Enlivening Cultural Environments through Sharing and Gotong Royong (Mutual Cooperation)

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# Table of Contents

**Enlivening Cultural Environments through Sharing and *Gotong Royong* (Mutual Cooperation)**

*Diana Butler*  
1

**The Transliteration and Translation of the Leiden Manuscript Cod. Or. 5626 on the Sijill of the Qadi of Banten 1754-1756 CE.**

*Ayang Utriza Yakin*  
23

**Arabic Linguistics in Historical and Islamic Culture Perspectives**

*Gayda Bachmid*  
77

**Developing an Independence State: Some Insights from Qalam Publication**

*Norziati Mohd Rosman*  
105

**منهج القياس في فقه مائل من الحديث عند ابن قتيبة الدينوري**

*MANHAJ AL QIYĀS FĪ FIQHI MUKHTALAF AL HADĪŠ ʿINDA IBNI QUTAIBAH AD DĪNAWARĪ*  
*Abdul Malik Ghazali*  
119
THE TRANSLITERATION AND TRANSLATION OF THE LEIDEN MANUSCRIPT COD. OR. 5626 ON THE SIJILL OF THE QADI OF BANTEN 1754-1756 CE.¹

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Abstract
This article provides a critical edition of the Leiden Manuscript Cod. Or. 5626. It gives the transliteration from pegon (Javanese in modified-Arabic letters) into Latin script and a translation from Javanese into English. The publication of this edition is intended to reach a wider readership, especially philologists and scholars of Islamic law, in order to have access to the original text. It should serve as a precious source for those who are interested in Islamic legal history. This is the oldest and the first register of qadi ever known from Southeast Asia. The document contributes tremendously to the field of Islamic law and Southeast Asian studies.

Keywords: qadi, Banten, Leiden, Javanese, and register.
Abstrak

Artikel ini menyajikan suntingan teks dari Naskah Leiden berkode 5626. Ia menyajikan alihaksara dari pegon (bahasa Jawa dalam aksara Arab yang telah digubah) ke dalam aksara Latin dan alihbahasa dari bahasa Jawa ke dalam bahasa Inggris. Penerbitan edisi ini dimaksudkan untuk menjangkau pembaca yang lebih luas, terutama kalangan ahli pernaskahan dan para sarjana hukum Islam, agar memiliki pintu masuk ke teks aslinya. Makalah ini haruslah menjadi sumber berharga bagi mereka yang tertarik dalam sejarah hukum Islam. Ini adalah catatan hukum tertua dan pertama

Kata Kunci: qadi, Banten, Leiden, Jawa, dan catatan.

Introduction

Banten is located on the western tip of Java’s north coast facing the Sunda Straits. Tradition asserts that the Shivaist-Hinduist-Javanese immigrants coming from Central Java founded it around 993. The newcomers made Banten Girang (Banten up-the-river) the central administrative center and capital city, lying around 10 km inland on the Cibanten River. Banten, as a new political entity in the region, was attacked and defeated by the Buddhist-Sriwijaya Empire from Sumatra, in the first half of the 11th century. However, this did not stop the principedom of Banten Girang from engaging as an independent state in international trade with mainly China during the 12th-15th centuries thanks to its pepper production. Banten Girang suffered from a second attack and was invaded by the Hinduist Kingdom of Sunda-Padjajaran at the beginning of the XVth century. Banten Girang was under Padjajaran rule until its defeat in 1527 by Muslim troops from Cirebon (assisted by Demak) that consciously intended to Islamize its inhabitants. The Muslim army from Cirebon and Demak took the country that had been prospering for centuries from the international pepper trade from the hands of the ‘infidels.’ After having conquered Kelapa3, Sunan Gunung Jati and his son Maulana Hasanuddin established a Muslim kingdom in Banten Girang in 1527, in the old central ‘kingdom’. Afterwards they moved out the city from Banten Girang into the port in Banten.

During the Islamic period of the 16th-17th centuries, Banten grew rapidly and reached its peak politically and economically. From the mid-sixteenth century until the late seventeenth century, the agricultural sultanate flourished economically due to its strategic location on the
East-West international trade route and its agricultural production, especially of pepper. European traders coming from Portugal, France, England, Denmark, and the Netherlands, as well as Asian traders from the Arabian Peninsula, Persia, and China visited Bantên. With the arrival of the Europeans and people from other nations, Bantên became more diverse, richer, and complex at the same time. The Muslim kingdom of Bantên reigned during a relatively long period of time: it ruled during more than 150 years as an independent state, from 1527 to 1682. Later on, for more than 120 years, Bantên was under the control of the Dutch-East India Company (VOC), based at Batavia, as the Sultanate of Bantên lost independence after the defeat of Sultan Ageng Tirtayasa, the fifth Sultan of Bantên (r.1651-1682), in its battle against the Dutch in 1682.

The sultanate came under the domination of the Dutch-Company resulting in an economic and political colonization leading to the Sultanate’s decline. The loss of the Sultanate of Bantên’s autonomy had serious consequences for the waning of its political might. During the 18th century, Bantên suffered from the internal intrigues between the elites fighting for wealth and power. Its enormous economic potential was on the verge of ruin due to continual political instability which harmed pepper production, further leading to the impoverishment of the Bantên population. The Sultanate of Bantên was finally abolished by the British in 1813 and disappeared completely. In 1816, Bantên was annexed by the newly formed Dutch East Indies and in 1833 the last sultan was forced by the Dutch into exile in Surabaya.

The Qadi of Bantên

The first qadi known in the sultanate of Bantên was Ki Ali or Kyai Ali according to the Sajarah Bantên, a 16th century chronicle of Bantên. He was called Ali and was given the honorary title for a respected person, “Kiyahi” or “Kyai”. Ki Ali was also known as Kyai Dukuh. As he lived in the village of Kasunyatan, he was also called Pangeran (Prince) Kasunyatan. However, the term “prince” did not mean that he was a royal. Kasunyatan was the religious center located at the outside of the city of Bantên. Prince Kasunyatan became “the master and the teacher of the religious center” in Bantên. We might assume this village of ‘Kasunyatan’ was a kind of Islamic education centre or madrasah where judge-candidates were supposedly trained.
The function of the qadi Prince Kasunyatan was central. He had important duties in religious matters, but also in political issues. He was a religious teacher for the royal family, initially for the sultan and the crown prince. He acted as a guardian of the crown prince when he was still a child and represented him in everything. He was a regent when the Sultan and the Prime Minister were absent. More importantly, he was in charge of legal affairs. Indeed, after the Sultan and Prime Minister he was the most important person. Without doubt, the qadi was the highest authority in religious matters and legal affairs. When the Dutch first came to Bantën in 1596, while discussing issues with the Prime Minister (Mangkubumi Kyai Mas Patih) in the royal square they observed that the qadi (Pangeran Kasunyatan) was a very important person.

The qadi Prince Kasunyatan was the son of a ruler of Medina named Sheikh Muhammad Madani Syah. He traveled around the world before he arrived at Minangkabau, Sumatra. The king of this country learned the Quran from him and gave him a wife. Afterwards, he went to Bantën where he was received by the king to teach Islam to Prince Muhammad (1580-1596). Thus, it seems that the first qadi of Bantën came directly from Medina and was of Arab origin. Presumably, the main reason for the coming of Ki Ali or Prince Kasunyatan was to strengthen the religious legitimacy of Bantën as an Islamic kingdom.

During the reign of the fifth ruler of Bantën, Sultan Ageng Tirtayasa (1651-1682), the qadi obtained a special title, namely Kiyahi Pĕqih Najmuddin (or Kyai Fakih Najmuddin). It was a title which was granted for the first time to Enthol Kawista around 1651. The Sultan of Bantën appointed him as a qadi, following the refusal of Prince Jayasantika to accept this position. After Kawista, the title of Kiyahi Pĕqih Najmuddin was systematically borne by all qadis of Bantën. The last qadi having borne this title was Haji Muhammad Adian until his death in 1855 or 1856.
In brief, qadi was the official position and functional name for a judge in Bantën according to the chronicle local source, the Sajarah Bantën Besar, which is also apparent from the seal of the qadi of Bantën. One seal, dated 1139/1726-7, reads “Alamat Cap Kadi Bantën” (This is the seal of the qadi of Bantën) and another, dated 1733, “Pangeran Kadi Syamsuddin” (Prince Qadi Syamsuddin), both of them were written in pegon. “Kiyahi Pĕqih Najmuddin” was the official title of the qadi of the Sultanate of Bantën according to a local source, namely the Undhang-Undhang Bantën and manuscript LOr 5626 which is the source this study. A large part of the archive of Bantën kept in the National Archive of Indonesia (ANRI) in Jakarta contains the seals of the qadi of Bantën bearing the official title “Kiyahi Pĕqih Najmuddin”.

The Transliteration and the Translation

The aim of this paper is to provide a critical edition of Cod. Or. 5626 from the register of the qadi court covering the years 1754-1756. The codicology of the manuscript and the analysis of its content will published separately from this essay. This article hopefully will contribute to Islamic legal history in general by providing textual evidence that the qadi record (sijill) existed in Southeast Asia in the 18th century. The publication of this edition is intended to reach a wider reader, especially to philologists and scholars in Islamic law, in order to have access to the original text. It should serve as a precious source for those who are interested in Islamic legal history.
<table>
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<tr>
<th>No.</th>
<th>Javanese Transliteration</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>1</td>
<td>[1.] Pun Ayu matur ing ḥakim: “Kula dh-y-d y-n-j-h den-gĕtik dening Mas Muṣlih. Kula botĕn suka.” Kula nyata sahakim. Maka saking iki ḥakim amariksa. Maka nyata t-b-t-ng- gĕgĕtik munggah ing geger nĕnĕm w-w-l-w-r-y.-</td>
<td>[1.] Ayu informed the ḥakim\textsuperscript{24} [judge]: “I (……) was beaten by Mas Muslih, which I do not accept. I explained this to the judge.” Based on this information, the judge investigated [the case]. It was clear (……) that the knee was hit, continuing until it reached the back, six times (……) (?) [the case is not dated].</td>
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<td>2</td>
<td>‘Alamat pun Damirah wus den-ṭalāq dening Pĕqih, sabab lakine den pun Dawat nambang wus tĕlung tahun, oranana kĕkirime oranana tĕtinggale. Maka Kr\textsuperscript{25} Pangulu Muḥammad Ṣaleḥ ingkang angaturakĕn ing ḥakim ing aturipun Damirah wong Gunung Jĕning yen anjaluk ṭalāq sĕrta ḥalal maskawine, sabab lakine nambang wus tĕlung tahun oranana kĕkirime oranana tĕtinggale, sĕrta Ki Pangulu wus amariksa ing pun Dawat\textsuperscript{26} a-ny-l-r rolas s-l-r. Ḥakim wus a-ng-r-ny-b ing Ki Pangulu Muḥammad Ṣaleḥ ing dina Ḥĕmis tanggal pĭng 4 wulan Rabi’u al-‘Awwal tahun Ba’ 1168 Hijrah</td>
<td>The matter is that Damirah had been divorced by the pĕqih\textsuperscript{27} [judge] because her husband, Dawat, ignored her for three years, never sending [food] parcel and not providing the obligatory financial support.\textsuperscript{28} It was Kyai Pangulu\textsuperscript{29} Muhammad Saleh\textsuperscript{30} who informed the judge about the statement of Damirah, a resident of Mt. Jĕning, asking for a ṭalāq\textsuperscript{31} [divorce] and a ruling on the lawfulness of the dowry, because her husband ignored her for three years, leaving her without [food] parcel or the obligatory financial support. Kyai Pangulu had investigated the husband, Dawat, who raised (?) 12 (……) [reyal]. The judge handed (?) this [money] to Kyai Pangulu Muhammad Saleh [as compensation for Damirah] on Thursday the 4\textsuperscript{th} of the month of Rabi’u al-‘Awwal 1168 A.H., in the year Bā’ [19\textsuperscript{th} December 1754 C.E.].\textsuperscript{32}</td>
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<td>3</td>
<td>On Tuesday the 29th of the month of Ramaḍān 1168 A.H., in the year Bā’ [9 July 1755 C.E.], [Nyi] Mas Zulaykah Mabita, the wife of Raden Tubagus Kusuma, stated that when her baby girl was forty days old her husband immediately had given care of their baby to a woman named Sahudah, accepted by [Nyi] Mas Zulaykah herself. The cost of care is a half reyal. The judge witnessed this statement through the testimony of a female servant of Nyimas Zulaykah called Piyah. The date of this testimony to the judge was Friday 28 of the month of Żū al-Qa’idah, 1168 A.H., in the year Bā’ [5th September 1755 C.E.].</td>
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<td>4</td>
<td>On Friday the 29th of the month of Żū al-Qa’idah, 1168 A.H., in the year Bā’ [6th September 1755 C.E.], I, Kyai Mas Manamar joined in marriage the daughter of Jamal, called Daim, and Aripa with a dowry of twenty reyal because Jamal had given me power of attorney to marry his daughter to Aripa. Jamal and his wife are free persons. Before the marriage, it was ascertained that Daim waslawfully divorced and her waiting period [‘idahe] was finished. Her parents stated that the divorce is lawful because her</td>
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<td>English Translation</td>
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<td>5</td>
<td>On the night of Monday the 7th of the month of Zū al-Hijjah 1168 A.H. (……) in the year Bā’ [14 September 1755 C.E.] I, Ki Mas Manamar, as a magistrate [wali ḥakim] joined in marriage Halimah and Usad, because her father, as the lawful guardian, was dead and she had no paternal uncle. The dowry is twenty reyal deferred as a debt. At the time of the marriage both were of age. The bridegroom is the son of Ki Abdul Salang (?); the bride is the daughter of Saki. Both come from Kayudan. This is what was acknowledged [by them] to the judge. [The marriage] was witnessed by the judge.</td>
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<td>6</td>
<td>On Saturday the 5th of the month of Muḥarram, 1169 A.H., in the year Wāwu [11th October 1755 C.E.] Gus Ajim testified to the judge that he ordered [someone] to look for his missing black buffalo that was used for plowing. The person ordered to search is a free person, named Mahalli, brother of Kyai Pangulu Kholidin, the pangulu of Cimanuk, who was given a silver keris sheath worth 4 reyal, 1,5 reyal [cash], a tray</td>
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rĕgane karo tĕngah reyal, lan pahating pĕndhok sa reyal: jumlah wolung reyal, bakal tĕtĕbusing kĕbo kang ilang iku. Ahiro-ahiro kĕbo orana lan sekehe rupa kang bakal tĕbus kĕbo ora den-balikakĕn maning.

of cloth worth 1,5 reyal, and a sheath of a craving knife worth 1 reyal. The sum is then 8 reyal for redeeming the missing buffalo. However, the buffalo was not found nor was the ransom returned [to Gus Ajim].


