HIKAYAT SUHUNAN GUNUNG JATI

A HAGIOGRAPHY OF A MUSLIM SAINT IN JAVA

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Thesis submitted for the degree of M. Phil. in Arts to the University of London, School of Oriental and African Studies 1976
ABSTRACT

The Hikayat Suhunan Gunung Jati is a Malay text known so far from only one manuscript, Raffles Malay No. 30, dated 29 August 1815 and preserved in the Library of the Royal Asiatic Society in London; it is catalogued under and has hitherto been known by the title Daftar Sejarah Cherébor, but the manuscript does not describe itself by any title.

Apart from genealogies (leading back to the Prophet Muhammad), the work concerns itself mainly with the life of an early Muslim saint and missionary in West Java, Suhunan Gunung Jati (died ca. 1570 AD).

This thesis consists of an edition of the Malay text, with introduction, translation and notes. It makes more accessible material on the early Islamization of Java as seen by an indigenous chronicler.
ACKNOWLEDGMENTS

I would like to thank Dr. Russell Jones for his guidance and pleasant co-operation during my study in London.

I also wish to acknowledge Prof. G. W. J. Drewes (Leiden) for his unfailing help and lucid suggestions.

I am indebted to Dr. A Haleem of the School of Oriental and African Studies, who provided the translation of the Arabic on page 1 of the text.

The School of Oriental and African Studies, its library staff, and especially that of the Department of Southeast Asia and the Islands, deserve my gratitude for all facilities granted to me.

I am deeply grateful to the Rockefeller Foundation which provided the funds to enable me to carry out this research.

I am indebted to the Royal Asiatic Society for permission to edit MS Raffles Malay No. 30 and for putting the facilities of the library at my disposal.

And finally my thanks go to all, who in one way or another, have helped me in the completion of this modest work.

M.S.P.
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INTRODUCTION

Hikayat is a narrative form in the traditional Malay literature, which is in prose, in contrast with the sha'ir which is a narrative poem. A great part of the repertoire of this branch of Malay literature is much influenced by Islam. And again within the part of Malay literature influenced by Islam, the hagiography - tales of saints - occupies an important place, such as Hikayat Sultan Ibrahim Ibn Adham, Hikayat Muhammad Hanafiah, Hikayat Tamim ad-Dari, Hikayat Sama'un. The Hikayat Sama'un is exceptional. Whereas, as Winstedt observes "Usually Muslim legends in Javanese are adapted from the Malay", the Malay Hikayat Sama'un would seem to be translated from the Javanese.

4 Ph. van Ronkel, "Het verhaal van de held Sama'oën en van Mariah de Koptische" TBG 43 (1901) pp. 445-482.
5 R.O. Winsteadt, o.c.; p.111.
6 Ph. van Ronkel, o.c., pp. 450-1
The manuscript under investigation here, MS Raffles Malay No. 30 at the Royal Asiatic Society, London,7 is a hikayat dealing with a Muslim saint in Java, Shaikh Nuruddin also known as Suhunan Gunung Jati, which also appears to be a translation from the Javanese.8

There is another similar hikayat called Hikayat Hasanuddin, dealing mainly with Hasanuddin the son of our Suhunan Gunung Jati, which has been shown to be a translation from the Javanese Sejarah Banten Rante-rante.9

In a reference to our manuscript Raffles Malay No. 30, J. Edel did express his hope of publishing also "this interesting manuscript ... in due course"10; but up to now it has remained unedited.

When Dr M.C. Ricklefs drew the present writer's attention to the manuscript in the Autumn of 1974, it became evident on investigation that it was a text which was of great interest to the study of early Islam in West Java, as seen by an indigenous chronicler, and which indeed ought to be made available. The present edition of this unique manuscript, translation and notes, are the result.

8 See MS Raffles Malay No. 30 p. 73 ( = p.M 73).
9 Cf. J. Edel (ed. and trans.), Hikajat Hasanoeddin (Meppel, 1938), Ph.D thesis, Utrecht, p.11. Dr C. Hooykaas, Literatuur in Maleis en Indonesisch (Groningen, 1952), pp.123-4; but note that the name "Daftar Sejarah Cerbon" is now officially ascribed to our manuscript Raffles Malay No. 30, cf. P. Voorhoeve, loc. cit.
10 Edel, 17.
Description of the manuscript

The manuscript under investigation is officially called Raffles Malay No. 30, and bears the title of Daftar Sejarah Chérébon.\textsuperscript{11} Further investigation showed that it is dated AH 1230 / AD 1814–15, or to be exact: 29th August 1815.\textsuperscript{12}

It has 74 written pages and one blank page, i.e. between p.63 and p.64. Each page has 15 lines,\textsuperscript{13} each written line being 12.7 cm long. The distance between top and bottom line on a page is 23.7 cm.

The paper is of a good quality, of European manufacture, stiff, white, with some discolouration. There are no watermarks; chain-lines are 2.5 cm apart.

The ink is black, with frequent use of rubrication for words such as Maka, Syahdan and Nabi Muhammad.

The script is Jawi. The writing is large, neat, thick, well spaced out; the hand however leaves much room for ambiguity in reading.

The lay-out is very regular, with edgelines in gold ink. Pages 1, 2, 64, 65 and 74 are highly decorated.

It has a strong leather 'Arabic type' fold-over cover.

\textsuperscript{11} P. Voorhoeve, loc. cit.

\textsuperscript{12} See p. E 73

\textsuperscript{13} Except pp. 1, 2, each of which has 6 lines; and pp. 64, 65, each of which has 5 lines.
History of the manuscript

When on 16th January 1830 this manuscript was presented to the Royal Asiatic Society London by Lady Raffles together with 78 other Malay MSS, it received the title of Sala-sela Chinelian. When in 1866 Dr H.N. van der Tuuk described the manuscript, he explained that the misleading title on the frontispiece "Salasilah Nabi Muhammad" was derived from the "first words" of the text which gave Nuruddin also known as Suhunan Gunung Jati his descent from the Prophet. On p.2 of the text the words "Syajarat salasilah Nabi Muhammad" can be found. Van der Tuuk offered instead the title of Daftar Syajarah Cirebon. He wrote this title in Rumi Syajarah Salah sila Nabi Muhammed. He in fact made a copy of the whole manuscript; which copy is now conserved in the Library of the University of Leiden, with the catalogue no. LOr (Leiden Codex Orientalis) 3300a.

In 1963 Dr. P. Voorhoeve described this manuscript in his "List of Malay Manuscripts in the Library of the Royal Asiatic Society London" as Daftar Sejarah Cheribon, taking over van der Tuuk's title with a small modification of the spelling of Cheribon.

14 See the manuscript Register of Donations presented to Royal Asiatic Society of Great Britain and Ireland, April 19, 1823 - March 1831, p. 157.

15 loc. cit.

16 "Kort verslag der Maleische Handschriften toebehorende aan de Royal Asiatic Society te London" BKI 13 (1866)p. 432.

17 loc. cit.

18 see note 7 above

The Structure

The structure of the manuscript suggests that it deals mainly with Suhunan Gunung Jati, His Highness Lord of Mount Jati (died ca 1570).\textsuperscript{20}

The genealogy at the beginning (p. M 3) concludes with Suhunan Gunung Jati's mother: Malika Fatimah; and the genealogy at the end (p. M 66 ff) begins with Suhunan Gunung Jati's son Panembahan Pakungwati, the father of the sultans of Cheribon. So Suhunan Gunung Jati and the story of his life form the centre of the manuscript, enclosed, as it were, by the 2 genealogies, which are linked to each other by the richly illuminated "interleaves" (pp. M 64 & 65) which made the transition in these words "Having completed our account of Suhunan Gunung Jati from beginning till end, we return to the setting out of genealogy that was recorded at the beginning of the story, in order to continue the genealogy given there in what follows."\textsuperscript{21}

The whole manuscript concludes with the important dates of Suhunan Gunung Jati's life: his departure from Egypt and his death.\textsuperscript{22}

It seems to the present writer that it would not be inappropriate to offer the title of Hikayat Suhunan Gunung Jati for this manuscript.


\textsuperscript{21} pp. E 64, 65; see also \textit{loc. cit.}, note 2

\textsuperscript{22} see p. M 74
Synopsis

I Introduction: Basmala and Selawat  
1 & 2

II Genealogy from the Prophet Muhammad down to Nuruddin  
3

III Suhunan Gunung Jati (Nuruddin) in Egypt  
4
1 Nuruddin's search for the Prophet Muhammad  
4
2 The Serpent Yamlika and the sage 'Apani  
5
3 The island Mejeti  
6
4 The Prophet Solomon  
7
5 The Muslim jinn ruler  
8 & 9
6 The Prophet Khadir  
10
7 Meeting of Nuruddin (Bulkia) with his mother  
11
8 His 1000 denarii and the ten robbers  
12**
9 Pilgrimage to Mecca: Najamuddin al Kubra  
13**
10 Pasai: Datuk Barul  
13**
11 Raja Keling's corpse and Patih Keling's conversion to Islam  
14

IV Suhunan Gunung Jati's arrival at Cheribon (Pakungwati) and the book Samarkandi  
15
1 Shaikh Makdum  
16
2 Ki Babadan and the cempaka plant  
16** 18
3 Ki Penderesan and his song  
19 - 23
4 Raden Said (Suhunan Kalijaga) and the wayang  
24 - 31
5 Suhunan Gunung Jati receives Cheribon from the Sultan of Demak  
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6 The marriages of Suhunan Gunung Jati  
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V Suhunan Gunung Jati and Pangeran Pangayunan (Baghdad)  
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1 Their discussion of the establishment of Islam  
40
2 Crown prince of Demak, Suhunan Bonang, Pangeran Pangayunan in Suhunan Gunung Jati's service  
40**
3 Conferment of the title Sultan Ahmad Abdul Arifin by Suhunan Gunung Jati  
41**
4 Sons of Suhunan Gunung Jati: Muhammad Sah, 'Arif, Hasanuddin  
42

* which also corresponds to the page number of the manuscript  
** the raised figures refer to line numbers in the manuscript
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<th>Page</th>
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<td>X</td>
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<tr>
<td>XI</td>
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<tr>
<td>XII</td>
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</tbody>
</table>
Language

For West Java, in common with other regions of Indonesia, we greatly lack materials for systematic study of the Malay language.\textsuperscript{23}

MS Raffles Malay No. 30 is therefore a valuable source for such linguistic study; it has two important features:

(1) the date of copying is established: AD 1815.\textsuperscript{24}

(2) It is also established that the present text, or at least the Javanese original, originates from Cheribon's Kanoman sultanate.\textsuperscript{25}

I Spelling:

(1) consistent deviant spelling:

- amat spelt بنت MS\textsuperscript{26} e.g. pp. 4, 21, 22, 25
- besar spelt بشر MS e.g. pp. 5, 49, 50, 52
- cita spelt جنت MS e.g. pp. 11, 17, 19 (but inconsistent p.11 line 6)
- pergi spelt نقلة MS passim; occurs 23 x.
- silahkan spelt صلحك MS e.g. pp. 4, 9, 30, 35.

(2) the use of 3 dots to render the retroflex \textdegree\textdegree\textdegree\textdegree\textdegree\textdegree and \textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree\textdegree

e.g. Batara بارا MS p. 61 line 5
menudungkan لبوندنجا MS p. 6 line 13.


\textsuperscript{24} see p. 873

\textsuperscript{25} see p. 86 note 1; see also genealogy pp. 86 ff.

\textsuperscript{26} MS without further explanation = MS Raffles Malay No. 30

\textsuperscript{27} We follow the Javanese spelling of Th. G. Th. Pigeaud, Javanees-Nederlands Handwoordenboek (Groningen, 1938) in this section to pinpoint these particular linguistic phenomena.
II Form:

(1) Addition or omission of h

a) addition of h:

aa. at the beginning of a word:

<table>
<thead>
<tr>
<th>Example</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;standards&quot;Malay</td>
<td>&quot;standards&quot;Malay</td>
</tr>
<tr>
<td>hayam (MS p.22:3x)</td>
<td>ayam</td>
</tr>
</tbody>
</table>

bb. in the middle of a word:

<table>
<thead>
<tr>
<th>Example</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>dihni (MS p.25, 26)</td>
<td>dini</td>
</tr>
<tr>
<td>lahut (MS p.8, 32:2x)</td>
<td>laut</td>
</tr>
</tbody>
</table>

cc. at the end of a word:

<table>
<thead>
<tr>
<th>Example</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>berjumpah (MS p.5:2x)</td>
<td>berjumpa</td>
</tr>
<tr>
<td>menyalah (MS p.32:2x)</td>
<td>menyala</td>
</tr>
<tr>
<td>segerah (MS p.32)</td>
<td>segera</td>
</tr>
<tr>
<td>sisah (MS p.29)</td>
<td>sisa</td>
</tr>
</tbody>
</table>

b) omission of h:

aa. at the beginning of a word:

<table>
<thead>
<tr>
<th>Example</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>abis (MS p.30)</td>
<td>habis</td>
</tr>
<tr>
<td>ulubalang (MS p.63)</td>
<td>hulubalang</td>
</tr>
<tr>
<td>utan (MS p.30)</td>
<td>hutan</td>
</tr>
</tbody>
</table>

bb. at the end of a word:

<table>
<thead>
<tr>
<th>Example</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>bila (MS p.34, 35)</td>
<td>bilah 28</td>
</tr>
<tr>
<td>setengga (MS p.14, 16, 27, 28) 29</td>
<td>setengah</td>
</tr>
<tr>
<td>tana (MS p.48)</td>
<td>tanah</td>
</tr>
<tr>
<td>tuju (MS p.55, 70)</td>
<td>tujuh</td>
</tr>
</tbody>
</table>

28 meaning a blade of e.g. keris

29 equivalent to lagi in Bahasa Indonesia, i.e. in the process of
Professor G. W. J. Drewes stated that in Cheribon manuscripts the ʰ at the end of a word is mostly omitted.

(2) Unusual forms:

<table>
<thead>
<tr>
<th>MS Raffles Malay No. 30</th>
<th>&quot;standard&quot; Malay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kadenger (MS p.25)</td>
<td>kedengaran (to be heard)</td>
</tr>
<tr>
<td>ketahwen (MS pp. 16, 44, 53, 63)</td>
<td>ketahuan (known)</td>
</tr>
<tr>
<td>ketahu[an] (MS p.25)</td>
<td>ketahuan (known)</td>
</tr>
<tr>
<td>mengelihat (MS pp.7,9,14,16,17,21,24,32)</td>
<td>melihat (to see)</td>
</tr>
<tr>
<td>Also: berlihat (MS p.7)</td>
<td>melihat (to see)</td>
</tr>
<tr>
<td>menginum (MS p.6)</td>
<td>minum (to drink)</td>
</tr>
<tr>
<td>menahut (MS p.10)</td>
<td>menyahut (to answer)</td>
</tr>
<tr>
<td>menjahterakan (MS p.16,17)</td>
<td>menyehjahterakan (to make s.prosperous/better)</td>
</tr>
<tr>
<td>sembunikan (MS p.12)</td>
<td>sembunyikan (to conceal)</td>
</tr>
</tbody>
</table>

III Semantics:

MS Raffles Malay No. 30 contains several words which in present day Malay have changed meanings:

<table>
<thead>
<tr>
<th>MS Raffles Malay No. 30</th>
<th>meaning</th>
<th>&quot;standard&quot; Malay</th>
</tr>
</thead>
<tbody>
<tr>
<td>isteri (MS pp.16,17,38,57)</td>
<td>female</td>
<td>perempuan</td>
</tr>
<tr>
<td>istimewa (MS p.63) occurs once only</td>
<td>except</td>
<td>kecuali</td>
</tr>
<tr>
<td>lambat (MS pp.27,28,55,57)</td>
<td>a long time</td>
<td>lama</td>
</tr>
<tr>
<td>mangkat (MS pp.32, 35:2x, 74) to set out for</td>
<td>berangkat (mangkat = to pass away)</td>
<td></td>
</tr>
<tr>
<td>suami (MS pp.18,29)</td>
<td>wife</td>
<td>isteri</td>
</tr>
<tr>
<td>tumbuh (MS pp. 4,7)</td>
<td>to begin to</td>
<td>mulai</td>
</tr>
</tbody>
</table>

30 cf. M. Sarwono Pusposaputro "Some Influences of Cheribon Dialect recorded in a Malay Manuscript" Indonesia Circle No. 9 (March 1976) p.12
IV Idioms

MS Raffles Malay No. 30 displays some influences from Javanese, such as:

1. the use of Javanese words instead of Malay, for example:
   a. mangkat (MS pp. 32, 35:2x, 74) meaning "to set out for"; it is worth noting that the scribe knew the Malay word berangkat (MS pp. 62, 54).
   b. mantu (MS pp. 56, 57) being "son or daughter in law" instead of the Malay menantu.
   c. kulawarga (MS pp. 4, 39, 40, 43:3x) meaning "relatives" instead of the Malay keluarga.

2. the use of the Javanese pronunciation instead of the Malay, such as: Toret (MS p. 6) instead of Taurat = Pentateuch.

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31 Pigeaud J-N, 260
32 Wilk, I, 125
33 J.P.C. Gericke & T. Roorda, Javaansch-Nederlandsch Handwoordenboek (Amsterdam/Leiden, 1901), vol. I, pp. 496; 478
34 Wilk, I. 545-6
35 Pigeaud J-N, 606
36 Wilk, II, 543
3. the use of Javanese forms, for example:


b. *mengadep* (MS p.28) instead of the Malay form *menghadap* (to appear before a person).

c. *kadeager* (MS p. 25) instead of the Malay form *kedengaran* (to be heard).

4. Some influences from the Cheribon dialect of Javanese can be observed. 37

5. the use of chronograms indicates Javanese influence; the chronograms are written in Javanese (MS p.74).

VI. On the other hand certain features which seem to indicate that the reader(s) was (were) not Javanese but conversant with Malay, are worth mentioning:

1. Several times the scribe explains typical Javanese words or concepts, e.g.:


   "Now the title Suhunan Gunung Jati means his Highness the Lord who resides on Mount Jati"

b. "Ki Gede ing Babadan artinya yang nama demikian itu kata Melayu Datuk Tukang Tebas." (MS p.16)

   "Ki Gede ing Babadan which in Malay means Datuk Tukang Tebas" (Tebas : to cut plants down).

2. The addition of Arabic figures to the chronograms would have been for the benefit of non-Javanese readers. The above features lead us to the conclusion that the text was produced in Java, and probably intended for non-Javanese readers; in fact, it is highly probable that it is a rendering of a work originally in Javanese.

It is known that Raffles employed scribes to translate and copy manuscripts at Buitenzorg (Bogor). When we observe that this manuscript was written out during Raffles' tenure as Lieutenant Governor of Java, and moreover that it is one of 79 Malay manuscripts presented on 16 January 1830 by Lady Raffles to the Royal Asiatic Society, we may surmise that this text was in fact produced for Sir Stamford Raffles.

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38 see p. M 74 (MS p.74)
39 see p. E 73; and pp. 16, 17 above
40 inter alia Kyai Adipati Suro Adimenggolo from 30th June 1814 to 3rd November, 1815; cf. Dr. De Haan "Personalia der Periode van het Engelsch Bestuur over Java 1811-1816" BKT 92 (1935) pp. 637-638
42 see note 14 above
SPELLING AND SYMBOLS USED IN THE TEXT

Spelling:

The text employs the 1972 Indonesian Reformed Spelling (E.Y.D.). In general the spelling conforms to the modern Indonesian forms of words. Where these forms differ significantly from those in the text, the manuscript spelling has been given in the notes.

Malay words of Arabic origin occurring in the text have been spelt as is usual in Indonesian, without diacritical marks.

Words of Javanese origin occurring in the text have been spelt as is usual in Indonesian, without diacritical marks; but where necessary to bring out particular features, the manuscript spelling has been given in the notes.

Symbols:

The following symbols are used in this text:

words enclosed within square brackets do not occur in the MS Raffles Malay No. 30, but have been taken from elsewhere as indicated in the notes; where no note occurs, the words have been inserted by conjecture to fill lacunae in the text.

apart from their normal use as parentheses, these are used to enclose the epithets after the names of the Prophets, Companions and Saints.

indicates that word(s) has (have) been dropped from the MS. These words are given in the notes.

uncertain reading

before a number indicates the page number in the Malay manuscript

prefaces the corresponding page number of the English translation.
Bismillahi 1 1-rabnani 11-rahim'^

al-.hamdu li'llahi, Rabbi 'l-'alamin^, wa-'l-salât
wa-'l-salâm 'alâ sayyidi 'l-awalîn
wa-'l-akhirîn wa 'alâ âlihi wa-ashâbibi

5 'ajma'in. Àmmâ ba'd.

Adapun setelah memuji Allah

M 1 dan selawatkan1 Nabi kita, bahwa inilah
suatu kisah akan hal menyelesaikan
syajarat salasilah Nabi Muhammad
(salla 'llahu 'alaihi wa sallama) sayyid al-anbia
wa-'l-mursalin, yaitu Nabi Muhammad ber-
isteri* kepada Sitti Hadijah (radiya 'llah

M 2 1 "In the name of Allah, the Clement, the Merciful" Ef.
H.A.R.Gibb et al. (eds.), The Encyclopaedia of Islam (Leiden/
London, 1960) vol. i, p. 1085, sub: Dagnala also called Tasmiya.'
Further reference to this encyclopaedia is abbreviated as :
Enc.Islam , followed by vol. and p. or s.v.

2 "Praise be to Allah (= Thank God!), Lord of the Universe":
An ejaculation which is called Tohmid, and which occurs at the
commencement of the first chapter of the Koran.Cf, Th,P.Hughes,
to this book is abbreviated as : Diet.Islam.

M 1 cf, R.J.Wilkinson, A Malay-English Dictionary (romanised )
2 vols. ( Mytilene, 1932) vol. ii, p. 409, s.v. selawat (Ar.Sal-
lawat): prayers, invocations. Further reference to this work is
abbreviated as: Wilkinson, followed by vol. and p. or s.v.

2 note the difference between kisah (story) and syajarat
(genealogy) cf. Wilkinson, ii, 402, s.v. sejarah. See also:
H.C.Klinkert, Nieuw Maleisch-Nederlandsch Woordenboek (Lei-
den, 1930) p. 640: sejajaran; and ibid., p. 739: kissat : verhaal
(story) ; further reference to this work : Klinkert, p.

3 " may Allah bless him and grant him peace ", usual epithet
after the name of Mahamad, the Prophet. Further on abbrevia-
ted as : s.a.w.

M 2 4 HS seems to read suami , corrected to isteri
In the name of Allah the Compassionate, the Merciful.
Praise be to Allah, the Lord of the Universe; grace and peace be upon the lord of all people, from first to last, and upon his family and his companions all. To proceed.
Having given praise to Allah

and having prayed for our Prophet, here is a story to set out the genealogy of the Prophet Muhammad (may Allah bless him and grant him peace) the lord of the Prophets, and the Apostles [of Allah]: The Prophet Muhammad married Sitti Hadijah (may Allah be pleased with her).
Kemudian ia Nabi Muhammad (s.a.w.) berwaladkan Sitti Fatimah al Zahra (r.a.a.). Maka ia berwaladkan Sayyid al Syarif Musain (r.a.a.). Maka ia berwaladkan Sayyid al Syarif Zain al 'Abidin (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Zain al Kabir (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Jumadi 'l Kabir (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Jumadi 'l Kubra (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Sultan Bani Israil (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Sultan Nesir (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Sultan But (r.a.a.). Maka ia berwaladkan
Sayyid al Syarif Syaikh Nuruddin yaitu nama yang kurnia daripada ayahda (r.a.a.). Adapun bundanya Syaikh Nuruddin yaitu nama Malika Fatimah (r.a.a.).

Bahwasanya nama gelarannya Suhunan Gunung Sari artinya:

1 This formula (with appropriate change for gender and number) is the usual epithet after the names of the Companions and Saints: "may Allah be pleased with him/her/them"; further on abbreviated as: (r.a.a.)
2 wald = descendant, offspring, child, son : H. Wehr, A Dictionary of Modern Written Arabic (Wiesbaden, 1971) pp. 1097:
3 See: --- (three strokes)
Subsequently the Prophet Muhammad (may Allah bless him and grant him peace) begat:

Sitti Fatimah The Fair (may Allah be pleased with her); and she bore:

Syed al Sharif Husain (may Allah be pleased with him); and he begat:

Syed al Sharif Zain al 'Abidin (may Allah be pleased with him) and he begat:

Syed al Sharif Zain al Kabir (may Allah be pleased with him); and he begat:

Syed al Sharif Jumadi 'l Kabir (may Allah be pleased with him) and he begat:

Syed al Sharif Jumadi 'l Kubra (may Allah be pleased with him) and he begat:

Syed al Sharif Sultan Bani Israil (may Allah be pleased with him); and he begat:

Syed al Sharif Sultan Mesir: (may Allah be pleased with him) and he begat:

Syed al Sharif Sultan Hut (may Allah be pleased with him) and he begat

Syed al Sharif Shaikh Nuruddin, which name was given to him by his father (may Allah be pleased with both of them); the mother of Shaikh Nuruddin was named Malika Fatimah (may Allah be pleased with her).

Now the title Suhunan Gunung Jati means: his Highness
Paduka jungjungan dipertuan yang semayan di atas Gunung Jati yang telah tersebut nama Sayyid al Syarif Syaikh Nuruddin (r.a.a.)

