Mamiq Meréyam sometimes comments on Sasak customs and behaviour, usually to regret the decline in standards in his time. K.10,177, Adat agama Selam Sasak expresses his views in 1940, when he visited Terara, Korioko and Tanjung in East Lombok, and observed the differences in the way modern Muslims conducted themselves from what they did formerly, when the Waktu Telu were influenced by Balinese fashions and sat loosely to Muslim religious duties. K.10,216, Lio Epat buta tells of a young blind man whose manners were criticized. He used to sit in the mosque at Sukadana, chatting, eating jackfruit and using the spitting pot, and was chidden for his conduct, but when pressed, he attended to his prayers. One day the spitting pot was moved, and Epat, trying to find it, fell into the mosque pool. In K.10,186, Rumah manu-sia Sasak, Mamiq Meréyam rehearsed the troubles and shortcomings in Lombok in 1940, and the way the young men adopted the latest fashions from Java. In K.10,150, Mamiq Nasusit hekeriu, he tells how the village headman of Suradadi prepared a feast to celebrate both a circumcision and a wedding, over three days and nights, with musicians from neighbouring villages; but in the opinion of the author, he became too worldly, and forgot his duties to God. Mamiq Meréyam was often critical of men of standing, so in K.10,180, Guru Besar datu sababatru, the Guru had a friend to stay, but this was resented by the wife; K.10,211, Haji Lekun besalin piri, tells of a wealthy man, who though he was a kiot, or mosque official, sat carelessly to his religious obligations, but in the end decided to make a pilgrimage to Mecca and become a Haji.

Mamiq Meréyam has an account of black magic, tenung, K.10,194, and tells of the activities of vampires, selaq (K.10,156, K.10,189, K.10,222). Some of his accounts turn on sexual crudities (K.10,112, K.10,118, K.10,191); others on men encountering women bathing (K.10,192, K.10,193). K.10,171, Amaq Cenur girang lu jangger, tells how Cenur danced with a pretty girl, and afterwards made love to her by a stream. The paternity of her child was in dispute, as she had freely distributed her favours. Eventually another young man, Loq Cebot, took responsibility and married her, while her other lovers contributed to her dowry.

Mamiq Meréyam has many accounts of matrimonial problems, of a wife’s extravagance driving her husband to drink (K.10,164); of a quarrel made up (K.10,190); of another leading to divorce (K.10,141); and of the complications resulting from polygamous marriages (K.10,170, K.10,187, K.10,195); and of widows, widowers and divorcées wanting to remarry (K.10,121, K.10,149, K.10,196, K.10,199). He talked about fishing (K.10,163, K.10,183, K.10,221), snaring birds (K.10,172, K.10,224), and the use of traps, in which humans were caught by mischance (K.10,144, K.10,145, K.10,178). He has accounts of men cheating friends, colleagues and employers (K.10,157, K.10,165, K.10,175), and of thieving (K.10,116, K.10,161, K.10,173, K.10,184). K.10,214, Yennu araq maling ketaru, tells how a thief was caught and summarily dealt with. Loq Jangang stole coconuts and areca nuts. The people crowded round him, and cast him into a ditch to duck him; then they gave him a forced meal, and sent him home, bedecked and feathered as a ghost. Some of his accounts are of mischances and misfortunes. K.10,159 and K.10,160 are about boys running away from home. K.10,220 tells of a girl who was wounded in the groin by a charging buffalo, but when she got back to the village was laughed at. K.10,201 and K.10,202 tell of men having trouble from bee stings. K.10,217, Jaran Lalu Tadi, tells of a man who had a mare that foaled. One day, while he was working in his ricefield, another man came along with a stick over his shoulder carrying pots to the market. He passed too close to the tethered mare, who rounded on him, so he ran away, and all his pots got broken.

Mamiq Meréyam, both in his retelling of folk-tales, and in his many reminiscences described and interpreted every aspect of village life in East Lombok as he had known it from the end of the times of Balinese rule, up to the beginning of the Second World War. In the extent and variety of topics he covered, he far outdid any other writer represented in the Kirtya collection. His observation was acute and unsentimental, and his sense of humour sometimes both crude and cruel: but in his vivacity and realism, he is the best witness we have to the character of Sasak rural life.

Of the 438 oral texts in the Kirtya collection, in addition to the 117 of Mamiq Meréyam, there are 208 by 12 other contributors, and a further 121 by 40 informants. Amongst all of these, there are several schoolmasters, who contributed many accounts, and who in various ways reflected their profession in the manner in which they presented their materials. Those of Muhammad Mahdali of Gondang, on the northwest coast of Lombok, (K.10,256-61) stress the value of education, the experiences of beginning school, how industrious children make good, and also preach against smoking. Haji Muhammad Toha of Karang Pulu, south of Ampenan and southwest Lombok, (K.10,354-69) stressed the virtue of sending boys to school, the foolishness of withholding children from school, and the problems of slow pupils. He commends a man who sent his son to Surabaya to pursue his education (K.10,267), but criticizes the young who went to Ampenan and followed western fashions (K.10,368), and he directly advocates respect to teachers (K.10,366). Sap'irin, Assistant Master at the school at Peneda Gondar, near Labuan Haji in East Lombok, also commends deference to masters (K.10,328), but his emphasis is more on the value of education to prepare the young for full participation in the responsibilities of adult life (K.10,519-28). He wanted to awaken the interest of parents and teachers, he talks about house management, the planting of cash crops, engagement in business and trade, and the conduct of public meetings. Similar interest was shown by Budali, Assistant Master of the school at Puyung, northwest of Praya, Central Lombok (K.10,509-13). He talks about the use of electricity, and the value of
exploiting a spring of fresh water by fencing it and providing a pump. Haji Muhammad Said, headmaster of Mantang School, Central Lombok (K.10,325-47) contributed 23 stories and accounts, including a tale of horse racing, riddles, romantic stories retold, and short poems giving admonitions to good behaviour. Lalu Odoq of Praya also provided 22 varied pieces, (K.10,444-65), several of which are anecdotes to illustrate proverbs, such as K.10,449 ‘Though he agrees, he will not withdraw’; K.10,452, ‘To step over urine and tread in dung’; K.10,456, ‘The cock dies by joining in the gambling’.

Others are descriptive of popular Muslim ceremonies (K.10,446, K.10,454), while K.10,461 is an account of death in childbirth, and K.10,462 of the custom of burying the placenta.

These brief accounts bring to an end our consideration of Sasak oral literature, but they do not exhaust the subject matter, nor do they do more than limited justice to the importance of the stories and accounts in their representation and interpretation of all aspects of Sasak life. Moreover, they provide excellent materials for the study of the language in its living form, without the artificialities of subject and expression evidenced in the formal poetry with its use of Javanized themes, Javanese metres and much Javanese and some Balinese vocabulary. The sentiments the stories contain also reflect the Sasak people not in attitude-rising but as they deal with daily life, and the tales and accounts probably merit at least as much attention, including publication, as do the texts contained in the palm-leaf manuscripts.

APPENDIX 1

Metres used in Sasak poetry

The lens, the Sasak form of the pantun has already been discussed in Chapter III.6 Minor poetry and proverbs. Formal poetry in Sasak employs only five of the Javanese macapat metres: amarandana, danggang gula, damri, mar kumantang, pangkar and sinom. This is true not only for the Sasak poems, but also for those in Javanese composed in the Sasak community. In the comparatively rare cases where other metres are used, there is at least a presumption that the work has been imported. The macapat metres are described with examples, mostly from the Sasak version of the Duai Kenggito.

1. Amarandana:
   Alternative names: Kubur Bali, Semarang girang memacu,
   Semarang girang nanggup kelag kopi.
   Formula: 7 lines, 56 syllables:
   $8, 8a, 8b, 8c, 8d, 8e, 8f, 8g$.
   This differs from the standard Javanese form, which has 7 syllables in the fifth line.
   Example:
   Raden Mas Banjaran Sari,
   Awas isipna nyeguminan,
   Dendara siq dateng nane,
   Raden Nuna turan gunang,
   Atus manik ‘Duh Mas Mirah,
   Silaq lité mirah ayu,
   Barang tokol tangket kakaq’.
   Raden Mas Banjaran Sari, when he had seen the Princess coming, quickly dismounted, and said gently: ‘My dear, come here, sit beside me’.

2. Danggang gula:
   Alternative names: Astagirullah, Declara Lonék dagang gula.
   Formula: 10 lines, 85 syllables:
   $10, 10b, 8a, 8b, 9a, 9b, 9c, 8d, 12a, 8a$.
   The second and ninth lines frequently have a caesura after the fourth syllable. The stanza differs from the Javanese form in preferring $é$ (sometimes $i$), but not $o$ at the end of the third line; in the Javanese form, the last line is generally of 7 syllables.
Example:
Banjur turun Radên Banjaran Sari,
Lemanano, laiq balê sekambang,
Manjak meco momot bae,
Nâdeq na làn dalam ujut,
Mung Denda Ayu La Rengganis,
Penggi dan dalam bosang,
Rusanu tadak layu,
Pan nêq woh enjeq lan nada,
Siq na sedih, si kangen Denda La Rengganis,
Likatna leq kiri kanan.

Then Radên Banjaran Sari descended from the floating pavilion, and sat pondering without speaking, recalling the face of Princess Rengganis, pretending to cover her eyes like a picture in his imagination which might be persuaded to speak. The face of the Prince became pale; he was neither able to eat nor sleep, remembering Rengganis, and reluctant to look to left or right.

3. Durma

Alternative names: Puh atas cara Bili, Dusun roban.

Formula: 7 lines, 54 syllables
12a, 7i, 6a, 8a, 8i, 6a, 7i.

Examples:
Alamdaur nganuk marau singa galak,
Lan Datu Rumberdangi,
Miwh Radên Maktal,
Taptanu Orangkaorang,
Pengamak Datu Sarandil,
Sing kendsitan,
Tapel bes remau rempi.

Alamdaur attacked like a fierce lion, with King Rumberdangi, Prince Maktal and Taptanus. The attack of the King of Sri Lanka (Alamdaur) on his enemy was such that his visage was crushed and destroyed.

4. Mas kunangkang:

often used for interludes of action; more favoured in Lombok than in Java.

Alternative names: Mas, Masku dendang, Rupia kuning, Saîr. (The last is equivalent to Malay sair; but it is a different metre. The implication in Sasak is probably 'the common quatrain'.)

Formula: 4 lines, 36 syllables
12i, 8a, 8i, 8a.
(This differs from the Javanese form, which has 6 syllables in the second line).

5. Pangkur

Alternative names: Pungkuran, Manak Sangkur, Papaq Pangkur Dusan Lekong, Tareng panja wajik.

Formula: 7 lines, 63 syllables
8a, 11i, 8u, 8a, 12u, 8a, 8i.
(This differs from the Javanese form, which has 7 syllables in the fourth line).

Example:
Nani lai tekopicang,
Jayengrana sade sadeka ketangkil,
Penq sesek pararatu,
To laiq bencingah Mekal,
Lan pekakas pararatu tenang tundur,
Aran qe belang sutra,
Aran dadu putih kuning.

Now to speak of something else, Jayengrana (Amir Hamzal), who was in conference with all the chiefs of Mecca. The raiment of all the chiefs glittered, with their silk ceremonial sarongs, pink, white and yellow.

6. Sinom:

this is probably the most important narrative metre.

Alternative names: Serunata, Sinom cara Bili, Sesinom cara Jawa.

Formula: 9 lines, 76 syllables
8a, 8i, 8u, 8i, 8u, 8a, 8i, 12a.
(This differs from the Javanese form, the fifth and seventh lines have seven syllables).

Example:
Tombang sinom basa Sasak,
Siq tekopicang leq tutsi,
Ratu sileq Jaminéran,
Bobiî binir tur musti,
Aran Denda La Rengganis,
Marang Hyang Asmara turun.

Examples:
Duh Mas Mirah, manis matêng puntiq lilin,
Telet temu bawaq mangka,
Nangis adeng tu tebilin,
Mêlê milu tan kuasa.

O my love, the banana has ripened to sweetness.
Plant the ginger beneath the jackfruit tree.
Weeping long when one is left: I want to meet you, but am not able.
(Note: without the vocative, Duh Mas Mirah, this verse forms a perfect lelakâ = puntiq. It is probable that the lelakâ has influenced the Sasak form of the mas kunangkang stanzas, and may account for its local popularity.)
Appendix I

Léq wahnna tebijayang,
Banjur sédā mamiq bini,
Ratu laki livat sedih pokayunan.

In Sinom metre and the Sasak language, the story is told of the King of Jaminiér, who had one child only, called Princess Rengganis, as beautiful as the goddess of love come down to earth. After she was born, her mother died, and her father was left disconsolate.

Laloe Djaja in Kosaestenan dan tata bahasa Sasak (1957:5-6), lists the above six metres as the ones in use in Lombok. He adds seven others as having been formerly used, including njil, gambuh miris, ginanti, ginada, pokang rara and megatruch. Of those, njil, gambuh, ginanti and megatruch are well known in Java, though very rare in Lombok; ginada is the Balinese metre, of which I have only come across one instance of use in Sasak, for a corto in the Tutiur Masagih, while miris and pokang rara are not defined. Among the Sasak poems, there are one or two of Muslim devotion in pucung, which in Lombok takes the form 12u, 6a, 10c, 12a.

Appendix II

The principal collections of Sasak-Javanese and Sasak manuscripts and typescripts

1. The Enggelenberg Collection (National Library of Indonesia, Jakarta)

A.J.N. Enggelenberg served with the Dutch expedition to Lombok in 1894, and afterwards as a civil officer in East and Central Lombok till about 1904, and his collection of manuscripts dates from these times. It was presented to the Bataviaasch Genootschap in 1906 (see Enggelenberg 1907). An inventory is included as an appendix to Enggelenberg (1907), and includes 206 items in Javanese, Balinese, Sasak, Arabic and Malay. Some of the Javanese manuscripts are briefly mentioned in Poerbatjaraka 1933, and in Pigeaud 1968, II:803-4. Some of the Javanese texts are described in detail by Poerbatjaraka 1940 and Poerbatjaraka, Voorhoeve and Hooykaas 1950. The latter also includes a list of 25 Enggelenberg manuscripts which were missing, but noted that there were some unlabelled items which probably belonged to the collection. This collection, with others from the Bataviaasch Genootschap, now forms part of the collections of the Indonesian National Library at Jakarta. At my visit in 1991, they were not available, so they were awaiting recataloguing. Most of the items in the Enggelenberg collection are palm-leaf manuscripts; those on paper are noted. A few texts were used or referred to by A. Teeuw, for which reference may be made to the descriptions in Pigeaud 1968, II:819-21.

