions of the coins.

59 No work of such title could be found in Georg Graf’s *Geschichte der christlichen arabischen Literatur*. 5 vols. Città del Vaticano (Biblioteca Apostolica Vaticana) 1944-1953.
A merchant’s letter, German in Hebrew script (Yiddish), addressed to ‘Zerren Herren marinus tanina Jude grg prag’, and dated 1751. A Dutch owner has written on the address side: ‘Koopmansbrief vh. jaar 1751 in het Hoogd. geschreven met Hebr. letters’. On the text side another (?) European hand has deciphered the date: ‘511 (1751)’.

On one sheet of European paper, 21 × 17 cm, text on one side (23 lines of Hebrew script), addressee on the other side (4 lines of Latin script, 5 lines of Hebrew script).

Ikhtiyārāt, divination of propitious days, in Turkish. A short text, evidently incomplete due to severe trimming and possibly with an abrupt ending. The text appears to have an introduction, tables with explanations, and a conclusion. The text is dedicated to the Ottoman Sultan Muṣṭafā b. Muḥammad b. Ibrāhīm (= Sultan Mustafa II, reigned 1695-1703), and was apparently made for Ramaḍān 1110 (1699, f. 1b). The tables have columns indicating astrological features (ascendants), and the days of the week according to both the Arabic and Greek calendars, and finally a column for the Ikhtiyārāt, the divination itself. One month per page is treated. The month of Ramaḍān is mentioned on f. 6a. Originally blank, f. 1a has been used to write lines of Turkish poetry.

On European paper, with a watermark: grapes, 6 ff. (three sheets, folded once), 14 × 8.2 cm, expert naskh script, mostly written in ḥadāwil, in black ink with the use of red, green and ochre inks.

Four lines of Arabic poetry (a quatrain), written by a European:

On one sheet of European paper, with part of a watermark visible, 20.2 × 13.9 cm, text in brownish ink on one side only.

A handwritten facsimile depicting two lines of Arabic poetry in the tawīl metre, in a monumental Maghribī or Andalusian hand. The facsimile was apparently made by a European from a manuscript:

الحمد لله وحده من بحر الطويل
سلام عليك ورحمة الله وبركاته
وما طابت الأعيان إلا بكوكبك
فأني ضياء الهدى حقا ونورها
غيره
On European paper, with a watermark: 'posthoorn', 18.7 × 22.7 cm, brownish ink, text on one side only.

(33) A handwritten facsimile of several lines of Arabic poetry in the muqattathth metre, in a monumental Maghribi or Andalusian hand. The facsimile was apparently made by a European from a manuscript. On European paper, with part of a watermark visible, 16 × 20 cm, brownish ink, text on one side only.

(34) A Hebrew document (receipt), a form written in quadratic script, and filled in with cursive script.

On one sheet of European paper, 6.8 × 9.5 cm, text on one side only.

(35) 'Direct na Mogador' = 'directly to Mogador'. Printed announcement, in Dutch, of the impending departure of the ship 'Zee krab' under captain Oeble Geers, sailing directly to Mogador (al-Ṣawīra, Essaouira, in South West Morocco, on the Atlantic coast), with an invitation for prospective customers to send cargo along with his ship. The announcement is not dated, nor is a place of departure specified (likely Amsterdam, during the second half 18th-century). Captain Oeble Geers is mentioned in the 'Resolutions of the States of Holland and Western Frisia' as sailing in the direction of Spain in the year 1763.60

On one sheet of European paper, 7.8 × 19.6 cm, 13 lines of Dutch text.

(36) A copy written in a European hand, of an Arabic passport or a letter of free conduct, to be issued by a Muslim ruler to a Dutch ship captain. The area where one would record the name of the document holder, as well as the spot indicating the place of departure, have been left blank. The destination, however, has been specified as Amsterdam. The text is dated 27 Dhū al-Qa‘da 1188 (1775), with 'Van den Hr Schut April 27, 1775' written above.

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صدور الأمر به في سبع وعشرين من ذي القعدة الحرام من سنة ثمانية وثمانين ومائة
والفز

On one sheet of European paper, 20.1 × 15.7 cm, 15 lines of Arabic text.

(37) An original corsair letter in Turkish, issued by ʿAbdī Pasha, the Wālī (governor) of Algiers (Dār al-Ǧihād Maḥrūsa-yi Ǧazāʾir-i Gharb) on 1 Ǧumādā I 1142 (1729). Sender signs as... (?) ʿAbdī Pāshā Wālī-yi Mahrūsa-yi Ǧazāʾir-i Gharb.

On one sheet of European paper, 25.5 × 19.3 cm, 7 lines of text in dīwānī script, plus a signature (some gold pounce used), on the verso side a circular seal print of the Wālī with text: ‘Muḥammad b. ʿAbdī al-Wāthiq billāh’.

(38) A copy written in a European hand, of an Arabic passport or letter of free conduct, issued by a Muslim ruler to the Dutch ship captain Joan Rousman, whose name is also given in Latin script in the document. The letter is valid for the year 1190 (1776-1777), from the month of Muḥarram through Dhū al-Ḥiǧǧa, and was issued on 18 Ṣafar 1190 (7 April 1776). ‘Voor den Hr R.D. Crommelin Nov. 3, 1776’ has been written above the text.

On one sheet of European paper, with the watermark ‘vryheit’, 20.2 × 15.7 cm, text on one side only, 14 lines of Arabic text.

(39) A facsimile of two short texts in Sinhalese, possibly made after an exemplar on palm leaf.

On one sheet of European paper, 8.8 × 16.4 cm, text on one side only.

(40) Ten lines Hebrew poetry, copied in Hebrew script in a European hand. The same text repeated twice; once in vocalized quadratic script (lines numbered 1-5, 6-10) and once in an unvocalized ‘italic’ script (lines numbered alef ya).
On one folded sheet of European paper, with a countermark: GR below a crown, 2 ff., 23 × 19 cm, 20 lines of text in brownish ink on f. 2b.