Maka ia adalah menyarakan akan hal setelah ayahdanya menggalkan dunia pulang ke rahmat Allah ta‘ala, ia bersabda "Semalian kulawargaku dan sekalian bala-tentera rakyatku ittifaklah mereka itu menyuruh dan menggagahi akan daku disilahkan mengganti dudukan ayakiku menjadi Sultan dalam negeri Mesir. Maka lalulah kami menjadi Sultan sebagai zaman ayahdaku daripada usaha memeliharakan segala bala-tentera. Kemudian daripada itu aalah suatu masa kami masuk dalam sebuah perbendaharaan; maka di dalamnya ada satu peti lalu dibukahannya. Maka di dalamnya ada satu kitab nama Usul al Kalam. Lalu kami bacanya. Setelah dikamniai Allah 'azza wa-jalla ilham pada yang di dalamnya, maka ketika itu tumbuh hatiku amat menjadi asyik dan berahi hendak menunjungi kepada Nabi Muhammad Rasul Allah (s.a.w.). Lalu kami memohonkan diri kepada bundaku yang aku akan meninggalkan negeri, pergi keluar dari negeri Mesir melalui kasilah kepada beberapa negeri dan masuk keluar kepada beberapa

1 ُ (sic)
2 ٰٰ
3 see p. 4 note 1
4 منفعتك
5 كولور ريكو
6 ITTIFAK = AGREEMENT (KLINKERT, p.5; see also Dr. T. ISKANDAR, KAMUS DAWAN, KUALA LUMPUR, 1970, p.400).
7 ملاکن
8 disagrees with p. M. 51; Nurullah, his 'brother', succeeded to the throne consistenly; 10 نقیع 11 ملاکن
the lord who resides on Mount Jati,\(^1\) being the noble Syed Shaikh Nuruddin (may Allah be pleased with him), who is mentioned above.

Now telling\(^2\) of the situation after the death of his father, who had returned to the mercy of Allah Most High, he said "All my relatives, and forces, and people, agreed and pressed me to succeed my father to the throne and to become Sultan of Egypt. Then I became Sultan and engaged myself in looking after my soldiers as my father had done in his time.

On a certain occasion,\(^3\) I entered a treasury, where there was a chest, which I forthwith opened. I found in it a book called *Usul al Kalam*\(^4\) and I read it. Having received from Allah (to Whom belong might and majesty) inspiration as to the contents, at once my heart burned with desire to meet Muhammad the Apostle of Allah (may Allah bless him and grant him peace). I took leave of my mother, since I was leaving the country, and joining a caravan, I left Egypt, and travelled to a number of cities and traversed a number of

\(^1\) a hill 3 KM north from the city of Cheribon; see: Mr. Dr. J. Paulus (at al) eds. *Encyclopedie van Nederlandsch Indië* (The Hague/Leiden, 1917) vol. I, p.799, s.v. Goenoeng Djiati. Further reference to this work will be abbreviated: ENI (For list of abbreviations see p.193)

\(^2\) MS Eyara[h] (see p.4)

\(^3\) cf. *Qisas al-anbiya* by al-Tha'labi (Cairo, AH 1348/AD 1929) p. 231-235 and MS pp.4-8. See Appendix I pp.166-171. The present writer thanks Prof. G.W.J. Drewes for mentioning this fact. See: Prof. G.W.J. Drewes "Pandita Pani" BKT forthcoming.

\(^4\) "The Fundamentals of Theology"
bukan rimba. Lama dan kelamaannya maka berjumpa dengan seekor ular besar; nama ular itu Yamlika; bersisik mas dan perak. Setelah berjumpa dengan ular itu, maka ular itu mengepur serta memberi salam akan daku serta katanya "Ya tuan hamba, kemanalarn maksud tuan hamba?" maka jawabku "Wa 'alaikum al salam. Adapun kehendakku akan mengunjungi kepada nabi Muhammad (s.a.w.)."

Lalu kami bertanya kepada nanya "Ular apa engkau ini?" Jawabnya "Hamba ular yang nama Yamlika. Hamba ular dari api neraka dengan izin Allah." Dan lagi kata Yamlika "Jikalau berjumpa dengan rasul Allah (s.a.w.) sembahkannah selawatku dan salambku akan jungjungan kita nabi Muhammad (s.a.w.)." Lalu jawab Syaikh Nuruddin "Istya Allah ta'ala." Lalu ia berjalan hingga sampai ke negeri Syam. maka ia berjumpa dengan suatu pendeta nama 'Apani. Setelah berjumpa lalu 'Apani tanya kepada Sayyid al-Syafii Syaikh Nuruddin, katanya "Siapakah tuan hamba nama dan apalah maksud tuan hamba?" Maka jawab ia kepada nanya "Kami ini nama Syaikh nuruddin, maksud kami semata-mata menuju kepada tuan hamba lagi." Lalu hamba tanya kepada pendeta 'Apani "Nama rasul Allah itu Khalikkah atau makhlukkah?" Maka jawab 'Apani "Adapun rasul Allah (s.a.w.) itu manusia yang lebih lagi mustafa, tetapi

1 a fixed expression of the BS equivalent to the modern lama kelamaan = gradually, in the long run (J.M. Echols & H. Chadilaly An Indonesian - English Dictionary, Ithaca, 1963 p.211; further reference to this work is abbreviated as: Echols, J.M. followed by p. or s.v.)

2 برهف 3 consistent spelling: برهف

4 برهف

5 Here the account begins in the 3rd person

6 we should expect seorang

7 see p. 5 note 4

8 back to the 1st person again

E 5 forests. After some time I encountered a big serpent named Yamlika. It was covered with scales of gold and silver. When we met, the serpent greeted me with words "Sir, where are you going?" And I replied "And peace be upon you. I am going to seek Muhammad the Prophet (may Allah bless him and grant him peace)." And I asked him "What kind of serpent are you?". He answered "I am a serpent named Yamlika. By the grace of Allah, I am a serpent from hell-fire." He continued "If you meet the Apostle of Allah (may Allah bless him and grant him peace) give my prayers and greetings to our lord the Prophet Muhammad (may Allah bless him and grant him peace)." And I answered "So be it, please Allah Most High." Then Shaikh Nuruddin set out and in due course reached Damascus. He came across a sage named 'Apani. When they met, 'Apani asked the noble Syed Shaikh Nuruddin "What is your name and what do you want?" And Shaikh Nuruddin answered "My name is Shaikh Nuruddin and all I am doing is looking for you." And he asked the sage 'Apani "Is the man called the Apostle of Allah: the Creator or created?" 'Apani replied "The Apostle of Allah (may Allah bless him and grant him peace) is a human being; but a superior and elect one.

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1 similar account see also Dr. J.I.A. Brandes & Dr. D.A. Rinkes (eds.), "Babad Tjerbon" [Babad Cerbon] VBG 59 (1911) pp.946-53. Further reference to this work is abbreviated BC.

2 MS S Nuruddin

3 MS In

4 The original name in Qisas al-anbiya is 'Affan al-Khair (the destroyer of the good) see Prof. G.W.J.Drewes "Pandita Pani" EKI forthcoming; the interpretation of J.Edel (ed.), Hikajat Hasanoeddin (Meppel, 1958), p.179 as "a sage having achieved the state of annihilation" needs revision.

5 MS hamba
kami dapat dari nukil kita Toret dan Injil, rasul Allah itu belum "mawjud" ke dunia." Maka lalu kami menjawab "Adaakah patut rasul Allah itu belum mawjud halnya dikata dalam kitab Usul al Alam" sebelum Allah subhanahu wa ta'ala menjadikan 'alam, kubhaum rasul Allahpun sudah mawjud." Maka bertekral lah


15 "Marilah kita pergi; serta ini ular dibawa pergi ke pula pelau Bejeti." Maka berkata

---

1 see Dr, Th. Pigeaud, Javaans-Nederlands Handwoordenboek (Groningen, 1938) p. 606: Toret: Vet van Moses. Further reference to this work is abbreviated as: Pigeaud, J-N, p. or s.v.
3 cf. p. 6 note 2
4 = to discuss (?)
6 = m1ilk (Wehr, p. 856)
7 = oil (Wehr, p. 856)
8 = milk (Wehr, p. 856)
9 = to discuss (?)
10 = oil (Wehr, p. 856)
According to the tradition of the Pentateuch and the Gospels, however, the Apostle of Allah has not yet come into existence in the world." And Shaikh Nuruddin\(^1\) retorted "How is it possible that the Apostle of Allah has not come into existence yet, while it is said in the book Usul al Kalam\(^2\): before Allah, the Perfect and Most High created the universe, Muhammad the Apostle of Allah already existed." Both of them then discussed\(^3\) the matter. After the discussion, Shaikh Nuruddin narrated what had happened on his journey: he fell in with a big white serpent named Yamlika, which addressed him as a human being would. And 'Apani said to him\(^4\) "Let us make a box then, and put in it wine and milk." They made one. When the box and the contents were ready, Shaikh Nuruddin and 'Apani\(^5\) returned to seek the serpent Yamlika. They set out to find Yamlika. When they found Yamlika, they placed the box in front of the serpent. Immediately the serpent drank up all the wine and milk. Then Yamlika entered the box. When Yamlika was inside, 'Apani covered the box and locked it. Then 'Apani said to Shaikh Nuruddin "Let us go to the island of Majeti\(^6\) and take this serpent along with us."

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1. MS Kami
3. MS bertekral
4. MS kepadaku
5. MS keduanya
But Yamlika was heard to say from inside the box "You will not be able to do that, unless Allah vouchsafes it." Shaikh Nuruddin was surprised by the words of Yamlika. His heart was moved, and he asked forgiveness from Allah for going too far.

Then 'Apani and Shaikh Nuruddin went to the island of Majeti. On their arrival, the two of them set out to see what was on the island; there was a corpse, the corpse of the Prophet Solomon. And there was another big serpent, not Yamlika, guarding him. This serpent guarding the Prophet Solomon spouted fire from its mouth.

When Shaikh Nuruddin saw the serpent, he was afraid. He said to the sage 'Apani "What is the object of all this?" 'Apani replied "Do not worry, because I possess [secret] knowledge." The two of them forthwith approached the corpse, and saw the right hand was resting on the chest, and the left hand on the navel. What the sage 'Apani had in mind was the ring and the whip of Prophet Solomon. An angel approached them, calling out. The two of them were hurled.

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1 What Yamlika is reproaching 'Apani for is presumably the fact that the latter omitted to employ the formula In sha'a Allāh. Cf. F. Meier "Some Aspects of Inspiration by Demons in Islam" in G.E. von Grunebaum & R. Caillois eds., The Dream in Human Societies (Berkeley, 1966) p.429. "Every declaration of human intention ought to be followed by the restrictive formula (istithnā) 'If God wills'." See also p. M 16 note 1.

2 for the meaning of 'ilmu (Jav. èlmu) to the Javanese, see B.J.O Schrieke, Het Doek van Bonang. (Utrecht, 1916), pp. 45-46.
ke mulut naga yaitu ular besar berisi api. Pendeta 'Apani lalulah mati.
Syaiikh Nuruddin tiadalah hangus. Setelahnya keluarlah ia dari
mulut naga, berjumpa Syaiikh Nuruddin dengan malaikat yang tersebut. Serta
ia tanya kepada Syaiikh Nuruddin " Apakah kehendakmu?" Jawab Syaiikh Nuruddin
5 " Adapun maksud kami hendak mengunjungi Rasul Allah." Maka kata malaikat kepadanya " Itulah yang menjadi selamat daripada hangus;
karena kehendak itu mencari kebajikan itu. 'Apani sebabnya mati
karena mengelihatkan pengetahuannya; kebesaran Allah tiada diketahuinya.
Janganlah engkau sebagai 'Apani." Setelah itu, maka lalulah Syaiikh Nuruddin
10 daripada tempat itu, yaitu tempat ada di dalam gua. Lalu berjalan ke tengah laut.
Akhir-akhir Syaiikh Nuruddin tersesat masuk ke dalam sebuah jazirat.
Di dalamnya ada raja Jin Muslim. Lalu ia menegur kepada kami katanya
" Siapalah nama tuan hamba sampai masuk ke istanaku?" Jawabnya Syaiikh Nuruddin " Kami anak Adam; nama kami Syaiikh Nuruddin. Dari sebab sesat
15 ka istanamu, yang kami maksudkan hendak mengunjungi kepada Rasul Allah.

1 (sic)
2
3 back to the 1st person again
4
right into the jaws of a dragon, that is a huge serpent belching fire. Thus the sage 'Apani died.

Shaikh Nuruddin, however, was not burnt. When he came out of the dragon's mouth, he met the same angel. The angel asked Shaikh Nuruddin "What do you want?" Shaikh Nuruddin replied "I would like to meet the Apostle of Allah". Then the angel said to him "That is why you were spared from being burnt, because you sought to do a good act. The reason 'Apani died was because he showed off his knowledge, not recognizing the greatness of Allah. Don't do as 'Apani did."

Then Shaikh Nuruddin left that spot, which was in a cave, and walked into the sea. In the end he lost his way and arrived at an island on which there lived the King of the Muslim jinn. And he addressed Shaikh Nuruddin saying "What is your name, and why have you come to my palace?" Shaikh Nuruddin answered "I am a descendant of Adam. My name is Shaikh Nuruddin. I reached your palace, after losing my way; I was on my way to seek the Apostle of Allah."

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1 Jinn: spirit; according to Muslim belief this species consists of 5 orders: (1) Jann: the least powerful of all (2) Jimn (3) Shaitan (4) Ifrit (5) Marid: the most powerful. Jinn and Jann are generally used indiscriminately as names of the whole species, whether good or bad, and the former term is the more common. Cf Hughes, Dict. of Islam (London, 1896) s.v. genii.
Maka kata raja jin "Silahkanlah" duduk, kami hendak men-jamu kepadamu. Inilah buah-buahan yang tiada sebagainya di dalam dunia daripada lezatnya; tuan hambalah sahabat hamba, dari sebab bersama satu agama. "

Setelah itu keluarlah Syaikh Nuruddin dari tempat jin, lalu berjalan. Maka setengah berjalan, adalah seorang menegur kepadanya serta memberi salam. Maka ia segera menjawab akan salamnya "Nama kami Syaikh Nuruddin. Asal dari negeri Bani Israel; yang kami maksudkan mengunjungi Nabi Muhammad (s.a.w.)." Lalu kata suara yang menegur "Sudahlah! Engkau balik pulang ke rumahmu. Ada suatu tempat niscaya banyak dilihat. Maka setengah jalan yang berbagai-bagai warnanya itu lah nugrah Allah subhanahu wa ta'al a, adalah akan yang menjalankan perbuatan kebajikan."

Kemudian berjalan Syaikh Nuruddin hingga masuk pada waktu subuh. Lalu ia sembahyang subuh. Setelah lepas sembahyang, menegih seorang merecak kuda serta bertudung. Lalu ia yang merecak kuda memberi salam kepada Syaikh Nuruddin; lalu ia tanya kepadanya "Serta siapakah tuan hamba?

1. صلابت
2. نور
3. نور
4. نور

Now the king jinn said "Please sit down. I would like to offer you my hospitality. Here are some delicious fruits. Their fine flavour is unequalled by any others in the world. You are truly my friend, because we are of the same religion."

Then Shaikh Nuruddin emerged from the jinns' place, and set off. On his way someone accosted him and greeted him. Forthwith he answered the greeting, saying "My name is Shaikh Nuruddin from the land of the Israelites. My desire is to seek the Prophet Muhammad (may Allah bless him and grant him peace)."

The voice replied "Enough, return to your home. There is a place where there is much to be seen. Of many diverse paths the one which will attract the grace of Allah the Perfect and Most High, is the path of righteousness." ¹

Shaikh Nuruddin continued his journey. When the time for the performance of the dawn prayer arrived, he performed it. After the prayer, he saw a man, his head covered, sitting astride a horse.²

The man astride the horse greeted Shaikh Nuruddin, who asked him "Who are you, Sir?"

¹ For parallel, but different, passage in the Hikajat Hasanoeddin see Edel p.142.

² i.e. Al Khadir, see p.E 10note 1; see also G.W.J. Drowes & R. Ng. Poerbatjaraka, De Mirakelen van Abdoelkadir Djaelani (Bandoeng, 1938), p.56 note 2.
Baginda menyanggara yang batin yang tiada berpaling kepada amal orang lain.

Lalu Baginda Khadir tanya lagi kepada Syaikh Nuruddin "Adakah tuan tahu kepada amal batin?"


Lalu berkata mereka itu "Apalah hajatmu datang kepada tempat kediamanku?" Maka Syaikh Nuruddin jawab "Kami hendak mengunjungi Muhammad Rasulullah (s.a.w.)." Maka kata sekalian mereka itu "Adapun tuan bawa itu kehendak mengunjungi kepada Muhammad (s.a.w.), baiklah tuan bawa itu hajj ke Makkah, lalu ke negeri Madinah yang itu istana Nabi Muhammad.

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1 see p.10 note 1
2 = allusion (Klinkert, p.606)
3 see p.10 note 2
4 we should expect: nya
5 sic
The man astride the horse replied "I am the lord Khadir\(^1\). Be it known to you that the fact that I am astride a horse is a symbol of the performance of spiritual good works without taking notice of other man's deeds." And lord Khadir asked Shaikh Nuruddin again "Do you know about acts of spiritual good works?" He replied "My wish is [to find out about that] after meeting [the Prophet Muhammad]." Then lord Khadir said to him, "You had better return to your palace; there, please Allah Most High, you will find it. Because it is known only to exceptional men."

Shaikh Nuruddin then walked on until he reached Mount Kaf.\(^2\) On arrival there, he saw a number of angels on it. They greeted him, and he answered their greeting. Then they said "What is it you want, that you visit our abode?" He replied "I am seeking Muhammad the Apostle of Allah (may Allah bless him and grant him peace)". They all replied "If you wish to find Muhammad (may Allah bless him and grant him peace), you should go on a pilgrimage to Mecca, and then to the city of Medinah, where you will find the palace of Muhammad.

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1 The name of a popular figure, who played a prominent part in legend and story; Khidir = the green. See Enc. of Islam (II,861 s.v. Khadir); see also Wilk. Dict., s.v. Khidir.

2 The circle of mountains which according to the Muslim belief encompassed the world. The Muslim belief is that they are inhabited by demons and jinns, and that the mountain range is of emerald which gave an azure hue to the sky. (Hughes, Dict.of Islam, s.v. Qaf) see also Enc. of Islam (II,p.614, s.v. Kaf) Kaf is the name of the mountain range surrounding the earth.... is inaccessible for man, and is regarded as the end of the world; its name is therefore used as a symbol for this. This mythical mountain forms the boundary between the visible and the invisible world.
Lalu Syaikh Nuruddin berjabat tangan serta menohon diri, lalu berjalan yang tiada dikhabarkan di dalamnya hingga sampailah ke negeri Meir; masuk ke istananya tiada seorang mengetahuinya. Lalu berjumpa dengan bundanya. Segera berpeluk bercium lagi menangis dari sebab selamanya ditinggal oleh anakdanya terlalu menanggung duka-nestapa. Maka ketika itu datanglah suka-citanya. Maka bertanyalah bundanya akan anakdanya "Ya, anakku, sudahkah berjumpa dengan Muhammad Rasul Allah?" Maka jawab Syaikh Nuruddin "Akan hal itu sudahlah dapat petunjuk dari beberapa malaikat." Syahdan,


Maka Bulkia berpeluk bercium serta kata bundanya "Ya anakku,

---

1. [Without tashdid]  
2.  
3.  
4. without tashdid (ّ)

---


7. *Dict. Islam* p.13: Al-hamdu-li'illah = Praise belongs to God; an ejaculation which is called Tahmid and which occurs at the commencement of the 1st chapter of the Koran. It is used as an ejaculation of thanksgiving "Thank God!" It is very often recited with the addition of Rabbi11-'Alamin: "Lord of the Universe".
Shaikh Nuruddin shook hands and took leave. He set out and in due course reached Egypt without mishap. He entered his palace, but nobody recognized him. He met his mother, who embraced and kissed him, weeping because during his absence she had missed him a great deal; she was overjoyed at seeing him. Then she asked her son "My son, did you meet the Apostle Muhammad?" Shaikh Nuruddin replied "I received guidance from some angels on this matter."

When he had ended his wanderings Shaikh Nuruddin named himself Bulkia. Bulkia then took leave of his mother, to set off on the pilgrimage. His mother was sad, as she had been earlier. She said "I leave it to Allah, the King, the Supreme. Praise be to Allah, the Lord of the Universe."

Then Bulkia embraced and kissed his mother, who said "My son,
M 12

jangang tiada menjalankan perintah Allah dan perintah Nabi 
Muhammad ( s.a.w. ),
dan jangan sekali-kali membuat perbuatan yang ditegahkan 
Allah, ditegahkan Rasul Allah 
( s.a.w. ) yang firman Allah ta'ala di dalam Kur'an. Sete-
lah bundanya 
wasiat, lalu ia mengaruniai bekal seribu uang mas rupa di-
nar. 1 Kemudian

5

lalulah hamba keluar, halnya tiada seorang kawanku; dan 
bekal itu kami simpul 
dalam baju. Syahdan setengah ada di jalan bertemu dengan 
sepuluh orang jahat.

Haka sekaliannya itu menegur akan daku katanya "Hai se-
orang laki-laki, mana bekalkamu?" 
Jawab Bulkia "Inilah bekalku seribu semuanya; baiklah 
engkau ambil lima ratus."

Tercenganglah sekalian mereka itu; lalu berkata-kata "A-
palah karenanya sedang bekal-bekal

10 yang tiada nampak pun kamu berikan?" Jawab Bulkia "Apa 
sebab aku khabarkan 
segala bekalku, karena ada wasiat bundaku ditegahkan se-
kali-kali jangan membuat 
barang ditegahkan Allah dan Rasul Allah. Haka jikalau 
kami sembunikan2, niscayalah 
aku menjadi kazab.3 Perbuatan kazab itu senata-mata di-
tegahkan Allah, ditegahkan 
Rasul Allah ( s.a.w. )." Haka sekalian mereka itu heran-
lah akan hal Bulkia;

15 dari sebab memberi dinar lima ratus serta tiada sekali-
kali hendak kazab. Lalu

1 see p.E 12 note 1; similar account cf. G.W.J.Drewes & 
B.Ng.Dr.Poerbatjaraka, De Mirakelen van Abdulkadir Djas-
lanii ( Bandoeng,1938 ), p.52; on the similarity between Ab-
dulkadir and S.Gunung Jati see also: G.W.J.Drewes, Een Ja-
vanse Prisma uit de 16e Eeuw ( Leiden,1954 )p.109
2 sic
3 = liar ( Wilkinson, I, p.491)
do not fail to obey the commands of Allah and the commands of
the Prophet Muhammad (may Allah bless him and grant him peace),
and do not ever do anything which is prohibited by Allah and
His Apostle (may Allah bless him and grant him peace) as is
decreed by Allah Most High in the Koran."

After giving him this injunction, his mother gave him thousand
gold denarii\(^1\) for his provision. Then he\(^2\) set out on his own. And he secreted his money inside his shirt.

On the way, however, he fell in with ten robbers. They
addressed him\(^3\) saying "Where is your provision, young man?"
Bulkia replied "My provision amounts to thousand [denarii];
take five hundred of it." They were astonished and asked "For
what reason do you give us even your hidden provision?" Bulkia
answered "The reason why I have revealed my provision is because
my mother instructed me not to do that which is prohibited by Allah
and the Apostle of Allah. If I, therefore, hide it, then I am a
liar. And a lie is strictly forbidden by Allah and the Apostle
of Allah (may Allah bless him and grant him peace). And all of
them were surprised that Bulkia gave them five hundred denarii
and that he refused to lie on any account.

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\(^1\) Denarius: the golden denarius of Syria current from AD 3000
to 1300 and recognised by Muslim law as a standard gold coin of
about 66 grains. (1 grain = 0.065 gr.). It is the gold coins of
Malay romance. (Wilk.I, 281. s.v.dinar).
Similar episode to this see J. Edei; Hikajat Hasanoeddin (Meppel
1938), p.134; B.C., p.65-66

\(^2\) MS hamba

\(^3\) MS daću
sekalian mereka itu sujud masuk guru serta menghambakan
diri kepada
Bulukia. Maka lalulah ia berjalan. Lama dan kelamaannya
hingga sampailah ke negeri
Makkah; yang dituju kepada hadirat Sultan Makkah. Maka
lalu Bulukia memberi
salam serta berjabat tangan. Bersemayamah keduanya. Ma-
ka Sultan

5 Makkah tanya kepadanya "Apalah maksud tuan hamba da-
tang kemari?" Bulukia jawab
"Ini hamba hajat masuk guru kepada tuanku." Maka Sul-
tan Makkah bersabda
"Jikalau begitu, baiklah tuan hamba ke Masjid al
Haram dan mencium ke Taubah
Allah dan tawaf dan mencium ke Hajar al Aswad. " Sete-
lah itu kami berjalan, Apa yang
diajarkan olehnya menanti hingga sampai waktu haj. Se-
telah haj, maka lalu kami

10 masuk guru kepada hadirat Imam Najamuddin al Kubra5
(r.a.a.).
Maka setelah itu ia bertitah akan daku "Pergi kepada
dusun Pasai6 bergurulah
tuan hamba kepada yang bernama Datuk Barul7; dititah-
nya memohonkan segala ilmunya
supaya ia bertambah ilmu kamu. Apabila setelah masuk
guru kepadanya, maka
baiklah tuan hamba pergi ke tanah Jawa. Disanalah
umat-umatku akan supaya menjadi

15 sahabat tuan hamba mengganti agama Islam." Maka sege-
ralah kami memohonkan

---

1 = The sacred precincts of Mecca or al-Madinah (Dict.
Islam, p.163).
2 = = The cube-like building in the centre
of the mosque at Mecca, which contains the Black Stone
(cf Dict.Islam p.256)
3 = = The cube-like building in the centre
of the mosque at Mecca, which contains the Black Stone
(cf Dict.Islam p.256)
4 = The ceremony of circumambulating the Ka'bah (Ibid.,p.630)
5 = the Black Stone (Ibid.,p.154-155). 5 see p.13 note 5 .
6 = According to H.Djaajadininingrat (o.c.,1913,p.86):the place
of birth of S.Gunung Jati
7 = elsewhere: Bahrul (Edel.,2.c.,p.146) similar account:loc.
All of them prostrated themselves and took Bulkia as their teacher, and became his servants.

