

APPENDIX A: TRANSLATION OF BABAT ING GRESIK:
THE CHRONICLE OF GRESIK

1

Punika cariyos asal mulanipun, wontenipun nagari Gresik, duk kala panjenenganipun Ratu tanah Jawi karaton ing Majapahit, nama Maharaja Brawijaya, tanpa sama, inggih punika ingkang pungkasan.

Kacariyos wonten turunan saking bongsa Arab Mahrabbi, nama Mahulana Mahpur, miwah sadherekipun nama Mahulana Ibrahim, kapernah sadherekipun Sultan Mahmudsadadhalam, Raja ing Nagari Gedhah tanah sabrang, sarta kacariyos ambekta rencang ing sawatawis katahipun kawan dasa, sami bongsa Mahrabbi, satunggal nama Sayit Yusup Mahrabi, minangka pinisepuh, liyanipun boten kapratelakaken namanipun, Mahulana wau sami angajawi, saking karsanipun Sultan ing Gedhah kinen amemulang agami Islam, dhateng tiyang tanah Jawi, ananging lampahipun dipunsarwi dagang mamrih boten katawis, saha sampun damel kaget manahipun tiyang Jawi, puruna manjing agami Islam, kalayan saprayogenin.

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1

This is the beginning of the story, there existed the country of Gresik, it was in the time of the honourable King of the land of Java whose palace was in Majapahit, his name being Maharaja Brawijaya, he was without equal, that is to say he was the last in his line.¹

It is told that there was once a descendant of the Mahrabbi Arab people, his name was Mahulana Mahpur, and his brother named Mahulana Ibrahim, he was related to Sultan Mahmudsadadhalam, King of the country of Gedhah in a foreign land, and it is said that he brought with him about as many as forty companions, all Mahrabbi people, one named Sajid Jusup Mahrabi, as it happens he was the leader, of the names of the others it is not told, these Mahulanas together set out for Java, in accordance with the wish of the Sultan of Gedhah they were ordered to teach Islam, to the people of the land of Java, but their journey was in every respect a trading voyage so that they would not be seen as propagating Islam, and also not to antagonize the people of Java, and if they would to embrace Islam, and that which is good.

1. Note the irony directed at Majapahit's ruler.

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2

Kacariyos lampahipun saking sabrang sami nitih baita, mentas ing gegisik, pasisir sukunipun redi Sahimbang, lajeng dhadhekah ing gegisik ngriku, dhekahan punika dipun namani cara Arab, Gerwarasi, artosipun dumunung ana panggonaku leren, menggah tiyang Jawi anamani Gresik, sinengkalan tahun Jawi kaya terus paningaling uwong 1293. Mahulana wau sami sowan dhateng Ratu Majapahit, ngaturi supados Sang Nata karsa manjing agami Islam, ananging Sang Nata Majapahit dereng karsa agami Islam, mahulana pinaringan kalenggahan dados Subandar ing Gresik, sarta kawenangaken mangun agami, mamulang dhateng tiyang Jawi ingkang purun manjing agami Islam, ing padhekahan ngriku saya kathah tiyang gagriya, sarta manjing agami Islam, kathah baita dagang ingkang dhateng, sata (saha²) tiyang puruhita dhateng mahulana Ibrahim. Boten kacariyos garwanipun wau Mahulana Ibrahim, apuputra jaler nama Malik Ibrahim, menggah Mahulana Mahpur apuputra jaler nama Muhamad Sidik.

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2

It is told that their journey from that foreign land was made by ship, arriving at the shore, on the beach at the foot of Sahimbang mountain, then they set up villages there, this area was named in Arab fashion, Gerwarasi, it means "stop-over place", the Javanese called it Gresik, given the sangkala date: Kaja terus paningaling uwong, 1293³. The Mahulanas together visited the King of Majapahit, to try to convert the King to Islam, but His Majesty, did not yet want to embrace Islam, the Mahulana was granted the position of Subandar⁴ of Gresik, together with the privilege of preaching religion, teaching the Javanese who wish to enter the religion of Islam, in that village an ever increasing number of people lived, and embraced Islam, many trading ships came, and people came to study under this holyman Mahulana Ibrahim. The wife of Mahulana Ibrahim is not known, he had a son named Malik Ibrahim, whereas Mahulana Mahpur had the son named Muhamed Sidik.

2. Comments in parentheses are by this author.

3. As though unobstructed was the vision of the people, 1371 A.D.. They thought Gresik would last forever.

4. Shahbandar.

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Putra kalih wau kadunungaken ing gegisik wetan, tebihipun kaliyan panggenanipun inkang rama tigang pal, pandamelanipun mulang tiyang Jawi, kang kalayan sarwi dagang, saweg dherek wawengkonipun Gresik, sinengkalan tahun Jawi, sadya terus panembahing jalmi 1296. Sampuning lami lami Mahulana Ibrahim tuwin Mahulana Mahpur seda, kasarekaken ing panggenan gegik (gegisik) wetan, dipun namani pasarean Mahpur, sabab inkang dipun kubur ing ngriku Mahulana Mahpur, inggih punika kampung Gapura mashur gegisik wetan panggenan kubur Gapura, kasebat nama Gresik, sinengkalan tahun Jawi, sirna hilang oboring Jawa 1300. Menggah panggenan gegisik kawitan kanamanan dening tiyang Gresik wetan, inggih punika dhusun Rama sahingga samangke, sabab tiyang Jawi ngawekaken nguwuh bapak, punika rama, dumunung dhadhekahipun inkang rama.

Sasedanipun inkang rama wau Malik Ibrahim tuwin Muhkamat (Muhamad) Sidik sami kagentosaken kalenggahanipun inkang rama.

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3

These two children were sent to the east coast, the distance from the place of their fathers was three pal⁵, their task was to teach the people of Java, and to engage in trade at the same time, the area was part of Gresik, given the Sangkala date : Sadya terus panembahing djalmi, 1296.⁶ After a while Mahulana Ibrahim and Mahulana Mahpur passed away, they were buried on the east coast, named the Cemetery of Mahpura, because the one who was buried there was Mahulana Mahpur, that is the well-known village of Gapura, on the east side of the Gapura graveyard, called by the name of Gresik, given the Sangkala date: Sirna ilang oboring Djawa 1300⁷. In the case of the place on the coast it was named by the people of East Gresik from the very beginning, that is the village of Rama until now, because the Javanese call their fathers Rama, the place where their fathers lived.

Upon the death of the fathers, Malik Ibrahim, and Muhamad Sidik, took over the positions of their fathers.

5. 4.5 kilometres.

6. The objective continues for humanity to pay homage (to Allah), 1374 A.D..

7. Vanished is the light of Java 1378 A.D..

4

Anyariyosaken Sultan Mahmud Sadad Alam, Raja ing Gedhah miyarsa wartos, manawi ingkang rayi kalih ingkang kautus angajawi sampun sami seda, kang sarira pribadi karsa tedhak angajawi, badhe nyelamaken nata ing tanah Jawi kalawan wingit, saha bekta putrinipun satunggal, taksih timur, arum-arum Dewi Siti Suwari, punika kangge sayembara, manawi Raja Majapahit Brawijaya karsa dherek manjing agami Islam, putrinipun dipunaturaken dhateng raja Majapahit, dadosa garwanipun Prabu Brawijaya, saha bekta angsal-angsal satunggal uwoh dalima, Raja Gedhah bekta santananipun kathah numpak baita dumugi ing tanah Jawi mentas ing Djeng Galuh siti dhusun Leran, dherek wawengkonipun padhukuhan Gresik, sinengkalan tahun Jawi: Tahun ngidul bumi ngulon, 1313. Raja Gedhah miwah putranipun tedhak dhateng Nagari Majapahit, kairing wadya sentananipun, tuwin Malik Ibrahim kalayan Muhamat Sidik, sami dherek pangpanggiyan (papanggihan) kalayan Nata Majapahit, wonten sajawining nagari, niat andhaupaken putri wau, ananging Raja...

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4

It is told that Sultan Mahmud Sadad Alam, King of Gedhah, heard the news, that the two brothers who were sent out to Java had already both died, he himself had the intention of going to the land of Java, intending to Islamise the King of Java and oppose the evil spirits, and to bring his eldest daughter, who was still young, the fragrant Dewi Siti Suwari, for a prize, if King Brawijaya of Majapahit would embrace Islam, his daughter would be given to him, to become the wife of Prabu Brawijaya, and to bring a gift of a pomegranate, Raja Gedhah brought his many relatives to take ships to the land of Java coming ashore at Djeng Galuh in the land of the village of Leran, being part of the Gresik area, dated by the Sangkala: "Taun ngidul bumi ngulon", 1313.⁸ Raja Gedhah together with his children descended to the country of Majapahit, accompanied by a fighting force of his descendants, and Malik Ibrahim and Muhamat Sidik, the two cousins had meetings with the King of Majapahit, it was outside of the country, they were determined to marry off that daughter, but King...

8. Year southward land westward, 1391 A.D..

5

...Majapahit Brawijaya boten karsa nampi dhateng putri Dewi Siti Suwari, miwah woh dalima, sabab Raja Majapahit boten karsa manjing agami Islam, Raja Gedhah merang lajeng kondur bekta sang putri, woh dalima wau katilar dipunpendhet abdinipun Raja Majapahit, kaaturaken dhateng Prabu Brawijaya, pangandinipun Sang Prabu, wong tanah Jawa kok di oleh-olehi woh dalima, wus panggonane tanah Jawa woh dalima. Sasampunipun kapecah dados kalih Raja Majapahit eram mulat isi woh dalima, sabab isi sosotya, lastantun sosotya kapundhut dhateng Raja Majapahit. Kacariyos Raja Gedhah tuwin para wadya santananipun, lereh ing jurit siti dhusun Carame (Tjareme), ngalengser dhateng ing Polaman, wonten ing Polaman Sultan Mahmut Sadad Alam asusuci, mila dhusun Polaman kaiden nama dhusun Sutji, wontenipun ing ngriku Sultan Mahmud Sadad Alam angonang ngaler ngetan, ingkang locana medal maca istikpar, nunten noli ngidul ngetan, ngulati ardi, wusana lejar sarwi mesem, lajeng wangsul dhateng dhusun Lerran (Leran)...

5

...Brawijaya of Majapahit did not want to receive Princess Dewi Siti Suwari nor the pomegranate, because the King of Majapahit did not want to embrace Islam, Raja Gedhah departed and returned home taking with him his princess, the pomegranate was left behind being taken by a servant of the King of Majapahit, it was presented to Prabu Brawijaya, Sang Prabu said: "The people of Java given a gift of a pomegranate! The place of Java already has pomegranate!" After dividing it into two, King Majapahit was surprised to see the contents of the pomegranate, because it contained jewels, the jewels were immediately taken by the King of Majapahit. It is told that Raja Gedhah and all his armed descendants, withdrew from the war in the area of the village of Tjareme, withdrawing to Polaman, at Polaman Sultan Mahmud Sadad Alam was purifying himself, therefore the village of Polaman was the former name of the village of Sutji, from there Sultan Mahmud Sadad Alam took leave to go north-east, his mind was fixed on the reading of prayers, then turning to the south-east, surveying the mountains, finally he became cheerful and smiled broadly, then returned home to the village of Lerran...

6

...amasanggrahan ing ngriku malih, angandika dhateng para wadya santananipun, manawi ing dhukuh Gresik punika boten lami benjing dados nagari reja, ananging nagarinipun tiyang jahil, dene gunung ing kidul wetan punika boten lami benjing dados panggenanipun waliyolah, kedhep sanusa Jawi, mashur kramate luhur kagiri-giri. Konduripun Sultan Gedhah saking Majapahit dhateng dhusun Leran, sinengkalen tahun Jawi, tan kengetan putri iku, 1313. Sasampunipun lami wonten ing pasanggrahan ngriku, wadya santana miwah Sang putri kenging sasakit, raja Gedhah bade kondur ngentososi senggangipun Sang putri, anggenipun sakit, wusana dados ing sedanipun, sarta para santana kathah ingkang pejah, sami kasarekaken ing siti dhusun Leran, ing mangke kanamakaken kubur panyjang (panjang), sinengkalan tahun Jawi kaya wulan putri iku, 1313. Pakuburan punika kapasrahaken dhateng Malik Ibrahim, tuwin Muhkamad Sidik, saha yasa masjid, anjenengaken Salat Jumungah ing dhusun Lerran, raja Gedhah kondur dhahteng Gedhah malih.

Kacariyos ing Gresik sangsaya ageng sampun anyjenengaken masjid...

6

...and rested there again, saying to all of his armed descendants, "As for the small village of Gresik it will not be long before it becomes a prosperous country, but it is a country of wicked people, while the mountain in the south-east will in the near future become the place of Walijolah⁹, all the land of Java will be loyal, it will become famous, sacred and very noble." The return of Sultan Gedhah from Majapahit to the village of Leran was in the Javanese year: "Tan kengetan putri iku, 1313."¹⁰ After a while at that resting place, the armed descendants and the princess became sick, Radja Gedhah wanted to return to await the recovery of the princess, the illness finally led to her death, and of all his descendants many were those who died, they were all buried in the land of the village of Leran, it was later named Panjang cemetery, dated with the Sangkala: "Kaja wulan putri iku, 1313."¹¹ That graveyard was placed in the care of Malik Ibrahim and Muhamad Sidik, together with the Mosque building, to establish Salat Djumungah¹² in the village of Leran, Radja Gedhah returned to Gedhah again.

It is told that at Gresik after the naming of the Mosque...

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9. Walijolah: a person who brings an unbeliever to face God.
 10. No memory of that princess, 1391 A.D..
 11. Like the moon that princess, 1391 A.D..
 12. Friday Prayer.

7

...kathah tiyang sami manjing agami Islam, ing nalika tanggal 1 Rabingulawal, Ijrah 822 utawi tanggal 8 April 1419 A.D. Malik Ibrahim seda, Muhkamat Sidik seda, kasarekaken kempal ingkang rama ing kuburran Mahpurra, sinengkalen tahun Jawi, sumur loro gunaning wong, 1329. Kuburran wahu rinarengga kasukanan kori gapura, ing tahun Jawi 1330, saha kori gapura ageng ing tahun Jawi 1349, Seh Mahulana Mahrabi inggih seda, kasarekaken ing pasareyan Mahpura, ing sangandaping waringin ageng kala tahun Jawi 1349, inggih punika purwanipun pakuburran ngriku nama Pakuburran Gapura, mirit saking tembung Arab Magpura, sarta kawujudan kori gapura, mila ngantos samangke kanaman kubur Gapura.

Wonten kacariyos malih ing nagari Cempa (Tjempa) tanah sabrang, putranipun Mahulana Ibrahim Asmara, kakalih patuttan saking putri Cempa, sadherekipun prameswari Majapahit,...

7

...increasingly great were the numbers of people who turned toward Islam. On the 1st Rabingulawal¹³, in the Muslim year 822, or the 8th of April 1419 A.D.¹⁴, Malik Ibrahim passed away, Muhamad Sidik passed away, being buried together with their fathers in the graveyard of Mahpura, dated by the Sangkala: "Sumur loro gunaning wong; 1329."¹⁵ That graveyard was decorated by being given a Gapura gate, in the Javanese year of 1330, and a large Gapura door in the Javanese year of 1349, Seh Mahulana Mahrabi also died, and he was buried in Mahpura graveyard, beneath a great Waringin tree in the Javanese year of 1349, that is the origin of that graveyard named Gapura graveyard, from the Arabic word "Magpura", and the depiction on the Gapura door, from then on it was called Gapura graveyard.