[On the same day 5-1-1169/11-10-1755] Gus Ajim testified before the judge that he had loaned 20 reyal to Ki Sajim. Eventually, Ki Sajim paid the debt. To pay it, he gave 40 plots of rice fields [to Gus Ajim]. The place of rice field is in Mt. Sikung. Gus Ajim has received these rice fields. This recording serves as proof of Gus Ajim's statement.

8 Ing dina Iṯnen tanggal ping pad bĕlas saking wulan Muḥaram tahun Wāwu 1169 Hijrah, kala iki ḥakim angulihakĕn gĕgĕlangange Mas Marija ing Mas Marija kehe sarakit gĕgĕlang mas blongsong, asal titiping Nyi Ayu Syapiqah, kang den- kongkon nampakakĕn Mas Marija.

On Monday the 14th of the month of Muḥarram 1169 A.H., in the year Wāwu [20th October 1755 C.E.] the judge returned a pair of bracelets wrapped in gold to its owner, Mas Marija. The person who was entrusted [with giving this bracelet to the judge] was Nyi Ayi Syafiqah, who was ordered to do so by Mas Marija.

9 Ing dina Aḥad tanggal tĕlu wĕlas saking wulan Muḥaram tahun Wāwu 1169 Hijrah, kala iki pun Apiq anampakakĕn duwene Ki Arya Dipa Sĕdana rupa gĕgĕlang ĕmas sarakit lan gĕgĕlang salaka sarakit. Kang atampa wakile wong lanang roro padha mardika sarta padha 'aqil baliğ aran Mas 'Abdullah lan Mas 'Abdul Ḥayyi.45

On Sunday the 13th of the month of Muḥarram 1169 A.H., in the year Wāwu [19th October 1755 C.E.] Apiq returned the property of Ki Arya Dipa Sedana, namely a pair of golden bracelets and a pair of silver bracelets. Those who received them were his envoys: two free persons of sound mind and of age named Mas Abdullah and Mas Abdul Hayyi.


On Wednesday the 16th of the month of Muḥarram 1169 A.H., in the year Wāwu [22nd October 1755 C.E.] I, Ki [Mas] Manamar, representing Kiyahi Pĕqih Najmuddin⁴⁸, as magistrate guardian, joined Aripa in marriage because she has neither father, grandfather, nor their descendants. The bridegroom is Qasim. The dowry has the value of 10 reyal as a deferred debt. He who is delegated by Nyi Aripa to inform the judge is a free person, Mas Hamil living in Kubang. The residence of the bridegroom is Sawah Kaloran and that of the bride is Mt. Kubang. The aforementioned Aripa has dulur [uterine brother or sister], but he/she cannot act as a guardian and accordingly it was the judge who did so.

On Saturday the 18th of the month of Muḥarram 1169 A.H., in the year Wāwu [24th October 1755 C.E.], I, Ki [Mas] Manamar, joined in marriage Tayiba, the daughter of Bayudin. Her residence is in Mt. Badang Batu and her parents are deceased. Because she has no relatives, the guardian is accordingly the judge who has conferred powers of attorney to me [Ki Mas Manamar]. The bridegroom is Tamim, a free person. He stated to the judge that the deferred dowry has the value of 20 [reyal]. Tamim also comes from Badang Batu.
<table>
<thead>
<tr>
<th>Page</th>
<th>Transliteration</th>
<th>Translation</th>
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<tbody>
<tr>
<td>12</td>
<td>Ing dina Iṭnen tanggal ping pitulikur saking wulan Muḥaram tahun Wāwu 1169 Hijrah, kala iki isun Ki Manamar anikahakēn pun Walisah wong Sawah Pacek. Waline wali ḥakim, sabab wus orana waline kang liyane. Saking ḥakim den-nikahakēn kalawan pun Madir. Maskawine sapuluh reyal. Ana dening kang kinon ngaturakēn rarasane pun Walisah ing ḥakim iki wong lanang mardika aran pun Ratimah pērjaka padha mardika tur balig anēksēni 'Abduṣ Samad kalawan Mu’aḏin Jidin⁴⁹.</td>
<td>On Monday the 27th of the month of Muḥarram 1169 A.H., in the year Wāwu [2nd November 1755 C.E.] I, Ki [Mas] Manamar joined in marriage Walisah, from Sawah Pacek, and Madir. The guardian is the magistrate guardian because the bride no longer has anyone to act as a guardian. The dowry is 10 reyal. The person who informed the judge [of Walisah's intention to marry] was Ratimah, a free person of legal age as witnessed by Abdus Samad and Mu’aḏin Jidin.</td>
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<td>13</td>
<td>Ing dina Iṭnen tanggal ping lima saking wulan Ṣapar tahun Wāwu 1169 Hijrah, kala iki isun Ki Manamar anampakakēn dhuwit nēm buntēl ing pun Basidin. Pamĕnange pun Basidin saking pun Bondhol. Kang anampa pun Basidin dhwewek kalawan bature aran Raden Ṭahir, wakile Pangeran Surya. Ana dening ingkang sabuntēl iku akehe nēm ewu punjul limang kupang</td>
<td>On Monday the 5th of the month of Ṣafar 1169 A.H., in the year Wāwu [10th November 1755 C.E.] I, Ki [Mas] Manamar returned six parcels of dhuwit⁵⁰ to Basidin. Bondhol was entrusted by Basidin [to receive it], who did so personally accompanied by a batur⁵¹ [subordinate], named Raden Thahir, the representative of Pangeran⁵² [Prince] Surya. One bag amounted to 6.000 [dhuwit] and 5 kupang⁵³.</td>
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<td>14</td>
<td>Ing malam Jumu’ah tanggal ping sanga saking wulan Ṣapar tahun Wāwu 1169 Hijrah, kala iki isun Ki Manamar anikahakēn pun Kuwuk, wali ḥakim, den-nikahakēn kalawan pun Sajid Kala kalawan maskawine rong puluh reyal. Kang den-kongkon dening</td>
<td>On Thursday night⁵⁴ the 9th of the month of Ṣafar 1169 A.H. in the year Wāwu [14th November 1755 C.E.], I, Ki [Mas] Manamar, as a magistrate guardian, joined in marriage Kuwuk and Sajid Kala with a dowry of twenty reyal. In the absence of a lawful guardian, Tubagus⁵⁵ Mamak was asked to</td>
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Kuwuk: Tubagus Mamak, maka sabab waline oranana, yen Tubagus Mamak. Lan wis nyata den-ṭalāq dening lakine kang dihin, sarta wis pot 'idahe. report [to the judge] by Kuwuk. It is clear that she had been divorced by her former husband and that the waiting period was completed.


On Saturday the 18th of the month of Ṣafar 1169 A.H., in the year Wāwu [23rd November 1755 C.E.], Kiyahi Pĕqih [Najmuddin] had authorized me, Ki [Mas] Manamar as magistrate guardian, to join Minten, a woman from Lebak, and Japakur, a man from Kabojanan, in marriage with a dowry of twenty reyal. Baqo was asked by Minten to inform the judge that she had no lawful guardian except the judge. It is clear that she had been divorced by conditional divorce [ta‘liq ṭalāq]. The ta‘liq formula was “In the event you have already given me back your dowry, then one ṭalāq will fall upon you, Minten.”

16 Ing dina Sĕbtu tanggal ping padlikur saking wulan Ṣapar tahun Wāwu 1169 Hijrah, kala iki isun Ki Mas Namar anikaḥakēn Nyi Dawiyah, wali ḥakim, sabab den-iḏini dening Kiyahi Pĕqih kalawan pun Asma. Ana dening maskawine sapuluh reyal den-utang. Karone iki pangakune padha mardika. Ana dening kang wadon iku asal Sawah Tĕgal Tanjung, maka ḥakim anyara ing pun Haram lan ing jarone wong Tĕgal Tanjung, maka

On Saturday the 24th of the month of Ṣafar 1169 A.H., in the year Wāwu [29th November 1755 C.E.] Kiyahi Pĕqih [Najmuddin] had authorized me, Ki Mas Namar, as magistrate guardian, to join Nyi Dawiyah and Asma in marriage with a dowry of ten reyal deferred as a debt. Both of them acknowledged that they are free persons. The bride comes from Sawah Tegal Tanjung. The judge sent Haram and the village head of [Sawah] Tegal Tanjung to determine whether
<table>
<thead>
<tr>
<th>Page 35</th>
<th>Page 60</th>
</tr>
</thead>
<tbody>
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<td>roro iku padha angestokakën yen pun Dawiyah iki mardika, sabab wong tuwane karo iki padha mardika ujare jaro Tĕgal Tanjung. Ana dening waline iki ga’ib. Maka ḥakim anyara ing tibane ga’ib, maka nyata ga’ib sabab lunga ing Lampung. Ana dening lakine lawus wus antalāq. Lawase wus nyota satahun. Lafaze “Sukakěna mas kawinira, maka kocap ‘kula suka,’ maka nuntën kula dipun ṭalāq. Lafaze “tiba ṭalāq isun tetēlu amah kabehe.” “Aṣale kula palampah ṭalāq.”</td>
<td>[Nyi] Dawiyah is in fact a free person. The two confirmed that she is because her parents were free persons as well. However, she had no legal guardian. Accordingly, the judge ordered to find out why it was that she had no legal guardian [ga’ib], who in fact, went to Lampung. In addition, she had been divorced by her former husband [by conditional divorce] one year earlier. The divorce formula [of the former husband] was: ”Give me back your dowry,” I replied ”I agree” and thus I was divorced.” He pronounced “My three ṭalāq, all, falls upon you.” [I replied] ”I accept this ṭalāq.”</td>
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<thead>
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<th>17</th>
<th>5</th>
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<td>[5] Punika aturipun Raja ing utusaning ḥakim pun Siyadin kaliyan pun Nata: inggih samangke somah kula, kula fasah. Lafaze “Kula samangsa-mangsa amalilacakēn maskawine, tiba ṭalāq kula sawiji ing somah kula, was ta’liqe pun Raja. Kang anēmbadani wakile wong lanang aran pun Nata. Ing dina Sĕbtu tanggal ping likur saking wulan Saper tahun Wāwu 1169 Hijrah, kala iki tibaning ṭalāq, sabab kula iki anēmbadani ta’liqe pun Raja.</td>
<td>[5] This is the statement of Raja to the envoys of the judge, Siyadin and Nata, “It is right that I dissolved the marriage [fasaḥ] with my wife.” He [Raja] had pronounced [the conditional divorce]: “Whenever she gives me back her dowry, then my first ṭalāq falls upon my wife, namely Yadisah.” She [Yadisah] fulfilled this conditional divorce of Raja. He who carried out this [proclamation of the conditional divorce to Yadisah] was a representative of Raja, a man called Nata. On Saturday the 21th of the month of Ṣafar 1169 A.H., in the year Wāwu [26th November 1755 C.E.66] ”The ṭalāq falls upon me [Yadisah] as I fulfilled the conditional divorce of Raja.”</td>
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<td>The matter is that Mas Midah had owed Raden Pringga Nata thirty-four and three and half ([37,5]) reyal. He repaid his debt the sum of twenty-two and half ([22,5]) reyal and the rest was fifteen reyal. He also owed one reyal, bringing the amount of his debts to sixteen reyal. Ki Ngabehi Abdul, a representative of Raden Pringga Nata's wife, received this [settlement of debt]. [This case is not dated].</td>
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### 19