Then Bulkia set out. After some time he reached the city of Mecca. His destination was the abode of his majesty the Sultan of Mecca. Bulkia greeted him, shaking hands. The two of them sat down. The Sultan of Mecca asked him "Why have you come here?"

Bulkia replied "I wish to become your disciple." Then the Sultan of Mecca continued "Then you had better go to the al Haram mosque, to kiss the Kaaba, to perform the circumambulations, and to kiss the Black Stone." Then he set out. He had to postpone carrying out these instructions until the time of the pilgrimage came. After the pilgrimage he took Imam Najamuddin Al Kubra (may Allah be pleased with him) as his teacher.

The teacher told him "Please go to the village of Pasai, ask the man called Datuk Bahru to be your teacher and beg him to impart his wisdom for the increase of your knowledge. When you have been taught by him, then you should go to Java. There, my people will be your companions to establish the religion of Islam."

Thereupon he took leave.

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1 MS guru: spiritual guide, teacher; now popularised as any teacher. (Wilk. I, 383, s.v. guru)
2 See p.M. 13 note 1
3 MS kami
4 MS kami
5 Nadjam al-Din Kubra the founder of the order of the Kubrawiya or Dhahabiya (1145-1226 AD) Enc. of Islam (III, p.822)
6 MS in
7 MS daku
8 MS kami
diri serta salam. Lalulah kami berjalan, lama dan kelamaan
setengah ada di jalan
berjumalah dengan seorang pendeta. Maka pendeta itu mem­
beri salam serta bertanya
ia "Akan dika, kemanalah tuan hamba?" Maka jawabku "Ham­
balah setengah istirahat." Maka kata
pendeta "Hambalah ittiba' 
akon dika." Sahut kami "Al­
Hamdu-li'llah Khalik al-asya'.'" 2

Maka lalu kami berjalan rantau pantai. Maka kami mengelihat 
sebuah jazirat.
Lalu aku dapatkan jazirat itu di dalamnya ada tiga orang.
Sudah itu lalu aku
berjalan. Lama-lama berjumalah dengan nama Datuk Pangayunan;
berjabat tangan, serta kami
tanyakanlah tuan hamba, jawabnya Datuk Pangayunan "Hamba
hendaklah masuk
guru kepada tuan hamba." Jawabku akan dia "Tiadalah bahwa
kami kuna

mengajar tuan hamba. Jikalau begitu, baiklah tuan hamba
dapatkan ke Ulu Pasai,
kau tahu betul yang bernama Datuk Barul, karena Syaikh
kami." Kemudian
bercerailah keduaanya. Lalulah kami ke Keling bertemu de­
ngan mayat 
Raja Keling ya'tu
ditaruh di atas kendaraan. Maka ia beranyut ke sana ke
mari. Yang lagi di dalamnya
itu kendaraan ada seorang pepatihnya. Maka lalu kami ka­
ta akan dia "Ya Patih

Keling, janganlah engkau membuat yang demikian itu; baik­
lah engkau masuk Islam."

1 (Wehr,p.90: following )
2 "Praise be to Allah, the Creator of all things"
3 sic
4 see p.14 note 2
5 14
and bade farewell. Then he set out. After travelling for some time, he came across a sage. This sage greeted him asking "Whither are you bound?" He answered "I am taking a rest." The sage said "I will become your follower." He replied "Praise be to Allah, the Creator of all things."

They walked along the shore and presently a peninsula came into view. When they reached it, they found three people there. They walked on. After some time they came across a man named Datuk Pangayunan; they shook hands, and asked him [a question]. Datuk Pangayunan replied "I would like to have you as my teacher." Shaikh Nuruddin, however, replied "I am not competent to teach you. It would be better for you to go to Ulu Pasai to find our Shaikh named Datuk Bahru." The two of them parted. Shaikh Nuruddin went to Keling to find the corpse of the ruler of Keling, which is kept on a vehicle which was being taken from place to place. And within the vehicle there was a minister, to whom he said "You must not do these things; you had better become a Muslim."

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1 Here and subsequently, in order to be consistent, the personal pronouns are harmonised with the context.
3 MS jawabku
4 The coast of Coromandel (South India) See: Klinkert, p. 793.
5 MS pepatihnya.

Setelahnya ia patih Keling khidmatlah akan daku. Maka lalu aku berjalan hingga sampai ke negeri Pulungwati yaitu negeri Cerbon; yang dimaksudkan jiarah kepada

Syaik Kukdum yang digelar Pangeran Kukdum; ia aslinya dari Atas Angin yang dahulu datangnya ke negeri Cerbon beristighan di dalam kampung Kukdum. Serta datang, lalu ia Bulkia berjabat tangan dengan Pangeran Kukdum. Setelah bersenam, Pangeran Kukdum tanya "Ya tuan hamba, apalah yang dimaksudkan akan di-ku?" Kata Bulkia "Yang hamba maksudkan masuk guru kepada tuan hamba." Lalu mengaji kitab nama Samarkandi sampai diajar kepada dorratnya. Lama-lama khatamlah mengaji itu. Lalu sembahlah ia Bulkia kepada gurunya nama Syaik Kukdum yaitu Pangeran Kukdum "Tambahilah riasinya yang telah tuan ajarkan ini." Maka sabda ia Syaik Kukdum "Tiadalah kami kuasa menambah dari pada yang telah kami berikan kepada kamu; karena tuan hamba kami pandang sudahlah sele-sai akan hal kepada ilmu Sufi. Sebabnya janggala tuan khatamirkan." Maka kata Bulkia "Betul sabda tuan hamba; tetapi hamba mendengar dari pada orang yang hak, jika-lau sudah tahu akan hal barang sesuatu belum dituntut kepada suatu Syaik, maka niscaya-olah ilmu itu belum lagi sempurna."

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1 = lands "to its windward"; versiah: zir-bad (Wilk.1,33).
2 = استب前瞻 (Wehr,p.1080: settlement; settling down)
3 = the Pearl a short commentary on Islamic creed written by Abu 'Abd Allah Muhammad ibn Yusuf al Husani (+ 895 AD) cf.L.W.C, van den Berg: Het Scheikdom, ansch. sodadistenonderwijs op java en Madagara en de daarbij gebeduwte Arabische boeken TBA 31
The Patih Keling replied "Good, I will become a Muslim."

Bulkia taught him the Muslim creed. After Patih Keling had paid homage to him, Bulkia set out and eventually reached the city of Pakungwati which was in fact Cheribon. His object was to go on a pilgrimage to Shaikh Makdum who bore the title of Pangeran Makdum. Shaikh Makdum originated from a land in the west, he had arrived in Cheribon earlier, and settled down in the Makdum quarter of the city. When Bulkia arrived, he shook hands with Pangeran Makdum.

When they were seated, Pangeran Makdum asked "What is your desire?" Bulkia replied "I want you to be my teacher." So he studied the book named Samar Kandi and proceeded to the commentary "Dorrat". In the course of time he completed his studies. Bulkia then said to his teacher "Give me further instruction in addition to what you have taught me." Shaikh Makdum however replied. "I am not able to add anything to what I have taught you. I see that you have completed your studies in Sufism. So do not worry about that." Bulkia replied "What you say is true. But I have heard from someone qualified [to give advice] that knowledge of something which has not been reinforced by the teachings of a shaikh, remains incomplete."

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1 MS kami
2 Makdum: Ar. Makhdum: "Master" as a title given usually to men of religious learning. (Wilk.II,93)
4 Dorrat= "The Pearl": a short commentary on Islamic creed by Abu 'Abd Allah Muhammad ibn Yusuf as Samusi al Hasani (died 1489/90 AD). Ibid., p.538.
M 16  Lalu sabda Syaikh Sakdun kepada Bulkia " Baiklah tuan hamba jalan-jalan, disanalah insya Allah ta'ala dapat akan rasia yang di dalam Samarkand! " Maka Bulkia memohon diri serta berjabat tangan, berjalanlah ia Bulkia dengan Patih Keling. Syahdan,

5 adalah seorang laki-laki nama Ki Gede ing Babadan; artinya yang nama demikian itu kata Melayu Datuk Tukang Tebas, yaitu setengah bimbang hatinya mengelihat tanamannya bunga cempaka layu, sampai melalaikan makan dan tidur, dari sebab sangat sayulnya akan tanaman itu. Akhir-akhir ia berkata " Jikalau ada seorang cakap ia akan menjahterakan sebagai dahulu, maka aku tiadalah kuasa membakar akan dia melainkan anakku dua isteri mana yang dipilihnya." Alai-alai


1 It is a very frequent ejaculation among Muslims; the so called istisna1 it means "If it should please Allah Most High" ( cf, Diet Islam , p.213 )
2 3 = mournful ( Wilk.II,494)
4 sic
5 = at last(?)
6 = cordiality, sincere attitude ( Wehr,519 : )
7 peculiar form
Then shaikh Makhdum instructed Bulkia "Go wandering, and there, so be it, please Allah Most High, you will gain the secret hidden in [the book] Samar Kandi." Bulkia took leave, shaking hands. He set out together with Patih Keling.

We relate now the account of a man named Ki Gede ing Babadan¹, which in Malay means: Datuk Tukang Tebas². He was sorrowful when he saw that the cempaka³ flower which he had planted had wilted. He neither ate nor slept, so worried was he about the flower.

At last he said "If there is someone who will undertake to restore it to its former condition, the least I can do to repay him is to let him choose one of my two daughters to be his wife."

At last Bulkia approached the house of Ki Babadan, greeted him sincerely. Then Ki Babadan addressed Bulkia, inquiring "Who are you and where are you from? Because I have never seen anyone like you before in Cerbon." Forthwith Bulkia replied "I do not know my origins" He continued, "I see that you are

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¹ Similar account on Ki Gede Babadan see B.C., p. 84-85 (Appendix II p.172)
² Datuk Tukang Tebas, lit: Sir The Cutter.
³ cempaka: name given to the frangipanni, Plumiera acutifolia (Wilk. 1,205, s.v. cempaka).
yang menjadi duka-no stupa; hamba hendak tahulah akan karenanya." Maka Ki Gedé menyahut
"Adapun yang menjadi kami susah akan pada kami sebanyak tanaman bunga cempaka namanya, sekarang ini sudah sangat layunya hampirkan mati; maka yaitu barang siapa cakap menjahterakan tanaman ini baik sebagai dalulu, maka hamba tiadalah.

5 kuasa membalas akan dianya melainkan anak hamba dua isteri ini mana yang dipilihnya, niscaya hamba berikan anak hamba itu." Maka sabda Bulkia akan Ki Gedé ing Babadan
"Janganlah tuan hamba menjadi duka cita; insya Allah ta'ala tiadalah sampai mati tanaman cempaka itu." Kemudian Bulkia memberi salam lalu berjalan. Setinggalnya Bulkia, tanaman cempaka itu baik sebagai semula. Serta Ki Gedé mengelihat kepada tanaman itu, jadi hatinya suka-cita dari sebab baik bagai semula.

Maka Ki Gedé berkata-kata sendiri "Jikalau begitu seorang laki itu hamba kirakan ulia3 Allah ta'ala karena besar sekali keramatnya. Dimanalah perginya tuan itu?"

Syahdan, maka Bulkia yang berjalan itu lalulah ada membuat sebuah rumah kecil dibuat

15 pondok4; nama tempat itu Gharib,5 Tiada antara lama, maka segeralah Ki Gedé

1 name given to the frangipanni, Plumeria acutifolia (Wilk. 1,205) see p.9 16 note 3
2 = female
3 Ar. pl. of wali = saints; man of saintly life; occasionally as a plural (Wilk. I,53).
4 5 = strange, foreign (Wilk. I,365; see p.9 17 n.3)
Ki Gede replied "The reason why I am sad is because I have a chempaka plant; now this flower has wilted, it is almost dead. Whoever will undertake to restore it to its previous condition, then to repay him the least I can do is to let him choose one of my two daughters, whom I will give to him."

Bulkia said to Ki Gede Babadan "Do not be sad; if it pleases Allah Most High, the chempaka flower will not die."

Bulkia then bade farewell and set out.

When Bulkia had left, the chempaka flower was restored to its previous state. As soon as Ki Gede saw his plant, he was delighted, because it was as good as it had been before. Then he said to himself "I think that man must be a saint of Allah Most High; because his miraculous power is great indeed. Where did he go?"

We now come to the account of Bulkia, who [after travelling some time stopped and] constructed a small house, a pondok in a place named Gharib.

Before long, Ki Gede

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1 MS aulia
2 pondok = hut (Wilk,II,277)
3 Gharib = strange, foreign, uncommon (Wilk. I,365, s.v. gharib).


Arti 'meratib' itu: mendampingkan dirinya kepada Rabb al-'alamin."

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1 = female (cf p.M 17 note 2)  
2 married; usually for a woman; suami = husband (Wilk. II, 490).
3 see p.E 18 note 2  
4 = removal (Wehr, p.995)  
5 settlement (Wehr, p.1080)  
6 ratib = a mystic exercise based on the repetition of a religious formula such as "He is God", llaah (Wilk. I, 318)  
see also: Syed Na-ubah al-Attas, Some Aspects of Sufism As Understood and Practised Among the Malays (Singapore, 1963) p.634.
Babadan set off in search of Bulkia, because when his plant had wilted and nearly died, he had made a promise to give one of his two daughters to the young man [who would undertake to restore the plant to its former condition]. At last he found the man in the place named Gharib.

When they met, they greeted each other and shook hands; Bulkia asked "Why have you come here?" Ki Gede replied "The reason I have sought you out is because of my promise. My plant is now restored to its former condition. I come, therefore, to let you choose one of my two daughters." Bulkia answered "Then let it be the younger one." And he married her. That was the first marriage of Bulkia, but from her he had no children. Bulkia dwelled in Gharib for some time. Afterwards he moved to Mount Sembung. There he settled down.

But when word spread that he was a miracle-working saint of Allah, Bulkia was given his title of Suhunan Gunung Jati. Now this name Suhunan [Gunung Jati] means: His Highness the Lord who resides on Mount Jati. Mount Jati is not the same as Mount Sembung. Mount Jati was a retreat for meditation and recitation of mystical chants to the Lord. The meaning of meratib is bringing one self close to the Lord of the Universe.

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1 Suhunan (Jav.) lit. means 'one who is supported on the head,' the equivalent of Malay Junjunan dipertuan (see above p.4).

2 Disagrees with Hikajat Hazanoedding (Edel,98;62) and Sejarah Banten Rante-rante (Edel,99): from this marriage he begat M.Sah-Seda ing Lahutan (Edel,255 no.2). This hikayat S.C. Jati seems to suggest the legitimacy of S.C. Jati's power descending from Majapahit (cf.p.E 36) and extending to Pajajaran (cf. p.E 37).
Syahdan,
bahwa adalah seorang nama Ki Penderesan, artinya Penderesan itu tukang mengambil tuak. Tiadalah lain perbuatannya melainkan mengambil tuak. Dan adalah baginya sebutan yaitu dinyanyikan. Inilah yang dikata 'Jauh nampak, hampir tiada nampak'.


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1 = This Chapter
2 = sugar palm, *Arenaa Saccharifera* (Wilk.1,487; Klinkert, 742)
3 = your singing.
There was a man named Ki Penderesan, which means toddy tapper. He was engaged full-time on the tapping of toddy. He had a song called "Far away it is visible, near it is invisible."

Once upon a time Suhunan Gunung Jati was walking in the forest, when he heard a man singing in a sugar palm tree the song mentioned above. When the Suhunan heard the song of the toddy tapper, he said to himself "I think this man is still an unbeliever." Then he asked the toddy tapper "Toddy tapper, be silent for a while". The toddy tapper answered "What do you desire?" Suhunan Gunung Jati said "Do not misunderstand me; the reason why I stopped you singing is because I very much enjoyed your singing. Let me exchange your song for one which is better." The toddy tapper however rejoined "I will not allow that; perhaps [the new song] is no good." Suhunan Gunung Jati answered "Recite these two sentences of the Muslim creed." Then Suhunan [Gunung Jati] continued

\[1\] MS haza fesal = this [begins] a chapter

\[2\] This episode is similar to the story of Suhunan Geseng, Cf. Dr. D.A. Rinkes "Heiligen van Java III" TBG 53 (1911) 269-300 (see Appendix III, pp. 173ff).
pula akan dia "Sukakah atau tiada akan kalimat dua syahadat?" Jawab Penderesan
"Akan hal itu, suka tiada, tiada sukupan tiada." Maka lalu Penderesan nyanti
kembali di atas pohon kabong. Maka Suhunan meny eru pula akan Penderesan.

Maka Suhunan sangat ia temersa, lalu ia kata akan dia "Jika tiada
percaya, baiklah engkau coba." Maka jawabnya Penderesan
"Sekalipun demikian, karena belum aku ketahui, kenyatannya beda seperti
do'aku ini." Lalu sabda Suhunan

"Istimewa pula kalimat dua syahadat jangan sementara dibuatnya mengambil tuak.
Jikalau dibuatnya do'a ini kepada sekalian perbuatan kita, niscayalah diperolehnya."

Maka datanglah Ki Penderesan asyik hatinya daripada, mendengar titahnya Suhunan.
Maka sembablah Penderesan "Marilah tuan ajarkan kalimat dua syahadat itu
akan daku." Maka segera-segeralah Suhunan mengajarinya
Penderesan mengatakannya. Setelah itu Suhunanpun baliklah ke tempat
kediamannya yaitu Gunung Sembung. Ki Penderesan tinggal lagi di atas
pohon kabong. Setelahnya memanjat kabong, balik ke rumah-
nya bertemu
"Do you like the Muslim creed or not?" The toddy tapper replied
"As for that matter, I neither like it nor dislike it." Whereupon
he continued to sing in the sugar palm tree. The Suhunan [Gunung Jati]
called the toddy tapper again, who answered reproachfully, saying
"What is the reason that you keep on calling me?" The Suhunan was very
indignant he said "If you do not believe me, you had better try it."
The toddy tapper replied "Even so, and I do not yet know it, in reality
your prayer differs from mine." The Suhunan added "I would especially
say that these two sentences of the Muslim creed should not be
recited while you are tapping toddy. If this prayer is used for
anything we want done, it will certainly come to pass."

These words of the Suhunan raised in the toddy tapper a great
desire. He spoke "Teach me the two sentences of the creed." Forth­
with the Suhunan taught him the creed. The toddy tapper recited it.

Then the Suhunan set off to return to his residence on Mount
Sembung. The toddy tapper remained in the sugar palm tree. Then
he climbed down from the tree, and went home to his

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1 MS nempolak see p. M 20 note 3
2 MS temerasa
59
dengan isterinya. Lalu ia berkhabar kepada isterinya, "Peri-
hal nyan yi j i kami itu sekarang
ini sudahlah diganti oleh seorang tuan-tuan dengan kalimat
da sa yahadat." Sahut
isterinya, "Baiklah baca, aku ingin mendengarinya." Maka
Penderesan membacanya
pada kalimat dua syahadat, lalu kata isterinya, "Marilah
kamu tunjukkan akan daku."
Lalu dikhabarinya kalimat dua syahadat. Maka jadi keduanya
itu masuk agama Islam.
Sesudahnya itu Ki Penderesan balik ke tempatnya mengambil
tuak; menengokkan
tuaknya, lalu dipanjatnya. Ditengok bambu tempat tuak itu
dilihatnya kering tiada sekali
airnya. Maka Ki Penderesan sangatlah misyikilnya. Jadi
be su/2 sungutah kata Penderesan
" Inilah ruginya tuan itu jadi mengani kan orang. Bu-
gilah modal kami. Apalah akal yang dibuatnya?"
10 Makin lalu ingatnya akan nyanyinya dahulu. Maka dibacanya
"dari jauh nampak, hampir tiada
nampak tingginya." Kabong itu pun kering. Maka jadi mangkin
marahlah hatinya. Jalu bambu
tempat tuak itu dihempaskanlah ia ke bawah. Maka pecahlah
ia ter/siar ke sana ke mari yang di dal umnya itu. Maka dilihatnya yang te/siar itu melain-
kan pernata yaitu intan-jumanten,
jamrud, biduri, emas dan perak. Maka Ki Penderesan menge-
lihatnya akan dia
15 tercenganglah daripada amat heran lagi ta'ajub. Maka sege-
ra-segeralah Penderesan memungutnya

1 2
= note 4 (Wilk. II, 156: perplexed)
3 = diamond, emerald, very precious stone (Wilk. I, 483)
4 = note 1
5 = emerald (Wilk. II, 656)
6 = beryl, opal (Wilk. I, 138; Klink., 149).
wife. Then he told his wife how "A gentleman has substituted the creed for our song." His wife replied "Please recite it. I should like to hear it." The toddy tapper recited the two sentences of the creed. His wife exclaimed "Teach me will you?" Whereupon he taught her the two sentences of the creed. Thus both of them became Muslims.

Thereupon the toddy tapper returned to the place where he tapped toddy to inspect it. He climbed [the sugar palm] and looked into the bamboo in which the toddy was collected. He saw that it was bone dry. The toddy tapper was perplexed. He complained "This is the misfortune which that gentleman inflicts on people. My outlay has disappeared. What kind of trick is this?" Then he recollected his song from before. So he recited, "Far away it is visible, near it is invisible." The sugar palm tree remained dry. The toddy tapper became angrier and angrier. He threw the bamboo toddy container down. It broke, and the contents were spilled all over the place. He saw that what had been spilled was none other than precious stones, emeralds, beryls, gold and silver. At the sight of these, the toddy tapper was taken aback with astonishment. At once he gathered them up,

1 To be able to work miracles is a sign of the supernatural power attributed to a saint. See also below pp.E 23, 28, 29. Cf. J.A. Subhan, *Sufism Its Saints and Shrines* (New York, 1970), p.108.
serta kata-kata dengan sendirinya "Jikalau begitu, orang itu lebihlah. Di manakah tempat kediamannya?"
Jadi datanglah hatinya Penderesan takut lagi kasih akan Suhunan. Lalu Penderesan pulang ke rumahnya bertemu dengan isterinya serta menghabarkan seluruh hal-ibulnya "Ingatlah demikian itu" kata isterinya "Akanlahpun amat heran akan keramatnya Suhunan Gunung Jati itu." Maka kata Penderesan "Potonglah seekor ayam" dan masak nasi, kita sembahkan kepada tuan itu." Maka ia memanggil seekor ayam
halnya ia ada lagi kecil lalu dipotong. Setelah dihabiskan bulunya lalu dibakarnya.

1 = haluan (Ar. malvan) : honorarium, present (Wilk.1, 391)
saying to himself "This indicates that that man must have superior powers. Where does he live?" So it came about that the toddy tapper was moved to respect and love the Suhunan.

The toddy tapper went home, met his wife, and related to her what had occurred. "Remember what happened" said his wife "I am greatly astonished at the miraculous power of Suhunan Gunung Jati."

The toddy tapper ordered his wife "Kill a chicken and cook some rice; we will offer them to the gentleman." She caught a chicken, which was still small, and killed it. After the chicken had been plucked, it was roasted. While the rice was being cooked and the chicken was being roasted, the latter crowed. When it was ready, forthwith the toddy tapper set out to seek the abode [of Suhunan Gunung Jati]. He walked on and ascended Mount Sembung to seek the Suhunan. It happened that at that moment the Suhunan was performing his prayers. When the prayers were over, [the toddy tapper] kissed the feet of the Suhunan, who asked "Where do you come from?" Whereupon the toddy tapper replied "I am the one to whom you taught the two sentences of the creed - here is a gift for you, a present." The Suhunan answered "If you have recited the creed, then acquaint yourself with and adhere to the five pillars of Islam; because these are obligatory on every servant of Allah: Firstly to profess the creed; to perform the five daily prayers,


Syahdan,
to keep the fast during the month of ramadzan\(^1\) to pay the religious tax; and to perform the pilgrimage to Mecca, if you are capable of doing so." The toddy tapper answered "I shall scrupulously obey the injunction with which you have favoured me."

As they were talking, the Suhunan made from blades of grass a ring, a bracelet and earrings, and put them in the basket of the toddy tapper, who then took his leave.

The Suhunan said "I thank my disciple for his present. Do not raise the lid of the basket during your journey home." The toddy tapper returned home, and called out to his wife saying "I met the Suhunan, he strictly forbade me to open this basket on the journey to see what was in it."\(^2\) Thereupon they opened the basket. They saw that the contents had all turned into gold\(^3\) [ornaments] of a size suitable for a small child to wear. Thus the toddy tapper became rich. He was very generous, and conscientiously performed his religious devotions. Eventually he had a son. When the son grew up, he proved to be a good boy, well mannered and obedient to his parents.