There is another story of the country of Tjempa¹⁶, a country far away, the sons of Mahulana Ibrahim Asmara, two children from the Princess of Tjempa, the sister of a Queen of Majapahit,...

13. Third month.

14. This Gregorian date indicates that the ms. has been re-written from the beginning during the Dutch period.

15. Two wells of benefit to the people, 1407 A.D..

16. Champa, or what is now central and southern Vietnam.

8

...ing kang sepuh nama Raden Aliutama, ing kang enem nama Raden Rahmat, saha panakawanipun nama Abuburaerah, sami angajawi tatuwi dhateng ing kang uwa, prameswari Majapahit, numpak baita dagang juragan ing Gresik, boten kacariyos namanipun juragan, sarawuhipun dhateng tanah lajeng sowan ing Majapahit, Sang Prabu Brawijaya ngantos papanggiyan, kalayan prameswari, sakalangkung suka sarta tresna dhateng putra kapenakan kakalih wau, rawuhipun putra Cempa dhateng Majapahit wau, sinengkalan tahun Jawi, awit tata gunaning wong, 1341. Sasampuning lami lami putra Cempa ing kang sepuh kaparingan lalenggah ing Gresik, jajuluk Raja Pandhita, krama angsal putranipun Arya Baribin ing Madura, paputra tiga, ing kang sepuh nama Kaji Isman, kang panengah nama Usman Kaji, warujunipun estri nama Nyai Ageng Tondha, kagarwa Raden Patah [Sultan Demak¹⁷], Raja Pandhita seda kasarekaken...

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8

...the eldest being Raden Aliutama, the youngest being Raden Rahmad, and their servant was named Abuhuraera, all of them set out to visit their Aunt, the Queen of Majapahit, taking a trading vessel to Gresik, it is not told what was the name of that merchant-ship, arriving at the land of Java then presenting themselves at Majapahit, Sang Prabu Brawijaya awaited the meeting together with the Queen, upon arrival there was rejoicing and love was showered on those two nephews, the arrival of those princes of Tjempa, dated by the Sangkala: "Awit tata gunaning wong, 1341."¹⁸ After a while the oldest prince of Tjempa was given permission to establish himself in Gresik, entitled Raja Pandhita¹⁹, he married the daughter of Arya Baribin of Madura, they had three children, the oldest was named Kadji Isman, the middle one was called Usman Kadji, the youngest was a girl named Njai Ageng Tondha, the wife of Raden Patah [Sultan Demak], Radja Pandhita passed away and was buried...

17. Script in square parentheses from original ms.

18. Start of good management of the people, 1419 A.D..

19. Priest-King, a reference to Raden Aliutama.

9

...ing Wunut, Gresik, nalika tahun Jawi sinengkalen rupa ngulama lena ing Jawa, 1371. Dene Raden Rahmat pinaringan lalenggah ing dhukuh Ngampelgading, Surabaya, Sunan Makdum, anggarwa putranipun Arya Teja ing Tuban, apuputra sanga, ingkang sepuh Nyai Ageng Manyuran, 2 Nyai Ageng Malaka, 3 Nyai Ageng Wilis, 4 Sunan Bonang, 5 Sunan Drajad, 6 Ki Mamat, 7 Seh Amat, 8 Nyai Ageng Medarum, 9 Nyai Ageng Supiyah, dene Abuoraerah krama angsal ing Surabaya, seda kasarekaken ing Kapassan Surabaya, ing nalika tahun Jawi, 1390.

Wonten kacariyos malih estri rayatipun Patih nagari Kamboja, tanah Indhuh angajawi, suwita dhateng nata ing Majapahit, pinaringan lalenggah ing Gresik Wetan, manggen ing Gegis sahelar Gapura, antawis tebihipun kalih atus ru, ing kala punika dereng kathah kampung, dados sudagarripun Brawijaya, nata ing Majapahit, pinaringan nama Nyai Ageng Pinatih,..

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9

...in Wunut, Gresik, in the Javanese year: "Rupa ngulama lena ing Jawa, 1371."²⁰ Now, Raden Rahmat was given the position in Ngampelgading, Surabaya, entitled Sunan Makdum, he married the daughter of Arya Tedja of Tuban, they had nine children, the oldest was Njai Ageng Manjuran, the second was Njai Ageng Malaka, the third was Njai Ageng Wilis, the fourth was Sunan Bonang, the fifth was Sunan Drajad, the sixth was Ki Mamat, the seventh was Seh Amad, the eighth was Njai Ageng Medarum, the ninth was Njai Ageng Supiyah, whereas Abuoraerah married in Surabaya, died and was buried in Kapasan Surabaya, in the Javanese year of 1390.

There is another story of a lady being the wife of the Patih of the country of Kambodja in the land of Hindhu far away²¹, who was resident in the house of the King of Majapahit, she was appointed to a position in Gresik, east, she resided in Gegis on the north side of Gapura, it's distance was about two hundred ru²², at that time there were not yet many hamlets, she became the trader of Brawijaya, King of Majapahit, she was given the name of Njai Ageng Pinatih,..

20. Appearance of a Muslim scholar dying in Java, 1449 A.D..

21. Hindhu culture zone of Cambodia and adjacent countries.

22. 1 ru = 12 feet; 200 ru = 2400 feet or <800 metres.

10

...ing nalika tahun Jawi, 1334, wau Nyai Ageng Pinatih sakalangkung sugih ageng dagangipun, sarta gadhah baita piyambak ageng ageng saha misuwur kasugihanipun, kathah tiyang saking liya nagari sami dhatengi dagang. Wonten ing ngriku baitanipun Nyai Ageng Pinatih langkung kathah wawrat daganganipun, pandeganipun juragan nama Tunggulkukus, sami babektan saking nagari Kamboja. Sawontene ing Gresik kang baita asring asring kesah dagang layar dhateng tanah sabrang miwah ing Bali.

Wonten kacariyos malih Seh Mahulana Iskak, putranipun Seh Jumadilkobra, ajejuluk Awaluliskam, ing nagari Mlaka tanah Indhuh Siyem, angajawi. Bentur sutapanipun, kendel ing dhukuh Ngampeldenta, Surabaya, pinanggiyan kaliyan Sunan Makdum, sampun tutur tinuturan, boten lami wonten Ngampeldenta nunten pamit, alelana siyang dalu lumampah kendel waktu salat, lami lami atapa wonten sapucuking gunung pernah siti ing Blambangan.

.....

10

...this was in the Javanese year of 1334, Njai Ageng Pinatih in time became very rich from this trade, and owned many ships herself so that her wealth became widely known, many people from other countries came to trade there. In that story it is told that the trade of Njai Ageng Pinatih was increasing in importance, her captain of the merchant ships was named Tunggulkukus, he came out with her from the country of Kamboja. While he was in Gresik his trading ships often sailed to foreign countries and to Bali.

There is another story about Seh Mahulana Iskak, son of Seh Jumadilkobra, having the title of Awaluliskam, in the country of Mlaka²³ in the land of Hindhu Siyem²⁴, came to Java. He was a very severe ascetic, he broke his journey in the village of Ngampeldenta, Surabaya, he met with Sunan Makdum, after having entered into discussion, he was not long at Ngampeldenta and soon left, he wandered day and night on foot stopping only to pray, eventually he stopped to meditate on the peak of a mountain in the land of Blambangan.

23. Melaka.

24. Siam.

11

Kacariyos ing nagari Blambangan ingkang ajumeneng nata Sang Prabu Sembuyu, putrinipun taksih kenya sakit sanget, kathah dhedhukun boten saged anyarasaken, Sang Nata prihatos sanget ningali sakitipun Sang putri wau, Sang Nata miyos siniwaka, sineba sakathahing para wadya lan sentana, angandika lah ta sayembaraningsun, sapa sapa kang bisa marasake larane putraningsun nini putri, dadiya jatukramane, lan manira paringi saporone nagara ing Blambangan, jumenenga Prabu Anom, patih Blamabangan matur dhateng Sang Nata, Sang Prabu ing ngriki wonten ajar atapa dhateng pucuking gunung, saking tinggah (tingkah) lalampahanipun ajar katingal langkung, boten sami kalan (kaliyan) ajar ingkang kathah kathah, boten karsa paguneman, agaminipun beda boten karsa nembah Dewa lan Ratu, lingsir kulon surup surya bangbang wetan, angabekti ngadeg sedhakep amuja, sujud rukup pratingkahipun ngabekti, rasukan jubah akekethu, resik yen tiningalan, majeng mangilen anggenipun nembah dewanipun, punika...

.....

11

It is told that in the country of Blambangan the one who became King was Sang Prabu Sembuyu, his virgin daughter was still very ill, many dukun²⁵ failed to make her recover, the King was very distressed at seeing how ill was his daughter, the King sat on his throne in Court, he was visited by many of his soldiers, relatives and followers, saying "Right then! There will be a contest, whoever is able to cure the sickness of my dear child, let him become her husband, and I will give him half the kingdom of Blambangan, let him be elevated to Prabu Anom²⁶," the Patih²⁷ said to the King, "Sire, there is here an Adjar²⁸ meditating on a mountain peak, his behaviour seemed quite strange, he was not the same as most teachers, he did not want to converse, his religion was different and he did not want to acknowledge god²⁹ or the King, at sunset and at sunrise, bowing to the ground then standing arms folded across his chest praying, kneeling and bowing were the actions of his prayer, wearing a cassock and a turban, of clean appearance, facing west he paid respect to his god. This...

-
- 25. Witch-doctors.
 - 26. Junior King.
 - 27. Chief minister.
 - 28. Guru or spiritual teacher.
 - 29. Dewa.

12

...manawi saged anyarasaken Sang putri, Sang Nata angandika, iya timbalana pandhita marang ngarsaningsun, Sang pandhita sampun ingaturan kairing lampah ing utusan, sampun katur dhateng Sang Nata lajeng katimbangan, papanggihyan ing salebeting kadhaton, dinawuhan sayembaranipun Sang Nata. Sang pandhita andonga, katrima pandonganipun, Sang putri dipun usadani sakala waluya lir wingi uni, eram Sang Nata tumingal, sakalangkung suka dene Sang putri sampun waluya, Sang pandhita kapundi pundi, Sang Nata angandika dhateng Sang putri, lah nini sira enggal ngabektiya marang Sang pandhita, wus kabul saking ujaringsun, enggal Sang putri angabekti dhateng rama ibu, sarta dhateng Sang pandhita, nuwun sih pangapura, Sang putri lajeng kaparingaken dhateng pandhita, supados kagarwaha. Sang putri winulang dhateng agami sukci, nunten pinanggihaken Sang pandhita, daup lan Sang putri, sakalangkung seneng saha nagari kapara kalih ingkang sapalih kaparingaken dhateng Sang pandhita, ajujuluk Prabu Anom, sampun kawarta bilih ingkang kaereh Sang pandhita sampun...

12

...one could possibly cure the princess." The King said, "Yes, call over this pandhita³⁰ and bring him before me." The pandhita was requested to follow the messenger, he was presented to the King then called over, the meeting was within the Kadaton³¹, he was informed of the contest of the King. The pandhita prayed, his prayers were received, the princess was given medicine and all at once recovered and was like herself in former times again, the King appeared to be awe-struck, he was overcome with joy that the princess had recovered, the pandhita was held in great respect, the King said to the princess: "There my child, you should now pay homage to the pandhita, my pledge is granted." Immediately the princess paid respect to her parents, and to the pandhita, she asked forgiveness, the princess was then given to the pandhita, in order to be married, the princess was taught to practice the holy religion, then she was brought to meet the pandhita, married and the princess, was overcome with happiness and the country was made into two parts with one half given to the pandhita, with the title of Prabu Anom, he was already famous when those commanded by the pandhita...

30. Religious teacher.

31. Old Javanese for Kraton, meaning "house of ruler".

13

...kaperdi manjing agami Islam, nagari langkung gemah raharja. Sepuh anem jaler estri anggeguru, akathah tiyang salat Jumuwah, Sang pandhita yasa masjid, kange salat Jumuwah, sasampunipun lami lami, Sang Mahulana sowan dhateng Sang Prabu, matur pukulun atur kawula, sampun Sang Prabu nembah dewa ratu, awit punika brahala, prayogi anuta ing sarengat nabi Mukamad (Muhamad) sinelir, punika lampah inkang rahayu, ing dunya dumugi ing ngakir, angucapa kalimah kalih, lailah lailolah Muhkamad (Muhamad) rasullolah, Sang Nata langkung duka, ngandika dhateng inkang putra wusana bisu, gaduwelan lesanipun, sagunge bupati punggawa mantri sami ajrih wilalating Sang pandhita, Sang Nata langkung krodha, ngunus pedang bade medang Sang pandhita, lajeng lumpuh astanipun kuranggeyan, Sang Prabu lajeng kabekta lumebet, dhateng kadhaton, katingasan tiyang ing dalem pura, Sang pandhita ngiringaken malebet ing kadhaton ngaturi pariksa saking solah tingkahipun Sang Prabu, prameswari gawok langkungajrih dhateng Sang pandhita, angandika lah tuwan ngapuraha,..

.....

13

...were taught the religion of Islam, the country was exceedingly prosperous. Old and young, men and women took knowledge there, many were the people who prayed there on Fridays, the pandhita built a Mosque, for the Friday prayer, after some time, the Maulana came to visit the King, he paid homage to His Majesty and said to the King "Sire, please don't pray to the King of the gods, because that god was an animistic idol," he was advised to follow the Islamic law of the beloved prophet Muhamad, the way which is safe, in the world until the end, uttering two statements, "There is no God but Allah and Muhamad is his prophet." The King became very angry, speaking to his son and then finally he was speechless, his mouth quivered, all the Bupatis³², palace guards and Ministers were frightened of the curse of the pandhita, the King lost his temper, he drew a sword intending to behead the pandhita, then his hand was paralyzed, then the King was carried inside, to the Kadaton, weeping were the people in the palace, the pandhita accompanied him into the Kadaton to tell of the behaviour of the King, the Queen was astounded and fearful at the entry of the pandhita, she said: " Please forgive the...

32. Regional governors.

14

...saking sisipe rama tuwan, mahulana nenedha, katrima pandongane, Sang Nata sinemburan jambe lajeng waluya, Sang pandhita lajeng anembah pamit mantuk ing dalemipun, kapanggih ingkang garwa lajeng ngandika, mau ingsun kabendon ing ramanira, tak aturi manjing agama ora karsa langkung duka, narik pedhang wusana lumpuh, saking parmaning Pangeran kang agung ramanira wus waluya, ananging wus karsane kang agung, ramanira pinasthi kapisir, lah ta yayi sira kariya rahayu, tetepa mangun salat, tekaha ing dina akir, ingsun arep lunga nutukake lelakon, kang garwa kaget kalangkung boten karsa kantun ing nagari, bade tumut salampahipun Sang pandhita, Sang pandhita langkung emeng awit ingkang garwa bade tumut, Sang pandhita andonga datheng Pangeran kang agung, katrima pandonganipun, ingkang garwa sampun lilih, Sang pandhita angandika lah yayi sira kariya, aja sira prihatin, emanen kang sira kandhut, iku ingsun tedha marang Hyang Sukma, lastariya anakira dadi papaku, mahulana pamit mangkat, kang garwa wawrat sampun tigang wulan, Sang putri langkung tetep ibadahipun,...