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<th>Ing dina Jumuʽah tanggal ping rolikur saking wulan Rabī’ al-‘Awwal tahun Wāwu 1169 Hijrah, ḥakim anampakakèn sahure Nyi Lanang ing Nyai Nasibah rupa suwèng swasa sarakit rëgane patang reyal. Kang atampa wakile Nyi Nasibah wang wadon aran Yalilah(^{68}). Yalilah iku duluure Nyi Nasibah.</th>
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<td>On Friday the 22(^{nd}) of the month of Rabī’ al-‘Awwal 1169 A.H., in the year Wāwu ([26^{th}) December 1755 C.E.] the judge handed over a pair of golden earrings worth four reyal as a repayment of the debt of Nyi Lanang to Nyi Nasibah. The person who received this [repayment of the debt] was the representative of Nyi Nasibah, a woman called Yalilah. She is the sister of Nyi Nasibah.</td>
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### 20

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<th>'Alamat pun Sarudin apiksa ing ḥakim rabine den-tombak dening wong, tatu lĕrĕs susu kari tèngĕn lan(^{69}) tapak tanganipun tatu kangi kiwa. Kula tibeng(?) wontèn dhateng Ki Arya Wagiya Dimarta pamayut(?). Kula punika kula r-s-ng r-w-n- ng(?) dhatèng Ki Arya Wagiya Dimarta adarbe paben mas'alah dhëkèh Barayang kalawan Lurah Jakib. Mangsaning katajak(?) ba’da Mağrib malam Jumu'at tanggal ping 21 wulan Rabī’ al-‘Awwal tahun Wāwu 1169 Hijrah.</th>
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<td>The matter is that Sarudin informed the judge that his wife had been attacked by someone wielding a pike, wounding her right breast and the palm of her left hand. I went to (......) Ki Arya Wagiya Dimarta. I (......) to Ki Arya Wagiya Dimarta having the problem upon the village of Barayang with its chief Lurah(^{70}) Jakib. The time of (......) was after sunset [mağrib] on Thursday night the 21(^{th}) of the month of Rabī’ al- ‘Awwal 1169 A.H. in the year Wāwu ([25^{th}) December 1755 C.E.].</td>
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On Tuesday the 26th of the month of Rabi’ al-Awwal 1169 A.H., in the year Wāwu [30th December 1755 C.E.] the paliwara73 [officer of the judge], named Qabir, had brought a male slave [abdi74], called Bayududdin, the servant [batur] of Mas Arya Kusuma Yuda, to [the judge] to inform him that Jijah, a daughter of Ki Arya Jaga Laksana from Kajoran, had been spending the nights in his [Bayududdin] house in Pakalangan.

The matter is that Kandur owed Prince Syarif Muhammad Tahir twenty reyal. Until then the wife of Kandur, Tijah, shared the debts of her husband. The judge witnessed the acknowledgement on Tuesday the 26th of the month of Rabi’ al- ‘Awwal 1169 A.H., in the year Wāwu [30th December 1755 C.E.].

On Friday the 29th of the month of Rabi’ al-‘Awwal 1169 A.H., in the year Wāwu [2nd January 1756 C.E.] Naim pronounced the conditional divorce to his wife, namely Tiyah. The ta’liq formula was “In the event Tiyah gives me back her dowry for twenty reyal and takes a responsibility for maintenance of my child forever, then one talāq will fall upon my wife Tiyah.” Naim had uttered the conditional divorce and Tiyah had fulfilled it before the judge.
Accordingly, Naim and Tiyah were divorced and no longer husband and wife. The reason why Tiyah asked for divorce [ṭalāq] was that her husband, Naim, had been using as gambling stakes the "pupugiyan"(?). Naim admitted this before the judge. He had proclaimed the conditional divorce with the aforementionned conditional divorce formula, so that Tiyah had only to fulfill this conditional divorce [which she did]. The ṭalāq fell upon Tiyah and was witnessed by the judge.

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24 [6] On Friday the 29th of the month of Rabī’ al-‘Awwal 1169 A.H., in the year Wāwu [2nd January 1756 C.E.] Bayujing purchased cloth from Cina Tambi Malak and Abang Songo Gatab, amounting to thirty reyal. He paid twenty reyal, with ten reyal remaining, for the purchase of ten pieces for the aforementioned cloth. Afterwards, he purchased twenty good kĕmbĕn [for women to cover the upper part of the body] for twenty reyal. Then, [he bought] ten small size cloth for twenty reyal [each] and additional ones for two reyal, and nine reyal. [He bought] also eighty-one cloths, medium size, for twenty-two reyal and eight reyal [each]. [He purchased as well] two Javanese batik male
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<td>Page 26</td>
<td>Ing dina Ḫĕmis tanggal ping rolas saking wulan Rabī’ al-’Aḥir tahun Wāwu 1169 Hijrah, kala iki Raden Gembong apiksa ing ḥakim, sabab katĕkanan bocah Gunung Cipucung, Pagunungan Wetan, tĕtanggane Gunung Gubukan. Maka Raden wus analar ing papahamane, maka ora oleh salar. Saking arah iki ḥakim andokonakĕn ing Raden Gembong sakalaning durung ana kang angaku. Ana dening aran ing bocah iki, pangakune, aran pun Sandeka. Wong tuwane karo wis mati pangakune bocah iki.</td>
<td>On Thursday the 12th of the month of Rabī’ al-Ākhir 1169 A.H., in the year Wāwu [15th January 1756 C.E.] Raden Gembong informed the judge of the [unexpected] arrival/visit of a child from Mt. Cipucung in the eastern mountainous area near Mt. Gubukan. Raden [Gembong] had inquired about the child's origins, but without results. Based on this, the judge placed the child with Raden Gembong as long as nobody would claim him. The name of the child is Sandeka, according to his acknowledgment. The child confessed also that his parents were dead.</td>
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On Thursday night the 12th of the month of Rabī’ al-Ākhir 1169 A.H., in the year Wāwu [15th January 1756 C.E.] Kiyahi Pĕqih [Najmuddin] authorized me, Ki Mas Namar, as magistrate guardian, to join in marriage Nyi Dhempul and Sanududdin, due to the absence her lawful guardian with a dowry of twenty reyal deferred as a debt. Mu’adin Abdul Qahar and Abdus Samad witnessed the marriage. Nyi Dhempul had been divorced legally as she stated to the judge. The talāq formula of her former husband, which she acknowledged, was: “Give me back your dowry.” I replied “I am pleased to give you back my dowry.” Then, her former husband pronounced: “My three talāq fall upon you.” The judge witnessed the statement of [Nyi] Dhempul. Concerning her waiting period ['idah], it was completed four days ago as stated. |

| 28   | **Ing dina Jumu'ah tanggal ping tĕlulas** saking wulan Rabi’ al-Ākhir tahun Wāwu 1169 Hijrah, kala iki pun Abu Sa'id angaturi saksi sabab kadhodhokan misane wadon, aran pun Rahima. Ana dening aşale pun Rahima: Mlani. Andhodhoki ing pun Sa'id, sabab arep den-totohi utang dening wong tuwane lanang, aran pun Kahimah. Samono ature pun 'Abu Sa'id ing ḥakim.**

On Friday the 13th of the month of Rabī’ al-Ākhir 1169 A.H., in the year Wāwu [16th January 1756 C.E.] Abu Said stated that his female cousin, Rahima, is staying at his home. She comes from Mlani. Her parents have placed her in Abu Said’s home because she had become a guarantee for her parents’ debts to a man called Kahimah. This was what Abu Said told the judge. |
| 29 | 'Alamat Nyai Amamung wus anusur ing Cina Tamba Malak rong puluh reyal ing wulan Rabî‘ al-‘Awwal, lan nusur ing Cina Tambi alimalas reyal ing wulan Rabî‘ al-‘Âkhir. | The matter is that Nyai Amamung had repayed her debts to Cina Tambi Malak of twenty reyal at the end of the month of Rabî‘ al-‘Awwal [3rd January 1756] and of fifteen reyal at the end of the month of Rabî‘ al-Âkhir [1st February 1756]. |

| 30 | [7] Ing dina Arba‘ tanggal ping 3<sup>87</sup> wulan Żū al-Qa‘idah tahun Dāl 1167 Hijrah, kala iki pun 'Abd al-Raḥīm lan ra’yate aran Hanipah padha padu. Pun 'Abd al-Raḥīm da‘wane ing Nyi Mas Hanipah Husen satus sawiji reyal. Ana dene Nyi Mas Hanipah da‘wane ing pun 'Abd al-Raḥīm satus rongpuluh reyal. Maka wong roro iku padha matur ing ḥakim. Wontĕn dening da‘wane<sup>88</sup> kula ing pun 'Abd al-Raḥīm, kula lebarakĕn. Mangkono maning pun 'Abd al-Raḥīm da‘wane ing pun Hanipah wus den-lebarakĕn<sup>89</sup>, ḥakim angréđani ing suluhе wong roro ika padha dhrefek. Ana dene laki rabine wong roro iki makših tĕtĕp duwene. Pun 'Abd al-Raḥīm duwe utang maskawine rong puluh reyal ing rabine wus oranana padu pawicaran maning. Ḥakim anĕkseni ing ature wong roro iki yen wus padha šuluh<sup>90</sup>. | [7] On Wednesday the 3<sup>rd</sup> of the month of Żū al-Qa‘idah 1167 A.H. in the year Dāl [22<sup>nd</sup> August 1754 C.E.],<sup>91</sup> Abdur Rahim and his wife Hanipah had a dispute. Abdur Rahim accused Nyi Mas Hanipah Husen, his wife, of owing him one hundred-one reyal, while Nyi Mas Hanipah accused Abdurrahim, her husband, of owing her one hundred-twenty reyal. The couple [appeared before] the judge to inform him of [their dispute]. “I [Nyi Mas Hanipah] revoke my accusation of Abdur Rahim.” In the same vein, the accusation of Abdur Rahim against Hanipah was revoked. The judge was very pleased to see they came to an amicable settlement [ṣuluḥ]. They are indeed still husband and wife. [However], Abdur Rahim owes his wife a dowry of twenty reyal. There is no longer any dispute between them. The judge witnessed their testimony and reconciliation. |
On Wednesday the 10\textsuperscript{th} of the month of Žū al-Qa‘idah 1167 A.H., in the year Dāl [29\textsuperscript{th} August 1754 C.E.]\textsuperscript{92} the judge ruled on a dispute between Dhokan and Nur. The origin [of the dispute] was that Dhokan had accused Nur of receiving sixteen \textit{reyal} as she had requested. In fact, Dhokan had wanted to marry Nur and had been asked to give her the aforesaid money. “\textit{If I give the money, Nur would marry me. So I gave her sixteen \textit{reyal}.}” Nur however refused to acknowledge that she had received sixteen \textit{reyal} from Dhokan and there was no a proof [\textit{\textit{ādm al-bayyinah}}]. The judge ordered Nur to swear an oath against [the allegations of] Dhokan. Nur won [the case].

On Wednesday the 10\textsuperscript{th} of the month of Žū al-Qa‘idah 1167 A.H., in the year Dāl [29\textsuperscript{th} August 1754 C.E.]\textsuperscript{93} the judge ruled on a dispute between Yambak and Jali. The problem was that Yambak found proof in the form of a keris [Javanese dagger], called “\textit{Carita Ganja Qamur}.” Jali [on the other hand] acknowledged that he had lost his keris. Evidence for this case was the keris, namely “[\textit{Carita} Ganja Qamur]” with black and blue colors. Jali claimed the keris, namely “[\textit{Carita} Ganja Qamur],” as his lost keris. His claim was rejected due to the inconsistency between the evidence and the testimony.
On Wednesday the 10\textsuperscript{th} of the month of Żū al-Qa‘idah 1167 A.H. in the year Dāl [29\textsuperscript{th} August 1754 C.E.],\textsuperscript{98} the judge ruled on a dispute between Mas Bari and Nyi Wadon. Nyi Mas Wadon had lent ten \textit{royal} to Aripah, the repayment of which was deferred. The certificate of the debt [\textit{piyagĕm}] existed. Aripah’s debt of ten \textit{royal} was then paid off by Kĕrĕsĕk. The one who received the money was Bari, who claimed that he had been delegated as the agent of Nyi Mas [Wadon]. [But] Nyi Mas Wadon testified before the judge that she had never delegated Mas Bari [to accept this money]. Consequently, the judge sent a message to Mas Bari that he should appear to face this accusation in the courtroom [\textit{Bale Watangan}]. He [Mas Bari] said: “Yes, it is true. I, as the authorized agent of Nyi Mas Wadon, received ten \textit{royal} from Kĕrĕsĕk. [However], I did not give this ten \textit{royal} to [Nyi Mas] Wadon, because she had legally a debt of ten \textit{royal} to me.” In reality, [Nyi Mas] Wadon had sold my gold button amounting to six \textit{royal} as he stated. Then she took my four \textit{royal} from my child that I had given it to him to buy a rice cooker [\textit{dandang}]. But [Nyi Mas] Wadon came then to my home and told me that she did not acknowledge this aforementioned ten \textit{royal} as there was no witness [‘adam