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1 The ninth month of the Muslim calendar, the fasting month. (Wilk.II, 305, s.v. ramadzan).

2 MS apalah ambilannya. Is ampilan (Jav.) intended?

3 see p.E 21, note 1.
baha inilah ada seora/ ng nawa Raden Said anak Tumenggung Tuban, yaitu Raden Said berbuat rumah kecil dengan kedua isteri-nya ada di tepi sungai Kali Jaga. Tapi rumah itu mendamping ke pantai dan dua orang muridnya dengan keras riadatnya yakni mengurangkan makan dan tidur.


10 Segera berjalan, sekejap matapun tiada, sudah tiba ke negeri Demak.
Now there was a man named Raden Said, the son of the regent\(^1\) of Tuban. This Raden Said built a small house for himself and his two wives on the banks of the Kali\(^2\) Jaga. This house was near the shore, and two of his disciples [also lived there]. They were strict ascetics,\(^3\) that is, they denied themselves food, sleep and drink.

In the course of time he became famous because of his great powers, a sign that he was a saint of Allah. Raden Said was named Suhunan Kali Jaga\(^4\).

One evening after the evening prayers, [Suhunan Kali Jaga] said to his two disciples "Let us go to see a wayang.\(^5\)" The disciples asked "Sir, where are they holding a wayang performance?" The Suhunan answered "In the city of Demak. If you do not believe me, just look over there at that wayang; there is the light, you can see it from here." The two disciples replied "Indeed, the light is visible from here; but since Demak is so far away from here, the wayang play will be over when we arrive there." Smiling Suhunan Kali Jaga said "You two hold the edges of my shirt; but don't look; close your eyes tightly till we reach Demak." They set out; and in the twinkling of an eye\(^6\) they arrived in the city of Demak.

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\(^1\) MS Tumenggung (Wilk.II,561,s.v. Temenggong): An official of very high rank in a Malayo-Javanese state. In Java: a regent or divisional administrator ranking after an adipati and ngabehi but with much the same power.

\(^2\) = River (Jav.).

\(^3\) MS riadatnya = riadzat (Wilk,II,337): self mortification; represent Muslim self-discipline for the purpose of teaching indifference to the pains and comfort of the world.

\(^4\) In the Jav. tradition well-known as an innovator of wayang (see L. Serrurier, De Wayang Poerwa, (Leiden, 1896)p.51; usually also in connection with his son Pangeran Panggung, see Dr. D.A. Rinkes, "Heiligen van Java V" TBG54 (1912) 135-207.

\(^5\) Shadow play.

\(^6\) Travelling at miraculous speed is a feature of anecdotes about Sufis; cf. e.g. Russel Jones, Thesis, 29,281-31; Subhan, o.c. p.110.
Maka kedua murid terlalu ajaib dan heran akan keramatnya gurunya daripada segeranya datang ke neguri Demak. Malnya tukang wayang itu belumah membuatnya. Sekira-kira sudah dini hari sabda ia akan muridnya "Marilah kita balik pulang ke Cerbon; barangkali ketahu orang di sini, karena kita bukan orang Demak." Sahutnya murid yang seorang "Ampunlah tuanku

hamba suka sekali kepada kelakuan wayang ini; sangatlah hamba ingin ketahui akon selesainya." Kata Suhunan "Jikalau begitu, aku tingalkanlah akan dikau." Sekejap mata Suhunan Kali Jaga sudahlah sampai ke tempat kediamannya di pantai sungai Kali Jaga serta dengan seorang murid. Setelah siang hari murid yang seorang tertinggal di negeri Demak itu jadi gegahlah ramai orang negeri Demak itu mengelihat seorang itu,

Lalu ditanyanya murid itu, kata mereka itu "Dari manalah tuan hamba ini?" Jawab murid itu "Hamba orang dari negeri Cerbon, mengikut kepada guru hamba mengelihat wayang ini. Sekira-kira dini hari, guru hamba pulang ke Cerbon. Hambapun tiada mengikut pulang dari sebab amat suka akan wayang itu." Akhir-akhir dari sebab gegak ramai negeri Demak, sampai kadenger oleh Sultan Demak. Lalu ia keluar dalam majelis; berlambaklah bala
tenteranya di hadapan Sultan Demak, lalu sabda ia kepada pati/nya

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1 = akan, akan : the acting or illustrative narration (on stage screen or dancing floor) of any story (Wilk, II, 7)
2 = gos 
3 = noise (Wilk, I, 336)
4 = sic
5 = pile, heap (Wilk, II, 10)
The two disciples were astonished by the supernatural power of their teacher, which brought them to Demak in a trice, so that they arrived before the wayang performer had even begun. At about dawn\(^1\) the Suhunan said to his disciples "Let us return home to Cheribon for fear it becomes known that we are not Demak people." One disciple replied "I am sorry Sir, I like this story very much; I really would like to know how it ends."

The Suhunan answered "Then I will leave you."

In a trice Suhunan Kali Jaga together with the other disciple had arrived back home on the banks of the Kali Jaga.

In the morning the people of Demak were in uproar when they found the disciple who was left behind. They asked him "Where are you from?" The disciple replied "I am from the city of Cheribon; I accompanied my teacher here to watch this wayang performance. At about dawn, my teacher returned to Cheribon. I did not return home with him, because I was so engrossed in the wayang performance.

Eventually the uproar in the city reached the ears of the Sultan of Demak. He went into the place of assembly, where his people were gathered together before him, and said to his vizier\(^2\)

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\(^{1}\) The time at which the wayang performance ends.

\(^{2}\) MS pati[h]nya = vizier, minister of state (Wilk.II,219).
"Aku dengar ada seorang laki-laki orang Cerbon. Baiklah panggil ke mari." Setelah sampai murid itu di hadapan Sultan Demak, bertanya ia kepada ia: "Engkau sungguh-sungguh orang mana?" Segera menyahut orang itu "Hamba tuanku pacal dari negeri Cerbon."

Maka lalu titahnya Sultan Demak kepada "Siapalah tuanmu?" Menyembahlah murid itu "Sembah patik di bawah duli tuanku perihal titah tuanku tanya kepada patik tuanku. Adapun nama tuanku yaitu digelar Suhunan Kali Jaga."

Sembah Sultan Demak "Dimanalah sekarang ini tuanmu itu?" Sembah murid "Adapun tuan hamba itu sudahlah pulang balik ke Cerbon ketika tadi dini hari."


"Santeri, mana istana guru engkau? Tunjukkanlah kami akan dia."

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1 we should expect: nva
2 pacal = humblest of slaves (Wilk. II, 189)
"I hear that there is a man from Cheribon; you had better summon him." When the disciple appeared before Sultan of Demak, the Sultan asked him "In truth where do you come from?" The disciple answered "I am a servant from the city of Cheribon." The Sultan continued "Who is your master?" Whereupon the disciple replied "The answer to your majesty's question about my master is that his name is Suhunan Kali Jaga." The Sultan of Demak asked "Where is your master now?" The disciple replied "My master set off at dawn this morning to return to Cheribon." Thereupon the Sultan ordered his son the crownprince. "Go to the teacher of this man in Cheribon at once. Do not ask him any questions except about faith; become his disciple and find out all about faith." "Disciple, accompany this son of mine, and introduce him to your master." "With my lord's permission I will do so" the disciple replied. The crown prince took leave of his father, and embarked in the boats with all his followers. Before long they reached the town of Cheribon.

The crown prince said "Disciple, where is your master's palace? Show it to us."

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1 MS santeri = travelling student; a kind of "novice" (Wilk. II, 385, s.v. santeri; Klinkert, o.c., p 602 s.v. santri).


10 jaga, di tebing sungai mengelihat ia yamtuan muda ada seorang tepekur menundukkan kepalanya. Maka ditanya yamtuan muda kepada temannya "Tanyalah kamu kepada orang itu tanyakan di mana tempat kediamannya Suhunan Kali Jaga." Jalankalah ia berangkat. Lalu bertanya kepada mereka itu yang tepekur kebanya "Di mana-lah tempat kediamannya Suhunan Kali Jaga?" Menyahutlah Suhunan "Aku babarulah mendengar nama yang sebagai itu, Baiklah kamu 15 tanya ke ulu sungai ini." Lalu mereka itu bertemu dengan seorang, ia sedengah mengail.

1 mS aku, /a
2 (sic)
The disciple felt some misgivings from fear of his teacher; so his answer to the crown prince was "I crave your pardon, I have to tell your Highness that I have forgotten where my teacher lives. I have no idea in which direction it is. I had better get ashore first." The crown prince replied "That would be best. And you my followers, you accompany him". The disciple went ashore. The crown prince waited for the arrival of the disciple for a long time, from the morning until the time of the afternoon-prayers\(^1\), about half past two. The crown prince then ordered "I think that the disciple must be afraid. Let us go down to the river, perhaps we will find someone there to ask, because that is where people pass by." When they reached the river Jaga, the crown prince saw on the bank, a man meditating with his head bowed. Thereupon the crown prince asked his companions "Ask this man where Suhunan Kali Jaga resides." They asked the man "Where does Suhunan Kali Jaga live?" The Suhunan [the meditating man was in fact the Suhunan Kali Jaga] replied "I have never before heard of such a name. You had better go further upstream and ask." Then they came across a man who was fishing.

\(^1\) *Asar*: afternoon-prayers may be performed during the period beginning where that for the *sembahyang lohor* ends, and ending when the sun begins to set. (See also Wilk.I,49 s.v. asar).


1. 2. 3. 4. 5.
They asked him "Where does Suhunan Kali Jaga reside?"
The two fishermen said "You are asking after Suhunan Kali Jaga, you have passed him on your way here. That was him on the beach where [the hut] thatched with coconut palm leaves is. Without delay they went with the crown prince to meet the Suhunan and they greeted him. The Suhunan returned their greetings, and spread out a well-worn mat. He invited the crown prince to sit down. When the crown prince had taken a seat, he said "Excuse me, where are you from?" The crown prince replied "My father sent me to seek you, to ask what is all about faith, and he ordered me to become your disciple." The Suhunan smiled "I am an undistinguished man. I am not the proper person from whom to seek knowledge. I had better refer you to a pre-eminent saint of Allah, whose residence is on top of Mount Sembung." The crown prince retorted "Even though there is another saint of Allah, I was not ordered to go to him." After a pause, the crown prince asked for some water. They gave him some water in a dipper with a handle. The crown prince, however, did not drink the water; he just turned away his face and smiled. But when he next looked at the dipper, it had turned into gold.  

He said to himself

1 **MS dua (sic)**

2 See also: pp.E 21,23 (above) and p.E 29 below
yamtuan muda "Terlalu ta'ajublah aku." Lalu diberinya
tempat siri\textsuperscript{57} kain pinang.
Di dalamnya daun sirihnya sudah merah, kapurnyahapun sudah
kering. Yamtuan
muda tersenyum. Segeralah tempat siri\textsuperscript{57} itu menjadi
emas. Maka yamtuan muda
tambahlah takut akan Suhunan Kali Jaga. Lalu Suhunan ber-
titah kepada suaminya\textsuperscript{1}

5 "Engkau ambillah daun kacang dan lain-lainnya buat menja-
mu orang datang ini."
Sahut isterinya "Adakah patut sudah tumbuh, karena baharu
ditanam semalam?"
Maka Suhunan adalah marah akan isterinya "Ambil juga. Ji-
kalau tiada percaya akan
aku, ditentukan Allah engkan bercerailah dengan aku di
hari kemudian." Maka segeralah\textsuperscript{2}
isterinya itu berjalan mengambil daun kacang dan lai\textsuperscript{n/nya}.
Serta dilihat
10 segala yang ditanam sudahlah berbuah. Lalu ia mengambil-
ya. Setelah itu, segera-segera dibawa
ke rumah, dimasaknya. Setelahnya maka dijamulah yamtuan
itu, tapi alasnya tempat
santap daun pinang. Dan dilihatnya oleh sekalian temannya
yamtuan daripada
nasi sedikit, kata-kata dalam hatinya "Jamuan ini jika
disantapnya oleh
tuanku seorangpun tiadalah sampai." Setelah bersantaplah
Suhunan dan yam-
15 tuan muda, maka sisanya\textsuperscript{3} diberikannya kepada sekalian
teman-temannya yamtuan muda.

\textsuperscript{1} we should expect: isterinya
\textsuperscript{2} \textsuperscript{3} لابن
\textsuperscript{4}
"I am astonished indeed." Then they gave him a betel-box made from areca fibre. Inside, the betel-leaves had reddened with age, and the lime was old and dry. The crown prince smiled, immediately the betel-box also turned into gold. The crown prince felt even greater awe for Suhunan Kali Jaga. The Suhunan instructed his wife "Fetch the bean leaves and the other things for the guests." His wife asked "Could they have grown by now? - because they were only planted last night."

The Suhunan grew angry with his wife. "Fetch them; if you do not trust me, it is ordained that you will be divorced from me." Immediately his wife set off to fetch the bean leaves and the other things. She saw that the plants were already in fruit. She picked them and without delay brought them back and cooked them. Then she offered them to the crown prince. She served it on a platter made from areca-palm leaves. When the followers of the crown prince saw that there was such a small amount of rice, they said to themselves "Even if only the crown prince eats of this food, it will not be sufficient. But when the Suhunan and the crown prince had eaten and given what was left to the crown prince's followers,

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1 MS kain pinang; arèn-vezel (doek)= areca fibre. See: Dr. D.A. Rinkes "Heiligen van Java" TBG 54 (1912) p.143
2 see p. E 21 note 1
3 MS suaminya (sic)
Maka setelah bermakan sekalian mereka itu, bersembahlah sampai puas-puas makan tiadalah /ibtis.  
and they had all eaten as much as they possibly could, there was still food left.

When all of them had eaten, the crown prince asked the Suhunan "What is your highness' wish?" The Suhunan replied "It is best that you go to Mount Sembung." "If that is your wish, then I would like to take leave of you." Thereupon he set out into the forest; because at that time, Cheribon was not a city yet, but just a forest. It was the people of Demak who built the road from Kali Jaga to Mount Sembung.

Having accomplished his journey, the crown prince met the Suhunan Gunung Jati. They shook hands and the Suhunan invited him to sit down together with him. Then the Suhunan asked "Where are you from?" "My father sent me to seek Suhunan Kali Jaga to learn from him about the faith. But Suhunan Kali Jaga instructed me to become your highness' disciple." And the Suhunan Gunung Jati exclaimed "Indeed, so be it, please Allah Most High." Then the Suhunan asked his companion [the crown prince] to fetch some water in a water jar. When he offered the jar to the Suhunan, the latter accepted it and threw it on the ground; it broke into pieces,


makaudinya?" Kata yamtuan muda "Ampun-ampun sembah di bawah hadirat ayahda. Akan hal yang ayahda maksudkan daripada pasal iman, sudahlah hamba dikanriai oleh Suhunan Gunung Jati." Bersabdalah Sultan Demak "Alhamdu li-'llah Rabb al-Alamin. Seribu syukurlah aku kepada Allah ( subhanahu wa ta'ala ). Syahdan,

Maka adalah menceterakan Suhunan Jati kehendaknya balik pulang ke negeri Mesir.

1 selama = immediately (Pah.); forthwith (Trengg.) see Wilk. II, 407.
2 (doubtful reading)
in front of the crown prince, who exclaimed "Is this what you have to teach me?" The Suhunan replied "That is all I have to teach you".

"Sir, if you have no more to tell me, may I take leave of you to go to report to my father what has happened?" The Suhunan replied "It is well that you return to your father. May you have a safe journey." At once he approached and kissed the Suhunan's feet. Forthwith he set out, and on reaching the estuary of the Jati, he embarked in a vessel. He sailed for home, and before long he reached the Demak estuary. Once ashore, he appeared before his father the Sultan of Demak. When the Sultan saw his son, he immediately beckoned him, and the son drew near. The Sultan inquired "How are you? Did you get what you went for?"

The crown prince replied "O my lord, my father, about the affair you had in mind concerning the faith, the Suhunan Gunung Jati has granted it to me." The Sultan of Demak exulted "Praise be to Allah, Lord of the Universe. I give many thanks to Allah the Perfect and Most High."

Now we relate the account of Suhunan Jati's intention to go back to Egypt.
Maka adalah satu hari ia turun dari Gunung Sembung lalu berjalan ke pantai; yaitu pantai ada di bawahnya Gunung Jati; mengelihat perahu lalu-lalang di laut.  

One day the Suhunan Gunung Jati\(^1\) descended from Mount Sembung, and walked to the beach below Mount Jati, to see the vessels passing to and fro on the sea. From the morning until late at night, the Suhunan remained at the beach there below Mount Jati.

Now the crown prince of Demak mentioned above, planned to set off by sea to see his wife who was in the city of Palembang. He ordered his people to prepare and equip vessels. When all was ready, the crown prince embarked. He sailed away and reached the Cheribon sea, just opposite Mount Jati. The crown prince saw a big fire blazing. He asked his followers "Where is that fire?". The seamen in his retinue replied "I think this fire must be on the Cheribon sea." The crown prince agreed. "I am of the same opinion. They are repairing the palace of my teacher. We had better go in towards the shore and call there."

Forthwith they put [the vessel] in towards the shore. The crown prince went ashore to investigate the flames which looked like a fire. He said to himself "What is this burning? If it was a real fire, then it would certainly be giving off smoke. This is not a fire, but still it is burning."

\(^{1}\) MS ia
Then he approached very near to the light. At last he saw that the glow had disappeared, and in its place there was Suhunan Gunung Jati meditating. The crown prince kissed the feet of the Suhunan saying "What are you doing here on the beach? What do you desire?" The Suhunan answered "The reason why I am here is to look for a vessel; I wish to go home to Egypt." The crown prince replied "My lord, my master, I beg you to settle in this city of Cheribon." The Suhunan answered the crown prince "If you are willing to grant me this country of your own free will, I will be very grateful to you; if it be the will of Allah, I will settle in this country."

The crown prince replied "In that case may I take leave of you to report your wish to my father?" After the crown prince had shaken hands with him and had kissed his feet, the Suhunan returned to his abode on Mount Sembung.

The crown prince embarked and without more ado set sail for Demak to report all that had happened.

When he arrived before the Sultan of Demak, the latter was very surprised at the crown prince's return, so soon after he had left intending to go to Palembang. The Sultan asked him "Why are you back so soon?"

The crown prince answered "Forgive me Sir,

1 (tan) 2 (atawa)
3 4 & 5 : cf p. 31 note 1
6 = border (Klinkert, p. 594)
the reason for my early return is this: if it would please my lord, I would request you to grant me the country of Cheribon in order to offer it to my teacher the Suhunan Gunung Jati."

The Sultan of Demak replied "If that is your wish, I would like to meet your teacher first in order toascertain whether or not he is suitable for the city of Ceribon. Bid the vizier prepare a vessel." Soon the vizier announced that the vessel was ready. The Sultan embarked in the vessel, which set sail. After some time they arrived at Cheribon. The Sultan went ashore, accompanied by his son the crown prince. They found the Suhunan on Mount Sembung. When the Sultan drew near, the Suhunan bade him welcome, and invited him to sit down. The Sultan and the crown prince took seats at a lower level than the Suhunan.

Being seated, the Sultan of Demak asked "Your highness, I offer you the country of Cheribon and all that is in it. The eastern border runs along the river Ci Pamali\(^1\) to Tegal\(^2\); on the west it extends as far as Bantam. [I pledge this gift with] these two creeses named Kebo Tuwek\(^3\) and Ki Kunci.

After presenting the country [of Cheribon]

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\(^1\) usually named Kali Pamali
\(^2\) = Tegal
\(^3\) Tuwek (Jav)= to stab (Pigeaud J-N,p.604)
dan keris, maka sambilah Sultan Demak kepadaanya "Tuan Suhunan, hamba memohon dirilah hendak balik." Maka ia berjabat tangan keduaanya. Setelah itu mangkatlah Sultan semak dari Gunung Sembung. Lalu singgah ke rumahnya Ki Supetak yang digelar Kuwu Cerbon. Arti Kuwu ia kata Melayu 'penghulu'. ia tempat kediamannya

nama ketandar. Apa sebab digelar Kuwu Cerbon karena pajaknya Ki Supetak itu kepada Sultan Demak selama-lamanya melainkan bela-

Lalu Sultan Demak singgah ke tempat kediamannya Suhunan Kali Jaga. Setelah berjabat tangan Sultan dan Suhunan Kali Jaga, sambilanya Sultan Demak "Baiklah, hamba silahkan sama-sama balik pulang ke negeri Demak." Lalu kata Suhunan Kali "Suka hati tuanlah!" maka mangkat keduaanya berjalan hingga sampai ke negeri Wembang. Maka Ki Supetak itu didudukkanlah kepada negeri itu, sebab negeri Cerbon sudah diserahkan kepada Suhunan Gunung Ja-
ti.

Syahdan

1 sic = note 7
2
3 
4 
5 a small shrimp (Hysia sp.) from which the best shrimp paste is made (Wilk. I, 353) see p.5 35 note 4
6 a small (river)shrimp of which shrimp paste is made: J.F.C. Gericke & T. Roorda, Javansch-Nederlandsch Handwoordenboek (Leiden, 1904) vol. 1, p. 374 cf. p. 355 nr 7 = note 1
8 cf. Dr. F. De Haan, Frietzaan (Batavia, 1912) vol. III, p. 43.
and the two creeses, the Sultan of Demak said to him "Your highness, we would like to take our leave and return home."

They both shook hands, after which the Sultan of Demak departed from Mount Sembung. He called at the house of Ki Supetak, who bore the title of Kuwu of Cheribon. The meaning of kuwu in Malay is panghulu. The place of his abode was named Ketandan.

Why was [Ki Supetak] named Kuwu [of] Cheribon? Because he paid his dues to the Sultan of Demak always in the form of shrimp paste. This shrimp paste is made from geragan, which is the Javanese rebon.

Therefore he was named Kuwu [of] Cheribon.

[The Sultan of Demak] took Ki Supetak with him, and went to visit the abode of Suhunan Kali Jaga. The Sultan and Suhunan Kali Jaga shook hands, after which the Sultan of Demak said "Let us return together to Demak." Suhunan Kali [Jaga] replied "As you wish." They set off, and travelled till they reached the city of Gebang. There they set up Ki Supetak, for Cheribon had been handed over to the Suhunan Gunung Jati.

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1 (village) administrative official in charge of water, Cf E.C. Horne, Javanese-English Dictionary (New Haven, 1974)p.320
2 headman; superintendent; from julu = head (Wilk.II, 243).
3 MS belacan = shrimp paste made of small shrimps (Mysis spp.) salted, sundried and allowed to ferment; often pounded or trodden down as in wine-making (Wilk.I,102).
4 a small shrimp (Mysis spp.) from which the best shrimp paste is made (Wilk.I,353,s.v. geragau).
6 Dr. F. De Haan, Priangan. (Batavia, 1912) vol. iii, p. 43.

Syahdan
Sebermula adalah lagi sebuah negeri Pajajaran, ada seorang perempuan nama Ratu Hayu. Dan adalah seorang anak daranya lagi paras akan warnanya. Ketika itu belum lagi masuk Islam, Maka mendengar Ratu Hayu di dalam negeri Cerbon ada seorang aulia Allah, bahwa ia masyhur keramatnya. Maka dalam pada itu tumbuhlah hati Ratu Hayu akan menyedahkan anak daranya itu.

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1 cf p.48 18; see also p.48 18 note 2
2 cf p.48 36 note 2
3 cf p.48 37 note 1
4 MS (bahwa); is bawa intended?
Suhunan Gunung Jati, during his stay in Cheribon, did not begât a child.¹

Now there was a widow who had a maiden daughter, who was [originally] from Majapahit. She came to Cheribon because she heard the news that in Cheribon there dwelt a miracle working saint of Allah. Her plan was to gain instruction by becoming his disciple. The daughter of this woman appeared to the [saintly] view of the Suhunan to "burning with a divine flame."² When the widow had become his disciple, she offered her daughter to the Suhunan. The Suhunan accepted and married her. He gave her the name of Nyahi Gedé Tepasari.³

Once upon a time, there was a woman in Pajajaran, named Ratu Hayu. She had a maiden daughter who was really beautiful. At that time they were not yet Muslims. Upon hearing of the celebrated miracle working saint of Allah in Cheribon, Ratu Hayu's heart burnt with desire to offer her daughter [to the saint].

¹ See p.E 318 note 2

² cf. Jav. Cahya nurbuwah (Pigeaud, J-N, p.410): the divine light of prophethood (Ar. nūr nubuwwa); H.Djajadiningrat, o.c., (1913) p.217-8 refers to it as "the mystical element of suzerainty"

Maka segera-segeralah berjalan Ratu Hayu menuju kepada Sun-
hunan Gunung Jati.

