The arrangement of the present volume of the Inventories of Oriental manuscripts in Leiden University Library does not differ in any specific way from the volumes which have been published earlier. For the sake of brevity I refer to my prefaces in those volumes. A few essentials may be repeated here.

Not all manuscripts mentioned in the present volume were viewed by autopsy, but many were. The sheer number of manuscripts makes this impossible. At a later stage this may be achieved, but trying to achieve this at the present stage of inventorizing would seriously hamper the progress of the present project. When a manuscript was not inspected this can be seen from a simple typographical device. Whenever the indication of the shelf-mark is put between round brackets, I have not, or not extensively or sufficiently, inspected the manuscript, and its entry in the inventory is based mostly or entirely on secondary sources, be they published or not. These have, of course, always been indicated. When the shelf-mark is put between square brackets and preceded by an asterisk, this means that I have had the manuscript in my hands, at least once but probably more often, and that the description contains elements that can only be seen in the original manuscript. Such autopsy does not mean that I am, automatically, the author of all information given under that particular class-mark.

The basic elements for each entry of the present inventory are: 1. class-mark, 2. language(s), 3. details of physical description, 4. survey of the contents, 5. provenance, 6. location on the shelf. Depending on the nature of the material, exceptions and divergences are made from this strict arrangement. The collective provenance of a series of manuscripts may be concentrated into a short text, preceding that series, without being repeated under each class-mark.

I end with an important note. Although the inventories which I am publishing here contain descriptions of public and private collections, which will no doubt profit of the existence of electronic versions of my work, none of my inventories has ever been made at the express insistence or by the specific demand of these institutions. The idea to compile such inventories, the invention of their structure, the acquisition of the necessary information from a multitude of primary and secondary sources, the way of publishing, all this is my idea and my work alone. It is therefore my sole property and I assert the moral right of the authorship of form and content of these inventories, with reference, of course, to what I have said elsewhere about the method of compilation.

Prof. Jan Just Witkam, Leiden, 13 August 2007

Interpres Legati Warneriani
Or. 14.001 - Or. 14.067
First and largest part of the collection of Arabic manuscripts of René Basset (1855-1924). Includes also Basset’s scholarly notes. The collection was purchased in the course of 1974 and 1975 from Messrs. E.J. Brill, antiquarian booksellers and Oriental publishers in Leiden. See Brill’s catalogue of the collection *Diversions, presented to the participants in the 29th International Congress of Orientalists, Paris, July 1973*. That catalogue was made with P.S. van Koningsveld, who later published a more scholarly description in *BiOr* 30 (1973), pp. 370-385 and *BiOr* 31 (1974). All manuscripts are described in J.J. Witkam, *Catalogue of Arabic manuscripts* [...], Leiden 1983-. A short introduction to Basset is in Witkam’s catalogue, p. 1, from which the here following text is quoted:

‘The Collection of Arabic MSS of René Basset was acquired from E. J. Brill’s in Leiden in August 1973, and a few additions entered the library in the course of 1974 and 1975. The collection is registered as Or. 14.001-14.055, 14.056-14.067, 14.086-14.088, 14.168 and 14.303. René Basset (1855-1924) lived and worked the greater part of his life, from 1880 till his death, in Algiers, where he held several posts at the Ecole Superieure des Lettres and the Faculté des Lettres. In that period he collected his manuscripts, and one may surmise that most of the manuscripts which bear no indication of date and place originate from Algeria and are contemporaneous with Basset. In two of the manuscripts it is expressly stated that they were commissioned by Basset: Or. 14.016 and Or. 14.019. What strikes the student of Basset’s collection as peculiar is that it does not contain any Berber manuscripts, as one would have expected of Basset, who was one of the great specialists of Berber literature of his time. Had Basset been an enthusiastic collector of manuscripts, his collection would have been much more numerous than the mere 72 manuscripts described here. He probably only formed a collection of materials for his personal study of Arabic literature and history of North Africa, e.g. the copy of the *Rawd al-Qirtas* (Or. 14.006) to which are added here Basset’s notes (Or. 14.006 A); in the descriptions of the MSS reference is made to Basset’s publications for which he used his own manuscript materials.’

Or. 14.001
Arabic, paper, 88 ff., *maghribi* script, full-leather Islamic binding with flap, in the North African style.

*Futuh Ifriqiya*, usually ascribed to Muhammad b. `Umar al-Waqidi (d. 207/823), GAL G I, 136; S I, 208; GAS I, 294-297. In the MS the author is given as `Ala` al-Din Mughaltay b.

**Or. 14.002**
Arabic, paper, 90 ff., *maghrabi* script, never bound. *Futuh Ifriqiya,* usually ascribed to Muhammad b. `Umar al-Waqidi (d. 207/823), GAL G I, 136; S I, 208; GAS I, 294-297. In the MS the text is referred to as a *mukhtasar.* On f. 1b is the title *Kitab al-Ghazawat lil-Sahaba.* See J.J. Witkam, *Catalogue of Arabic manuscripts* [...], Leiden 1983-, pp. 4-6, with illustration of f. 1b. (Ar. 4067)

**Or. 14.003**

**Or. 14.004**

**Or. 14.005**

**Or. 14.006**
Or. 14.006 a
Arabic, French, paper, five portfolios, 2051 + 288 + c. 2000 ff., written by R. Basset, dated 1913 and earlier.
The portfolios contain:
1. A critical edition by Basset of the Arabic text. 2 portfolios.
2. A French translation by Basset. 1 portfolio.
3. Notes on the text by Basset. 2 portfolios.
(Ar. 4680-Ar. 4684)

Or. 14.007
Collective volume with texts in Arabic, paper, 26 ff., maghribi script, dated 2 Ramadan 1302 (1885, f. 14b) and 8 Shawwal 1302 (1885, f. 26b). Or. 14.019, below, is possibly by the same copyist.
(Ar. 4072)

Or. 14.008
Arabic, paper, 16 pp., maghribi script, several hands, one of which is dated 7.XI.1275 (1855), and whose copyist is identified as Ahmad b. ‘Ashur al-Sam’uni (or al-Samghuni), and another as Muhammad al-Saghir b. al-Hagg ‘Ali al-Tamasini (colophon on p. 14). Kitab Gawahir al-Ma’ani fi Fayd Abi al-‘Abbas al-Tiggani, a summary only of this biography of the founder of the Tigganiyya order, Abu al-‘Abbas al-Tiggani (d. 1230/1815), by ‘Ali Barrada al-Fasi Harazim (d. 1856), GAL S II, 875.
(Ar. 4073)

Or. 14.009
Arabic, paper, 3 + 33 pp., maghribi script, same copyist as Or. 14.010, below, which is dated 15 Shawwal 1272 (1856).
Dhikr Waq`at `Ayn Madi, the history of the siege of `Ayn Madi when its ruler was Sayyid Muhammad al-Tiggani, by al-Hagg `Abd al-Qadir, in Rabi` II 1254 (1838). No indication of author.
(Ar. 4074)

Or. 14.010
Arabic, paper, 104 pp., maghribi script, dated 15 Shawwal 1272 (1856), copied by Ahmad b. Muhammad al-`Abdallawi, who also copied Or. 14.009, above.
Miscellaneous pieces by Ahmad b. Mahammad al-Tiggani (d. 1230/1815), GAL S II, 875. The volume contains several Rasa'il, a Wasiyya and a Nasiha, and a section on the Saint’s karamat.
(Ar. 4075)

Or. 14.011
`Aga'ib al-Asfar wa-Lata'if al-Akhbar, commentary by Muhammad Abu Ra's b. Ahmad b. `Abd al-Qadir al-Nasiri (d. 1238/1823), GAL G II, 508-509; S II, 880, on his own Qasida (in kamil) on the history of Wahran (Oran) till its conquest by the Muslims on 5 Ragab 1206 (1792), entitled Nafisat al-Guman fi Fath Thaghr Wahran.
(Ar. 4076)

Or. 14.012
Collection of texts in Arabic, all concerning the history of Warglan (Ouargla), maghribi script, different hands. Apparently provided to René Basset by Le Châtelier, whose name is mentioned on several of the fragments. Or. 14.014, Or. 14.168, below, are similar texts.
II. 1 f. Untitled and incomplete fragment of the same chronicle of Ouargla as previously described.
III. 30 ff., dated 16 October 1884. Untitled and incomplete fragment of the (same?) chronicle of Ouargla.
IV. Two texts on the history of Ouargla, 5 ff.
(1) ff. 1b-3a. Taqyid Wilayat Ba`d Muluk Awlad A’lahum bi-Warglan. Anonymous.
¶ See for a possibly retaled text: Or. 14.055 A 12 [2-l], below.
(Ar. 4077)
Or. 14.013
Arabic, paper, 27 ff., *maghribi* script, dated 28 October 1884 (f. 1a).
*Taqyid wa-Tabyin Umur ʿArsh Bani Sisin wa-Ghayr dhalika wa-Tabyin Qabaʿilihim wa-min ayy Sabab summu Bani Sisin.* The genealogy of the Banu Sisin of Ouargla.
¶ See for a possibly retaled text: Or. 14.055 A 12 [2-l], below. See also Or. 14.168, below.
(Ar. 4078)

Or. 14.014
Arabic, paper, 80 pp., *maghribi* script.
*Qissat Asl Aʿrushina Awdl Aʿsid,* or *Qadiyyat Asl Aʿrushina Awdl Aʿsid.* The history of the Awdl Asid. See also under Or. 14.012, above. Le Châtelier is mentioned here as well.
¶ See for a possibly retaled text: Or. 14.055 A 12 [2-l], below. See also Or. 14.168, below.
(Ar. 4079)

Or. 14.015
Arabic, paper, 18 ff., *maghribi* script.
*Nasab ʿAli b. Yahya,* or *Shagara Mubaraka.* Genealogy of ʿAli b. Yahya, followed by other genealogies and historical notes on the early Idrisids of Morocco and others. The date end Dhu al-Higga 1175 (1762) is probably not the date of copying but the lifetime of the most recent personage in the text.
(Ar. 4080)

Or. 14.016
Arabic, paper, 46 ff., *maghribi* script by at least three copyists, dated 26 Ragab 1302 (1885, colophon on f. 44a).
*Kitab al-ʿAdwani,* collection of genealogies and traditions of the tribes of the Sahara of Constantine and Tunis, by Muhammad b. Muhammad b. ʿUmar al-Qusantini (lived after 800/1398-1399). Or. 14.017, below, is a similar text.
(Ar. 4081)

Or. 14.017
Arabic, paper of several kinds, 50 ff., *maghribi* script by several copyists.
*Kitab al-ʿTawarikh wa-Mufassir al-Awtan.* No author is mentioned. The texts appears to be derived from a *Kitab al-Gawahir ʿala al-Sudaniyya,* compiled in 1221/1806-1807 by Shaykh Abu Bakr b. Hammam ... al-Kntawi. Or. 14.016, above, is a similar text.
(Ar. 4082)
Or. 14.018
Collective volume with texts in Arabic, paper, 13 ff., maghribi script, two copyists, the first is ʿAli b. Aḥgaz al-ʿUqbi (f. 12a), the second is dated Wednesday 12 Ramadan 1302 (1885, f. 13a).
(1) ff. 1a-2a. Shagarat ... Abi al-Ghayth, or Shagarat al-Ashraf, apparently compiled on 3 Gumada I 1239 (1824), without indication of author.
(3) ff. 12b-13a. List of the Mashayikh of the mosque of Sidi ʿUqba in al-Qayrawan. The list covers the period from 880/1485 till 1282/1865-1866.
(Ar. 4083)

Or. 14.019
Collective volume with texts in Arabic, paper, 28 ff., maghribi script, possibly by the same copyist as Or. 14.007, above. The copy was commissioned by René Basset (colophon on f. 26b).
(1) ff. 1b-15a. Kitab Nazm Mubarak wa-Gidd Mutasalik, a text on the Islamic conquests in North Africa by Ahmad b. ʿAbd al-ʿAziz, transmitting it from his father, from his grandfather. Compilation is dated beginning Muharram 1224 / 16 February 1818, the copying is dated 21 February 1885 (colophon on f. 15a).
The following text could be meant as a sequel to this text.
(3) ff. 18b-22a. al-Buʿuth allati baʿathaha Mawlana Sulayman fi Khilafatihi. An account of the military expeditions by Moulay Sulayman. No author indicated. The text could be meant as a sequel to the preceding text. Dated 25 February 1302/1885 (colophon on f. 22a).
(4) ff. 22b-26b. History of the city of Ghadhamis, without indication of title or author. The date of the exemplar, 1 Muharram 1181 (1767) is exactly the date of Paris MS Arabe 1892 (1). Dated 26 February 1885 (colophon on f. 26b).
(Ar. 4084)

Or. 14.020
Arabic, paper, 2 ff., maghribi script, dated 4 May 1885.
List of governors of the Awlad Gallab of Touggourt. The MS was sent to René Basset by Si Ismaʿil, the ruler of Touggourt. It was published and translated by Basset in Les manuscrits arabes des bibliothèques des zaouias de ʿAin Madhi [...], Algiers 1885, pp. 16-19.
(Ar. 4085)
Or. 14.021
(1) Right column: *Qissa Mashhura wa-Akhbar Madhkura. al-Sultan Muhammad b. `Abdallah Bu Sayf*.
(2) Left column. *Qissat `Amrawa wa-ma gara hunalika bi-A`da` Allah al-Munafiqin wa-Tahriq al-Diyar wal-Qatl lahum wa-Gami` al-Qa`imin.*
(Ar. 4086)

Or. 14.022
Collection of documents in Arabic, and in an unknown language, paper, probably all originating from Algeria. All are in *maghribi* script. For other documents in the collection of René Basset see Or. 14.048 D 84-90, 93, below.
(1) Waqf certificate, dated beginning Higga 1194 (1780).
(2) Certificate of a transaction of real estate, dated middle Sha`ban 1208 (1794).
(3) Certificate of a transaction of real estate, with rules concerning usufruct, dated beginning Gumada II 1212 (1797).
(4) Certificate of the registration of a marriage, done at *al-Mahkama al-Shar`iyya* in Sa`ida, province of Oran, dated 19 February 1882 / 30 Rabi` I 1299.
(5) Letter to the governor of Cacherou, province of Oran, dated 2 August 1883.
(6a) Marriage certificate, dated 4 Ragab 1296 (1881).
(6b) *Risalat al-Nabi* ... (on the reverse side of 6a).
(7) Certificate of donation, by a father giving his possessions to his sons, dated Rabi` I 1260 (1844), with legalizations.
(8) Certification of a first repudiation, in an unconsummated marriage. Registered before the Maliki qadi of Algiers, dated 8 Ramadan 1272 (1856).
(9) Notice of assessment. A taxation document, from Saïda, Oran, for the year 1884.
(10) Travel permit, issued to `Ali b. al-Hashim by the authorities in Nemours, Oran, dated 1 May 1878. The person mentioned in documents 10-12 may be identical with the copyist of Or. 14.044 and Or. 14.048 B. See also Or. 14.048 D 85, below.
(11) Travel permit, issued to `Ali b. al-Hashim by the authorities in Saida, Oran, dated 7 November 1882. See also Or. 14.048 D 85, below.
(12) Four IOU's.
- d. Issued by Muhammad b. Ahmad, without date, copied by `Ali b. al-Hashim.
(13) Two documents of unclear contents, both dated 5 Gumada II 1260/1884 (?).
(14) A wrapper which bears the title: ‘Manuscrit No. 9. Liste de princes sévères’. This text is partly not in Arabic. Added is a letter by Roel Otten, dated Utrecht 14 September 1981, about the possible identification of the language, but without specific result. Nico van den Boogert has later tried his hand on the language in the document.


Or. 14.023
Arabic, paper, 161 ff., maghribi script, dated 12 Gummada II 1207/1793, copied by Muhammad b. `Umar al-Gaziri (colophon on f. 160b), remnant only of the full-leather binding with medallion.


Or. 14.024
Arabic, paper, 22 ff., maghribi handwriting, several hands.


Or. 14.025
Collective volume with texts in Arabic, paper, 12 ff, maghribi-influenced script, dated 5 Sha`ban 1303/1886, copied by Muhammad b. Yusuf al-Kumi, jurist and scribe at the Bab al-Salam, Mekka.


(2) ff. 1a-b. A list of the mosques of Mekka, apparently a sequel to the text in Or. 14.026, below. See also Or. 14.049, below.


Or. 14.026
Arabic, paper, 10 ff., maghribi script, unbound.
Nuzhat al-Nazirin fi Ta’rikh Balad Allah al-Amin. History and geography of Mekka, apparently written after 1905. No author indicated. Or. 14.025 (2), above, is apparently the sequel to this text. See also Or. 14.049, below.


Or. 14.027
Collective volume with texts in Arabic, paper, 195 ff., maghribi script, several hands, dated 13 Gumada I 1293/1876, copied by Malik b. al-Husayn b. `Abdallah (colophon on f. 148b), and dated between 28 October 1876 and 23 January 1877, copied by `Abdallah b. al-Hasan al-Sharif al-Idrisi al-M.ntaki al-Rudani (or al-Radani; colophons on ff. 157a, 159a, 175a, 181b), simple illumination (ff. 155a, 194b).


(2) ff. 135b-140b. Incomplete copy (end lacking) of Kitab Shagarat al-Yaqin, an anonymous work containing legends on the creation of the world, death, the end of the world, sufí ethics.

(3) ff. 141a-148b. Kitab al-Zabur li-Dawud. Apocryphal Islamicized version of the Psalms of David. Different from the version in Or. 6129, above. Dr. Serguei Frantsouzoff is planning an edition of this text (2001).

¶ See Joseph Sadan (University of Tel Aviv), ‘Some literary problems concerning Judaism and Jewry in Medieval Arabic sources’. The second section of this article is entitled ‘The genuine Pentateuch of Moses as rediscovered and reshaped by Islamic literature’, in M. Sharon (ed.), *Studies in Islamic History and Civilization in Honour of Prof. David Ayalon*, Leiden 1986, pp. 353-398. On the basis of MSS Paris BNF, Arabe 3583, ff. 28b-41a, and Istanbul, Reisülküttab 927, ff. 105a-111a, Sadan convincingly argues that the text in Or. 14.027 (3) is in fact a version of this Islamicized Thawrat. Sadan suggests that Ibn al-Gawzi (d. 597/1200), GAL G I, 501, or one of his followers or successors, is the author of this text.


(6) ff. f. 157b. Unidentified poetical fragment, tawil, 11 lines.

(7) ff. 158a-b. Tawsil. Anonymous poem, wa`fir, 32 lines.

(8) f. 159a. Qasida, poem in praise of the Prophet Muhammad by Ibn Wafa’, kamil, 14 lines.

(9) f. 159b. Notes on magical and religious subjects. No indication of author.

(10) f. 160a. A poetical fragment, with disregard of classical prosody.


(13) f. 175b. A list of words occurring in the Qur’an with an unusual spelling. Several hapax legomena.

(14) ff. 176a-181b. *Tagyd Qur‘at Ga‘far*, acribed to Ga‘far al-Sadiq (d. 148/763). Divided into 65 chapters which each contain an aya of the Qur’an and some practical advice.

(15) f. 182a. Notes on the theme *Shahadat al-Wahid*.


(17) ff. 194a-b. A poem, *tawil*, 28 lines, on the spelling of the name of the Prophet Muhammad.

(18) f. 195b. A poem, *tawil*, 16 lines, on agriculture.


**Or. 14.028**

Arabic, paper, 20 ff., loose leaves, *maghribi* script.


**Or. 14.029**

Arabic, paper, 125 ff., *maghribi* script, full-leather Islamic binding with flap, with medallion.


(1) ff. 3b-66a. *Imra‘ al-Qays*, beginning with the *Mu‘allaqa*.

(2) ff. 66b-124b. *al-Nabigha*.


**Or. 14.030**

Arabic, paper, 56 ff., loose leaves, *maghribi* script, flapped brown leather case after the West African fashion.


(1) ff. 1a-27b. *Imra‘ al-Qays*, beginning with the *Mu‘allaqa*.
(2) ff. 28a-48a. al-Nabigha.
(3) ff. 48a-54b. `Alqama b. `Abada.
(4) ff. 54b-56b. The beginning only of the Diwan of Tarafa b. al-`Abd.
(Ar. 4095)

Or. 14.031
Arabic, paper, 89 ff., *maghribi* script.
*Diwan al-Shu’ara’ al-Sitta*. The *Diwan* of the six pre-slamic poets, in the riwaya of al-Asma`i (d. 216/831), GAL G I, 104.
(1) ff. 1a-16b. Imra’ al-Qays.
(2) ff. 17a-34b. al-Nabigha al-Dhubyani.
(3) ff. 34b-39b. `Alqama b. `Abada.
(4) ff. 40a-56a. Zuhayr b. Abi Salma.
(5) ff. 56b-70a. Tarafa b. al-`Abd.
(Ar. 4096)

Or. 14.032
Arabic, paper, 22 pp., *maghribi* script.
Part only of *Diwan al-Shu’ara’ al-Sitta*. The *Diwan* of the six pre-slamic poets, in the riwaya of al-Asma`i (d. 216/831), GAL G I, 104.
(1) pp. a-o. The latter part only of the *Diwan* of Zuhayr b. Abi Salma.
(2) pp. p-v. The first part only of the *Diwan* of Tarafa b. al-`Abd.
(Ar. 4097)

Or. 14.033
Arabic, paper, 5 ff., *maghribi* script.
(Ar. 4098)

Or. 14.034
(Ar. 4099)

Or. 14.035
Arabic, paper, 251 ff., naskh script, full-leather Oriental binding with flap, blind tooled ornamentation (medallion).
(Ar. 4100)

Or. 14.036
Arabic, paper, 86 ff., maghribi script, dated middle Dhu al-Higga 1304/1887 (colophon on f. 83b).
A collection of poetry by some rulers of the Hafsid dynasty in Tunis and their officials, especially the two Hafsids Abu `Abdallah Muhammad al-Mustansir (reigned 647-675/1249-1276) and Abu Yahya Abu Bakr b. Abi Zakariya`Yahya al-Mutawakkil (reigned 711/1311).
(Ar. 4101)

Or. 14.037
Arabic, paper, 10 ff., maghribi script, unbound.
_Lamiyyat al-Af`al_ by an anonymous Lamiyya of approximately 430 lines, different from the _Lamiyyat al-Af`al_ by Ibn Malik (d. 672/1273), GAL G I, 298.
(Ar. 4102)

Or. 14.038
Arabic, parchment, 4 ff., ancient North African script (4-5th cent. AH?), loose.
(Ar. 4103)

Or. 14.039
Arabic, paper, 4 ff., ancient North African script (4-5th cent. AH?), loose.
(Ar. 4104)

**Or. 14.040**
Arabic, paper, 8 ff., North African or Andalusian script (6-7th cent. AH?), unbound.
Fragment(s) of an unidentified work on *Usul al-Hadith*.
(Ar. 4105)

**Or. 14.041**
Arabic, paper, 4 ff., *maghribi* script, unbound.
Fragment of *Mukhtasar fil-Fiqh*, a compendium by Abu al-Walid Ibn Rushd (d. 520/1126), GAL G I, 384. complete at the end, and possibly with lacunae.
(Ar. 4106)

**Or. 14.042**
Arabic, paper, 16 ff., *maghribi*, script, without binding.
(Ar. 4107)

**Or. 14.043**
Arabic, paper, 2 ff., *maghribi* script, unbound.
(Ar. 4108)

**Or. 14.044**
Arabic, paper, 10 ff., *maghribi* script, apparently copied by `Ali b. al-Hashim al-Barhun (see the colophons in Or. 14.048 B, on ff. 7b, 12b, 31a, 42b), unbound.
(Ar. 4109)

**Or. 14.045**
Arabic, paper, c. 178 ff., *maghribi* script, loose leaves and sheets.
† Fragments (West-African) found together with this *Qur’an*, and possibly with relevance to it, are registered as Or. 14.052, below.
Or. 14.046
Arabic, paper, 14 ff., maghribi script.

Or. 14.047
Arabic, paper, 28 ff., maghribi script (headings in mashriqi script), dated 25 February 1884, copied by Bukayr b. Hafs ... (?), colophon on f. 24b), originally a loose quire, but now set in modern cloth binding made by David Simaleavich, Phoenix bindery, Amsterdam, c. 1985. With some notes by René Basset.
The epilogue only of Ribh al-Tigara wa-Maghnam al-Sa’ada fima yata`allaqu bi-Ahkam al-Ziyara, treatise on saints and the visiting of their tombs by `Ali b. al-Hagg Musa, the wakil of the mausoleum of Sayyid `Abd al-Rahman al-Tha’alibi. The work was composed in Miliana (Algeria) in 1273/1856-1857. The present fragment is devoted to the Sufi saint Abu al-`Abbas Ahmad b. Yusuf al-Rashidi who is buried in Miliana.

[ * Ar. 4112]

Or. 14.048 A - Or. 14.048 D
A collection of religious and magical texts in two notebooks and several loose papers. The texts are written in numerous maghribi hands on various kinds of paper.

Or. 14.048 A
Arabic, paper, notebook, 38 ff., maghribi script.
(1) ff. 1a-2a. The beginning only of Mukhtasar fil-Fiqh, compendium by `Abd al-Qadir al-Fasi (d. 1091/1680), see al-Kattani, Salwat al-Anfas I, 312. Identified with Or. 14.042, above.
(2) ff. 2b-4b. A letter model (with fulan), containing pious exhortations.
(3) ff. 5a-b. A Daliyya in 24 lines.
(4) ff. 5b-9b. Shorter notes. Ff. 10a-20b blank.
(5) ff. 21a-b. A letter model (with fulan), containing pious exhortations.

Or. 14.048 B
Arabic, paper, account book, 53 ff., maghribi script, dated between 1296-1300/1878-1883, copied by `Ali b. al-Hashim al-Barhun (colophons on ff. 7b, 12b, 31a, 42b). He also wrote Or. 14.044, above, and he may be identical with the person mentioned in the documents Or. 14.022 (10-12), above.
(1) ff. 3a-4a. Qissat Idris ma’a Malak al-Mawt. Anonymous.
(2) ff. 4b-14b. Untitled and anonymous text on astrology and magic, the relationship between men and women, and other subjects. Divided into sections (fasl). See also Nos. 5, 7, 9 below.
(5) ff. 16b-22b. Several texts of the same nature as No. 2, above, and No. 7, below.
(7) ff. 31b-37a. Several texts of the same nature as Nos. 2, 5, above and No. 9, below.
(9) ff. 43a-45b. Several texts of the same nature as Nos. 2, 5, 7, above.
(10) ff. 53a-b. Letter model (fulan) with pious exhortations.
See J.J. Witkam, Catalogue of Arabic manuscripts [...], Leiden 1983-, pp. 73-76.
(Or. 4686)

Arabic, paper, 49 ff., loose sheets, maghribi script, several copyists, one dated 1295/1878 and mentioned: al-Badali b. ’Abd al-Qadir (ff. 22a, 27a).
(1) f. 1a. Note on Gihad al-Nafs.
(3) ff. 4a-6b. Nu’ut al-Khamra al-Azaliyya qabl al-Tagalli wa-ba`duhu, probably by Ahmad b. Muhammad Ibn ‘Agiba al-Hasani (d. 1809), but this title not mentioned by Michon.
(4) ff. 7a-9a. Fi Bayan al-Talasim allati uhtugiba biha min al-Rububiyya, by Ahmad b. Muhammad Ibn ‘Agiba al-Hasani (d. 1809), see Michon, annotated bibliography No. 41, and French translation in his Le Soufi Marocain, pp. 100-104.
(5) ff. 9b-10a. Qasidat Abi Mi`ydan, by al-Ghawth Abu Mi`ydan Shu’ayb b. al-Hasan al-Andalus`i al-Tilimsani (d. 589/1193), GAL G I, 438.
(9) ff. 27b-30b. A collection of several short popular magical texts with magical squares, written in several hands.

Or. 14.048 D
Arabic, loose papers in many sizes, maghribi script in different hands
Shorter texts, mostly on popular magic, but also containing poetical fragments, letters, letter models, sermons, documents, prose fragments and a list of books.
(1) – (62) Texts, mostly on popular magic, amulets, etc. These have been the object of an unpublished master’s thesis by Ms. T.A.P. Lammers, Kitāba, islamitische magie die gebruik maakt van de kracht van geschreven en gesproken tekst. (Leiden 1991) [a copy is in Leiden: NINO 001 100.10 1]. The Urguza of No. 11 is identical with No. 67. No. 21 is a fragment of a letter.
(63) – (66) Several poetical fragments.
(67) Urguza of 49 lines. Dated 1266/1849-1850, copied by al-Mustafa b. Muhammad (colophon on f. 2b).
(68) Poem of 31 lines, tawil, ascribed to Ahmad Ibn `Agiba (d. 1809), see above under C 2.
(69) Poetical fragment.
(70) The beginning lines only of al-Kawakib al-Durriyya fi Madh Khayr al-Bariyya, the Qasidat al-Burda by Muhammad b. Sa`id al-Busiri (d. 694/1294), GAL G I, 264.
(71) A Qasida of 20 lines (basit), by al-Ghawth Abu Midyan (d. 589/1193), GAL G I, 438.
(72) – (75) Several poetical fragments.
(76) – (79) Fragments of letters, and collections of letter models. See also No. 21. No. 77 is addressed to Ahmad b. Muhammad, known as al-Raqiq, with what is probably the answer by him to Sayyid al-Badal.
(80) – (83) Sermons, for several occasions. The copyist of No. 82 is possibly al-Badali `Abd al-Qadir, the scribe of Or. 14.048 C.
(84) – (90) Documents of varied content.
(84) Statement concerning property, of a lady called Sultana bint Amhammad. Copied by Qaddur Bal-Gilani.
(85) Permis de voyage. Tasrih al-Safar, issued by Muhammad b. Ibrahim, by the French authorities of the `commune mixte de Saïda, département d’Oran, dated 21 September 1882. Similar documents in Or. 14.022 (10), (11), above.
(86) Request for the settlement of a loan. In French and Arabic.
(87) Receipt, by `Abd al-Qadir b. ...
(88) Permission to take quantities of several agricultural products. Ca. 1881.
(89) Collection of 15 receipts for Zakat and `Ashur, given in the years 1880, 1881, 1883, 1884, signed by several persons whose names also occur in the previously mentioned documents.
(90) A collection of financial and fiscal documents, some issued in 1883 and 1884 in Saïda, to Muhammad b. `Abd al-Qadir (see also Nos. 86, 89, above).
(91) – (96) Other prose fragments.

(93) Fragments with models for documents.

(94) Short text in rhymed prose, with mention of wine, in a mystical connotation.

(95) Short text by Sahib al-Hikam, with whom may be meant Ibn `Ata’ Allah al-skandari (d. 709/1309), GAL G II, 117, the author of al-Hikam al-’Ata’iyya.


For other documents in the collection of René Basset see Or. 14.022, above.


Or. 14.049
Arabic, paper, 6 ff., maghribi script, copied by ’Abd al-’Aziz b. Shaykh al-Haddad al-Maghrabi (f. 6a).

Hudud Gaza’ir al-’Arab wa-Asma’ al-Marahil min Makka ila al-Madina. Anonymous geographical notes on Mesopotamia and the Arabian peninsula, with an account of the stages between Mekka and Medina. There is possibly a connection between this text and the texts in Or. 14.025 (2) and Or. 14.026, above.


Or. 14.050
Arabic, paper, 76 ff., maghribi script, a few leaves uncut, from which might be concluded that the text was written on the uncut leaves.


¶ A partial translation of this text was published (The pilgrimage of Ahmad, son of the Little Bird of Paradise. An account of a 19th century pilgrimage from Mauritania to Mecca. Translated
and edited by H.T. Norris. Warminster 1977), but the present MS was not used for that publication. There are microfilms of two other manuscripts of this text in the Leiden library: A 1648, MS Wadan, collection Mustafa b. al-Kattab, see catalogue Rebstock, No. 1018; A 1649, MS Nouakchott, IMRS, see catalogue Rebstock, No. 89.

[* Ar. 4115]

Or. 14.051
Arabic, paper, 15 pp., maghribi script, dated 6 July 1886.
(Ar. 4116)

Or. 14.052
Arabic, paper, 171 ff. (in all, the texts are numbered separately), West African maghribi script in several hands. Interlinear and marginal notes in one or more West African languages. Collection of fragments found together with the Qur'an described as Or. 14.045.
(1) 8 ff. al-Risala. Fragment of the compendium of Maliki fiqh by Abu Muhammad `Abdallah Ibn Abi Zayd al-Qayrawani (d. c. 386/996), GAL G I, 177-178.
(2) 4 ff. Unidentified fragments, of theological content.
(3) 5 ff. Unidentified fragment, of eschatological content. With notes in another language than Arabic.
(4) 1 f. Unidentified fragment, of eschatological content, the beginning of the same text as No. 3. With notes in another language than Arabic.
(5) 9 ff. Continuous fragment of a poetical work, rhyming in mim, on the figures of speech.
(6) 2 ff. The beginning only of Umm al-Barahin by Abu `Abdallah Muhammad b. Yusuf al-Sanusi (d. 892/1486), GAL G II, 250.
(7) 10 ff. Two fragments of a text of eschatological content. Copied by `Umar Suni, son of Nuh Suni and `A’isha Fadak (f. 10b).
(8) 100 ff. Three fragments of al-Risala, the compendium of Maliki fiqh by Abu Muhammad `Abdallah Ibn Abi Zayd al-Qayrawani (d. c. 386/996), GAL G I, 177-178. With notes in another language than Arabic.
(9) 5 ff. Leaves of different origin and written by different copyists, from religious and magical texts.
(10) Fragment of an unidentified compendium of Islamic law. With notes in another language than Arabic.
(Ar. 4117)
Or. 14.053
Arabic, paper, 8 ff., maghribi script, leaves in disorder.
Three fragments from a work on theological definitions.
(Ar. 4118)

Or. 14.054
Arabic, French, paper, 48 ff., maghribi hand, notebook.
Cahier d'expressions arabes, by Henri Pasta, apparently a student of Arabic, possibly
intending to become a civil servant in Algeria. The booklet contains several short
literary texts, letter models, models of contracts and a vocabulary. Almost all Arabic
texts are provided with a French translation.
(Ar. 4119)

Or. 14.055 A-E
Scholarly notes and literary legacy of René Basset (1855-1924). For other notes by
Basset see Or. 14.006 A. All texts are in Basset’s hand, unless otherwise state.
(Ar. 4643-Ar.4667)

Or. 14.055 A
Scholarly notes of René René Basset (1855-1924).
(1) Arabic, French, 261 ff. Notes on Kitab al-hata bi-Ta’rikh Gharnata, by Lisan al-Din Ibn
al-Khatib (d. 776/1374), GAL G II, 261, consisting of a partial translation, the modest
beginning of an index of the poetry in that work. In three envelopes.
(3) Arabic, French, 97 ff. Notes on the history of Portugal in the Islamic period. Also
notes on Badajoz, and a rudimentary chronology. Added: part of a map displaying the
western half of the Iberian peninsula, and originating from Ortelius’ Theatrum Orbis
Terrarum (1584). In one envelope.
(4) Arabic, French, 156 ff. Notes on Luqman, some of which Basset may have made for
(5) Arabic, French, 190 ff. Collection of riddles in the form of lines of poetry and short
poetical fragments, collected by Basset from a great number of literary sources. Alghaz.
(6) Arabic, French, 506 + 562 ff. The early stages of an index of geographical names of
Mauritania, compiled by Basset from seral literary sources.
(7) Arabic, French, 480 + 583 ff. Lexicographical notes, taken by Basset from Arabic
works on the history of al-Andalus and the Maghrib. Alphabetically arranged, dhal-‘ayn
missing.
(8) Arabic, French, in nine sheaves. Notes on chess, in both the Orient and the Occident. Sheaf No. 9 also contains the Arabic text of the Uraguza on chess by Ibn al-Habbariyya (d. 504/1100), GAL G 1, 252, written on one sheet by a Maghribi copyist, and provided with extensive notes by Basset on each of the 42 lines.

(9) Arabic, French. Notes on Islamic Spain:
- 650 ff. Geographical index with sometimes extensive references to and partial translations from a number of literary sources.
- 188 ff. Notes on historical events, persons and dynasties. See the illustration on p. 102 of Witkam’s catalogue.

(10) 190 + 125 ff. Notes on Bantu and Swahili tales and legends. Some of the notes were published by Basset in his Contes populaires d’Afrique (Paris 1903).

(11) Arabic, French, 38 + 267 ff. French translation by Basset of an Arabic work which Basset gives the title Fath al-Andalus, or Futuh al-Andalus. With numerous notes by Basset. It is not the Kitab Iftitah al-Andalus by Ibn al-Qutiyya. Added is a letter by J. Ribera (1858-1934), dated Zaragoza 13 December 1897, to René Basset about MSS of Ibn al-Kardabus’ Kitab al-ktifa’.

(12) Notes by Basset on fables, folk-tales, etc., both Oriental and Occidental.
- 1. Notes on animal fables, c. 250 ff.
- 2. Notes on Arabic and Persian folk-tales. Also the beginning of a Chrestomathie arabe, with transcripts by Basset of popular stories, some of which were translated by Basset in his Mille et un contes, récits et légendes arabes (Paris 1924-1927).

Added are:

Added: A number of shorter (sometimes colloquial) Arabic texts, not copied by Basset but possibly on his behalf by several copyist with maghribi hands.
-- [h] The history of the man who found a treasure and the bey Salih. Colloquial Arabic. Same copyist as previous text. Paper, 1 f.
-- [l] Fragment of a history of Wargla (Ouargla), which may be related somehow to the texts described under Or. 14.012-Or. 14.014, above. Paper, 2 ff.
-- [m] Five stories, apparently written down in order to illustrate certain grammatical features. 'Rédigé par un Taleb du Zig, au sujet de l’impératif'. The first story relates the confusion which may arise when expressions in Shelha are interpreted as Arabic. Paper, 1 f.
-- [n] A collection of songs in colloquial Arabic from Tlemcen, apparently once part of a larger collection. With a French translation and some explanatory notes. In all ten songs are given. Paper, 8 ff.
(Ar. 4643 - Ar. 4650)

Or. 14.055 B
Transcripts by René Basset (1855-1924), mostly of Christian Arabic manuscripts preserved in the BNF, Paris.
(3) 6 ff. Qissat Haylana al-Malika Umm al-Malik Qustantin al-Barr. Copied by Basset from MS Paris, BNF, Arabe 132 (14), ff. 147b-155b (catalogue G. Troupeau, I, p. 96).
(5) 46 ff. Mimar min Agl Intiqal Abina al-Sayyid al-Batriyark Anba Matawus wa-Dhikr Intiqal Awladihi al-Shahada’ wal-Mustashhidin fi Zamanih. Copied by Basset from MS Paris, BNF, Arabe 145 (6), ff. 77a-143a (catalogue G. Troupeau, I, p. 109), with Basset’s collation with the same text according to MS Paris, BNF, Arabe 132 (3), ff. 32-58 (catalogue G. Troupeau, I, p. 95).
(6) 22 ff. Basset’s French translation of the preceding, of the text in MS BN 145 (6), ff. 77a-121a only.
(7) 35 ff. Basset’s notes to the preceding. Added: three letters to Basset from:
- C. Ieccawitz (?), dated Rome, 19 November 1913.
(8) 4 ff. Mimar ... Anba Kirillus ... yashrahu fihi ... Karamat al-Arba’a wa-‘Ishrin Qissis al-Ruhaniyyin wal-Nuranîyyin Kahanat al-Haq al-‘Ali. Copied by Basset from MS Paris, BNF, Arabe 145 (7), ff. 145a-155a, followed by Basset’s copy of the relevant Arabic texts from the same manuscript, ff. 156b-157, 158b-159 (catalogue G. Troupeau, I, p. 109).


(10) 8 ff. Mimar ... Tawudsiyus Batriyark ... al-skandariyya. Copied by Basset from MS Paris, BNF, Arabe 145 (10), ff. 179b-218b (catalogue G. Troupeau, I, p. 109).

(11) 10 ff. Mimar ... Anastasius Usquf Gazirat Atrak yashrahu fihi Karamat ... Mikha’il .... Copied by Basset from MS Paris, BNF, Arabe 145 (11), ff. 219a-263a (catalogue G. Troupeau, I, p. 109).


Or. 14.055 C
Photographs from the collection of René Basset (1855-1924).

(1) Photograph of an astrolabe, taken from both sides. With inscription in maghribi script, mentioning the person who commissioned the astrolabe as Mawlana Abu al-Hasan, son of Mawlana Amir al-Mu’minin, with the date 1197/1782-1783.

(2) Three photographs of a wooden plaque, which was once part of a chair, originating from Nédromah in Algeria, and dating from c. 474/1081-1082. The text was published and translated by Basset in Nédromas et les Traras (Paris 1901), pp. 22-23. Also mentioned in Répertoire chronologique d’épigraphie arabe, VIII, No. 2908 (Vairo 1937).

(3) Photograph of a cloth with a somewhat worn texture. The borders display a text in Kufic script. And another, smaller, photograph of the same.

(4) Photograph of a marble tablet, from Taza, Morocco, dating from the end of Shawwal 691/1292. Text and translation in Répertoire chronologique d’épigraphie arabe, XIII, No. 4952 (Cairo 1944).

[c] Photographs of MS Paris, BNF, Arabe 4870, ff. 3a-113a (catalogue G. Troupeau II, p. 50).
Basset used these photographs for his edition and translation in 'Le synaxaire arabe jacobite (Rédaction copte)' which was published in installments in Patrologia Orientalis I onwards.
(7) Photographs, sketches, etc., mainly of archeological and numismatical interest. One envelope.
(Ar. 4651 – Ar. 4652, Ar. 4661 – Ar. 4663, Ar. 4666)

Or. 14.055 D
Proof sheets of publications by René Basset (1855-1924) and others, with Basset’s notes. See for further details 'Bibliographie des travaux scientifiques de M. René Basset', in Mélanges René Basset II, pp. 465-503.
(3) F. Macler, Contes et légendes de l'Arménie (Paris 1905), with notes by Basset and another.
(5) The latter half of Poesies touaregues. Dialecte de l'Ahaggar by de Foucauld (Paris 1925-1930), which were published by André Basset.
(7) 'La chanson de Bricou' (1890-1910). 'Bibliographie', p. 478. See also No. 9, below.
(9) Basset's notes concerning 'La chanson de Bricou' (1890-1910). 'Bibliographie', p. 478. See also No. 7, above.
(10) 'Les formules dans les contes' (1902-1903). 'Bibliographie', p. 474. See also No. 9, below.
(11) Basset's notes concerning:
   [a] 'Contes scandinaves'.
   [b] 'Contes allemands'.
   [c] 'Folklore éthiopienne'.
(12) Proof sheets and notes by Basset concerning:
(13) Proof sheets and notes by Basset concerning:
[a] French popular tales and legends.
[b] 'Contes slaves'.
[c] 'Contes hongrois'.
[d] 'Contes brésiliens et portugais'.
[e] 'Contes syriaques.'

(14) Proof sheets and notes by Basset concerning ethnography and folklore, both Oriental and Occidental.

(15) Proof sheets and notes by Basset (and others?) concerning African tales and legends.

(16) Proof sheets and notes by Basset concerning legends of ancient Greece.

(17) Proof sheets and notes by Basset concerning 'Contes et légendes arabes' (1888-1919), see 'Bibliographie', p. 476.


(Or. 14.055 E)

Miscellaneous papers of René Basset (1855-1924).
(1) Letters, mainly to Basset, and a small number written by him. A few letters are addressed to André Basset (1895-1956). The collection consists for a large part of official correspondence directed to René Basset in his capacity as Dean of the Literary Faculty in Algiers, and there some letters from personal and scholarly contacts. There is one parcel with letters from one of Basset’s mistresses. There is also a letter in Arabic by Edward Elias, to the Bey of Tunis, dated 30 Rabi’ 1331 / 11 March 1913.

(2) Notes by Basset:
[a] From his secondary school, dated 1868.
[b] ‘Cahier de Syriaque’ 1876.
[c] ‘Mille et Une Nuits’, and other texts in French and Arabic, 1874.
[d] ‘Contes de turc’.
[e] Cours de persan, No. 2’.
[f] Lecture notes.
[g] Basset’s notes on the performance of his pupils in 1903-1904.
[h] Collection of cards on Berber lexicography.
[i] ‘Notes sur les Méos’, with photographs, not by Basset.

(3) Notes on Berber texts, not by Basset.

(4) Texts in Hassaniyya Arabic from Senegal. Three maghrībi hands and one European hand. Included by Basset in his ‘Notes sur le Hassania’ in Mission au Sénégal I, 2 (Paris 1913). Senegalese and Mauritanian authors mentioned here are: ‘Abd Masuma (f. 1a), Ibn Muhammad al-ʿAlim (f. 1a), Ibn al-Mubarak (ff. 7a, 10a, 12b), Muhammad b. Haddar (ff. 8a, 16a, 16b). See the illustration of f. 11a on p. 108 of Witkam’s catalogue.


(Ar. Ar. 4652 – Ar. 4658)
Or. 14.056
Arabic, paper, 93 ff (text only on ff. 1a-56b), with an addition of 36 pp. by Basset, maghribi script, by three copyists, dated 5 Ragab 1314/1896 (f. 56b). Also notes by René Basset (1855-1924) and a Spanish scholar.

Diwan Ibn Khafaja. The Diwan of Abu Ishaq Ibrahim b. Abi al-Fath Ibn Khafaga al-Andalusi (d. 533/1138), GAL G I, 272. The text in a recension which differs considerably from the edition published by al-Sayyid Mustafa Ghazi (Alexandria 1960). Copy of a MS from Cairo dated 23 Muharram 614/1217, containing 121 ff. (see ff. 1a, 56b). With collation notes by Basset. Added is a copy by Basset of the prose fragments in MS Paris, BNF, Arabe 3135 (catalogue DeSlane, pp. 553-554). As previous owner of the exemplar is mentioned as 'Mohamed Saleh ben Cheikh Lefgoun'.

See Witkam, Catalogue (1983-19XX), pp. 109-115, with reproduction of f. 1b on p. 110. After the publication of Witkam’s catalogue the following scholarly contributions have appeared about this manuscript:
- Arie Schippers, ‘The Theme of Old Age in the Poetry of Ibn Hafaga’ in Quaderni di Studi Arabi 9 (1991), pp. 94-104. [poems from ff. 35b, 40a, 49b]
- Arie Schippers, in Bibliotheca Orientalis 42 (1985), col. 731-32 [akhbar from ff. 12a-14b confronted with Kitab al-‘Iqd al-farid by Ibn Abdrabbih (869-940)]
- Geert Jan van Gelder, The Bad and the Ugly. Attitudes towards invective poetry in Classical Arabic literature, Leiden 1988, p. 91 n. 95 [Reference from f. 9b].

(Ar. 4121)

Or. 14.057
Arabic, paper, 403 ff., maghribi script, by five different copyists, from West Africa (probably Senegal or Mauritania), loose quires with binding.

Sharh Diwan al-Shu’ara’ al-Sitta. The commentary by Abu Bakr b. Ahmad b. Muhammid b. Hayit (f. 228a) on the Diwan of the six pre-slamic poets (GAL S I, 44 ff.; GAS II, 109 ff.) in the riwaya of al-Asma’i (d. c. 216/831), GAL G I, 104, and others.

(Ar. 4122)

Or. 14.058
(Ar. 4123)

Or. 14.059
(Ar. 4124)

Or. 14.060
Collective volume with texts in Arabic, paper, 46 ff., maghribi script, paper binding. Illustration.
(1) ff. 1a-20a. Khutbat al-`Id al-Saghir.
(Ar. 4125)

Or. 14.061
Collective volume with texts in Arabic, paper, 230 ff., maghribi script, possibly more than one copyist, dated 1299 (1882), copied by al-Badal b. `Abd al-Qadir b. al-Raqiq b. Sulayman (colophons on ff. 101b, 103a, 104b). Most texts in the collection originate from the milieu of the Darqawiyya order, a branch of the Shadhiliyya. See also J.-L. Michon, Le Soufi Marocain Ahmad ibn `Ajiba (1746-1809) et son Mi`raj. Paris 1973, with reference to the annotated bibliography of works by Ibn `Agiba therein.

(2) ff. 102b-103a. *Wasiyya*. Only two nisba’s of the author’s name have been preserved: al-Darqawi al-Fasi, a so-called open text, addressed to Fulan. Compiled on 19 Gumada I 1297 (1880), dated 1299 (1882).

(3) ff. 103b-104b. *Risala*. Only two nisba’s of the author’s name have been preserved: al-Darqawi al-Fasi, a so-called open text, addressed to Fulan. Compiled on 19 Gumada I 1297 (1880), dated 1299 (1882).

(4) ff. 104b-105b. *Risala*. Epistle, with pious adhortations, by Moulay al-`Arbi (d. 1239/1823), al-Kattani, *Salwat al-Anfas* I, p. 177), who is the founder of the Shadiliyya branch of the Shadiliyya order. The text is falsely (on erasure) ascribed to Ahmad Ibn `Ata’ Allah (d. 709/1309), GAL G II, 117 (f. 103a).

(5) ff. 105b-106b. *Risala*. Epistle, with pious adhortations, by Moulay al-`Arbi (d. 1239/1823), al-Kattani, see Michon, p. 177), who is the founder of the Shadiliyya branch of the Shadiliyya order. The text is falsely (on erasure) ascribed to Ahmad Ibn `Ata’ Allah (d. 709/1309), GAL G II, 117 (f. 103a).

(6) ff. 106b-107a. *Nasiha*, ascribed to Muhammad b. Ibrahim al-Darqawi, who compiled it on 7 Rabi` II 1297 (1879). It is addressed to the copyist.

(7) ff. 106b-107a. *Nasiha*, ascribed to Muhammad b. Ibrahim al-Darqawi, who compiled it on 7 Rabi` II 1297 (1879). It is addressed to the copyist.

(8) ff. 107a-108b. *Nasiha*, ascribed to Muhammad b. Ibrahim al-Darqawi, who compiled it on 7 Rabi` II 1297 (1879). It is addressed to the copyist.

(9) ff. 108b-109a. *Nasiha*, ascribed to Muhammad b. Ibrahim al-Darqawi, who compiled it on 7 Rabi` II 1297 (1879). It is addressed to the copyist.

(10) ff. 109b-110a. *Nasiha*, ascribed to Muhammad b. Ibrahim al-Darqawi, who compiled it on 7 Rabi` II 1297 (1879). It is addressed to the copyist.
(Ar. 4126)

**Or. 14.062**
Arabic, paper, 62 ff., maghribi script, dated Shawwal 1299/1882 (colophon on f. 62a), unbound.
*al-Tiraz al-Manqush fi Mahasin al-Hubush*. Treatise in praise of the Abyssinians by Abu al-Ma`ali `Ala` al-Din Muhammad Ibn `Abd al-Baqi al-Makki al-Bukhari (lived 991/1583), GAL G II, 385. See M Weisweiler, *Buntes Prachtgewand über die guten Eigenschaften der Abissinier* (Hannover 1924). The work was dedicated by the author to Husayn, the son the Sharif of Mekka, Hasan b. Abi Numayy Barakat, in 991-992/1583-1584. The author’s *nisba* al-Bukhari is not found in the present manuscript.
(Ar. 4127)

**Or. 14.063**
Arabic, paper, 116 ff., *maghribi* script, dated Rabi` I 1292/1875 (colophon on f. 116b), unbound.
(Ar. 4128)

**Or. 14.064**
Arabic, paper, 163 ff., *naskh* script, dated 631/1233-1234 (but this is questionable, see the colophon on f. 163b), copied by Muhammad b. Ibrahim b. `Ayyash al-Maghribi (?) al-Shafi`i in Alexandria., rebound
(Ar. 4129)

**Or. 14.065**
Arabic, paper, notebook with texts on 24 + 12 ff., *maghribi* script, several copyists.
Notebook with several texts in colloquial Arabic by various Shaykhs. Several texts are added on different paper and styled as Hizb, also in colloquial Arabic. No title.

Earlier provenance: Sent in 1884 from Tiaret (Tagdempt) to René Basset in Algiers.

Or. 14.066
Collection of shorter texts and fragments in Arabic, and one text in Berber (No. 6).
(1) 2 ff. Copies of three letters exchanged between 20 January and 15 February 1884 between inhabitants of the Mzab and the Gouvernor-General in Algiers.
(2) 1 f. Prayer.
(3) 5 ff. Khutbat al-Fitr.
(4) 7 ff. Collection of religious texts.
(4a) ff. 1b-4b. al-Hayakil al-Sab’a allati kanat li-Rasul Allah.
(4c) ff. 5a-5b. Fragment, ascribed to al-Ghazzali (d. 505/1111), GAL G I, 420.
(4d) f. 5b. Asma` Allah al-Husna.
(4e) ff. 5b-7a. Asma` Muhammad.
(4f) f. 7a. Prayers on the mysterious letters at the beginning of surat Maryam and surat al-Shura.
(4g) f. 7b. Beginning only of al-Watha’iq al-Fasiiyya, a well-known collection of model documents as in use in Fas.
(7) Leaves with lithographed literary texts.

Or. 14.067
Collection of texts in Arabic and French, paper, portfolio.

(Ar. 4132)


**Or. 14.068 - Or. 14.070**

**Or. 14.068**
Javanese, with some Arabic, paper (photocopies), 53 + 71 pp., Arabic script, Xerox copies in a portfolio.
*Sajarah Ratu Tanah Jawa*, in prose, allegedly written by pangeran Dipa Negara, in exile in Makasar, and preserved by his descendents, *juru kunci* of the Makam Diponegoro. The original manuscript is in two volumes of 177 and 247 pp. The Xerox copies contain four pages of the manuscript on a side. The Arabic script is unvocalized and not easy to read. The two last pages of the second volume contain some miscellaneous Arabic notes, partly referring to the situation of graves. The Xerox copies were made in Makasar in 1972 by order of Mr P. Carey of Oxford. Or. 14.069, below, contains a transliteration of the Arabic script. See P.B.R. Carey, *Pangeran Dipanagara and the making of the Java War* (Oxford 1975). See Pigeaud IV, p. 199.

(Mal. 8305)

**Or. 14.069**
Javanese, paper, 53 + 44 pp., romanized, typewritten, black linen binding.
Dipa Nagara texts from Makasar, transliteration of Or. 14.068, above, made by Sastra Suganda in Yogyakarta, 1973, by request of Mr P. Carey of Oxford. The first volume deals with the legendary rulers of Java before the Majapahit era, the second deals mainly with Dipa Nagara’s own history. It is not identical with the *Babad Dipa Nagara*, Menado version, Or. 6547 and KITLV 474. Mr Carey added some notes on the circumstances under which the text probably was written in 1837. See Pigeaud IV, p. 199.

(Mal. 8306)

**Or. 14.070**
Javanese, Malay, paper (including photocopies), 13 (Javanese) + 26 (Malay) pp., romanized, in portfolio.
Or. 14.071
Javanese, paper, 26 ff. and 2 x 36 pp., Javanese script and and romanized transliteration. Photographic copies of a palmleaf manuscript with transliteration, in a cardboard cover.

*Kotara Gama*, Javanese lawbook, prose, beginning with the *basmalah* and an eulogy of king Surya Alam. The original text is a palmleaf manuscript of 80 leaves found by professor Koesnoe in Lombok, about 1970, and photographed. The Library possesses a microfilm (registered as A 132), which has been reproduced at approximately the same size as the original. Mr J. Soegiarto made a complete romanized transliteration of the reproduction (36 pp.) in 1973. Two copies of this transliteration and a short Dutch aperçu of the contents of the text by Dr Th.G.Th. Pigeaud are added. The text contains some legal maxims or apophthegms, called *saloka*, which were in use as names, at the same time characterizations, of cases of law, such as theft under various circumstances, etc. Some cases which are dealt with in the text are mentioned in notes written on the left margin of the palmleaves, which is exceptional. The idiom of this *Kotara Gama* codex is East Javanese (*depun* instead of *dipun*). The title *Kotara Gama* appears only on the first page, before the *basmalah*. The Islamic versions of the Old Javanese lawbooks like *Kutara Manawa* were originally made in the era of the Pasisir culture, probably at the Court of the kings of Demak, in the 16th century. Islam was established in Lombok by Muslim traders sailing from East Javanese ports, probably Gresik, in the 17th century. See Pigeaud IV, pp. 199-200.

Or. 14.072
Malay, paper (photocopies), 45 pp., Arabic script.


Or. 14.073
Malay, paper (photocopies), 41 pp., Arabic script.


Or. 14.074 A
Malay, paper (photocopies), 27 pp., Arabic script.

Or. 14.074 B
Malay, paper (photocopies), 27 pp., Arabic script.
Hikayat Nabi Musa. Photocopy from MS Utrecht, Or. 8 (CCO 2671 [V, p. 264]), Tiele 1482.
The original MS was presented by François Valentijn (1666-1727) to Hadrianus Reland
(Mal. 8312)

Or. 14.075
Sundanese, paper, ff., Latin script, typewritten.
Wawatjan Angling Darma, a Sundanese translation of the Javanese romance.
Provenance: Received in October 1973 from the Interpres Legati Warneriani, G.W.J.
Drewes.
(Mal. 8313)

Or. 14.076 - Or. 14.079
Manuscripts purchased by auction in October or November 1973 at Messrs. A.L. van
Gendt & Co., auctioneer in Amsterdam.

Or. 14.076
Arabic, paper, 82 ff., naskh script, illuminations, full-leather Islamic binding with flap,
apparently of later date.
`Uddat al-Hisn al-Hasin min Kalam Sayyid al-Mursalin, compendium by Muhammad b.
Muhammad Ibn al-Gazari (d. 833/1429), GAL G II, 201, of his own Collection of prayers,
See Witkam, Catalogue (1983-19XX), pp. 140-143, with illustration of f. 3b on p. 141.
(Ar. 4133)

Or. 14.077
Ethiopic, parchment, scroll (152 x 9 cm), made of 3 strips of parchment, 3 illustrations,
writing in columns.
Magical prayers. See Rachel Struyk, Catalogus van de Ethiopische handschriften in de
(Hebr. 271)

Or. 14.078
Arabic, paper, 143 ff., Maghribi script, dated 29 Sha`ban 1123 (1711 AD, colophon on f.
135b), full-leather Islamic binding with flap, with blind tooled ornamentation.
al-Mukhtasar fil-Fiqh, by Khalil b. Ishaq (d. 767/1365), GAL G II, 84. The text of this Maliki
fiqh manual corresponds to that in the edition Paris 1318/1900. See J.J. Witkam,
Catalogue of Arabic manuscripts (Leiden 1983-), p. 143-144, with a reproduction of ff. 1b-2a
on p. 144.
(Ar. 4134)
Or. 14.079
Arabic, paper, 249 ff., naskh script, full-leather Islamic binding with flap, blind tooled ornamentation.
Kitab Lata'if Akhbar al-Uwal finan tasarrufa Misr min Arbab al-Duwal, a history of Egypt from the Muhammadan conquest till the year 1032/1622-1623, by Muhammad b. `Abd al-Mu'ti b. Abi al-Fath b. Ahmad b. `Abd al-Ghani b. `Ali al-Manufi al-shaqi al-Shafi`i (living in 996/1588 (f. 235b), and living long enough to include the year 1032/1622-1623 (f. 249a), GAL G II, 296. Brockelmann's alternative title, Dawhat al-Azhar is not found in the MS. See also Or. 1892, above. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), p. 143, 145. (Ar. 4135)

Or. 14.080
Malay, paper, 2 + 29 + 2 ff., Arabic script, cardboard cover.

Or. 14.081 – Or. 14.085
Collection of transcripts of Sasak manuscripts, some with Dutch translation, received in December 1973 from C. Hooykaas, The Hague.

Or. 14.081
Sasak, paper, ff.
Babad Mataram. Transcript of MS Singaraja, Kirtya No. 1382. (Mal. 8316)

Or. 14.082
Sasak, paper, ff.
Dedongen Amaq Bokah. Transcript of MS Singaraja, Kirtya No. 10.044, see also Pigeaud II, p. 970. (Mal. 8317)

Or. 14.083
Sasak, Dutch, paper, ff.
Dongen Pengentenan. Transcript of MS Singaraja, Kirtya No. 10.206, with Dutch translation. (Mal. 8318)

Or. 14.084
Sasak, Dutch, paper, ff.
Lo Aget Dait Lo' Lacur. Transcript of MS Singaraja, Kirtya No. 10.270, with Dutch translation.
Or. 14.085
Sasak, Dutch, paper, ff.
_Dengan Bebaturan Denganna Dua_. Transcript of MS Singaraja, Kirtya No. 10.120, with Dutch translation.
(Mal. 8320)

Or. 14.086 - Or. 14.088

Or. 14.086
Incomplete copy (lacunae between ff. 4-5, 24-25, 25-26, 53-54) of _Mukhtasar al-Durr al-Thamin wal-Murid al-Mu’in fi Sharh al-Murshid al-Mu’in ‘ala al-Daruri min ‘Ulim al-Din_, a shortened version by Muhammad b. Hamad (or Ahmad?) b. Muhammad al-Fasi, known as Mayyara (d. 1072/1662), GAL G II, 461, of his own commentary _al-Durr al-Thamin wal-Murid al-Mu’in_, on _al-Murshid al-Mu’in ‘ala al-Daruri min ‘Ulim al-Din_, an Urguza on the fundamental duties of Islam and the principles of _tasawwuf_, by Abu Muhammad ʿAbd al-Wahid Ibn ʿAshir al-Andalusi al-Fasi (d. 1040/1631), GAL G II, 461. The extensive version of the commentary was never completed by its author. The shortened version, the _Mukhtasar_, is the only version of the commentary which is extant.
Preceding the text is an ʿ_Aqida_, written in a different hand, incomplete at the beginning (ff. 1a-2b).
(Ar. 4136)

Or. 14.087
_Nubdha Mukhtasara min al-Shi’r al-Waqi` fi Sirat Ibn Hisham_, collection by (?) ʿAli b. Yahya b. Muhammad (fl. 1037/1627) of the poetical fragments occurring in the first volume and part of the second volume of the _Sirat al-Nabi_ by ʿAbd al-Malik Ibn Hisham (d. c. 218/834), GAS I, 297, with remarks on the genealogical passages in Ibn Hisham's work.
Alternative titles: _Kararis Mukhtasara min Sirat Ibn Hisham_ and _Mukhtasar min Sirat ... Ibn Hisham_. The remarkable feature of this MS is, of course, that it comes from the Yemen, but it is written in maghribi script. See J.J. Witkam, _Catalogue of Arabic manuscripts_ (Leiden 1983-), pp. 146-148, with illustration of f. 80a on p. 147.
(Ar. 4137)
Or. 14.088
Added: Separate leaf (f. 207), with a letter in Arabic.
Also added: A letter in French, from L. Germain to René Basset, dated Algiers 13 April 1910, on the origin of the manuscript, which apparently originates from Tiggeniiyya circles in `Ayn Madi, Algeria. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 148-149.
(Ar. 4138)

Or. 14.089
Arabic, paper (photocopies), Hebrew script.
(Ar. 4139)

Or. 14.090 - Or. 14.163

Or. 14.090
Arabic, paper, 236 pp., naskh script, European cloth binding.
Kitab fi `Ilm al-Ruhani. A collection of shorter texts of magical content, consisting of prayers, instructions, numerous magical squares, diagrams, etc. One prayer is explicitly ascribed to an author (pp. 1, 2): Da`wat al-Sabasib al-Kubra, by Sidi Abu al-Hasan al-Shadhilli (d. 656/1258), GAL G I, 449. All texts are of the genre Mugarrabat. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 150-151.
(Ar. 4140)

Or. 14.091

(Or. 4141)

Or. 14.092

Arabic, Persian, Turkish, paper, 188 ff., nasta‘liq script, full-leather Islamic binding, blind tooled ornamentations (medallions). *Kitab Bahgat al-Lughat*, shorter version of the dictionary from Turkish to Arabic and Persian, compiled by Muhammad As‘ad Efendi (d. 1166/1752), GAL G II, 424. The author dedicated his work to the Ottoman Sultan Mahmud I (reigned 1143-1168/1730-1754). The text is much shorter than the Istanbul edition of 1216/1801 (which has the title *Lahgat al-Lughat*), and all explanatory remarks have been omitted, so that the present MS rather reads as an index of Turkish lemmata with their Arabic and Persian equivalents.


(Or. 4142)

Or. 14.093


(Or. 4143)

Or. 14.094

Collective volume with texts in Arabic, paper, 75 ff., naskh script, loose in paper boards with a cloth back. Possibly a copy of the edition by M.J. Müller, *Philosophie und Theologie von Averroes*, München 1859, as he was the first to put the three texts in this volume in their present order.

(3) ff. 72b-74b. al-Mas`ala allati dhakaraha Abul al-Walid fi Fasl al-Maqal, by Ibn Rushd (Averroes) (d. 595/1198), GAL G I, 461.
(Ar. 4144)

Or. 14.095
Added: three fragments of paper with magical squares and seal prints.
(Ar. 4145)

Or. 14.096
(Ar. 4146)

Or. 14.097
Collective volume with texts in Arabic, paper, 20 ff., naskh script, recent, first text autograph, half-leather binding.
(1) ff. 1b-13a. Taqrirat [...] Mu`ayyina `ala Fahn al-Risala al-Samarqandiyya. Autograph notes by `Ali b. Isma`il al-Hanafi (probably 19th century, ff. 1b, 13a) taken during the lessons with his teacher Khalil, on al-Risala al-Samarqandiyya, the treatise on rhetoric by Abu al-Qasim b. Abi Bakr sal-Laythi al-Samarqandi (lived c. 888/1483), GAL G II, 194.
(2) ff. 13b-20a. al-Risala al-Samarqandiyya, the treatise on rhetoric by Abu al-Qasim b. Abi Bakr sal-Laythi al-Samarqandi (lived c. 888/1483), GAL G II, 194.
(Ar. 4147)
Or. 14.098

Collective volume with texts in Arabic, paper, 37 ff., naskh script, dated Rabi` II 1205/1790, copied by Muhammad Sulayman (colophons on ff. 15a, 19a, 31b), half-leather Islamic binding with flap. The exemplar of the present volume was a volume dated 798/1396 (ff. 15b-16a), or at least an old MS with connections by Igaza and Riwaya to the authors (f. 18a).


(2) ff. 15b-16a. Text of two Sama’ notes, apparently copied by the copyist of this Magmu’a. The first one is connected with Hirz al-Amani, the Shatibiyya, by Abu al-Qasim b. Firroh al-Ru‘ayni al-Shatibi (d. 590/1194), GAL G I, 409. The other note has a Riwaya via Shams al-Din al-Dhahabi (d. 748/1348), GAL G II, 46, and is dated Cairo, 2 Rabi` II 798/1396.

(3) f. 16b. Fa‘ida fil-Waqf `ala Kalla. Fragment of nine lines (tawil metre, rhyming in –ra) on the pausal form of the word Kalla, which occurs 33 times in the Qur’an.

(4) ff. 17a-b. Introduction by Burhan al-Din Abu Muhammad Ibrahim b. ‘Umar b. Ibrahim al-Ga`bari (d. 732/1332), GAL G I, 109, to his own Kitab Nahg al-Damatha fi Qira’at al-A’immat al-Thalatha. See also No. 6, below.

(5) ff. 18a-b. Tables (Gadawil) with reference symbols (abbreviations) used by Burhan al-Din Abu Muhammad Ibrahim b. ‘Umar b. Ibrahim al-Ga`bari (d. 732/1332), GAL G II, 109, in his Kitab Nahg al-Damatha fi Qira’at al-A’immat al-Thalatha.


(9) ff. 36b-37a. Note on the fact that the Qur’an may be divided into two halves in four different ways, ascribed to Abu Muhammad (unidentified). These ways are: 1. According the number of letters. 2. According to the number of Ayat. 3. According to the number of words. 4. According to the number of Sura’s. A fifth way is also mention, according to the number of Hizb. Mention is made of Ibn Mugahid (d. 324/936), GAS I, 14.


(Ar. 4148)
Or. 14.099
Arabic, paper, 160 ff., naskh script, loosely bound and kept in a full-leather Islamic binding with blind tooled ornamentation (not originally made for this text).
Incomplete copy (beginning and end missing) of the 2nd volume of Hayat al-Hayawan al-Kubra, the zoological encyclopedia by Kamal al-Din Muhammad b. Musa al-Damiri (d. 808/1405), GAL G II, 138.
(Ar. 4149)

Or. 14.100
Arabic, paper, 119 ff., maghribi script, half-leather binding.
¶ See also Amnon Shiloah, The theory of music in Arabic writings (c. 900-1900). München 1979, No. 66, pp. 119-122, where a survey of the contents is given.
(Ar. 4150)

Or. 14.101
Arabic, paper, 130 ff., naskh script, dated 26 Shawwal (?) 1296/1879 (colophon on f. 130a), half-leather Islamic binding with flap.
(Ar. 4151)

Or. 14.102 A
Arabic, paper, 84 ff., naskh script, full-leather Islamic binding with flap.
Diwan of an unidentified poet, who probably lived towards the end of the 7/13th century or in the beginning of the 8/14th century. On f. 65a is a marginal note signed by Muhammad al-Ba‘uni. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-…), pp. 174-176, with illustration of f. 65a on p. 175.
(Ar. 4152)
Or. 14.102 B
Arabic, paper, 202 ff., naskh script, dated 24 Ragab 1150/1737, copied by al-Sayyid Mustafā al-Hafiz b. Muhammad (colophon on f. 202a), half-leather Islamic binding with flap.


(Ar. 4153)

Or. 14.103
Collective volume with texts in Arabic, paper, 25 ff., naskh script, half-leather Islamic binding with flap.
(1) ff. 1a-23b. Surat Yasin wa-Du’aha. Prayer by Ahmad b. ’Ali al-Buni (d. 622/1225), GAL G I, 497, inspired by surat Yasin (Qur’an 36), with the text of that sura interspersed with the prayer.
(2) ff. 23b-24b. An indication of some Ayat of the Qur’an to be used for magical purposes at the end of the month Safar. Arabic with colloquial features.
(3) ff. 24b-25a. A short prayer, with mention of several of the prophets who preceded the Prophet Muhammad.

(Ar. 4154)

Or. 14.104
Arabic, paper, 10 ff., naskh script, dated 18 Ramadan 1279/1863 (colophon on f. 9b), loose in board.


(Ar. 4155)

Or. 14.105
Collective volume with texts in Arabic, with some Turkish (f. 19a), paper (different types), several copyist and scripts, loose in half-leather binding.
(2) ff. 7b-18b. Anonymous gloss (fa-n qulta ... qultu) on passages from the Kitab al-Maqsud fil-Sarf, the grammatical compendium ascribed to Abu Hanifa al-Nu‘man b. Thabit (d. 150/767), GAL S I, 287. Naskh script.


Or. 14.106

Or. 14.107
Collective volume with texts in Arabic, paper, 26 ff., naskh script, loose in half-leather binding,


(2) ff. 18a-23b. Fa’ida fil-Waqf. Note on the pausal form. No indication of author, lacuna between ff. 21-22.

(3) ff. 24a-25b. Fa’ida. Note on Ghunna, nasalisation. No indication of author, incomplete at the end.


Or. 14.108
Arabic, paper, 100ff., naskh script, loose in half-leather binding with flap. Kitab al-Fawz al-`Azim fi Sharh Fath al-Karim, commentary by Muhammad al-Mutawalli al-Shafi’i al-Khalwati (d. 1313/1895), GAL S II, 744, on his own metrical (tawil) treatise entitled Fath al-Karim fi Tahrir Awquh al-Qur’an al-Hakim, on the various readings of the ten Qur’an readers, being an extract from the Tayyibat al-Nashr fil-Qita’at al-`Ashr by
Shams al-Din Muhammad b. Muhammad Ibn al-Gazari (d. 833/1429), GAL G II, 201. The *Fath* was completed by its author in Rabi` II 1284/1867 (f. 97b), and the commentary on 16 Safar 1288/1871 (f. 100a). See J.J. Witkam, *Catalogue of Arabic manuscripts* (Leiden 1983-), pp. 183-184.

(Ar. 4159)

**Or. 14.109**

(Ar. 4160)

**Or. 14.110**

(Ar. 4161)

**Or. 14.111**

(Ar. 4162)

**Or. 14.112**
Arabic, paper, 8 ff., *naskh* script, dated 1294/1877 (f. 5b), half-leather binding. *Igaza*. Issued in 1294/1877 by al-Sayyid Muhammad Taqī al-Din b. Musa Kazim, who traces his genealogy back to the Prophet Muhammad (ff. 5b-6a), and who is a teacher at the Bayazid mosque in Istanbul, to al-Sayyid al-Shaykh Muhammad b. ʿAbd al-Qadir Saʿīd al-Rafīʿ al-Faruqi from Tripoli, in Syria, authorising the latter for the *Riwaya* from him in *Tafsīr* and *Hadīth*, and in law, theology and philosophy, in connection with these. Legalization on f. 6b. See J.J. Witkam, *Catalogue of Arabic manuscripts* (Leiden 1983-), p. 188.
Or. 14.113
Collective volume with texts in Arabic, paper, 50 ff., naskh script, different hands. Two texts which were joined into one, probably by a bookseller.
(2) ff. 21-50. Acephalous copy of a book on `Ilm al-Raml, apparently connected, if not identical, with the book by Ibrahim b. Shaʿban b. Nafiʿ al-Salihi (of uncertain period, possibly earlier than the 11/17th century, see MS Berlin Mq 49 (3), Ahlwardt 4201). On f. 46a the text is referred to as *al-Muthallathat*. Dated 30 Rabiʿ I 1278/1861 (f. 47b). Between ff. 26-27 a sheet of blotting paper. In the margins, next to the section titles, are *Raml* figures (dots and stripes).
(Ar. 4164)

Or. 14.114
Persian, Turkish, paper, 132 ff., nastalīq script, half-leather European style binding, pasted boards. Incomplete copy (beginning and end missing) of the *Diwan* of Hafiz Shirazi (d. 792/1390). On ff. 1a-42a the margins are filled with glosses in Turkish. Earlier provenance: A. Nafiʿ zada (printed on spine in Arabic script).
[* Ar. 4165]

Or. 14.115
Collective volume with texts in Arabic, paper, 11 + 24 ff., full-leather binding with flap, not originally made for this MS. Fragments of two manuscripts on a book on cookery and the preparation of perfumes.
(Ar. 4166)

Or. 14.116
Arabic, paper, 6 ff., naskh script, loose in a sheaf, possibly severed from a *Magmuʿa*. 

(Ar. 4167)

Or. 14.117
Arabic, paper, 241 ff., naskh script, loose quires which were never bound.

(Ar. 4168)

Or. 14.118
Arabic, paper, 60 ff., naskh script, dated 17 Ramadan 1301/1884 (f. 10a) and 27 Dhu al-Higga 1301/1884 (f. 59a), copied by Hasanayn Shams (f. 10a), who is also the copyist of Or. 14.121, below. Gadawil. Loose quires, which were never bound.
Kitab Lisan al-Falak al-Natiq `an Wagh al-Haqa’iq. Astrological and magical tables, with an introduction on their use, by the Spanish philosopher and mystic `Abd al-Haqq Ibn Sab`in (d. 669/1270), GAL G I, 465; S I, 844.

(Ar. 4169)

Or. 14.119
Collective volume with texts in Arabic, paper, 167 ff., maghribi script, illuminations and ornaments (ff. 2b, 41b, 48b, 62a, 80a, 86a, 110b, illustrations on ff. 18b-19a (Rawda and Minbar), full-leather Islamic binding, possibly not made for this volume, A miniature manuscript (10.7 x 9.5).
(6) ff. 138a-140b. *al-Musabba`at*. Collection of suras, ayat and pious formulae. In Or. 1335 (3), f. 99b, above, the origin of this text is described as *min Imla` al-Khidr `ala Ibrahim al-Taymi*.


- On f. 160b a short prayer for the Prophet Muhammad.
- On f. 164b a short prayer for the Prophet Muhammad in a kind of diagram.
- On f. 165b a short note on the *Shama`il al-Nabi*.
- On f. 167a is a short prayer.


[* Ar. 4170*

**Or. 14.120**

Arabic, paper, 7 ff., maghribi script, polychrome work, unbound.

Fragment of an anthology containing poetry of mystical content and poetry in praise of the Prophet Muhammad.

(1) f. 1a. Fragment, with abrupt beginning, no author indicated.

(2) ff. 1a-3b. Ten poetical pieces ascribed to al-Husayn b. Mansur al-Hallag (d. 309/922), GAS I, 651-653. None of these appears in the *Diwan* as edited by L. Massignon in JA 218 (1931), pp. 1-158.


(4) ff. 7a-b. Two incomplete pieces by al-Ghawth Abu Midyan Shu`ayb b. al-Hasan (d. 589/1193), GAL G I, 438. The first piece is acephalous, the other lacks the end.


(Ar. 4171)

**Or. 14.121**

Arabic, paper, 64 ff., naskh script, polychrome work, numerous tables, dated 15 Dhu al-Higga 1302/1885, copied by Hasanayn Shams (colophon on f. 63b), who is also the copyist of Or. 14.118, above. Loose quires which were never bound.


(Ar. 4172)

**Or. 14.122**

(Ar. 4173)

**Or. 14.123**

(Ar. 4174)

**Or. 14.124**

(Ar. 4175)

**Or. 14.125**
Arabic, paper, 57 ff., maghribi script. A lacunous fragment only of *al-Nafahat al-`Anbariyya fi Na’l Khayr al-Bariyya*, the treatise on the sandal of the Prophet Muhammad, with an anthology of poetry on this theme, compiled by Abu al-`Abbas Ahmad b. Muhammad al-Maqqari (d. 1041/1631), GAL G II, 296. The main contributors to the anthology are Fath Allah al-Bayluni (d. 1042/1632), GAL G II, 274, and Muhammad b. Farag al-Sabti. There are also pieces by al-Maqqari...

(Ar. 4176)

**Or. 14.126**


(Ar. 4177)

**Or. 14.127**

Collective volume with texts in Arabic, paper, 2 pp., pp. 1-80, pp. 141-161 (copyist’s numbering), naskh script, with ruq’ a tendencies, autograph copy, dated 4 Muharram 1315/1897, copied by the author (pp. 63, 156), binding lacking.


(2) pp. 64-80. *Fawa’id*. Notes on questions concerning calendar computation, astrology and related subjects, apparently equally compiled by Mustafa Rushdi b. Isma’il al-Dimashqi, who lived in 1315/1897.

(3) pp. 141-156. *‘Iqd al-Guman fi Firasat al-nsan*. Treatise on physiognomy, by Mustafa Rushdi b. Isma’il al-Dimashqi, who lived in 1315/1897. At the end is included (pp. 149-156): *Urguza fil-Firas*. The poem on physiognomy by Mahmud Efendi Ibn Hamza al-Dimashqi (d. 1305/1887), GAL S II, 175. This *Urguza was* completed in Damascus in 1296/1878-1879 (p. 156, lines 9-10).


(Ar. 4178)

**Or. 14.128**


(Ar. 4179)

**Or. 14.129**

Arabic, paper, 24 ff., *nasta`liq* script, kept in a paper cover.


(Ar. 4180)

**Or. 14.130**

Arabic, paper, 8 ff., *naskh* script, 8 loose leaves, dated 1 Sha`ban 1106/1695, copied by Hasan al-Hinti (?) from the author’s copy and collated with it (f. 8a).


(Ar. 4181)

**Or. 14.131**

Arabic, paper, 32 pp., *naskh* script, two loose quires which were never bound.


(Ar. 4182)

**Or. 14.132**

Arabic, paper, 80 ff., *naskh* script, diagrams with dots and lines.


(Ar. 4183)

**Or. 14.133**

Arabic, paper, 30 ff., *naskh* script, one quire of fifteen sheets, unbound.
Acephalous fragment of a book on the correct pronunciation of the Qurʾan, without title or indication of author. On f. 30b the Shatibiyya is mentioned, hence it must have been compiled after al-Shatibi (d. 590/1194), GAL G I, 409. The fragment contains part of a treatment of difficult words in the Qurʾan, arranged according to Sura. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), p. 235.

Or. 14.134
Arabic, paper, 160 ff., naskh script. Fragment, without beginning or end, of a book on the pronunciation of the text of the Qurʾan. The work is arranged by Sura. The fragment covers the Qurʾan from the beginning of Sura 2 to the end of the text, and in addition contains part of the epilogue. One may therefore assume that not much of the text is missing. The book was apparently compiled in the 12th/18th century, as can be surmised from the authorities quoted. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 235-237, with an illustration of f. 31a on p. 236.

Or. 14.135

Or. 14.136

Or. 14.137

Or. 14.138
Arabic, paper, 40 ff., naskh script, four quires, unbound. Four separate quires from Tashhir al-Tadhhib li-Kitab al-Tadhhib, gloss by Muhammad b. ʿAli b. Saʿid al-Tunisi (d. 1199/1785), GAL N I, 524, on al-Tadhhib fi Sharh al-Tahdhib, the
commentary by ʿUbayd Allah b. Fadl Allah al-Khabisi (lived c. 1050/1640), GAL G II, 215, on al-Tahdhib fil-Mantiq wal-Kalam, the compendium of logic by Masʿud b. ʿUmar al-Taftazani (died c. 791/1389), GAL G II, 215. The quires are numbered a-d. Quire a contains the beginning of the gloss, the other three quires are assumed to come from the same text. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 238-239. (Ar. 4189)

Or. 14.139
Arabic, paper, 20 ff., naskh script, two loose quires, unbound. Incomplete copy (end missing) of Kitab Hall al-Tilsam wa-Kashf al-Sīr al-Aʿzam. Short treatise on alchemy by Abu al-ʿAbbas Ahmad b. Muhammad al-Ghamri al-Wasiti (d. 905/1499), GAL S II, 173, see also Manfred Ullmann, Die Natur- und Geheimwissenschaften im Islam. Leiden 1972, p. 245. Although the text is clearly incomplete, the volume contains much more text than Leiden Or. 2843, above, the end of which corresponds to f. 10b in the present MS, whereas considerable textual variants between the two Leiden MSS can be observed as well. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 239-240. (Ar. 4190)

Or. 14.140

Or. 14.141
Arabic, paper, 8 ff., naskh script, autograph copy, dated 5 Muharram 1032/1622 (f. 6b), unbound. Drawings (ff. 3b, 4a, 4b). Ifshaʿal-Nabaʿ an Wadʾ Madhbah Li-Rafʿ al-Wabaʿ. Treatise on the design of a slaughterhouse for animals intended for human consumption with the objective of avoiding the spread of contagious diseases, by Muhammad b. ʿAli al-Shubramallisi (lived 1032/1622, when he wrote this copy of his treatise), GAL G II, 365-366 (where 1021/1612 is mentioned). See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 240-242, with illustration of f. 4a on p. 241. (Ar. 4192)

Or. 14.142
(Ar. 4193)

**Or. 14.143**
Arabic, paper, 16 ff., naskh script, dated 26 Ragab 1266/1850 (f. 16b), two quires sewn together, without binding.

(Ar. 4194)

**Or. 14.144**
Arabic, paper (worm holes), 13 ff., naskh script, recent, sewn, but without binding.

**Or. 14.145**
Arabic, paper, 30 ff., naskh script, dated 26 Safar 1181/1767, copied by ‘Ali Abu Rayya al-Tahlawi al-Maliki (colophon on f. 26b), loose quires without binding.

(Ar. 4196)

**Or. 14.146**
Arabic, paper, 20 ff., naskh script, loose, without binding.
*Safinat al-Rashad fi Naf’ al-`Ibad*. Anonymous notes on the variant readings of the text of the Qur’an (the *Ahruf*), with quotations from several of the classical Urguza’s on the subject. The text was possibly not completed. Features of colloquial Arabic. See J.J. Witkam, *Catalogue of Arabic manuscripts* (Leiden 1983-), pp. 245-247, with an illustration of f. 8a on p. 246.

(Ar. 4197)

**Or. 14.147**
Arabic, paper, 49 ff., naskh script, remnants of a back, but otherwise without binding.
Or. 14.148
Arabic, paper, 18 ff., naskh script, dated 9 Safar 1065/1654, copied by `Abd al-Fattah (colophon on f. 18b), loose quires without binding.

Or. 14.149
Arabic, paper, 12 ff., naskh script (with nasta’liq features), sewn, without binding.

Or. 14.150
Arabic, paper, 47 ff., naskh script, loose quires which once must have been bound.
Kitab al-Wasa’il ila Ma`rifat al-Awa’il. Compendium by Galal al-Din al-Suyuti (d. 911/1505), GAL G II, 143-144, 158, taken from the Kitab al-Awa’il by al-`Askari (d. 382/993), GAL G I, 126. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 250-251, with illustration of f. 40a on p. 251. ¶ See also Amnon Shiloah, The theory of music in Arabic writings (c. 900-1900). München 1979, No. 247, pp. 341-342, where anecdotes about music and musicians are discussed. (Ar. 4201)

Or. 14.151 a, b
Two Qasida’s, copied by two different copyists. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 250, 252. (Ar. 4202)

Or. 14.151 a
Arabic, paper, 10 ff., naskh script, copied by `Abd al-Hamid Raghib al-Siba’i (f. 1a), one quire, loose, without binding.
Or. 14.151 b
Arabic, paper, 8 ff., naskh script, loose, without binding.
Qasida. Unidentified and anonymous qasida, rhyming in mim, containing 58 lines, of theological content, ending in a prayer for intercession (Shafa‘a) with God on behalf of the prophets, the Prophet Muhammad, and, finally, Abu Midyan (f. 7a). The latter is apparently al-Ghawth Abu Midyan Shu‘ayb b. al-Hasan al-Tilimsani (d. 589/1193), GAL G I, 438. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), p. 252. (in Ar. 4202)

Arabic, paper, 2 ff., naskh script, with nasta‘liq features, loose sheet without binding.

Or. 14.153
Arabic, paper, 14 ff., naskh script, loose and unbound.
A collection of poetical quotations and fragments, mainly taken from the Diwan of `Abdallah b. Muhammad b. Amir b. Sharaf al-Din al-Qahiri al-Shubrawi (d. 1172/1758), GAL G II, 281, apparently made by someone for his personal use. Other authors mentioned are Ahmad b. `Abd al-Rahman al-Shafi‘i (unidentified, but possibly the one mentioned in GAL G II, 67, who died in 826/1423), and Ibn al-Gawzi (d. 597/1200), GAL G I, 500. From f. 3b onwards, the pieces of poetry are almost exclusively taken from al-Shubrawi’s Diwan and can be found in one of its printed editions. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), p. 254. (Ar. 4204)

Or. 14.154
Arabic, paper, 6 ff., naskh script with features of ruq‘a, loose and unbound.
Da‘irat al-Mu‘addil. Treatise on the astronomical instrument of this name, by its inventor `Izz al-Din `Abd al-‘Aziz b. Muhammad al-Wafa‘i (d. 874/1469), GAL G II, 129. See also H. Suter, Die Mathematiker (Leipzig 1900), No. 437. Identified with MS Leiden Or. 1001 (6). The treatise is followed by tables (Gadawil) with the longitude and latitude of localities in Syria, Egypt, the Arabian peninsula and `Iraq. The introduction, which differs considerably from the text in Leiden Or. 1001 (6), f. 38a, mentions that the treatise was written at the instigation of Sari al-Din `Abd al-Barr ibn al-Shihna al-Halabi. If he is the jurist going by that name who is mentioned in GAL G II, 83, who died in 921/1515, this may be an anachronism. The tables, which in Or. 1001 (6a), ff. 42b-43a, are ascribed to Ibn al-Shatir (d. 777/1375), GAL G II, 126, are here anonymous, different and shorter, and most notably lacking mention of North African localities. The present MS seems to
lack most of the epilogue, as compared with Or. 1001 (6). See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 255-257, with illustration of f. 1b on p. 256.

(Ar. 4205)

**Or. 14.155**
Arabic, paper, 8 ff., naskh script, dated 21 Gumada 1295/1878, copied by Muhammad `Iraqi (f. 8a), loose, without binding.


(Ar. 4206)

**Or. 14.156**
Arabic, paper, 1 + 55 pp., naskh script with features with ruq’a, loose and unbound.

Anonymous and untitled commentary on lines 1-38 of *al-Qasida al-Shatibiyya*, the poem on the seven variant readings of the Qur’an, the so-called Ahruf, by al-Qasim b. Firroh al-Ru`ayni al-Shatibi (d. 590/1194), GAL G I, 409. Apparently someone’s personal copy, or a rough draft by the commentator. Matn in red ink, sharh in black. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 257-259, with illustration of p. 41 on p. 259.

(Ar. 4207)

**Or. 14.157**
Arabic, paper, 64 ff., naskh script, , half-leather Islamic binding, with a medallion pasted on both paper boards.


(Ar. 4208)

**Or. 14.158**
Arabic, paper, 120 ff., naskh script, loose without binding.


(Ar. 4209)
Or. 14.159
Arabic, paper, 73 ff., naskh script, copied by Hasan Abu al-Su`ud (f. 73a), half-leather Islamic binding with flap.
Kitab Ru`us al-Ay. Enumeration of the number and the final words (Fawasil) of the Qur`an, compiled by Muhammad b. Ahmad al-Mutawalli al-Shafi`i al-Azhari (d. 1313/1895), GAL S II, 744, which he composed (f. 72b) on the basis of the book Lata`if al-sharat li-Funun al-Qira`at by Abu al-`Abbas Ahmad b. Muhammad al-Qastallani (d. 923/1517), GAL G II, 73. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 262-263.
(Ar. 4210)

Or. 14.160
Arabic, paper, 14 ff., naskh script, possibly dated 1210/1795-1796 (but the text on f. 14b is not easily legible), one quire of seven sheets, sewn together.
(Ar. 4211)

Or. 14.161
Arabic, paper, 234 pp., ruq`a script, dated Safar 1375/1955, autograph copy made in Giza, Egypt, half-cloth binding.
al-Muntaqa min Khasa`is al-Mustafa. The second, and final, volume only of the work on the biography of the Prophet Muhammad by Ahmad Fahmi Muhammad, a lawyer from al-Giza, who completed the copy on the last day of Safar 1375/16 October 1955. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 263-264.
(Ar. 4212)

Or. 14.162 a-c
(Ar. 4213)

Or. 14.162 a
(in Ar. 4213)

Or. 14.162 b
Arabic, paper, 32 ff., ruq`a script, autograph copy.

(in Ar. 4213)

Or. 14.162 
c


(in Ar. 4213)

Or. 14.163


(2) ff. 5b-7b. Kitab al-Rahma al-Saghir. Dialogue between Abu Musa Gabir b. Hayyan al-Kufi and his teacher Ga’far al-Sadiq, concerning the books which Gabir had written previously (GAS IV, 259).
(11) ff. 46b-47b. Short anonymous notes on several alchemical subjects, and alchemical recipes.
(12) ff. 47b-50b. Fa’ida Istidradiyya. Quotations in prose and poetry on alchemical subjects. Mentioned are: ‘Ali b. Abi Talib (f. 47b); Khalid b. Yazid (d. 85/704) with...

(13) ff. 50b-51b. Shi`r fi Ma` al-Falasifa, Qasida mimiyya of 22 lines on alchemical subjects by Muhammad Ibn Umayl al-Tamimi (4th/10th cent.), GAS IV, 283-288. The text is identical with Qasida mimiyya of 24 lines, mentioned in GAS IV, 288, No. 19, contained in MS Istanbul Beşir Ağa 505. On f. 51b also a saying by Aristotle.


(16) ff. 55a-62b. Kitab Miftah al-Kunuz wa-Fakk al-Rumuz. Anonymous alchemical treatise, not identical with the Qasida mimiyya by Ibn Umayl, which has a similar title (see also No. 13, above). Compiled (ff. 55a, 55b) by order of the Ottoman Sultan Mustafa II (reigned 1106-1115/1695-1703).


(Ar. 4214)

**Or. 14.164**

Karo Batak, flat, bent portion of animal bone (38 x 4.3 cm), with magical drawings. On the inner side drawings, on the outer side a lover's complaint in Karo Batak. A transliteration is available in Or. 12.475. See Goed gezien, p. 30, with illustration. See Codices Batacici, p. 268.


(Bat. 219)

**Or. 14.165**

Batak pustaha, treebark, 19 ff., ca.17½ x 16 cm, two polished wooden covers, one with holes for a carrying cord (now lacking).

(1) a 2-9, b 3-17. Poda ni pagar sibalik hontas. The text is almost parallel to that in Amsterdam KIT 1491/1. The first four teachers in the chain of transmission are the same. After these the Amsterdam manuscript another three teachers, whereas the present manuscripts has two others. It has been written for Guru Debata ni adji in Pagarbatu by his nephew or his son-n-law, Datu Porda ni adji. The text which corresponds to the text in the Amsterdam manuscript a 2-48 and b 3-17, here fills pages a 2-19 and b 2-14.