14

...errors of your father," the Maulana prayed to God, the prayers were accepted, the King was sprayed with Djambe³³ then he recovered, the pandhita then excused himself and returned to his home, where he was met by his wife, then he said: "Earlier I was rebuked by your father, I asked him to embrace Islam but he did not want to and was extremely angry, he drew a sword and finally became paralyzed, by the compassion of almighty God our father has already recovered, but it is the will of the One who is Great, your father will remain an infidel, and my dear you stay here in well-being, please continue to do penance and pray, until the last day, I will go away and take up my travels where I left off." His wife was taken aback and did not want to be left behind in this country, she wanted to accompany the pandhita on his journey, the pandhita was at a loss and sad that his wife wanted to accompany him, the pandhita prayed to the Lord who is Great, his prayers were accepted, his wife calmed down, the pandhita said: "There my dear you stay behind, don't grieve, you must care for the baby, this I ask of God, take care of the child that he may become a papaku³⁴, the Mahulana excused himself and left, his wife was three months pregnant, the princess remained very firmly attached to her religious practices,...

33. Betel used for ceremony.

34. A nail which holds the world together or axle-plug thus constituting the still centre of the revolving world.

...mahulana lastari lumampah nasak wana jurang, anunuwun katarima ing Hyang Agung, nagari Blambangan kadhatengan sasakit ageng, tiyang sakit enjing sonten pejah, sakit dalu enjing pejah, Sang Prabu Blambangan langkung ngungun, kesahipun mahulana Sang Nata nimbali nujum dhukun juru tenung, Wewasi, sami dhateng boten saget (saged) anyirnakaken, sasakit sangsaya andadra, Sang Prabu ing Blambangan boten karsa dhahar sare, panggaliyanipun Sang Prabu, apa baya anak ingsun Sang putri bobotane kang kinandhut agawe gara gara, besuk sahingga lahir ingsun buwang ing segara, sampuning lami lami wawratanipun Sang putri babar miyos jaler, abagus rupinipun, cahya amadangi salebeting kadhaton, saha necep dariji sarwi mesem tumenga ing langit, eram ingkang sami ningali, sinengkalen tahun Jawi, samirengnya oboring Jawa, 1365. Lahiring jabang bayi oreg ing sajadad, sampun kapiyarsa ing Sang Prabu, yen Sang putri sampun babar miyos jalu, Sang Prabu miyos sineba punggawa mantri, angandika dhateng Patih Mangkubumi, kinen sediya...

...the Mahulana continued to travel heedless of danger through forested ravines, his humble request was heard by God, then the country of Blambangan was overcome by a great sickness, those who became ill in the morning were dead by late afternoon, those ill at night would be dead by morning, the King of Blambangan was shocked, after the Mahulana left the King summoned astrologers, witch-doctors, magicians and holy hermits, all came but none of them were able to eradicate the sickness and the plague spread, the King of Blambangan was not able to eat or sleep, he thought: "What on earth! My child the princess is pregnant, what a disturbance of nature, later when it is born it will be thrown into the sea." Eventually the princess gave birth to a boy, he was good looking, his radiance filled the interior of the kadaton, and put his finger right into his mouth, smiled and looked up into the sky³⁵, those who saw it were in awe, having the sangkala date of "Samirengnya oboring Jawa, 1365"³⁶. The birth of the baby shook the whole earth violently, it was heard by the King, when the princess had already given birth to a boy, the King held audience with his ministers, he said to the Patih Mangkubumi³⁷: "You are ordered to prepare..."

35. A sign from heaven.
 36. Let us all listen to the light of Java, 1443 A.D..
 37. Chief counsellor.

16

...pethi lan keprabon, ing saiki putungingsun wus lahir, pethi wesi kang kukuh lapise, aja kongsi kalebon banju, patih enggal damel kacahosaken ing Sang Prabu, pethi tuwin kapraboning nata, Sang Prabu utusan emban, muk (mundhut) jabang bayi dhateng Sang putri, ature utusan bade kapirsani Sang Nata. Sang putri maringaken dhateng emban, lajeng kacahosaken dhateng Sang Prabu, sakalangkung seneng mirsani ingkang wayah, awit saking bagusipun, Sang Prabu langkung kacaryan inggalih, dene ingkang wayah mesem nudingi ing langit, Sang Prabu ngraos sisip ing panggali, ananging sampun dados pangandika, bilih ingkang wayah lahir badhe kabucal ing laut, ingkang wayah kaparingaken dhateng patih, kalayan arawat luh ngengeti Sang putri kados punapa panggungunipun, jabang bayi kalebetaken ing pethi, kabektanan kaprabon anggen anggening raja putra, kasandingaken ing salebeting pethi, pethi lajeng tinutupan* rapet kabekta patih dhateng tepi laut, segara rupit, kalebetaken pethi sampun katut ing toya, lajeng katempuh ombak angin kabekta manengah, ananging kareksa dening Hyang...

* *Punapa boten kewleceken?*

16

...a box with royal regalia, at this moment my grandson has already been born, the box should be of iron with a resistant layer, don't allow it to flood with water." The minister immediately made it and presented it to the King, the box with the royal regalia, the King ordered a nursemaid, to take the baby boy from the princess, the carrying out of the order would be watched over by the King. The princess gave (the baby) to the nursemaid, then it was presented to the King, very pleased was he to see the grandchild, because of his handsome appearance, the King was profoundly affected by the grandchild smiling up at the sky, the King felt estranged from himself, but his order had already been issued, that when the grandchild was born he was to be cast out to sea, the grandchild was given up to the Chief Minister, and in tears thinking how sad the princess will be, the newborn baby was placed inside the box, on top of the regalia fit for the son of a King, it was brought near to the middle of the box, the box was then closed* tightly and carried by the Patih to the edge of the sea, the ocean was very narrow, (he) was placed in the box which was quickly swept away by the water, then it was battered by waves and wind and carried to the centre, but it was watched over by the...

* *Why not left unsealed?*³⁸

38. A corruption of the ms..

17

...Maha Agung, wus pinasthi ing jangji, saderengipun dumadi sampun kapasthi ing lohmakpul.

Patih lajeng wangsul matur dhateng Sang Prabu, kocap Sang putri miyarsa yen kang putra binucal ing laut lajeng niba boten enget, sawungune mawi mular, kanihaya jeng rama dawuhe kapundhut di pirsani, lawas kapengin lahir, mongka dilarung ing laut, sigra Sang putri medal, anututi ingkang putra kalayan nangis, sambat sambat ingkang raka wonten ing tepi laut, kang sinambat mung ingkang raka kang sampun kesah, sampun katur dhateng Sang Prabu, lajeng utusan dhateng cethi, supados nusul, Sang putri kahaturan kondur boten karsa, tugur wonten pasir ngriku, rintem dalu Sang putri anangis, boten dhahar boten sare, ngantos pitung wulan kukuwu ing laut, boten antawis lami Sang putri seda, katur dhateng Sang Prabu yen kang putra sampu (sampung) seda, Sang Prabu kagagas ing galih, putra namung satunggal, tuwin wayah, ing salebeting kadhaton tangis gumuruh anggalih nalika kesahipun Sang putri, kalajengipun...

17

... Almighty, it was fore-ordained by promise, before it happened it was predestined in the book of divine decrees³⁹.

The Patih then returned and approached reverently the King, when the princess heard that her son had been cast out to sea, she fainted, upon recovering she was in tears, lamenting: "Why, my father wanted to see the boy, I had wanted to have a child for a long time, yet it was thrown out to sea." At once the princess left, she was searching for her son while in tears, crying out for her husband at the edge of the sea, the one she was calling for was her husband who had already departed, the King was informed about the princess, then a messenger of the court was sent after her, the princess was told to return home but she did not want to, she stayed awake all night watching the beach, day and night the princess cried, she did not eat or sleep, she waited seven months on the beach, it was not long after that she died, it was reported to the King that his daughter had died, the King thought to himself, his only child, and his grandchild, inside the kadaton he wailed like the thunder, he remembered when she left, then...

39. Lohmakpul.

18

...seda, tuwin wayah kalarung ing sagara, utawi kesahipun Sang pandhita. Kacariyos Sang pandhita langkung mati ragi, wonten ing wana sisunting, panggenanipun kewan galak, sarpa mandi, sampun waspada yen kang putra sampun babar, sakalangkung minta sihing Hyang Agung kang putra dadiya wali tutuk, Sang pandhita jengkar saking ngriku mampir dhateng Ngampelgadhing, papanggihan kalayan inkang putra Kangjeng Sunan Ngampel, sampun mratelakaken sasolahing nguni, sasampunipun mahulana lajeng kondur dhateng Pasi tanah sabrang.

Kacariyos juragan ing Gresik dagang dhateng Bali, bekta baita keci seluk, kagunganipun Nyai Ageng Pinatih, kacariyos wonten ing laut remben anginipun, baita lajeng labuh, peteng dhedhet laliweran, boten dangu juragan ningali wonten cahya padhang nelahi dangu dipun tingali dhateng anak prahu, sasampunipun celak katingal wonten pethi, mawa cahya sami rerembagan juru-ragan (juragan) sarencangipun, pethi ingkang notog ing baita bade kahentas,...

18

... she died, and his grandson cast out to sea, and the departure of the pandhita! It is told that the pandhita was dead to the world⁴⁰, he was in the forest acquiring wisdom, in a place of wild and fierce animals, poisonous snakes, he was already aware that his child had been born, he prayed to the Lord that his son would become a Wali gifted with oratorical powers, the pandhita left that place for Ngampelgading, to meet with his son Kangjeng Sunan Ngampel, his previous activities he had already explained, after that the Mahulana returned to Pasi in a land overseas.

It is said that a trader of Gresik trading with Bali, was sailing in a small ship, it was owned by Njai Ageng Pinatih, it is said that the wind was light and changeable, so the boat then anchored, the pitch black darkness seemed to swirl all around, it was not long before the captain noticed a bright glow emanating from something, then he could see a small boat, after approaching it it was seen to be a box, because of the glow all of the crew began to talk about it, the box was overtaken by the boat so that it could be raised out of the water,...

40. Mati ragi, that is, deep in meditation.

19

...wonten ingkang rembag, wonten ingkang boten, sami dipun tingali kemawon, boten antawis dangu pethi lajeng kapendhet, kainggahaken ing prau, lajeng wonten prahara angin dhateng, saking Bali, baita terus layar wangsul, boten kacariyos ing margi, dhateng ing Gresik labuh jangkar, sampun katur dhateng Nyai Ageng Pinatih, dene prahu inggal wangsul kinen mariksa leres, juragan mandhap ngaturi pirsu, amondong pethi kaaturaken Nyai Ageng Pinatih, dipun bikak pethi wau isi jabang bayi jaler, taksih gesang cahya padhang langkung bagus, enggal jabang bayi kapundhut, Nyai Ageng Pinatih* kasusonan nangis boten karsa, kadulang boten karsa ngecapi, Nyai Ageng sanget tresnanipun, saha kalangkung seneng, awit salaminipun kapengin putra, jabang bayi wau kaanggep kados putranipun piyambak, sareng sampun dumugi yuswa kalih welas tahun, dipun gurokaken ngaos datheng Sunan Ngampelgadhing, saha kaeteraken piyambak datheng Ngampelgadhing, sampun katur datheng Kangjeng Sunan Ngampel, Kangjeng Sunan lajeng murugi, ..

* *Tiyang sampun rondha (randha), tru boten pinuju gadhah sesepan punapa saged?*

.....

19

there were some people who wanted to raise it, there were some who didn't, but everyone gazed at it, it was then raised up into the boat, then there was a storm coming from Bali, the boat continued its journey homeward, it is not told which way it followed, arriving in Gresik it dropped anchor, Njai Ageng Pinatih was told, that the ship had just arrived and it was ordered to be examined, the captain of the ship related the story, the box was carried and presented to Njai Ageng Pinatih, the box was opened and it contained a newborn baby boy, he was still alive and radiant in appearance, she took up the baby, Njai Ageng Pinatih* suckled the baby and it cried as it did not want it, nor would it even taste it when spoon-fed, Njai Ageng loved him very much, and was very happy, for a long time she had wanted a child, the newborn baby was treated as her own child, when the child reached the age of twelve years, he was placed as a student of the Koran with Sunan Ngampelgading, and she accompanied him to Ngampelgading, he was presented to Kangjeng Sunan Ngampel, Kangjeng Sunan...

* *The person is already a widow, hence not the right time for her to suckle, how is it possible?⁴¹*

41. A corruption of the ms..

20

...dipun cepeng sarta dipun lus lus sirahipun, Nyai Ageng langkung seneng ing penggalih, Kangjeng Sunan lajeng dangu dhateng Nyai Ageng, kang sabenere putramu iku apa putramu dhewe, apa olehmu ngamek, Nyai Ageng matur, saestunipun angsal manggih, juragan kula kesah layar dhateng Sukadana, wonten laut manggih pethi tosan, isi jabang bayi, saha keprabon ratu, Kangjeng Sunan manggalih yen punika bangsa tedak Rasul, enget dawhipun ingkang uwa, nunten dawuh iya nini ingsun melu mipil putra, Nyai Ageng sakalangkung bingah saha kapundhi pundhi sih paringipun Kangjeng Sunan. Kangjeng Sunan ngandika malih dhateng Nyai Ageng, putranira iku ingsun arani Raden Paku, Nyai Ageng matur ngabekti, punapa karsane Gusti, ngelih nama kawula dereng uninga, Kangjeng Sunan dhawuh, ingsun suwun putramu iku dadiya papakuning jagad, kedhepa wong sanungsa Jawi, Nyai Ageng atur bekti, mugi kabula saking dhawuh paduka, darmi kula anggadhuh paduka ingkang puputra, sinengkalan tahun Jawi, wuruking pandhita uningen tokit, 1377. Kangjeng Sunan...

20

...then approached him, and held him stroking his head, Njai Ageng was inwardly happy, Kangjeng Sunan then asked a question of Njai Ageng: "Whose actually is this child, is he your own, or is he one you have acquired?" Njai Ageng answered: "Actually I was given him, my ship-master was sailing to Sukadana, upon the sea he met an iron box, it contained a newborn baby, and a King's regalia." Kangjeng Sunan considered whether he was a descendant of the Prophet, he remembered what his uncle said, and then said: "Yes my daughter, I agree to look after your son." Njai Ageng was supremely happy and was held in high esteem by Kangjeng Sunan. Kangjeng Sunan said again to Njai Ageng: "Your child I name Raden Paku." Njai Ageng acknowledged saying: "It is the will of God, to change the name (but) I do not understand its meaning." Kangjeng Sunan announced: "I ask your child to become the nail of the universe⁴², respected and honoured by the people of the island of Java." Njai Ageng paid her respects: "May your commandment come true, it is my duty to entrust you with the child." Dated by the sangkala "Wuruking pandhita uningeng tokit, 1377".⁴³ Kangjeng Sunan...