Setelah sampai, disembahkanlah anak daranya itu kepada
Suhunan. Lalu Suhunan menerima
akan anak dara itu. Tiada antara, segera dinikahnya. Na-
ka ia digelar Nyahi Gede
Tepasari. Lama-lama berwalad Suhunan dengan suaminya ke-
luar anak laki-laki nama Pangeran

5 Sidang Lahutan. Setelah itu bahwa Suhunan mendengar ada
sebuah negeri
nama Pajajaran, rajanya belum masuk Islam. maka suruhan-
lah Suhunan kepada patih
Keling disuruh mengislamkan. Maka berjalanlah patih Keling
pergi ke negeri Pajajaran.
Serta sampai kepada negeri Pajajaran, tiadalah sekalian
mereka itu membantahinya kepada patih Keling.
Maka lalu Raja Pajajaran masuk agama Islam, membaca syahadat, serta datang ke negeri

10 Cerbon, yaitu Raja Pajajaran menyembahkan putera-putera
empat orang kepada Paduka
Suhunan Jati. maka lalu yang tiga orang disembahkan kepada
Sultan Demak; yang seorang
bernama Ratu Kawunganten itu yang dinikahnya. Lama-lama
ia Suhunan berwalad yang
bernama Pangeran Sidang Kingkin nananuddin dan seorang
isteri nama Ratu
Winahon. Adapun isterinya Suhunan yang asal dari negeri
Majapahit

15 berwalad dua orang; yang seorang digelar Ratu Hayu di-
sunankan dengan

1 = wife cf. p.E 37 note 3
2 cf. p.E 37 note 3
3 deviant use of the preposition kana
4 see p.E 37 note 4
5 see p.E 37 note 5
6 see p.E 37 note 5
7 = female; a daughter
8 see p.E 37 note 7
Without delay Ratu Hayu set out [to seek] Suhunan Gunung Jati. On her arrival she offered her maiden daughter to the Suhunan, who accepted her; after a short time, he married her. He gave her the name of Nyah Gede Tepasari. After some time, the Suhunan and his wife had a son, who was named Pangeran Sidang Lahutan.

Later on the Suhunan heard of a state named Pajajaran, of which the ruler was not yet a Muslim. He commanded [the vizier] Patih Keling to convert it to Islam. Patih Keling set out for Pajajaran.

In Pajajaran they did not oppose Patih Keling. So the ruler of Pajajaran became a Muslim, professing the creed; he came to Cheribon to offer four sons and daughters to the Suhunan [Gunung] Jati, who married one daughter named Ratu Kawunganten; the other three he offered to the Sultan of Demak.

After some time the Suhunan [Gunung Jati] begat [a son named] Pangeran Sidang Kingkin Hasanuddin, and a daughter named Ratu Winahon.

The Suhunan's wife from Majapahit, bore two children; one of them, a daughter, was given the title Ratu Hayu, and was married to

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1. The same name as that of the other wife from Majapahit? (cf. p. 36) The aim seems to be to give legitimacy to the extension of the Suhunan's power to Pajajaran.
2. MS suaminya
3. = Seda ing Lahutan = M.Sah cf. Edel, p.254-255, who according to Hikajat Hasanoeddin was the son of S.G. Jati with Nyai Babadan (cf. Edel, 98, 254)
4. Edel, p.254-255
5. Edel, p.256 no.19
6. MS isteri
7. cf. Edel, p.258-259; according to Hikajat Hasanoeddin: Patimah (cf. Edel, 100, 256)
Sultan Demak dan seorang laki-laki digelar Pangeran Kasareyan yang digelar
Pancabahan Palung Wati dan Pangeran Kasareyan itu setelah mukalap1 diambil oleh
Sultan Demak dibuatnya mantu2. Demikianlah adanya.
Syahdan

5 Bahwa inilah suatu cetera ada seorang pendeta asal dari
tanah seberang
digelarnya nama Kiyahi Æede Jati. Dari sebab mendengar di
tanah3 Jawa Cerbon
ada seorang aulia Allah, maka setelahnya selesai daripada
pendengarnya, maka berjalalnah
pergi ke tanah4 Jawa Cerbon menuju kepada Suhunan Gunung
Jati. Serta
ia membawa anak isteri5 seorang. Sesudahnya berjumpa de-
ngan Suhunan,
10 lalu ia mencium kakinya Suhunan. Kemudian maka tanya Su-
hunan kepadanya
"Tuan hamba kemari apalah kehendak tuan hamba?" Jawabnya
Ki Æede Jati "Hamba
tuanku menghadap6 duli tuanku hendaklah hamba tuanku menun-
tut masuk guru
ilmu. Dan inilah ahakda hamba sembahkan kepada duli tuank-
ku". Maka sabda Suhunan
menjawab kepadanya "Al-hamdu li'llah." Maka diajarlah
apa yang dikenahdakinya. Tapi anaknya
15 lalu ia dinikahnya dengan patih Keling yang telah berulang
sebutnya,

1 obliged to observe the precepts of religion
(isl. law); therefore: grown up (Wehr p. 837)
3 = 4 = female; a daughter
the Sultan of Demak. The second, a son, was given the title of Pangeran Pasareyan and [later] Panembahan Pakungwati. When he grew up, the Sultan of Demak took him as his son-in-law. Thus it was.

We now come to the story of a sage from abroad named Kiyahi Gede Jati. When he heard news of a saint of Allah in the land of Java, at Cheribon, he at once set sail for Java seeking Suhunan Gunung Jati; he took a daughter with him.

When he found the Suhunan, he kissed the Suhunan's feet. The Suhunan asked him "Why have you come here?" Ki Gede Jati replied "I come to you asking to be allowed to become your disciple to learn your teachings. And this is my daughter, I am offering her to you."

The Suhunan replied "Praise be to Allah". And he taught [Ki Gede Jati] what the latter desired.

The daughter, however, he gave as wife to Patih Keling, who has been mentioned several times already.

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1 = Pangeran Muhammad Arif-Panembahan Pakungwati (Edel,254 & 255 no.4)
2 title for a high esteemed person, usually a holy hermit.
(R.C. Horne, o.c., p.424)
See also J.F.C. Gercke & T.Roorda, o.c.1,870,s.v. sembah, panembahan: "hoge vorstelijke titel, vroeger veel door vorsten gevoerd, en later wel door den vorst verleend aan een in graad van bloedverwantschap boven hem staanden prins, b.v. aan een oudoom."
This is the story of Suhunan Bonang, who informed the crown prince of Demak as follows "When my father Suhunan Ampel Denta and my uncle Shaikh Haji Sarafuddin were still alive, they informed me that in the future in Cheribon there would be a saint of Allah, and his abode would be on Mount Sembung. They instructed me to go to seek him. Now I hear news that in Cheribon there is a man who fits the description of the one described to me by my father."

The crown prince replied "If that is so, I had better obey."

Accompanied by his family and relatives the crown prince set out on a pilgrimage to Suhunan Gunung Jati. No details of the journey are given.

One day Suhunan Gunung Jati was sitting together with Pangeran Pangayunan; the Suhunan asked "What do you desire?" Pangeran Pangayunan replied "I desire to seek you." And he asked "Where are you from?" The Suhunan replied "I am from Arabia." And he went on to inquire [in turn] "What about you? Where are you from?"

He replied "I am

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1 similar account see Edel, p.100. S.Bonang=Maulana Ibrahim (ibid., p74-76; 246-248 no.18), the son of Ampel Denta.
2 = father of S. Bonang, see Ampel Denta's genealogy: Edel, p.246-251
3 = Kramat Gegeseng, see H.Djajadiningrat, e.c (1913)p.258
Similar account of S.H. Sarafuddin see Edel, 76-87; and p.206
4 on this prophecy see ibid., p.36.
dari Baghdad, dari itu lalu ke Pasai, dari itu lalu ke marai. Maka sabda
Suhunan "Apakah yang tuan kehendaki ada di sini?" Jawab
Pangeran Pangayunan
"Dikehendaki Allah subhanahu wa ta'al mengganti agama
Islam." Jawab Suhunan "Jikalau
demikian, al-hamdu li-llah hamdul jalilan kasyiran karena dapatlah akan sahabat kami membuat yang de-
mikian itu." Lalu berjabat tangan ke-duanya. Syahdan di-
katalah yamtuan
muda Demai yang digelar Pangeran Dipati yang telah terse-
butlah dahulu, yang berjalan
sama-sama dengan Suhunan Bonang sekalian dengan kulawarga-
yan dan bala-tenteranya.
Setelah sampai ke Cerbon menuju ke hadirat Suhunan, lalu ia mereka itu
berjabat2 tangan dengan Suhunan, setengahnya ada mencium
dulinya Suhunan, maka
10 Suhunan menyilahkannya duduk akan sekalian mereka itu. Pa-
geran Pangayunanpun
sama-sama ia berjabat tangan; lalu Pangeran Pangayunan
panya akan ke-duanya yakni yamtuan muda dengan Suhunan Bonang "Apakah yang tuan ke-
hendakinya datang ke kemi?"
Maka jawab ke-duanya "Maksud kami ini ziarah kepada Sayyid
al Syarif Syaikh Nur-
uddin." Maka kata Pangeran Pangayunan "Jika begitu, sa-
ma-samalah dengan kehendak hamba."
15 Setelah itu menghabakan dirilah ke-duanya itu dengan sekali-
lian kulawarganya. Lama-lama

1

2

باز جبلا
کشتیا
from Baghdad; thence I went to Pasai, and from Pasai I came here." The Suhunan asked "What was your intention in coming here?" Pangeran Pangayunan replied "Allah the Perfect and Most High desires to change the religion into Islam." The Suhunan exclaimed "If it is so, praise be to Allah, may Allah be repeatedly praised, for I have found a companion to join me in my task." The two shook hands.

Now we come to the account of the crown prince of Demak, entitled Pangeran Dipati who was mentioned earlier; he set off together with Suhunan Bonang, his relatives and followers.

On reaching Cheribon, they visited the Suhunan; they shook hands with him. Some of them kissed the Suhunan's feet; the Suhunan invited them to sit down.

Pangeran Pangayunan also shook hands with [Pangeran Dipati and Suhunan Bonang]. Then he asked both the crown prince and the Suhunan Bonang "What have you come here for?" The two of them answered "Our plan is to pay a visit to Syed al Sharif Shaikh Nuruddin."

Whereupon the prince Pangayunan replied "If that is so, your wish is the same as ours." Then they entered into the Suhunan's service with all their followers. When

1 similar account see Edel pp. 100-102.
Mahi Suhunan Bonang dan yamtuan muda meniliklah akan halihwalnya Suhunan Gunung Jati, Betul ia sebagai hikayatnya Suhunan Ampel Denta istimewa Haji Sararuddin.


Setelahnya dibay'atkan, maka kata Pangeran Pangayunan kepada tuan Suhunan Jati "Ya tuanku Suhunan Jati, baiklah berpesan karena tuanku zuriat dari pada Nabi Muhammad Khatam al-anbia (s.a.v.). Adapun yamtuan muda Demak yang atas kuna/apa pada sekalian tanah Java.


Sultan Demak. Maka setelahnya tanya Sultan Demak kepada-nya "Mana yang lebih tua?" Jawab

1 = 2 Ar, Allegiance. Used specifically by mystics of the allegiance due by an initiate to the head of his order. (Wilk.I,95).

3 = Offspring (Wilk.I,295)

5 = Seal (Wilk.I,593)
Suhunan Bonang and the crown prince had had enough time to observe Suhunan Gunung Jati, they saw that he was just as had been predicted by the Suhunan Ampel Denta, and fitted even-more closely the prediction of Haji Sarafuddin.

When they had come to know the Suhunan Gunung Jati very well, Suhunan Bonang, the crown prince and all [their followers] without hesitation became his disciples.

Then Suhunan Gunung Jati initiated firstly Suhunan Bonang; secondly Pangeran Ratu, thirdly Suhunan Kali Jaga; fourthly Pangeran Derajat into his mystic order.

After the initiation, Pangeran Pangayunan said to Suhunan [Gunung] Jati "Your highness Suhunan [Gunung] Jati, you should command, because you are of the seed of the Prophet Muhammad the Seal of the Prophets (may Allah bless him and grant him peace): [kt] the crown prince of Demak reign over the whole island of Java." Thereupon Suhunan [Gunung] Jati gave the crown prince the title of Sultan Ahmad Abdul 'Arifin, the appointment to be promulgated over the whole island of Java and particularly in the lands overseas.

Pangeran Pagayunan said to the Sultan of Demak "What is your wish concerning Suhunan Gunung Jati?" "Where are his sons?" asked the Sultan of Demak [in his turn], "Invite them at once to come." Being summoned, they approached and sat down below the Sultan of Demak. The Sultan of Demak asked "Which is the eldest?"

1 see p. E 39 note 4
2 MS -nya
3 = Pangeran Ratu Dipati of Demak (see Edel, p.102)
4 loc. cit.
5 Ibid., p.104; p.252 no.6

Syahdan

1

2
Suhunan [Gunung] Jati replied "Muhammad Sah; his younger brother is Muhammad 'Arif; the youngest one is Hasanuddin."

Thereupon the Sultan of Demak said to the Suhunan "I wish to appoint your son Muhammad 'Arif to be Panembahan Ratu of Cheribon. And I ask you to permit him to marry my daughter. The youngest one, Hasanuddin, I would like to appoint to be Panembahan Surasohan of Bantam; and I ask you to permit him to marry another of my daughters."

The Suhunan replied "So be it, please Allah, do you wish in this matter."

Then Maulana Ibrahim, who had the title of Suhunan Bonang, said to Suhunan [Gunung] Jati "Your highness, my Lord, Allah has favoured me with a gift in the form of a jacket; this robe is named Anta Kusuma by the Javanese. I keep it on the peak of the Demak mosque. Your offspring should preserve it safely and treat it with respect."

Then they all shook hands and kissed the Suhunan's feet.

Thereupon they all returned home in the company of the Sultan of Demak. The only ones staying in Cheribon were Suhunan Kali Jaga and Pangeran Derajat.

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1 see p.E 39 above; similar account see Edel, p.104

2 In the wayang: the shirt of Gatotkaca, son of Bima, used for flying.

3 see also below p.E 51.


1 musyaikh=masyaikh = elder; plur.of syaikh(Ar.)
3 = protective talisman or charm (Wilk,II,535).
Pangeran Pangayunan observed to Suhunan [Gunung] Jati "Now you are in power and ruling over the country of Cheribon, but you still do not have subjects and an army. I had better offer you my people to become inhabitants of the country. Do with them whatever you wish; you have a free hand as far as I am concerned." The Suhunan replied "Praise be to Allah for what you say."\(^1\)

Thereupon the Suhunan instructed his son named Panembahan Ratu, whose original name was Pangeran Muhammad 'Arif\(^2\) "My son, you had better establish a capital. Seek the consent of my brother Pangeran Pangayunan, and the blessings of the sheikhs. While you, my son, Panembahan Suraschan Bantam,\(^3\) you had better go westwards. Practice austerities while you are still young; you should devote yourself to ascetic exercises at this stage [of your life]. Here is a keris named Ki Naga."

And then Pangeran Pangayunan instructed all his people who had been handed over to the Suhunan [Gunung Jati] "My followers, obey every command of Panembahan Ratu. Do not/dare to oppose his orders." Whereupon Panembahan Ratu [Pakungwati] asked Suhunan Kali Jaga for a charm. [The Suhunan Kali Jaga] gave him a dry gourd filled with water.

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\(^1\) Parallel account cf Edel, p.106.
\(^2\) = Panembahan Ratu Pakungwati, ibid. p.104
\(^3\) = Hasanuddin, ibid. p. 112

Syahdan

Setelah berhimpunlah sekalian mereka itu di hadapan Sultan, titah ia "Tegurlah

---

2 a nice allusion from 'labu' to 'labab'
That was his gift. All the people drank [water from] the dry gourd, and it never became empty. After some time the Suhunan [Gunung] Jati came to know of it, and he asked for the gourd. Upon receiving it he broke it, saying "Why did I get rid of it? Because it belonged to worldly things. Whoever desires things of this world, certainly does not gain any profit; but whoever desires the next world, he gains profit in this world and the next."¹

One day, when Suhunan Gunung Jati was conversing with Pangeran Pangayunan, the Suhunan asked the latter "What reason brought you here?" Pangeran Pangayunan replied "The reason why [I], son of the Sultan of Baghdad, came here was because [I], your brother, was very fond of keeping dogs.² In the end my father the Sultan of Baghdad was robbed. His losses were great. My father summoned his wise³ men and all his guards. When they were assembled before the Sultan, he ordered "Investigate

¹ A typical Sufi feature. Similar account: loc.cit., but in the Hikajat Hasanoeddin it is rice in a basket (Jav. Kukusan) which never becomes empty. (loc.cit.)
² cf. Edel p.116; B.C., p.94
³ MS tabib
olehmu siapa yang curi hartaku ini." Maka segeralah sekali-
lian mereka itu menyembah
kepada Sultan "Ampun-ampun tuanku, sembah patik di bawah
duli tuanku, peribah titah tuanku
kepada hamba tuanku akan hal dari tuanku kecurian di atas
patik itulah anakda
tuanku suka melihara anjing; itulah yang menjadi sebab
tuanku kecurian karena anjing
itu tentu dikeji oleh malaikat. Jikalau sudah dikejinya,
tentulah malaikat itu tiada
suka memanjang dirinya akan daulat tuanku. Setelah-
nya masuklah syaitan
atau barang sebagainya kepada istana tuanku. Maka segera-
segeralah lalu hamba dipanggil
ke hadirat ayahda. Setelahnya sampai, maka bertitahlah
ayahda Sultan kepada kami
"Ya anakku Abdulrahman, itulah dengarkan kata sekalian
tabib. Jikalau demikian,
engkaulah yang menjadi sebab begini. Baiklah engkau pergi
kemana jualah sukamu;
tetapi jangan tiada sekarang ini jua." Dan itulah yang
menjadi sebab kakanda
datang ke mari karena dihalau oleh ayahda. Adapun kawan
kami
melainkan tiga orang laki dan seorang perempuan. Tiap-
tiap seorang
sebuah perahu. Jadi empat buah perahu. Adapun teman-te-
man hamba
dalam sebuah perahu dua ratus enam puluh enam orang, de-
mikianlah lain

1 / MS: tegurlah
2 = to abuse (Wilk.1,529)
3 / MS: di
4 (sic)
who has stolen my property." Forthwith they replied to the Sultan "Pardon us, Your Majesty, we crave to speak concerning the thefts; in our view it is because your son likes keeping dogs. That is the reason for the theft, because angels certainly loathe dogs. And consequently the angels will keep aloof from you. As a result a devil or some such thing enters your palace. Forthwith the Sultan, my father, summoned me to go into his royal presence. When I arrived, the Sultan said "My son Abdulrahma, listen to the words of the wise men. If they are correct, you are the cause of this trouble. You had better leave; go anywhere you like, but you must leave at once." That was why I, your brother, came here because my father had driven me away.

My company consisted of only three men and one woman. Each had one vessel, making four vessels in all. My companions in my vessel numbered 266 men, not including

\[=\text{Prince Pangayuman, cf. Edel p. 252}\]
109

daripada hamba. Adapun nama hamba Abdulrahman, saudara
hamba yang seorang Abdulrahim
yang sekarang ini digelar Ki Gede ing Dukuh yang telah
tersebut dahulu mengikut
Pangeran usanuddin ke Banten; dan yang seorang nama Da-
tuk Kahfi yang ter-
gelar nama Ki Gede ing babadan yang telah tersebut dahulu
dan seorang perempuan
yang sekarang tergelar Nyahi Gede ing Muwarah. Adapun ke-
tika hamba naik dari
perahu ada di desa Pangkalan; adapun ketika Datuk Kahfi
naik dari perahu
ada di desa Pangurakan; adapun ketika Nyahi Gede Muwarah
naik dari
perahu ada di desa Jati.
Syahdan

Bahwasanya inilah cetera menguraikan ketika Pangayunan datang
ke negeri Cerbon. Ketika itu yang sudah menjadi kampung
pertama-tama desa
Jati; kedua desa Kali Tongah; ketiga desa Watu Belah; ke-
empat
desa Japura; kelima desa Campaluk dan sekalian desa benga-
wan
itu saku dari desa Campaluk. Adapun sekalian teman-teman
pangeran

Pangayunan yang dari Baghdad yang telah diserahkan kepada
Suhuman Gunung Jati,

1 adratic
2 adratic
3 cut off (Wilk. II, 370)
my self. My name is Abdulrahman; one of my brothers Abdulrahim, who, as has been mentioned, bears the title Ki Gede ing Dukuh, accompanied Pangeran Hasanuddin to Bantam. And another brother named Datuk Kahfi, as has been mentioned, bears the title Ki Gede ing Babadan; I also have a sister, who bears the title Nyahi Gede ing Muwarah.¹

The village where I disembarked was called Pangkalan. Datuk Kahfi, however, disembarked at the village of Pangurakan. And Nyahi Gede Muwarah disembarked at the village of Jati.²

Here is the account of Pangeran Pangayunan's arrival at Cheribon.

At that time the first village to become a town was Jati. The second: Kali Tengah. The third: Watu Belah. The fourth: Japura. The fifth: Cempaluk. All these riverine towns originate from the village of Cempaluk.²

The companions of Pangeran Pangayunan from Baghdad who had been handed over the Suhunan Gunung Jati,

¹ cf. the genealogy: Edel p.253
² Ibid., p.116, p.174 (transl.)
maka yaitu Suhunan Gunung kehendaklah akan ditaruhnya dalam tiap-tiap sebuah kampung.
Adapun setengahnya mereka itu pergi dari negeri Cerbon dengan izin Suhunan jua pertama-tama Ki Gede ing Karawang dan Ki Gede ing Batang dan yang ada di negeri Demak nama Syaikh Jena Ke-

1. \textsuperscript{1} Ketib dan nama Ki Gede Poni jadi Patih Demak dan nama Kiyahi
15 Kanduruhan ada di desa Ayat\textsuperscript{2} dan nama Ki Gede Pancer dan

\begin{itemize}
\item \textsuperscript{1} Ketib
\item \textsuperscript{2} Ayat
\end{itemize}
were each, at the wish of Suhunan Gunung Jati, to be appointed to a town.

First of all, the one at Munduh was given the title Nyahi Gede ing Munduh; Kiyahi Gede Garogol; Nyahi Gede Lema Abang; Nyahi Gede Candi; Kiyahi Gede Weruh; Kiyahi Gede Sungapan; Kiyahi Gede Kali Ulu; Kiyahi Luwung Salawe; Kiyahi Candi; Patih Warak; Ki Gelar Patih Wareng; Patih Gakon; Patih Menggelung; Patih Lumut Dikorangkang; Patih Datar Dosa Singapura; Ki Campaluk was given the further title of Buyut Sajati; Ki Dipati was appointed to the village of Japuran.

The names of these villages were derived from the titles we have mentioned.

Some people who left the city of Cheribon with the consent of the Suhunan [Gunung Jati] were: first of all Ki Gede ing Karawang, and Ki Gede ing Batang. One who moved to Demak was Shaikh Jena Ketib; [another] one named Ki Gede Pon became Patih of Demak; Kiyahi Kanduruhan went to the village of Ayat; others who left were Ki Gede Pancer:

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1 [the one at Garogol the title of]... and so on. Parallel account see ibid., p.118; loc.cit.: Mundur
2 loc.cit.: Kakok
3 loc.cit.: Jina Hatib
Ki Gede Malinyamat dan Ki Dipati Pamantingan dan Dipati Pamalang dan Ki Tubagus Angke dan Dipati Pontang dan Dipati Tana/Raden Ki Gede Garenjeng dan Ki Gede Kagok dan adalah Ki Gede ing Kagok yang menjadi tukang ketika membuat 5 kota negeri Cerbon. Adapun daerah negeri Cerbon yaitu dibuatnya empat pesagi tiap-tiap satu pesagi delapan ratus cengkal, dan dibuatnya ia empat pintu besar. Adapun mempatinya melainkan Pangeran Reken; jadi tukangnya melainkan kakak beradik.5

Setelah selesai membuat negeri dan alun-alun dan astana, maka

10 ia memohon dirilah kepada Suhunan, ia balik ke desa Losari.

Dan setelahnya selesai membuat yang telah tersebut, maka bertelahlah Suhunan kepada Sultan Demak meminta tukang buat kerja astana, artinya keramat besar yang di dalam Gunung Sembung. Maka diberinya seorang laki-laki asal dari Majapahit nama Raden Jepet, itulah yang membuat membagi gunung Sembung yang sekarang ini 15 digelarnya Astana Besar. Dan adalah dalam gunung Sembung ada nama Budi Jajar

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1 قد فتح
2 مسا
3 دولا قب
5 برا دی

6 / HS : di

7 cf Sejarah Banten Rante-Rante: Senget (I del, o.e., 49); Sejarah Banten: Sepat (H. Dja jadin grat, 1913, p. 35); BC, p. 112: Sepet.
Ki Gede Kalinyamat, Ki Dipati Pamantingan, Dipati Pamalang, Ki Tubagus Angké, Dipati Pontang, Dipati Tana[h] Radèn Ki Gede Garènjèng and Ki Gede Kagok.

Ki Gede ing Kagok was the craftsman who built the city of Cheribon. He laid out the city of Cheribon in the form of a square, each side measuring 800 cengkal. He constructed 4 large gates. The gates were put into position by Pangeran Reken. Thus the two builders [of Cheribon] were brothers.

Having completed the construction of the city, the palace-grounds and the palace, the two brothers took their leave of the Suhunan and returned to the village of Losari.

When all that was finished, the Suhunan requested from the Sultan of Demak craftsmen to build an astana, which means a large tomb, on Mount Sembung. [The Sultan] supplied a man of Majapahit origin, named Raden Jepet. He was the man who divided up Gunung Sembung [into] what is now called the Grand Tomb; also on Gunung Sembung is [a place] named Budi Jajar.

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1 cengkal = 12 feet (J.M. É.chols & H. Shadily (1961) p.352)
2 i.e. Ki Gede Kagok and Pangeran Reken (cf. J. Edel, o.c., p.119)
3 MS keramat (Wilk.I, 566).
yang bangunannya sebagai mandar/sa yang pusaka dari Pajajaran;
dan ada pula di bawahnya dinamai Made Mangu bangunannya sebagai mandar/sa pusaka dari Majapahit.