Enggelenberg E.1 - E.67 (Javanese)
- Babad Lombok (Teeuw 9, is a copy (Pigeaud 1968, II:820). See also Teeuw 1956:20).
- Babad Lombok (romanized copy on paper, missing in 1950).
- Amir Hamzah: Janglangga (= Lakad. Poerbatjaraka 1940:81-3)
- Amir Hamzah: Prabu Lara (missing in 1950)
- Mu'awiyah (missing in 1950)
- Amir Hamzah: Yenzi (Poerbatjaraka 1940:45)
- Amir Hamzah: Yenzi (Poerbatjaraka 1940:41-2)
- Ahmad Muhammad (Poerbatjaraka, Voorhoeve and Hooykaas 1950:128)
- Amir Hamzah: Jabal Kap (Poerbatjaraka 1940:42-4)
- Amir Hamzah: Rengganis
- Lahang Kana (= Wemaster)
- Shanti Guru (= Hikayat Siti Patimah)
- Amir Hamzah: Pracinan (Poerbatjaraka 1940:48-9)
The principal collections

E.24 Carita Nabi Muhammad (Title in Inventory: Surat Asliya, but content described as the life of the Prophet from the conversion of his family till his wars with the infidels)
E.45 Paringkelan (Petegang, divination for seeking auspicious days)
E.46 Amir Hamzah: Dulant Mab (Lokpati) (Poerbatjara 1940:69-70)
E.47 Tantri (Called in the Inventory Paks Bayun, in macapat verse)
E.48 Balad Lombok (So described by Poerbatjara 1933:291. In the Inventory, it is described as Hikayat Nabi Nuh, so probably beginning with Amiqa tales and continuing as a Lombok chronicle. Ends with the Imam Mahdi's conflict with Dajjal, the Antichrist)
E.49 Paringkelan (Paringkelan, Panconk; compare E.45)
E.50 Amir Hamzah: Dulant Mab (Kedlap Seri) (Composed by Pé Madé de Butu Kumbung, near Narmada, West Lombok)
E.51 Amir Hamzah: Meqoga (fragment) (Poerbatjara 1940:69)
E.52 Jatissara (Incomplete; missing in 1950)
E.53 Batu Lawa (Compare E.10, 107 = L Or. 10, 310, see Pigeaud 1968, II,259)
E.54 Amir Hamzah: Jaminambur (fragment, see Poerbatjara, Voorhoeve and Hooykaas 1950:44)
E.55 Damar Wadini
E.56 Jatissara
E.57 Amir Hamzah: Dulant Mab (Lokpati, compare E.46)
E.58 Jaswar
E.59 Amir Hamzah: Kataton (includes B.1, Seréhus, and B.2, Lari, part; see Poerbatjara 1940:34)
E.60 Amir Hamzah: Kainu (B.14)
E.61 Tola (Pemulak kabaya, prayers to repel sickness)
E.62 Amir Hamzah: Bangbari (missing in 1950)
E.63 Mahruburah: Adaptarur (listed at Pigeaud 1968, II,904 as Pandau Wicwara)
E.64 Amir Hamzah: Rengganis (Noted in the Inventory as like no. E.10, but incomplete)
E.65 Pararakan Dulant (Instructions for the dalang for the opening rituals of the wayang)
E.66 Carca ning Paksu (Manual for distinguishing good and bad qualities of pigeons; missing in 1950)
E.67 Khatun urufat (Sangkang paran, on the beginning and end of mankind; a suluk, compare L Or. 1795/20, at Pigeaud 68, II,259; missing in 1950)

Engelberg E.68 - E.130 (Balinese)

For details of these manuscripts, see Engelberg 1907:xxx-xxxvi. The majority of the items are documentary, including letters and instructions of the Balinese Raja about local affairs in Lombok, including dealings with Sasak villages. E.105, Asem-Lusul Pringgabag is a genealogy from East Lombok, which according to Pigeaud 1968, II,257-8, may be the original of Teewi 10, a genealogy of Adipati Langga of Nyanggai.

Engelberg E.131 - E.160 (Sasak)

E.131 Cagarutin cinta (a love poem in macapat metres)
E.132 Gagurian (a poem about a man who undertook service, so that he might develop his work in a right and proper way)
E.133 Tutur Monjil
E.134 Satiar (a story of a young man and a young woman, in verse)
E.135 Babk Lombok
E.136 Lelaki sayang sayang (pantun)
E.137 Tegat-sajat (The story of the civet cat, who urged the monkey to steal mangos from an orchard)
E.138 Babik Saka (See E.142, both of which are equivalent to parts of Teceu 18.
See also Teceu 1955a)
E.139 Pidaria (Submission of I. Dasi, who had escaped from prison at Praya)
E.140 Ilau (Knowledge useful to secure bodily health, or hit at by gun or cannon, to avoid being hit or wounded)
E.141 Amir Hamzah: Rengganis (Sasak version of the story of Rengganis and Repatma, in macapat verse)
E.142 Babik Saka (called in the Inventory Suryajaya, With E.138 equivalent to part of Teceu 18)
E.143 Lelaq (Compare E.136); with continuation of Tutur Monjil (compare E.133)
E.144 Gagurian (Poem of advice for good conduct of young people)
E.145 Dangkang (The story of a young man in love with a girl called La Sumanding. Compare K.1345 = L.10,299)
E.146 Usada (On medicines and accompanying offerings)
E.147 - E.152 Pembayaran (Documents of agreement of betrothals. The pembayaran is the agent of the bridegroom’s family, who brings the servat, the brideprice, to the bride’s family)
E.153 Cupak Grontang (So in the Inventory; but Poerbatjara 1940:45 describes this as a palm leaf of 95 folios, with a small fragment from a Sasek manuscript, followed by a Sasek Malat, some Panji text)
E.154 Cilianga (called in the Inventory Bibi Cili)
E.155 Cupak Grontang (The Inventory says like E.153)
E.156 Pinja-panja (Cimpidian, Cangkuran: riddles)
E.157 Tutur Monjil
E.158 Surat Kirinan (A letter from a young man to his sweetheart; in macapat verse)
E.159 Five fabel tales
A. Kaq daat Macan. The buffalo and the tiger
B. Le Sruntun. The girl and the golden cockerel
C. Dengun Belok. The story of a foolish man called Amaq Minama
D. Kemunukan kelitik. On the origin of the cuckoo
E. Anak keteq. The story of an orphan and a magic horse
E.160 Mantri Tutur (The story of how Mantri Tutur made friends with four other ministers. Manuscript on paper. However, Poerbatjara 1940:78-80 describes E.160 as a palm-leaf manuscript of 67 folios, containing Amir Hamzah: Dilong Mas - Kerlap Suri. This appears to be a mistake, perhaps due to a misplaced label for E.50, see above)

The principal collections

Engelenberg E.161 - E.165 (Javanese). These manuscripts are described in the Inventory as kauti. However, E.165, Javanese Salari, is the story of how the Chief of Salut, on the north coast of Lombok got, or adopted, a son.

Engelenberg E.166 - E.167 (Arabic)
E.166 Sittin (An Arabic Muslim catechism, with Javanese glosses, written in the Arabic script. Compare L.O.3001/1, Pigoden 1963, II.56)
E.167 Fathulah (The opening surat of the Qur’an, followed by the names of the letters of the Arabic alphabet; written on wood)

Engelenberg E.168 - E.175 (Malay)
Of these the following are of interest for Sasak affairs:
E.170 Pamata (A compilation of the laws of the Raja for all the Balinese and Sasak, so that all villages should dwell in peace and safety. Missing in 1950)
E.171 Babak Lombok (The time when the Javanese were still Buddhists, till the period when the Raja of Karangasem Lombok ruled over Bali)
E.174 Penang Lombok (Describes the wars of the Balinese and Sasak in Lombok)

Engelenberg E.176 - E.206 (Manuscripts in mixed languages)
A number of these are letters, instructions and other documents relating to local or personal affairs, and provided with translations. Those of special interest include:
E.177 Lelaq cinta (Amorous pantun). In Balinese and Sasak)
E.178 Penang Bali dan Lombok (Describes the wars of the Balinese and Sasak in Lombok. In Javanese)
E.180 Sipat Duat-puluh (Instructions for Muslims: the twenty attributes of God, as located in the human body. In Malay, Sasak and Javanese. Compare Manuscript NBS 81 VI, Pigoden 1966, II.730)
E.187 Senopang Sengkak (= Wangsulan: various riddles. In Sasak and Balinese)
E.191 Phyanan Wakan (Genealogy of Raden Truna Jaya of Wikan)
E.199 Senopang Sengkak (Riddles. compare E.187)
E.200 Penang Bali (History of the war between the Balinese and Sasak in Lombok. In Balinese, Malay and Sasak).

2. Leiden University Library Manuscript Collections

Of the early collections, only a very few palm-leaf manuscripts appear to have come from Lombok. The first substantial collection, that of H.N. van der Tuuk, came by bequest to the Library in 1896. The greater part of these were tests in Javanese and Balinese. They included some in Sasak, and some in Javanese of Sasak provenance. The latter are not all assigned to Lombok in the catalogues. Those which are not so identified can however be allocated with some degree of certainty on the basis of content and comparison with manuscripts from other collections of known origin from the Sasak community. Van der Tuuk visited Lombok in 1879, but he also had contacts with Karangasem in Bali, so that some of his Sasak-Javanese material may have been
obtained there. He also had transcriptions made in Bali of palm-leaf manuscripts into Balinese script in paper folders, so these were made in Bali, some represent texts from Lombok.

The Lombok Collection of palm-leaf manuscripts, captured from the Cakranagara Palace in 1894 were placed in the Library in 1906. It contains a few manuscripts in Sasak and Muslim Javanese manuscripts of Lombok origin. Later collections include romanized transcripts of manuscripts from the Gedong Kirtya, Singaraja, and the Heyting Collection presented in 1965. The Teusen collection of transcripts of manuscripts from Lombok was also placed on loan in the Library in 1966.

The manuscripts in all these collections were summarily described in English by Pigou (1967-80). The Van der Tuuk collection was also described by Brandes in his Catalogue (1901-26); and this and the earlier collections, as well as the Lombok collection by Vroede (1992) and the three supplementary volumes by Jayblom (1997-12), in Dutch. The style of these three series of catalogues is different, and they need to be used together to obtain a comprehensive view of the manuscripts. The purpose of the ensuing list is to identify, with certainty in most cases, but at any rate with a high degree of probability, those manuscripts in the Leiden University Library collections which emanate from the Sasak community of Lombok, and to provide sufficient reference for tracing the full description. In the case of the Gedong Kirtya manuscripts, their original K. numbers are added, Items are marked (f) = Javanese, (S) = Sasak.

Leiden Oriental (Early Collections)
L.Or.1877 Abraham Muhammad (f), Delitt Collection (Vroede 1892:405-6; Pigou 1968, II:111 (List of first lines of cantos at L Or.10,867)
L.Or.2216 Jatiasa (f), Palmer van den Broek, 1876 (Vroede 1892:2406; Pigou 1968, II:86-7) (L Or.10,867 contains a description)
L.Or.2220 Amir Hamzah: Rengganis (f), Palmer van den Broek, 1876 (Vroede 1892:404-5; Pigou 1968, II:367)
L.Or.3164 Joost Sah (f), Fragment, Bosboom, 1892 (Jayblom 1991-92, P2; Pigou 1968, II:110)
L.Or.3191 Nabi Parsi (f), and Rameswir Ing Wengi (f), Leestonner, 1895 (Jayblom 1911-45, 52; Pigou 1968, II:111)

Leiden Oriental (Van der Tuuk Collection - Palm-leaf manuscripts)
L.Or.3593 Cilinang (S) (= Datu Daha, Megatsah) (Jayblom 1912:196-7; Brandes 1901, I:235-6, no. 328)
L.Or.3594 Amir Hamzah: Kauto (S) (Jayblom 1911:14-15; Brandes 1901, I:45, no. 62; Pigou 1968, II:110) (Copy at L Or.4023)
L.Or.3596 Balulak Saka (S) (Jayblom 1912:200; Brandes 1901, I:142, no. 175) (Copy at L Or.3949)
L.Or.3608 Jatiasa (f) (Jayblom 1911-90; Brandes 1901, I:288-9, no. 356; Pigou 1968, II:118)
L.Or.3628 Amir Hamzah: jamitastoru (f) (Jayblom 1911-19; Brandes 1901, I:50-3, no. 69; Pigou 1968, II:121) (Copy at L Or.4026)
L.Or.3637 Pinji (S) (fragment) (Jayblom 1912:202; Brandes 1926, IV:84, no. 1600)

The principal collections
L.Or.3663 Amir Hamzah: Wibong (f) (Jayblom 1911:226-8; Brandes 1901, 164-6, no. 81; Pigou 1968, II:125) (Copy at L Or.4025)
L.Or.3664 Tuan Baluleng (S) (Jayblom 1912:202-3; Brandes 1915, III:279-81, no. 1303) (Partly copied at L Or.4632)
L.Or.3665 Labu Derma (f) (Jayblom 1911:107-8; Brandes 1903, II:102-4, no. 356) (Copy at L Or.4281; Romanized copy at L Or.10,627)
L.Or.3668 Kabar Kiemat (S) (Jayblom 1912:197-6; Brandes 1903, II:39-41, no. 457) (Copy at L Or.4245)
L.Or.3673 Si Mekin (f - fragment), and Ahmad Muhamad (f) (Jayblom 1912, III:201, 1911, II:12; Brandes 1903, II:35-6, no. 51, 1926, IV:86-9, no. 1573; Pigou 1968, II:120) (Copy at L Or.3944)
L.Or.3681 Amir Hamzah: Rengganis (f) (Jayblom 1911-23; Brandes 1901, I:59-9, no. 74; Pigou 1968, II:127) (Copy at L Or.4030)
L.Or.3683 Puspinjkarna (f) (Jayblom 1911:111-2; Brandes 1903, II, no. 884; Pigou 1968, II:127) (Romanized copy at L Or.10,620)
L.Or.3689 Amir Hamzah: Bakat Berji (Rangterni) (f) (Jayblom 1911:15; Brandes 1901, I:46-7, no. 64) (Copy at L Or.4024)
L.Or.3690 Carira Kusil (f) (Jayblom 1911:34-5; Brandes 1926, IV:5-7, no. 1570) (Copy at L Or.4704)
L.Or.3691 Kabar Kiemat (S) (Jayblom 1912:198; Brandes 1903, II:39-41, no. 457) (Copy at L Or.4244)
L.Or.3698 Situk collection (f) (Pigou 1968, II:128). Six items as follows:
1. Sanggapi-Sanangama (Hikayat Siti Patimah) (Jayblom 1911:134; Brandes 1926, IV:41-2, no. 1541)
2. Muthung Pati (Jayblom 1911:133; Brandes 1926, IV:39, no. 1532)
3. Muthung Maksos (Jayblom 1911:133; Brandes 1926, IV:40-1, no. 1544)
4. Teling Ing Liring (Jayblom 1911:142; Brandes 1926, IV:40-1, no. 1532)
5. Kidang Bundel (Jayblom 1911:136; Brandes 1926, IV:43-4, no. 1544)
6. Kidang Rameba Ing Wengi (Jayblom 1911-52; Brandes 1903, II:60-3, no. 492) (Copy of whole manuscript at L Or.3874)
L.Or.3706 Indaratja (S) (Jayblom 1912:196; Brandes 1903, III:31-4, no. 443)
L.Or.3707 Indaratja (S) (Jayblom 1912:195; Brandes 1903, III:31-4, no. 441)
L.Or.3719 Alom Muhamad (f) (Jayblom 1911:12; Brandes 1901, I:80-1, no. 56; Pigou 1968, II:131)
L.Or.3731 Joost Sah (f) (Jayblom 1911-91; Brandes 1901, I:272-3, no. 383; Pigou 1968, II:133)
L.Or.3754 Cupak Granter (S) (Jayblom 1912:201; Brandes 1915, III:232-3, no. 1230)
L.Or.3757 Alom Muhamad (f) (Jayblom 1911:13; Brandes 1901, I:41, no. 57; Pigou 1968, II:137)
L.Or.3759 Cupak Granter (S) (Jayblom 1912:201; Brandes 1915, III:232-3, no. 1231)
Appendix II

7. Suluk Pasuan Wali spree (Juyboll 1911:139; Brandes 1926, IV:59-60, no. 1574)
8. Suluk Ma'tumat Adam Muki (Nedal Gaib) (Juyboll 1911:139; Brandes 1926, IV:60-1, no. 1575)
9. Suluk Mariabah Tu'ayr (Juyboll 1911:139; Brandes 1926, IV:61-3, no. 1576)
10. Mawarih Ratu (Juyboll 1911:47; Brandes 1903, II:170-1, no. 681)
11. Selu Benet (Samou Tubris = Suluk Tabirah) (Juyboll 1911:58; Brandes 1915, III:27-8, no. 1031)
12. Suluk Aksara (Juyboll 1911:140; Brandes 1926, IV:63-4, no. 1577)
13. Jait ning Manunusa (Juyboll 1911:140; Brandes 1926, IV:64-5, no. 1578)
14. Muslim Theology (Treatise in four cantos, with references to the anyang) (Juyboll 1911:140; Brandes 1926, IV:65-6, no. 1579)
15. Muslim religious customs (Treatise in three cantos) (Juyboll 1911:140; Brandes 1926, IV:66-7, no. 1580)
16. Nabi Cabar (Juyboll 1911:45; Brandes 1903, II:183-4, no. 702)
17. Sipet Kith daulu (Juyboll 1911:140; Brandes 1926, IV:67-9, no. 1581)