42. Pepakuning djagad. See note above regarding "Papaku".

43. The advice of the pandhita (is) to understand that God is One.

21

...langkung pamardinipun, kasaderekaken kaliyan ingkang putra nama Raden Ibrahim, sapantaran adhik kakang, sampun kempal dados putra piyambak, Nyai Ageng Pinatih nyuwun pamit mantuk dhateng Gresik, Kangjeng Sunan ngandika, sukur den pracaya sira nini, puranira ya putraningsun dhewe, Raden Paku sampun lami winulang langkung gangsar, koran, sitin, usul, pekih, sarap, nahwu, sadaya sampun putus, Kangjeng Sunan langkung seneng, saestu yen tedhak Rasullolah, ingkang bangsa Nabi Ismail. Kacariyos wanci tengah dalu nuju malem Jumuwah, Raden Paku sare ing salebetipun masjid, cahya medal anelahi kadi apa murup (murub), Kangjeng Sunan kaget lajeng medal, aningali salebetipun masjid katingal padhang langkung pelag, Kangjeng Sunan anitik saestu, yen ingkang putra, kabundelan sinjangipun, enjing kapriksa leres ingkang putra, saking Gresik, kala semanten Raden Paku griya kakalih, tigang wulan dhateng Ngampel mangun sarak, wonten Gresik tigang wulan sinau gremen, tumut juragan Kamboja, prau seluk lan keci, Raden Paku ingkang dados juragan,...

21

...continued his lessons, befriended by the son named Raden Ibrahim, they were about the same age, they stayed together as though they were sons, Nyai Ageng Pinatih excused herself and returned to Gresik, Kangjeng Sunan said: "Thanks be to God, you can trust me Nini⁴⁴ your child is also my own." Raden Paku was instructed for a long time and his education was without interruption, studying the Koran, Sitin⁴⁵, fundamentals of Islamic theology and law, Islamic jurisprudence, Arabic conjugations, Arabic grammar and syntax, all were brought to completion, Kangjeng Sunan was very pleased, "Truly a descendant of the Prophet, whose family is the Prophet Ismail." It is told that in the middle of the night of Friday, Raden Paku was sleeping in the Mosque, a ray of light emanated from him which became very bright, Kangjeng Sunan was startled and then he approached, he looked inside the Mosque which was so brightly lit, Kangjeng Sunan looked to see if it was his son, he knotted the boy's sarong⁴⁶, in the morning he thoroughly examined the boy from Gresik, at that time Raden Paku had two houses, three months at Ngampel studying canon law and morality, then three months at Gresik studying trade, he accompanied the ship-master Kamboja, the prau was open and small, Raden Paku became a ship-master,...

44. Nini: grandmother, but also a term for an older woman.

45. From *Sayidina* (?): list of descendants of the Prophet.

46. To ascertain in daylight which boy was emitting light.

22

...wawratan sampun kathah, Nyai Ageng dhawuh dhateng Raden Paku, poma den bisa asudagar, wus jamake wong urip akasap golek asil, anipkahi yayah rena balanjani anak rabi, gawe sangu ngabekti, yen anakarine umur besuk sira kajiya, pun ibu darma gadhahi, Raden Paku atur bekti matur sandika, juragan sampun dhinawuhan, lah sira budhala besuk ing dina Jumuwah bakda salat pukul kalih saad Jabrail, Kemboja matur sandika, sasampunipun salat Jumuwah, Raden Paku pamit nyuwun idi ing guru matur melas sasih (asih), cinepeng sirahipun dhateng Kangjeng Sunan, selameta sira Raden, anglakoni pakone ibu, wus jamake wong anom sinau ngulati rejeki, Raden Paku lengser kairing para kadang, sampun numpak baita, kang ibu sampun paring idi, sakathahing pawongan sami ngiring Nyai Ageng Pinatih, embedhol jangkar nunten mariyem kaungelaken, tonda bidhal layar, supados sami sumerepa ingkang dipun seja dhateng ing Banjar, babar layar angin keras, barat daya kanem, dungkep tigang latri sampun dhateng labuh jangkar seluk keci, amasang...

22

...he already had a lot of cargo, Nyai Ageng said to Raden Paku: "Try to become good in trade, it is normal for people to live trying to earn a living, to provide for father and mother, to provide for the family, if you have spare time in the future you should make the pilgrimage to Mecca, your mother was obliged to do it." Raden Paku then paid his respects and announced his agreement, the ship's captain was ordered to make preparations: "There! You will set out next Friday at the conclusion of prayers at two o'clock, the time of Djabrail." Kamboja expressed his agreement, after the Friday prayer, Raden Paku requested permission to leave from his teacher asking for his blessing, Kangjeng Sunan took his head in his hands and said: "Salam to you prince, carry out your mother's request, it is only normal for young people to learn to make a living." Raden Paku humbly withdrew accompanied by an escort of relatives, he boarded a ship, which his mother had already offered to him, a multitude of maids accompanied Nyai Ageng Pinatih, he weighed anchor and then a cannon was fired, as a farewell salute, so that everyone would know of their intention to go to Banjar, the sail opened to a strong wind, from the south-west in the sixth season, just before the third night they dropped the anchor of the boat, hailed the dingy, then...

23

...gandera ngungelaken mariyem, tondha badhe bongkar supados sumerepa sakathahing langganan, utawi para sudagar, subandar Banjar ngaturi pariksa dhateng Sang Prabu, yen juragan Tandhes sampun dhateng, baita seluk tuwin keci, tuwin malih putra Tandhes tumut sinahon dagang, Raja Banjar sampun paring serat pratondha bongkar, juragan sampun nampi lajeng katur Raden Putra, sampun dipun lilani pandhega nabuh bendhe, rame para sudagar sami bekta panjalin, wonten ingkang bekta kajang, sampun adatipun juragan Banjar yen tumbas kalayan panjalin, utawi kajang, yen sampun sumerep mendhet bayar, kacariyos dagangipun sampun telas sadaya, kalintekakan penjalin kajang sarta bengkuwang, sadinten pinggir pasisir sesak kajang lan penjalin, kawrat seluk lan keci, Raden Paku rembagan kalayan Juragan, padha layara kang esuk, awit prau wus kebak panjalin lan kajang, juragan Kemboja prihatin, lajeng matur kados pundi, gramen taksih kathah antawis sangang duman ingkang wonten tiyang, kang saduman warni panjalin lan kajang, ..

23

...they hoisted a flag and fired a cannon, as a sign that they wanted to unload so that as many customers as possible would know of it, as well as the traders, the shahbandar of Banjar informed the King, that the captain from Tandes⁴⁷ had arrived, with the prince of Tandes there to learn to trade, the King of Banjar gave them a signed letter to unload their goods, the skipper received it and then presented it to the boy prince, they were given permission to strike the bende⁴⁸, a crowd of traders gathered around bringing their rattan, there were some bringing kajang⁴⁹, it was the custom of the Banjar traders to buy with rattan, or kajang, as a substitute for payment. It is said that all the business was finalized, the rattan, kajang and bengkuwang⁵⁰ were exchanged, after a day on the beach it was apparent that there was too little space for the rattan and kajang, it was loaded on the boat, Raden Paku spoke with the skipper, together they would sail on the morrow, because the ship was already full with the rattan and kajang, captain Kemboja was not happy with this, he then said: "What shall we do? There is still the nine parts of the merchandise unpaid, of which one part is paid in the form of rattans and kajang, ..

47. A Mataram term for the Gresik area.

48. Small copper/bronze gong used for attracting attention.

49. Dried palm leaf usually used for roofing.

50. Type of sweet root.

24

...kula langkung ajrih upami nuntena layar, ibu sampeyan meling boten kalilan nilar dagangan, tebihipun Banjar lan Gresik sinten ingkang anagih, Raden Paku anahuri sarwi mesem, angandika sapa kang wani nagih, ingsun ijab sadhekah marang wong Banjar, sadaya juragan tuwin pandhega sami getun, ulate pethak kadi daluwang sami miraos wus begjane awak tan wande dinukan, dagangan entek, duwit ora oleh, temah ingesot anak rabiku, piraha yen ora dadi tebusan, Raden Paku angandika, aja ana kang sumelang, ayo pada budhal, tulak bara isenana wedhi kalawan sela, dimen aja gonjing, sampun bedhol jangkar bidhal layar tengara muni, kaget Raja Banajar, dene prau enggal wangsul ing Gresik, boten kacariyos lampahipun ing margi, sampun dhateng ing lautan Madura, katingalan gunung Giri, enget dhawhipun Nyai Ageng juragan angraos dipun dukani, sampun labuh ing Gresik, tengara sampun mungel, kala samanten ing Tandhes pinuju mentas kabesmen, ..

24

...I am very afraid to set sail now, your mother instructed me not to leave behind merchandise, it is far between Banjar and Gresik, who is the one to collect the payment." Raden Paku smiled broadly, he said: "Who dares to demand payment! I offer it as alms to the people of Banjar." All the traders and the leaders felt dismayed, their faces went white like paper, all felt their unfortunate fate, "The merchandise is all gone but there is no money, the result will be my family getting a reprimand, lucky if they are not taken as hostages!" Raden Paku said: "I hope there is no one who is worried, let us all set out together, and leave today God willing, fill (the ship) with sand and stones, so that it does not over-turn." They weighed anchor and sailed off sounding the bell, the King of Banjar was startled, by the ship setting out on its return to Gresik, it is not told of the route that they took, they entered the Sea of Madura, the mountain of Giri was visible, remembering the instruction of Nyai Ageng the captain became worried, they had arrived at Gresik, the signal was sounded, at that time in Tandes they were suffering from a great fire, ..

...telas telasan, ing ingriku kaget Nyai Ageng, grait wonten sanjata mungel, dene enggal kang putra sampun dhateng, Nyai Ageng utusan pawongan, kinen ningali punapa estu kang putra, sampun dhateng, kapanggih Raden Paku sampun minggah mantuk, Nyai Ageng ngandika dhateng kang putra kapriye lakunira, teka gelis, Raden Paku matur saking idinipun ibu, katingal juragan miwah Pandhega sami sayuk sayuk kados tiyang sakit, jalaran ajrih manawi dipun dukani, juragan nunten matur, inggih gusti prakawis gramen Tuwan sadaya punika putra Tuwan kang kuwahos nyade, tumbas, ngetang bathi, kawula darmi lumampah.

Kacariyos tiyang ingkang sami kabesmen kathah ingkang tumbas kajang lan penjalin, Raden Paku ngandika dhateng juragan, dagangan kinen mendhet, katulungaken tiyang ingkang kamlaratan, tumbas, nyuwun dipun paringi, sadinten telas, kantung sela kalayan wedhi, Nyai Ageng sampun mireng yen kang putra dagangan boten angsal bathi, telas kangge sidhekah, kalampahan baita kalih mantuk kothong, Nyai Ageng prihatin, animbali juragan sarta ingkang putra,..

...Nyai Ageng was startled, she thought she had heard a gun sound, that her son had just arrived, Nyai Ageng sent out a maid servant, she was ordered to see whether it was in fact her son, she was met by Raden Paku who had already set foot on the door of his home, Nyai Ageng said to her son: "How was your journey, so quick!" Raden Paku spoke: "By your blessing mother." He looked at the ship-master and officer who both looked ill at ease, because they were frightened that she would become angry, the ship-master then said: "Yes my lady, the matter of my lady's merchandise, my lord had the right of selling, buying, and calculating profit, we just followed orders."

It is told that of all those who suffered from the fire, many were those who bought kajang and rattan, Raden Paku said to the ship-master: "Go and get the merchandise, help those who are poor, if they want to buy it, so be it, if they want to just take it, then offer it." A day had passed, what remained were the stones and sand. Nyai Ageng had already heard that her son's trading venture did not result in a profit, it had been used up as alms for the poor, his two ships returned empty handed, Nyai Ageng was dismayed by this, she summoned the traders and her son,..

26

...tuwin pandhega, Nyai Ageng ngandika, lah kapriye pakanira agramen, sakabehing dagangan pira bandhane, lan bathine siji sijine, lah Raden kang terang, Raden Paku matur nembah, ibu punika gampil, kula gramen krana Allah, numbas nedha kula sukani, pangandikanipun Allah kang agung, sapa wong adagang samar sidhekah padha sesami kang kamlaratan, Pangeran amangsuli, kang suduman (saduman) winales sadasa duman, ing dunya sahingga akir, manawi manah eklas winales satus duman, wangsul ibu kados pundi, karsanipun, Nyai Ageng ngandika, mulane sira sun wuruk adagang suprih bisa abathi, luwih saking bondha ingkang kathah, ing mengko teka dadi tuna, pau seluk keci teka padha galendhang, iku kaya apa, Raden Paku anuwun dhateng ingkang Maha Sukci, muging Pangeran kang luwih ibu punika dipun paringi donya, sabab kerem dhateng arta, mustajap (mustajab) panuwunipun Raden Paku, Raden Paku lajeng ngandika, lah juragan enggal sira delenga, prahumu wus kebak apa kang ko sedya, sarta ana cirine...

26

...and the officials, Nyai Ageng said: "So, how was your trading venture? What was the value of that merchandise, and what were the profits?" So Raden explained, he bowed: "Mother it was easy, I traded because of God, I bought food that I liked, and God who is great said: 'Whoever trades should give alms to the poor with a full heart.' The lord says: 'That which is one part will be returned in ten parts, world without end, and if done wholeheartedly then it is repaid one hundred fold'; whilst you mother, what do you want." Nyai Ageng said: "At the start I advised you to trade so that you would make a profit, more than the capital which was a lot, but later you returned with a loss, the two ships returned empty, what kind of return is that!" Raden Paku prayed to the Most Holy: "May the Lord who is great, please give mother profits, because she likes money!" Powerful was the prayer of Raden Paku, Raden Paku then said: "There, ship-master, soon you will see, your ship full as you intended, together with a written..."

27

...tulis, bathine dagangan lan titine siji sijine, juragan angucap, longka temen pangandikane Raden Paku, nunten prahu dipun unggahi, katingal sarat, juragan lebar, bungah sakancane, enggal juragan ngaturi pirsu dhateng Nyai Ageng Pinatih, ing mangke baita sampeyan kalih isi sarat, saha ngangge ciri tulis, sakathahing dagangan mawi katulis, sarupine gramen tikel sadasa bathine satunggil tunggile, saking paringe wewalese wong amal, siji winales sadasa, Pangeran sipat adil, Nyai Ageng langkung bingah kang putra dipun timbali, lah Raden sira mareneya, aja adoh adoh ibu banget kangen marang sira, kala samanten Raden Paku juswa pitulas taun, jatmika alus ing budi, anteng, brongta ing Hyang Widi, boten karsa dhahar sare, utawi nginum, kang ibu radi kagimir ningali wadana kadi sasongka, kang ibu semu kagiwang, enget yen putra mipil, angandika arum, aduh putraningsun mareneya aja tanggung sedheng sira kramaha, nanging aja liyan, kaki rawatana pun biyang, aja kapalang doh, awit pun biyang tresna,...

27

...account, telling which part belongs to whom." The ship-master said: "It is unlikely to be true what Raden Paku said." Soon after the ship was boarded, it was seen to be full, the ship-master suddenly cheered up, happy were his companions, immediately the ship-master informed Nyai Ageng Pinatih: "Now your ship and its hold has become full, and there is a written account, each part of the merchandise is marked, all of the merchandise has produced ten times the profit, because it is a gift repaying those who are charitable, one returns ten, the Lord is just." Nyai Ageng was very happy and she called over her son: "So Raden, come here, don't distance yourself, I missed you greatly." At that time Raden Paku was seventeen years old, he was like a nobleman, refined in character, tranquil, much in love with God, he did not want to eat nor sleep, nor drink, his mother was rather moved to see his face which was like the moon, his mother appeared to soften, she remembered when her son used to take (food/milk) little by little, she said softly: "Oh my dear child come here, although you are old enough to be married, don't misunderstand, don't stay too far away, because your mother loves..."