Syahdan

Adalah satu hari Suhunan suruh menyeput segala adhia
Allah.

Yang sembahan pertama-tama Suhunan Makdum dan kedua Suhunan Bonang
dan Suhunan Giri Gaja dan Suhunan Kali Jaga dan Maulana Baghribi
dan Maulana Najagung dan Maulana Syaikh Lema bang dan
Synid Bentong.

Setelahnya berkumpul sekaliannya di hadapah Suhunan Ja-
ti, lalu

sabdalah ia kepada mereka itu mengittifakkan kehendak mem-
buat masjid besar. Maka sahut sekaliannya itu akan Suhunan Jati "Ba-
iklah kita perbuatnya supaya berdiri sembahyang Jum'at dalam negeri ini." Maka lalu diper-
buatnya. Adapun sebelumnya Suhunan membuat negeri dan is-
tana dan masjid besar dan keramat, pindahnya dari gunung Sem-
bung adalah di

tempat kediamannya ada di Dalem Agung namanya. Dan ketika itu zaman itu

1 = private religious foundation (Wilk,II,101)
2 = = agreement (Klinkert,p.5) cf p.4
shaped like the ancient mandar(a)sa\textsuperscript{1} of Pajajaran; and lower
down there was another one named Made Mangu, shaped like the
ancient mandar(a)sa of Majapahit.

One day the Suhunan [Gunung Jati] ordered the saints to
be summoned. The first one to appear was Suhunan Makkum;
secondly Suhunan Bonang; then Suhunan Giri Gaja; next Suhunan
Kali Jaga and Maulana Maghribi. Then Maulana Majagung;
Maulana Shaikh Lemabang\textsuperscript{2}, and Shaikh Bentong.

When all were assembled before Suhunan [Gunung Jati],
he told them of his wish to build a large mosque. They all
replied "We agree. Let us build one, so that the Friday prayers
can be held in this state." They proceeded to construct one.

The Suhunan [Gunung Jati] first moved his abode from
Gunung Sembung to Dalem Agung; afterwards he constructed the
city, the palace, the grand mosque and the tomb.

And at that time

\textsuperscript{1} Private religious foundation (Wilk.s.v. mandarsah).
\textsuperscript{2} = Lemah Abang
masjidnya pun ada lagi kecil nama masjid Jelageraha itu adanya.

Syahdan
Sebermula lagi ada suatu cetera setelahnya selesai membuat negeri dan sekalian yang telah tersebut, maka adalah Suhunan Gunung Jati menghendaki pergi ke negeri

Mesir menyambut bundanya. Maka ia panggillah pati/ling dan Gede Jati dan Ki Gede Sembung dan Ki Dipati Cangkuwang dan dari i-
tupun banyak lagi lainnya. Setelah berhimpun mereka itu, sab-
dalah Suhunan "Ya segala sahabatku jagalah negeri ini baik-baik, dan belakanlah sebagai ada aku. Maka aku hendaklah pergi." Lalu berangkatlah dengan izin Allah. Perginya

itu tiada dengan satu naikan. Jikalau seorang teman se-
kali pun/tiada Maka berjalan serta tiada diburaikan hal-ihtwahnya di jalan, melainkan yang dipandangnya kebesaran Allah, Alai-alai singgahlah masuk ke negeri Cina, nama itu negeri Huawai. lalu ia mengislamkan orang Cina. Sekira-ki-
ra ada lima puluh ribu orang yang sudah masuk agama Islam, serta dengan pe-
patihnya dan

suahlah negeri Huawai membuat perbuatan yang diperin-
tahkan syara'.

1 bela = to look after (Wilk.1,102)
2 at last (?), the equivalent of akhir-akhir (?) cf.p. 16
3 Muslims cf. p.50 note 2
the mosque was small, and was called Jelageraha mosque.

Now we relate a story of Suhunan Cunung Jati; when he had built the city and done the things mentioned, he resolved to go to Egypt to fetch his mother. He summoned Pati[h] Keling and Gede Jati, and Ki Gede Sembung, and Ki Dipati Cengku-wang, and many others besides.

When they were assembled, the Suhunan spoke "My dear friends, guard this country well, and defend it as if I were here myself. I am going away." And so he set out, by the grace of Allah.

He went without any conveyance, and with no companion. He set off. No details of the circumstances of his journey are narrated, except that he was continuously contemplating the greatness of Allah.

At last he reached China; and the name of the city he entered was Huwai-Huwai. He converted the Chinese to Islam. There were about fifty thousand Chinese who became Muslims, including their vizier. And Huwai-Huwai carried out the prescriptions of Islamic law.

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1 MS Alai-alai (= at last? cf p. 50 note 2)
One of the many legends on S.G. Jati is his visit to China cf N. Djajadiningrat, o.c. 1913, p.105.
Setelahnya berislam, tiada antara lama ada suara yang ti-
a/da/ kelihatan, kata suara
"Sudahlah! Berhentikan mengislamkan orang Cina." Maka ber-
hentilah Suhunan;
lalu hendak berjalan ke Mesir. Tapi ia dari negeri Cina
membawa seorang
puteri Cina lagi anak dara. Lalu berjalan apa yang telah
demikian yaitu
5 tiada diceterakan di dalamnya. Maka datang ke istana bun-
danya.
Selalu masuk ke dalamnya, maka ia bundanya setengah ber-
semayam dengan
saudaranya yang nama Sayyid al Syaikh Nurullah. Lalu
berpeluk bercium akan
keduanya. Setelah selesailah, maka siba Suhunan "Ya,
saudaraku;
baiklah engkau yang menjadi raja mengganti ayahda. Kela-
inkan yang aku pinta
10 pusaka ayahda; pertama-tama: Kur'an, dan Kitab Usul Ka-
lam dan pataka artinya [baju yang di]
puncak masjid, dan bunda. Itulah yang aku kehendaki.
Dan pesanku
"Baiklah engkau menjadi Sultan maulah adil dan buatlah ba-
rang apa yang di-
suruhkan syara" Maka lalu memberi salam ia Suhunan adik-
nya.6 Ber-
jalannlah ia sama-sama dengan bundanya. Adapun kawannya
lain daripada bunda
15 melainkan empat orang : pertama Patih Hahim asal dari ne-
geri Johar;

1 2
2
3 4 see p.E 51 note 2
5 6
Not long after they had adopted Islam, there was heard an invisible caller saying "Enough! Stop Islamizing the Chinese." And the Suhunan ceased. Then he set out for Egypt. However from China he took a Chinese princess, still virgin. Then he had further travels of which nothing is recorded.

He came to his mother's palace. Straight away he entered. His mother was sitting with his brother named Sayyid al Shaikh Nurullah. The Suhunan and his mother embraced and kissed each other. When that was finished, Suhunan said "Dear brother, I wonder if you would become king to succeed our father? All I request from what our father left is first of all the Koran; then the book al-Kalam; the flag meaning the [blouse which is put] at the peak of the mosque, and our mother. That is what I desire. And my injunction to you is "May you become a righteous king, and do whatever is prescribed by Islamic law."

The Suhunan bade farewell to his brother, and set out together with his mother. Apart from his mother, he had four companions: first of all the vizier Rahim, a man from the country of Johar.

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3 = Anta Kusuma cf Edel p. 218; and p. E 42 note 2 BC., p. 68.

Syahdan Ada tersebut seorang tapa digelarnya Ajar Domas. Arti domas itu delapan

1 see p.52 note 1
2 see p.52 note 5
3
4
and [another] one named Raja Lahut from the country of Surandil\(^1\), and [another] named 'Abdul Kahfi\(^2\) of the Bani Israil; and a girl who was a virgin, that is the Chinese princess previously mentioned.

Nothing is known about his journey, but by the greatness of Allah, in a moment he reached Cheribon.\(^3\) On his arrival in Cheribon, he appointed Raja Lahut to reside at Jaketrah.

Here is the story of Panembahan Surasohan who originally was named Pangeran Hasanuddin, the son\(^4\) of Suhunan Gunung Jati, who had received an order from his father to go from Cheribon to Bantam. From Cheribon he set out on a vessel, and on his arrival in the Bantam roads, at once they went alongside; without delay he went ashore. He went to all the villages in the mountains. Suddenly he arrived at a village named Bantam Birang\(^5\). There he halted.

This is the story of an ascetic [who was the head of the] Ajar\(^6\) Domas.\(^7\) Domas means "sight"

\(^1\) = Ceylon (J.Edel, p.179 note 2; 142;143)
\(^2\) from Ar. Hafidh or Hafiz, Ibid., p.226 = Ki Gede Babadan, Ibid.
\(^3\) see P.E 24 note 6
\(^4\) genealogy: Edel, p.254-255
\(^5\) = Upper Bantam, the name of the old capital of Bantam, near present day Serang, cf.H.Djadjiningrat, o.c. (1913)p.113
\(^6\) Ajar O.J. = ascetic (Wilk I, 12)
\(^7\) Domas = 800 (Pigeaud, J-N, p.96)
ratus. Adapun penghulu nama Pucuk Umun. Naka Pucuk Umun
lahukan akan hampir
datang yang domikiannya dari sebab pengenalannya masa itu
yang menjadi raja besarnya
ada di negeri Pajajaran, zaman nama Perabu Seda\(^1\) yaitu
nama munding Sari
yaitu anak Perabu Siliwangi, yaitu anak Perabu Anggalar-
rang, yaitu anak Perabu
5 Linggavastu, yaitu anak Perabu Lingga Tunggal, yaitu
anak Perabu Susuk Tunggal,
yaitu anak Perabu Susuk Jati, yaitu anak Perabu Pakuwan,
yaitu anak
Perabu Angga Lamaya, yaitu anak Perabu Ciung Wanara, ya-
itu memulai membuat negeri
Pakuwan Pajajaran yaitu Ciung Wanara anak Perabu Natu Ga-
lu\(\text{\(^{1/2}\)}\)
mandurareja. Adapun negerinya Natu Galu\(\text{\(^{1/2}\)}\) ada di negeri
Banagarah.
10 Dan adalah nama Pucuk Umun meninggalkan suatu pustaka; ba-
hasa Melayu
arti pustaka itu daftar. Setelahnya lenyaplah ia tiada ke-
tahwen.\(^2\) Naka tersebutlah
Maulana hasanuddin yang terhenti di desa Banten Girang ber-
jalan
ia ke gunung Pulasari. Maka di sanalah tiada seorang ting-
ggal melainkan rumah
beberapa banyak. Adapun rumah itu tempat kediamannya se-
gala ajar-ajar yang telah
15 tersebut. Maka selalulah rumah-rumah itu diduduknya oieh
Maulana Hasan-

\(^1\) see p.\(\text{E 53 note 3}\)

\(^2\) peculiar form cf. pp \(\text{K 16,44,63}\).
hundred”. The head\textsuperscript{1} was named Pucuk Umun. Thanks to his [esoteric] knowledge at that time, Pucuk Umun was aware of what was to happen.\textsuperscript{2} At the time the ruler of Pajajaran was Perabu Seda,\textsuperscript{3} son of Munding Sari,\textsuperscript{4} son of Perabu Siliwangi, son of Perabu Anggalarang, son of Perabu Linggawastu, son of Perabu Lingga Tunggal, son of Perabu Susuk Tunggal, son of Perabu Susuk\textsuperscript{5} Jati, son of Perabu Putera Pakuwan, son of Perabu Angga Lamaya, son of Perabu Ciung Wanara, who founded the country of Pakuwan Pajajaran; this Ciung Wanara was the son of Perabu Ratu Galu [h] Mandurareja. Ratu Galu [h] was from the country of Banagarah.

Pucuk Umun bequeathed a pustaka; in Malay pustaka means a list.\textsuperscript{6} Then Pucuk Umun disappeared, leaving no trace.

We now return to the account of Maulana Hasanuddin, who had halted at the village of Bantam Girang. He set out for Gunung Pulasari. There he found only some houses, with no inhabitants. The houses were the abodes of the ascetics mentioned earlier.

Without more ado Maulana

\textsuperscript{1} MS penghulu
\textsuperscript{2} namely, that someone else would take his place (cf.Edel ed., p.28;29; H.Djajadiningrat, o.c., 1913,p.31).
\textsuperscript{3} Perabu Seda is the father of Pucuk Umun (J.Edel, pp. 32;33)
\textsuperscript{4} scribe omits Perabu Ratu Pakumpulan, Munding Kawati, and Munding Kalangun. (Ibid.,p.30 &;31).
\textsuperscript{5} In Hika.jat Hasanoeddin: Susuk (Ibid.,p.32); in Sejarah Banten Rante-rante: Susuk (Ibid.,p.33); in Sejarah Banten: Susun (H.Djajadiningrat, o.c., 1913,p.31).
\textsuperscript{6} MS daftar
uddin. Setelah ada di sana sepuluh malam, maka berangkat-
lah Suhanun jati dari Cerbon
datang ke tempat kediamannya Maulana Hasanuddin. Maka se-
gera-segeralah ia mencium akan duli ayahdanya.
Setelahnya ia Suhanun jalan-jalan; setelah kembali, maka
Suhanun mengajar anakdanya akan
segala ilmu yang tersbut di dalam Kur'an. Maka sabda ia
Suhanun kepada sahabatnya, yaitu
dua (50) orang jin laki-laki, ia dititahnya akan keduanya
"Kamu keduanya berhambalah kamu
kepada anakdaku Maulana Hasanuddin dan janganlah kamu mem-
bantahi
baginya pada barang yang diperintahnya oleh anakdaku." La-
u ia sahut keduanya
"Ya tuanku, akan hal titah tuanku kepada hamba tuanku,
ikutlah kami dua
orang akan sabda tuanku." Setelah itu maka baliklah Suhan-
nan ke Cerbon dengan sekejap
mata. Maka tersebutlah ajar yang telah tersebut yaitu A-
jar Domas yang telah berlenyap, datang kembali mendapatkan mereka itu kepada Maulana Hasan-
uddin, didapatnya
Maulana Hasanuddin setengah sembahyang sunnat; keluarlah
dari tempat kediamannya
kepada sekalian mereka itu; tapi dari pemandangan ajar,
nampak menyalah Maulana Hasan-
uddin. Dengan takutlah akan dia menjadilah ia sekalian
mereka itu dengan
15 Maulana Hasanuddin berkenal-kenalanlah antara keduanya i-
tu. Sekira-kira Maulana Hasa-
Hasanuddin took up his residence in the houses. When he had been there for ten nights, Suhunan Gumung Jati left Cheribon and came to the abode of Maulana Hasanuddin. Maulana Hasanuddin hastened to kiss the feet of his father.

After having taken a walk, the Suhunan taught his son the knowledge which is revealed in the Koran.

The Suhunan ordered his followers (the two male genii) saying "You two must enter the service of my son Maulana Hasanuddin; and do not ever question anything my son orders."

Whereupon the two replied "Lord, we obey your orders."

Thereupon the Suhunan returned to Cheribon in the twinkling of an eye.

Now we come to the account of the ascetic mentioned earlier, that is Ajar Domas who had disappeared. He returned to rejoin the 800 ascetics, and [together they went] to see Maulana Hasanuddin. They found him performing his sunnat (voluntary) prayers.

[Maulana Hasanuddin] came out of his abode and approached them. It seemed to them that Maulana Hasanuddin was emitting flames. Fearful of Maulana Hasanuddin, [they approached him; Pucuk Umun and Maulana Hasanuddin] introduced themselves to each other. When Maulana Hasan-

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1 similar account see Edel, p.52 ff
2 see p.24 note 6
3 sc. Pucuk Umun. The person who had disappeared was Pucuk Umun, the head of the eight hundred ascetics (Ajar Domas), the son of Perabu Seda. See p.35 above.
4 see p.36 note 1
5 M.Hasanuddin is considered the same as P.Umun. In the Hikajat Nagari'din M.Hasanuddin said "I am ki Pucuk Umun" (Edel, p.34) At issue is the legitimacy of M.Hasanuddin as the ruler of Bantam.
Suhunan dapat tujuh tahun ada di sana. Maka datanglah kembali Suhunan kepada Maulana Hasanuddin. Maka sabdanya Suhunan "Uhai anakku, ketika ini waktunya orang pergi naik haji, baiklah kita pergi ke Makkah naik haji. Dan engkau dua murid yakni jin kedua ada dalam desa ini,

Sudah berpesan, maka Maulana Hasanuddin dikemas : yakni disampul dalam sal. Lalu Suhunan berjalan dengan ia anakka dibimbingnya danan kebesaran Allah (subhanahu wa ta'ala), dengan sekejap matapun sampailah ke masjid al-nuram. Lalu mencium hajat al-Aswad dengan berjabat tangan dengan segala musyakh; dan dilakukanlah segala rukun haj. Setelah selesailah daripada haj, menciumlah kedua ia kepada nabi Allah Khadir (alaihi al-salam). Mari dia lalu berjalan pergi ke Kadinah ziarah kepada nabi Muhammad nasul Allah (s.a.w).


Setelahnya tiada negara bersesayam, maka baliklah berjalan. Dengan sekejap mata

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1 / MS: Maulana Hasan
2 3
3 4
5 = puggaree see p.5 55 note 2
6 55
uddin had dwelt there for seven years,¹ Suhunan [Gunung] Jati returned to him. 'The Suhunan said "My son, the time for the pilgrimage has come. We should perform the pilgrimage to Mecca. And you two genji, remain in this village and look after the affairs of my son."

Having given this instruction, his son Maulana Hasanuddin was wrapped in a puggaree.² The Suhunan set out, leading his son, and by the greatness of Allah (The Perfect and Most High) in a moment they had reached the Masjid al-Haram. They kissed the Black Stone and shook hands with the shaikhs; they performed all the prescriptions of the pilgrimage.

When they had accomplished the pilgrimage, they kissed Khadir, the prophet of Allah (peace be upon him). Thence they set out for Madinah to perform the pilgrimage to the [tomb of the ] Prophet Muhammad (may Allah bless him and grant him peace). After this pilgrimage they both returned home. On their way they halted at Minangkabau, met the ruler of Minangkabau and shook hands with him. When their conversation with him was finished, the ruler of Minangkabau offered a kris of Munderang type. ⁷

They did not pause for long, before setting out again.

In the twinkling of an eye

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¹ similar account: see Edel, p.36
² woollen wrapper worn either as a plaid over the shoulder or bound turbanwise on the head. (Wilk.II,370).
sampilah ke Banten. Ia menyinggahkan anakdanya. Maka Suhunan lalu ke Cerbon.

Maulana Hasanuddin setelahnya bermukim di negeri Banten, menjadi raja dalamnya.

Tiada antara lama, Suhunan suruh menjanjikan Maulana Hasanuddin; disilahkan ke Cerbon. Maka yang dititahnya jaga negeri murid dua orang jin

dan sekalian ajar-ajaran. Berjalanlah Maulana Hasanuddin ke negeri Cerbon; serta tiba ke Cerbon,

Paduka Suhunan Jati setengah bersemayam dengan Pangeran Pangayunan dengan Suhunan Kali Jaga dan Pangeran Berajat, istimewa pula Panembahan Ratu Pakungwati

yaitu anakdanya Suhunan Jati. Setelah sampai Maulana Hasanuddin ke bawah hadirat Suhunan, maka tanyalah Pangeran Pangayunan akan hadirat Suhunan "Berapalah anakanda

Maulana Hasanuddin itu usianya?" Jawab Suhunan "Adapun usianya anakanda di dalam masa ini adalah dua puluh tujuh tahun adanya."

Kata Pangeran Pangayunan

"Jika setelah demikian usianya, maka sembahkanlah ia kepada Sultan Demak, karena dahulu anakanda itu dikenalkan akan dibuat mantu." Maka suruhan Suhunan menyembahkan sepucuk surat. Nama yang disuruh yaitu anaknya Patih Keling. Setelahnya sampai suruhan

Suhunan ke negeri Demak, maka Sultan Demak pun mendapatkan anakanda akan diahnya.

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3. mantu (Jav.) = son-in-law (Pigeaud, 6–N, 260) cf Malay: menantu (Wilk, II, 125; 107).
they reached Bantam. 1 Suhunan 2 [Gunung Jati] left his son there, and went on to Cheribon.

Maulana Hasanuddin settled at Bantam, and became ruler there. 3

After some time Suhunan [Gunung Jati] ordered Maulana Hasanuddin to be invited to come to Cheribon. Leaving two to genii disciples and the ascetics/guard his state. Hasanuddin set out for Cheribon. On his arrival in Cheribon, he found His Highness Suhunan [Gunung] Jati sitting with Pangeran Pangayunan 4, Suhunan Kali Jaga, and Pangeran Derajat; moreover Panembahan Ratu Pakungwati, the son of Suhunan [Gunung] Jati, was also there.

When Maulana Hasanuddin arrived before Suhunan [Gunung Jati], Pangeran Pangayunan inquired of the Suhunan "How old is your son Maulana Hasanuddin?" The Suhunan replied "At present he is 27 years old." Pangeran Pangayunan continued "If he is that age, offer him to the Sultan of Demak, because formerly he was desirous of taking this son of yours to be his son-in-law."

Thereupon the son of Patih Keling was sent by the Suhunan as envoy to bear a letter to the Sultan of Demak. Arrived in Demak, he was received by the Sultan. 5

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1 see p. E 24 note 6
2. MS Ia... maka Suhunan
3 see p. E 54 note 5
4 = Pangeran Palalangon: the eldest uncle of S.G. Jati’s first wife. (cf Edel, p.252-3)
5 similar account Edel, p.42
131

lalu dibacalah sahifat¹ al-mukarara² itu. Maka Sultan Demak pun mafahamlah akan segala maksud Suhunan barang yang di dalamnya. Lalu bersabda Sultan Demak kepada isterinya "Ya tuan ratu, inilah ada warkahnya³ Suhunan jati akan hal dahulu kami meminta anakdanya yang nama Maulana Hasanuddin hendak kami buat mantu dengan anak kami isteri⁵ yang tengah." Kata isterinya Sultan Demak "Iknalah hamba barang suka hati tuan hamba." Lalu ia menjatuhkan perintah ia kepada pepatihnya "Ohai⁶ patih, bersedialah kamu pekakas dan rakyat-rakyat dan bala-tenteraku; hendak pergi ke Cerbon akan menyambut mantu."⁷ Tiada berapa lambatnya, sudahlah bersiap dengan kerajaannya. Berangkatlah ia Sultan dengan tahta kerajaannya.

10 Tiadalah diperikan di jalannya hingga sampailah ke Cerbon dengan sejahteranya. Maka datangnya ke Cerbon setengah hadirat Suhunan jati bersamanya dengan Pangeran Pangayunan dan Suhunan Kali Jaga dan Pangeran Derajet; istimewa pula Panembahan satu Cerbon dan Pangeran Hasanuddin yang telah digelar Panembahan Surasohan. Selalu Sultan Demak berjabat tangan dengan sekaliannya; laju

15 sabdalah Sultan Demak kepada hadirat Suhunan "Ya tuanku Suhunan, akan hal

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¹ = letter, epistle (Wilk. II, 365)
² = honoured, revered (Wilk. II, 151; Klinkert, 986)
³ = writing, letter (Wilk. II, 647)
⁴ & ⁷ : see p. 131 note 3
⁵ means: female; daughter
⁶ = daughter
⁷
The missive was read out. The Sultan of Demak understood the letter entirely. He said to his wife "My queen, this is a letter from Suhunan Jati concerning our wish formerly to ask his son Maulana Hasanuddin to become our son-in-law to marry our middle daughter." The queen of Demak answered "I agree with whatever your wish."

Thereupon the Sultan ordered his vizier "Vizier, prepare the equipment for a journey, with my people and my army; I intend to go to Cheribon, to fetch our son-in-law." In due course he was prepared [together] with all his retinue. The Sultan set out, taking a throne with him. We do not have any account of his journey, until he arrived at Cheribon safely.¹

When he reached Cheribon, he found Suhunan Jati sitting together with Pangeran Pangayunan, Suhunan Kali Jaga, and Pangeran Derajat; moreover Panembahan Ratu Cheribon and Pangeran Hasanuddin who had the title Penembahan Surasohan,² were there too.

The Sultan of Demak shook hands with each of them; he said to the Suhunan [Gunung Jati] "My Lord, Suhunan

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¹ Parallel account: loc.cit.
² cf ibid.,p.255 no.19
anakda Maulana Hasanuddin, jika tuanku rela, sekarang
inilah ia bamba tuanku bawa
Demak hendak bamba pertemukan dengan anakda bamba; karena
di Demak sudahlah sedia
lagi bersiaplah diperbuat pelaminnya." Maka menjawab Pan-
geran Pangayunan "Ohai Taduka anakda
Sultan, bismillahi 'l-rahmâni 'l-rahîm, baiklah bawa."
Maka berjalanlah dengan ramai-ramai.