(41) A document in Bengali, or another Indian language.

On one sheet of indigenous paper, 36.6 × 11.6 cm, 23 lines of Nagri script, text on one side only.

(42) Eleven large and three smaller prints of six different large seals and one small seal. These seals do not belong to Muslim rulers or dignitaries, but are mystical muhrs. Some religious text in Arabic can be seen on all of them, as well as the names of the Seven Sleepers (Ahl al-Kahf). The prints are set within pre-drawn circles, in a slightly eccentric position, so that it seems as if they are resting on a crescent. On one sheet of European paper, no watermark, 42.5 × 32 cm.

(43) Hebrew poetry, written in two columns on the flesh side of one sheet of parchment, apparently twelve couplets of four lines each, with a header at
the top, covering the full width of the parchment. Large quadratic script, with occasional interlinear additions in a much smaller script. The text is written between a ruling made with prickings.

(44) *Specimen typorum Syriacorum quos possidet Academia Leidensis.* (‘Specimen of Syriac typefaces owned by Leiden University’). It is not clear to which purpose this specimen served.

One sheet of machine-made paper, 46.5 × 29.3 cm, folded twice, text in Syriac shows on seven unnumbered pages, set in one small and one larger font of vocalized *estrangelo* script.

(45) One uncut sheet of European paper, without watermark, containing pages from a printed work in German on the subject of law.

(46) Dutch. One sheet containing 4 pages of the *Opregte Woensdagsche Haarlemsche Courant* of 31 January 1849. Damaged, with seal prints of the newspaper tax. It seems that this piece of paper was used as wrapper around the documents described above.

3. Notes and annotations (MSS Juynboll, Nos. 13-16)

**MS Juynboll No. 13** (now MS Leiden Or. 26.732)
Arabic, Dutch. A half-leather bound notebook of some 150 ff., most of which are blank, measuring c. 18.7 × 11.2 cm, containing on ff. 1-15 notes in Dutch, and translations into Dutch, of excerpts of the Arabian Nights, *Alf Layla wa-Layla*, taken both from the editions by Macnaghten61 and Habicht,62 which appeared simultaneously. The notes are mostly of a lexicographical and elementary nature. The Dutch translations concern poetical pieces. All in all, the text referred to in the notes does not exceed p. 191 of vol. 1 of Macnaghten's edition. There is no indication as to who wrote the notes in the volume. A copy of Habicht's edition was part of the Juynboll collection, as was seen by myself before it was sold or given away from Gautier Juynboll's estate to a private collector.

**MS Juynboll No. 14** (now MS Leiden Or. 26.733)
Arabic, Latin. Annotations and notes to the first printed edition (by Adrian Reland) of Burhān al-Dīn al-Zarnūġī's *Ṭa‘лим al-Muta‘allim* (*Enchiridion*

61 The Alf laila or Book of the thousand nights and one night, commonly known as “The Arabian nights’ entertainments”. Now, for the first time, published complete in the original Arabic, from an Egyptian manuscript brought to India by the late major Turner Macan, editor of the Shah-nameh. Edited by W.H. Macnaghten. Calcutta/London 1839-1842 (4 vols.).

At least two different 18th-century European hands have written variant readings in the Arabic and corrections to Reland’s edition, with references to one or more different manuscripts. To Rostgaard’s Latin translation, which faces the Arabic text, marginal and interlinear improvements have been added accordingly. The Latin translation by Abraham Echellensis, which is also available in the volume, is devoid of notes. On p. 40 of the Arabic text is a reference to Sa’di’s Gulistān. There is no indication as to who wrote the notes in the volume, but as the hands seem to date from the 18th-century, the annotation cannot have been made by any member of the Juynboll family. The motivation behind these notes and annotations may have been the preparation of an improved bilingual edition.

Earlier provenance: N.W. Schroeder auction of 1835, catalogue No. 108.

**MS Juynboll No. 15 (now MS Leiden Or. 26.734)**

Handwritten notes and annotations to the Arabic edition and Latin translation (both by Thomas Erpenius) of al-Makīn’s Ṭārīkh al-Muslimīn (Historia Saracenica).

The author of the notes does not mention himself by name, however he wrote on the flyleaf in front: ‘Coepi legere Elmacinum d. 13. Aug. 1737. Absolvi d. 21 Sept. anni ejusd.’ (‘I began reading al-Makīn on August 13, 1737. I completed reading on September 21 of the same year.’).

At least two different hands, of which the most recent possibly dates from the 19th century, can be identified in the annotations. They are possibly of Johann Joachim Schroeder (1680-1756) and Nicolaus Wilhelm Schroeder (1721-1798). They produce numerous corrections in the printed Arabic text as well as to Erpenius’ Latin translation. References to other works, and cross references to this edition and translation are given. The Historia Arabum by Roderic Jimenez, the archbishop of Toledo, which is as usual added to al-Makīn’s text, has remained devoid of manuscript notes. On p. 280, the latest of the two hands gives a reference to a work by J.J. Reiske (1716-1774). The motivation behind these notes and annotations may have been the preparation of an improved bilingual edition of al-Makīn’s Historia.

Earlier provenance: N.W. Schroeder auction of 1835, catalogue No. 3.

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Handwritten notes and annotations in Arabic to the edition and Latin translation (both by Joannes Gagnier) of Abū al-Fidāʾ’s ‘Life of the Prophet Muhammad’, *al-Mukhtasār fī Akhbār al-Bashar*, by Abū al-Fidāʾ Ismāʿīl b. ʿAlī al-Ayyūbī (d. 732/1331), GAL G II, 46. The notes contain newly suggested readings of the Arabic text and improvements to the Latin translation. There is no indication as to who wrote the notes in the volume. The motivation behind these notes and annotations may have been the preparation of a new bilingual edition. It is tempting to ascribe the notes and annotations to either one of the Schroeder Orientalists, but it proved to be impossible to identify this annotated printed work with any of the titles in the catalogue of the auction of N.W. Schroeder’s private library in Groningen in 1835.