(Compare E.180)

(There is a romanized copy of L.Or.3945 at L.Or.10:628)

L.Or.3949 Bahad Sarka (S) (Juyboll 1912:199; Brandes 1911, I:142, no. 174)

L.Or.3986 Suluk collection (I) (Pigeaud 1968, II:177) 6 items as follows:
1. Makang Samuring Amarang Niti (Juyboll 1911:143; Brandes 1926, IV:71-2, no. 1586)
2. Ali Patimah (Juyboll 1911:134; Brandes 1926, IV:42, no. 1542)
3. Mula ning Pali (Juyboll 1911:134; Brandes 1926, IV:40, no. 1529)
4. Mula ning Manungwa (Juyboll 1911:136; Brandes 1926, IV:42-3, no. 1546)
5. Kembang ing Langit (Juyboll 1907:280; Brandes 1926, IV:40-1, no. 1539)
6. Kidang Rumeka ing Wengi (Juyboll 1911:51; Brandes 1903, II:60-3, no. 492)

L.Or.4000 Suluk collection (I) (Pigeaud 1968, II:180-1) 7 items as follows:
1. Kidang Rumeka ing Wengi (Juyboll 1911:51; Brandes 1903, II:60-2, no. 491)
2. Kidang Lelumbaru (Juyboll 1907:275; Brandes 1903, II:56-9, no. 486)
4. Kidang Pitsik Tidah (Juyboll 1911:141; Brandes 1926, IV:22-3, no. 1495)
5. Kidang Nahu (Juyboll 1911:141; Brandes 1926, IV:30-1, no. 1596)
6. Kidang Sahat (Juyboll 1911:141; Brandes 1926, IV:81, no. 1597)
7. Kidang Pasuan Waliyag Atmika (Juyboll 1911:141; Brandes 1926, IV:81-2, no. 1598)

(There is a romanized copy of L.Or.4000 at L.Or.10,659)
The principal collections

L°Or.4035
Amir Hazzech: Wilsang (f) (Juyonn 1911:26; Brandes 1901, 154-6, no. 80; Pigeaud 1968, II:185) (Romanized copy at L°Or.10.622)

L°Or.4036
Amir Hazzech: Ajarzali (f) (Juyonn 1911:28-9; Brandes 1901, 166-8, no. 82; Pigeaud 1968, II:185) (Copy of L°Or.3806)

L°Or.4037
Amir Hazzech: Duling Mui (Lokayati (f) (Juyonn 1911:29-31; Brandes 1901, 167-80, no. 85; Pigeaud 1968, II:186) (Romanized copy at L°Or.10.646)

L°Or.4038
Amir Hazzech: Duling (f) (Juyonn 1911:32; Brandes 1901, 171-3, no. 89; Pigeaud 1968, II:186) (In Arabic script. Compare E.26, see Poorbatjaraka 1940:69-70)

L°Or.4039
Babad Saka (f) (Juyonn 1912:198; Brandes 1901, II:139-40, no. 170)

L°Or.4040
Babad Saka (f) (Juyonn 1912:200; Brandes 1901, II:142-3, no. 176) (Copy of L°Or.3629)

L°Or.4041
Babad Saka (f) (Juyonn 1912:200; Brandes 1901, II:143, no. 178) (Copy of L°Or.3830)

L°Or.4042
Babad Saka (f) (Juyonn 1912:200; Brandes 1901, II:143, no. 180) (Copy of L°Or.3827)

L°Or.4189
Cilinuya (Datu Daha (f) (Juyonn 1912:196; Brandes 1901, I:235-6, no. 327) (In Roman script)

L°Or.4190
Cilinuya (f) (Juyonn 1911:197; Brandes 1901, I:329, no. 236) (Copy of L°Or.3765)

L°Or.4204
Jatisana (f) (Juyonn 1911:89; Brandes 1901, I:255-8, no. 355; Pigeaud 1968, II:200)

L°Or.4205
Jatisana (f) (Juyonn 1911:90; Brandes 1901, I:259-60, no. 357; Pigeaud 1968, II:200)

L°Or.4206
Jatisana (f) (Juyonn 1911:90; Brandes 1901, I:260, no. 358; Pigeaud 1968, II:200)

L°Or.4217
Jewar Sef (f) (Juyonn 1911:90-1; Brandes 1901, I:270-1, no. 380; Pigeaud 1968, II:201)

L°Or.4220
Jewar Sef (f) (Juyonn 1911:91; Brandes 1901, I:271-2, no. 381; Pigeaud 1968, II:201)

L°Or.4221
Jewar Sef (f) (Juyonn 1911:91; Brandes 1901, I:273, no. 384; Pigeaud 1968, II:201)

L°Or.4222
Jewar Sef (f) (Juyonn 1911:92; Brandes 1901, I:273-4, no. 385; Pigeaud 1968, II:201)

L°Or.4223
Jewar Sef (f) (Juyonn 1911:92; Brandes 1901, I:274, no. 386; Pigeaud 1968, II:201)

L°Or.4240
Indarjaya (f) (Juyonn 1912:196; Brandes 1903, II:31-4, no. 444) (In Roman script. Compiled by Van der Tuuk from L°Or.3706, 3707 and 3834)

L°Or.4243
Kahar Kiyamat (f) (Juyonn 1911:197; Brandes 1903, II:39-41, no. 455)

L°Or.4244
Kahar Kiyamat (f) (Juyonn 1912:198; Brandes 1903, II:39-41, no. 456) (Copy of L°Or.3681)

L°Or.4245
Kahar Kiyamat (f) (Juyonn 1912:198; Brandes 1903, II:39-41, no. 459) (Copy of L°Or.3668)
L.0r.4249
Keho Mendar (J) (Juyybnoll 1911:106-7; Brandes 1903, II:50-2, no. 476; Pigeaud 1968, II:204) (Romanized copy at L.0r.10,625)

L.0r.4250
Keho Mendar (J) (Juyybnoll 1911:107; Brandes 1903, II:51-2, no. 477; Pigeaud 1968, II:204) (Romanized copy at L.0r.10,626)

L.0r.4281
Lubu Darwa (J) (Juyybnoll 1911:107-8; Brandes 1903, II:102-4, no. 555) (Copy of L.0r.3665; Romanized copy at L.0r.10,627)

L.0r.4282
Lubu Darwa (J) (Juyybnoll 1911:108; Brandes 1903, II:102-4, no. 557; Pigeaud 1968, II:207) (Copy of L.0r.3989)

L.0r.4341
Kerama (Cerita Rasul, wrongly titled Nabi Misrad) (J) (Juyybnoll 1911:43-4; Brandes 1907, II:181-3, no. 700; Pigeaud 1968, II:213) (Copy of L.0r.3799) (Romanized copy at L.0r.10,673)

L.0r.4597
Cilongua (Data Data) (J) (Juyybnoll 1911:77; Brandes 1915, III:222-3, no. 1213) (Romanized copy at L.0r.10,615)

L.0r.4593
Cupak-Grantang (J) (Juyybnoll 1912:201; Brandes 1915, III:234, no. 1232)

L.0r.4594
Cupak-Grantang (J) (Juyybnoll 1912:201; Brandes 1915, III:232-4, no. 1233) (Romanized text based on L.0r.3799)

L.0r.4632
L reduced (J) (Juyybnoll 1911:47; Brandes 1915, III:361-5, no. 1449; Pigeaud 1968, II:241)

L.0r.4668
Yuesup (J) (Juyybnoll 1911:48; Brandes 1915, III, no. 1450; Pigeaud 1968, II:241)

L.0r.4669
Yuesup (J) (Juyybnoll 1911:48; Brandes 1915, III, no. 1452; Pigeaud 1968, II:241) (From Madura, for comparison with Lombok Ms.)

L.0r.4690
Yuesup (J) (Juyybnoll 1911:48; Brandes 1915, III, no. 1453; Pigeaud 1968, II:241)

L.0r.4691
Yuesup (J) (Juyybnoll 1911:48; Brandes 1915, III, no. 1454; Pigeaud 1968, II:241)

L.0r.4692
Yuesup (J) (Juyybnoll umits; Brandes 1915, III:367-8, no. 1455; Pigeaud 1968, II:241)

L.0r.4693
Yuesup (J) (Juyybnoll 1911:48; Brandes 1915, III, no. 1456, p. 368; Pigeaud 1968, II:241)

L.0r.4704
Cerita Rasul (J) (Juyybnoll 1911:34; Brandes 1926, IV:54-7, no. 1569) (Copy of L.0r.3690; Pigeaud 1968, II:242)

L.0r.4707
Sask poen (S) (Juyybnoll 1912:202; Brandes 1926, IV:73, no. 1589) (In Roman script)

Leiden Oriental (Lombok Collection - Palm-leaf manuscripts)

This collection from the former Cakranegara Palace consists chiefly of Hindu-Javanese and Balinese materials. There is a small number of Sasak-Javanese texts of Muslim reference, and some Sasak, mostly minor, incantations and the like.

L.0r.5039
Nabi Misrad (J) (Juyybnoll 1911:34; Pigeaud 1968, II:256)

L.0r.5043
Amtr Hamazak: Kawitan (J) (Juyybnoll 1911:15; Pigeaud 1968, II:256-7)

L.0r.5051
Tatau Sraung-Sraung (J) (Juyybnoll 1911:283; Pigeaud 1968, II:257-8)

L.0r.5060
Suluk collection (J) (Juyybnoll 1911:52; Pigeaud 1968, II:259). Four items, as follows:
1. Kidung Rambeba ing Wengi
2. Asmaragana (Ali Patimah)
3. Mula ning Pati
4. Niar Wadat

L.0r.5067
Bungah ing Sendari Terus (J) (Juyybnoll 1911:224)

L.0r.5072
Jetianara (J) (Juyybnoll 1911:89-90; Pigeaud 1968, II:261)

L.0r.5149
Muslim Mysticism and Incantations (Javanese, Balinese and Malay) (Juyybnoll 1912:76; Pigeaud 1968, II:274)

L.0r.5161
Muslim Divination (S) (Juyybnoll 1912:203; Pigeaud 1968, II:277)

L.0r.5173
Muslim Mysticism and Incantations (J) (Juyybnoll 1911:173; Pigeaud 1968, II:280)

L.0r.5195
Suluk collection (J) (Juyybnoll 1911:134; Pigeaud 1968, II:284-5). Nine items as follows:
1. Simarangam-sangerpati (Ali Patimah)
2. Mula ning Pati
3. Mula ning Munungsa
4. Kembang Lingit
5. Tunjung Paliit (2nd part of Kidung Bundel, see L.0r.3874)
6. Nata Pandita
7. Kidung Kumeska ing Wengi
8. Malang Sumirang
9. Sembahyung

L.0r.5205
Muslim Incantations (J) (Juyybnoll 1912:178; Pigeaud 1968, II:286)

L.0r.5206
Muslim Incantations (S) (Juyybnoll 1912:173; Pigeaud 1968, II:286)

L.0r.5257
Muslim Incantations (Sasak and Malay) (Juyybnoll 1912:203; Pigeaud 1968, II:293)

L.0r.5261
Simarandra (J) (Juyybnoll 1911:344, where it is wrongly listed as L.0r.5274; Pigeaud 1968, II:293)

L.0r.5280
Muslim Coumeng (J) (Juyybnoll 1911:136; Pigeaud 1968, II:297)

L.0r.5315b
Muslim incantation (Pigeaud 1968, II:300)

L.0r.5328
Muslim Medicine (J) (Juyybnoll 1911:371; Pigeaud 1968, II:302)

L.0r.5331

L.0r.5333
Suluk Malang Sumirang (J) (Juyybnoll 1911:498; Pigeaud 1968, II:305)

L.0r.5435
Loose Palm Leaves (Javanese, Balinese, Sasak and Malay). (Not in Juyybnoll. Pigeaud 1968, II:318-20.) Some of the following have reference to Islam or to the Sasak:
4535 b:15. Incantation relating to shooting.
4535 b:16. Muslim Incantation.
4535 c and d. Names of Balinese and Sasak men and women: apparently tickets for rice rations.
4535 d: Malay, Sasak and Balinese incantations relating to shooting.
Leiden Oriental (manuscripts from various sources)

L.Otr.229 Hikayat Kasal (J) (Pitcha 1968, II:350) (L.Otr.10.867 C contains a list of first lines of cantos. Korn Collection)

L.Otr.629 Amir Hamza: Gajah Druja (Rama Udrung) (J) (Pitcha 1968, II:350-1) (Korn Collection)

L.Otr.625 Adat Waktu Telu (Malay in roman script, by Guru Moustiaji of Korloko Lenteng, East Lombok. See Vogelesang 1922a.)

L.Otr.642 Bahad Lombok (J) (Pitcha 1968, II:379) (Copy of beginning, part of middle and end of L.Otr.621, which see) (Hazeu Collection)

L.Otr.662 Bahad Lombok (J) (Pitcha 1968, III:403-4) (Romanized copy at L.Otr.10.677) (Hazeu Collection)

L.Otr.725 Amir Hamza: Gajah Druja (Rama Udrung) (J) (Pitcha 1968, III:423) (Romanized copy of L.Otr.629) (Copy made by I. Soegiarto)

L.Otr.8392 Catalogue of the Lombok Collection (Pitcha 1968, II:476)

Leiden Oriental (Copies of Gedong Kirijia, Singaraja, Bali, romanized typed transcripts of manuscripts, originally on palm-leaf, from Lombok)

Pitcha 1968, II:521-631, contains entries for transcripts in Javanese, Balinese and Sasak. L.Otr.0975 - L.Otr.10.391. In the present list, only the Sasak and Javanese items are noted, with cross-references to their original Kirtiped numbers. They are dealt with more fully in the Kirijia list, below.