28

...kalangkung marang sira, kang putra matur, ibu punika boten kenging, amargi sampun manjing ibu sayekti, sampeyan mingkisa pambayun, Nyai Ageng nunten bikak semekan, pambayun kasesep Raden Paku ugi medal toyanipun susu, tondha punika yen sampun manjing ibu sayekti, Nyai Ageng wuliya sakala tresnanipun, rahosing panggalih anglangkungi putranipun piyambak, ical ingkang pangridhu, Nyai Ageng sugih kalangkung lingkung, saha ajrih sanget dhateng ingkang putra, dene sampun katingal kramatipun, Raden Paku pamit badhe tapa mati raga dhateng gunung, sampun kalilan, Raden Paku kesah ing gunung Bathang, minggah amesu raga, angabekti, ing ardi wengis panggenanipun amedar rasa, ngeningaken ingkang Maha Sukci, ponca driya boten kaeksi, minggah ardi Gendhing, sampun parekan muji nembah, nunten minggah ardi Sari, angluwat anggening srah jiwa raga, gunung Sidayu kasabdan temune kawula lan gusci (gusti), gunung Lepit panggrahitan, gunung Karang sananing budi, gunung Tumpang pakukusan, Sahimbang gen terbuka,..

28

...you very much." The son said: "Mother I cannot, but because you are my true mother, please reveal your breasts." Nyai Ageng then opened her breast-cloth, the breast-milk was sucked by Raden Paku, the milk flowed out⁵¹, it was a sign that she had become his true mother, Nyai Ageng immediately felt again her love for him, her feeling toward him surpassed that for her own son, gone was the estrangement, Nyai Ageng was very rich, and she was very much in awe of her son, his spiritual elevation was already apparent, Raden Paku requested leave to go and meditate deeply on a mountain, he was granted permission, Raden Paku went to the mountain of Bathang, he climbed it while concentrating his mind, he praised God, on the mountain of Wengis the place where he opened up his feelings (his heart), purifying himself by meditating on the one Supreme Holy, he lost contact with the five senses, he climbed the mountain of Gendhing, he meditated and paid homage (to God), and climbed the mountain of Sari, he meditated to surrender his soul and body, the mountain of Sidayu was the place where there was a meeting of subject and God, the mountain of Lepit gave one awareness, the mountain of Karang was a place of insight, the mountain of Tumpang was a place of maturation, Sahimbang was a place of divine inspiration,..

51. The miracle of spontaneous lactation. Paku had been fasting and was now too weak to eat and even to stand. His mother therefore breast-fed him. Cf. Mackenzies' version where hot rice is rubbed into his skin to restore him.

29

...gunung Sari genne rasa, kawila lan gusti, tunggale gusti kawula sarasa kawula gusti, jayeng sarining surat, wus sampurna dadi wali, sampun dungkap jujuluk prabu Satmata, hit tapa sinengkalen tahun Jawi, tingal terus katon kabeh, 1392, Jeng Sinuhun Prabu Satmata, minggah gunung puri jumeneng wali kutup, sasampuning lami lami Raden Paku wonten ardi badhe sowan datheng Ngampelgading, kala samanten boten wonten baita tambangan, mongka ningali bebathoking cengkir, dipun pundhut lajeng dipun tumpaki, kasogon kalayan cis, boten kacariyos wonten ing margi, sampun datheng ing Ngampelgading, nyungkemi ing guru Kangjeng Sunan angrangkul, aduh putraningsun prapti, wus lawas ora katingal, lah kulup sira matura, apa kang sira jaluk maringsun, Raden Paku matur nembah, kawula nuwun idi, adhedhekah ing pundi ingkang pernah, nuwun pitedah, Kangjeng Sunan angandika, luhung sira lungaha kaji, maring Mekah karo arinira Raden Bonang, mampira maring Malaka, yen wus teka ing...

29

...the mountain of Sari was a place of feeling, the subject and God, unity of God and subject, harmony of subject and God, victory in the essence of the Book⁵², he had already completed the process of becoming a Wali, the time had arrived when he was given the title of Prabu Satmata, the meditation and seclusion happened in the Javanese year of "Tingal terus katon kabeh, 1392."⁵³ Jeng Sinuhun Prabu Satmata, climbed the mountain of Puri and was acknowledged as a most noble Wali, after Raden Paku had been on the mountain for some time he decided to go to Ngampelgading, at that time there was no boat available to hire, he found one half of a young coconut shell, he picked it up then got on top of it, then touched it with his staff, it is not told what happened on this journey, he arrived at Ngampelgading, he prostrated himself before his teacher Kangjeng Sunan who said: "My God! My child, you have come, it has been a long time. So! Please tell me, what is it that you request?" Raden Paku paid homage: "I request permission to speak, where should I make my home, I ask for advice." Kangjeng Sunan said: "One as noble as you should make the pilgrimage to Mekah, to Mekah with your younger brother Raden Bonang, go abroad to Malaka, when you arrive at...

52. Koran.

53. Vision unobstructed and aware of everything, 1470 A.D..

30

...Malaka geguruwa, golekana guruningsun aran Seh Mahulana Awalul Islam, geguruwa ngelmu kang sejati, anuta sapa kone, lah wis sira lungaha, arinira aja kari ibunira akon anggawani titihan prahu keci, Raden Paku nuwun pamit kalilan, sampun datheng ing Gresik, pinanggih Nyai Ageng, Raden kalih sami matur punapa ingkang dados dhawuhipun Sunan Ngampel wau, Nyai Ageng kalangkung sukur, iya nyawa sira den becik, anglakoni tuduhing guru, tak suwun muga Pangeran anjurungi, ibu ingkang nyangoni lan prau keci, iku tumpakana, juragan kadhawuhan ngeteraken ingkang putra, sareng wawratan sampun pepeg, Raden kalih nuwun pamit numpak prau, ingkang ibu sakalangkung ing pangungunipun.

Kacariyos lampahipun baita sampun datheng ing lautan Sedayu, tuwin Tuban, dungkap ing Tanjung War-awar, kacariyos ing laut ngriku ageng sanget balumbangipun, nama Bantheng, ageng gebyugipun, pilih baita ingkang kuwawi, juragan matur, gusti ingkang...

30

...Malaka find a guru, seek out my guru named Seh Mahulana Awalul Islam, seek for that knowledge which is pure and true, obey whatever he orders. There! Off with you! Don't leave behind your younger brother, ask your mother for a small ship." Raden Paku asked to leave, he arrived at Gresik, he met Nyai Ageng, the two Radens told of what had transpired when they met Sunan Ngampel, Nyai Ageng was very happy to hear it: "Yes, my dear, it is good, carry out the advice of the guru, I pray that the Lord is in agreement, mother will provide you with the necessities and the boat⁵⁴, take it!" The ship's captain was ordered to take the son there, when loaded they all gathered together, the two Radens begged leave and boarded the boat, his mother was overjoyed by the experience.

It is told that on its journey the boat arrived at the sea of Sidayu, and Tuban, approaching the cape of War-awar, it is said the that sea in that area is very dangerous, it was called Banteng, because great was the power of the waves, not every boat is capable of going through it, the captain said: " Lord please...

54. Prahu keci: a type of boat; possibly a ketch.

31

...ngatos atos, laut ngriki sunglipun anglangkungi, pilih baita ingkang kuwawi yen katempuh, mawi gendhing ombakipun, sampun kathah baita ingkang pecah jalaran katrajang ing ombak, boten dangu datheng ombak ingkang nama bantheng, suwantenipun kumrusuk, siliran awor lesus, baita mubeng agonjang ganjing, Raden kalih prayitna, sami adodonga, nunuwun ing Pangeran, lenggah datheng cocoring baita, Raden Paku ngagem cis, ombak nempuh baita dipun cis belah dados kalih, anyuwanten jumegur, sampun ical ingkang prahara baita layar siliran kenceng anurut toya, boten kacriyos ing margi antawis satengah wulan datheng ing Mlaka, Raden kalih lajeng minggah madosi padhukuhanipun Seh Awalulislam, waktu asar jujug ing masjid, nunten angabekti, ngaleresi bibar Jumuwah, ingkang ngimami Sang Pandhita, bakda salat Sang Pandhita nyurambi, kakepung para murid, medhar ngelmur rasa, Raden kalih enggal atur bekti, ngaras padaning sang pandhita, Raden Paku...

31

...be careful, this sea is very dangerous, it takes a strong boat that can withstand the hazards, harmonizing with the waves, many are the boats which have broken up because of the action of the waves." Not long after came a wave which was known as "wild bull", it had the sound of a waterfall, there was a whirlwind, the boat yawed and tossed, the two Radens remained on watch, together they prayed, pleading to the Lord for help, sitting on the bow-sprit of the boat, Raden Paku used his cis⁵⁵, the waves assailing the boat were struck by the cis and they divided and became two, there was a rumbling sound, the storm abated, the boat went quickly, it followed the waves, it is not told of their further journey and half a month later they arrived at Melaka, the two Radens then set out to look for the village of Seh Awalulislam, when it was time for the third daily prayer⁵⁶ they went to the Mosque, they paid their respects, their arrival coincided with the ending and dispersal of the Friday gathering, the one who was Imam was the pandhita, after prayers the pandhita went out onto the veranda, all of the pupils gathered around, he expounded on the knowledge of rasa⁵⁷, the two Radens paid their respects to him, they kissed the foot of the pandhita, Raden Paku...

55. Short spear or staff.

56. Between 3 and 5 p.m..

57. Knowledge based on subtle feelings centred in the heart.

...pinengkul ingkang sirah, kalayan angandika, bagey. putuningsun karo, sira kang lagi prapti, sira putrane sapa. nembe ingsun tumingal, Raden kalih matur kula putranipun Sunan Ngampelgadhing andikakaken minggah kaji, saha kautus ngaturaken pangabektinipun putra Tuwan, tuwin dipun dhawuh: nyuwun idi pitedah saking Tuwan, mugè aparinga wangsit, sang pandhita angandika, iya manira wus maklum, lan maneh manira melu takon, ingsun biyen akrama putrining nata ing Blambangan, ingsun tilar isih bobot, apa sira weruh wartane, Raden kalih matur anuwun, kula kalih boten terang, sang pandhita mesem, angandika iya sira sun wuruk, panganggep lan pangidhepe wong urip, sampun winangsit sadaya sampun mangertos, Raden Paku kaparingan nama ajujuluk Prabu Satmata, pinaringan jubah dhesthar, makuta kaprabon, Raden Ibrahim kaparingan nama ajujuluk Prabu Anyakrawati, pinaringan jubah landhung, Raden Paku pinaringan murid kakalih, Seh Grigis tuwin Seh Koja, dhawuhipun...

...was embraced around the head, and (the pandhita) said: "Welcome my two grandchildren⁵⁸, you who have just arrived, you are the sons of whom, you who I have just noticed?" The two Radens answered: "I am the son of Sunan Ngampelgading, told to do kaji⁵⁹, and ordered to pay my respects to you, and told to ask permission to be advised (taught) by you, I pray that you will give us wangsit⁶⁰." The pandhita said: "Indeed, I already understand, and I wish to ask another question, a long time ago I was married to the daughter of the King of Blambangan, I left her when she was pregnant, do you have any news about this?" The two Radens told him: "We are without news." The pandhita smiled, he said: "Yes, you I will teach, thoughts and ideas of human life, you have already acquired spiritual knowledge and already you understand it." Raden Paku was given the title of Prabu Satmata, he was given a cassock and head-dress, a royal crown, Raden Ibrahim was given the title of Prabu Anjakrawati, and he was given a luxuriant cassock, Raden Paku was given two pupils, Seh Grigis and Seh Koja, the pandhita said...

58. Familial terms of respect are the norm in Java.

59. Make the pilgrimage to Mekah.

60. Spiritual guidance.

33

...kulup, rewangmu benjing yen sira dhudhukuh, pinaringan siti saking Mekah sakepel, endi bumi kang padha ambune, panggonane sakidul kulone Gresik, iku sira dukuhana, aja sira lunga kaji, aluhung sira baliya, madhangna tanah Jawa kang isih peteng, Raden Kalih sampun tiningalaken ngelmu gaib, tinggal kang sejati Raden kalih tumenga, sampun katingal ing Mekah, Madinah, sampun dipun lampahi salasahing tiyang kaji, sampun dungkap makam jak, Raden kalih nunten dipun tundhung, sami atur sembah nyuwun pamit nitih baita boten kacariyos wonten ing margi, sampun wonten satengah wulan dhateng anjujug ing Ngampelgadhing, ingkang ibu dipun aturi rawuh ing Ngampel, lajeng sami angabekti, Kangjeng Sunan ngandika padha selamat lakunira, apa katemu sang pandhita, inggih angsal pandonga tuwan wilujeng, saha sampun pinanggih sang pandhita punapa welingipun sang pandhita wiwitan dumugi wekasan, sampun katur ing Kangjeng Sunan sadaya, Kangjeng Sunan manggalih, wus pinasthi dadi pepakuning jagat (jagad), lajeng ngandika dhateng Raden Paku, ..

33

...to the young lad: "These two later will help you when you settle in a village, and here is a handful of earth from Mekah, go to where the earth has the same scent, its place is southwest of Gresik, that is where you will settle, do not go on kaji, it is better that you should return, may you light up the land of Java which is still dark." The two Radens had already been shown esoteric knowledge, seeing what was pure the two Radens looked upward, Mekah and Medinah had already appeared to them, already travelled as far as the pilgrims who search for Mekah, already approached the tomb of jak⁶¹, the two Radens were then sent off, they both then expressed their thanks and requested permission to leave, they took a boat but it is not told which way they took, after half a month they arrived at their destination of Ngampelgading, the mother (of Paku) was informed of their arrival in Ngampel, they both did ngabekti⁶², Kangjeng Sunan said: "Welcome, did you meet the pandhita? Through your prayers you are safe, and you have met the pandhita, tell me his instructions to you from beginning to end." They told Kangjeng Sunan the whole story, Kangjeng Sunan thought: "It is predestined that he become the nail of the world⁶³." Then he said to Raden Paku:..

61. The black stone at Mekah containing Muhammed's ashes.

62. Paid their respects by kissing the knee of a person.

63. Pepakuning djagad. See previous reference to this term.

34

...lah kulup sira dudukuha ana ing Giri, sakidul kulone Gresik, kono bumi kang mulya, lan wruhanira, pandhita ing Pasi iku ramanira dhewe, sadulure ramaningsun kang tuwa, nalika ngejawa krama putri ing Blambangan, ibunira tinilar isih wawrat telung sasi, Raden Paku kumembeng ing waspa, karaos ingkang paweling piwulangipun kados dening putranipun piyambuk, kala semantun sampun wanci mahrip (magrib), Raden Paku angiring salat dhateng masjid, sasarengan tiyang kathah.