4. Microfilms (Films Nos. 1-7)

All seven microfilms of Arabic manuscripts in the estate of Gautier Juynboll are 35 mm black-and-white films. He obtained these films in or shortly after 1969. The films primarily concern the *Kitāb Taʾwil Mukhtalif al-Ḥadīth* by ‘Abdallāh b. Muslim Ibn Qutayba (d. 276/889), GAL G I, 122, a text of which he had in mind to publish a critical edition, but as it often goes, the films also contain some other texts. Leiden University Library possesses a manuscript of the *Kitāb Mukhtalif al-Ḥadīth*. The proximity of this manuscript may in fact have encouraged Gautier Juynboll to think of producing a critical edition, which at the time did not exist. For his work on Tradition he had used the old Cairo edition in combination with the annotated French translation by Gérard Lecomte. He may have felt all the more stimulated by Lecomte’s biography of Ibn Qutayba and his analysis of the textual transmission of Ibn Qutayba’s works, which was published just one year before he defended his PhD thesis. In the end, however, the project did not come to fruition.

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Only in a few cases it is clear how exactly Gautier Juynboll obtained the films. He received microfilm No. 2 from Cairo with the help of Father Georges Anawati (1905-1994) of the Dominican Institute in Cairo. He tried to obtain microfilms from Istanbul libraries—always a difficult job, at that point in time—with the help of Dr. Susan Skilliter (1930-1985) of Cambridge University, in fact, he actually received one film directly through her (No. 3). A short correspondence note of 11 April 1969 from Gautier Juynboll to Susan Skilliter was found with one of the microfilms. It reads in full:

11-4-′69

Dear Susan,

I must say how delighted I was to see you in Leiden once more. I hope you enjoyed your second stay here. It was most gratifying to learn from you, a perfect outsider, how bored you were with the pompous ceremonies that go with a Dutch promotion, and the way in which you criticized the costs involved warmed my heart. My parents were disappointed to see you leave so soon.

As regards the numbers of the MSS you so kindly offered to arrange the photodocopying of, they are:

Rāġib 261
Asʿad Ef. 161
Asīr Ef. 102 (cf. Ritter, Isl., XVII, p. 256; XVIII, p. 37)68

Author: Abū Muḥammad ʿAbd Allāh b. Muslim b. Qutaiba ad-Dināwarī.
title: Kitāb [taʾwīl] mukhtalif al-ḥadīth

I took these numbers from G. Lecomte’s Ibn Qutayba, l’homme, son oeuvre, ses idées, Damascus 1965, p. 137 f.

I hope it won’t involve too much trouble for you. I wish you a pleasant stay in Istanbul and au revoir.

Gual.

List of the films:
Film No. 1 (now film A 2269 in the Leiden library). Taʾwil Mukhtalif al-Ḥadīth. MS Baghdād, Maktabat al-Awqāf al-ʿĀmma, No. 6667, a manuscript copied in Wāsiṭ in Shaʿbān 472 (1080).

Film No. 2 (now film A 2270 in the Leiden library). Collective volume. MS Cairo, Dār al-Kutub, 200 Maǧāmīʿ M, an old number on title-page: 8446. Copied in one, fairly recent hand, containing:
(2) ff. 20b-122a. Sharḥ Aḥādīth Mutanāqīḍa (= Taʾwil Mukhtalif al-Ḥadīth) by Ibn Qutayba. Dated 1 Shaʿbān 1253 (1837), copied by al-Sayyid Muḥammad

68 This class-mark was changed in pencil (by Ms. Skilliter?) into: ‘Reisülküttab 102 (no. has been changed)’.
Khulūṣī, librarian of the Rāghib Muḥammad Pāshā collection (colophon on f. 122a).


Film acquired through the good services of Father Georges Anawati in Cairo.


Film acquired through the good services of Dr. Susan Skilliter in Istanbul.

Film No. 4. *Mukhtalif al-Ḥadīth*, by Ibn Qutatba. MS Leiden Or. 882. Not dated but older than 750/1349 because of an owner’s note on p. 416, see Voorhoeve, *Handlist*, p. 227. This film has been added to the library’s stock of films of its own manuscripts and is registered as film Or. 882.


Film No. 6 (now film A 2273 in the Leiden library). *Kitāb Ikhtilāf al-Ḥadīth* (according to the title-page at the beginning of the volume = *Taʿwil Mukhtalif al-Ḥadīth*), by Ibn Qutayba. MS Damascus, al-Maktaba al-Ẓāhiriyya (= now Maktabat al-Asad, Syria’s National Library), without indication of class-mark.


Added: the note by Gautier Juynboll to Susan Skilliter (text already quoted in full).

5. Manuscripts on permanent loan from the Juynboll family library in Leiden University Library

At three occasions, in 1976 or 1977, in 1998 and in 2000, Gautier Juynboll gave a manuscript from his family library on permanent loan to Leiden University library, and at each occasion he was prompted to do so by myself, and in my capacity of curator of Oriental collections I drafted the original loan agreement between him and the University of Leiden. At the time, it seemed appropriate to make these three manuscripts public, so that research could be conducted on them, while their ownership would in no way be affected. The manuscripts originate from the same Juynboll collection as the manuscripts, fragments and annotated books described above as Nos. 1-11, 12, 13-16.

Permanent loan Juynboll No. 1 (now MS Leiden Or. 26.717)
As there exists a detailed description of this manuscript by Albert van der Heide, ‘An unknown Manuscript of the ‘Ein Ha-Qore by Joseph Ben Shem Tov Ibn Shem Tov’, in Bibliotheca Orientalis 32 (1975), pp. 314-318, and as Albert van der Heide has also described the present manuscript in his Hebrew manuscripts in Leiden University (Leiden 1977), p. 116 (and pp. 17, 66), it suffices to refer to these two publications. The basic description which is given here is almost entirely based on Albert van der Heide’s work.