L.Otr.9258 Aj' Bi'raja (Rumeksa ing Wergi) (J) (K.12)

L.Otr.9457 Bahad Karang Asen Lombok (J) (K.787)

L.Otr.9695 Rumeke ing Wergi (J) (K.1185)

L.Otr.10.242 Bahad Selaparang (S) (House of Kasruti - Kutut Sangka Series, HS 6208)

L.Otr.10.296 Bahad Lombok (S) (K.7)

L.Otr.10.297 Pencatatan Dina Pelangieh (J and S) (K.70)

L.Otr.10.298 Bahad Congah Praga (S) (K.137)

L.Otr.10.299 Dangkulang (S) (K.1341)

L.Otr.10.310 Si Miskin (S) (K.1348)

L.Otr.10.311 Lalu Durana (S and J) (K.1348)

L.Otr.10.320 Bahad Mengat (S) (K.1379)

L.Otr.10.323 Hikayat Abu Bakar (S) (K.1541)

L.Otr.10.324 Cilinang (Datu Daha = Megats) (S) (K.10,101)

L.Otr.10.325 Si Miskin Lare (S) (K.10,102)

L.Otr.10.326 Adat Gunu Telu (Adat Waktu Telu) (S) (K.10,103)

L.Otr.10.327 Ahmad Muhammad (J) (K.10,104)

L.Otr.10.328 Hikayat Nabi (J) (K.10,105)

L.Otr.10.329 Nur Sada (J) (K.10,106)

L.Otr.10.310 Bunting Raga (J) (K.10,107)

L.Otr.10.311 L Eating kandang kawu (K.10,110)

L.Otr.10.312 Lepang lalat (K.10,112)

L.Otr.10.313 Anak lewa pasang semer (K.10,113)

The principal collections

L.Otr.10.314 Danawa Kembar Datur Radesa (K.10,131)

L.Otr.10.315 Bubuk belimbas (K.10,132)

L.Otr.10.316 Amag Walu hurau anakmu (K.10,135)

L.Otr.10.317 Ullamag Alam ag Melah (K.10,138)

L.Otr.10.318 Amag Tamun giran memiru (K.10,168)

L.Otr.10.319 Lalu Udrup wauhu (K.17,173)

L.Otr.10.320 Guru Udrup atam (K.10,181)

L.Otr.10.321 Iman Rai seluah (K.10,189)

L.Otr.10.322 Amag Kula dait seringue (K.10,190)

L.Otr.10.323 Log kasim tosela leoeu (K.10,191)

L.Otr.10.324 Titar Monge (S) (K.10,030)

L.Otr.10.325 Mewesapaka (S) (K.10,033)

L.Otr.10.326 Piring-eling tereatesen Mangkes-Katting (J) (K.10,041)

L.Otr.10.327 Mewesapaka (Nesanta) (S) (K.10,048)

L.Otr.10.328 Malakat (S) (K.10,054)

L.Otr.10.329 Giong Jati (J and S) (K.10,065)

L.Otr.10.330 Hikayat Siti Patimah (S) (K.10,066)

L.Otr.10.331 Gogak ngoreh (S) (K.10,071)

L.Otr.10.332 Bahad Congah Saka (S) (K.10,072)

L.Otr.10.333 Raja Lunsen (S) (K.10,073)

L.Otr.10.334 Indarja (S) (K.10,074)

L.Otr.10.335 Titar Monge (S) (K.10,075)

L.Otr.10.336 Titar Monge (S) (K.10,081)

L.Otr.10.337 Sih Utal Belahum (S and J) (K.10,083)

L.Otr.10.338 Penengar Sarapa (S) (K.10,087)

L.Otr.10.339 Puangkerema (J) (K.10,089)

L.Otr.10.340 Cupak Granteng (S) (K.10,090)

L.Otr.10.341 Kadiang S'at (S) (K.10,091)

L.Otr.10.342 Lasing Kara (J) (K.10,092)

L.Otr.10.343 Nur Sada (J) (K.10,093)

L.Otr.10.344 Indarja (S) (K.10,095)

L.Otr.10.345 Iji'ar Sau (J) (K.10,096)

L.Otr.10.346 Amir Hamsah: Ajarawali (Loq Miskin) (J) (K.10,097)

L.Otr.10.347 Lalu Durana (S and J) (K.10,099)

L.Otr.10.348 Kibar Kiyamat (S) (K.10,100)

L.Otr.10.349 Nur Sada (J) (K.10,098)

L.Otr.10.350 Cilinang (Datu Daha) (S) (K.10,004)

L.Otr.10.351 Kibar Kiyamat (S) (K.10,005)

L.Otr.10.352 Unduk, Parus Nabi, Carita nabi (J) (K.10,006)

L.Otr.10.353 Amir Hamsah: Buki Berii (Bungbrati) (J) (K.10,009)

L.Otr.10.354 Amir Hamsah: Rengengi (J) (K.10,010)

L.Otr.10.355 Adat Waktu Telu (S) (K.10,011)

L.Otr.10.356 Indarja (S) (K.10,012)

L.Otr.10.357 Sampi daiz Mocan (K.10,207)
Leiden Oriental - (Soegiaro copies)

From 1946 onwards, J. Soegiaro made romanized typed transliterations of many of the Javanese manuscripts in the Leiden University Library, some with summaries in Dutch. From 1963 onwards he compiled catalogues of this material, with first lines of cantos, numbers of stanzas and names of metres used. This work is described by Pigeaud at Pigeaud 1968, II:11-2. A small number of the transliterations were of manuscripts from Lombok from the Sasak community. These are noted here:

L.O.R.10,620 Puspakarna (Copy of L.O.R.3683)
L.O.R.10,622 Amir Hanza: Wilobang (Copy of L.O.R.3663)
L.O.R.10,625 Keho Mundar (Copy of L.O.R.4249)

Leiden Oriental (Heyting collection)

L.C. Heyting was Controller of Central Lombok, and in 1965 presented a small collection of palm-leaf manuscripts and romanized transcripts to the Library. They are of special interest, because he was in Praya in 1928, when preparations were being made to set up the Kirtya Liefwick- Van der Tuink in Singaraja (now known as the Gedong Kirtya). In this connection L.O.R.11,075/4 is of special importance and is discussed below.

L.O.R.11,023 Piyegam Ratu Soji Batu Sendang (J) (Genealogy of a family from Kopang district, Central Lombok, 1929) (Pigeaud 1968, II:704)
L.O.R.11,075/1 Piyegam Ratu Soji Batu Sendang (J) (Romanized transcription and notes, from L.O.R.11,023) (Pigeaud 1968, II:705)
L.O.R.11,075/3 Pamancangseg Sitoh (J) (Pigeaud 1968, II:705)
L.O.R.11,075/4 List of Lombok manuscripts (These were listed in 1928 as being in the possession of villagers in Central and East Lombok, the result of an official enquiry towards the establishment of the Kirtya in Singaraja. The information given is tabulated in summary form: title, owner, village, and notes. It is divided by district. 200 manuscripts were recorded from Central Lombok and 356 from East Lombok. Also included is a letter from W.G. Caron, Resident of Bali and Lombok, dated 13 September 1928, acknowledging receipt of some manuscripts forwarded from Lombok. The titles, to which I have added the Gedong Kirtya (K) numbers, are as follows:
1. Amir Hanza: Kauhit (Péhat janur) (K.13)
2. Amir Hanza: Rengganis (K.20)
3. Amir Hanza: Yunum (K.24)
4. Amir Hanza: Peninur (K.19)
5. Keptajeng marong (copy) (K.11)
6. Babad Lombok (fragment) (K.7)
Appendix II

7. Copper Plate, from 'een oude Datoe-datoean zaak.'

It seems probable that some of the manuscripts from Lombok later acquired from Lombok by the Gedong Kirtya were originally listed here. The palm-leaf manuscripts most frequently recorded in the list are the following:

1. Pasuqueero - 34
2. Amir Hanzaal - Bungbri (Balak Berfi) - 29
3. Tuter Monghe - 28
4. Amir Hanzaal - Rengganis - 27
5. Cenar Suh - 22
6. Jatiswara - 21
7. Amir Hanzaal - Gajah Drauna (Bangun Urung) - 19
8. Yasap - 17
10. Kahir Sundari - 14
11. Indarajya - 10
12. Mas Jaro - 10 (Unidentified, but perhaps Babul Sakri)
13. Vajit - 10
15. Amir Hanzaal: Wilesang - 9

It should be noted that of these manuscripts of frequent occurrence, only two, the Tuter Monghe and Indarajya are in Sasak; the rest are Javanese. This no doubt reflects the late use of Sasak for literary purposes, and perhaps also the preservation of Javanese palm-leaf manuscripts as heirlooms.

L. Or. 11.075/5
Pasuqueero Pelambho (Boundaries of a village in Central Lombok. Romanized typescript, text in Javanese, with Malay translation.)
(Pigeaud 1968, II:705)

L. Or. 11.075/6
Asal-Usul Desa Mairajaya Selaparang (Genealogy in Sasak, romanized transcript, with Malay translation, and connected documents. Part (H) of this manuscript is a romanized translation of the Copper Plate Javanese text, mentioned in L. Or. 11.075/4, above.)

Leiden Oriental (Romanized transcriptions from the Gedong Kirtya, Singaraja and elsewhere)

L. Or. 11.153
Babul Lombok Sendaraban (J) (Pigeaud 1970, III:110 = K.427)

The following texts are appended:

2. Panglima-ding kapiyenge mng Surupulasa Parawadi (A Sasak genealogy from East Lombok).
3. Othul-tukang (Sasak, quoting Qur'an 16:98).
4. Kidang angrekda dina sawang (J)
5. Sici ing aherati (J)

L. Or. 11.162
Ranak Sasak (A Balinese account of the campaigns against the Dutch and the Sasak in 1804 = K.507)

L. Or. 13.090
Babul Lombok (J) (A prose account of Sasak and Balinese affairs from the seventeenth century onwards. Transcribed from Collection Fa-

kultas Sastra Udayana, Den Pasar, no. 111, Keopak no. 7) (Pigeaud 1980, IV:128)

L. Or. 13.262
Bangu Urung (Gajah Drauna) (from Collection I.a.1c Jantik Amlapura) (Pigeaud 1980, IV:140)

L. Or. 13.342
Panastu cek Sasak (J) (Oath called sunpah ajeng. From Collection Ida Pedanda Gedé Nenging, Lilangundi, Singaraja) (Pigeaud 1980, IV:145)

L. Or. 13.343
Panastu cara Sasak (J) (Oath called sunpah itil. From Collection Ida Pedanda Gedé Nenging, Lilangundi, Singaraja) (Pigeaud 1980, IV:145)

L. Or. 13.432
Wusada Sasak (J) (Sasak medicine. From Collection Pan Gulem, Banjar Tengah Kangin, Krombitan, Tabanan, Bali) (Pigeaud 1980, IV:152)

L. Or. 13.670
Keto Munur (J) (Pigeaud 1980, IV:170 = K.466)

L. Or. 13.847
Babul Karang Asen Lombok (J) (Prose genealogy. Pigeaud 1980, IV:183)

L. Or. 14.071
L. Or. 14.071 consists of photographs of a palm-leaf manuscript, in Javanese script and language, with a typed romanized transliteration.
(Pigeaud 1980, IV:199-200)

L. Or. 14.814

L. Or. 14.815
Asal-Usul Nyanggii (J) (Genealogy of family in East Lombok = K.10,087) (Pigeaud 1980, IV:223)

L. Or. 14.836
Adat Waliu Tolu (J) (K.10,111 = L. Or. 10,385 = K.349)

L. Or. 14.839
Pair dina Amor-Amor (J) (Boundaries of a village on the north coast of Lombok = K.382)

L. Or. 14.870

L. Or. 14.890

Minor collections in the Leiden University Library

CB 118
Pamuncangah Selaparang (Javanese, with Malay translation) (Collection Berg B. Pigeaud 1968, II:776)

BCB portf. 41 A.2
Babul Lombok (J) (Copy of a manuscript from Rotterdam. Compare L. Orts 621, Pigeaud 1968, II:796)

REM 1534/29

REM 1615/1
Jowar Sult (J) (Pigeaud 1968, II:813. See Juyboll 1912b:128)

REM 1627/1
Lahad Kura (J) (Pigeaud 1968, II:813. See Juyboll 1912x:128)

REM 2410/8
Muslim Theology (J and S - notes and tracts. Pigeaud 1968, II:815)
Leiden University Library (Teceu Collection)

In 1966, Professor A. Teceu deposited on loan his collection of romanized transcripts of Javanese and Sasak manuscripts, made in Lombok, 1949-50.

Teceu 1  Pusaprakara (J) (Pigeaud 1968, II:819)
Teceu 2  Jouw Sah (J) (Pigeaud 1968, II:819)
Teceu 3  Yuyup (J) (Pigeaud 1968, II:839)
Teceu 4  Aimir Hanzahe: Gajah Druina (Banyu Uwung) (J), and Aimir Hanzahe: Ajjaranti (J) (Pigeaud 1968, II:819)
Teceu 5  Nar Sada (Javanese, with Malay translation), and Behad Mengwi (Malay translation) (Pigeaud 1968, II:819)
Teceu 6  Behad Lombok (J) (A copy of Jakarta manuscript KKG 395) (Pigeaud 1968, II:819)
Teceu 7  Behad Selaparang (J) (Perhaps a copy of Jakarta manuscript, Brandes 576, Uug Karang Asem) (Pigeaud 1968, II:820)
Teceu 8  Behad Lombok Sandalwaha (J) (Pigeaud 1968, II:820)
Teceu 9  Behad Lombok (J) (Copy of Engelenberg manuscript, E.1)

Minor collections in the Netherlands

Pigeaud 1968, II contains a general description of these collections (pp. 13-4), and cataloguing entries (pp. 823-71). As far as Javanese texts from the Sasak community of Lombok are concerned, the most important of these are those of the Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Leiden, and the Koninklijk Instituut voor de Tropen, Amsterdam, and there are a few others besides.

KITLV, Leiden

KTLV Or.289  Yuyup (J) (Pigeaud 1968, II:830) (Damsté Collection)
KTLV Or.319  Jouw Sah (J) (Pigeaud 1968, II:833) (Damsté Collection)
KTLV Or.324  Lombok Copper Plates (J) (Pigeaud 1968, II:839) (Damsté Collection)
KTLV Or.325  Behad Lombok (J) (Pigeaud 1968, II:839): To this are appended:
  II. Behad Lombok (J)
  III. Lombok Copper Plates (J)
KTLV Or.326  Lombok Copper Plates (J) (Pigeaud 1968, II:839040) (Damsté Collection)
KTLV Or.508  Sasak Javanese and Sasak texts (508 items, being copies of typed transcripts of manuscripts from the Gedong Kirtya Collection, Singaraja, Bali. From the legacy of Dr C. Hooykaas, 1979)

AdKIT, Amsterdam

AdKIT A.8552  Behad Lombok (J) (Compare L.Ot.6621) (Pigeaud 1968, II:847)
AdKIT A.5791  Ahmad Muhammad (J) (Pigeaud 1968, II:847)
AdKIT H.967  Reja Ulandak (J) (Pigeaud 1968, II:848)
AdKIT H.972  Aimir Hanzahe: Renggangan (J) (Pigeaud 1968, II:849)
AdKIT 29.76  Yuyup (J) (Pigeaud 1968, II:849)
AdKIT 907.35  Luhung Kana (J) (Pigeaud 1968, II:852-3)
AdKIT 1320.396  Jatisuaran (J) (Pigeaud 1968, II:854)
AdKIT 1320.397  Aimir Hanzahe: Renggangan (J) (Pigeaud 1968, II:855)
AdKIT 1320.449  Aimir Hanzahe: Ulandak (J), and Aimir Hanzahe: Tunggu Manik (J) (Pigeaud 1968, II:855)
AdKIT 3126.1  Aimir Hanzahe: Renggangan (J) (Pigeaud 1968, II:858)

Various collections

RMLV 2956  Cilinsana (Data Daha) (S) (Compare Van Erde 1913; Pigeaud 1968, II:859)
RMLV 6971  Tutar Mongah (S) (See Van Erde 1906)
BfJN 469  Jatisuaran (J) (Museum Justinus van Nassau, Breda) (Pigeaud 1968, II:869)
KoKMA 6644  Kotanman (Patima San) (J) (Koninklijke Militaire Academie, Breda) (Pigeaud 1968, II:870)
dHMvO 1251  Muslim Theology (Verse on mysticism, etc. Museum voor het Onderwijs, The Hague) (Pigeaud 1968, II:851)

3. Gedong Kirtya, Singaraja, Bali, with copies also held in the Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Leiden at KTLV Or.508

The Gedong Kirtya holds about 600 manuscripts and romanized typescripts of Sasak and Sasak-Javanese texts. In KTLV Or.508, which consists of copies held by Dr C. Hooykaas, and coming by bequest to the KTLV in 1979, there are 506 items. The original Kirtya (K) numbers have been retained as sub-numbers in this collection. A number of the transcripts are also held in copy by the Leiden University Library (see above). Most of these duplicate the KTLV material, but there are a dozen or so not held by the KTLV. There are a further 76 manuscripts in the Gedong Kirtya Library, which have not been transcribed, and so are not represented in the Leiden collections. Nearly all these last are Javanese poems in mecatan metres of Sasak provenance, being parts or copies of the most important traditional works of this class. They include several parts of the Aimir Hanzahe romance, which however are not specifically identified, as well as the Japakasa, Yuyup, Jouw Sah, Luhung Kana and Pusaprakara.

The early numbers, Or.508/K.7-10.109 are nearly all items of traditional literature in Javanese or Sasak, copied from palm-leaf originals, with the exception of K.10.885, which are folk-tales. The remainder of the collection (with the exception of K.10.880, and K.10.843, K.10.847-50, which are traditional texts, and K.10.551-2, which are sum-
maries of texts, are all oral texts, including folk-tales, animal fables, personal reminiscences, and some didactic pieces. There are 438 of such items, of which 117 were collected by one informant, 300 by a further 11 contributors, and the rest, another 121 items by 40 informants. Most of those were collected in Lombok 1940-1941.