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<td>[arta kang sadasa munkir 'adam saksi. Wontĕn dening şah⁹⁶ punika dados panahur kula ing ngandika Mas Bari, maka kocap kula dhatêng iya sun tarima. Maka jawabe Nyi Mas Wadon “Arta sadasa punika, arta kula piya‘mbak, lan kula botĕn wĕwakil.” Maka saking arah hakim andhĕp mas Bari, mĕnang Nyi Mas Wadon.⁹⁷</td>
<td>saksi]. [She added] 'If this [kind of exchange] was legal, then that money was used to settle my debt to you Mas Bari.” Mas Bari replied ‘Yes, I accept’. However, Nyi Mas Wadon answered 'This money of ten [ reyal] is my own money [from the debt settlement of Aripah paid by Keresek] and I never delegated [anyone to receive this money].' From the judge's viewpoint, he ruled that Nyi Mas Wadon won the case against Mas Bari.</td>
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|34 [8] Ing dina Aḥad tanggal ping 14 wulan Żū al-Qa‘idah tahun Dāl 1167 Hijrah, kala iki ḥakim anampakakën pĕkalahe Mas Bari ing Mas Wadon kehe sapuluh reyal. Kang tampa Thul Banhir.|[8] On Sunday the 14th of the month of Żū al-Qa‘idah 1167 A.H. in the year Dāl [2nd September 1754],⁹⁹ the judge received the [money as the consequence of the] defeat of Mas Bari by [Nyi] Mas Wadon amounting to ten reyal. Thul Banhir received [this money on behalf of Nyi Mas Wadon].|

<p>|35 Ing dina Aḥad tanggal ping 14 wulan Żū al-Qa‘idah tahun Dāl 1167 Hijrah, kala iki hakim amethot padune pun Raḍiyyah lan pun Sidin. Aṣaling mas‘alah pun Sidin den-tĕrka dening pun Raḍiyyah angucapakën jemer(?) lan anabok. Pun Sidin munkir inghale 'adam bayyinah. Maka saking ḥakim pun Sidin sĕpata, wus sĕpata, mĕnange pun Sidin rolas reyal.|On Sunday the 14th of the month of Żū al-Qa‘idah 1167 A.H., in the year Dāl [2nd September 1754]¹⁰⁰ the judge ruled on a dispute between Rodhiyyah and Sidin. The origin of the problem is that Sidin was accused by Rodhiyyah of uttering bad words(?) and beating her. Sidin denied [the accusations]. Since there was no proof ['adam bayyinah], the judge [ordered] Sidin to swear an oath, which he did. Sidin then won the case [and received a compensation] of twelve reyal¹⁰¹.|
| 36 | Ing dina Ṯĕlaṯa tanggal ping 16 saking wulan Ḏū al- Qa' idah tahun Dāl 1167 Hijrah, kala iki ḥakim anampakakĕn kĕris jĕnĕnge “Mayut Lanang” pun Mulud. Ing dina Arna' tanggal ping 17 wulan Źū al-Qa'idah tahun Dāl 1167 Hijrah, kala iki ḥakim ameṭot padune pun Dhokan kalayan pun Ėnur. Aṣaling mas’alah pun anu... On Tuesday the 16th of the month of Źū al-Qa’idah 1167 A.H. in the year Dāl [4th September 1754], the judge handed over a keris, namely “Mayut Lanang”, to Mulud. On Wednesday the 17th of the month of Źū al-Qa’idah 1167 A.H. in the year Dāl [5th August 1754 C.E.], the judge [ḥakim] ruled on a dispute between Dhokan and Nur. The problem is that... |
| 37 | Punika ature Munah: “Kula den-taboki ping tĕlu dening pun Alqa Astar, kula botĕn suka.” This is what Munah informed [the judge]: “I have been beaten three times in my face by Alqa Astar and I do not accept this.” [This case is not dated]. |
| 38 | Ing dina Aḥad tanggal ping 28 saking Źū al-Qa’idah tahun Dāl 1167 Hijrah, kala iki ḥakim amethot padune Muḥammad Śaleh lan Mas’ud lan rabine. Aṣal mas’alah Mas’ud den-arah dening pun Bandhol atĕtuku ing dhirine, durung reyale, lan ambobori omahe pun Bandhol, maka wis den- petangi kalayan pidhanane ambobori omah, ana ajine patang puluh sanga reyal. Maka dening Mas’ud sakabehe pengarahe pun Bandhol den-munkiri inghale orana saksi. Maka saking ḥakim Mas’ud sĕpata, wus sĕpata, maka katolak da’wane pun Bandhol. Mĕnang Mas’ud. Mĕngkono maning rabine Mas’ud den- arah atĕtuku maning dening On Sunday the 28th of the month of Źū al-Qa’idah 1167 A.H. in the year Dāl [16th September 1754 C.E.], the judge ruled on a dispute between Muhammad Saleh [alias Bandhol] and Masud with his wife. The origin of the problem was that Bandhol accused Masud of purchasing [something] from him, without paying Bandhol and even breaking into his house. After calculating the damage to Bandhol’s house and the fine levied from Masud, it amounted to forty-nine reyal [that Masud has to pay]. However, Masud denied all Bandhol’s accusations as there was no witness. The judge ordered Masud to swear an oath [denying the allegations], which he did. |
| 39 | ‘Alamatę ḥakim anampakakĕn tinampane sĕlaka ing ibune Mas Siti wasṭa Mas Dawiyah. | The matter is that the judge handed over the silver tray of Mas Dawiyah, the mother of Mas Siti. [The case is not dated] |
| 40 | Ing dina Arba’ tanggal 1 saking wulan Ḥaji tahun Dāl 1167 Hijrah., kala iki ḥakim amĕthot padune pun Sakih lan pun Sirah111. Aṣaling mas’alalah pun Sakih den-da’wa dening pun Syarip angaku dhukuhe panggonan ing Baringkuk. Aḫir-aḫir angaku panggonaning dhukuhe iki ing | On Wednesday the 1&lt;sup&gt;st&lt;/sup&gt; of the month of Žū al-Ḥijjah 1167 A.H. in the year Dāl [18&lt;sup&gt;th&lt;/sup&gt; September 1754 C.E.] the judge ruled on a dispute between Sakih and Sirah. The origin of the problem is that Sakih was accused [of lying] by Syarip over the former claiming that his dwelling was in the village of Baringkuk, |</p>
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| **Gĕdhong Lilis. Pangakune pun Sakih oleh tuku saking pun Sirah rolas reyal. Kula yen angundhuh wowohanipun kula dipuncĕgah, lan wiwitanipun sami dipuntĕbangi, lan tĕgalipun dipunpagari** | although he eventually acknowledged that his dwelling was actually in the village of Gedhong Lilis. Sakih admitted that he purchased [land] from Sirah for twelve reyal. [Due to his acknowledgement], “I [Sirah] am prohibited from picking fruit, cutting down trees, and fencing a farm [on my own land] and I do not accept it.” [However], Sakih said that someone, called Sirah, from Meratur had sold land in the village Gedhong Lilis and that he [Sakih] had purchased it. "Then, I [Sakih] remained on this land in that village. I got out from the land and found that there was a border, on the edge of the land. From South, Nord, West and East directions, the border is the fence from fruit trees. "What was reported is that (......) eight trees of “kulutoh”[?] and six trees of “kokosan” [lansium domesticum].

<p>| [9] “Tiba ṭalāq sawiji ing ndika,” maka saking arahe ḥakim: “tiba ṭalāqe pun Thahir ing nalik iki”. Tibaning ṭalāqe pun Thahir iki munjaz bakal ta’liqe. Lan talaq iki ṭalāq ba’in. Milaning ba’in, sabab durung duḫul. Ana dening patuku lan parbeya iki wis orana pamicarane. Pun Thahir kalah, kari maskawine. Pun Ḥisbah den-tĕrka anghalalaken. Pun Ḥisbah munkir ‘adam saksi. | [9] “My one ṭalāq falls upon you,” thus, according to the judge, Thahir pronounced the formula of divorce, being a conditional divorce, which is lawful. [In this case] the formula is an irrevocable divorce called ṭalāq ba’in because Thahir had not consummated the sexual relationship. There is no dispute concerning the dowry and other costs [of marriage]. [However, Thahir] accused Hisbah of asking to make |</p>
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<td>On this date and day [not given], the judge apportioned the legacy left by Sayan. He had died, leaving a wife, daughter, and brother. The sum of his legacy is twenty-nine [royal]. Accordingly, it should be divided into three parts. The first part is nine royal and four thousands ketheng and the second nineteen royal and two thousand ketheng. This second part is further divided into three. [1.] The widow gets one eighth [from the 19 royal and 2,000 ketheng] so that she receives two royal and two thousand-five kupang ketheng. [2.] The daughter receives one half [of the 19 royal and 2,000 ketheng] so that she gets nine and a half royal plus one thousand ketheng. [3.] The brother gets the rest [‘aṣabah], that is seven royal one thousand five hundred ketheng. Now, back to the [first part] 9 royal and 4,000 ketheng, three royal less one suku [127] and the rest is four and a half royal. Ki Ngabehi Abdul [129] had already received four and a half royal. [This case is not dated].</td>
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**Maka saking arahe hakim pun Ḥisbah sépata.** [the dowry] legal for her, which was rejected because there was no witness. The judge ordered to Hisbah to swear an oath [refuting the allegation of Thahir]. Thahir lost the case and the dowry was left [for his former wife]. [118] [The case is not dated].
The Transliteration and Translation of the Leiden Manuscript COD...

On Sunday the 9th of the month of Rajab 1168 A.H., in the year Bā’ [21st April 1755 C.E.], the judge ruled on a dispute between [plaintiff I] Tubagus Udin and Tubagus Ishak versus [plaintiff II] Tubagus Bakir, Tubagus Ahmad, and Tubagus Kharam. This day what had been disputed was: [1.] a keris [Javanese dagger]; [2.] its silver sheath, named Dhayung, which is decorated with carved deer motifs and valued at thirty reyal [3.] [a keris called] Dalem Purun valued at twenty [ reyal]; [4.] its gold sheath weighing four arta less eight saga valued at forty-seven reyal; [5.] another keris; and [6.] its gold sheath valued at twenty reyal. [plaintiff I] Tubagus Udin pleaded that the keris Dhayung was a gift from his father and the golden sheath was his own. Tubagus Udin and Tubagus Ishak acknowledged that [the keris] was the gift of their father. However, there was no witness. [Plaintiff II] Tubagus Bakir, Tubagus Ahmad, Tubagus Kharam, and Mas Jamal [on the other hand,] claimed that [the keris] was the legacy left by Prince Raja Santika. Under these circumstances, the judge ordered [the case to be settled by] casting lots between those claiming the objects as a gift [plaintiff I] and those claiming a legacy [plaintiff II]. The casting favored the ‘gift party’
Accordingly, the keris, called Dhayung, fell to Tubagus Udin. In the same vein, the golden sheath [plaintiff I]. of keris, after casting lots, also fell to Tubagus Udin. Again, after casting lots, the draw favored the 'legacy party [plaintiff II]. A final lot fell to Tubagus Ishak and the judge handed over the aforementioned golden sheath carved with a deer motif. [Beside that], the judge handed over a sword amounting to fifteen reyal to Tubagus Udin.