Collective volume with texts in Hebrew, European paper (19.3 × 13.7 cm) of three sorts, with three sorts of watermarks (1. similar to Briquet 11151; 2. not in Briquet s.v. anneau; 3. similar to Briquet 2957 and Briquet 2964), which coincide with the three hands distinguished by van der Heide, paper trimmed with occasional at least partial loss of catchwords and marginal notes, i-iv + 76 + v-viii ff., Sefardi mashait script in brownish ink, three hands (ff. 1a-15b, 16a-66b, 67a-76b), of the 16th century (van der Heide’s estimate), parchment binding with text in Latin script on the spine: ‘én Hakkorreï 16’.

(1) ff. 1a-68a. ‘Ein ha-Qore (title on ff. 1a, 2a) a work on homiletics by Joseph ben Shem Tov Ibn Shem Tov (whose datable works were written between 1441-1455).

(2) ff. 69a-76b. Three Derashot, also by Joseph ben Shem Tov Ibn Shem Tov. The last one of the Derashot is incomplete, as there are apparently leaves missing.

The four fly-leaves in front and the four fly-leaves at the end are all blank.

Earlier provenance: This is a manuscript from the library of Gerbrand Ansloo (ex-libris on f. 1a: Ex libris gerbrandi Cr f. Ansloo bibliothecae). Gerbrand Ansloo (1612-1642, or 1643) was a linen-draper in Amsterdam who had a considerable knowledge of Hebrew. He was a friend of Manasse ben Israel
The illuminated double opening page of a Qurʾān from Indonesia of the 17th century. MS Leiden, permanent loan Juynboll, No. 2 (MS Leiden Or. 26718), ff. 1b-2a.
(1604-1657), the scholar and publisher. MS Leiden Or. 2066 is another Hebrew manuscript from Ansloo’s library. Leiden Or. 490 is an Arabic manuscript from that same library, as are the two Utrecht manuscripts Nos. 1441 and 1450. Yet another manuscript of Ansloo’s library was in Johan Meermann’s collection.69

Transferred on permanent loan to the Leiden Library in 1976 or 1977.

**Permanent loan Juynboll No. 2 (now MS Leiden Or. 26.718)**

Arabic, European paper, 19.1 × 15.3 cm, [6] + [1] + 818 + [6] pp., fully vocalized Indonesian nastkh script, 13 lines to the page, black ink with rubrics, text set within a double frame (red), illuminated double opening page (pp. 1-2), floral motives: black outlines, figures in dark blue, brick red, ochre), half-leather binding with broken spine, boards pasted with cloth. Last three leaves damaged and repaired (pp. 812-817). On the unnumbered page before p. 1 is a small drawing of an eagle with its wings spread out, in the same colours as the illumination on pp. 1-2. The three leaves in front and at the end are blank.

A Qurʾān (complete text) from Indonesia, with 17th-century notes written in the margin, until p. 508 (numbers of the suras, written out in Latin). Another (?) previous European owner has written the numbers of the suras and of every fifth or tenth aya in figures in the margin. A modern label on the front board contains a short description by Th.W. Juynboll.

Transferred on permanent loan to the Leiden Library in August 1998.

**Permanent loan Juynboll No. 3 (now MS Leiden Or. 26.719)**

Arabic, Javanese paper (dluang), [4] + [1] + 333 + [6] pp., Indonesian nastkh of calligraphic quality, black ink with rubrics, 9 lines to the page with wide inter-line and large margins, blind ruling for the margins, 18th-century European leather binding (similar to the binding of Leiden Or. 10.812, the Juynboll family archive) with gilded ornaments on the spine. The two fly-leaves in front and the three at the end are blank.

A complete well-written copy of al-Īḍāḥ fil-Fiqh, containing the Arabic text only. This anonymous treatise is an abridgement of a work called at-Tabṣira fil-Fiqh (GAL S I, 670). Whether this was the work by Ibrāhīm b. ʿAlī al-Shīrāzī (d. 476/1083) cannot be decided with certainty. All copies from the Īḍāḥ come from Indonesia and most of them have an interlinear translation (in some cases incomplete) into Javanese. It belongs to the Arabic literature of Indonesia.

Other manuscripts of this text are in Jakarta, KBG 139 Arab. (Catalogue van den Berg, p. 122); Br. 396 (Supplement Cat. Batav., No. 462); in Oxford, Bodleian, Marsh 362; Ouseley 399, ff. 68, 69 (the beginning only, = Ethé 1931, which was probably copied from Marsh 362), and the three copies in the

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Netherlands (MSS Acad. 41, Amsterdam I H 1, and Middelburg A. 2). MS Paris, BnF, mal.-pol. 27 has a Malay translation, and so has the Breda fragment. A Javanese translation without Arabic text is found in MS Leiden Or. 5466 (3). The Īḍāḥ is mentioned as a source in a Javanese text on fiqh, namely MS Cambridge Gg.5.22, which comes from the collection of Thomas Erpenius (1584-1624). It seems probable, therefore, that the abridgment was made in Indonesia before the end of the 16th century. There is a copy of a Dutch translation of the first two books (ṭahāra and ṣalāt) by Melchior Leydekker (1645-1701) in Leiden, Dept. Western Manuscripts, BPL 310 (Catalogus compendiarius 1 (1932), p. 121). See Voorhoeve, Handlist, pp. 121-122, with special reference to the interleaved copy of that Handlist which is preserved in the Legatum Warnerianum.

Added: One label pasted on the fly-leaf in front containing a description of the MS by Th.W. Juynboll, with the bibliographical references which are repeated here above. Also added, on two loose leaves, is the table of contents of the volume ‘Inhoud van het Handschrift | الإضاف في الفقه’, possibly also written in the hand of a Juynboll family member, with reference to the page numbers, which were added to the manuscript.