In the brief descriptions below, cross-references to copies held by the Leiden University Library are included, and among the oral texts, internal cross-references are given, since many of the stories, in varied form, were reported by several collectors. Included in the list are items from the Gedong Kirtya which are held in copy by the Leiden University Library, but not by the KITLV. These are affixed *. Items from the Gedong Kirtya not in Leiden are affixed **.

**Gedong Kirtya/KITLV Sasak and Sasak-Japanese literary and technical works

K.5 (Transferred to K.10,005; K.5* of the Gedong Kirtya is a copy of the Old Javanese kakawin Arjuna Wisasena)

K.7 Babad Lombok (S) (Genealogical fragment = L.1/0,10,296)

K.9 (Transferred to K.10,019; K.9* of the Gedong Kirtya is a copy of the text Maharaja Bhiravaraja, from Bali)

K.10 (Transferred to K.10,010; K.10* of the Gedong Kirtya is a copy of the Old Javanese kakawin Tatiaswajana)

K.11* Piayeg Mancong (I) (Land charter of the village of Mancong, southwest of Ganti, Central Lombok)

K.13* Amir Hamzah: Krantian (Pétal Jerson) (I)

K.19* Percian (S) (A didactic text, see K.1387)

K.20* Amir Hamzah: Rengganis (I)

K.24* Amir Hamzah: Yuvan (I)

K.66+ Piayeg Ranggagata (I) (Land charter of the village of Ranggagata, southwest of Sukarara, Central Lombok = L.1/0,14,814)

K.67 Salasidah asal-asal Nyanggi (I) (L.1/0,14,815; See K.10,067)

K.70 Pengelteng-eling perutean desa Pemabih (I) (L.1/0,10,297; See K.10,109)

K.136 Keluhuran Noni Ganti (S) (Genealogical account of the nobility of the village of Ganti, Southeast of Praya, Central Lombok. See also K.10,084)

K.137+ Babad Congah Praya (History of the uprising at Praya in AD 1891, L.1/0,10,298; see also K.10,040)

K.253* Amir Hamzah: Rengganis (I)

K.254* Babad Selaparan (S) (Compare K.10,076)

K.255+ Rumeke ing Wengi (I) (L.1/0,10,295)

K.349+ Adat Waktu Telu (I) (L.1/0,10,293; and see K.10,011)

K.350 Pengempekan Sakra (S) (Genealogy of Datu Mas Jarum of Sakra; and village boundaries of Selaparan, Sakra and Pejanggaj)

K.427+ Babad Lombok Sendubiya (I) (See L.1/0,11,153; with four short texts appended)

K.428* Piayeg Sada, Banyu Nir (I)

K.429* Piayeg Benang Mas (I)

K.430* Temak Mangen (S) (Diyani Nada, Datu Jayakusuma. There is a summary in K.10,052, Pécédik Sasak)

The principal collections

K.440* Kavitaran Banjar Getes (S)

K.468* Piayeg deka Tanjung (I) (Land charter of the village of Tanjung. There is more than one of this name, one southeast of Selong in East Lombok, and another on the northwest coast in West Lombok)

K.469* Sing Aji Lepang (S) (See Pigeaud 1940, II,925; no details)

K.470* Amir Hamzah: Asmak (I) (L.1/0,14,890)

K.507 Gegeturan Lhung, Rlacak Sasak (Balinese, history of the war of the Dutch and Sasak against the Balinese of Lombok in 1894 L.1/0,11,362)

K.582* Piayeg Amor-Amor (I) (Boundaries of the village of Amor-Amor, on the north coast, West Lombok = L.1/0,14,839)

K.778+ Babad Karang Asem Lombok (I) (L.1/0,957. History of a Balinese expedition to Mataram, Lombok)

K.1008+ Gejat Kamada (I) (L.1/0,958, a romance, showing Muslim influence)

K.1185+ Rumeke ing Wengi (I) (L.1/0,8665)

K.1258+ Jatisivara (I)

K.1343 Cuptak-Grantang (S)

K.1344* Nabi Cakar (Paras Nabi) (I)

K.1345 Danggang (S) (L.1/0,10,299)

K.1347 Si Miskir Larsa (S) (L.1/0,10,300)

K.1348 Latu Dangga (S) (I) (L.1/0,11,301)

K.1349+ Nir Sada (I) (Compare K.10,106)

K.1350* Amir Hamzah: Banyu Warung (Gejat Drama) (I) (Compare Teesew 4b)

K.1359 Babad Mengai (S) (L.1/0,10,302. The contents are similar to the Babad Congah Praya, as recorded at K.10,040)

K.1360* Sunagama Sandupari (Hiyuk Siti Patimah) (I) (Compare L.1/0,300/1)

K.1381* Irakat (The Monitor Lizard. See Pigeaud 1940, II,949; no details)

K.1382* Babad Mataram (I) (Summarized in Pécédik Sasak, K.10,552. About the wars of 1891-94)

K.1453* Sara-Rasa (S) (See Pigeaud 1940, II,950, no details; compare K.10,069 and K.10,076)

K.1538* Semun (S) (Story of an early Muslim hero. See Pigeaud 1940, II,952, no details)

K.1539* Bungu butak (S) (The Bald Heron. See Pigeaud 1940, II,952, no details)

K.1540* Kertanui Patimai Senti (I) (See also K.10,077 = Siti Salamah)

K.1545 Hiyuk Abru Bakar (S) (Apparently mistitled, a version of Hiyuk Siti Patimah = L.1/0,10,300)

K.157+ Rege Karang Asem (I) (L.1/0,984; compare K.1382, Babad Mataram)

K.1587 Percian (S) (Didactic poem on Islam; compare K.199)

K.2194+ Gejat Kambu (I) (L.1/0,16,12; and see K.10,06+)

K.2274+ Gegitiran Babad Lombok (Balinese = HKS 2502. Compare K.507)

K.2389+ Jatisivara (Fragment) (I)

K.10,001* Pusukharana (I)

K.10,002* Amir Hamzah: Banyu Warung (Gejat Drama) (I)

K.10,003* Pusukharana (I).

K.10,004 Cilinuga (Datu Dahu = Megatsith) (S) (L.1/0,10,350)
Appendix II

K.10,087 Panggéran Sanghaiyi (J) (Islamic legend about the introduction of Islam into Lombok = L.Or.10,338)
K.10,088 Bulang Kaswéh (J) (Romantic poem, how a young man gained his bride. Compare prose folk-tale version at K.10,484)
K.10,089 Pusukkaram (J) (A romantic poem = L.Or.10,339. There is a summary in the Pencéndik Sosial, K.10,572)
K.10,090 Capak Cúntang (J) (Romantic poem = L.Or.10,340)
K.10,091 Suqat (S) (Muslim didactic poem = L.Or.10,341)
K.10,093 Nuf Sada (J) (Islamic legend about the introduction of Islam into Lombok = L.Or.10,342)
K.10,094 Panggéran Sanggupati (J) (See K.10,087)
K.10,095 Indérjarvb (S) (Romantic poem = L.Or.10,344)
K.10,096 Invb Suh (J) (Romantic poem = L.Or.10,345)
K.10,097 Amir Hamzah: Ajarrwili (Loq Miskin) (J) (L.Or.10,346)
K.10,098 Nuf Sada (Káyu Níru) (J) (L.Or.10,349. See K.10,093)
K.10,099 Lala Darwàja (S and J) (Islamic didactic poem = L.Or.10,347)
K.10,100 Kaúbar Kéyamut và Nabi Cikar (S) (Muslim devotional poems = L.Or.10,348)
K.10,101 Célàwóga (Datu Dala = Mégasili) (S) (Romantic poem = L.Or.10,348)
K.10,102 Sí Miskin Làru (S) (A didactic poem = L.Or.10,305)
K.10,103 Aday Gámu Tehu (S) (Customs of the Wàkku Tehu = L.Or.10,306; a different text from K.349)
K.10,104 Ahmad Muhammad (Káih) (J) (A romantic poem = L.Or.10,307)
K.10,105 Hitúyà Nahi (Káyu Nàhí) (S and J) (Three short texts: Kitáb Hadu (S), Núr Cahuq (J), and Commentary on the Baw równali) (J) (L.Or.10,308)
K.10,106 Nuf Sada (J) (L.Or.10,309; see K.10,095)
K.10,107 Bánténg Rágo, Jong Rágo (J) (Romantic poem = L.Or.10,310)
K.10,108 Piyogem Bútu Táli (J) (A genealogy)
K.10,109 Wànenéan doul Polamudjet (Javanese, with Malay translation, in parallel columns. Compare K.270)

Gedong Kértjá/KITLV – folk-tales, animal fables and reminiscences of Mánjëç Mérçjum, jurusátul of Sukuadá, East Lombok, K.10,110 K.10,226
Mánjëç Mérçjum was jurusátul, or village recorder of Sukuadá, near Sakra. The folk-tales, animal fables and personal reminiscences were collected from him by the end of 1940. In the following list, the tales and fables are signalled by (T), and the reminiscences by (R). Cross-references to the same or similar tales and fables collected by other informants are included. Fourteen of his stories were published by Hooykaas (1948) where they were also provided with Dutch translations; these are indicated below.

K.10,110 Lélahmpuk kondong kaw (T) (The buffalo-leather slippers = L.Or.10,311. See Hooykaas 1948:6-9)

The principal collections

K.10,111 Lépang hati (T) (The smooth frog and the heron = L.Or.10,312. See Hooykaas 1948:9-10)
K.10,112 Loq Lebléh (T) (An orphan and his niece)
K.10,113 Buyu bégéja (T) (The pig makes a feast = K.10,242)
K.10,114 Tuntel dái gedék (T) (The frog and the monkey. Other versions at K.10,241, 10,306, 10,321, 10,455, 10,478, 10,500, 10,529)
K.10,115 Gedék dat njanj (T) (The monkey and the civet cat steals ginger. Other versions at K.10,245, 10,308, 10,377, 10,438, 10,472, 10,517)
K.10,116 Lala Uxun Sukuadá (R) (A thief) (See K.10,173)
K.10,117 Tingkál hidah dawon sebik (R) (Visiting graves; and an encounter with a girl)
K.10,118 Amaq Tempatul ngerru (R) (Amaq Tempatul encountered a girl in his dry ricefield)
K.10,119 Loq Cérinah lala ngeru (R) (Loq Cérinah died by mischance on his dry ricefield)
K.10,120 Dengan bebaturan dengan dao (T) (Two friends fishing)
K.10,121 Amaq Alàwijë lekà Kätjijga (R) (A widower who was killed picking cocorutes)
K.10,122 Loq Sêneh (T) (The fool and his misadventures. Compare K.10,086, K.10,287, K.10,412-6)
K.10,123 Loq Sêgaw btrug (T) (A young cheat)
K.10,124 Amaq sweq paus ngemel (T) (The orphan boy set snares = L.Or.10,313. See Hooykaas 1948:14-27)
K.10,125 Amaq Bulang tumaj (T) (Amaq Bulang gained wealth and lost it again. Compare L.Or.10,272)
K.10,126 Pugúé Kiniàj beli guha nyo (R) (Grandfather Kiniàj buys palm-sugar)
K.10,127 Mânësia dawonngwia séyog kérèn (R) (The experiences of a family of nine in 1935)
K.10,128 Leloq koyng adeng (T) (Birds, monkey and the fruit of the Java plum)
K.10,129 Loq Gâmueng jiri tar níra (R) (Young Gâmueng becomes a woman)
K.10,130 Ratu Wàgán Kâlëh, Puñggáas (R) (A disliked Balinese official)
K.10,131 Druwa Kémbr, Dutti Rekswat (T) (The king of the giants = L.Or.10,314. See Hooykaas 1948:26-39)
K.10,132 Bêblë belimès (T) (The duck goes fishing = L.Or.10,316. See Hooykaas 1948:36-43)
K.10,133 Loq Bulang Késor (T) (How a headman tried to cheat a sick young man)
K.10,134 Amaq sweq gàngg awang (T) (The orphan boy worked a dry field, but had to deal with interfering monkeys. Compare K.10,243, 10,292, 10,323)
K.10,135 Amaq Wàtis kàsa akbát (T) (How two orphan children became cokkos. Variants at K.10,285, 10,343, 10,469, 10,530)
K.10,136 Isâq Cûnhing-cûnhing (T) (A woman troubled by thieves)
K.10,137 Bèjàn peputíh Sasânti Umar (T) (A story of the children of Calip Umar)
K.10,138 Urânaq Muhammad Iq Mèlaj (T) (A learned man's son becomes ruler of Bagdad)
Appendix II

K.10,139  Annu Tong kaufan Datu (T) (Unseemly jests at court)
K.10,140  Teye-ong-kar-ka sauni (T) (The orphan boy and the ox)
K.10,141  Luyi yahki baemui kuma serenokana (R) (A quarrel over inheritance leads to a divorce)
K.10,142  Guru Lah ngamarrin (R) (Account of a man who went from village to village, carrying a drum and making speeches)
K.10,143  Pengenderi Sisam baet (T) (The village Don Juan put to shame)
K.10,144  Annu Bikan pasiig sinirix (R) (He set a trap and caught his wife)
K.10,145  Guru Malit bau isiq sinirix (R) (He was caught in a trap during the time of Balinese rule)
K.10,146  Inor Macen kanaor Inor Kaq (T) (Mrs. Tiger and Mrs. Buffalo; a prose tale version of the poetic romance Batung Raya, Mong Raya, see K.10,107)
K.10,147  Papiq Pinpa-pong-saap-girang mancing (T) (A tale about fishing – L.Otr.10,195)
K.10,148  Annu Rat wiq jari pemak (R) (He failed in his ambition to become village headman)
K.10,149  Behatu anag dua (R) (How two widows got new husbands and a third man intervened)
K.10,150  Marriq Nurwisil berkia (R) (The headman of Suradadi gave an extravagant feast)
K.10,151  Ratu Wenasari Punggara (R) (An unpopular Balinese official)
K.10,152  Dengan girang tayu (T) (A man who wanted to practice asceticism, and its sexual sequel)
K.10,153  Inor Maling (T) (A woman thief)
K.10,154  Guru Galang anaikina (T) (A rich man and his son)
K.10,155  Novkada Toa soghit (T) (A rich old prince and his family)
K.10,156  Log Bokai tojafa siu tsinaen (R) (A man frightened by a vampire)
K.10,157  Bapaq Dupaq nanog alona buhun (R) (He deceived his friends)
K.10,158  Marriq tean dera ngerawak (R) (His friends led him astray)
K.10,159  Kehkana Lalu Guina (R) (He ran away when he was a boy)
K.10,160  Log Bikan ngajang toloho basa (R) (A boy who ran away and lived on the baked seeds of the coral tree)
K.10,161  Annu Alip girang menawal (R) (He was a thief)
K.10,162  La Gosqi tao nina zuwa (R) (A brave young woman, who helped fugitives in the war between the Sasak and Balinese, but was apprehended)
K.10,163  Haij-ahon ngalak tingding (R) (He caught eels in the ricefield)
K.10,164  Anuq Diving silert seka bok (R) (His wife's extravagance drove him to drink)
K.10,165  Lalu Langali (R) (A village Lothario got his come-upance)
K.10,166  Annu Liasa ngorayang (R) (A Balinese of Sukarara, East Lombok, caused a disturbance at Selong)
K.10,167  Log Cimlet ngosok joorui (R) (He lost and regained his horse)
K.10,168  Anuq Tawin girang memitra (R) (He wanted to get a mistress)
K.10,169  Dineq Adam senteran sinutau (R) (A Mandarese matrimonial affair)
K.10,170  Bapaq Issas bebelai dua (R) (He had two homes, which led to trouble)
K.10,171  Annu Censor girang log jengger (R) (He married a dancing-girl)

