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KORTE MEDEDELING

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FOUR JAVANESE *LONTAR* MANUSCRIPTS IN THE HENDRIK KRAEMER INSTITUTE AT OEGSTGEEST

Mrs. Margaretha H. Dirkzwager, librarian at the Hendrik Kraemer Institute (HKI) at Oegstgeest, recently drew my attention to four *lontar* manuscripts kept in her library. The manuscripts have never been identified so far except for one, which J. L. Swellengrebel provisionally described as a Nawaruci text.

It would be interesting to have some idea of the way these manuscripts came into the possession of the HKI. They were only recently discovered in the so-called 'Kraemer attic' at the institute, when there was no-one around who could shed any light on the question of how they came to be there. Possibly they originate from the collection of Hendrik Kraemer, but this need not necessarily be so. The question is relevant as all the Oriental manuscripts from this Kraemer collection as are now in the possession of, for example, the Leiden University Library or the KITLV are texts written on paper and none on *lontar*.¹

In this *Korte Mededeling* these questions will have to remain unanswered. I would simply like to describe the manuscripts and their contents briefly here so that they may become known to a wider public.

1. K 248, NAWARUCI

Palm-leaf manuscript, 59 *lempir*, elegantly carved wooden boards, Balinese script, 4 lines.

49 x 3.5 cm (leaves), 44 x 3.3 cm (text).

The first *lempir* is unnumbered and contains one half-line of text, not connected with the text contained in the rest of the manuscript, on its reverse. The next 57 *lempir* are numbered 1-58, number 57 being missing. The last *lempir* contains no text.

On the inside of the wooden board at the beginning of the text the name Nawarucci is written in black ink.

The leaves are held together by a green string, to which at the beginning of the text a Chinese coin (*kepeng*) is attached and at the end of the text a white bead with red dots. The edges of the leaves are dyed red.

The manuscript contains two texts, the first the Nawaruci text, and the

1 On the manuscripts formerly belonging to Kraemer now in the possession of the Leiden University Library, see Pigeaud II, pp. 668-677, LOr 10.818-10.867, and Pigeaud III, pp. 121-130, LOr 11.627-LOr 11.679. On the manuscripts kept by the KITLV, see Pigeaud II, pp. 841-842, KITLV Or. 388-393.

All the above-mentioned manuscripts are written on paper, none on *lontar*.

second an edifying exposition on religious practices and Balinese cosmology in the form of a dialogue between Bhīmā and a *guru*.

Nawaruci

The Nawaruci text runs from 1a-43b, line 4. It runs parallel to the text as published by Prijohoetomo in 1934, though not in every detail. The part of the text as contained in Prijohoetomo p. 51, line 12, – p. 54, line 20 (which in the *lontar* one would expect to find on p. 18b, line 4), which would comprise the text of about two *lempir*, is missing in this manuscript. Perhaps this part was not contained in the manuscript used by the writer for this *lontar*, either, as the numbering of the *lempir* is uninterrupted.

Lempir numbers 43b, line 4, – 58b, line 1, contain the edifying exposition on cosmology, ritual, deities, etc., on which Bhīmā is lectured and instructed.

The manuscript contains a colophon which states that this Nawaruci text was written by Ide Madé Mas from Griya Dalem Pamregan Badung, in *i çaka* 1848 (AD 1926). The *lontar* is signed in Latin characters by the writer. The fact that the colophon follows the edifying text and nonetheless refers to the *lontar* as a whole as 'Nawaruci' may be of interest.

2. K 249, SERAT YUSUP

Palm-leaf manuscript, 99 *lempir*, undecorated wooden boards, East Javanese (?), 4 lines.

42 x 3.4 cm (leaves), 38 x 2.8 cm (text).

The manuscript is in very bad condition. Many *lempir* are damaged, with resultant loss of text. It is impossible to say whether or not the manuscript is complete.

The text starts on *lempir* 1b. It is surrounded by a frame of floral and geometric motifs. Opening with the word 'Bismillahirrakmanirakim', the text is written in *macapat* metres.

Seven *lempir* display two different geometrical bands in the left- and right-hand margins.

3. K 250, SERAT YUSUP

Palm-leaf manuscript, 140 *lempir*, undecorated wooden boards, East Javanese, 4 lines.

43.6 x 3.6 cm (leaves), 37.1 x 3.0 cm (text).

The manuscript covers 137 *lempir* and is followed by 3 blank *lempir*. The numbering seems to be uninterrupted, although numbers 52, 53, 70, 76 and 90 have been assumed, as the figures for these were missing due to damage. The numbers are written between *pada lungsi*. Numbers 110, 120 and 130 are written '1010', '1020', and '1030'. The intervening numbers (111, 112, 113, etc.) are written the normal way.

The text starts with the word 'Bismillahirrakmanirakim', and is written in *macapat* metres.

The leaves are held together by a string, provided at one end with a piece of bamboo, at the other with a tassel of red, blue and white threads.

4. K 251, SERAT ANBIYA

Palm-leaf manuscript, 105 *lempir*, undecorated wooden boards, East Javanese, 4 lines.

44.2 x 3.3 cm (leaves), 37.1 x 3.2 cm (text).

The manuscript is incomplete and the leaves are in disorder. This makes identification rather difficult. However, as mention is made of Julkarnen, Nabi Dawud, Nabi Mutakin, Nabi Musa, and Nabi Yusa, perhaps a provisional identification as Serat Anbiya is feasible.

The text is written in *macapat* metres. The wooden boards are somewhat larger than the leaves and may have been added later.

REFERENCES

- Pigeaud, Th. C. Th., 1967-1970, *Literature of Java; Catalogue Raisonné of Javanese Manuscripts in the Library of the University of Leiden and other public collections in the Netherlands*, three vols, The Hague: Nijhoff.
- Prijoetomo, 1934, *Nawaruci; Inleiding Middel-Javaansche prozatekst, vertaling, vergeleken met de Bimasoetji in Oud-Javaansch metrum*, Den Haag-Batavia: Wolters.