(2) Then follows on b 15 Poda ni pangalubalang begu na tolu sialap tubijak, ending on b 16 line 6. The rest of b 16 and b 17-19 are blank, but have been
ruled. Probably the pangulubalang-text has not been completed. In the pagar-text are a few drawings, all executed in black. See also Or. 12.322 ff. 887-889. See Codices Batacici, p. 268. Provenance: Purchased from Messrs. E.J. Brill, antiquarian booksellers in Leiden, in March 1974. (Bat. 220)

**Or. 14.166**
Javanese, palmleaf, 96 ff., Javanese script, slightly damaged, beveled wooden boards. Yusup, Life of Joseph son of Jacob, in macapat verse, common East Javanese version. The leaves have a Javanese numbering but are in disorder. The upright East Javanese script is well written. See Pigeaud IV, p. 200. Provenance: Purchased from Mak van Waay, Amsterdam in March 1974. (Lont. 916)

**Or. 14.167**

**Or. 14.168**
Or. 14.169
Arabic, paper, 316 pp., maghribi script (two copyists),
Magmu`at al-Nawbat. A collection of North African songs, arranged in sections according
to suites (Nawbat). The title here used is taken from A. Shiloah, *The Theory of Music in
Arabic writings (c. 900-1900)*, Munich 1979, No. 297, and this MS, which was unknown to
Shiloah, would appear to be identical to No. 297, MS London, British Library, Or. 7007.
Added: two letters to Frédéric Raisin, one from Bernard de Hunneman (Berne, 15
February 1904) and the other from Gabriel Colin (Algiers, 29 June 1905).
See J.J. Witkam, *Catalogue of Arabic manuscripts* (Leiden 1983-), pp. 274, 276-278, with
Earlier provenance: Collection Frédéric Raisin 1904-1905.
Provenance: Acquired by auction in April 1974 from Messrs. J.L. Beijers, auctioneers in
Utrecht.
(Ar. 4217)

Or. 14.170
Collection of French lectures, with some Arabic, given at a conference in Leiden in 1960,
which was organized by the Tunisian scholar Muhammad Rashad al-Hamzawi.
et le développement de la presse en Tunisie*.
(3) 13 pp. M.R. al-Hamzawi, *La langue de la presse arabe. In French with Arabic quotations and
examples*.
Provenance: Received from A.J.W. Huisman (d. 1983) in April 1974.
(Ar. 4218)

Or. 14.171
Arabic, paper (photocopies), 15 ff., maghribi script, ‘old’.
Photocopy of MS Oxford, Bodleian Library, Marsh 215 (3), ff. 78b-85b, cat. Uri, p. 137,
No. 579, being Gawami` Thabit b. Qurra min Kitab Galinus fil-Dhubul, the revision by Thabit
b. Qurra al-Harrani (d. 288/901), GAS III, 260, of the work by Galen (d. c. 199 AD), on
consumption (Dhubul), originally entitled Peri parasmiou.
- On f. 79a-b is the beginning of Maqalat Galinus fil-Adwiya al-Munqiyah, the translation by
Thabit b. Qurra al-Harrani (d. 288/901), GAS III, 260, of the work by Galen on purifying
medicines (GAS III, 129), which is not separately mentioned in the Oxford catalogue.
(Ar. 4219)

Or. 14.172
Arabic, Persian, Turkish, Hindustani, Malay. One sheaf with documents, 15 ff.
Short notes by P. Voorhoeve (1899-1996) on Arabic, Persian, Turkish, Hindustani and Malay manuscripts, which Messrs. E.J. Brill had sent on approval to the Leiden Library in the course of 1957. P. Voorhoeve was from 1946 till 1959, with some intervals, the curator of Oriental collections in Leiden University Library. Some of the manuscripts described here were eventually purchased by the library, Or. 8907, Or. 8908, above, and possibly more. A letter and some invoices of Brill’s are added.


(Ar. 4220)

Or. 14.173
Batak pustaha, treebark, 34 ff., 19 x 13 cm, two polished wooden covers, one with an appliance for a carrying cord (now lacking), with a rattan ring, one fold broken, but otherwise compleet.

The entire text treats Pormanuhon adji nangka piring, with drawings, all executed in black ink, the bindu’s also in red ink. The manuscript has been written by Guru Panobat ni adji in Lumban Tandjung on the high plains of Toba. He is the same copyist who as also written a pustaha, which is now kept in a private collection in The Hague. See Codices Batacici, pp. 268-269.


(Bat. 221)

Or. 14.174
Arabic, paper (photocopy), 263 ff., naskh script.

Photocopy of a MS in the private collection of Mr. A.M.G. Bernard, Utrecht, being: Kitab Magmu´ al-A’yad wal-Dalalat wal-Akhbar al-Mubarakat wa-ma fiha min al-Dala’il wal-‘Alamat, calendar of festivals of the Nusayri sect in Syria, with mention of the prayers to be used, compiled by Abu Sa`id Maymun b. Qasim al-Tabarani (d. 426/1034), GAL S I, 327. The official title of the work, Sabil Rahat al-Arwah wa-Dalil al-Surur wal-Afrah ila Faliq al-Asbah, is found on f. 75b. The text has been edited, on the basis of other MSS, by R. Strothmann, in Der Islam 27 (1946). See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 279-280.

¶ The original manuscript was purchased in November 1986 from the estate of Mr. Bernard, and is now registered in the Leiden collection as Or. 20.270, below.

(Ar. 4221)

Or. 14.175
Javanese, palmleaf, 123 ff., Javanese script, slightly damaged, beveled wooden boards. Incomplete copy (beginning lacking) of Menak Amir Hamza romance in macapat verse, mentioning Amir Hamza’s son Suwansa, and princesses. The leaves have a Javanese numbering but are in disorder. The beginning of the text is lost. The title is difficult to ascertain. The number of off-shoots of the Menak Amir Hamza cycle is very great. The upright East Javanese script is well written.
Provenance: Presented to the library by Mr F.C. van der Wielen of Blaricum. Received on 2 May 1974, through the intermediary of Mr. W.J.H. Baart.

(Lont. 917)

**Or. 14.176 - Or. 14.188**

Collection of manuscripts, purchased or received in or around May 1974 from Messrs. Brill, antiquarian booksellers in Leiden.

**Or. 14.176**

Arabic, French, paper.

Interleaved copy of printed manuscripts catalogues of Tunisian, Algerian and Moroccan libraries, by René Basset (1855-1924). Other scholarly notes by Basset are registered in the Leiden library as Or. 14.006 A and Or. 14.055, above. Numerous manuscript notes by Basset, both in French and Arabic.


(4) 87 interleaved pp., René Basset, 'Les manuscrits arabes des bibliothèques des Zaouias de Ain Madhi et Temacin, de Ouargla et de Adjadjia. Algiers 1885.

Added to the volume are:

(5) 3 ff., *maghribi* script. Letter by al-Sharif b. Qaddur, the Qa'id of the Banu Shu'ayb, to the French governor of the wilayat Warsanis (l'Oursenis, Algeria), dated 17 May 1886. The letter mentions the dispatch of a list of books (*Garidat al-Kutub*) which were in the possession of the Shaykhs of the Zawiya's of his tribe. A similar list is Or. 14.048 D 97, above.

(6) c. 25 ff. Notes by René Basset and another, unidentified, Maghribi scholar, on bibliographical subjects, in French and Arabic.


(Ar. 4222)

**Or. 14.177 A, B**

Acehnese, paper, 148 pp., 2 volumes, dated 20 September 1891, copied by Nyak Musa in kampung Blang Mei.


Earlier provenance: C. Snouck Hurgronje (1857-1936), from whose collection it was transferred to the collection of G.A.J. Hazeu (1870-1929, see the reference under Or.
from where it arrived in the hands of Messrs. E.J. Brill, antiquarian booksellers in Leiden.

Provenance: Received on 30 May 1974 from Messrs. E.J. Brill, Leiden.  
(Mal. 8321 – Mal. 8322)

**Or. 14.178**
Ethiopic, parchment, Codex (17-16-5 cm.), script in columns, uncovered back, two uncut wooden boards.
(Hebr. 272)

**Or. 14.179**
Arabic, paper, 222 ff., naskh script, dated 598/1201 (colophon on f. 222b), full-leather Islamic binding with flap, with blind tooling ornamentation, not originally made for the MS. Incomplete copy (the first three quires are missing) of the first volume only of *al-Wasit fi 'Ilm al-Tafsir*, the middle commentary on the Qur'an by 'Ali b. Ahmad al-Wahidi (d. 468/1075), GAL G I, 411. See J.J. Witkam, *Catalogue of Arabic manuscripts* (Leiden 1983-), pp. 281-283, with illustration of f. 162b on p. 282.  
(Ar. 4223)

**Or. 14.180**
Arabic, paper, 6 + 240 pp., ruq`a script, dated Saturday 27 May 1905, copied in Cairo from a MS in the Khedivial library (colophon on p. 238), half-leather binding.  
[* Ar. 4224]

**Or. 14.181**
Collective volume with texts in Arabic, paper, 138 ff., naskh script, Gadawil and Dawa'ir, half-cloth binding, pasted boards.
(1) ff. 2a-50a. *Kitab Dalil al-Muhtal fi Ma'rifat Ilhrag al-Damir wal-Fal*. Anonymous treatise on divination, compiled on the basis of a work by al-Sayyid 'Abd al-Qadir b. al-Sayyid Muhammad b. al-Sayyid Ahmad al-Maslami al-Sharif al-Husayni al-Shafi'i al-Khalwati al-Iraqi (of uncertain period). The work is in fact a version of *al-Qur'a al-Ma'muniyya*, so...
called after the Abbasid caliph al-Ma’mun (reigned 198-218/813-833), and sometimes
ascribed to Ya’qub b. Ishaq al-Kindi (d. c. 256/870), GAL G I, 209.
(2) ff. 50b-69a. al-Da’ira al-Maslamiyya. Treatise on divination by al-Sayyid `Abd al-Qadir
b. al-Sayyid Muhammad b. al-Sayyid Ahmad al-Masłami al-Sharif al-Husayni al-Shafi`I
al-Khalwati al-Iraqi (of uncertain period).
(3) ff. 69b-75a. The beginning only of work of astrological content. The author
frequently refers to a work entitled Kitab Tawali` al-Nagm wal-Hisab.
on divination, compiled on the basis of a work by al-Sayyid `Abd al-Qadir b. al-Sayyid
Muhammad b. al-Sayyid Ahmad al-Masłami al-Sharif al-Husayni al-Shafi`I al-Khalwati
al-Iraqi (of uncertain period). The work is in fact a version of al-Qur’a al-Ma’muniyya,
so called after the Abbasid caliph al-Ma’mun (reigned 198-218/813-833), and sometimes
ascribed to Ya’qub b. Ishaq al-Kindi (d. c. 256/870), GAL G I, 209.
See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 284-287, with
illustration of f. 10b on p. 285.
(Ar. 4225)

Or. 14.182
Arabic, paper, 232 ff., naskh script, dated 1096/1684-1685, copied by Ahmad al-Hawrani
(f. 232b), half-leather Islamic binding with flap.
Sharh Durrat al-Ghawwas fi Awham al-Khawass, commentary by Ahmad b. Muhammad
Shihab al-Din al-Khañagî (d. 1069/1659), GAL G II, 285, on Durrat al-Ghawwas fi Awham al-
Khawass, the book on grammatical errors in the speech of the educated by al-Qasim b.
`Ali al-Hariri (d. 516/1122), GAL G I, 276. See J.J. Witkam, Catalogue of Arabic manuscripts
(Ar. 4226)

Or. 14.183
Arabic, paper, 10 ff., naskh script, with nasta’liq features, sewn, without cover.
al-Kalam al-Yasir fi ‘Ilag al-Maq`ada wal-Bawasir. Treatise on the treatment of ailments of
the posterior and hemorrhoids by Ahmad al-Damanhuri (d. 1191/1778), GAL G II, 371.
(Ar. 4227)

Or. 14.184
Collective volume with texts in Arabic, paper, 81 ff. (original numbering ff. 56-135),
naskh script, dated Thursday 21 Sha`ban 1111/1700, copied by ‘Abd al-Ghani b. al-
Shaykh Muhammad, known as Ibn al-Hirra (f. 71a), cloth binding.
(1) ff. 2a-71a. Kitab al-Mawlid al-Sharif al-Mu`azzam. Treatise on the birth and the early
childhood of the Prophet Muhammad by Abu `Abdallah Ahmad Ibn Hagar al-Makki al-
Shafi`I al-Haythami (d. c. 973/1565), GAL G II, 387-388. The author started working on
this treatise on Sunday 8 Rabi` I 964/1557 (f. 2b). On f. 1a a Fatwa and two lines of
poetry, written by Ibrahim al-Mufti bi-Halab, and a short Fa’ida on Ta’un.

(3) ff. 74b-79b. *Du`a’ Sharif li-Khatm al-Qur`an al-`Azim*. Prayer to be said upon the termination of the recitation of the Qur’an.


Or. 14.185
Arabic, paper, 174 ff., *maghribi* script, dated 4/5 Safar 1279/1862, copied by Ṭali b. Ibrahim b. Ṭali al-Baruni (ff. 142a, 173a), half-leather binding with title on spine: *Hashiyat al-Gami` al-Sahih*.

*Hashiya` ala Kitab Tartib Musnad al-Rabi` b. Habib*. Commentary by al-mam al-Shaykh Muhammad b. Abi Sitta (d. 1088/1677 in Garba), f. 173a, who completed the work on Friday 12 Gumada II 1082/1671 in Garba, on the arrangement (Tartib) by Abu Ya`qub Yusuf b. Ibrahim al-Wargalani (d. 570/1174), GAL S I, 692, of the Musnad, or al-Gami` al-Sahih, the Hadith collection of al-Rabi` b. Habib al-Farahidi (d. c. 160/776), GAS I, 58, 93. The latter is considered an Ibadi and the present manuscript comes, to judge from the name and origin of the copyist from an Ibadi environment. The MS contains the commentary on the latter part of the 2nd guz’ and on the 3rd and 4th guz’ of the Tartib. See J.J. Witkam, *Catalogue of Arabic manuscripts* (Leiden 1983-), pp. 291-295, with illustration of f. 142a on p. 294.

Or. 14.186
Arabic, paper, 768 pp., *naskh* script, dated Saturday 15 Muharram 1241/1825, copied by Ṭabduh Muhammad `Azuz (p. 767), loose quires which were never bound, held in a full-leather Islamic binding with flap, which was not originally made for the manuscript.

The second half only of al-Gami` al-Sahih, the canonical Hadith collection by Abu `Isa Muhammad b. `Isa asl-Tirmidhi (d. 279/892), GAS I, 154. The volume contains the part on Tibb, till the end.


Or. 14.187
Arabic, paper, 310 ff., *naskh* script, dated Friday 29 Rabi` II 1153/1740, copied by Munla Muhammad b. Qasim Khunagi (?, colophon on f. 309a).


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Or. 14.188
Arabic, paper, 155 ff., naskh script, dated Thursday 17 Rabi` I 10.. (?), copied by `Ali b. Nu`man al-Hanafi in al-Basra (f. 154b), loose, with the remains of a leather Islamic binding with blind toothing ornamentation.
(Ar. 4232)

Or. 14.189
Arabic, paper (photocopies), 104 ff., Syriac script (serto), Karshuni, dated 29 Tammuz 1762, copied by al-Khuri Antonius Shahwan (d. c. 1780, GCAL III, 463) in Gusta, in the patriarchate of Tobias al-Khazin (d. 1766, GCAL III, 45) for the Church of St. George in Beirut at the bequest of Mikha’il Fadil, then bishop of Beirut (lived c. 1710-1795, GCAL III, 463), colophon on f. 104b.
Photocopy of a Lectionary from the Old Testament, for the whole year according to the Maronite church calendar. The present whereabouts of the original MS are unknown.
Provenance: Received in end 1973 through the intermediary of Dr. W. Baars, Oegstgeest, who then had the original in his possession.
(Ar. 4233)

¶ This is the last entry made during the curatorship of P.Sj. van Koningsveld. Or. 14.190-14.193 were written in the Journaal by his caretaker, A.J.W. Huisman (d. 1983). From Or. 14.194 onwards, the entries are made by J.J. Witkam, who entered the service of the Library on November 1st, 1974.

Or. 14.190 - Or. 14.192
Collection of Middle Eastern manuscripts, acquired between May and November 1974 from Mr. Wasif `Abd al-Rahman Shadid.

Or. 14.190
Collective volume with texts in Arabic, paper, 74 ff., naskh script, three copyists, dated 1284/1867-1868 and copied in Qulaghizlar, in the district of al-Tamargi (Tomarza, near Kayseri, f. 22a), and dated 1289/1872 (f. 50a), and dated 1284/1867-1868, half-cloth Oriental binding, with pasted boards.
(2) ff. 9b-12b. Risalat ʾIlaqa. Short treatise on rhetoric by Mahmud al-Antaki.


Or. 14.191
Collective volume with texts in Arabic, with some Turkish, paper, 51 ff., naskh script, full-leather Islamic binding with flap.


Or. 14.192
Turkish, paper, 521 pp., naskh script, remnants of illumination on p. 2, illustration (p. 304), dated a Saturday in Sha`ban 1123, copied by Mahmud b. Sinan Efendi (colophon on p. 520, with copyist verse in Turkish), full-cloth Islamic binding with flap. On p. 521 a waqf-note in Arabic, with mention of the village of Qizilhisar.

Incomplete copy (first page missing) of the *Risala-yi Muhammadiyya* by Yazigoghlu Muhammad (d. 855/1451). Also known as *Kitab al-Muhammadiyya wal-Ahmadiyya*, a poetical biography of the Prophet Muhammad. See also Gibb, *HOP*, I, p. 393 ff. See also
Or. 6802, above, Or. 10.853, below. On p. 304 an illustration of the banner of the Prophet Muhammad.
[* Ar. 4236]

**Or. 14.193**
Collective volume with texts in Persian, paper, 85 ff., *nasta`liq* script, rubrics not written, but the representants are written in the inner margins, full-leather Islamic binding with coloured ornamentation. Not dated, but on f. 1a are dated owners’ notes, the oldest of which contains the date 22 Rabi` I 1192.
(1) ff. 1b-82a. *Shifa’ al-Marad*, medical *mathnawi* by Shihab al-Din b. ’Abd al-Karim, whose teacher was a physician from Kabul, named Muhammad. The work was finished in 990/1582. Identified with MSS London, IOL, cat. Ethé, Nos. 2315-2317. Title on cover and on f. 1a: *Shihabi dar Tibb*.
(2) in the margins of ff. 2a-53b: *Kitab- Tibb- Aspan wa-Tadawi-yi an* (title on f. 1a), a prose work on veterinary medicine, for the treatment of horses.
(3) ff. 82b-83a. Recipes, owner’s notes, etc., in several hands.
Earlier provenances: the Library of the Nawab of Oudh (red seal prints on ff. 1a, 83b), and hence removed, possibly during the Mutiny, which started in Oudh in 1857. Mr. Chas L. Oliver, a lieutenant of the 1st Madras fusiliers brought the book from Lucknow in 1858 (paste-n on front board). Bookplate of Alfred Trapnell on f. 1a. And a number label (No. 2182).
[* Ar. 4237]

**Or. 14.194 - Or. 14.196**
Collectanea H.T. Damsté (1874-1955), found in November 1974 in the Legatum Warnerianum, and registered then. The main collection of manuscripts of Henri Titus Damsté (1874-1955) is registered as Or. 8666 - Or. 8755, above. Several of Damsté’s offprints have been separately registered in the offprint collection of the Legatum Warnerianum. The materials kept under the following three numbers were apparently not included there since they all have additional notes and other personalized features, which justify their incorporation in the manuscript collection.

**Or. 14.194**
Volume with offprints of articles by H.T. Damsté (1874-1955), with his annotations, and paste-ns, such as letters and notes about Aceh. Typewritten table of contents, pasted inside the front cover. See also Or. 14.195, below.
The volume is apparently Damsté’s own master file for his smaller publications and contains:
(6) 'Simaloer', in Koloniaal Tijdschrift 6 (1917), here numbered pp. 1-10.
(8) 'De Sarakata van een Chineesch Panglima op Atjêh', in Koloniaal Tijdschrift 6 (1917), here numbered pp. 1-6. The document here described, edited and translated, is kept in the collection of the Onderwijs-Museum in The Hague (now the Museon?).
(11) 'Atjêhers met 20 jaren dwangarbeid', cutting from NRC 23.2.1917.
(13) 'De Begrooting 1918', in Koloniaal Tijdschrift 7 (1918), here numbered pp. 1-23.
(14) 'Belastinginning “met toewijding”, in Koloniaal Tijdschrift 6 (1917), here numbered pp. 1-6.
(15) 'Minder licht!', in Koloniaal Tijdschrift 7 (1918), here numbered pp. 1-6.
(16) 'Gambar Hidoep', in Koloniaal Tijdschrift 7 (1918), here numbered pp. 1-5.
(19) 'Ontoelaatbare strijdwijze? Gerechtvaardigde kritiek?', in Koloniaal Tijdschrift 15 (191926), pp. 125-127. Added: letter by Mr. Reys, dated The Hague, 18 January 1926, to H.T. Damsté; and letter by Mr. ... (?), dated Weltevreden, 11 February 1926, to Damsté; and several notes, handwrittten and typed.
(20) 'Schetsen uit Atjêh', in De Indische Gids 1191, pp. 850-856, 996-1007.
(21) 'Atjësch bloed. Schulvordering', in Koloniaal Tijdschrift 7 (1918), here numbered pp. 1-3.
(22) 'Atjësch bloed. Si Asiah, in Koloniaal Tijdschrift 7 (1918), here numbered pp. 1-2.
(23) 'Atjësch bloed. Nja’ Oesoïh, in Koloniaal Tijdschrift 7 (1918), here numbered pp. 1-6.
(28) 'Een kenner van Atjeh over onze kennis van den Atjeher', cutting from NRC of 6 July 1926. Most text by H.T. Damsté.
(29) 'Atjeh’s westkust', cutting from De Telegraaf 18 September 1926. With the sequel, cutting from De Telegraaf 19 September 1926.
(31) 'Hoe v. Heutsz Atjeh’s gouverneur werd’, cutting from De Telegraag 8 June 1927.
(34) 'Van Heutsz en “De Onderwerping van Atjeh”’, cutting from NRC 14 June 1932.
(36) 'De ontdekking van Christoffel', cutting from NRC 18 September 1935. Added: Letter from A. Christoffel, dated Kalmthout, 7 October 1935, to Damsté.

Or. 14.195
Dutch, and some Acehnese and Malay, paper, box with numerous loose papers and other separata.
Collectanea H.T. Damsté (1874-1955). A box with proofs, typed texts, newspaper cuttings, some relevant correspondence, and all sorts of shorter and longer notes by Damsté, all from his own archive. To judge from a list which is added to the material,
Damsté may have had in mind to collect these materials by their subject. That division is followed in the following description. Not all items mentioned in the list are actually available in the present box. Damsté gives, in his list the relevant bibliographical references, which are omitted here. See also Or. 14.194, above. Not in Voorhoeve, Catalogue of Acehnese manuscripts [...]. Leiden 1994.

A. History of Aceh.
   (8) Atjèh-historie
   (32) Een kenner van Atjèh over onze kennis van den Atjèher. Vergelijking van het heden met het verleden.
   (33) Atjèh's Westkust
   (34) Snouck Hurgronje en Atjèh
   (35) Hoe Van Heutsz gouverneur werd.
   (38) Van Heutz en de onderwerping van Atjèh.
   (39) Levensbericht L.C. Westenenk.
   (40) De ontdekking van Christoffel
   (42) Snouck Hurgronje en Van Vollenhove.
   (43) Drie Atjèhmannen: Snouck Hurgronje, Van Heutz, Van Daalen
   (44) Het conflict Van Heutsz – Van Daalen.
   (45) Het conflict Van Heutsz – Van Daalen.
   (46) De executie van T. Tjhi Toenòng.
   (48) H.C. Zentgraaff: Atjèh.
   (49) Een verbazingwekkende dissertatie. Added: 'Zedenschandalen Mei 1939' in a separate envelope.

B. People of Aceh.
   (24) Het Volk van Atjèh.

C. The Acehnese.
   (2) Schetsen uit Atjèh.
   (7) Een Atjèhsch anti-opium gedicht.
   (10) Mémoires van een Atjèhschen balling.
   (11) Oidipus-legende en Sphynx-raadsel.
   (15) Mohammedaansche vrouwenbescherming.
   (22) Atjèhsch bloed.
   (23) Atjèhsche kwikkleer.
   (29) Atjèhsche les.
   (30) Atjèhsche wijsheid.

D. Good and bad gouvernance.
   (1) De openstelling van Idi.
   (5) De moord op De Lalsky.
   (6) Atjèh-beschouwingen.
   (12) De Controleur-Waschman.
(14) Simaloer.
(17) Belastinginning “met toewijding”.
(18) Minder licht!
(19) Gambar Hidoep.
(20) Simpang Oelim.
(21) Begrooting 1918.
(27) Is het BB te ethisch? Is Utrecht daarom gewenscht?
(28) Ontoelaatbare strijdwijze? Gerechtvaardigde kritiek?
(31) Dr. R. Broersma: Atjèh als land voor handel en bedrijf.
E. Holy war.
(3) Uit de Atjèhsche papieren (a great number of newspaper cuttings).
(4) Atjèhsche oorlogspapieren.
(36) Hikajat prang sabi.
(50) De legende van de heilige 7 Slapers.
F. Language.
(9) Simaloereesche teksten.
(37) Atjèhsch handwoordenboek.
(41) Atjèhsche geschriften in het Koloniaal Instituut.
G. Not allotted to any subject by Damsté, or not mentioned in his list at all:
(16) Se Sarakata van een Chineesch panglima op Atjèh.
- Een Volkshoofd van denouden stempel over Geldcrediet.
- Atjèhsche handel in liefde en goud.
- offprint of J.Ph. Vogel, ‘The man in the well and some other subjects illustrated at
Nagarjunikonda’, in Revue des Arts Asiatiques 11 (1937), pp. 109-121. NB. Damsté is the
author of an article ‘De man in de put’. See also Or. 14.631 (8), below. Added are
handwritten notes by H.T. Damsté, some other papers, and to postcards from Mrs.
Serrurier to Mr. and Mrs. Damsté (Amsterdam, 26 April 1952) and to Mrs. I. Damsté-
Muller (Amsterdam, 2 May 1952).
- Kapitein Westerling.
- Sheaf with miscellanies: H.T. Damsté, ‘Minister van Maarseveen en Ambon’,
newspaper cutting dated 28 May 1950. Id., ‘Van Heutsz en “De onderwerping van
Atjeh”’ [= No. 38]. Id., ‘Door inlanders geoordeeld’, in Indische Gids, July 1908, with
additional materials: ‘Bekendmaking en deugdelijke toelichting der verachtelijke
willekeurige handelingen /afpersingen) door alle belijders der Islam op Java
ondervonden van wege het Hollandsch Bestuur [...], 3 ff., apparently written by an
Indonesian. And a newspaper cutting: ‘Snouck Hurgronje versus Kohlbrugge’. A
handwritten list of Malay expressions in which the word Belanda is used in an
unfavourable meaning. And ‘Aansluiting van Blank en Bruin’, And other cuttings.
[* Mal. 8324]

Or. 14.196
Dutch, and some Acehnese and Malay, paper, many loose papers and separata.
Collectanea H.T. Damsté (1874-1955), consisting of notes, letters, official reports, etc.

The sheaf contains:
- 2 letters in Dutch from O. Horst to H.T. Damsté, dated Haarlem, 29 June 1941, 24 September 1941 (with Damsté draft answer), 28 April 1942.
- Letter in Dutch from V. Korn to H.T. Damsté, dated The Hague, 18 March 1941.
- Letter in Dutch from Smits (the printer of Bijdragen) to H.T. Damsté, dated The Hague, 13 January 1941.
- Notes by Damsté (and others?) on the subject of his second article ‘Nadere Sirihpoean-gegevens’. See offprint Damsté No. 17b. Added to these is an envelope with photographs (by or from O. Horst) of the Sumbawa’ese ceremony. Including proofs of Damsté’s article. The photographs are described in detail in Damsté’s article.
- ’Het Inlandsch Gemeentewezen in de Onderafdeeling Bima’, followed by ‘Toelichting op de ontwerpregeling van het Inlandsch Gemeentewezen’, Official paper, signed by H. Eringa (?), the Assistent-Resident of Sumbawa in Bima, dated Raba, 19 February 1923. Added a survey of kampongs in the districts of Bima, Dompu and Sanggar, with mention of the number of inhabitants and the number of tax payers.
- ‘Nota betreffende de instelling van een Inlandsch gemeentewezen in het landschap Soembawa’, dated Soembawa-besar, 30 April 1923, and signed by M. Hamerster. The official note contains: I. Algemeene beschouwing. II. Historisch overzicht. III. De instelling van Inlandsche gemeenten in het landschap Soembawa. To this is added a survey of kampongs, with indication of the number of inhabitants, the number of tax payers and the number of people eligible for heerendienst. The survey is dated Soembawa, 26 March 1923.
- Malay. Romanized transcript of documents from Bima. A document dated 1 Zulkaidah 1174. And another document dated 30 April 1923, and signed by M. Hamerster. The official note contains: I. Algemeene beschouwing. II. Historisch overzicht. III. De instelling van Inlandsche gemeenten in het landschap Soembawa. To this is added a survey of kampongs, with indication of the number of inhabitants, the number of tax payers and the number of people eligible for heerendienst. The survey is dated Soembawa, 26 March 1923.
- Malay. Romanized transcript of documents from Bima. A document dated 1 Zulkaidah 1174. And another document dated 6 Rabiulakhir 1176. Added to these are several smaller cuttings and extracts. Also a postcard by Ph.S. van Ronkel to H.T. Damsté, dated Leiden 21 September 1925. And the offprint of A. Ligtvoet, ’Zijn de munten … van Makassarschen oorsprong?’, in TBG 23 (1875), 159-160 + genealogical table.
[* Mal. 8325]

Or. 14.197

Provenance: Gift of J. Brugman (b. 1923), The Hague, received on 20 November 1974.

Or. 14.198 - Or. 14.199
Photocopies of Indonesian manuscripts, presented to the Library in November 1974 by P. Voorhoeve.

Or. 14.198
Batak, paper (photocopies), 85 ff., partly unclear photographs of a pustaha in a private collection, consisting of 44 ff., measuring 30 x 17 cm. Illustrations. Pormanuhan adji nangka piring, by Datu Pormangsi ni adji m.Sirait from Lumban Lobu Torop taught to si Todul Datu Monang ni adji of the marga Sitorus Pane na bolon in Parik Matogu, probably in Uluan. Chain of transmission and text are somewhat confused, and may have been copied from a damaged exemplar. With drawings of the position of the oracle rooster, of pormesa, panggorda, pane na bolon, pangarambui. On a 4-9 mintora, formulas to be spoken over the incense, the water and the rooster. See Codices Batacici, p. 269.

Or. 14.199

Or. 14.200
Batak pustaha, tree bark, 51 ff., 7½ x 5 cm, 1 wooden cover, Simalungun-Batak script. Illustrations.
(1) a 2-13. Rasijan for determining someone’s fate on the basis of the numerical value of the letters of his name, with on a 4 a table with the numerical values of the letters. Originating from si Laut (?) of the marga Sitopu from Badjalinggei, together with someone exiled from Bandar Hanopan, si Larma of the marga Saragih, who has written the text.
(2) a 14-50, b 2-9. Poda ni hata-hata ni boru na so sunggulon, teaching of the text of the Unwakeable Woman, also for the determination of someone’s fate, mostly in connection with the directions of the compass. Sinaboru so sunggulon was, according to
some manuscripts (see Liberty Manik, *Batak-Handschriften*. Wiesbaden 1973, No. 389),
the origin of the protective means *pagar pangorom na bolon*.
(3) b 10-20. *Pamuwang nipi na marsambor*, against bad dreams, with drawings on b 21-23.
(4) b 24-42. *Parmunijan*, omens. The final part in reverse order.
(5) b 50-42. Several divinatory tables, such *siolo-olo met tabas*, in which the pronominal
suffix -*muju* is used.
See *Codices Batacici*, p. 269.
Provenance: Purchased by auction from Messrs. Van Stockum, auctioneers in The Hague,
on 10 December 1974.
(Bat. 222)

**Or. 14.201 – Or. 14.210**
Collection of Arabic manuscripts, which were purchased by J. Brugman (b. 1923) in
Egypt in the 1950’s, when he served there in the Dutch diplomatic service, and which
were presented by him to the library in November 1974.

**Or. 14.201**
Arabic, paper, 448 ff., *naskh* script, dated Saturday 16 Ragab 1269 (1853, colophon on f.
448a), loose quires which were never bound, held in an full-leather Islamic binding with
flap and blind tooled ornamentation.
*al-Gami’ al-Saghir min Hadith al-Bashir al-Nadhir*. Abbreviation by ʿAbd al-Rahman b. Abi
Bakr Galal al-Din al-Suyuti (d. 911/1505), GAL G II, 144, and 147, No. 56, of his own *Gami’
al-Gawami*, a collection of sayings of the Prophet Muhammad. The traditions are
arranged alphabetically according to to the first word, with reference to the 29 sources
for which a system of reference symbols is used by the author (ff. 1b-2a). The author
completed his work on Monday 18 Rabi’ I 907/1501 (f. 448a).
(Ar. 4239)

**Or. 14.202**
Arabic, paper, 37 + 2 ff., *naskh* script, loose quires in a half-leather Oriental binding with
flap and pasted boards, plus a loose sheet, added.
(1) 37 ff. *Kitab al-Durr al-Manzum wal-Manthur*. Collection of prophetical traditions,
arranged in ten chapters. An owner has ascribed the treatise to Galal al-Din al-Suyuti (d.
911/1505), GAL G II, 144, but the present text is not the same as *al-Hikam al-Mushtahira
Another owner has written on the title-page that this is a work by his father, al-Shaykh
Muhammad Qinawi (probably 19th cent.).
(2) 2 ff. *Risala fil-Tasawwuf*. Short text on Sufism in general, ascribed to Galal al-Din al-
Suyuti (d. 911/1505), GAL G II, 144, but here too, another owner has ascribed the treatise
to his father, al-Shaykh Muhammad Qinawi (probably 19th cent.).
(Ar. 4240)
Or. 14.203
Arabic, paper, 78 ff., naskh script with features of ruq’a, half-leather Islamic binding with flap, pasted boards.
(Ar. 4241)

Or. 14.204 a-b
Tafsir al-Galalayn. Commentary on the Qurʾan begun by Muhammad b. Ahmad Galal al-Din al-Mahalli (d. 864/1459), GAL G II, 114, and completed by his pupil Galal al-Din al-Suyuti (d. 911/1505), GAL G II, 144). Al-Mahalli wrote the tafsir on the second half of the Qurʾan (sura 18-114) and on Surat al-Fatiha. Al-Suyuti wrote the Takmila on sura 2-17. The Qurʾanic text is written in red, the Tafsir is written in black ink. In vol. 1, ff. 225a-b, is the usual Ziyada, in which the brother of al-Mahalli relates a dream in which al-Mahalli praises the Takmila by al-Suyuti. Also on ff. 224b-225a two Faʿida’s. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 310-311.
(Ar. 4242 – Ar. 4243)

Or. 14.205
Arabic, paper, 22 ff., naskh script, loose leaves and sheets.
Continuous fragment of Fiqh Shafiʿi, from the part on muʿamalat. Possibly a text derived from al-Muharrar by ʿAbd al-Karim al-RafiʿI (d. 623/1226), GAL G I, 393, since his name is mentioned frequently in the text. Numerous other names and book titles occur in the text. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 312-313, with illustration of f. 11b on p. 313.
(Ar. 4244)

Or. 14.206
Arabic, paper, 340 ff., naskh script, three copyists, remnants of a full-leather Islamic binding with medallion (front board and part of back).
(Ar. 4245)
Or. 14.207
(Ar. 4246)

Or. 14.208
(Ar. 4247)

Or. 14.209
(Ar. 4248)

Or. 14.210 a-d
Arabic, paper, 4 vols., 500 + 577 + 550 + 511 ff., naskh script, dated Gumada I 1262/1846 (I, f. 500a), 9 Muharram 1261/1845 (II, f. 575b), 29 Ramadan 1261/1845 (III, f. 550a), and 16 Gumada II 1261/1845 (IV, f. 510b), copied by Hasan al-Farra`, in the al-Azhar Mosque in Cairo (IV, f. 510b), full-leather Islamic binding with flap, with blind tooled ornamentation, waqf notes on each quire, dated 1 Ramadan 1277/1861, by al-Hagg `Uthman al-`Uhugi and his son Muhammad for all who could profit of it, whereas the book must be deposited in the Syrian quarter of the al-Azhar after the extinction of the offspring of the waqif.
(Ar. 4249 – Ar. 4252)

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Or. 14.211 - Or. 14.212
Photostats of manuscripts of the Arabic version of Aristotle’s Zoology, used by J.
Brugman and H.J. Drossaart Lulofs for their edition. Presented to the Library by J.
Brugman (b. 1923), then of The Hague, in the course of 1974.

Or. 14.211
Arabic, paper (photographic copies), ff.
Photostats of MS Leiden, Or. 166, ff. 115a-165a, being the Arabic version by Yahya Ibn
al-Bitriq (died c. 200/815), GAS III, 225, of Fi Kawn al-Hayawan, De generatione animalium
by Aristotle. See J. Brugman & H.J. Drossaart Lulofs (edd.), Generation of animals. The
Arabic translation commonly ascribed to Yahya Ibn al-Bitriq. Leiden 1971. See J.J. Witkam,
Catalogue of Arabic manuscripts (Leiden 1983-), p. 321. For Or. 166, see P. Voorhoeve,
Handlist, p. 112.
¶ Or. 12.882, above, is a photographic copy of another manuscript of the same text.
(Ar. 4253)

Or. 14.212
Arabic, paper (photographic copies), ff.
Photostats of MS London, BL, Add. 7511 (MS 437 in the catalogue by Cureton, London
1852, p. 215a), ff. 133b-231b, being the Arabic version by Yahya Ibn al-Bitriq (died c.
200/815), GAS III, 225, of Fi Kawn al-Hayawan, De generatione animalium by Aristotle. See J.
Brugman & H.J. Drossaart Lulofs (edd.), Generation of animals. The Arabic translation
¶ Or. 12.882, above, is a photographic copy of another manuscript of the same text.
(Ar. 4254)

Or. 14.213 a-d
Arabic, paper, 6 ff., different copyists.
Collection of fragments originating from the binding of a manuscript in private
possession.
(a) 3 ff. Three matching fragments of a letter, written by a Christian Arab to a relative.
Addressee is Shammas Abu Ghaws b. Ghazzal al-Kurkigi, in Aleppo. The language of the
letter shows features of colloquial Arabic. In the address, the letter is referred to as al-
Khatt.
(b) 1 f. Fragment with notes by a book-keeper, possibly originating from accounts of an
agricultural nature. Several villages are mentioned, one of which is Qaranful. One of the
personal names which can be read is Yahya al-Kanafani. The notes cover a period
between 982/1574 and 993/1585.
(c) 2 ff. Two non-matching fragments of a business letter addressed to Christian
gentlemen, Hanna and Bahnam, who live in Mosul. Dated 1 Muharram 1254 / 27 March
1838. Traces of a red seal.
(d) 1 f. Fragment of a leaf from a work or commentary on Islamic law.
Provenance: Presented in 1974 to the library by P.S. van Koningsveld, of Noordwijkerhout.
(Ar. 4255)

**Or. 14.214**
Malay, paper (photostats), 36 ff., Arabic script, dated 1240 (or 1250) AH.
Provenance: Acquired in April 1974 by P. Voorhoeve from IOL, who forwarded it to T. Iskandar. The latter presented the photostats to the Library on 27 November 1974.
[* Mal. 8328]*

**Or. 14.215 a**
Javanese, Balinese, 28 typewritten booklets, romanized copies, doubles of Leiden transcripts, collected in a cardboard portfolio.
Copies, duplicates, romanized Javano-Balinese texts mainly on religion and ritual, belonging to the Kirtya collection of Singaraja, Bali. The texts are:

1. *Arga Patra*, Kirtya No. 3, Or. 9079.
2. *Aji Krakak*, Kirtya No. 92, Or. 9137.
3. *Pangiwa*, Kirtya No. 96, Or. 9141.
4. *Usada Tuwa*, Kirtya No. 97, Or. 9142.
5. *Piter kinaranan*, Kirtya No. 102, Or. 9145.
10. *Usada Tuju*, Kirtya No. 170, Or. 9180.
11. *Usada Sawah*, Kirtya No. 176a, Or. 9184 (Balinese).
15. *Dwijendra*, Kirtya No. 189, Or. 9192.
17. *Widi Sastra*, Kirtya No. 223, Or. 9210.
22. *Dasa Kanda*, Kirtya No. 263, Or. 9230.
24. *Stri Sanggraha*, Kirtya No. 280, Or. 9241.
27. *Paramopadesa*, Kirtya No. 331, Or. 9264.
28. *Kasyapa*, Kirtya No. 336, Or. 9267.

See Pigeaud IV, p. 201.
(Mal. 8329)

**Or. 14.215 b**
Javanese, Balinese, 47 typewritten booklets, romanized copies, doubles of Leiden transcripts, collected in a cardboard portfolio.
Copies, duplicates, romanized Javano-Balinese texts mainly on religion and ritual, belonging to the Kirtya collection of Singaraja, Bali. The texts are:

1. *Amerta Kundalini*, Kirtya No. 358, Or. 9272.
2. *Babad Buleleng*, Kirtya No. 435, Or. 9300.
5. *Luh Lutung, gaguritan*, Kirtya No. 1239, Or. 9696 (Balinese).
8. *Gagelaran Usada*, Kirtya No. 1396, Or. 9762.
10. *Usada Rare*, Kirtya No. 1469, Or. 9803.
12. *Dewasa Kalakawya*, Kirtya No. 1567, Or. 9844 (Balinese).
13. *Rare Angon, satwa*, Kirtya No. 1637, Or. 9891 (Balinese).
14. *Luh Kasih*, Kirtya No. 1922, Or. 10.026 (Balinese).
15. *Suksma ning Sastra*, Kirtya No. 1924, Or. 10.028.
17. *Pan Dora Pan Waya*, Kirtya No. 2108, Or. 10.124 (Balinese).
18. *Gajah Kemuda*, Kirtya No. 2194, Or. 10.169.
20. *Katak, gaguritan*, Kirtya No. 2285, Or. 10.223 (Balinese).
21. *Kamuk I Gusti Ketut Putu ring Panempel*, Kirtya No. 2293 a, Or. 10.227, Or. 10.228 (Balinese).
22. *Paider-der, gaguritan*, Kirtya No. 2300, Or. 10.234 (Balinese).
23. *Pakeling, gaguritan*, Kirtya No. 2303, Or. 10.239 (Balinese).
24. *Sundari Bungkah, gaguritan*, Kirtya No. 2314, Or. 10.246.
26. *Usada Rare*, Kirtya No. 2322, Or. 10.249.
27. *Sewaka Libaran*, Kirtya No. 2323, Or. 10.250 (Balinese).
28. *Yama Purwa Tatwa*, Kirtya No. 2325, Or. 10.251.
29. *Usada Rare*, Kirtya No. 2326, Or. 10.252.
31. *Pan Dora Pan Waya*, Kirtya No. 2333, Or. 10.257 (Balinese).
32. *Kamuk I Gusti Ketut Putu ring Panempel*, Kirtya No. 2335, Or. 10.258.
33. *Wariga Palalubangan*, Kirtya No. 2366, Or. 10.277.
34. *Ana Caraka, tutur*, Kirtya No. 2377a, Or. 10.287 (Balinese).
35. *Boma Karangrang*, Kirtya No. 2378, Or. 10.288.
36. *Siwa Murti, tutur*, Kirtya No. 2379, Or. 10.289.
37. *Guru Upadesa*, Kirtya No. 2383, Or. 10.290.
38. *Kasmaran*, poem, Kirtya No. 2381, Or. 10.291 (Balinese).
39. *Catur Janma*, Kirtya No. 2382, Or. 10.292 (Balinese).
40. *Brata*, Kirtya No. 2386, Or. 10.293.
41. *Tutur Sayukti*, Kirtya No. 2387, Or. 10.294.

See Pigeaud IV, pp. 201-202.

(Mal. 8330)

Or. 14.216 - Or. 14.218
Collection of Javanese and Malay texts, presented in November 1974 to the Library by the Museum Pusat in Jakarta.

Or. 14.216
Javanese, Malay, paper, 41 pp., romanized, typewritten copy, paper bound. 
*Babad Betawi, petikan dari Babad Dipa Nagara*, Malay paper by Sudi-byo Z.H., part of one canto (*pucun*) of MS Jakarta, KBG No. 283 (pp. 237-247), Dipa Nagara’s autobiography, which contains a description of the siege of Batavia (Jakarta) by the troops of Sultan Agung of Mataram in 1629, with a Malay translation and notes, published in 1969 to commemorate the 442th anniversary of the foundation of Jakarta, which allegedly took place in 1527, the year of the capture of the old Sundanese town Sunda Kalapa by the Javanese Muslims who gave it the name Jaya Kerta. Presented to the Library by the Museum Pusat Kebudayaan Indonesia of Jakarta. See Pigeaud IV, p. 202. Not in Iskandar’s *Catalogue* (1999).

(Mal. 8331)

Or. 14.217
Javanese, Malay, paper, 49 pp., romanized, typewritten copy, paper bound. 

(Mal. 8332)

Or. 14.218
Javanese, paper, 11 pp., romanized, typewritten copy, paper bound. 
*Sastra Gending*, didactic poem ascribed to Sultan Agung of Mataram, 5 cantos (*sinom, asmaradana, sarkara, pangkur, durma*), copy of MS KBG No. 38, provided with a short Javanese aperçu by Mundi Sura, published by request of the Konservatori Karawitan Indonesia (Indonesian Conservatory of Music) of Surakarta. Presented to the Library by the Museum Pusat. See Pigeaud IV, p. 203.

(Mal. 8333)

Or. 14.219
Acehnese, paper, 45 ff., and many blanks, dictation book, copied by H.T. Damsté (mostly handwritten, some typing), pasted boards.

Provenance: From the collection of H.J. Damsté (1874-1955), and found in the Legatum Warnerianum. See Or. 8666, above, for a fuller survey of the Damsté collection.

[* Mal. 8334]

Or. 14.220
Arabic, paper, 10 ff. (numbered 520-529), naskh script, ‘fairly old’, loose leaves and sheets.


Provenance: Presented in 1974 to the Library by P.Sj. van Koningsveld, Noordwijkerhout,

(Ar. 4255)

Or. 14.221 - Or. 14.228
The documents registered under these numbers form part of the literary legacy and scholarly notes of J.H. Kramers (1891-1951), who occupied, until his death the chair of Arabic in Leiden. A modest collection of Oriental MSS, from both the Middle East and Indonesia, was acquired by the library from his widow, Mrs. G.A. Kramers-de Vlaming Pleysier, at the end of 1954 (now registered as Or. 8519 – Or. 8536, above). Several photocopies, used by Kramers for this contributions to Youssouf Kamal’s Monumenta Cartographica Africae et Aegypti entered the library in the course of 1957 (now registered as Or. 8804 – Or. 8805). Of the presently described collection, the portfolios Or. 14.222 – Or. 14.228 were deposited in the library several years before they were entered in the ‘Journaal’ by the end of 1974. In 1980, Kramer’s typescript of his Dutch translation of the Koran (posthumously published, Amsterdam 1956) entered the library (now registered as Or. 17.068a-b). Before the library moved to a new building, in the course of 1983, a considerable quantity of notes by Kramers was sorted out and registered (now Or. 18.094 in 56 portfolios, Or. 18.096, Or. 18.099-18.100). Not all of these numbers contain texts in Arabic.


(Ar. 4256 – Ar. 4263)
Or. 14.221
Arabic, European languages, paper, texts and photographs, miscellaneous materials. Notes on, and photographs from, MSS of the geographical works Kitab al-Masalik wal-Mamalik by Ibrahim b. Muhammad al-stakhri (lived 4th/10th cent.), GAL S I, 408 and Kitab Surat al-Ard by Abu al-Qasim Ibn Hawqal (lived 367/977), GAL S I, 408, and a few others. They were made by, or on behalf of, J. H. Kramers (1891-1951), who used these for his contributions to Youssouf Kamal’s Monumenta Cartographica Africæ et Aegypti (especially vol. III, fasc.2, Leiden 1932) for which he was the main consultant for the Arabic part. See also Or. 14.228, below.
There are notes (sometimes with photographs) on the following MSS:
I. al-atakhri. Arabic text:
   a. Leiden, Or. 3103, see P. Voorhoeve, Handlist, p.200. One sheaf with 9 loose leaves of different sizes, with notes by Kramers.
   b. Gotha, Arab. 1521, see cat. W. Pertsch III, pp. 142-144. One sheaf with 3 loose leaves of different sizes, with notes by Kramers.
   c. Istanbul, Sultan Ahmet Köşkü 3348. One sheaf with 5 loose leaves of different sizes, with notes by Kramers and Helmut Ritter (1892-1971) and one drawing.
   d. Hamburg. See Orientalia Hamburgensia (Hamburg 1926), p.27. One sheaf with 14 loose leaves of different sizes and 5 photographs. Notes by Kramers and correspondence between Kramers and the library in Hamburg in 1928 and 1938.
   e. Bologna, Bibl. Univ., No.3521, see cat. V. Rosen, p. 94, No. 421. One sheaf with 2 loose leaves of different size, with notes by Kramers.
   f. Berlin, cat. Ahlwardt, No.6032. One sheaf with 2 loose leaves of different size, with notes by Kramers.
   g. Istanbul, Aya Sofia 2971 A, see Defter, p.179. One sheaf with 5 loose leaves of different sizes with notes by Kramers and Ritter, with one drawing.
   h. Istanbul, Sultan Ahmet Köşkü 3012. One sheaf with 5 loose leaves of different sizes, with notes by Kramers and Ritter, with one drawing.
   i. London, British Library, Or. 5305. One sheaf with 3 loose leaves of different sizes, with notes by Kramers and one drawing.
   k. Istanbul, Aya Sofia 2613, see Defter, p. 156. One sheaf with 4 loose leaves of different sizes, with notes by Kramers and one drawing.
   l. Istanbul, Sultan Ahmet Köşkü 2830. One sheaf with 3 loose leaves of different sizes, with notes by Ritter and one drawing.
   m. Dublin, Chester Beatty Library, Arab. 3007. See A.J. Arberry, Handlist I, pp. 2-3. One sheaf with 5 loose leaves of different sizes, containing notes by Kramers, a letter by A. J. Arberry (20 IX 1949) and a letter in German (7 IV 1938, by Paul Kahle?).
II. al-stakhri. Persian translation:
   n. London, India Office 1026, see cat. H. Ethé No.707. One sheaf with 71 leaves of different sizes with notes by Kramers and 7 photographs.
   o. Istanbul, Aya Sofia 3156. See Defter, p.190. One sheaf with 2 leaves, with notes by Ritter and 3 photographs.
q. Wien, Nationalbibliothek, Mixt. 344. See cat. G. Flüigel, No. 127l. One sheaf with four letters, two of which are by Kramers (11 VI 1930, 18 VII 1930).

r. Gotha, Pers. 36; See cat. W. Pertsch, pp.61-63. One sheaf with 61 leaves of different sizes, with notes by Kramers.

s. Istanbul, Revan Köşkü 1646. One sheaf with 3 leaves, with notes by Ritter.

III. Ibn Hawqal:

t. Istanbul, Sultan Ahmet Köşkü 3347. One sheaf with 4 leaves with notes, possibly by Ritter.

u. Istanbul, Aya Sofia 2934, See Defter, p. 177. One sheaf with a leaf of notes by Kramers, two letters by H. Ritter (16 I 1927 and 8 VII 1928) and 15 photographs.

v. Paris, Bibliothèque Nationale, Arab. 2214. See cat. De Slane, pp.389-390. One sheaf with 13 leaves, with notes by Kramers, a letter concerning the order of photographs and 8 photographs. A photograph of this MS is registered in the library as Or.8525, see P. Voorhoeve, Handlist, p.348.

w. Istanbul, Aya Sofia 2577. See Defter, p. 154, one sheaf with 8 leaves, with notes by a Turkish scribe, notes by Ritter, a drawing and 7 photographs.

x. Istanbul, Sultan Ahmet Köşkü 3346. One sheaf with 4 leaves, with notes by Kramers, notes by Ritter and 43 photographs (one set of 8 and one set of 35). A photograph of this MS is registered in the library as Or. 8524, see P. Voorhoeve, Handlist, p. 347.

y. Leiden, Or. 314. See P. Voorhoeve, Handlist, p. 347. One sheaf with 1 leaf of notes by Kramers.


IV. Miscellaneous:

aa. Notes by Ritter on MSS Istanbul, Aya Sofia No. 2612, see Defter, p. 156; Aya Sofia No. 3161, see Defter, p. 190; and Aya Sofia No. 2605, see Defter, p. 156, concerning the Bahriyya of Pir- Ra’is. Also notes by Ritter, concerning MS Istanbul, Sultan Ahmet Köşkü 2844, entitled Iqlimnema and a letter by F.C. Wieder (14 X 1927). One sheaf with 6 leaves.

bb. Photographs from a MS, preserved in Mashad in Iran. See JA 204 (1924), pp. 149-150. It contains part of the text of the Kitab al-Buldàn by Ibn al-Faqih (lived 289/902), GAL S I, 405-6.

cc. Correspondence between M. Canard (Algiers 31 III 1949, Cairo 20 VI 1949) and Kramers (12 IV 1949), mainly concerning the maps in the work of Ibn Hawqal. One sheaf with 3 leaves. Added is a postcard by E. Blochet (29 VIII 1930).

dd. Printer’s copy by Kramers, of the Monumenta Cartographica, ff. 654a-b. One sheaf with 3 leaves.


See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 323-325. (Ar. 4256)
Or. 14.222 a-e
A portfolio containing notes by J. H. Kramers (1891-1951), mainly on Turkish and Kurdish grammar and on Arabic and Ethiopian bibliography. Five sheaves.

Or. 14.222 a
Notes by J.H. Kramers on Turkish, some 200 ff. One sheaf with material classified by Kramers as ‘Vreemde elementen in ‘t Turksch’. The content of the sheaf shows a great variety of notes, not only on the subject written on the sheaf. There are several letters from Kramers’ teachers of Turkish. Some of Kramers’ exercises are extant, with the corrections by his teachers. The notes and letters are sometimes dated, in the period of 1915-1918, when Kramers served in the Dutch legation in Istanbul. See Jan Schmidt, *Catalogue*, vol. 3 (2006), pp. 382-385, with reproductions on pp. 383-384.

Or. 14.222 b

Or. 14.222 c

Or. 14.222 d
Notes by J.H. Kramers, on Turkish texts, and also notes by Kramers on Arabic bibliography, some 250 leaves, including loose leaves and exercise books. Some letters, including one from Messrs. Brill, from which it becomes evident Kramers produced bibliographical information for the Leiden bookseller on a regular basis. See Jan Schmidt, *Catalogue*, vol. 3 (2006), pp. 385-386.

Or. 14.222 e
Copy, written by J.H. Kramers, of the beginning of MS Leiden Or. 1071 (3), containing *Kitab fi ‘Ilal al-Tathniya*, the treatise on the dual form in Arabic grammar by Abu al-Fath `Uthman Ibn Ginni (d. 392/1002), see GAL G I, 125. Kramer’s copy covers ff. 134a-139b. In the original MS the text continues to f 157b. See for further reference to the original MS P. Voorhoeve, *Handlist*, p. 126. Added is the typewritten Dutch translation, probably by Kramers as well of the chapter on the dual form in the *Kitab al-Mufassal fil-Nahw* by Mahmud b. Umar al-Zamakhshari (d. 538/1144), GAL G I,
A Concise Grammar of Classical Arabic, by J. H. Kramers (1891-1951). The work remains unpublished, although it seems that typesetting of part of the book had begun. Kramers completed the book around 1932 and offered the Dutch version to several publishers, apparently without success. He also produced the beginning of an English version. At the end of his grammar Kramers included a selection of fragments for Reading. This section contains texts from Kalila wa-Dimna by Ibn al-Muqaffa, Ibn Battuta’s Travelogue and the Kitab Bidayat al-Hidayah by al-Ghazzali, and the description of the visit to Leiden by Muhammad Amin al-Fikri (d. 1317/1899, GAL G II, 491), taken from his work Irshad al-Alibba ila Mahasin Urubba, corresponding to the edition of Cairo 1892, pp. 523-529. One portfolio, containing 5 sheaves with loose leaves.

a. Letters exchanged with Dutch publishers, 1932-1933. 9 leaves.

b. ‘Beknopte spraakkunst van het Klassiek Arabisch’. Kramers’ manuscript. Approximately 187 leaves of different sizes.

c. The same. Kramers’ typescript (dated 1932, with numerous manuscript additions, and two exercise books with remarks on the work, by S.A. Bonebakker. Approximately 268 leaves of different sizes.

d. The same. Carbon copy of Kramers’ typescript. Approximately 124 leaves.

e. ‘A Concise Grammar of Classical Arabic’. Kramers’ manuscript of the beginning of an English translation of the preceding work. 33 leaves.


Or. 14.224

Dutch, two sheaves, containing approximately 176 leaves and 42 maps.

Notes by J.H. Kramers (1891-1951) mainly in Dutch, on the early history of Islam, apparently made for his University lectures between 1931 and 1939. Also a number of maps of regions of the Middle East. Some of these are drawn by Kramers and some were taken from his edition of Ibn Hawqal’s Kitab Surat al-Ard (Leiden 1938-1939), together with a few photographs from MSS of maps and a printed map showing the itineraries of the Commission of the League of Nations in Kurdistan. See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 325-327.

Or. 14.225

Dutch, paper, ff.

(Ar. 4260)

Or. 14.226
Dutch, paper, 78 typewritten ff. + c. 40 ff. of notes.
Typecript of a work in Dutch by J.H. Kramers (1891-1951), entitled In de schaduw van Allah. It is set up as an introduction to the history of Islam, but was apparently never completed. In the sheaf is also a prospect of the entire work.
The chapters and paragraphs which were completed are the following. To the text are occasionally added genealogies of ruling dynasties.

Hoofdstuk I. Inleiding.
Par. 1. De bakermat van de Islam.
Par. 2. De taal van de Koran.
Par. 3. De Boodschapper Allah’s
Par. 4. De Weg Allah’s.
Par. 5. De Inzetten Allah’s.
Par. 6. De “Lieden van het Huis”.
Par. 7. De Syrische heersers.
Par. 8. De Nieuwe Levensstijl.
Par. 9. De “dragers der kennis”.
Par. 10. De Propaganda.
Hoofdstuk II. Irak.
Par. 1. Het Kalifaat.
Bagdad en Samarra
Par. 3. Het Staatsbestuur.
Par. 4. De “Heren van het zwaard”.
Par. 5. De nieuwe samenleving.
Par. 6. De voortbrengselen der aarde.

(Ar. 4261)

Or. 14.227 a, b
Notes by J.H. Kramers (1891-1951) and newspaper cuttings on subjects of civil law in Turkey, and about the capitulations, over the years 1916-1918.

(Ar. 4262)

Or. 14.228
Notes on, and printer’s copy of, Youssouf Kamal’s Monumenta Cartographica Africae et Aegypti, mainly done and made by J.H. Kramers (1891-1951).
Kramers was the main consultant for this project as far as mediaeval Islamic sources are concerned. He selected the fragments to be reproduced, translated these into French, visited libraries in Europe in search of geographical Arabic MSS and negotiated the acquisition of photographs of maps and also acted as adviser to the producers of this monumental work, Messrs. Brill in Leiden, and the general co-ordinator of the project, F.C. Wieder (1874-1943). Added are some texts, in Dutch and French, not by Kramers.
See also Or. 14.221, above.

Two boxes and one portfolio, with two exercise books.
c. La Conquête Arabe. 114 leaves. Copy of Monumenta, ff. 482-486.
e. Fondation de Fas (192/808). 4 leaves. Copy of Monumenta, f. 516a.
g. Al-Ya’qubi (891). 47 leaves of different sizes. Copy of Monumenta, ff. 540a-542b.
m. Fondation d’al-Qahira (358/969). 14 leaves of different sizes. Copy of Monumenta, f. 638a.
r. Houdoud al-Alam (372/983), 68 leaves. Copy of Monumenta, ff. 664a-666b, with a letter by I. Kratchkovsky (Leningrad 11 V 1928).
s. Al-Maqdisi (985). 51 leaves of different sizes. Copy of Monumenta, ff. 669a-671b, with a letter by Kramers (11 XII 1928) and notes by H. Ritter (1892-1971).
v. Kouchyar ibn Labban (fin xe siecle). 8 leaves. Copy of Monumenta, f. 686a. In the same sheaf:
Al-Warraq (avant 363/973). 2 leaves. Copy of Monumenta, f 638b.

Al-Nadim (377/988). 3 leaves. Copy of Monumenta, f. 678b.
x. Ibn Younous (avant 1009). 19 leaves of different sizes. Copy of Monumenta, 1 707b. In the same sheaf:
y. Al-Musabbihi, (1020). 3 leaves. In the same sheaf:
Fondation de Marrakouch. 5 leaves. Copy of Monumenta, f. 742a.

aa. Al-Qouda’i (avant 454/1062). 321 leaves of different sizes. Copy of Monumenta, ff. 727a-728a. In the same sheaf:
Fondation de Bougie (vers 457/1064). 5 leaves. Copy of Monumenta, f. 728b.

e. Jacques bar Schakako (1231). 6 leaves. Copy of Monumenta, f. 969.


hh. Al-Tayyibi (1299). 1 leaf.

ii. Al-Harranl (vers 700/1300). 75 leaves of different sizes. Copy of Monumenta, ff. 1125a-1127b.

kk. Qoutb al-Din Chirazl (avant 712/1312). 58 leaves. Copy of Monumenta, ff. 1141a-1143b, with a map drawn by Kramers (see Monumenta, f. 1143a) and letters to Kramers.

ll. Al-Warraq (avant 718/1318). 2 leaves.


oo. Al-Balawi (740/1340). 1 leaf.


tt. Voyages de Tcheng Houo (1416-1433). 50 leaves of different sizes, with 10 photographs and a number of notes by J.J.L. Duyvendak (1889-1954). Copy of Monumenta, ff. 1411a-1414b.


ww. Al-Souyouti (avant 1505). 2 leaves.


yy. Piri Reis (1521). 1 leaf.


bbb and ccc. Two exercise books with notes on maps, apparently for the preparation of the publication of the Monumenta. Several notes are dated 1926.

ddd and eee. Two sheaves with notes and (partly administrative and financial) documents, concerning the publication of the Monumenta, apparently originating from the papers of F.C. Wieder, who was the general co-ordinator of this project. No Arabic materials. Text on the Portuguese discoveries by S.P. l’Honoré Naber.

fff. A copy of f. 1241 of the Monumenta on Ibn Fadl Allah al-`Oumari. (Ar. 4263)

Or. 14.229 – Or. 14.232

Collection of Javanese and Malay manuscripts purchased by auction in November 1974 from Sotheby’s, London. The manuscripts are described under two lots (659, 661) in the auction’s catalogue, Bibliotheca Phillippica. Medieval and Oriental Manuscripts: New Series:
Ninth Part, of November 27, 1974. The original collector was Sir Thomas Phillipps (1792-1872). See also M.C. Ricklefs’ notes and descriptions on the lots 659 (Phillipps 17034) and 661 (Phillipps 17033, 16450 and 22792), his introduction to the Sotheby catalogue, 1974, pp. 32-35, and also P.B.R. Carey, 'The Sepoy Conspiracy of 1815 in Java', BKI 133 (1977), p. 322, note 117. The ‘Middle Hill boards’ refer to Middle Hill, Broadway in Worcestershire, where Sir Thomas Phillipps was established. They consist of carton boards, pasted with brown paper.

Other Leiden manuscripts from this sale are Or. 14.404, Or. 14.454, Or. 14.632, Or. 20.525, below, which were all purchased in an indirect way.

**Or. 14.229**

Javanese, Malay, English, paper, 12 + 34 + 85 + 2 ff., Javanese and Latin scripts, cardboard binding, ‘Middle Hill boards’.

*Carita Mendang Kamolan, Babad Demak-Mataram* beginning with Lembu Peteng up to the meeting of Senapati Mataram and Nahi Kidul, in *macapat* verse, dated A.J. 1711 = A.D. 1784. The Javanese is written on the inner half of the page only, the outer half contains a literal English translation. The first part of the text (partly misbound, upside down) seems to be written by the European hand, that also wrote the translations, and the exercises of Javanese writing on some leaves at the end of the book. The major part of the text is in good 18th century North Pasisir script, and the English translations are missing. The text ends abruptly. The exercises of Javanese writing consist of the *ana caraka* with *pasangan* and *sandangan*, and some copies of lines of authentic Javanese letters of adipati Sura Adi Mengala of Japara, provided with Malay glosses written under the lines. See also Or. 14.230, Or. 14.232, below.

The MS belonged originally to W. Robinson, a Baptist missionary residing in Batavia from 1813, who probably wrote also the English translations and exercises in the course of his study of Javanese. See J.L. Swellengrebel, *In Leydecker's Voetspoor*, 1974, on the oldest translations of the Bible in Indonesian languages. See Pigeaud IV, p. 203.


(Mal. 8335)

**Or. 14.230**

Collective volume with texts in Javanese, and some Persian, paper, 12 + 4 + 6 ff., Javanese script, cardboard binding, ‘Middle Hill Boards’.


(2) 4 ff. *Sawiji Pocapan kalawan sanakingsun* (a Conversation with my brethren), evidently a translation of a Christian tract on religious behaviour, ending abruptly, both probably written by W. Robinson.

(3) 6 ff. The beginning of the *Carita Mendang Kamolan* in *macapat* verse of Or. 14.229, above, with the chronogram *tus ing ratu pandita ngrat*, A.J. 1711, A.D. 1784, written in good North Pasisir script. The Javanese texts are bound upside down.
(4) The other leaves contain disparate notes by W. Robinson; Javanese exercises and translations of the titles of the divisions of an Indian book (in Persian) on the history of the world, beginning with Adam, Persia, the Jews, the Christian peoples up to AD 1317, the Hindus, the Chinese and the Moghuls. See Pigeaud IV, pp. 203-204. Earlier provenance: Phillipps MS 22792. Catalogue Sotheby’s 27 November 1974, p. 35, No. 661.

(Mal. 8336)

Or. 14.231
Collective volume with texts in Javanese, paper, 7 + 2 ff., romanized, cardboard binding, ‘Middle Hill boards’. (1) 7 ff. New Testament, fragmentary Javanese translations of chapters from the Gospels, using Iesa for Jesus, with many corrections. The word sawisi (sawise) at the beginning of the first paragraph is, misread as Lawisi, used as a spine-title on the back of the binding. (2) 2 ff. Some historical notes on the British conquest of Java in 1811 (tatkalanipun tiyang Egris datung tannah Jawi), ending abruptly, are written on 2 leaves bound upside down. Both texts were written by a European hand in Latin script, with the English transliteration system also used by Raffles (e: u). See Pigeaud IV, p. 204. Earlier provenance: Phillipps MS 16450. Catalogue Sotheby’s 27 November 1974, p. 35, No. 661.

(Mal. 8337)

Or. 14.232

(Mal. 8338)
Or. 14.233
Arabic, paper (photocopy), 111 ff., illustrations of Mekka and Medina in perspective (f. 19), calligraphic naskh script, dated 1254 (1838-1839), copied by Muhammad al-Latif, a pupil of al-Sayyid Muhammad Shakir Efendi, known as Katib al-Saray al-Sultani (f. 111), who may be identical with the calligrapher mentioned by M.K. Inal, Son Hattatlar (Istanbul 1970), pp. 381, 383.
ff. 1-3. Prayer, Istighfara, in a different hand.
Copied in the Library in 1975 from the original.
[* Ar. 4382]

Or. 14.234
Collective volume with texts in Arabic, paper (photocopy), 11 pp. (ff. 45a-55a of the original), naskh script, original dated Thursday 28 Muharram 636 (1238), copied by Mansur b. 'Ali from a copy which was copied from a copy by Abu al-Rashid (ff. 45a, 54b).
Part of a MS volume in the collection of Dr. Yahya Mahdawi, see M. Taqi Daneshpazhoun, Fihrist- Mikrufilmha (Tehran 1348/1969), pp. 610-611. The photocopies cover texts 3, 4 and the beginning only of 5 of the original volume.
(1) ff. 45b-54b. Masa'il Qaribat al-Ma'khadh wa-Gawabatuha, collection of questions and answers, on subjects of meteorology, astronomy, geometry, medicine and music, by Thabit b. Qurra al-Harrani (d. 288/901), GAS VII, pp. 269-270. In all, thirteen questions and answers are given.
(2) f. 54b. Min Kalam Suqrat al-Hakim. A short text (11 lines in all) on philosophy, ascribed to Socrates.
(3) f. 55a. The beginning only of Nukat wa-hiyya Manqula min Khatt Abi al-Rashid. Apparently an introduction to science. No author or more specific title is mentioned.
(Ar. 4272)

Or. 14.235
Hebrew, paper, print made from a microfilm.
Photocopy of MS Jerusalem, Sassoon No. 81. See D.S. Sassoon, Ohel Dawid. Descriptive catalogue of the Hebrew and Samaritan manuscripts in the Sassoon Library, London. London 1932, p. 29, where it is catalogued as: Shalosh Megillot. Three scrolls. Song of songs, Ruth, and Ecclesiastes. The text is fully vocalized. The Tarqum which occupies the inner columns, is with superlinear punctuations. On the upper and lower margins, the full text of Rashi is given. The manuscript is written on 133 pp. by a Yemenite hand of probably the 18th century.' Not in van der Heide's Catalogue.
Provenance: Received from the Institute of Microfilmed Hebrew Manuscripts, Jerusalem, in the course of 1974. The prints were ordered by the Library for A. van der Heide, when he was preparing his thesis, which appeared in Leiden in 1981 as The
Yemenite tradition of the Targum of Lamentations. Critical text and analysis of the variant readings.
(Hebr.)

**Or. 14.236 - Or. 14.241**

Collection of Syriac and Christian Arabic manuscripts, which most probably originate from the library of the St. Catherine Monastery in the Sinai. A collection of 53 such manuscripts was offered for sale in 1922 by the Leipzig antiquarian bookseller Karl W. Hiersemann (*Katalog 500. Orientalische Manuskripte*). The learned descriptions in that catalogue were made by Anton Baumstark (1872-1948). Several of the manuscripts of this catalogue went to private collectors, a few were purchased by the University Library of Louvain, Belgium (and were lost, when that library was burnt down in 1940), and 28 items were acquired by a private collector in Sankt Gallen, Switzerland, Arnold Mettler Specker, or Arnold J. Mettler, whose bookplates still can be seen in the manuscripts. The latter group of has for a while been deposited on loan in the Zentralbibliothek in Zürich, but at some stage they were taken back by the owner, and then, in the course of 1948, sold by auction by Parke-Bernet in New York. At that sale the here following manuscripts remained unsold and were returned to A. Mettler-Bener, a descendant of the original owner in Sankt Gallen. The latter sold the manuscripts in the course of 1974 to the Library of the University of Leiden. The purchase was conducted by Dr. W. Baars, acting on behalf of the Leiden Library.

**Or. 14.236**

Syriac, Armenian, Greek, parchment, palimpsest, 93 ff., 22.5 x 17 cm. Peshitta version of the Psalms, followed by an extensive series of Odes and a few liturgical texts, all according to the Melkite rite. Dating from the 10th century. Hiersemann, *Katalog 500*, No. 42. A palimpsest throughout, containing an (as yet unidentified) Armenian text. On f. 84b is Greek text in Syriac script. The Syriac script is estimated by W. Baars as 10th century AD, which means that the Armenian text is even older, which makes it very rare. See also Janson, *Summiere beschrijvingen*, p. 13. [*Hebr. 273*]

**Or. 14.237**

Syriac, parchment, palimpsest, 77 ff.

Peshitta version of the Psalms, followed by several Odes, some liturgical texts, and, in an addition of the 14th century, several more Odes, according to the Melkite rite. Dating, according to W. Baars, from the 12th century. Hiersemann, *Katalog 500*, No. 41, dates the MS as from the 13th century. The entire MS is a palimpsest, and the underlying text is Syriac as well, in estrangela script, possibly the Book Joshua, dating from the 6-7th century. See also Janson, *Summiere beschrijvingen*, p. 13. [*Hebr. 274*]

**Or. 14.238**

Arabic, parchment, 120 ff.

(2) ff. 23a-29b: The Martyrium of St. George.
(3) ff. 29b-35a: The Martyrium of St. Theodore of Euchaita.
(4) ff. 35b-43a: The Martyrium of Placidas (Eusthatios), his wife and two sons.
(5) ff. 43a-50a: The Martyrium of St. Christopher and the two holy women.
(6) ff. 50a-66a: Homily of St. Ephraim the Syrian on the Prophet Elias.
(7) ff. 66a-98b: The Book of Job, from the Old Testament.
(8) ff. 98b-107a: Homily by St. Ephraim the Syrian on the end of the world and the coming of the Antichrist.
(9) ff. 107b-120b: Chapters 1-14 and part of chapter 15 of the Lifa of St. Euthymius, by Cyrillus of Scythopolis, ending abruptly.

[* Ar. 4299*]

**Or. 14.239**

Arabic and Greek, paper, 94 ff.


[* Ar. 4383*]

**Or. 14.240**

Syriac, parchment, 6 ff.


[* Hebr. 275*]

**Or. 14.241**

Syriac, parchment, 5 ff.


[* Hebr. 276*]

**Or. 14.242**

Hebrew, Aramaic, Latin, paper, paper, 93 ff., many blank leaves.


Provenance: Purchased in April 1975 from Mr. B. de Graaf Bierbrauwer, antiquarian bookseller in Nieuwkoop.

(Hebr. 277)

Or. 14.243

Arabic, Dutch, paper, 15 exercise books.

Collection of 15 exercise books with notes and transcripts from Arabic manuscripts by Tjitze de Boer (1866-1942). In the course of 1902 he travelled to Italy where he consulted Arabic manuscripts in the Bibliotheca Medicea in Florence and in the Library of the Vatican. Several of the notes which are registered here were made during this journey. All notes are in de Boer’s hand.

   (1) ff. 1a-25a. Notes from MS Vatican Ar. 532: Risala li-Abina al-’Azim fil-Qiddisin Yuhanna al-Dimashqi al-Qissis ila Quzima Usquf Madinat Mayuma ... 


d. Italian exercise book, 32 ff.
   (1) ff. 1a-5a. Notes from MS Vatican Ar. 127 (11), sequel to a (1), above.
   (2) f. 6a. Moral sentences by Plato. Notes from MS Vatican 136 (5), ff. 22a-b.
   (3) ff. 7a-32a. Kitab Gawidan-i Khirad by Ahmad b. Muhammad Ibn Miskawayh (d. 421/1030), GAL G I, 342. Notes from MS Vatican Ar. 408 and MS Leiden Or. 640.

e. Italian exercise book. 47 ff.
   (1) ff. 3a-33a. Sequel to the preceding, notes from MS Vatican Ar. 408 and MS Leiden Or. 640.

   (1) ff. 1a-14a. Sequel of the copy from MS Vatican Ar. 408.
   (2) ff. 14a-34a. Sequel to the copy from MS Leiden Or. 640.

g-n. Dutch exercise books. 21, 16, 20, 20, 20, 19, 10 ff. Sequel to de Boer’s copy from MS Leiden Or. 640 (Kitab Gawidan-i Khirad by Ahmad b. Muhammad Ibn Miskawayh (d. 421/1030), GAL G I, 342).


Defoe’s Robinson Crusoe. The lecture was to be held before the Friesch Genootschap in Leeuwarden. Tj. de Boer was librarian to the Friesch Genootschap in the period 1893-1897.


Provenance: The 15 exercise books were deposited by J. Brugman in the course of 1975. Brugman had received these from a relative of Tjitze de Boer.

Or. 14.246
Collective volume with texts in Arabic, Persian, Turkish, paper, 98 ff., naskh script by several copyists, one being ‘Umar b. Mahmud al-Ghuzayli (?) al-Khaydaqi (ff. 8a, 96b), remnant of a half-leather Islamic binding with flap, with pasted boards.

(1) ff. 1a-8a. Notes with some poetry, on several subjects, written in different hands. On the inimitability of the Qur’an (ff. 1a-4a). On f. 4b a genealogy of the Prophet Muhammad, with a note in Turkish, see Jan Schmidt, Catalogue, vol. 3 (2006), p. 388. On f. 5a a note on lifting the hands during the Salat. On f. 6a notes, and a quotation from a work entitled Wasa’il al-Hagat wa-Adab al-Munagat, ascribed to al-Ghazzali (d. 505/1111), GAL G I, 420. On ff. 6b-7a notes on Arabic grammar. On f. 7a a Lughz, riddle, with the solution, Gawab, and an owner’s note with the print of an octagonal seal, of Mustafa Sa’id, known as Khalil Efendizada. On f. 7b two poems, one on hemerology, Ikhtiyarat Ayyam al-Ushb (7 lines). On f. 8a a Mas’ala which contains a condemnation of Sufi’s, and an owner’s mark by ‘Umar b. Mahmud al-Ghuzayli (?) al-Khaydaqi, who is also the copyist mentioned on f. 96b.

(2) ff. 8b-89b. Takhmis al-Burda. A Takhmis on al-Kawakib al-Durrriyya fi Madh Khayr al-Bariyya, the Qasidat al-Burda by Muhammad b. Sa’id al-Busiri (d. 694/1294), GAL G I, 264. The author of the Takhmis is not mentioned. He may be: Muhammad b. Mansur b. ‘Ubada, or Nasir al-Din al-Fayyumi, apparently both from Dimyat (see Ahlwardt, Berlin catalogue, vol. 7, p. 55; but see GAL G I, 265; S I, 469, where these are two different persons). The Takhmis is identical to the Takhmis of Leiden Or. 6350, above. It is also identical with the fifth Takhmis in MS Leiden Or. 8357, above. On ff. 9a, 10a-b, 11a, are Persian and Turkish metrical translations of a few lines of the Qasidat al-Burda. Notes and prayers on ff. 90a-b.

(3) ff. 91a-96b. Maw’iza Manzuma. No author indicated. Poem of 145 lines, in the wafir metre, with after each five lines a different rhyme, in 29 letters, from alif to lam-alif. The poem is identical to MS Berlin, Lbg. 807 (1), Ahlwardt 8200 (3). On ff. 97a-98b are shorter notes, mostly on popular medicine and related subjects.


Provenance: Purchased in April 1975 from R.B.C. Huygens, who had purchased the manuscript in Syria.

[* Ar. 4276]

Or. 14.245 - Or. 14.249
Persian and Arabic manuscripts purchased by auction at Sotheby’s, London on 8 April 1975.
Or. 14.245
Persian, paper, ff., nastaˈliq script, illustrations, dated from the beginning till the end of Rabi` II 889, copied in Qasba-yi Garam, Badakhshan, full-leather binding. 
Scribbling and notes on ff. 2a-3a.
Earlier provenance: Sotheby’s catalogue, No. 208.
(Ar. 4308)

Or. 14.246
Persian, with some Dakni, paper, 183 ff., nastaˈliq script, illustration, illumination (in Golconda style?), polychrome borders, executed as a luxury manuscript.
Diwan of Ishtiyaqi. The author who uses this takhallus is apparently a poet in the service of Abdallah Qutb Shah of Golconda (reigned 1020-1083 / 1612-1672/3). The latter is mentioned in connection with a chronogram on f. 138a, and as dedicatee of a Qasida on f. 161b. The Diwan is in Persian, with one quatrain which can be read both as Persian and as Dakni (f. 138b). On f. 138a are two chronograms which date the composition of the Diwan: yadgar- Ishtiyaqi (= 1058/1648), and the commemoration of the capture of the castle of Kan Karti: Az Mulk- Mufsid bar Taraf shud (= 1077/1666-7).
f. 1b. Illuminated `Unwan.
f. 138a. Two simple drawings of objects in dubayts which the poet was unable to complete.
f. 139a. Two illustrated dubayts. The first one allows for permutation of the hemistychs, without metre, rhyme or meaning being impaired. In addition, the fourth hemistych of either dubayt can be substituted by a drawing, and these drawings are shown. The fourth hemistych of the first dubayt: Maˈshuq bi-Kaff Gam wa-Surahi dar Dast, is illustrated by a sitting damsel with a caraffe and cup in her hands.
The fourth hemistych of the second dubayt: Bar Kuh du Murgh mikardandi Gank, is illustrated by two fighting roosters on top of a hill.
Each dubayt is given twice, once with four hemistychs and once with only three hemistychs and one drawing as substitute for the meaning of the fourth hemistych.
f. 140a. A shagara by Ishtiyaqi, a tree-like composition consisting of lines of poetry in honour of `Abdallah Qutb Shah.
f. 140b. Illuminated headpiece.
(Ar. 4297)

Or. 14.247
Persian, paper, 489 ff., nastaˈliq script, illuminations (ff. 51b, 57b, 157b, 412b), illustrations (four miniatures in Shiraz style on ff. 106b, 210a, 304b, 431a).
Kulliyyat, collected poetical works in Persian of ʿAbd al-Rahman Gami (d. 898 AH).
In the main text area are the following texts:
(1) ff. 1b-51a. The first part of the first Diwan, also called Fatihat al-Shabab. F. 1 and part of f. 2 are a later replacement, affecting the introduction.
(2) ff. 51b-279a. The second part of the first Diwan. Lacuna between ff. 390-391
(3) ff. 279b-409a. The second Diwan, also called Wasitat al-`Iqd. Title on f. 409a.
(4) ff. 409b-489b. The third Diwan, also called Khatimat al-Hayat. Title on f. 409b.
Incomplete, abrupt end, in the section on quatrains, on f. 489b.
In the margins are the following texts:
(5) ff. 2b-57b. Tuhfat al-Ahrar.
(8) ff. 289b-412b. Layla u Magnun. Miniature on f. 304b, showing (?) the father of Magnun
with the father of Layla. Miniature on f. 394a, showing (?) Magnun receiving food from
his mother.
(9) ff. 412b-489b. Iskandarnama. Miniature on f. 431a, showing a king (Alexander?),
sitting in the open air, giving orders. Text incomplete, abrupt end on f. 489b. Damage at
the end, affecting the text.
Added: a sheet of paper (between ff. 380b-381a), with poetical quotations, in a 'modern'
hand.
Note that Gami's two other main poetical works which are usually part of the Kulliyyat,
Silsilat al-Dhahab and Salaman u Absal, are not present in this volume.
Earlier provenance: Sotheby's catalogue No. 201.
[* Ar. 4307]

Or. 14.248
Arabic, paper (octagonal), 161 ff., naskh script, illumination, leather binding, kept in a
piece of cloth.
Qur'an, presumably the entire text. A miniature Qur'an.
See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 352-353, with
reproduction of ff. 1b-2a, 4b-5a on p. 353.
Provenance: Acquired on 8 April 1975 by auction from Sotheby's, London. The auction
catalogue, No. 209, describes the manuscript as 'Moghul' and as dating from the '18th
century'.
(Ar. 4668)

Or. 14.249
Arabic, Persian, paper, 433 ff., naskh script, illuminations. A MS from Kashmir (?)..
Qur'an. Arabic text with interlinear Persian translation.
See J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 352, 354-355, with a
reproduction of f. 204a on p. 355.
(Ar. 4264)

Or. 14.250
Collective volume with texts in Turkish, paper, ff.
(1) Shawahid al-Nubuwwa li-Taqwiyyat Ahl al-Futuwwa, by `Abd al-Rahman Gami (d.
898/1492). Turkish translation by (?) Akhizada Halimi Efendi (d. 1013/1604-1605) of the
originally Persian text.
Added: A description by J.T.P. de Bruijn.
Provenance: Purchased in April 1975 from Qasim al-Samarr’i, a scholar of Iraqi origin, living in Leiden.
(Ar. 4265)

Or. 14.251
Hebrew, Judeo-Italian, paper, 2 ff., Italian cursive script, 16-17th cent.
b. Short poem in Hebrew.
Provenance: Both pieces were taken from the fly-leaves of Beḥinat Olam, Ferrara 1551 (Leiden class-mark 876 D 5). See A. van der Heide, Hebrew manuscripts (Leiden 1977), pp. 97-98.
(Hebr. 278)

Or. 14.252 - Or. 14.253
Manuscripts purchased in April 1975 from David Loman, antiquarian bookseller in London.

Or. 14.252
(Ar. 4289)

Or. 14.253
Arabic, paper, 21 ff., maghribi script, dated 16 Ramadan 1167/1753 (colophon on f. 21b), modern binding.
Irshad al-Talib al-Mu`allam ila Ma`na al-Sullam. Gloss by Abu `Abdallah Muhammad b. `Abd al-Latif b. Muhammad b. `Abd al-Latif b. Hibat Allah b. `Ali b. Abi Ma`ruf al-Filali (of uncertain period; on f. 1b he mentions al-Idah, which was composed before 1192/1778, whereas the present manuscript was copied in 1167/1753; he must therefore be a maghrabi scholar of the second half of the 12/18th century), on the basis of Idah al-Mubham min Ma anī al-Sullam, the commentary by Ahmad al-Damanhuri (d. 1192/1778), GAL S II, 705; GAL G II, 371, on al-Sullam al-Murawniq fil-Mantiq, the Urguza on the principles of logic by `Abd al-Rahman al-Akhdiri (d. 953/1534), which in turn is
considered to be a versification of *al-Isaghugi* by Athir al-Din al-Mufaddal b. `Umar al-Abhari (d. 663/1265), GAL G I, 464.


(Ar. 4305)

**Or. 14.254 - Or. 14.256**


**Or. 14.254**

Arabic, photocopies, *nastaʿliq* script.


Photocopy of MS Tehran, Maglis 9014 (15), catalogue by Yusuf Iʿtisami, vol. 2 (Tehran 1311/1932), p. 397, No. 634 (15). Iʿtisami mentions as the date of copying of the manuscript 1043/1633-1634.

Also present: the end of *Maqala Gawabiyya ʿala ma awradahu al-Saʿīl bi-Lafzihi*, and the beginning of *Adab Aristutalis*.


(in Ar. 4272)

**Or. 14.255**


(in Ar. 4272)

**Or. 14.256**

Arabic, photocopies, *naskh* script, dated the last day of Safar 834/1430, copied by Muhammad b. Qutb (colophon on p. 256).

*Masaʾil li-Aristutalis fi Shurb al-Khamr*. Pseudo-Aristotelian treatise with 22 questions and answers on wine and its effects. Photocopy of MS Tehran, Maglis, Catalogue, No. 1658 (pp. 251-256 in the manuscript).


(in Ar. 4272)
Or. 14.257
Arabic, paper, 229 ff., naskh script, full-leather Islamic binding, flap now missing.
Provenance: Purchase in May 1975 from David Loman, antiquarian bookseller in London.
(Ar. 4294)

Or. 14.258
Pustaha. Collective volume with texts in Batak, treebark, 23 ff., 39 x 23.5 cm., with numerous magical drawings in red and black. Incomplete at beginning and end, palimpsest.
(1) a 1-13. Pagar, about a defensive devise. Title and chain are lacking. Ompu Poltak ni adji of the marga Hasibuan in Huta Tinggi is mentioned as pupil in the entire manuscript. He has probably written it. On a 8 begins a new chapter on the same pagar but of a different teacher. Here, the names pagar dorma ni sibiangsa and pagar bona ni ari are mentioned. On a 6 the origin of the poda is mentioned as Datu Pangsa ni adji. He occurs in other manuscripts at the beginning of a chain of transmission of a text about pagar bona ni ari. It can, therefore, be assumed that the title which is lacking in this manuscript, is also poda ni pagar bona ni ari.
(2) a 13-23, b 1-9. Pangulubalang sanggapati with a chain of transmission which begins with Si Tumanggu Adji. The same name is at the beginning of the chains of transmission of the texts about sanggapati in Wuppertal (see Liberty Manik, Batak-Handschriften. Wiesbaden 1973, No.449), Dublin and Leiden (see BKI 124 p.375). The other names in our text are different, however. The text about pangulubalang sanggapati in the most complete copies has a series of 70 magical drawings. Of these, some 60 occur in this copy. From a comparison with other pustaha’s it transpires that between pp. a 23 and b 1 approximately 2 or 3 pages with 3 illustrations are missing.
(3) b 9-23. This part of the text is apparently still connected with pangulubalang sanggapati. The name once more occurs on p. b 22. Several other magical devices are treated in separate paragraphs, however, e.g.:

b 9. Podai ni pangulubalang si torban dolok.

b 10. Podai ni pamusatan ni pangulubalang duwa radja odjim na bolon. In this part of the text one finds on pp. b 11-13 a long chain of invocations of different spirits, for each one line of text, written in the shape of a tabel with a ruling around.

b 13-22. Pamusatan ni pamunu tanduk, about counter-devices against hostile magic, mostly by means of astrological calculations.

See P. Voorhoeve, Codices Batacici, pp. 269-270, and also Museum Cathianum, p. 7.
Provenance: purchased in May 1975 from The British and Foreign Bible Society, in London, which received the manuscript in 1892 from M.B. Purdy on Sumatra.
[* Bat. 223]

**Or. 14.259**
Ethiopic, parchment, ff., three illustrations, illumination, script in columns, codex (14 x 10 cm.), uncovered binding, two wooden boards without work.
Content: Anaphora of the Virgin Mary; Kidan; Temhertä Hebu'at; Litanies for several occasions; litanies for the days of the week and for Holy Saturday; litanies for the dead; Mälkle'a Madha 'Alam.
Miniatures: Mary with baby Jesus, Jesus on the cross, St. George.
(Hebr. 279)

**Or. 14.260**
Ethiopic, Amharic, parchment, ff., illumination, script in columns, codex (19 x 16 cm), two wooden boards without work.
Content: Ge'ez-Amharic vocabulary and grammar.
(Hebr. 280)

**Or. 14.261**
Ethiopic, parchment, ff., illumination, codex (15 x 12 cm), leather-covered back and boards.
Content: Psalter.
(Hebr. 281)

**Or. 14.262 - Or. 14.264**
Middle-Eastern manuscripts purchased on 2 and 3 June 1975 from David Loman, antiquarian bookseller in London.

**Or. 14.262**
Persian, paper, ff.
Persian translation of *al-Isaghugi*, the well-known introduction on logic by Athir al-Din al-Abhari (d. 663/1265), GAL G I, 464.
(Ar. 4295)

**Or. 14.263**
Collective volume with texts in Arabic, Persian, Turkish, paper, 146 ff., naskh script with features of ruq'a, dated Rabi' I 1241/1825 (colophon on f. 75b), copied by Muhammad Amin Lutfi, a son (or rather grandson?) of the Ottoman statesman and littérateur
Raghib Pasha (1699-1763), with colophons on ff. 75b, 114a, and note dated 11 Ragab (?) 1241/1826 on f. 1a, half-leather Islamic binding with flap.


(3) ff. 116b-117b. Risala fi Ta’rif- Istilahat. List of some 58 technical terms of Islamic mysticism, with their definitions in Persian, according to a note on f. 117b, taken from a work entitled Gawahir al-Ashraf (?)

(4) ff. 118b-122a. al-Qasida al-Targi`yiy. Qasida of 35 lines in the Ramal metre with repetitive rhyme (hence the name) by Ahmad b. ‘Abd al-Razzaq al-Tantarani (lived c. 480/1087), GAL G I, 252. Alternative title: al-Qasida al-Tantaraniyya. In the margins is an anonymous paraphrase in Turkish.


Or. 14.264
Collective volume with texts in Turkish and Arabic, paper, 217 ff., at least five or six copyists), modern half-leather binding, in Oriental fashion, with flap.


(3) ff. 68b-75a. A poem by Seyyidi (c. 1700?) on sins to be guarded against.

(4) ff. 78a-151b. Wasiyyatnama-yi Hayat-i Abadi by Lutfi b. ‘Abd al-Mu’in (d. 970/1563).


(7a) ff. 192a-193b. Bayan Sifat Allah ta’ala. Anonymous.


(9b) ff. 210a-212a. Anonymous creed (‘Aqida) in Arabic and Turkish.

(9c) f. 212b. An Ilahi of 6 distichs.


Or. 14.265

Collective volume with texts in Arabic, paper, 122 ff., several *naskh* hands, dated Gumada I 1072/1661, copied on behalf of Muhammad b. Hasan b. Hamid al-Din by the scribe `Ali b. Salim (Salīm) ... (?) (colophons on ff. 104a, 118b), half-leather Islamic binding with flap, boards covered with linen with a print of floral patterns, possibly of Indian origin.

(1) ff. 1-9. Sundry notes, including quotations from:
- Verses by Abu al-`Abbas al-Basir, who is possibly the same as Abu al-`Abbas al-A`ma (d. after 136/753), GAS II, 421;
- *Al-Durr al-Manthur* by al-Suyuti (d. 911/1505);
- Notes by Yahya Lutf al-Fil, dated 27 Rabi` I and Gumada II 1344 (1925);
- The section on sacrifices in the Gahiliyya taken from *Manzumat al-Tahrir* by Sharaf al-Din Yahya al-`Amriti (fl. 989/1581), GAL G II, 320. This work is a versification of *Tahrir Tanqih al-Lubab* by Zakariya` al-Ansari (d. 926/1520), GAL G II, 99.
- A quotation from *Kitab Kashif al-Asrar* by al-Aqfahsi (d. 808/1405), GAL G II, 92.


(3) ff. 106a-118b. *al-Lamha fi `Ilm al-`Arud*, anonymous reworking of *al-`Arud al-Andalusi* which was composed by Abu al-Gaysh al-Andalusi al-Ansari (d. 626/1229), GAL G I, 310.

(4) ff. 119a-121b. Notes, fragments and *fawa`id*, similar to those mentioned under No. 1, above, which include the here following:
Poem of 11 lines by a *Sharifa* addressed to the imam al-Mutawakkil `ala Allah Isma`il b. al-Qasim (d. 1087/1676);
Quotation from the second volume of *al-Targuman*, possibly the work by Ibn Muzaffar (d. 926/1519), see Ayman Fu’ad Sayyid, *Masadir*, p. 197.
Three famous lines by Nasr b. Sayyar (d. 131/748), GAS II, 706.
Quotations from *al-Kashshaf* by al-Zamakhshari (d. 538/1144), GAL G I, 291.

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Or. 14.266
Arabic, paper, 110 ff., Yamani handwriting, recent, but with ihmal signs, modern full-leather binding in European style.

Or. 14.267
Arabic, paper, 189 ff., naskh script almost entirely devoid of punctuation, with ihmal marks, not dated, but read with the author in 1033/1624 (title-page, f. 2a), Islamic binding with flap.
According to the colophon (ff. 188a-b) and a note on the titlepage (f. 2a) the present manuscript was copied from the author’s draft (musawwada), which was completed by the author on Friday 19 Sha‘ban 1016/1607 in Hugra Falila (f. 188a). In his colophon the author of the commentary informs the reader that he was able to bring his commentary, from beginning to end, to the attention of the author of the Kitab al-Asas in sessions lasting from 1 Safar till 20 Rabi` I 1018/1609 and that his work met with the imam’s approval (f. 188b). In his colophon (ff. 188a-b), the author of the commentary mentions a considerable number of sources from which he derived the material of his Sharh. One of these sources is the Mi`rag, a commentary on the Minhag (f. 188a), by his ancestor (the text says walidina but for reasons of chronology this cannot be translated as ‘father’) al-imam ‘Izz al-Din (d. 900/1495), GAL S II, 248 and M. A. alHibshi, Mu’allafat Hukkam al-Yaman (Wiesbaden 1979), pp. 113-117.
On f. 1a are several notes on imama taken from works by al-Mansur billah al-Qasim b. Muhammad b. ‘Ali (d. 1029/1620), GAL S II, 558, and al-qadi Ahmad b. Yahya Habis (possibly the one mentioned in GAL S II, 559), who was a pupil of the author of the commentary and who died in 1061/1651.
On ff. 2a, 188b notes, which include: Fil-Farq bayn al-Za‘at wal-Dadat, poem of 18 lines (metre khaif) on the difference between the letter ẓā and dād, by Abu Muhammad al-Qasim b. ‘Ali al-Hariri (d. 516/1122), GAL G I, 276. This is taken from the 46th maqama by al-Hariri (al-Maqama al-Halabiyya). See for

On f. 189b is the text of a letter by the Zaydi imam al-Mahdi Ahmad b. al-Husayn (d. 656/1258), GAL G I, 404, to faqih Husam al-Din `Abdallah b. Zayd.