The principal collections

K.10,172  Pupuq Jenak girang mikut (R) (He had trouble snaring birds)
K.10,173  Lalu Udin penalingan (R) (L.Otr.10,319. He was a thief, and was sent to jail in Praya; the same man as in K.10,116)
K.10,174  Annu Baskrihur samkej (R) (He was arrested for lże-smaju in Balinese times)
K.10,175  Annu Sinaruri, pandi maw (R) (A goldsmith who cheated)
K.10,176  Siringan Haij benengar (R) (When her husband arrived home from the pilgrimage to Mecca, she ran naked from the river to greet him)
K.10,177  Adat agega Selam Sasak (R) (Sasak Muslim custom; an autobiographical piece, noting changes over the years)
K.10,178  Annu Delot masag sinirix (R) (He set a trap and caught a thief)
K.10,179  Le Kelumsi dait terisa (R) (A young man and a young woman exchange insults)
K.10,180  Gara Besor dait suahafira (R) (His wife resented his friends)
K.10,181  Gara Ucen afine (T) (L.Otr.10,320. How his stupid pupil gained wisdom and married his daughter)
K.10,182  Marriq Candra kundangan (R) (Mistunderstanding due to differences of dialect)
K.10,183  Annu Cala dait Annu Toput (R) (They had trouble over pasturing cattle, and over fishing)
K.10,184  Bapaq Wirada laho nemeling (R) (He was a thief)
K.10,185  Sembahang hijat (R) (Trouble with diarrhoea)
K.10,186  Krua manaia Sasak (R) (The brotherhood of the Sasak people; an autobiographical piece)
K.10,187  Log Barenkam kuant meranig (R) (He had four wives, but they all left him)
K.10,188  Annu Jeggan dait serenak (R) (A married couple lose their wealth)
K.10,189  Annu Rat soq (R) (A woman who brought about the death of her nephew was reckoned to be a vampire)
K.10,190  Annu Kitak dait serinat (R) (L.Otr.10,322. He quarrelled with his wife over her cooking, but they made it up again)
K.10,191  Log Kasim temehu leinqu (R) (He had a chillie for a penis. L.Otr.10,323)
K.10,192  Annu Kitak dait buba (R) (He was fined for accosting a widow by a stream)
K.10,193  Log Kangkang lehuwitar (R) (He spied a girl bathing, but she chased him away)
K.10,194  Annu Baladan tao brenun (R) (He frightened thieves by black magic. Compare K.10,272)
K.10,195  Inor Rinangin benenunmag lute (R) (She married many times)
K.10,196  Annu Mentata metli behalu (R) (He wanted to marry a widow, but she preferred a younger man)
K.10,197  Log Lurin dait La Lembar (R) (He courted her for seven years without success)
K.10,198  Annu Munasih dait La Cumpé (R) (She was a good-looking divorcée, but he went to her at night and she complained to the headman)
K.10,199  Annu Kasian, behalu nuna (R) (A widow who wanted to remarry)
Appendix II

K.10,200 Anuq Adat Cina (R) (A confrontation between a Sasaq and a Chinese)
K.10,201 Kasu Banang tepaleq iru lanri (R) (A Muslim religious official was stung by a bee)
K.10,202 Lafa hamaq tepaleq iqir lanri (R) (He was stung by a bee)
K.10,203 Anuq Tani dali Log Bikun (R) (A deaf man and a madman went fishing together)
K.10,204 Teruna dali dedara (T) (A pastoral; young goatherd falls in love)
K.10,205 Anak tung tao nyeling (T) (The orphan boy played a flute, but was mocked by a monkey, who got killed. L.Ori.10,322. Compare K.10,357)
K.10,206 Dengen pengantianan (T) (How a grieving widow was consoled. See Hooykaas 1949:66-7)
K.10,207 Sempri dali nucesa (T) (The ox and the tiger; why there are no tigers in Lombok = L.Ori.10,357. There is a different story about an ox and a tiger at K.10,431)
K.10,208 Tdès dali gojoh (T) (The ants and the elephants = L.Ori.10,358. See Hooykaas 1949:68-71)
K.10,209 Sinoq dali mayong (T) (The race between the snail and the deer. Compare K.10,538)
K.10,210 Dengan ngersu (R) (Growing maize)
K.10,211 Hitj Uisin besulut pikir (R) (A worldly man in the end went on pilgrimage to Mecca)
K.10,212 Dutu Asa dali Dutun Begong (T) (The legend of the Queen of the Mice, from Sukadana, East Lombok = L.Ori.10,359. See Hooykaas 1948:70-7)
K.10,213 Dutu dali bunu (T) (The chief and the pig: a Panji story)
K.10,214 Yena arang maling letuna (R) (How local people dealt with a man caught thieving = L.Ori.10,360. See Hooykaas 1949:76-81)
K.10,215 Luq Kéng bék (R) (About a foolish young man of Sangkawati East Lombok, who was troubled with scabies)
K.10,216 Luq Épat tuwa (R) (An ill-mannered blind beggar of Sukadana)
K.10,217 Jaran Lalus Téaj (R) (A horse kicked a man carrying pots and they all got broken)
K.10,218 Luq Encéng dali butar-butarena (R) (A boy in Balinese times got killed while playing a dangerous game)
K.10,219 Kamak-kamak dali danga kekot sunda (R) (Boys and a man castrating an ox)
K.10,220 Bapad Ati ngarati baku (R) (A buffalo charged a girl, wounding her in the groin)
K.10,221 Luq Buda manu tona (T) (A young husband bitten by an edel)
K.10,222 Kiyu Bungkis seljaq (T) (A Muslim religious official fell in love with a girl who happened to be a vampire)
K.10,223 Luq Ati melang (R) (Young Ati has diarrhoea)
K.10,225 Beluq papaq melang (R) (An old witch had diarrhoea)
K.10,224 Anuq Sinarh milak priq (R) (Mr. Sinarh lost the wood pigeons he had snared)
K.10,226 Senggams dengan nemulung (R) (Loq Wati composed poetry)

The principal collections

K.10,227 Kéngqo daliq dali matak (The horden and the peacock; why there are no peacocks in Lombok)
K.10,228 Anuq Dula meli sunyung (Mr. Abdullah buys puppets. This and the following three stories are about a foolish man from Sembulan, who always speaks in dialect. Compare K.10,273)
K.10,229 Anuq Dula meli kuaq (He buys a buffalo)
K.10,230 Anuq Dula meli bék (He buys ducks)
K.10,231 Anuq Dula meli bersuq (He buys a pavilion)
K.10,232 Luq Agaq menganpej qal baleun (Loq Agaq ploughs at home. This and the following four stories are about a spoilt boy who was a scamp)
K.10,233 Luq Agaq pituq diriqa jari tanun (He turns himself into an edel)
K.10,234 Luq Agaq mancing tuna (He fishes for eels)
K.10,235 Luq Agaq nyakulang tina ngausa binaugun muté (He deceives his parents that he were dead)
K.10,236 Luq Agaq ngausa ngausa kança inqua (He marries off his mother to his father)
K.10,237 Luq Agaq ngausa ngausa kança inqua (He marries off his mother to his father)
K.10,238 Goduk daliq jareul (The monkey and the monitor lizard = L.Ori.10,361)
K.10,239 Luq Reak, Luq Béngkè daliq Sono (Three young men and their dealings with a girl)
K.10,240 La Bawang (A stupid girl)
K.10,241 Goduk daliq tuntle (The monkey and the frog. Versions at K.10,114, 10,306, 10,321, 10,455, 10,478, 10,500, 10,529)
K.10,242 Bénuq ngariq anumara (The pig shears its young. Compare K.10,113)
K.10,243 Pun Sadoq (He had trouble from monkeys in his dry ricefield. Compare K.10,134, 10,292, 10,233)
K.10,244 Goduk daliq peruq (The monkey and the turtle = K.299)
K.10,245 Ujat daliq goduk wajal waq (The civet cat and the monkey steal ginger) (Compare K.10,115, 10,306, 10,377, 10,438, 10,472, 10,517)
K.10,246 Ujat wajal waq sukk (The civet guards the sacred gong. Sequel to K.10,245)
K.10,247 Yajat wuqqwa sukk suntha (The civet cat guards the sacred girdle. Sequel to K.10,246)
K.10,248 Anuq Bengaq ndak ndak (Anuq Bengaq buys up ferns. This and the following three stories are about a foolish man from Dasaum) (Egoq, who went to market at Gerung)
K.10,250 Anuq Bengaq ndak sunq (He buys up bananas)
K.10,251 Anuq Bengaq jari jemiq (He becomes a carrier)
K.10,251 Anuq Bengaq ndak ndak (He buys up coconuts)

Three stories from Maq Citeranom of Mbalahq (East Lombok, K.10,253-K.10,254)
K.10,252 Anuq Botang daliq Inaq Botang (Their son finds a jewel and marries a princess. Compare K.10,483)
K.10,253 Loq Béntas daliq Loq Kéngqo (A fishing story)
Appendix II

K.10.254  Amaq Cengosdo Inaq Cengosdo (Their son was a scamp. Compare K.10.236)
K.10.255  Amaq Temperot (A coward who was blessed with luck. From Loq Tar of Perau Banyar, East Lombok)

Six stories about school, by Muhammad Mahzrfi of Gondang, on the north coast of Lombok, K.10.256-K.10.261
K.10.256  Penembah besekelah (Beginning school; an autobiographical account)
K.10.257  Loq Anrat si pasu (Young Ahmad was diligent at school)
K.10.258  Soloq uruwan (Mistaken teaching)
K.10.259  Kanak nyoq oquddul (Children stop smoking)
K.10.260  Rokan supaq nyeda buguk (By smoking, Abdullah sets fire to his father's barn)
K.10.261  Anak loq (Orphan children who succeeded in life)
K.10.262  Dedongeg Amaq Bonggo Anggga (A rich man disappointed in his sons. From Mamiq Abdul Wahid of Masbaqig)
K.10.263  Golok daic kerata (The monkey and the jungle fowl. From Mamiq Made of Kopang, Central Lombok)

Seven stories from Mamiq Mahram of Masbaqig North, East Lombok, K.10.264-K.10.270
K.10.264  Loq Cengok (His father beat him for being mischievous)
K.10.265  Loq Inoq daic petapa (A boy, his grandfather and an adventure with a dog)
K.10.266  Amaq Entong Inaq Entong (Their son went fishing for eels, and annoyed them with his bad behaviour)
K.10.267  Loq Cengok (He was repulsed by the girl he courted)
K.10.268  Loq Kereqyaq daic Loq Kereqyaq (Two young men go hunting, but with unfortunate results)
K.10.269  Loq Balinggare daic Loq Sabangkuran (Two young men capture a magic horse, go hunting, but have trouble)
K.10.270  Loq Agol daic Loq Lacar (Two orphans had a cat, who was really a fairy princess. The story includes verses in mas kumambang. See Hooykaas 1948:80-91)
K.10.271  Loq Bulug (A boy of thirteen, sent by his parents to serve the datu. From Mamiq Sakura, of Kopang, Central Lombok)

Four stories collected by Lulu Syukur in Masbaqig, K.10.272-K.10.275
K.10.272  Amaq Baling daic Inaq Baling (Anecdotes about a magician and his wife. Compare K.10.194)
K.10.274  Loq Muhammad daic Loq Ahmad (A fairy-tale of two friends and their adventures. Perhaps linked with the Javanese poem Ahmad Muhammad)
K.10.275  Loq Baronggak daic Loq Bata (Misadventures of two brothers, one a hunchback, the other blind, who hunted a deer)

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Six tales from Ahmad, schoolmaster of the village of Perampuan, West Lombok, K.10.276-K.10.281
K.10.276  Dengun buta daic dengun kepaq (The blind man and the lame man, who succeed by co-operation. L.OI.10.364)
K.10.277  Berani si sasengat tao (Amaq Tahir consulted his friend before making the pilgrimage to Mecca)
K.10.278  Sing maku qulur, i juang gen nadi (He who works finds; an adaptation of the Panchatantra tale of the ungrateful goldsmith)
K.10.279  Tukang timbangan si sasengat adil (Finding a just judge)
K.10.280  Tiriwaq daic derewa berq biloq (A childhood sweetheart ran away with another rich young man)
K.10.281  Dutu kepaq daic ulah (The king of the frogs and the serpent; a Panchatantra tale)

K.10.282  Dengun belok (The foolish man; from Ayi, headmaster of the Volkschool, Apenan. Hooykaas calls this 'propaganda of the school')

Six tales from Bioq Rumita, wife of Dr Sojono, of Teif Batu, East Lombok, K.10.283-K.10.288
K.10.283  Amaq Teentong-entong daic Inaq Teentong-entong (The wife cannot cook)
K.10.284  Dutu Engenesi (A king who did not want a daughter)
K.10.286  Amaq Teginong-tingong (While her husband was away, a monkey made advances to his wife. L.OI.10.360)
K.10.288  La Tecqong (The girl with the scissors sought her parents in heaven. L.OI.10.370. See Hooykaas 1948:91-3)

Two stories from Bioq Marawih of Mentang, East Lombok, K.10.289-K.10.290
K.10.289  Laq Munuk Bata (Young Mr. Stork; a Panchatantra tale = L.OI.10.371)
K.10.290  Loq Tereq daic datu (The young man killed a giant, married the king's daughter and succeeded to the throne)

Five tales by Lulu Indun, headmaster of Karipare school, West Lombok, K.10.291-K.10.295
K.10.291  Penagu daic gosli (The turtle and the monkey = K.10.244, a Panchatantra tale)
K.10.292  Amaq Plunas (He had trouble from monkeys in his dry ricefield. Compare K.10.134, 10.243, 10.323)
K.10.293  Amaq Baling Betok (Anecdotes about a foolish man)
K.10.294  Anak loq daic pandli bei (The orphan and the smith; a nonsense tale)
K.10.295  Loluq ceqara daic gageq (The cassava tree and the crow. Hooykaas says 'a Malay school story; worthless, made to order')
### The principal collections

| K.10,311 | Belfin (A female herbalist failed to cure a sick boy, but a modern doctor succeeded) |
| K.10,312 | Pigeon [Loq Gap'i dafil Loq Amin] (Two boys exchanged riddles, which led to quarrelling) |
| K.10,313 | Lingkang-kerek (How good use was made of a spring of water) |

### Two stories from I Godë Pujî of Banjirak, Central Lombok, K.10,314-K.10,315

| K.10,314 | Loq Besan (An angry young man made his mother cry) |
| K.10,315 | Bodo-bodo teko (Loq Cingang got into trouble while his parents were away) |

### Five longer literary texts in Sasak and Javanese, K.10,300-K.10,304

| K.10,300 | Prinbon (Romanized transcript of a Javanese pègon prose text on Muslim religious matters, from Sukarara, Central Lombok) |
| K.10,301 | Anbiyâ (Romanized transcript of a text in Arabic and Javanese pègon on the Islamic prophets and the Qur'ân. In the transcript, only the Javanese passages are given) |
| K.10,302 | Labang Kara (J) (A romantic poem, compare K.10,092) |
| K.10,303 | Rengganis Rempatnaja (S) (A Sasak version of the Amir Hamzah: Rengganis, originally in Javanese) |

### With K.10,305 The folk-tales resume

| K.10,305 | La Terong Masah (A girl with an ulcer was expelled from her village, but cured by a bidâdari and married a prince. From Bapak Rahil, village headman of Lemo, East Lombok) |

### Three tales from Beréhun, schoolmaster of Sintang, Central Lombok, K.10,306-K.10,308

| K.10,306 | Godik dail tenterl (The monkey and the frog. Compare K.10,114, 10,241, 10,243, 10,485, 10,478, 10,500, 10,529) |
| K.10,307 | Koq kuras dail macun (The lean buffalo and the tiger) |
| K.10,308 | Ud dail godik (The civet cat and the monkey steal ginger. Compare K.10,115, 10,377, 10,438, 10,472, 10,517) |

### Five tales by Budili, assistant master, Payung school, Central Lombok, K.10,309-K.10,313. These are notable for their good style

| K.10,309 | Dilak listrik (The electric lamp, the story of a modern, progressive family) |
| K.10,310 | Pesilapak kípay darim (Misfortunes of a man who gave a feast to Muslim religious officials) |