Kacariyos ing waktu (wanci) subuh Raden Paku dhateng lepen, mendhat (mendhet) toya wulu ngraup woh dalima, nunten kapendhet kaaturaken ing Kangjeng Sunan, kadhawuhan nyelehaken ing ngarsanipun, nunten salat makmum ingkang rama, sasampuning bakda salat, Raden Paku matur, uwoh dalima punika anggen kula manggih wonten ing lepen, Kangjeng Sunan ngandika iya sabarna dhisik, dimene kang duwe takon maringsun marene, ingsun wus krungu Kiyahi Gedhe Bungkul kang duwe, uwoh dalima iki kango sayembara, sapa sapa kang nemu dadi jodhone putrane,..

34

... "There young lad, you should settle in Giri, southwest of Gresik, it is a place of dignity, and know this, the pandhita at Pasi is your own father, the elder brother of my father, when he went to Java he married the princess of Blambangan, his mother was left behind when three months pregnant, Raden Paku's eyes filled with tears, he felt that his teachings were like those to his own son, it was now time for sunset prayers, Raden Paku accompanied the others to the Mosque for prayers, along with a great number of people.

It is told that at the time of morning prayers, Raden Paku went down to the river, to get water for ablutions and he grabbed a passing dalima fruit, then he took it to Kangjeng Sunan offering it, he was asked to put it in front of him, then he joined in prayer with his father, at the conclusion of prayers, Raden Paku said: "This dalima fruit I did find in the river." Kangjeng Sunan said: "Yes, wait a while, let the one who owns it ask for it here, I have already heard Ki Gede Bungkul is the one who owns it, this dalima fruit is for a contest, whoever finds it becomes the husband of the his daughter,..

35

...ayu rupane namung sawiji, akeh wong kang murih nanging Ki Gedhe Bungkul ora antuk, yen ora kang nemu woh dalima, witing dalima mau salawase mung uwoh siji, ora diunduh mung nganti runtuhe dhewe, kocap kang kaecalan woh dalima, Kiyahi Ageng Bungkul ngupadosi, kalayan angundhangaken, sapa sapa kang nemu uwoh dalima ingsun ganjar rabi putri, wonten santri Ngampel ngaturi pariksa, bilih putranipun Kangjeng Sunan ingkang manggih woh dalima, sampeyan dipun entosi Kangjeng Sunan Ngampel, enggal Kiyahi sowan atur bekti ing Kangjeng Sunan Ngampel, woh dalima sampun wonten ngarsanipun Kangjeng Sunan Ngampel, lajeng angandika, apa sira kang duwe woh dalima iki, ditemu putraningsun ana ing kali, Ki Ageng matur, inggih kula ingkang gadhah, sarwi matur, inggih sokur manawi putra tuwan piyambak, ingkang manggih, punika kula angge sayembara, sinten ingkang manggiha dados jatu kramanipun anak kula, saha anggadhahi sadaya donya brana kula, Raden Paku tinimbangan, Ki Ageng Bungkul sareng ningali sakalangkung...

35

...she is beautiful and is the only child, many were the people who tried but Ki Gede Bungkul did not accept it, only the one who was able to find the dalima fruit, the tree of the dalima for a long time always bore one fruit, it was not picked but left until it fell of its own accord, he said the one who finds the dalima fruit, Ki Ageng Bungkul seeks him, and he proclaimed, that whoever finds the dalima fruit I give as a prize, marriage to the daughter." A member of the Santri⁶⁴ informed (the Kyai), that the son of Kangjeng Sunan was the one who found the dalima fruit, he said: "You are being awaited by Kangjeng Sunan Ngampel." Soon Kiyahi visited Kangjeng Sunan Ngampel expressing his respects, the dalima fruit was in front of Kangjeng Sunan Ngampel, then he (Sunan) said: "Are you the one who owns this dalima fruit, found by my son in the river?" Ki Ageng replied: "Yes I am the one who owns it, thank you, indeed I am grateful that your son himself, was the one who found it. It was this which I used for a prize-contest, that whoever may find it becomes the spouse of my child, and shall possess all my worldly goods." Raden Paku was summoned, when Ki Ageng Bungkul saw him he was exceedingly...

64. Close adherents or students of Islam.

...bingah, Kangjeng Sunan ngandika, prakara ningkahe putranira pasrahan maringsun, gancanging cariyos sampun kapanggihaken, wonten ing Ngampelgadhing, Raden Paku sampun kalilan mantuk dhateng Gresik, badhe dhudhukuh, ngestokaken dhawhipun ingkang rama, sakulawarga sami ngeteraken sadaya, punapa malih Ki Ageng Bungkul. Sampun dhateng ing Gresik, Nyai Ageng Pinatih bingah sanget, awit angsal mantu ayu warninipun, kabektanan brana kathah, Nyai Ageng Pinatih siyang dalu kasukan, salajengipun bibaran ingkang sami ngeteraken mantuk asowang sowang.

Kacariyos putranipun Kangjeng Sunan Ngampel, ingkang nama Nyai Ageng Manyuran, sampun krama angsal putranipun raja pandhita ing Gresik, nama Aji Ngusman, apuputra Sunan Ngudung, Sunan Ngudung puputra Sunan Kudus.

Putranipun Kangjeng Sunan Ngampel ingkang nama Nyai Ageng Malaka, ugi krama angsal putranipun raja pandhita ing Gresik, ingkang nama Ngusman Kaji, apuputra kalih, ingkang sepuh Sunan Murya, ingkang enem estri kagarwa Sultan Demak, putranipun Sunan Ngampel ingkang patutan...

...happy, Kangjeng Sunan said: "Concerning the matter of the marriage, the daughter should be put in my care." To shorten the story, they were married, it was in Ngampelgading, Raden Paku had already returned to Gresik, he wanted to settle there, to follow the advice of his father, the whole family accompanied him, even Ki Ageng Bungkul. Having arrived in Gresik, Nyai Ageng Pinatih was very happy to receive her pretty daughter-in-law, bringing with them many goods, Nyai Ageng Pinatih day and night celebrated, after it was over the ones who accompanied them there returned to their respective homes.

It is said that the daughter of Kangjeng Sunan Ngampel, the one named Nyai Ageng Manyuran, she married the son of the priest-king of Gresik, his name was Aji Ngusman, their child was Sunan Ngudung, Sunan Ngudung had the child Sunan Kudus.

The daughter of Kangjeng Sunan Ngampel named Nyai Ageng Malaka, also married a son of the priest-king of Gresik, the one called Ngusman Kaji, they had two children, the oldest was Sunan Murya, the youngest was a female who married Sultan Demak, the daughter of Sunan Ngampel who was produced by...

...saking patutan saking (sic) Bataputih Surabaya, nama Ratu Wilis, kaparingaken Raden Paku, dados garwanipun, kala semantun Kangjeng Sunan Ngampel sampun dumugi ing juswa, seda kasarekaken ing Ngampel, sinengkalan taun Jawi, pandhita Ngampel lena masjid, 1397.

Kacriyos (kacariyos) Raden Paku amartapi ing redi Bathang, manggih bathang mahesa dipun lebeti, sekabat Seh Grigis lan Koja kadhawuhan mantuk, sareng dungkap kawan dasa dinten bathang sampun ical, sampun bakda Raden Paku badhe reresik, manggih sumur nanging boten wonten timbanipun, Raden Paku lajeng malebet ing dhusun nyambut timba, kapanggih tiyang satunggal amangsuli, bilih sadaya tiyang ing dhusun mriku bioten wonten ingkang gadhah timba, Raden Paku ngandika, iki desa miskin, lajeng dhawuh sumur kakarsakaken mili supados gampil asesuci, katrimah pangandikanipun, sumur lajeng gumuling, tetela yen wali utama, Raden Paku lajeng asesuci, dene sumur gumuling wau dumunung wonten ing dhusun Beji, sinengkalan taun Jawi, paningal resik her wulu, 1402.

Raden Paku karsa ngalani salat ingkang katilar, sasampuning kala, lajeng aninggahi...

...(the wife) from Bataputih Surabaya, named Ratu Wilis, was given to Raden Paku, becoming his spouse, at that time Kangjeng Sunan Ngampel had already reached old age, he passed away and was buried in Ngampel, having the sangkala date of "Pandhita Ngampel lena masjid, 1397." 65

It is told that Raden Paku did penance on Batang mountain, he came upon the dead body of a buffalo which he entered, his close friends Seh Grigis and Kodja were told to return home, when it was nearly forty days the dead body had disappeared, he had finished meditating and Raden Paku wanted to clean himself up, he found a well but there was no pail, Raden Paku then entered a village to borrow a bucket, he was met by a person who replied: "If all the people of this village were here there would not be one who possessed a bucket." Raden Paku said: "This village is poor." Then he said that he would like the well to flow so that it would be easy for people to cleanse themselves before prayer, his words were received, the well then overflowed, truly the Wali was virtuous, Raden Paku then cleansed himself, that overflowing well was situated in the village of Bedji, and it was given the sangkala date of "Paningal resik her wulu, 1402." 66

Raden Paku wanted to improve the prayers, after a while, he ascended...

65. Holyman of Ngampel dies at Mosque, 1475 A.D..

66. A vision of clean ablution water, 1480 A.D..

38

...ardi kadhaton, karsa binabadan kapilih ingkang sami gandanipun, Raden Paku lajeng kondur dhateng Gresik, matur dhateng ingkang ibu tuwin ngandika ing garwa, bilih badhe dhedhukuh, sakabat kadhawuhan bekta karanjang sapirantosipun, nunten sami bidhalan, dhateng ing redi kedhaton kathah tiyang ingkang sami tumut nyambut damel utawi ngalih pisan. Kala samanten Nyai Ageng sampun dumugi ing yuswa, seda kasarekaken ing kampung Kebungson Gresik, sinengkalan taun Jawi, wiwara trus uningeng tokit, 1399. Raden Paku anggenipun babat babat ing redi kedhaton, sampun dados wewengkon dalem saha sampun dados kedhaton tunda pitu, sepalih kangge salat, sepalih kangge tilem, sinengkalan taun Jawi, ardi luhur kinarti jalma, 1407. Sampun kathah tatanemanipun, Kanjeng Sunan sampun misuwur bilih saestu waliolah, sarwa dados sapangandikanipun, kathah tiyang puruhita, gaguru tata agami, tuwin sami ngalih pisan, sampun dados kadhaton, watawis wonten tiyang saleksa, jaler estri sepuh anom, ingkang sami kapencut manjing agami apuruhita, ing...

38

...the mountain Kadaton, he wanted to clear it and to select (plants) which were of equal fragrance, Raden Paku then returned home to Gresik, he approached his wife reverently and said to her that he wanted to live in the country, a pupil had been ordered to bring a bedstead and bedding, then everyone left together, they went to the mountain Kedaton, many were the people who came along to work or to move there as well. When Nyai Ageng had already reached an advanced age, she passed away and was buried in the village of Kebungson Gresik, having the Sangkala date of "Wiwara trus uningeng tokit, 1399."⁶⁷ Raden Paku was clearing the ground on the mountain Kadaton, it had already become the inner circle of the kadaton, and it became a kedaton with seven circles⁶⁸, one half used for ritual Islamic meditation, and one half used for sleeping, dated by the Sangkala "Ardi luhur kinarti djalma, 1407."⁶⁹ Already there was a lot of garden there, Kangdjeng Sunan had already become famous by the time he became a Waliolah⁷⁰, everything he said eventuated, there were many people studying under him, learning the rules of religion, they had also moved there, the place had already become a kadaton, soon there were 10,000 people, men and women, young and old, who were all enchanted by and drawn into the religion of their guru,.

67. The door opens to union with God, 1477 A.D. .

68. Seven terraces on the hill-slope.

69. Noble mountain cared for by humanity, 1485 A.D. .

70. See note concerning Wali above.

39

...ing Giri sampun kawentar, tuwin sampun ngedegaken Jumuwah mukim, nunte(n) yasa tлага pegat ing redi sampun dados, sinengkalan taun Jawi, sumedya resik her wulu, 1408. Saha jumeneng kaprabon, ajujuluk Kangjeng Sunan Prabu Satmata, ing Giri kedhaton, sinengkalan taun Jawi, trusing luhur dadi aji, 1409. Sarta saya kathah tiyang ingka(ng) sami gagriya ing ngriku, kramatipun ageng kagiri giri, sela katingal dados liman, lung uwi dados kencana, uwos dados sareng, redi Blambangan pratapanipun ingkang rama, kacipta kaelih ing Giri, katingal sahe ing nginggil mawi sumur saha masjid, sampun kawarta ing nagari pasisiran, ing Japan, Jenggala, Kabuhlengkir, sami ngaji kitab (kitab), kuran, sampun gantos sarengat brahala dipun risaki, sami manjing agami Islam.

Kacariyos nata ing Majapahit Sang Prabu Brawijaya, pinuju sineba ing bala santana, angandika dhateng pecat tondha Terung, insun ngrungu ing gunung Giri ana cantrik, iku bisa anglulut jalma, cacate mider anyalini agama, ora gelem nembah brahala,...

39

Giri was famous, and also a place of residence was built for the Friday service, soon after a chain of pools was constructed as an act of service on the mountain, in the year of "Sumedya resik her wulu, 1408."⁷¹ As well as being elevated to the throne, he took the title of Kangdjeng Sunan Prabu Satmata, at the kadaton of Giri, dated in the Javanese year "Trusing luhur dadi adji, 1409."⁷² And the number of people who lived around there continued to increase, his holiness became more well-known, the stones seemed to become elephants, the stem of the creeper became like gold, the uncooked rice seemed to become salt, the mountain of Blambangan was like the hermitage of his father, he recreated it at Giri, it looked good at the top having a well and a Mosque, it was already renown in the coastal countries, in Djapan, Djenggala, Kabuhlengkir, all studied the book, the Koran, Muslim morals had already replaced animism whose idols were destroyed, all sang the song of Islam.

It is said that the King of Majapahit Sang Prabu Brawidjaja, at that time was receiving homage from his descendants, he said to Terung: "I hear that at the mountain of Giri there is a religious pupil, he is loved by the people, his followers go around proselytizing, not willing to respect the gods of animism,..."

71. Intended to purify the ablution water, 1486 A.D..

72. Continuation of nobility becomes King, 1487 A.D..

40

...iku becik pinapas, mupung geni isih sakokonang, sinirama ing warih dimun (dimen) sirna, Sang Prabu nunten utusan mantri satunggal, sarta pinaringan sikep dhuwang, lah iki sarungna cantrik Giri, enggal mantri lumampah, sampun dumugi ing Giri wanci tengah dalu, anyiluman ing pakolahan. Kacriyos Kangjeng manjing subuh badhe salat ing mesjid, ing ngriku ningali wonten tiyang linggih angliga dhuwung ananging boten gadhah karkat, mantri utusan angucap, salebeting galih, ora kena di cekel, Kangjeng Sunan angandika, sapa kang ngakon sira iku, apa karepmu dhewe, mantri utusan matur ajrih, kawula kautus Prabu Brawijaya Majapahit, kaparingan dhuwung kinon namakaken ing paduka, Kangjeng Sunan ngandika, lah ta mara lekasana yen sira bisa tumandang, utusan matur, kawula boten saged, sampun tobat masrahaken pejah gesang, lajeng dipun wulang kalimah kalih, sampun manjing agami Islam, amaca ngelmu pekih, lajeng dipun maringi nama Mutaalim Jagapati, kala samanten Kangjeng Sinuhun Giri...