See J.J. Witkam, Catalogue of Arabic manuscripts ... (1983-), pp. 370-374, with a reproduction of f. 188a on p. 373.

(Ar. 4266)

Or. 14.268

Collective volume with texts in Arabic, European paper, 314 ff., dated 1074/1663-1664, by two copyists (ff. 1a-284b, 286a-314b), colophon on f. 314b in thuluth script, half-leather Oriental binding with flap.


See also Or. 23.358 (6), below, which contains a Kitab al-Arba`in al-Saylaqiyya, by Abu Nasr Muhammad b. `Ali. Copy of 1188/1774. GAL S I, 699, mentions a work by this title, but with another author: Abu al-Qasim Zayd b. `Abdallah b. Mas`ud al-Hashimi, of the 5th cent. AH.


(Ar. 4279)

Or. 14.269

Arabic, paper, 163 ff., Yamani naskh script in several hands, full leather Islamic binding with flap, with simple blind tooling.

A magmu `a from the Yemen, containing a considerable number of texts, many of which are Zaydi in content. Several copyists have worked on the texts in this volume, but most of the Zaydi texts were copied by one person, al-Husayn b. Ahmad b. Gar Allah b. Qasim b. Nusayr al-Hawfi al-Zaydi al-`Adli (his name is in the colophons on ff. 70a, 109a), who was the owner, at least of the part he himself copied (f. 109a). He copied at least two texts (Nos. 6 and 65) in the houses of the imam al-Hadi ila al-Haqq Yahya b. al-Husayn (d. 298/911) GAS 1, 563-6) in Sa`da (see the colophons on ff. 55b and 160b). He
probably completed the copy in the course of 1056/1646 (there are ten dated colophons: ff.55b, 63a, 64b, 70a, 74a, 78a, 85a, 93b, 109a, 160b). The other texts in the volume are also copied in Yemenite hands, and probably date from the 11th/17th century as well (dated colophons on ff. 16a, 41a, 53a).

MS on paper; watermark: hand (in the part dated 1056/1646, e.g., f.115); 163 ff.; 210x 140 mm; numerous variations in the area of the page covered and the number of lines per page; black inks with rubrics and occasional use of ochre; numerous Oriental hands, all Yemenite; a number of hands can be distinguished: 1. texts Nos. 2 and 3 (1078/1668); 2. texts Nos. 4 and 5 (1083/1673); 3. texts Nos. 6-14, 16 (partly?); 17-29, 31, 33 (?), 34-38, 39 (?), 40, 42, 44-49, 51 (?), 53, 65, 66 (?), 67-68 (1056/1646); 4. texts Nos. 50 and 52; 5. texts Nos. 57 and 58; 6. texts Nos. 60-63; texts by copyists whose hands do not seem to appear elsewhere in the volume are Nos. 15, 30, 32, 41, 43, 54-56, 59 and 64. The above list is an approximate one only; a more detailed research on the hands in this volume may well reveal a slightly different picture. It is evident that several shorter manuscripts were bound together to constitute the present volume. Roughly speaking, three constituent parts can be distinguished: ff. 1-53, 54-140 and several folios after f. 140. If the colophons of the copyist of the Zaydi texts are ordered chronologically, it is clear that the order of the texts in the middle part of the volume is somewhat confused. These colophons contain the following dates:

(6) f. 55b 17 Ragab 1056/1646
(9) f. 63a 20 Ragab 1056/1646
(10) f. 64b 21 Ragab 1056/1646
(13) f. 70a 23 Ragab 1056/1646
(17) f. 74a 3 Ragab 1056/1646
(20) f. 78a 20 Gumada II 1056/1646
(27) f. 85a 26 Gumada II 1056/1646
(37) f. 93b 29 Gumada II 1056/1646
(42) f. 109a last third of Rabi` II 1056/1646
(65) f. 160b Ragab 1056/1646

The composition of the quires cannot be ascertained due to the tight binding; the greater part of the texts have catchwords on every verso page; full-leather Oriental binding with flap, with simple blind tooling. The binding dates from earlier than 1303/1886, as that date is found on the final flyleaf (f. 165a); owners’ and readers’ notes with dates are, in chronological order: 1061/1651 (f. 109a), 1187/1772 (f. 63a), 1303/1886 (f. 165a), 1315/1898 (f. 2a), 1354/1935 (fly-leaf before f. 1), 1357/1938 (f. 1a). In the following descriptions of the shorter texts and fragments in this volume the aim has been merely to analyse their contents and identify their authors. The occurrence of such shorter texts and fragments appears to be a frequently encountered feature in Yemenite manuscripts. An attempt to describe a relatively large amount of such notebooks or commonplace-books from the Yemen has been made by O. Löfgren and R. Traini in their catalogue of the collection in the Ambrosiana Library in Milan. However, the lack of good indices in that catalogue greatly diminishes the availability of the data presented.

The MS contains:
(1) f. f. 1a-2a. Notes and poetical fragments, written in several hands. There is also writing on the unnumbered fly-leaf which is pasted to the board. To this flyleaf an unnumbered slip of paper with notes has been pasted.

On the fly-leaf pen proofs and scribbling. A recent owner is mentioned: Hasan al-Dhari. This nisba is also written on f. 1a. On the leaf that is pasted to the fly-leaf are notes on financial matters. A date is mentioned: Rabi` I 1354/1935. Amounts of money are designated with qawarish. f. 1a. Poetical fragment of 4 lines, illustrating types of paronomasia (ginas). Also on this page two lines ascribed to al-`Hasan b. `Abdallah al-Shibami. A note by an owner, who also wrote on the pasted to the previous page and on f. 17a. The three notes combined reveal that he is Ahmad b Muhammad b. `Ali, writing in Rabi` 1357/1938. His notes are all written in blue ink.

On f. 1b are six poetical fragments, copied by same person who wrote the last-mentioned fragment of four lines. Some use of ihmal indication may be observed.

f. 2a. Owner's mark, containing a name, Yahya b. Husayn b. Isma`il al-Shami, date, 30 Ramadan 1315/1898, and locality, Hisn al-Gumayma. f. 2b. Blank.

(2) ff. 3a-16a. Kitab Mulhat al-I`rab wa-Nuskhat al-Adab. Title and author on f. 3a. Title also on f. 16a. Uruza of 375 lines on Arabic grammar by Sharaf al-Din al-Qasim b. Ali al-Hariri al-Basri (d. 516/1122), GAL G I, 276-7. Text occupies 15 x 10 cm; usually 17 lines to the page; Oriental handwriting, with ihmal marks and occasional vocalization; black ink with rubrics: chapter (fasl or bab) headings in a larger script for which the copyist used black and red inks alternately; copied by Yahya b. Mahdi al-Muhalla on Saturday 10 Dhu al-Qa`da 1078/1668, on behalf of the shaykh Kamal al-Din `Ali b. Fadl al-Sa`di al-`Umani (f. 16a).

Also on the title-page are some pen proofs, three magical squares and some barely legible owners' notes. In these, dates may be discerned: 1127/1715 and 1278/1861-2. On f. 16b are four riddles (lughz). The first three are taken from al-Hariri's Maqamat, all from the 42nd maqama (al-Nagraniyya, cf. ed. S. de Sacy, vol. II (Paris 1853), pp. 545-6, 549, 548). The fourth riddle could not be found in the Maqamat, but is apparently a variant of the first riddle on this page.

(3) ff. 17a-41a. Kafiyyat Dhawi al-Adab fi `Ilm Kalam al-`Arab. Title and author on f. 17a. Title also on f. 41a. Textbook on Arabic syntax by Gamal al-Din Abu Amr `Utman b. `Umar Ibn al-Hagib al-Maliki (d. 646/1249), GAL G I, 303). In this manuscript the text is called al-Muqaddima al-Kafiya. Copied by the same copyist as the preceding text on Thursday 29 Dhu al-Qa`da 1078/1668 (f. 41a), f. 17a.

Also on the title-page are series of the Arabic alphabet in the abqad order, one of which is provided with the numerical value of the letters. In the left margin are the names of the signs of the Zodiac. On the right at the bottom is a note by an owner who wrote a similar note on f. 1a.

(4) ff. 41a-53a. Al-Muqaddima al-Agurrumiyya. Title on f. 41a. Author on f. 41b. Elementary textbook on Arabic grammar by Abu Abdallah Muhammad b. Muhammad b. Da`ud al-Sanhagi Ibn Agurrum (d. 723/1323), GAL G II, 237). The work is also known under the title al-Agurrumiyya. Text occupies 15 x 9.5 cm; usually 9 lines to the page; Oriental handwriting; black ink with rubrics; copied on Friday 14 Dhu al-Qa`da 1083/1673 in Dawran al-Yaman (f. 53a); numerous interlinear notes, written upside-
(5) f. 53b. *Al-Muqaddima al-Gazariyya fi Ma`rifat Tagwid al-Ayat al-Qur’aniyya*. Author and title on f. 53b. The first 14 lines only of the Uruquza on reciting the Qur’an by Muhammad b. Muhammad Ibn al-Gazari (d. 833/1429), GAL G II, 201. Probably copied by the copyist of the preceding text. After f. 53 the first collection of texts which are bound together in this volume ends. The remainder of the text of *al-Muqaddima al-Gazariyya* must have followed here, but was apparently lacking when the present binding was made. A division into chapters which one may observe in other manuscripts of this text is lacking here.

(6) ff. 54a–55b. *Kitab Wasiyyat al-Imam al-Hadi ila al-Haqq*. Title and author on f. 54a and also on f. 55b. Last will and testament, written in the third person, of the Zaydi imam al-Hadi ila al-Haqq Yahya b. al-Husayn (d. 298/911), GAS I, 563–6, and composed in Dhu al-Qa‘da 291 904 (f. 55b). It concerns the bequest of a portion of land. Minute Oriental writing, barely punctuated, but occasionally provided with *ihmal* marks; 30–32 lines to the page; the text occupies some 17 x 10 cm; black ink with rubrics, also ochre ink is used; copied in the houses of al-Hadi in Sa‘da on Tuesday 17 Ragab 1056/1646 (f. 55b). The name of the copyist is mentioned on f. 70a. After a lengthy introduction in which the tenets of the Zaydiyya are enumerated, the testament sets out to describe and bequeath a piece of real estate, called al-Hadi al-Sahn, situated in Sa‘da (f. 54a, bottom), to the offspring of al-Qasim b. Ibrahim b. Isma‘il b. Ibrahim b. al-Hasan b. al-Hasan b. Ali b. Abi Talib, both male and female, and to their offspring, as long as they live in the Yemen. Those who come to the Yemen have also the right to this *sadaqa* (f. 54b, 3rd line from the bottom). A number of other categories of beneficiaries follows, as well as a number of provisions to ensure the succession. On is the end, with mention of the witnesses.

(7) ff. 55b–56b. A biographical note on the imam al-Hadi ila al-Haqq (d. 298/911), GAS I, 563) with an account of the events that took place after his death. The source of these communications is not indicated. Copied from a manuscript in the hand of Abdallah b. al-Hasan al-Dawari (d. 800/1397), GAL S II, 243) (f. 56b). Copied by the same copyist as the preceding text.

(8) f. 56b. Several hadith, with commentary, on the question of the visiting of graves (*ziyarat al-qubur*). Copied from a manuscript in the hand of the qadi Shams al-Din Ahmad b. Sulayman al-Awzari (lived first half 8th/14th century), GAL S II, 242). Copied by the same copyist as the preceding text.

(9) ff. 57a–63a. *Kitab Bidayat al-Muhtadi wa-Hidayat al-Mubtadi‘*. Authors and titles on f. 57a. Shortened version (*intiza‘*) by Gamal al-Din M. b. Yahya Ibn Bahran al-Basri (d. 957/1550), GAL G II, 405; GAL S II, 557) of the *Bidayat al-Hidaya*, the compendium on ethics by Abu Hamid Muhammad b. Muhammad al-Ghazzali (d. 505/1111), GAL G I, 420 and 422, No. 26). The combined information from two manuscripts of this text, preserved in the Ambrosiana Library in Milan leads the authors of its catalogue, O. Lofgren and R. Traini, to ascribe this shortened version to Mutahhar, the son of Ibn Bahran. They mention as the date of composition 1052/1642. See their catalogue, vol. II (1981), Nos. 725 VII and 7681. Copied by the same copyist as the preceding text, on
Friday 20 Ragab 1056/1646 (f. 63a); the colophon has a simple ornamentation in red and ochre inks; numerous marginal and interlinear notes, in several hands. The text of al-Ghazzali’s *Bidaya* is mainly shortened in the first half. On the whole Ibn Bahran disguised the work with only a very thin, and almost ubiquitously transparent, veil. On f. 63a is a short note, now barely legible, dated Rabi’ I 1187/1772.

(10) ff. 63b-64b. *Kitab Usul al-‘Adl wa-al-Tawhid wa-Nafy al-Gabr wa-al-Tasbih*. Title and author on f. 63b. Treatise on Zaydi dogmatics (against predestination and anthropomorphism) by the Zaydi *imam* Targuman al-Din al-Qasim b. Ibrahim (d. 246/860), GAS I, 561. On the authenticity of this work see Wilferd Madelung, *Der Imam al-Qasim h. Ibrahim* (Berlin 1965), p. 97. Copied by the same copyist as the preceding text, on Saturday 21 Ragab 1056/1646 (f. 64b).


(14) f. 70b. *Hadith Wafat al-Shaykh al-Imam Huggat al-Islam Muhammad b. Muhammad al-Ghazzali*. Title on f. 70b. Poem of 30 lines (rhyming in -nā), which was allegedly found at the death-bed of Abu Hamid Muhammad b. Muhammad al-Ghazzali (d.505/1111), GAL G I, 420. The anecdote and the poem are transmitted here on the authority of Ibn al-Asbat al-Marzuqi (unidentified). Copied by the same copyist as the preceding text.

(15) ff. 71 a-b. A collection of four poems, ascribed to several persons. Copied by a copyist different from that of the preceding text.

a. (f.71a). A poem (tawil metre, rhyming in dāl) of 17 lines, ascribed to `Ali b. Abi Talib (d. 40/661), GIS II, 277. The poem is not found in the alphabetically arranged *Diwan*, ascribed to `Ali b. Abi Talib, which is known under the title *Kitab Anwar al-‘Uqul fl Ash`ar Wasi al-Rasul wa-Zawg Fatima al-Batul* (as contained in the Leiden MS Or. 2683, see Voorhoeve, *Handlist*, p. 16). At the end the poem is styled wasila.

(f. 71b). A poem of 13 lines, rhyming in -ārī, ascribed to al-Mansur bi-Allah Muhammad b. Yahya al-Sarragi al-Washa’ī(? , not identified). The surat al-iklas is written vertically, in red ink, between the two last misra’.

d. (f. 71b). Poem of 7 lines, rhyming in -nā, found on the grave of Fakhr ʿUlm al-Din Yusuf b. Ḫumayn b. Hagar (unidentified).

(16) ff. 72a-b. Poem of 7 lines (kamil metre, rhyming in `ayn), provided with two takhmis and one tasdis. No author seems to be mentioned for the original poem. One of the two takhmis is ascribed to al-imam Sharaf al-Din, but the margins of the manuscript are trimmed and more information on the authorship of the takhmis and the tasdis is lost. The lines of the original poem are written in large letters, in red ink, and the takhmis and tasdis are written in three columns above each line of poetry. The first takhmis is written in a somewhat larger script than the two other additions. These latter may have been written by the copyist of the 13th text in this volume. On f. 72a are some notes, in several hands, containing several hadīths.

(17) ff. 73a-74a. Wasiyyat `Ali b. Abī Talib li-Ibnihi al-Ḥasan. Counsels and maxims, ascribed to `Ali b. Abī Talib (d. 40/661), GAS II, 277 and allegedly directed to his son al-Ḥasan. Title on f. 73a. On f. 73a the text is also called al-Hikma, and on f. 74a al-Hikam. The text contains both ornate prose and poetry. Copied by the copyist of the 13th text in this volume, in Sa`da, in the house of the imam al-Hadi (d. 298/910), GAS I, 563) on 3 Ragab 1056/1646 (f. 74a).

(18) ff. 74b-75b. Al-Qasida al-Farida. This title not found here. Author in the margin of f. 74b. The Qasida also goes by the name Istiftah Bab al-Farag (or: al-Farah) (ff. 74a, 75b). Qasida of 101 lines (rhyming in -rā) by the Zaydi Imam al-Mansur billah al-Qasim b. Muhammad (d. 1029/1620), GAL G II, 405; see also al-Hibshi, Mu’allafat, p. 134). This Qasida is attributed by Brockelmann (GAL S II, 551) to al-Gurmuzi (d. 1077/1666). Al-Hibshi (op. cit.) mentions the Istiftah and al-Qasida al-Farida as two different works, but his references point to one and the same poem.

In the margin of f. 74b is a note to the effect that Ahmad b. Sa`d al-Din b. al-Husayn al-Miswari (d. 1054/1647) read the qasida on 20 Ramadan 1046/1637 to the author’s son, the imam al-Mu’ayyad bi-Allah Muhammad b. al-Qasim b. Muhammad (d. 1054/1647), GAL S II, 560). The poem was, according to the same note, composed before the author’s da`wa (1006/1597). Copied by the same copyist as the preceding text.

f. 75b. There follows a Duʿā li-Ruʿyat al-Nabi, in prose, written by the same copyist. (19) f. 76a. Untitled poem by the Zaydi imam al-Mahdi Ahmad b. Yahya Ibn al-Murtada (d. 840/1437), GAL G II, 187, of 22 lines, rhyming in -yā. A poem that may have been the model for the present text is the one by the imam al-Mutawakkil `ala Allah Ahmad b. Sulayman (d.665/1170), GAL G I, 402, which is preserved in the Ambrosiana Library in Milan (C 117(11)), see the catalogue by Löfgren and Traini, vol. II, p. 178, No. 373). Copied by the same copyist as the preceding text.

Also on this page, mostly written in the same hand, are some shorter notes, two of which contain fragments of poetry:

- Two lines, said by a judge in poverty.
- Nine lines, said by `Amr b. al-ʿAs (died ca. 42/663), GAS II, 284) to Mu`awiyah, in praise of Ali b. Abī Talib.
- Shorter notes, of magical content.
All texts on this page are written on the blank space of the title-page of the following text.

(20) ff. 76a-78a. Kitab al-Arba`in al-Hadith al-Surdudiyya fi Fadl al-`Ilm wa-al-`Ulama` wa-al-Muta`allimin. Title on f. 76a. Collection of forty traditions relating to science, teachers and pupils. The name of the author has been added in a hand apparently different from the copyist's above the title: al-imam Abu al-`Abbas Ahmad b. `Ali al-Surdudi (not identified, but at least before 1056/1646, as this is the date of the copying of this text). This information is repeated on f. 76b, written above the beginning of the text. The Ahmad b. `Abd al-Da'im al-Safi al-Maymuni, who is mentioned in the note on f. 76a, is likewise unidentified. The authorship of this text raises a few questions, however. This Arba`un seems to be identical with MS British Library Or. 3851(8) (see Suppl. Cat. Rieu, p. 775, No. 1220), to judge from the title and first hadith quoted. In Rieu's catalogue the work is anonymous, but al-Hibshi (Mu`allafat, p. 129) ascribes the London manuscript, for reasons unknown to me, to the Zaydi imam al-Mansur bi-Allah al-Qasim b. Muhammad b. `Ali (d. 1029/1620), GAL G II, 405). The hadiths are given without isnad. The London MS is dated 1044-5/1634-5. Copied by the same copyist as the preceding text, on Thursday 20 Gumada II 1056/1646 (f. 78a). The hadiths are counted with numerals, alternately written in red and ochre inks. Numerous marginal and interlinear notes, in one or more hands different from that of the copyist. f.76a: the marginal note on the authorship is an explanation of the word al-Surdudiyya in the title. On f. 76b is a marginal note, above the beginning. This note reads as if it were the original introduction to this collection of arba`un hadithan. On f. 78a there follows a tradition on the authority of Anas b. Malik.

(21) f. 78b. Four poems, that were written, according to a note at the end of the fourth one, on the tomb of the Prophet Ayyub, the Job of the Old Testament. It is possible that this note is only concerned with the last of the four fragments. Copied by the same copyist as the preceding text.

a. Poem of three lines (rhyming in -lā).
b. Poem of eight lines (rhyming in -nā). All lines begin with the word subhana.
c. Poem of 19 lines (rhyming in -rī).
d. Poem of ten lines (rhyming in -lū).

(22) ff.79a-b. Mas'ala fi al-Taklif. Title and author on f. 79a. Notes on the age when a child is obliged to observe religious duties like fasting, by the Zaydi imam al-Mansur billah al-Qasim b. Muhammad b. `Ali (d. 1029/1620), GAL G II, 405). Copied by the same copyist as the preceding text, f. 79a.

(23) f. 79b. Mas'ala fi Hukm ma yu`tihi al-Imam aw Walihi li-Ahl al-Kaylat wa-al-Masarif. Title and author on f. 79b. Question asked of, and answer given by, the Zaydi imam al-Mu`ayyad billah Muhammad b. al-Qasim b. Muhammad (d. 1054/1644), GAL S II, 560). Copied by the same copyist as the preceding text. According to a note on the bottom of the page, the present text was copied from a manuscript which, in turn, was copied from an autograph of al-Mu`ayyad bi-All ah.

(24) f.80a. A question asked by the faqih Ahmad b. Musa Suhayl (unidentified), with the answer given by the Zaydi imam al-Mansur billah al-Qasim b. Muhammad b. `Ali (d.
1029/1620), GAL G II, 405), concerning the type of turban used in the Yemen at that
time. Copied by the same copyist as the preceding text.
On the same page is written in a crude, more recent hand a poetical fragment of 13
lines, rhyming in -īhā.
(25) ff. 80b-82a. Al-Radd `ala Ahl al-Zaygh min al-Mushabbihin. Title and author on f. 80b;
title also on f. 82a. The manuscript has a variant reading of the title. Treatise against
anthropomorphists by the Zaydi imam al-Hadi ila al-Haqq Yahya b. al-Husayn (d.
298/911), GAS I, 563 and 566, No.22; see also al-Hibshi, Mu’allafat, p.6, No. 26 and Van
Arendonk, Debuts, p. 271. Copied by the same copyist as the preceding text.
(26) f. 82a. Mas’ala fī al-‘Ilm wa-al-Qudra wa-al-Idrāda wa-al-Mashī’a. Title and author on f.
82a. Short text on these two pairs of attributes of God, by the Zaydi imam al-Hadi ila al-
Haqq Yahya b. al-Husayn (d. 298/911), GAS I, 563, No. 18). Copied by the same copyist as
the preceding text.
(27) ff. 82b-85a. Masa’il an al-Qasim b. Ibrahim. Title and author on f. 82b.
Questions asked of, and answered by, the Zaydi imam al-Qasim b. Ibrahim (d. 246/860),
GAS I, 561) on several topics of the Zaydi theology. Copied by the same copyist as the
preceding text on Wednesday 26 Gumada II 1056/1646 (f. 85a). Above the beginning of
this text is a title, which apparently applies to the
mas’ala.
(28) On ff. 83b-85a a text by the Zaydi imam al-Qasim b. Ibrahim (d. 246/860), GAS I,
561), copied by the same copyist follows: Kalam fi al-Imam al-Muftarad al-Ta’a.
Then the series of questions begun on f. 82b (No. 27) is continued.
(29) f. 85b. Three poetical fragments, copied from a copy in the hand of al-Mansur billah
al-Qasim b. Muhammad b. ‘Ali (d. 10291 1620), GAL G II, 405). Copied by the same copyist as
the preceding text.
a. The first fragment consists of one line only. It is said to have been written in a
Byzantine church, apparently by an iron hand which came out of the air.
b. Fragment of 14 lines, rhyming in -min.
c. Fragment of four lines, rhyming in -lī.
(30) ff. 86a-b. Khabar Bahlul wa-`Ali b. al-Husayn. Title on f. 86a. A fragment taken from a
work, entitled Hikayat al-Salihin (f. 86a), of which here the third hikaya is given. It treats
The latter makes in the course of their conversation a number of pious and moralistic
remarks without Bahlul knowing his identity. Copied by a copyist different from the
one who copied the preceding texts.
On f 86a is a marginal note containing a Duʿa al-Istikhara, copied by the copyist of this
text from a text in the hand of the
imam al-Mahdi li-Din Allah Ahmad b. Yahya Ibn al-
Murtada (d. 840/1437), GAL G II, 187. On f 86b is written, by the same copyist, a frag-
ment taken from a work, entitled Kitab Safwat al-Ikhtiyar min Nafa’is al-Akyar, containing
a saying by the Prophet Muhammad concerning the special merits which may be
derived from a certain, specified, supererogatory salat.
(31) ff. 87a-b. Several shorter notes, taken from other works, and copied by the copyist
who copied text No. 29 and numerous preceding ones in this volume:
a. (f.87a): Several hadith, taken from various places of al-Taqrib al-Muntazaʿ min al-Targhib
wal-Tarhib which is an abstract by Salim b. al-Murtada (of uncertain date, see GAL GI,
367) from the collection of Traditions Kitab al-Targhib wal-Tarhib by `Abd al-`Azim b. `Abd al-Qawi al-Mundhiri (d. 656/1258), GAL G I, 367). In the margin is a note, taken from the exemplar of the copyist (al-umm).

b. (f. 87a): A tradition on the authority of Abd al-Malik b. Abi Maysara, to the effect that the igma` of all fuqaha` of the amsar in all periods is established on five words which are transmitted from the Prophet Muhammad.

c. (ff. 87a-b): A short note on how scribes should correct their errors in writing. 

d. (f.87b): A short note taken from a work with the title Rawd al-Riyahin (?), and another, taken from a work entitled Kitab al-Hayawan. Beginning:

(32) ff. 88a-b. Maw`izat al-Nabi li-Abdallah b. Salam. Description, given by the Prophet Muhammad to his companion, the convert to Islam from Judaism, `Abdallah b. Salam (d. 43/663), GAS I, 304), of Hell and its population. It is possible that this fragment belongs to a version of the Masa`il which are transmitted on the authority of `Abdallah b. Salam. According to a note at the end the exemplar of the copyist was incomplete at the end. See on the questions of `Abdallah b. Salam also G.F. Pijper, *Het boek der duizend vragen*. Leiden 1924. Copied in a hand different from the preceding ones. The copyist is possibly a Husayn b. Ahmad (f. 88b). Also on this page, in a different hand, possibly that of the copyist of text No. 31, is a note (sifa) on sweet and salt waters.


(34) ff.89b-90a. Qasidat Shihab al-Din Ahmad b. `Alawan. Title and author on f. 89b. Qasida of 43 lines, rhyming in -ud/-id, of religious content, by Shihab al-Din Ahmad b. `Alawan (unidentified. He may be identical with the Ahmad b. `Attaf b. `Alawan, mentioned in GAL G I, 449 (died in 665/1266). The Leiden MS Or. 308 (2), which contains a collection of poetry and letters by the latter (see Voorhoeve, *Handlist*, p.459), does not contain the qasida given here. In the Milan catalogue by O. Löfgren and R. Traini, vol. II (Vicenza 1981), the name of a poet Ahmad b. `Alawan occurs several times (e.g. p. 17, No. 17, No. 28 X, p. 202, No. 419 II (m), p.337, No. 666 II (a) and p.361, No. 715 I). On pp. 17, 202 and 361 he is presented as an author of prose and poetry, on p. 337 as the person in whose praise a poem was composed). Copied by the same copyist as the preceding text.

(35) f. 90b. Notes from several other works.


(36) ff. 91 a-b. Al-Risala al-Nasiha li-al-Mutadhakkir al-Fadiha lil-Mutakabbir. Title and author on f. 91 a. Treatise by the Zaydi imam al-Mahdi li-Din Allah Ahmad b. Yahya Ibn al-Murtada (d. 840/1437), GAL S II, 244 and 246 VI. The layout gives the impression that
the following text in this volume (No. 37) may be considered as a poetical sequel to this
text, possibly even as part of it. Copied by the same copyist as the preceding text.
(37) ff. 91 b–93b. Al-Zahra al-Zahira bi-Tahqir al-Dunya wa-Ta’khim al-Akhira wa-Tartib
Ba’t that al-Anbiya’ wa-al-Du’a’ ila Sirat al-Awliya’ wa-al-Tahdir min Taq lil al-Ashqiya’.
Title on f. 91b. Authorship established by wa-hiya qawlun (f. 91 b). Poem with religious
exhortations, containing 99 lines, rhyming in nūn, by the Zaydi imam al-Mahdi li-Din
Allah Ahmad b. Yahya Ibn al-Murtada (d. 840/1437), GAL S II, 244 and 246 VII). Copied
by the same copyist as the preceding text. The poem reads as an immediate sequel to, or perhaps as the latter half of, the
preceding text, as if it is quoted in the course of that text. As the title already indicates,
the poem treats of a number of prophets and saints. Their names are highlighted in red
ink. In the 54th line mention of the Prophet Muhammad is made.
Also on f.93b are two short poems, without indication of authorship.
a. Poem of 13 lines, rhyming in -ūl / -īl.
b. Poem of 5 lines, rhyming in -ūm / -īm.
(38) ff. 94a-b. Qasida. Title and author on f. 94a. Qasida of 49 lines, rhyming in -yā, by the
According to al-Hibshi (Mu’allafat, p. 34, No. 8) this qasida was composed for Nashwan b.
Sa’id al-Himyari (d. 573/1178), GAL G I, 300), but in the present manuscript there is no
indication of this. Copied by the same copyist as the preceding text. On f. 94b are three
shorter poetical fragments, copied by the same copyist as the preceding text.
a. Fragment ascribed to the imam Muhammad b. ldris al-Shafi`i (d. 204/820), GAS I,
485 and 490 XII), or Abu Nuwas (died c. 199/814), GAS II, 543), consisting of 9 lines, rhyming
in -ūb / -ūb.
b. Fragment of 2 lines, rhyming in -āg. The lines are said to have been inscribed by a
Byzantine king over one of his gates.
c. One line.
On f. 95a is a fragment on law, now crossed out. On the lower part of the page are
several shorter notes, consecutively written, and partly illegible since a slip of paper
has been pasted over the margin, covering part of the text. The first note is on the
conditions needed in order to acquire the sciences (al-`ulum).
(39) f. 95b. Mas’ala. Titles on f. 95b. Question, with answer divided into seven points,
apparently taken from a work with the title al-Bayan al-Shafi`i `an al-Burhan al-Kafi,
which may be the work on Zaydi law with that title, written by al-qadi `Imad al-Din Yahya b.
Ahmad (lived in the first half of the 9th 15th century), GAL G II, 186). Possibly copied by
the copyist of the preceding text but in a minute script.
(40) f. 95b. Sifat al-Mu’min. Title on f. 95b. An extract taken a work of the Zaydi scholar
at the end. Copied by the same copyist as the preceding text.
(41) ff. 96a-b. A number of shorter texts, containing magical procedures, with drawings,
amulets (mostly on f. 96a) and invocative prayers (mostly on f. 96b).
(42) ff. 97a-109a. Acephalous text treating several basic suf i terms and concepts.
Copied by the same copyist who copied text No. 38 (and a considerable number of
others as well) in this volume. In the colophon, f. 109a, he gives a number of details: the
copying was completed on Saturday in the last third of Rabi` II 1056/1646, and he styles himself as the owner of the manuscript and gives as his full name: al-Husayn b. Ahmad b. Gar Allah b. Nusayr al-Hawfi al-Zaydi al-`Adli. A collation note on the same page is dated Friday, in the last third of Gumada II 1061/1651 in San`a’ (?). In the colophon the book is referred to as Mukhtasar.

(43) f. 109b. A note, written in a crude hand, describing events which took place in 1195/1780-1781. Part of the text was cut off when the MS was trimmed.

(44) ff. 110a-b. Fasl al-Murtada. Title and author on f. 110a. Probably a section from a greater work by the Zaydi imam al-Murtada li-Din Allah Abu al-Qasim Muhammad b. Yahya (d. 301/922), GAS I, 567. More precise references are lacking however. The present fragment deals with questions of Zaydi theology and law. Copied by the same copyist who wrote No.42 of this volume.

(45) ff. 111 a-b. Several hadiths, taken from various sources. Copied by the same copyist as the preceding text.

a. (f.111a): a Tanbih on two mythological cities, allegedly taken from the Kitab’ Aga’ib al-Malakut, by which is probably meant the work of that title by al-Kisa’i (lived beginning 5th/11th century), GAL G I, 350).

b. (f. 111a): hadiths of narrative nature, one on the authority of Wahb b. Munabbih and one on the authority of Gabir b. `Abdallah. Both treat of the Banu Isra’il. The third one, on the authority of al-Sha`bi, deals with the discussion between a hunter and his prey and how the latter teaches the hunter three things in exchange for its release.

c. (f. 111b): Several hadiths, one on the authority of the Prophet Muhammad on the thousand fears which the believer must overcome before he reaches Paradise. The second describes the headgear (qalansuwa) of the Negus of Ethiopia, as it was seen by the followers of the Prophet Muhammad who participated in the first higra. The third tells how al-Hasan al-Basri teaches a man al-ism al-a’ zam. The fourth contains six objections against haste.

d. (f.111b): Three short poems, one of three lines. The second one contains four lines ascribed to a-Husayn b. Ali b. Abi Talib (d. 61/680). The third one contains five lines in the same rhyme, being the heavenly answer which al-Husayn heard.

(46) ff. 112a-b. Several fragments copied by the same copyist as the preceding text and taken from:

a. (f.112a): Kitab al-Baraka fi Madh al-Sa`y wa-al-Haraka. Title and author on f. 112a. Eight lines, from the treatise in praise of endeavour and labour by the Yemeni author Muhammad b. `Abd al-Rahman al-Hubayshi al-Wisali (d. 782/1382), GAL G II, 189, where the name of the author is given in a slightly different form).

b. (f. 112a): A hadith on the merit of reciting the ayat al-kursi, three lines.

c. (f 112a) : A fragment of three lines taken from a work with the title al-Irshad, containing an anecdote on Jesus.

d. (ff. 112a-b): Fragments taken from a work entitled Shams al-Akbar, by which is probably meant the work with that title by Humayd al-Qurashi (lived 610/1213), GAL S I, 609). Quotations are from the 60th, 53rd and 54th chapters.


There follows a quotation taken from a work entitled Dhikr al-Targhib wa-al-Tarhib, apparently the book of that title by Abd al-'Azim b. Abd al-Qawi al-Mundhiri (d. 656/1258), GAL GI, 367) on the merit of this prayer.

(47) ff. 113a-114a. Wasiyyat Luqman al-Hakim li-Ibnih `Uthman. Title on f. 113a. Exhortations by the legendary sage Luqman (see on him GAL S II, 65, where no mention is made of this text, however) to his son `Uthman. Copied by the same copyist as the preceding text. The exhortations are all addressed to his son (ya ibni or: ya bunayya).

(48) f. 114a. Wasiyyat `Ali b. Abi Talib li-al-Hasan wa-al-Husayn. Title on f. 114a. Exhortation addressed by `Ali b. Abi Talib (d. 40/661) to his two sons, when he was fatally struck. Copied by the same copyist as the preceding text. The copyist gives as the possible origin of this text the Nahg al-Balagha by al-Sharif al-Murtada (d. 436/1044), GAL G I, 405. In the lower margin of this page there follows a note, taken from a work with the title Kitab al-Furu`, concerning the gender of the angels.

(49) ff. 114b-115b. Several poetical fragments, copied by the same copyist as the preceding text.

a. (f. 114b): This fragment, and possibly also the other fragments on the page, is ascribed to `Ali b. Abi Talib (d. 40/661), GAS II, 277). Three lines, rhyming in lām. The same lines occur in Kitab Anwar al-`Uql fi Ash'ar Wasi al-Rasul, the alphabetically arranged Diwan of `Ali b. Abi Talib (see MS Leiden, Or. 2683 [Voorhoeve, Handlist, p. 16], f. 44a).

b. (f. 114b): Fragment of two lines, rhyming in lām, identical with the one given in the Kitab Anwar al-`Uql fi Ash'ar Wasi al-Rasul, f. 45b.

c. (f. 114b): Fragment of three lines, rhyming in -rā.

d. (f. 114b): Fragment of two lines, rhyming in mīm.

e. (f. 114b): Fragment of two lines, rhyming in yā.

f. (f. 114b): Fragment of seven lines, rhyming in -ānī.

g. (f. 114b): Also on this page is a fa'ida of medical nature, concerning the effects of cupping on certain days of the week and the month.

h. (f. 115a): Fragment of four lines, rhyming in a-āfī, said to be by a woman (li-amra'a).

i. (f. 115a): Fragment of two lines, rhyming in nūn. See also fragments below.

k. (f. 115a): Fragment of four lines, rhyming in nūn, with a short introduction in prose.

l. (f. 115a): Fragment of two lines, rhyming in `ayn.

m. (f. 115a). Fragment of two lines, rhyming in `ayn.

n. (f. 115a). Fragment of six lines, rhyming in lām.

o. (f. 115a). Fragment of three lines, rhyming in bāʾ, with a short introduction in prose.

p. (f. 115b). Five lines in prose, containing a hadith on the authority of Abu Dharr.

q. (f. 115b). Fragment of four lines, rhyming in nūn.

r. (f. 115b). Fragment of two lines, rhyming in yāʾ.

s. (f. 115b). Fragment of five lines, rhyming in lām. The first misra ` of the first line conveys the same meaning as that in fragment j, described above.
t. (f. 115b). Fragment of eight lines, rhyming in mīm, by the same, unmentioned, poet who wrote the preceding piece (lahu ayydan).

(50) ff. 116a-b. Three poems, probably copied in a hand different from the preceding copyist’s.
a. (f. 116a): Qasidat Ibn al-Adib. Title and author on f. 116a. Qasida of 27 lines, rhyming in -ālī, by Ibn al-Adib (unidentified). A number of key words in the poem have been written in red ink. These are: al-malik (line 5), wazīruhu (line 7), qādi (line 9), wali (line 11), sahib harb (line 13), al-tagir (line 15), dhu miḥna (line 17), ‘azab and muzawwag (line 18), and filaha (line 21).
b. (f. 116a): Al-Abayat al-Hikmiyyat. Title on f. 116a. Poem of 14 lines, rhyming in fā’. No author is indicated.

(51) f. 117a. Fragments, possibly copied by the copyist of text No. 49 in this volume.
a. Poetical fragment of eight lines, rhyming in -alū. The first misra` seems to be missing.
b. Two fragments, apparently taken from a work of the genre Qisas al-Anbiya’.

(52) ff. 117b-118b. Fragments, possibly copied by the copyist of text No. 50 in this volume.
a. (f. 117b). A note of astronomical nature, on the four seasons and the 28 manazil, with a gadwāl. After the gadwāl the text is continued in the inner margin of the page.
b. (f. 117a). A poem dealing with matters of astronomy of 16 lines, rhyming in mīm.
e. (f. 118b). Prayer (du`a’), to be said by the sick, with indication of its reward.
g. (f. 118b). A short note on the good repute (sit) of the believer in heaven and its relation with his situation on earth.
h. (f. 118b). Two lines of poetry, rhyming in -ān.
i. (f. 118b). One line of poetry.
ff. 119a-b. On paper which is more recent than the surrounding leaves several notes are written in two or more rather crude hands. There seems to be no connection with the texts preceding or following them. Most probably this leaf was originally preserved loosely between ff. 118-120a.

(53) f. 120a. On the title-page of the following text the copyist of text No. 51 in this volume has written: Fawa`id fi ldkhal al-Surur ʿala al-Muʾmin.
(54) (ff. 120a-139b). Kitab Sharh Gawahir al-Akhbar fi Sirat Al-Nabi al-Mukhtar. Title on f. 120a; author on ff. 120a, 139b. Anonymous commentary (unless it was written by the poet himself) on al-Qasida al-Bassama by Sarim al-Din Ibrahim b. Muhammad b. Abdallah Ibn al-Wazir (d. 914/1508), GAL G II, 188). The qasida, which contains here some 230 lines, rhyming in rā', treats of the history of the family of the Prophet Muhammad and the missionaries of his cause. The qasida is known by several other names: al-Qasida al-Bassama al-Sughra, Bassamat Al al-Bayt, Gawahir al-Akhbar fi Siyar Al al-A'imma al-Hadin al-Akyar (see Catalogue of the Milan collection by O. Löfgren and R. Traini, I, p. 196 and II, p. 94, and GAL S II, 248) or Qasida fi Al al-Bayt (GAL G II, 188).

Possibly copied in several different hands in succession: ff. 120a-127b, 128a-137b, 138a-139b, but this is difficult to ascertain. The lines of the qasida are usually, but not always, written in red ink, the commentary in black ink.


After the beginning the author starts his eschatological discourse, taking as a starting point the text of Qur’an 3:26-27. On f. 141a the year 1093/1682 is mentioned as the result of a calculation, possibly made in order to determine the year of appearance of the mahdi al-zaman.

On f. 141a a qasida of 19 lines begins, rhyming in -lā.

On f. 141b is an owner’s or reader’s note, signed al-sayyid Gamal al-Din ... (?) b. al-Husayn b. al-`Umar (?) al-Waghlani al-Zaydi, and dated Muharram 1143/1730.

(56) ff. 142a-149b. A medical treatise of general content, without mention of title or author. It consists mainly of an enumeration of the sympathetic properties (al-kawass al-tibbiyya, or: al-tayyiba) and of proven cures (mugarrabat). When authorities are mentioned at all, they are the Prophet Muhammad and `Ali b. Abi Talib (e.g. f. 143b). Copied by a copyist who is not yet represented in this volume. There are occasional marginal and interlinear notes in several hands. Black ink with rubrics.

(57) f. 150a. Notes of medical nature, written in a hand different from the preceding copyist’s. Several works are mentioned: K. al-Thamarat, K. al-Kawass, Adwiyyat Muhammad b. Zakariya’ <al-Razi>.

(58) f. 150b. Several shorter texts and notes, copied by the copyist of the preceding text.

a. `Azima. Amulet text, with a simple magical square (three rows, sum 15).

b. Another `azima, amulet text.

c. An amulet (ruqya) on ailments of the head, with reference to Qur’an 6:13.

On the same page are several shorter notes and quotations, partly cut off where they were written in the margin, since the volume was trimmed when it was rebound.

(59) ff. 151a-152b. Several notes of varying length, written in a number of hands.

b. (f. 151a). A note taken from the same work, concerning the word kull. See the edition, vol. I, from p. 153 onwards. On the same page are several shorter notes, some in the margin partly cut off when the volume was rebound.
c. (f. 151b). A note taken from the same work, concerning the word idh. See the edition, vol. I, p. 73.
d. (f 151b). A note taken from the same work, concerning the word ay. See the edition, vol. I, p. 68.
e. (f. 151b). A note taken from the same work, concerning the word amma. See the edition, vol. I, p. 52.
f. (f. 151b). A note taken from the same work, concerning the word illa. See the edition, vol. I, p. 64.
g. (f 152a). A note taken from the same work, concerning the word am. See the edition, vol. I, pp. 41-42. Also on this page, written in a different hand, are notes on grammatical subjects.
h. (f. 152b). A note probably taken from a work on Qur’an exegesis. Written in a hand different from that of the preceding copyist’s. The note contains grammatical remarks on Qur’an 11:81. A work with the title Sharh al-Mufassal is referred to, and also the name of Ibn al-Hagib (d. 646/1249), GAL G I, 305) is mentioned.
i. (f. 152b). A note, written on the bottom of the page, also on grammatical subjects. Several authorities are mentioned. Copied by the same copyist as the preceding text.

(60) ff. 153a-155a. Bur’ Sa’a. Title on ff. 153a, 155a; author on f. 153a. Treatise on those ailments that can be healed within an hour, by Abu Bakr Muhammad b. Zakariya’ al-Razi (d.311/925, 925), GAS III, 274 and 284, No. 10). Copied by a copyist whose hand does not seem to have appeared previously in this volume.
The author proceeds to enumerate ailments, from the top of the head (al-mafriq) to the feet (al-qadam) as far as they can be healed within an hour.
(61) f. 155a. Du’a’ Muqatil b. Sulayman. Title and author on f. 155a. Prayer by Muqatil b. Sulayman (d. 150/767), GAS I, 36) taken, as it appears, from a work with the title Kitab al-Magmu’. Copied by the same copyist as the preceding text.
(63) f. 157b. Khabar Hasan Sahih. A tradition, taken from a work by Malik b. Anas al-Samarqandi. On the evidence of the nisba, it is unlikely that the founder of the Malikite school is meant. The fragment treats of the substance of which the earth and barley are created, as explained by Musa to the Prophet Muhammad, and the meaning of the letters in the word al-khubz (bread). Copied by the same copyist as the preceding text.
(64) ff. 157b-159b. Shorter notes, quotations and fragments, taken from several works. Copied in several hands. Those notes that were written near the edge of the pages were partly cut off when the volume was rebound.

b. (f. 157b): A note, taken from the \textit{hadith}, on long garments.


e. (f. 158a): A note on the grammatical term \textit{taqdir}, the implication of a missing syntactical part.

f. (f. 158a): A note on the grammatical term \textit{taqdir}, the implication of a missing syntactical part.

- \textit{Al-Risala al-Fa'iqa Dhat al-Ma`ani al-Ra'iqa}. Title and author on f: 160a. Treatise on \textit{al-ta`a li-al-imam} and related subjects by Sarim al-Din Ibrahim b. Muhammad b. Ahmad b. `Izz al-Din, who composed it in the beginning of Gumada I 1056/1646, during the reign of the main al-Mutawakkil `ala Allah Isma`il b. \textit{al-imam} al-Mansur bi-Allah al-Qasim (d. 1087/1676), GAL S II, 560). He is possibly identical with Huriya al-Sa`di (d. 1083/1672), Zirikli, \textit{al-A`lam} (2nd edition) I, 64. Copied in Ragab 1056/1646 in the house of the \textit{imam} al-Hadi in Sa`da (f. 160b). On this information, the copyist is probably the same as that of several other texts in this volume. (See the colophons on ff. 55b, 70a, 109a).

- \textit{Al-Abyat al-Fakhriyya fi Usul al-Din}. Title and author on f. 161a. Qasida on questions of Mu`tazilite dogmatics, consisting of 34 lines in the \textit{basit} metre, rhyming in -\textit{lām}, by the Zaydi \textit{imam} al-Wathiq billah al-Mutahhar b. Muhammad b. al-Mutahhar (d. 793/1390-1391 or 803/1400-1401), GAL S II, 232 and al-Hibshi, \textit{Mu`allafat}, pp. 86, 88). The text is identical with MS Berlin Glas. 128(3) (Ahlwardt No. 9667) and MS Milano, Ambrosiana, B 74(VII. f), see Cat. Löfgren and Traini, vol. 2, p. 94, No. 198. In the MS the name of the author is erroneously given (f. 161a) as \textit{al-imam} Muhammad b. al-Mutahhar, who is the author's father, the \textit{imam} al-Mahdi li-Din Allah (d. 729/1329), GAL S II, 241 and al-Hibshi, \textit{Mu`allafat}, p. 64). Possibly copied by the same copyist as the preceding text.
Above the beginning of the qasida on f. 161 a is written, in minute script, a text of six lines, possibly incomplete at the beginning, which is entitled at the end: Sifat man yurid al-Ganna.

(67) ff. 161b-162a. Qasida. No title; author on f. 161b. A poem of 21 lines, rhyming in -lām, apparently meant as a reaction to the preceding text, by the Zaydi imam al-Mahdi li-Din Allah Ahmad b. Yahya Ibn al-Murtada (d. 840/1437), GAL S II, 244) as quoted by Badr al-Din Muhammad b. Yahya b. al-Husayn al-Qasimi (possibly of the 9th-10th/15th-16th century) in his commentary on the preceding text (al-Abyat al-Fakhrīya), entitled al-La‘ali al-Badriyya fi Sharh al-Abyat al-Fakhriyya. Copied by the same copyist as the preceding text. In the margin of f. 162a is a quotation from al-Zamakhshari’s Kashshaf.

The text of this marginal note was partly cut off when the manuscript was trimmed. (68) f. 162b. Two poems, copied by the same copyist as the preceding text.

a. Qasidat al-Istighfara. No title; author on f. 162b. Qasida of 14 lines, rhyming in -lī, of which the first twelve lines begin with the words astaghfir Allah. The author is mentioned as al-imam al-Mahdi. It is impossible to say which of the five Zaydi imams who go by the name al-Mahdi composed this poem. The same text is available in Milan, Ambrosiana Library, Y 202 sup (Q.6.d) and D 373 (VIII), see the Catalogue by Löfgren and Traini, vol. I, p. 190 and vol. II, p. 319.

b. A poem of seven lines, rhyming in tā‘, ascribed to `Ali b. Abi Talib (d. 40/661), GAS II, 277). On the fly-leaves (ff. 164b-165a) are some shorter texts:

- a. (f. 164b): Poem of six lines, rhyming in -mīm.
- b. On f. 165a, which is pasted to the final board, are two owners’ notes: in one the name `Imad al-Din is given. The second note, which is written in three columns, contains the name Husayn b. Ismail b. Ali b. Isma’il b. Hasan b. Yahya b. Mahdi b. al-Hadi b. `Ali al-Shami, and is dated Friday 3 Sawwal 1303/1886. This note contains also a short prayer. Also on this page is another short prayer, and an admonition to the lender (mu‘ir) of the book.

See J.J. Witkam, Catalogue of Arabic manuscripts ... (1983-), pp. 378, 380-413, with several reproductions: f. 3b (p. 382), f. 70a (p. 387), f. 72a (p. 390), 88a (p. 397), f. 142a (p. 409).

Or. 14.270


Qam ‘al-Nufus wa-Ruqyat al-Ma‘yus. Collection of moral tales concerning miracles and pious acts by the Prophet Muhammad, compiled by Taqi al-Din Abu Bakr b. Muhammad al-Hisni (d. 829/1426), GAL G II, 95, who completed the text in the last third of Shawwal 807/1405 in Jerusalem (author’s colophon on f. 81b).

Added to the manuscript is a document in Turkish concerning the settlement of a question of dowry, dated 25 March 1324 (1906) and signed by the parties involved. Earlier provenance: Beirut.

See J.J. Witkam, Catalogue of Arabic manuscripts ... (1983-), pp. 413-415.

(Ar. 4304)
Or. 14.271

Or. 14.272

Or. 14.273 - Or. 14.274
Arabic manuscripts purchased in July 1975 from David Loman, antiquarian bookseller in London.

Or. 14.273
Collective volume with texts in Arabic, paper, 18 ff., maghribi script, dated Thursday 2 Gumada I 1129/1717 (f. 18b), recent binding with paper covers.
(2) ff. 5b-7a. *Qasida li-Ibn al-Farid*. A qasida ‘ayniyya of 59 lines by the poet’s grandson ‘Ali, the son of his daughter, who was the editor of his grandfather’s *Diwan*. Only the first line was by ‘Umar b. al-Farid (d. 632/1235), GAL G I, 262. See Rushayd b. Ghalib al-Dahdah, *Sharh Diwan Ibn al-Farid*, Cairo 1306/1889, vol. 1, p. 3, and vol. 2, pp. 198-205, 109-120.
Or. 14.274
Collective volume with texts in Arabic, paper, 14 ff., maghribi script, modern cloth binding.
(1) ff. 1a-9a. *Kitab Fawatih al-Tamgid fi Ta’rif A’gami al-Tagwid*. Introduction to Qur’an recitation especially written for non-Arabs. Translated from a Turkish text by al-Adhrami (not identified). The name of the translator is not mentioned. In a Maghribi context, an A’gami would be a Berber.

Or. 14.275
Arabic, paper, 327 ff., Indonesian naskh, illuminations (double page illuminations: ff. 2b-3a, 158b-159a, 324b-325a), full-leather Islamic binding with flap.
*Al-Qur’an*. An Indonesian Qur’an probably from Aceh.

Or. 14.276
Arabic, Persian, paper, 140 ff., misbound (ff. 2b, 46a-139b, 3a-45b, 140a), illuminated double pages (ff. 8b-9a, 24b-25a, 52b-53a, 72b-73a, 85b-86a, 98b-99a, 113b-114a, 128b-129a), illustrations (Mekka and Medina ff. 70b-71a), naskh and nasta’liq scripts, a manuscript possibly originating from Kashmir, modern leather binding.

(Ar. 4303)
Or. 14.277
Persian, paper, 294 pp., nasta’liq script, dated 1033 AH (p. 291), full-leather Islamic binding with coloured ornamentations, bound-over with Middle Hill boards. Owner’s seal print by Mukhtar Tabataba’i, dated 1176 (p. 291).
Diwan of Baba Fighani (10th cent. AH).
Earlier provenance: Captain Mignan 17 (inside front cover). He may be Captain Robert Mignan, a traveller in the Middle East (Robert Mignan, Travels in Chaldaea, including a Journey from Bussorah to Bagdad, [...] performed on foot in 1827. London 1829 [354 E 27]; Id., A Winter journey through Russia, the Caucasian Alops and Georgia, Thence across mount Zagros, by the pass of Xenophon and the Ten Thousand Geeks, into Koordistan. London 1839 (2 vols.). Or he may be Captain Thomas Mignan, who has known Sir Thomas Phillipps, as becomes clear from an inscription in a Persian manuscript containing poetry by Shah Qasim in the University of Pennsylvania Library, saying: ‘Given by Captain Thomas Mignan to Sir Thos Phillipps Bt 1827’.
Then the MS went to Sir Thomas Phillipps (1792-1872), MS 3917, and was bound in the familiar ‘Middle Hill boards’, bound over the original binding. Written on the spine is: ‘Mignan MSS. Persian MS. 3917’.
Provenance: Purchased in July 1975 from Mr. J.W. van Meeuwen, antiquarian bookseller in The Hague, who may have picked up the MS from a London auction.
(Or. 4386)

Or. 14.278
Arabic, Persian and other, European languages, paper, 257 ff., parchment binding. Notebook, probably originating from Henricus Sike (d. 1712).
The ascription of this notebook to Sike is uncertain but probable. A great number of notes in the part between ff. 9b-94b are signed with the letters H.S. The compiler of the book knew Arabic and Hebrew quite well, and to judge from this notebook he was interested in, and conversant with, Greek and Latin literatures. Occasionally there are notes in Italian, French, Spanish and Persian as well. The basic language of the notes, however, is mostly Latin. A few notes are dated 1702 (ff. 41b, 46b, 66b) and two as late as March 1703 (f. 73b).
Heinrich Sike (whose name is sometimes also spelt Syke) was born in Bremen. He died by his own hand in Cambridge in 1712, where he had become Professor of Hebrew. He was succeeded by Simon Ockley (1678-1720). He was one of the teachers of the Utrecht Orientalist, Hadrianus Reland (1676-1718). He enrolled as a student in Utrecht in 1704 (Album Studiosorum Academiae Rheno-Traiectinae 1636-1886 (Utrecht 1886), p. 106), but this does not mean that he actually started his study at that date. He must have done that much earlier. A few of his manuscripts, which he had apparently brought with him, were used by Reland in his De religione Mohammedica libri duo (Utrecht 1705, 1716) and are listed by Reland in an appendix at the end of his book.
Evidence which could point to a connection between the present notebook and Sike are the texts, listed below as Nos. 5, 6, 11 and 12. From this it becomes clear that there is a link between this notebook and the activities of the Utrecht Orientalists in the first
decade of the 18th century. The initials H.S., which occur frequently in the notes, make Henricus Sike the logical choice for the authorship of the notes. Sike’s reputation endures because of his edition and Latin translation of the Arabic text of the Ingil al-Tufulîyya, the apocryphal Childhood Gospel (Utrecht 1697), but in this notebook there is no mention of that work. See also on Sike: C. F. de Schnurrer, Bibliotheca Arabica (Halle 1811), pp. 477-8 (No. 412), with some crude references to Sike’s suicide, and J. Nat, De studie van de Oostersche talen in Nederland in de 18e en de 19e eeuw (Purmerend 1929), pp. 12, 16, and the references quoted there.

MS on paper; watermark: horn; 257 ff.; 30.5 x 20 cm; black and brown inks; throughout the notebook probably only one hand can be observed; composition of the quires: IV(7); VI(19), IV(27), 23V(257); the first leaf is unnumbered and used as a fly-leaf and f. 257 is also a fly-leaf; contemporary vellum binding: on the back of the binding is written: INSCRIPTIONES ARABICAES.

The volume contains:

(1) f. 1b. Notes on wine. References to Arabic and classical Latin texts are given.

(2) ff. 2a-4b. Annotata quaedam ad Danielem. Notes on the Book of Daniel in the Old Testament. Hebrew words with their explanations in Latin are given with reference to Arabic, Syriac, Hebrew and Greek texts. ff. 5a-b. Blank.

(3) ff. 6a-8a. Extracts taken from a letter, written in Rome.

a. (ff. 6a-7a): Errori principali di quelli, che eserchitano l’Orazioni di Quiete. In the margin of f. 6a the origin of this Italian text is indicated: Ex Epistola quadam Roma de Quietistis scripta.

b. f. 7-8a: Promotio Pauli III ad Cardinalatum. French text. In the margin of f. 7b the origin is indicated: Ex eadem.

ff. 8b-9a. Blank.

(4) ff. 9b-94b. Notes on a great variety of subjects, mostly concerning Greek and Latin literature, but Arabic and Hebrew references are frequently given. On most pages the owner wrote a catchword in the left margin of the page, and then entered his observations and references. Usually some four or five notes occupy one page. There is no order discernable in the notes, and they were probably entered as they occurred to the owner. On ff. 76b-9a and 80b-83a are dialogues of the Apostles in Greek. There are numerous blank pages in the course of these notes, and also at the end: ff. 95a-131b.


(6) ff. 134a-b. Burtoni veteris Linguae Persicae λείψανα. Additions to William Burton’s Veteris Linguae Persicae λείψανα, as they are added to his Graecae linguae Historia (London 1657), pp. 61-102. The same subject is treated by Reland in his study, entitled Dissertatio de reliquis veteris linguæ Persicae (in his Dissertationes miscellaneae, vol. 2 (Utrecht 1707), pp. 95-226). In that study Reland follows the system as developed by Burton, and it is at once clear that Reland also had knowledge of the additions to Burton as they are contained in this notebook. Studies by Reland on related subjects are his inaugural oration of 1701 (Oratio pro lingua Persica et cognatis literis Orientalibus) and his Dissertatio de Persicis vocabulis Talmudis (in his Dissertationes Miscellaneae, vol. 2 (Utrecht 1707), pp. 267-324). ff. 135a-144b. Blank.
(7) ff. 145a-222b. Modest beginning of an etymological dictionary of Arabic, Hebrew and Syriac, arranged according to the order of the Hebrew alphabet. Each page has two columns: the one on the left is used for Arabic, the one on the right for Hebrew and other Semitic languages. The explanations are in Latin, with occasional quotations in Greek. Numerous pages in between are blank. Entries under each letter of the Hebrew alphabet are not listed in any particular order.

(8) ff. 223a-225b. Etymologiae. Spanish-French glossary, arranged without apparent order.

(9) ff. 226a-b. List of Spanish words with their Arabic etymology.

ff. 227a-228b. Blank.

(10) ff. 229a-234a. Vocabula Arabica. List of Arabic roots and some of their derivations, with their explanation in Latin. Reference is occasionally made to Persian, Hebrew, Syriac and Greek. There is no apparent alphabetical, or any other, arrangement.

(11) ff. 235a-238a. Blank.

Vocabula ex Carmine Tograi. A glossary on the Lamiyyat al-`Agam by al-Hasan b. Ali al-Tughra’i (d. 515/1121), GAL G I, 246. The Arabic roots, together with their derivations and occasional etymologies from Hebrew and Syriac, are given in the order of the lines of al-Tughra’i’s ode. The entire ode is treated. There is no apparent connection between these notes and the edition of the Arabic text, with Jacobus Golius’ Latin translation, by Matthias Anchersen (Utrecht 1707).

(12) ff. 241b-244b, 246b-251b, 255a. Glossary on the Qur’an. The Arabic roots, together with their derivations, are given. The numbers of the suras are indicated, but they are presented without any apparent order. The following suras are treated: 2-11, 13-16, 18-19, 24-25, 27-28, 30, 33-35, 37-38, 40-41, 46-49, 51, 54, 62, 66-67, 71-72, 76, 78, 83-86, 89-96, 98-100. These notes may, once more, point to the authorship of Sike, as he is said to have begun with a translation of the Qur’an (De Schnurrer, op. cit., p.478).

(13) ff. 244b-246b. Glossary on the Arabic text of the Tabula Cebetis, which is included in the Kitab Gawidan Khirad by Ahmad b. Muhammad Ibn Miskawayh (d. 421/1030), GAL G I, 342). The author of the notes must have used the edition by J. Elichmann (Leiden 1640), which is probably based on the manuscript which Jacobus Golius (d. 1667) had brought from the Orient. That manuscript is now in the Bodleian Library in Oxford (Marsh 662, see catalogue Uri, p. 86). The Arabic roots, together with their derivations, are given in the order of their occurrence in the text.

(14) ff. 254a-b, 255b. Glossary on part of the Ta’rikh Mukhtasar al-Duwal by Yuhanna Abu al-Farag b. al’Ibri Bar Hebraeus (d. 1286 AD), GAL G I, 349). The notes consist of the Arabic roots with their derivations, and explanation in Latin. They concern the beginning of the 9th Dynasty in Bar Hebraeus’ work, corresponding with pp. 159 ff. of E. Pococke’s edition (Oxford 1663), which was probably used by the author of the notes. Earlier Provenance: Collection Sir Thomas Phillipps (1792-1872) No. 8925. Sotheby, Bibliotheca Philippi, N.S. 14th Part, p. 7, No. 3392.

Or. 14.279
Afar, paper, text mimeographed.
Acta apostolorum in the Afar language.
Provenance: Purchased in July 1975 from Thornton’s, Oxford.
(Hebr. 282)

Or. 14.280 – Or. 14.302
A collection of reproductions on real size of transcripts of pustaha’s in the Museum Pusat in Jakarta. The transcripts were made for the Bataviaasch Genootschap in 1908 by Kabidoen Hasiboean, alias Simeon. With the help of these transcripts, C.M. Pleyte has compiled the Inventaris der Bataksche handschriften van het Bataviaasch Genootschap van Kunsten en Wetenschappen, which was published as Bijlage V (p.XXI-XXXVI) in the Notulen van 1909.
De original manuscripts on treebark have in the manuscript department of the Jakarta Museum numbers with D, meaning the group of Batak manuscripts. Simeons transcripts were made on folio-size paper, usually bound together separately for each manuscript. These bound volumes have numbers in the Vt –series (Verschillende talen). Voorhoeve has used a concordance of the D and Vt numbers, which was made in 1973 by J.E. Saragih.
The reproductions were made in 1975 in Jakarta. In Leiden, another two sets of copies were made of these, one of which was sent to the Nommensen-University in Pamatang Siantar.
In his preface to the Inventaris, Pleyte says: ‘In order to check the transcripts, these will have to be collated with the originals.’ Apparently this was never done. Voorhoeve has used the transcripts while he was writing his thesis in Middelburg, around 1925, but later in Batavia he never took the trouble to check whether they were reliable. On the whole, the texts make on Voorhoeve the impression to have been diligently copied, but the interpunction leaves much to be desired. The illustrations have been copied freely. Some have lost during the copying process some of their clarity, but usually one may still see what was coloured red. The leaves were written on one side only. Large illustrations are sometimes continued on a facing page. The volumes have been paginated, which means that the number of written leaves is approximately half of the highest number of pages. In the reproductions one leaf is added to that for the cover. Voorhoeve in his following descriptions has changed oe in u and has corrected, where necessary, word separations and interpunction. See Codices Batacici, p. 271, and see pp. 516-517 of the same work for the concordance of the class-marks of the transliterations and the original manuscripts.

Or. 14.280
Batak, paper (photostats), 31 ff.
Reproduction of MS Jakarta Vt. 162, which is a transcript of MS Jakarta D 2. Pages 3-60.
(1) 3-24. Poda ni alamat pandan(g) torua di bisara na godang
na talu rambu siporhas na talu pormanuhan with a chain of transmission on p. 3: Sibeak
(i.e. Sibajak) Kuta Bangum in tano Haro-haro - Guru Manalom Debata in tano Haro-haro
tano Garinggang, children’s name si Pondok, of the marga Munte – Guru Mamontang
Laut ni adji, according to p.16 originating from tano Sitanggang Simbolon tano Tamba -
Guru Pinantun ni adji, who belonged, according to p.16 to marga Sinaga. The last two
are also mentioned at the end of p. 60.
According to this information, the manuscript was probably written Samosir and
originates, at least as the first poda is concerned, from the Karo area. Kuta Bangun lies
to the West of the Karo-territory on the Lao Bengap. Garingging (not Garinggang) is the
name of the sub-marga Saragih to which the rulers of Raja (Simalungun) belonged and
which according to tradition originated from Karo.
The title is somewhat misleading, because only part of the text directly treats alamat
(omens) and in fact everything is part of a text about Pagar portama mula djadi surat na so
taruhum asai manisia. The text consists of:
pp. 3-8. Six incantation formulas (tabas) beginning with Mari mo and directed to: Radja
na di Lobetu; Radja ni Bintang Humirop; Radja Datu Pulo Haoang; Radja Datu Mortapung
Bosi; Radja si Pongpang Saribu; Radja Datu Meha, and ending with hio halla ija tuanku ija
djungdjunganku. The language of these tabas is Toba-zed Karo-Batak, e.g. mari mo instead
of Karo mari me. On each of the six names follows, in Simeons transcription the words:

'na ras, so na hoetoeboe na ras, so na hoemodom na ras, so na hoehoendoel na ras, so na
hoetindang na ras, so na hodimorhata so matsani na hasomat sahoedara', meaning: na rasson (Karo rasken) ahu (Karo aku) tubu (Karo tubuh), na rasson
ahu modom, na rasson ahu hundui, na rasson ahu tindang, na rasson ahu mordalan, na rasson
ahu morhata, somat sanina, hasomat sahudara. Voorhoeve is unable to explain the word
(ha)smat from Karo-Batak. He assumes it is Simalungun hasoman, which is possibly
related to Malay teman, and ha- might be a prefix. The final -t would then, according to
the Toba sandhi-rules, stand for -n. The translation is in that case: ‘Who is born together
with me, who is sitting together with me, who is standing together with me, who is
walking together with me, who is speaking with me, (my) companion of one mother,
(my) companion of one mother’s womb.’ Other Karo words in this tabas are lobe (Karo
lebe) and ham (Karo kam). Presumably this formula concerns the placenta. That would
be a confirmation of what Voorhoeve has supposed in his A catalogue of the Batak
manuscripts [in] the Chester Beatty Library. Including two Javanese manuscripts and a Balinese
painting. Dublin 1961, p. 94, that portama mula djadi concerns the placenta. He cannot
explain, why there is a group of six, whereas elsewhere (Bali kanda mpat, see C.
Hooykaas, Cosmogony and creation in Balinese tradition, The Hague 1974, chapter IV; Batak
saudara na ompat, see P. Voorhoeve, Catalogue of Indonesian manuscripts [of the Royal
Library, Copenhagen], Part 1. Batak manuscripts. Copenhagen 1975, p.117b) there is spoken
of four brothers or sisters who are born together with man. Possibly there is a
connection with the 7 tondi’s of man, with whom, according to Warneck-Marcks-
Winkler, Toba-Batak - deutsches Wörterbuch, s. v. saudara, there is a connection with the
placenta.
pp. 8-12. Another three tabas with the same end as the previously mentioned, but with a
different beginning, and with many Malay words. In the third one it is explicitly stated
that it is a *tabas* for the aforementioned *pagar*. Then follows another, very short *tabas*
beginning with *asa ung*.

preceded by a long invocation of spirits, beginning with *as a turun na hamu* (pp.12-15)
and ending with some defensive signs on p.19.

pp. 19-20. A portion of text about ritual purification (*manguras*) with a drawing to be
made on the *sangkak*.

pp. 20-24. *Poda ni pormasak ni pagar surat na so taruhum portama mula djadi*, about
preparing the *pagar*.

(2) pp. 24-47. *Poda ni adji pajung si pitu-pitu sangkar ni rambu siporhas*, about divination
with a pig’s head, with the usual list of omens all beginning with *djaha dumatang* ...

On pp. 44-47 is a paragraph about the omen *so(m)bahorna* which can be compared with
the text on *si tapi sombauta* in P. Voorhoeve, *Catalogue of Indonesian manuscripts [of the

(3) pp. 47-56. *Poda ni porsili ni paranganta*, about substituted offerings for warriors to be
given to the spirits, without the drawings which sometimes belong to this subject.

(4) pp. 56-60 *Poda ni panalu-nalu di musunta*. In the colophon mentioned *simonang-
monang*, about divination with numbers in war. At the end it is said that if the numbers
(*rudji*, in fact counting rods) of either party are equal, the one who first goes to war
(*bingkas*) will be victorious. At the end is a tabel of the letters of the alphabet, with their
numerical values.

See *Codices Batacici*, pp. 272-274.

(in Mal. 8339)

Or. 14.281

Batak, paper (photostats), 27 ff.

Reproduction of MS Jakarta Vt. 165, which is a transcript of MS Jakarta

D 5. Pages 3–52.

General title: (p.3) *Poda ni por..... sianggasana si manoktohi si boenoe saetan* but according to
the content this must be *Poda ni pamuhu tanduk*. The origin is ascribed to *gurunta na
uwulu pulu pitu Si Djangkal Pangurunan* (p.47 *Si Djangka Pangaranan*) bajo *Dja Mando ho ta-
ni adji*. This is possibly *Si Djangkal Ulubalang*, who is mentioned in several chains of
transmission. The further part of the chain of transmission is lacking, and Voorhoeve
has not found any names in the text. The text consists of smaller pieces of text:

pp. 3-4. Title is lacking. A text about the *pormesa* in connection with the 1st–3rd month
and further with days, beginning: *Ija di bulan sipahasada morguru mesa hotang dapadjama-
djama*.

p. 4. *Poda ni panibal ni saitan tu musunta*, partly illegible in the original.

pp. 4-7. *Poda ni pamunu ni bulan na sampulu dua*.

pp. 7-8. The same title, but another text.

pp. 8-12. *Poda ni radja ni bulan na sampulu dua*, with a drawing for each of the twelve
months, and bulan *lamada*.

p. 16. Poda ni situmpur na manolon with a drawing in which the letters bo ba bo ba bo occur.

pp. 16-20. Poda ni pangaradas ni pamuhu tanduk, a sort of adji.

pp. 20-23. Poda ni haroan ni bulan na sampulu dua.

pp. 23-27. Poda ni sipatama-tama ni bulan na sampulu dua, about which months are favourable for which purpose.

p. 27. Poda ni dorma sihalibutongan, illegible for the greater part.

pp. 27-28. Poda ni guru ni djuhut according to the months.

pp. 28-36. Poda ni sipatama-tama ni bulan. The same as the preceding, but a more extensive text.

pp. 39-43. Poda ni rambu modom ni pamuhu tanduk from North-East through North to East, with a small drawing and a compass at the end.

pp. 43-52. Poda ni sibonggur ni pamuhu tanduk, about five different devices for aggression and defense, each with a drawing. The fourth is pangulubalang budjing na pitu with seven statues, one of which carries a spinning-wheel on the head, and another an offering rack, which can be seen on the drawing. The last one is pangulubalang sihapotangan. See Codices Batacici, pp. 274-275.

(in Mal. 8339)

Or. 14.282

Batak, paper (photostats), 31 ff.
Reproduction of MS Jakarta Vt. 168, which is a transcript of MS Jakarta D 8, pages 3-58. Mandailing-Bataks. Many drawings.

pp. 3-58 Poda ni pagarta di adji ni halak ..... (pagar) Adji Sangbaima na bolon. Chain of transmission (only the last two chains): Datu na Poso Panurun ni adji Ama ni Panoltol - zijn tunggane, anak na di Anginon, bajo Radja Ompung in Lumban Mora Mais Ama ni Oloan (the writer, see p.8).

pp. 3-7: The preparation of the pagar;

pp. 7-35: drawings with captions: ahu debata...;

pp. 36-43: tabas beginnend met ung;

pp. 43-44: Poda ni hodong ni bargot na niabisan with seven mintora;

pp. 44-48: Poda ni pagarta di adji ni halak with tabas and drawings;

pp. 51-58: again ahu debata... with drawings. From the captions it transpires that this belongs to the pagar Adji Sangabaima. For the story to which the present text alludes, see P. Voorhoeve, Overzicht van de volksverhalen der Bataks. Vlissingen 1927, p.128.

See Codices Batacici, p. 275.

(in Mal. 8339)

Or. 14.283

Batak,

pp. 3-11. Poda ni pamusatan ni pamunu tanduk ni musunta. It seems to be a sort of pangulubalang, at least they are magical devices which are sent to the enemy, with drawings. On p.11 Guru So Baloson ni adji anak na diri on is addressed, where possibly must be read: anak na di Djabaon.
pp. 11-19. *Poda ni pamusatan ni pangulubalang si suda uhur dohot pamunu ni bulan na sampulu dua pamusatan ni pamunu tanduk ni musunta.* Fits there drawings of the twelve months, then prescriptions for the preparation of the *pangulubalang*.

pp. 19-20. *Poda ni saitanta* according to the days.

pp. 20-23. *Poda ni pandabu rudji* according to the twelve months and lamadu with drawings at the end. After that a prescription for a magical device in a *tanduk*. See *Codices Batacici*, pp. 275-276.

(in Mal. 8339)

**Or. 14.284**

Batak, paper (photostats), 51 ff.
Reproduction of MS Jakarta Vt. 174, which is a transcript of MS Jakarta D 16, pages 2-100 (even numbers).


On pp. 28-32 are small drawings of the *rambu siporhas*.
On pp.32-34: *Poda ni parombunan* with drawings.
On pp. 46-100: *Poda ni hatotoganta di bisara na godang*, which appears to be *panuruni na bolon* with many drawings, among which on pp. 86-90 drawings to be made on the gordang and on pp. 96-100 a *poda ni porbatuholingan*, which is a *pangarambui*. See *Codices Batacici*, p. 276.

(in Mal. 8339)

**Or. 14.285**

Batak, paper (photostats), 29 ff.
Reproduction of MS Jakarta Vt. 176, which is a transcript of MS Jakarta D 18, pp. 3-32, consecutively numbered, but two numbers are lacking, without there being a lacuna in the text. Mandailing-Batak (e.g. *panjoro*, *panjaburi*).

pp. 3-24: *Poda ni pamunu tanduk na bolon*. Chain of transmission:
Guru Sinosoan - Guru Mangalinsang hata ni adji.
pp. 3-15: *saru ni bulan* with small drawings.

pp. 15-16: *Poda ni saitan ni pamunu tanduk na bolon* according to the days, with dipadjama-djama.
On p.20 is a *poda ni pangarkari ni pamunu tanduk*.
See Codices Batacici, pp. 276-277.
(in Mal. 8339)

Or. 14.286
Mandailing Batak, paper (photostats), 81 ff.
Reproduction of MS Jakarta Vt. 179, which is a transcript of MS Jakarta D 21, pp. 2-154 (even numbers, and 65, 67, 151?). Hereafter referred to as A.
See the description of this number and Or. 14.287, below, together.
See Codices Batacici, p. 277.
(in Mal. 8339)

Or. 14.287
Mandailing Batak, paper (photostats), 107 ff.
Reproduction of MS Jakarta Vt. 181, which is a transcript of MS Jakarta D 27, pp. 2-208 (even numbers, and 55, 57). Hereafter referred to as B.
See the description of Or. 14.286, above, and this number together.
See Codices Batacici, pp. 277-279.
(in Mal. 8339)

Or. 14.286 - Or. 14.287
These two Mandailing-Batak manuscripts are treated here together because they have the same text and partly the same chain of transmission. Other copies of the same text are Amsterdam KIT 1772/157 (= F) and Paris, BNF, mal.-pol.6 (= G).
The chain of transmission is (A pp.44-46; B pp.172-174): Tuan Danggor Tala Udjing Saribu - Datu Holak Sibuaja - Datu Sang- gareta bajo na di Ho jongon (B Go jongon) Djumorlang - Datu na Bonor bajo (na) Saing na Pitu Huta (bajo) Simaronggang - Datu Porsaja (ni adji) bajo Udjing Saribu anak na di Borboron. This latter brought it to Mandailing. - Datu Rahian bajo Pane Urang Sintung anak na di Djabaon - Datu Bonggur (Barita) (ni adji) anak na di Ariton - Datu Singa di Portadangan anak na di Bolaon - si(h)adosanna bajo Sapala Datu - Datu Bonggur na sumundut - (A anggi Datu Lodja ni adji) - Datu Niapasan ni adji (B sinuan ni Datu Lodja). After this G has only one or two names, whereas B and F are different from A. A has: Baginda na Djolo anak na di Sution tano Panjabungan Tonga-tonga - baberena Radja Soara di Pane anak di Djabaon Lubis Singasoro na pinudja ni (son-n-law of) Mangaradja Enda - sisumbaonna (his grandson or grandfather) Radja Porang ni adji - sihadosanRadja Pangimpalan ni adji bajo Djaba Djulu anak na di Anginon. He wrote A in Panjabungan for his sipudjaon (father-n-law?) Radja So Timbalan anak na di Sution, grandson of Baginda na Djolo, underneath the latter’s sopo (council house). B and F have after Datu Niapasan: Rad ja So Ni(h)arga anak na di Djabaon tano Huta Dangka - Datu (or Radja) Soara ni adji Sutan Pangimpalan - anggi Ama ni si Ribu - (only in F Datu Maradam ni adji) - Datu Hurintjang ni adji anak na di Sobuon tano Lumban (H)aran (according to F bajo Hasibuwan). He wrote F for Radja Borajun anak na di Djabaon in Pakantan Tua and
taught the text of B to the ruler of Pidoli Lombang (just South of Panjabungan) Ama ni si Turunan, in the house of Sutan Sinomba in tano Rao-rao.
Title: *Poda ni panuruninta di hasuhuton na bolon*.
The order of the text is slightly different in A and B.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-4</td>
<td>2-4</td>
</tr>
<tr>
<td>The omens to which the datu must give attention when someone comes to him for help.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td><em>Poda ni gantungan ni gordangta</em></td>
<td><em>Poda ni gantungan ni gordangta</em></td>
</tr>
<tr>
<td>4-44</td>
<td>4-48</td>
</tr>
<tr>
<td><em>Poda ni hita matumona hasuhuton</em> according to the months.</td>
<td><em>Poda ni hita matumona hasuhuton</em> according to the months.</td>
</tr>
<tr>
<td>44-46</td>
<td>44-46</td>
</tr>
<tr>
<td>Chain of transmission, compare B, 172-174</td>
<td>Chain of transmission, compare B, 172-174</td>
</tr>
<tr>
<td>48-50</td>
<td>48-50</td>
</tr>
<tr>
<td><em>Poda ni pandabu harahar</em>, compare A 68.</td>
<td><em>Poda ni pandabu harahar</em>, compare A 68.</td>
</tr>
<tr>
<td>50-57</td>
<td>50-57</td>
</tr>
<tr>
<td><em>Poda ni pangalaho ni pane na bolon</em>, with 2 large drawings (A 60-67).</td>
<td><em>Poda ni pangalaho ni pane na bolon</em>, with 2 large drawings (B 50-57).</td>
</tr>
<tr>
<td>46-60</td>
<td>58-72</td>
</tr>
<tr>
<td><em>Poda ni sipabungkar ni panuruninta</em></td>
<td><em>Poda ni sipabungkar ni panuruninta</em></td>
</tr>
<tr>
<td>60</td>
<td>60</td>
</tr>
<tr>
<td><em>Poda ni pangalaho ni pane lumajang</em>, not in B</td>
<td><em>Poda ni pangalaho ni pane lumajang</em>, not in B</td>
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<tr>
<td>60-67</td>
<td>60-67</td>
</tr>
<tr>
<td><em>Poda ni pangalaho ni pane na bolon</em>, with 2 large drawings (B 50-57).</td>
<td><em>Poda ni pangalaho ni pane na bolon</em>, with 2 large drawings (B 50-57).</td>
</tr>
<tr>
<td>68</td>
<td>68</td>
</tr>
<tr>
<td><em>Poda ni pandjaha-djaha ni bulan</em>, see also B 48-50</td>
<td><em>Poda ni pandjaha-djaha ni bulan</em>, see also B 48-50</td>
</tr>
<tr>
<td>72-100</td>
<td>72-100</td>
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<tr>
<td>110-116</td>
<td>110-116</td>
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<tr>
<td>116-120</td>
<td>116-120</td>
</tr>
<tr>
<td><em>Poda ni ari patobas</em> (A 138-142)</td>
<td><em>Poda ni ari patobas</em> (A 138-142)</td>
</tr>
<tr>
<td>120-126</td>
<td>120-126</td>
</tr>
<tr>
<td><em>Poda ni ari panj(o)rangta na dua hali pitu sadari</em> (A 142-148)</td>
<td><em>Poda ni ari panj(o)rangta na dua hali pitu sadari</em> (A 142-148)</td>
</tr>
<tr>
<td>126-144</td>
<td>126-144</td>
</tr>
<tr>
<td><em>Poda ni rambu si umbonggad di portibi</em> (A 80-90)</td>
<td><em>Poda ni rambu si umbonggad di portibi</em> (A 80-90)</td>
</tr>
<tr>
<td>144-148</td>
<td>144-148</td>
</tr>
<tr>
<td><em>Poda ni porduduhan ni rambu</em> (A 92-96)</td>
<td><em>Poda ni porduduhan ni rambu</em> (A 92-96)</td>
</tr>
<tr>
<td>148-150</td>
<td>148-150</td>
</tr>
<tr>
<td>68-80</td>
<td>68-80</td>
</tr>
<tr>
<td><em>Poda ni parombunan</em> (in A the beginning is lacking).</td>
<td><em>Poda ni parombunan</em> (in A the beginning is lacking).</td>
</tr>
<tr>
<td>80-90</td>
<td>80-90</td>
</tr>
<tr>
<td><em>Poda ni pangarumai ni rambu</em> (B 126-144)</td>
<td><em>Poda ni pangarumai ni rambu</em> (B 126-144)</td>
</tr>
<tr>
<td>92-96</td>
<td>92-96</td>
</tr>
<tr>
<td><em>Poda ni por(du)duhan ni rambu</em> (B 144-148)</td>
<td><em>Poda ni por(du)duhan ni rambu</em> (B 144-148)</td>
</tr>
<tr>
<td>98-134</td>
<td>98-134</td>
</tr>
<tr>
<td><em>Poda ni ari manombir</em> (B 72-110)</td>
<td><em>Poda ni ari manombir</em> (B 72-110)</td>
</tr>
<tr>
<td>134-138</td>
<td>134-138</td>
</tr>
<tr>
<td><em>Poda ni ari sipatama-tama</em> (B 110-116)</td>
<td><em>Poda ni ari sipatama-tama</em> (B 110-116)</td>
</tr>
<tr>
<td>138-142</td>
<td>138-142</td>
</tr>
<tr>
<td><em>Poda ni ari patotobas</em> (B 116-120)</td>
<td><em>Poda ni ari patobas</em> (B 116-120)</td>
</tr>
<tr>
<td>142-148</td>
<td>142-148</td>
</tr>
<tr>
<td><em>Poda ni ari panjorang ni ni (sic) dua hali sadari</em> (B 120-126)</td>
<td><em>Poda ni ari panjorang ni ni (sic) dua hali sadari</em> (B 120-126)</td>
</tr>
<tr>
<td>148-151</td>
<td>148-151</td>
</tr>
<tr>
<td><em>Poda ni ari panjorang ni ni (sic) dua hali sadari</em> (B 120-126)</td>
<td><em>Poda ni ari panjorang ni ni (sic) dua hali sadari</em> (B 120-126)</td>
</tr>
<tr>
<td>168-170</td>
<td>168-170</td>
</tr>
<tr>
<td><em>Poda ni por(du)duhan ni rambu</em> (not in A)</td>
<td><em>Poda ni por(du)duhan ni rambu</em> (not in A)</td>
</tr>
<tr>
<td>170-172</td>
<td>170-172</td>
</tr>
<tr>
<td><em>Poda ni por(du)duhan ni rambu</em> (not in A)</td>
<td><em>Poda ni por(du)duhan ni rambu</em> (not in A)</td>
</tr>
<tr>
<td>172-174</td>
<td>172-174</td>
</tr>
<tr>
<td>Chain of transmission, compare A 44-46.</td>
<td>Chain of transmission, compare A 44-46.</td>
</tr>
<tr>
<td>150-154</td>
<td>150-154</td>
</tr>
<tr>
<td>The following in B, much Malay:</td>
<td>The following in B, much Malay:</td>
</tr>
<tr>
<td>182-196</td>
<td>182-196</td>
</tr>
<tr>
<td><em>Poda ni mintora ni pagar subutan alam dunia.</em></td>
<td><em>Poda ni mintora ni pagar subutan alam dunia.</em></td>
</tr>
<tr>
<td>196-200</td>
<td>196-200</td>
</tr>
<tr>
<td><em>Poda ni pagar subutan alam dunia</em></td>
<td><em>Poda ni pagar subutan alam dunia</em></td>
</tr>
<tr>
<td>200</td>
<td>200</td>
</tr>
<tr>
<td><em>Poda ni hatatalut ni bulan.</em></td>
<td><em>Poda ni hatatalut ni bulan.</em></td>
</tr>
</tbody>
</table>
200-202 Poda ni pormesa
202     Poda ni panggaroda
202     Poda ni pamilang adintia (as the well-known tabas ni ari na pitu)
202     Poda ni pormamis
202     Poda without a name.
202-208 Poda ni salusu

(in Mal. 8339)

Or. 14.288
Batak, paper (photostats), 21 ff.
Reproduction of MS Jakarta Vt. 185, which is a transcript of MS Jakarta D 50, pp. 2-40 (even numbers). Partly illegible.

pp. 2-10. Beginning is lacking. The text treats the vowel signs and their use as magical device, that is: (Ahu ma) hamisaran ni surat na sampulu sia, followed by an enumeration of ingredients, but without drawing. Also sihora. hauluan. haborotan. hatadingan; with the latter shortly about the preparation.

pp. 10-34. Ahu ma debata ni pangulubalang si ari golap and other pangulubalangs, the first two without drawings, the other ones with drawings, among other things: Ahu ma surat na sampulu sia na gumabehon surat na moror radjahonkon di gordang di bisara na godang with a drawing in which the repeated alphabet is written as in a spiral. There is also hamisaram; pane bolon; si maninggala di pea with a small drawing of a ploughing man (the karbaus are bats, the man is a locust, hirik tunggal); hauluan; pane habang; djolma so begu.

On p.30 are the properties of the letters, here incomplete, but they are available in complete form in Vt 191 = D 56, as follows:

<table>
<thead>
<tr>
<th>D 50</th>
<th>D 56</th>
</tr>
</thead>
<tbody>
<tr>
<td>a       surat na tois</td>
<td>the same</td>
</tr>
<tr>
<td>ha      .....</td>
<td>surat unang</td>
</tr>
<tr>
<td>ba      surat saut</td>
<td>the same</td>
</tr>
<tr>
<td>pa      .....</td>
<td>surat porholit</td>
</tr>
<tr>
<td>na      surat na maila</td>
<td>surat maila</td>
</tr>
<tr>
<td>wa      .....</td>
<td>surat galit</td>
</tr>
<tr>
<td>ma      surat na uli</td>
<td>surat maima</td>
</tr>
<tr>
<td>ta      .....</td>
<td>surat pasuan pala</td>
</tr>
<tr>
<td>sa      surat mamunu</td>
<td>the same</td>
</tr>
<tr>
<td>ja      surat tola</td>
<td>the same</td>
</tr>
<tr>
<td>ga      .....</td>
<td>surat na tangkang</td>
</tr>
<tr>
<td>dja     surat na begu</td>
<td>the same</td>
</tr>
<tr>
<td>da      .....</td>
<td>surat mortona</td>
</tr>
<tr>
<td>ra      surat mangoloi</td>
<td>the same</td>
</tr>
<tr>
<td>nga     surat morngangam</td>
<td>surat morngangam</td>
</tr>
<tr>
<td>la      surat laho</td>
<td>surat laho-lando</td>
</tr>
<tr>
<td>i       surat na ingot di tona</td>
<td>surat na ingot</td>
</tr>
<tr>
<td>(u)     surat na agoan</td>
<td>u surat agoan</td>
</tr>
</tbody>
</table>
nja  surat bisa  the same
pp. 36-38. The twelve months with their haroan.
pp. 38-40. Djaha ro tanduk ni halak on the seven days.
(in Mal. 8339)

Or. 14.289
Batak, paper (photostats), 18 ff.
Reproduction of MS Jakarta Vt. 186, which is a transcript of MS Jakarta D 51, pp. 2-34 (even numbers). On p. 6 Datu Fahap ni adji is addressed.
pp. 2-34. Poda ni bordalan ni (pangulubalang) si nanggar na ribu, in many applications, with tabas and drawings, among other things of budjing na pitu. On pp. 26-28 in a tabas animal sounds are mentioned: ngiak(?) ninna babi, ngaing ninna asu, be ninna lombu, itit ninna tampulak, iheihe ninna hoda, hurri ninna alogo. On p. 30 the tunggal panaluan is mentioned, on p. 32 the herb sihirput na rere.
See Codices Batacici, p. 280.
(in Mal. 8339)

Or. 14.290
Batak, paper (photostats), 13 ff.
Reproduction of MS Jakarta Vt. 190, which is a transcript of MS Jakarta D 55, pp. 2-34 (even numbers).
pp. 2-4. Beginning in the original illegible. Beginning of the copy: I ma tulbas ni pamogang ni halak, followed by three times Ija djadi... (o.a. adji hihir). At the end of this: poda by Guru Tinonahon to Guru Mangina.
pp. 4-8. Poda ni pandjuhungta di panangkp bonda na so hapagaran. The device is laid down on the grave of na mate sitongkin and one says (among other things): ahu da na morsomahon pandjulriungan (or -on?). The following day dasahadathon pate di ompunta boraspati ni tano.
pp. 8-10. Poda ni adji tidur umbuat na mapas mida hita.
pp. 12-18. Poda ni sipatukdomta di na begu, also against thieves, ending with a drawing to be made on horn.
pp. 18-20. Poda ni sahat parau ma inon pangulubalang na so hapagaran.
See Codices Batacici, pp. 280-281.
(in Mal. 8339)

Or. 14.291
Batak, paper (photostats), 11 ff.
Reproduction of MS Jakarta Vt. 191, which is a transcript of MS Jakarta D 56, pp. 2-20 (even numbers).
(1) pp. 2-12. Divination with numbers, of Muslim origin, namely:
pp. 2-4. *Poda ni (rangk)sa tunggal* according to the days of the week, followed by a list of the numerical value of the Arabic letters, beginning: alip sada hibul, ja sampulu hibul, kap saratus hibul, nga saribu hibul.

pp. 6-12. The table of the numerical value of the Batak letters with the text usually called *simonang-monang*. In between this there is a short text about the four elements *api, bumi, angin, ajar*. At the end there prescriptions about the application of simonang-monang and a divinatory table of 7 x 7 squares.

(2) pp. 12-14. List of the *sosar* in the twelve months and a list of the seven days. Where there is usually *hotang dapadjama-djama*, we read here *hotang dahulang-hulangkon*.


(4) pp. 18-20. *Poda ni surat na sampulu sia*, as in D 50, see there.

See *Codices Batacici*, p. 281.

(in Mal. 8339)

Or. 14.292
Batak, paper (photostats), 20 ff.
Reproduction of MS Jakarta Vt. 194, which is a transcript of MS Jakarta D 59, pp. 2-38 (even numbers).

pp. 2-18. *Poda ni sibadaula*. Chain of transmission (supplemented according to p.18):
gurunta Ombak ni Adin - Datu Pagar ni adji - Guru Mortona ni adji - babere Datu Garaga ni adji - Rad ja ... ni adji (but Datu Garaga ni adji is all the time addressed as pupil).
*Kambu sipoh, kambu sibangke, kambu modom* and sibadaula are apparently used as adji against the enemy.

pp. 8-10. *Poda ni sipabalik* (mata?), but it ends with: *ahu ma radja ni sibalik hontas* and a cross with four captions.

pp. 12-18. *Ija hita djumadihon dua radja ba ... na tau pagar na tau donna sahuta; ija hita djumadihon simontat hira-hira* (with drawings); ... *badjora manggun; ... si djuang di langit; pagar ni si badaula*.

pp. 18-22. Apparently here the title *Poda ni tambar* ... is missing. The chain of transmission is repeated, ending with Datu Garaga ni adji.


pp. 24-38. *Poda ni manuk gantung na morgoarhon si lali satuan* (read: *piuan*). Chain of transmission: *Guru Mangabana* (read: Mangina) ni adji - *Guru Morlopi* ni adji - *Guru* (Mordahan? Mortahan?) ni adji - Datu ... ni adji na mian di tano Dolok .... - ibebere bajo Radja (Manobot?) ni adji. On pp. 36 and 38 Datu Garaga ni adji is again addressed. Apparently he is the same as Radja M.n.a. On pp. 36 and 38 are drawings of the interior of the chicken.

See *Codices Batacici*, pp. 281-282.

(in Mal. 8339)

Or. 14.293
Mandailing Batak, paper (photostats), 7 ff.
Reproduction of MS Jakarta Vt. 195, which is a transcript of MS Jakarta D 60, pp. 2-12 (even numbers).
pp. 2-12. The entire text consists of tonggo-tonggo at the performance of a sibaso, beginning with Asa mari ma hamu. Successively invoked are: Batara Guru Pinajungan, Tuan Kumala Bulan (mungka-mungka ni tortor, mungka-mungka ni datu, mungka ni ajoga, mungka ni sara; the way of the sibaso and her sirihtas, salipi, are described). Si Radja Niida-da, Gurunami na Rumasa di Banua.