Transferred on permanent loan to the Leiden Library in August 2000.

6. Juynboll manuscript materials which were already part of the collection of Leiden University Library

A few manuscripts and a collection of archival materials which were formerly in a Juynboll library have already been transferred to the Leiden Library some time ago, either by purchase or by donation.

MS Leiden Or. 10.809
Arabic, paper, 85 ff., dated 11 Raǧab 1088 (1678).


MS Leiden Or. 10.812
Collective volume with texts in Arabic (with and without Malay interlinear translation) and Malay, paper, vii + 193 pp., 18th century European leather binding
(similar to the binding of Loan collection Juynboll No. 3), gilded ornaments on spine, with (erroneous) text: ‘Alcor. Ling. Ara’ = ‘Qurʾān in the Arabic language’.

(1) pp. i-vii. ʿAzīmat, doa, several shorter texts (prayers, talismans, etc.), in Arabic, sometimes with Malay notes, additions or translations. Also Qurʾānic quotations (p. vii). And magical drawings and signs.

(2) pp. 1-94. Tanbīh al-māshī ʿalā Ṭarīqat Ahmad al-Qushāshī, by ʿAbd al-Raūf b. ʿAlī al-Ǧāwī (Abdurauf of Singkel, title, author, etc. on p. 94). The completion of the writing of the work (taswīd, probably not the copying of the present manuscript) was on Saturday 27 Raǧab 1080 (1669). See on the author C. Snouck Hurgronje, De Atjèhrs, II, pp. 10, 16; D.A Rinkes, Abderraœof van Singkel. Bijdrage tot de kennis van de mystiek op Sumatra en Java. Heerenveen 1909. Arabic text with interlinear Malay notes (only on a part of the Arabic text). See also Th.W. Juynboll’s notes on this text in Or. 18.089 (box Ar. 4765), as described below.

(3) pp. 95-109. Pada menyatakan tartib dzikir […] Dzikir Syattari […] Qadiri […] Naqshbandi […]. Malay introduction (p. 95), followed by Arabic text with interlinear Malay translation, mainly on aspects of ascetism. No author indicated. P. 110 is blank.


(5) pp. 159-162. Fāsal pada menyatakan segala sembahyang bermula segala sembahyang itu tigabelas perkara. A Malay text on ritual prayer. At the end (p. 162) notes about ahḍiat, wahdat al-dzat, wahadiat, etc.

(6) pp. 163-164. Ini perhimpunan segala aurad dari pada Syaikh Molla Ibrahim. Malay text. At the end some duʿāʾ in Arabic. P. 165 blank.

(7) p. 166. Malay. Sifat duapuluh, ‘the twenty attributes’, which is the Malay translation of the Arabic Umm al-Barāhīn, the creed by Abū ʿAbdallāh Muḥammad b. Yūsuf al-Sanūsī (d. 892/1486), GAL G II, 250.

(8) pp. 167-168. Arabic. The beginning of al-Durra al-Fākhira, followed, on p. 168, by the magical meanings of letters and of the names of the months of the Islamic lunar calendar. In Indonesia al-Durra al-Fākhira is the title used to refer to the Umm al-Barāhīn, the creed by Abū ʿAbdallāh Muḥammad b. Yūsuf al-Sanūsī (d. 892/1486), GAL G II, 250.

(9) pp. 169-170. Shorter pieces, both in Malay and Arabic. Amulet texts.

(10) pp. 171-187. Arabic. al-Durra al-Fākhira. In Indonesia al-Durra al-Fākhira is the title used to refer to the Umm al-Barāhīn, the creed by Abū ʿAbdallāh Muḥammad b. Yūsuf al-Sanūsī (d. 892/1486), GAL G II, 250.
(11) pp. 188-189. Arabic. Niyya for the pilgrimage. Followed on p. 189 by a crude drawing illustrating the ground-plan of the Kaʿba. The drawing is surrounded by short prayer texts.


Earlier provenance: The manuscript comes from the library of Th.W. Juynboll (1866-1948), who wrote a short description of the content of the volume, which is pasted inside the front cover. In that description he only describes texts Nos. 2, 4 and 10. Purchased by auction in January 1963 at Messrs. J.L. Beijers, auctioneers and booksellers in Utrecht.

**MS Leiden Or. 18.089**

The scholarly archives of several members of the Juynboll family are preserved under this class-mark. The Juynboll papers were given to Leiden University Library by Gautier Juynboll on several occasions. First, in the course of 1969, they were registered as Or. 12.285, but that class-mark is not in use anymore, at least not for the Juynboll archives. The quantity of papers increased over time, and by 1983, when Leiden University Library moved from the building on Rapenburg 70-74 to its present location at Witte Singel 27, it was thought necessary to relocate them. It was at this point in time that the present class-mark was given. After 1983, Gautier Juynboll added to the materials from time to time, and at present the archive is stored in eleven boxes (shelf numbers Ar. 4756-4766), measuring together some 120 cm on the shelf.

In his In Memoriam, ‘Islamstudies als erfenis’, Léon Buskens mentions a number of items from the Juynboll family archive ‘which are now in the University Library of Leiden’. It was made known to me that the newly acquired Juynboll archive is being transferred to and registered in Leiden University Library as Or. 26.736 (see the short note on this item, at the end of the present description).