40

...that best be terminated, like fire which is still burning lightly, douse in water so that it is extinguished," Sang Prabu then sent a ministerial messenger, and he was given the order to use the kris: "There! Sheathe a kris in this religious pupil at Giri." Immediately the messenger set forth, he arrived at Giri in the middle of the night, he crept to the bathing-place. It is told that Kandjeng had entered the morning's first prayer intending to pray in the Mosque, there he saw that there was a man sitting with an unsheathed kris but he was weak, the ministerial messenger said, under his breath, "He cannot be taken!", Kandjeng Sunan said, "Who is the one who ordered you, what is your intention," the ministerial messenger paid respects, "I was sent by Prabu Brawidjaja of Majapahit, I was given a Kris and ordered to strike you," Kandjeng Sunan said "There! Get it over with then if you can," he replied "I can not", he was ashamed and surrendered his soul to death, later he was given instruction in two creeds, he could recite the religion of Islam, read about the knowledge of Islamic religious duty, then he was given the name of Mutalim Djagapati, at that time Kandjeng Sunan Giri...

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat. The notes are written in a cursive style.

Handwritten musical notation on a staff, continuing the piece with various note values and rests.

Handwritten musical notation on a staff, ending with a double bar line and a Roman numeral III.

Handwritten musical notation on a staff, possibly a separate line or a continuation.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat.

Handwritten musical notation on a staff, ending with a double bar line and a Roman numeral III.

Handwritten musical notation on a staff, possibly a separate line or a continuation.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat.

Handwritten musical notation on a staff, ending with a double bar line and a Roman numeral II.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat.

Handwritten musical notation on a staff, ending with a double bar line and a Roman numeral I.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat.

Handwritten musical notation on a staff, ending with a double bar line and a Roman numeral III.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat.

Handwritten musical notation on a staff, featuring a treble clef and a key signature of one flat.

Handwritten musical notation on a staff, ending with a double bar line and a Roman numeral I.

41

...sampun puputra, ingkang miyos sangking garwa sepuh.
 Ongka I. Pangeran Pasirbatang seda timur.
 Ongka II. Nyai Ageng Kukusan, boten kacriyos turunanipun.
 Ongka III. Sunan Dalem Wetan.
 Ongka IV. Nyai Ageng Laluhuran, paputra 1, nama Wirun.
 Ongka V. Sunan Tegalwangi, puputra 2, ingkang sepuh Nyai Ageng Ardiliman, ingkang enem Nyai Ageng Tumpung.
 Ongka VI. Sunan Kidul ardi Pandhan, puputra gangsal, 1.Pangeran Dalima, 2.Pangeran (?)urugan, 3.Pangeran Ketheg, 4.Nyai Ageng Waruju, 5.Pangeran Ketip.
 VII. Nyai Ageng Sawo, paputra sakawan, 1.Pangeran Sawo, 2.Pangeran Puthat, 3.Pangeran Waringan Pitu, 4.Nyai Ageng Juruadisih.
 Ongka VIII. Sunan Kulon, paputra tiga welas, 1.Pangeran Bagus, 2.Pangeran Pupuh, 3.Nyai Ageng Made, 4.Nyai Ageng Ketheg, 5.Nyai Ageng Kabunan, 6.Pangeran Lebak, 7.Pangeran Dhukuh...

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...already had children, the ones born of his senior wife were :

Number I. Pangeran Pasirbatang seda timur.⁷³
 Number II. Nyai Ageng Kukusan, descendants unknown.
 Number III. Sunan Dalem Wetan.⁷⁴
 Number IV. Nyai Ageng Laluhunan, who had one child named Wirun.
 Number V. Sunan Tegalwangi, who had two children, the oldest was Nyai Ageng Ardiliman, the youngest was Nyai Ageng Tumpung.
 Number VI. Sunan Kidul Pandan, who had five children :1. Pangeran Dalima; 2. Pangeran (?)urugan; 3. Pangeran Ketheg; 4. Nyai Ageng Warudju; 5. Pangeran Ketip.
 Number VII. Nyai Ageng Sawo, who had four children :1. Pangeran Sawo; 2. Pangeran Puthat; 3. Pangeran Waringin Pitu; 4. Nyai Ageng Djuruadisih.
 Number VIII. Sunan Kulon, who had thirteen children :1. Pangeran Bagus; 2. Pangeran Pupuh; 3. Nyai Ageng Made; 4. Nyai Ageng Ketheg; 5. Nyai Ageng Kabunan; 6. Pangeran Lebak; 7. Pangeran Dukuh...

73. Literally: 'corpse in sand died young.'

74. 'Sunan east palace.'

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...Pringgabaya, 8.Pangeran Murya, 9.Pangeran Jalaadisih, 10.Nyai Ageng Sutabayan, 11.Pangeran Brangsi, 12.Pangeran Wuluh, 13.Pangeran Wirasaba.

Ongka IX. Sunan Waruju ing ardi Kelut, boten kacriyos turunipun.

Ongka X. Estri saking ampeyan boten kasebut namane.

Kala Samanten ingkang Sinuhun Prabu Satmata sampun dumugi ing yuswa, seda kasarekaken ing ardi Giri Gajah, sinengkalan taun Jawi, sarira layar ing sagara rahmat, 1428.

Inkang gumantos panjenenganipun, ingkang putra onkha 3., nama Sunan Dalem, dadukuh ing Gunung Sari, Tambakbaya, puputra 10. =Surabaya.⁷⁵

Ongka I. Pangeran Sedamargi, puputra satunggal nama Pangeran Sedapasareyan, punika apuputra kalih, ingkang sepuh Pangeran Setapura, ingkang enem Pangeran Osman, Pangeran Setapura wau puputra kalih, ingkang sepuh Raden Ayu Karsinah, kagarwa Pangeran Singasari, paputra Pangeran Sepuh, paputra Raden Singadikara, ing Badhuwanan, paputra Raden Ayu Jami. Putranipun Pangeran Setapura ingkang enem, nama Raden Pendhapa, paputra Nyai Ageng...

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...Pringgabaja. 8. Pangeran Murja. 9. Pangeran Djaladisih. 10. Nyai Ageng Sutabajan. 11. Pangeran Brangsi. 12. Pangeran Wuluh. 13. Pangeran Wirasaba.

Number IX. Sunan Warudju ing Ardi Kelut, his descendants are unknown.

Number X. A woman from another wife other than the senior, her name is unknown.

At the time when Sunan Prabu Satmata had reached an old age, he passed away and was buried on Girigadjah mountain, in the Javanese sangkala year of: "Sarira lajer ing sagara rahmat, 1428."⁷⁶

The one who replaced our lord was son number three, named Sunan Dalem of the village of Tambakbaja on the mountain of Gunungsari, and he had ten children.

Number I. Pangeran Sedamargi, who had one child named Pangeran Sedapasarejan; and the latter had two children, the eldest Pangeran Setapura, the youngest Pangeran Osman; Pangeran Setapura had two children, the eldest Raden Aju Karsinah married Pangeran Singasari and they had the child Pangeran Sepuh, who had the child called Raden Aju Djami. The youngest child of Pangeran Setapura was named Raden Pendhapa who had the child Nyai Ageng...

75. "=Surabaya." is a corruption of the ms..

76. Body sails on to sea of God's mercy, 1506 A.D..

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43

...Karangsana, putranipun Pangeran Sedapasareyan, ingkang nama Pangeran Usman, apuputra nama Ki Demang, apuputra Mas Bagus Onggajaya.

Ongka II. Sunan Prapen.

Ongka III. Nyai Ageng Urugan.

Ongka IV. Nyai Ageng Ngalukun.

Ongka V. Sunan Ler ardi Pandhan.

Ongka VI. Sunan ing dhukuh Wanagiri.

Ongka VII. Pangeran Bungkul. *Surabaya, celak Wanakrama.*⁷⁷

Ongka VIII. Nyai Ageng Waru Kidul.

Ongka IX. Pangeran Bulu.

Ongka X. Pangeran Sedalautkrimun.

Kacariyos ing sasirnanipun kraton Majapahit, wonten kantunanipun punggawa, nama Adipati Sengguruh, amepeng bala badhe males dhateng Kraton Giri, sareng sampun kempal lajeng bidhal, ngalurug ing Giri. Kangjeng Sunan Dalem sampun mireng bilih kadhatengan mengsah saking Majapahit, enggal angempalaken para kadang warga, saha prajurit...

43

...Karangsana; while Pangeran Usman had the child named Ki Demang, who had the child Mas Bagus Onggadaja.

Number 2. Sunan Prapen.

Number 3. Nyai Ageng Urugan.

Number 4. Nyai Ageng Ngalukun.

Number 5. Sunan Ler Ardi Pandhan.

Number 6. Sunan Ing Dukuh Wanagiri.

Number 7. Pangeran Bungkul. *Surabaya, near Wanakrama.*

Number 8. Nyai Ageng Waru Kidul.

Number 9. Pangeran Bulu.

Number 10. Pangeran Sedalautkrimun.

It is told that at the destruction of the Kraton of Majapahit, there remained an official named Adipati Sengguruh, controlling an army wanting to exact revenge on the Kraton Giri and when they had been gathered together, then they advanced toward the enemy at Giri. Kandjeng Sunan Dalem had already heard of the arrival of the enemy from Majapahit, having just gathered together all members of the family, along with forty Chinese soldiers,...

77. "Surabaya...Wanakrama." is a corruption of the ms..

44

...Cina kawan dasa, kadawuhan bidhal dhateng Lamongan, kairit Panji Laras, tuwin Panji Liris, methukaken lampahipun Adipati Sengguruh, sampun apanggihyan, sareng narajang prajurit Terung anadhahi, ingkang katarajang pangamuking prajurit Giri sami anggalasah, nunten kasaput ing dalu, ingkang perang sami kendel, kacriyos ing malem Jumuwah Kangjeng Sunan Dalem sare, supena kapanggih ingkang rama, Kangjeng Sunan Prabu Satmata ingkang sampun seda, paring wangsit pangandika, Kangjeng Sunan Dalem sabala sentananipun sadaya boten kalilan anglawan prang dhateng Adipati Sengguruh, sawungunipun saking sare, Kangjeng Sunan Dalem animbali ingkang paman Ki Seh Koja tuwin Grigis, angandika, paman, kula supena kapanggih Kangjeng rama, kula kadawuhan ngindhani, boten kalilan anglawan prangipun, Adipati Sengguruh, kula sadaya kinon sumingkir dhateng Dhusun Gumena, menggah paman kados pundi, Ki Seh Koja matur, kula inggih angrujuki, ingkang supados sadaya murid Tuwan boten risak, punika boten kenging dipun sameni, supados sageda tetak saking kajengipun Adipati Sengguruh, enggal Kangjeng Sunan Dalem...

44

...and they were ordered to set out for Lamongan, followed in droves by the archers of Chief Laras, and Chief Liris, met on the way Adipati Sengguruh, after meeting, together they attacked the soldiers of Terung who were caught, the ones who were hit by the charge of the soldiers of Giri were slain or scattered, then they were overtaken by nightfall, those involved in the fighting then halted, it is told that on the night of Friday Kandjeng Sunan Dalem slept, and he dreamt of meeting his father, Kandjeng Sunan Prabu Satmata who had already passed away, he gave guidance in a speech, "Kandjeng Sunan Dalem, of the army of descendants all are not allowed to fight the war against Adipati Sengguruh", awakening from his sleep, Kandjeng Sunan Dalem called his uncles Ki Seh Kodja and Grigis, saying, "Uncles, I dreamt of meeting my father, I was advised to evade (the enemy), not permitted to fight the war against Adipati Sengguruh, we are ordered to withdraw to the village of Gumena, what do you think uncle," Ki Seh Kodja approached respectfully, "I agree, so that all your pupils are not destroyed, that must not happen, so that if possible they can come (away) from Kandjeng Adipati Sengguruh himself," just then Kandjeng Sunan Dalem...

45

...angutus dhateng Lamongan, prajurit sakawan anumpak kapal, ing waktu subuh sampun dumugi ing Lamongan, pinanggih Jagapati saha sakathahipun prajurit, andhawuhaken sapunika dhawuhe Kangjeng Sunan, sakathahing bala sadaya kinen bubaran, mantuk dhateng Giri, saking karsane Kangjeng Sunan, supados Adipati Sengguruh sageda dhate(ng) Giri. Kocap bala ing Terung, enjing sami pacak baris, ngantos dangu mengsah boten wonten ingkang ngedali, dipun priksa mungsuh lolos ngaler ngetan, Adipati Sengguruh ngandika, lah enggal padha tututana, sarta angunekna tengara tandhane menang perang.

Kacariyos Kangjeng Sunan Dalem sampun lolos sakadangipun, gegancangan lampahipun, ingkang wadya sami ngiring, sedyanipun dhateng dhusun Gumena, sarawuhipun ing Gumena, Kangjeng Sunan pinarak kalayan ingkang garwa, tuwin putra putra, Kyai Gumena nama Kyai Kidangpalih sanget kagetipun, dene katamuwan gusci (gusti) sabalane, Kyai Kidangpalih kalangkung gumatos.

Kocap bala ing Majapahit sampun sami dhateng Giri, katingal...

45

...was called to Lamongan, four soldiers had appeared riding on horses, by early morning he had already reached Lamongan, he was met by Djagapati and a large number of soldiers, he carried out now the order of Kandjeng Sunan, the group of soldiers were told to disperse, to return to Giri, in accordance with the wish of Kandjeng Sunan, so that Adipati Sengguruh would be able to go to Giri. It is said of the army of Terung, that in the morning they were in marching array, waiting a long time for the enemy without one of them moving, upon examination it was seen that the enemy had escaped to the north east⁷⁸, Adipati Sengguruh said: "There they are! Let us pursue them, strike the gong the sign of victory."

It is told that Kangjeng Sunan Dalem had already escaped with his relatives, his journey was swift, his army accompanied him, his intention was to go to the village of Gumena, upon arrival at Gumena, Kandjeng Sunan was seated with his wife and sons, and the Kiai Gumena named Kiai Kidangpalih was very much startled by the unexpected visit of his lord together with his army, Kiai Kidangpalih thought it certainly must have been serious.

It is said that the army of Majapahit had already arrived in Giri, it appeared to be...

78. Therefore Gumena is north-east of Lamongan because Dalem has already indicated that he is heading for Gumena.

46

...sepen Kangjeng Sunan Dalem sabalanipun boten wonten, wadya bala matur ing Adipati Sengguruh, yen ing Giri sampun sepen, Sang Adipati ngandika, lah ta aja klayatan, enggal kubur dhudhuk sakathahing prajurit sami minggah ing kubur, sami tumandang badhe dhudhuk kuburanipun Kangjeng Sunan Prabu Satmata, waktu punika Ki Seh Gregis, saweg nenggan kuburipun Kangjeng Sunan, boten purun kesah, kuburipun dipun kurepi, bala Terung ningali kuburan dipun kurepi tiyang, dipun ungkil ungkil boten kenging, wadyabala sami matur, Sang Adipati Sengguruh langkung duka, lajeng narik pedhang, tiyang ingkang mengkurep wonten kuburan, kasabet pedhang tatas dalah mahesanipun, Seh Grigis sampun pejah, enggal bala Terung andhudhuk kuburan, antawis dumugi walangat, katingal lajeng mubal tawon endhas, saking lebeting kubur, gumrenggeng langkung kathah, lajeng ngentupi prajurit sami kagegeran, sami lumajeng langkung mesakat, ngidul ngilen purugipun, Adipati Sengguruh lumajeng, kabujeng ratuning tawon, ingelud dipun jangkungi ing nginggilipun, sahingga dumugi ing nagarinipun, sareng sampun dumugi ing nagarinipun...