See Codices Batacici, p. 282.

(in Mal. 8339)

Or. 14.294
Mandailing Batak, paper (photostats), 46 ff.
Reproduction of MS Jakarta Vt. 197, which is a transcript of MS Jakarta D 62, pp. 4 (?), 6, 8, 18, 10-90 (even numbers), with continuous text.
The beginning of the title and possibly the chain of transmission are lacking. There is a short chain of transmission on p. 38. The main subject of the text is the sigundja, the spirit of a woman who has died in childbirth. A short myth of origin about this is on pp. 50-52. The copy begins as: morsaramasarama ma ompoenta radja ni sigondja. Further subtitles are:
p. 4. Poda ni hita paborhat gurunta tu huta ni musunta
p. 6. Poda ni pamusatan ni radja sidjonggi-djonggi
p. 8. Poda ni panginng begu tu huta ni musunta; Poda ni pangambanginta di sigundja ni halak
p. 12. Poda ni subutan ni dagingta ulang habang saudara tian dagingta
p. 14. Poda ni hatebat ni radja sidjonggi giring
p. 16. Poda ni pamangkit gorak ni pangir; Poda ni pamagan ni radja sidangbela
p. 18. Poda ni panongtongtintan
p. 20. Poda ni porpangiron
p. 22. Ija na sada musean, is about pangulubalang si gantung loloan and pangulubalang sibatu goring
p. 26. Poda ni sirang-sirangta
p. 28. Poda ni mintora ni adjinta inon
p. 30. Poda ni dormanta di portandangan
p. 38. Poda ni pagar porpangiranta ... i ma na morgoar pagar sidjongdjong di portibi adji naboru alas naboru haluat, ninna gurunta Datu Sibiangsaa na mian di Haluat - Guru Mangalajang hata ni adji - Ompun Djuring ni adji namora Si homing Sitio - amang pinaranak Toga ni adji anak na di Sobuon. He is also addressed on p. 90.
p. 42. Poda ni porhata ni begu na sampulu pitu
p. 46. Poda ni pan.....hon ni radja sigundja
p. 48. Poda ni porminahon ni tuan si humaliot
p. 50. Poda ni turi-turian ni radja sigundja
p. 52. Poda ni pagar uhum manisia
p. 56. Poda ni pangarkan ni musunta
p. 58. Poda ni pagar irupon ni radja sigundja
p. 60. Poda ni pangendei ni radja sigundja
p. 62. Poda ni porlimoan ni datu sigundja
p. 64. Poda ni pagar ni radja sigundja
p. 66. Poda ni pata dila ni radja sigundja; Poda ni pangalaho ni radja sigundja
p. 68. Poda ni hasudahan ni radja sigundja; Poda ni pogang radja pogang ni pagar radja hadam
p. 72. Poda ni mintora ni pagar radja hadam
p. 74. Poda ni hita padalan tuan surungan langit
p. 76. Poda ni pamusutan ni pagar mula djadi
p. 78. Poda ni radja sibaring hunik. poda ni homing 174
p. 86. Poda ni hatupung ni radja sigundja
(in Mal. 8339)

Or. 14.295
Batak, paper (photostats), 57 ff.
Reproduction of MS Jakarta Vt. 199, which is a transcript of MS Jakarta D 64, pp. 2-112
(even numbers).
pp. 2-112. Poda ni pamunu tanduk sianggasana si manongtohi si punnga na leok. Of this
pamunu tanduk is said: djadi do inon sanggapati, djadi sirumpak batar, djadi boru Saragi,
djadi Naborun Dolok tu huta ni musunta, djadi porsimboraon panutup na bolon, djadi suhutan di
rasun ni halak, djadi sabung-sabungta di porpantoman. So, it serves both as an aggressive
and a defensive device.
Chain of transmission (pp. 2-4, see also pp. 14, 38, 76, 102): Guru Sidalian ni adji tian
[tano Daling Matodung] tano Tamba Daling Ma togu (the words tano Daling Matodung
are probably a writing mistake) - anggi doli Djangkal Ulubalang Ompu Radja Mandobo
ni adji na mian di tano Aritonang Djulu di lumban Siregar Siagian - pahompu hasian
Guru Dairi Ompu Radja Manungsang Bosi (p.14: Ompu ni Manungsang ni adji; p.76:
namora Siregar Siagian na mian di Aritonang Djulu) - anak ni namboru bao Guru Lasang
ni adji Ompu(n) Tuan Siaranggian na mian di tano Djandji Saribu huta ni anak ni
Simanullang. Written by his lae Morrudang Adji Ompu ni Garing Djulu, ditubuhon
inanta boru Hombing Nababaan. Al these datu’s are also mentioned in other
pustaha’s. The first two in Or. 8774, above, equally at the beginning of a chain of transmission of a
pamunu tanduk-text, which is written by No. 3 (Ompu Radja Manungsang ni adji). No.4
and the writer Morrudang Adji are the last two chains in a text in Or. 3564, above, a
pustaha from the collection of H.N. van der Tuuk (1824-1894). Si Djangkal Ulubalang
(No. 2) occurs in the great pustaha of Van der Tuuk (Amsterdam, KIT, A 1389) two
teachers before the writer.
pp. 4-6. Twelve days with their pormesa and hotang ma dapadjama-djama, etc.
pp. 6-8. Bilang-bilang ni ari na tolu pulu, ingredients summed up in a hudon, with tabas.
pp. 8-10. Poda ni panibal ni saitan ni pamunu tanduk, 8 days, 8 directions of the compass.
pp. 10-14. Poda ni pamunu ni saitan, according to the months, with a drawing.
pp. 14-20. Poda ni pamunu tanduk pamunu ni bulan 1-12, followed by drawings for the
twelve months with an explanation: songon hambing ma dabahon, etc.
pp. 22-24. Radja ni bulan na so marama na so marina with drawings.
pp. 24-26. Poda ni panggorda na on om samari(na) with 6 drawings.
pp. 26-38. Poda ni pamusatan ni rambu modom ni pamunu tanduk, from North East via North to East, with a drawing on p. 32. Then hasea ni rambu modom. On p. 38 an offering prayer (tonggo) addressed to the spirits (sumangot) of the guru's from whom originates the pamunu tanduk, namely Datu Nahar in the East, na manahon anak ni Batara Guru; Datu Sipaturun Bane tian porpasir na manahon anak ni Balabulan; Datu Bira ... na manahon anak ni Sori and, finally, Guru Sidalian (see above). Drawing at the end.

pp. 38-44. Poda ni lalo humuntal ni pamunu tanduk with drawings at the end.


pp. 48-54. Poda ni panggabe ni si Tapi Sindar ni pamunu tanduk dohot Naboru So Dompahon ni pamunu tanduk with drawings.

pp. 56-58. Poda ni situmpur na manolon with drawing.

p. 60. Poda ni sigondang tipul sisoro sahar ni pamunu tanduk, a drawing only.


pp. 64-68. Poda ni pamunu tanduk na morgear silomhang liung siarang mosok sibatu goling ni pamunu tanduk with drawings.

pp. 66-72. Poda ni pandabu ni harahar ni pamunu tanduk with drawings.

pp. 72-74. Poda ni pamasatan ni pamunu tanduk with drawing.

pp. 76-80. Poda ni sibatu loting ni pamunu tanduk with drawings.

pp. 80-86. Poda ni pongpong bala saribu na bolon ni pamunu tanduk with drawings.

pp. 88-88. Poda ni pangaradas ni pamunu tanduk with drawing.

pp. 88-92. Ija hita djumadihon pagar gumbot na bolon dohot datu rading na bolon ni pamunu tanduk with drawing.

pp. 92-94. Ija hita mandjadihon pagar pamuhui ni pamunu tanduk

pp. 94-98. Poda ni haroan ni bulan

pp. 98-102. Poda ni rasun ni djuhut na so djadi panganon according to the months.

pp. 102-104. Poda ni panggade ni adji bunga-bunga ni pamunu tanduk with tabas.

pp. 104-106. Ija na sada musengan

pp. 106-108. Poda ni panggade ni sibalaula sibalagora, sundat mangula aot tumahi gora do di huta inon

pp. 108-110. Ija hita mandjadihon pangambangi ni pamunu tanduk tu pintu ra(j)a with drawing.

p. 110. Poda ni hapatean ni pormesa na 12 (only mesa, singa, mahara) with a drawing.

pp. 110-112. I ma radja ni hatiha ni pamunu tantan (read tanduk) si pinang rambe, with a figure of six stars and three bicephalous creatures, but without a divination table.

p. 112. At the end a tabas: Ung pagari ma ham... See Codices Batacicci, pp. 284-286. (in Mal. 8339)

Or. 14.296

Batak, paper (photostats), 12 ff.

Reproduction of MS Jakarta Vt. 200, which is a transcript of MSS Jakarta D 65 and D 66, pp. 2-16 (D 65) and 18-22 (D 66). Even numbers only.

pp. 2-8. Poda ni hata-hata ni pallontihanta datu, about filing teeth, paragraphs beginning with djaha ipon and further on with djaha ompak. Continued in the same way in:
pp. 8-16. *Poda ni pandjahai ni opak ni ngingi*. Immediately after the first title is said about the origin: *Ale amang Radja Mangsi hata ni adji e, pinodahon ni Aman Djumait tu amana Ama ni Pormesa hata ni adji e*. Aman Djumait, only mentioned in the beginning, would have taught it to his father. The pupil is sometimes addressed as Radja Mangsi hata ni adji (or Ama ni Pormangsi, or Mangsi, hata ni adji), and sometimes as Ama ni Pormesa, or Mesa hata ni adji. Probably the same person is meant. A peculiarity of the dialect is that *bodja* is used for *badja*, material to blacken the teeth.

pp. 18-22. The copy of the second manuscript is not complete. It consists of drawings and *tabas* (among other things for *pagar*) and probably originates from Simalungun. Maybe the copyist was unable to read it well. See *Codices Batacici*, pp. 286-287.

*(in Mal. 8339)*

Or. 14.297
Batak, paper (photostats), 39 ff.
Reproduction of MS Jakarta Vt. 202, which is a transcript of MS Jakarta D 72, pp. 2-76 (even numbers).
(1) pp. 2-42. *Poda ni pormanuhon adji nangka piring*, about divination with a rooster under a basket. Chain of transmission: .... na di borhu - Urang Bahat na toding lautan - Datu Porhas (Silaalahi?) - anak ni Datu si Porhas Datu Pangulu ni adji Silalahi Sopang... - si Tumanggu Toba Sihaloho - asa ditandangi gurunta ma si Adji di Barebe - Ama ni Adji na Bolon Sihotang Fordabuan - Na Baraninta (nipi?) Simormata - Ompu ni si Rad ja So Ulangon - ... Tumanggu Adji - Datu Bondang ni adji - anggi Guru Tandang Mangadji (in the entire MS he is addressed as pupil, as Guru Tandang ni adji, once with the addition Ompu Radja Mangalaum) - Guru So Tadingon ni adji anak ni Sitohang Uruk.

pp. 2-4. The spirit of Datu Bingsu Raja is invoked in a formula beginning with *Ung daupajang*, meaning that this is a *mintora* about the incense.

p. 4. *Poda ni mintora ni tanduk*

pp. 4-16. *Poda ni mintora ni pormanuhon*, in which, on p. 6 the explanation of some terminology, e.g. *manik sang radja mulia ija ma omas*.

pp. 16-36. *Poda ni harorobo ni manuk adji nangka piring*, namely *pandjahai* with drawings.

p. 36. Two drawings of the divination chicken, with captions.

pp. 38-42. *Poda ni ari na sitongka adophononhon mormanuk, i ma gora ni ari*. 28 days.


p. 48. *Ahu ma debata ni sitangkup na riar*, with a drawing on p. 50. And so it is continued till p. 62.

p. 62. *Poda ni sulu-sulu ni dormanta*


pp. 66-72. *Poda ni mintora ni anak ni adji munte*, at the end a small puppet.

pp. 72-74. *Poda ni pamusatan ni dormanta*

p. 74. *Poda ni sori manimpul ni dormanta*
p. 74. *Poda ni na morgoar sihala tatangisan*

pp. 74-76. *Poda ni pangian ni porminahanta*

p. 76. *Poda ni hite ni siapodaja, pormabaton ni anakboru na mor[goar] hamadue*

p. 76. *Poda ni sorigigi ni dormanta*

See *Codices Batacici*, pp. 287-288.

(in Mal. 8339)

**Or. 14.298**

Batak, paper (photostats), 33 ff.

Reproduction of MS Jakarta Vt. 204, which is a transcript of MS Jakarta D 75, pp. 2-64 (even numbers).

The beginning is lacking. The title must be: *Poda ni pamunu tanduk*. Between pp. 28 and 30 and the end of p. 64 are lavunae as well, because both at the beginning and at the end of the strip of treebark on MS Jakarta D 75, leaves are lacking.


pp. 1-10. About the preparation of an *adji*, which is *pamunu tanduk*.

pp. 10-28. *Poda ni pangalaho ni pamunu tanduk djadi porsili ni paranganta*, the letters of the alphabet as *porsili*.


pp. 30-52. Begins in the first month with a list of the twelve months.

pp. 52-56 *Poda ni pamunu ni ari na sada musean pangalaho ni pamunu tanduk ... barang malaga ma (tand)uk ni halak asa datonggor ma tu ari*. Paragraphs with *djaha ro tanduk ni halak* for eight days. The word *torbatak* is used.


See *Codices Batacici*, p. 288.

(in Mal. 8339)

**Or. 14.299**

Mandailing Batak, paper (photostats), 35 ff.

Reproduction of MS Jakarta Vt. 206, which is a transcript of MS Jakarta D 82, pp. 2-68 (even numbers).

pp. 2-10. *Poda ni rasi-rasianta mida anak tubu umboto sanur dohot so sajur* according to the months. Chain of transmission on p. 8:.... - Datu Galiam na mian di Sibohi - Datu Porsoso ni adji na mian di Sunge Gumbot - anak na di Tungkaon Datu Bonbon ni adji - Datu Barebeng ni adji - Datu Arimo Tandang ni adji - Datu So Horpahon ni adji - Ama ni Bonu. The latter is, on p. 68, also addressed as pupil.
pp. 10-12. Poda ni pamunu tanduk according to twelve dagen: Adintia ni poltak morguru mesa hotang dapaoban-oban daporangku-sangkuthon di tanganta, hatatathut ni ari ma inon. The 9th day is lacking.

pp. 12-20. Poda ni pamuhui singirta ... ija ma inon pangalaho ni pulas. According to the months.

pp. 20-28. Poda ni ajam-ajamta datu djadji (sic, apparently = djadji) pagarta datu djadji pangulakta di dalan, with turun ma hamu ... ija ma inon pormangmangta with pandjahai, tabas and drawing.

pp. 30-68. Mainly treats the pangulubalang sipamutung.

pp. 30-32. Poda ni pangulakta ... pangulubalang sipitu sait with drawing.

pp. 34-40. Poda ni pangulakta di adj ni halak na morgorar sipamutung.

pp. 40-44. Poda ni pangarabar taon ... na morgorar siripur na toga

pp. 44-46. Mintora ni pojo tanggal with drawing.

pp. 46-54. Poda ni hatoganta ... na morgorar pangulubalang sipamutung; the title is repeated continually, with drawings.

pp. 56-58. Poda ni saput ni sipamutung

p. 58. Poda ni panginteanta di pormangmanganta di lubang

p. 58. Poda ni panjopui ni pangulubalang sipamutung

pp. 60-62. Poda ni hatoganta ... djadji sipatulpakta with drawing.

pp. 62-64. Poda ni hatoganta di tali paut na tosos

pp. 64-66. Poda ni hatoga, mintora ni rangrang ni andulpak na topak with drawing.

pp. 66-68. Poda ni hatoganta with two drawings.

(in Mal. 8339)

Or. 14.300
Mandailing Batak, paper (photostats), 5 ff.
Reproduction of MS Jakarta Vt. 208, which is a transcript of MS Jakarta D 84, pp. 2, 4, 6, 8.
Tembak, prescriptions for shooting.
See Codices Batacici, p. 289.
(in Mal. 8339)

Or. 14.301
Batak, paper (photostats), 65 ff.
Reproduction of MS Jakarta Vt. 209, which is a transcript of MS Jakarta D 85, pp. 2-128 (even numbers).

p. 2. Poda ni pagar pangorom na bolon. This pagar is also mentioned on p. 112, but it does not seem probable that the entire text between pp. 2-112 is related to this subject. It is possible the the order of the pieces in the transcription, or possibly already in the original pustaha, was confused. Voorhoeve, therefore, will only describe the pages which contain titles or subtitles. Chain of transmission (the names supplemented from other pages): Nan Toding So Biasan tian Simalungun; the correct form is most probably (p. 64.) Nan So Biasan na toding Simalungun (di lumban Sisangkalan di lumban Na
Honing di lumbam Siantar) - amang na poso Guru So Matahut ni adji (p.64: Ompu Rad ja Mangarihim ni adji; p.14: anak nai Sumbaon) - amang anak maol Ompu Radja Tordugu (pp. 14, 64, 84 Mordugu; p. 100 Morguru) hata ni adji anak ni Simamora Debata Manalu (on p. 64 he also has the name Radja Mangiring) - Radja Mordugu Ompu Sanjang Naga Tunggal (hata) ni adji anak Debata Manalu na morhutahon Na Tumindang (the word Tunggal sometimes omitted or, as on p. 54, substituted by Porhas). Written by Ompu Radja Mendo hata ni adji (but on p. 58: Ompu Radja Darodo hata ni adji anak ni Sihite na morhutahon Sihite Bolak). (Here the word suro is used; p. 6: ija dung do manguras asa laho ma hita tu ruma mamintor do hit a tu pantangan as a hit a morsuro. Ija dung do boti asa databashon ma porsuroon ni pagar; p.8 : i ma porsuro ni pagarta inon.)
p. 8. Poda ni panggade-gabe ni pagarta
p. 14. Poda ni pormasak ni (pangulubalang) boru Saragi (here, on p. 16: asa dabahen ma tu hudon na imbaru, sada ma si pati, sada ma si sangga)
p. 28. Ahu ma sangga golap sangga liman with drawing and Ahu sanggapati sorigala porburu-buru with drawing.
p. 30. Ahu ma debata ni sanggapati mangalele toding debata di atas with drawing.
pp. 30-32. Large drawing, which in the original was set next to the previous drawings.
p. 34. pangulubalang-drawings, with captions, among others pangulubalang sanggapati ni pagar pangorom.
p. 38 Poda ni pandupaan ni pagar pangorom na bolon. Poda ni pormasak ni pagar pangorom na bolon; here, on p. 40: asa laho ma hita tu tapian, asa dasurohon ma, morhaen bontar do hita, morhudjur do hita na uli piso na uli.
p. 40. Poda ni pormasak ni sanggapati ni boru Saragi
p. 42. Poda ni pungkabahaba ni si pulang galito with drawing.
p. 44. Poda ni panggade-gabe ni si pulang galito with large drawing on p. 48.
p. 50. Ija hita sumedahon halak with drawing, Poda ni si hora mandjat ni na so mallada na so mortondong-tondong na so morsima-sima ni si pulang galito. (Si hora mandjat = Malay: kera memandjat, climbing monkey?). Further on also pangulubalang-drawings with captions, some of which apply to the sanggapati.
p. 64. Poda ni panuruni na so morlada ... asa dapasang ma pangulubalang na so morlada with a repetition of the chain of transmission. This seems to be a new beginning. Voorhoeve cannot explain the name pangulubalang na so morlada. The meaning ‘without pepper’ can hardly be meant. The following piece treats all sorts of applications of this pangulubalang, among others horbo huring, the striped karbau, made of (but not mentioned here) bambu and mats, and filled with all sorts of magical devices. This teaching originates from Guru Habinsaran, who has made such a karbau sculpture together with Ompu Radja Mordugu and his teacher Guru So Matahut. Several different sombaon are invoked here by their names, among others Ompunta Maga-maga Mortua Siborboron, the sombaon of our ruler Guru Mangalagang Debata Manalu. On p. 98 is the drawing, already announced on p. 90, of the horbo huring.
pp. 100-110. Poda ni pamusatan ni rambu siporhas of Guru Habinsaran to his ibebere Ompu
Saniang Naga Tunggal ni adji, pina djingdjing di (read: ni?) Ompu Radja Morguru. With drawings of the divination cord.

pp. 110-112. Poda ni pamusatan ni adji pajung and guru ni djuhut.

p. 112. Poda ni panggabe-gabe ni pagar pangorom

p. 116. Ija anak badjangan do halak....

p. 118. Ija hita ajumadihon salusu siruntun tali saoa. Here there is mention of the turning around of the baby in the womb, so that the feet are not directed downward.

p. 120. Ija tordumpas do halak...


p. 126. Poda ni arı ni (read: pamangan ni?) arı ni ompu toga, according to the months.
See Codices Batacici, pp. 290-292.

(in Mal. 8339)

Or. 14.302

Simalungun Batak, paper (photostats), 7 ff.
Reproduction of MS Jakarta Vt. 210, which is a transcript of MS Jakarta D 91, with numerous lacunae, apparently from an original which was difficult to read.

p. 2. Poda ni hata-hata ni suman-suman. Poda ni pagar pangandang

p. 6. Poda ni sarang timah

p. 8. Poda ni hata-hata ni tabas ni pandahupai. Written by si Barak? Later the name Guru Indohas is mentioned.

p. 10. Poda ni hata-hata ni pagar panututa

See Codices Batacici, p. 292.

(in Mal. 8339)

Or. 14.303

Arabic,

(Ar. 4300)

Or. 14.304 - Or. 14.305

Collection purchased in August 1975 from David Loman, an antiquarian bookseller in London.

Or. 14.304


(Ar. 4387)
Or. 14.305
Turkish, paper, 50 ff., nasta’liq script, bound.
(Ar. 4301)

Or. 14.306
Batak, paper (photostats). See under Or. 14.280, above, for the origin and organisation of the collection of transcripts.
Reproduction of the first (usually) three pages of transcriptions in Jakarta of Batak pustaha’s, which were not reproduced in their entirety.
(2) 3 pp. MS Jakarta Vt.163 (= MS Jakarta, D 3). Poda ni susuranta di bisara na godang, that is rambu siporhas. Chain of transmission: Datu Mangara Pintu na di bomgin - si Mandalahi ni adji - Saur ni adji - Radja Palluhutan ni adji anak na (di) Haiton Datu Gusar ni adji - Radja na Tinggir ni adji Ompu ni Pangedar ni adji datu portandang - pinaranak Ompu So Mangula ni adji bajo situmpa abuna - ibebere Guru Mangalaga ni adji Ompu ni Pordaga ni adji - Guru So Imbungon ni adji Ompu Tuana Guru ni adji datu portandang anak ni Sihoming Lumban Toruan na mian di Sipultak anak ni Si Rumonggur - Datu Horas ni adji Ompu Sari Ma (.....?) ni adji anak ni Simatupang na mian di tano Bonandolok. About the preparation of the sihat and the other ingredients (sibangke is also called sibubut); about turning the cords.
(3) 3 pp. MS Jakarta Vt.164 (= MS Jakarta, D 4). Poda ni pamusatan ni gorak-gorahan adji pajung, that is gorak-gorahan ni manuk. Chain of transmission: Guru Portahal Ompu ni Udjung Barita na mian di tano Pintubosi - anggi doli Guru Matoga hata ni adji (the writer) and Guru Saliat ni adji. List of omens (pandjahai).
(4) 3 pp. MS Jakarta Vt.166 (= MS Jakarta, D 6). Poda ni pangulubalang ni porpiasonta na morgoar porhas mandumpang. About the preparation, whereby lead is poured down into the beak of a chicken.
(6) 2 + 2 pp. MS Jakarta Vt.169 (= MS Jakarta, D 9). Vt.169=D 9. Two pages with drawings and two pages with the beginning of the text. The drawings: bindu matoga; a figure derived from that (?), with diagonals in the inner square, in the centre a small circle to which four scorpions are directed with their heads. A table containing four different compasses. The porhalaan of 13 x 30 squares; to that is joined a table of 4 x 14 squares,
alongside of which there is yet another row of 14 squares, the last ones of which containing 3 or 4 different signs in the order a, b, a(?), a(?), b, c, c, b, a(?). It is not clear whether a(?) is the same as a. Then there is yet another text in Batak script in which is indicated which kind of meat one may not use mangupa on Sunday or Thursday. Text: Poda ni pandjahai ni porhalaan, beginning with a list of the pormesa with their pangalomuk and hatatahut and the place of the begu monggap.
(7) 3 pp. MS Jakarta Vt.171 (= MS Jakarta, D 11). Taoar sidalogo. Chain of transmission: Nan Deang Nan Doing tian tano Simalungun - Datu Porhas ni adji tian tano Parmonangan, anak Marbun - Datu Djongdjong ni adji - Guru Pamolus ni adji. The preparation (complete); also the beginning of a piece about the patudjolo.
(10) 3 pp. MS Jakarta Vt.175 (= MS Jakarta, D 17). Poda ni pamusanatan ni rambu siporhas. In this: susuran ni rambu siporhas. Chain of transmission: Guru Sinungsungan ni adji na mian di tano Simbolon Bariba anak ni namora Saragi margana - tunggane Guru So Balos on ni adji - lae Guru Sabungan ni adji na mian di tano Djonggi ni Huta - pinaranak Radja Tumingka ni adji namora Pandjaitan na mian di tano Sait ni Huta. Beginning of a pangarumai, the houses of different people, with their porsili and pandjoroti.
(11) 3 pp. MS Jakarta Vt.177 (= MS Jakarta, D 19). Poda ni rasian ni bodil ale pinaranak Guru Hatahon ni adji. On the recto side properties of guns which have certain names, mostly with their saru. Verso side instructions for shooting, and poda ni galiding. Apparently from an original which was difficult to read, and therefore with lacunae in the transcription.
(12) 3 pp. MS Jakarta Vt.178 (= MS Jakarta, D 20). Poda ni pormanuhon adji nangka pi ring from overseas, na toding banua Siam - Datu (Ta)la diBobana – Datu na di Borhu throws, during a drought, his gold in the sea, following the advice of the oracle. Later on he catches the fish in which the gold in contained. In this story boroha or boraha is used for beasa (Simalungun: sonaha) - Datu Portandang - Datu Tempang - Si Huting Tandang - Guru Hinuan ni adji - Ompun Djumorlang ni adji - Guru So Tadingon ni adji. The beginning of the pandjahai of manuk di ampang.
(13) 3 pp. MS Jakarta Vt.180 (= MS Jakarta, D 26). Atorangan ni andung ni alak Mandailing.
(14) 3 pp. MS Jakarta Vt.182 (= MS Jakarta, D 28). Poda ni pormesa ni rambu siporhas. Pupil is is Datu Huranda Bosi, teacher is his amangboru Guru Mangaradum ni adji. Beginning of a list of the pormesa on the first 12 days of the month, with drawings.
(15) 2 + 1 pp. MS Jakarta Vt.183 (= MSS Jakarta, D 29, D 30, manuscripts on bambu). Porhalaan of 13 x 30 squares, with underneath another hatiha van 5 x 5. The
transliterated text partly about pagar. (and = MS Jakarta, D 30). The beginning of a letter from Ompu Pangutangan to J.L. Nommensen (1834-1918). In stead of molo, bolo is used.


(19) 3 pp. MS Jakarta Vt.192 (= MS Jakarta, D 57). Begins abruptly in a series of tonggo-tonggo each beginning with Asa mari ma hamu and directed to Si Singamangaradjja, Radja Ijang Patuan, Radja Barus pinompar ni ompunta Mortua Radja Babi, Si Djangkal Pangu...ran, Tuan Nagu ... tian tano Siregar Bagasan, Datu Bargas (read: Baragas?) Datu Hatandang hata ni adji, Guru ni Langgean. Poda ni pormasak ni tambar. On the last page: asa mamulung ma hita di hasea ni pagar sittingkap tunggaling.

(20) 3 pp. MS Jakarta Vt.193 (= MS Jakarta, D 58). Poda ni pangarumai ni pangarhari si sae mara. From Datu Formangsi ni adji to his anggi Tuan Bandar ni adji. It is actually pandjahai, for divination with an egg.


(22) 3 pp. MS Jakarta Vt.198 (= MS Jakarta, D 63). Poda ni pormanuhon adji nangka piring. Chain of transmission, with lacunae: toding gurunta .... tian banua lu.... na di banua Siam - ro ma di Pulo Ra.... di tano dongdang. Asa mormanuk tu gurunta Datu Tala di Babani. The story about the gold is shortly referred to. - ro ma di datu na di borgnin - ro ma di gurunta Lingga Hara..... - ro ma di Gunung Siantar - ro ma di Datu Paturagine - ro ma di Si Mangara Pintu di tano Pakpak Porbuluan - ro ma di gurunta Guru Hasian ni adji - lae Radja Pandorsa ni adji di tano Pintu Dandji Maria. Then there is a somewhat confused version of the story about the gold. Then begins the pandjahai without drawings.

(23) 3 pp. Simalungun Batak. MS Jakarta Vt.201 (= MS Jakarta, D 71). Poda ni ari rodjang. After the 13th day is changes into suman-suman of si Sarmaladjang, which is partly written with pencil in the original.
(24) 3 pp. MS Jakarta Vt.205 (= MS Jakarta, D 81). Beginning is lacking (Gorak-gorahan ni manuk). Part of the pandjahai.

(25) 3 pp. MS Jakarta Vt.207 (= MS Jakarta, D 83). Poda ni hata-hata ni pormanuhon labalaba ni daompung Bat ara Guru Doli. Lae Radja Pinondang ni adji in Sigumpar is addressed as pupil. His mother (or his teacher's mother?) was a boru Suro(?). According to Voorhoeve these are signs from the manuk gantung.

(26) 3 pp. MS Jakarta Vt.211 (= MSS Jakarta, D 92, D 93, D 94). Letters in Latin script, on paper, each of one page. D 92: From Radja Kaletta Sabolon in Sigumpar to the resident te Sibolga. D 93: From the same to Ama. ni Malladjas Hutagaol. D 94: To the 'controleur' of Toba from Ompu Banggas Lumban na bolon Simangunsong, who originally came from Sigumpar.

(27) Karo Batak. 2 + 1 pp. MS Jakarta Vt.212 (= MS Jakarta, Ethnographic collection, No. 240 and the beginning of No. 241 (original on bambu). Not understood by the copyist.

(28) 3 pp. MS Jakarta Vt.213 (= MS Jakarta, Ethnographic collection, No. 9039 [or, according to the cover: Nos. 9038 and 9039, possibly two bambus, belonging together], and No. 3841). Poda ni mintora ni pagar di aek of Guru Tahuak hata ni adji - Guru Tinadjji hata ni adji Ompu Sabungan Bosi - haha Si Martahan Ama ni Mangihut hata ni adji (the writer) - Apul hata ni adji Ama ni Paima Roha. Ethnographic collection No. 3841. The beginning of an inscription on a lance (tandja), which consists of part of a tabas which seems to be called panutupi simoangku.


Provenance: Received in August 1975 through the intermediary of P. Voorhoeve.
(Mal. 8340)

Or. 14.307 - Or. 14.308
Copies made from original manuscripts in the possession of Dr. Frederick de Jong, Leiden. See on these two manuscripts F. de Jong, 'Two anonymous manuscripts relative to the Sufi orders in Egypt', in BiOr 32 (1975), pp. 186-190.

Or. 14.307
Arabic, paper (photocopy), original manuscript has 20 ff, naskh script.
Provenance: print of film A 302 in Leiden University Library.
(in Ar. 4272)

Or. 14.308
Arabic, paper (photocopy), original manuscript has 24 ff, naskh script.
Kitab al-Turuq al-Sufiyya bil-Diyar al-Misriyya. Anonymous compilation which lists forty Egyptian turuq. The text was composed at the instigation of Muhammad Tawfiq al-Bakri
Photostats of an original in the possession of a member of the Bakri family in Cairo. The text was published by Abu al-Wafa' al-Ghunaymi al-Taftazani, ‘al-Turuq al-Sufiyya fi Misr’, in Hawliyyat Kulliyat al-Adab (Cairo University) 25/2 (December 1963), pp. 55-84.


Or. 14.309 - Or. 14.312
Collection of Arabic manuscripts purchased in September 1975 from Dr. Qasim al-Samarra'i, an Iraqi scholar living in Leiden.

Or. 14.309
Arabic, paper, 16 + 19 + 4 + 1 + 1 + 14 + 5 + 13 + 8 ff., naskh script, undated, but possibly a 9/15th century copy, unbound, in loose gatherings.


Or. 14.310
Collective volume with texts in Arabic on calendar computation, paper, 11 ff., naskh script, dated 1273 (1856-1857), loose leaves and sheets.

(1) ff. 1a-2b. Wasilat al-Mubtadi’in li-‘Ilm Ghurrat al-Shuhur wal-Sinin, Urguza of 50 lines by Ahmad b. Qasim (d. after 1273/1856-1857, the date of compilation).


Or. 14.311

Hawashin Daqiq wa-Nawadir Rashiqa, gloss by ‘Abd al-Rahman al-Kafrawi 17th or 18th century AD?) on Mawlid al-Nabi by Muhammad al-Baha‘i (of uncertain date). This Mawlid is also known al-Tiryaq al-Musalsal fi Mawlid al-Nabi al-Mursal. Copies of it are preserved in the Azhar Library in Cairo (Catalogue, vol. 5, p. 399).


Or. 14.312
Arabic, paper, 107 ff., naskh script, quires, kept more or less loose in an Oriental binding.

(Ar. 4313)

Or. 14.313


On ff. 110a-b and elsewhere in the manuscript are readers’ certificates (qiraʿāt), which have been analysed by G. Vajda, Certificats de lecture (Paris 1956), pp. 16-19 (No. XI).

Provenance: Received in September 1975 from Mr. Wim Raven, Amsterdam.

(in Ar. 4272)

Or. 14.314
Arabic, Latin, paper, 13 ff. (four interleaved sheets), printed text in Latin, manuscript text in Arabic, in maghribi style, dated 1611 AD, card boards.

Al-Qur’an. Copy of sura 1-2:41 made by Jan Theunisz (1569-c. 1635-1640), see H.F. Wijnman in NNBW 9 (1933), cols. 1117-1122, after a maghribi model.

Jan Theunisz was from March 1612 till February 1613 reader of Arabic in the University of Leiden. In 1611 he published an anthology of scholarly opinions on the use of Arabic studies entitled Doctissimorum quorundam hominum de Arabicae linguae antiquitate dignitate et utilitate testimonia publica. Una cum interpretatione Latinâ parties Azoarae prime Alcorani ad verbum elaborâtâ in gratium illius linguæ studiosorum editâ, opere et impensis Iohannis Anthonii F. Alcmariani ... Amsterdam (Iudocus Hondius) 1611. This Latin text is herewith included. The verbatim Latin translation of the Qur‘anic text is on ff. 3b-4b. The Arabic version is added in handwriting, possibly by Jan Theunisz after a maghribi model. See further on Jan Theunisz: H.F. Wijnman, ‘De hebraïcus Jan Theunisz Barbarossius alias Johannes Antonides als lector in het Arabisch aan de Leidse Universiteit (1612/1613)’, in Studia Rosenthaliana 2 (1968), pp. 1-29, 149-177.


Provenance: Mutated in September 1975 within the Library from class-mark 1370 C 19. Earlier class-mark was 1430 A 19.
(Ar. 4269)
Or. 14.315 – Or. 14.317
Collection of manuscripts purchased in October 1975 from Mr. J.W.Th. van Meeuwen, an antiquarian bookseller in The Hague.

Or. 14.315
Persian, Arabic, paper, ff., pasted boards, with gold-painted ornamentation (borders, medallion)
(Ar. 4388)

Or. 14.316
Collective volume with texts in Arabic, with some Malay, paper, 199 ff., naskh script (from Aceh), card board.
(2) ff. 5b-51a. Gumla min Tasrif al-Af`al. Anonymous treatise on Arabic morphology. The ‘long version’, as in Or. 7200, above. Shorter versions are in Or. 6884 and Or. 6987. Some glossing in Malay.
(3) ff. 51b-118a. al-Khulasa fil-Sarf. Anonymous treatise on Arabic morphology. Identical to Or. 3231 (4), above.
(Ar. 4288)

Or. 14.317
Arabic, paper, 407 ff., naskh script in Indonesian style, illuminations (ff. 3b-4a, 404b-405a), European cloth binding.
Al-Qur’an. Copy from Indonesia, possibly from Aceh.
On f. 406b the name of a former owner (?): Teuku Haggi.
(Ar. 4280)

Or. 14.318
Persian, paper, ff., dated 1825.
Nal u Daman, by Abu al-Fayd b. Mubarak, known as Faydi (d. 1064 AH).
Provenance: Purchased in October 1975 from David Loman, an antiquarian bookseller in London.
(Ar. 4314)
Or. 14.319 A, B
B. Sejarah Palembang. Photocopy of a MS of the Royal Tropical Institute; cf. KIT SED 902/556, vol. II.
Provenance: Made in October 1975 within the Library at the request of the deputy-librarian, Mr. M.O. Woelders, who was preparing his thesis on the subject.

(Mal. 8341)

Or. 14.320
French, Arabic, paper, aniline print.
Not in Witkam, Catalogue, but the book has been described in the Leiden Library’s electronic catalogue of printed books.

(Ar. 4270)

Or. 14.321 - Or. 14.324
Persian manuscripts, purchased in October 1975 from Mr. David Loman, antiquarian bookseller in London.

Or. 14.321
Collective volume with texts in Persian, paper, ff., 18th century (?).
Panf Ruq’a, or: Tabassum- Shuhada’, and Mina Bazar, by Nur al-Din Muhammad Zuhuri.
(1) Untitled text.
(2) Firaqnama.
(3) Khwastegari-yi Shah- ‘Ishq.
(4) Mubarakbad-i ‘Id-i Qurban.
(5) Shikayat-i Higran.
(6) Dar Ta’rif-i Mina Bazar.

(Ar. 4306)

Or. 14.322
Persian, end 18th, beginning 19th cent.
Fatawa-yi ... Murtada.

(Ar. 4389)
Or. 14.323
Persian, paper, ff., dated 1227/1812.
_Diwan_ of Qasim-i Anwar.
(Ar. 4283)

Or. 14.324
Persian, 19th cent.
_Qarabadin- Qadiri_, by Mir Muhammad Akbar.
(Ar. 4271)

Or. 14.325
Javanese, palm leaf, 90 ff., Javanese script, palmleafms, half-round wooden boards. The MS may date from the second half of the 19th century.
_Yusup_, Life of Joseph son of Jacob, in _macapat_ verse, the usual East Javanese version, the leaves are in disorder. Very small cursive script, neatly written. Influence of the Madurese language is in evidence. See Pigeaud IV, p. 205. Provenance: Presented to the library by Dr. Egbert de Vries of Chalkhill, Pa, in 1975. Originally acquired in Surabaya, about 1900.
(Lont. 918)

Or. 14.326
Collective volume with texts in Arabic, paper, 72 ff., _naskh_ script, Coptic numbers in use, dated 16 Baba 1310 AM (1593 AD), copied in Cairo (colophon on f. 18a).
(Ar. 4273)

Or. 14.327 - Or. 14.328
Manuscripts purchased in October 1975 from ‘Bonte Oudheden’, a curio shop in Leiden.

Or. 14.327
Arabic, paper, 165 ff., _naskh_ script, dated 9 (?) Ragab 1160 (1747), copied by Isma`il b. Khalil (colophon on f. 161b), half-leather Islamic binding with flap, damaged.


(Ar. 4290)

Or. 14.328
Arabic, with some Turkish, paper, 218 ff., naskh script, dated middle Gumada I 1034 (1625), copied by Ahmad b. Sha’ban b. Sayyidi b. Sadiq (colophon on f. 27a), half-leather Islamic binding with flap.


(Ar. 4285)

Or. 14.329 - Or. 14.330
Manuscripts purchased in October 1975 from David Loman, London.

Or. 14.329
Collective volume with texts in Persian. A MS from India, 19th cent.
(1) Nan u Halwa.
(2) Shabistan- Nukat.
(3) Qarabadin- Shifa‘i.

(Ar. 4315)

Or. 14.330
Persian. A MS from India, 19th cent.
Gam` al-Qawanin. Insha‘ by Khalifa Shah Muhammad.

(Ar. 4298)

Or. 14.331
Coptic, parchment, 1 f., a damaged fragment, with largest measurements 15 x 18.5 cm. In uncial writing. The original MS had a lay-out of two columns, and remains of the second column can be seen at the right.

Fragment of the (apocryph) Acta Jacobi Zebedaei, the Acts of the Apostle James, in the Sahidic dialect.

Added are notes by Erik von Scherling of Oegstgeest (d. 1954), the former owner, the noted collector and dealer of early texts from this area. He was also the editor of Rotulus. A bulletin for manuscript-collectors, of which appeared 7 volumes, which were
published in Leiden between 1931 and 1954. Von Scherling's notes include a full transcription of the Coptic text and a comparative survey of other texts. Estimated by A. Klasens, then (1975) director of the National Museum of Antiquities in Leiden, to date from c. 500 AD (personal information), which is conform the estimations by von Scherling and Witten. See Kruit & Witkam, List (Leiden 2000), p. 13. Provenance: Purchased in November 1975 from Laurence Witten, Monroe (USA). [* Hebr. 283]

Or. 14.332

Or. 14.333 a-d
Dutch, of Javanese interest, paper, 4 vols., 274 + 236 + 256 + 74 pp., half linen, half marbled paper binding, blue. Dutch catalogues. Summary of old inventories of collections of Javanese manuscripts, made by Mrs. E.M.L. Andriessen - Luck in 1960 – 1961. Mrs. Andriessen was, till 1974, a reading room assistant in the Legatum Warnerianum, in the Leiden Library. Vol. I (274 pp.). Collections in Batavia/Jakarta and Yogyakarta (KBG, Moens, Pigeaud, Panti Budaya). Vols. II (236 pp.) and III (256 pp). Collection Liefrinck - van der Tuuk in Singaraja, Bali (Kirtya), Nos. 1-1050 and 1051-2412, book one and book two, provided with cross-references to the Leiden Or numbers. Vol. IV (74 pp.). Alphabetical register of the titles of manuscripts belonging to the Kirtya collection, with references to the Kirtya numbers registered in the volumes II and III. The data of this Summary were for the greater been incorporated in Pigeaud's Literature of Java, vols 2 and 3. The list of the Kirtya manuscripts is incomplete. Numerous Kirtya manuscripts with high numbers have been registered in Pigeaud IV, pp. 368-386. See Pigeaud IV, p. 205. Provenance: Made in the Leiden Library. (Mal. 8342 – Mal. 8345)

Or. 14.334
Buginese, Photostats. A Buginese manuscript in the possession of the Royal Asiatic Society in London. Further details are lacking. Provenance: Prints made at the request of Dr. A.A. Cense. (Mal. 8346)
Or. 14.335 - Or. 14.338
Manuscripts purchased in December 1975 from Messrs. E.J. Brill, antiquarian bookseller in Leiden.

Or. 14.335
Persian, paper, ff.
_Haft Gombad- Hakim- Sana'ı_, which may be _Falak al-Burug_ by _Thana'i_. See Rieu II, 676. By _Ruh al-Amin (?)._ (Ar. 4291)

Or. 14.336
Persian, paper, ff.
_Kitab Gami` al-Fawa'id- Yusufi, dar 'Ilm- Tibb, ma`a Risala-yi digar- Manzum._ (Ar. 4316)

Or. 14.337
Persian, paper, ff.
_Hamla-yi Haydari_, by _Saba (= Fath `Ali Khan Saba-yi Kashani)._ See Munzawi IV, p. 2778; Bregel' I, 595; III, 1419. (Ar. 4475)

Or. 14.338
Turkish, paper, 228 ff., _naskh_ script, illuminations, dated last days of Sha`ban 1156 (1743), copied by _Yasin_, leather binding.
_Tadhkirat al-Awliya` Targumasi_. Anonymous translation of the Persian _Tadhkirat al-Awliya`_ by _Farid al-Din `Attar_ (d. after 586/1190).
See Jan Schmidt, _Catalogue_, vol. 3 (2006), pp. 402-404, with a reproduction of f. 1b on p. 403. (Ar. 4476)

Or. 14.339
Collective volume with texts in Persian, paper, ff., dated 1227 AH, copied in Isfahan.
(1) _Kitab- Gangina_, by _Lutf `Ali Bey Adhar_.
(2) _Mathnawi-yi Su`al u Gawab_, by _Lutf `Ali Bey Adhar_.
Provenance: Purchased by auction in December 1975 from Christie's, London. (Ar. 4274)

Or. 14.340 - Or. 14.358
Collection of mostly Middle Eastern manuscripts, purchased by auction from Sotheby's London, on 9 December 1975.

Or. 14.340
Persian, A MS from India, 17th cent. (?).
_AkhlAQ-i Galali_, by _Dawwani_.

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Or. 14.341
Persian, paper, ff., dated 1748.
Hasht Behisht, by Amir Khusraw.
(Ar. 4317)

Or. 14.342
Diwan of Wahshi.
(Ar. 4282)

Or. 14.343
Persian, paper, ff., copied in Isfahan, 17th cent.
Diwan of `Urfi.
(Ar. 4390)

Or. 14.344
Persian, paper, 17th cent. (?)
Hadiqat al-Haqiqa, by Sana`i Ghaznawi.
(Ar. 4391)

Or. 14.345
Persian, paper, beginning 18th cent.
Pandnama, by Farid al-Din `Attar.
Earlier provenance: `Ex cubiculo orientalium collegii Ludovici magni, 1755.' See also Or. 8330, above, for the same origin.
(Ar. 4278)

Or. 14.346
Persian, 19th cent.
Ma`rifat- Matla` al-Anwar, by Mulla Muhammad Baqir Yazdi.
(Ar. 4286)

Or. 14.347
Arabic, paper, 149 ff., naskh script with features of nasta`liq, dated 23 Safar 941 (1534),
copied by haggi Hasan b. haggi `Ali Kamran (Kāmrān) (colophon on f. 149b).
Earlier provenance: inside the back cover is the bookplate of William Goût of Beckenham, Kent.
**Or. 14.348**
Persian, paper.
Three Persian documents, with two brocade satchels.
Added: two brocade satchels, not necessarily belonging to any of these documents.

**Or. 14.349**

**Or. 14.350**
On ff. 18a-b are sayings of ‘Ali b. Abi Talib at the grave of his wife Fatima.

**Or. 14.351**
Collective volume with texts in Arabic, paper, 154 ff., *maghribi* script, one of the preliminary text dated Shawwal 1305 (1888), but the main part of the MS is older, illuminations (ff. 14b, 15b, 15bis a, 31b, 55a, 62a, 76b, 95a, 102a, 125b, 126a, 129a, 135a, 139a), illustrations (ff. 32b, 33a), full-leather binding in European style and with European gilded ornaments.
(2) ff. 3b-13b. Several shorter texts, amulets and prayers. The healing power of Qur’an 23:115 is mentioned (f. 5b), on ff. 6b-7a are amulet texts by al-Shaykh Sharaf al-Din al-Qani, on ff. 9b-10a is a prayer allegedly taken from a commentary on *Al-Hizb al-Kabir* by Abu al-Hasan ‘Ali b. ‘Abdallah al-Shadhili (d. 656/1258), GAL G I, 449, and also mention of the Seven Sleepers is made (ff. 8b, 11b).
(3) ff. 14b-125b. Kitab Dala‘il al-Khayrat wa-Shawariq al-Anwar fi Dhikr al-Salat ‘ala al-Nabi al-Mukhtar. Prayer book by Muhammad b. Sulayman al-Gazuli (d. 870/1465), GAL G II, 252. Illuminations (ff. 31b, 55a, 62a, 76b, 95a, 102a, 125b), illustrations of Medina, a niche with three graves (f. 32b) and a niche, without the minbar (f. 33a), otherwise lavishly illuminated text, written with several colours, set in an eight-pointed frame.

(4) ff. 126a-144a. al-Kawakib al-Durriyya fi Madh Khayr al-Bariyya, or Qasidat al-Burda, by Muhammad b. Sa‘id al-Busiri (d. 694/1294), GAL G I, 264. Illuminations on ff. 126a, 129a, 135a, 139a.

(5) ff. 144b-153b. Several shorter texts, on ff. 145a-b the beginning only of a Wazifa by Ahmad Ibn Zarruq (d. 899/1493), GAL G II, 253. On ff. 146b-149b is a Du‘a‘ Mubarak ‘Azim, of protective nature. On ff. 150a-151b is a Du‘a‘ Mubarak Mustagab.


Provenance: Sotheby’s Catalogue No. 367. A former owner had acquired the MS in Marrakech, Morocco, on 6 October 1958 (note on fly-leaf at the beginning).

[* Ar. 4669]

Or. 14.352
Collective volume with texts in Arabic, with some Greek and Italian, paper, 96 ff., naskh script, with some words in Greek script

General title: Salawat al-Sawa‘i al-Layliyya wal-Nahariyya. The Horologium according to the rite of the Melkites, see GCAL I, 636-637.

(1) ff. 4a-15a. Salat Nisf al-Layl

(2) ff. 15b-23a. Salat Nisf Layl al-Subut wal-Ahad

(3) ff. 22b-23a. al-Salat al-Sahariyya

(4) ff. 29b-32a. Tasbih al-Thaluthiyat

(5) ff. 32b-34b. Salat al-Bakiriyya

(6) ff. 34b-61b. Prayers for the hours of the day.

(7) ff. 61b-65a. Salat al-Ghurub

(8) ff. 65a-79b. Salat al-Nawm al-Kabira

(9) ff. 79b-81b. Salat al-Nawm al-Saghira

(10) ff. 81b-84b. Turubariyyat. Troparia.

(11) ff. 84b-94b. Turubariyyat wa-Qanadig. Troparia and Kontakia.

On ff. 95a-b, 96b are inscriptions in Greek and Italian.


(Ar. 4392)

Or. 14.353
Persian, 18th cent., ff., with 3 miniatures of the 19th cent.

Volume 2 only of Rawdat al-Safa, by Mirkhwand.

(Ar. 4477)
Or. 14.354
Arabic, with some Turkish, paper, 71 ff., ruq`a script, illustrations (diagrams and figures), full-leather Islamic binding (possibly recycled).
(Ar. 4319)

Or. 14.355
Persian, paper, ff.,
(Ar. 4478)

Or. 14.356
Persian, paper, ff., dated 1258 AH.
Diwan of Nashat, takhallus of Mirza `Abd al-Wahhab Khan Mu’tamad.
(Ar. 4479)

Or. 14.357
Gujerati, paper, ff., illustrations (87 miniatures), full-leather binding.
Arda Viraf Namum.
(Ar. 4320)

Or. 14.358
Malay, paper, 1 + 2 ff., Arabic script.
Letters.
(1) 1f.. Letter from Panembahan Adam to Capt. Ross acknowledging receipt of the latter’s letter and of presents, expressing his gratitude and sending in return a shirt (cucuk baju sepasang). Dated 21 Rabi’ul-awal 1232/19 January 1817.
(2) 2 ff. (folded). Letter from Sultan Sulaiman of Banjar to Capt. Ross acknowledging receipt of the latter’s letter and thanking him for his present. Dated 23 Rabi’ul-awal 1232/10 February 1817.
(Mal. 8347)

Or. 14.359
Collective volume with texts in Malay, paper (photocopies), iv (+) 103 ff., Arabic script.
Photocopy of MS Leningrad B 4024.
(1) pp. 1 (photo 99)-85 (photo 13). Tuhfat ar-ragibin fi bayan haqiqat iman al-mu’minin wama yufsiduhu fi riddat al-murtagin. Another MS of the text is Jakarta vdW. 37, cf. Van Ronkel 1909, 626. The name of the author is not mentioned but there are indications that it was Abdulsamad of Palembang (his works are dated 1178-1203, F.N. van Doorninck was Resident of Palembang in 1873-1875, there are Javanese annotations in margin, and the use of the word sanggar for a heathen offering, which is a Middle Malay meaning. See G.W.J. Drewes, ‘Further data concerning Abd al-Samad al-Palimbani’, in BKI 126 (1976), p. 273.

(2) pp. 85-98 (photo 15-1). Bayan tagally by Abdur-Rauf of Singkel. Photo 14 is missing, but 13 connects to 15. Published by P. Voorhoeve (1952), pp. 91-99. Enclosed is a typed epitome by P. Voorhoeve.


Provenance: Presented by V. Braginsky to P. Voorhoeve and donated by the latter to the Leiden University Library, between December 1975 and February 1976.

Or. 14.360
Hebrew, Arabic, paper, 81 ff., Yemenite square script, 17th cent., original leather binding.
At the end of the volume are two poetical pieces in Judei-Arabix (ff. 77b-78a, 78a-79a).
(Hebr. 284)

Or. 14.361 - Or. 14.362
Two Javanese manuscripts on palmleaf, purchased from Mrs. Charlotte Wennink, The Hague, in 1976. Mrs. Wennink was language specialist of Romanic languages in the Leiden library.

Or. 14.361
Javanese, palm leaf, 127 ff., Javanese script, decorated boards, flowery design, red and brown. The MS may date from the second half of the 19th century.
(Lont. 919)

Or. 14.362
Javanese, palm leaf, 98 ff., Javanese script, palmleafms, damaged, incomplete, rough wooden boards. The MS may date from the second half of the 19th century.
Menak Amir Hamza romance in macapat verse, fragmentary, Rengganis tale. Beginning and conclusion are missing. The idiom shows Madurese influence. The round East Javanese script is passably well written. See Pigeaud IV, pp. 205-206.

(Or. 14.920)

Or. 14.363
Mandailing Batak, paper, 52 pp., Latin script, typewritten.
Contains 15 short texts in poetical language, each followed by style exercises, all in Mandailing Batak. See Codices Batacici, p. 297.
Provenance: Presented to the Library in March 1976 by P. Voorhoeve.

(Or. 14.364)
Collective volume with texts in Arabic, paper, 6 ff., maghribi script.
(2) ff. 2a-6b. Urgaza of 200 lines, of uncertain authorship (Ibn Ahgab al-Daymani?). The Urguza seems to be a sequel to the preceding one.
Provenance: Presented by Messrs. E.J. Brill, Leiden. The manuscript is part of the René Basset collection (see Or. 14.001, above).

(Or. 14.365)
Arabic, paper, 3 ff., naskh script with features of ruq'a script, 690 x 430 mm (80 x 265); 10 lines to the page; each document on one leaf of paper.
Three sentences issued by the Shari'a court in Mecca.
The three cases are identical. Claimants are relatives and sole heirs to pilgrims from Pasuruan (Eastern Java, Indonesia), who died while in Mecca. In all cases the heritage consists of the return ticket (bilyet) of the deceased, which was seized by the treasurer in Mecca (ma'mur bayt al-mal), who is the defendant, pending the establishment of the identity of the heirs. The lawful heirs (always the claimants) are established before the court and the defendant is ordered to deliver the heritage, that is the boat ticket, to the heirs. All three claimants make use of the services of one and the same interpreter. The sentences are all dated 25 Dhu al-Qa' da 1338 / 10 August 1920. On the back they contain the legalisation of the document, dated 6 Du al-Higga of the same year, and also the seal of the qadi al-qudat wa-mufti al-Aqtdr al-'Arabiyya bi-Makka al-Mukarrama. With this seal the claimant is given the right of execution. Also on the back is the receipt of the court fees (40 qurush), the visa of the Dutch consul in Jeddah, E. Gobée, dated 9 September 1920, together with the name of the claimant and the nature of the case. The three
documents were probably not collected from the Dutch consulate by the claimants, and may have been sent by the consul to his teacher, Professor C. Snouck Hurgronje (1857-1936), from whose collection these three documents probably originate.

a. Claimant is al-hagg Saman b. Payani b. Gilani, whose identity and claim are confirmed by al-hagg Zayn b. Khalil and al-hagg `Abd al-Shakur b. Thabit, all from Pasuruan in Java, and pilgrims in the year 1338 AH, belonging to the group of the shaykh of the Indonesian pilgrims, M. Zayn Bawiyan. Interpreter is shaykh Zayni `Id b. M. b. Salih `Id. Treasurer, and defendant, is al-sayyid Muhammad Amin b. Muhammad Sa`id Hamdi. The deceased is the father of claimant, al-hagg Payani b. Gilani from Pasuruan, who died in Mecca on 30 Ramadan. Below the text are the seals of the gadi Makka al-Mukarrama.

b. Claimant is al-hagg Pa` Qamariyya b. Pa` Madin, whose identity and claim are confirmed by the same persons as mentioned in document a, all from Pasuruan and pilgrims of the year 1338, and belonging to the group of the same sayk mentioned under a. The defendant is also the same as mentioned in document a. The deceased, the brother of the claimant, is Pa` Ruqiya (known in Mecca as `Abd al-Mu`ti) b. Pa` Madin, who died in Mecca on 8 Shawwal. Below the text is the same seal as on document a. The texts of the document and legalisations are otherwise identical to those of document a.

c. President is M. Amin Mirdad, substitute judge in the Sari`a court. Claimant is al-hagg Sulayman b. Pa` Shahidun, whose identity and claim are confirmed by the same persons as mentioned in document a, all from Pasuruan and pilgrims of the year 1338, and belonging to the group of the same shaykh mentioned under a. The defendant is also the same as mentioned in document a. The deceased, the father of the claimant, is al-hagg Pa` Shahidun b. Pa` Ti`a, who died in Mecca on 13 Shawwal. Below the text is the seal of the na`ib qadi Makka al-Mukarrama and above the text is the seal of the qadi Makka al-Mukarrama. The texts of the document and legalisations are otherwise identical to those of document a.


Provenance: Found in the Archives of the Legatum Warnerianum and in March 1976 placed in the collection.

(Or. 4496)

Manuscripts purchased by auction in April 1976 from Sotheby’s London.

Or. 14.366
Arabic, paper, 60 ff., naskh script of calligraphic quality, the gloss in smaller script, illumination dated 1221/1806, copied by `Ali al-Misri, one of the pupils of al-Sayyid `Uthman Efendi, known as Damad al-`Afif (colophon on f. 55b), the gloss is dated 28 Sha`ban 1222/1807 (colophon on f. 55a, full-leather Islamic binding, with superb gilded ornamentation. Probably a manuscript from Istanbul.

Nur al-Idah wa-Nagat al-Arwah. Introduction to the ‘Ibadat according to the Hanafi school, by Abu al-Ikhlas Hasan al-Wafa`i al-Shurunbulali al-Hanafi (d. 1069/1658), GAL G
II, 313. The manuscript has a misreading, a contraction of the kunya and the ism of the author: Abu Hasan.
(Ar. 4330)

**Or. 14.367**
(Ar. 4393)

**Or. 14.368**
Arabic, paper, 15 ff., naskh script, illumination, European half-leather binding.
A selection of five sura’s only of the Qur’an, from the Indian subcontinent. Such a collection is called *Pansoorah* (from Panğ Sūra).
ff. 1b-6a. *Surat Yasin* (36)
ff. 6a-9b. *Surat al-Fath* (48).
ff. 9b-10b. *Surat al-Naba’* (78).
Earlier provenance: inside the front board is a label of a bookseller: S.J. Tellery & Co., in Delhi.
(Ar. 4394)

**Or. 14.369**
Persian, paper, ff., dated 998/1589.
*Diwan* of Muhtasham-i Qashani.
(Ar. 4329)

**Or. 14.370**
Persian, paper, 171 ff., nastāʿīq script, dated 1 Ragab 843, copied by `Abdallah b. `Ali (colophon on f. 54b), illustrations, illuminated headings, without binding.
Incomplete, disorderly and lacunous copy (beginning and end missing, lacuna between ff. 54-55, 152-153) of the *Khamsa* of Amir Khusraw Dihlawi (d. 715 AH). The margins have remained unused. Miniatures on ff. 2b, 27a, 90b, 95a, 100b, 110b, 114b, 133b, 153b. Apparently a stripped copy, now devoid of interesting illuminations and illustrations.
(1) ff. ?
(2) ff. 55a-. *Iskandarnama*.
(3) ff. Khusraw u Shirin.
(Ar. 4369)
Or. 14.371
Persian, paper.
A Moghul firman, dated 1213/1799.
Provenance: Purchased by auction in April 1976 from Christie’s, London.
(Ar. 4496)

Or. 14.372
Turkish, 1 sheet of 58 x 54 cm, diwani script, with tughra of Abd al-Magid I, dated middle of Gumada I 1257 (1841).
Firman. Imperial Order addressed to Muhammad `Ali Pasha (ruled over Egypt 1220-1264/1805-1848) confirming the appointment of George Barney (?) to British consul for Egypt.
Provenance: Purchased by auction in April 1976 from Sotheby’s, London.
(Ar. 4769)

Or. 14.373
Syriac, 112 photographs, bound.
Odes and Psalms of Solomon. Photographs of a MS in the John Rylands Library, Manchester. The present set was used as the printer’s model for the facsimile edition The odes and psalms of Solomon. Now first published from the Syriac version by James Rendel Harris. Cambridge 1909. With autograph dedication of J. Rendel Harris to the Leiden Library.
Provenance: Formerly kept in the printed book collection (869 G 12), and in May 1976 registered as manuscript. See Janson, Summiere beschrijvingen, p. 14.
[* Hebr. 285]

Or. 14.374
Arabic, with some Turkish, paper, 166 ff., naskh script of at least three copyists (1. ff. 1a-39a; 2. ff. 39b-112b; 3. ff. 114a-165b), full-leather Islamic binding.
Heavy glossing, including some Turkish interlinear and marginal glosses. See Jan Schmidt, Catalogue, vol. 3 (2006), p. 408.
(Ar. 4395)

Or. 14.375
Arabic, parchment, one sheet, 310 x 355 mm, ‘Kufi’ script. Script type D IV, according to François Déroche, Les manuscrits du Coran. Aux origines de la calligraphie coranique. Paris
1983. This type of writing is connected by Déroche with the date 329/940-941, being the date of a waqf-note in MS Paris, BNF, Arabe 336. 

Qur'an. Surat al-Hashr (Qur'an 59), verses 4-7, 8-10.

See J.J. Witkam, Catalogue of Arabic manuscripts ... (Leiden 1983-), pp. 468-469, with illustration of the verso side of the leaf on p. 469.

Provenance: Purchased in May 1976 from Mr. Saeed Motamed, an antiquarian trader of Iranian origin, living in Frankfurt am Main, Germany.

[ Ar. 4768]

Or. 14.376

Chinese, paper, one sheet, 23 x 45 cm, text on one side, with two red seals, the copyist calls himself Nuoen, man from Nuo. Nuodian could be the name of a locality, dated the 8th day of the 8th month of the year bing (a year ending with a 6), apparently 19th century.

Letter from the captains Chen Guangquan and Cai Pingchou to tuan Li and Huang of the Rongrui Gongsi. A letter of a mining-kongsi on West Borneo, or from Chinese immigrants on Bangka. The authorities are asked for help against bandits who prevent people from going to the pasar. At the same time the senders express their loyalty towards the Dutch-Indian gouvernment (gongbanua).


See now also Koos Kuiper, Catalogue of Chinese and Sino-Western manuscripts (Leiden 2005), pp. 17, 19, with a reproduction of the letter on p. 19.

(Skr. 93)

Or. 14.377

Arabic, Persian, Turkish, etc., paper.

Annotated copy of the CCO, the Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae. Leiden 1851-1877. Here the descriptions have been cut out, pasted on paper and arranged, first according to language and then according to the Or.-class-marks. Arabic (6 boxes), Persian (1 box), Turkish (1 box). Some of the descriptions contain manuscript notes, with additions and corrections. For the Arabic part, these have been used by de Goeje and Juynboll for the CCA. For the Turkish collection these have been used by Jan Schmidt for the first and second volumes of his catalogue. For the Persian collection these have not yet been used.


(Ar. 4321 – Ar. 4327, Ar. 4688)

Or. 14.377 a

Several languages, Turkish, loose leaves, ff.

Annotated copy of the CCO, the Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae. Leiden 1851-1877. Box 1. This box contains the cuttings which were intended for a new catalogue of Turkish manuscripts.

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¶ See the remarks about the joining of two fragments in Or. 14.377a, f. 40a, concerning Or. 823 and Or. 1100. See Jan Schmidt, *Catalogue*, vol. 3 (2006), p. 409.
(Ar. 4321)

**Or. 14.377 b**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 2. This box contains the cuttings which were intended for a new catalogue of Arabic manuscripts.
(Ar. 4322)

**Or. 14.377 c**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 3. This box contains the cuttings which were intended for a new catalogue of Arabic manuscripts.
(Ar. 4323)

**Or. 14.377 d**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 4. This box contains the cuttings which were intended for a new catalogue of Arabic manuscripts.
(Ar. 4324)

**Or. 14.377 e**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 5. This box contains the cuttings which were intended for a new catalogue of Arabic manuscripts.
(Ar. 4325)

**Or. 14.377 f**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 6. This box contains the cuttings which were intended for a new catalogue of Arabic manuscripts.
(Ar. 4326)

**Or. 14.377 g**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 7. This box contains the cuttings with descriptions of the smaller Middle-Eastern collections, Samaritan, Syriac, etc. (Ar. 4327)

**Or. 14.377 h**
Several languages, loose leaves, ff.
Annotated copy of the CCO, the *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*. Leiden 1851-1877. Box 8. This box contains the cuttings which were intended for a new catalogue of Persian manuscripts. (Ar. 4688)

**Or. 14.378**
Batak, paper (photocopies), 90 photographs, 15 x 12 cm, in the shape of a pustaha.
Transliteration in Or.12.605n(3) No. 56.
a2-b35 *Poda ni pangulubalang sanggapati na bolon* with a chain of transmission of 14 chains, from Guru Djaoat Pinilian in Pangururan to Somba Debata ni adji in Siambaton. Related to MS Amsterdam, KIT, A 4152 f, a *sanggapati* text which equally originates from Guru Djaoat Pinilian.
b35-46 *Poda ni si Adji Mamis*.
See Codices Batacici, p. 297.
Provenance: Presented to the Library by P. Voorhoeve, in June 1976. (Bat. 224)

**Or. 14.379 a - e**
Arabic, Turkish, paper, 4 sheaves, and a binding.
Fragments coming from the binding of Or. 1542, above, when that manuscript repaired and rebound in June 1976. Or. 1542 is undated and contains two texts, one of which is identified as *al-Ifada* by Hasan b. `Ammar al-Shurunbulali (d. 1069/1658), GAL G II, 313. The fragments must, therefore be younger than that date. It is part of the second part of the Testa collection, which arrived in the library in April 1839 and the fragments can therefore not be younger than that date.
A fragment of a Turkish letter has been described by Jan Schmidt, *Catalogue*, vol. 3 (2006), p. 409.

**Or. 14.379 a**
Collection of 19 slips of paper of different sizes. Accounts of paymens. Names of villages and of persons are mentioned.
Or. 14.379 b
Collection of 20 slips of paper, all coming from a copy of the Qur’an. (in Ar. 4503)

Or. 14.379 c
Fragment of a Turkish text. See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), p. 409. (in Ar. 4503)

Or. 14.379 d
Two fragments of an unidentified work on Tafsir or Qira’at. (in Ar. 4503)

Or. 14.379 e
The remnants of the original binding of Or. 1542. Three pieces. (in Ar. 4503)

Or. 14.380

Or. 14.381 - Or. 14.382
Oriental manuscripts, purchased by auction from Sotheby’s, London, in July 1976.

Or. 14.381
Batak pustaha, treebark, 25 ff., 11 x 9.5 cm, without covers, outside blackened by smoke, text because of that here and there illegible. Written for Guru Sinangga ni adji (see also Or. 3396?, where he is the writer). a2-b6. Poda ni pangurason ni alamat pandang torus, consisting of a series of tonggo-tonggo. b7-b19. Poda ni pagar ni si Adji Mamis with drawings of si Adji Mamis and six other spirits. b19-b24. Poda ni alamat pandang torus alamat humala djolma, about twichtings in the human body. See for transcripts or extracts Or. 12.322, ff. 845-847. See Codices Batacici, p. 297. (Bat. 225)

Or. 14.382
Nepalese, ?? A text on popular magico-tantrism. Added: A description by Dr. S. Gupta.
Or. 14.383
Collective volume with texts in Malay, Arabic and Dutch, paper (photocopies), 297 ff., Arabic script.
Photocopy of a MS preserved in Die Gräflich Stolbergische Bibliothek at Wernigerode (Germany), written by Petrus van der Vorm (?). With notes by P. Voorhoeve, three letters from the Leiden library (by A.J.W. Huisman and P.S. van Koningsveld) addressed to Voorhoeve, two photographs of the title page and a portrait from die Leitungen des Hochsten nach seinem Rath auf den Reisen durch Europa, Asia und Africa, by Stephanus Schultz.
¶ See also Acad. 77, Acad. 81, Acad. 82, Acad. 83, Acad. 90, Acad. 91, Acad. 92, Acad. 93, Acad. 94, Acad. 95, Acad. 97, Acad. 137, Acad. 161, Acad. 196, Acad. 199, Acad. 204, Acad. 205, Acad. 209, Acad. 210, which contain documents concerning Schultz' journey in the Middle East.
(1) ff. 20b-271a. Mir'at al-mu'minin, by Syamsuddin Pasai, with the Dutch translation of the work by Petrus van der Vorm; for each folio of Malay text is a leaf with the Dutch translation. See C.A.O. van Nieuwenhuijze, Samsu'l-Din van Pasai. Bijdrage tot de kennis der Sumatraansche mystiek. Leiden 1945, pp. 361-373.
(2) ff. 277a-299a. Arabic. Ma'rifat al-slam wal-man, copied (?) by Stephanus Schultz.
Anonymous theological tract.
(3) ff. 299a-305a. Anonymous and untitled treatise on the essence of God.
(6) ff. 334a-342a. The first chapter only of al-Nuqaya, by Galal al-Din al-Suyuti (d. 911/1505), GAL G II, 156. This first chapter was used in Indonesia as an independent elementary theological textbook.
(Mal. 8350)

Or. 14.384
Arabic, photocopies, originally 35 ff., numbered ff. 77b-112a, being the third text in a collective volume, maghribi script, original dated end Dhu al-Qa’da 1147 (1735), copied by Muhammad b. ʿAli b. Ruha (Rūha) (colophon on f. 112a).


Provenance: Received in exchange from the National Library, Tunis. (Ar. 4693)

**Or. 14.385**

Arabic, Turkish, Persian, Albanian.


Earlier provenance: From the collection of Ahmad Sirri Dede Baba (1895-1965) from Glinë, Albania. In 1972 Dr. Frederick de Jong purchased the collection from a bookseller in Cairo.

Provenance: Received in August 1976 from Dr. Frederick de Jong, Leiden. (Ar. 4689 – Ar. 4690, Ar. 4771)

**Or. 14.385 A**

Arabic, Turkish, paper, 84 ff., many blanks, notebook on ruled paper, ruq’a script.

Register, listing alphabetically the names of 139 persons who were initiated members of the Bektashi Order in Cairo. Dates as early as 1904 are given.


(Or. 4689)

**Or. 14.385 B**

Collective volume with texts in Arabic, Turkish, paper, 120 pp., ruq’a script in different hands, bound.

(1) pp. 2-10. Records on the amounts spent by Muhammad Lutfi Baba on the restauration of the damage caused to the Tekke in 1320 (1902), with records for similar work between October 1903-October 1909.

(2) p. 11. Accounts for the purchase of a lot of real estate from the Egyptian Ministry of Defense. Acquisition took place in 1905, payments were made till 1909.


**Or. 14.385 C**

Turkish, 84 pp., many blanks, paper, notebook with ruled paper, *ruqʿa* script in different hands.

Notebook containing drafts, statements of expense, and the like. Most notes seem to have been made Muhammad Lutfi Baba between 1909-1924, whose signature can be seen on p. 2.


**Or. 14.385 D**

Arabic, Turkish, paper, 150 pp., *ruqʿa* script in different hands, notebook with ruled paper, bound.

Notebook with a survey of the expenses made by Ahmad Sirri Baba in connection with the Tekke of Sidi ʿAbdallah al-Maghawiri, between January 1930 and December 1936.


**Or. 14.385 E**

Arabic, several European scripts as well, paper, 60 ff., many blanks notebook with ruled paper.

Guest book of the Tekke Qayghusuz Sultan covering the period between October 1917 and March 1933. Signatures of some 520 persons can be seen on ff. 1-24: Ahmad Sirri Baba 1913 (f. 1a), G.D. Russell 1918 (f. 3a), W.H.T. Gairdner 1920 (f. 8a), J.K. Birge 1920 (f. 8a), Princess Bibesco (f. 13a), Jean Deny 1926 (f. 14a), Joseph Schacht 1927 (f. 21a), and many others.


**Or. 14.385 F**

Turkish, with some Albanian (in Latin script), 120 pp., *ruqʿa* script, notebook with ruled paper.
Collection of 42 Nefesler, religious songs, by Ahmad Sirri Baba, and others. Turkish texts on pp. 1-52. Albanian texts on pp. 107-119. See for the contents de Jong, op. cit., pp. 255-6. On the flyleaf, at the beginning, is a note in Arabic on the transfer of the mortal remains of the Albanian Princess Ruhiyya Zogu, on 28 February 1950, from the crypt of Ahmad Sirri Baba, where she had been buried on 28 February 1948, to a nearby shrine which had been constructed for her. The Albanian King Zog I, who lived in exile in Egypt, had come from Alexandria with a large retinue and attended the ceremony. See J.J. Witkam, Catalogue of Arabic manuscripts (1983-), p. 476. See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), p. 411-412, with a reproduction of Or. 14.385 F, f. 1a, on p. 412.

Or. 14.385 G
Arabic, Turkish, paper, 85 ff., ruq’a script in different hands.
Catalogue of the Library of the Tekke of `Abdallah al-Maghawiri in Cairo. Register, listing alphabetically the titles and other bibliographical references of some 575 printed books and periodicals in Arabic and Turkish which were preserved in the Library of the Takiyya of `Abdallah al-Maghawiri. The titles usually occupy one line, at the end of which the shelf-mark of each book is written. A few titles have been crossed out. Cf. de Jong, op. cit., p. 256.
On f. 85b is a short note in Arabic in which the events preceding the expulsion of the Bektashi community from the Takiyya are summarized. This note has been translated by de Jong, op. cit., p. 251, n. 57. See J.J. Witkam, Catalogue of Arabic manuscripts (1983-), p. 476. See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), p. 411.

Or. 14.385 H
Collective volume with texts in Arabic, file with nine different documents. File with copies and drafts of letters by Ahmad Sirri Dede Baba.
1. Ahmad Sirri Dede Baba to the Minister of Awqaf; Cairo, 12 October 1959; typewritten; unsigned carbon copy on paper with letter-head of the sender; 270 x 210 mm; text on one side only. A request to the Minister of Awqaf, asking for the resumption of the monthly payments of £E 50 to the Takiyya.
2. Ahmad Sirri Dede Baba to the Minister of Awqaf, [Cairo], 21 December 1959; typewritten; unsigned carbon copy; 330 x 215 mm; text on one side only. A complaint, addressed to the Minister of Awqaf, about the suspension of the monthly payment of £E 50 and the insufficiently of the amount of £E 10 monthly, by which the payments had been replaced since December 1959. A handwritten note at the bottom states that the letter was given to the Minister when he visited the Takiyya.
3. Handwritten draft of a letter from Ahmad Sirri Dede Baba to the Minister of Awqaf, with similar contents; ruq’a script; 2 leaves of ruled paper; 260 x 210 mm; text on only one side of the leaf.
4. Ahmad Sirri Dede Baba to the Minister of Awqaf, al-Ma`adi, 22 February 1960; typewritten; unsigned carbon copy; 2 leaves; 275 x 210 mm; text on only one side of each leaf. Similar contents to the preceding letters, but in addition a protest is lodged against the Ministry’s intention to pay Ahmad Sirri a personal monthly allowance of £E 10 and to pay the resident darwfs according to their needs.

5. Ahmad Sirri Baba to the President of the United Arab Republic, [Gamal `Abd al-Nasir], al-Ma`adi, 28 May 1960; typewritten; unsigned carbon copy; 330 x 210 mm; text on one side only. Request to look into the matter of the monthly allowance of £E 50 and that its payment be resumed.

6. Ahmad Sirri Baba to the President of the United Arab Republic, [Gamal `Abd al-Nasir], al-Ma`adi, 30 May 1960. typewritten; unsigned carbon copy; 330 x 210 mm; text on one side only. A request similar to the preceding letter.

7. Draft of a letter from Ahmad Sirri Baba to the President of the United Arab Republic, [Gamal `Abd al-Nasir], al-Ma`adi, 7 October 1960; handwritten (ruq’a); 330 x 210 mm; text one side only. A request similar to the two preceding letters.

8. [Ahmad Sirri Baba] to the President of the United Republic, Gamal `Abd al-Nasir, al-Ma`adi, 4 December 1961; typewritten; unsigned original; 325 x 210 mm; text on one side only. A request similar to the three preceding letters.

9. [Ahmad Sirri Baba] to the Minister of Awqaf; al-Ma`adi, 4 December 1961; typewritten; unsigned carbon copy of No. 8, with additions in pencil; 330 x 210 mm; text on one side only. A request similar to the two preceding letters.


Or. 14.385 I
Arabic, paper, file with 11 documents, texts in several hands.
File with eleven documents, all concerning the expenses connected with the printing of the books *al-Risala al-Ahmadiyya fi Ta’rikh al-Tariqa al-Baktashiyya*, by Ahmad Sirri Baba, and *Qanun al-Tariqa al-Baktashiyya*, both at Matba`at `Abduh wa-Anwar Ahmad in Cairo in the course of 1959.
Some of the receipts are mentioned in the Statement, registered as Or. 14.385 M2, see below.

Or. 14.385 J
Turkish, Persian. Exercise book without covers; ruled paper; 70 ff.; 245 x 170 mm; ruq’a handwriting.
Collection of Turkish and Persian poetry and some notes. See F. de Jong, *op. cit.*, pp. 257-8, for a survey of the Turkish texts. The Persian poetry is ascribed to Shams-i Tabriz (ff. 11b-12a) and Hafiz (ff. 13b-14a, 69a) and is otherwise anonymous. Turkish texts are ff.
1a-2a, 10b, 13a, 14b, 40b-41b; Persian texts are on ff. 11b-12a, 13b-14a, 15b, 42a, 69b. The other pages have remained blank.
(Ar. 4690)

Or. 14.385 K
Turkish. Exercise book with ruled paper; 240 x 170 mm; 132pp.; the original pagination goes up to p. 140, but pp. 54-55, 119-120, 125-128 are missing; naskh script, from the 1940s; at the end incomplete; cardboard binding, with pasted boards. An anthology of bektashi Nefesler, all in Turkish. For an analysis of the contents, see de Jong, op. cit., pp. 258-9.
(Ar. 4690)

Or. 14.385 L
Turkish. Exercise book with ruled paper; 40 ff.; 160 x 100 mm; ruq’a handwriting, several hands; thin, pasted boards. Collection of bektashi Nefesler, all in Turkish. For an analysis of the contents, see de Jong, op. cit., p. 259. Texts on ff. 1b-20b, 40b. On f. 1a some names and addresses, in pencil, apparently added at a later date. The remaining pages are blank.
(Ar. 4690)

Or. 14.385 M
Turkish, Arabic. A file containing:
1. Photographs of three documents in Turkish from the Archives of the Shari`a Court in Cairo. For an analysis of the contents of the documents, see de Jong, op. cit., p. 259 (numbered I-III).
2. Statement of income and expenditure of the Bektashi Takiyya in al-Ma`adi, during the absence of Ahmad Sirri Baba in the summer of 1959. Dated 1 September 1959. See also de Jong, op. cit., p. 259 (numbered IV).
3. Marfu`a, Poem of 9 lines, rhyming in -ida, by Fu’ad Hilmi Mahmud (lived in 1368/March 1949, when he composed the poem), dedicated to Ahmad Sirri Baba. The author was employed at the Department of Protocol at the Royal Palace in Cairo. One calligraphic panel on board; 380 X 240 mm; autograph copy; nasta’liq script, signature in ruq’a; black ink.
Cf. de Jong, op. cit., p. 260 (numbered V).
(Ar. 4690)
Or. 14.385
Turkish. Photostat copy (75 x 32.3 cm), glued on linen, of a Turkish Igazatnama, dated 1 Ragab 1342/1924, issued by Mehmed Lutfi Baba to Ahmad Sirri, nominating the latter as his successor after his death. An authentication by Salih Niyazi Dede Baba, written on a small piece of paper and dated 1348/1929-30, is glued onto this photocopy. See de Jong, op. cit., p. 260. Scroll; 750 x 325 mm; copied by Hafiz `Umar; Oriental handwriting (naskh script).

Ar. 4771

Or. 14.386
Hebrew, Yiddish, paper, scroll, 16 illustrations, illuminations, text in 14 columns, Ashkenazi cursive script, early 19th cent.
Incomplete copy (beginning missing) of an Esther scroll. Each column has an illustration in lead pencil and water colours in a typically Dutch naïve style, with captions in Yiddish. The first words of the columns (ha-malik) are illuminated and written in larger script. At the end of the scroll is a full-page illustration with rhyme in Yiddish.
(Hebr. 286)

Or. 14.387
Malay, Dutch, paper, 131 ff., cyclostyled.
Aanvullende lijst van Maleise woorden en uitdrukkingen, compiled by H.D. van Pernis, a lexicographer and the author of Woordenboek Bahasa Indonesia-Nederlands (Groningen, Jakarta 1950) and Taman bahasa Indonesia (Jakarta 1952). His own, annotated, copy of the first work is Or. 11.038, above.
(1) ff. i (+) 12. Explanation of the supplementary wordlist.
(2) ff. 1-107. Supplementary wordlist, listing words, expressions, and newspaper terms.
(3) ff. 1-12. Additions to and corrections of the abbreviations. Added are remarks by Th.G.Th. Pigeaud, dated Batavia, September 1946 (typewritten on 5 ff.).
Provenance: Transferred in September 1976 from the Oriental Reading Room in the Leiden library, where it had the shelf mark: OLG VIII: 145a.
(Mal. 8351)

Or. 14.388
Danish, paper,
Lists of and other information about manuscripts on palm leaves in Kopenhagen, but not of the Indonesian manuscripts.
Provenance: Presented in September 1976 by P. Voorhoeve to the Library.

(Skr. 95)

**Or. 14.389**

Batak, paper (photocopy of a pustaha), 61 photographs and 7 pp. text in German.

pp. 1-51. A very extensive text about *pormanuhon adji nangka piring*, without drawings.

pp. 51-59. *panabari* (or *pagar*) *si asap hatahutan* with large drawing.

pp. 58-61. *panabari* *si asap hatahutan* with large drawing. There are two chains of transmission. In both is mention of Guru Hinombingan ni adji bajo Pohan Silitonga. See also MS Acad. 247. Added is a note in German by Von Koeppen of 1839, 7 pp.

Earlier provenance: The original is kept in the Academy of Sciences of the Ukraine in Kiev. It was brought there in 1805 by Count Johan Potocki on his way back from China.

Provenance: Printed from a microfilm in the possession of P. Voorhoeve.

See also Or. 12.605n (6).

See *Codices Batacici*, pp. 297-298.

(Mal. 8352)

¶ Or. 14.389 is the highest class-mark described in P. Voorhoeve, *Codices Batacici*. Leiden 1977 (Codices Manuscripti XIX).

**Or. 14.390**

Malay, paper, 1 f., Latin script.

*Silsilah Radin Muhamad Akib*. The original, dated 10 May 1939, was revised and signed by R. Hadjie M. Akib in August 1954. The text contains the genealogy of Radin Muhamad Akib of Palembang, beginning with the Prophet Muhammad.


Provenance: Presented to the Library by Dr. M.O. Woelders in September 1976.

(Mal. 8353)

**Or. 14.391**

The Daniël van der Meulen Papers. Collection of diaries, documents, letters, etc., of Daniël van der Meulen (1894-1989) and relative to his travels in Southern Arabia, purchased from Mr. van der Meulen in 1976.

Daniel van der Meulen, sometime Consul and Chargé d’Affaires for the Netherlands in Jeddah, later also colonial civil servant in the Dutch Indies, is the author (in cooperation with H. von Wissmann) of *Hadramaut. Some of its Mysteries Unveiled* (Leiden 1932), and of a number of other works on both Arabia and the end of the Dutch colonial presence in Indonesia. His political autobiography is *Don’t You Hear the Thunder? A Dutchman’s Life Story* (Leiden 1981), which is a translation of the Dutch version published in Franeker in 1977.

The present collection is only part of Mr. van der Meulen’s personal papers. The remaining part was at the time of the compilation of the present description (August 1986) still preserved by the author at his home in Gorssel. His own photographs were
transferred to the Royal Institute for the Tropics in Amsterdam. See now also on these photographs S. Vink, Daniel van der Meulen in Arabia Felix, Amsterdam 2003.

Among the personal papers that have been acquired by the Library and that are kept in five cardboard boxes are letters, diaries, reports, maps, newspaper cuttings, articles by both van der Meulen and others, texts of addresses and lectures, photographs, etc. Here only the Arabic materials, which are mostly letters, are described. For that purpose they have been taken out of their original sheaves.

The non-Arabic materials in the collection, which are for the greater part press photographs of Palestinian refugee camps and off-prints of van der Meulen’s numerous essays as they appeared in the Protestant press, still needs further ordering. There is also a number of van der Meulen’s diaries, which are still in need of being sorted out. All these have not mentioned in the detailed description hereafter.

Provenance: Purchased in 1976 from Daniël van der Meulen, Gorssel.

(Or. 4747 – Or. 4751)

Or. 14.391 Arabic A

Papers, taken from the sheaf entitled ‘Hedjaaz’ (al-Higaz), from the years 1930-1931.

1. From the deputy Charge d’Affaires of the Netherlands in Jeddah, to the Minister of Foreign Affairs [of the Kingdom of the Higaz, the Nagd and dependencies], dated 3 Muharram 1350/30 May 1931 (No. 105). Concerns the question of the imprisonment of a Dutch subject, al-hagg Anwar al-Palembani, who was accused of manslaughter of another Dutch subject, al-hagg `Aqil al-Palembani. The letter contains a number of considerations concerning the complicated case and the possibility that the heirs of the murdered man could ask for blood-money or talio; it ends with the request to set the prisoner free but oblige him to stay in Mecca. 3 leaves with printed letter-head; 295 x 305 mm; typewritten copy, not signed, only on the recto side.

2. From `Abdallah Sulayman, Director of the Department of Finance of the Arab Higaz Government, to Daniel van der Meulen, Charge d’Affaires of the Netherlands in Jeddah, dated 30 Safar 1350 [17 VII 1931]. Sender deplores the imminent departure of the Director of the Jeddah branch of the Nederlandsche Handelmaatschappij (Dutch Trading Company), Mr. Jacobs. 1 leaf with printed letter-head; 325 x 200mm; ruq`a writing, on one side only, signed; with Dutch translation in pencil by C. Adriaanse, the Arabist member of van der Meulen’s staff, at the bottom and on the verso.

3. From Abdallah Sulayman, Director of the Department of Finance of the Arab Higaz Government, to Daniel van der Meulen, Charge d’Affaires of the Netherlands in Jeddah, dated 30 Safar 1350 [17 VII 1931]. Sender announces the visit of `Abd al-Rahman al-Qusaybi to Amsterdam and requests an introduction for him to the Directors of the Nederlandsche Handelmaatschappij (Dutch Trading Company). 1 leaf with printed letter-hand; 325 x 200 mm; ruq`a writing, signed, on one side only; with Dutch translation in pencil by C. Adriaanse, the Arabist member of van der Meulen’s staff, at the bottom.

4. From King `Abd al-`Aziz b. `Abd al-Rahman Al Faysal, to Daniel van der Meulen, former Charge d’Affaires of the Netherlands in Jeddah, dated 18 Rabi `al-Awwal 1350 [3 VIII 1931] (No.4/1/3). An official farewell letter on the occasion of van der Meulen’s
transfer from his post at Jeddah. 1 leaf with printed letter-head; 330 x 200 mm; typewritten, signed with an oval seal print, on one side only.

5. From M. `Ali `Abduh, the Arab secretary of the Dutch representation in Jeddah, to Daniel van der Meulen, dated [Cairo] 8 August 1931. Sender reports his arrival in Cairo and his imminent departure for Syria and Lebanon, and thanks van der Meulen for his recommendations. 1 leaf; 270 x 210 mm; ruq'a script, on one side only, with signature.

6. From Ahmad Lari to Daniel van der Meulen, dated Cairo, 25 August 1931(?). Contains an invitation to meet the sender in Cairo and a request to intervene on his behalf for employment in an agency of a Dutch shipping company. 1 leaf with printed letter-head, apparently of the company of the sender's father; 265 x 210 mm; ruq'a script, on one side only, signed.

7. From M. `Ali `Abduh, the Arab secretary of the Dutch representation in Jeddah, to Daniel van der Meulen. Undated. A farewell letter on the occasion of van der Meulen's transfer, the secretary having been absent at the time of van der Meulen's departure. 1 leaf: 295 x 205 mm: typewritten, one one side only, with signature.

8. From M. `Ali `Abduh, the Arab secretary of the Dutch representation in Jeddah, to Daniel van der Meulen, dated Jeddah, 6 Gumada al-Awwal 1350 / 19 September 1931. A personal letter, telling of the sender's return from a holiday in Syria and Lebanon. 1 leaf; 295 x 205 mm; typewritten, on one side only, with signature.

9. From M. `Ali `Abduh, the Arab secretary of the Dutch representation in Jeddah, to Daniel van der Meulen, dated Jeddah, 28 Gumada al-Tani 1350 / 9 November 1931. A personal letter on sundry subjects. 1 leaf; 295 x 205 mm; typewritten, on one side only, with signature.

Or. 14.391 Arabic B
Letter taken from the sheaf entitled 'Sa'oeedi Arabia' (Saudi Arabia), from 1939. From King `Abd a1-`Aziz b. `Abd al-Rahman Al Faysal to Daniel van der Meulen, dated Mecca, 12 Muharram 1358 [4 III 1939]. Answer to a letter from van der Meulen of 9 Muharram 1358 [1 III 1939], with the sender's regrets that a meeting is inconvenient. 2 ff.; 230 x 180 mm; typewritten, signed with an oval seal; text on f. 1a only; kept in an envelope with typewritten address, and postmarks with the date Mecca 14 I 1358/5 II 1939 (the latter date apparently being a mistake.

Or. 14.391 Arabic C
Papers taken from the sheaf entitled 'Hadramaut', from the years 1944-1945.
1. From [Harold] Ingrams, Resident Adviser at Mukalla, Hadhramaut, to whom it may concern (Kitab Maftuh), not dated, but probably of the same date as the following two letters. Letter of recommendation for Daniel van der Meulen, in which it is requested that he be shown respect and offered assistance. On the sender see D. van der Meulen, Aden to the Hadhramaut (London 1947), pp. 237-9. 1 leaf, with printed letter-head, text on one side only; 165 x 210 mm; naskh script by a secretary, Arabic signature by the sender.

2. From [Harold] Ingrams, Resident Adviser at Mukalla, Hadhramaut, to Hasan b. M. Muqaybil, Administrator of Food Storage at al-Guhayr, dated 26 January 1944. Sender
requests facilities for Daniel van der Meulen and his companion. 1 leaf, with printed letter-head, text on one side only; 165 x 210 mm; naskh script by a secretary, Arabic signature by the sender.

3. From [Harold] Ingrams, Resident Adviser at Mukalla, Hadhramaut, to the mulazim `Abd al-Hadi, dated 26 January 1944. Sender requests facilities for Daniel van der Meulen and his companion. 1 leaf, with printed letter-head, text on one side only; 165 x 210 mm; naskh script by a secretary, Arabic signature by the sender.

4. From Mustafa b...(?) to Daniel van der Meulen, dated 5 Safar 1363 [31 I 1944]. Acknowledgment of receipt of a letter. 1 leaf of letter; 125 x 120 mm; ruq `a script in pencil, text on one side only, signed.

5. From Talib b...(?), to a Mr. Fletcher(?) in Saywun(?), dated 13 II 1363 [8 II 1944]. Sender regrets that he is unable to accept a post in Australia, a matter in which van der Meulen seems to have had a hand. In the letter van der Meulen is apparently referred to as al-senyor al-hulandi. 1 leaf of paper; 180 x 135 mm; ruq `a script, signed, text on one side only.

6. From Ga`far b. Mansur Al Katir, Sultan of the Hadramawt (Saywun), to Daniel van der Meulen, Consul of the Netherlands at Jeddah, dated [Saywun] 23 Safar 1363/17 February 1944. An invitation to have dinner at the Palace. 1 leaf, with printed letter-head, text on one side only; 270 x 215 mm; ruq`a script by a secretary, signed by the sender.

7. From the Minister Plenipotentiary of the Netherlands [= Daniel van der Meulen] in Jeddah to al-sayyid Abu Bakr Al Kaf, in Tarim, the virtual ruler of the Hadramawt, dated 11 Ragab 1364/21 June 1945. A farewell letter, on the occasion of van der Meulen’s departure from Arabia. 2 leaves; 290 x 215 mm; typewritten, carbon copy, unsigned.

8. Three leaves of paper, of different sizes, with elementary lexicographical notes. Arabic words with their meaning, sometimes in French, sometimes in Arabic, in more than one hand.

9. Shi’r Muhammad Salim al-Hamil. Poem of 5 lines, rhyming in -an, by Muhammad Salim al-Hamil, from the Wadi Girdan, near `Ayad, the Hadramaut. For an account on this wadi see D. van der Meulen, Aden to the Hadhramaut (London 1947), pp. 107-118. Above the poem is a note, written by van der Meulen, stating that the poem was sung by M. Salim al-Hamil and that the melody was noted down by H[ermann] v[on] W[asielewski]. This means that the document dates from 1939, when von Wasielewski accompanied van der Meulen on his second trip to the Hadramawt. 1 leaf of paper; 170 x 110 mm; Oriental script, possibly an autograph; pink ink; 11 lines on the page; text on one side only.

Or. 14.392

Provenance: Presented to the Library in October 1976 by Prof. G.W.J. Drewes, the *interpres Legati Warneriani*.
(Mal. 8354)

Or. 14.393
Photostat of (??)
Possibly a lacuna in the collection because of a reservation of a class-mark. There does not seem to be a manuscript on the shelf which goes by this class-mark.

Or. 14.394 - Or. 14.395
Ethiopic manuscripts purchased in December 1976 from Ms. Ingrid Zoetmulder, Leiden.