The family legacy was forty-seven reyal and one tali. [The common denominator] is twenty-four for this share [of inheritance]. The first portion is two reyal less one tali and thirty ketheng. Ratu Saidah was entitled to an eighth [1/8] or 3/24 part [of the legacy]. Therefore, the sum is six reyal and seven hundred ketheng, but she has not yet received it. Yabiba was entitled to a sixth [1/6] or 4/24 part [of the legacy]. Therefore, the sum is about eight reyal less nine hundred dhuwit, but she has not yet received it. The remainder is seventeen [of 24] parts, which should be divided into eight[?]. The portion for the daughter is four reyal less three kupang; that for the son is double that of the above-mentioned [daughter]. Therefore, the sum is eight reyal plus three atak ketheng and this
### Translation

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<tr>
<td>Cingirung rĕga kanĕm tĕngah reyal, lan tumbak Jahar Kayu rĕga tĕngah reyal. Tubagus Udin utang kalima tĕngah reyal(^{45}) Tubagus Udin tampa podhi, kehe asanga, lan ali-ali ĭmbanan swasa, kehe papat, lan dodot mudang roro, lan sinjang sarung roro, rasukan songket tulis.</td>
<td>is for Tubagus Udin and Tubagus Bakir. Concerning the portion for Tubagus Bakir, it is nullified because he had already received is a share in the form of the keris “Cingirung” valued at five and half reyal and the pike “Jahar Kayu” valued at a half reyal. [In the same way], Tubagus Udin had a debt of four and a half reyal.(^{149}) Tubagus Udin received nine diamonds, four golden rings, two pieces of mudang cloth, two sarong, and one golden hand-woven songket(^{150}). [This case is not dated]</td>
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<td>45</td>
<td>Ing dina Arba’ tanggal ping 2 saking wulan Ša’bān tahun Bā’ 1168 Hijrah, kala iki ḥakim anampakakĕn ali-ali intĕn sarakit ĭmbanan k-x-x- n- Raja Wardi Irĕng ing Ratu Ayu. Rĕgane ali-ali iki kang sarakint rong atus(^{151}) reyal. Ḥakim dhewek kang anampakakĕn, kang tampa Ratu Ayu dhewek, iki milike.</td>
<td>On Wednesday the 2(^{nd}) of the month of Ša’bān 1168 A.H., in the year Bā’ [14(^{th}) May 1755 C.E.], the judge handed over a pair of diamond rings (......) to Ratu Ayu [from] Raja Wardi Iренг. The price of that pair of rings is two hundred reyal. The judge himself presented it and Ratu Ayu herself received it as her possession.</td>
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| 46 | Ing dina Arba’ tanggal ping 2 saking wulan Ša’bān tahun Bā’ 1168 Hijrah, kala iki ḥakim amĕthot padune Pangeran Mudha lan pun Mirah. Așaling mas’alah pun den-da’wa dening Pangeran Mudha tampa tukon nĕm bĕlas reyal. Jangjine Pangeran Mudha nikah ing masjid. Yen wis nikaḥ, suka den-gawa ing Lampung. Maka pun Mirah suka nikaḥ ing masjid lan den- awa ing Lampung. Malah lunga wong roro ing masjid. Tĕka | On Wednesday the 2\(^{nd}\) of the month of Ša’bān 1168 A.H., in the year Bā’ [14\(^{th}\) May 1755 C.E.], the judge ruled on a dispute between Prince Mudha and Mirah. The origin of the problem was Prince Mudha’s accusation that [in order to marry her] Mirah had received a dowry of sixteen reyal. Prince Mudha had promised to marry Mirah in the mosque and that after the marriage he would take her to Lampung. Indeed, Mirah agreed to marry him in the mosque and
ing Kamanduran den-toleh pun Mirah dening Pangeran Mudha, pun Mirah oranana. Sĕmono tĕrkane Pangeran Mudha. Maka jawab pun Mirah “Sapunika așale pun Dipati Mudha sarêng-sarêng dhatêng ing griya kula, dhirinipun anggakên sakit, anging kocapipun dhatêng kula, kula andika tamian.” Maka jawabe, katrima isun agrupiya(?), Ki Dipati, mapan isun kula naqeqani(?) supata pamajikan andika. Jawab kula Tumĕnggung Sulaiman utangi kula sapuluh reyal, nuntên pun Dipati Muda anampekakên arta sĕlaka ing Tumĕnggung Sulaiman. Nuntên mentak paring kalayan pun Dipati Mudha sampuning dhatêng, dhatêng rorompok kula. Maka kula kocap Ki Dipati reyal sapuluh punika kĕpripun, maka jawabipun reyal sapuluh iki samangsaa isun waras aweh isun ing ndika. Lan maning Dipati Mudha angaku aweh reyal sapuluh reyal ing Tumĕnggung Sulaiman. Saking pangakune pun Mirah, kawulaning wong, utangi kula sapuluh reyal, da’wane Dipati kang tampa sapuluh reyal pun Mirah\textsuperscript{152}, Mirah munkir. Kari-kari angaku aweh nĕm bĕlas reyal pun Mirah munkir saksi oranana. Maka saking iki pun qada, maka katolak to follow him to Lampung. Furthermore, they agreed that they would go [together] to the mosque. [However], having arrived in the village of Kamanduran, Prince Mudha looked for Mirah, but could not find her. This is the [beginning] accusation of [Prince] Dipati\textsuperscript{153} Mudha. Mirah replied “In fact, Prince [Dipati] Mudha and I [agreed] to come together to my house, but he said that he was sick.” He told me that he would be visiting her [later]. Then, [Prince] Ki Dipati [Mudha] replied, “I accept that I (...) I prepared myself (...) and swore an oath to marry you.” [But], [Mirah] replied “Tumenggung Sulaiman asked repayment of my debt of ten reyal.” Afterwards, Prince Ki Dipati Mudha paid off her debt in silver money to Tumenggeng Sulaiman. Once I arrived in my house, I [Mirah] asked [Prince] Ki Dipati Mudha about the repayment [to Tumenggung Sulaiman]. I [Mirah], asked him: “[Prince] Ki Dipati [Mudha], what about that ten reyal?” He answered, “I had given you that money of ten reyal when I was healthy.” Furthermore, [Prince] Dipati Mudha acknowledged that he had given ten reyal to Tumenggung Sulaiman. Mirah, the kawula [subordinate] of someone, admitted that she had a debt of ten reyal. [Mirah replied] ”The accusation of [Prince] Dipati [Mudha] was in fact that I had received the ten reyal. I totally deny this. Again, [Prince Dipati Muda] claimed suddenly that he gave me sixteen reyal. I [Mirah] denied
<table>
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<th>da'wane Dipati Mudha. Ana dening reyal sapuluh kang den-wehakĕn ing Tumĕnggung Sulaiman dadi anahur utange pun Mirah.</th>
<th>this accusation because there was no witness.” Based on this information, a judgement ( \textit{qaḍa} ) was made in which the accusation of [Prince] Dipati Mudha was rejected. Concerning ten ( \textit{reyal} ) that had been given to Tumenggung Sulaiman [by Prince Dipati Mudha], it was considered as a repayment of Mirah’s debt(^{155}).</th>
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<td>[11] Ing dina Arba’ tanggal ping sangalikur saking wulan Jumādi al-Ākhir tahun Wāwu 1169 Hijrah, kala iki ḥakim anampakakĕn rupa reyal sēwidak reyal ing Cina Tambi(^{156}) Malak. Kang tampa dulure aran Šayḥ Mirah Labi Cina Tambi dhowek, dihin tampa kapat sasur(?) reyal. Ana dening(^{157}) rupa tapih kukupu tarung kang den-balekakĕn maning ing Cina Tambi, wakile Cina Tambi, wolung wiji(^{158}) rupa tapih lilang pitung wiji. Kang tampa Šayḥ Mirah Labi, kala iki bature pun Šayḥ Mirah Labi: Pĕqir Tambi.</td>
<td>[11] On Wednesday the 29(^{th}) of the month of Jumādi al-Ākhir 1169 A.H., in the year Wāwu [31(^{st}) March 1756 C.E.] the judge handed over a sum of money amounting to sixty ( \textit{reyal} ) to Cina Tambi Malak. The brother of Cina Tambi [Malak], Šayḥ Mirah Labi, received the money, [but] first three sasur(?) ( \textit{reyal} ). The cloth with the \textit{kupu-kupu tarung} [fighting butterflies(?)] motif was returned to Cina Tambi [Malak], in all eight pieces and the \textit{lilang} [beautiful] cloth, in total seven pieces. The \textit{batur} [subordinate] of Šayḥ Mirah Labi, namely Pĕqir Tambi, received all the merchandise(^{160}).</td>
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<td>Ing malĕm Ṯĕlaṯa tanggal ping sanga saking wulan Jumādī al-‘Awwal tahun Wāwu 1169 Hijrah, kala iki isun Ki Mas Namar ingiḏinan anikaḥakĕn pun Aripa kalawan pun Nasyidin wali ḥakim ingiḏinan dening Kiyahi Pĕqih Najmuddin. Maskawine rong puluh reyal</td>
<td>On Monday night the 9(^{th}) of the month of Jumādī al-‘Awwal 1169 A.H., in the year Wāwu [10(^{th}) February 1756 C.E.] Kiyahi Pĕqih [Najmuddin] authorized me, Ki Mas Namar, as a magistrate guardian with the power of attorney to join in marriage Aripa and Nasyidin with a dowry of twenty ( \textit{reyal} ) deferred</td>
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49  Ing malĕm Ḫĕmis tanggal ping sĕwĕlas saking wulan Jumādī al-‘Awwal tahun Wāwu 1169 Hijrah, kala iki matine ‘Abdul Ṣamad, lakine Nyayi Labidah. Mangkono maning matine Mas Siti, rabine Ki Ngabehi Murdakĕrti tunggal dina. Den-pĕndhĕm ʽAbdul Ṣamad kalawan ibune Tubagus Mamak Bakar Ḫathib.

On Wednesday night the 11\textsuperscript{th} of the month of Jumādī al-‘Awwal 1169 A.H., in the year Wāwu [12\textsuperscript{th} February 1756 C.E.] Abdul Samad, the husband of Nyai Labidah, passed away. On the same day, Mas Siti, the wife of Ki Ngabehi Murdakerti, passed away as well. Abdul Samad was buried [in the same grave] with the mother of Tubagus Mamak Bakar Khatib.

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On Friday night the 12\textsuperscript{th} of the month of Jumādī al-‘Awwal 1169 A.H., in the year Wāwu [13\textsuperscript{th} February 1756 C.E.] Kiyahi Pĕqih Najmuddin conferred on me, Ki Mas Namar, the power of attorney to join in marriage Minten and Sarudin. Both declared that they are free persons. The bridegroom comes from Pontang Pekayon and he declares that he is a free person. The dowry is eight reyal deferred as a debt.
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<td>51</td>
<td><strong>On Saturday the 12&lt;sup&gt;th&lt;/sup&gt; of the month of Jumâdi al-'Awwal 1169 A.H., in the year of Wâwu [13&lt;sup&gt;th&lt;/sup&gt; February 1756 C.E.] I, Ki Mas Namar, joined in marriage Inah and Saud, [both] free persons. The lawful guardian is her brother named Kadudu, but he did not come [to the marriage]. [However], Raksa Jaru Tunjung, the envoy of [Kadudu], was ordered to inform Kiyahi Pëqih [Najmuddin] that “Kiyahi [the judge] is expected to marry them.” The dowry is ten reyal deferred as a debt. According to the information of the envoy, the brother [Kadudu] had authorized Inah to marry Saud.</strong></td>
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<td>52</td>
<td><strong>On Monday the 15&lt;sup&gt;th&lt;/sup&gt; of the month of Jumâdi al-'Awwal 1169 A.H., in the year Wâwu [16&lt;sup&gt;th&lt;/sup&gt; February 1756 C.E.] Kiyahi Pëqih Najmudin ordered me, Ki Mas Namar, as a magistrate guardian to join in marriage [a couple] because the woman has no a lawful guardian ['adam wali]. The bride is Samidah from Mt. Karunju. The bridegroom is Sadiq from Mt. Caruyung. The dowry is twenty reyal deferred as a debt. Aripuddin was ordered by Samidah [to inform the judge about her condition].</strong></td>
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<td>54</td>
<td>On Wednesday night the 18th of the month of Jumādī al-‘Awwal 1169 A.H., in the year Wāwu [19th February 1756 C.E.] Kiyahi Pĕqih [Najmuddin] authorized me, Ki Mas Namar, to join in marriage Sikah from Mt. Girimarta and Ki Abdul Salam, a Chinese Muslim, who had permission from Prince Kusumaningrat. Ki Abdul Qasim was the envoy of Prince Kusumaningrat [to the judge giving his permission]. The dowry was two golden reyal deferred as a debt. The bride had no lawful guardian [‘adām waline] so she [asked the judge to marry her] as a magistrate guardian.</td>
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<th>English Translation</th>
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<tr>
<td>55</td>
<td>On Monday night the 23rd of the month of Jumādī al-'Awwal 1160 A.H., in the year Wāwu</td>
<td>Ing malēm Tēlāṭa tanggal ping tělulikur saking wulan Jumādī al-'Awwal tahun Wāwu</td>
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<td>[24th February 1756 C.E.] Kiyahi Pĕqih Najmuddin authorized me, Ki Mas Namar, as a</td>
<td>1169 Hijrah, kala iki isun Ki Mas Namar den-idini anikāḥakēn, wali ḥakim, dening</td>
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<td>magistrate guardian, to join in marriage Barusuwita, a free person, and Siyah,</td>
<td>Kiyahi Pĕqih Najmuddin, sabab waline fāsiq sarta ġā'ib. Ana dening lanange wong</td>
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<td>a free person, with a dowry of twenty reyal deferred as a debt. Her lawful</td>
<td>mērdika aran pun Siyah. Maskawine rong puluh reyal den-utang. Lan wong wadon</td>
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<td>guardian was a sinful person [fāsiq] and absent [ġā'ib]. The [status of the]</td>
<td>iki wus den- pariksani dening ḥakim pangakune wus den-ṭalāq tĕtĕlu dening</td>
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<td>bride was examined by the judge. She acknowledged that she had been divorced</td>
<td>lakine aran pun Saki sarta wus pot 'idahe. Lafaẓe kalaning &quot;Analaq sira sun</td>
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<td>by her former husband and her waiting period was finished. The divorce</td>
<td>ṭalāq tĕlu.&quot; Kang anĕkseni Marabot Pati lan pun Asan Papalaku.</td>
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<td>formula was: “You are divorced with my three repudiations.” The witnesses</td>
<td>Jangjine sisih sasen. Ana dening Pangeran Amad awakil ingsun kang ingutus dening</td>
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<td>were Pati, employee of the mosque, and Asan Papalaku.</td>
<td>Pangeran Amad: Ki Ngabehi Martawana.</td>
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<td>56</td>
<td>On Monday night the 23rd of the month of Jumādī al-'Awwal 1160 A.H., in the year Wāwu</td>
<td>Ing dina Tēlāṭa tanggal ping tělulikur wulan Jumādī al- 'Awwal tahun Wāwu 1169</td>
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<td>[24th February 1756 C.E.], Kiyahi Pĕqih Najmuddin authorized me, Ki Mas Namar,</td>
<td>Hijrah, kala iki isun Ki Mas Namar den-idini dening Kiyahi Pĕqih Najmuddin</td>
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<td>to join in marriage a male slave from Kadu Malem, called Sasonko, and a female</td>
<td>anikāḥakēn65 'abdi Kadu Malēm aran Sisangko nikaḥ kalawan amate Pangeran</td>
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<td>slave of Prince Amad, the son of Prince Saca. The female slave, Renteb, was</td>
<td>Amad kang putra Pangeran Saca. Amat asal Gunung Kēmuning aran pun Rĕntĕb.</td>
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<td>from Mt. Kemuning. The dowry was two reyal, but he promised one cent as a debt.</td>
<td>Maskawine rong reyal. Jangjine sisih sasen. Ana dening Pangeran Amad awakil</td>
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<td>Prince Amad had delegated Ki Ngabehi Martawana, as his envoy [to inform the judge</td>
<td>ingsun kang ingutus dening Pangeran Amad: Ki Ngabehi Martawana.</td>
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<td>about her slave].</td>
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<td>57</td>
<td>Ing dina Jumu'ah tanggal ping pitulikur saking wulan Jumādī al-'Awwal tahun Wāwu 1169 Hijrah, kala iki isun Ki Mas Namar anēksēni panalaqe Ki Arya Abu Pagamal ing rabine aran pun Saqiyam. Lafaže &quot;Tiba ṭalāq isun sawiji ing Saqiyam.&quot; Lan mongkono maning isun Ki Mas Namar anēksēni ing lafaże Nyi Saqiyam anyukakakēn maskawine rong tahil ēmas, régane wolung reyal. Lafaže Nyi Saqiyam &quot;Kula sukakakēn maskawin kula rong tahil ēmas ing Ki Arya Abu.&quot;</td>
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<td>58</td>
<td>On Friday the 27th of the month of Jumādī al-'Awwal 1169 A.H., in the year Wāwu [28th February 1756 C.E.] 166 I, Ki Mas Namar, witnessed the divorce of Ki Arya Abu Pagamal from his wife, [Nyi] Saqiyam. He pronounced: “My first ṭalāq fell upon you Saqiyam.” In the same way, I, Ki Mas Namar, witnessed the response of Nyi Saqiyam at the moment she returned her dowry of two tahil 167 in gold amounting to eight reyal. Nyi Saqiyam said: “I hand you over my dowry of two tahil in gold to you Ki Arya Abu [Pagamal].”</td>
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| 58 | On Saturday the 27th of the month of Jumādī al-'Awwal 1169 A.H., in the year Wāwu [28th February 1756 C.E.] 168 Ki Raja returned to the judge [to inform him] that his sister, Bidah, was staying at his house. She had been expelled by her husband, Wahab, from their house. She acknowledged that she had been beaten by her husband. She did not accept this. [Beside that,] she acknowledged that she was bringing money to the sum of five reyal. [However,] she said that the money was owned jointly. Likewise, the husband testified that he had struck Bidah due to his own willingness 169. Bidah acknowledged that before her marriage Wahab had given her the sum of ten reyal. |