### Twenty-three stories from Hajj Muhammad Said, Headmaster, Mantang School, Central Lombok, K.10,325-10,347

| K.10,325 | Rebü üs (Ice grass; a confrontation between a trap driver and a policeman) |
| K.10,326 | Arung-onong (Horse racing; includes lelak àng pantaan) |
| K.10,327 | Kàs Lebûg lasan bidik (A Muslim religious teacher fights with spirits) |
| K.10,328 | Pajå-pajå (Riddles; no answers given) |
| K.10,329 | Kàsak kebàrù (A deaf family) |
| K.10,330 | Loq Bega (A headman’s servant was illiterate, and this led to trouble, but later he cured this defect) |
| K.10,331 | Gagak memahat rari (The crow steals the dried meat; why cats always chase mice; a clock-tale) |
| K.10,332 | Teñak-kair (The water-towel and the pig on the way to a dance) |
| K.10,333 | Begang dail bâbb (The rat and the duck) |
Appendix II

K.10,334 Limbur Gegelang (The false princess of Gegelang; a Panji tale. There is some evidence of high language in this piece)

K.10,335 Teruna belok (The foolish young man only wanted to play)

K.10,336 Bukit (A malevolent tree-spirit)

K.10,337 Aal bu buyuk Behurung (The tree-spirit from Behurung)

K.10,338 Bukit bulan godhi (The tree-spirit fights the monkey)

K.10,339 Désa Bayan buyun gajung (The village of Bayan in the mountains, near the north coast of Lombok. A poem in six stanzas, dangdang gula)

K.10,340 Peringetan (An admonition to schoolchildren to good behaviour; a poem in seven stanzas, osamarudana)

K.10,341 Peringetan (An admonition to schoolchildren to good behaviour; a poem in three stanzas, sinon)

K.10,342 Panji Ana (The story of a Saiss hero)

K.10,343 Aal kemurunak kelil kekawu (The origin of the cockroes; the story of the orphan children who prayed to become birds. Compare K.10,135, 10,285, 10,469, 10,536)

K.10,344 Amaq Ampar (He died of a fever)

K.10,345 Bubu belig (The big knife; the story of a gluttonous youth who became king)

K.10,346 Bajang tampe (A jealous young husband and his wife)

K.10,347 Log Angulik (An orphan, he lived with his mother, but found a magic arrow, became rich and succeeded as king)

Six stories from Jumandji, headmaster of Janapria school, Central Lombok, K.10,348-

K.10,353 Merhat lacar (The poor mosque-drummer; he died from his misadventures)

K.10,349 Li Nunggal (An orphan girl, who was asked by her mother not to marry, though she had many admirers. When these all left, she was courted by a monkey)

K.10,350 Amaq Panasaq (A widower, who had bad luck trading)

K.10,351 Amaq Bagi (He had a stupid son, and a diligent one)

K.10,352 Log Buta dait Log Kedok (A blind man and a deaf man went thinking together. Compare K.10,411, 10,487, 10,512)

K.10,353 Pelin behdegan (The wrong meaning; how a village policeman got his instructions wrong)

Sixteen stories from Haji Muhammad Toha, of Karang Pule, West Lombok, K.10,354-

K.10,369 Talang sorok (The fisherman with a landing net; but the story really concerns a slow pupil)

K.10,355 Tuarman Log Ibrahim (He had two stupid sons)

K.10,356 Amaq Sak dait Inaj Sak (They were poor, but diligent, and their son went to school)

K.10,357 Inaj Petimbul belitu (A poor widow had a son who prospered)

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K.10,358 Dengan sugih jarı deroq (The rich man becomes poor. Compare K.10,363)

K.10,359 Kéwah Haij Saléh (The rich Haji had two sons at school)

K.10,360 Sudagar emas (The goldsmith, who got rich, but later lost his wealth and turned to crime)

K.10,361 Pemasangun bujang (An unhelpful young official)

K.10,362 Amaq Amid bod (He was stupid and did not want his son to go to school)

K.10,363 Dengan sugih jarı rar (The rich man becomes poor. Compare K.10,358)

K.10,364 Bupaj dalilah (The story of a rich man)

K.10,365 Amaq Alisan mau bule sekolah (He went to see the school house)

K.10,366 Pitau (Counsel to pupils to behave well towards their teacher)

K.10,367 Amaq Karin dalit Inaj Karin (They sent their son to Surabaya)

K.10,368 Dengan dua besi hukut (Two friends from Ampean went in for Western fashions)

K.10,369 Ucapan tawa (A poem in 29 couplets on the pronunciation of the letters of the alphabet)

K.10,370 Kanak si belok (The foolish child. From 1 Guru Wayan Jelantik, headmaster of Gerung school II, West Lombok)

K.10,371 Kanak si aher (The patient child, who in the end became a doctor. From Lambik, Headmaster of Pagotan School, West Lombok. For the informant, see K.10,298 and K.10,299)

K.10,372 Log Ingel (a stupid boy. From Subardi, headmaster of Verovel school, Gerung, West Lombok)

K.10,373 Dengan si poles (A simple man, who sold pineapples. From Sastrodiharjo, headmaster of Aikmaul school, Central Lombok. For the informant, see K.10,297)

Two romantic stories in prose from Lalu Ahmad of Masbagiq, K.10,374-K.10,375

K.10,374 Data Berahmanah (Daruma Wikan, an orphan boy, eventually becomes king of Puspa)

K.10,375 Data Ahe Aja (He was a king, who went hunting, came upon a hermit and married his daughter; their son succeeded as king)

K.10,376 Yosaf (A prose version of the first part of the story of Joseph till he was sold to merchants of Egypt. From Haji Muhammad Toha of Karang Pule, West Lombok. For the informant, see K.10,354-K.10,369)

Nine stories of the monkey and the civet cat, from Haji Muhammad Nawawi of Mangkung, Central Lombok, K.10,377-K.10,385

K.10,377 Tjwarz jait dait tegiok-godiok maling jat (The monkey and the civet cat steal ginger. Compare K.10,115, 10,245, 10,308, 10,438, 10,472, 10,517)

K.10,378 Tjwarz jait jari tegiok-godiok (The civet cat acts like a monkey)

K.10,379 Tegiok-godiok teedal (The monkey is set on fire)

K.10,380 Tegiok-godiok dait jegeti (The monkey and the wasps)

K.10,381 Tegiok-godiok dait timpan (The monkey and the millipede)

K.10,382 Tegiok-godiok dait telliu (The Monkey and the scorpion)
The principal collections 161

K.10.416 Loq Şêkiş matê (Loq Şêkiş dies)
K.10.417 Axl kemawan empol (The origin of the owl = L.Orc.10,382)

Nineteen stories from Lulu Bâderun of Pêna, Central Lombûk, K.10.418-K.10.436

K.10.418 Porowaxat dait Pangahijâwa (Two brothers were ministers of the Queen; she was troubled by a giant who lived in a cave, and promised that whoever should kill him, should marry her and become king)
K.10.419 Loq Koñawał (A stupid son was orphaned, got in debt to Arabs, but learnt their ways)
K.10.420 Guru Mus dait Loq Sapar (Loq Sapar liked to gamble, but came to a bad end. L.Orc.10,383)
K.10.421 Pemol Çengeg dait Guru Mus Panji (An unfortunate hunting expedition)
K.10.422 Loq Sadaim dait Loq Abî (They helped one another, digging sand and transporting it by boat)
K.10.423 Loq Bêwog (He took palm-wine to sell at a cockfight, but lost it by daydreaming)
K.10.424 Amaq Tellisah (He was confronted by a tiger in an orchard)
K.10.425 Amaq Bebonto dait Guru Lorah (Dreaming of thieves lands them in jail)
K.10.426 Dengen hajang dait dengen bûq (A young man and an old man)
K.10.427 Loq Bucung dait Loq Book (They set their buffaloes fighting)
K.10.428 Penvuba si nêrîl (A bad religious leader)
K.10.429 Goûk dait lepang (The monkey and the frog)
K.10.430 Basong dait kebango (The heron deceived the dog)
K.10.431 Mecan dait sampi (The ox beat the tiger to death)
K.10.432 Begang dêsa dait bêngay dau (Town mouse and country mouse)
K.10.433 Kehango dait kejiwo (The heron and the crayfish; a Pusanturina tale)
K.10.434 Goûk dait gêngê (The monkey and the clam. Compare K.10,385)
K.10.435 Mêng dait bêngay (The mice bell the cat)
K.10.436 Amaq Bongol dait kancîl (Bangkol sowed maize and pulses; at night a mouse-deer came and stole them, so he killed the mouse-deer)

Seven stories from Lulu Mustilem, aluin Mamîq Sumadari, of Sakra, East Lombûk, K.10.437-K.10.443

K.10.438 Loq Goûk dait Loq Kehango (The monkey and the heron; followed by the story of the monkey and civet cat stealing ginger. For the first part, compare K.10.530; for the latter, compare K.10,115, and other versions listed there)
K.10.439 Amaq Terjûngilôq (Two poor children grow up and have fortune)
K.10.440 Goûk dait kejiwo (The monkey and the crayfish. Compare K.10,513 and K.10,539)
K.10.441 Têbêna dait nî (The quail and the civet cat)
K.10.442 Belan Dungkî dait Kêrî Rakaq (When an epidemic broke out, neither was able to help)
Muniasg Kauwana dait Kidong Sang Kauwana (A story of Majapahit, whose king went to do penance. Muniasg Kauwana married the king’s daughter)

Twenty-two stories from Lalu Odak of Praya, Central Lombok, of which several illustrate Sasak proverbs, K.10,444–K.10,465

Bangri si tepedukan (The ricefield of the litigant; an autobiographical piece)

Marap tanya timpal langas (Like steed on charcoal; the story of a deaf lad and a blind lad. Compare K.10,276 and K.10,512)

Seanggi (Noves made at the tombs of saints at Lebuan and Maulud. Compare K.10,527)

Empaq bau siq meneng, tunjong tidah (The fish gets clear water; the lotus is unharmed)

Dendeng pēta api (The bamboo rice-stamper seeks the fire)

Lmun janji, nakā kening ginja (Though he agrees, he will not withdraw)

Taleb suaj jambleng (The foot holds the lance)

Bennegga tana dea (The buck deer enters the village)

Lengkok pēēq, iacu tai (To step over pisp and tread in dung)

Lingok masing surga (Sinners take over heaven)

Nyanatang (Circumcisions and the Sasak customs attending it. Compare K.10,523)

Senu tebules iwig tai (Friendship rewarded with dung)

Manuk mate rombig tāq (The cock dies by joining in the gambling)

Merniq (An account of marriage by abduction, Sasak fashion)

Ponq-ponq (Leisure activity)

Junjung musah, bebaaq rung (Lifting up enemies, and doing down one’s friends)

Cor (Theives caused losses to Waktu Telu people in a village)

Māte ngkas (An account of a woman dying in childbirth)

Tēth awu-awu (Disposal of the afterbirth)

Nidāppuy masak sah korong perusudhan (It appears rotten before it is ripe)

Lamun ngeroas, pikir julu (Think before you speak)

Pinja-panja (Riddles)

Eleven stories from Lalu Saliak, Assistant Master of Munca school, Central Lombok, K.10,469–K.10,479, of which the first three are metamorphoses

Timun Bongkok (How two orphan children became cakcoks. Compare K.10,135, 10,343 and 10,536)

Anak tuaq bata batang (An orphan boy and his sister were turned into a lake and a lotus)

Anak tuaq (Two orphan girls became the voice of the thunder)

Golud dait ujat (The monkey and the civet cat steal ginger. L.Ot.10,386. Compare K.10,115, 10,245, 10,308, 10,377, 10,438, 10,517)

Masurg dait dengan nyerrang (The deer and the hunter)

Amaq Etsung (The king presented him with uncultivated land. When he went to clear it, he had various adventures)

Telohu Ahar (Cinderella)

Amaq Tegining-ganang (He prospered, and bought a ricefield)

Bulug cacing dait golud (The big black spider and the monkey)

Golud dait utut (The monkey and the frog. Compare K.10,114, 10,241, 10,306, 10,321, 10,455, 10,500, 10,529)

Amaq Telenggo Wuta (His two children were lazy)

Ten stories from Lq Loomaradul of Jatulik, Central Lombok, K.10,480–K.10,489

Amaq Asmaq dait sira (His work in the fields, and their son’s wedding)

Lq Tordwuk (A malformed child, who was banished to the woods)

Lq Sible (The fool. Compare K.10,086, 10,122, 10,267, 10,412-6)

Lq Kedono (He went fishing and was transformed, but later resumed the form of a man and married the king’s daughter. Compare K.10,252)

Lq Balang Kesiwyur (How he gained his bride; a prose version of the poem described at K.10,088)

Iba besahabat dait kini (The Brahman friendly with the Muslim teacher)

Cerita dengan masang burau (The story of a man who set a trap)

Tekeloh-kaduk dait tebula-buta (The deaf man and the blind man. Compare K.10,351, 10,411, 10,512)

Amaq Telenggo-linggo (Mr. Ugly, who drowned)

Dengan begawu (Three men who made a feast)

Wewaran Sati Sawai (The story of Siti Sawai, a fairy-tale of Islamic origin. Compare the Malay Sange Harith Fatulh - Syair Siti Dhunyaghah in Ricklefs and Vrooheve (1977:161); SOAS, London, MS. 36,599. From Log Kerat of Lenoe, East Lombok)

Four tales from Rahmat, a story-teller of Kediri, West Lombok, K.10,491–K.10,494

Mong dait bempah pada ngeraw (The cat and the goat were afraid of the dog. Compare K.10,299)

Sampi dait golud (The ox and the monkey)

Kai saq langgok lebu (The greedy religious teacher)

Dengan belok dait Cina (The fool and the Chinaman)
Four stories from Putrajap, Schoolmaster of Katasiga, East Lombok, K.10,496-K.10,499

K.10,496 Lekhak (Puppetry; a lazy boy became a good pupil by being taught puppetry)
K.10,497 Tahu (Feast; a fishing story)
K.10,498 Beterib (Well-behaved; how a merchant got a good young man as a secretary)
K.10,499 Kelungtan (Excess; about a man who earned his living by taking coconuts to market)

K.10,500 Telak; bolok dait tetunel (The monkey and the frog. Compare K.10,114, 10,241, 10,306, 10,321, 10,455, 10,478, 10,529. From Rahimin, Headmaster, Praya, Central Lombok)

Three stories from Rinaas, Assistant Master of the Volkschool, Benjark, Central Lombok, K.10,501-K.10,503

K.10,501 Lacor (Thieves were scared from a rich man’s house)
K.10,502 Nkal (Naughty; a fishing story; the author’s father returned home at midnight, and deceived his mother)
K.10,503 Nyesel (Repentance; A Muslim teacher visited a poor man)

Fifteen tales from Sabar, Village Schoolmaster of Payung, Central Lombok, K.10,304-K.10,518

K.10,508 Upa’ harak si girang moliing (The reward of the boy who liked to steal)
K.10,509 Dengen si bolok ambikena (The arrogant fisherman)
K.10,510 Memancing si cicil (The talkative fisherman)
K.10,511 Dengen si boga (The dumb man)
K.10,512 Kasi dait anakna (How the Muslim teacher taught his sons)
K.10,513 Bebaq dait godik (The crocodile and the monkey; A Penchanten tale)
K.10,514 Cerithan Lingkah Timba Bengq (The story of a magic well)
K.10,515 Cerithan asal kemunak berenting (The origin of the berenting, a bird called a sand-hen)
K.10,516 Telakq; kepaj dait tebuto-buta (The deaf man and the blind man. Compare K.10,352, 10,411, 10,445, 10,487, 10,276)
K.10,517 Tegoug-godik dait kerempong (The monkey and the crayfish. Compare K.10,440 and K.10,539)
K.10,518 Teloq-beloq (The fool. Compare Lq Silq at K.10,086, 10,122, 10,287, 10,412-6)
K.10,519 Bebangbel kuras (The thin crocodile)
K.10,520 Cerith asal Bunnas (The origin of the Bunnas, perhaps a golden crown; a Majapahit tale. Compare K.1917 = L.10,021, which includes an incantation called Ki Mas Bua)
K.10,521 Puteri Sarindani (She was a bitch, who became a human princess and married a prince. Apparently a version of the origin of the Kelang people in Lombok)