Or. 14.394
Ethiopic, parchment, ff., script in columns, and also linear, codex (18 x 13 cm), covered leather back, unworked boards, double satchel with strap.
Content: Psalter.
(Hebr. 287)

Or. 14.395
Ethiopic, parchment, ff., script in columns, and also linear, codex (17 x 11 cm), uncovered back, boards covered with leather, single satchel with strap.
Content: Psalter.
(Hebr. 288)

Or. 14.396 - Or. 14.404

Or. 14.396
Judeo-Persian, paper, ff., Hebrew script.
*Diwan* of Hafiz.
Brill’s Catalogue 485, No. 3504.
(Ar. 4331)
Or. 14.397
Judeo-Persian, paper, ff., Hebrew script.
*Fathnama*, by 'Imrani.
Brill’s Catalogue 485, No. 3513.
(Ar. 4480)

Or. 14.398
Judeo-Persian, paper, ff., Hebrew script.
*Mikhlol Thora*.
Brill’s Catalogue 485, No. 3526.
(Ar. 4332)

Or. 14.399
Judeo-Persian, paper, ff., Hebrew script.
*Sefer Shel Dibre Yemi Yahudi Meshed*. On the Jews of Meshed.
Brill’s Catalogue 485, No. 3544.
(Ar. 4333)

Or. 14.400
Persian, paper, ff.
*Tarikh-i Gadid-ha-yi Mashhad*. The History of the Jews in Meshed.
Brill’s Catalogue 485, No. 3547.
(Ar. 4397)

Or. 14.401
Collective volume with text in Hebrew and Judeo-Arabic, paper, 178 ff., Hebrew script, leather binding with blind ornamentation, originally with two leather locks, one of which is now lost. A Yemenite manuscript.
(2) ff. 172a-175b. Hebrew and Judeo-Arabic. *Ahavot Yom Sabbat*, at the end of the volume, is the poem on the Sabbath, entitled *Ahavat Yom Sabbat*, written by Yahya ha-Levi Naggar (lived 18th cent.?). The title is given on ff. 172a and 172b. The author’s name is concealed in an acrostic (inverted according to the *at-bas* system) in the initial letters of each strophe. The poem has been edited, translated and commented upon by Pinkas Heinrich, *Fragment eines Gebetbuches aus Yemen. Ein Beitrag zur Geschichte der jüdischen und judisch-arabischen Synagogalpoesie und zur Kenntnis des arabischen Vulgkdialekts in Yemen* (Vienna 1902), pp. 36-49. A short reference to the author, and the same poem, is given by M. Steinschneider, *Die arabische Literatur der Juden* (Frankfurt am Main 1902), para 215, p. 263. Heinrich’s identification (op. cit., p. 36) of the author as the son of the Yemenite mystic and author of synagogal poetry, Šalūm al-Šabzī is doubtful, based as it is on the wrongly supposed similarity of the names Sālim and Šalūm. The strophes of the poem are alternately in Hebrew and Judeo-Arabic.
Brill’s Catalogue 485, No. 3539.
(Hebr. 289)

Or. 14.402
Hebrew, paper, ff.
Ketunot Joseph.
Brill’s Catalogue 485, No. 3523.
(Hebr. 290)

Or. 14.403
Arabic, Judeo-Arabic, paper, 17 ff., Hebrew script, dated Friday 1 Heshwan 5620/1859,
copied by Hayy Bekor Elyahu Naḥum Moše in Mosul (colophon on f. 17a), leather
binding with blind tooling.
Qissat Yusuf ha-Siddiq. The story of Joseph son of Jacob. See also a Judeo-Arabic edition,
etitled Qissat Yusuf, published in Baghdad in 1892 [Leiden class-mark: 812 G 36].
(Ar. 4398)

Or. 14.404
Collective volume with texts in (Bohairic) Coptic and Arabic, paper, 81 ff.,
illuminations, dated 29 Amshir 1360 (Era of the Martyrs / 1640 AD), copied in Jerusalem
by the archdeacon Salih b. Girgis al-Diwan, Oriental binding with flap, boards pasted
with silk. Colophon with waqf-note (donated to the Church of the Holy Sepulchre in
Jerusalem) on f. 68a.
A Coptic-Arabic Lectionary.
(1) ff. 1a-17a. Arabic and Coptic. Turuhat. Readings for the feast of St. John the Baptist.
(2) ff. 18a-27a. Arabic and Coptic. Fusul Mukhtassa bi-`Id Mari Yuhanna al-Ma`madani.
Readings for the feast of St. John the Baptist.
(3) ff. 27b-35a. Arabic and Coptic. Collection of readings for the feast of St. John the
Baptist.
(4) ff. 35b-44a. Arabic and Coptic. Fusul Mukhtassa bi-`Id Mari Yuhanna al-Ma`madani.
Readings for the feast of St. John the Baptist.
Readings for the feast of St. John the Baptist on the 2nd day of the month Tut.
(6) ff. 67b-56a. Arabic translation of the Homily (Mimar) on the martyrdom of St. John
the Baptist, for the 2nd day of the month Tut, by Johannes Chrysostomus (Yuhanna Fam
al-Dhabab, 354-407), see Graf, GCAL I, 337. The translation is referred to by the word
Sharh (f. 67b).
(7) ff. 80b-68b. Arabic version of a homily (Mimar) on the birth of St. John the Baptist,
for the 30th day of the month Ba`una, by Ya`qub al-Sarugi (d. 521 AD), see Graf, GCAL I,
444. The translation is referred to by the word Sharh (f. 80b).
See J.J. Witkam, Catalogue of Arabic Manuscripts […], pp. 484-494 (description made with
the help of Dr. J. van der Vliet), with a reproduction of f. 41b on p. 490.

Earlier provenances: Notes in Spanish (opposite f. 1a, and on ff. 10b, 11a, 13b, 14b, 15a, 19b, 20a, 29b, 30a, 31b, 32a, 59b, 60a) point to a Spanish owner. Then Thomas (or Arnold?) Rodd, from whom it was purchased by Sir Thomas Phillips (1792-1872). Then MS 4227 in the Phillips collection, the Robinson Trust, London. Then sold by auction from Sotheby's, London, on November 27, 1974 (catalogue, p. 17, No. 638). Brill's Catalogue 485, No. 3521.

(Ar. 4334)

**Or. 14.405 - Or. 14.428**

Collection of Middle-Eastern manuscripts, purchased in January 1977 from Dr. Qasim al-Samarra’i, a scholar of Iraqi origin living in Leiden.

**Or. 14.405**

Persian, paper, 107 ff., nasta’liq script, dated 1248 AH (106a), illuminated double opening page with ‘unwan (f. 1b), illustrations, lacquered binding, with floral motifs (outside only).

*Yusuf u Zulaykha*, by ‘Abd al-Rahman Gami (d. 898 AH). Miniatures in a simple style, sometimes rather damaged, on ff. 37a, 42b, 52b, 53b, 57a, 64a, 67a, 71a, 74b, 89a, 99a.

[* Ar. 4399]*

**Or. 14.406**

Turkish, paper, [1 + 1 + 137 + 1] ff., various scripts, mostly shikasta, new leather binding.

Collection of texts, mostly model letters and legal documents. Localities mentioned in the documents are in the Balkans. Dates, if mentioned at all, are from the second half of the 18th century.


(Ar. 4400)

**Or. 14.407**

Collective volume with texts in Turkish, with Latin, French, Arabic, Persian and Greek, paper, ff., with tables (*gadawil*)

(1) ff. 1b-60a. *Risala-yi Faydiyya fi Lughat al-Mufradat al-Tibbiyya*. Turkish, Latin or French pharmacological terms with their equivalents in Arabic, Persian or Greek, by Mustafa b. Muhammad b. Ahmad al-Tabib.


(Ar. 4401)
Or. 14.408
Turkish, paper, 59 + [1] ff., naskh script, illustrations and tables (Ka’ba, f. 56b), leather binding.
Kitab al-‘Aga’ib wal-Ghara’ib, an incomplete translation Muslih al-Din Mustafa b. Sha’ban, with takhallus Sururi (d. 969/1562) of the ‘Aga’ib al-Makhluqat wa-Athar al-Bilad, by al-Qazwini (d. 682/1283), GAL G I, 481. The translation was commissioned by Prince Mustafa, but was not yet ready when the prince was executed in 960/1553. See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), pp. 418-420, with a reproduction of f. 56b on p. 417. (Ar. 4335)

Or. 14.409
Miftah al-Ganna by Usuli Efendi, who later adopted the name Mizraqli Efendi. With a waqf note in Arabic, dated 7 Dhu al-Qa`da 1292 (1875), stating that the Amir Khalil Agha consigned the manuscript to the al-Husayni madrasa. See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), pp. 420-422, with a reproduction of ff. 1b-2a on p. 421. Not in Witkam, Catalogue of Arabic manuscripts. (Ar. 4402)

Or. 14.410

Or. 14.411 - Or. 14.413
A collection of Arabic manuscripts which probably originate from one and the same collective volume.

Or. 14.411
Arabic, paper, 6 ff., naskh script, dated Sunday 18 Dhu al-Qa`da 1145/1733, copied by Muhammad Ya`qub al-Maqdisi al-Hanbali b. Muhammad b. Yahya b. Yusuf (the latter being the author’s father, colophon on f. 6a), unbound.
Kitab ma yaf`alahu al-Atibba’ wal-Da`un bi-Daf` Sharr al-Ta`un, treatise on the feasibility of medical treatment of the plague, by Mar`i b. Yusuf al-Karmi al-Hanbali al-Maqdisi (d. 1033/1624), GAL G II, 369, where this work is not mentioned. Date of composition: 11
Rabi` 1031/1622. On f. 6a collation note, against the author’s copy. Copyist verse on f. 1a.
[* in Ar. 4497]

**Or. 14.412**
Arabic, paper, 4 ff., naskh script, dated Thursday 22 Dhu al-Qa`da 1145/1733, copied by Muhammad Ya`qub al-Maqdisi al-Hanbali b. Muhammad b. Yahya b. Yusuf (the latter being the author’s father, colophon on f. 4a), unbound.

*Kitab ikhlas al-Widad fi Sidaq al-Mi`ad*, treatise on the virtue of keeping one’s promises, by Mar`i b. Yusuf al-Karmi al-Hanbali al-Maqdisi (d. 1033/1624), GAL G II, 369, where this work is not mentioned. On f. 4a collation note, against the author’s copy. Copyist verse on f. 1a.
F. 4b. Two squares, one filled with magical symbols.
[* in Ar. 4497]

**Or. 14.413**
Arabic, paper, 5 ff., naskh script, dated 14 Dhu al-Qa`da 1145/1733, copied by Muhammad Ya`qub al-Maqdisi al-Hanbali b. Muhammad b. Yahya b. Yusuf (the latter being the author’s father, colophon on f. 5b), unbound.

*Kitab al-Qawl al-Ma`ruf fi Fadl al-Ma`ruf*, treatise in the form of *Arba`un Hadithan* containing *Hadith* in which the word Ma`ruf is used, by Mar`i b. Yusuf al-Karmi al-Hanbali al-Maqdisi (d. 1033/1624), GAL G II, 369, where this work is not mentioned. Date of composition 16 Muharram 1031/1621. Alternative title: *Bushra Uli al-Ihsan wa-man yas`a fi Qada` Hawa`ig al-Ikhwan* (f. 1a). On f. 5b collation note, against the author’s copy. Copyist verse on ff. 1a, 5b.
Also on f. 1a two poetical fragments, and a *Hadith* on Ma`ruf.
[* in Ar. 4497]

**Or. 14.414**
Arabic, paper, 6 ff., naskh script, dated Rabi` II 1178 (1764, colophon on f. ??), unbound.

According to a waqf note (f. 2a) the manuscript was deposited in al-Dami` al-Azhar on behalf of the author.
(Ar. 4403)

**Or. 14.415**
Arabic, paper, 24 ff., naskh script, dated end Sha`ban 1303 (1886), copied by Muhammad Ahmad Girgis `Abdallah al-Dasuqi al-Maliki al-Ash`ari in Dasuq (colophon on f. 23b). half-leather binding.
Sanad al-Qira‘at al-‘Ashr al-Muttasilat al-Insad ila Rasul Allah, by `Abdallah b. `Abd al-‘Azim al-Maliki (lived in Dauq, middle 19th cent.). On ff. 4a-6b a sort of Fahrasa. On ff. 23a-b is an Igaza.


(Ar. 4404)

**Or. 14.416**

Arabic, paper, 104 ff., nasta‘liq script, unbound.


Waqf seal by Muhammad Abu al-Anwar al-Sadat, with the date 1193 (1779).


(Ar. 4337)

**Or. 14.417**

Arabic, paper, 215 ff., naskh script, dated Thursday 21 Rabi‘ I 1289 (1872), copied by Ahmad b. `Abdallah, known as Ishaq al-Shafi‘i al-Ahmadi (colophon on f. 204a), full-leather Islamic binding with flap.


(Ar. 4338)

**Or. 14.418**

Arabic, paper, 174 ff., naskh script, dated Tuesday 5 Gumada I 1319 (1901) (colophon on f. 174a), loose quires in a half-leather Islamic binding with flap.


(Ar. 4339)

**Or. 14.419**

Arabic, paper, 194 ff., naskh script, dated Tuesday 7 Sha‘ban 1316 (1898) (colophon on f. 193b), loose quires in a half-leather Islamic binding with flap.


Or. 14.420
Arabic, Paper, 299 ff., nasta‘liq script, dated 15 Sha‘ban 1202 (1788), copied by (?) Ibn Muhammad Rahim (colophon on f. 229a), half-leather Oriental binding, with stamped medallions, one possibly dated 1328 (1910).
See J.J. Witkam, _Catalogue of Arabic manuscripts_ (Leiden 1983-), pp. 504-506, with a reproduction of a medaillion on one of the covers on p. 505.

(Or. 4342)

Or. 14.421
Arabic, paper, 268 ff., naskh script, dated 14 Rabi‘ I 1262 (1846, copied by Muhammad b. ʿAbd Rabb al-Nabi al-Gharibi al-Shafi‘i (colophons on ff. 120b, 267b), loose quires in a half-leather Islamic binding with flap.

(Or. 4343)

Or. 14.422
Collective volume with texts in Arabic, paper, 12 ff., naskh script, copied by Mustafa al-Badri al-Dimyati al-Shafi‘i (colophons on ff. 6a, 11a, 12a), loose quires that were never bound.
(2) ff. 5a-6a. Final fragment of a _Qasida_ (in _basit_) of juridical content, probably by Ahmad al-Damanhuri (d. 1192/1778), GAL G II, 371 (f. 6a).
(3) ff. 6b-11a. _Qasida_ (in _basit_) on the conditions of _Talaq_, probably by Ahmad al-Damanhuri (d. 1192/1778), GAL G II, 371 (f. 11a).
(4) ff. 11b-12a. _Qasida_ (in _basit_) on the month Muharram, probably by Ahmad al-Damanhuri (d. 1192/1778), GAL G II, 371 (f. 11a).

(Or. 4461)

Or. 14.423
Arabic, paper, 8 ff. naskh script, leather binding.
Magalla fi Rumuz Asrar Ba’d al-Masa’il li-man lam yuhtada ilayhi Sabilan wa-lam yagidu ‘ala ma istas’abahu Dalilan, anonymous treatise on the Sufi concept of Istighraq, dedicated to the Ottoman Sultan Selim I (reigned 918-926/1512-1520).

**Or. 14.424**
Arabic, paper, 156 ff., two copyist, *naskh* script, dated 27 Muharram 1152 (1739), copied by (the second copyist) ‘Abd al-Rahman al-Bashrishi b. `Abdallah Sulukhiyya al-Maliki al-Ahmadi (colophon on f. 156a), loose quires and leaves in a half-leather Islamic binding with flap.

*Sharh Gam` al-Gawami` fil-Usul*, commentary by Galal al-Din al-Mahalli (d. 864/1459), GAL G II, 114, on *Gam` al-Gawami` fil-Usul* by Tag al-Din al-Subki (d. 771/1370), GAL G II, 89.
Several lacunae.

**Or. 14.425**
Arabic, paper, 319 ff., *naskh* script, dated 20 Ragab 1323 (1905) (colophon on f. 319b), half-leather binding with flap.


**Or. 14.426**
Arabic, paper, 183 ff., *naskh* script, dated Sunday 26 Shawwal 1275 (1859), copied from a manuscript dated 14 Dhu al-Qa’da 597 (1201), whereas the author’s colophon is (always) dated 400 (1010), copied by Muhammad Shawqi (colophon on f. 182a), cloth binding.

*Nahg al-Balagha*, the collection of sayings attributed to `Ali b. Abi Talib (d. 40/661), GAS II, 277, and collected in this form by al-Sharif Abu al-Hasan Muhammad al-Radi (d. 406/1016), GAL G I, 82, although this is also attributed to the latter’s brother al-Sharif al-Murtada `Ali b. al-Tahir (d. 436/1044), GAL G I, 404-405.

**Or. 14.427**
Arabic, paper, 200 ff., *naskh* script, loose quires in a half-leather Islamic binding with flap.

*Sharh `Uqud al-Guman fi `Ilmay al-Ma`ani wal-Bayan*, commentary Galal al-Din `Abd al-Rahman b. Abi Bakr al-Suyuti (d. 911/1505), GAL G II, 156, on his own *Urqusa* entitled `Uqud al-Guman fi `Ilmay al-Ma`ani wal-Bayan, which is a versification of the *Talkhis al-
Miftah, the abridgment by Galal al-Din Muhammad b. `Abd al-Rahman al-Qazwini Khatib Dimashq (d. 739/1338), GAL G II, 22, of the third part of the Miftah al-`Ulum by Yusuf b. Abi Bakr al-Sakkaki (d. 629/1229), GAL G I, 294-295.
(Ar. 4346)

Or. 14.428
Arabic, paper, different scripts and copyists.
A collection of fragments of 24 documents of juridical content and fragments of court minutes. Most, if not all, documents appear to be of Egyptian origin. Their dates range between 1030/1621 and 1109/1698, and some are undated, but probably from the 11th/17th century as well. The documents were found by the former owner, Dr. Qasim al-Samarra’i, in the binding of one of his manuscripts. This fact accounts for the somewhat fragmentary appearance of the documents, as they were folded and cut to the size of the MS. Chronological order of the documents:

<table>
<thead>
<tr>
<th>Date</th>
<th>Document</th>
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<tbody>
<tr>
<td>1030/1621</td>
<td>M</td>
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<td>1038/1628-9</td>
<td>Y</td>
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<td>1103/1691</td>
<td>W</td>
</tr>
<tr>
<td>1104/1693</td>
<td>L</td>
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<tr>
<td>1105/1694</td>
<td>A</td>
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<tr>
<td>1106/1694</td>
<td>U</td>
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<tr>
<td>in or after 1106/1695</td>
<td>B</td>
</tr>
<tr>
<td>1108/1696</td>
<td>I</td>
</tr>
<tr>
<td>1109/1698</td>
<td>T</td>
</tr>
</tbody>
</table>

The documents E, F, H, N, O, P, Q, R and V could not be dated. The same persons appear to be mentioned in documents A and B. The same place of origin is given in documents F, G and R. The same social group is mentioned in documents P, T, U and W. It is possible that the fragments I and W originate from one and the same document.
The collection contains:

A. Legal decree by a Hanafi judge, annulling the sale of a white slave-girl because it was proven that she was actually a freewoman. On the basis of a statement (shahada) given by al-hagg Muhammad b. `Abdallah, al-hagg Mustafa al ... (?) Efendi and al-hagg Mustafa b. Sulayman, concerning M. b. Mahmud al-Dili(?) and al-Zayni Mustafa b. Musa Efendi from the wilaya Gazal Hisar (with which possibly is meant Guzel Hisar (now Aydin) in western Anatolia), it was established (thabata) that M. [b. Mahmud] had purchased from al-Zayni Mustafa a white slave-girl, named ...(?) Bayad, for a price known between the parties. After a while he sold the girl to a third party, but then it became clear that she was actually a freewoman from the wilaya Serserli (?) Sersi in eastern Anatolia). Once her status of a freewoman was established before the judge, the second seller was awarded the right of restitution (rugu`) from the first seller, and the first seller was awarded the right of restitution from the person who sold the girl to him. The judge’s consideration is given as: li-kawniha annaha hurra fa-in al-hurr la yuba`u fi milla min al-milal.
The statement was given on 10 Ragab 1105/1694.
One leaf of paper; watermark: three crescents; 200 x 150mm; 15 lines of text, on one side only; text is incomplete at the beginning; naskh script; black ink.

B. Deed of sale of real estate, conducted before the Maliki judge in Cairo. It establishes a purchase by al-Zayni Mustafa b. Sulayman from ... (?) b. Abdallah, who acted as attorney for his wife, Fatima Khatun, daughter of the deceased Busuq Aga. Names of witnesses are mentioned. The sale concerns an open space (khalw) and a dwelling (sukna), together with the usufruct (intifa‘), in the neighbourhood of Bab al-Sha’riyya in Cairo (see on this gate, which existed till c. 1884, K. A. C. Creswell, *The Muslim Architecture of Egypt* (Oxford 1952-59, 2 vols.), vol. 2, pp. 54-5. It is still a neighbourhood in Cairo). The legal title of the seller is confirmed by a document issued by the same court on 28 Sawwal 1106/1695. Then follows a description of the house. The document is incomplete at the end.
One leaf of paper; 150 x 160 mm; 16 lines of text, on one side only; naskh script; black ink.

C. Fragment of a document of transfer, conducted before a judge between two persons. Only the final part of the document is preserved, in which the transfer, statement of receipt and confirmation are mentioned. The document is dated 10 Ragab 1102/1691.
One leaf of paper; watermark: three crescents; 155 x 150 mm; 12 lines of text, on one side only; naskh script; black ink.

D. Fragment of a document in which a bridal dower is fixed. The document is incomplete on the left side. The names of the husband, the brother of the bride (acting as her wakil) and witnesses to the amounts, to be paid partly in cash, partly in kind, are given. Dated 22 6umada I 1100/1689. One leaf of paper; 150 x 95 mm; 13 lines of text, on one side only; naskh script; black ink.

E. Letter from Shahin Gharban (or ‘Uzban?) to a certain Muhammad, in which intervention with the authorities is requested, as the person wanted travelled with the amir al-hagg three months ago. One of the parties involved, it is said, stayed for 53 days in town. The language shows features of Middle Arabic.
One leaf of paper, consisting of several fragments; 210x 160 mm; 18 lines of text, on one side only; the end of the letter is written in the margin, upside-down as usual; naskh script; brown black ink.

F. Legal decree, issued by the Hanafi judge in Gami‘ al-Zayni, Bulaq, Cairo, by which permission is given to al-Shamsi Muhammad b. Ali, known as ibn al-Kikiyya (?) of Bulaq, to take care of a child of an estimated age of three months whose mother has died, with the consent of the father, Ragab b. Shahhadh, also from Bulaq. At the end of the document the employment of a wet-nurse (murdi‘a) is stipulated, and then rules are given for the period of weaning (fitam) and the maintenance. The document would appear to be incomplete at the end. The final two and a half lines are written in a different hand. On the verso side are drafts of court minutes, for which the original document was apparently used as scrap paper. A few of these drafts are also on the recto side, written above the text of the document and in the margin. One draft has a partly legible date: 15 Safar 11.. (?).
One leaf of paper; 200 x 150 mm; 13 lines of text, on one side only; naskh script; black ink.

G. Legal decree, issued by the Hanafi judge in Gami` al-Zayni (¿), Bulaq, Cairo, by which a financial dispute between the woman ... (?) bint Amir al-Hariri al-Ghaytani and her husband al-hagg `Abd al-Rahman b. al-hagg Muhammad al-Gaytani al-Hariri (?) is settled. Incomplete at the end. On the verso side are drafts of court minutes, as on the preceding document. One of these (left column) would appear to be dated 7 Safar 1065/1654 or 1165/1751. One leaf of paper; 205 x 145 mm; 17 lines of text, on one side only; naskh script; black ink.

H. Two fragments of paper, probably not connected with each other. The smaller fragment contains the head of a document, without further details. It measures some 40 x 150 mm, and contains three lines of text on one side only. The larger fragment is part of a legal decree by a Hanafi judge about the settlement of a debt. Beginning and end are missing. Names of parties are al-hagg `Abd al-Rahman b. al-shaykh Yusuf al-Halwani and al-shaykh Salih b. Ga`far al-shahir bi-al-Simsar. One fragment of paper; c. 105 x 150 mm; 12 lines of text, on one side only; naskh script; black ink.

I. Two fragments, which fit together. They form the lower part of a document, probably concerning the income of a waqf. At the end reference is made to both the Hanbali and Maliki judge. Dated 12 Muharram 1108/1696. These fragments may originate from the same document as fragment W, see below. In juxtaposition the two fragments measure 115 x 200 mm; 15 lines of text, on one side only; naskh script; black ink.

K. Fragment of a legal decree issued by a qadi in Cairo, with reference to a letter from the shaykh masa`ikh al-islam. In the document certain conditions of a waqf are annulled. The name of a party is mentioned: the deceased shaykh Muhammad b. `Ali b. Amir al-`Iyani. The name of another party would seem to read: al-Bahiri Muhammad, whose children and further offspring are mentioned as well. The document is incomplete at the beginning and at the end. Dated 12 Gumada 1 1094/11683. One leaf of paper; 155 x 110mm; 20 lines of text, on one side only; naskh script; black ink.

L. Fragment of a deed of sale, the beginning of which is missing. Made before a judge. The price is mentioned as 5500 nisf fidda. The two witnesses are mentioned: Ahmad shaykh ta`ifat al-qahwagiyya and Muhammad b. Haykal al-Qahwagi. Dated 16 Sawwal 1104/1693. One leaf of paper, made up of three separate fragments, measuring together 195 x 155 mm; 19 lines of text, on one side only; naskh script; black ink.

M. Two fragments of a decree, issued by a judge, to the effect that a certain woman should be released from the prison where she had been staying for five months because she failed to pay her debt to another woman. The release was effectuated because of the woman’s insolvency. Names of witnesses are given: al-Shamsi Muhammad b. Muhammad al-...(?), and Sha`ban b. Ahmad. Dated 4 Rabi` I 1030/1621. Incomplete at the beginning, and consisting of two fragments, which do not exactly fit together. One leaf of paper; 150 x 145 mm; 20 lines of text, on one side only; naskh script; black ink.
N. Fragment of a petition by a certain Hasan, who requests from the Hanbali judge to authorize his Hanbali deputy in Bulaq to lease him a small plot of land, of which the dimensions are specified, for which the petitioner is prepared to pay a higher rent than is indicated in the waqf register. Incomplete at the beginning.
One leaf of paper; 100 x 135 mm; 7 lines of text, on one side only; naskh script; black ink.

O. Fragments of a divorce document, made before a Hanafi judge, at the request of the wife, named Fatima, who renounced thereby her right to the part of the dowry which had not yet been paid. The name of the husband would seem to read: Qandiil b. Muhammad.
Some six fragments, constituting together about 80 % of the document; 185 x 155 mm; 17 lines of text, on one side only; naskh script; black ink.

P. Beginning only of a deed of purchase of a property, made before the judge at al-Bab al-`Ali of Old Cairo (Misr), by a woman named Rahma, daughter of the deceased Safar, who was known as al-dawidar. The seller's name would seem to read: al-amir `Ali ... (?), and he is connected with the `uzban of the Qal`at Misr. The same buyer occurs in document T, below, which is dated 1109/1698. See also U, below.
One leaf of paper, consisting of two fragments which fit together; watermark: three crescents; 230 x 150 mm; 6 lines of text, on one side only; naskh script; black ink.

Q. Fragment of a deed of sale concerning an entire boat (markab) and the half of a faluka (sloop), both provided with full equipment and ready for use, for the price of 4000 nisf fidda. After payment of the sum, the goods were delivered. The document was made before a judge. One leaf of paper; 110 x 145 mm; 13 lines of text, on one side only; naskh script; black ink.

R. Beginning only of a legal decree, issued by the judge in Gami` al-Zayni, Bulaq, Cairo, containing the claim of a woman, named Amina (or Amina), daughter of Hasan al-Hammal, against her husband, named Shahin b. Zaydan al-Hammal in Bulaq, of an amount of money, great 78 ansaf `adadiyya in fidda. The marriage contract stipulates the payment by the husband of six ansaf per month for clothing, and these payments have not been made during 13 months, hence the claim of 78 ansaf. The husband acknowledged the claim, paid 60 ansaf in court and still owed her the remaining 18 nisf fidda.
The verso side of the document, and part of the recto side as well, has been used for notes, all of financial nature, possibly drafts of court minutes of cases similar to the one contained in the original document.
One leaf of paper; 110 x 150 mm; 9 lines of text on one side only; naskh script; black ink.

S. Legal document, issued by al-Bab al-`Ali in Cairo, in which the discharge of responsibilities is confirmed for a certain al-Zayni Husayn b. Mimi, of the ta'ifat al-mustahfazan of Misr, for his activities in the years 1097, 1098 and 1099 AH in the waqf of the deceased al-amir Sulayman al-Karbutli, which is in the trust of his former slave-woman Rahma Khatun bt. `Abdallah al-Bayda`. The latter is represented at the court by her husband al-hagg Yusuf b. Abdallah, of the ta'ifat al-mustahfazan in Qal`at Misr. Witnesses are mentioned: al-shaykh al-`umda al-amgad Shams al-Din M. al-Danawshari al-Hanbali and al-amir Yusuf b. Abdallah, gawis at the Diwan Misr. Dated 12 Rabi` 1 1100/1688. In the margin additional notes.
Original document on one leaf of paper, here consisting of two fragments which do not entirely fit together. Probably not more than one or two lines of text are missing; 200 x 150 mm and 65 x 150 mm; together 24 lines for the document and 21 lines for the additional notes in the margin; text on one side only; naskh script; black ink.

T. Deed of sale of a piece of property, measuring 12 qarat, being half of an original plot of 24 qarat in Bulaq, Cairo. Buyer is Rahma, daughter of Safar, who is known as al-Dawadar. The price is 5000 nisf fidda. Vendor is al-amir Ahmad katkhuda ta’ifat ‘uzban wa-amin al-bahrayn in Misr. At the end follow the names and professions of some nine or ten witnesses. Dated 27 Ragab 1109/1698. The deed is confirmed before the judge of al-Bab al-‘Ali in Old Cairo (Misr). The name of the buyer occurs also in document P, above. See also U, below. The original document consisted of one leaf of paper, but here only four fragments, which do not altogether fit together, are available. Part of the beginning of the document is lost. Original measurements most have been c. 275 x 150 mm; 32 lines of text, on one side only; naskh script; black ink.

U. Legal decree, made before the Hanafi judge in Gami` al-Zayni, Bulaq, Cairo, stipulating the distribution of the income of the waqf of Masih Basha, with an enumeration of the persons who are entitled to this. One of the parties appearing before the judge is a certain `Umar al-Zahiri, of whom is said that he is one of the notables of the ta’ifat ‘uzban Qal’ at Misr. The document therefore originates from the same environment as documents P and T, above. Dated 15 Safar 1106/1694. The original document consisted of one leaf of paper, of which now two fragments are preserved, which do not entirely fit together. Not more than one or two lines seem to be lacking, however; 90 x 155 mm and 205 x 155 mm; 37 lines of text, on one side only; naskh script; black ink.

V. Beginning part only of a legal decree, issued by Khalil Efendi, supreme judge in Cairo, at the request of Nur al-Din `Ali b. Muhammad, one of the descendants of the famous Egyptian sufi Ahmad Abu al-`Abbas al-Ghamri (d. 905/1499, cf. GAL S II,173), in which provisions are made for the caretaking of his mosque. Some lines have been crossed out, and there is a marginal addition written in a different hand. This could indicate that the present document was a draft only. Two fragments of paper, fitting each other and measuring together 150 x 310 mm; 19 lines of text, on one side only; naskh script; black ink.

W. The beginning only of a legal decree (hugga), issued by Ahmad Efendi, the Hanafi judge in Gami` al-Zayni, Bulaq, Cairo, and the Maliki judge (whose name remains unmentioned), in which it is confirmed that al-hagg Muhammad (known as Hamuda) b. Abdallah has purchased a certain property. Only seven lines of the beginning of the document are preserved. This fragment may originate from the same document as the fragments registered under I, see above. The verso side of the fragment has been used for the draft of a legal decree, to be issued by the Hanafi judge of Bulaq, in which declarations of witnesses concerning a certain property are confirmed. Reference is made to a decree, issued by the same court, dated Safar 1103/1691 (line 3), but the draft is not dated, and ends with tahrfran fi. One leaf of paper; 205 x 210 mm; recto side 7 lines; verso side 21 lines; texts written by different scribes; naskh script; black ink.
X. Final part only of a deed of sale of commodities (wheat from the Sa`id is mentioned), with mention of the price and a confirmation of payment and delivery. Of the original document only 6½ lines are available, together with additions in the margin (9 lines) and underneath (7 lines), both in a different hand. The verso side of the paper has been used for court minutes. One is dated Monday 29 Safar 1061/1651. Similar minutes are also written on the open space on the recto side. Here the date 28 Muharram 1069/1658 is visible. The minutes are in several hands. Together with this leaf seven smaller fragments of different sizes, containing similar court minutes, are preserved. They do not belong to the larger fragment. Of two of these smaller fragments it is clear that they originally contained a legal document on the recto side, and that the verso side was used later on for the court minutes.

The larger fragment measures 205 x 150 mm; naskh script by different scribes; black ink.

Y. Six fragments from a book of court minutes. Contrary to the previously described fragments, where the court minutes were jotted down on used paper, the present fragments appear to originate from a special register for court minutes. Through several of the minutes the word yuhkam, 'sentence may be passed', is written. The present leaves are arranged more or less in a chronological order. The earliest entry is dated Tuesday 19 Safar 1038/1628 and the most recent entry is dated 29 Gumada II 1038/1629. In their original state the sheets were folded over their length, and then probably stitched together so that they could constitute quires. How many lacunae there are between the present sheets cannot be said with certainty.

Six sheets of paper of a somewhat irregular shape; largest measurements are c. 220 x 200 mm, but the original register must have been somewhat bigger in length; naskh script; black ink.


Or. 14.429
Turkish, paper, 3 documents.
Three Hugga’s (hüccet) issued by the central Shari’a Court of Salonica.
(a) A hüccet, undated, confirming that a dowry (mehr-i mu’eccel) of eight gold mecidi, worth one hundred [piastres] each, was rightfully owed to Habibe Hatun, widow of the deceased kahveci Kostendilli Ibrahim Aga b. Mehmed, a resident of the Solica quarter of Salonica, and her children Mehmed and Leyla. It had been paid out to her by the emvalu l-eytam müdiri, Ibrahim Efendi. White paper; 370 x 230 mm; 12 lines; naskh script.
(b) A hüccet, dated 16 Zi l-ka‘de, stating that Amine bint ‘Ali, resident of the Mes‘ud Hasan quarter of Salonica and two months pregnant (a fact denied by her husband), must be paid sixty para per day from the moment the pregnancy is confirmed, with an additional forty para per day for clothes and other necessities due to his daughter Kamile, by the husband and father, Lofçali ‘Abdulkerim b. Mustafa, driver at the sanitation department (tanzifat arabacisi), from a mehr-i mu’eccel of two gold mecidi,
worth one hundred [piastres] each, which he had agreed to pay to his wife if she should become pregnant. White paper; 370 x 230 mm; 14 lines; naskh script, by the copyist of the previous document.

(c) A model huccet - almost all names are rendered as 'fulan' - concerning an inheritance comprising money, coffee and sugar to be handed over to the widow and children of a deceased kahveci. A folded sheet of chequered paper; 270x215 mm each page; 16 and 17 lines, shikasta script.
The above descriptions were derived from Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), pp. 424-425.
(Ar. 4461)

Or. 14.430
Malay, treebark (not dluang as Iskandar has it), folded in leporello, Arabic script, wooden cover.
Rukun sembahyang. On the essentials of ritual prayer.
(Mal. 8355)

Or. 14.431 - Or. 14.432
Collection of documents, presented in March 1977 by Dr. Frederick de Jong, Leiden.

Or. 14.431
Arabic, paper, several sizes and hands.
Two pages of photocopy (3 x 21,5 cm), containing only 13 lines of the entire document.
II. Silsilat al-Dhahab fi Istilah al-Sufiyya.
Broadsheet, with printed (lithograph or offset) text on one side only. It contains the Sufi genealogy (silsila) of al-shaykh Muhammad `Abdallah Shams al-Din Muhammad al-Makki al-Fasi al-Shadhili down to the Prophet Muhammad.
At the beginning of the text it is said that his crowning on the throne of al-Tariqa al-Shadhiliyya al-Fasiyya took place on Monday 26 Rabi‘ II 1385/23 August 1965. The broadsheet may have been printed on that occasion. See also F. de Jong, op. cit., p. 108, n. 52. Printed in Kayalpattinam in Tamil Nadu, India. Paper; 34 x 24 cm; brown-ochre ink (to emulate gold?); text set in double ruling.

III. Photocopy (29.5 x 21 cm) of a text on the fly-leaf of a book or manuscript (20.5 x 13.5 cm), containing the copy of a letter from al-sayyid `Abd al-Baqi Efendi al-Bakri (1266-1309/1850-1892, cf. F. de Jong, op. cit., p.217) to al-shaykh Sa‘udi Matar. The letter is dated 23 Rabi‘ I 1304/1886. In it al-sayyid Ahmad Efendi Sulayman is recognized by al-Bakri as the head of al-tariqa al-‘Arabiyya al-Ahmadiyya al-Shadhiliyya. See F. de Jong, op. cit., p. 113. See also the next document.

IV. Draft of a letter (kitab) from Ahmad Sulayman (lived early 14th/end 19th century, cf. F. de Jong, op. cit., p. 113) to `Abd al-Baqi al-Bakri (1266-1309/1850-92, cf. J. de Jong, op. cit., p.217). Sender was the head of the Tariqa al-Sada al-Ahmadiyya al-‘Arabiyya al-Shadhiliyya. His oval seal (with date 1305/1887-8) and his signature are on the draft. Addressee is the shaykh of al-Tariqa al-Bakriyya. The letter contains an igaza. Ruled paper, with text on one side only; 33.5 x 21.5 cm; black ink; c. 23 lines of text.

V. Photocopy of the latter part of a Sufi silsila, written by Ahmad al-Sawi (1175-1241/1761-1825, cf. de Jong, op. cit., index, s.v. Sawi). De Jong refers to this document (op. cit., pp. 158-9) as an example of a document in which changes have been made in order to suit the purpose of its owner. Two leaves of photocopy of 34 x 21.5 cm, with overlap of text; the original was probably a scroll; width of the text is 16 cm; in all 59 lines of text are available. Between lines 19 and 20 a space has been left blank so that a name can be written there; dated Friday 28 Ragab 1232/1817 (lines 53-57).

VI. Transcript of a list with questions and answers on practices during festivities of the Sufi turuq which were considered bid‘a. The document is referred to by de Jong (op. cit., p. 159, n. 147). It would seem that the addressee was ‘Abd al-Rahman b. Muhammad ‘Illaysh (1840-1921), and that the answers are his. The text dates from approximately 1900. One leaf of paper, with text on one side only; 20 x 30 cm; 25 lines; brown-black ink.

VI (bis). Letter of protest (qarar) from shaykh of eight turuq, namely, al-Kannasiyya al-Ahmadiyya, al-Qadiriyya al-Faridiyya, al-Rifa’iyya, al-Bayyumiyya, al-Burhamiyya, al-Shadhiliyya, al-‘Affiyya and al-Mirganiyya. The shaykh protest against alterations in the text of the ‘Amended Regulations for the Turuq’ (la‘ihat al-turuq al-sufiyya) of 1903 (see for a translation of these in de Jong, op. cit., pp. 204-5; see also ibid., pp. 136-140). The present document is most probably only a transcript, as there are no original signatures or prints of seals. The letter is addressed to the shaykh masha‘ikh al-turuq al-sufiyya, that is, Muhammad Tawfiq al-Bakri (1287-1351/1870-1932). The letter is dated 12 Gumada II 1321/1903 (see also de Jong, op. cit., p. 172, n. 183). Provenance: archives of the Bakri family, Cairo. Ruled paper, with text on one side only; 33.5 x 23 cm; 28 lines; ruq ‘a script; black-violet ink.

VII. Letter from Mahbub Anbar, formerly khalifa in the Ahmadiyya tariqa and living in Imbaba, al-Giza, dated 14 Ramadan, without indication of year, addressed to the shaykh
of al-Ta'ifa al-Shadhiliyya, namely, `Abd al-Rahman b. M. `Illaysh. Sender complains about a measure taken by shaykh `Ali Nuwaytu and his brother, shaykh Muhammad Nuwaytu, by which he is barred from attending maglis dhikr. An incident which happened on 11 Ramadan is described. The letter is signed and sealed by the sender. Three witnesses have also signed and sealed. The document is referred to by de Jong, op. cit., p. 174, n. 190, where it illustrates the struggle for leadership in the Arabiyya Shadhi- liyya tariqa.

Ruled paper, with text on both sides; 34 x 23 cm; 25 and 24 lines; ruq`a script; brown-black ink.

VIII. Letter from Muhammad al-Dardir b. M. al-Khalifa to `Abd al-Rahman b. M. `Illaysh, dated 1321/1903-4. Sender expresses his gratitude that he received igazat from `Abd al-Rahman `Illaysh for several tariqas: al-Tiganiyya, al-Ahmadiyya al-Shadhiliyya, al-Rifa`iyya, al-Qadiriyaa, al-Ahmadiyya, al-Disuqiyaa al-Sa`diyya, and others. The letter is signed and sealed by the sender. See also de Jong, op. cit., p. 174, notes 191 and 192. Ruled paper, with text on both sides; 27 x 21 cm; 31 lines of text in all; naskh script; brown-black ink.

IX. Original document of an agreement (tawafuq) between a number of shaykhs of al-Ta`ifa al-Madaniyya al-Darqawiyya al-Shadhiliyya concerning public religious festivities (sha`a`ir al-tariq). See on this ta`ifa de Jong, op. cit., pp. 108 and following. The document is signed by:
- Muhammad Mahmud `Illaysh al-Shadhili al-Darqawi al Madani, with seal print dated 1261/1845;
- Muhsin b. `Abdallah al-Yamani al-Shadhili;
- Hasan al-`Inani al- Shadhili;
- `Abd al-Rahman `Illaysh al- Shadhili al-Madani, with seal print dated 1274/1857-8;
- Muhammad Muhammad `Illaysh al- Shahili;
- Mas`ud Utman Abu al-Sadat(?) al- Shadhili;
- Muhammad `Abd al-Magid al-Shadhili;
- al-hagg Ibrahim al- Shadhili;
- (?!) al-Darqawi;
- Hasan Ahmad Hubaysh al- Shadhili, with seal print dated 1291/1874-5
- Hasan Ahmad al-Tukhi al- Shadhili al-Darqawi al-Madani, with seal print dated 1287/1870-1;
- Ahmad Abdallah `Illaysh al- Shadhili.

Paper, with text on one side only; 35 x 21 cm; not dated, except for the seal prints, but these give only a terminus post quem: 1291/1874-5; 36 lines of text, plus the signatures; naskh script; brown ink.

The original document is a preprinted form to which the particulars of the addressee are added in handwriting. Oval stamps of the masyaka are added.

Five leaves of photocopy; the original document contains 59 lines of text, printed and written on paper of c. 89,5 x 29 cm.

The above descriptions have been literally derived from J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 524-526.

(Ar. 4499)

Or. 14.432
Arabic, paper, different sizes, different hands.
Collection of Niyazi documents, pertaining to the history of the Turkish Qadiriyya tariqa in Alexandria. See also F. de Jong, Turuq and Turuq-linked Institutions in Nineteenth-Century Egypt (Leiden 1978), pp. 77-8, 120. An iğaza of this tariqa is also in the library: Or. 18.896, below.

I. Copy of a letter from `Abd al-Rahman Efendi Niyazi to al-Mashyakha al-`Umumiyya, dated 22 Rabi` I 1307/1889, requesting the authority to appoint his son Muhammad Hilmi Efendi al-Qadiri to the Shiyakha and wikala. The copy of the letter is followed by the text of the permission granted, dated 26 Rabi` I 1307/1889, confirmed with two oval seal prints of Abd al-Baqi al-Bakri (d. 1309/1892).

Paper, with text on one side only; 8 and l l lines of text, plus copies of signatures; 35 x 21,5 cm; ruq`a handwriting; violet ink.

II. Copy of a request from Muhammad Efendi Hilmi Niyazi to be appointed, after the demise of his father, `Abd al-Rahman Efendi Niyazi, shaykh of the Takiyyat al-Sada al-Gulshaniyya in Alexandria, to that same function. The request is dated 20 Ragab 1311/1894. The addressee is not clearly indicated. To the right of the request the affirmative answer is written, also dated 20 Ragab 1311. The signature appears to read Muhammad ... (?).

Paper, with text on one side only) 20,5 x 25 cm; 6 and 5 lines of text; ruqa handwriting; black ink.

III. Copy of a letter from al-ustad al-efendi al-Bakri, that is, `Abd al-Baqi (d. 1309/1892), to Ibrahim Pasha qa'im maqam al-niqaba al-sharifa and wakil al-mashyakha al-munifa in Alexandria, dated 7 Ramadan 1298/1881, concerning shaykh `Abd al-Rahman Niyazi. Sender (re)confirms the position of Abd al-Rahman Niyazi as an independent shaykh of the Takiyyat al-Sada al-Qadiriyya in Alexandria. This letter is followed by a communication from Ibrahim Sulayman Pasha, apparently the same as the addressee of the previous text, dated 13 Ramadan 1298/1881, to the aforementioned `Abd al-Rahman Niyazi, by which it is confirmed that all shaykhs and nuwwab of the Sufi orders in Alexandria have been informed of his position. The communication is signed and sealed by the sender. One leaf of paper, with text on one side only; 32 x 18 cm; 7 and 5 lines of text; naskh script with nasta`liq features; black ink.

The above descriptions have been literally derived from J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), p. 526.

(Ar. 4753)
Or. 14.433
Provenance: Presented in April 1977 by Dr. T. Iskandar, Leiden.
(Mal. 8356)

Or. 14.434
Provenance: Presented in June 1977 by Mr. Soegiarto.
(Mal. 8357)

Or. 14.435
Collective volume with texts in Turkish, paper, 83 ff., *naskh* script, dated 3 Rabi` II 1156 and 8 Rabi` II 1156, copied by Mustafa (colophon on f. 82b) half-leather Islamic binding with flap, boards pasted with marbled paper.
A collection of works on the exploits of Tiryaqi Hasan Pasha, wali of Bosnia, Buda and Rumelia. He died in 1020/1611.
(3) ff. 72b-82b. An anonymous survey of the military exploits (*ghazalar*) and miraculous deeds (*karamatlar*) of Tiryaqi Hasan Pasha.
(Ar. 4481)

Or. 14.436
Javanese, paper, 88 leaves, photostats of a *nipah* palmleaf MS, Old Javanese script loose leaves in a portfolio.
*Rasa Carita mwang Kalpa rakwa manawasta*, Old Javanese prose tutur, beginning with an introduction on cosmogony, the seven spheres of Cosmos, Acintya, the supreme Being; further containing religious and philosophic speculations on human genesis: structure of body (*sarira*) and mind; *Bapa-bu* (father and mother); *Sapda Bayu Hedap* (in most other texts: Sabda and Hidip, three constituents of the human personality: speech, matter and spirit); *Sakala-Niskala* (material, exoteric and immaterial, esoteric). Ethics of the *wiku*, man of religion, are discussed; *sangsara*, the sinful world: *sogata paksə*, the Buddhist
denomination, are mentioned. The author seems to be inspired by Buddhist religiosity, though prominent features of Mahayana and Tantrism are not very much in evidence. Sac Mangwan (Manon), the Seeing one, is the term used to designate the supreme deity in the latter part of the text. (Manon is synonymous with Allah in Javanese Islamic texts). The last paragraph (leaf 90) begins: Mangkana tekang kalpasen: such is deliverance (kalepasan, a term frequently used in Javano-Balinese tuturs). Explanations of Sanskrit words and Sanskrit slokas, completely or in part quoted, are an essential element of the text. It is presented as a lesson or a series of lessons on the fundamentals of religion given by a master to his pupils, in order to show them the right way to reach perfection. This is a characteristic of most tuturs. Whereas in some well-known tuturs names of (probably legendary) masters in holy lore are mentioned in the introduction, the present text seems to contain no names. Sanskrit carita, used in the title in the sense of religious practice, behaviour, is synonymous with laku, course, progress, which in Javanese texts, both pre-Islamic and Islamic, can convey the same meaning. Kalpa, rule, order, is found as a title in another Old Javanese text of the same group: Kalpa Buda (Buddha), Or. 9456 and Or. 11.183 (Kirtya Nos. 776 and 777) and Buda Kalpa, CB 113 (4). The otherwise inexplicable word manawasta seems to be a corruption of Sanskrit anawastha, unstable, used in connection with Javanese rakwa, which means: so it is said, uncertain. Sanskrit avastha, (firm) position, is the origin of Javanese and Balinese wasa, westa, meaning: title, name. These words occur in the introduction of Or. 4463, in J. Brandes, Beschrijving der Javaanse, Balineesche en Sasaksche handschriften aangetroffen in de nalatenschap van Dr. H.N. van der Tuuk, en door hem vermaakt aan de Leidsche Universiteitsbibliotheek, 4 vols. Batavia 1901-1926, vol. III (1915), No. 975, a copy made by K.F. Holle (1829-1896) of an old codex in the KBG collection in Jakarta, dated Saka 1357, i.e. A.D. 1435, and called after the initial words Sang Hyang Ayu. The words Sang Hyang Ayu (or Hayu) used both in the Bodleian and the KBG manuscript apparently refer to Holy Good, or Holy Truth. The two texts seem to have some more features in common. The idiom of the Rasa Carita is Old Javanese. The fact that many paragraphs consist of explanations of Sanskrit words and sentences had a considerable influence on the style. The orthography of both Sanskrit and difficult Old Javanese words is not always correct; long vowels are not distinguished from short ones, and d and d. are represented by one character (d.). The latter fact is an indication of the West Javanese origin of the scribe, which is also apparent from the type of the script. This shows a similarity with the script of the Leiden Kunjara Karna Or. 2266 (facsimile plate 22 in Pigeaud vol. III, p. 21) also of West Javanese origin and a text of Buddhist inspiration. The writing of the Leiden codex is superior, though, the text of the Rasa Carita is difficult to read due both to the ambiguity or indistinctness of certain characters or clusters of characters and the mistakes made by the scribe. Influence of the Sundanese vernacular on the idiom of the text is scarcely in evidence, though. The original of the Rasa Carita is registered in the Bodleian Library, Oxford, as MS Jav. b. 1 (R). It was presented to the library in 1627 by Andrew James. See M.C. Ricklefs & P. Voorhoeve, Indonesian manuscripts in Great Britain. A catalogue of manuscripts in Indonesian languages in British public collections. Oxford 1977, p. 177. On the ground of the similarity
of the script with Leiden Or. 2266, the Kunjara Karna MS of circa 1500 A.D., it is to be assumed that the Rasa Carita manuscript dates from the same period. The 78 nipah palmleaves were in disorder. The photostats collected in Or. 14.436 have been rearranged according to the original Javanese numbering, written at right angles to the writing of the text, in the left hand margins of the upper leaves. As a rule in palmleaf manuscripts the numbers are written in the margins of the lower leaves. This particularity was of ten overlooked by the photographer of the Bodleian codex. Students using the set of photostats should take account of the perfectly understandable irregularities of the photographer’s work. The first ‘page’ of the manuscript (8 lines written on an upper end a lower leaf) and some loose leaves without writing on it, have no numbers. The highest number is 91, the leaves numbered 76, 77, 78, 79, 80, 81, 82, 83 and 85 are missing. The text ends abruptly, the conclusion is missing and there is no colophon. Or. 8515, above, contains a preliminary romanized transliteration of the initial leaves of the text made by J. Soegiarto and P. Voorhoeve in 1954.

Provenance: The present complete set of microfilms of the Rasa Carita is due to the courtesy of the librarian of the Bodleian Library, extended to the Leiden library in 1977. The microfilms are registered in the Leiden library as A 428. Pigeaud IV, pp. 206-208. See also Or. 14.492, below.

(Mal. 8358)

Or. 14.437 - Or. 14.438
Middle-Eastern manuscripts received in June 1977 from Dr. Frederick de Jong.

Or. 14.437
Collective volume with texts in Arabic, paper, 19 ff., first leaf missing, naskh script, dated 14 Dhu al-Higga 1194 (1780), copied by Ahmad Abu Salih al-`Umrawi (colophon on f. 11b).

(1) ff. 1a-11b. al-Targama al-Wafa’iyya. Biographical notes on Shaykhs of the Wafa’iyya order by Muhammad b. Khalifa al-Shawbari al-Shafi‘i, who composed the work in 1070 (1659-1660; see f. 11b). Witkam’s Catalogue, p. 527, contains a list of the biographees. The biographical works of al-Maqrizi al-Sakhawi are quoted as sources.

(1a) ff. 11b-12a. In the margins, in a later hand: a prayer resembling Nos. 2 and 3, below in this volume.

(2) ff. 12a-14b. Hizb Sadatina Bani al-Wafa’. Morning prayers used in the Wafa’iyya order.

(3) ff. 14b-17a. Hizb al-Fath. Prayer used in the Wafa’iyya order.


(Ar. 4464)

Or. 14.438
Arabic, paper, different sizes, different copyists.

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Collection of documents originating from the Bakri archive in Cairo. All documents concern the attempts to have the `Azaziyya order recognized as an order, independent from the Rifa`iyya, with Ibrahim Khalil al-`Azazi, and later his eldest son, Muhammad, as its shaykh. See on this question F. de Jong *Turuq and Turuq-linked Institutions in Nineteenth-Century Egypt* (Leiden 1978), pp. 152-3.

1. Decree (taqrir), issued by Muhammad Tawfiq al-Bakri (d. 1351/1932), shaykh al-masha`ikh bi-al-Diyar al-Misriyya, by which Ibrahim Khalil al-`Azazi was officially recognized as the head of al-Ta`ifa al-Azaziyya. Dated Friday, 17 Rabi` II 1319/1901. Reprinted (lithographed) text, with particulars concerning sender, addressee and date filled in with black ink. Sender's oval seal print over the text of the decree. Paper, with text on one side only; 50 x 25 cm; 30 lines of text; black ink.

2. Letter from M. Tawfiq al-Bakri (d. 1351/1932) to Ibrahim Khalil al-Azazi, in which it is confirmed that addressee is registered in the daftar Masha`ikh al-Turuq. Dated 17 August 1903. Sender signs as shaykh al-masha`ikh wa-naqib al-ashraf and cannot, therefore, be identified otherwise. Paper; watermark: LION BRAND; 2 f.; text on f. 1a only; 20 x 12.5 cm; 6 lines; ruq`a script; black ink, with oval seal print.

3. Letter from Muhammad Husayn Yasin, shaykh of the Rifa`iyya order, to Muhammad Tawfiq al-Bakri. Protest is lodged against the `Azaziyya order, which, in the opinion of the sender, is not an independent order but belongs to the Rifa`iyya. The letter is dated 3 Gumada I 1322/1904. Paper, with text on one side only; 24 x 21 cm; 13 lines; ruq`a script; black ink.

4. Letter from Ibrahim Khalil al-`Azazi (d. 1922) to the shaykh mashayikh al-turuq wa-naqib al-ashraf bi al-qutr al-misri, that is: Muhammad Tawfiq al-Bakri. One of the topics of the letter is the presumed adherence of the `Azaziyya to the Rifa`iyya order. This is emphatically denied by the sender. The letter is dated 19 Ragab 1322/1904 and signed by the sender. Ruled paper, with text on one side only; 21 x 13.5 cm; 15 lines and signature; ruq`a script; brown-black ink.

5. Letter from Ibrahim Khalil al-`Azazi (d. 1922) to Muhammad Tawfiq al-Bakri, shaykh al-turuq wa-naqib al-ashraf bi-al-qutr al-misri. Sender regrets that he is unable to attend a meeting, due to illness. In the previously described document this subject was already mentioned. The letter is dated 27 Ragab 1322/1904. Paper; watermark in Arabic script: waraq Khedivi `Al al-`Al; 2 ff.; text on f. la only; 21 x 13.5 cm; 5 lines and signature; ruq`a script; brown-black ink.

6. Letter from Muhammad Amin ...? (the name is only faintly legible in the seal print) to Muhammad Tawfiq al-Bakri, in which the question of the independence of the `Azaziyya order is treated. Sender refers to a visit to Ibrahim Khalil al-`Azazi. Reference is also made to the complaint lodged by Muhammad Husayn Yasin, the shaykh of the Rifa`iyya order. The letter is dated 14 Sha`ban 1322/1904. Paper; watermark: portrait of a bearded man with tarbush, set in a frame of laurel twigs; 34 x 17 cm; 11 lines of text, signature and oval seal print, and 2 lines written by addressee, also with oval seal print; ruq`a script; brown-black ink.

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206
7. Verdict (hukm), issued on 1 November 1904/23 Sha`ban 1322 by the Sufi Council, to the effect that the official recognition (taqrir) of Ibrahim Khalil al-`Azazi is revoked. This decree of recognition is document No. 1 of the present collection. The verdict is signed by the members of the Sufi Council:
- al-sayyid Muhammad Abd al-Ghani, with seal print.
- Muhammad Mahmud al-Qadiri;
- `Abd al-Magid al-Barmuni;
- Muhammad Muhammad Nuwaytu;
- Muhammad Tawfiq al-Bakri.
Ruled paper; 2 ff.; 33,5 x 22,5 cm; 20 lines of text, and signatures; text on f. la only; ruq`a script; brown-black ink.

Added to this original decree is a handwritten copy of the same document.
ruled paper; 2 ff.; 33,5 x 22,5 cm; 20 lines of text, and copy of the signatures; text on f. la only; ruq`a script; faint black ink.

Added to these documents are the minutes of the meetings preceding the meeting of the Sufi Council in which the recognition of the `Azaziyya order was revoked. These meetings took place on 24 September and 8 October 1904. Finally, there is the draft of the latter part of the verdict of 1 November 1904.
Ruled paper; If.; 34 x 23 cm; 23 and 6 lines; ruq`a script; brown-black ink, and probably written by the secretary who also wrote the verdict of 1 November 1904.

8. Declaration (shahada) made by a number of village chiefs (`umda) and others, all from the province al-Sharqiyya, concerning the identity of the `Azaziyya order. The declaration is dated 6 Shawwal 1322/1904. The text (6 lines) is followed by ten signatures in several colours; one of the signatures is provided with an oval seal print.
Ruled paper; watermark: crown and two banners, with text: ORIGINAL CROWN and BANNER N.A.G.; 2 ff.; 26,5 x 20,5 cm; text on f. 1a only; naskh script; black ink.

9. Letter from Ibrahim Khalil al-`Azazi (d. 1922) to the shaykh mashayikh al-turuq wa-naqib al-ashraf bi al-Diyar al-Misriyya, that is, Muhammad Tawfiq al-Bakri. Sender confirms, once more, with reference to the taqrir (document No. 1 of the present collection), the independent status of the `Azaziyya order. The letter is dated 25 Shawwal 1322/1905, and is signed and sealed by the sender.
Paper; watermark: portrait of a bearded man with tarbush, set in a frame of laurel twigs; counter-mark in Arabic script: waraq Khediwi 'Al al-`Al; 2 ff.; text on f. 1a only; 27,5 x 18 cm; 8 lines of text; naskh script with nasta`liq features; dark pink ink.

10. Letter from Ibrahim Khalil al-`Azazi (d. 1922) to the shaykh mashayikh al-turuq wa-naqib al-ashraf, that is, Muhammad Tawfiq al-Bakri. Sender requests the delay of a meeting. The letter is dated 2 Higga 1322/1905, and is signed by the sender. Ruled paper; 2 ff.; 21 x 13,5 cm; 8 lines of text, and signature; text on f. 1a only; naskh script with nasta`liq features; black ink.

11. Minutes (mahdar galsa) of a meeting of the Sufi Council on 6 Du at Higga 1322/11 February 1905. In the meeting letters from Ibrahim Khalil al-`Azazi are treated (Nos. 9 and 10 of the present collection). A decision is delayed, however.
Ruled paper; text on one side only; 31 x 21 cm; 16 lines of text; ruqa script; brown-black ink.
12. Request (talab) from Muhammad Ibrahim Khalil al-`Azazi, directed to al-sayyid al-Bakri, shaykh masha’ikh al-sada al-sujiyya bi-al-diayar al-misriyya (that is, Abd al-Hamid al-Bakri), in which sender asks to be appointed in the place of his father, who died in Shawwal 1340, as shaykh of the `Azaziyya order. Ruled paper; text on one side only; 33.5 x 21 cm; 8 lines of text, and signature; ruq`a script; brown-black ink.

13. Declaration of the election of Muhammad Ibrahim Khalil al-`Azazi as shaykh of the `Azaziyya order. The declaration is sealed and signed by a number of village magistrates (`umda), shaykhs and notables (a`yan) of the bedouins of qabilat al-Tumaylat and the Sharqiyya province. The document is not dated, but is probably from shortly after the demise of Ibrahim Khalil al-`Azazi in 1922. In all, some 140 signatures, with 113 seal prints, are given. Ruled paper; 2 ff.; text and signatures on ff. 1b–2b only; 30.5 x 21 cm; naskh script; brown ink.

14. Request from a number of members of the `Azaziyya order, directed to Abd al-Hamid al-Bakri, shaykh masha’ikh al-sada al-sujiyya bi-al-diayar al-misriyya. Senders ask for the issue of a decree (amr) by which Muhammad Ibrahim Khalil al-`Azazi is appointed as shaykh of al-ta’ifa al-`Azaziyya as the successor to his father, who died in Shawwal 1340/1922. Not dated, but probably written not long after the demise of Ibrahim Khalil al-`Azazi. Paper; 2 ff.; text on ff. 1a–2a; 31 x 21 cm; 14 lines of text, followed by some 72 signatures and 40 seal prints; Oriental handwriting; black, brown and blue inks.

15. Request (talab) from a number of members of the Azaziyya order, directed to Abd al-Hamid al-Bakri, shaykh masha’ikh al-turuq. Senders declare that they agree that Ibrahim Khalil al-`Azazi be succeeded by his eldest son, Muhammad, as shaykh and ask for an official confirmation. Not dated, but probably written shortly after the demise of Ibrahim Khalil al-`Azazi. Ruled paper; text on one side only; 31 x 20.5 cm; 12 lines of text, followed by 15 signatures and 4 seal prints; ruq`a script; blue ink.

16. Draft of a request, more or less similar to the ones described above as Nos. 14 and 15. Text is written by a secretary, and contains one signature only. Ruled paper; text on one side only; 31 x 21 cm; 8 lines of text, and a signature; ruq`a script; brown-black ink.

17. Memorandum (mudhakkira) concerning the documents received at the mashyakhat al-turuq al-sufiyya, from Muhammad Ibrahim Khalil al-`Azazi. Six documents are enumerated with a digest of their contents. In addition, administrative references to the follow-up of the case of the recognition of the `Azaziyya order are given. The memorandum serves as an index to some of the documents previously described. Paper; text on one side only; 33.5 x 21 cm; 23 lines of text; ruq`a script; brown-black ink.

18. Memorial (hafiza) concerning the documents received at mashyakhat al-turuq al-sujiyya, from Muhammad Ibrahim Khalil al-`Azazi. Two documents are enumerated, with a digest of their contents. Dated 27 Rabi` II 1341/16 December 1922. Paper; text on one side only; 21 x 17 cm; 12 lines of text; ruq`a script; brown-black ink.

19. Letter from Muhammad Ibrahim Khalil al-`Azazi to Ahmad Efendi Khattab, bashkatib of the mashyakhat al-turuq al-sujiyya. Sender repeats his request for the issue of a decree.
(taqrir) by which he is officially recognized as the shaykh of the ta’ifat al-sada al-`Azaziyya. Dated 8.2.1933.
Ruled paper; text on one side only; the envelope is preserved; 20,5 x 12,5 cm; 17 lines of text; ruq’a script; blue ink.

20. Letter from Muhammad Ibrahim Khalil al-`Azazi to `Abd al-Hamid al-Bakri, shaykh masha’ikh al-turuq al-sufiyya bi-al-mamlaka al-Misriyya. Sender requests that addressee disregard (`adam al-iltifat) a certain Muhammad Ridwan, as sender is the only heir to the mashyakh of the `Azaziyya order. Dated 12 June 1933.
Ruled paper; text on one side only; 20,5 x 12,5 cm; 16 lines of text, and signature; ruq’a script; blue ink.

21. Draft of the consideration and verdict of the Sufi Council, of 1 November 1904. See for the original and copies of this verdict the documents described above as No. 7.
Ruled paper; 2 ff.; text on ff. 1a and 2b only; 34 x 23 cm; some 13 lines of text; ruq’a script; pencil.

22. Several smaller pieces, probably all concerning the question of recognition of the `Azaziyya order.
- Two envelopes, addressed to Muhammad Tawfiq al-Bakri, dated 30.9.1904 and 7.10.1904.
- Three drafts, written in pencil, 17,5 x 11 cm.
Two drafts, written in ink, 16 x 1 1 cm.
The above descriptions have been derived from J.J. Witkam, Catalogue of Arabic manuscripts (Leiden 1983-), pp. 528-532.
(Ar. 4752)

Or. 14.439
Simalingun-Batak, tree bark, 21 ff., 20 x 24 cm, held between two modern wooden covers, text written in modern blue and also in black ink, also pencil has been used. Pustaha. On the a-side are divinatory texts (divination with an egg, and si adji pajung, with a dog. Also a complaint (suman-suman) of the writer si Djawir, and a legendary history of the ascendants of Tuan Dolog Malela in the Simalungun district of Siantar. This latter piece has been transcribed before the war in Dolog Malela by Djaporman Saragih. A copy of the transcription is in Or. 12.605, above.
On the b-side is a divinatory calendar (parhalaan) with the texts that go together with the calendar. See for an excerpt thereof in Or. 12.322, f. 862.
On b 2 is a list with birth dates of children that goes from 1931 till 1953.
Added: a small piece of paper with the typewritten text of the description in Dutch of the present manuscript by P. Voorhoeve. That description has been freely translated here.
Provenance: Purchased in June 1977 from Mr. C.J. van der Peet, an antiquarian bookseller in Amsterdam.
(Bat. 226)
Or. 14.440 - Or. 14.445
Romanized Javanese texts, presented to the Library in March 1977 by the Interpres Legati Warneriani, Prof. G.W.J. Drewes, Noordwijk. Drewes had used these materials for his book *The romance of King Anling Darma in Javanese literature. Text and translation of the kidung Aji Darma*. The Hague 1975. After the publication he donated the texts to the Library.

Or. 14.440
Javanese, paper, 30 pp., romanized, type-written, loose leaves in a green cover.
(Mal. 8359)

Or. 14.441
Javanese, paper, 56 pp., romanized, type-written, loose leaves in a green cover.
*Anling Darma*, romance in *macapat* verse, romanized copy of MS Jakarta KBG, No. 452, made for G.W.J. Drewes in Batavia/Jakarta between 1930 and 1940. See G.W.J. Drewes, *The romance of King Anling Darma in Javanese literature. Text and translation of the kidung Aji Darma*. The Hague 1975, pp. 172 and 356 (initial lines of cantos). The text is incomplete, beginning and conclusion are missing. It runs parallel with (A) the *Angling Darma* episode in MS Jakarta, KBG Brandes collection No. 103 (a copy of KBG 7, the Major Serat Kanda, see also Or. 6379), canto 195 ff. (see Pigeaud II, p. 359), and (B) G.W.J. Drewes, *The romance of King Anling Darma*, pp. 247-275 (summary of contents). See Pigeaud IV, p. 208.
(Mal. 8360)

Or. 14.442
Javanese, paper, 41 pp., romanized, type-written, loose leaves in a green cover.
*Anling Darma*, romance in *macapat* verse, romanized copy of palmleaf MS, Jakarta, KBG No. 566, made for G.W.J. Drewes in Batavia/Jakarta between 1930/1940. See G.W.J. Drewes, *The romance of King Anling Darma in Javanese literature. Text and translation of the kidung Aji Darma*. The Hague 1975, pp. 171 and pp. 207-209 (summary of contents). This palmleaf MS contains two fragments. In the first fragment (provided with the usual introduction) Angling Darma’s birth and youth are related, the second turns on the history of his sons. The conclusion is missing. See Pigeaud IV, p. 208.
(Mal. 8361)

Or. 14.443
Javanese, paper, 27 pp., romanized, type-written, sewn quire in a green cover.
Anling Darma tale in prose, romanized copy of a manuscript originally belonging to H.N. Kiliaan, made for Th.G.Th. Pigeaud in Yogyakarta in 1933 and registered as Collection NR Th. P. Yogyakarta No. 29 (see Pigeaud II, p. 909). See G.W.J. Drewes, The romance of King Anling Darma in Javanese literature. Text and translation of the kidung Aji Darma. The Hague 1975, pp. 172 and pp. 210-219 (summary of contents). The MS contains a prose version of the Anling Darma, influenced by the style of professional story-tellers and dalangs, including the appearance of the panakawans Sa(b)da Palon and Naya Genggong, who by right belong to the wayang krucil theatre.

See Pigeaud IV, pp. 208-209.

(Mal. 8362)

Or. 14.444
Javanese, paper, 159 pp., romanized, type-written, loose leaves in a green cover. Anling Darma romance in macapat verse, romanized copy of MS Jakarta, KBG, No. 98 (copied in MS Jakarta, KBG Brandes collection No. 78), made for G.W.J. Drewes in Jakarta between 1930 and 1940. See G.W.J. Drewes, The romance of King Anling Darma in Javanese literature. Text and translation of the kidung Aji Darma. The Hague 1975, pp. 171 and pp. 196-206 (summary of contents). The original MS, Jakarta, KBG 98 (272 pp.), contains many illustrations. It is an extensive version of the tale, but unfinished. The scribe (or editor) was a native of Rembang, maybe of Madurese extraction, called Reja Diwiyra, who lived in Bangka, probably in the middle of the 19th century. The MS was presented to the KBG in Batavia/Jakarta in 1871 by Mr van Coevorden, a member of the board of directors. See Pigeaud IV, p. 209.

(Mal. 8363)

Or. 14.445
Javanese, paper, 170 pp., romanized, type-written, loose leaves in a green cover. Anling Darma romance in macapat verse, romanized copy of palmleaf MS Jakarta, KBG Engelenberg collection No 20, made for G.W.J. Drewes in Batavia/Jakarta between 1920 and 1930. See G.W.J. Drewes, The romance of King Anling Darma in Javanese literature. Text and translation of the kidung Aji Darma. The Hague 1975, pp. 172 and pp. 220-231. (summary of contents). This palmleaf MS, written in Lombok in Saka 1809, A.D. 1887, has many stanzas in common with the Anling Darma episode in the Major Serat Kanda (MS Jakarta, KBG No. 7, Leiden Or. 6379). Worth noting in the Lombok version are, moreover, the allusions to the preaching of Islam in Boja Nagara and the Moslim holy men's controversy with adherents of the Agama Keling. Versions of the Anling Darma tales were apparently popular in the sphere of the Pasisir culture at the time of the spreading of Islam in the 16th century. In this respect they are comparable with the numerous offshoots of the Menak Amir Hamza tale, the major Islamic epic of Javanese and Malay literature. See Pigeaud IV, p. 209.

(Mal. 8364)
Or. 14.446 - Or. 14.447
Manuscripts purchased by auction on 20 July 1977 from Sotheby’s, London. Catalogue No. 252.

Or. 14.446
Batak, tree bark, 44 ff. (28 x 17 cm), 2 wooden covers, one of which has sculpted ornamentation. 
Pustaha with four texts: Panggorda ni panuruni, Rambu siporhas, Dua radja adji and Pamuhu tanduk. All have been written for, and possibly also by, Guru Manubung ni adji in Palipi on Samosir. Van der Tuuk’s informant Guru Saniang Naga (see OVB pp. 9, 117, 191) mentions him in Or. 3400 as the teacher of his teacher. In Or. 3425 are three chains of transmission between Guru Manubung ni adji and Guru Saniang Naga. Guru Manubung ni adji was the direct teacher of Guru Tumurun hasta ni adji who has written the great pustaha of Van der Tuuk (Amsterdam, KIT A 1389). The chain of transmission of the part about rambu siporhas is identical to that in the manuscript from Batipuh which has been described by Winkler in BKI 110. There follow after Guru Manubung two more chains. The present manuscript must therefore date from the end of the 18th century. See also the excerpt in Or. 12.322, ff. 863-866.
Added : typewritten description by P. Voorhoeve, which has been freely translated here.
Auction catalogue No. 252.
(Bat. 227)

Or. 14.447
(Ar. 4670)

Or. 14.448
Acehnese, paper, 20 ff., Latin script, typewritten.
Photocopy of MS Amsterdam I.T. 674/866, which is Hikayat Potjut Muhamat, by Tgk. Lam Rukam. The original copied from a manuscript in Lhok Kruet, see G.W.J. Drewes (ed.), Hikajat Potjut Muhamat. The Hague 1979, p. 32.
Provenance : Copy produced in the Leiden Library.
(Mal. 8365)

Or. 14.449
Arabic, paper (of Russian manufacture with date 1784), 198 ff., naskh script, dated Ramadan 1198 (1784), copied by Muhammad al-Mu’alla (?) for his brother Khalil b. Mulla Hagg `Umar al-Makukhi (ff. 197b, 198b), full-leather Islamic binding with flap.

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212


Note that Or. 14.607, below, is another manuscript coming from the De Liagre Böhl collection.


(Ar. 4347)

Or. 14.450 - Or. 14.451
Makassarese texts received in September 1977 by way of exchange from Dr. J. Noorduyn (1926-1994), Leiden.

Or. 14.450
Makassares, 82 photocopies.
Photocopy of a Makassarese manuscript in the possession of Andi Ijo, former karaeng of Goa, in Ujung Pandang.
(Mal. 8366)

Or. 14.451
Makassarese, 102 photocopies.
Photocopy of a Makassarese manuscript in the possession of Andi Ijo, former karaeng of Goa, in Ujung Pandang. Added: a description.
(Mal. 8367)

Or. 14.452 - Or. 14.453
Manuscripts purchased late in 1977 from Mr. J.W.Th. van Meeuwen, The Hague.

Or. 14.452
Persian, paper, ff., dated 988/1580.
Tuhfat al-Ahrar, by Gami.
(Ar. 4482)

Or. 14.453
Persian, paper, ff., with photograph.
Tarbiyat-i Atfal, by Mirza Taqi Khan (see E.G. Browne, Press and Poetry, p. 12, note 3), with portrait of the author.
(Ar. 4348)
Or. 14.454
Batak, tree bark manuscript, 31 ff. plus two endleaves, in concertina form, 20.5 x 15 cm), written in black ink and decorated with diagrams (illustrations).
Inscription on the last leaf: ‘A Batta Book | from Sumatra, | the Gift of Mr. Smith | rec’d 12 Febr. 1787.’. Added a letter from the British Museum to Messrs. W.H. Robinson Ltd of 24 November 1954, signed by L.D. Barnett, declaring that he is unable to provide for an adequate description of the manuscript.
Earlier provenance: Sir Thomas Phillipps (1792-1872), MS 11731. Earlier from John Cochran, before that from Mr. Smith, with date of receipt 12 February 1787. Sotheby’s, London, auction 27 November 1974 (Catalogue, p. 16, No. 637), from which the present description was derived. The late-18th century provenance makes this manuscript a very early one.
Provenance: Purchased late 1977 from Brill’s, Leiden.

(Bat. 228)

Or. 14.455
English, Malay, paper (photocopy), 3 ff.
*Books written in Malaya*. A copy of a list of Malay writings (69 items) by John Leyden (1775-1811).

(Mal.8368)

Or. 14.456
Collective volume with texts in Turkish, Dutch, Italian, paper, 128 ff., bold diwani script, bound.

(Ar. 4406)
Or. 14.457

Arabic, European languages, photostats, different sizes.

Materials in connection with J.H. Moesman’s interest in the Arabic script and early typography. Collected at Moesman’s request from the early 1970’s onwards, till Moesman lost interest in the project, around 1980.

About Moesman and de Arabic script the following may be said. J.H. Moesman (1909-1988) is best known as a Dutch surrealist painter, and several posthumous exhibitions (Utrecht, Arnhem) have enhanced this reputation. Although Moesman’s activities in the field of Western typography are much less known, his design ‘Petronius’ has actually been used at a few instances.

But it is less known that Moesman had a great interest during the 1970’s in the Arabic script and typography. In the biography of Moesman by John Steen, *Moesman. Monografie. Catalogus van schilderijen en objecten*. Zwolle 1998, this is given ample attention for the first time. Being a calligrapher, Moesman was very much interested in the possibilities of calligraphy which were intrinsic in the Arabic script. That made him conduct a truly scholarly search for the origins of Arabic script and the ideas that were behind its historical development. He also started with a plan to document Arabic typography from its first use onwards. In addition, he designed an Arabic font himself, a font which constituted – so he was convinced – a typographical revolution, since it was better applicable than all other Arabic fonts that were and are used in the world. There are a few publications in which this font, which Moesman had given the name *al-Musahhal*, the simplified script, have been used.

The basic thought behind this design was that much space could be saved and at the same time reading Arabic in this font would be easier. Moesman tried to attain this goal with the following measures:

1. The n-height of the Arabic font should be increased, whereby the letter would become better recognizable. That would make it possible that Arabic would be typeset in smaller fonts than usual.
2. At the same time tails and shafts could be decreased in size, or at least very much reduced. In this way the font would need less interline that usual.
3. The letters would not be cursive, written in connection to one another, but should be disconnected, as Latin script. In this way most ligatures in Arabic typesetting would become superfluous.

The font *al-Musahhal* has been first used by Moesman in his bibliophile publication *Op engelvoeten. A pas de loup*. Amsterdam (Brumes blondes) 1975.

In order to obtain examples for his design and also to let himself be inspired by the work of Arab calligraphers, Moesman regularly visited the Leiden Library to study authentic calligraphic and paleographic models from the Oriental collections in the Library of the University of Leiden.

[Text by J.J. Witkam, derived from an exhibition panel on the subject, dating from September 1998].

(Ar. [not yet placed on the shelf])
Or. 14.458

Manuscripts purchased in May 1978 from Dr. Frederick de Jong, Leiden, with the privilege of embargo. The embargo was lifted on 5 October 1983.

Or. 14.458

Collective volume with texts in Arabic, paper, 285 pp., maghribi script, dated between 17 Muharram 1268 (1851) and 8 Rabi` I 1268 (1851), copied by `Abd al-Qadir b. `Abd al-Karim b. Muhammad b. `Abd al-Karim b. `Abd al-Malik b. al-hagg Muhammad b. `Abd al-Malik al-Warqidi al-Khayrani al-Shafshawani (colophons on pp. 28, 35, 69, 115, 135, 166, 174, 180), the replacements (pp. 18-19, 160-165) and the additions in the margins on pp. 35 and 95, were copied in 1341/1922-1923 by al-Shafshawani’s pupil, Yaha b. Yusuf al-Sha’bini, who is also the author of Or. 14.459, below. Al-Sha’bini also wrote the table of contents, before p. 1. The texts were copied, in whole or in part, from the author's copy. Half-leather Egyptian ifrangi binding.


(2) pp. 28-35. Tilsam Tawhid al-Af’al. Michon, No. 41.


(5) pp. 49-69. Sharh al-Fatiha wa-Ba’d Fada’ilha (title after Michon No. 1). Middle commentary on sura 1 of the Qur’an. Table of contents gives: Tafsir al-Fatiha al-Wasit, the colophon (p. 69): Tafsir al-Fatiha.


(7) pp. 115-135. Sharh Qasidat al-Buzidi, commentary on the Qasida ra’iyya by Muhammad al-Buzidi (d. 1229/1814), who was Ibn `Agiba’s master. Michon No. 26.

(8) pp. 136-165. Taqyid `ala Qasida tunsabu lil-Imam al-Rifa’i. Commentary on a Qasida of 11 lines which is ascribed to Ahmad al-Rifa’i (d. 578/1182), GAL S I, 780-781.

(9) p. 166. The last page only of an unidentified commentary by Ibn ‘Agiba. It might be his Sharh Muqatta’at al-Shushtari, a commentary on poetical fragments of Abu al-Husayn ‘Ali b. Abdallah al-Shushtari (d. 668/1269), GAL G I, 274. Michon 14 A.


(Ar. 4349)

**Or. 14.459**
Collective volume with texts in Arabic, paper, 84 pp., ruqʿa-like script, dated 4 Dhu al-Higga 1346 (1928), autograph (colophon on p. 81).


(2) pp. 74-79. *Qasida* by Sharaf al-Din Muhammad b. Saʿid al-Busiri (d. c. 694/1296), GAL G I, 264; GAL S I, 472.

See also F. de Jong, 'Materials relative to the history of the Darqawiyya order and its branches', in *Arabica* 26 (1979), pp. 126-143.


(Ar. 4350)

**Or. 14.460**
Collective volume with texts in Syriac, Arabic, various languages and specimens, paper and transparants, 68 ff., bound.

(1) Notebook of and album with facsimiles made by J.P.N. Land (1834-1897) in the British Museum in London, the Asiatic Museum in St. Petersburg, the University Library of Leiden, and possibly other libraries as well. The facsimiles are of Syriac manuscripts only Some specimens were used by Land as models for his facsimiles in *Anecdota Syriaca*. See Janson, *Summiere beschrijvingen*, p. 14. A dedicatory sheet by Julius Euting (1839-1913), dated 7 September 1874, is pasted in.


Provenance: Purchased in May 1978 from Mr. L. van der Wal, Leiden.


[* Ar. 4351]*

**Or. 14.461 - Or. 14.484**
Middle-Eastern manuscripts, acquired in 1978 from antiquarian bookshop 'De rijzende zon' in Tilburg (owner Th. Leeuwenberg), which had acquired the MSS directly from an Egyptian source. Or. 18.692 - Or. 18.697 is another collection purchased in June 1985 from Antiquarian Bookshop 'De Rijzende Zon'.

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Or. 14.461

Or. 14.462

Or. 14.463

Or. 14.464
Or. 14.465
Arabic, paper (unused music paper), 8 ff., dated 1294/1877, copied by Muhammad Qinawi al-Hanafi (colophon on f. 6a), bound (?).
Risala fi Dabt Alfaz al-Ahadith al-Arba` in al-Nawawiyya, shorter commentary by Yahya b. Sharaf al-Nawawi (d. 676/1278), GAL G I, 396, on the difficult terms occurring in his own Arba` un Hadithan.
See J.J. Witkam, Catalogue of Arabic manuscripts (1983-), pp. 552-553. (Ar. 4461)

Or. 14.466
Incomplete copy of Khurshidnama. Romantic mathnawi by Shaykhughli Mustafa (died between 804/1401 and 812/1410). The work is also known as Qissa-yi Khurshid u Farrukhshad. Text is lacking at the beginning and the end of the present manuscript.
See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), pp. 430-431. (Ar. 4410)

Or. 14.467
Collective volume with texts in Arabic, paper, 26 ff., naskh script, illustrations, kept in a recycled full-leather binding with flap.
(2) The introductory part only of Kitab al-Durr al-Manthur fi Ahkam al-Gumhur, by `Abdallah b. Muhammad al-Marrakushi (of uncertain age, title and author on f. 26a). With al-Gumhur may be meant the group of older astronomers.
See J.J. Witkam, Catalogue of Arabic manuscripts (1983-), pp. 553-557, with a reproduction of f. 8b on p. 534. (Ar. 4411)

Or. 14.468
Arabic, paper, 15 ff., dated 18 Sha`ban 1127/1715, copied by Muhammad b. Khidr al-Saghani (colophon on f. 15b), half-leather Islamic binding with flap.

Or. 14.469
Collective work with texts in Arabic, paper, 16 ff., naskh script, possibly more than one copyist, dated 1161/1748 (colophon on f. 16b).
(1) ff. 1a-b, 13a-16b. The manuscript says: Sharh al-Asma’ al-Husna, copied from Mudawwan Sharh al-Mawaqif. It is in fact Maqsad 3 of Marsad 7 of Mawqif 5 of the Kitab al-Mawaqif by `Adud al-Din `Abd al-Rahman b. Ahmad al-Igi (d. 756/1355), GAL S II, 305.
(2) ff. 2a-12b. Fragments of an unidentified text on theology or ethics.

**Or. 14.470**

**Or. 14.471**


**Or. 14.472**

**Or. 14.473**
Arabic, paper, 25 ff., illumination, recent, loosely bound, or rather glued, with half-paper back. *Qur’an, Guz’ 10*. From the same set as Or. 14.474, below. (Ar. 4353)
Or. 14.474
Arabic, paper, 27 ff., illumination, recent, loosely bound, or rather glued, with half-paper back.
Qur’an, Guz’ 25. From the same set as Or. 14.473, above.
(Ar. 4354)

Or. 14.475
Collective volume with texts in Arabic, paper, 47 ff., naskh script, half-leather Oriental binding with flap, pasted boards.
(2) ff. 33b-45a. al-Durr al-Fa’iq fil-Salat `ala Ashraf al-Khala’iq, by the same author.
(Ar. 4355)

Or. 14.476
Arabic, paper, 9 ff., naskh script, paper cover.
Ikhtilag al-A’da’, divinatory text on the involuntary twitchings of parts of the body, transmitted by Muhammad b. Ibrahim b. Muhammad b. Hisham on the authority Ga’far al-Sadiq (d. 148/765), GAL S I, 104. The text treats the body parts from head to foot.
[* Ar. 4464]

Or. 14.477
Arabic, paper, 10 ff., naskh script, possibly copied by Ibrahim al-Samanudi (notes in margin of f. 1b), unbound.
Urguza on the fasting of Ramadan, and other subjects. No indication of author. First line: bi-Ramadani Kulla Laylin ya’tiqu * Sittuna Alfan Habidhan al-Musaddiqu. On f. 1b a gloss written by Ibrahim al-Samanudi. References in some of the other notes: al-Sharqawi (ff. 1b, 2a, 3a), Saqqa’ (ff. 1b, 2a, 3b, 4a, 5a). Ff. 9b-10b blank.
[* in Ar. 4497]

Or. 14.478
Arabic, paper, 39 ff., dated 1117 AH, copied by Muhammad b. Mulla Aqa Muhammad (colophon on f. 39b), loosely bound and preserved in a half-leather binding which probably does not originally belong to the manuscript.
Marah al-Arwah, by Ahmad b. ‘Ali b. Mas’ ud (fl. beginning 8/14th cent.), GAL G II, 21. On the fly-leaf inside the front board is written another title: Gawahir al-Asrar wal-Ta’rif bi-Al Bayt al-Nabi al-Mukhtar, which is a work by `Ali b. Muhammad b. Farhun (d. 799/1397), GAL G II, 175. This work is not available in this binding, however.
(Ar. 4356)

Or. 14.479
Arabic, paper, 26 ff., half-leather Islamic binding with flap, recent.
Qur’an, Guz’ 30.
Or. 14.480
Collective volume with texts in Arabic, paper, 76 ff., naskh script, main text dated 16 Sha`ban 1275/1859 (colophon on f. 74b), marginal text copied by Muhammad b. Ahmad `Ali `Abdallah `Umar b. Muhammad al-Qadiri al-Hanafi, not bound.
(1) ff. 1a-74b. Kitab Tawhid Ahl al-`Irfan wa-Ma`rifat Allah wa-Rusulihi bil-Dalil wal-Burhan, commentary by Abu `Abdallah Muhammad b. Yusuf al-Sanusi (d. 892/1486), GAL G II, 250, on his own shorter creed, Umm al-Barahirin.
(2) ff. 1b-35a, in the margin. Bahr al-Kalam, creed by Abu al-Mu`in Maymun b. Muhammad al-Nasafi al-Makhuli (d. 508/1114), GAL G I, 426, or `Aqidat al-Nasafi (f. 1a, margin).

Or. 14.481
Persian, with some Turkish, paper, ff.
Incomplete text (beginning missing), of the Gulistan by Sa`di Shirazi (d. 691 AH). With extensive interlinear and marginal glosses in Turkish. These come from various sources, among which is also the Sharh by Ahmad Sudi (d. 1000/1591-1592, or after 1006/1598).

Or. 14.482
Collective volume with texts in Arabic, paper, 118 ff., naskh script, two copyists, dated 20 Safar 1314 (1896), copied by Abu Bakr `Arabi al-Kumi al-Shafi`I (f. 61b), and dated 27 Rabi` II 1320 (1902), copied by Damirdashi Gumà (f. 114b), Islamic leather binding with flap.
(2) ff. 63a-114b. Kitab Masarrat al-`Aynayn bi-Sharh Hizb Abi al-`Aynayn, commentary by Hasan b. `Ali Shama (fl. 1168/1755, when he completed this work, see f. 114b) on the Hizb by Abu al-`Aynayn Ibrahim b. `Abd al-`Aziz al-Dasuqi (born Sha`ban 653/1255, see f. 64b for his genealogy going back to `Ali b. Abi Talib.). He was the founder of the Dasuqiyya Sufi order, see J.S. Trimingham, The Sufi Orders in Islam, Oxford 1971, pp. 45-46, 275.
(3) ff. 115a-116a. Fawa`id written by the copyist of No. 2. On secret alphabets (al-qalam al-mushaggar), on amulet formulas. Also some prayers (f. 115b) one of which is attributed to al-Dasuqi, the author of the Hizb, mentioned under No. 2.
(4) ff. 116b-117b. The text only of the Hizb by Abu al-`Aynayn Ibrahim b. `Abd al-`Aziz al-Dasuqi (born Sha`ban 653/1255), see No. 2, above.
(Ar. 4360)

**Or. 14.483**

Arabic, paper, 58 ff., naskh script, three copyists (1. ff. 1b-2b, 2. ff. 3a-29b, 58a-b, 3. ff. 30a-57b), each for one of the texts, Islamic leather binding.

(1) ff. 1b-2b. The beginning only of a work which seems to have the title *al-Fatiha allati tala`at Sama` al-Mufataha*, a letter or a pious work by Muhammad b. `Abdallah al-Nagdi, who is possibly identical with the author mentioned in GAL S II, 812, who died in 1295/1878.

(2) ff. 3a-29b, 58a. Part or whole of the Rasa’il 48, 49, 50, 44 and 45 of *al-Tahqiqat al-Qudsiyya wal-Nafahat al-Rahmaniyya al-Hasaniyya fi Madhhab al-Sada al-Hanafiyya*, a compilation by al- Hasan b. `Ammar al-Shurunbulali (d. 1069/1658), GAL S II, 430. Each risala has a title of its own, and contains a colophon by the author.

(3) ff. 30a-57b. Fragments only of *Anwar al-Tanzil wa-Asrar al-Ta‘wil* by `Abdallah b. `Umar al-Baydawi (d. 716/1316?), GAL G I, 417. Fragments from the commentary on ayat in suras 11, 12, 24 and possibly others as well.

(Ar. 4361)

**Or. 14.484**

Collective volume with texts in Arabic, Persian, Urdu, paper, 79 ff., naskh, nasta‘liq and shikasta scripts, copied by (?) Muhammad Amin Panjabi, who started his work in Achota (India), and who completed his work in Mecca (colophon/notes on ff. 7b, 27a, 42a, 79a), recent leather binding, not an old manuscript.

(1) ff. 1a-b. Notes in Arabic and Persian. Greeting by the copyist (f. 1b). The name M. Hilter (?) is given. Similar notes, also with the name Miyan M., are on ff. 9b, 10b, 13b.


(3) ff. 8a-17b. Urdu. *Mathnawi* of religious content. No title or author is given.

(4) ff. 18a-27a. Urdu, Arabic. *Nurnama* (title on f. 27a), no author mentioned. On f. 18a a dipping rhyme in Arabic, taken from a work with the title *Kanz al-Akhbar*.


(9) ff. 56b-63b. Arabic, Urdu. *Qasida* of 32 lines in the wafir metre on the divine attributes. Each Arabic bayt is translated with a quatrain in Urdu.

(10) ff. 63b-64b. Urdu, Persian. Lines of poetry on medical and other subjects.


(16) ff. 72a-74b. Urdu. Magical squares with accompanying text.
(Ar. 4483)

**Or. 14.485 - Or. 14.491**
Arabic and Persian manuscripts purchased by auction from Sotheby’s, London, on 18 July 1978.

**Or. 14.485**
Arabic, Persian paper, 11 ff., 14 boards, connected in concertina form, naskh in different styles (for Arabic and Persian respectively), possibly 18th cent., a calligraphic album from Turkey. *Du ‘a’,* prayers in Arabic and Persian. The text is not continuous since all verso pages are pasted on boards. Auction catalogue, No. 193.
(Ar. 4362)

**Or. 14.486**
(Ar. 4484)

**Or. 14.487**

¶ Note that H.I.R. Hinzler, *Catalogue of Balinese Manuscripts, volume 2*. Descriptions of the Balinese drawings from the van der Tuuk collection (Leiden 1986), pp. 303, 306, 308, 309, consistently but erroneously refers to this MS, instead of Or. 15.487, below, which is the Balinese, *Geguritan Garuda Nebus Biang*.
(Ar. 4363)

**Or. 14.488**
(Ar. 4485)
Or. 14.489
Persian, paper, ff., dated 971 AH.
Shah u Darwish, by Hilali.
Auction catalogue, No. 323.
(Ar. 4415)

Or. 14.490
Persian, paper,
Diwan of `Ushrati (?).
Auction catalogue, No. 324.
(Ar. 4533)

Or. 14.491
Persian, paper, ff., dated 1251/1835.
al-Mu`gam fi Athar Muluk al-`Agam, by Fadl Allah al-Husayni.
Auction catalogue, No. 330.
(Ar. 4416)

Or. 14.492
Javanese, paper (photocopy), Javanese buda or gunung script, 49 ff., original
numbering illegible.
Photocopy of MS London, IOL, Jav. 53k, an Old Javanese Saivite tutur. See M.C. Ricklefs &
P. Voorhoeve, 'Indonesian manuscripts in Great Britain. Addenda et corrigenda', in
BSOAS 45 (1982), pp. 300-322, especially p. 319. See also idd., (1977), p. 66. The original
palmleaf manuscript was severely damaged.
Old Javanese tutur, book of notes on religious subjects, popular Siwaitic Javanese
speculations on the structure of microcosmos and macrocosmos, locations of numerous
gods and spirits (bhutas) in limbs and organs of the human body. Besides the great gods
Siwa, Brahma, Wisnu etc. epical heroes such as Anggada, Sugriwa and Anuman, the
panca resi Kusika, Garga, Metri, Kurusya and Pratanjala, and also specific Javanese divine
beings such as Tutur Menget (see Pigeaud III, Index, p. 418) are occasionally mentioned.
The lists of spirits etc. located in limbs of the human body are in some cases couched in
incantations. It seems probable that those incantations or invocations were used in
magic rites practised to avert evil influences or to cure illness. A rule of Old Javanese
law referring to forbidden sexual intercourse is incidentally mentioned, probably
because of its supposed evil influence on the general state of the country.
The idiom of the text is Old Javanese. The orthography is scholarly. Most Sanskrit words
and names are correctly spelled.
The buda script is of a curly variety which is particularly difficult to decipher. The
writing is carefully done.
Two inserted leaves (ns 15 and 16) have writing in a sloping Javanese script of a later
age, may be the 18th century. It is not very carefully written, and shows resemblance
with the script found in numerous East Javanese palmleaf manuscripts of the Islamic
Yusup romance. The popular Yusup poem (Life of Joseph son of Jacob) may date from
the 17th century or even earlier (see Pigeaud I. p. 217 f). The text of the inserted leaves is of the same kind as the main text in budā script, incantations of butas, addressed with the pronoun kita, but orthography and phraseology are of a later age. There is no reason to suppose that the inserted leaves originally belonged to another manuscript. They may be inserted by a later owner of the budā manuscript in order to fill a hiatus.