   | [13] *On Saturday the 27th of the month of Jumāḍī al-‘Awwal 1169 A.H., in the year Wāwu [28 February 1756 C.E.], Kiyahi Pĕqih [Najmuddin] authorized me, Ki Mas Namar, as a magistrate guardian, due to the reluctant guardian [wali ‘aḍal] to join in marriage a woman named Jijah from Sawah Luhur and a man namely Marabu from Sawah Luhur with a dowry of twenty reyal deferred as a debt. The judge sent Asan, employee of the mosque, and Ahmad to inquire why the lawful guardian was reluctant [to sanction the marriage]. Similarly, they examined the behavior of [Jijah] and her [request] for permission to be joined in marriage by Kiyahi Pĕqih [Najmuddin]. In addition, she had been divorced(?) by her former husband in the past.*


   | On Monday afternoon the 29th of the month of Jumāḍī al-‘Awwal 1169 A.H., in the year Wāwu [1st March 1756 C.E.] the judge handed over a harvest knife with its golden sheath, worth four reyal less one suku, from Tubagus Kidin to His Majesty Sultan Agung Kasemen. In fact, the [knife with] its sheath which had been handed over had been used to harvest was the property of His Majesty Sultan [Agung] Kasemen and had been entrusted to Tubagus Kidin. The judge sent his envoy Ki Mas Namir and Abdul Jabar, employee of the mosque, [to deliver this knife and its sheath].
<table>
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<th>Page 61</th>
<th>‘Alamat Ki Arya Wangsa Duta duwe piyutang ing wong wadon aran pun Kima telulas reyal. Wus anusur rong reyal. Kang angaturaken iki ing hakim wong wadon aran Nyi Rapiyah. Ana dening hakim anampakakèn panusur iki ing wakile Ki Arya Wangsa Duta aran pun Mas Mana. Ana dening kalaning Nyi Kima kasaksi dening hakime ngaku duwe utang ing Ki Arya Wangsa Duta iki ing dina Sèbto tanggal ping telulas sakeing wulan Rabï’ al-Ākhir tahun Wāwu 1169 Hijrah. Ana dening kalaning anusur iki ing dina Arba’t tanggal</th>
<th>The matter that is reported is that Ki Arya Wangsa Duta had lent the sum of thirteen reyal to a woman, named [Nyi] Kima. She repaid her debt two- reyal in installments. A woman, named Nyi Rapiyah, brought the money to the judge. [Afterward], the judge handed over this repayment in installments to the agent of Ki Arya Wangsa Duta, namely Mas Mana. Nyi Kima acknowledged that she owes Ki Arya Wangsa Duta as witnessed by the judge on Saturday the 13th of the month of Rabï’ al-Ākhir 1169 A.H., in the year Wāwu [16th January 1756 C.E.]. She repaid her debt in installments on Wednesday the 1st of the month of Jumâdî al-Ākhir 1169 A.H., in the year Wāwu [3rd March 1756 C.E.]. The remaining debt of Nyi Kima to Ki Arya Wangsa Duta was eleven reyal.</th>
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<td>Page 61</td>
<td>ping sapisang sakeing wulan Jumâdî al-Ākhir tahun Wāwu 1169 Hijrah. Kari utange pun Kima ing Ki Arya Wangsa Duta sèwèlas reyal.</td>
<td>On Saturday night the 5th of the month of Jumâdî al-Ākhir 1169 A.H., in the year Wāwu [6th March 1756 C.E.] Kiyahi Pèqih [Najmuddin] authorized me, as a magistrate guardian due to the absence [ʼadam] of a lawful guardian, to join in marriage Adang and Sorof with a dowry of ten reyal deferred as a debt. She acknowledged that she had been divorced by her former husband, named Ali. The [divorce] formula was: “Give me ten reyal, I will divorce you then.” The wife replied: “Here is a wallet of</td>
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iya: “Sira isun ṭalāq tĕlu.”
Ana dening kalaning si laki nibani ṭalāq, kang anêkseni pangakune ing ḥakim Tubagus Jamudin lan pangiwane aran pun Sahipah, lan anake Tubagus Jamudin aran pun Tubagus Amad, lan marbot pangulu Qahar aran pun Qamarudin, lan Mas Aḥmad. Lan maning pangakune ‘idahe wus pot. Ana dening wong roro iki pangakune padha mĕrdika. Sing lanang asal Tanahara. Sing wadon asal Bantĕn. Lan maning pangakune wong roro iki dudu ra'yate Kumpĕni.

On Sunday night the 6th of the month of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [7th March 1756 C.E.] I, Ki Mas Namar was authorized [by Kiyahi Pĕqih Najmuddin] to join in marriage Nyi Wadon and Azin. Both of them came from Sawah Kalimareng. They were batur [subordinates] of Prince Surya. The later appointed Januddin as his envoy to the judge to inform him of [their status and marriage plan]. They are free persons. The dowry was ten reyal deferred as a debt. Nyi Wadon acknowledged that she had been divorced by her former husband. The [divorce] formula was: "My first ṭalāq falls upon you. " She acknowledged as well that her waiting period [‘idah] was finished. [They have been married] by the magistrate guardian because she had no lawful guardian [‘adam wali].
| 65 | Ing dina Sĕbtu tanggal ping pat saking wulan Jumādī al-‘Aḫir tahun Wāwu 1169 Hijrah, kala iki isun Ki Mas Namar anampakakën tumbake pun Badrudin, anake Ki Ngabehi ʿAbdul ing Ki Ngabehi Lanang, lan anampakakën kĕris roro ora mawa landheyane. Ana dening tumbak iki akehe papat, kang jajar andung roro, kang jajar kayu sawiji, kang orana jajare sawiji. Iki yen ature Ki Ngabehi Lanang arĕp den-ĕdol\textsuperscript{178} anggo anahur utange Ki Ngabehi ʿAbdul. Akehing utang sekĕt sasuḥ reyal lan patlikur reyal. Saking arah iki milane den-tampakakën Ki Ngabehi Lanang dening hakim. | [14] On Monday the 6\textsuperscript{th} of the month of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [8\textsuperscript{th} March 1756 C.E.] Tubagus Muhammad Sah witnessed before the judge that his female cousin, named Apiyah, and her two daughters were staying in his house. The husband of Apiyah was a koja\textsuperscript{177}, named Amad Asin. Tubagus said: ”Their coming does not bring [a problem] for me at all.” The husband of Apiyah had died. All his assets had been auctioned. Tubagus Muhammad Sah said that the brother of Amad Asin, called Amad Kandu, held the [results] of the auction. On Saturday the 4\textsuperscript{th} of the month of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [6\textsuperscript{th} March 1756 C.E.] I, Ki Mas Namar [the authorized agent of the judge] handed over the pike of Badrudin, the son of Ki Ngabehi Abdul, to Ki Ngabehi Lanang, and in addition two keris without hilt. The number of pikes was four: two with a row of torch(?)], one with a row of wood(?)], and a pike without row(?)]. Ki Ngabehi Lanang informed him that these [keris and pikes] would be sold and [the money from that sale] would be used to pay off the debts of Ki Ngabehi Abdul. His debts were forty-five(?) reyal and twenty-four reyal. Therefore, the judge handed over all of these things to Ki Ngabehi Lanang. |
On Sunday the 12th of the month of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [14th March 1756 C.E.] Kiyahi Pĕqih [Najmuddin] authorized me, as a magistrate guardian because the lawful guardian was absent [ḡāʾib], to join in marriage a woman named Rahimah and a man named Jatma with a dowry of eight royal deferred as a debt. Both of them are free persons. The man comes from Mt. Jajawe. The woman comes from Mt. Pakalongan, but lives in Kopo. Muʾāḍin Qamarudin and Samidin witnessed [this marriage]. The woman [Rahimah] sent Mursyidin, her nephew, [to inform the judge about her status].

On Thursday the 16th of the month of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [18th March 1756 C.E.] Ratu Siti, the sister of Raden Anom, came before the judge to testify that she cannot accept that her husband had been neglecting her for five years. He did not provide maintenance, nor send [food or money] nor leave anything [to live on], nor provide housing. Accordingly, she asked permission [from the judge] to stay in the [house] of Ratu Qadi, the sister of Prince Surya, because Ratu Qadi is her family, according to the information given to the judge.
On Tuesday the 21st of the month of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [23rd March 1756 C.E.] Kiyahi Pĕqih [Najmuddin] authorized me, Ki Mas Namar, as a magistrate guardian because the lawful guardian from Mt. Paragi was absent [‘adam waline], to join [a couple] in marriage. These two persons were the qahum [subordinate] of Prince Surya. A free person called Mail was sent by Prince Surya [to inform the judge about their marriage and civil status]. The dowry was two tahil in gold, amounting to eight reyal, deferred as a debt. The name of the man is Sanjaya, while the woman is Kari. The woman acknowledged that she had been divorced by her former husband, named Ismah, with one ṭalāq and her waiting period [‘idah] was completed. The formula of [divorce by Ismah] was: “Give me back your dowry.” The wife, Kari, replied: “I agree.” The husband then said: “My ṭalāq falls upon you.”