5 Adapun yang mengiringkan Pangeran Hasanuddin pertama-tama
Pangeran Pangayunan dan Suhunan
Nali Jaga dan Pangeran Derajat (kaddasa 'llâhu rohahum)
meleinikan yang tiada turut pergi itu hanya Suhunan Jati dan
Panembahan Ratu Cerbon. Maka ia Sultan Demak dengan sekali-
lian mereka itu tiada
terperilah di jalannya sampailah ke negeri Demak. Lalulah
ia menjamu akan sekalian yang
datang negeri Cerbon, istimewa pula kulaawarganya dan rak-
yat-rakyatnya orang Demak;
10 karena dari nikahnya pun te lampaulah, ketika ada lagi di Cerbon. Adapun mempelainya
dibuatnyalah apa istiadat orang raja-raja Jawa. Penghabis-
nya takalama mempelai
keduanya itu disandingkan ke pelaminnya; di dudukkanlah
di atas petaranannya. Maka lalu
ia disemahkan ke ayah-bundanya seraya kepada sekalian
yang pangkat tua-tua sekalipun
jumlah saudara yang tua-tua. Bahwa inilah peri menyata-
kan pelamian raja-raja Jawa;
15 Pertama-tama di dalam peraduan itu bertabir-tabir dan la-
git-langit dan beberapaah cermin-cermin

\[1 \text{ pelamin = bridal couch (Wilk.II,230)} \]
\[2 \text{ cf. J.3del,ed.,o.e.,p.44} \]
\[3 \text{ dais ; name given to the bridal dais on which the newly married pair sit at their "enthronement" (bergasing) cf.Wilk.II,263.} \]
regarding your son Maulana Hasanuddin: if you agree, we would like him to accompany us to Demak to marry our daughter; the bridal couch has been made ready in Demak." Whereupon Pangeran Pangayunan replied "O Sultan, my dear son, in the name of Allah the Compassionate, the Merciful, take him with you."

The group set off.

Those who accompanied Pangeran Hasanuddin were:


We do not find any account on the journey to Demak of the Sultan of Demak and his followers.

When the Sultan with his company [from] Cheribon reached Demak, he entertained them, especially his relatives and his people in Demak; for Hasanuddin's marriage had taken place already at Cheribon [and they were only awaiting an auspicious day for the celebrations].

The bride and groom were made ready according to the custom of Javanese royalty. Finally the bride and groom were taken to the bridal couch, and seated there together on a dais. Then they were taken to their parents to pay homage, and then to the highest officials and to the company of senior relatives.

Here is a description of the bridal couches of Javanese royalty: first of all the bridal bed is enclosed by draperies; it has a canopy above and mirrors;

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1 her name is Pangeran Ratu (Edel, p.189;H.Djajadiningrat, o.c., 1913,p.34)
2 cf.Edel,p.44
3 possibly with the bride being represented by her wali
4 cf. Edel, p.44
seraya kain-kain lepas yang tersangkut akan mengelilingi peraduan; yang beberapalah pakaian yang berkilat lagi yang bercerlang di dalamnya; dan tilam yang halus lagi mahal. Adapun yang didampingkan kepada mempelai yaitu sirih puan terpatnya jungkr 1 keemasan, yalah yang tiada terperi akan hal perhiasan yang di dalamnya setelah selesai daripada itu.

5 Syahdan
Adalah bahwa suatu rencana termazuk Raja Majapahit zaman itu ada lagi kapiir belum Islam dengan sekalian rakyatnya, yaitu hendak mendatangi negeri Demak kehendak perang dengan Islam Demak. Maka setelahnya Sultan Demak terang pendengarnya Raja Majapahit akan datang, maka segera-segera Sultan Demak menyambutnya dengan sekalian

10 sulia Allah yang besar-besar yang tersebut sembilan dan lain-lainnya. raka sekalian mereka itu menyerbukanlah ke dalam negeri Majapahit. Dengan tolong Allah serta kebesarannya dipelihara rakan Allah segale sulia itu. raka lemahlah perangnya karip Majapahit; lalu alaahlah Majapahit, seraya ia lari tercerai-berailah daripada tiada tertahan-nnya akan melawaninya.

Sesudahnya takluk Majapahit, ia menjadi tawan/nya o-
rang Demak, selalu

15 diislamkannya. Lalu bala-tenteranya dirundungnya tawan-
an itu; dapat 1µув,000

---

1 = scarce, costly (Wilk.II,86)
2 = caddy shaped large betel-bowl (Wilk.II,280)
3 = Jav. bokor (Prof.G.w.J.Drewes) see Pigemud,J-N, p.51; bowl.
4 = stated, mentioned (Wilk.II,118)
5 = Wali Sanga (The Nine Walis) cf.Dr.Th.G.Th.Pigeaud,Litera-
ture of Java (The naug,1967) vol.1,pp.150-152; see also p.49
6 = calculation by figures (Wilk.II,347, s.v.rodenda)
it is enclosed with hangings of [ornamental] cloths, attached
to each side; inside the cloths shine and glitter; there are
fine and rare mattresses. Near the bride's side there is a
betal bowl resting on a golden spittoon. We will not go into
the details of the other ornaments of the bridal couch.

There is an account recorded that the King of Majapahit
at that time was still an unbeliever, not a Muslim, together
with all his people. They planned to invade Demak and to make
war on the Muslims in Demak.¹ When it was clear to the Sul­
tan of Demak that the ruler of Majapahit was on his way, he
at once went out to meet him, together with the great saints
numbering nine, and some others.

They all fell on the state of Majapahit. With the aid of
Allah and His greatness all the saints were kept safe. The
lines of the infidel Majapahit weakened, and Majapahit was
defeated. They fled in disorder being no longer able to
face the foe.

After the defeat of Majapahit, the occupants became the
captives of the Demak people, who Islamized them without
more ado.

The captive Majapahit soldiers were counted and amounted
to 1,000,000.

¹ Parallel account: Edel, p.44.
lain daripada bujang-bujang dan anak-anak dan janda dan orang yang sudah umr enampuluh tahun, istimewa anak kecil-kecil itu sekalian tiada masuk kepada rundingan yang telah dibubuhkan angka. Maka sabda Pangeran Pangayunan kepada Suhunan Bonang "Betapalah kehendak tuan hamba akan hal tawanan itu?"


Adapun dikeramatnya ada di Palalangon Girang nama tempat itu.

Syahdan Maka tersebutlah Panembahan Surasohan yakni Maulana Hasanuddin balik ke negeri Banteh seraya dengan isterinya dengan ninang pengasuhnya dan dayang-dayangnya

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1. married couple, bridal pair (Wilk.11,11:s.v. lamin).
2. dau, governess of an unmarried girl of high rank (Wilk.1,423).
married couples, besides bachelors and children and widows, and those who were over 60 years of age, not to mention small children, none of these were included in the figure given.

Thereupon Pangeran Pangayunan said to Suhunan Bonang "What do you want done with the captives?" He replied "Those captives I have offered already to the Sultan of Demak and to Maulana Hasanuddin." Thereupon everybody left the field of the battle to return to Demak.

The Sultan of Demak, Suhunan Bonang, and all those from Cheribon, including notably Maulana Hasanuddin, set out together.

There is no record of the time they took on their journey. Speedily they reached Cheribon. There the Sultan of Demak took leave of Suhunan Gunung Jati, and returned to Demak.

It is recorded that not long after that Pangeran Pangayunan passed away. He was buried at a place named Palalangon Girang.¹

Thereupon Panembahan Surasohan, that is Maulana Hasanuddin,² set out for Bantam, accompanied by his wife, duennas and girl attendants

¹ Parallel account: Edel, p.48
² = Panembahan Wanasaba = Sebakingkin, see ibid, p.255;192
dan sekalian bala-tenteranya tiadalah dikhabarkan di dalamnya hingga sampai ke Banten. Lama dan kelamamannya ia Panembahan Surasohan berwalad nama Puteri Pembayun dan Panembahan Pakel.

Kepada orang kapir Paku yaitu Pajajaran, diperanginya orang kapir itu supaya Islam.

Setelahnya selesai dari perang, maka Panembahan Surasohan pindahlah ke negeri Banten,


Syahdan


15 berwalad Pangeran Pajajaran dan Pangeran Pringgalaya dan Ratu Liukudhayu dan
and all his soldiers. The journey to Bantam was uneventful.

After some time, two children were born to Panembahan Surasohan, named Puteri Pembayun and Panembahan Pakel. He attacked the infidels of Pakuan, that is Pajajaran, to make them accept Islam.

After the war Panembahan Surasohan moved to Bantam, the ancient abode of Batara Guru Jampang.

After having settled in his new state, Panembahan [Surasohan] had a son Pangeran Jusup. A third son was named Pangeran Arya.

After some time the Sultan of Demak heard that he had grandchildren; he asked for Pangeran Arya, whom he consigned to the care of the latter's aunt Ratu Japar.

Now we come to the account of Panembahan Surasohan going to Lampung Indrapura. Indrapura extends as far as Bangka Ulu. His plan was to convert the people of Raja Balo to Islam. When this Islamization was accomplished, he returned to Bantam, accompanied by some people from across the strait. He married a daughter of the ruler of Indrapura; in due course they had a son named Pangeran Sabrang Wetan.

Other children were also born to Panembahan Surasohan, namely Pangeran Pajajaran, Pangeran Pringgalaya, Ratu Kumudahaya and

1 a daughter named Ratu Pembayun (Edel, p. 257 no. 2)
2 cf. ibid. p. 48
3 MS ketiga kalinya
4 cf. ibid. p. 252 no. 10
5 cf. ibid. p. 50 similar account.
6 cf. H. Dja. adiningrat, o.c. (1913), p. 34; 118-130
7 cf. Edel, p. 258 no. 7

Setelah selesai daripada berpesan, maka baliklah pulang ia ke Cerbon, syahuan

Maka adalah suatu hari Panembahan Surasohan menghimpun segala bala-tentera, lalu ia

1 = accepting a petition, giving an answer (Wilk. I, 431)
2 = dais (Wilk. II, 261) cf p. H 58
4 = MS: jawabnya M 24, 43.
Ratu Kumuda Ragi. Concubines bore him Pangeran Lurah, Batu Keben, Ratu Biru.

We come to the account of Suhunan Gunung Jati setting out for Bantam, accompanied by Ki Gede Dukuh, who originally came from Baghdad. Upon arrival at [the site of] New Bantam, the Suhunan with all his followers without delay moved around looking for a site for the city, indicating suitable places for a palace, a square, a market, bays [on the adjacent coast] and other facilities.

When that was done, he uttered a prayer; Allah granted his prayer, so that the trees vanished completely, as if they had been hewn down. There was a stone, now given the title of Ki Gilang, which was made into a dais for the ruler. The Suhunan commanded "Do not move this stone, let it remain here forever." So saying he sat down on the stone. He sat on the dais together with Ki Gede Dukuh.

There was a certain Mount Kecik; the Subunan ordered "Perform penance there." Having given this instructions, he returned to Cheribon.

One day Panembahan Surasohan mobilised his troops, and

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1 cf. ibid., p.50; 257-258
2 = Abdulrahim, ibid., p. 253; see above p.46: brother of Pangayunan or Abdulrahman
3 or in the Kali Bantam?
4 cf. H.Djajadiningrat, o.c.(1913)p. 33-34; the stone of Batara Guru Jampang (Edel p.193; above p.61)
5 Hasanuddin seemed to be making use of an old tradition (cf. Edel, p.193)
6 the stone is the symbol of the throne; its removal means the decline of power or usurpation by another (ibid., p.52)
7 = Mt.Pinang ? (H.Djajadiningrat, o.c., 1913, p.34)
bertitah "Ohai segala ḥulubalang dan laksamana, bersiaplah kamu alat senjata pekakas" perang. Adapun kehendakku mendatangi nama Perabu Seda yang telah tersebut negerinya di Pajajaran." Maka sekira-kira hari sudah jauh malam, diserbunya dengan diamuk; maka negeri itu orangnya banyaklah yang cerai-berai berlari ke hutan rimba setengahnya lalu lenyaplah. Dan setengahnya banyak mati; istimewa yang bermasuk Islam. Adapun rajanya nama Perabu Seda dan Pucuk Umun itulah kedunanya lenyap tiada ketahwa. Sekali-kali kemudian daripada itu sesudahnya selesai dan sejahteranya, maka Maulana Hasanuddin lalu pergi ke Cerbon mengunjungi kepada ayahnya seraya ia mengadukannya hal-halnya yang sudah mengalahkan negeri Pakuan yakni Pajajaran; serta menyembahkan tawanan mereka ke hadirat ayahdanya. Lalu Suhunan bertitah kepadanya "Adapun segala negeri yang alah dan barang yang takluk akan dia yaitu baiklah bahagi dua yaitu dari tanah Banten hingga ke negeri Kerawang itulah bahagianmu; dan dari negeri Kerawang hingga tanah Cerbon itulah bahagian kakandamu yakni nama Panemba- han Pakungwati. Ohai anakku, jangan abai-abai setengah 'wasiatku akan dikau.'

Wa Allâhu wa-asâlulu a'llam bi-'l-sawâb.

1 & 9 اوكبَ 2 فَاللّٰهَ 4 دهورَ 6 =except see p.36 note 2
3 دسَرُ يفِينَ 5 گَوْتَفَت 6 دهورَ
7 peculiar form of pp.m 16,44,53
8 ِّسَأَر (sic) 9 صآفا (sic) 10 ابَّصَر = to make light of (Wilk.I,1 s.v. abai)
commanded "Officers and naval captains! Prepare your arms. I intend to attack King Seda, in the state of Pajajaran, which was mentioned earlier."

Late at night they fell upon [the city]. The population of the city fled in great numbers and disappeared into the jungle. Many others died, except those who became Muslims.

The ruler, Perabu Seda, and Pucuk Umun, both vanished without trace.

It came to pass after that, when peace had been reestablished, that Maulana Hasanuddin went to Cheribon to visit his father and to report what had happened, that Pakuan, that is Pajajaran, had been defeated; at the same time offering the captives to his father. The Suhunan said "It would be best to divide all the defeated states and their dependencies into two: the area from Bantam to Kerawang becomes yours, and from Kerawang to Cheribon falls to your brother Panembahan Pakungwati. My dear son, [do not] make light of my testament conveyed to you."

Allah and His Apostle knoweth the truth.

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1 father of Pucuk Umun, see genealogy in Edel, p.32

2 istimewa must be so construed here

3 see p.E 53;54 note 5 above; cf. Edel, p.54
Bismillahi 'l-rahmâni 'l-rahîm

Bahwasanya inilah setelah menyelesaikan sekalian hal-ihwalnya Suhunan Gunung Jati yang daripada permulannya hingga sampai akhirnya, maka diulang-ulang

menazamkan syajarah yang termazkur lagi permulaan kisah supaya berhubung syajarah yang telah tersebut dengan yang akan tercereta lagi akan datangnya. Adapun

1 / nS akan
2 سلسلة = to arrange, to set out (Wilk.1,159)
3 — story (Wilk.1,603); note the difference between syajarah (genealogy) and kisah (story); see p.165 note 2
In the name of Allah the Compassionate the Merciful.

Having completed our account of Suhunan Gunung Jati from beginning till end, we return to

the setting out of the genealogy\(^1\) that was recorded at the beginning of the story, in order to continue the genealogy given there in what follows.\(^2\) Now

\(^1\) see the genealogy on p.E 3

\(^2\) that is: the genealogy on pp.66 – 74. The present writer suggests calling pages 64 and 65, which are richly illuminated "interleaves", a link between part I (pp.1-63) and part II (pp.66-74). And so S.G. Jati becomes the "centre" of this hikayat: the genealogy on p.3 ends up with S.G. Jati's mother Malika Fatimah, and the genealogy on p.66 begins with S.G. Jati's son Panembahan Pakungwati.
anakdanya Suhunan Gunung Jati yang turunannya menjadi raja-raja negeri Cerbon yang bundanya asal dari Majapahit yang tergelar nama Nyahi Gede Repasari, yaitu anakdanya Suhunan nama Panembahan Pakungwati. Panembahan Batu Pakungwati

yaitu berwalad tiga: pertama-tama Pangeran Dipati Cerbon, ia anakdanya 4; dan kedua: Panembahan Losari, ia anakdanya 3; dan ketiga: Pangeran Surya-nagarah yaitu anakdanya 2; nama yang menjadi raja seraya memerintah negeri:
Pangeran Dipati Cerbon yaitu berwalad 4; pertama-tama Pangeran Wirasuta yang turunannya kepada

Pangeran-Surya-nagarah; kedua Seri Paduka Panembahan Batu anakdanya 6; ketiga: Pangeran Manis; dan keempat Batu Sayu. Dan adalah wafatnya Suhunan Gunung Jati hijrat 915. Adapun yang mengganti menjadi raja seraya memerintah negeri yaitu yang tergelar nama Seri Paduka Panembahan Batu

yaitu berwalad enam: pertama-tama Pangeran Dipati Sedang Balingbing dan

\[\text{offspring (Pigeaud, J. N., 603)}\] See p. 66 note 2

1

2

3
Suhunan Gunung Jati's son, whose descendants became rulers of Cheribon, and whose mother named Nyahi Gede Tepasari was of Majapahit origin, was Panembahan Pakungwati.


It was Pangeran Dipati of Cheribon who succeeded and ruled the kingdom, he begat four children:


And the date of the death of Suhunan Gunung Jati was AH 915 [AD 1509 – 10]

It was his Highness Panembahan Ratu who succeeded and ruled the kingdom; he begat six children:

Firstly Pangeran Dipati Sadang Balingbing, and

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2 cf. Edel, p. 254-255 no. 3; p. E 36 above

Dan adalah yang mengganti menjadi raja seraya memerintah negeri yaitu nama Panembahan Ratu Girilaya yaitu bervalad tiga belas : pertama-tama Ratu Demang, anakdanya 2; kedua : Pangeran Muhammad Syamsuddin; ketiga : Pangeran Muhammad Kamaruddin; ia anakdanya 33. Keempat : Panembahan Tufat; kelima : Pangeran Arya

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1
secondly: Pangeran Arya Kidul [who begat] 2 [children];
thirdly: Pangeran Arya Wiranagara [who begat] 1 [child];
fourthly: Ratu Rana Manggala [who begat] 1 [child];
fifthly: Ratu Sangwaniun [who begat] 1 [child];
sixthly: Pangeran Dipati Cerbon Sedang Gayam, who begat 3 children.

The date of the death of his Lordship Panembahan Ratu was AH 1006 [AD 1597-8].

It was Pangeran Dipati Sedang Gayam who succeeded to his father's throne and ruled the kingdom.

Pangeran Dipati Sedang Gayam begat 3 children:
firstly: Ratu Putri,
and secondly: Ratu Hatib; and
[thirdly]: Panembahan Ratu, who was buried at Girilaya, and who begat 13 children.

The date of the death of Dipati Sedang Gayam is not recorded.

It was Panembahan Ratu Girilaya who succeeded and ruled the kingdom; he begat 13 children:
1. Ratu Demang, who begat 2 children
2. Pangeran Muhammad Syamsuddin
4. Panembahan Tufat
5. Pangeran Arya
Ketujuh Pangeran Jayanagara dan Pangeran Susumajaya dan Pangeran Natadireja; ia anakdanya 1; dan Ratu Lor anakdanya 3; dan Ratu Perca Randa dan Ratu Karang Getas dan Ratu Hartadireja. Dan ada wataknya tanembahan

Girilaya hijrat 1071. Adapun yang menjadi raja seraya memerintah negeri yaitu yang tergelar nama Pangeran Muhammad Kamardin.

Sultan Anom Muhammad Kamardin yaitu beralad tiga puluh tiga. Pertama-tama Ratu Arya Lor ia anakdanya 1; dan Ratu Arya Kulon; dan Ratu Arya Kidul ia anakdanya 4; dan Batu Anggur dan Batu Kirana dan Batu Dalem dan satu Kilungsu; dan Batu Wetan dan Batu Kencana; ia anakdanya 3; dan ratu

Panggung dan Batu Rendar ia anakdanya 2; dan ratu Mas Sanjaya dan Batu Mas Mara ia anakdanya 1; dan Ratu Arya Panenga dan Pangeran Dipati Cerbon ia anakdanya 10; dan Pangeran Natu ia anakdanya 7;

15 dan Pangeran Pekik, dan Pangeran Putra, dan Pangeran Bagus dan

1 see p. 68 note 1
2
3 He gives a note in very small letters: yang bundanya nama Kaden Mas Lyuk.
E 68

Nataningrat who begat 2 children.


The death of Panembahan Girilaya took place in AH 1071 [AD 1660-61].

It was Pangeran Muhammad Kamaruddin who succeeded and ruled the kingdom. [This] Sultan Anom Muhammad Kamaruddin¹ begat thirty three children:

[1] Firstly: Ratu Arya Lor, who begat 1 child

¹ BG,p.24 has Badruddin. See also Dr. J. Brandes "Enige Officieele stukken met betrekking tot Tjerbon" TBG 37 (1894) 452-453: Kamaruddin = Badruddin. Note that after the death of Panembahan Girilaya (cf H.J. De Graaf, Geschiedenis van Indonesië, The Hague/Bandung, 1949,p.482) the royal genealogy of Gerbon divided itself into three branches: Kasepuhan, Kanoman, and Xacirebonan.

² The fact that our text gives only the Kanoman line strongly suggests a Kanoman origin for it. (I am indebted to Prof. G.W.J. Drewes for pointing this out).

² MS gives a note in very small letters: "Whose mother was named Raden Mas Iyuk."
Pangeran Duvet dan Pangeran Kusumaningyun dan Pangeran Dipati
Kadaton\(^1\) ia anaknya 1; dan Pangeran Dipati Madengda\(^2\) dan
Pangeran Dipati Raja Kusuma dan Pangeran Dipati Pringga-baya
dan Pangeran Dipati Raja Nanggala ia anaknya 3 dan
5 Pangeran Dipati Naprabon ia anaknya 7; dan Pangeran
Martwijaya dan Pangeran Dipati Maja Putra ia anaknya 8; dan Pangeran Dipati Awangga\(^3\) ia anaknya 4 dan Pange-
ran
Kosta dan Pangeran Dipati Ahmad. Dan adalah wafatnya
Sultan Anom Muhammad Kamaruddin hijrat 1115. Adapun
10 yang mengganti menjadi raja seraya memerintah negeri yang
bernama
Sultan Anom Muhammad Hadiruddin\(^4\)
yaitu berwalad sepuluh pertama-tema isteri nama Ratu Dipati
dan
Ratu Surawijaya dan Ratu Kartasari ia anaknya 2;
dan Ratu Natangingrat dan Ratu Bonggol\(^5\) dan Pangeran Wisnu
15 dan Pangeran Kresna dan Pangeran Gusti dan Pangeran 'Umar

\(^{1,2,3,4,5}\) Angka yang tidak jelas di gambar di bawah.
[22] Pangeran Dipati Kadaton, who begat 1 child;
[23] Pangeran Dipati Madengda; [24] Pangeran Dipati
Raja Kusuma [25] Pangeran Dipati Pringgabaya;
[26] Pangeran Dipati Rana Manggala, who begat 3 children;
[27] Pangeran Dipati Kaprabon, who begat 7 children
[28] Pangeran Martawijaya; [29] Pangeran Dipati Raja
who begat 4 children; [31] Pangeran Kosta; [32] Pangeran
Dipati Ahmad.1

The death of Sultan Anom Muhammad Kamaruddin occurred in
AH 1115 [AD 1705-4].

It was Sultan Anom Muhammad Hadiruddin, who succeeded and
ruled the kingdom. He begat ten [children]:
[1] Firstly a daughter, named Ratu Dipati;
Gusti; [9] Pangeran 'Umar

1 MS does not give no. 33
dan Pangeran Muhammad 'Alamuddin yaitu anaknya 4; dan bundanya
ratu Sultan Cerbon; dan adalah wafatnya Sultan Hadiruddin
kepada Hijrat 1118. Adapun yang mengganti raja seraya memerintah negeri yaitu nama
Sultan Anom Muhammad 'Alamuddin
yaitu berwalad empat: pertama-tama Pangeran Muhammad Khairuddin yang bundanya
ratu Dipati yaitu Pangeran Muhammad Khairuddin anaknya 34 dan
kedua Pangeran Cerbon; ketiga Pangeran Warak; keempat Hatu
Raja Anom; dan adalah wafatnya Sultan Muhammad 'Alamuddin
Hijrat 1145.
Adapun yang menjadi raja seraya memerintah negeri yaitu bernama
Sultan Anom Muhammad Khairuddin
yaitu berwalad tigapuluh empat. Pertama-tama: Pangeran
Dipati Cerbon
anaknya 26, yang bundanya ratu Sultan Agung; kedua
Pangeran Cukal; ketiga Pangeran Raja Pangkwa; keempat Pangeran
Raja Kanoman
anaknya 11, yang bundanya ratu Sultan Gusti; kelima
Pangeran
Raja Kabupaten² anaknya 2; ke-
tujuh Pangeran Hangku; ke-

1 sic; nada would be more usual
2 بَيْنَ مِنْ أَثْرِهِ
Pangeran Muhammad 'Alamuddin, who begat 4 children; his mother was Ratu Sultan Cerbon.

The death of Sultan Hadiruddin occurred in AH 1118 [AD 1706-7].

It was Sultan Anom Muhammad 'Alamuddin who succeeded and ruled the kingdom; he begat four children:

[1] Firstly Pangeran Muhammad Khairuddin, whose mother was Ratu Dipati. This Pangeran Muhammad Khairuddin begat 34 children;

[2] Secondly Pangeran Jeruk;


[4] Fourthly Ratu Raja Anom. And the death of Sultan Muhammad 'Alamuddin was in AH 1145 [AD 1732-3].