The original manuscript was once exposed to smoke, perhaps at the time that it was suspended from the rafters inside a Javanese house, as a means to keep it safe from moisture and insects. Smoke and accumulated dirt on the outside of the palmleaf manuscript had the effect that the top and bottom lines, which were exposed, were darkened so as to become practically illegible. The two lines in the middle of the leaves remained fairly clear. Moreover the leaves seem to be warped. Yet, in spite of the care of the original owner, the manuscript was ultimately attacked by insects and lost many leaves.

The present description is based upon photocopies which were made with the utmost care at the India Office Library, London, in 1975. The illegibility of the top and bottom lines made it impossible to ascertain the correct sequence of the palmleaves. The remnants of the original numbering on the left-hand margins of the leaves were of little use because of the numerous gaps. The nature of a book of notes, lacking a regular order, makes the uncertainty of the sequence of the leaves less regrettable than it would be in a historical text or a poem. A new numbering with Arabic numbers (la-49b) has been written on the photocopies for practical purposes.

In the Javanese text the items or paragraphs are separated from each other by padas, punctuation marks mostly consisting of two small circles with some embellishments. The presence of the inserted leaves written with an East Javanese script confirms the statement that the budā script manuscripts in the Mackenzie collection in the India Office Library originate from the district of Puger in the Eastern Corner of Java (see M.C. Ricklefs & P. Voorhoeve, Indonesian manuscripts in Great Britain. A catalogue of manuscripts in Indonesian languages in British public collections. Oxford 1977, p. 65). The collection contains 24 manuscripts, all damaged. Photocopies of the remaining 23 manuscripts are not yet available.

The contents of IOL Jav. 53-k, the original of Or. 14.492, suggest an affinity to the religious speculations on gods and spirits located in limbs of the human body frequently found in Javano-Balinese tuturs. The appearance of the panca resi, epical heroes and Tutur Menget also points in that direction. No specific Buddhist deities are mentioned, in contradistinction to the Rasa Carita text in budā script (Bodleian Library, Oxford, Ms Jav. b.1 (R), M.C. Ricklefs & P. Voorhoeve, Indonesian manuscripts in Great Britain. A catalogue of manuscripts in Indonesian languages in British public collections. Oxford 1977, p. 177, Or. 14.436, above, which originates from West Java and shows Buddhist inspiration.

The Eastern Corner of Java, east of the Sumeru massif, remained culturally united with Bali for many centuries after the conversion to Islam of the coastal districts (Pasisir) of Central and East Java in the 16th century. It is quite possible that pre-slamic religious centres like the dukuh of Purwasari mentioned in the Mackenzie manuscript IOL Jav. 53-z subsisted in the mountainous hinterland of Java’s Eastern Corner up to the middle
of the 18th century. Holy books cherished as heirlooms and carefully preserved in the houses of ajars, masters of religious communities in the mountain villages, might originally be written or copied in the 17th century. The knowledge of buda script in some varieties was probably preserved as a heirloom by some pre-Islamic or archaic Islamic communities both in West Java, Central Java and East Java well into the 19th century. Colonel Mackenzie reported that the 24 palmleaf manuscripts were brought him in 1812 'by the civility of a regent from a long deserted house in the distant forests, where they had lain neglected for many years.' The regent in question was probably the kyahi tumenggung Puger who is mentioned in the manuscript IOL Jav. 53-z. Some of the oldest manuscripts in the collection, including the present tutur in buda script, might date from the 17th century.

The beautiful photocopies of IOL Jav 53-k were originally sent to the present author by the Assistant Keeper of the department of Classical Indian languages of the India Office Library for inspection and identification. It was hoped at the time that the whole collection of 24 palmleaf manuscripts (not all of them in buda script, though) could be catalogued in this manner. Various circumstances seem to make the fulfilment of this undertaking within a reasonable span of time improbable. Therefore the present description of one of the oldest of the buda manuscripts of the Mackenzie collection is now published in the catalogue of the Leiden University Library, where the photocopies have been deposited with the graceful consent of the Assistant Keeper. In this manner this remarkable collection is at least partly brought to the notice of interested scholars.


Provenance: Received in August 1978 from Dr. Th. Pigeaud. (Mal. 8369)

Or. 14.493  
Persian, paper, 185 ff., ‘old’ naskh script, full-leather binding.  
Kitab Ta’bir al-Ahlan (title in later hand, f. 1a). Unidentified text about interpretation of dreams, incomplete at the beginning and the end. The text consists of an introduction in two sections (Fasl), each divided into paragraphs (Nukta). After these preliminaries are explained the vision of God, of the angels, the prophets and the saints in the dream. Then follows an alphabetical list of objects which can be seen in a dream. The last entry is Kulah, the rest is missing. Comparison proves that this manuscript does not contain al-Tiflisi's dreambook which is arranged in a similar way.

Provenance: Purchased in August 1978 from Messrs. E.J. Brill, antiquarian booksellers and Oriental publishers in Leiden. [* Ar. 4486]

Or. 14.494  
Batak, Dutch, paper, 19 ff., typewritten text on one side only.
Woordenlijst van J. Keuning, with notes in pencil by P. Voorhoeve. List of words taken from the dictionary by van Ophuysen (Or. 8339) which do not occur in H.J. Eggink, *Angkola-en Mandailing-Bataksch - Nederlandsch woordenboek* (Batavia 1936). The list was made by Dr. J. Keuning. Added in ink (by P. Voorhoeve) are those words which occur in Van Ophuysen’s dictionary, but which have not been given a meaning.


(Mal. 8370)

**Or. 14.495 - Or. 14.496**

Manuscripts from Indonesia purchased in August 1978 from Mr. W. Bennink, The Hague.

**Or. 14.495**

Batak, treebark.

As yet unidentified. A description may be found in Voorhoeve’s private notes on Leiden manuscripts.

(Bat. 229)

**Or. 14.496**

Collective volume with texts in Arabic, paper, 198 ff., Indonesian naskh, full-leather Indonesian binding with flap, modeled after the Middle Eastern fashion.


(Ar. 4364)

**Or. 14.497 - Or. 14.511**

Middle-Eastern manuscripts purchased in August 1978 from McBlain Books, then established in Des Moines, Iowa. Or. 14.497-14.505 are by Nuh b. Mustafa al-Hanafi (= Nuh Efendi b. Mustafa al-Rumi al-Misri (d. 1070/1659), GAL G II, 314), and the collection makes the impression of having been at some stage one collective volume. See also Or. 14.522 - Or. 14.532, and Or. 14.663, below.

**Or. 14.497**

Collective volume with texts in Arabic, paper, 10 ff., naskh script, recent European binding.

(2) 'Iqd al-Mirgan fi Fadl Laylat al-Nisf min Sha’ban, by the same author.  
(Ar. 4417)

Or. 14.498
Arabic, paper, 4 ff., naskh script, recent European binding.  
Fath al-Galil ‘ala ‘Abdih al-Dhalil fi Bayan ma warada min al-Istikhlaf fil-Gum’a min al-Aqawil,  
by Nuh b. Mustafa al-Hanafi (= Nuh Efendi b. Mustafa al-Rumi al-Misri (d. 1070/1659), GAL G II, 314). With istikhlaf is meant the substitution of one khatib by another for the Friday prayer.  
(Ar. 4418)

Or. 14.499
Arabic, paper, 22 ff., naskh script, recent European binding.  
(Ar. 4419)

Or. 14.500
Collective volume with texts in Arabic, paper, 25 ff., naskh script, recent European binding.  
(2) Risala fil-Salawat al-Khams, by the same author.  
(Ar. 4420)

Or. 14.501
Collective volume with texts in Arabic, paper, 4 ff., naskh script, the second text seems to be an autograph, recent European binding.  
(2) Fatwa fi Sabab Wugud Muqatalat al-Rawafid wa-Gawaz Qalihim, by the same author.  
Autograph copy of a fatwa on the obligation to combat the rawafid and whether it is permitted to kill them. There is evidence that this fatwa was written by Nuh b. Mustafa al-Hanafi al-Rumi himself. The text begins with the statement that this is a copy (sura) of the fatwa, but apparently one made by the author himself. If this text is indeed an autograph, it would imply that the other text in this volume (and indeed the other texts in this collection of writings of Nuh b. Mustafa) was copied during the author’s lifetime.  
(Ar. 4421)

Or. 14.502
Collective volume with texts in Arabic, paper, 10 ff., naskh script, recent European binding.  
explores the question whether or not there is a basis in the Islamic law for the opinion that the *hagg* which falls on a Friday (*al-hagg al-akbar*) is worth seventy pilgrimages which fall on another day.

(2) *al-Kalam al-Masuq fi Bayan al-Masbuq*, by the same author. Fatwa in answer to a question sent to the author from Mecca by the shaykh `Ali al-Ghawri al-Hanafi regarding the juridical validity of a *salat* when the performance of the *musalli* is behind that of imam in time. There is probably a lacuna between ff. 7-8, and ff. 8a-b are possibly not part of this text. The *masbuq* is, however, mentioned on f. 8a. A related question is treated in Or. 14.504, below, f. 6a.

(3) *al-Mas’ala al-Mulaqqaba bil-Thamaniya*, by the same author.

Or. 14.503
Arabic, paper, 5 ff., naskh script, recent European binding.
*Risala fil-Iqtida’ bil-Shafi`i wa-`Adam Gawazih*, by Nuh b. Mustafa al-Hanafi (= Nuh Efendi b. Mustafa al-Rumi al-Misri (d. 1070/1659), GAL G II, 314). Treatise in which instances of ritual purity and the like are collected from a number of books in which it is not permitted (for the Hanafiyya, the author’s school of law) to follow a Shafi`ite.

Or. 14.504
Arabic, paper, 9 ff., naskh script, recent European binding.
*al-Salat al-Rabbaniyya fi Hukm man adraka Rak’at al-Thulathiyya wal-Ruba`iyya*, by Nuh b. Mustafa al-Hanafi (= Nuh Efendi b. Mustafa al-Rumi al-Misri (d. 1070/1659), GAL G II, 314). In this treatise the author explores questions concerning *rak’at* in those *salats* that consist of three or four *rak’as* in connection with the *masbuq*, that is the person who is behind the imam’s performance in time. A related subject is treated in Or. 14.502 (2). The text is in the shape of an answer to a question, put to the author.

Or. 14.505
Arabic, paper, 16 ff., naskh script, recent European binding.

Or. 14.506
Collective volume with texts in Arabic, paper, 20 ff., recent European binding.
*Risala 12* (latter part only), 13, 14 and 15 of *Al-Tahqiqat al-Qudsiyya wa-al-Nafahat al-Rahmaniyya al-Hasaniyya fi Madhhab al-Sada al-Hanafiyya*, a compilation on subjects of Islamic law according to the Hanafi *madhhab* by Abu al-Ikhlas Hasan b. `Ammar al-Shurunbulali al-Hanafi (d. 1069/1658, cf. GAL G II, 313). See for further information the description of Or. 14.483 (2), above. In this copy as well, the date of compilation by the
The author is mentioned in the colophons: risala 12: middle of Gumada II 1060/1650 (f. 2a),
risala 13: beginning of Rabi' I 1066/1655 (f. 5b), risala 14: beginning of Ragab 1065/1655
(f. 14a), and risala 15: al-Qa‘da 1067/1657 (f. 19a).
The risalas 13-15 which are available in this MS coincide with the Kitab al-Sawm and the
Kitab al-Hagg (see Ahlwardt’s description of the Berlin MS 5002).

Earlier provenance: Before f. 1 a is a fly-leaf with recent owner’s note. This would
appear to be Mohammad Baqir ‘Ulwan. It is possible that the entire collection of
manuscripts which the Leiden Library purchased in 1978 from McBlain Books, then in
Des Moines, Iowa, USA, formerly belonged to this scholar. They are registered in the
Library as Or. 14.497-14.511 and Or. 14.522-14.532, Or. 14.663, and there is a manuscript
of this former owner in the private collection of the author of this inventory, which was
purchased in 1980, also from McBlain’s (registered as No. 27).

Or. 14.507
Arabic, paper, 70 pp., recent European binding.
Salim b. ‘Umar al-Shibli al-Simillawi (lived 1110/1698, cf. GAL G II, 322; see also E.
Wagner, Arabische Handschriften I (VOHD XVII/B, Wiesbaden 1976), p. 287, No. 347) on al-
Qasida al-Zaynabiyya, which is commonly ascribed to ‘Ali b. Abi Talib (d. 40/661), GAL S I,
74; GAS II, 277-281, in particular p. 280. In his preface (p. 2) the author of the
commentary informs the reader that he first conceived the idea of writing a
commentary in the night of 2 Dhu al-Qa‘da 1087/1677. On p. 3 mention is made of a
considerable number of reference works which were used by the author for the
compilation of his commentary.

Or. 14.508
Collective volume with texts in Arabic, Persian, Turkish, 105 ff., naskh script, modern
(20th-century) leather binding.
(1) ff. 1b-11a. Al-Mafatih al-Darriyya fi Ithbat al-Qawanin al-Durriyya. No title or author is
mentioned. Introduction to the Persian language, written in Arabic, by Mustafa b. Abi
Bakr al-Siwasi (of uncertain period). Identification was established with MS Berlin Lbg.
821 (catalogue Ahlwardt, No. 6845). On f. 1a are several notes in Turkish and Arabic by an
owner, one of which contains a date: 1257/1841. An owner’s name is legible: Husayn
‘Ala‘iyiyyeli (ff. 1a, 12a). The text ends with the Persian numerals which are here given up
to twenty-six. It would appear, therefore, that the end is lacking in this manuscript, as
compared to the Berlin MS. The Arabic text abounds with breaches of the rules of
Arabic orthography.
(2) ff. 13b-105a. Sa‘ adatnama, or Sharh-i Pand-i ‘Attar, the Turkish commentary by
Mawlana Mustafa (takhallus Sham’i, d. after 1012/1603-1604) on the Persian Pandnama of
Farid al-Din ‘Attar (d. after 586/1190).
Or. 14.509
Galal al-Din Khwarizmshah. Play by Mehmed Namıḳ Kemāl (1840-1888). The subject of the play is the defence of Islam by the main protagonist Galal al-Din Khwarizmshah, the ruler of Transoxania, against the invading Mongols in 617/1220. The author’s preface, Muqaddimāt Galal al-Din, is added (pp. 1-72).
(Ar. 4368)

Or. 14.510
Turkish, paper, 149 ff., nasta’liq script, with an owner’s note with date 19 Ramadan 1222 (1807), half-leather binding, pasted boards.
Husn u Dil. Translation in prose and poetry by Mahmud b. `Uthman (takhallus Lami’i, d. 938/1532) of a mystical-allegorical work by the Persian poet Fattahi of Nishapur (d. 835/1445-1450).
(Ar. 4370)

Or. 14.511
Turkish, Persian, with some Arabic, paper, 104 ff., naskh script, dated first days Rabi` II 1094 (1683), copied by Darwish Muhammad Shaykhi in Kastamonu (colophon on f. 108a), leather binding with flap.
Incomplete copy (beginning of the commentary is missing) of Sa’adatnama, or Sharh-i Pand-i `Attar, the Turkish commentary by Mawlana Mustafa (takhallus Sham’i, d. after 1012/1603-1604) on the Persian Pandnama of Farid al-Din `Attar (d. after 586/1190). Fragment of an Arabic text on f. 1a. Not in Witkam, Catalogue of Arabic manuscripts.
(Ar. 4426)

Or. 14.512 - Or. 14.517
Middle Eastern manuscripts purchased in August 1978 from David Loman, antiquarian bookseller in London.

Or. 14.512
Arabic, paper, 234 ff., maghrubi script by at least three copyists (1. ff. 1b-205b; 2. f. 206b (?), 3. ff. 206b-234a), recently-made half-leather binding.
Fara’id al-Qala’id fi Mukhtasar Sharh al-Shawahid (no title and no author mentioned), abridgement by Mahmud b. Ahmad al-‘Ayni (d. 855/1451), GAL G II, 52; GAL G I, 299, No.
11, of his own al-Maqasid al-Nahwiyya fi Sharh Shawahid Shuruh al-Alfiyya, which is a commentary on the shawahid in four commentaries on al-Alfiyya, the didactic poem on Arabic grammar by Muhammad b. 'Abdallah Ibn Malik (d. 672/1274), GAL G I, 298. The manuscript was identified with MS Berlin, Pet. 201 (cat. Ahlwardt 6647), of which a microfilm is preserved in the Leiden Library (A 589). The work is also known under the title Shawahid al-'Ayni al-Sughra. Ahlwardt gives an explanation of the abbreviations used by al-'Ayni for reference to the four commentaries on Ibn Malik's Alfiyya.

(Ar. 4371)

Or. 14.513
Arabic, paper, 23 pp., maghribi script, dated 2 Rabi` II 1309/1891 (colophon on p. 22), pasted boards.
Qissat Sayyidina al-Husayn b. 'Ali b. Abi Talib (title on p. 1; no author mentioned), story of the martyrdom of al-Husayn b. 'Ali b. Abi Talib. The text bears considerable resemblance with that in MS Berlin We. 743(2), Ahlwardt's catalogue, No. 9038. On p. 22 follows an enumeration of the merits of reading this story on 'Ashura day.

(Ar. 4372)

Or. 14.514
Persian, Arabic, with some Turkish, paper, 33 ff., nasta`liq script, without binding.
Nisab-i Sibyan. Arabic-Persian dictionary, metrically composed, by Abu Nasr al-Farahi (8/14th cent.), GAL G II, 193. Didactic and encyclopedic poem in Persian, containing the basic materials of the Arabic lexicon. H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office (London 1903), col. 1294, dates the author as early as 617/1220. Comparison with two printed editions of this text (Tabriz 1287/1870-1871 and Tehran 1314/1896-1897) and with two other Leiden manuscripts (Or. 1664 (2) and Or. 1678 (2), see P. Voorhoeve, Handlist, p. 254) shows that all texts considerably differ from one another, both in the arrangement of the material and the number of lines of poetry in each section (qit`a). Some versions have numbered sections, others have unnumbered section headings.
f. 1a. Originally blank page, now with owners' marks:
- oval owner's seal: Banda-yi Khuda Hasan;
- munla Ahmad;
- a Turkish inscription in ruq`a script, containing a name (Nur Shaykhi Sadiq Aghazada Shukri Efendi) and date (262 = ? 1262/1845-1846). The Arabic and Persian words which are each other's equivalent have been indicated as such by the copyist, who put numbers underneath the words in order to confirm the relationship, e.g. on f. 2a: sama and asman. Sometimes these numbers are used to enumerate, as in the case of the names of the four khulafa` rashidun on f. 2a. In other manuscripts of this text one often sees the letters `ayn (for `arabi) and fi` (for farsi) underneath the respective Arabic and Persian words.
f. 33a. Notes in Arabic and Turkish written in a nasta`liq hand different from the copyist's. One note concerns the word halumma. Some other notes are taken from the dictionary Akhtari.
Not in Schmidt, *Catalogue of Turkish manuscript*, vol. 3 (2006).

**Or. 14.515**

Turkish, paper, 209 ff., almost entirely unpunctuated expert *diwani* script, dated 22 Safar 1162 (colophon on f. 204a), half-leather binding, pasted boards. *Ta’birnama-yi Ibn Sirin*. Apparently a translation of an originally Persian work on dream interpretation based on a number of works. Ibn Sirin is simply the oldest Islamic authority for the craft of oneiromancy. Another Persian source may have been the *Ta’bir-i Ash’ath*, the work by Isma’il Ash’ath, see Catalogue India Office by Sachau and Ethé, No. 1579 (9). See Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), pp. 438-440, with a reproduction of ff. 29b-30a on p. 439.

**Or. 14.516**

Collective volume with texts in Turkish, paper, 137 ff., *naskh* script, full-leather Islamic binding with flap.

(1) ff. 1b-2b. *Hikayat-i Hazar Asb*.


**Or. 14.517**

Turkish, Arabic, paper, 100 ff., *naskh* script, tables, *gadawil* with letters used in their numerical value, half-leather Oriental binding; pasted boards. *Magmu’ Al-Zig bil-Falak*. Collective volume with astronomical tables and texts. The sources of several *gadawil* are indicated. The table on f. 65a mentions the *Ra’is al-Munaggimin* Muhammad Sadiq Efendi as the one who has calculated that table. There is a date for his work: 1208 (1793-1794). On f. 70a a Salih Efendi-yi marhum is mentioned and on f. 84b a *Risala-yi Salimi* is mentioned. Several *gadawil* contain dates. On ff. 36b-38a there is a *Miftah-i Ruznama-yi Gadid li-‘Arad ma* which contains tables for the Higri years 1177/1763-1523/2099. On ff. 42b-43b are *gadawil* for the year 1800 AD. On f. 73a is a *Ruznama li-‘Arad ma* for the period 1214/1799-1300/1883. As tables are usually calculated for the future, one may assume that the present MS dates from 1208/1793-1794 or somewhat earlier. See Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), pp. 441-444, with a reproduction of f. 65a on p. 442.

**Or. 14.518 - Or. 14.519**

Turkish manuscripts, purchased in September 1978 from Mr. Hellmut Schumann AG, antiquarian bookseller in Zürich.
Or. 14.518
Turkish, paper, naskh script,
(Ar. 4428)

Or. 14.519
Turkish, paper, 82 ff., naskh script with features of nasta'liq, text on f. 1a in ruq'a script, seal prints, dated Wednesday 17 Gumada I 1166 (1753), bound.
Mir'at al-Safa fi Ahwal al-Anbiya' by Qara Chelebizada Abd al-'Aziz Efendi (d. 1068/1658).
(Ar. 4429)

Or. 14.520 - Or. 14.521
Arabic manuscripts, purchased in September 1978 from Mr. Rolf Kerst, a bookseller in Göttingen, Germany. The earlier provenance of the two manuscripts is the German scholar and spy Curt Prüfer (1881-1959), who apparently commissioned them in Cairo.

Or. 14.520
Arabic, paper, 184 ff., naskh script, dated 16 Gumada II 1328/25 May 1910, copied by Mahmud b. Muhammad b. Ahmad al-Sayyad al-Marsafi in Cairo on from the original in al-Kutubkhana al-Khudaywiyya (f. 181a), which was copied by Musa b. Muhammad b. Yahya b. `Atif at the end of Dhu al-Higga 995/1587 (f. 177), European-style leather binding, with flap, with gilded ornaments, on the back of the binding are the title and the original owner’s initials, ‘Dr C.P.’.
Collection of comic, satirical and facetious texts in prose and poetry. In his introduction (ff. 3a-4a) the author informs us that he first compiled a mixed collection of all his pieces, both the serious (al-giddiyat) and the humourous, satirical ones (al-hazaliyyat), under the title Nuzhat al-Nufus wa-Mudhik al-'Abus. It is doubtful whether there are any extant copies of this first, unarranged version. In the beginning of 854/1450, the author made a rearrangement of the material and divided it into two categories (f. 4a). The
present work is also known as *Diwan Ibn Sudun*. Our MS is a copy of MS 329 of Dar al-Kutub al-Misriyya in Cairo (catalogue 1307/1889-90, vol. 4, p. 291, and catalogue 1345/1927, vol. 3, p. 410). The manuscript was probably commissioned by Friedrich Kern (1875-1921), who used it extensively for his article 'Neuere ägyptische Humoristen und Satiriker', in MSOS 9 (1906), pp. 31-73. On p. 32 of his article, Kern mentions that copies of the two Cairo manuscripts were made on his behalf. The present description is mainly based on Kern’s article. The present manuscript, however, bears another owner’s name on its back: Dr. Curt Prüfer (1881-1959). This German scholar published the text and translation of *Li`b al-der* (Ein aegyptisches Schattenspiel. Erlangen 1906) as his doctoral thesis and also the article on Arabic drama in the *Encyclopaedia of Religion and Ethics* (vol. 4, Edinburgh 1911, pp. 872-878). He was Oriental Secretary to the German Diplomatic Agency in Egypt in the years before the First World War (*ibid.*, p. x). It is possible that Prüfer acquired Kern’s copy, but it is equally possible that Prüfer commissioned this copy himself and that it is therefore, in fact, a second copy, one which is not identical with the copy which Kern ordered to be made. Prüfer was probably also the owner who commissioned the Leiden MS Or. 14.521, below. That MS appears to have been copied by the same抄写者 as the present one. Both manuscripts have in common their interest in the study of Arabic humour and satire and the Egyptian colloquial language. A great number of the texts in this volume have been edited by Muhammad Qandil al-Baqli in his study on the musical modes in Ibn Sudun’s zagals (*al-Awzan al-Musiqiyya fi Azgal Ibn Sudun*. Cairo 1976).

(Or. 4379)

**Or. 14.521**

Arabic, paper, 124 ff., naskh script, copied by the same抄写者 who also copied Or. 14.520 (the preceding MS). He is Mahmud b. M. b. Ahmad al-Sayyad al-Marsafi (Or. 14.520, f. 181a). The copying of the 4th and 5th play was completed on 28 and 23 December 1909 respectively (colophons on ff. 108a and 124b), whereas the other plays have no separate colophon; half-leather binding in European style, but made in Cairo by Richard Preller (sticker inside end-cover).

*Kashf al-Sitar `an Baladiyyat Ahmad al-Far*. Five theater plays in Egyptian colloquial by Ahmad Fahim al-Far (lived before World War I, see Jacob Landau, 'Popular Arabic Plays, 1909’ in: *JAL* 17 (1986), pp. 120-125.). He was also known as Ibn Rabiya (f. 51a).

3. ff. 65a-86b. *Riwayat al-Sa’idi.*

The texts have been edited and translated on the basis of the present manuscript by Manfred Woidich & Jacob M. Landau, *Arabisches Volkstheater in Kairo im Jahre 1909. Ahmad ilrär und seine Schwänke*. Beirut – Stuttgart 1993.

(Ar. 4380)
Or. 14.522 - Or. 14.532
Middle-Eastern manuscripts purchased in October 1978 from McBlain Books, then established in Des Moines, Iowa. See also Or. 14.497 - Or. 14.511, above.

Or. 14.522
Arabic, paper, 8 ff., naskh script, dated 7 Dhu al-Qa‘da 1281/1865, copied by `Ali `Abdallah al-`Uqbawi (colophon on f. 7b), half-cloth binding, with pasted boards. ‘Aqidat al-Gazzali (see MS Berlin Pet. 550 (2) = catalogue Ahlwardt No. 1947). Anonymous Creed. The text has an internal organisation somewhat similar to that in the `Aqidat al-Gazzali (see MS Berlin Pet. 550 (2) = catalogue Ahlwardt No. 1947). It is destined for common people and should be memorized (f. 1b).
(Ar. 4374)

Or. 14.523
Collective volume with texts in Arabic, paper, 4 ff., naskh script, half-cloth binding with pasted boards.
1. (ff. 1a-2b): Khutbat Ahl al-Ganna (title on f. 1a). Anonymous sermon on some of the properties of People of the Paradise.
(Ar. 4375)

Or. 14.524
Arabic, paper, 40 ff., ruq’a script, Islamic half-leather binding with flap, and pasted boards. Kitab al-Hagg (title on f. 1b). Anonymous treatise describing the rites of pilgrimage to Mecca and Medina. The manuscript could, by its small size (14.5 x 9.5 cm), easily be taken along on the pilgrimage.
(Ar. 4430)

Or. 14.525
Arabic, paper, 38 ff., naskh script, with features of diwani, dated 9 Sha‘ban 1281/1864, copied by M. al-Haddad (colophon on f. 38a); recent binding with pasted boards. Kitab Mu‘gizat Rasul Allah al-Musamma bi-Inshiqaq al-Qamar li-Sayyid al-Bashar Muhammad. (title on f. 1a. There is yet another title on f. 1a: Inshiqaq al-Qamar li-Sayyid al-Bashar Muhammad (sl’m). Anonymous collection of hadiths on the Prophet Muhammad and his miracles, which are the verses of the Qur’an, interspersed with remarks by the anonymous compiler. On f. 38a the work is referred to as nubdha.
(Ar. 4431)

Or. 14.526
Arabic, paper, 159 ff., naskh script, undated, but probably copied in order to serve as printer’s copy and, therefore, not much older than 1325/1907, the year when the edition was published, modern half-leather binding, manufactured in the Middle East.
Kitab al-Isha`a li-Ashrat al-Sa`a, by Muhammad b. Rasul al-Husayni al-Barzangi al-Shahrazuri (d. 1103/1691), GAL G II, 388. The author completed the composition of his work in al-Madina on 11 Dhu al-Qa`da 1076 (1666) (f. 159a). The author appears to have been inspired by works by al-Suyuti (d. 911/1505) on the same subject, as he states on ff. 1b-2a. The present MS was the printer’s copy for the edition published in Cairo in 1325/1907. See on this manuscript as an example of printer’s copy Jan Just Witkam, ‘Manuscripts in print. Some Arabic examples’, in MME 2 (1987), pp. 115-125. (Ar. 4447)

Or. 14.527
Arabic, paper, 50 ff., naskh script, dated 24 Du al-Higga 1273/1857, copied by Barakat Sulayman `Abd al-Gawad (colophon on f. 47b); modern half-leather binding of Middle-Eastern manufacture.

Kitab I`lam Ahl al-Qariha fil-Adwiya al-Sahiha, by Ahmad b. Sidi Qasim al-Buni (d. 1103/1691), GAL S II, 715. Medical treatise, with mention of the treatment of a number of ailments and diseases. The author mentions some of his sources in the introduction: an Ikhtisar by al-Sha`rani, the Tadhkira by Dawud b. `Umar al-Antaki (d. 1008/1599), GAL G II, 364. That author had written an abridgment on his own Tadhkira entitled al-Durra al-Muntakhaba fi al-Adwiya al-Mugarraba. The present treatise is meant to contain the essence of that abridgment by al-Antaki (ff. 1b-2a). In the course of the text several other works on medicine are quoted. Earlier provenance: Muhammad Baqir `Ulwan (name printed at the bottom of the spine). (Ar. 4376)

Or. 14.528
Convolute volume with texts in Arabic, paper, 126 ff., maghribi script, dated 1338 AH, the five texts in the volume were not continuously written, but they correspond with the quires and were apparently bound at a later date; copied in the course of 1338/1920 (1. 7 Shawwal (f. 11a); 2. 19 Shawwal (f. 56a); 3. 22 Shawwal (f. 68a); 4. 27 Ragab (f. 103a); 5. 7 Ramadan (f. 124a), copied by Muhammad b. Dawud (ff. 56a, 103a), who copied the other texts in the volume as well; modern half-cloth binding, with pasted boards. A magmu`a with five texts from Morocco, mainly of historical contents. The MS was commissioned by E. Levi-Provençal (1894-1956) and belongs to the same set as the three volumes of Or. 8908 a-c, which were described by P.S. van Koningsveld, ‘Ten Arabic Manuscript-Volumes of Historical Contents ...’ in: E. van Donzel (ed.), Studies on Islam (Amsterdam, 1974), pp. 92-110. This is proven by the fact that Levi-Provençal is sometimes mentioned in the colophons (ff. 56a, 103a, 124a), and from other features (the same copyist, approximately the same date of copying, identical lay-out, mention of the Institut des Hautes-Etudes Marocaines de Rabat (f. 11a), and from the fact that the title of the 5th text in the present magmu`a is mentioned on the fly-leaf of Or. 8908a. It is at once evident that some of the texts in this volume were used by Levi-Provençal for his Les historiens des Chorfa (Paris 1922).
(1) ff. 1a-11a. *Nubda min Targamat al-Shaykh Ahmad al-Nasir* (title on ff. 1a, 1b; authors on f. 1a). Biography of the Moroccan historian shaykh Ahmad b. Khalid al-Nasir (1250/1834 - 1315/1898 (ff. 1b-2a, 8a), GAL S II, 888, and see also E. Levi-Provençal, *Les historiens des chourfa*, pp. 351 ff.), who is best known as the author of *Kitab al-Istiqsa li-Akbar Duwal al-Magrib al-Aqsa*. The biography is written by his two sons, Ga’far al-Nasiri and Muhammad al-Nasiri. A note on f. 1b states that this biography was compiled on the basis of what Ahmad b. Khalid al-Nasiri wrote about himself in the course of his several works, and the biographical information given by his pupil, the historian M. b. ‘Ali al-Dokkali al-Salawi (see on him Levi-Provençal, *op. cit.*, pp. 351, 366), especially in the latter’s work entitled *Taklid al-Ma’athir wa-Tasyid al-Mafakhir* (f. 11a).

(2) ff. 13b-56a. *Fahrasa* (title on ff. 13b, 55b, 56a; author on f. 13b). *Fahrasa* (enumeration of his teachers and their knowledge) made at the instigation (f. 13b) of the Sa’did sharif Abu al-‘Abbas Ahmad al-Mansur (reigned 986-1012/1578-1602, cf. Zambaur, p. 81), by Ahmad b. ‘Ali al-Mangur (d. 995/1587), GAL S II, 697, who completed the compilation in the end of Ragab 989/1581. See also on this text Levi-Provençal, *op. cit.*, pp. 88-92, from whose account (p. 91, note 1) it is clear that he used this very manuscript. The reference by Levi-Provençal to f. 42 of his own manuscript fits the text on f. 54a of the present volume, which actually is fol. 42 of the second text in the volume. As the author informs us that he had to compile the present work without having recourse to his notebooks (ff. 14a, 55b), a blank space in the text occasionally indicates the place where additional information should have been written. The manuscript was copied from a manuscript in the collection the Institut des Hautes-Etudes Marocaines de Rabat, which, in turn, is a copy from a MS in the collection of sid9 ‘Ali b. Mansur b. Sulayman al-Shayzam (f. 56a). This vizir of the Sa’did dynasty is mentioned by Levi-Provençal, *op. cit.*, p. 401 in the hand of ‘Abd al-Hadi b. Hurmat Allah b. Hayba b. Hurmat Allah al-Dar’i.


(4) ff. 69a-103a. *al-Ta’allul bi-Rasm al-snad ba’d Intiqal Ahl al-Manzil wal-Nad*, by Abu ‘Abdallah Muhammad b. Ahmad b. M. Ibn Ghazi al-‘Utmani al-Miknasi (d. 919/1513), GAL S II, 338 (title and author on f. 69a; author also f. 69b; title also on f. 102b with *al-Ta’il bi-Rusum* in stead of *al-Ta’allul bi-Rasm*). A *Fahrasa* (Enumeration of his teachers and their knowledge) See also Levi-Provençal, *op. cit.*, pp. 224-230. The compilation of the work was completed by the author on 18 Ragab 896/1491. The present manuscript is a copy of MS Rabat, Bibliothèque Générale, No. 413 (cf. Catalogue by E. Levi-Provençal
(Paris 1921), pp. 159-160), which was copied in Shawwal 1009/1601. In the beginning the author gives an enumeration of shaykhs to whom he feels to be spiritually related and of works which he considers as his intellectual luggage. On f. 101b-102a he gives an account of his own igazat, which he obtained from his teacher Abu `Abdallah al-Sakhawi (d. 902/1497, cf. GAL G II, 34). There follows, on ff. 102a-b, the author’s autobibliography (see also Levi-Provençal, op. cit., p. 230, note 2). Then follows the igaza of the present work, with the date of issue (f. 102b). On f. 103a is the colophon of the exemplar (MS Rabat No. 413), which was commissioned for sidi Abu al-`Abbas Ahmad al-Fishtali. Then follows the copyist’s colophon.


Also in this binding two printed texts:

(6) *al-Qasida al-Wannaniyya*, Rabat 1333 AH.

(7) *Dhikra Khatm al-Bukhari*, 1338 AH.

Collection of texts commissioned by E. Lévi-Provençal, as was Or. 8908 a-c, above.

(4381)

**Or. 14.529**

Arabic, paper, dated Cairo 1331 (1913).


(Ar. 4487)

**Or. 14.530**

Arabic, paper, 60 ff., *naskh* script with features of *nasta’liq*, half-leather Islamic binding, boards covered with red silk.

`Unwan al-Sharaf*, by `Imad al-Din Isma‘il b. Badr al-Muqri al-Yamani. There are five texts, which are presented simultaneously. The first (that is seen from the right) of the seven columns contains a treatise on Arabic metrics, the third column a treatise on the Rasuli dynasty in the Yemen (1228-1454), the fifth column a treatise on Arabic grammar, and the seventh column contains a treatise on the rhyme in Arabic poetry. Columns 1, 2, 3, 4, 5, 6 and 7 constitute together, if read horizontally and continuously, a work on Islamic law according to the Shafi‘ite school. At the end, the author accomplishes his *tour-de-force* by ending all five texts at the same moment. Books which are executed in this way are rare in Arabic literature, and probably in other literatures as well. There seems to be a work by Galal al-Din al-Suyuti (d. 911/1505), entitled *al-Nafha al-Miskiyya*, which is arranged in a similar way. The ingenuity of the composition of the present work is only surpassed by *al-Tuhfa al-Saniyya* by `Abdallah Efendi al-Wassaf (published in Cairo, 1900).

Collective work with texts in columns containing (as seen from the right):

- Column 1. *‘Ilm al-‘Arud*.
- Column 3. *Ta’rikh al-Dawla al-Rasuliyya*. The author completed the compilation of this History on 2 Muharram 804/1401 in Ta‘izz (ff. 58a-b). Since the present work is of
historical contents, the author provided it quite appropriately with a date of compilation.
- Column 5. A treatise on Arabic grammar.
- Column 7. A treatise on rhyme.
- The work on Islamic law according to the Shafi`ite madhhab is found in columns 1, 2, 3, 4, 5, 6 and 7 together, if read continuously.
On ff. 59a-b are juridical adagia in Arabic, taken from several different sources which are all indicated, and written in a hand different from the copyist’s. On f. 60b is a fragment written in a different hand and taken from the work Magami` al-Haq'a`iq wa-al-Qawa'id wa-Gawami` al-Rawa'iq wa-al-Fawa'id by Abu Sa'id M. b. Mustafa al-Kadimi (d. 1176/1762), GAL G II, 446. Earlier provenance: There are two owners’ notes:
- the vizir Mustafa Pasha Shahsuwarzada. He is possibly identical with the kapudanpasha of that name, who is mentioned in J. von Hammer’s Geschichte (vol. 8, pp. 115, 135).
- `Aynizada al-sayyid Sulayman al-Qunawi, dated Friday 22 Safar <1>174/1760, with oval seal-print.
See Goed gezien, p. 45, with illustration.
(Ar. 4432)

Or. 14.531
Arabic, paper, 53 ff., naskh script, date 1605, or 1805 or 1205?, recently-restaurated half-cloth binding.
Hadiqat al-Salat allati hiya Ra’s al-‘Ibadat, commentary by Hasan Kafi al-Aqhisari (d. 1025/1616), GAL G II, 443 (see now also Jan Just Witkam, ‘Hasan Kafi al-Aqhisari and his Nizam al-‘Ulama ila Khatam al-Anbiya’, in MME 4 (1989), pp. 85-114), on a work entitled Mukhtasar al-Salat, a treatise on the legal conditions of the salat which was written by Ibn Kamal Pasha (d. 940/1533), GAL G II, 449. The commentary was compiled in 996/1587-8 as is clear from Kafi’s autobiography as it is published and translated in my above-mentioned article. In the present manuscript itself (f. 52b), however, the date of completion of the text is given as the last day of the third decade of Safar 998/1589. Ibn Kamal Pasha’s text is identical with the work entitled Surut al-Salat (GAL G II, 451, No. 55) and is available in the present MS since it is indicated by red overlining. In the manuscript (f. 52b) it is given the title Talkhis al-Salat. On the title-page (f. 1a) the title of the commentary is given as Miftah al-Salat.
(Ar. 4448)

Or. 14.532
Collective volume with texts in Arabic, paper, 46 ff., naskh script, modern half-leather binding of Middle-Eastern manufacture. There are several notes and corrections in violet ink (ff. 7a, 8a, 18b, 22b, 39b, 43a) which might indicate that the present MS was used for an edition. The evidence is not overwhelming, however.
text of the Hizb is identical to the one in MS Leiden Or. 1335 (5), see Voorhoeve, Handlist, p. 117. The author of the commentary informs the reader (f. 1b) that he has based himself in writing the present commentary on the commentary written by his shaykh, M. b. `Abd al-Salam al-Bannani (d. 1163/1750) GAL S II, 686. The text of the Hizb is written in red ink, the commentary is in black ink.

(2) ff. 43a-46a. Tashgi` Salat Ibn Mashish (title on ff. 43a; on f. 46a: Sharh al-Salawat al-Mashishiyya. Anonymous commentary on the prayer of `Abd al-Salam Ibn Mashish (died c. 625/1228), GAL G I, 440, which bears the title t’anat al-Raghibin wa-Salam `ala Af’dal al-Mursalin. The text of the prayer is, just as in the previous text, written in red, and the commentary in black ink.

(3) f. 46a. Du`a al-Qunut. Title on f. 46a. Short anonymous prayer.

Arabic manuscripts, purchased by auction on 12 October 1978 at Christie’s in London.

Or. 14.533
Arabic, paper, 5 + 1 volumes. ff., autograph., kept together in a composite box. Kitab al-Muqaffa, by Taqi al-Din Ahmad b. `Ali al-Maqrizi (d. 845/1442), GAL G II, 39. See for parts from the same author’s copy also Or. 1366 and Or. 3075, above, with their description in Voorhoeve, Handlist, p. 240. The additions in cursive script are written by Ibn Hagar al-`Asqalani (d. 852/1449, GAL G II, 69), in whose possession the MS had apparently come after al-Maqrizi’s death. See on this MS also: J.J. Witkam, ‘Discovery of a hitherto unknown section of the Kitab al-Muqaffa by al-Maqrizi’, in: Quaerendo 9 (1979), 353-4, and id., ‘Les autographes d’Al Maqrizi’, in: Ahmed-Chouqui Binebine (ed.), Le manuscrit arabe et la codicologie. Rabat 1994, pp. 89-98. (Publications de la Faculté des Lettres et des Sciences Humaines, Rabat (Série: Colloques et séminaires No. 33)). The manuscript was not used by Muhammad Ya`lawi for his edition, Kitab al-Muqaffa al-Kabir, Bayrut 1407/1987, as it was not yet restored at the time Ya`lawi was preparing his edition and for that reason not available for research. However, Ya’lawi used MS Istanbul (Süleimaniye Library), Pertev 496, which is in fact a copy of the manuscript which is now Leiden Or. 14.533. The volume was restored by Ms. Katinka Keus and Mr. Jeff Clement, book restaurators in Amsterdam (‘Meridiaan’), who added a report of their work to this set. ¶ In the course of June 2007 Jan Just Witkam wrote the here following personal account on the acquisition of the manuscript and its earlier provenance: The provenance of Or. 14.533 is by no means certain. As it is one of the most important acquisitions of the Leiden library during my curatorship, it may be useful to recall here from memory what had actually happened. It was acquired on October 12, 1978, by auction at Christie’s in London. But what exactly happened before that is not very clear. Earlier in 1978 I was approached by an elderly Arab gentleman who asked me permission to have a look at the Leiden autograph manuscripts of al-Maqrizî. As these were well-known (Or. 1366 and Or. 560) and as we often had scholarly tourism in the
library, I brought out a few specimens of these highlights of the Leiden Arabic manuscripts collection. After having looked at al-Maqrizî’s peculiar handwriting, and after having listened at my resumé of arguments for the volumes of al-Muqaffâ being an autograph, as Dozy had established with the help of the numerous colophons in Or. 560, he expressed his gratitude and confided to me that a manuscript which he had at home was certainly also an autograph by al-Maqrizî. Without expressing too much interest I declared that it would be useful to international scholarship if we could make an exchange of microfilms. I did not even think of the possibility of acquiring the original. The gentleman did not show too much interest in this proposition, and he prepared to leave. As he left he presented the Leiden library with a copy of a work compiled by himself. It was an English-Arabic dictionary of medical terms and he also told me that he was a retired physician. This is how I now still know his name, Mahmoud Jalili. I never saw him again. The dictionary was incorporated in the Leiden collections, where it still is. It was a visit not unlike many others which we had.

In the course of September 1978 I received a telephone call from a lady working with Christie’s in London, who wished to have it confirmed that a manuscript that was being offered to Christie’s for auction was indeed an autograph manuscript by al-Maqrizî. The vendor had referred her to the autographs in Leiden University Library. Could she, so she asked, come to Leiden tomorrow with a few photographs and have a look at the Leiden originals? Yes, of course she could, and I could not help recalling the recent visit of Mahmoud Jalili to Leiden. When she came the next day it was at once evident to me that she possessed photographs of an as yet unknown part of al-Maqrizî’s al-Muqaffâ. I gave her the confirmation, but there and then I resolved to acquire for the Leiden library that manuscript, which she described as a pile of mostly unbound paper. The date of the auction at Christie’s was set at 12 October 1978.

Before anything else, a sound strategy for this highly desirable acquisition had to be devised as I had become convinced by then that your colleagues are your worst enemies, a lesson which my professor of Arabic, Jan Brugman, had taught me long before and to which I had at first listened with unbelief. Soon I was to know better. I remembered so well how, only a year ago, I had tried to bid at one of Christie’s auctions for a leaf of the so-called Blue Qur’ân. Then I had gone to London, after having complied with all the red-tape of Leiden University, which was imposed on the University Librarian by the Board of Directors of the University. On the very morning of that auction, however, one of the directors of the University had had cold feet and had personally contacted Christie’s in order to withdraw my mandate. Later, when leaves of the Blue Qur’ân came in great demand and supply remained scarce, prices rose and never again the Leiden library has had the opportunity to purchase a leaf of that remarkable book from Qayrawân, although at the time many believed that the manuscript originated from Mashhad in Iran.

With this al-Maqrizî manuscript this would not happen again, as far as I was concerned. There would only be one chance to get the manuscript in Leiden and I was not going to spoil that opportunity. While complying with the University’s red-tape for costly acquisitions I avoided to feed my then superiors with too exact information. Nor did I disclose the address of my hotel in London to them. In the meantime I received letters
from all corners of the world, from library directors and curators, who wished to have my confirmation about the authenticity of al-Maqřīzī autograph which was soon to be auctioned off. I decided to answer these letters only after my acquisition of the manuscript at Christie’s lest I would be obliged to pay for my own knowledge as an added value to the manuscript. When the date of auction was approaching I travelled to London and conferred with my colleague in the British Library, Yasin Safadi, who might have knowledge about the situation which was not available to me. I was keen to learn from him whether there was more interest in this manuscript, from the British Library for instance, or from other parties. To my relief the British Library was not interested, nor did Safadi know of any other interests. I remember that he at that occasion showed a certain eagerness to find out my financial limits, but I had by then been long enough around in the world of the antiquarian book to know that that is a detail which one should never give away.

Then I arranged my credit facility with Christie’s accountant, and the next day was the auction. I met with very little opposition and I got the manuscript for the round sum of £10,000. I forget the exchange rate between sterling and guilder at the time, but the sum was a mere trifle. Now that Leiden University was the legal owner of the manuscript I arranged for the transport. The bizarre details of the difficulties which I encountered in this respect before the freedom of movement of persons and goods between the member states of the European Union, and the way I solved these, can best be forgotten. Of course, I wrote a letter, through Christie’s, to the vendor of the manuscript, but I never received an answer, and I will therefore never know for sure whether Mahmoud Jalili or someone from his circle was the previous owner.

(Ar. 4691)

**Or. 14.534**

Arabic, paper, 2 ff., naskh script, unbound, not old.

A fragment of three pages only of the beginning of this biographical work on scholars from Upper Egypt al-Tali‘al-Sa‘id li-Asma‘Nukhaba‘al-Sa‘id, by Ga‘far b. `Abdallah b. Tha‘lab b. Ga‘far b. `Ali b. al-Mutahhar b. Nawfal Kamal al-Din Abu al-Fadl al-Adfuwi al-Shafi‘i (d. 748/1347), GAL G II, 31. The present fragment corresponds with the text in the edition by Sa‘d Muhammad Hasan (Cairo, 1966), pp. 3-6. The text is on one sheet of paper, which apparently was never bound, and possibly never was part of a larger volume.


Provenance: Found in Or. 14.533, above.

[* in Ar. 4497]

**Or. 14.535**

Collective volume with texts in Arabic, paper (three types of paper: ff. 1-137, 142-146, 149-207), 207 ff., several copyists, in this convolute volume consisting of fragments of different dates and origins. From the different sorts of paper and sizes, and the
different copyists and independent page-number systems, it becomes clear that the present volume was only composed by the binder. On the whole it can be said that the volume originates from North-Eastern Anatolia, as mention of the towns of Amasya and Merzifon in the colophons indicates. The texts were mostly written in three different hands, coinciding with the three different types of paper, all three of which may be designated as *naskh* script. Many more different hands left shorter notes and texts on the blank pages between the texts, in the margins and on the fly-leaves. So basically, three copyists are involved. Hand 1 on ff. 1b-137b, dated 1168/1754-5 (colophon on f. 23a), and Gumada I 1169/1756, with name of the copyist: Muhammad b. Hasan, and place of copying: the Sunquriyya madrasa in Amasiyya (Amasya, N.E. Anatolia, colophon on f. 49b), and Gumada II 1169/1756 in the Suquriyya madrasa in Amasiyya by Muhammad b. Hasan (colophon on f. 137b). Hand 2 on ff. 142b-146b, mixed *nasta`liq* script: copyist is ʿAbd al-Latif. Hand 3 on ff. 149a-207a, Oriental handwriting with features of *nasta`liq*; copied in Merzifon on 28 Gumada II 971/1564 (colophon on f. 207a).

(1) ff. 1b-23a. The *Hashiya* by al-Sayyid al-Sharif ʿAli b. Muhammad al-Gurgani (d. 816/1413), GAL G II, 216, on the *Sharh* by Muhammad b. Qutb al-Din M. al-Razi al-Tahtani (d. 766/1364), GAL G II, 209, on al-*Risala al-Shamsiyya fi al-Qawaʿid al-Mantiqiyya*, the textbook on logic by Nagm al-Din ʿAli b. ʿUmar al-Katibi (d. 675/1276 or 693/1294), GAL G I, 466. The work is written with the structure *qala-aqulu*. No title or author given in the manuscript. The text from *maqala* 2 till the end is available only. On f. 1a is a short indication of the author of the *Hashiya*, and also several notes in Turkish which are almost completely erased.

(2) ff. 25b-49b. Al-*Risala al-Shamsiyya fi al-Qawaʿid al-Mantiqiyya*. The textbook on logic by Nagm al-Din ʿAli b. ʿUmar al-Katibi (d. 675/1276 or 693/1294), GAL G I, 466. The title of the previously described book is misleadingly supplied here by a recent hand (f. 25b). On f. 30a is an abrupt end in the beginning of *fasl* 4 of *maqala* 1. Ff. 30b-33a are blank and were apparently destined to contain the remaining part of *fasl* 4. On f. 33b is the beginning of *maqala* 2, with a *basmala* of its own.

(3) ff. 51b-137b. The *Sharh* by Muhammad b. Qutb al-Din M. al-Razi al-Tahtani (d. 766/1364), GAL G II, 209, on al-*Risala al-Shamsiyya fi al-Qawaʿid al-Mantiqiyya*, the textbook on logic by Nagm al-Din ʿAli b. ʿUmar al-Katibi (d. 675/1276 or 693/1294), GAL G I, 466. The commentary on *maqala*’s 2, 3 and the epilogue are available here only. The part of the commentary which precedes the present text is the 5th text in this *magmuʿa*, but that part was written at a much earlier date (ff. 149a-207a).


(5) ff. 149a-207a. The *Sharh* by Muhammad b. Qutb al-Din M. al-Razi al-Tahtani (d. 766/1364), GAL G II, 209, on al-*Risala al-Shamsiyya fi al-Qawaʿid al-Mantiqiyya*, the textbook on logic by Nagm al-Din ʿAli b. ʿUmar al-Katibi (d. 675/1276 or 693/1294), GAL G I, 466. The commentary on the introduction and the first *maqala* are available here only. As such the text is the complementing part to the third text in this volume, although it was copied at a much earlier date than that part. The first page of text appears to be lacking.

Provenance: Purchased in October 1978 from Mrs. Van der Meene-Muller, Oegstgeest.
Or. 14.536
Arabic, paper (photocopy), 130 ff. in the original (but lacking in the photocopy is f. 117, with loss of text), dated, according to the colophon on f. 130a, in 717/1317-1318 from a manuscript which is said to have been copied from the author’s copy. Photocopy of MS Istanbul, Süleymaniye Library, Karacelebizade No. 253, being al-Mukhtar fi Kashf al-Asrar wa-Hatk al-Asfar, by `Abd al-Rahman b. Umar al-Gawbari (c. 620/1223), GAL G I, 497. The printed Defter (Istanbul, n.d.) contains only manuscripts numbered 1-200 and does not mention this text. See also on this book Stefan Wild, ‘Jugglers and fraudulent sufis’, in: Proceedings of the VIth Congress of Arabic and Islamic Studies (Stockholm, etc., 1975) and C.E. Bosworth, The Mediaeval Islamic Underworld (Leiden 1976) I, pp. 106-118. The manuscript from which this copy was taken and the Leiden manuscript Or. 191 (cf. Voorhoeve, Handlist, p. 227) are the two MSS which Wild says are the ‘best and most complete’ and on which Wild based, together with manuscript from Berlin and Istanbul, his projected edition of the text. This edition, however, does not seem to have appeared till now (August 2007). Superficial comparison between the Leiden and Istanbul manuscripts shows a divergence in the numbering of the chapters and considerable textual variants. Occasional damage in the original MS may be observed, and even entire leaves appear to be lacking (e.g. between ff. 5b-6a).
Provenance: Received in November 1978 through the intermediary of Prof. Stefan Wild, Amsterdam.

Or. 14.537
Arabic, photocopies, original on 13 ff., original dated 16 Muharram 1172 (1758), copied by Ahmad b. Husayn b. Tag al-Din al-Katb al-Gazzali al-Shafi’i, apparently from the author’s copy, the taswid of which was completed on 4 Ramadan 1171/1758 (autograph note on f. 13b). Nafhat al-`Anbar fi Nasab al-Sadiq al-Akbar, by Muhammad Murtada al-Husayni al-Wasiti al-Zabidi (d. 1205/1791), GAL G II, 287, and completed by the author on 4 Ramadan 1171/1758. Photocopy of a manuscript in the possession of Prof. M.J. Kister, Jerusalem. On ff. 11a and 11a-b are two mnemotechnical poems for memorizing the genealogy. Provenance: Received under embargo in January 1979 from Dr. Frederick de Jong, Leiden. The embargo ended on 5 October 1983.

Or. 14.538

Provenance: Received in February 1979 from the Staatsbibliothek Preussischer Kulturbesitz, Berlin.

(in Ar. 4499)

**Or. 14.539**

Javanese, Malay, about 100 loose leaves, Javanese, Arabic and Latin script, photocopies in portfolio.

Javanese (and some Malay) letters and reports, about 70 items, correspondence of Javanese princes, officers and regents with general H.M. de Kock (1779-1845), the commander-n-chief of the Dutch forces fighting the insurgent pangeran Dipa Nagara in the Java war. Most letters are dated in 1828 and 1829. The collection contains besides a majority of letters written in Javanese script also several Javanese and Malay letters written in Arabic script (*pegon*). Some of these were written by the Sultan of Sumenep who sided with the Dutch government. The idiom is the so-called bazar-Malay which was the popular means of communication in regions where Dutch political influence was strong. A small number of the Javanese letters is provided with Dutch paraphrases. The originals belong to the State Archives (Algemeen Rijksarchief) at The Hague, collection De Kock. The photocopies were made at the request of Dr. P.B.R. Carey, of Oxford, in about 1975, and were afterwards presented by him to the University library. See also the collection Carey in the KITLV library, which is in Pigeaud IV, pp. 252-255. See Pigeaud IV, p. 212. See also Or. 12.587, above.

Provenance: Received in February 1979 from Dr. Peter Carey, Oxford.

(Mal. 8371)

¶ Within the series of class-marks Or. 14.001 – Or. 14.700, Or. 14.539 is the highest number which has been described by Th.G.Th. Pigeaud, *Literature of Java*, vol. 4. Supplement. Leiden 1980. Pigeaud’s highest class-mark for the Bali project is Or. 15.014.

Javanese manuscripts with class-marks between Or. Or. 14.539 and Or. 14.7001 have not been described by Pigeaud in his fourth volume of *Literature from Java*.

**Or. 14.540**

Arabic, photocopies, original in nastā‘liq script, numerous geometrical figures in the text.

Photocopy of MS Istanbul, Süleymaniye Kutuphanesi, Reşit Efendi 1191, ff. 31b-69b, 80b-83a, 110b-128b. A *magmu‘a* with texts on geometrical subjects, all by Abu Sa‘id Ahmad b. Muhammad b. `Abd al-Galil al-Sigzi (lived 2nd half of 4th/10th century), GAS V, 329-334. The present collection of photocopies in Leiden contains the texts Nos. 2, 3, 4, 5 (only...
the first page), 9, 19, 20 and 21 of the original volume. On f. 128b is a library stamp of the Millet Genel Kütüphanesi. The present collection of photocopies contains:


(2) ff. 62-65. *Kitab fi Khawass al-Mugassam al-Naqis wa-al-Za’id wa-al-Mukaffi*. Title and author on f. 62; author also on f. 65. MS Reşit 1191 (3). Treatise on the properties of the rotation ellipsoids, the hyperboloids and paraboloids (GAS V, p. 331, No. 4).

(3) ff. 66-68. *Kitab fi Khawass al-Qubba al-Za’ida wa-al-Mukaffiya*. Title and other on f. 66. MS Reşit 1191 (4). Treatise on the properties of the hyperbolic and parabolic cupola (GAS V, p. 331, No. 5). The text is dedicated to the author’s father, Abu al-Husayn Muhammad b. ‘Abd al-Galil. The treatise was completed, according to a copy of the author’s autograph colophon (on f. 68), in the year sm [= 340] of the Yazdagird era, which corresponds with the year 971-972.

(4) f. 69. *Qawl fi Khawass Murabba’ Qutr al-Da’ira*. Title and author on f. 69. The first page only of MS Reşit 1191 (5). Treatise on the quadrangle constructed on the diameter of a circle (GAS V, p. 333, No. 21).


(6) ff. 110-124. *Gawab [...] an Masa’il Handasiyya su’ila ‘anhu Ahl Khurasan*. Title and author on f. 110. MS Reşit 1191 (19). Answers on geometrical questions put by scholars in Khurasan (GAS V, p. 333, No. 22). A great number of questions, introduced by su’al or mas’ala, is treated.


(8) ff. 126b-128b. *Kitab [...] fi Istikhrag Khatt Mustaqim ila-Khattayn al-Mustaṣiqmayn al-Maf’udayn*. Title and author on f. 126b. MS Reşit 1191 (21). Treatise on drawing a straight line to two given straight lines (GAS V, p. 332, No. 11). Added: a description by Jan Hogendijk, which was also used for the above description. Provenance: Received in March 1979 through the intermediary of Mr. Jan Hogendijk, Utrecht.

(Ar. 4498)

**Or. 14.541 - Or. 14.544**

Manuscripts purchased in March 1979 from Ms. Sonia Ewert, an antiques dealer in London.

**Or. 14.541**

Arabic, Persian, paper, 20 ff., the Arabic text in black ink, in naskh of calligraphic quality, the Persian text in red ink, in nasta’liq occasionally with features of shekaste,
and neo-Kufi script (on f. 8a), sentences are divided by gold discs, simple illuminations over the beginning of each prayer, dated 1284/1867 and 1288/1871, copied by Nasr Allah al-Ahri (colophons on ff. 8a, 20a). He is the copyist of the naskh, the kufi and the nasta’liq calligraphy; full-leather Islamic binding with blind tooling.

A collection of prayers in Arabic, with interlinear Persian translation. Usually, no author or translator are mentioned. The Persian translation is a word for word translation, following the order of the words in the Arabic text. The enumeration of the twelve imams on f. 8a, and the incorporation of three munagat by the imam Zayn al-`Abidin on ff. 12a-20a and reference to him on ff. 5a and 6a points to a Shi`ite origin of the prayers. The manuscript makes the impression of originating from Iran. At the beginning of each prayer there is a note in Persian, written in the margin, explaining its purpose.

The volume contains:
(1) ff. 1b-5a. Du`a-yi Ya man tuhillu `inda al-Shada'id wa-al-Kurab. Title on f. 1b. Short anonymous prayer for times of distress. The Persian note in the margin of f. 1b. states that reciting this prayer after the morning and evening prayers protects against all afflictions.
(2) ff. 5a-6a. Ta`qib Namaz-i Farida. Title on f. 5a. According to the Persian note in the margin of f. 5a, this prayer originates from the Munagat of Sayyid al-Sagidin, with whom apparently the 4th imam, Zayn al-`Abidin (died c. 92/710 or 99/717), GAS I, pp. 526-528) is meant, since he has the epithet al-Saggad. The title suggests that it should be read after the obligatory prayer.
(3) ff. 6a-8a. Ta`qib Namaz-i Farida. Title on f. 6a. According to the Persian note in the margin of f. 6a, this prayer originates from the Munagat of Sayyid-i Sagidin, with whom apparently the 4th imam, Zayn al-`Abidin (died c. 92/710 or 99/717), GAS I, pp. 526-528, is meant, since he has the epithet al-Saggad. The title suggests that it should be read after the obligatory prayer.
(4) f. 8a. Asma’-yi A`immah `alayhim al-Salam. Title on f. 8a. A enumeration of the names of the twelve imams, with mention of the Prophet Muhammad and his daughter Fatima, written in neo-Kufic script. This is followed by the copyist’s colophon.
(5) ff. 8b-10a. Ta`qib Namaz-i Farida. Title on f. 8b. According to the Persian note in the margin of f. 8b, this prayer contains all questions (matalib) of this world and of the hereafter. The title suggests that it should be read after the obligatory prayer.
(6) ff. 10a-12a. Ta`qib-i Fara’id. Title on f. 10a. In the margin of f. 10a there is a note in Persian, stating that the author of the prayer is sayyid-i Ibn Tawus, whom I have not identified. According to the same note, this prayer, which is said to be one of the most encompassing prayers, must be said in the month Ragab. The title suggests that it should be read after the obligatory prayers.
(7) ff. 12a-13b. Munagat-i Imam Zayn al-`Abidin. Title and author on f. 12a. Prayer, to be said after the obligatory prayers (Persian note in the margin of f. 12a), and ascribed to the imam `Ali b. al-Husayn b. `Ali b. Abi Talib Zayn al-`Abidin (died c. 92/710 or 99/717), GAS I, 526-528, where on p. 527 Munagat are mentioned.


Or. 14.542
Arabic, unidentified African language(s), paper, Sudani script, goatskin wrapper.
A collection of texts and fragments from West-Africa, possibly Nigeria. The texts are written by a number of different copyists. The gatherings of paper are kept in a wrapper made of goat skin, with two separate and losse boards made of the same material. In some of the texts are marginal and interlinear notes in an African language. To judge from the watermarks, several of the texts could have been copied early in the 19th century, or even at the end of the 18th century.

A. `Aqidat Ahl al-Tawhid al-Mukhriga bi-Hawl Allah min Zulumat al-Taqlid. Title on the verso side of the one but final leaf; author on ff. 1b-2a. The greater Creed (al-`Aqida al-Kubra) by Abu `Abdallah Muhammad b. Yusuf al-Sanusi al-Hasani (d. 892/1462), GAL G II, 250. The text as preserved here has several lacunae. The occurrence of the lacunae has been indicated by leaves of modern paper which are inserted instead of the missing leaf or leaves. It is not certain that the different bundles of leaves are presently kept in their correct order, since no manuscript or printed text of this `Aqida was available for comparison. The leaves have therefore not been numbered. MS on paper, dark-brown coloured; 87 unnumbered leaves, several sorts of manufacture, sometimes with traces of a watermark (crowned coat of arms) or counter-marks: (f 1814), but mostly of a mechanically made type; the year 1814 in the counter-mark would point to a comparatively early date for West-African materials, but the fact that also mechanically made paper was used would point to a somewhat later date in the 19th century. It could be maintained, however, that the MS was written in the first half of the 19th century; 20 x 14. cm (14 x 9); 6 lines to the pages, but occasionaly many more lines, in a much smaller handwriting; brown-black ink; almost fully vocalized West-African script, apparently by one copyist; the pages are abundantly filled with marginal and interlinear notes in Arabic, which for the greater part seem to have been written by the copyist as well; loose leaves and sheets; order of the leaves established by way of the catchwords. In the colophon on the last leaf the name of a copyist seems to be mentioned: Abakarida. Approximately halfway the text, there is a marginal note by the copyist telling that half of the book is completed. At the end, from the one but final leaf, verso page, onwards follows the colophon, which I could not decipher in an entirely satisfactory way.

B. Ida’a al-Dugunna li-Kawniha I’tiqad Ahl al-Sunna. Author on f. 1a; title on f. 2b and f. 45a. Urguza on the fundamentals of Islamic dogmatics by Ahmad b. Muhammad al-Maqqari al-Tilimsani (d. 1041/1631), GAL G II, 296. One lacuna in the text, due to the loss of one or more leaves (between ff. 35-36). MS on paper; 45 ff.; 18 x 15.5 cm (12 x 10); usually 6
lines to the page; almost fully vocalized West-African script, apparently by one copyist; numerous marginal and interlinear notes, in a number of different hands; brown-black ink with occasional red outlining; loose leaves; catchwords on every verso side; copied by Muhammad b. Muhammad Daram for the owner `Umar b. al-Khattab (f. 45a). F. 22b is blank, but there seems to be no loss of text. On ff. 29a and 31a are two *fusul* without title. On f. 45a is the end, and follows the colophon. On f. 45b is a short prayer, in a hand different from the copyist’s.

C. Untitled treatise by Abu `Abdallah Muhammad b. Yusuf al-Sanusi al-Hasani (d. 892/1486), GAL G II, 250, on the knowledge of God and the Prophets, which every believer must have. Author is mentioned on ff. 1b-2a. MS on paper; watermark: coat of arms, similar to the group shown by Heawood (Nos. 441-450), but without the texts in the border of the circle (such as Heawood Nos. 446, 447); counter-mark: T FRENCH; the watermark and corner-mark would point to a date of copying late in the 18th century or early in the 19th century; 20 ff.; 18.5 x 15 cm (12 x 8); 5 lines to the page; brown-black ink; almost fully vocalized West-African script by one copyist, Muhammad Adu (?), see f. 20a; numerous marginal and interlinear notes; loose leaves; order of the leaves is maintained by repetition of the last word of the verso page on the next-following recto page. On f. 20b is a description of an amulet text and of the way to handle it, in order to cause a woman to become pregnant. At the bottom of the page, the first aya of surat al-nisa’ (Qur’an 4:1) is written.

D. *Umm al-Barahin*. No title; author on ff. 1a-b. The smaller Creed (al-`Aqida al-Sughra, or al-Sanusiyya) by Abu `Abdallah Muhammad b. Yusuf al-Sanusi al-Hasani (d. 892/1462), GAL G II, 250. The final part of the text is lacking. MS on paper; 16 ff.; 21 x 16.5 cm (15 x 12); 7 lines to the page; almost fully vocalized West-African script; numerous marginal and interlinear notes, mostly in Arabic; brown ink, with occasional outlining in red; loose leaves and sheets; catchwords on every verso page; indication of the middle of the work on ff. 13a,b.

E. *Kitab al-Tawhid*. Title on ff. 8b-9a; no author mentioned. Work on the divine attributes, followed by two shorter texts. MS on paper; unidentified watermark; 10 ff.; 19 x 15.5 cm (15 x 11); 6 lines to the page; almost fully vocalized West-African script, by one copyist; brown ink; numerous marginal and interlinear notes, in several hands; 5 sheets; order of the sheets is maintained by repetition of the last word of the last verso page of each sheet on the next-following recto page. On ff. 9a-b is a short model text for a marriage contract. On f. 10-b is an enumeration of five prophets who have never in their long lives acted in disobedience of God. They are Yusa’ (sic) b. Nun, Kalaqil, Yahya b. Zakariya, Idris and Samasun. The text is incomplete at the end.

F. *Hadith al-Nahy*. Title on f. 1a; on f. 7a a title is given as *Hadith al-Nahy al-Nahin* (?). An anecdote, related on the authority of the Prophet Muhammad, concerning a discussion of the Prophets Musa and Yusa’ (sic) on *amr* and *nahy* in connection with worldly possessions. The text has evidently a connection with the Qisas al-Anbiya’ genre. MS on paper; watermark: crowned circle; counter-mark: HB; 7 ff.; 18.5 x 15 cm (15 x 11); 12-16 lines to the page; West-African script; brown ink; loose sheets and leaves; catchwords on the verso and recto pages; copied by Muhammad (f. 7a); on f. 1a is short marginal...
note in a language other than Arabic. On f. 7a is the end: the copyist concludes with a short prayer in which part of Qur’an 4:164 is quoted. f. 7b. Blank.

G. Untitled and anonymous collection of sayings on the virtues of knowledge (‘ilm). MS on paper; counter-mark: J Benson & Co; 4 ff.; 18.5 x 15 cm (11.5 x 10.5 cm); 5 lines to the page; brown ink with occasional red outlining; almost fully vocalized West-African script by one copyist; numerous marginal and interlinear notes; order of the leaves is maintained by repetition of the last word of the verso page on the next-following recto page. On f. 4b: First lines only of a prayer, written in another hand.

H. Short text on the subjects of sale, lease and hire according to Islamic law. The text is incomplete at the end, due to missing leaves. MS on paper; 2 ff.; 19 x 15 cm (15 x 11.5); 11-12 lines to the page; brown ink; partially vocalized West-African script; marginal and interlinear notes, in several hands, some on which are in a language different from Arabic; one sheet; catchwords on each verso page. On f. 4b abrupt end.

I. Short note (fa’ida) in which the believers are dissuaded to drink from a certain tree which has been watered with the urine of Iblis, an action which is said to be even worse than the drinking of wine. The fa’ida is presented as a Prophetic hadith which is transmitted by ‘Ali b. Abi Talib (f. 1a). The Arabic shows numerous breaches of the rules of classical orthography. MS on paper; 2 ff.; 21.5 x 17 cm (20 x 15.5); 11 lines to the page; brown ink; almost fully vocalized West-African script; 2 loose leaves, of which it is not clear whether they contain a continuous text; the fragment appears to be written by someone with the name Muhammad and one or more non-Arabic names which could not easily be identified (f. 2b).

J. Two short notes: one on the virtue of knowledge, the other being a fa’ida ascribed to Mansur b. ‘Ammar (end 2nd/8th century), GAS I, 637-638, on the search for knowledge, with a magical square. MS on paper; one sheet; 170 x 220 mm; 11 and 6 lines of text; brown ink; West-African script.

K. Short note, containing the beginning only of a description of the Paradise (Sifat al-Ganna), beginning with a quotation from Qur’an 13:35. MS on paper; 1 leaf; 17 x 11 cm; 13 and 3 lines; partially vocalized West-African script; brown ink, vowels written in red.

L. Amulet text containing magical names with which one should rub one's face in order to obtain protection against evil. MS on paper; 1 f.; 17 x 11.5 mm; 9 and 10 lines; continuous and complete text; black ink; almost fully vocalized West-African script; it seems that the spelling kala is used in the same meaning as qala.

M. Collection of 4 fragments, which could not be fitted with any of the previously described texts. There are 3 smaller fragments, two of which fit together, and one larger fragment. The latter is in fact a leaf of carton (measuring c. 18.5 x 15 cm), composed of a number of leaves of paper, which seem to contain text. One side displays the beginning of a text, which could not be identified, however.

(Or. 14.543)

Arabic, paper, ff., naskh script, dated 621/1224.
Diwan al-Hamasa of Abu Tammam (d. 231/846), GAL S I, 40.

(Ar. 4489)
Or. 14.544
Collective volume with texts in Coptic and Arabic, paper, 248 ff. (f. 93a mistakenly blank), dated Saturday 22 Barmuda 1508 (Era of the Martyrs = 1792 AD, colophons on ff. 174b, 245b). The copy was commissioned by al-Mu`allim Girgis Yusuf Miftah (name on erasure) and written by the copyist Ibrahim Abu Atbal b. Sham`an al-Khwanik (colophon on f. 245b). Illuminations (ff. 4a, 175a, strapwork and capitals) and numerous illuminated capitals and smaller ornaments. Full leather (Islamic?) binding with flap, blind tooled ornaments (borders and medallion), possibly not originally belonging to the volume.


On f. 246a are two owners' notes: 1. Girgis Yusuf; 2. after the latter's death his children, without mention of their names.

See GCAL I, p. 127.
Ms. Sonia Ewart, the vendor, had, apparently, ordered the volume to be restaurated just before offering it for sale.

[* Ar. 4468]

Or. 14.545 a-c
Arabic, parchment, 6 ff.

Qur'an. A collection of three sheaves containing fragments on parchment, written in Higazi or Higazi-like script, originating from two different Qur'ans.

Fragment a, consisting of 4 leaves.
(1) ff. 1a-b. Qur'an 2:269 - 2:282
(2) ff. 2a-4b. Qur'an 17:40 - 17:110.

Fragment b, consisting of 1 leaf, with text: Qur'an 16:96 - 16:114. A leaf from the same Qur'an which is kept in Paris, BNF, Arabe 131 (Catalogue by F. Déroche, p. 67 and plate IX). Fragment c, below, comes from the same Qur'an.

Fragment c, consisting of 1 leaf, with text Qur'an 63:1 - 64:4. From the same Qur'an as Fragment b, above.

Provenance: Purchased in May 1979 from Mr. H.C. Jorissen, former Dutch ambassador in Beirut, where he had purchased the fragments.

(in Ar. 4767)

Or. 14.546 a, b
Persian, paper, 2 vols., ff.

Farhang- Gahangiri, by Gamal al-Din Husayn Ingu b. Fakhr al-Din al-Shirazi (d. 1030/1621).

(Ar. 4473 – Ar. 4474)

**Or. 14.547 – Or. 14.553**  

**Or. 14.547**  
Arabic, paper, ff., *maghribi* script, dated 1297 AH.  
*Ta’bir al-Ru’ya*, by Ibn Sirin.  
(Ar. 4434)

**Or. 14.548**  
Collective volume with texts in Arabic, paper, ff., *maghribi* script, dated 1284 AH.  
(1) *Risala fi Kayfiyyat Bina’ al-Qila’ bi-Ard al-’Arab.*  
(2) *Surat al-Qal’ā al-Murad Insha’uha bi-Balad al-’Arab wa-Qawam ma yalzamuhu min al-Masari‘f*, by al-hagg Muhammad b. al-hagg ‘Umar (who may also be the author of the first text in the volume.  
(Ar. 4504)

**Or. 14.549**  
Arabic, paper, 12 ff., *maghribi* script, unbound.  
[* in Ar. 4497]

**Or. 14.550**  
Arabic, paper, ff.  
‘Extrait d’El-Mouroud des Cheikhs Ibadhites’. Apparently an incomplete text.  
(in Ar. 4498)

**Or. 14.551**  
Arabic, paper, ff., dated 1185 AH.  
(in Ar. 4498)

**Or. 14.552**  
Arabic, paper, ff., dated 1184 AH.  
*Kitab al-Girahat*. Author as yet unidentified.  
(in Ar. 4498)

**Or. 14.553**  
Arabic, paper, ff., dated 1313 AH.  
Or. 14.554 - Or. 14.585
Collection of Islamic manuscripts from Bosnia, purchased in the Spring of 1979 from Dr. S.H. Alić, from Donje Moštre, former Yugoslavia. Dr. Alić was a Bosnian scholar who had been employed in the US. The present collection was part of his private collection of manuscripts. Another part of that collection (now Or. 17.118 - Or. 17.167, below) was purchased from him by the Library in June 1981. At that occasion Dr. Alić donated a few pieces from his collection to J.J. Witkam, who registered these as No. 57 in his private manuscripts collection.

Or. 14.554
Turkish, with some Arabic and Persian, paper, 51 ff., nastâ’i̇̄q and shikasta scripts in different hands, dated 29 Rabi` II 1269 (1853), copied by Darwish Salih al-Travniki in the village of Belina (Bijeljina) (colophon on f. 1a), leather binding. Oblong notebook with a small collection of Turkish poems. Many texts were added in other hands. Also notes and poetry in Persian and Arabic.

Or. 14.555
Turkish, paper, 16 ff., nastâ’i̇̄q script, without binding.
Nagat al-Ghariq, a rhymed treatise on ‘unification and separation’ (al-Gam` wal-Tafriq) with commentary in mathnawi form, by Huda’i ‘Aziz Mahmud Efendi (d. 1038/1628).

Or. 14.556
Collective volume with texts in Turkish and Arabic, paper, 164 ff., naskh script in several hands, text No. 8 dated 1142/1729-1730 and copied by Hasan, a Katib of the village of Milodraj (colophon on f. 118a), text No. 10 was dated 1173 and copied by `Uthman b. Mustafa in the village of Brestoqa in the district of Foça (Foča) (colophon on f. 161b), leather binding.
(1) ff. 1a-b. Khutaba-yi Nikah. Wedding sermon, in Arabic and Turkish.
(2) f. 2a. Prayer in Arabic.
(3) ff. 2b-4b. Namaz niyetleri. Anonymous treatise, in Arabic and Turkish.
(4) ff. 5b-32b. Incomplete (end missing) treatise on the tenets of the Islamic faith by `Ali b. Birri b. Yusus (f. 6b).
(5) ff. 33a-56b. Incomplete (beginning missing) of Wasilat al-Nagat fi Mawlud al-Nabi `alayhi al-Salat, the mathnawi by Sulayman Chelebi (d. 826/1422), who was imam in the mosque of Bursa.
(6) ff. 56b-89a. A rhymed biography of the Prophet Muhammam, mathnawi, with introduction in prose.
(8) ff. 115a-118a. *Dastan-i Fatima-yi al-Zahra*. Anonymous account over the conversation between the Prophet Muhammad and his daughter Fatima about the superiority of men over women.
(9) f. 119. Loose leaf, shorter texts, including a prose text in Arabic of religious nature.
(12) ff. 163a-164b. Two leaves coming out of another manuscript, contain a fragment of a prose text on the story of Adam and Hawa.


(Or. 14.550)

**Or. 14.557**
Persian, and some Turkish, one leaf, *naskh* script.
A folded sheet with a fragment of a Persian poem (*mathnawi*) with interlinear and marginal notes in Turkish, mostly on the authority of Sham’i. He is Mawlana Mustafa (with *takhallus* Sham’i, who died after 1012/1603-1604).

(Or. 14.462)

**Or. 14.558**
Turkish, paper, 10 ff, *nasta’liq* script, one quire.
Fragment of a *mathnawi*, possibly an *Iskandarnama*. Not further identified.

(Ar. 4464)

**Or. 14.559**
Turkish, paper, 2 ff., *naskh* script, a folded leaf.
Fragment of an unidentified mystical *mathnawi*.

(Ar. 4464)

**Or. 14.560**
Turkish, paper, 117 ff., *nasta’liq* script, without binding.
Incomplete copy of *Khusraw u Shirin*, translation by Yusuf Sinan Germiyani (*takhallus* Shaykhi, d. 855/1451-1452) of the Persian *mathnawi* *Khusraw u Shirin* by Nizami (Ganġawi, died c. 600/1203-1204).
See Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), pp. 457-458, where a survey is given of what is available in the present manuscript.

(in Ar. 4462)
Or. 14.561
Turkish, paper, 38 ff., nasta’liq script, illumination (f. 1b).
Fragments of Yusuf u Zulaykha by Muhammad Hamd Allah (takhallus Hamdi, d. 909/1503).
(in Ar. 4462)

Or. 14.562
Collective volume with texts in Turkish, with some Persian, paper, 110 ff, dated Dhu al-Qa`da 1146 (1734) in a colophon on f. 90a, bound.
(1) ff. 1a-4b. Fragment of a treatise on the magical value of letters.
(2) ff. 5a-82b. Fada’il. A work on Islamic dogma and the duties of the faithful by Aq `Ali of Foca (Foča). Incomplete at beginning and end. On f. 75a a list of days of the week, in Persian and in Turkish.
(3) ff. 83a-89b. Fragment of an unidentified on jurisprudence.
(4) f. 90a. Last page of possibly the work mentioned under No. 3, with a lengthy author’s colophon in Arabic.
(5) ff. 90b-95a. Untitled anonymous treatise on faith, followed by (on f. 93a) an interpretation of an Istikhara prayer.
(6) ff. 95b-96b. Various shorter fragments.
(7) ff. 97a-104b. Fragment of a pilgrimage manual, with prayers for the different ceremonies.
(8) ff. 105a-110b. The end only on a treatise on Salat, ritual prayer.
(Ar. 4451)

Or. 14.563
Collective volume with texts in Arabic and Turkish, paper, 16 ff., sewn, without binding.
(3) ff. 6b-7b. Notes. Calligraphic trial (f. 6b), scribbling (f. 7a), geographical notes mentioning the latitude of Turkish cities (f. 7b). F. 8a blank.
(5) f. 16b. Lexicographical notes in Turkish.
[* in Ar. 4463]

Or. 14.564
Arabic, paper, 9 ff., nasta’liq script, same copyist as Or. 14.565, below, without binding.
Kitab Tawali’ al-Budur fi Tahwil al-Sinin wal-Shuhur, by Abu al-Baqā’ b. Yahya b. al-Gi’an (d. 902/1496), GAL G II, 30. Ff. 6a–9b blank.
[* in Ar. 4463]

Or. 14.565
[* in Ar. 4463]

Or. 14.566
Arabic, paper, 20 ff., nasta`liq script, same copyist as Or. 14.564, above, small drawing on f. 7b, sewn, without binding.
[* in Ar. 4463]

Or. 14.567
Collective volume with texts in Arabic and Turkish, with some words in a Slavonic language, paper, 44 ff., naskh script, many hands, half-leather Islamic binding with flap (front board now lost), pasted boards.
(1) ff. 1a–2a. Notes and quotations; two shorter amulet text against the plague, one with Turkish instruction for use (f. 1a); poetical quotations and rhymes, in Arabic and Turkish and some with Turkish instructions (ff. 1b–2a); several Hadith (f. 2a).
(2) ff. 2b–29a. Ta’lim al-Muta’allim li-Ta’allum Tariq al-‘Ilm by Burhan al-Din al-Zarnugi (c. 600/1203), GAL G I, 462. Numerous marginal and interlinear glosses (with reference signs in the shape of dots), also with notes in Turkish (e.g. ff. 19a, 24b, 25a, some in red: ff. 12a, 17a, 22b, 23a, 23b, 26b, 27a). In the lower margin of f. 8a quotation of lines of Arabic poetry. In the upper margin of f. 22a is a list of the Arabic alphabet with indication of the frequency of occurrence of each letter in the Qur’an. A Turkish prayer against the plague (margin of f. 22b). A calculation of the date of the conquest of Bosnia (835 AH) with the help of the numerical value of the names of the Prophets, here apparently written with Slavonic word endings. A quotation from words by `Ali b. Abi Talib (f. 28b).
(3) ff. 29a–32a. Notes of all sorts, in Arabic and Turkish. Prayers (ff. 29a, 30b), Hadith (ff. 29b, 30a, 31a), on types of sleeping (f. 29b), and many other notes.
(4) f. 32b–35a. al-Qasida al-Lamiyya fil-Tawhid (or: Bad’ al-Amali), by `Ali b. `Uthman al-Ushī (c. 569/1173), GAL G I, 429. All margins have been used for all sorts of notes and quotations, most in Arabic but a few in Turkish. Also with magical squares (f. 35a).
(5) ff. 35b–37b. Notes of great variety, in Arabic and Turkish: Hadith (ff. 35b, 36b), against insect nuisance (li-Daf` al-Baraghith, f. 35b), Turkish instructions in connection with Istikhara prayer (f. 36a), Turkish notes on ritual prayer (Namaz, ff. 36b–37a), financial notes in Turkish (f. 37b).
(8) f. 38a. Du’ā’ Kardak. Arabic, with instruction in Turkish. Other prayers in the margin.
(12) ff. 41a-42b. Sundry notes in Arabic and Turkish: Hadith (f. 41a), medical recipes in Turkish (f. 41a), instructions to pray for the Prophet Muhammad, in Arabic and Turkish (f. 41b), Turkish prayer against the plague, calligraphic trials (f. 42b). Ff. 43a-44b blank.
For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), pp. 464-465.
[* Ar. 4465]

Or. 14.568
Collective volume with texts on grammar in Arabic, with some Turkish, paper, 33 ff. (f. 16 numbered twice), naskh scripts, main texts in one hand, dated 1149 AH (f. 11b) and 1150 AH (f. 17b), copied by Ahmad b. Ahmad (f. 17b), of the half-leather Islamic binding only the end board remains.
(2) ff. 12b-15b. Kitab Amthila, anonymous work on Arabic morphology. F. 16a contains the calculation of the number of 1019 able-bodied male inhabitants of four villages among which are Hrvik, Glavice and Yeni Vlas.
On f. 19b several notes Arabic grammar in Turkish. F. 20a contains calculations, Mostar is mentioned.
For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), pp. 465-466.
[* in Ar. 4466]

Or. 14.569
Arabic, paper, 10 ff., naskh script, sewn, without binding.
al-Isaghugi by Athir al-Din al-Abhari (d. 663/1265), GAL G I, 464. The text is on ff. 2b-8b. Several extensive marginal notes, with reference signs. On f. 1b is the beginning of the same text. Ff. 9-10 are blank.
[* in Ar. 4497]
Or. 14.570
Arabic, paper, 102 ff., nasta'liq script, half-leather Islamic binding with flap, pasted boards, on f. 1a an owner’s note dated 1830. 

Or. 14.571
Arabic, paper, 50 ff., nasta'liq script, loose quires, half-leather Islamic binding with flap, pasted boards. 

Or. 14.572
Arabic, with some Turkish, paper, 179 ff., nasta'liq script, dated end Dhu al-Qa'da 1058, copied by Ahmad b. Mustafa al-Wardari, Khatib in the mosque of Evrenos Beg (colophon on f. 179a), half-leather Islamic binding with flap, boards pasted with cloth. An ex-libris by the copyist Ahmad b. Mustafa al-Wardari, Khatib in the mosque of Evrenos Beg, is on the fly-leaf before f. 1. 
On f. 179a a Mas'ala on Shahadat al-Mu'allim. On f. 179b a cure for hiccups, in Turkish. 
For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), p. 466. [* Ar. 4437]

Or. 14.573
Collective volume with texts in Arabic, with some Turkish, paper, 227 ff., nasta'liq script, double gilded frame (ff. 3b-4a), dated 27 Gumada II 999 (colophon on f. 224a), half-cloth European-style binding, with title on spine: al-Ashbah wal-Naza'ir. 
(1) ff. 3b-224a. al-Ashbah wal-Naza'ir al-Fiqhiyya `ala Madhhab al-Hanafiyya by Zayn al-Din b. Ibrahim ibn Nugaym (d. 970/1563), GAL G II, 311. 
On f. 1a quotations, from Abu al-Su'ud, and from al-Nihaya Sharh al-Hidaya a commentary by Ibn al-Shihna al-Halabi (d. 815/1412), on al-Hidaya, a commentary by 'Ali b. Abi Bakr al-Marghinani (d. 593/1197), GAL S I, 645. 
On f. 2a a note in Turkish (question and answer) on the length of a Mil, taken from Fatawa 'Ata' Allah. On f. 2b. Table of contents with reference to page-numbers (which are now trimmed off). 
(2) ff. 224b-225a. Tabaqat al-Fuqaha' by Ibn Kamal Pasha (d. 940/1533), GAL G II, 453, No. 123. Identified with Or. 897 (2), above.
(3) f. 225b. List of comparative proverbs on foundations (Bunya), with a fixed structure: ‘the Bunya of this thing is more suitable than the Bunya of that thing’. Copied from ‘Umdat al-Fatawi.

For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), p. 466.

[Ar. 4438]

Or. 14.574
Collective volume with texts in Arabic, paper (different types), 261 ff. (including the larger inserts), naskh script, different copyists, dated a Friday in Gumada I 1139 (colophon on f. 247a), half-leather Islamic binding, pasted boards, pasted back.
ff. 1a-2a. Contents of the volume, owners’ notes with seal prints.
(3) ff. 194a-199b. Tahdhib al-Mantiq by Sa’d al-Din Mas’ud b. ‘Umar al-Taftazani (d. 791/1389), GAL G II, 215, No. 1, the ultimate Matn of the preceding text. On f. 200a is a gloss concerning this text. Ff. 200b-202b blank.
(4) ff. 203a-247a. Commentary (structure: Qawluhu) by Galal al-Din Muhammad b. As’ad al-Dawwani (d. 907/1501), GAL G II, 217, on Tahdhib al-Mantiq by Sa’d al-Din Mas’ud b. ‘Umar al-Taftazani (d. 791/1389), GAL G II, 215, No. 1. Extensive glossing. Dated a Friday in Gumada I 1139 (colophon on f. 247a). On f. 247b a quotation from a work by Mahmud Hasan on the difference between the later and the earlier scholars in their discussion of the concept Tasdiq.

[Ar. 4452]

Or. 14.575
Collective volume with texts in Arabic, with some Turkish, paper, 95 ff. (considerably damaged, especially at the end), naskh script, several hands, remnants of an old binding with pasted boards, now loosely kept in a half-cloth European binding.

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(2) ff. 61b-63a. Notes in prose and poetry on matters of Islamic law. Ff. 63b-66b blank. On f. 67a a poem in Turkish (8 distichs) and a fragment of a letter in Turkish, both in shekaste script.

(3) ff. 67b-95a. *Ta’lim al-Muta`allim li-Ta`allum Tariq al-‘Ilm* by Burhan al-Din al-Zarnugi (c. 600/1203), GAL G I, 462. End severely damaged with loss of text. For a description of the Turkish parts in this volume see Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), p. 467. [*Ar. 4439*]

**Or. 14.576**
Collective volume with texts in Arabic, with some Turkish, paper (several sizes), 62 ff., without binding.

(1) ff. 1b-28b. *al-Fara'id al-Siragiyya* by Sirag al-Din Muhammad b. Muhammad al-Sagawandi (last part of 6th cent. AH), GAL G I, 378. With some schedules in the margins, both by the copyist and in later hands. Also notes in Turkish.


For a description of the Turkish parts in this volume see Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), pp. 467-468, with a reproduction of ff. 4b-5a on p. 468. [* in Ar. 4466*]

**Or. 14.577**
Arabic, paper, 28 ff., *naskh* script, without binding.

*Tagrid al-Qawa`id*, by Nasir al-Din Muhammad b. Muhammad al-Tusi (d. 672/1274), GAL G I, 508, where the title is given as *Tagrid al-`Aqa'id*. Divided into 6 sections (*Maqsad*). Identified with MS Berlin Spr. 574 (Ahlwardt 1745). Ff. 24b-28b blank. [* in Ar. 4463*]

**Or. 14.578**
Collective volume with texts in Arabic, paper, 191 ff., *nasta`liq* script, one copyist, half-leather Islamic binding with flap, pasted boards (marbled paper).

f. 1a collective title-page, with some owners’ marks, one by Abu Bakr al-Darqawi al-Bsangi (?), in Madrasat Husamzada, dated 1146 AH.

f. 2a. Table of contents, by a later owner.
(1) ff. 2b-5b. Risala Murattaba fi Tahqiq Maqal al-Qa’ilin bil-Hal wa-Ashabina wa-Jashab al-
Itizal wa-Tahrir ma dhakaru fi Maqam al-‘Isti’lal wa-Taqirir ma warada ‘alayhim min al-Ashkal
(title in table of contents: Risala li-Tahqiq Bahth al-Hal), by Ahmad b. Sulayman Ibn Kamal
Pasha (d. 940/1533), GAL G II, 451, No. 68 or No. 69?.
(2) ff. 5b-13a. Risala Murattaba fi Bayan al-Ma’ad al-Gismani (title in table of contents:
Hashr-i Agsad), by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 450, No.
34.
(3) ff. 13a-16a. Risalat [...] Bayan ma fi Tahqiq Haqiqat al-Gism (title in table of contents:
Risalat Haqiqat al-Gism), by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II,
449, where this work does not seem to be mentioned.
(4) ff. 16a-19a. Risala Murattaba fi Tahqiq Ma’na al-Lays wa-Ays (title in table of contents:
Risalat Ays wa-Lays), by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 452,
No. 93.
940/1533), GAL G II, 450, No. 44. On f. 19a another title: Risala Tabaqat al-Mugtahidin, but
this seems inappropriate.
(6) ff. 22a-31a. Risala fi anna Azaliyyat al-Imkan hal yastalghi Imkan al-Azali am la (title in
live of contents: Risala fi Azaliyyat al-Imkan al-Munkin), by Ahmad b. Sulayman Ibn
Kamal Pasha (d. 940/1533), GAL G II, 453, No. 70.
(7) ff. 31a-34a. Risala fi Mas’alat Khalq al-Qur’an (title in table of contents: Risala fi Mas’alat
3. Title in text on f. 31a: Risala Ma’mula yata’allaqu bi-Mas’alat Khalq al-Qur’an min al-Kalam
wal-Furqan ba’yn al-Haqq wal-Batil fi hadha al-Maqam.
(8) ff. 34a-40a. Risala Ma’mula fi Tahqiq al-Mu’giza wa-Wagh Dalalatiha ‘ala Sidq man yadda’a
al-Nubuwwa (title in table of contents: Risala fi Tahqiq Ma’na al-Mu’giza), by Ahmad b.
Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 450, No. 27. Title on f. 34a: Risala fi
Tahqiq al-Mu’giza.
(9) ff. 40a-45b. Risala fi l’gaz al-Qur’an (title in table of contents: Risala fi l’gaz al-Qur’an),
by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 449, No. 5. Title in text
on f. 40a: Risala Ma’mula fi Tahqiq anna al-Qur’an Mu’giz wa-Tasdiq man qala anna l’gazahu
bi-Balaghatihi.
(10) ff. 45b-50b. Risalat Afdaliyyat Muhammad [...] ‘ala Sa’ir al-Anbiya’ wal-Mursalin (title in
table of contents: Risalat Fadilat Muhammad [...] ), by Ahmad b. Sulayman Ibn Kamal Pasha
(d. 940/1533), GAL G II, 449, where this title does not seem to be mentioned. Title in text
on f. 45b: Risala Ma’mula fi Tahqiq tilka al-Maqala.
(11) ff. 50b-53a. Risala fi Tafdhil ma qala fi Haqq Abawiyya li-Rasul Allah [...] (title in table of
contents: Risala fi Haqq Abawi al-Rasul), by Ahmad b. Sulayman Ibn Kamal Pasha (d.
940/1533), GAL G II, 450, No. 32.
(12) ff. 53a-57b. al-Risala fi Tahqiq al-Zindiq (title in table of contents: Risala fi Tahqiq
Ma’na al-Zindiq), by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 450,
No. 38. Title in text on f. 53a: Risala Ma’mula fi Tashih Lafz al-Zindiq wa-Tawdih Ma’nahu al-
Daqiq wa-Tarqih Hikmat al-Haqq bil-Qabul al-Mutabiq bil-Qawa’id wal-Muwaqqiq lil-Uslul.