The order of the papers is more or less chronological, and these seem to concern neither H.H. Juynboll nor his grandson Gautier Juynboll. This is not the appropriate location to provide a full description of the contents of the Juynboll papers; however, a few items that are relevant to Arabic and Islamic

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70 In ZemZem 2011/1, pp. 115-126.
studies deserve short mention here. Certain parts of the archive have been given a more detailed description (those in box Ar. 476i in particular):

– Study and research notes, on Hebrew, theological and Arabic matters, in box Ar. 4756.
– A Latin translation of the Marāṣid al-Iṭṭilā‘ (in box Ar. 4757). It is probable that this translation originates from Th.W.J. Juynboll, who edited the Arabic text of this geographical reference work.71
– Notes on the Arabic version of the Acts of the Apostles (Leiden Or. 217?); the draft and the neat version of the manuscript of Th.W.J. Juynboll, Oratio de Gente Samaritanâ, ‘Lecture on the Samaritan People’, which was delivered on 25 March 1841 and which was never printed; notes on al-Balādhurī, Futūḥ al-Buldān, on the basis of MS Leiden Or. 430. See Voorhoeve, Handlist, p. 87 for other references to the work by Dutch Orientalists on this text, all in box Ar. 4758.
– Excerpts from MS Leiden Or. 546, al-Marrākushī, al-Mu‘ǧib fī Talkhīṣ Akhbār al-Maghrib, see Voorhoeve, Handlist, p. 222; notes on Arabic, Persian and Turkish; notes on the fables by Bidpai, on Wilken’s Persian Chrestomathy,72 on the Gulistān by Sa‘dī, on Gul u Bulbul (= the Bulbulnāma, by Farīd al-Dīn Muḥammad b. Ḥabīb al-Nīshābūrī al-‘Aṭṭār (d. c. 620/1223)), and on ‘Aṭṭār’s Pandnāma, all in box Ar. 4759.
– Course notes, of Hebrew and biblical nature, in box Ar. 4760.
– A.W.Th Juynboll: course notes, of Hebrew and biblical nature; a Dutch translation of al-Tanbīḥ, by al-Shīrāzī;73 a Dutch translation al-Mukhtaṣar fil-Fiqh, the compendium on Mālikī law by al-Khalīl b. Isḥāq b. Yaʿqūb; off-prints from the Encyclopaedie van Nederlandsch-Indië, on Islam; a memorial diploma of the Colonial Exhibition in Amsterdam, 1883; a folder on Islam in Indonesia; an introduction to the Qur’ān; an annotated copy of the auction catalogue of the library of A.W.Th. Juynboll (Brill’s, Leiden, 20-28 January 1896); a notebook on chronology; a proposal for a reform of Dutch higher education, dated 21 May 1849, in box Ar. 476i.

72 What is probably meant is Friderici Wilken Auctarium ad Chrestomathiam suam Persicam locorum ex auctoribus Persicis quae illa continet interpretationen latinam exhibens. Leipzig 1805.
73 The Arabic text of which work was published as Jus Shafiiiticum at-Tanbîḥ, auctore Abu Ishāq as-Shirāzī. Quem e codice Leidensi et codice Oxoniensi edidit A.W.Th. Juynboll. Leiden (E.J. Brill) 1879.
Excursus 4: W.C. Hoogkamer’s Minangkabau Malay letters. This box Arab. 476i also contains a small collection of original letters in Malay, written in Arabic script and mostly dated 1873, numbered 1 through 18 (although No. 4 is missing and there are two Nos. 10). The original documents go together with a virtually complete transliteration and translation, made by W.C. Hoogkamer. The documents and notes are accompanied by a letter from Mr. Hoogkamer to A.W.Th. Juynboll, dated Kralingen, 15 September [1874]. Mr. Hoogkamer was ‘controleur 1e klasse’ in the sub-district Indrapura, in the district ‘Padangsche bovenlanden’. The notes and translations of the Malay letters are done by Hoogkamer (same handwriting as his letter to Juynboll). It is possible that Hoogkamer’s work on the documents was somehow to be published, but this does not seem to have happened. Hoogkamer’s notes were indispensable for my description of the Malay letters, which follows hereafter.

Hoogkamer’s notes are written on 15 sheets; each folded once, altogether 60 pp. of text in Hoogkamer’s own handwriting. The transliterations and translations are given in parallel columns, the commentary, which is mostly of a lexicographical nature, follows thereafter. The notes on letter No. 18 are written on the verso of the document itself.

Hoogkamer was apparently keen on pointing out differences from the standard Malay language in this collection of letters, which were all written by local, Minangkabau, people. He also takes care to describe the level of education of the senders. All letters are directed to Tuan Kumandūr in Suliki, who is probably Hoogkamer himself, and he may have taken the letters from his own official archive. The importance of the documents lies not so much in their content or script, but rather in the language in which they were written, the Minangkabau dialect of the Malay language, and Hoogkamer is apparently one of the many Dutch-Indian colonial civil servants who had a scholarly interest in manners, customs and languages of the people they were ordered to rule.74

Hoogkamer’s letter to Juynboll does not directly pertain to the documents, yet there is a connection, such as in letter No. 9, where mention is made of an account of the Bonjol war, which may be the same work that is also mentioned in Hoogkamer’s letter (Cerita Tuangku Imam di Bonjal).

No. 1. One sheet of paper (20 × 14.4 cm), text on recto side only. Letter from Sultan Bandaharo Muda to Tuan Kumandūr in Suliki, dated 20 April 1873. Concerns the dispatch of mats for chairs.

No. 2. One sheet of paper, folded once (4 pp., 29 × 20.1 cm), text on pp. 1-3, addressee on p. 4. Letter from Tuanku Muda of Talago (?) to Tuan Kumandūr, dated 18 Muharram 1873. Concerns a population census. Added is a small loose leaf (12.7 × 20.3 cm) with a list with numbers of people. On the verso: Kepala Laras Kapur nan IX tanda tengan dibawah. And another loose leaf (11 × 13 cm), also with numbers of people, one side in Arabic script, the other side in Latin script.

74 This is also evident from his article, written together with A.W.Th. Juynboll, ‘Eenige toelichtingen tot de “Mĕnangkabauwsch-Maleische zamenspraken”, opgesteld door Si-Daoed Radja Medan’, in: Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië, 4e Volgreeks, deel 1 (1877 = vol. 25/1), pp. 213-231, to which a reaction by J. Habbema appeared in the same journal, vol. 29/1 (1881), pp. 136-146.
No. 3. One sheet of paper (18 × 13.8 cm), text on recto side. Letter from Tuanku Baginda to Tuan Kumandur in Suliki, dated 19 April 1873. Concerns matters of a population census.