On Sunday the 26th of the month of of Jumādī al-Ākhir 1169 A.H., in the year Wāwu [28th March 1756 C.E.] Kiyahi Pĕqih Najmuddin authorized me, Ki Mas Namar, as a magistrate guardian because there was no lawful guardian [‘adam wali], to join in marriage [a couple]. The marriage of [the woman] with Tabet, her former husband, had [failed]. These two persons
Conclusion

The transliteration and translation of the manuscript L.Or. 5626 from the existing unique qadi record of the 18th’s Southeast Asian countries, originating from the qadi’s archive of the Sultanate of Banten, is a painstakingly pioneering effort. This article reveals the very extraordinary source for the history of Banten in particular and the Islamic legal history in general. It serves for historians as a priceless material to know further the social, cultural, and economic aspect of Banten. As for Islamic law scholars, this philological work shows that Islamic law is eventually the result of ‘open’ corpus combining human reasoning based on the principal sources of Islamic law (Quran and Hadits) and some Islamic legal methodology and the local custom about the daily basic human activities where the qadi and its apparatus being a main agent of this process. In the future, there will be hopefully time to undertake another study on other manuscripts from the collection of the qadi of Banten. Effectively, by studying all the qadi’s Banten archive, it will give us a clear and complete vision of how Islamic law looked like in the history of Nusantara.

Endnotes

1 The research on which this critical edition is based was carried out with the support of fellowships from the Oxford Centre for Islamic Studies (OXCIS) of the University of Oxford, Spring Semester, 2012, the Islamic Legal Studies Program (ILSP) of Harvard Law School, Spring Semester 2013, and from the Research Centre of State Islamic University (UIN) Jakarta, 2014, and SMRC Fellowship 2015-2016.


3 Kelapa (now is Jakarta) was the main port of the Sundanese-hinduist Kingdom of Padjajaran. This kingdom located at Pakuan, Bogor in West-Java now.


Universiteits bibliotheek Leiden (UBL), Cod.Or. 7936 B, the letter of Sutadinata to Snouck Hurgronje dated 21 September 1892, 7 pages, p. 7.

It was during the second half of 16th century.


Kasunyatan originates from the word “sunyi” that means ‘calm, peace or quiet’.

He was a religious teacher for three sovereigns of Bantĕn: Maulana Yusuf (1570-1580), Maulana Muhammad (1580-1596), and grandson Abul Mafakhir (1596-1651), Djajadiningrat, 1983, p. 39 and p. 43.

He was a guardian for the crown prince Maulana Muhammad during his infancy and childhood that the qadi relinquished when he became legally an adult as a king, Djajadiningrat, 1983, pp.39-41.

The Sultan and Prime Minister had left to conquer the kingdom of Palembang, Djajadiningrat, 1983, pp. 41-43.


Djajadiningrat, 1983, p. 163.

*Kiyahi Pĕqih Najmuddin* consists etymologically of three words: *Kiyahi* is the Javanese honorary title given to respected people of a certain age; *Pĕqih* is a Javanese form of the word *faqīh* (jurist, scholar, master in Islamic law), and *Najmuddin* is a combination of two words ‘the star of religion’ used here as a title.

*Enthol* was an honorary title and his name was *Kawista*.

Pangeran Jayasantika was a real prince and indeed a noble. It is interesting to note that it was very rare and would have been the first time a qadi of Bantĕn had been a member of the royal family, had he accepted. Unfortunately, Prince Jayasantika refused this position. He preferred to go to Mecca and stayed there until the end of his life, Djajadiningrat, 1983, p. 71, song 55.

UBL, Cod. Or. 7936 B, the compilation of several leaf (31 lines per page in Roman script) including the explanation about *Fakih Nadjmoedin*, 12 pages, p. 2., the list of pangulu, 6 pages and 4 pages about the record of *Kyai Fakih Najmuddin* and 1 letter of *Kyai Fakih Najmuddin* (H. Abu Bakar.). I found this date in the explanation about *Fakih Najmuddin*, p. 9.


See the transliteration and the translation of this manuscript in this paper, record no. 2, 10, 15-16, 27, 48, 50-56, 59, 62, 66, 68-69.

The archive of Bantên dated 1738, 1747, 1748, 1753, and 1789, see ANRI, no. 72, book 43/6, no. 73, book 43/7, no. 74, p. 2, seal B, no. 76, book 43/10, p. 17, No. 77, book 43/12, p. 37.

*Ḥakim*: the arbitrator or more precisely the judicial magistrate, derived from the verb ‘ḥakama’; see EI, 1986, vol. III, p. 72, translated principally as a ‘judge.’ The word *ḥakim* in this manuscript refers to the qadi of Bantên (*Kiyahi Pĕqih Najmuddin*).

Ki is a Javanese abbreviation of « *kiyahi* » which is a honorary way of addressing respected people; in the English translation I prefer to maintain the Indonesian version of Ki or Kiyahi, namely Kyai.

The text reads ‘Dawar-i’.

*Pĕqih*: the Javanese form of the Arabic term faqīh, meaning ‘scholar’ or ‘jurist’ in Islamic law. The term *pĕqih* here is a short title referring to *Kiyahi Pĕqih Najmuddin*, the title of the qadi of Bantên.

*Tĕtinggale* means ‘what is left’ and should be understood here as referring to the nafaqah in Islamic law. It means what the husband should give, in money or otherwise, to his wife and family.

*Pangulu* is etymologically derived from *hulu*, which means ‘head’. It is a title that was previously used to refer to the representative of the Sultan of Bantên in Lampung; later it was also used for a chef (in any function whatsoever), the responsible of the mosque or the legal representative of the qadi.

Kyai Pangulu Muhammad Saleh was most likely the *Kiyahi Pĕqih Najmuddin* [Qāḍī]’s official, bearing the functional title of ‘*Pangulu*’, translated generally as ‘judge’.

*Ṭalāq* (ṭalāq) means the dissolution of marriage, which should be distinguished from *fasaḥ* (by means of a judicial process). Ṭalāq is the exclusive right of a man to divorce his wife by a simple unilateral declaration with the word of *ṭalāq* or alike, EI, 1991, vol. II, p. 836.

There is a probability of a one day error in the date due to converting to Common Era in this study.

Text: *Suma*. The scribe corrected this word in the margin on the left of sheet « *Kusuma*.»

Before this word, we find ‘*Kuma*’.

Text: *Rulayḥah*. 
36 Text: Leḥah.

37 Raden: the noble title given to the children of the sultan with a woman who was not the queen, or to the grand-children of the sultan (the children of Ratu Bagus), see my Undhang-Undhang Bantĕn…, p. 127, based on the analysis of the manuscript on the genealogy of the sultan of Bantĕn, made at the request of the Governor General van Hoorn by Pangeran Purbaya, the son of Sultan Ageng Tirtayasa, in July 23, 1709, see KITLV, Leyde H. 234, Translaat Geslacht Register der Onvervolgende Javaanse en Bantamse Vorsten, and see also Van Den Berg, 1887, p. 14.

38 reyal: the Spanish coin was used as a monetary unit from the second half of the seventeenth century in Bantĕn.

39 The form of this divorce was most likely khulu' divorce.

40 Most likely what was witnessed by the judge was the marriage itself.

41 Malĕm: Malay influence, the Javanese should be bĕngi or daluh for night.

42 Text: ing ḥakim 2 anĕksĕni.

43 Page 2 contains one case on the deposit of property of Syarif Makhrus to the qadi, dated 1163/1750. This case is not transliterated nor translated as it is merely a unique case. Furthermore, the content of the case is solely a list of properties, and the terms for these properties are impossible to translate into English.

44 Text: den-go.

45 In the left margin, it is written “Marbot Mas Urip sing langan Tubagus sing anampa saking marbot Ki Arya Raksa Dinata.” It is unclear which case this incomplete sentence refers to.

46 The words ‘tanggal nĕm bĕlas’ appear above the line that separates the cases.

47 Aripa and Nyi Aripa are the same person. Nyi is the honorary designation for Madame in Javanese.

48 Kiyahi Pĕqih Najmuddin: the title given to the qadi of Bantĕn for the first time in ca. 1651 by Sultan Ageng Tirtayasa (r.1651-1682) and used systematically by all of the qadis of Bantĕn until its dissolution in 1855/6, see my Undhang-Undhang Bantĕn…, p. 33.

49 The meaning of this sentence is unclear.

50 Dhuwit: the name of a copper coin about 0,75 cent. The Dutch made a duit in the first half of XVIIIth century: 4 pieces of duit equal half a stuĳver (2,5 cent), 8 pieces of duit equal 1 stuĳver, and 160 pieces of duit equal 1 gulden.

51 Batur: subordinate, servant or serf depending on the context, while at the time of Majapahit, batur was applied to serf or servant, see my Undhang-Undhang Bantĕn…, p. 62, note 153. In this case, it is obvious that batur here means neither servant nor serf, but a subordinate or a person with a lower rang. That means that the rang of Raden Tahir, a royal family, was indeed lower than Prince Surya, who was the son of a sultan from a mother who was a queen.

52 Pangeran: the title corresponding to “prince” was essentially given to the sultan’s son born from the Queen and entitled to access to the royal throne.

53 Kupang: the old name of a ‘copper’ coin in Nusantara back in the ninth century of
The Transliteration and Translation of the Leiden Manuscript COD...

Java, about 10 cents.

54 Malam jumu’ah means Thursday night which entered already Friday since the Islamic lunar calendar system starts at sunset.

55 Tubagus: the noble title, abbreviation from Ratu Bagus, given to the sultan’s children born from a mother who was not the queen, as well as to the children of princes (the grand-son of the sultan), see my Undhang-Undhang Bantên..., p. 11, based on the analysis of the manuscript on the genealogy of the sultan of Bantên, made at the request of the Governor General van Hoorn by Pangeran Purbaya, the son of Sultan Ageng Tirtayasa, in July 23, 1709, see KITLV, Leyde H. 234, Translaat Geslacht Register der Onvervolgende Javaanse en Bantamse Vorsten.

56 The letters wāw, alif, dāl come after this word, but were removed by the scribe.

57 After this word the word (g-t-l-) was removed by the scribe.

58 This sentence is written in the left margin of the page.

59 After this word “padha” has been deleted by the scribe.

60 Anyara comes from the word “cara” which means “to envoy, to examine, to spy”, see P. J. Zoetmulder, Kamus Jawa Kuna-Indonesia, Jakarta: Gramedia Pustaka Utama, 2006, p. 161 and S. Prawiroatmodjo, Bausastra Jawa-Indonesia, Jakarta: Gunung Agung, 1995, I, p. 58.

61 The last sentence does not belong to this case: “Ana dening dhodhoke bocah iki pangakune ana ing lisane ngenger bahe, lan orana dwhe utang pangakune bocah iku, pangakune bocah iku “Kula botên dipuniform saking kayun kula dhewek.” It seems likely that this is an error of the scribe.

62 Text: putusaning, this should be ‘utusaning’, but the scribe wrote it mistakenly by writing fā’ instead of ‘alif.

63 Text: kula2.

64 Anĕmbadani comes originally from “sĕmbada” which means to fulfill, see Th. Pigeaud, Javaans-Nederlands Woordenboek, Dordrecht, Foris Publication, 1989 (1936), p. 519.

65 Fasaḫ means the dissolution of marriage which should be distinguished from țalāq (the unilateral divorce by the husband). The dissolution of marriage by way of fasaḫ takes place at the request of the wife or her family. Generally, it happens by judicial process due to the failure to fulfill a marriage condition or the irregularity of the marriage contract, EI, 1991, vol. II, p. 836.

66 The day and the date in this case did not corroborate: because 21/2/1169 or 26/11/1755 was Wednesday and not Saturday.

67 Text : kawon.

68 Text: Yalilah2.

69 After this word, the scribe erased the words “tanganipun tatu”.

70 Lurah: the lowest title and rank for palace servants in the eighteenth century Bantên, while the holder of this title was part of the elite in the local society, see my Undhang-Undhang Bantên..., p. 67, note 190 and Atsushi, 2006, p. 50.
The second part of this phrase is unclear as some words are unknown.

Text: *den-duduki*, the verb was written without a dot under the letter of *dāl*.

*Paliwara*: according to Thomas Raffless this is the assistant or officer of the *Jaksa* (judge) in Java, but in Bantën it was most likely the officer of the judge since I found this *paliwara* in the ‘code’ of Bantën, see my *Undhang-Undhang Bantën*, p. 102, note 354.

*Abdi*: the Javanese word originates from Arabic and means ‘slave’.

*Syarif* is used for a person who possesses nobility, deriving from the word syarafa which means ‘honourable’ and ‘esteemed’, by inheritance or personal achievement thanks to his knowledge, glory and honourable conduct. The title was borne by those who were claimed to be descendants of the Prophet Muhammad, *EI*, 1997, vol. IX, p. 342. There was a very important Arab community in Bantën, consisting of merchants and scholars. Furthermore, the sultan of Bantën, Sultan Syifa Zainul Arifin (r. 1733-1748), was married to an Arab woman, Ratu Syarifa Fatimah, who was a daughter of Sayyid Ahmad, an Arab Scholar in Islamic law who was very respected in the court of Bantën thanks to his profound knowledge of Islam. Later, she seized the royal throne from her husband and appointed herself as a Sultanah (r.1748-1752) with the approval of the Dutch in Batavia. In fact, she intended to name her adopted son, Pangeran Ratu Syarif Abdullah, as a sultan, but she was arrested and banished to the Edam Island, in the bay of Batavia, Atsushi, 2006, pp. 59-60.