(14) ff. 69b-72b. Risala fi Tahqiq Ma`na al-Nazm wal-Siyagha (title in table of contents: Risala fi Ma`na al-Nazm wal-Siyagha), by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 452, No. 112.


(20) ff. 159b-162a. Risalat al-Sa’y (title in table of contents: Risalat Madh al-Sa’y wa-Dhamm al-Batala), by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 452, No. 95. Title on f. 159b: Risala Ma’mula fi Madh al-Sa’y wa-Dhamm al-Batala.


(22) ff. 166b-177b. Arba`un Hadithan by Ahmad b. Sulayman Ibn Kamal Pasha (d. 940/1533), GAL G II, 450, No. 13. Different from the following text. Title in table of contents: Sharh al-Ahadith al-Arba`in.


(24) f. 191b. Hilyat al-Nabi. Anonymous enumeration of outward features of the Prophet Muhammad, with explanation, added by a later owner to the volume, on the fly-leaf at the end.

For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), p. 469.

[* Ar. 4453]
Or. 14.579
Arabic, with some Turkish and Persian, paper (different colours), 4 + 189 ff., nasta`liq script, illuminated double opening page (ff. 1b-2a), dated Wednesday 12 Dhu al-Higga 1016, copied by Isma`il b. Ibrahim, known as Dedezada (colophon on f. 180b), full-leather Islamic binding with gilded ornaments (borders, corners), gold-sprinkled fly-leaves. On f. 1a an owner’s note by Mahmud b. Safar...(?), living in Mahallat Hadrat Shaykh Abu al-Wafa’.

f. (1)a. Table of contents with reference to page numbers. Ff. (1)a, (2)-(4) blank.


Copyist verse on f. 181a.

On f. 181b a note on the division of estates. Ff. 182a-184a, 186-189 blank.

On ff. 184b-185a. Seven Turkish poems (Qit`a and Mufrad) by Mashami and Kamal Pashazada.

On f. 185b is a distich in Persian, with instruction in Turkish. Also on f. 185b an owner’s note by Ahmad b. `Ali, a Qadi in Uskudar.

For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), p. 469.

[* Ar. 4440]

Or. 14.580
Collective volume with texts in Arabic and Turkish, paper, 146 ff., naskh script, one copyist, dated Gumada I 1047 (colophon on f. 126b), full-leather Islamic binding with ornaments (borders, medallion).


(2) ff. 127b-144b. Incomplete copy (abrupt end) of an Arabic-Turkish vocabulary. Alphabetically arranged in Bab.

(3) ff. 145a-b. A page from an unidentified commentary (Matn in red) in Arabic, possibly added here in order to protect the book block.

Inside the back cover notes in Turkish on various events taking place in the Ukraine in 1088-1089.

For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), pp. 469-470.

[* Ar. 4441]

Or. 14.581
Collective volume with texts in Arabic, with some Turkish, paper, 42 ff., naskh and nasta`liq scripts, different copyists, paper cover.

(1) ff. 1a-14b. Risalat al-Nuqud, by al-Mufti Abu al-Su`ud, Muhammad b. Mustafa al-`Imadi (d. 982/1574), GAL G II, 439, where this title is not mentioned. Copied
by `Ali b. Ahmad al-Qunawi (colophon on f. 14b). The subscript on f. 14b says that the Risala treats Ahwal Waqf al-Nuqad. The here following text is a refutation.


[* Ar. 4442]

Or. 14.582
Arabic, with some Turkish, paper, 255 ff., naskh script, ‘an old manuscript’ (14th century?), full-leather Islamic binding, possibly original. A considerably damaged and worn book.

Volume III of an as yet unidentified Tafsir. The volume covers the exegesis from surat Maryam (Qur`an 19) till surat al-Zukhruf (Qur`an 43), hence it is the third volume of a four-volume set.

Each explanation of a sura begins with the mention of the number of words and letters in that sura. It is not the Lubab al-Ta`wil fi Ma`ani al-Tanzil by al-Khazin [8003 A 11-14], which does indeed mention these numbers.

Owners’ notes on f. 1a:
- `Abd Al-Ghani, known as Shaykhzada, Dhu al-Qa`da 1106.

¶ On the lower edge a title might be read as: Tafsir al-Imam al-Tha`labi ... (?). If this reading is correct, this work would be Kitab al-Kashf wal-Bayan `an Tafsir al-Qur`an by Abu Ishaq Ahmad b. Muhammad b. Ibrahim al-Tha`labi al-Nisaburi al-Shafi`i (d. 427/1035), GAL G I, 350. MS Princeton 639 H (Catalogue Hitti, p. 385, No. 1255) begins with surat al-Zukhruf, but the (very short) quotation given by Hitti does not confirm this conjecture. This needs further research.

Added: slip of paper with a prayer in semi-literate Turkish.

For a description of the Turkish parts in this volume see Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (Leiden 2006), p. 471.

[* Ar. 4454]

Or. 14.583
Arabic, with some Turkish, paper, 3 * 210 ff., nastaliq script, half-leather Islamic binding, flap now lost, pasted boards (marbled paper), label on back: Sharh Hikmat al-`Ayn.

Sharh Hikmat al-`Ayn, commentary by Mirak Shams al-Din Muhammad b. Mubarakshah al-Bukhari (d. c. 740/1340), on Hikmat al-`Ayn by `Ali b. `Umar al-Qazwini al-Katibi (d. 675/1276, or. 693/1294), GAL G I, 467. The text is preceded by three pages with a table of contents, with reference to page numbers.
Turkish notes on the fly-leaf and the first of the preliminary leaves. For a description of the Turkish parts in this volume see Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), p. 472.

[* Ar. 4443*]

**Or. 14.584**

Arabic, with some Turkish, paper, 45 ff., naskh script, dated 8 Muḥarram 41 [1141] (colophon on f. 43a), full-leather Islamic binding, back repaired.

*Sharḥ Bīnah Amṭīla*, commentary by Muhammad b. Humayd al-Kaffawi (d. 1168/1754), GAL S II, 632, on a work on morphology entitled *Bīna‘ al-ʿAf’āl* or *Qira‘at al-Sibyan*, or *Amthilat al-Bīna‘* or *Muqaddima fil-Sarf*, which is ascribed to `Abdallah al-Dunquzi (before 1038/1628), GAL S II, 631. The identification is not certain. *Matn* distinguished by overlining. The *Matn* is identical to MS Berlin Do. 65 (4), Ahlwardt 6825. Two old editions (Istanbul 1837 and Istanbul 1818 respectively) of the *Matn* are in the Leiden collections: 839 C 36 (4) and 839 C 33 (4).

On f. 44b a note on food rules.

On f. 45b notes in Turkish. For a description of the Turkish parts in this volume see Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), p. 472.

[* Ar. 4444*]

**Or. 14.585**

Arabic, with some Turkish, paper, 44 ff., half-leather Islamic binding with flap, pasted boards (marbled paper).


On f. 1a there are glosses in Turkish, explaining Arabic terms. For a description of the Turkish parts in this volume see Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (Leiden 2006), p. 473.

[* Ar. 4445*]

**End the first Alić collection (Or. 14.554 - Or. 14.585)**

**Or. 14.586 - Or. 14.589**

Manuscripts purchased by auction on 24 April 1979 from Sotheby’s, London.

**Or. 14.586**

Persian, 7 pp. of text, 7 illustrations, 20 th cent., lacquer binding (19th cent.?). *Az Muntakhabat-i Hakim-i ʿUmar Khayyam*. Catalogue No. 304. (Ar. 4534)

**Or. 14.587**

Persian, paper, 54 ff., nastaʿliq script, illumination (f. 1b), illustrations (41 miniatures). Deccan, c. 1850?
Erotical handbook, by Diya’ Bakhshi. Translated by Diya’ Bakhsh from the Sanskrit (Zaban-i Hindu Sanskrit, f. 7b) into Persian. The text is divided into ten chapters (Bab), which show an order different from that in Or. 14.588. Table of contents on ff. 7b-8a:

**Bab 1:** Dar Ma’rifat-i Hay’at-i Zanan.
**Bab 2:** Dar Ma’rifat-i Khassiyyat-i Zanan.
**Bab 3:** Dar Ma’rifat-i Ab-i Mani wa-Shenakhtan-i Inzal ki Ab-i Zan koga bashad.
**Bab 4:** Dar Ma’rifat-i Bayan-i Mugama’at. This chapter contains 36 miniatures showing as many ways of coitus. Each illustration is provided with three distichs.
**Bab 5:** Dar Ma’rifat-i Rahm wa-Shenakhtan-i Awqat-i Haml.
**Bab 6:** Dar Aghdhinya-yi Muwafiq.
**Bab 7:** Dar Ma’rifat-i Adwiya-yi Bah.
**Bab 8:** Dar Hayagan-i Mani wa-Shahwat wa-Adwiya-yi an hingam-i S...
**Bab 9:** Dar Ma’rifat-i Fawa’id-i Mutafarriqa.
**Bab 10:** Dar Ma’rifat-i Sa’at-i Shahwat wa-Shenakhtan-i an.

Catalogue No. 301.

(Or. 14.588)

Persian, paper, 53 ff., nasta’liq script, illumination (f. 1b), illustrations (37 miniatures). Deccan, c. 1800?

*Ladhdhat al-Nisa* (title on f. 2a). Erotical handbook, by Diya’ Bakhshi (author and illustrator, Muharrir and Musawwir, so mentioned on f. 1b). Translated by Diya’ Bakhsh from the Sanskrit (Zaban-i Hindu Sanskrit, see Or. 14.587, f. 7b) into Persian. The text is divided into ten chapters (Bab), which in the present MS show an order different from that in Or. 14.587. The order in the text itself, however, makes no difference with that in Or. 14.587.

**Bab 1:** Dar Ma’rifat-i Hayhat wa-Shenakhtan-i Zanan.
**Bab 2:** Dar Ma’rifat-i Khassiyyat-i Zanan.
**Bab 3:** Dar Ma’rifat-i Kayfiyyat-i Rahm wa-Shenakhtan-i Awqat-i Haml.
**Bab 4:** Dar Ma’rifat-i Adwiya-yi Bah.
**Bab 5:** Dar Aghdhinya-yi Muwafiq.
**Bab 6:** Dar Ma’rifat-i Shahwat wa-Adwiya-yi an.
**Bab 7:** Dar Ma’rifat-i Fawa’id-i Mutafarriqa wa-Shenakhtan-i Ahkam-i Mushtahi.
**Bab 8:** Dar Ma’rifat-i Ab-i Mani wa-Shenakhtan-i Inzal ki Ab-i Mani dar koga bashad.
**Bab 9:** Dar Hay’at-i Mugama’at. This chapter is illustrated with miniatures each showing a coitus position between man and woman. Each illustration is provided with three distichs.
**Bab 10:** Dar Ma’rifat-i Sa’at-i Shahwat wa-Shenakhtan-i an.

On ff. 4a, 5a, 6a, 7a are images of the four different categories of women, Padmini, Chitrini, Hastini, Sankhini.

Catalogue No. 291.

[* Ar. 4536*]
Or. 14.589
Persian, paper, ff., illustrations (drawings).
Treatise about the manners and customs of the Qashqa’i tribe, near Shiraz, by Mirza Fursat Shirazi, made for C.N. Seddon in 1903.
Catalogue No. 305.
(Ar. 4581)

Or. 14.590
Collective volume with texts in Persian,
(1) Lawami’, by Gami. Dated 875/1470.
(2) Lawa’ih, by Gami.
(3) Risala-yi Su’al u Gawabi- Iskandar ...
Provenance: Purchased by auction on 19 April 1979 from Christie’s, London, catalogue No. 32.
(Ar. 4582)

Or. 14.591 - Or. 14.598
Manuscripts purchased by auction on 24 April 1979 from Sotheby’s, London.

Or. 14.591
Collective volume with texts in Turkish, with some Persian, paper, 34 ff, nasta’liq and naskh scripts, dated 1 Muharram 1195 (1780) (colophon on f. 34b), full-leather Islamic binding.
(1) ff. 1b-31a. Diwan of the poetess Zubayda Hanim (takhallus Fitnat, died 1194/1780). Incomplete. A Persian distich by Sa’ib is on f. 19a.
(2) ff. 33b-34b. Hikaya. Edifying story about a baker called Nu’man from Cairo. Auction catalogue No. 290.
(Ar. 4537)

Or. 14.592
Collective volume with texts in Persian,
(2) Zig, by Guhanwari (?), dated 1254/1838.
Catalogue No. 295.
(Ar. 4491)

Or. 14.593
Persian, MS from India, dated 1089/1678, copied by Muhammad Shakir `Arf Akhund Bula, son of `Abd al-Rahman Bani Isra’il Ya’qub Qadiri. Mathnawi-i Ma’navi, by Galal al-Din Rumi.
Catalogue No. 277.
(Ar. 4492)
Or. 14.594
Persian, paper, ff., dated 1114/1702. Illustrations: added over the text are 8 miniatures. 
_Hilyat al-Muttaqin_, by al-Maglisi.
Catalogue No. 278.
(Ar. 4470)

Or. 14.595
Arabic, paper, ff., dated 1082 (1671 AD), copied in Nisabur. 
_al-Sahifa al-Kamila wal-Mulhaqat_.
Catalogue No. 275.
(Ar. 4672)

Or. 14.596
Arabic, Persian, 
Catalogue No. 272.
(Ar. 4471)

Or. 14.597
Arabic, paper, ff., dated 988/1580. A copy from Iran. 
_Nahg al-Balagha_, the collection of sayings attributed to `Ali b. Abi Talib (d. 40/661), GAS II, 277, and collected in this form by al-Sharif Abu al-Hasan Muhammad al-Radi (d. 406/1016), GAL G I, 82, although this is also attributed to the latter’s brother al-Sharif al-Murtada `Ali b. al-Tahir (d. 436/1044), GAL G I, 404-405.
Catalogue No. 266.
(Ar. 4538)

Or. 14.598
Arabic, with some Persian, paper, 28 ff., text written in cartouches per line, with a variety of colours of ink, dated 5 Shawwal 1141/1729 (colophon on f. 27a). On f. 27b. is a birth note in Persian for Mirza `Abdallah and Mirza Muhammad, dated Sunday 5 Rabi` I 1202/1788. F. 28 is blank. Delicately executed original binding. 
Illuminated and illustrated (2 miniatures) selection of Qur`anic suras and a prayer. Manuscript from Iran. Qur`anic texts in Arabic, prayers also in Persian. 
The volume contains:
_Surat al-Waqi`a_ (56, ff. 1b-9a), followed by a prayer in Persian (f. 9a); 
Two miniatures (ff. 9b-10a); 
_Surat al-Naba`_ (78, ff. 10b-14b); 
_Surat al-Muzammil_ (73, ff. 14b-18b); 
_Surat al-Gumu`a` (62, ff. 18b-21b); 
_Surat al-Qadr_ (97, ff. 21b-22a). 
On ff. 22b-27a is, under the heading _Surat al-Fatihat al-Kitab_, a prayer in which several angels are invoked and in which ayat from _Surat al-Fatiha_ are used. The angels invoked

The two miniatures on ff. 9b-10a belong to the book and are not recently made overpaintings. Each miniature displays an elegant young man in coloured clothes standing in a landscape. All plants are executed in gold. The young men wear a flaming nimbus. The air around their heads is filled with flying flames. It may be surmised that they represent the Shiite imams ‘Ali and Husayn. The two miniatures may have been placed here for devotional purposes.  

Catalogue No. 304 bis. (Ar. 4539)  

Or. 14.599  

Collective volume with texts in Turkish, Arabic, with some Persian, paper, 54 ff., naskh script from different copyists, and other scripts, illustrations (tables, drawings), leather binding.  

Notebook with several shorter texts. The first folio is filled with many notes, lists, a recipe, numbers, partly in siyaqat script, and calculations. A number of short Persian sentences refer to historical events: the departure for Hasan Pasha to Cyprus, 23 Sha‘ban 1212 (10 February 1798); the departure of ‘our mother’ by ship, 15 Dhu al-Qa`da da 1214 (10 April 1800); ‘she left the village of Arnavud’, 18 Dhu al-Qa`da (13 April 1800); and ‘the French ambassador [Ruffin] was imprisoned in Yedikule and they found important papers in the [French] Palace’, Rabī‘ I 1214 (September 1799), see Danişmend, Kronoloji IV, p. 76. (f. 1a). One of the administrative notes on f. 1b is dated 17 Gumada I [1]218 (4 September 1803).  

A considerable proportion of the texts are of a magical nature, often containing prayers. In this category we find an Arabic Hīzb ascribed to the Imam an-Nawawi, which is Hīzb al-Nawawi, the Prayer by Yahya b. Sharaf al-Nawawi (d. 676/1278), GAL G I, 397 (ff. 2b-3a); talismanic text fragments in Arabic with magic squares, preceded by Turkish headings and instructions (f. 4a), to ward off evil spells, avoid headaches and other ailments (ff. 4a-5a); an Arabic recipe for curing urinary retention, followed by a Turkish talismanic text (f. 11a); magical prescriptions for exerting power and warding off thieves (f. 12a); Arabic and Turkish talismanic prescriptions, with drawings, for arousing love, realizing one’s desires, and other purposes (ff. 12b-16a, 17a); and a prescription for the magical use of Koranic texts (f. 21a). To the same category belongs a brief anonymous treatise on the protective properties of the names of God and the magic circle called Gunnat al-Asma’, ‘invented’ by the Imam al-Ghazzali (Abu Hamid Muhammad b. Muhammad al-Ghazzali (d. 505/1111), GAL G I, 420) with two drawings (ff. 17b-19b). Another copy of this text is Or. 11.785 (7), above. Also a list of magic words (f. 20a); and an Arabic treatise on the Stone of Wisdom (ff. 30a-b),  

Some texts are of the astrological genre: a brief treatise on the division of the signs of the Zodiac (Mintaqat al-Buruj) (ff. 27b-29a); horoscopes for the dates of 3 Shawwal 1188 (7 December 1774, with a marginal note on the death of Shaykh Mustafa, post-nishin of the tekke of Çalak, on 5 Dhu al-Qa`da 1220/25 January 1806) and 26 Sha`ban 1212 (13
February 1798), the birth date of Nefise - according to a marginal note, she died on 4 Ramadan 1217 (29 December 1802, f. 31a); astrological calculations with Arabic explanations (ff. 31b-33a); a Turkish prescription for drawing an astrological table (f. 33b); and a horoscope dated 22 Dhu al-Higga [1]214 (17 May 1800, f. 41a).

Recipes also hold an important place. They are: for various types of ink and vinegar (ff. 6b-7a); a prescription and recipe for treatment of chest tightness (f. 20b); for oils, ambergris, various types of ink, and drinks (ff. 21a-23b); for candle oil and ink (f. 27a); for red ink (f. 29b); for perfume (f. 40a); for verdigris, barsh, eye ointment, and various other medicines (ff. 51b-53a). Almost all are in Turkish.

Finally we find: tables showing the equivalents of (supposedly) Hebrew and Rumi letters (f. 5b); a table comparing weights of various substances (f. 6a); a list with three items and amounts (of money?), Istanbul, [1]218 (1803-4, f. 6b); a hemistich of a chronogram, dated 24 Sha`ban [1]218 (9 December 1803, f. 6b); an incomplete Arabic sentence (f. 8a); drawings of intersecting circles (ff. 9a-10a) relating to the mechanism of striking clocks (çalar sa`at); an Arabic text fragment on the letters of the alphabet found in the Koran (f. 11b); an Arabic prayer (f. 20a); a series of rhythms consisting of the syllables tek and diim to be used in the cadences (usul) of various metres and types of song, followed by a description of various sequences and a circular table of makams (ff. 24a-25b); descriptions of the use of maqams for varying musical instruments (ff. 26a-b); a table with musical terms and names of compositions and players (f. 48b); a prescription for the use of various maqams at various hours of the day (f. 52a); and a list with various goods and numbers, and the name of Isma`il b. Umiyya (f. 53b).

The above description was derived from Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), pp. 475-478, where there is also a reproduction of f. 5b on p. 476, and one of ff. 12b-13a on p. 478.

Provenance: Purchased by auction on 19 April 1979 from Christie’s, London, catalogue No. 11.

Or. 14.600 - Or. 14.603
Manuscripts purchased by auction on 24 April 1979 from Sotheby’s, London.

Or. 14.600
Arabic, paper, ff.
Catalogue No. 325 bis.
(Ar. 4541)

Or. 14.601
Arabic, paper, ff., dated 1125/1702. A copy from Iran.
Nahg al-Balagha, the collection of sayings attributed to `Ali b. Abi Talib (d. 40/661), GAS II, 277, and collected in this form by al-Sharif Abu al-Hasan Muhammad al-Radi (d. 406/1016), GAL G I, 82, although this is also attributed to the latter’s brother al-Sharif al-Murtada `Ali b. al-Tahir (d. 436/1044), GAL G I, 404-405.
Catalogue No. 279.
(Ar. 4542)

Or. 14.602
Arabic, paper, ff., calligraphy by al-Sayyid Darwish `Abdallah Raqim Üsküdari.
Catalogue No. 325.
(Ar. 4457)

Or. 14.603
Arabic, paper, ff.
Catalogue No. 284.
(Ar. 4543)

Or. 14.604
Collective volume with texts in Persian, bluish paper, 1 + 23 pp., nasta’liq script, modern binding.
(2) pp. 3-8. A text in Persian, describing several ritual activities. Divided into nine chapters (Bab).
(3) pp. 9-12. A catechism in the form of Su’al and Gawab. Structure goes: ‘If they ask you such and such …, Answer them that it is ...’.
(4) pp. 12-16. A catechism in the form of Su’al and Gawab. Ga`far-i Sadiq is mentioned in the beginning. Most of the rubrication has not been supplied.
On p. 23 scribbling and raml-signs.
Provenance: Purchased by auction on 19 April 1979 from Christie’s, London (auction catalogue No. 30).
[* Ar. 4472]

Or. 14.605
Arabic, paper, ff. A manuscript from West-Africa.
Qur’an. Loose leaves, kept together in a leather holder.
Provenance: Purchased by auction on 24 April 1979 from Sotheby’s, London (auction catalogue No. 326).
(Ar. 4460)
Or. 14.606
European languages, many sheaves and portfolios.
Archive of C. van Arendonk (d. 1946).
This extensive archive is still in need of exploration and description. Here follows just one item, which was described in a recently published catalogue.
- Postcard by Riza Nur (1879-1942) to C. van Arendonk, dated Alexandria 13 November 1935, concerning the donation by Riza Nur of his works to the Leiden Library.
The material in question was registered in 1935 as Or. 6694, above.
Provenance: Found in the Oriental department of the Library.
(Ar. 4777 – Ar. 4784)

Or. 14.607 - Or. 14.611

Or. 14.607
Syriac and Karshuni (Arabic), printed book and manuscript, serto script, paper, ff.
(2) ff. 1-8. Mostly blank pages. On f. 4b a Christian prayer in Arabic, in Arabic script; on f. 5a a drawing of a cross.
(3) ff. 9a-166a. Unidentified text in in Karshuni. See Janson, *Summiere beschrijvingen*, p. 14, for a detailed survey of the contents of the handwritten part. On ff. 166b-171b notes, also by owners, in Italian.
Earlier provenance: Collection Prof. F.M.Th. de Liagre Böhl (1882-1976). Note that another manuscript from this collection is Or. 14.449, above.
[* Ar. 4456]

Or. 14.608
Malay, paper, 65 ff., Arabic script, soiled and damaged. *Bidayat al-Muhtadi bi-Fadl Allah al-Muhdi*. The text, ff. 3v-65v, is incomplete; there are gaps, as for instance between ff. 6v-7r. The end is missing.
Added: a piece of paper with a Dutch note dated 13-6-1898 and signed by C. van Doorn to the effect that the MS was brought to Sigli (Aceh) from Garot three days after his arrival.

Or. 14.609
Arabic, paper, ff. MS from Indonesia.

Or. 14.610
Turkish, paper, 46 ff., naskh script, dated 1 Muharram 1228 (1813, colophon on f. 45a), full-leather Islamic binding with flap.
Sa`atnama by Hibat Allah Chawush b. Ibrahim. Other copies are Or. 12.434, Or. 12.845, above, and Or. 25.767, below.

Or. 14.611
Arabic, paper, ff.

Or. 14.612
Malay, paper, 1 f., Arabic script, dated 22 June 1892, kept in a silk envelope.
Letter from the Governor-General (then C. Pijnacker Hordijk), with the seal of the Governor-General, dated 22 June 1892., to Laguligah Daing Serang Arung Palakah husband of Arung Bone, thanking him on behalf of the Minister of Colonial Affairs for the dispatch of valuable things to the collection (of the Ethnographical Museum?) in Leiden. See Iskandar, Catalogue (1999), p. 677 (No. 1415).
Provenance: Purchased in May 1979 from Mr. K.W. Hamilton of Silvertonhill, Huizen.

Or. 14.613
Arabic,
Documents concerning the revision of the internal regulation for the Turuq in Egypt.
Provenance: Frederick de Jong, May 1979

Have these materials actually entered the Library?

(Ar. ??)
Or. 14.614
Arabic, wood.
_Lawh_ (reading and writing slab) from West- or Central Africa.
Provenance: Purchased in May 1979 from Galerie Bonte, a curio shop in Leiden.
(Ar. 4772)

Or. 14.615
Persian, photocopy.
Notes on _Qur’an_ recitation, and related subjects.
Provenance: Photocopy taken in June 1979 from notes in a _Qur’an_ manuscript in a private collection.
(Ar. 4496)

Or. 14.616
Arabic, paper, ff.
An as yet unidentified commentary on part 3 of the _Miftah al-`Ulum_ by Yusuf b. Abi Bakr al-Sakkaki (d. 629/1229), GAL G I, 294-295.
Provenance: Purchased in July 1979 from Mr. Th.G. Appelboom, Groningen.
(Ar. 4469)

Or. 14.617
Ethiopic, parchment, ff., four illustrations, script both in columns and linear, codex (19 x 16 cm), uncovered back, two unworked wooden boards.
Content: Psalterium.
Miniatures of St. Mary and baby Jesus, St. George, the Three Sages, St. Luke.
Provenance: Received in July 1979 from Dr. A. de Mol van Otterloo, The Hague.
(Hebr. 296)

Or. 14.618 - Or. 14.621
Manuscripts purchased in August 1979 from catalogue No. 508 of Messrs. E.J. Brill, antiquarian booksellers in Leiden.

Or. 14.618
Urdu, paper, ff., dated 1247/1832.
_Targuma-yi Chahar Darwish_, the Urdu version on the romance commonly ascribed to Amir Khusraw Dihlawi (1253-1325 AD).
Earlier provenance: looted (?) from Delhi Palace.
(Ar. 4544)

Or. 14.619
Urdu, paper, ff.
_Silk-i Gawhar. Ghazaliyyat_ by Khangar-i Nan (?).
Or. 14.620
Persian, paper, damaged, worm-ridden, 45 ff., 16 illustrations.
The text is illustrated by 16 colourful illustrations depicting the holy places in and around Mekka and Medina. The usual full-page illustrations of the Haram in Mekka and of the Dome of the Rock in Jerusalem are missing in this copy. The illustrations show the buildings as seen from above, but set in a flat projection.
f. 2b. Illuminated _sarlawh._
f. 21a. [1] The Sa`y between Safa and Marwa. The colonnade and the lamps, the tree near Safa.
f. 21 b. [2] Gabal Abu Qubays, the mountain overlooking Mekka. A _qubba_ at the foot of the mountain. In the sky a plit moon (shaqq- qamar) and the stars.
f. 22a. [3] The houses and birthplaces of some prominent, mostly first-generation, Muslims (the Prophet Muhammad, `Ali, Ga'far al-Sadiq, Khadiga) and other important spots: Hagar- Mutakallim, Hagar Muttaka.
f. 24b. [4] Maqbara-yi Mu`alla. Full-page illustration of the graveyard in Mekka, with several separate _qubba’s_ and smaller graves. The grave of Khadiga is indicated. Also the Shami and Misri water reservoirs, and a building on the Gabal Ibn `Umar. At the beginning is an Ashnakhana.
f. 25a. [5] The graveyard of Shubayka. Full-page illustration. On the rock the mawlid's of Amir Hamza and ‘Umar are indicated. In the plain are several smaller graves, and also a _qubba_ of Saykh `Abd al-Kabir, with whom may be meant ‘Abd al-Qadir al-Gilani.
f. 25b. [6] The Gabal- Nur, where the Prophet Muhammad received his first revelation, with the Hira grotto. On top of the mountain is a small _qubba_-like edifice.
f. 26a. [7] Gabal- Thawr, where the Prophet Muhammad took refuge for Quraysh, with indication of the actual Ghar- Higrat, situated in the mountain.
f. 28b. [8] Gabal `Arafat. Full-page illustration of the mountain, with a _qubba_-like edifice on top and a road leading there, with banners, the tents, the mahmals from Syria, Yemen and Egypt, the candelabre (of the _amir al-hagg_), the al-Namira mosque on the right foreground, and other details including the water reservoirs.
f. 33a. [10] Gamrat al-`Aqaba in the valley of Mina, with indication of the three places of stoning. Also the colonnades of the market place of Mina, the Masgid al-Khayf with minaret, and the tents.
f. 32b. [11] On the road from Mekka to Medina, the Gabal Mifrah. A rocky mountain, wells, the simple open mosque with _mihrab._
f. 35b. [12] The mosque of the Prophet Muhammad in Medina, shown as a large courtyard. Full-page illustration. The grave of the Prophet and of several others (Abu Bakr, ‘Umar, ‘Uthman, and separately also of Fatima) under the cupola, the _minbar_, the _qubba-yi khazina_, the palms of Fatima, the gates with indication of their names.
f. 42b. [13] The graveyard near the Prophet’s mosque, Baqi` al-Gharqad. Full-page illustration showing numerous graves often shown as qubba-like edifices. An entrance gate leads to the central alley of the graveyard. Several graves have legends with the names of their occupants.

f. 43a. [14] The mosque of Quba’. The interior of the open mosque, the minaret, a well and two palmtrees.

f. 43b. [15] The Arba` mosque. The four separate buildings, of the Prophet Muhammad, of `Ali, of Abu Bakr and of `Umar. Also the mosque Dhu al-Qiblatayn, the well of `Uthman, two more wells and several palmtrees.

f. 38b. [16] The mountain Uhud. A rocky mountain, with next to it a graveyard containing the graves of the martyrs, and also the qubba of Amir Hamza.

(Ar. 4546)

Or. 14.621
Dutch, of Islamological interest, paper, ff.
Lecture notes on Islam by Ph.S. van Ronkel (1870–1954), made in 1899–1904 for ‘adspirant ambtenaren’ in the colonial service in the Indische Inrichting in Batavia.
Earlier provenance: donated on 22 February 1945 by the author to the Foundation ‘Oosters Instituut’ in Leiden.
Provenance: Received on 5 September 1979 from the Foundation ‘Oosters Instituut’, Leiden.
(Ar. 4494)

Or. 14.622
Turkish, Arabic, paper, 290 ff., naskh script, leather binding.
`Imad al-Islam, the translation completed in 950/1543-1544 by `Abd al-Rahman b. Yusuf al-Aqsarayi of a Persian work on Hanafi law, entitled `Umdat al-Islam, by Molla `Abd al-`Aziz Farisi. The end of the text is missing. The volume contains numerous notes on a great variety of subjects.
Provenance: Purchased in September 1979 from Brill’s, Leiden.
(Ar. 4495)

Or. 14.623
Arabic, photocopies, 46 ff.
Provenance: Received in September 1979 from Dr. Remke Kruk, Leiden.
(Ar. 4692)
Or. 14.624
Collective volume with texts in Arabic and Malay, paper, 170 ff., naskh script in Indonesian style, full-leather Islamic binding with flap, with blind and coloured tooled ornamentation in Indonesian style.
Provenance: Received in September 1979 from Mrs. H. van den Bosch-van Hoogland, The Hague.
(Ar. 4547)

Or. 14.625 - Or. 14.628
Islamic manuscripts purchased by auction on 11 October 1979 from Christie's, London.

Or. 14.625
English, of Arabic interest, paper, [6], 204, 99, 146, [10] pp., Latin script, full-leather European binding with label on spine, reading: 'Religion of the Turks'.
'The Religion or Theology of the Turks. By Echialle, Mufti. With the Profession of Faith of Mahomet the Son of Pir Ali. Translated from the Arabick into French and from the French into English. By John Farrington of Clapham. In three Parts. 1752.' The French original text from which this English translation was made was probably *Religion ou théologie des Turcs [par] Echialle Mufti. Avec la profession de foi de Mahomet fils de Pir Ali.* Bruxelles 1704 [409 F 3].
¶ This is apparently the (indirect) English translation of two Arabic works.
Parts 1-2. This is apparently the *Hashiya Sharh al-`Aqā'id,* the gloss by Ahmad b. Musa al-Khayālī (d. after 862/1458) on the commentary by Sa‘d al-Dīn Mas‘ud b. ‘Umar al-Taftazānī (d. 792/1390) on *al-`Aqā'id* by Nagm al-Dīn ‘Umar b. Muhammad al-Nasafī (d. 537/1142), GAL G I, 427. Still to be compared with MS Leiden Or. 963 (2), and Or. 11.550 (1), above.
Part 3. This is apparently the Testament of Birgeli, the *Wasiyya,* or *Wasiyyatnama,* by Muhammad b. Pir ‘Ali al-Birkawi (Birgeli, d. 981/1573) GAL G II, 440, but comparison with the Turkish text does not confirm this, or the translation has become so free in the process that it has become unrecognizable.
Auction catalogue # 81.
Earlier provenance: On the inside of the front cover is the bookplate of Morton Jeffery (with motto Ie feroi).
[* Ar. 4455]

Or. 14.626
Persian, paper, ff., before 1031/1622.
Qīrān al-Sa‘dāydn, by Amir Khusraw Dihlawī.
Auction catalogue # 32.
(Ar. 4548)

Or. 14.627
Persian, paper, ff.,
Qīrān al-Sa‘dāydn, by Amir Khusraw Dihlawī.
Auction catalogue # 54.
(Ar. 4467)

Or. 14.628
Urdu, paper, 119 ff., nasta’liq script, illuminations and 46 attractive miniatures on 54 pp., full-leather Islamic binding with gilded ornaments (borders, medallion, corner-pieces), text somewhat in disorder and possibly incomplete.

Qissa-yi Bi-Nazir wa-Badr- Munir, or Mathnawi-yi Mir Hasan, or Sihr- Bayan. The romantic mathnawi by Mir Hasan (d. 1787 in Oudh).

ff. 43b-44a. Prince Bi-Nazir has landed with his horse on the roof of a palace. When in the garden he sees princess Badr- Munir for the first time. He falls in love with her.

Auction catalogue # 181.
(Ar. 4505)

Or. 14.629
Balinese, Javanese,
Arjuna Wiwaha.
(Lont. 922)

Or. 14.630 – Or. 14.632
Indonesian manuscripts, purchased in October 1979 from Catalogue No. 508 issued by Messrs. E.J. Brill, antiquarian booksellers in Leiden.

Or. 14.630
Javanese, paper, ff.
Wirid Hidayat Djati, belonging to pangerang Sasraningrat, Yogyakarta.
Earlier provenance: collection G.A.J. Hazeu (1870-1929). Note that the Hazeu collection of Javanese manuscripts was registered in 1931 in the Leiden library as Or. 6305 – Or. 6628.
Brill’s Catalogue 508, No. 27.
(Mal. 8374)

Or. 14.631
Malay, paper, 49 ff., Latin script.
Hikayat Kalilah dan Daminah. The text, on ff. 1v-48r, contains a transliteration in Roman characters of a MS of Hikayat Kalilah dan Daminah made by someone with an imperfect knowledge of the Malay language.
The following stories are contained in the volume:
1. The mission of Barzoye.
2. Table of contents.
3. Simply learning by heart of a few sentences.
5. The lion and the hare.
6. The three fishes.
7. The thief who is deceived by sulem.
8. The parable of mankind (De man in de
put, see H.T. Damsté, ??). See also Or.
14.195, above.
9. The bull and the lion.
10. The monkey and the wedge.
11. The jackal and the drum.
12. The robbed brahmin.
13. The jackal and the two billy-goats.
14. The poison blown back.
15. The cut-off nose.
16. The crow and the snake.
17. The heron and the crab(-fish).
18. The camel.
19. The sanderling.
20. The geese and the tortoise (ending
abruptly).

On f. 49, in a different (older) hand but on the same kind of paper, is an as yet
unidentified story. Transliterated from a MS in disorder.
Added: one folio with a typed summary, a commentary on the transliteration by P.
Voorhoeve (1899-1996), and a letter from Voorhoeve to J.H. Kramers (1891-1951).
Brill’s Catalogue 508, No. 32.
(Mal. 8375)

Or. 14.632
Javanese, treebark paper (dluang), 205 ff. and many blanks, dated Wawu A.J. 1737 (1810),
partial decorative borders to three preliminary pages and penwork ornament on a few
other pages, contemporary Javanese leather binding with flap, panelled sides richly
tooled in blind with multiple borders, and (only) two arabesque cornerpieces.
Bratayuda stories. The text ends abruptly after the death of Baladewa. The author’s
name is given in the poem before the beginning of the text as Sêstradiwonga.
Earlier provenance: Sir Thomas Phillipps (1792-1872), MS 12427. Earlier from the
collection of Thomas Rodd in 1849 or 1850. Sotheby’s, London, auction 27 November
1974 (Catalogue [Leiden copy: OosHss C 4247], p. 33, No. 657, from which the present
description is derived).
Brill’s Catalogue 508, No. 28.
(Mal. 8376)

Or. 14.633 - Or. 14.634
Materials received under embargo in November 1979 from Dr. Frederick de Jong,
Leiden. The embargo was lifted in 1980 after Dr. de Jong had used the materials for his
publications.

Or. 14.633
Turkish, Greek, 39 photographs.
Map of Western Thrace. A collection of 39 coloured photographs depicting parts of a
map of Western Thrace, made by hand and showing place names, in their Turkish
version in Latin script. The legend Bati Trakya in the top left corner. The map was
photographed by Frederick de Jong on 9 October 1979 in the office of the Turkish consul
at Komotini (Çoşkun Arda). See F. de Jong, Names, religious denominations and ethnicity of
settlements in Western Thrace, Leiden 1980.
(in Ar. 4499)

**Or. 14.634**
Turkish, Greek, 12 photographs.
Twelve black-and-white photographs of the pages 1-23 of an exercise book with a list of names in Greek and Turkish versions of localities in Western Thrace, compiled by 'a local cleric'. The photographs were made by Dr. de Jong in the course of 1979. See F. de Jong, *Names, religious denominations and ethnicity of settlements in Western Thrace*, Leiden 1980.
(in Ar. 4499)

**Or. 14.635**
Javanese, palm leaf.
*Carita kabar kiyamat, kabar naraka, kaba swarga*.
Provenance: Received in November 1979 from Mrs. A. Vliegenthart-Luytjes, Utrecht.
(Lont. 923)

**Or. 14.636 - Or. 14.647**
Manuscripts from the Balkan, purchased in December 1979 from Mr. Dimitri Stamoulis, living at that time in Grenoble.

**Or. 14.636**
Albanian, with some Turkish, paper, 406 ff., *nasta`liq*-like script, dated 2 Ramadan 1280 (1864, colophon on f. 295b), leather binding.
Autograph copy of the Albanian translation by Sa`id Hugga b. `Uthman, using the *takhallus* Kamtari (Kemteri) and working in a village in the district (*Qada’*) of Premedi (Albania), of the *Hadiqat al-Su’ada’*, the Shiite materiology by Muhammad b. Sulayman, who used the *takhallus* Fuduli (d. 963/1556). With quotations in Turkish. Several poetical pieces in Turkish precede the text.
See Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (2006), pp. 482-484, with a reproduction of f. 1b on p. 483.
(Ar. 4506)

**Or. 14.637**
Collective volume with texts in Turkish, with some Arabic, paper, 373 ff. (many blanks?), *naskh* script, illustrations, leather binding.
The notebook of a Bektashi *Shaykh*.
(1) ff. ff. 1a-4b. Fragment of treatise on talismans, with drawings.
(3) ff. 5b-65b. *Risala-yi Wirana Baba*. Treatise on onomancy and the doctrines of the Bektashi order by Wirana Baba, or Wirana Abdal. Incomplete (2 ff. torn out between ff. 65-66).
(4) ff. 68b-166a. *Uyun al-Hidaya*. Treatise on the Twelve imams, the fourteen infallibles and the doctrine of the Ahl al-Haqq, by the Bektashi Shaykh Resmi `Ali Baba from Resmo (Rethimnon, Crete).
(5) ff. 167a-168a. Bektashi prayers, in Turkish and Arabic.
(9) ff. 178a-179b. Anonymous and untitled treatise on geomancy (*Raml*).
(10) ff. 180a-182b. Fragment of a text on Hadith.

**Or. 14.638**
Turkish, paper, oblong, 83 ff., *nasta’liq* and *naskh* scripts in several hands, leather binding with flap, and strap.
Notebook, mostly containing poetry and songs. Most probably coming from a Bektashi environment.

**Or. 14.639**
Turkish, paper, 48 ff., *naskh* script, bound, without covers.
*Targuma-yi Risala-yi Husniyya*. Anonymous translation of a Persian version of an Arabic treatise in defense of Shiism. The Persian version is said to have been made in 958/1551. The Turkish translation of that Persian version was made in 1274 (1857-1858). The text contains the account of the disputation between the slave-girl Husniyya and the scholars of Baghdad.

**Or. 14.640**
Arabic, paper, ff.
Incomplete text on magic (as yet unidentified). With magical squares.

**Or. 14.641**
Albanian, paper, ff., in an adapted Greek alphabet, second half 19th cent.
Collection of Bektashi prayers, songs and theological treatises.

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Or. 14.642
Toskic Albanian, paper, ff., Latin script.
Collection of Bektashi prayers, and diary notes.
(Ar. 4549)

Or. 14.643
Turkish, paper, 132 ff., naskh and nasta’liq scripts in several hands, dated 23 Rabi` 1 1268
(1852, colophon on f. 129b, where also the name Köse Imam is given), leather binding.
Ghazawat-i Sayyid Battal Ghazi, or Tawarih-i Battal Ghazi. Incomplete copy of an
anonymous prose version of the epic of Sayyid Battal Ghazi. The text is followed by
several poetical pieces. Inside covers show jottings, figures, etc. A Waqf note of Durbali
Sultan, dated 1268 (1851-1852) is on f. 126a.
(Ar. 4583)

Or. 14.644
Albanian, paper, Latin script, dated 1926.
Bektashi Nefesler, at the occasion of `Ashura’.
(in Ar. 4510)

Or. 14.645
Albanian, paper, Latin script, typewritten.
Bektashi prayers and songs.
(in Ar. 4510)

Or. 14.646
Albanian, Turkish, Arabic, paper, 96 pp., Latin script, drawings (pp. 1, 4, 7), dated 1285
and 1286 (1870, on the folio between pp. 90-91), bound in purple paper.
Exercise book with prayer texts in Albanian, Turkish and Arabic, in Latin script, in three
different hands, from a Bektashi environment, possibly from the Bektashi Tekke of
Qazim Baba in Farsala.
See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), pp. 493-494, with a
reproduction of a folio between pp. 90-91 on p. 494.
(in Ar. 4510)

Or. 14.647
Arabic, paper, ff.
Qur’an. A fragment only.
(Ar. 4706)

Or. 14.648
Javanese, paper, ff.
**Bhima Swarga.** Transcripts of MSS Leiden Or. 3975 (a), Or. 3975 (b) and Or. 4133. The donator had used these transcript for her thesis, *Bima Swarga in Balinese wayang*, The Hague 1981.

**Provenance:** Received in January 1980 from Mrs. H.I.R. Schoterman-Hinzler, Leiden.

(Mal. 8377)

**Or. 14.649**

Batak, paper (photocopies)


2. pp. 1-91 of a handwritten transcript (pp. 19, 20 and 81 are missing). See Voorhoeve’s notes under No. 3. Ms. Niessen has written on the first page: *Mula ni Djolma, Mula ni Tano, Mula ni Parrumaon*.

3. Transcripts from the book written by Guru Sinangga for Nommensen, kept in exercise books in the Collection Nommensen (Archive of Vereinigte Evangelische Mission in Wuppertal), in the order of the copy in Batak script kept in Leiden (Or. 3396), with reference to the transcripts made by Mrs. Mostert-Silitonga (kept in Or. 12.605 z). The different sets of photocopies are kept separate by paperclips.

   - Or. 3396, p. 20, line 1 – 16 from below: Exercise book 10, pp. 221-225.
   - Or. 3396, p. 59, line 12 – p. 60, line 5: Exercise book 27, p. ?
   - Or. 3396, p. 68, line 4 from below – 72, line 16: Exercise book 10, pp. 71-84.
   - Or. 3396, p. 75, line 9 from below – p. 196, line 17 from below: Exercise book 29, pp. 4-140.
   - Or. 3396, p. 125, line 8 from below – p. 138 (end): Exercise book 27, pp. ?.

   Later has been added to this the beginning which is lacking in Or. 3396:
   - 2. Mula ni tano = Exercise book 28, pp. 11-26. The page numbers 11 and 12 occur twice. The numbers 19, 20 are lacking, but there is no lacuna in the text. Around p. 13 begins the text of Or. 3396.

   See also Codices Batacici, p. 198 and following.

4. Bundle of photocopies of typewritten transcripts from Or. 3402, pp. 139-160, 165 and following, 191-247, 248 and following. Apparently made from the partially illegible photocopies of the Batak text, and therefore not very reliable. During the transcribing also changes have been made by the transcriber which cannot be warranted by the text, e.g. the moder *naung* in stead of *nadung* of the text. See also the transcription in Or. 12.475.
(5) Bundle of photocopies. These are not originally Batak texts but stories which have been translated into Batak. Origin: Exercise book 8 of the Collection Nommensen (Archive of Vereinigte Evangelische Mission in Wuppertal).
Provenance: Received in January 1980 from Mrs. Sandra A. Niessen, then in Leiden.
[* Mal. 8378]

Or. 14.650
Persian, paper; 79 ff., nasta’liq script, dated Sha’ban 1143/1731 (colophon on f. 78a), there seems to be a lacuna between ff. 47-48, illustrations (63 erotic miniatures), European bibliophile leather binding with gilded ornaments.

Kitab Ladhdhat al-Nisa’.
The illustrations of a comparable work from India are anonymously published as Tantra. Devozioni amorose. Introduzione di Gabriele Mandel. Milano 1978.
The pictures of women and men are rather stereotype, and no very distinctive personal features are shown. They look like types rather than individuals. Copulating partners are always depicted with different skin colours, which facilitates getting an insight in positions. The miniatures’ main purpose is making the positions clearly visible. The lovers usually have some rudimentary clothing still left on their bodies. The sexual act often takes place on a carpet or matrass, and usually a pillow is lying under the woman’s head and shoulders. The woman’s hand palms and foot soles are always dyed with henna. The woman has always her jewelry on arms, hands and head, the man always wears headgear. The introductory chapters (f. 3b-28a) contain information about medical aspects of sexuality, treating among other things medicines and aphrodisiacs. The 18th chapter (dar tarz-i gima’, from f. 28a onwards) contains a great number of miniatures of copulations, with explanations, arranged according to the author’s classification. The miniatures are done in a precise and expert way. The backgrounds are stereotype. Often the miniatures differ from what is explained in the text, which leads to thinking that the miniaturist had only second-hand knowledge of the contents of the text.

f. 3b. Illuminated ’unwan.
f. 29a. [1]. As most people perform the sexual act. The woman is lying on her back, her head and shoulder resting on a pillow. She has spread her legs and holds them in the air. Her lover is sitting in front of her and copulates with her. He supports her shoulder and her back. She caresses his breast with her right hand.
f. 29b. [2]. The woman is lying on her back, her head and shoulder resting on a pillow. She has spread her legs and holds them in the air, almost to her shoulders. Her lover is sitting in front of her, slightly resting on his right side and copulates with her. He supports her head and her back. She caresses his breast with her right hand.
f. 30a. [3]. The woman is lying on her back, her head and shoulders resting on a pillow. She has spread her legs, holds them in the air, on her shoulders and supports her thighs with her hands. Her lover is sitting on his heels in front of her and introduces his penis in her vagina. He holds her right leg in the air.
f. 30b. [4]. The woman is lying on her back, her head and shoulder resting on a pillow. Her buttocks are resting on the thighs of her lover. The rest of her body is not supported, but in the air. She has spread her legs and holds one of them stretched out, the other one bent. Her lover is sitting in front of her and copulates with her. He caresses her right knee and fondles her right breast. She holds his left knee.

f. 31a. [5]. The man is sitting on his heels. He copulates with his woman from behind while she does not even touch the ground. He holds her by her two breasts. She has locked herself around him, first by holding her right foot with her right hand and then by holding her right wrist with her left hand. Her left leg swings in the air.

f. 31b. [6]. The woman is lying on her back, her head and shoulders resting on a pillow, her buttocks resting on her lover’s thighs. She has spread her legs and holds them in the air. Her lover is sitting in front of her and copulates with her. He caresses her knees. With her hands she makes an inviting gesture.

f. 32a. [7]. The woman is lying on her back, her head and shoulder resting on a pillow. She has spread her legs and holds them in the air, with her knees she touches her shoulders. Her lover is sitting in front of her and copulates with her. He supports her shoulder. She holds his back and left ankle.

f. 32b. [8]. The woman is lying on her back, her head and shoulders resting on a pillow. She holds her left leg wide out in the air. Her lover is sitting in front of her and introduces his penis in her vagina. He supports her shoulder. She holds his left shoulder. With her right hand she supports her head.

f. 33a. [9]. The man is sitting upright, his legs in tailor-fashion. His woman is sitting on his thighs with her legs over his shoulders. His left arm is locked with her right arm, and with his right hand he double locks their two arms. She holds her left arm around his back. They are kissing.

Nos. 10-19: Performing the sexual act in a sitting position.

f. 33b. [10]. The woman is lying on her back, her head and shoulder resting on a pillow. She has spread her legs and holds them in tailor fashion, with her feet on her thighs. Her lover is sitting on his heels in front of her. He has opened her izar and copulates with her. With his right hand he fondles her left breast, with his left hand he holds her ankles together.

f. 34a. [11]. The man is sitting on a low bench or a small table. His woman sits on his thighs, facing him. She has spread her legs and holds these around his waist. So she allows him to copulate with her. With their hands they support one another.

f. 34b. [12]. The man is sitting on the carpet, his legs stretched out in front of him and his feet resting on a pillow. His woman is sitting on his knees, with her feet on his hips. She holds her arms around his neck. With his left hand he supports her back, his right hand leans on the ground.

f. 35a. [13]. The man is sitting on the carpet, the upper part of his body resting on a pillow. He has spread his legs. His woman is sitting between his legs and she has slung her right leg around his back. She holds her arms around his neck. He supports her waist with his left hand and leans on the pillow with his right elbow.

f. 35b. [14]. The woman is lying on her back, her head and shoulder resting on a pillow. She has spread her legs and holds them in the air. Her lover is sitting in front of her and
copulates with her. He supports her neck with his right hand. With his left hand he holds her right wrist. With her left hand she holds his back.

f. 36a. [15]. The man is sitting on the carpet, supporting himself with his hands on the ground, behind his back. His legs are stretched out in front of him. His woman is standing on four in front of him, between his legs and allows him to copulate with her from behind.

f. 36b. [16]. The two lovers sit together and lean against a pillow. The woman has spread her legs, and has slung her left leg around his waist. Her left foot swings in the air. She allows him to copulate with her. She holds her arms around his waist. He holds her neck and fondles her left breast with his left hand.

f. 37a. [17]. The man is sitting on his heels. His woman is sitting likewise, with her buttocks leaning to his thighs. He copulates with her from behind. With his right hand he supports her right buttock. With his left hand he holds her left shoulder. She holds both her hands on her knees.

f. 37b. [18]. Man and woman are sitting on the carpet, facing one another and leaning on a pillow. She has spread her legs and introduces her lover’s penis into her vagina with her left hand. He holds her shoulder and her upper body with his two hands.

f. 38a. [19].The man is sitting on the carpet, his legs stretched out in front of him. His woman is sitting on his legs, facing him. She has spread her legs and rests the hollow of her knees on his hips. With her left hand she holds his torso. With her right hand she supports herself on the ground. With his left arm he holds her right ankle. With his right hand he supports her neck.

Nos. 20-29. Copulation while the woman is lying on her side.

f. 38b. [20]. The woman is lying on her left side, leaning with her left elbow on a pillow. Over her shoulder she looks back to her lover who copulates with her from behind. She holds her right hand over his right shoulder. Their legs are interlocked. He holds her breast and the side of her torso with his hands.

f. 39a. [21]. The woman is lying on her left side, leaning with her left elbow on a pillow. Over her shoulder she looks back to her lover who copulates with her from behind. He holds her right hand over his right shoulder. He fondles her right nipple with his right hand and with his left hand he supports her left armpit.

f. 39b. [22]. The woman is lying on her left side, leaning with her left knee on the ground and her left elbow on a pillow. Over her shoulder she looks back to her lover who copulates with her from behind. She holds her right hand over his right shoulder. Their legs are interlocked. He holds her torso and her waist with his hands.

f. 40a. [23]. The woman is sitting on her right leg which is folded under her and she stretches out her left leg. With her elbow and her back she is leaning against a pillow. Her lover copulates with her from behind in a sitting position. With his right hand he fondles her right breast, with his left hand the sole of her left foot.

f. 40b. [24]. The woman is lying on her right side, supported by her right elbow and knee. She leans on a pillow. Her lover copulates with her from behind. He holds her breasts in his hands. She caresses his left shoulder with her left hand.
f. 41a. [25]. The man is sitting, almost in tailor-fashion and leans with his back to a
pillow. His woman is lying on his lap, her legs spread out, thereby allowing him to
copulate with her from behind. He holds her breasts with his hands. She has locked her
arms around his neck. Her right foot is hooked behind his right elbow, her left foot is
locked with his.

f. 41 b. [26]. The woman is lying on her left side, her legs spread out. Her lover is lying
behind her, supported by a pillow, and copulates with her from behind. He has slung his
right leg over hers, and she her left leg over his. He fondles her breasts. She holds his
left wrist with her left hand.

f. 42a. [27]. The woman is lying on her back, supported by a pillow. She has spread her
legs and allows her lover to copulate with her. She holds her legs around his waist. He
sits on his heels in front of her and holds her thighs with his hands.

f. 42b. [28]. The man is lying on his back, supported by a pillow. His woman has mounted
him and allows him to copulate with her. She has spread her legs and holds her arms
around her lover’s back. With his left hand he caresses her hair and with his right hand
he holds her back. Their noses touch and they look into one another’s eyes.

f. 43a. [29]. The woman is lying on her right side, her legs spread out. With her head and
shoulders she is supported by a pillow. Her lover is sitting on his right leg in front of
her, while he has put his left leg over her right one. With his left hand he supports
himself on the ground. With his right hand he holds her back and shoulder. She holds
his left forearm with her right hand, her left hand is slung over his back. Their lips
touch.

Nos. 30- 38. Copulating in a standing position.

f. 43b. [30]. The woman is standing with her left hand and foot on a pillow. She has put
her right foot on the ground, slightly backwards. Her lover is standing behind her and
introduces his penis into her vagina. She looks at him from over her shoulder. With his
right hand he supports her belly.

f. 44a. [31]. The woman is standing, bent forward, her hands put on her knee for support.
Her lover is standing behind her and copulates with her from behind. He, too, is slightly
bent forward. He holds her belly with both hands.

f. 44b. [32]. The woman is standing on all four, with her forearms resting on a pillow,
her knees and feet resting on the ground. Her lover sits and copulates with her from
behind. He holds his left leg forwards and supports himself with his left heel. He sits on
his right heel and holds his woman’s right breast with his right hand. With his left hand
he holds her buttock.

f. 45a. [33]. The woman is standing, slightly bent forward, with her left hand supporting
herself on a pillow. Her lover copulates with her from behind, also standing slightly
bent forward, putting his hands on her shoulders.

f. 45b. [34]. The man is standing upright. His woman is in front of him, standing with
her feet against his shin and supporting herself with her left arm on a pillow. He is
copulating her from behind. With his right hand he caresses her back.

f. 46a. [35]. The woman is lying on her belly on a carpet, her arms stretched out in front
of her, on a pillow. Her lover is lying against her back and copulates with her from
behind. With his left hand he caresses her left elbow.
f. 46b. [36]. The woman is standing on all four, with her head bent forward. Her lover is standing behind her. He inserts his penis into her vagina with his left hand. With his right hand he holds her long hair.
f. 47a. [37]. The woman is standing on all four, with her head bent down. She holds her toes with her hand. Her lover is standing behind her. He inserts his penis into her vagina with his left hand. With his right hand he caresses her back.
f. 47b. [38]. The woman is standing, slightly bent forward, with one foot put forward and the other somewhat backward. Her left hand rests on her left knee, with her right pointing finger she points to her mouth. Her lover is standing, slightly bent as well, and copulates with her from behind. He holds her shoulders with his hands.
Between ff. 47b-48a there seems to be a lacuna in the manuscript, probably of one folio only, whereby two miniatures are missing. On one of the missing pages there must have been the beginning of a new section, apparently treating copulation in a standing position (Nos. 39-47).
f. 48a. [39]. The woman is standing upright, facing a wall. Her hands touch the wall. Her lover stands close to her and copulates with her from behind. He holds her right shoulder and her left breast with his hands.
f. 48b. [40]. The woman is standing upright and leans with her arms on a tree. She has parted her legs somewhat. She looks back over her shoulder to her lover, who is copulating with her from behind, also in a standing position. He holds his arms around her belly.
f. 49a. [41]. The woman is standing upright, her legs slightly parted. She is carrying and embracing her lover (who is of somewhat smaller stature than she), and he her. He is copulating with her while spreading his legs, which he has locked around her waist.
f. 49b. [42]. The woman is standing upright and leans with her arms on a tree. Her lover, who is copulating with her from behind, is also in a standing position. He holds his right arm around her belly.
f. 50a. [43]. The woman is standing upright, facing a wall. Her hands touch the wall. Her lover stands close to her and copulates with her from behind. He holds her shoulders with his hands.
f. 50b. [44]. The woman is standing upright, leaning to a wall. Her hands touch the wall. Her lover stands close to her and copulates with her from behind. He has his right leg between her legs and holds her shoulders with his hands.
f. 51a. [45]. The woman and her lover are standing upright, facing one another. The woman raises her left leg and lets the knee hollow rest on her lover's hip. She is wearing a trouser, and has taken one leg out of it. Her lover embraces her and copulates with her. She rests her left arm on his shoulder and with her right hand she prevents her trousers from falling down.
f. 51b. [46]. The man is standing and carries his woman in his arms. She rests her legs on his shoulders, with her knee hollows on his arms and she holds herself with her arms around his neck. Thus she allows him to copulate with her. Their nose tips touch.
f. 52a. [47]. Man and woman are standing upright, facing one another. Only the tip of his penis enters her vagina. With his left hand he fondles her nipple and with his right
hand he holds her back. She has slung her left arm over his shoulder and holds her right arm on her own waist. Here is the end of the chapter on the different positions. On f. 53b starts the 8th chapter containing a number of risqué and love arousing stories, taken from a work entitled Dhakha'ir- Hukama'-yi Hind (f. 54a, line 2). Most of the stories are told by young (slave) girls in a session presided over by a prince. Needless to say that all stories end in copulation. These copulations are shown in the following miniatures.

f. 55a. [48]. Homosexual copulation by two men. One of them is dressed in an effeminate way and has the female role. His hands and feet are dyed with henna. He is crouching on a cushion and allows his lover to copulate with him behind. The miniature illustrates an anecdote about the vizir Qutb al-Din from the time of the Abbasid caliph al-Mu'tadid (reigned 279-289 / 892-901).

f. 56b. [49]. The story of the young slave girl and the young merchant. The woman is lying on her back, her head and shoulders resting on a pillow. She has spread her legs and rests her feet against the shoulders of her lover. He is sitting in front of her and copulates with her. He holds her shoulder with his right hand and she holds his back with her left hand. With her right hand she touches his instep and ankle.

f. 57b. [50]. The story of the young girl and the young man. The woman is lying on her back, her head and shoulders resting on a pillow. She has spread her legs. Her lover is sitting in front of her and copulates with her. She lets her arms rest on the pillow. He fondles her left breast. She holds her left foot against his right shin. They look into one another's eyes.

f. 58b. [51]. The romance of the lady with the groom. The woman is lying on her back, her head and shoulders resting on a pillow. She has spread her legs and holds them in the air, thus allowing her lover, who is sitting on his knees in front of her, to copulate with her. With her right hand she rests on the carpet, with her left hand she holds his shoulder. He embraces her torso.

f. 59b. [52]. The story of the young girl and the young man. The woman is lying on her left side, her hands clutching around a pillow. She has spread her legs. Her lover is sitting on his heels and copulates with her from behind. He fondles her breasts. With his right knee he supports her right knee hollow.

f. 60a. [53]. The story of the slave girl and the young man. The woman is lying on her right side, her arms and legs folded against her belly. Her lover is sitting over her and copulates with her from behind. He holds her right hand on her right shoulder. He kisses her left cheek.

f. 61a. [54]. The story of the slave girl and the young man. They have encountered during a visit to graves, Ziyarat al-Qubur. The woman is lying on her right side, her arms and legs folded to her body. Her lover copulates with her from behind and fondles her nipples.

f. 62a. [55]. The story of the slave girl and the young man. The woman is lying on her back, supported by a pillow under her head and shoulders. She has spread her legs and holds these in the air. Her lover sits and lies on top of her and copulates with her. He supports her neck and holds her shoulder. She caresses his shin.
f. 63a. [56]. The story of the warden’s daughter and the prisoner. The woman is lying on her right side and has spread her legs. Her lover copulates with her while sitting in front and somewhat over her. She holds her left leg in the air. He embraces her and kisses her. With his right hand he caresses her left knee. Then follow several other stories of frivolous nature. Common theme in these is that someone is asked to tell about his (her) preferred way of love-making. 

f. 66a. [57]. The story of the old woman and the young lover. The old woman (‘aguż) is lying on her back, with her head and shoulders resting on a pillow. She has spread her legs and keeps these in the air. Her young lover is sitting in front of her and copulates with her. He fondles her old woman’s breasts.

f. 68a. [58]. Why some women prefer to make love to women (sahq). The two women are sitting, facing one another, both resting on a pillow. One has spread her legs and the other is sitting between these. They rub their pudenda against one another. They also rub their breasts. They are sitting in embrace with one arm each, and look into one another’s eyes. A European owner has written, in English, underneath the miniature: ‘I would if I could’.

f. 70a. [59]. The story of Hasan, the qanun player, and the three women. The woman is lying on her back, resting her head and shoulders on a pillow. In her right hand she holds a lute. She has spread her legs and allows her lover who is sitting in front of her to copulate with her. He seems to play with her body as if it were his instrument.

f. 75a. [60]. The story of the married woman and the Abyssinian slave. The woman is lying on her back, her head and shoulders supported by a pillow. She has spread her legs and keeps her right leg in the air. Her black lover is sitting in front of her and copulates with her. He holds his hands around her head and kisses her cheek. She has slung her left leg around his back.

f. 76a. [61]. The story of the thieves in the might and the old couple. One of the thieves is copulating with the old woman. She is lying on her back, her head and shoulders supported by a pillow. She has spread her legs. The thief sits in front of her and copulates with her. He holds her old woman’s breasts in his hand. She rests her left hand on his shoulder. The old husband is sleeping on his bed. The goat of the old couple is standing nearby.

f. 77a. [62]. Medical observations on copulation. Aflatun and Harith b. Kalada (see GAS III, 203-4) are mentioned. The text is illustrated with a miniature of a copulating couple. The woman is sitting on her heels. Her lover is sitting close to her left side and back and copulates with her from behind. She rests the hollow of her knee on his knee. Their left legs are interlocked. With her right hand she supports her head. She holds her left arm stretched out in the air, behind her lover’s neck. He fondles her breasts. They kiss.

f. 77b. [63]. Final illustration in the book, belonging to a paragraph on the properties that women love in men. The woman lies on her back, her head and shoulders resting on a pillow. She has spread her legs and holds her high in the air, almost against her shoulders. Her lover is sitting in front of her and copulates with her. He supports her head with his right hand and holds her chin with his left hand. She holds his back with her left hand. They kiss.
¶ The relationship between this text, and texts of the genre *Ladhdat al-Nisa’* still needs to be investigated.


(Or. 4507)

**Or. 14.651 - Or. 14.659**

Manuscripts purchased in January 1980 from Mr. Th.G. Appelboom, Groningen.

**Or. 14.651**

Persian, paper, 6 ff., *nasta`liq* script, with *gadawil*, all within golden and coloured frames, apparently a luxury copy. A later owner has taken care to make illegible the name of the copyist, the date of copying, the name of the person who commissioned the manuscript, and two square owner’s seals.

A compilation meant to be used as an introduction to the *Shahnama* of Firdawsi. In the beginning (ff. 1b-3a) the work is styled *Mukhtasar* (f. 1b) and gives a chronology, from Adam till ‘this time’, including lists of names of ancient Persian kings. On ff. 3a-4a follows a *Fihrist-i Padishahan*, also called *Kitab Fihrist-i Shahnama*. Then (ff. 4a-6b) follows a glossary to Pahlawi and other difficult words occurring in the *Shahnama*, entitled *Kitab Lughat al-Furs-i Shahnama*, or shortly *Lughat-i Shahnama*. It is alphabetically arranged from *alif* to *ya’. In the colophon the purpose is once more explained as to facilitate the reading of the histories of the kings of the past, especially Firdawsi’s *Shahnama*. A similar compilation seems to be available in MS London, IOL, Cat. Ethé No. 861, where it precedes the text of the *Shahnama*, after the pre-Baysunghur introduction.

[* Ar. 4768*]

**Or. 14.652**

Ethiopic, parchment, ff., script in columns, codex (27 x 23 cm), uncovered back, unworked boards.

Content: Psalter.


(Hebr. 294)

**Or. 14.653**

Turkish, paper, 44 ff., *nasta`liq* script, dated end of Shawwal 1115 (1704), copied by al-Hagg ‘Uthman (colophon on f. ??), leather binding.

*Tuhfat al-Haramayn*, description of the pilgrimage to Mecca by Yusuf Nabi (d. 1124/1712) undertaken by the author in 1089/1678. Prose text with poetical ornamentation.


(Ar. 4508)

**Or. 14.654**

Turkish, paper, 283 ff., *naskh* script, illumination (f. 1b), cloth binding.


(Ar. 4509)

Or. 14.655
Hebrew, leather, scroll.
(Hebr. 348)

Or. 14.656
Hebrew, leather, scroll.
(Hebr. 458)

Or. 14.657
Arabic, paper, ff.
(Ar. 4770)

Or. 14.658
Arabic, paper, several hundreds of unnumbered leaves, naskh script, names of the sura’s treated written in the upper left corner of each page, possibly 15th cent. AD., full-leather binding apparently made of recycled components
Incomplete copy (abrupt beginning and end, apparently with lacunae as well since the catchwords do not always correspond) of Anwar al-Tanzil wa-Asrar al-Ta’wil by `Abdallah b. `Umar al-Baydawi (d. 716/1316?), GAL G I, 417. Text available covers the commentary on Qur’an 2:48 till c. sura 90. Quranic matn distinguished by red overlining.
(Ar. 4550)

Or. 14.659
Collective volume with printed texts in Arabic and Turkish, paper, 149 pp., with numerous handwritten notes in Arabic.
Magmu’ā with printed texts in Arabic and Turkish, Istanbul (?) 1252 AH, containing six common grammatical texts, with numerous marginal and interlinear notes. Because of these notes the volume was included in the manuscript collection.

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(5) pp. 82. *Amthila* in Arabic and Turkish. Paradigms of Arabic morphology.
(Ar. 4551)

**Or. 14.660**
Various materials, photograph, etc.
Image of the Great Mosque in Mecca. Photograph of a Japanese copy of an engraving or a miniature, possibly related to the iconography of Mecca in al-Gazuli’s *Dala’il al-Khayrat*. Added: relevant correspondence and a description.
Provenance: Received from Mr. E.E. van Leeuwen, Bilthoven.
(Ar. 4510)

**Or. 14.661 - Or. 14.662**
Copies of manuscripts, received in February 1980 from Dr. Remke Kruk, Leiden.

**Or. 14.661**
Arabic, paper (photographic copies), ff.
*Kitab al-Hayawan*, by Aristotle.
¶ Or. 12.881, above is a photographic copy of another part of the same manuscript.
(Ar. 4707)

**Or. 14.662**
Arabic, photocopy.
(Ar. 4708)

**Or. 14.663**
Arabic, paper, ff.
¶ The manuscript was once in the same set as Or. 14.497 – Or. 14.505, above. Mr. Griffith had bought it first, but later he could be persuaded to sell the manuscript to the Leiden University Library.
Provenance: Purchased in February 1980 from Mr. Stephen Griffith, Somerville, Mass., USA.
(Ar. 4552)

**Or. 14.664**
Ethiopic, parchment, ff., linear script, codex (16 x 12 cm), page finders, uncovered back, two unworked boards, single satchel with strap.
Content: Psalter.
(Hebr. 295)

**Or. 14.665 - Or. 14.669**
Copies of Arabic manuscripts, received in February 1980 in exchange from al-Maktaba al-Zahiriyaa, Damascus.

**Or. 14.665**
Arabic, photocopies, original dated 1301 AH, Damascus
_Awrad ... by Sidi Sa’d al-Din al-Gabawi_. Photocopy of MS Damascus, al-Maktaba al-Zahiriyaa, ‘amm 9545.
(in Ar. 4516)

**Or. 14.666**
Arabic, photocopies, original dated 1307 AH, Damascus
(in Ar. 4516)

**Or. 14.667**
Arabic, photocopies.
(in Ar. 4516)

**Or. 14.668**
Arabic, photocopies,
(in Ar. 4516)

**Or. 14.669**
Arabic, photocopies,
Or. 14.670 - Or. 14.671
Purchased in February 1980 from Mrs. Sonia Ewart, antiquarian bookseller in London.

Or. 14.670
Arabic, paper, ff., dated 1251.
*Taqyid ... fihi Ihkam al-Qira`a al-`Ashriyya*, by Mas`ud b. Muhammad Gammu`.
(in Ar. 4553)

Or. 14.671
Collective volume with texts in Persian, paper, 17 ff., naskh, nasta`liq and shekaste scripts, illuminations, without original binding.
(1) ff. 1b-3a. Naskh script. *Gadwal Ma`rifat al-Ikhtiyarat `ala [...] al-Qamar fil-Burug al-Ithna `Ashar*. Tables, containing actions, set against the twelve signs of the Zodiac.
(2) ff. 1b-3a, in the top margin, in miniature Shekaste script. An untitled astrological text in which two dates are contained: 14 Ragab1230 and 14 Muharram 1231.
(3) ff. 3b-4a. *Gadwal Ma`rifat Ahkam Sayyid al-Baraka (?) ma`a Ru`yat al-Ahilla* (f. 3b) and *Gadwal Ma`rifat Tali` al-Sayyid al-`Alim ma`a Ru`yat al-Ahilla* (f. 4a). In the centre f the two pages is a text on the authority of Hukama-yi Turkestan, the scholars of Turkestan. Tables in naskh, text in miniature nasta`liq script.
(4) ff. 4b-17a. Astrological calendar, for the Persian solar year, showing the birth dates and the connected destinies. A double page for each month. On the upper part of ff. 16b-17a the remainder of the calendar.
(5) ff. 16b-17a, lower part. *Gadwal Ma`rifat Ru`yat al-Ahilla ma`a Gadwal Ma`rifat ... al-Qamar bil-Kawakib al-M... al-Baqiya (?)*, in miniature nasta`liq script.
[* Ar. 4584]

Or. 14.672 - Or. 14.674

Or. 14.672
Turkish, paper, 127 ff., ruq`a, nasta`liq, siyaqat scripts, illumination (f. 1b), leather binding.
(1) ff. 1b-16a. Survey of the administrative units of the Ottoman empire.
(2) ff. 16b-17a. Inventory of the tombs of the Companions of the Prophet Muhammad in Istanbul.
(3) ff. 17b-20b. List of the Ottoman sultans up to `Abd al-Hamid I, who acceded to the throne in 1255/1839.
(4) f. 21a. Administrative notes, partly in siyaqat script.
(5) ff. 22b-31b. Inventory of Waqfs founded by sultans, visirs, statesmen and shaykhs. Copied from the Magmu`a of Anis Efendi, who had copied the information from the ledgers in the Defterkane-yi `Amira. Last date mentioned is Muharram 1250 (1834).
(6) ff. 32a-33b. Inventory of the villages belonging to imperial waqfs in the sanjak of Aydin.
(7) ff. 34a-40a. Collection of texts concerning the Bayramiyya order of derwishes, including a silsila (spiritual pedigree), dated 1176 (1762-1763).
(8) ff. 40b-43a. Collection of texts concerning the Mawlawiyya order of derwishes. Last year mentioned is 1325 (1907-1908).
(9) ff. 48a-50a. Notes about the office of Nishanchi.
(10) ff. 76b-77a. Notes about the revenue from various Ottoman provinces, in siyaqat script.
(11) ff. 102b-103a. Copy of a Firman dated 1245 (1829) addressed to the Sar `Askar and the Qadi of Istanbul, ordering the mobilization of troops against invading Russians.
(12) ff. 120a-122a. Collection of official letters.
(14) f. 124b. Poetry or songs by `Arif.

Or. 14.673
Turkish, paper, 80 ff., naskh script, dated the first Monday of Gumada II 1263 (1847), copied by al-Hagg `Ali Munla b. `Abdallah Morawi (colophon on f. 79b), leather binding. Shamsiyya, a mathnawi poem by Yazigi Salah al-Din from Gallipoli (fl. early-15th cent.), who completed it on 14 Gumada I 826 (1423). The works is also known as Malhama. Defective at the beginning of text. The text is an almanac with prognostics to be drawn from meteorological phenomena, just like the of the type of Malhamat Daniyal. See Jan Schmidt, Catalogue of Turkish manuscripts, vol. 3 (2006), pp. 504-506.

Or. 14.674

Or. 14.675 - Or. 14.676
Purchased in March 1980 from Mrs. Sonia Ewart, antiquarian bookseller in London.
Or. 14.675
Collective volume with texts in Arabic, paper, ff. A manuscript from India.
(1) Tahrir al-Qawa`id al-Mantiqiyya fi Sharh al-Risala al-Shamsiyya, by Qutb al-Din al-Tahtani (see also MS Berlin, Ahlwardt 5258).
(2) Hashiya by `Ali b. Muhammad al-Gurgani (d. 816/1413) on No. 1, above. Several smaller texts and fragments are available in the volume. These are as yet unidentified.
(Ar. 4512)

Or. 14.676
Persian, paper, 34 ff., naskh script, figures, illustrations, without original binding. Incomplete and possibly lacunous copy (first page missing, lacunae at least between ff. 16-17, 24-25, 31-32) of Hidayat al-Nugum, by Nasir al-Din Haydar b. Muhammad al-Shirazi. See Rieu, Cat. B.L., II, p. 852 b, where it is stated that the author completed this work in 687 AH, after the completion of another work, entitled Zig-i Rasd-i Sayyar (f. 1a). Text partly in shape of tables, gadawil, with astronomical figures in the text, and with a number of attractively made small illustrations of the constellations (ff. 17a-24b).
[* Ar. 4585]

Or. 14.677 - Or. 14.678

Or. 14.677
Persian, paper, ff., dated 1236 AH. Intikhab-i Diwan- Kashfi.
¶ A film of this MS is registered as A 687.
(Ar. 4586)

Or. 14.678
¶ A film of this MS is registered as A 685.
(Ar. 4587)

Or. 14.679
Collective volume with texts in Arabic, paper, lithograph, 13 pp.
(2) ff. Awrad of the Qadiriyya tariqa.
Provenance: Received in April 1980 under embargo from Dr. Frederick de Jong, Leiden. The embargo was lifted on 5 October 1983.
(Ar. 4555)
Or. 14.680
Dutch, of Islamic interest,
Incomplete version of: ‘Geschiedenis van de Islamitische volken’, by H.A. Schultens (1749-1793). Available are: ‘Staat der Arabieren voor Mohammed’ (two quires);
‘Gesteldheid van het Perzische Rijk ten tijde van Mohammed’ (two quires);
‘Mohammed’s afkomst’ (two quires); and two introductory essays (two quires). A
photocopy of the design of the entire project is added.
Provenance: Transferred in April 1980 from the Six-Archive, Amstel 218, Amsterdam, by
(Ar. 4513)

Or. 14.681 – Or. 14.682
Purchased in April 1980 from Messrs. E.J. Brill, antiquarian booksellers and Oriental
publishers in Leiden.

Or. 14.681
Arabic, Persian, paper, 120 ff., safina shape, naskh and nasta’liq scripts, several, different
copyists, full-leather Islamic binding, with blind tooled ornamentation (borders,
medallion).
Collection of prayer texts, from a Shi’ite environment.
(1) f. 1a. The last page only of a Persian text or note of literary content.
(2) ff. 1b-6b. Alternately Arabic (black ink) and Persian (red ink) Qasida. On f. 7a a note
in a recent hand, with names and dates, the oldest of which is 1268 AH. The MS is much
older, however.
(3) f. 8a. Prayer, Du`a, in Persian.
(4) ff. 8b-9b. Arabic. Letter from the Prophet Muhammad.
(7) ff. 19a-34a. Arabic. Prayer to twelve imams.
(8) ff. 34b-40a. Persian. Sharh-i Du`a-yi Mugtaba, beginning with anecdotes about the
Prophet Muhammad.
(9) ff. 40a-51b. Arabic. Du`a` Mugtaba.
(10) ff. 51b-52b. Arabic. Several shorter prayers.
(11) ff. 53a-57b. Persian. Anecdote transmitted on the authority of Abu `Abdallah al-
Husayn [b. `Ali b. Abi Talib].
(14) ff. 67a-99b. Arabic. Prayer, with section titles in Persian.
Abi Talib.
(17) ff. 106b-110a, 111b-113a. Arabic, Persian. Prayer in Arabic, with introduction in
Persian (f. 106b).
(18) f. 110b-111a. Arabic, minute script. Prayer.
(19) ff. 113b-121b. Arabic. Du’a’ Kumayl. Incomplete copy of the prayer of Kumayl,
abrupt end on f. 121b.
[* Ar. 4676]

Or. 14.682
Persian, paper, damaged with loss of text, 163 ff., nasta’liq script, more than one copyist,
full-leather Islamic binding with blind tooled ornamentation.
Incomplete and possibly lacunous copy (abrupt end, lacuna between ff. 1-2) of Kitab-i
Hatim Ta’i. Anonymous. Alternative title: Qissa-yi Hatim Ta’i.
(Ar. 4556)

Or. 14.683
Collective volume with texts in Persian.
(1) Mir’at al-Muhaqqiqin. Anonymous, or by Mahmud al-Sh.b.ri (f. 18b).
(2) Sa’ir al-Awliya’. Anonymous, about Raml.
(3) Untitled and anonymous treatise about Raml.
(Ar. 4514)

Or. 14.684
Batak, 55 photostats, 3 pp. typewritten text, loosely kept in a portfolio.
Photocopy of MS Manchester, John Rylands University Library, Batak 2. See Ricklefs &
Voorhoeve, p. 15. Source: a print of microfilm A 701 in the Leiden Library. The original
manuscript is a pustaha, with a chain of transmission of fifteen links, beginning with
Datu Si Poga at the other end of the ocean, and ending with Datu Pangsa Ni Aji. It is
nearly identical to the chain of transmission in MS Amsterdam, KIT 543 (2). Added: Typewritten description in English by P. Voorhoeve (3 pp.), which is here fully
quoted (with the silent correction of a few typing errors).
Manchester. John Rylands University Library. MS Batak 2,
(Leiden University Library Microfilm A 701; Photocopy Or. 14684) Cf. Ricklefs and
Voorhoeve, Indonesian MSS in Great Britain p, 15.
Pustaha, 55 leaves, 6 x 11 cm. Two wooden covers.
A 1 blank.
A 2 Poda ni pamusatan sipiuan na bolon, ‘succinct instructions about sipiuan na bolon’ is the
title of the whole text. Instead of sipiuan one often finds si lali piuan; in this text b 48,
pangurason ni li piuan apparently should be ni lali piuan. Lali means kite (the bird of prey)
and according to Van der Tuuk puyuan, (the sub-Toba form of piuan) is the name of a
kind of kite. Winkler explains this name (in the new edition of Warneck’s dictionary) as
referring to the circling movements of the bird, for mamiu means to twine and piuan is
an instrument used to twine rope. Most texts on sipiuan na bolon have the title Poda ni
pagar lali sipiuan or pagar si lali piuan, instructions for protective magic called lali sipiuan,
or si lali piuan. Si lali piuan is also one of the names of the cock in the manuk gantung,
divination from signs in the inside of a chicken whose breast is cut open. In our
manuscript there is only one short paragraph (b24-26) on pagar ni sipiuan, protective
magic (used in war) of (i.e derived from) sipiuan. The main functions of the sipiuan in our text, however, are alamat, divination from omens, and panuruni, directing astrological powers towards the enemy, in order to do him harm. The most characteristic magical device connected with the sipiuan is a long bamboo pole on which the names of former masters of magic are written. This is called pagar and panuruni in our text, and pagar only in most of the other texts.

The text consists of the following paragraphs:
a2-12 an exceptionally long chain of transmission of 15 names. The first 10 names agree with the first part of a prayer (tonggo-tonggo) to former masters in another text on sipiuan no bolan (MS Princeton Batak 36) and with the first part of the chain of transmission of a poda ni parombunan (see below) in MS Amsterdam, Tropical Institute 543/2. There are some minor differences in the order of the names in these three texts.

It seems probable that this in a traditional list of names of 'Masters of yore' and that the real chain of transmission of this text begins with the 11th name. The 14th name is Ompu ni Mahonda ni aji Guru Manungsang. Van der Tuuk borrowed a Pustaha from Naipospos which was written for a Guru Manungsang ni aji of the marga Hutauruk in Bulu Laga; this may have been the same man. He was the teacher of Datu Pangsa ni aji, for whom our MS was written.
a12-13 Diagrams for divination. There is a figure in the shape of a V with three heads with the names of three signs of the zodiac: mesa, singa and mahara, and a table of 7 x 7 squares, some with the word musu, enemy. Page a13 is divided into four compartments by two crossing lines; the right hand upper quarter is divided in two by another line. The compartments have inscriptions, mentioning the offerings to the five pormamis. Their order is not the usual one but mamis, sori, hala, borma, bisnu; the inscriptions for borma and bisnu are incomplete because these two share one quarter of the page. Cf. below b47-48.

a 14-15 The jingle for the seven days which is sometimes called tabas ni pamahani, the feeding-incantation, with the special food which should be offered to each of the spirits of the days; cf. the Copenhagen catalogue p. 170. The tabas is: aritia hatebas, suma palehang-lehang, anggara putori hijo, muda morhata jadi, boraspati morhuta (sic, probably an error because it spoils the rhythm) sarindang-rindang, singkora morsijamuning, samisara sobaho sisip, (the last two words very unclear; possibly sobok husip).
a 15-36 Poda ni pormesa na sampulu dua, the usual text on the signs of the zodiac, with drawings.
a 36-47 Poda ni panggaroda na uwalu, the usual text on the eight animals of the main directions, with drawings.
a 48-54 are almost blank; there are only some vague lines.
a 55 is glued to the cover
b 1 blank.
b 2-22 Poda ni parombunan ni sipiuan na bolon, on divination from signs in the clouds. First the ingredients of an offering are enumerated; these are dedicated to the sombaon (spirits of holy places) and the gods, among whom Debata Hasi-hasi is specially mentioned.
When the offering is complete the datu utters a prayer (morsombaiyang) to the Three Gods, to Tuan di Baginda Alim, to Ompu Ayam na Bolon from the underworld, to Patuan Raja Babu (the king with a pig’s head; see OVB no. 248), Tuan di Batu Ruyung, Patuan Raja Rum Raja Baris (this seems to be one person) and Patuan Raja ni Pinang kabo. After some illegible lines the prayer is continued; here the names of the gods of the main directions are mentioned. All these powers are asked for sangap, badia and panuruni. At the end the prayer is called tonngo ni paralamaton, a prayer for true omens (from the forms of clouds). A list of signs in the clouds with drawings fills b10-22.
b22-24 Poda ri saitanta, on an amulet made from a boar’s tusk (sait).
b24-27 Poda ni pagar ni sipiuan, the protective magic for which a bamboo pole of thirty internodes is erected, inscribed with the Majesty of the Masters (badia ni gurunta). This part of the text has its own chain of transmission; Guru Pinayungan ni aji taught it to Guru Salamat ni aji (no.12 in the long pedigree in the first part of the text) and so on until Datu Pangsa ni aji.
b27 A short paragraph belonging to the parombunan text (pangambangi ni parombunan).
b28-29 Some additional paragraphs on the pagar.
b29 Poda ni panuruni ni lali piuan. This title probably covers the last part of the text which ends abruptly on b52 with the words: i ma pangalaho ni pa ..., these are the methods of pa(nuruni)?, however, the pagar is also mentioned several times. For the first panuruni the ginagat (fodder) and porsili (substitutes) of the lali piuan are put in an earthen pot. This pot is put in a sangkak, a bamboo pole with the top split in the shape of a hen’s nest. Human figures are drawn on the bamboo. It is put on the left side of the village gate. The warriors spit into the pot when they leave the village. (b29-30).
For the second panuruni a tube is made by piercing the nodes of a bamboo pole 30 internodes long. The names of former masters are written on the bamboo, which is filled with the signs of the zodiac etc. (probably with drawings made on leaves) and erected towards the enemy’s village. At the foot of the bamboo an earthen terrace like a grave (tambak) is made. (b30-31).
On page b 40 an offering of a black chicken is described. Its head should point to the east (purba), its tail to the west (apotan), its right wing to Angkola, its left wing to Toba; its body should be in the middle of the village. On b47-48 there is a prayer to the spirits of the five periods of the day, They are invoked by the same names that were mentioned above (a12-13) but here the series is complete: si Aji Mamis Datu Salin ni Aji, si Aji Bisnu Datu Putor ni Aji, si Aji Sori Naga Jungjung ni Aji, si Aji Hala Datu Talpok ni Aji, si Aji Borma Boru Sibaso Bolon. The last part of the text is an incantation (mintora) against bullets, which contains many Malay words and expressions. It ends abruptly on b52.
b53-54 are blank; b55 was glued to the wooden oover but it is now loose.
Provenance: Copy produced in the Leiden University Library.
(Mal. 8379)

Or. 14.685 - Or. 14.686
Or. 14.685
Arabic, Latin, paper, printed text and manuscript.
An interleaved copy of Iacobus Scheidius, *Glossarium Arabico-Latinum manuale maximam partem e Lexico Goliano excerptum*. Leiden 1769, with notes by an as yet unidentified European (Dutch?) scholar.
(Ar. 4515)

Or. 14.686
Javanese, palm leaf, more than 100 ff., with ornamented wooden boards.
As yet unidentified Javanese text.
(Lont. 921)

Or. 14.687
Dutch, of Indonesian interest, paper, ff., illustrations (photographs and watercolours). *De Serimpi dans*.
(Mal. 8380)

Or. 14.688
Armenian, Latin, English, European paper (17.3 x 11.9 cm), 136 pp., dated 1793, copied by Yuvhannes Raphayel Kharamean, numerous illustrations.
Short treatise on optics. Numerous illustrations in the text, also folding illustrations. On pp. 96-108 is an Armenian-Latin-English glossary of technical terminology
(Hebr. 349)

Or. 14.689 – Or. 14.700
Collection of Oriental manuscripts, purchased by auction at Sotheby’s, London, on April 21, 1980. The sequel to this series is Or. 17.001 – Or. 17.002, below.

Or. 14.689
Arabic, Middle-Eastern paper (15 x 10.3 cm), c. 100 ff. (unnumbered), naskh script, black ink, with paragraph headings in gold thuluth with black outline, illuminated title-page with title and author, entire text set within a composite gold and red frame, full-leather Islamic binding with flap with blind tooled and gilded ornamentation. Apparently an old manuscript, possibly from the 9/15th century (in view of the paper and the script).
*Nukhabat* (or *Nukhabat*) al-Fikar fi Mustalah Ahl al-Athar (title on f. 2b), which is a compendium by Ibn Hagar al-`Asqalani (d. 852/1449), GAL G I, 359; II, 68; S I, 611, of *Aqsa al-`Amal wal-Shawq fi `Ulum Hadith al-Rasul*, by Ibn al-Salah al-Shahrazuri (d. 643/1243).
On the last page, underneath the end of the text, is an igaza issued on 10 Sha`ban 1253 by Muhammad b. `Abd al-Rahman al-`Amiri, known as Ibn al-`Arabi, to his pupil al-
Shaykh Ahmad b. `Abd al-Latif al-Faruqi, authorizing the latter for the transmission of the works of Ibn Hagar al-`Asqalani:

Auction catalogue No. 171.
(Ar. 4557)

Or. 14.690
Collective volume with texts in Turkish, paper, 24 ff., nasta`liq script, illumination, leather binding.
The original copies of three deeds of waqf, dated 1238 (1823), 1239 (1824) and 1241 (1825), all connected with the Rumelian `alim, Muhammad Sa`d Efendi.
(1) ff. 1b-5a. A deed which declares that the Rumelian `alim, Mehmed Sa`d Efendi, has legally registered his intention in the presence of the katib, `Abdullah Vahid Efendi b. Hasan, and the muderris, `Uryanizade Mehmed Sa`id Efendi, in the private office of the former kazi of Istanbul, Isma`il Beg Efendi, whereby 1000 gurush of his private capital are to be used for the repair and upkeep of a ruined fountain at `Isa kapusi near the mosque of Hekimzade `Ali Pasha in Istanbul, dated 27 Sha`ban 1236 (30 May 1821).
The document is followed by the names of five witnesses (f. 5a). An administrative note in gold-dusted siyaqat script, with a signature confirming payment of dues, and dated 28 Gumada I 1238 (10 February 1823), is found in the margin. It is preceded by a heading whereby the following deed is confirmed by the official in charge of vakf affairs, `Omer Efendizade es-Seyyid Mehmed `Arif, whose seal is printed in the same heading. A marginal addition with further stipulations, dated 9 Rabi`I 1238 (24 December 1822) and with the signature and a seal of Mehmed `Arif, is found on f. 3a.
(2) ff. 7b-13b. A deed which declares that the Rumelian `alim, Mehmed Sa`d Efendi, has legally registered his intention, in the presence of the katib, Çavushzade es-Seyyid el-Hacc Mehmed Salih Efendi b. Huseyn, and the kaza, Hafiz Mehmed Emin Efendi b. Suleyman, in the private office of the former kazi of Istanbul, Isma`il Beg Efendi, whereby the aforementioned vakf (see No. 1) be enhanced with 3000 gurush of his private capital for the repair and upkeep of the aforementioned fountain, as well as for the recitation of suras from the Koran by the imams of the mosques of Koca Mustafa Pasha and that at the quarter of Sancakdar Khayruddin in Istanbul, by the mu`ehdhin of the last-mentioned mosque and by the teacher of the school at the quarter of `Isa
kapusi, whereby the boys should say *aman* during prayer - various payments to staff and boys are also stipulated - and perform some other pious chores like the slaughtering of a sheep and the payment of a *mevlidhan* for his services. These stipulations are followed by specifications for the orderly administration of the foundation; dated 7 *Ragab* 1239 (8 March 1824). The text is followed (f. 13b) by the names of ten witnesses and an administrative note in gold-dusted *siyat* script with a signature dated 28 *Sha`ban* 1239 (28 April 1824); it is preceded by a heading whereby the following deed is confirmed by the official in charge of *vakf* affairs, el-Hacc `Ali b. Mustafa, whose seal is printed in the same heading and in the margins of ff. 8b-9a, 9b-10a, 10b, 11a and 13a.