No. 4. This letter is lost, according to Hoogkamer’s notes.

No. 5. One sheet of paper (17.5 × 14.5 cm), text on the verso of a handwritten census form. Letter from Sutan Baginda Muda to Tuan Kuman- dur in Suliki, dated 25 April 1873. Concerns a matter of population census.

No. 6. One sheet of paper (16.8 × 11.3 cm), text on one side only (verso has some scribbling). Letter from Tuanku Baginda to Tuan Kuman- dur in Suliki, dated 27 April 1873. Concerns regrets for not being able to come due to illness.

No. 7. One sheet of paper (watermark EENDRACHT, 19.3 × 18.2 cm), text on one side only. Letter from Khaṭīb ʿAraǧ to Tuan Kuman- dur in Suliki Darusalam, dated Suliki, 26 February 1873. Concerns a matter of public order and rebellion.

No. 8. One sheet of paper (watermark CONCORDIA, 17.3 × 16.4 cm), text on one side only. Letter from Tuanku Baginda to Tuan Kuman- dur in Suliki, dated 21 April 1873. Concerns the inspection of *padi*, rice seedlings

No. 9. One sheet of paper (watermark PRO PATRIA, 19.3 × 15.7 cm), text on one side only. Letter from Datu’ Parapatih to Tuan Kuman- dur in Suliki, dated 4 May 1873. Concerns a manuscript on the Bonjol war, which is borrowed from the owner in Bonjol and which must be returned without further delay.

No. 10. One sheet of paper (watermark CONCORDIA, 19.8 × 16 cm), text on one side only. Letter from Tuanku Muda in Talago to Tuan Kuman- dur in Suliki, dated a Sunday (ari had) in Rabīʿ I 1873. Concerns the dispatch of a power of attorney.

No. 10 bis. One sheet of bluish machine-made paper (26 × 21.2 cm), text on either side of the paper. Letter from Tuanku Muda in Talago to Tuan Kuman- dur in Suliki, dated a Sunday (ari ahad) in Rabīʿ I 1873. Concerns an administrative matter of two penghulu kepala.

No. 11. One sheet of machine-made paper (9.5 × 13 cm), text on one side only. Account of the length of a road from Kota Tengah to Tanjung Bunga, being 5,800 yard.

No. 12. One sheet of paper (counter-mark: VAN GELDER, 21.4 × 17 cm), text on one side. Letter from Sutan Bandaharo Muda to Tuan Kuman- dur in Suliki, dated 1 February 1872. Concerns a murder investigation.

No. 13. One sheet of paper (18 × 15.6 cm), text on one side. Letter from the ‘Pakhuismeester’ of Puardatas to Tuan Kuman- dur in Suliki, dated Puardatas 6 May 1873. Concerns the catch of a big tiger in a trap in Ayer Angkat.

No. 14. One sheet of paper (watermark CONCORDIA, 17.5 × 17.3 cm), text on one side only. Letter from Tuanku Baginda to Tuan Kuman- dur in Suliki, dated 9 May 1873. A denunciation letter against the *Penghulu kepala* of Talung.

No. 15. One sheet of paper (watermark CONCORDIA, 18 × 17 cm), text on one side only. Letter from Sultan Bandaharo Muda to Ruan Kuman- dur in Suliki, dated 11 May 1873. Sender excuses himself for not being able to come.

No. 16. One sheet of paper (21.5 × 17.5 cm), text on one side only. Letter from Datu’ Kepala Baraeh Gunung, Orang Kaya Bashar (?). Concerns the request by the pupil of a school in order to obtain a certificate.

No. 17. One sheet of paper (counter-mark partly visible, 21.3 × 17.2), text on either side of the paper. Letter from Sultan Bandaharo Muda, Datu’ Gading, Datu’ Mangkota Maharaja and Mangkota Seri Pado, to Tuan Kuman- dur in Suliki, not dated.
Senders warn the addressee against an insolent person (orang karas) who has come to the Dutch in order to get his right, although they had already dismissed his case.

No. 18. One sheet of paper (watermark Concordia, 21 × 17.5 cm), text on one side only. Hoogkamer’s transcript, translation and commentary on the verso side. Letter from Marahum Kaya Karim to Tuan Kumandur of Pazar Datar (?), dated 4 February 1873. Concerns the dispatch of the accounts of the auction sales (‘ven- duverantwoording’) in the fourth quarter (of 1872 apparently).

Excursus 5. Also in this box Ar 4761 is a folder which contains, among several printed documents, also scholarly and other correspondence from a number of European Orientalist scholars and other persons. The letters are usually addressed to A.W.Th. Juynboll, the second of the Juynboll Orientalists. Among other things the folder contains letters in Dutch, German, French and English from the following correspondents:

- H. Altmann, Tjeribon, 12/i 1887, 4 pp., in Dutch, with envelope
- G. Arntzenius, Sidoardjo, 8/1 1882, postcard, in Dutch
- W.F.A. Behrnauer, 5 letters, all from Dresden, all but one in German. 1. 5 February 1862, 4 pp.; 2. 28 July 1862, 3 pp.; 3. 3 September 1862, 4 pp.; 4. 7 July 1866, 2 pp., in French; 5. 5 January 1869, 4 pp.
- L.W.C. van den Berg, 1. Batavia, 6 November 1883, 4 pp., in Dutch; 2. Batavia, 10 February 1885, 4 pp., in Dutch; 3. Soerabaja, 23 July 1885, 4 pp., in Dutch; 4. Batavia, 8 July 1886, 4 pp., in Dutch.
- H. Berger, Bombay, 18 May 1883, 4 pp., in German.
- Hermann Brockhaus, Leipzig, 24 February 1864, 2 pp., in German.
- J. (?) v.d. Brock, Delft, 15 September 1886, 3 pp., in Dutch.
- Fred Caland, ‘s Gravenhage, 29 November 1885, 4 pp., in Dutch.
- D. Chwolson, Petersburg 22 December 1861/3 January 1862, 2 pp., in German.
- D. Chwolson to E.J. Brill, St. Petersburg, 3/15 February 1867, 3 pp., in German; with note by E.J. Brill to A.W.Th. Juynboll, dated 10 June (?) 1862, in Dutch.
- H.L. Fleischer, 8 letters, all in German, all sent from Leipzig
- Gustavus Flügel, Dresden, 7 October 1864, 3 pp., in German.
- C.W. Gentz, Hamburg, 7 September 1882, 3 pp., in German.
- Van Heijst [= B.G. de Vries van Heijst?], 4 letters, all from Alkmaar, all in Dutch.
  1. 15.2.1883, 4 pp.; 2. 17 February 1883, 3 pp.; 3. 19.2.1883, 4 pp.; 4. 1 March 1883, 4 pp.
- C. Heijting, Magelang, 29 February 1886, 6 pp., in Dutch.
- M.A. Levy, Breslau, 9 November 1864, 2 pp., in German.
- A. Moukhlinski, St. Petersburg, 4 October 1862, 3 pp., in French.
- Th. Nöldeke, 3 letters, all in German. Göttingen, 11/3 1864, 1 p.; Göttingen, 15/4 1864, 1 p.; Strassburg, 30/7 1879, postcard.
- C. Snouck Hurgronje, Leiden, 17 December 1883, 4 pp., in Dutch.
- B.G. de Vries van Heijst, see: van Heijst.
- A. Sprenger, Wabern (?), 10 August 1874, 4 pp., in German.
- A.P. Stoorvogel, Buitenzorg, 21 September 1886, 4 pp., in Dutch.
– G. Weil, 3 letters, all sent from Heidelberg. 1. 13 February 1864, 3 pp., in French; 2. 5 March 1864, 4 pp., partly in German, partly in French; 3. 25 May 1864, 3 pp., in German.
– Mrs. H.C. Westenberg-Westrik, Leeuwarden, 21 January 1883, 4 pp., in Dutch.
– William Wright, London, 31 August 1862, 4 pp., in English; London, 24 April 1864, 2 pp., in English; Cambridge, 11 August 1879, 3 pp., in English.
– F. Wüstenfeld, Göttingen, 29 February 1864, 2 pp., in German.
All in box Ar. 4761.

– Notes (possibly by A.W.Th. Juynboll) on Islamic law, arranged by chapters, kept in old newspaper folders, dated 1914, in box Ar. 4762.
– Index (bound in parchment) of personal names in Marāṣid al-Iṭṭilāʿ by Yāqūt al-Ḥamawī, see also above in box Ar. 4757; catalogue of the Oriental part of the private library, dated Delft 1887; notes (possibly by A.W.Th. Juynboll) on Islamic law, arranged by chapters, kept in old newspaper folders; all in box Ar. 4763.
– Study notes and other materials of Th.W. Juynboll and correspondence; notes made during the evening course (on Islam) given by C. Snouck Hurgronje in October 1887-May 1888; a manuscript in Javanese script (21 pp.), from Semarang; a folder of newspaper cuttings including obituaries, on C. Snouck Hurgronje; Kitāb Farāʾid, in Malay in Arabic script by a European; notice on civil procedure of the Landraad of Malang, with a letter by C. van Vollenhoven (1874-1933), dated Leiden 11 November 1910; notes on al-Muqaddima al-Maʿrūfa bil-Sittīn said to be on the basis of MS Leiden No. 1718 (but this is not Or. 1718, nor Ar. 1718)75 in Arabic in a European hand; personal papers, appointment documents; cuttings; all in box Ar. 4764.
– Th.W. Juynboll’s papers concerning the Encyclopaedie van Nederlandsch-Indië; personal documents; copies from Arabic manuscripts: Letter of ʿIzz al-Dawla to ʿAḍud al-Dawla; copy of Tanbih al-Māshīʾālā Ṭariqat Ahmad al-Qushāshī, Arabic with interlinear Malay translation, for which text see also Or. 10.812 (2), above; notes on Arabic arithmetic, quotes from a number of Leiden manuscripts; papers in connection with teaching and exams; all in box Ar. 4765.
– Papers and scholarly correspondence to and about Th.W. Juynboll (also from and to his daughter, Ms. W.M.C. Juynboll); a few photographs of Indonesian tomb stones inscriptions; a letter from G.F. Pijper dated Batavia 22 October 1948 to the widow of Th.W. Juynboll; correspondence concerning the

75 See Voorhoeve, Handlist, p. 342, for the references to Leiden manuscripts of al-Sittūn Masʿala fil-Fiqh, a compendium on Shāfiʿite law ascribed to Abū / Ibn al-ʿAbbās Ahmad b. Muhammad al-Zāhid (d. 819/1416), GAL S II, 112.
Encyclopaedia of the Social Sciences, 1930; reviews on the ‘Handleiding’ on Islamic law; off-prints and notes; diplomas of H.H. Juynboll; notes by Ms. W.M.C. Juynboll on her dissertation on Arabic studies in the Netherlands; all in box Ar. 4766.

**MS Leiden Or. 26.736**
Archival materials of the Juynboll family from the estate of Gautier Juynboll (1935-2010), transferred to the Library in the course of 2011. It is assumed that there are no or hardly any Oriental or Islamic materials in this part of the Juynboll archive. At the moment of writing of this description of the Oriental manuscript materials in the Juynboll family library a detailed description of this additional archive is being made by Mr. J.M. van de Velde, the executor of the Juynboll estate.

**Indexes**

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