46

...deserted, Kandjeng Sunan Dalem and his army were not there, the armed forces made obeisance to Adipati Sengguruh, and when everything was quiet at Giri, Sang Adipati said : "Right then eh, don't tarry, quickly dig up the grave." A number of soldiers got on top of a grave digging up together the grave of Kandjeng Sunan Prabu Satmata, at which time Ki Seh Grigis, who was guarding the grave of Kandjeng Sunan, was not willing to go, he lay upon it face down, and the army of Terung saw this man lying on the grave, it was not possible for them to prise him away, the soldiers approached respectfully, Sang Adipati Sengguruh became exceedingly angry, then drew his sword, the person who lay face down on the grave, he was slashed clean through by the sword along with his buffalo, Seh Grigis was dead, immediately the soldiers of Terung began to dig up the grave, eventually they reached the walangat⁷⁹, looked in and then a swarm of Head-bees flew out, from the inside of the grave, there were very many buzzing around, they then began stinging the soldiers who all panicked, they all ran pitifully, south-west was their direction, Adipati Sengguruh ran, being chased by the Queen of the bees, harassed and watched over from above, up until he reached his own country, he arrived at his country...

79. *Walangati* (?): they "disturbed/excited" the bees within.

47

...piyambak, dipun entupi sadaya sami pejah boten wonten kantun, Sang Adipati Sengguruh kantun piyambak, asumbar sumbar, lajeng kaentup jempalikan tingkahipun, gumerah salebeting dalem, ratuning tawon anjangkungi, Sang Adipati Sengguruh sambat tobat ing Pangeran, kawula nyuwun pangapura, kacariyos laminipun tigang dinten gagulung wonten siti, tobat tobat turun pitu, saking karsaning Allah ratuning tawon lajeng ical, nunten mulya, Sang Dipati ngandika salebeting galih, yen mengkonowa estu Kangjeng Sunan Prabu Satmata iku wali kelangkung, Sang Adipati sabalane sakelangkung kurmat, ing saben taun sami ngabekti dhateng Kangjeng Sunan Prabu Satmata ing Giri.

Kacariyos Kangjeng Sunan Dalem, sampun miyarsa yen mengsah Terung sampun sami mantuk, kawon perang mengsah tawon, bala ingkang pejah tanpa wilangan, Adipati Sengguruh sampun tobat, Kangjeng Sunan ngandika dhateng Kyai Ageng Gumena, heh Kidangpalih sira ingsun utus marang Giri, nyatakna patine paman Seh Grigis, sarupane wong cilik padha meluwa, rumatana jisime Seh Grigis, Kyai Ageng Gumena manambah enggal...

47

...alone, all the others were stung to death without exception, Sang Adipati Sengguruh was the sole remainder, defiant, then he was stung so much he rolled over, he fell ill within himself, the Queen of the bees hovered over him, Sang Adipati Sengguruh cried out his submission to the lord (God), "Your humble servant begs forgiveness!" It is told that for three days he rolled around on the ground, he cried out for mercy seven times, from the will of God the Queen of the bees then flew off, he collected himself, Sang Dipati said in his heart, "If all this is real then Kangdjeng Sunan Prabu Satmata must really be a Wali." The army of Sang Adipati felt humbled, in each year they all paid their respects to Kangdjeng Sunan Prabu Satmata in Giri.

It is told that Kangdjeng Sunan Dalem had already heard that the enemy Terung had already withdrawn, having lost the war due to the hostile bees, its troops who died without number, Adipati Sengguruh had already submitted, Kangdjeng Sunan said to Kiai Ageng Gumena: "Oh Kidangpalih, you I wish to send to Giri, to ascertain the fate of uncle Seh Grigis, all the common people should follow, and take care of the corpse of Seh Grigis." Kiai Ageng Gumena bowed and immediately...

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...sami lumampah, sampun dhateng Giri anjujuk astana kuburanipun Prabu Satmata, layoning Seh Grigis agilang gilang, sampun kasahenan, kakubur kaprenah sawetaning kuburanipun Prabu Satmata, kuburanipun Kangjeng Sunan sampun dipun urug dening Kyai Kidangpalih, sarampungipun lajeng wangsul dhateng Gumena, sowan ing Kangjeng Sunan Dalem, Kyai Kidangpalih matur punapa kawontenanipun, Kangjeng Sunan Dalem ngandika dhateng Ki Seh Koja, kinen nyarengi ingkang garwa, tuwin putra putra, lumampah ing wingking, Kangjeng Sunan Dalem sampun mangkat kairing prajurit miwah para murit, sampun rawuh ing Giri, amirsa barang boten wonten ingkang risak, raja brana taksih wetah, bingah sakathahing kulawarga, sampun gemah kados ingkang sampun. Ing nalika bedhah ing Giri, sinengkalan taun Jawi, Giri prang kartining wong 1457. Sakathahing para bupati sami suyut ajrih asih dhateng Kangjeng Sunan Dalem, boten antawis lami Kangjeng Sunan Dalem wonten ing Giri, tedhak malih dhateng dhusun Gumena, karsa yasa masjid, ngadegaken salat Jumuwah, Kangjeng Sunan Dalem langkung seneng ningali siti ing ngriku, ambekta pangulu...

48

...they left, having arrived at Giri he headed for the grave of Prabu Satmata, upon arrival he saw the corpse of Seh Grigis lying there in the open, it was cleaned up, it was buried just east of the grave of Prabu Satmata, the grave of Kangdjeng Sunan was filled in by Kiai Kidangpalih, once this was finished then he returned to Gumena, to see Kangdjeng Sunan Dalem, Kiai Kidangpalih explained what the situation was (at Giri), Kangdjeng Sunan Dalem spoke to Seh Kodja, he was ordered to accompany his wife, as well as his children, to travel at the back, Kangdjeng Sunan Dalem set off flanked by soldiers and pupils, they arrived at Giri, they found nothing had been damaged, the treasures were still intact, there was much happiness in the family, they were still as prosperous as before. Giri was conquered in the Javanese year of: "Giri prang kartining wong, 1457."⁸⁰ A number of the Bupatis expressed their loyalty⁸¹, respect and devotion towards Kangdjeng Sunan Dalem, not for long was Kangdjeng Sunan Dalem in Giri, he left again for the village of Gumena, he intended to build a Mosque, to establish the Friday prayer, Kangdjeng Sunan Dalem liked very much the look of the land there, the heads of...

80. Giri fights for the welfare of the people, 1535 A.D..

81. Dalem wins allegiance of a number of Bupatis.

...wadya bala sami ngiring, kocap Kyai Ageng Gumena sampun pepekan sakancanipun, rembag badhe yasa masjid, sedhiya pirantos, kathah tiyang ingkang tulung, sampun dados masjid tundha tiga, langkung sahe, sinengkalen taun Jawi, jalma mara karya masjid, 1461. Kala samanten Kangjeng Sunan Dalem sampun dumugi ing yuswanipun, seda kasarekaken ing sakileneng kuburipun ingkang rama, sinengkalen taun Jawi, pandhita sadya karti ayu, 1467. Inkang gumantos panjenganipun ing Giri, putra ongka I, Sunan Sedamergi (Sedamargi), ananging boten ngantos lami lajeng seren panjenengan, kagentosaken ingkang rayi, putra Panembahan Kawisguwa, Panembahan Kawisguwa puputra sakawan.

I. Panembahan Gununganyar, puputra Pangeran Babat, puputra Kyai Sutamenggala, puputra Kyai Gani, puputra Kyai Dulwahab, puputra Mangunkusuma.

II. Panembahan Segaramadu, puputra Panembahan Sukawati, puputra Kyai Elah, Kyai Elah wau puputra kalih, ingkang sepuh bokmas Lindhu, kang anem bokmas Wangke.

...the army all escorted him⁸², it is said that Kiai Ageng of Gumena had already done as much as could be expected by his friend, spoke of building the Mosque, equipment was prepared, many people gave assistance, it became a three tiered Mosque, it was a very good one, dated with the sangkala "Djalma mara karja masjid, 1461."⁸³ At that time Kangdjeng Sunan Dalem had reached an advanced age, he passed away and was laid to rest on the west side of the grave of his father, given the sangkala date of "Pandhita sadya karti aju, 1467."⁸⁴ The one who replaced the lord of Giri, it was his son number I, Sunan Sedamargi⁸⁵, but not long after he resigned, he was replaced by his younger brother, Panembahan Kawisguwa⁸⁶, the latter had four children:

I. Panembahan Gununganyar, who had a son, Pangeran Babat⁸⁷, who had a son named Kiai Sutamenggala, who had a son Kyai Gani, who had a son Kyai Dulwahab, who had a son Mangunkusuma.

II. Panembahan Segaramadu, who had a son Panembahan Sukawati, who had a son Kiai Elah, the latter had two sons, the oldest Bokmas Lindu, the youngest Bokmas Wangke.

82. Giri covets and takes over the country of Gumena.

83. People came and worked on the Mosque, 1539 A.D..

84. Pandhita (was) prepared for heavenly peace (by good works), 1545 A.D..

85. Sunan Dies on the Road. It implies an untimely death.

86. The successor is Sunan Prapen not Kawisguwa. This list is Kawisguwa's and is mistakenly entered here. It appears again on page 51 of the ms., which is its proper place.

87. Possibly the author of the original Babad.

III. Panembahan Bebeluk, boten cinatur turunanipun.

IV. Panembahan Agung.

Sasampuning lami lami, panjengenipun Kangjeng Sunan Prapen, karsa yasa dhuwung, tosan saking ecisipun ingkang eyang Kangjeng Sunan Prabu Satmata, dados dhuwung kalih, satunggal nama Kyai Sura Angun Angun, ingkang satunggal nama Mahesa Sundari, singengkalen taun Jawi, gunan luhur curiganing ratu, 1503. Inkang nama Kyai Sura Angun Angun, ing mangke taksih kasimpen wonten ing pasareyan Giri, ingkang nama Mahesa Sundari kaparingaken tiyang bongsa Malayu saking nagari sabrang ingkang damel ukir ukiran gebyog ing pasareyan Giri, antawis lami Kangjeng Sunan Prapen karsa ngelih masjid ing dhusun Kabun, Sidayu, kahedegaken ing ardi Giri Gajah kala taun Jawi 1512, antawis lami malih Kangjeng Sunan Prapen, karsa angyasani cungkup pasareyanipun ingkang eyang Kangjeng Sunan Prabu Satmata, ing nalika taun Jawi 1524, ing salebetipun taun 1532, Kangjeng Sultan Pajang sowan dhateng Sunan Prapen ing Giri karsa sejarah maos donga ing...

III. Panembahan Babeluk, his descendants are not mentioned.

IV. Panembahan Agung.

After a while, lord Kangdjeng Sunan Prapen decided to make a kris, iron/bone from the ⁸⁸cis of his grandfather Kangdjeng Sunan Prabu Satmata was taken, it became two krisses, one named Kyai Sura Angun-angun⁸⁹, the other one was named Mahesa Sundari⁹⁰, given the sangkala date of "Guna luhur curiganing ratu, 1503."⁹¹ The one which was called Kyai Sura Angun-angun was kept in the graveyard of Giri, the one which was called Mahesa Sundari was bequeathed to a Malay person, from a country overseas, who made a carved wooden wall of the grave of Giri⁹², after a while Kangdjeng Sunan Prapen wanted to shift the Mosque to the village of Kabun, Sidayu, it was built on the hill called Giri Gadjah in the Javanese year of 1512, after a while longer Kangdjeng Sunan Prapen decided to build a roofed shelter over the grave of his grandfather Kangdjeng Sunan Prabu Satmata in the Javanese year of 1524, in the middle of the year 1532 A.J. Kangdjeng Sultan Pajang visited Sunan Prapen to pay his respects and to pray at the grave of...

88. A short spear or staff.

89. Wild courage.

90. Pretty buffalo.

91. Of noble use the kris of the King, 1581 A.D..

92. The wall of the crypt of Sunan Giri and which is said to have been made by a person from Palembang.

...pasareyanipun Kangjeng Sunan Prabu Satmata, kala samanten Kangjeng Sunan Prapen sampun dumugi ing yuswa, seda kasarekaken ing redi Prapen, sinengkalan taun Jawi, Prapen dadi gulinganing ratu, 1547.

Ingkang gumantos ingkang putra nama Panembahan Kawisguwa puputra sakawan.

I. Panembahan Gununganyar.

II. " Segaramadu.

III. " Babeluk.

IV. " Agung.

Ing salebeting taun 1563 Panembahan Senapati ing Mataram kairing para santana dhateng ing Giri, acaos ing ngarsanipun Panembahan Kawisguwa, atur sembah lajeng nyungkem, matur nuwun idi Kangjeng Panembahan Kawisguwa angandika, jebeng, manira wis maklum sahusike atinira, pakenira wis pinasthi karsaning Hyang Agung sira dadi ratu, kene sira linggaha, karo putraningsun, padha angakuwa sadulur ing donya teka ing ngakir, sentananira padha kinen lungguh ajajar sapangkate dhewe dhewe, para sentana sadaya atur...

...Kangdjeng Sunan Prabu Satmata, at that time Kangdjeng Sunan Prapen had already reached an advanced age, he died and was buried on Prapen mountain, having the sangkala date of "Prapen dadi gulinganing ratu, 1547."⁹³

The one who replaced him was the son named Panembahan Kawisguwa who had four children:

1. Panembahan Gununganyar.

2. Panembahan Segaramadu.

3. Panembahan Babeluk.

4. Panembahan Agung.

In the middle of the year 1563⁹⁴ Panembahan Senapati of Mataram, accompanied by his children came to Giri, visiting at the invitation of Panembahan Kawisguwa, acknowledging him then embracing, requesting permission to speak Kangdjeng Panembahan Kawisguwa said: "Young man, I already know the direction of His (God's) heart, His commandment is already determined, it is the will of God that you become King, sit here if you would, with my son, you two should become brothers until the end ." His family were asked to sit in rows according to status, all their relatives expressed...

93. "(The mountain) Prapen becomes the resting place of the King, 1625 A.D.."

94. 1563 A.J./1641 A.D..

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...bukti, Senapati wonten ing ngajeng, para bupati wonten ing wingking, Kangjeng Panembahan ngandika dhateng sakathahing para bupati saha punggawa mantri sadaya, paring pirsa ing mengko tanah Jawa ingkang ngadeg dadi ratu, si jebeng Senapati Ngalaga, amengku rat tanah Jawa, padha sira angestrenana, iku wus pinasthi karsaning Hyang Agung saturun turune besuk mengku rat tanah Jawa, sadaya sami manambah matur sandika, mugi kabula saha pikantuka barkah paduka.

.....

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...their respect, Senapati was at the front, all the Bupatis were at the back, Kangdjeng Panembahan said to the crowd of Bupatis and officials: "Spread the word throughout the land of Java that from this time forth the one who is made King, it is the young man Senapati Ngalaga, the Mangkurat of the land of Java, all you who are present, it is already determined by the will of God that his descendants be Mangkurat of the land of Java, all present demonstrate their agreement, may this be true and that you receive a blessing your majesty."

(Here follows pages 53-66 which is the end of the babad. It covers the period from 1641-1887 A.D., a part of the babad which is without the sangkala dating system.)

THE END