(3) ff. 17b-20b. A deed which declares that the Rumelian `alim, Mehmed Sa`d Beg Efendi, has legally registered his intention in the presence of the *katib*, Çavushzade es-Seyyid el-Hacc Mehmed Salih Efendi b. Huseyn, and the *kazi*, Hafiz Mehmed Emin Efendi b. Suleyman, in the private office of the former *kazi* of Istanbul, Isma`il Beg Efendi, whereby 500 *gurush* of his private capital be used for the recitation of *suras* from the *Koran* on the occasion of Bairam by the *hatib* of the mosque of Sufi Mehmed Pasha found in the *Mevlevihane* of Yeni kapu, Istanbul, to be followed by prayers led by the *imam*, as well as for the costs of candles to be burnt in the mosque of Hayruddin, dated mid-Ragab 1240 (1-10 March 1825). The text is followed (f. 20b) by the names of eight witnesses. An administrative note, with a signature in gold-dusted *siyat* script confirming payment of dues and dated 1 *Muharram* (?) 1241 (16 August 1825), is found in the margin. It is preceded by a heading whereby the following deed is confirmed by the official in charge of *vakf* affairs, el-Hacc `Ali b. Mustafa, whose seal is printed in the same heading and in the margins of ff. 17b, 18b, 19b-20a, and 20b.

Auction catalogue No. 319.

The above descriptions have been literally derived from Jan Schmidt, *Catalogue of Turkish manuscripts*, vol. 3 (2006), pp. 506-510, with a reproduction of f. 1b on p. 507 and one of f. 20b on p. 509.

(Ar. 4517)

**Or. 14.691**

Urdu, paper, ff., illustrations.

*Darya-yi Ishq* by Mir Taqi, with miniatures.

Auction catalogue No. 320.

(Ar. 4518)

**Or. 14.692**

Ethiopic, parchment, ff., script in columns, codex (17 x 13 cm), leaves bound together, without binding.

Fragment of the Book Ezechiel of the Old Testament (37:23 – 48:13), possibly a very old manuscript.

Auction catalogue No. 252.

Or. 14.693
Ethiopic, parchment, ff., linear script, codex (9 x 9 cm), page finders, uncovered back, two unworked wooden boards.
Content: Mälke’a Mika’el, Mälke’a Gäbrä Mänfäs Qedus, and magical prayers.
Auction catalogue No. 252.

Or. 14.694
Ethiopic, parchment, scroll (148 x 8 cm) made of three strips sewn together, illuminated, linear script, kept in a single leather holder.
Content: Mälke’a Mädhane’läm.
Auction catalogue No. 250.

Or. 14.695
Ethiopic, parchment, scroll, one strip (73 x 10 cm), illustrations, linear script, held in a single wooden holder.
Content: Magical prayers. Miniatures: an Angel, and one unfinished miniature.
Auction catalogue No. 250.

Or. 14.696
Ethiopic, parchment, scroll, one strip (63 x 22 cm), illustrations, linear script.
An apparently incomplete text: magical prayers.
Miniatures: Angel with Sword, and one unidentified subject.
Auction catalogue No. 249.

Or. 14.697
Persian, paper
Illuminated Qagar firman with the seal of Muzaffar al-Din Shah, dated 1316/1898.
Auction catalogue No. 188.
Or. 14.698
Persian, paper, illuminations.
Marriage contract from Iran, dated 1294/1877.
Auction catalogue No. 187.
(in Ar. 4519)

Or. 14.699
Persian, paper, illuminations.
Marriage contract from Iran, dated 1321/1903-1904.
Auction catalogue No. 187.
(in Ar. 4519)

Or. 14.700
Persian, paper, illuminations.
Marriage contract from Iran, dated 1308/1890-1891.
Auction catalogue No. 187.
(Ar. 4588)

¶ The sequel of the present sub-collection is registered as Or. 17.001 – Or. 17.002, below. This was done because the class-marks Or. 14.701 – Or. 17.000 had already been reserved for the acquisitions through the Bali Typing Project (Proyek Tik).

Or. 14.701 – Or. 17.000
Sequel of the materials from Bali (Proyek Tik).

Or. 14.701
Javanese, Balinese, paper, 37 pp., typewritten, Latin script.
Candra Bherawa, Old Javanese poem in Indian metres, kakawin, made in Bali, containing edifying lessons on religion given by various sages to the Pandawas. Candra Bherawa appears as a prominent master. In a recent colophon, 1975, the poem is also called Darma Wijaya. Collection Griya Sibetan, Karang Asem. See Pigeaud IV, p. 212.
(Mal. 9681)

Or. 14.702
Javanese, Balinese, paper, 17 pp., typewritten, Latin script.
(Mal. 9682)

Or. 14.703
Javanese, Balinese, paper, 22 pp., typewritten, Latin script.
Maha Padma Jati, Old Javanese and Javano-Balinese tutur, prose treatise on cosmic order, mentioning in the beginning Wisnu Maya Jati and Siwa Jati. Collection Griya Ulah, Sidemen, Karang Asem. See Pigeaud IV, p. 213.
(Mal. 9683)

Or. 14.704
Javanese, Balinese, paper, 3 pp., typewritten, Latin script.
Mirah Bolong mwang Kuranta Bolong, Old Javanese and Javano-Balinese speculations on macrocosmos and microcosmos, Rwa Bhineda, Sabda-Bayu-dep etc. Collection banjar Liligundi, Singaraja. See Pigeaud IV, p. 213.
(Mal. 9684)

Or. 14.705
Javanese, paper, 10 pp., typewritten, Latin script.
(Mal. 9685)

Or. 14.706
Javanese, Balinese, paper, 5 pp., typewritten, Latin script.
Pamatuh, Javano-Balinese compilation of incantations, conciliation of gods and spirits, beginning with Pamunkah Pudak Sategal, with reference to various kinds of desti spirits that are subdued by the incantation. Dukuh Jumpunan is mentioned in another incantation. Sayut offerings are obligatory. Collection banjar Liligundi, Singaraja, No. 62. See Pigeaud IV, p. 213.
(Mal. 9686)

Or. 14.707
Javanese, Balinese, paper, 48 pp., typewritten, Latin script.
Basa Ekalawya, Prayoga, Old Javanese dictionary, about 2500 loose notes on kawi words, mainly of Sanskrit origin, provided with Old Javanese and Javano-Balinese explanations. At the end some notes on wariga lore, namely the numeral values of chronological items, are added. Collection banjar Liligundi, Singaraja, No. 37. See Pigeaud IV, p. 213.
(Mal. 9687)

Or. 14.708
Javanese, Balinese, paper, 16 pp., typewritten, Latin script. Illustrations.
Kanda Kati, Javano-Balinese tutur on religious experience, divine presence in the human mind etc. (kati: cherished). Several drawings, schematical figures, are added. Collection Kirtya No. 101. See Pigeaud IV, p. 213.
(Mal. 9688)

Or. 14.709
Javanese, Balinese, paper, 39 pp., typewritten, Latin script.
Wisnu Japa, Javano-Balinese notes on medicines, magic, exorcism, mentioning sang hyang Mancongol as the origin of medical lore. Several names of mythical *balyan*s are mentioned, i.a. sang hyang Kul Putih. Collection Kirtya No. 94. See also Or. 9139, above. See Pigeaud IV, p. 213.
(Mal. 9689)

Or. 14.710
Javanese, Balinese, paper, 14 pp., typewritten, Latin script.
*Guru Lagu*, Javano-Balinese treatise on Old Javanese prosody, containing i.a. examples of Indian metres. Collection Kirtya No. 31. See Pigeaud IV, p. 213.
(Mal. 9690)

Or. 14.711
Javanese, Balinese, paper, 14 pp., typewritten, Latin script.
*Raja Berawa*, Javano-Balinese prose tale, *tawha*, on altercations of Berawa and the Pandawas, mentioning Bima, called Blongkeng Ares. The introduction of the tale is a conversation of buyut Manun Pati and kabayan Awan Pati with maharaja Berawa, who is identified with ratu Dewantara. See also *Wacana Berawa*. Collection Kirtya No. 9. See Pigeaud IV, p. 213.
(Mal. 9665)

Or. 14.712
Javanese, Balinese, paper, 53 pp., typewritten, Latin script.
*Wariga Krimping*, Javano-Balinese compendium on divination, arranged according to the *pawukon*. Collection Kirtya No. 168 (?). See Pigeaud IV, p. 213.
(Mal. 9666)

Or. 14.713
Javanese, Balinese, paper, 1 p., typewritten, Latin script.
*Putra Sasana*, Javano-Balinese moralistic treatise on respectful behaviour of the young in relation with their elders or parents. Collection Kirtya No. 65. See Pigeaud IV, p. 214.
(Mal. 9667)

Or. 14.714
Javanese, Balinese, paper, 12 pp., typewritten, Latin script.
*Badawang Nala*, Javano-Balinese treatise on ritual, requisites and offerings pertaining to funeral offices and ancestor worship. Collection Kirtya No. 86. See Pigeaud IV, p. 214.
(Mal. 9668)

Or. 14.715
Javanese, paper, 66 pp., typewritten, Latin script.
*Subadra Wiwaha*, Old Javanese epic poem, *kakawin*, in Indian metres, also called *Parta Yana*. Collection Kirtya no 141.
See Pigeaud IV, p. 214.
Or. 14.716
Javanese, Balinese, paper, 25 pp., typewritten, Latin script.
(Mal. 9670)

Or. 14.717
Javanese, Balinese, paper, 14 pp., typewritten, Latin script.
(Mal. 9671)

Or. 14.718
Javanese, Balinese, paper, 10 pp., typewritten, Latin script.
(Mal. 9672)

Or. 14.719
Javanese, Balinese, paper, 8 pp., typewritten, Latin script.
_Purwan sang Watu Gunung_, Javano-Balinese prose tale on the origin of the _wukus_, told by Sidi Mantra to Darma Sidi, with an introductory survey of Old Javanese literature, beginning with _Brahmanda Purana_ and the _Parwas_ (only 13 _Parwas_ are enumerated) and concluding with _Wariga_. See also _Medang Kamulan_, Or. 9168, above, _Kirtya_ No. 151. Collection banjar Liligundi, Singaraja, No. 9. See _Pigeaud IV_, p. 214.
(Mal. 9673)

Or. 14.720
Javanese, paper, 41 pp., typewritten, Latin script.
(Mal. 9674)

Or. 14.721
Javanese, Balinese, paper, 6 pp., typewritten, Latin script.
_Panerang_, Javano-Balinese, mostly Balinese fair weather magic, provided with an introduction mentioning the divine forces which rule the elements, i.a. Badawang Nala (fire in the earth), Pujut and Dikit (fire and wind ruling the waters). Collection banjar Liligundi, Singaraja, No. 69. See _Pigeaud IV_, p. 214.
(Mal. 9675)
Or. 14.722

Or. 14.723
Javanese, Balinese, Malay, paper, 41 pp., typewritten, Latin script. *Tenung Parembon*, Javano-Balinese, partly Malay collection of divination methods and medicines, beginning with a Malay *Tenung Selam*, indicating, for the 30 days of the month, from which direction the thief of some lost good came, and what was his colour, red (brown) or white. Collection banjar Liligundi, Singaraja, No. 84. See Pigeaud IV, p. 214. Not in Iskandar’s catalogue (1999). (Mal. 9677)

Or. 14.724

Or. 14.725

Or. 14.726

Or. 14.727
Javanese, Balinese, Sanskrit, paper, 4 pp., typewritten, Latin script. *Paswara Mengwi, Pangawit*, the beginning, in Sanskrit, of an Old Javanese and Javano-Balinese charter, issued by three Balinese kings, of Guhya Wirya, Amla Raja and Ungsu Pura. The charter refers to law, the text is provided with Balinese interlinear glosses written above and under the lines. The three kingdoms appear to be Mengwi (called
Mayun), Karang Asem and Singaraja. The candra-sangkala bahni paksari candrama indicates the Saka year 1723, i.e. AD 1801. See also MS Berlin S.B. Schoemann III, 1 (Pigeaud, JBMG No. 51) which contains a fairly long text on law, beginning with agamya gamana, without date, mentioning the same three kingdoms. Collection Kirtya No. 17. See Pigeaud IV, p. 215. See also Or. 13.229, above.

(Mal. 9653)

Or. 14.728

(Mal. 9654)

Or. 14.729
Javanese, Balinese, paper, 38 pp., typewritten, Latin script. Agama, Old Javanese and Javano-Balinese compendium of law, beginning with Basa Upapati, with reference to the good behaviour of ecclesiastics, and further containing numerous rulings in cases of common and criminal law. The penalties are fines noted in hundreds or thousands of Chinese cash. Many apophthegms, maxims, characterizing cases of law, are mentioned. Collection Kirtya No. 75. See Pigeaud IV, p. 215.

(Mal. 9655)

Or. 14.730
Javanese, Balinese, paper, 13 pp., typewritten, Latin script. Widi Sastra Tetep, Javano-Balinese rules on funeral offices, especially on burial, interment in cemeteries (setra) for a long time, in case of death caused by illness, or in case of criminals. Uma Tatwa and Yama Purwa Tatwa are repeatedly mentioned. Collection Kirtya No. 223. See Pigeaud IV, p. 215.

(Mal. 9656)

Or. 14.731

(Mal. 9657)

Or. 14.732

(Mal. 9658)
Or. 14.733
Javanese, Balinese, paper, 5 pp., typewritten, Latin script.

(Mal. 9659)

Or. 14.734
Javanese, Balinese, paper, 7 pp., typewritten, Latin script.

(Mal. 9660)

Or. 14.735
Javanese, Balinese, paper, 13 pp., typewritten, Latin script.

(Mal. 9661)

Or. 14.736
Javanese, Balinese, paper, 4 pp., typewritten, Latin script.

(Mal. 9662)

Or. 14.737
Javanese, Balinese, paper, 2 pp., typewritten, Latin script.

(Mal. 9663)

Or. 14.738
Javanese, Balinese, paper, 2 pp., typewritten, Latin script.

(Mal. 9664)

Or. 14.739
Javanese, Balinese, paper, 17 pp., typewritten, Latin script.

*Angga Prana, tutur*, Javano-Balinese, mainly Balinese, lessons on genesis and Atma, given by bagawan Anga Prana, a Buddhist, to his son Sura Brata and his daughter Satya Brati. Collection Griya Ulah, Sidemen, Karang Asem. See Pigeaud IV, p. 216.
(Mal. 9641)
Or. 14.740
Balinese, paper, 15 pp., typewritten, Latin script.
[* Mal. 9642]

Or. 14.741
Balinese, paper, 38 pp., typewritten, Latin script.
[* Mal. 9643]

Or. 14.742
Javanese, Balinese, paper, 43 pp., typewritten, Latin script.
Manawa Agama, Old Javanese and Javano-Balinese law, beginning with Namo Buddhaya, mentioning Adigama, the law of Wilatikta (Majapahit). The fines of misdemeanours are noted in hundreds and thousands of cash. See Pigeaud IV, p. 216.
(Mal. 9644)

Or. 14.743
Javanese, Balinese, paper, 15 pp., typewritten, Latin script.
Pawatekan, Javano-Balinese pawukon with special reference to the characters (watek) of the 30 wukus. The texts contains further numerous notes on divination, connected with the various weeks (2-, 3-, 4-days weeks etc.). Collection Griya Lod Rurung, Riyang Gede. See Pigeaud IV, p. 216.
(Mal. 9645)

Or. 14.744
Javanese, Balinese, paper, 3 pp., typewritten, Latin script.
Pamatuh Dukuh Jumpungan, Javano-Balinese and Balinese 'conciliation' mantras accompanied by sayut offerings. According to a note at the end of the text, Renggan and Dukuh Jumpungan are (spirits?) connected with mount Kilyan, in desa Kawuh (West). Macaling appears also to be a member of the group. Collection banjar Liligundi, Singaraja, No. 28. See Pigeaud IV, p. 216.
(Mal. 9646)

Or. 14.745
Javanese, Balinese, paper, 7 pp., typewritten, Latin script.
Pasucian ring Raga, Javano-Balinese tutur on genesis and the human body. In a paragraph on Palalinuhan the significance of vibrations, kedut, felt in various parts of the body, is explained. See Pigeaud IV, p. 216.
(Mal. 9647)
Or. 14.746
Javanese, Balinese, paper, 3 pp., typewritten, Latin script. Illustration. 

(Mal. 9648)

Or. 14.747
Javanese, Balinese, paper, 5 pp., typewritten, Latin script. Illustrations. Kawisesan Candi Mas Putus, Javano-Balinese Aku magic incantation, from Majapahit. Sang hyang Candi Mas Putus is said to have control over numerous leyaks whose names are mentioned. Drawings of rajahs are added. Collection Pan Teker, Panarukan Tengah, Krambitan. See Pigeaud IV, p. 216. 
¶ This class-mark is referred to by Ida Bagus Made Dharma Palguna, Dharma Sunya. Memuja dan Meneliti Siwa. Leiden 1999, p. 345. This is a mistake for Or. 14.787, below (Dharma Sunya. Transliteration of manuscript K. 135 in the collection of the Gedong Kirtya, Singaraja, Bali). 

(Mal. 9649)

Or. 14.748

(Mal. 9650)

Or. 14.749

(Mal. 9651)

Or. 14.750

(Mal. 9652)

Or. 14.751

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**Or. 14.752**

Javanese, Balinese, paper, 9 pp., typewritten, Latin script.

*Darma Usada Tantri*, Balinese list of syllable mantras (*Am Um Mam* etc) each belonging to a happening or a meeting of personages of the Balinese *wayang* repertoire. The mantras were probably to be said by the *dalang* during a performance of a *wayang* play. The connection between *Darma Usada* (physiology, medicines) and *Tantri* tales is not clear. The list might belong to the *Darma Pawayanan*. Collection *Kirtya* No. 431. See *Pigeaud IV*, p. 217.

(Mal. 9630)

**Or. 14.753**

Javanese, Balinese, paper, 6 pp., typewritten, Latin script.

*Puja ning Smara*, Old Javanese lyric poem in Indian metres by Tanakung, provided with interlinear Javano-Balinese glosses. *Bhawana Bhawa sekar* appears to be another title of the poem (11 stanzas), which contains references to sexual intercourse on each of the 14 nights of the clear half of the month (*suklapaksa*). Collection *Kirtya* No. 340. See *Pigeaud IV*, p. 217.

(Mal. 9631)

**Or. 14.754**

Javanese, Balinese, paper, 5 pp., typewritten, Latin script.


(Mal. 9632)

**Or. 14.755**

Javanese, paper, 14 pp., typewritten, Latin script.

*Darma Wimala*, Old Javanese epic poem, *kakawin*, in Indian metres, made in Bali, on the last journey of the Pandawas, after the victory over the Korawas, and Yudhisthira’s giving up the throne of Ngastina in favour of his grandnephew. The poem ends with Yudhisthira’s reaching heaven with his dog. It is a poetic version of the *Swarga Rohana parwa*. Collection *Kirtya* No. 410. See *Pigeaud IV*, p. 217. See also Or. 14.854, below.

(Mal. 9633)

**Or. 14.756**

Javanese, Balinese, paper, 40 pp., typewritten, Latin script.


(Mal. 9634)

**Or. 14.757**

Javanese, Balinese, paper, 12 pp., typewritten, Latin script. Illustrations?
Pangentas, Javano-Balinese ritual of funeral offices, mentioning numerous mantras and incantations and containing a list of nine different rarajahans, consisting of combinations of aksaras, which are to be used in specified cases while disposing of a dead body. Collection Kirtya No. 38. See Pigeaud IV, pp. 217-218.

(Mal. 9635)

**Or. 14.758**

Javanese, Balinese, paper, 27 pp., typewritten, Latin script.

**Loka Nata**, Javano-Balinese compilation of mantras and incantations, with numerous slokas, used in various ways, some in connection with yoga practices. Collection Kirtya No. 293. See Pigeaud IV, p. 218.

(Mal. 9636)

**Or. 14.759**

Javanese, Balinese, paper, 42 pp., typewritten, Latin script.


(Mal. 9637)

**Or. 14.760**

Javanese, Balinese, paper, 24 pp., typewritten, Latin script.

**Tenung Sakit**, Javano-Balinese notes on divination by means of calculations, practised in order to find the causes of illnesses. Collection Kirtya No. 412. See Pigeaud IV, p. 218.

(Mal. 9638)

**Or. 14.761**

Javanese, Balinese, paper, 13 pp., typewritten, Latin script.

**Pamancangah Maospahit**, Javano-Balinese, mainly Balinese compendium of mythical history of gods and spirits, beginning with creation of man, by hyang Meleng and hyang Ratih, out of jarak (males) and kaliki (females). Jarak and kaliki are varieties of ricinus (seeds). See also Usana Bali. Several localities in Central Bali are mentioned. Some influence of Islamic legends is apparent. Collection Kirtya No. 130. See Pigeaud IV, p. 218.

(Mal. 9639)

**Or. 14.762**

Javanese, Balinese, paper, 22 pp., typewritten, Latin script. Illustrations.

**Parareton**, Javano-Balinese notes on auspicious and inauspicious times for various activities, according to the pawukon and other chronological systems. The last page contains drawings of the signs of the zodiac (11 instead of 12), Pararasyan. Collection Kirtya No. 382. See Pigeaud IV, p. 218.

(Mal. 9640)

**Or. 14.763**

Javanese, Sanskrit, paper, 11 pp., typewritten, Latin script.
Brahmokta Widi Sastra, Old Javanese prose text on cosmogony, containing numerous Sanskrit slokas with explanations. Collection Kirtya No. 159. See Pigeaud IV, p. 218. (Mal. 9715)

Or. 14.764
Javanese, Balinese, paper, 39 pp., typewritten, Latin script. Calon Arang, Javano-Balinese and Balinese poetic version of the tale of Randeng Jirah and mpu Pradah, in macapat verse (parikan, 381 stanzas pangkur). Collection Kirtya No. 1271. See Pigeaud IV, p. 218. (Mal. 9716)

Or. 14.765
Javanese, Balinese, paper, 8 pp., typewritten, Latin script. Kamoksan, Javano-Balinese, mainly Balinese tutur, on religious concepts and mantras. Collection banjar Liligundi, Singaraja, No. 95. See Pigeaud IV, p. 218. (Mal. 9717)

Or. 14.766

Or. 14.767

Or. 14.768
Javanese, Balinese, paper, 10 pp., typewritten, Latin script. Lambang Salukat, Old Javanese lyric poetry, compilation containing basa Sangu Pati, basa Wilapa, basa Duta Raga, basa Anang, basa Madanodaya, 90 stanzas in all. Collection Griya Pidada, Sidemen, Karang Asem. See Pigeaud IV, p. 218. (Mal. 9720)

Or. 14.769
Or. 14.770
Javanese, Balinese, paper, 13 pp., typewritten, Latin script.
_Loka Pala_, _tutur_, Javano-Balinese lessons on mythic history given by Sidi Mantra to Mantra Sidi, beginning with _Catur Dasu Manu_ and concluding with the wukus and _Watu Gunung_. See also Or. 9168 (Kirtya No. 151) and CB 100. Collection Jero Kaleran, Sidemen, Karang Asem. See Pigeaud IV, p. 219.
(Mal. 9722)

Or. 14.771
Javanese, Balinese, Sanskrit, paper, 19 pp., typewritten, Latin script.
(Mal. 9723)

Or. 14.772
Javanese, paper, 18 pp., typewritten, Latin script.
_Darma Sunya Keling_, Old Javanese didactic poem in Indian metres, 193 stanzas.
(Mal. 9724)

Or. 14.773
Javanese, Balinese, paper, 66 pp., typewritten, Latin script. Illustrations.
_Tumbal_, Javano-Balinese collection of drawings of supernatural beings or spirits, to be used as charms or amulets, drawn on brass _pripih_ or on palmleaves and appended to doors or worn in the girdle, etc. Collection Ni Ketut Menuh, Jadi, Kadiri. See Pigeaud IV, p. 219.
(Mal. 9725)

Or. 14.774
Balinese, paper, 17 pp., typewritten, Latin script.
_Geguritan Yadhu_. Collection I Gusti Aji Pasti, Banjar Dlod Peken, Timpag.
(Mal. 9726)

Or. 14.775
Javanese, Balinese, Sanskrit, paper, 14 pp., typewritten, Latin script.
(Mal. 9703)
Or. 14.776
Javanese, Balinese, paper, 5 pp., typewritten, Latin script.  
(Mal. 9704)

Or. 14.777
Javanese, Balinese, paper, 33 pp., typewritten, Latin script.  
*Tata Krama ning Rare Angon*, Javano-Balinese treatise on *pamagku* lore, offerings in *kahyanan*, introduced by a tale of Rare Angon, riding on his bull, being waylaid by two *bujanggas*, si Tahak and si Tewek, who become *dukuns*. Collection puri Saren Anyar, Kaba-kaba. See Pigeaud IV, p. 219.  
(Mal. 9705)

Or. 14.778
Javanese, paper, 11 pp., typewritten, Latin script.  
*Siwa Sasana*, Old Javanese treatise on ecclesiastical law, containing some *slokas*.  
(Mal. 9706)

Or. 14.779
Balinese, paper, 19 pp., typewritten, Latin script.  
[* Mal. 9707]

Or. 14.780
Javanese, Balinese, paper, 41 pp., typewritten, Latin script.  
*Purba Sasana*, Javano-Balinese didactic prose tale on Catur Yuga. Bano Raja, king of Purba Sasana, is the father of the princess Ratnarum who is wooed by Rakata Byuha, king of Sunyantara. Resi Purba Somi gives many lessons on religion to Bano Raja.  
(Mal. 9708)

Or. 14.781
Javanese, Balinese, paper, 18 pp., typewritten, Latin script.  
(Mal. 9709)

Or. 14.782
Javanese, Balinese, paper, ?? pp., typewritten, Latin script.
Kaki Tuwa, Rare Anqon, Javano-Balinese didactic poem in Balinese macapat verse (*Sida Paksa* and *Walinge*), conversations on religion. Sapu Regal is Kaki Tuwa’s teacher. Collection puri Śaren Mayasan, Kaba-kaba, Kadiri, Tabanan. See Pigeaud IV, p. 220. (Mal. 9710)

**Or. 14.783**
Javanese, Balinese, paper, 20 pp., typewritten, Latin script.  
*Babad Dukuh Suladri*, Javano-Balinese legendary history of Bangli. Collection Kirtya No. 238. See Pigeaud IV, p. 220. (Mal. 9711)

**Or. 14.784**
Javanese, Balinese, paper, 36 pp., typewritten, Latin script.  
*Baradah Carita*, Javano-Balinese *Calon Arang* tale in prose, extensive version. Collection Kirtya No. 661. See Pigeaud IV, p. 220. See also Or. 14.924, below. (Mal. 9712)

**Or. 14.785**
Javanese, Balinese, paper, 12 pp., typewritten, Latin script.  
*Katatwan ing Usana Jawa*, Javano-Balinese legendary history in prose beginning with Wila Tikta and Arya Damar of Tulembang. Collection Kirtya No. 2428. See Pigeaud IV, p. 220. (Mal. 9713)

**Or. 14.786**
Javanese, Balinese, paper, 21 pp., typewritten, Latin script.  
*Usada Sato*, Javano-Balinese compilation of magic medicines for animals, especially cattle, combined with divination referring to auspicious and inauspicious times for working with cattle. Collection Kirtya No. 138. See Pigeaud IV, p. 220. (Mal. 9714)

**Or. 14.787**
Javanese, paper, 22 pp., typewritten, Latin script.  
¶ In Ida Bagus Made Dharma Palguna, *Dharma Sunya. Memuja dan Meneliti Siwa*. Leiden 1999, p. 345, there is an erroneous reference to Or. 14.747, which in fact should be to the present number. (Mal. 9691)

**Or. 14.788**
Javanese, Balinese, paper, 27 pp., typewritten, Latin script.  
Or. 14.789
Javanese, Balinese, paper, 30 pp., typewritten, Latin script. Illustrations. Funerangan, Javano-Balinese compilation of magic incantations for fair weather and for other ends. Several drawings of rajas are added. Collection Kirtya No. 2430. See Pigeaud IV, p. 220.
(Mal. 9693)

Or. 14.790
Javanese, Balinese, paper, 53 pp., typewritten, Latin script. Illustrations. Dwijendra, Javano-Balinese and Balinese compilation of incantations and mantras connected with exorcism. A collection of 62 drawings of rajas, mainly consisting of holy syllables in various combinations, is added. Dwijendra is mentioned only in the introduction. Collection Kirtya No. 320. See Pigeaud IV, p. 220.
(Mal. 9694)

Or. 14.791
Javanese, Balinese, paper, 58 pp., typewritten, Latin script. Japa Tuwan, Javano-Balinese, mainly Balinese didactic poem in macapat verse, 11 cantos, concerned with religious concepts. Ni Ratna Rat or Ratna Bumi is the hero's beloved, Gagak Turas is his companion. Japa Tuwan and Gagak Turas enter the world Beyond in search of Ratna Rat; they meet Gogor Manik, Suratma Dorakala and other deities residing there. Ratna Ningrat appears to be a celestial nymph sent to earth by Indra for a limited period. Collection Kirtya No. 3257. See Pigeaud IV, p. 220.
(Mal. 9695)

Or. 14.792
(Mal. 9696)

Or. 14.793
Javanese, Balinese, paper, 13 pp., typewritten, Latin script. Tenung Weton, Javano-Balinese treatise on divination, Prawerti ning janma, predictions of character and fortunes based on birth-dates, according to the pawukon calendar. Collection Griya Ulah, Sidemen, Karang Asem. See Pigeaud IV, p. 221.
(Mal. 9697)

Or. 14.794
Javanese, Balinese, paper, 17 pp., typewritten, Latin script.

Or. 14.795
Javanese, Sanskrit, paper, 15 pp., typewritten, Latin script.
Sama Santa, Old Javanese didactic tutur containing numerous Sanskrit slokas with Javanese explanations, concerning moral behaviour and religious virtues. In the first sloka Sangkara is praised. Aji Karaka, Sanskrit grammar, is also mentioned. Collection Griya Pidada, Sidemen, Karang Asem. See Pigeaud IV, p. 221.

Or. 14.796
Javanese, Balinese, paper, 22 pp., typewritten, Latin script.
Samadhi Yoga, Old Javanese and Javano-Balinese tutur, treatise on religious concentration and yoga practices. Collection Griya Pidada, Karang Asem. See Pigeaud IV, p. 221.

Or. 14.797
Javanese, Sanskrit, paper, 20 pp., typewritten, Latin script.
Prayoga ning Basa, Old Javanese dictionary, Eka Lawya and Kerta Basa, containing 840 items; difficult words, mostly Sanskrit, with explanations. The first paragraph, called Eka Lawya, contains triads of semi-homonymous words, differentiated only by the final vowels: bhara, bhari, bharu. Collection jero Kaleran, Sidemen, Karang Asem. See Pigeaud IV, p. 221.

Or. 14.798
Javanese, Balinese, Sanskrit, paper, 28 pp., typewritten, Latin script.
Sri Nila Candra, Javano-Balinese epic tale in pseudo-Old Javanese prose with interspersed Sanskrit slokas. Nila Candra is a name of Purna Wijaya. Kunjara Karna is mentioned. The tale is connected with the wayang purwa tales. The Pandawas figure largely in the story. Collection puri Kaba-kaba, Kadiri, Tabanan. See Pigeaud IV, p. 221.

Or. 14.799
Javanese, Balinese, Sanskrit, paper, 23 pp., typewritten, Latin script.
Prabu Data Candra Banu, Javano-Balinese epic tale in pseudo Old Javanese prose with interspersed Sanskrit slokas. The tale is connected with the wayang purwa tales. The Pandawas figure largely in the story, which culminates in theological speculations on the primordial unity of Buddhism and Siwaism. Collection puri Kaba-kaba, Kadiri, Tabanan. See Pigeaud IV, p. 221.
Or. 14.800
Javanese, Sanskrit, paper, 10 pp., typewritten, Latin script.
Mahayana, Old Javanese tutur Kamahayanian, consisting of numerous Sanskrit slokas provided with Old Javanese explanations. Collection Griya Mandara, Sidemen, Karang Asem. See Pigeaud IV, p. 221.
(Mal. 9728)

Or. 14.801
Javanese, Balinese, paper, 38 pp., typewritten, Latin script.
(Mal. 9729)

Or. 14.802
Javanese, paper, 11 pp., typewritten, Latin script.
Sara Sangkatha, Old Javanese didactic poem in Indian metres, kakawin, made in Bali, synoptic, on religious concepts and speculations. Collection Griya Pidada, Klungkung. See Pigeaud IV, pp. 221-222.
(Mal. 9730)

Or. 14.803
Balinese, paper, 7 pp., typewritten, Latin script.
[* Mal. 9731]

Or. 14.804
Javanese, Balinese, paper, 44 pp., typewritten, Latin script.
Paramayoga, Javano-Balinese mythical history of human culture beginning with Nabi Adam, mainly paraphrasing the Javanese Paramayoga by Ranga Warsita (second half of the 19th century), which book is called Babad Sajarah Yawa Dwipa in a note in the colophon. Collection Griya Mandara, Sidemen, Karang Asem. See Pigeaud IV, p. 222.
(Mal. 9732)

Or. 14.805
Javanese, Balinese, paper, 17 pp., typewritten, Latin script.
(Mal. 9733)
Or. 14.806
Javanese, Sanskrit, paper, 59 pp., typewritten, Latin script.
*Kamahayanikan*, Old Javanese didactic treatise on Buddhism, extensive version, containing numerous Sanskrit *sloka* with explanations. A considerable part of the text consists of Old Javanese explanations of Sanskrit religious terms. Collection Ida Padanda Made Sidemen, Griya Taman Intaran, Sanur. See Pigeaud IV, p. 222. (Mal. 9734)

Or. 14.807
Balinese, paper, 13 pp., typewritten, Latin script.

Or. 14.808
Javanese, Balinese, paper, 66 pp., typewritten, Latin script.
*Anang Nirarta*, Old Javanese lyric and erotic poetry in Indian metres with Javano-Balinese glosses written above and under the lines. Collection Griya Lod Rurung, Riyang Gede. See Pigeaud IV, p. 222. (Mal. 9736)

Or. 14.809
Javanese, Balinese, paper, 44 pp., typewritten, Latin script. Illustrations.
*Anda Bhuwana*, Javano-Balinese treatise on the mythical origin of smallpox, told by Tattwa Jnana and sang hyang Menget to Darma Sidi. See also Or. 9268, above. The second part of the text contains notes on medicines and offerings and drawings of *rajahs* used to cure smallpox. Collection Ni Ketut Menuh, Jadi, Kediri, Tabanan. See Pigeaud IV, p. 222. (Mal. 9737)

Or. 14.810
Javanese, Sanskrit, paper, 97 pp., typewritten, Latin script.
*Brahmanda Purana*, Old Javanese puranic text containing Sanskrit *sloka*. Collection Kirtya No. 34. See Pigeaud IV, p. 222. (Mal. 9738)

Or. 14.811
Javanese, Balinese, paper, 34 pp., typewritten, Latin script.
*Nawa Ruci*, Javano-Balinese prose text, in *wayang* style, mentioning the *panakawans* Gagak Ampuhan and Twalen. Collection Kirtya No. 143. See Pigeaud IV, p. 222. (Mal. 9739)
Or. 14.812
Javanese, Sanskrit, paper, 2 pp., typewritten, Latin script.
Siwa Stawa Sad Winayaka, hymns and prayers, Sanskrit slokas, mentioning a namancing mantra, beginning namancing wrobhancewa, without Javanese explanation. Collection Kirtya No. 518. See Pigeaud IV, p. 222.
(Mal. 9740)

Or. 14.813
Javanese, Balinese, Sanskrit, paper, 16 pp., typewritten, Latin script.
Atma Raksa, Old Javanese and Javano-Balinese incantations and mantras, Sanskrit slokas, prayers for protection and exorcist formulas. Collection Kirtya No. 85. See Pigeaud IV, p. 222.
(Mal. 9741)

Or. 14.814
Javanese, Sasak, paper, 4 pp., typewritten, Latin script.
Piyagem Rangga Gata, Javano-Balinese mythical and legendary history and genealogy in prose of an old family residing in Ranga Gata (presumably) in the island of Lombok. Islamic influence is in evidence. Their country of origin is called Pulo Mas Majapahit Kabangan, which was created by Allah. Sunsunan Panji Sari is the name of one of the principal ancestors. The idiom might be called Javano-Sasak. Collection Kirtya No. 66. See Pigeaud IV, pp. 222-223.
(Mal. 9742)

Or. 14.815
Javanese, Balinese, paper, 1 p., typewritten, Latin script.
Salasila(h), Asal-usul, Javano-Balinese legendary history and genealogy of an old family residing in Nanggi, in the island of Lombok. The ancestor is said to be a descendant of King Tunggul Ametung of Majapahit. He emigrated to Lombok and was for a time patih in the service of a King of Sila Paran, before he settled in Nanggi. Collection Kirtya No. 67. See Pigeaud IV, p. 223.
(Mal. 9743)

Or. 14.816
Javanese, Balinese, paper, 15 pp., typewritten, Latin script.
Wighnotsawa, Suprasena, epic tale in Old Javanese prose, related to the kakawin Wighnotsawa, belonging to the encyclopedic Cantaka Parwa (see also Leiden, CB 71-5). Collection Kirtya No. 346. See Pigeaud IV, p. 223.
(Mal. 9744)

Or. 14.817
Javanese, Sanskrit, paper, 3 pp., typewritten, Latin script.
(Mal. 9745)

**Or. 14.818**
Javanese, Balinese, paper, 54 pp., typewritten, Latin script.  
*Prja Agama*, Javano-Balinese compilation of common law, containing mainly rules referring to debts (*utang apiutang*) and bondservants (*kawula*). The ruler (*sang amawa bumi*) is frequently mentioned as the supreme authority in matters of law. Collection Griya Ulah, Sidemen, Karang Asem. See Pigeaud IV, p. 223.  
(Mal. 9746)

**Or. 14.819**
Javanese, Balinese, Sanskrit, paper, 13 pp., typewritten, Latin script.  
Pujan Dukuh Batu Sasihi, Javano-Balinese compilation of ritual mantras, beginning with *Arja Patra*, and Sanskrit *slokas*, hymns and prayers. Collection Dukuh Batu Sasihi, Poh Tegeh, Karang Asem. See Pigeaud IV, p. 223.  
(Mal. 9747)

**Or. 14.820**
Balinese, paper, 14 pp., typewritten, Latin script.  
[* Mal. 9748*]

**Or. 14.821**
Balinese, paper, 169 pp., typewritten, Latin script.  
[* Mal. 9749*]

**Or. 14.822**
Balinese, paper, 5 pp., typewritten, Latin script.  
[* Mal. 9750*]

**Or. 14.823**
Javanese, Balinese, paper, 21 pp., typewritten, Latin script.  
*Usana Dewa*, Javano-Balinese *tutur* on the locations of the gods in macrocosmos and microcosmos, with incantations and notes on offerings etc. Collection puri Kaba-kaba, Kadiri, Tabanan. See Pigeaud IV, p. 223.  
(Mal. 9751)

**Or. 14.824**
Javanese, Sanskrit, paper, 17 pp., typewritten, Latin script.

Or. 14.825
Javanese, Balinese, paper, 30 pp., typewritten, Latin script.

Or. 14.826
Javanese, Balinese, paper, 40 pp., typewritten, Latin script.

Or. 14.827
Javanese, Balinese, paper, 47 pp., typewritten, Latin script.
Darma Sasana, Javano-Balinese, partly Balinese, gaguritan, didactic poem in macapat metre (smaradana, ginanti, dandang, mijil, pucung) and Niti Raja Sasana, in Balinese (mijil, sinom, girisa, pucung, smaradana, dandang, smaradana, sinom, pucung, mijil, kumambang, dandang, gambuh, girisa, durma, juru demung, megatruh, dandang, pucung, dandang, pucung, dandang, pucung, dandang). Contents: a modern compilation of versified versions of Old Javanese and Javano-Balinese tuturs on religion and ethics. Cantaka Parwa and Dandang Bangbulangan are mentioned. The macapat metres are said to be written after the manner of Kartasura or Surakarta. Collection Kirtya No. 165. See Pigeaud IV, pp. 223-224.

Or. 14.828
Balinese, paper, 36 pp., typewritten, Latin script.

Or. 14.829
Javanese, Balinese, paper, 27 pp., typewritten, Latin script.
Babad Tangkas Kori Agung, Javano-Balinese legendary history and genealogy of old families of South Bali, mentioning the Pasek Gelgel group, beginning with a chronology, in Saka years, of the mythic origins. Tok Langkir is the name of a sacred mountain from
which sprang the gods. Collection Griya Mandara, Sidemen, Karang Asem. See Pigeaud IV, p. 224.
(Mal. 9757)

Or. 14.830
Javanese, Balinese, paper, 39 pp., typewritten, Latin script.
(Mal. 9758)

Or. 14.831
Javanese, Balinese, paper, 24 pp., typewritten, Latin script.
_Janma Rahasya_, Javano-Balinese _tutur_, modern compilation, beginning with Buddhistic lessons on _samadhi_, further: explanations of Sanskrit _slokas_, such as _Catus Pataka_, great sins. The greater part of the compilation consists of religious speculations on the relationship of microcosmos, the human body and soul, with macrocosmos, the sphere of the gods. Collection Griya Pidada, Sidemen, Karang Asem. See Pigeaud IV, p. 224.
(Mal. 9759)

Or. 14.832
Javanese, Balinese, paper, 21 pp., typewritten, Latin script.
(Mal. 9760)

Or. 14.833
Balinese, paper, 10 pp., typewritten, Latin script.
[* Mal. 9761]

Or. 14.834
Javanese, Balinese, paper, 45 pp., typewritten, Latin script.
_Lebur Sangsa_, Javano-Balinese _tutur_ on purification and exorcism of various evil influences, _leyaks_ and spirits, with notes on offerings (tawur and caru), mentioning a number of 46 buffaloes, called Pambaligya Rebu Bumi. A mythical history with a chronology noted in _Saka_ years is inserted (p. 27), mentioning dewi Danuh of mount Batur and sang hyang Putra Jaya of Tok Lankir as first divine beings located in Bali. The last part of the text (p. 36 ff.) contains notes on various offerings (caru), cattle and fowls, and notes on the significance of earthquakes (pallindon). Collection jero Sindu, Sidemen, Karang Asem. See Pigeaud IV, p. 224.
Or. 14.835
Javanese, Balinese, paper, 32 pp., typewritten, Latin script.
(Mal. 9763)

Or. 14.836
Sasak, paper, 61 pp., typewritten, Latin script.
[* Mal. 9764]

Or. 14.837
Sasak, paper, 2 pp., typewritten, Latin script.
[* Mal. 9765]

Or. 14.838
Sasak, paper, 2 pp., typewritten, Latin script.
[* Mal. 9766]

Or. 14.839
Balinese, paper, 1 p., typewritten, Latin script.
[* Mal. 9767]

Or. 14.840
Balinese, paper, 45 pp., typewritten, Latin script.
[* Mal. 9768]

Or. 14.841
Javanese, Balinese, paper, 65 pp., typewritten, Latin script.
Tingkah ing Pamangku, compilation of Javano-Balinese, mostly Balinese notes on pamangku lore, ritual, mantras and prayers, exorcism, incantations and magic, mentioning Kalimosada-Kalimosadi Mahaputus, medicines, offerings and rajahs. Collection Kirtya No. 3266. See Pigeaud IV, pp. 224-225.

Or. 14.842
Javanese, Balinese, Sanskrit, paper, 70 pp., typewritten, Latin script. Kunti Yajna, Javano-Balinese prose, tutur, imitating the style of the Old Javanese parwas, provided with (partly Bali made) Sanskrit slokas. Contents: description, in a storyteller's style, of purifications and other ritual offices after the death of the Pandawas and Korawas, ascended to the world of the gods. There is only a slight connection with the poem Kunti Yajna (see Or. 3917, above). Collection Kirtya No. 811. See Pigeaud IV, p. 225.

Or. 14.843

Or. 14.844
Javanese, Balinese, paper, 6 pp., typewritten, Latin script. Pamatuh Karang, Javano-Balinese mantras and offerings, conciliation of spirits in order to purify a houseyard, a plot of land etc. Twalen is often mentioned. Slightly different from Or. 14.845, below. Collection banjar Liligundi, Singaraja, No. 5. See Pigeaud IV, p. 225.

Or. 14.845

Or. 14.846

[* Mal. 9774]
Or. 14.847
Javanese, Balinese, paper, 44 pp., typewritten, Latin script.
(Mal. 9775)

Or. 14.848
Javanese, Balinese, paper, 41 pp., typewritten, Latin script.
(Mal. 9776)

Or. 14.849
Javanese, Balinese, paper, 30 pp., typewritten, Latin script.
_Prasasti Pande Bang_, Javano-Balinese legendary history and genealogy of blacksmith families, with notes on ritual and funeral offices, Collection banjar Liligundi, Singaraja, No. 2. See Pigeaud IV, p. 225.
(Mal. 9777)

Or. 14.850
Javanese, Balinese, Sanskrit, paper, 25 pp., typewritten, Latin script.
_Babad Gajah Para_, Javano-Balinese legendary history and genealogy of a family of Jungutan, Bebandem, Karang Asem. Arya Gajah Para is said to be one of the first settlers in Bali, in the period of Gajah Mada. He was the ancestor of the Tianar (Tiyanar) family of Manwaba. The concluding chapter of the text (p. 21) is a _Sasana Manu Wansa_, and a _Sasana Gajah Para_, referring to religious rules and funeral rites of the _bujanga dukuh_ family of Jungutan. At the end a charter of _Saka_ 1582 (A.D. 1660) referring to the funeral rites of a number of _bujangga_ families is quoted. The idiom and the style of the text are pseudo-Old Javanese. In the beginning several probably Bali made Sanskrit slokas are inserted. See also Or. 13.975, above. Collection Ida Bagus Buruan, Griya Jungutan, Bebandem, Karag Asem. See Pigeaud IV, p. 225. See also Or. 14.857, below.
(Mal. 9778)

Or. 14.851
Javanese, Balinese, paper, 36 pp., typewritten, Latin script.
_Dasa Nama_, Old Javanese dictionary of synonyms, 1825 items, first 608 items mentioning groups of synonymic words with a Javano-Balinese explanation of the meaning added at the end, further some 500 homonymic words each having from two up to ten different meanings, which are explained in Javano-Balinese. Collection Ni Ketut Menuh, Jadi, Tabanan. See Pigeaud IV, p. 226.
(Mal. 9779)
Or. 14.852
Javanese, Balinese, paper, 33 pp., typewritten, Latin script.
(Mal. 9781)

Or. 14.853
Balinese, paper, 13 pp., typewritten, Latin script.
[* Mal. 9781]

Or. 14.854
Javanese, paper, 17 pp., typewritten, Latin script.
Darma Wimala, kakawin, Old Javanese epic poem in Sanskrit metre (made in Bali), 14 cantos, called wirama, on the last journey and the death of the Pandawa brothers after the conclusion of the Brata Yuda, and the glorification of Yudhisthira entering the gods’ abode in heaven. See also Or. 14.755, above. Collection Ni Ketut Menuh, Jadi, Tabanan.
See Pigeaud IV, p. 226.
(Mal. 9782)

Or. 14.855
Javanese, Balinese, paper, 17 pp., typewritten, Latin script.
Darma Kahuripan, Javano-Balinese, mostly Balinese notes on treatment and rites pertaining to children, marking the stages of life. Collection puri Kaba-kaba, Tabanan.
See Pigeaud IV, p. 226.
(Mal. 9783)

Or. 14.856
Javanese, Balinese, Sanskrit, paper, 23 pp., typewritten, Latin script.
Candra Wicandra, Javano-Balinese prose tutur on Buddhism, lessons on Buddhist concepts and cosmology given in the course of a conversation of the Buddha Candra Wicandra with Yudhisthira. In the beginning king Pranawati receives instruction on the origin of Buddhism from danghyang Kapakisan. Numerous Sanskrit slokas or fragments of slokas are inserted in the text. Collection puri Kaba-kaba, Tabanan. See Pigeaud IV, p. 226.
(Mal. 9784)

Or. 14.857
Javanese, Balinese, paper, 25 pp., typewritten, Latin script.
This page contains entries on various Javanese and Balinese manuscripts, including:


- **Or. 14.858**
  Javanese, paper, 26 pp., typewritten, Latin script. *Aniharana*, Old Javanese epic poem in Indian metres, *kakawin* (made in Bali, Karang Asem?), on the adventures of the Pandavas after Arjuna’s return from the abode of the gods where he was invited to sojourn for some time having vanquished the demon king Niwata Kawaca. Much fighting with demons is related in the poem. Yudhisthira’s prayers to the gods save his brothers’ lives. See also Or. 13.849, above. Collection puri Kaleran, Kaba-kaba, Tabanan. See Pigeaud IV, p. 226. (Mal. 9786)

- **Or. 14.859**

- **Or. 14.860**
  Javanese, Balinese, paper, 4 pp., typewritten, Latin script. *Puja Panabaran*, II, Javano-Balinese Buddhist ritual of Jero Dukuh Upadana of Abian Jero, including the consecration of holy water (*toya palalukatan*), on *kliwon* days, recorded and described by I Gusti Ngurah Ketut Sangka, October 5, 1975, at 8 a.m. See Pigeaud IV, p. 227. (Mal. 9788)

- **Or. 14.861**

- **Or. 14.862**

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Or. 14.863

Or. 14.864

Or. 14.865
Javanese, Balinese, paper, 18 pp., typewritten, Latin script. Illustrations. *Tumbal*, Javano-Balinese collection of drawings of spirits and rajahs, large size, eighteen, used as amulets; pieces of lontar, buried in the yard or suspended from the rafters of the house. Collection Pan Gordi, Tengah Kawan, Krambitan. See Pigeaud IV, p. 227. (Mal. 9793)

Or. 14.866

Or. 14.867

Or. 14.868

Or. 14.869
Javanese, Balinese, paper, 113 pp., typewritten, Latin script.
Wirya Guna, Old Javanese allegoric poem in Indian metres, kakawin, made in Bali, referring to a wise ruler. See also Or. 13.368 and Or. 13.938, above. Collection puri Agung, Amlapura. See Pigeaud IV, p. 227.

Or. 14.870
Javanese, Balinese, paper, 38 pp., typewritten, Latin script.
Buwana Winasa, Javano-Balinese and Balinese historical poem, kidung, in macapat verse, on troubles in the Balinese kingdoms and Lombok (Sasak) and the military intervention of the Dutch colonial government. Collection jero Iseh, Sidemen, Karang Asem. See Pigeaud IV, p. 227.

Or. 14.871
Javanese, Balinese, Sanskrit, paper, 55 pp., typewritten, Latin script.

Or. 14.872
Javanese, Balinese, paper, 35 pp., typewritten, Latin script. Illustrations.

Or. 14.873
Javanese, Balinese, paper, 35 pp., typewritten, Latin script. Illustrations.
Panerangan, Javano-Balinese fair weather magic, collection of mantras, mostly with sayut offerings, and several rajahs. Collection Kirtya No. 3270. See Pigeaud IV, pp. 227-228.

Or. 14.874
Javanese, Balinese, paper, 83 pp., typewritten, Latin script. Illustrations.
Wariga, Javano-Balinese divination tables, extensive pawukon (pp. 1-45) and various other divination methods, with several rajahs. Collection Kirtya No. 604. See Pigeaud IV, p. 228.

Or. 14.875
Javanese, Balinese, paper, 29 pp., typewritten, Latin script.
**Cupak**, Javano-Balinese poem, *kidung*, in *macapat* verse, beginning with the *basmalah*; the colophon mentions Gusti Putu Jlantik of Sukasada as original owner of the manuscript. The text mentions the king of Janggala and his daughter Rangke Sari, who is won by the hero of the story. It seems to be a versified folktale. Collection puri Gobraja, Singaraja. See Pigeaud IV, p. 228. (Mal. 9803)

**Or. 14.876**
**Javanese, Balinese, paper, 123 pp., typewritten, Latin script.**
*Harsa Wijaya*, Javano-Balinese historical poem in *tengahan* verse, on the beginning of the Majapahit kingdom. See also MS Leiden CB 72. Collection Kirtya No. 455. See Pigeaud IV, p. 228. (Mal. 9804)

**Or. 14.877**
**Javanese, Balinese, paper, 1 p., typewritten, Latin script.**
*Banten Caru*, Javano-Balinese, mainly Balinese notes on *caru* offerings on behalf of a *subak tegal Sumedang*, with a *pangater* prayer addressed to a deity who resides in the sea (*Batara Malinggih ring tenah ing Lawut*). Collection banjar Liligundi, Singaraja, No. 7. See Pigeaud IV, p. 228. (Mal. 9805)

**Or. 14.878**
**Javanese, Balinese, paper, 16 pp., typewritten, Latin script.**
*Sutasoma*, Javano-Balinese edifying tale in prose, *satwa*, beginning with king Purusada of Ratna Kanda, and concluding with the victory of Sutasoma, called king of Astina, over Purusada. The text may be taken from the Old Javanese *Cantaka Parwa*. Collection Ni Ketut Menuh, Jadi, Kadiri, Tabanan. See Pigeaud IV, p. 228. (Mal. 9806)

**Or. 14.879**
**Javanese, Balinese, Sanskrit, paper, 5 pp., typewritten, Latin script.**
*Buwana Purana Sasana*, Old Javanese and Javano-Balinese treatise on social order, lessons given by Parameswara to Wasista, beginning with a Sanskrit *slok*. Collection Ni Ketut Menuh, Jadi, Kadiri, Tabanan. See Pigeaud IV, p. 228. (Mal. 9807)

**Or. 14.880**
**Javanese, paper, 3 pp., typewritten, Latin script.**
*Darma Sewaka Sasana*, Old Javanese treatise on behaviour of courtiers, *Krama Nagara*, mentioning the *maha-mantri* Alu and Sirikan, containing explanations of Sanskrit words. Collection Ni Ketut Menuh, Jadi, Kadiri. See Pigeaud IV, p. 228. (Mal. 9808)
Or. 14.881
Javanese, Balinese, paper, 12 pp., typewritten, Latin script. Illustrations.  
*Kandan ing Kadaden*, Javano-Balinese *tutur* on genesis and microcosmos in the human body, containing several schematic figures and *aksaras*, see also Or. 10.054, above.  
Collection banjar Liligundi, Singaraja, No. 63. See Pigeaud IV, p. 228.  
(Mal. 9809)

Or. 14.882
Javanese, Balinese, paper, 17 pp., typewritten, Latin script.  
(Mal. 9810)

Or. 14.883
Javanese, Balinese, paper, 26 pp., typewritten, Latin script.  
(Mal. 9811)

Or. 14.884
Balinese, paper, 31 pp., typewritten, Latin script.  
[* Mal. 9812]

Or. 14.885
Javanese, Balinese, paper, 26 pp., typewritten, Latin script.  
*Puja Wali Kahyagan puri Besakih*, Javano-Balinese, mainly Balinese religious regulations concerning the Besakih temples, and temples in general, especially referring to purification. Collection puri Kaba-kaba, Tabanan. See Pigeaud IV, p. 229.  
(Mal. 9813)

Or. 14.886
Javanese, Balinese, paper, 2 pp., typewritten, Latin script.  
*Pamatuh*, Javano-Balinese exorcism, conciliation of spirits, also called paingkup. Collection banjar Liligundi, Singaraja, No. 50. See Pigeaud IV, p. 229.  
(Mal. 9814)

Or. 14.887
Javanese, Balinese, paper, 22 pp., typewritten, Latin script. Illustrations.
Panerangan, Javano-Balinese fair weather magic, collection of magic incantations with sayut offerings and some rajahs. Collection banjar Liligundi, Singaraja, No. 64. See Pigeaud IV, p. 229.
(Mal. 9815)

Or. 14.888
Javanese, Balinese, paper, 8 pp., typewritten, Latin script. Illustrations.
Candra Bumi, Javano-Balinese and Balinese treatise, kakawin, on the origin of cosmos from Tawang Suwung, in the beginning mentioning Licin, Kasuhrun Kidul, Punggung and various mountains, also rajahs. Many cosmic entities are connected with numbers. Candra Bumi (Moon and Earth, the beginning of a well-known list of words with numerical values, both meaning: one) stand for eleven. Various chronological systems (weeks of 3, 4, 5 days etc.) are discussed. Sundari Terus and Sundari Bungkah are also mentioned. Collection Kirtya No. 631. See Pigeaud IV, p. 229.
(Mal. 9816)

Or. 14.889
Javanese, Balinese, Sanskrit, paper, 2 pp., typewritten, Latin script.
Panca Siksa, Old Javanese treatise on brahmacari, sexual continence; one Sanskrit slokas with explanation. Collection Kirtya No. 618. See Pigeaud IV, p. 229.
(Mal. 9817)

Or. 14.890
Javanese, Balinese, paper, 37 pp., typewritten, Latin script.
Asrak, Javano-Balinese Menak Amir Hamza romance in macapat verse. Asrak, or Ngajrak, is the country of the spirits, mostly called yaksa or reksasa in the text. Iman Sumantri is one of the heroes of the story. Collection Kirtya No. 470. See Pigeaud IV, p. 229.
(Mal. 9818)

Or. 14.891
Javanese, Balinese, Sanskrit, paper, 70 pp., typewritten, Latin script.
Kunti Yajna, Javano-Balinese epic tale in prose, with some interspersed Sanskrit slokas, containing many lessons on religious lore, mainly concerning the pitaras and the world beyond the grave. Collection Kirtya No. 811. See Pigeaud IV, p. 229.
(Mal. 9819)

Or. 14.892
Javanese, Balinese, paper, 6 pp., typewritten, Latin script.
(Mal. 9820)

Or. 14.893
Javanese, paper, 57 pp., typewritten, Latin script.
(Mal. 9821)

Or. 14.894
Javanese, Balinese, paper, 4 pp., typewritten, Latin script. Homa Dhyatmika, Old Javanese treatise, meditation (dhyana) on the fire offering (homa) which is located in the human body and mind. It is also called Agni Rahasya (p. 3). The second part of the text is a treatise on the place of the Dewata Nawa Sanga, the Panca Resi and the Catur Loka Pala in the cosmic system. Collection C. Hooykaas, The Hague. See Pigeaud IV, p. 229.
(Mal. 9822)

Or. 14.895
Javanese, Balinese, paper, 58 pp., typewritten, Latin script. Darma Kusuma, Old Javanese epic poem in Indian metres, kakawin, made in Bali, on the adventures of the Pandawas in exile before going into service in Wirata. Yudhisthira is mentioned in the end. See also Or. 9982, above. Collection Griya Pidada, Klunkung. See Pigeaud IV, p. 230.
(Mal. 9823)

Or. 14.896
(Mal. 9824)

Or. 14.897
Javanese, Balinese, Sanskrit, paper, 28 pp., typewritten, Latin script. Arya Karang Asem, Babad-, Javano-Balinese legendary history and genealogy in prose, beginning with Manu, mentioning as the earliest ancestors who resided in Bali the two sons of Arya Kapakisan, called pangeran Asak and pangeran Ruhaya. Sasak (Lombok) is mentioned. A Bali made Sanskrit sloka forms the beginning of the text. Collection jero Kelodan, Amlapura. See Pigeaud IV, p. 230.
(Mal. 9825)

Or. 14.898
Javanese, Balinese, Sanskrit, paper, 7 pp., typewritten, Latin script. Palalintih Bujangga, Javano-Balinese, partly Balinese legendary history and genealogy of bujangga families descended from two brothers, Bujangga Lewih and Bujangga Ari who,
coming from Majapahit, first settled in Padang, in the district of Karang Asem. After the
death of the legendary king Maya Danawa, mentioned in the *Usana Bali*, the Padang
*bujanggas* began their wanderings over Bali. Fragmentary Sanskrit *slokas*, made in bali,
are interspersed in the text. The endings of the, mostly rather short, paragraphs are
indicated by the expression *sapenengakena*. In the concluding chapter *brahmanas*, bodas
and *bujanggas* are distinguished as non-ntermarrying groups, the three of them (sang
Trini) also not intermarrying with all other Balinese groups, *satriyas* etc. Pasek Bandesa,
Gaduh, Kabayan, Tangkas, Tameng, Kebon-Ngukuhin, Tubuh Belang Singa and Dangka
Salahin are also mentioned as separate groups, not intermarrying with sang Trini. See
also Or. 14.912, Or. 14.954, below. Collection Dukuh Senggwan (Sengguhuan), desa
(Mal. 9826)

**Or. 14.899**
Javanese, Balinese, paper, 6 pp., typewritten, Latin script.
*Batur Kalawasan Petak*, Javano-Balinese mythic and legendary history of mount Batur,
mentioning the origin of mpu Pradah and mpu Kuturan. The *bujanggas* are frequently
mentioned, also Kuwu Teges. See also Bujangga Bali. Collection Ni Tedah, Kadiri. See
Pigeaud IV, p. 230.
(Mal. 9827)

**Or. 14.900**
Balinese, paper, 41 pp., typewritten, Latin script.
*Geguritan Gede Wayan*. Collection Puri Kaleran, Kaba-kaba, Kadiri, Tabanan. Copied and
checked by Anak Agung Istri Adi (signature on p. 41).
[* Mal. 9828]

**Or. 14.901**
Javanese, Balinese, paper, 6 pp., typewritten, Latin script.
*Babencangah Majapahit*, Javano-Balinese mythic and legendary history, *pamancangah*,
beginning with Meleng and Ratih, concluding with a chapter on the bujangga Bali. See
also Or. 3861 (2), Or. 9161(2), Or. 9177(2), above, and Or. 14.953, below. Collection
Sumerta, Badung. See Pigeaud IV, p. 230.
(Mal. 9829)

**Or. 14.902**
Javanese, Balinese, paper, 12 pp., typewritten, Latin script.
*Kawisesan*, mantra-mantra, Javano-Balinese and Balinese notes on magic and
incantations, beginning with an *Aku* incantation: *Aku sang hyang aji Jaka Tuwa*. Collection
'Den Haag, Holland', probably meaning that the original is in the possession of C.
Hooykaas. See Pigeaud IV, p. 230.
(Mal. 9830)
Or. 14.903
Javanese, Balinese, paper, 10 pp., typewritten, Latin script.
(Mal. 9831)

Or. 14.904
Javanese, Balinese, Sanskrit, paper, 8 pp., typewritten, Latin script.
Eka Pratama, Tatwa-, Javano-Balinese treatise on religious order, referring to the triad brahmana-bujangga-boda. The writing on the recadana (KBNW: racadana), one of the paraphernalia which are cremated with the corpse, is mentioned. The text contains Sanskrit slokas with Old Javanese explanations, lessons on catur asrama etc. given by Parameswara to Wasistha. Collection I Gede Deger, banjar Tengah Kangin, Krambitan. See Pigeaud IV, p. 231.
(Mal. 9832)

Or. 14.905
Javanese, Balinese, paper, 2 pp., typewritten, Latin script.
(Mal. 9833)

Or. 14.906
Javanese, Balinese, paper, 3 pp., typewritten, Latin script.
Pamancangah Maospahit. Javano-Balinese mythic and legendary history beginning with Meleg and Ratih, who introduced the rice on earth. The triad Siwa, Sada Siwa and Prama Siwa were their children; this triad is identified with brahmana, boda, guru bujangga. Prabu, Arya Damar and Patih seem to be a triad of laical outsiders. Collection. Gede Deger, banjar Tengah Kangin, Krambitan. See Pigeaud IV, p. 231.
(Mal. 9834)

Or. 14.907
Javanese, Sanskrit, paper, 56 pp., typewritten, Latin script.
Uttara Kanda, Old Javanese prose epitome, with slokas, of Sanskrit Ramayana, book VII. In the colophon the last sarga is called Satrughna Praya. Collection I Roman Rajeg, dalang Tunjuk. See Pigeaud IV, p. 231.
(Mal. 9835)

Or. 14.908
Balinese, paper, 23 pp., typewritten, Latin script.
[* Mal. 9836]
Or. 14.909
Javanese, Balinese, Sanskrit, paper, 9 pp., typewritten, Latin script.
_Tatwa ning Bujangga Bali_, Javano-Balinese treatise on interrelationship of aksaras and parts of the human body, with numerous Sanskrit slokas. In the introduction mpu Wita Darma and his son Wira Darma are mentioned as the ancestors of the _bujangga_ of Bali. See also Or. 5116 (2), above. Collection ‘Den Haag, Holland’, probably in C. Hooykaas’ possession. See Pigeaud IV, p. 231.
(Mal. 9837)

Or. 14.910
Javanese, Balinese, paper, 3 pp., typewritten, Latin script. Illustrations.
_Telik Sujati_, Javano-Balinese magic incantations giving insight into hidden interrelationships, with reference to health and illness. Kuranta Bolong and Rimrim are mentioned. The text contains several _raja_ composed of aksaras. Collection banjar Liligundi No. 70, Singaraja. See Pigeaud IV, p. 231.
(Mal. 9838)

Or. 14.911
Javanese, Balinese, paper, 8 pp., typewritten, Latin script.
_Padestyan_, Javano-Balinese, mainly Balinese magic incantations giving protection against evil influences, and also some black magic to conjure up bad spirits, such as desti Trakas, to do harm to enemmes. Collection Banjar Liligundi No. 78, Singaraja. See Pigeaud IV, p. 231.
(Mal. 9839)

Or. 14.912
Javanese, Balinese, paper, 9 pp., typewritten, Latin script.
_Palalintih sang Bujangga_, Javano-Balinese, mainly Balinese legendary history and genealogy of _bujangga_ families, see also Or. 14.898, above. A genealogical tree of the descendants of hyang Lumanglang and his two sons Wisnu Murti and Indra Cakru is added. Wisnu Murti is the father of mpu Kuturan, the mythical ancestor of the _bujanggas_. Indra Cakru is the ancestor of kings. Collection desa Ni Tedah, Kadir, Tabanan. See Pigeaud IV, pp. 231-232.
(Mal. 9840)

Or. 14.913
Balinese, paper, 13 pp., typewritten, Latin script.
[* Mal. 9841]

Or. 14.914
Balinese, paper, 19 pp., typewritten, Latin script.
[* Mal. 9842]

Or. 14.915
Balinese, paper, 28 pp., typewritten, Latin script.

[* Mal. 9843]

Or. 14.916
Javanese, Balinese, paper, 26 pp., typewritten, Latin script.

Batur Kalawasan Petak, Javano-Balinese, mainly Balinese mythic and legendary history of bujangga families, extensive version. The second half of the text contains references to various personages, i.a. dalem Sagening and Mangku Kotenu. Collection Gurun Luh Gede, Sumerta, Badung. See Pigeaud IV, p. 232.
(Mal. 9844)

Or. 14.917
Balinese, paper, 94 pp., typewritten, Latin script.

[* Mal. 9845]

Or. 14.918
Balinese, paper, 22 pp., typewritten, Latin script.

[* Mal. 9846]

Or. 14.919
Javanese, Balinese, paper, 12 pp., typewritten, Latin script.

Siwa Loka, Javano-Balinese didactic story in prose on the residences and functions of the gods and other divine beings in Sura Layá (= Siwa Loka), with references to religious speculation on cosmic order in the tuturs, Balinese divine worship and Wariga lore. The major part of the text consists in lessons given by Jagat Pati to his sons and pupils. Collection Griya Sidemen, Pemaron, Mengwi, Badung. See Pigeaud IV, p. 232.
(Mal. 9847)

Or. 14.920
Balinese, paper, 14 pp., typewritten, Latin script.

[* Mal. 9848]
Or. 14.921
Balinese, paper, 117 pp., typewritten, Latin script.

Or. 14.922
Javanese, Balinese, paper, 11 pp., typewritten, Latin script.
Candra Berawa, tutur, Javano-Balinese prose treatise on religious concepts, conversations of Werkudara, also called Angkus Prana, and Darma Wansa, with king Candra Berawa. The introduction is a story of Werkudara meeting Brahma and Wisnu sitting in a wood. Collection jero Batu Aya, Amlapura. See Pigeaud IV, p. 232. (Mal. 9850)

Or. 14.923
Javanese, Balinese, paper, 22 pp., typewritten, Latin script.
Usana Bali, tutur, Javano-Balinese prose treatise on mythic and legendary history of Bali, recent version, beginning with the four mountains: Lempuyang (East), residence of Geni Jaya; Bratan (North), residence of hyang Watu Karu; Macu (West), residence of Danawa; and Andakasa (South), residence of hyang Tugu. The four deities are worshipped by the balyan engengan katakson. Ceremonies annually celebrated in desa Paneges (Basukih) are discussed at the end of the text. Collection jero Batu Aya, Amlapura. See Pigeaud IV, p. 232. (Mal. 9851)

Or. 14.924
Javanese, paper, 41 pp., typewritten, Latin script.
Calon Arang, babad, mythic and legendary history, in Old Javanese prose, recently written in Bali, of Baradah, his daughter Medawati, his son Bahula, also called Yajna Smara, and Rangdeng Jirah (Calon Arang) with her daughter Ratna Manggali. King Erlangga plays a prominent part in the romanticized tale. See also Baradah Carita, Or. 14.784, above, and Or. 14.946, below, Kirtya No. 661. Collection jero Batu Aya, Amlapura. See Pigeaud IV, p. 232. (Mal. 9852)

Or. 14.925
Javanese, Balinese, paper, 31 pp., typewritten, Latin script.
Usana Jawa, tutur, Javano-Balinese prose treatise on mythic and legendary history of Java, recent (?), version, borrowing several tales from the Tantu Panggelaran, beginning with Kan dyawan and his sons. Many mandalas, domains of sacred communities, i.a. Kukub, and paksas, religious denominations, i.a. paka Palyat, are mentioned. One of the last paragraphs of the text concerns mpu Salukat, a holy man from Medang Tantu who had connections with Malayu. A triad of mpu Palyat (bujangga), mpu Salukat (brahmana)
(Mal. 9853)

**Or. 14.926**
Balinese, paper, 14 pp., typewritten, Latin script.
[* Mal. 9854]

**Or. 14.927**
Javanese, paper, 54 pp., typewritten, Latin script.
(Mal. 9855)

**Or. 14.928**
Balinese, paper, 18 pp., typewritten, Latin script.
[* Mal. 9856]

**Or. 14.929**
Javanese, Balinese, paper, 7 pp., typewritten, Latin script.
*Durga Sankala*, tutur, Javano-Balinese treatise on exorcism, *lukat*, containing several tales of Durga being cursed and afterwards exorcised, one time by Gana, another time by the cowherds ki and ni Patuk. Some paragraphs are reminiscent of *Tantu Panggelaran* tales. Holy men like tapa Wangkeng and mpu Barang figure in the stories. Some fragments of Sanskrit slokas are interspersed in the text. Collection jero Batu Aya, Amlapura. See Pigeaud IV, p. 233.
(Mal. 9857)

**Or. 14.930**
Javanese, Balinese, paper, 18 pp., typewritten, Latin script. Illustrations.
*Tatulak*, collection of drawings of supernatural protectors, gods and spirits, standing or dancing, holding their attributes, and some figures consisting of sacral characters. The drawings, on palmleaf or on paper, were used as charms, applied on various places, or worn on the body as amulets, for magic protection against evil. Javano-Balinese explanations are added. The first drawing represents Pasupati, it was used as a charm...
applied on a *tungguh* (kind of amulet worn on the body). Collection Pan Gordi, banjar Tengah Kawan, Krambitan. See Pigeaud IV, p. 233.
(Mal. 9858)

**Or. 14.931**
Javanese, Balinese, paper, 12 pp., typewritten, Latin script.
*Janantaka*, *Aji*-, Javano-Balinese, partly Balinese legendary tales on Bali, with frequent references to Java. Mangku Kotenu is mentioned, and some influence of Islam is apparent. Lines of corrupt Sanskrit, made in Bali, are interspersed in the text. It ends with a discussion on various *agamas*, called *gagaman*s. Collection Ida Resi Ubung, Griya Delod Sema, Ubung, Den Pasar. See Pigeaud IV, p. 233.
(Mal. 9859)

**Or. 14.932**
Javanese, Balinese, paper, 11 pp., typewritten, Latin script.
*Widi Sasana*, Javano-Balinese, partly Balinese mythic and legendary history of nusa Tahak. The beginning is the descent of Cipta Rasmi and Meleng in a garden called Yang Sangsiya, where they were worshipped by the people of Tahak. Bujangga Resi is the officiating priest who brings down Siwa Bende; this is the origin of the triad Pasek Putih Dahi, Bandesa Mas and Kubayan. The major part of the text consists of precepts and ordinances on ritual given by Guru Tahak, apparently the mythical *bujangga*, and his disciple Isti Guru, who founded many *puras*, wandering through the countryside. In this connection Batur, Tumbuh and Gaduh are mentioned. At the end of the text the year 1118 *Saka* (AD 1196) is mentioned as the year of the founding of the pura Panuwunan, which is said to be connected with *bujangga* Isti Guru. The final paragraph contains a ban on cremating the dead; the corpses should be thrown into the sea or into a river. Collection Batu Bulan, Gianyar. See Pigeaud IV, pp. 233-234.
(Mal. 9860)

**Or. 14.933**
Javanese, Balinese, paper, 18 pp., typewritten, Latin script. Illustrations.
*Rukmini Tatwa*, Javano-Balinese medicines and magic with reference to sexual life, aphrodisiacs, with drawings of ithyphallic *rajahs*. Collection Kirtya no 727.
(Mal. 9861)

**Or. 14.934**
Javanese, paper, 4 pp., typewritten, Latin script.
(Mal. 9862)

**Or. 14.935**
Javanese, Balinese, paper, 22 pp., typewritten, Latin script.

(Mal. 9863)

**Or. 14.936**

Sanskrit, of Javanese interest, paper, 14 pp., typewritten, Latin script.

*Ardhoda rukti*, Sanskrit text, corrupt, without any Javanese explanation, 117 paragraphs, apparently lexicographic, partly a list of synonymic words. Collection Kirtya No. 842. See Pigeaud IV, p. 234.

(Mal. 9864)

**Or. 14.937**

Javanese, paper, 13 pp., typewritten, Latin script.


(Mal. 9865)

**Or. 14.938**

Javanese, Sanskrit, paper, 1 p., typewritten, Latin script.

*Krama ning Saksi*, Old Javanese rule on legal witness, containing two Sanskrit *sloka*.

Collection Kirtya No. 942. See Pigeaud IV, p. 234.

(Mal. 9866)

**Or. 14.939**

Balinese, paper, 1 p., typewritten, Latin script.


[* Mal. 9867]

**Or. 14.940**

Javanese, Balinese, paper, 20 pp., typewritten, Latin script.


(Mal. 9868)

**Or. 14.941**

Javanese, Balinese, Sanskrit, paper, 3 pp., typewritten, Latin script.

*Widi Wakya*, Javano-Balinese treatise on ecclesiastical law, with many Sanskrit words interspersed in the text. In the beginning Uma-Durga is mentioned as authority.

Collection Kirtya No. 937. See Pigeaud IV, p. 234.

(Mal. 9869)
Or. 14.942
Javanese, Balinese, paper, 6 pp., typewritten, Latin script.
Pangraksa Jiwa, Javano-Balinese incantations and magic, protection against evil. A considerable number of divine beings and spirits is located in various parts of the human body. Some Islamic influence is apparent. Collection Kirtya No. 906. See Pigeaud IV, p. 234.
(Mal. 9870)

Or. 14.943
Javanese, Balinese, paper, 13 pp., typewritten, Latin script.
(Mal. 9871)

Or. 14.944
Balinese, paper, 22 p., typewritten, Latin script.
[* Mal. 9872]

Or. 14.945
Balinese, paper, 14 p., typewritten, Latin script.
(Mal. 9873)

Or. 14.946
Javanese, Balinese, paper, 43 pp., typewritten, Latin script.
Baradah Carita, Javano-Balinese (imitation Old Javanese) mythic and legendary history of Brada, his daughter Medawati, his son Bahula, and Calon Arang, see also Calon Arang babad, Or, 14.924, and Or. 14.784, above. Collection Kirtya No. 661. See Pigeaud IV, p. 234.
(Mal. 9874)

Or. 14.947
Javanese, paper, 28 pp., typewritten, Latin script.
(Mal. 9875)

Or. 14.948
Javanese, paper, 9 pp., typewritten, Latin script.
Paksi Wicara, Old Javanese fables in prose referring to law, from Kamandaka Widi Sastra; two birds, kuwungs, are acting as judges, upapatis. They are called Darma Pancani and Darma Sridanta. The litigants are also animals, mostly birds. The concluding part of the text contains a list of fines, noted in thousands of Chinese cash, to be imposed for crimes and misdemeanours which are described and moreover indicated by legal apophthegms or maxims. It is called Agama Widi Sastra, Wisnu Dresta. Collection Kirtya No. 625. See Pigeaud IV, p. 235.

Or. 14.949
Javanese, paper, 145 pp., typewritten, Latin script. Sumanasantaka, Old Javanese kakawin, 182 cantos, with a colophon mentioning the date of the copy: Saka 1853, i.e. 1931 A.D. and the name of the scribe, aryâ Wala Wisesa of Pasu Prabu (Sanskritized names: Singa Raja). Collection Kirtya No. 612. See Pigeaud IV, p. 235.

Or. 14.950

Or. 14.951

Or. 14.952
Javanese, Balinese, paper, 13 pp., typewritten, Latin script. Pawatekan, Javano-Balinese divination, augury, i.a. concerning suitable or unsuitable marriage partners, by means of calculations with the numerical values, watek, of the characters composing the names of the candidates. Tenung Weton, divinatory calculations with reference to birthdays, are also mentioned. Collection pan Dudon, Tengah Kawan, Krambitan. See Pigeaud IV, p. 235.

Or. 14.953
Or. 14.954
Javanese, Balinese, paper, 5 pp., typewritten, Latin script.
Indra Loka, Javano-Balinese, mainly Balinese tutur, lessons on the origin and mythical history of the triad, sang Trini, Brahmana, Boda, Bujanga; lessons given by Garga to bagawan Ajinuk. See also Palalintih Bujangga, Or. 14.898 and Or. 11.864, above. Collection Ubung, Den Pasar. See Pigeaud IV, p. 235.
(Mal. 9882)

Or. 14.955
Javanese, Balinese, paper, 9 pp., typewritten, Latin script.
(Mal. 9883)

Or. 14.956
Balinese, paper, 109 pp., typewritten, Latin script.
[* Mal. 9884]

Or. 14.957
Javanese, Balinese, paper, 3 pp., typewritten, Latin script.
Asu-asa, kadaden ing Sangguhu, Javano-Balinese mythical history beginning with yaksas living in Setra Gandamayu, who afterwards were given the names I Guto and Wangsa Kelik. See also Or. 14.965, below. Collection Griya Mengwi, Ubud. See Pigeaud IV, p. 235.
(Mal. 9885)

Or. 14.958
Javanese, Balinese, paper, 18 pp., typewritten, Latin script.
Tutur Utama, Javano-Balinese compilation of treatises on cosmic order, locations of gods in the human body, and interpretations of cryptic expressions. Collection Griya Anyar, Sibang Kaleran. See Pigeaud IV, p. 236.
(Mal. 9886)

Or. 14.959
Javanese, Balinese, paper, 89 pp., typewritten, Latin script.
Mpu Kapakisan, Javano-Balinese legendary history, babad, of the Kapakisan family, beginning in Majapahit, in macapat verse, kidung. The colophon contains the date of the copying: Saka 1844, i.e. 1922 AD. The original owner of the text was called Made Singarsa. Collection Nyoman Bulu, Padang Kerta, Karang Asem. See Pigeaud IV, p. 236.
(Mal. 9887)
Or. 14.960
Javanese, Balinese, paper, 11 pp., typewritten, Latin script.
Padma ring Raga, katuturan, Javano-Balinese tutur, on the locations of aksaras of mantras, Sa Ba Ta A l, Na Ma Si Wa Ya, etc. in the human body, beginning with Padma ring Herdaya. Two drawings, schematic figures of the human body with the locations of the aksaras, are added. Collection Ajin Dewa Ayu Putu Puspa, Klating Desa, Krambitan. See Pigeaud IV, p. 236.
(Mal. 9888)

Or. 14.961
Balinese, paper, 28 pp., typewritten, Latin script.
[* Mal. 9889]

Or. 14.962
Balinese, paper, 48 pp., typewritten, Latin script.
[* Mal. 9890]

Or. 14.963
Javanese, Balinese, paper, 8 pp., typewritten, Latin script.
Tri Linga Siwa Sasana, Javano-Balinese mythical history of the triad Brahmana, Boda, Bujangga, mentioning Meleng and Ratih, and also mpu Gandring and the blacksmiths. Another pair of divine ancestors mentioned in the text is Jnesnaya and Jnesnu Ayu, the origin of the triad of bagawans Indra Cakru of Basakih, Sunya Murti of Bratan and Sunya Tawang of Majapahit. The mpus Kuturan and Pradah are descended from Sunya Murti. The text concludes with tales about the mythical origin of the guru bujangga ritual, mentioning the Bah Sundari, Sundari Bungkah and Sundari Terus pustaka given to the bujanggas by Siwa, and also the pacira salu, a bench, an object used in funeral offices. Collection Batu Bulan, Gianyar. See Pigeaud IV, p. 236.
(Mal. 9891)

Or. 14.964
Javanese, Balinese, Sanskrit, paper, 13 pp., typewritten, Latin script.
Kundalini, Javano-Balinese, mainly Balinese mythical and legendary history of the triad Franda, Boda, Bujangga. Kelik and Asu-asa are frequently mentioned, and legendary origins of several localities in Bali are related. The text contains some slokas in corrupt Sanskrit, made in Bali. See also Or. 11.866, above. Collection Ni Tedah, Pajaten, Kadiri, Tabanan. See Pigeaud IV, p. 236.
(Mal. 9892)
Or. 14.965
Javanese, Balinese, paper, 10 pp., typewritten, Latin script.
Gagelaran Sangguhu, Javano-Balinese legendary history of the sangguhu Asu-asa, beginning with I Guto, and Wangsa Kelik, in Wila Tikta. Originally I Senggu accepted to serve the brahmana in Wila Tikta as a bearer, juru pikul, afterwards he learned the holy lore. See also Or. 14.957, above. The second chapter of the text contains a description of the sangguhu religious ritual, karya pambuta yajna, with incantations of Kala, and offerings. Collection Fakultas Udayana, Den Pasar, No. 212. See Pigeaud IV, p. 236. (Mal. 9893)

Or. 14.966
Balinese, paper, 9 pp., typewritten, Latin script.

Or. 14.967
Javanese, Balinese, paper, 51 pp., typewritten, Latin script.
Cupak Grantang, Javano-Balinese, mainly Balinese farcical and erotic poem in Balinese macapat verse (sengke, sinom, durma, pangkur, demung, basur, pucung, dandang, basur, sinom, dandang). The parents of Cupak and Grantan, twins, are called Bekung (childless). Collection puri Kaleran, Kaba-kaba, Kadiri, Tabanan. See Pigeaud IV, pp. 236-237. (Mal. 9895)

Or. 14.968
Javanese, Balinese, Sanskrit, paper, 11 pp., typewritten, Latin script.
Eka Pratama, Javano-Balinese tutur, beginning with a short passage concerning the bujangga, further a racadana text (written text which belongs to the objects accompanying the corpse at the cremation), consisting of Sanskrit slokas, with Javanese explanations, lessons on dharma duties of the social classes, wiku and prabu, etc., given by Parameswara to Wasista. This is the Buwana Purana mentioned in the colophon. The Buwana Purana seems to be connected with the bujangga group. See also Or. 11.459, above. Collection Fakultas Udayana, Den Pasar, no 214. See Pigeaud IV, p. 237. (Mal. 9896)

Or. 14.969
Javanese, Balinese, paper, 20 pp., typewritten, Latin script.
Samadhi Yoga, gagelaran, Javano-Balinese lessons given by a maha-pandita to his disciple on various kinds of religious concentration connected with the gods, positions of the body, and mantras. Notes on tapa brata, fasting, are added. Collection Griya Gede, Panarukan. See Pigeaud IV, p. 237. (Mal. 9897)
Or. 14.970
Javanese, Balinese, paper, 10 pp., typewritten, Latin script.
_Catur Janma_, Javano-Balinese, partly Balinese mythical history, beginning with the
origin of the _brahma cute_, _guru bujangga Bali_. The main part of the text is concerned
with the legendary history of Basakih and the people of Batur Kuwub (Kuhub) in Teges,
who worshipped mpu Kuturan and mpu Pradah. The noble ruler of Sagening is
mentioned. The text concludes with notes on the ritual of funeral offices suitable for
persons belonging to various social classes. Collection Fakultas Udayana, Den Pasar, No.
214. See Pigeaud IV, p. 237.
(Mal. 9898)

Or. 14.971
Balinese, paper, 143 pp., typewritten, Latin script.
_Rereg Gianyar_. Collection Kirtya No. 964. Copied on 10 January 1976 by I Ketut Windia,
checked by I Ktut Suwidja (signature on p. 143).
[* Mal. 9899]

Or. 14.972
Javanese, Sanskrit, paper, 81 pp., typewritten, Latin script.
_Wirata Parwa_, Old Javanese prose version of _Mahabharata_ book IV, with numerous
(Mal. 9900)

Or. 14.973
Javanese, Balinese, paper, 25 pp., typewritten, Latin script.
_Purwa Digama_, Javano-Balinese lawbook connected with _Adigama_, beginning with the list
of the eight _bujangga aji_: aryā Tiron, aryā Kanda Mohi, aryā Pamotan, aryā Panjang Jiwa,
aryā Mangui, aryā Jambi, aryā Lekan, aryā Tanar. See Th.G.Th. Pigeaud, _Java in the 14th
century. A study in cultural history_. The Nagara-Kertagama by Rakawi, prapanca of Majapahit,
concerned with the rights and behaviour of ecclesiastics and their disciples, _walaka_. At
the end _Putra Sasana_ is mentioned. Collection Kirtya No. 65. See Pigeaud IV, p. 237.
(Mal. 9901)

Or. 14.974
Javanese, paper, 67 pp., typewritten, Latin script.
_Kangsa_, Old Javanese epic poem in Indian metres (52 cantos), _kakawin_, made in Bali,
Kresnandhaka (P. J. Zoetmulder, _Kalangwan. A survey of Old Javanese literature_. The Hague
(Mal. 9902)

Or. 14.975
Javanese, paper, 36 pp., typewritten, Latin script.
Collection Kirtya No. 968. See Pigeaud IV, p. 237.

Or. 14.976
Javanese, Balinese, paper, 12 pp., typewritten, Latin script.
Parimbon Senggu, Javano-Balinese and Balinese notes on sengguhu lore, beginning with legendary history, mentioning Padang, Karang Asem, as the place where mpu Kuturan settled in Bali, and resi Wesnawa as the first sangguhu. Buda Mahayana and Siwa Pasupati are the other partners of a triad. Resi Gentayu was a master who taught the rites in antiquity. Buta Yajna and Manusa Yajna, the latter, rites de passage for the periods of human life, are described. Collection Batu Bulan, Gianyar. See Pigeaud IV, pp. 237-238.

Or. 14.977
Javanese, Balinese, paper, 8 pp., typewritten, Latin script.
Usana Bali, tutur, Javano-Balinese and Balinese legendary history of ancient Bali, beginning with Kesari who, coming from Java, settled in Salonding and established the sad kahyangan of Besakih. Collection Griya Pidada, Klunkung. See Pigeaud IV, p. 238.

Or. 14.978
Javanese, Sanskrit, paper, 14 pp., typewritten, Latin script.

Or. 14.979
Javanese, paper, 14 pp., typewritten, Latin script.
Kapi Parwa, Old Javanese epic history in prose of the family of the monkey kings Bali and Sugriwa, from Cantaka Parwa. Anuman and Rama are mentioned at the end of the text. Collection Griya Pidada, Klungkung. See Pigeaud IV, p. 238.

Or. 14.980
Balinese, paper, 13 pp., typewritten, Latin script.
[* Mal. 9908]
Or. 14.981
Javanese, paper, 21 pp., typewritten, Latin script.
Mayantaka, Old Javanese poem, kakawin, in Indian metres, made in Bali, on Maya Danawa’s death, from the Usana Bali (41 cantos). Collection Den Pasar. See Pigeaud IV, p. 238.
(Mal. 9909)

Or. 14.982
Javanese, Sanskrit, paper, 18 pp., typewritten, Latin script.
(Mal. 9910)

Or. 14.983
Javanese, Balinese, paper, 22 pp., typewritten, Latin script.
Bisma Parwa, petikan, Javano-Balinese poem in macapat verse, recently made (according to stanzas 148 f.f.) by Bara Jnana of Suci in Karang Asem, containing lessons on religion and ethics given by Kesawa-Kresna to Arjuna with reference to the Bratayuda, apparently a version of the well-known Bhagawadgita, in the Bhisma Parwa. Collection Griya Suci, Amlapura. See Pigeaud IV, p. 238.
(Mal. 9911)

Or. 14.984
Javanese, Balinese, Sanskrit, paper, 18 pp., typewritten, Latin script.
Kumara Tatwa, Javano-Balinese or Old Javanese tutur, lessons given by batara Guru to Kumara, on the relation between microcosmos and the gods, containing numerous Sanskrit slokas. Some loose notes, i.a. on Rajah Panulah are added at the end. Collection Griya Pidada, Klunkung. See Pigeaud IV, p. 238.
(Mal. 9912)

Or. 14.985
Javanese, Balinese, paper, 5 pp., typewritten, Latin script.
Mantra Buta Kala, Javano-Balinese collection of mantras and incantations addressed to various demonic powers, Durga, Yama Raja e.a. in order to appease them. One incantation is addressed to powers which may do harm to the rice crop; they are given the predicate pangakan: pangakan Candi Watu. Coll, desa Batuan, Gianyar. See Pigeaud IV, p. 238.
(Mal. 9913)

Or. 14.986
Javanese, Balinese, paper, 4 pp., typewritten, Latin script.
Mantra-mantra, collection slokas, in the beginning mentioning Artha Weda and Yajur Weda, collection Resi Nitri, Ni Tedah, Kadiri. See Pigeaud IV, p. 239.
(Mal. 9914)

Or. 14.987
Javanese, Balinese, paper, 23 pp., typewritten, Latin script.
Pali-pali Baliya Rare, Javano-Balinese, mostly Balinese notes on rites de passage concerning children, beginning with birth, mentioning numerous offerings. Collection Ida Kayan Rasa, Griya Pada, Krambitan. See Pigeaud IV, p. 239.
(Mal. 9915)

Or. 14.988
Javanese, Balinese, paper, 14 pp., typewritten, Latin script.
Aksara Pagurwan, Javano-Balinese notes on Javanese characters connected with religious speculation and mantras. Collection bapan Sandri, Blumbang, Krambitan. See Pigeaud IV, p. 239.
(Mal. 9916)

Or. 14.989
Javanese, Balinese, paper, 13 pp., typewritten, Latin script.
Kawisesan, Javano-Balinese notes on magic, beginning with rain magic (pangajanan), mentioning various Aku incantations, i.a. Macaling, Baru Lasem (with reference to poison), Aji Semar (exorcism). Collection bapan Sandri, Blumbang, Krambitan. See Pigeaud IV, p. 239.
(Mal. 9917)

Or. 14.990
Javanese, Balinese, paper, 2 pp., typewritten, Latin script.
Toyan ing wong mati, Javano-Balinese mantra, concerning the journey of the soul in the world beyond the grave, mentioning Maya Siluman. Collection 'Den Haag', by which probably C. Hooykaas' own collection is meant. See Pigeaud IV, p. 239.
(Mal. 9918)

Or. 14.991
Javanese, Balinese, paper, 10 pp., typewritten, Latin script. Illustrations.
Balyan, Javano-Balinese notes on religious speculation, macrocosmos and microcosmos, mentioning several mantras, and containing schematical figures and notes on aksaras. Collection Banjar Tengah, Krambitan. See Pigeaud IV, p. 239.
(Mal. 9919)

Or. 14.992
Javanese, Balinese, paper, 9 pp., typewritten, Latin script.
Banten Caru, bacakan, Javano-Balinese, mainly Balinese notes on various offerings, their preparation and arrangement on the proper spots in temples, connected with short
periods of fasting (brata). Collection 'Den Haag', by which probably C. Hooykaas' own collection is meant. See Pigeaud IV, p. 239. (Mal. 9920)

**Or. 14.993**  
Javanese, Balinese, paper, 57 pp., typewritten, Latin script.  
*Smara Krida Laksana*, magic and medicines with reference to erotics, with some Islamic influence. Collection puri Anyar, Tabanan. See Pigeaud IV, p. 239. (Mal. 9921)

**Or. 14.994**  
Javanese, Sanskrit, paper, 10 pp., typewritten, Latin script.  
*Braja Sasana*, mostly called *Wraja Sasana*, Old Javanese treatise, rules of priestly behaviour, Sanskrit *slokas* with Javanese explanations, in the beginning mentioning Yama Brata and Niyama Brata. Collection Griya Jegu, Panebel, Tabanan. See Pigeaud IV, p. 239. (Mal. 9922)

**Or. 14.995**  
Javanese, Balinese, paper, 290 pp., typewritten, Latin script.  
*Bali Tatwa*, Javano-Balinese, partly Balinese poem in *macapat* verse, *gaguritas* (1414 stanzas *durma*, further *adri*, *sinom*, *ginada* etc.), compendium of mythic and legendary history and treatises on Balinese religion. In the beginning Markandeya, residing on mount Rawung in East Java, is mentioned. Collection Griya Kawi Sunya, Kaba-kaba, Kadiri, Tabanan. See Pigeaud IV, p. 239. (Mal. 9923)

**Or. 14.996**  
Javanese, Balinese, paper, 16 pp., typewritten, Latin script.  
*Kawisesan Balyan Babahi*, Javano-Balinese and Balinese notes on magic with reference to malignant *babi* spirits, incantations, charms and offerings. Collection bapan Sandri, Blumbang, Krambitan. See Pigeaud IV, pp. 239-240. (Mal. 9924)

**Or. 14.997**  
Javanese, Balinese, paper, 10 pp., typewritten, Latin script.  
*Pamugpug, Pamunah*, Javano-Balinese and Balinese white magic, counteracting curses and evil influences. Collection bapan Sandri, Blumbang, Krambitan. See Pigeaud IV, p. 240. (Mal. 9925)

**Or. 14.998**  
Javanese, paper, 4 pp., typewritten, Latin script.
Prasasti Sading B, Old Javanese charter of king Jaya Sakti, dated Saka 1072 (AD 1150). Collection L.B.N. Singaraja No. 557. See Pigeaud IV, p. 240. (Mal. 9926)

Or. 14.999
Javanese, Balinese, paper, 8 pp., typewritten, Latin script. Prasasti desa Bantiran, Old Javanese charter of king Jaya Sakti dated 1072 (? AD 1150). Collection L.B.N. Singaraja No. 1017. See Pigeaud IV, p. 240. (Mal. 9927)

Or. 15.000