Ten descriptive pieces from Sapit, assistant master of Pentja Garudor school, K.10,519-K.10,523

K.10,519 Ngen (Awakening; admonition to parents and teachers, not to neglect the upbringing of the young)
K.10,520 Balu kungq (Counsel to keep the house clean, and so avoid sickness)
K.10,521 Begegadon (Planting cash-crops)
K.10,522 Betetadon (Business; trade)
K.10,523 Beqak cpangwam (Circumcision celebrations. Compare K.10,454)
K.10,524 Majelis perkanggo (An administrative meeting)
K.10,525 Majelis haji-haji dait kasi-kasi lagi daimu waiq resu kidangan (A meeting of hajis and religious teachers in the villages)
K.10,526 Periywon (Mock fights with staves and shields)
K.10,527 Aning kubur (Visiting graves at the feast of Labaran. Compare K.10,440)
K.10,528 Aturan murad lagi quru (The behaviour of pupils towards their teachers)

Four stories from Sunafuddin, assistant master, Darmaji school, Central Lombok, K.10,529-K.10,533

K.10,530 Kebung dait tegouk (The heron and the monkey. Compare K.10,430)
K.10,531 Missing from the Leiden collections; title not recorded
K.10,532 Inag Monton buraq anakna (Mrs. Monton and her sons; he rescued a princess from a giant’s cave, married her and succeeded as king)
K.10,533 Amap Tadi dexo Perempuan (Mr. Tadi of Perempuan, a village in West Lombok. The story turns on the ambiguity of names)
K.10,534 Amaj Kerouq (An old woman and a stupid daughter, who let their house burn down. From Wayan Mandra, schoolteacher at the Volks-school, Pemenang, West Lombok)

Six further stories from Haji Muhammad Natunwi of Mangkung, Central Lombok, K.10,535-K.10,540 (Compare K.10,317 and K.10,387-K.10,460)

K.10,535 Muyow dait siqo (The deer and the squirrel. Compare K.10,209)
K.10,536 Tumun Bonghek (How two orphan children became cuckoos. Compare K.10,135, 10,285, 10,343, 10,469)
K.10,537 Amaj tuyon dait tegouq gudik (The orphan boy played the flute, but was mocked by a monkey. Compare K.10,205)
K.10,538 Amaj Tenmpq-enqiq dait Inag Tenmpq-enqiq (They were poor, but became rich)
K.10,539 Tegouk-gudik dait kengjung (The monkey and the crayfish. Compare K.10,440 and K.10,513)
K.10,540 Lq Galon Sari (After many adventures he became king, )
Appendix II

K.10.541  Missing from the Leiden collections; title not recorded
K.10.542  Dengan ngisameng jangga ngasan (Pregnant longings. From an unnamed informant at Téte Batu, East Lombok)
K.10.543  Tual manusa éropi seluwis (The fate of afflicted people throughout the world. A philosophical poem in two cantos and 25 stanzas. From an unnamed informant, Praja, Central Lombok)
K.10.544  Datu dait kisi (The king and the religious teacher. A tale of royal intrigue, from a Muslim source. From an unnamed informant in Suradadi)
K.10.545  Tububut-bubut (The quiz was invited to a feast, but did not know what to sing. From Lalu Jamaluddin, headmaster of Montong Betok school, East Lombok)
K.10.546  Missing from the Leiden collections; title not recorded

Various longer texts, K.10.547-K.10.559
K.10.547  Bahad Sasa (History of Lombok. Part of the Jatiwara, with a short Sasak introduction, giving a version of the introduction of Islam into Lombok, in Javanese masaput verse)
K.10.548  Kalampag Balangan Ambara (Summary in Javanese prose of an Amir Hazah waring tale; a dalang’s handbook)
K.10.549  Gunung Jati (A poem in Javanese and Sasak of Muslim devotion. See K.10.065)
K.10.550  Kintara Sesaat (A short law code in Javanese prose, from Sesait, a village on the northwest coast, West Lombok)

Summaries and lists
K.10.551  Inhoudskansoer 24 Sasak geschreven (added title) (Brief description of 24 of the most important texts in theKITLV Or.508/Gedong Kirtya collection. The individual summaries were supplied by Lalu Darwa, Dayan, D. Tagar, Anipa and Suxoar, who were the Sasak scholars who helped Dr C. Hooykaas in the collecting, transcribing and editing of the texts from Lombok in 1940-41. All the items in this list are described at greater length in K.10.552)

K.10.552  Picnicdek Sasak - Korte inhoudskanschrijvingen van 66 handschriften (Summaries of 66 manuscripts in the KITLV Or. 508/Gedong Kirtya collection, the summaries in Sasak. Of these 29 are very short and 20 fairly full. The longer summaries are of K.7, 136, 429, 430, 1343, 1345, 10016, 10101, 10512, 10530, 10040, 10041, 10044, 10048, 10050, 10060, 10061, 10073, 6, 10084, 10088-90, 10092-3, 10095-6, 10101, 10104, 1102, 96)

Transcripts Sasak handschriften: Inventarislijst Or.508
(Typed title list of the texts in the Hooykaas collection, KITLV Or.508. In columns giving the text number, title, and number of pages in each. There are 506 titles. The list was compiled by Frans Overvliet in 1984. The titles include works both in Sasak and Javanese)

Catalogue of KITLV Ms. Or.508, Sasak-Javanese and Sasak Texts

The principal collections

(By G.E. Morrison. Typescript, 378 pp. With descriptions, incipits and endings; copy deposited in the KITLV Library, Leiden, 1990)

4. The Brynma Jones Library, University of Hull

Photocopies of some of the original romanized transcripts of texts from Lombok collected by the Gedong Kirtya, Singgaraja, Bali, have now been deposited in the Brynmor Jones Library, University of Hull. Those from the Hooykaas Collection retain the former Dutch spelling used for Indonesian languages. This is also the case with those published by Hooykaas with Dutch translations in 1948, signalled in the subjoined list by a following ‘Hooykaas’. Some of the transcripts are copies of revised transcripts (GK) from Singgaraja in the new Indonesian romanization. Individual items are not under their Kirtya (K) numbers. The texts are in Sasak, except those marked (J = Javanese) or (S) and (J) - Sasak and Javanese).
Appendix II

K.10,120 Deregan bebastu dengerin dua (GK, Hooykaas)
K.10,121 Amen Alagga lemun Kaliyoga (GK)
K.10,122 Loq Seselq
K.10,123 Loq Segaq berugang
K.10,124 Amaj laeq pasang semet (Hooykaas)
K.10,125 Amaj Bilang kmaq
K.10,126 Papat Rinaji beti gulaToo
K.10,127 Munanwu dengenku sinawi kure
K.10,128 Lolen wayaq adeq (GK)
K.10,129 Loq Gunangua jari tau nina (GK)
K.10,130 Ratu Waqueu Kaler, Punggatu (GK)
K.10,131 Danawas Kenuw, Datun Rokasa (Hooykaas)
K.10,132 Bibek belumas (Hooykaas)
K.10,133 Loq Bilang Koseri
K.10,134 Amaj lakw giring ningku
K.10,135 Amen Walla kanca anakku (Hooykaas)
K.10,137 Bajatu polah Sinawisa Lunar
K.10,140 Thaoq iwoq kanca sumpi
K.10,141 Loq luhe besual kanca neninaupa
K.10,142 Guru Bala ogamani
K.10,143 Pengantiu Sianu kebut
K.10,144 Amaj Biku an pasang setingak
K.10,146 Iwane Macan kanca Iuur Koaq
K.10,149 Rubiis arow dua
K.10,150 Mamiq Nurasih belikiria
K.10,152 Dengor girang tupu (GK)
K.10,153 Iuur malang (GK)
K.10,156 Loq Bokah meteoris siiq tuodalq (GK)
K.10,160 Loq Bikam nyong baling bong (GK)
K.10,161 Amaj Aliy giring menalang (GK)
K.10,162 Laanqtau fani nina udain
K.10,163 Haij Alamad ngeduk lindung
K.10,166 Amaj Laos arogamayang (GK)
K.10,167 Loq Cimbiq ngeduk jernata (GK)
K.10,168 Amaj Tamuri girang melutu (GK)
K.10,169 Daling Adam hereng neninaupa (GK)
K.10,170 Baup qam lahebe dua
K.10,171 Amaj Cenuar girang leq jangger
K.10,172 Papat Jenah girang hitam (GK)
K.10,173 Lala Udun penatulangan
K.10,174 Amaj Badragh rungqalep
K.10,175 Amaj Sinaaru, puseq mas
K.10,176 Setinat Haij beseruqano
K.10,177 Adit aqama Selaam Sacuk
K.10,178 Amaj Delot mangang setinjak (GK)

The principal collections

K.10,179 La Kelansi datu teruna
K.10,180 Guru Besar datu sabalbuina (Hooykaas)
K.10,181 Guru Luken alim (Hooykaas)
K.10,184 Bapuq Wiraja lalo menalang (GK)
K.10,186 Ruun malanwia Sasuk (GK)
K.10,187 Loq Rangkaan buat merapir (GK)
K.10,189 Iran Rait sellau (Hooykaas)
K.10,190 Amaj Klikat datu selina (Hooykaas)
K.10,191 Loq Kasib teshiba lusique
K.10,192 Amaj Kitik datu betalu
K.10,193 Loq Kangkang kendutian
K.10,194 Amaj Fatqalau taat betenung
K.10,195 Iran Rianjingu besenmam iwoq
K.10,196 Amaj Medurah meluq betalu
K.10,197 Loq Limin datu La Lembaas
K.10,200 Amaj Ada datu Cina
K.10,201 Kuis Bombong tepalq siq lani
K.10,202 Latu Jumang tepalq siq lani (GK)
K.10,203 Amaj Tonai datu Loq Bikam
K.10,204 Ternua lax dixara
K.10,205 Amaj Isoq tau nyaling
K.10,206 Dengon pengantetum (Hooykaas)
K.10,207 Sumpi dais macan (Hooykaas)
K.10,208 Tedes dais gapalq (GK, Hooykaas)
K.10,209 Siwoq dais maling
K.10,211 Haij Udain beatun pikir
K.10,212 Datu Aca dais Datun Begong (Hooykaas)
K.10,213 Datu dais buwi
K.10,214 Yenwa arow maling jekare (Hooykaas)
K.10,216 Loq Erii buwa
K.10,217 Iaren Latu Taiq (GK)
K.10,218 Loq Eneng dais batur-baturna
K.10,222 Kiyati Besyakis sellau
K.10,223 Loq Ati melang
K.10,226 Senggores dengen nemang

Folk-tales from other informants

K.10,227 Kehangga dokoq dais merak
K.10,228 Amaj Dula mbeli iwoq
K.10,229 Amaj Dula mbeli kuwo
K.10,230 Amaj Dula mbeli hebek
K.10,231 Amaj Dula mbeli berung
K.10,232 Loq Aqoq menqale leq lobban
K.10,233 Loq Aqoq pinpin dirinqu jari tuus
K.10,236 Loq Aqoq ngewa amaqku kanca inana
The principal collections

Museum’s publications. Though incomplete, the title lists are noted below for convenience.

This is a general, selective catalogue of objects in the Museum. One case is devoted to a display of manuscripts, among which six are Sasak or Sasak-Javanese.

1. Babad Praya (S) (Inventory no. 1282)
2. Amiran Hanza (A) (no. 1795)
3. Surat (J), on the laws of Islam (no. 1227)
4. Usadhu Sari (J), traditional medicine for the care of children (no. 1232)
5. Amiran Hanza: Sarat Mencak (no. 1013)
6. Nabi Harun (S) (no. 1375)

Bunga ramaq kutipan naskah lama dan aspek pengelahuanq (Mataram, 1991a)
This contains a general introduction on Lombok manuscripts, the physical description of 16 manuscripts (pp. 13-7), summaries in Indonesian of these texts (pp. 18-35), and excerpts in the Javanese and Roman scripts, with Indonesian translations and comments. The titles are:

1. Babad Lembo (I) (No inventory number; romanized transcript, 1972)
2. Babad Praya (Mengwi) (S) (No inventory number; romanized transcript, 1972)
3. Babad Praya (S) (Palm-leaf manuscript. Inventory no. 1624)
4. Babad Saba (S) (no. 1049)
5. Silsilah Bait Dening (S) (no. 1028)
6. Koterangga (J) (Javanese law code, in use among the Sasaks; no. 1050)
7. Jatiswara (J) (no. 280)
8. Keratoh (Putimin Sari, a life of the Prophet Muhammad) (I (no. 046)
9. Dajjal (J) (Islamic eschatology) (no. 3589)
10. Nabi Harun (I) (no. 875)
11. Sari Muzkil (I) (Rasul Sjarif, Islamic eschatology; 1926)
12. Cilintaj (S) (no. 3065)
13. Cempak Cempak (S) (no. 2118)
14. Dajjal Nada (I (Temblek Mangas, Jajakkusa) (no.64/NK/76)
15. Babad Shihurah (I) (No inventory number. Romanized transcript, n.d.)

This contains physical descriptions and summaries in Indonesian of fifty manuscripts, numbered serially 51-100, of volume II, 1991. Volume I was not available.

51. Cilintaj (S) (Inventory number T.175)
52. Nabi Harun (I) (T.177)
53. Amiran Hanza: Raden Iman (I) (T.178)
54. Amiran Hanza: Janglingga (I) (Lahad) (T.179)

5. Museum Negeri Nusa Tenggara Barat, Mataram, Lombok

The Museum was founded in 1976 and opened in January 1982. It incorporated some existing collections, and initiated its own collecting policy. It has a number of palm-leaf manuscripts. Those in Javanese and Sasak are partly described in some of the
55. *Keritniah* (F Putrih Sami) (T.180)
56. *Amir Hamzah: Banos Surya* (T.182)
57. *Ciliung* (S) (T.183)
58. *Catur Parau* (I) (Four books of the Mahabharata; T.185)
59. *Puspo Karma* (I) (T.186)
60. *Amir Hamzah: Badak Walon* (I) (T.187)
61. *Amir Hamzah: Nuriqau* (I) (T.188)
62. *Ranuyasa* (I) (T.189)
63. *Siamanawatula* (I) (T.190)
64. *Lubokau* (I) (T.191)
65. *Jomor Sah* (I) (T.194)
66. *Puspo Karma* (I) (T.195)
67. *Rau Joti* (I) (On Muslim worship; T.196)
68. *Cilimut* (S) (T.197)
69. *Puspo Karma* (I) (T.198)
70. *Udasa Parau* (I) (Mahabharata; T.200)
71. *Puspo Karma* (I) (T.201)
72. *Amir Hamzah: Banos Surya* (I) (T.202)
73. *Amir Hamzah: Bidad Jentur* (I) (Kooten Amir; T.205)
74. *Tutur Mowiyah* (S) (T.206)
75. *Amir Hamzah: Dulan Jao* (S) (T.207)
77. *Naht Hapura* (I) (T.208)
78. *Amir Hamzah: Rengganis* (I) (T.210)
79. *Amir Hamzah: Linnameng* (I) (T.211)
80. *Yusup* (I) (T.212)
81. *Keritniah (Putrih Sami)* (I) (T.215)
82. *Pengeung-sgam* (I) (On the qualities of fighting cocks; T.216)
83. *Amir Hamzah: Rengganis* (I) (T.217)
84. *Jomor Sah* (I) (T.218)
85. *Amir Hamzah: Kadadaَا* (I) (T.219)
86. *Nur Muhammad* (I) (T.223)
87. *Jomor Sah* (I) (T.224)
88. *Tutur Mowiyah* (S) (T.226)
89. *Jatiasuwa* (I) (T.227)
90. *Puspo Karma* (I) (T.228)
91. *Amir Hamzah: Woleung* (I) (T.230)
92. *Rangga Lenon* (I) (T.231)
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