The Javanese sentence “*Maka pun Tiyah anĕmbadani ing sakehe ta'līqe iki*” is not translated into English because the information is repeated in the following sentence.

Text: *ana'li’*, the letter *'ayn* without two dots above.

The scribe had written “*Sĕbtu*” (Saturday), but removed it and changed it into “*Jumu’ah*”.

Text: *godi*. It should be without a dot above *'ayn*.

The scribe had written “*rong puluh reyal*”, but removed it.

Text deleted by the scribe: “*punjul satĕngah.*”

Tali (safṣāṭali): the name of a coin of 25 cent in the Malay Archipelago, while in Javanese people use ikĕt or saikĕt (*sekĕt*) that means 25.

*Salar*: inform, information, to be informed, see Prawiroatmodjo, 1995, II, p. 160, or message or to receive message, see Pigeaud, 1937, p. 506.

The scribe has been influenced by Malay word “*malĕm*” (night) instead of “*bĕngi*” or “*daluh*” in Javanese.

Text: *rolas*. The scribe wrote the wrong date. The Friday was the 13th of Rabī’ al-‘Aḥir 1169 A.H., not the 12th. In that case it should have been “*tĕhulas*” instead of “*rolas*.”

There is no date found for this case, but it should be the 30th of the month Rabī’ al-Awwal 1169 for the first and the 29th of Rabī’ al-Ākhir 1169 for the second (3 January and 1 February, 1756).

From this case and the following cases, the scribe wrote a date in numbers, for example, here “3” instead of the term “*tĕlu*.”

In the text, there is no dot for “*nūn*.”

After this word, there is “*ana dene*”, but was deleted by the scribe.

This last sentence is written in the left margin of the sheet.
This date, be it on the Islamic Calendar or in the Common Era (or Anno Domini, AD) was not on Wednesday but on Thursday.

This date falls on Thursday, not Wednesday.

This date falls on Thursday, not Wednesday.

This sentence is found in the right margin of the text.

This sentence is found in the left margin of the text.

Munkir ‘adam saksi’. Wontên dening ṣaḥ: this sentence is found in the right margin of the text.

In the left margin of the text is written: “Ature pun Bojo inggih kula selawe duhung dateng pun Dana jenengipun carita mboten kanja qomur kula sade kalih tengah pasunganipun kula wasa pun Syuaib”. Yet the contents of this phrase have nothing to do with the cases mentioned on the page 7 of the manuscript.

This date fell on Thursday, not Wednesday.

This date fell on Monday, not Sunday.

This date fell on Monday, not Sunday.

This compensation is probably taken from the fine that Rodhiyyah was sentenced to pay.

This date fell on Wednesday, not Tuesday.

This case is not finished by the scribe, but is most likely the same as number 32 above. The plaintiff and the defendant are the same persons, although the date is different. Thus I do not count this case, among the 69 cases considered here.

After this word, there are some words deleted by the scribe.

Text: ajine2.

After his word, “dening ḥakim” was deleted by the scribe.

After his word, the word “pun” was deleted by the scribe.

This date was Mondah and not Sunday.

It remains unclear as to why it was reduced. Was it the judge who decreased the amount of money that Mas Siti had to pay or Bandhol who asked this reduction?

Text: Syarip.

Text: dipun[w]pajari.

After this word “jawabe pun Sakih” was deleted by the scribe.

This case is certainly not clear, as the end is missing, so the decision of the judge is unknown.

The scribe wrote the case down unsystematically. This sentence should have come at the end, which makes more sense.

Ṭalāq ba’in (ṭalāq bā’īn): absolute, irrevocable divorce, which becomes effective immediately. The husband may take back his divorced wife only by a new marriage contract and mahr. In this case it is a ṭalāq bā’īn sugrā, a term applied to the first and second divorce pronounced by the husband with the possibilty of re-marrying
his former wife. When the third divorce comes about, it is called *ṭalāq bā’in kubrā*. This means the husband cannot re-marry her former wife, except if the former wife is married to another man and is divorced by the later.

The husband did not have intercourse with his divorced wife during the waiting period (three months) which makes the divorce effective after completion of the waiting period. The jurists agreed that the *ṭalāq bā’in* being irrevocable is, among others, due to the absence of marriage consummation, see Ibn Rushd, *Bidāyat al- Mujtahid wa Nihāyat al-Muqtaṣīd*, The Distinguished Jurist’s Primer, translated into English by Imran Ahsan Khan Nyazee, Reading: Garnet Publishing, 1996, vol. II, p. 72.

Due to the unsystematic reporting, this case is difficult to understand. However, it appears that the husband divorced his wife before the consummation of marriage. Therefore, he brought it before the judge because, according to his allegation, his wife asked for the dowry. Yet, by Islamic law, the husband does not have to pay the dowry if he did not consummate the marriage according to QS. Al- Baqarah/2:236 “*There is no blame upon you if you divorce women you have not touched nor specified for them an obligation.*”

Text: Sayan2.

After this word, the words “*sasuku, sasuku*” has been deleted by the scribe.

Text: nisfu2ne.

This sentence should come before the sentence concerning the daughter’s part. It is repetitive, since it was already mentioned in the previous sentence. Therefore, in the English translation this sentence is joined with the previous one.

After ‘*punjul*’ the word “*sasuku*” has been deleted by the scribe.

After ‘*tembeke*’ the scribe deleted “*pitung suku*”.

Because the scribe reported this case very unsystematically, it is very difficult to follow. The sentence is very complicated.

*Ketheng*: the old name of a ‘copper’ coin of 0,50 cents (a half cent) in Java.

*Suku*: the old name of a ‘copper’ coin of 0,25 cents (a quarter cent) in Java.

The last sentence should be put in earlier, along with the sentence dealing with the first part. It is unclear why the scribe put it in the end of the case. Even so, the sum is 7,5 reyal, so where is the rest of 2 reyal? The division of the legacy in this case seems unduly complicated.

It is unclear why this man received a legacy. It could be that Ki Ngabehi Abdul was an officer for bayt al-*māl* or the government treasury.

Before this word, the scribe wrote “*tanggal*”, but he deleted it later.

Text: *dh-w-ng-.*

After this word there are two words “*lan kĕris*” deleted by the scribe.

After this word, there are two words “*ḥakim wus anampakakěn*” deleted by the scribe.

Above this word, there is a word “*d-r-w-ng.*”

72 | VOL. 5 NO. 1 JUNE 2016
The letter \( Bā \)' was written without a ‘dot’.

There is a word deleted by the scribe under the word “mas.”

In the left margin, the following long sentence can be read: “Ali-ali susutya ēmbanan sēwasa kabehe papat. Tubagus Udin kang tuku kanēm tēngah reyal. Ḥakim anampakakēn ing weratane Ratu Tayyibah. Ing Ratu Tayyibah kang atampa Tubagus Ishaq aji-ajiine.” It is unclear to which case this sentence belongs. It seems to be part of case number 45, although there is no clear indication.

This date fell on Monday, not Sunday.

\textit{Arta} : the name of a golden weight in Java.

\textit{Saga} : the old name of a weight in Java, back in the ninth century, about 0.119 gram.

This case is difficult to understand. First, there is no sword in the list of the objects disputed between the two parties, but it appears suddenly at the end of the case and then the judge handed it over to Tubagus Udin. Where did the sword come from and how did the judge get it? Second, the scribe did not write this case down in a clear way. In fact there are three keris and their sheaths, two in gold and one made of silver. However, only two keris sheaths, both in gold, are mentioned as being handed over to plaintiff I (Tubagus Udin and Tubagus Ishak). It is not mentioned to whom the one sheath of silver was given. Eventually, the judge casted lots which favored the second party, but it is not stated what object was given to them. It seems likely that this silver sheath was given to them.

Text: \textit{tumune2}.

Text: \textit{suduse2}.

After this word, the words “pitung duman”, which were deleted by the scribe.

This sentence is written in the right margin of the page.

In Javanese, the word “oleh” means ‘gain’ or ‘acquisition’, but here it should be interpreted as “legacy/inheritance”.

For the calculation of the shares in this case the rule of the common denominator can be applied. 1/8 and 1/6 shares are mentioned, thus the common denominator is 24. Accordingly, the total sum of the legacy is 24/24, of which Ratu Saidah is entitled to 3/24 and Yabibah 4/24.

The relevance of this sentence to the rest of the case is unclear.

It is interesting to note here that neither received the full share of 8 \textit{reyal} because Tubagus Bakir had received the keris and the pike and Tubagus Udin had a debt. However, one can calculate that the former received only 6,5 \textit{reyal} and the latter only 4,5 \textit{reyal}. What happened then to the rest of their legacy?

It is difficult to understand why Tubagus Udin received all these luxuries, which are more valuable than the legacy itself and why others, i.e. sisters and brothers, did not.

This word could be identified, even though exactly in the text is damaged, thanks to the letters alif, tā’ and the end of the letter sīn.

Text: \textit{Mirah2}.
Dipati (variant of adipati) : the title given to a head of a region, see my Undhang-Undhang Bantên..., p. 176, note 618.

Tumĕnggung : the functionary title given to the “external” Prime Minister (patih jaba) in the Sultanate of Bantên, equivalent to Laksamana in the Malay world, see my Undhang-Undhang Bantên..., p. 127, note 464.

The case is complicated to understand.

Before this word “Tambi” has been deleted by the scribe.

After this word “rupa” has been deleted by the scribe.

Instead of “sawiji”, the letter “sīn” was deleted by the scribe and it became “wiji”.

It is very curious that this case of Jumādi al-Ākhır is found among the Jumādī al-’Awwal’s cases on the page 11.

This case is related to case number 25, on page six, dated Friday, Rabī’ al-Awwal 29, 1169 A.H. [2nd January 1756 C.E.]. In that case, Cina Tambi Malak had agreed, that if the vendor could not sell all the cloth that he bought from him, it could be returned it to him. Case number 49 shows that the vendor had already returned the aforementioned cloth.

It is important to note that this sentence indicates that after divorce the husband should return his former wife to her parents as he “had taken” her from her parents when he married her according to both Javanese tradition and Islamic law. Even though the former husband did not return the divorced wife to her parents, the divorce is nevertheless valid.

Kadudu had conferred his guardianship to the judge through his envoy, but it was Ki Mas Namar who joined in marriage Inah and Saud. Ki Mas Namar was the officer of the judge acting on his behalf as a legal representative as we have seen in the majority of the marriages in this manuscript.

Prince Kusumaningrat might have been Prime Minister at that time since non-Bantênese men must have governmental permission to marry a local woman.

Before this word, we found “suka”, but it was deleted by the scribe.

After this word was written “wong”, which was deleted by the scribe.

This date fell on Saturday, not Friday according to some conversion systems.

Tahil : the name of a weight in the Malay Archipelago (Nusantara), amounting to 37.8 grams.

Here we have two different cases with the same date, namely the 27th, but a different day, i.e. one on Friday and other on Saturday. This shows us that the scribe was confused between date and day of Islamic calendar.

The pronoun ending ‘…é’, in the Javanese word pĕkarĕpane, could refer to the husband’s intention to beat his wife.

According to my calculation, it was Friday and not Saturday.

Text: baning.
Kisi means “basket, bag... of wood woven together” (Zoetmulder, 2006, p. 507), but should be interpreted here as a “wallet”.

*Kumpêni* is the Javanese abbreviation of *Vereenigde Oost-Indische Compagnie* (The Dutch East India Company) established in 1602 and dissolved in 1799. The last phrase indicates that the couple were not living in the territory ruled by the Company whose central office was Batavia. Giving the fact that the border between the Sultanate of Bantên and the Company was the Cisadane River in Tangerang, this article shows the jurisdiction territory between these two “states”.

Before this word “ahad” had been deleted by the scribe.

The scribe wrote “Tubagus” twice, but he deleted the second.

Koja, Javanese variant of khôdja, is non-Arab Muslim coming from the West, wherever his origin.

Before and after this word there are two words deleted by the scribe.

After this word there are two words deleted by the scribe.

After this word “sarta” has been deleted by the scribe.

Below this word a word has been deleted by the scribe.

Before this word, there are two letters: rā’ and nūn.

*Qahum* is people serving in Islamic Communities or who provided their labour to Islamic communities according to the Bantênese censuses around 1700, while according to Snouck Hurgronje is simply a people forming Islamic group, Atsushi, 2006, p. 34, p. 42, and p. 182 note 32. However, we do not know what it does mean qahum here in the text. As we see obviously that qahum of a prince was the private one, and it did not belong to Islamic community, was most likely sort of subordinate, like a *batur*.

The sentence in Javanese is not complete “nikahe iki kalawan Tabet, lakine lawas” and difficult to understand. Therefore, some words have been added in order to make sense in the translation into English.

To know more on the analysis of this philological work, see my The Register of the Qadi Court “Kiyahi Pĕqih Najmuddin” of the Sultanate of Bantên, 1754-1756 CE., Studia Islamika : Indonesian Journal for Islamic Studies, 2015, vol. 22, no. 3, pp. 405-442.

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