It was Sultan Anom Muhammad Khairuddin who succeeded and ruled the kingdom; he begat thirty four children:

1. Pangeran Dipati Cerbon, who begat 26 children; his mother was Ratu Sultan Agung;

2. Pangeran Cukal

3. Pangeran Raja Pangiwa

4. Pangeran Raja Kanoman, who begat 11 children; his mother was Ratu Sultan Gusti;

5. Pangeran Raja Kabopaten, who begat 2 children;

6. Pangeran Mangku

7. Pangeran
Baja anaknya 2; keduapan belas Pangeran Baja Anom anaknya
8; kesemilan belas Raja Kasuma anaknya 3; kesepluh bangeran
Raja Subita; kesebelas bangeran Raja Kasatriyan 2; kedua belas Pangeran
Raja Wanguutur anaknya 4; ketiga belas Pangeran Raja Regawah
5 anaknya 2; ke/empat belas Pangeran Nandura 4; kelima belas Pangeran
Raja Bawangin; ke/nam belas Pangeran Iskandar; ketujuh belas Pangeran
Sangkan; ke/uju belas Raja Suwita 2; delapan belas Ratu Baja Cerbon, anaknya 6; bundanya Ratu Baja Anom; kesembilan belas
Ratu Baja Sivi; kedupuluh Ratu Raja Karaton, anaknya 6, dan
duapuluh satu Ratu Baja Mangkara, anaknya 3; dan duapuluh dua
Ratu Nanode; duapuluh tiga Ratu Raja Kanoman, anaknya 1.
Dan Ratu Raja Ambat Nasi anaknya 3; dan Ratu Raja Pan-
tara anaknya 4; dan Ratu Raja Salu dan Ratu Raja Surti anak-
danya 4.
Dan Ratu Baja Isaya anaknya 4; dan Ratu Baja Kepuhran dan
15 Ratu Baja Mangkaravati anaknya 2; Ratu Baja Selila anak-
danya 2.

1

2

3 ketujuh belas occurs twice

4 MS gives a note in small letters: Bundanya Ratu Sultan Agung sama dengen Pangeran Binati.
Raja Putra, who begat 2 children

10. Pangeran Raja Subita
11. Pangeran Raja Kasatriyana
15. Pangeran Raja Bawangin
16. Pangeran Iskandar
17. Pangeran Sangakan
17: Raja Juwita, [who begat] 2 [children]
18. Ratu Raja Cerbon, who begat 6 children; his mother was Ratu Sultan Anom.
19. Ratu Raja Siwi
20. Ratu Raja Karaton, who begat 6 children
21. Ratu Raja Mangkara, who begat 3 children
22. Ratu Wanode
23. Ratu Raja Kanoman, who begat 1 child
24. Ratu Raja Ambat Kasi, who begat 3 children
25. Ratu Raja Pantara, who begat 4 children
26. Ratu Raja Salu
27. Ratu Raja Murti, who begat 4 children
28. Ratu Raja Tisaya, who begat 4 children
29. Ratu Raja Keputran
30. Ratu Raja Mangkarawati, who begat 2 children

1 Tuju belas occurs twice
2 MS gives a note "his mother was Ratu Sultan Agung, who was also the mother of Pangeran Dipati"
Batu Kaja Geragi —— 1 Dan adalah wafatnya Sultan Muhammad Shairuddin
hijrat 1212. Adapun yang menjadi raja seraya memerintah negeri nama
Pangeran Dipati Cerbon yaitulah yang akan digelarnya
Sultan Anom Muhammd Imamuddin
5 yaitu bervalad duapuluh enam²; pertama-tama Pangeran Dipati
Cerbon yang bundanya
Katu Sultan Anom dan Pangeran Pati7h7 Raja Kertawijaya anakdanya 7
yaitu yang sama-sama bundanya dengan Pangeran Dipati Cerbon dan Pangeran
Baja Susilareja anakdanya 2 dan Pangeran Baja Pradipta³ anakdanya 1;
dan Pangeran Najadikara⁴ anakdanya 1; dan Pangeran Baja Prabawa Jaya
10 anakdanya 2; dan Pangeran Marba anakdanya 5; dan Pangeran Pura-
giri anakdanya 1; dan Pangeran Nakoda dan Pangeran Prayoga
dan Pangeran Prakosa dan Ratu Susilabrata anakdanya 6 dan
Ratu Bratasusila anakdanya 3; dan Ratu Susilaningrat anak-
danya 1;
dan Ratu Najadiningrat anakdanya 4; Ratu Baja Cerbon anak-
danya 2.
15 sekaliannya yang telah tersebut ratu itulah sama-sama satu
bunda dengan Pangeran Dipati

¹ MS: three strokes
² §
³ ٥
⁴ ٥
The death of Sultan Muhammad Khairuddin occurred in AH 1212 [AD 1797-8].

It was Pangeran Dipati Cerbon, subsequently known by the title: Sultan Anom Muhammad Imamuddin, who succeeded and ruled the kingdom. He begat 26 children:

1. Pangeran Dipati Cerbon; his mother was Ratu Sultan Anom;

2. Pangeran Pati [h] Raja Kartawijaya, who begat 7 children. This Pangeran had the same mother as Pangeran Dipati Cerbon.

3. Pangeran Raja Susilareja, who begat 2 children;

4. Pangeran Raja Pradipta, who begat 1 child;

5. Pangeran Rajadikara, who begat 1 child;

6. Pangeran Raja Prabawa Jaya, who begat 2 children;

7. Pangeran Murba, who begat 3 children;

8. Pangeran Puragiri, who begat 1 child;

9. Pangeran Nakoda

10. Pangeran Prayoga

11. Pangeran Prakosa

12. Ratu Susilabrata, who bore 6 children;

13. Ratu Bratasusila, who bore 3 children;

14. Ratu Susilaningrat, who bore 1 child;

15. Ratu Rajadiningrat, who bore 4 children;

16. Ratu Raja Cerbon, who bore 2 children;

All those with the title Ratu had the same mother as Pangeran Dipati

1 MS: —— (three strokes). Number 33 is lacking (no.17 occurs twice).
Cerbon; dan adalah nama ratu yang akan datang sebutnya itu lain bundanya
dengan Pangeran Dipati: Ratu Komala dan Ratu Mandira dan Ratu Mayri itu yang tiga tiada adalah beranak --- 1. Adapun Ratu yang tua nama Ratu Ratnaningrat anakdanya 5; dan Ratu Waroda 2 anakdanya 1; dan Ratu Kusumaresmi dan
5 Ratu Renganaringrat dan Ratu Suvandaningrat anakdanya 3.
Dan adalah
wafatnya Sultan Muhammad Imamuddin hijrat 1220. Adapun yang menganti jadi raja seraya memerintah negeri nama Pangeran Dipati yang akan digelarnya
Sultan Anom Muhammad Kamaruddin yaitu bervalad nama Pangeran Dipati Cerbon dan Pangeran Raja Anom dan
10 Pangeran Muhammad Nafsih dan Pangeran Husein dan Pangeran Muhammad Sidayat yaitu
bundanya nama Ratu Sultan Anom. Adapun lainnya daripada yang telah tersebut
yaitu nama Pangeran Muhammad Syafi'i dan Pangeran Selagiri dan Pangeran Kadir 3 dan Pangeran Suluran --- 4.
Adapun inilah daftar syajarat Cerbon turunan dari Nabi Muhammad yang telah diterjemahkan dari bahasa Jawa ke-
pada bahasa Malay 5, termaktub duapuluh tiga hari dari bulan Ramadan tahun za 6, hijrat 1239.

1 MS: --- (three strokes)
2 MS:--- (three strokes)
3 MS: --- (three strokes)
4 MS:--- (three strokes)
5 = the 4th year of the 8 year cycle (daur kecil) (of Wilk. II, 653; and Pigeaud, p. ix: die).
The following daughters with the title Ratu had different mothers from Pangeran Dipati:

- [17] Ratu Komala
- [18] Ratu Mandira — none of them bore a child.¹
- [19] Ratu Masyri
- [20] The eldest Ratu, Ratu Ratnaningrat, bore 5 children;
- [21] Ratu Wanode bore 1 child
- [22] Ratu Kusumaresmi
- [23] Ratu Rengganiningrat — [bore no children?]
- [24] Ratu Suwandaningrat bore 3 children.²

The death of Sultan Muhammad Imamuddin occurred in AH 1220 [AD 1805-6].

It was Pangeran Dipati, subsequently known by the title: Sultan Anom Muhammad Kamaruddin, who succeeded and ruled the kingdom; he begat:

- [1] Pangeran Dipati Cerbon
- [2] Pangeran Raja Anom
- [3] Pangeran Muhammad Nafsib
- [4] Pangeran Husen
- [5] Pangeran Muhammad Hidayat; his mother was Ratu Sultan Anom.

The remaining sons were:

- [8] Pangeran Kadir; [9] Pangeran Suluran.¹

This is the genealogical list of [the rulers of] Cheribon descended from the Prophet Muhammad, which has been translated from Javanese into Malay. Completed on 23 Ramadhan, Tahun za, AH 1230 [29 August 1815 AD].

¹ MS:—— (three strokes)
² The 25th & 26th are lacking.
M 74

Bahwa inilah tatkala Suhunan Gunung Jati mangkat dari Nesir sampai ke negeri Cerbon yaitu dibubuh sangkala "warananing bumi\(^1\) meruda\(^2\) tunggal" 
1 3 3 4 5

Adapun tatkala wafatnya Suhunan Gunung Jati yaitupun dibubuh sangkala "naga roro\(^4\) kapat\(^5\) buntute\(^6\) 
1 4 2 8 7

5 Wa-llâhu wa'-l-rasûl a'lam
bi'1-sawâb.

Bahwa inilah ditaruhnya hari bulan dengan bahasa Jawa tatkala habis tertulis
daftar ini yaitu dikata dengan bahasa Jawa dalam sangkala
"sireping dahana tumenglung sari"
1 2 3 4 8

1 + \(\sqrt[7]{5}\)

2 Pigcaud, J-N, 285: miruda = will

3 These figures are written in gilt, precisely below their respective words: warana = 4; bumi = 3; meruda = 3; tunggal = 1.

Were they added later? Anyhow an indication that the reader(s) was (were) presumably not Javanese. (see facsimile p.19)

4 \(\mathbb{Q}\) (sic)

5 lit.: 4th. The cardinal number 4 is bapaut (Pigcaud, J-N, p.448)

6 i.e.: --- (three strokes)

7 mutatis mutandis of note 5 above: Naga = 8; roro = 2; kapat = 4; buntute = 1.

8 That the last digit should be read 'ω', not '5' can be established from the following:
(1) sirep = 0, never 5 (Pigcaud, J-N, p.xii)
(2) 1230 AM began 14.12.1814, during Raffles' term of office of lieut. Governor of Java. 1235 AM began 20.10.1819, after Raffles had left Java. If, as seems likely, Raffles collected the MS in Java therefore, the date 1814/15 is acceptable; but not the date 1819/20.

The date in Voorhoeve "List of Malay manuscripts in the library of the Royal Asiatic Society, London" BAS parts 1&2 (April 1963) p.61 needs revision.
The time of Sunan Gunung Jati's move from Egypt to Cheribon is recorded in the chronogram "The Curtain of the World will be One" 1334 [in the Çaka era] [=1412 AD].

And the time of Sunan Gunung Jati's death is recorded in the chronogram "Two Serpents with Four Tails" 1428 [in the Çaka era] [= 1506 AD].

Allah and His Apostle knoweth the truth.

The date of the completion of the writing of this genealogy is recorded in the Javanese chronogram "When the Fire was extinguished, the Essence paid Homage" [AH] 1230 [= 1814-15 AD].

---

1 see above p.E 4:15. In the Hikajat Hasan eddin; from Mecca (Edel., p.56) in the Babad Cerbon; born in Mecca but originally from Egypt (BC, p.36). From History: born in Pasai (H.Djajadiningrat, o.c. 1913, p.110; p.193)

2 The date is uncertain. According to Dr. De Haan: ca. 1570 (Priangan,III,p.53) cf. H. Djajadiningrat, o.c.,1913, p.111; p.193

3 see above p.E 73
**UNIDENTIFIED WORDS**

<table>
<thead>
<tr>
<th>Word</th>
<th>MS p.</th>
<th>Conjectured Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bertekral</td>
<td>6:2x</td>
<td>to discuss (?) = tengkar? (Wilk. II, 568)</td>
</tr>
</tbody>
</table>
APPENDIX I

Episode from the Arabic *Qisas al-Anbiya* by al-Tha'labi (died AD 1035) ed. Cairo, AH 1348/AD 1929, pp. 231-235 (Translated from a Dutch version prepared by Prof. G.W.J. Drewes).

There was once a man of the children of Israel, named Úshiyā', a scholar, rich, living in wealthy circumstances, and a leader of his people. This man had discerned the signs [of the coming] of the Prophet and His community in the Torah. But he kept his discovery to himself, and did not reveal it.

He had a son named Bulūqiyā', who acted as his deputy among the Israelites. When Úshiyā' died, Bulūqiyā' filled the roles of leader and judge.

One day Bulūqiyā' was searching in his father's treasury, and found a case locked with padlock. He asked the treasurers about it, but they could not give any explanation. He was able to open the case, and lo! the case contained a teak chest. He opened this, and it turned out to contain sealed papers bearing signs [of the coming] of the Prophet and His community. He unfolded them, and read the contents to the Israelites. They said, "If you were not our leader, a man of a high position, we would have opened the tomb of Úshiyā, taken him out, and burned him." Bulūqiyā' replied "People, nothing has been damaged at all. He just followed his destiny, at the cost of body and soul." Then they added the signs [of the coming] of the Prophet and His community to the Torah.

Now the mother of Bulūqiyā' was still alive. He asked her permission to go to Syria, - they were living in Egypt at that time - and she asked him what he had to do there. He
replied "I would like to get some information concerning the Prophet Muhammad and His community. Perhaps Allah Most High has predestined that I should be converted to his religion." She gave her permission and Bulūqiyā' set off for Syria.

On his way he reached an island where he came across serpents as large as camels, of huge size and very long. The serpents recited "There is no god but Allah and Muhammad is His Apostle." When they saw him, they said to him "Oh, human being! Who are you and what is your name?" Bulūqiyā' replied "The Israelites are descendants of Adam." They said "We have heard of Adam, but not of Israel." Then he, in his turn, asked "You serpents, who are you?". To this question they answered that they were serpents from hell, who would torture the infidels in hell on the day of Judgement. Bulūqiyā' asked further "What are you doing here then, and how do you know Muhammad?" They answered "Twice every year hell boils over and ejects us to this place, and then we return there again. The boiling over causes tremendous heat, so that hell becomes extremely hot like the heat of summer; and during the winter the cold of hell makes it extremely cold. There is not a well, nor a gate, nor a surrounding wall on which G:od has not written "There is no god but Allah, and Muhammad is His Apostle. Thus we know about Muhammad." Bulūqiyā' then said "Are there more serpents like you in hell, or perhaps even larger ones?" They answered "There are 1001 serpents in hell, each so large that one of us can go in and out of its mouth without its noticing."
Bulūqiyya' took leave of them and continued his journey until he reached another island, where serpents were like [as large as] tree trunks and ship's masts.

And on the back of one of them there was a small yellow serpent. Whenever this serpent moved, all the other serpents gathered around it. And whenever it began to hiss, all the serpents crept fearfully away. Bulūqiyya' introduced himself, and the serpent said that it was called Tamlikhā, that it was in charge of the other serpents. If it had not been there, the others would have killed all the children of Adam within one day. However, it assured him "Once I hiss and they hear my voice, they crawl into the ground." And it requested that when he found Muhammad he should give its greetings [to the Prophet].

Continuing his journey to Syria, Bulūqiyya' reached Jerusalem, where the rabbi 'Affan al Khair (destroyer of the good) visited him; the rabbi said "This is not the time for Muhammad and His community. It will be years and ages before they come."

'Affan then asked where he could find Tamlikhā, because, if he could catch the serpent, he wished together with Bulūqiyya' to gain the power which would secure them a good life until God would send Muhammad, and they could embrace his religion. Since Bulūqiyya' wished the same thing, he said "I will show you the place." Then 'Affan made an iron chest, and put two silver goblets in it, one of them filled with wine and the other with milk. They set out for the island of the serpents, opened the chest, and withdrew. Attracted by the odour, the serpent drew near, crawled into the chest and drank the
wine and milk up, so that it became drunk and fell asleep. 'Affan crept very cautiously up to the chest; he closed it securely, and then they proceeded on their journey, taking the chest with them. Every tree or plant they passed, with Allah's permission, spoke to them. They came to a qarlaw tree, that said to them "Whoever cuts me down, stamps on me, squeezes out my sap and oil, and smears his feet with them, will be able to cross the seven seas without being drowned, or even getting his feet wet." 'Affan did all this and put the extract in a pot. He then freed the serpent, that flew away between the sky and the earth, saying "Human beings! How presumptuous you are against your Lord! You will not achieve your aim."

On reaching the sea, 'Affan and Buluqiya smeared their feet with the oil. Then they entered the sea, and walked on the water as if it were dry land, until they had crossed the sea. Then they came to a second sea, and in the midst of that sea, there was a mountain, with earth like musk, and enveloped by clouds. Within that mountain there was a cave, in which there was a golden couch, upon which a young man of imposing appearance was lying on his back; his right hand lying on his chest, and his left hand on his stomach, as if he were sleeping. But he was not asleep; he was dead. Near his head there was a dragon; on his left hand he had a golden signet ring, in which was set a square ruby with four lines of writing; in each line there was the greatest name of God.
'Affan knew the Scriptures well, and when Bulūqiyya asked him who the dead person was, he replied "That is Solomon; the son of David. We will take his signet ring and thus acquire his power, and then hope for life until God sends Muhammad."

Whereupon Bulūqiyya said "Did not Solomon ask his Lord to grant him power which would not accrue to anybody else after him; and that request was granted so that nobody can possess the power of Solomon until the day of the judgement?" (Cf Qur'an 38:35). But 'Affan said "Be quiet. God and His greatest name are with us. Recite the Torah."

Thereupon 'Affan drew near to strip the signet ring from Solomon's hand. The dragon cried "How presumptuous you are against your Lord! If you conquer us with the name of God, then we will conquer you by God's power."

Each time the dragon puffed [at them] Bulūqiyya pronounced the name of Allah, so that the dragon's puffs could not harm them.

'Affan approached the couch to take Solomon's ring from his finger, but Bulūqiyya's attention was diverted when he looked at the angel Gabriel descending from heaven.

When he was down, Gabriel uttered a loud cry, which made the earth and the mountains tremble, and the waters of the sea were so churned up and dashed against each other with such force that as result of that cry all the fresh water became salt. 'Affan and Bulūqiyya fell to the ground. The dragon began to blow; from its stomach shot a flame like a thunderbolt which burned 'Affan and consumed him. At last the thunderbolt landed in the sea, consuming everything it passed except the water, which was heated to boiling point.
When Bulūqiya' saw the punishment, he pronounced the greatest name of Allah, so that no harm came to him. Thereupon Gabriel appeared to him in human form, and said to him "Oh human being, how presumptuous you are against your Lord!" Bulūqiya' asked "Who are you?" Gabriel answered "I am Gabriel the trusted servant of the Lord of the worlds." Bulūqiya' answered "Oh, Gabriel, I set out on my travels out of love for Muhammad and his religion; and I did not intend anything wrong." Gabriel replied "That has been your salvation." Gabriel then ascended into heaven.

Bulūqiya' smeared his feet with the oil. He lost his way, and took another road. He crossed six seas, and reached the seventh one, where he landed in an island, where the grass consisted of saffron plants; and the trees were olives, date palms, and pomegranate trees. He said "It looks like Paradise ......"

(and so on).
APPENDIX II

Episode "Ki Babadan and his cempaka plants" (MS Raffles Malay No. 30, pp. 16 - 18) runs parallel with an episode in the Javanese Babad Cerbon, J.L.A.Brandes & D.A.Rinkes eds. "Babad Tjerbon" VBG 59 (1911) pp.84-7, especially pp. 84-5; summary in Dutch, *ibid.*, p.16 (canto 18).

The Javanese version runs (in translation):

This is the story of Ki Babadan. He felt sad, because his plants had wilted. He announced therefore, that whoever was able to restore them to their previous health, would get his daughter, to be used in any way whatsoever.

Maulana Jati came; the plants were restored to their previous health. Therefore he won Nyai Mas Babadan as his wife. This was the first marriage of Maulana [Jati], which remained childless.
Episode "Ki Penderesan" (Toddy tapper) MS Raffles Malay No. 30 pp.19-23, runs parallel with an account of Suhanun Geseng from an oral tradition as recorded by Dr. D.A.Rinkes in his "Heiligen van Java III" TBG 53 (1911) pp. 269-274, which in translation runs:

Suhanun Geseng was originally from a village called Krendetan (Bagelen), and had the name Cakrajaya before he was given the title Suhanun Geseng. He was the son-in-law of Kyai Kuat from the same village. The way in which Kyai Kuat gave his daughter in marriage to him is as follows:

Cakrajaya went to perform his prayers\(^1\) in the mosque of Kyai Kuat. He brought his load of gaga-rice to the front of the house of Kyai Kuat's daughter. The father proposed that she might marry Cakrajaya; to which she agreed. The father then asked Cakrajaya himself whether or not he would like to become his son-in-law. He consented, being alone in this world. The father gave them his blessing "as is the custom in such cases."

Some days passed, and the father ordered his son-in-law to plant the rice he had brought, in his father-in-law's rice field. The son-in-law agreed and began to work the field. They then built a cottage to be used to guard the crop. He remained at the field, but his wife, at his request, returned home. "Because" he said "I would like to stay in this cottage,

\(^1\) an anachronism which will be clear below.
hidden in the sugar-palms, living in seclusion. As soon as the fruit stems begin to emerge, I will tap them."

After many years the fruit stems emerged from the mature sugar palms. Cakrajaya began to tap them, reciting the formula:

"lompong, lompong,
sing wadon digawa uwong, yakak"

that is: "stem, stem,
the (or my) wife is kidnapped by someone else,
0 The True One"

He repeated the formula three times.

Sunan Lepen (Suhunan Kalijaga), who happened to pass below him, heard this. "What a nice rhyme you are reciting" he remarked. "I would like to exchange it with my own poem, do you mind?" Cakrajaya asked "How does your poem run? Please recite it." He remained in the tree; (he did not realize that he was speaking to a great saint). Sunan Kalijaga replied "My rhyme runs 'lakilah lakilelah, mukamadarasulelah' "He recited this three times. Cakrajaya replied "All right. I will do it." Sunan Kalijaga answered "Good, we agree. I take over your rhyme, and you can keep mine." Then he went on further. Cakrajaya continued to tap using the formula which Sunan Kali-

2 similar formulae in other accounts are: "lamun iya lawan ora" = "If yes and no" (?), Babad Demak, MS from Yogyakarta, Rinkes a.c., p. 275; cf in our MS Raffles Malay No. 30 "Jauh nampak, ham-pir tiada nampak" (p.M 19); other formula "lontang-lantung buntuting pring, aduh lae anderes akeh legene" (Rinkes, a.c. p. 284) = "swinging is the bamboo container to and fro, thank God there is much sap to be tapped, lo! "
A 10. jaga had given to him. The stems were cut and the sap streamed like water! He went to inform his parents-in-law that during his seclusion in the sugar palms, these plants had matured; and he was just busy tapping them. He asked them to come to help him to boil off the sugar from it. Without delay they set out for the field, having collected kettles of diverse measurements and bringing coco-nut shells as well. When the sap had evaporated enough, they poured it out into the coco-nut shells. There were a hundred of them filled with sap.

As soon as the mass had congealed, they tapped it out of the coco-nut shells, and lo! all of it turned into gold. Perplexed at this, Kyai Cakrajaya looked at all this; and he pronounced more than a hundred times in succession, the bag-mala without having learned it. He handed over the gold to his parents-in-law and his wife; and he himself set out to seek the man who had taught him the formula.

He met Suhunan Kalijaga in the middle of the jungle; the latter inquired "Well Cakrajaya, are you here? What can I do for you?" Cakrajaya answered "I will follow you all my life until my death." Suhunan Kalijaga rejoined "Is that so? And have you asked permission from your parents-in-law, and has your wife agreed?"

"Yes indeed; everything is all right."

"Well, if you sincerely would like to follow me, then hold this branch of ampel-bamboo in your hand. And be aware, you must not go away before I come back here again."
Sunan Kalijaga went away, and Cakrajaya remained with the ampel-bamboo branch in his hands. In the meantime, the bamboo took root and grew quickly until it at last became a jungle.

Some time passed, and Suhunan Kalijaga remembered what he had ordered Cakrajaya to do. He hurried to the jungle to visit his disciple, but it was difficult to find him, because everything was now a bamboo-jungle. Therefore he set the whole jungle on fire. And when everything had burnt down, he dug up the bamboo ash. There he found Cakrajaya again, still holding the branch in his hands. He was, however, scorched all over by the heat and fire; which was understandable.

Suhunan Kalijaga asked him "Did you remain here the whole time?" Cakrajaya replied "Yes indeed, I was too afraid to break your command." Then Suhunan Kalijaga said "Well Cakrajaya I give you the title of Sunan Geseng. Your wishes will be fulfilled in this world and the hereafter."

Sunan Geseng returned to his family, gave religious teachings to his wife, and informed his parents-in-law that they would be leaving. This is what happened. They wandered for a long time until at last they reached the village of Kali-Alang, near the village Tirta. They lived there, became farmers, and taught the people with the books Serat Karah, Turutan, Sittin.

3 Geseng = scorched
4 Serat Karah = Qur'an, Turutan = a book for beginners in which one can find the alphabet and some Qur'an verses, Sittin = an elementary book on Islamic law consisting of 60 questions (Rinkes, ibid.)
At Kali Alang they received many disciples, especially from Tirta, so they finally ordered the construction of a mosque at Tirta.

When there was a desire to build a mosque at Demak, Sunan Bonang summoned Sunan Geseng [ to go to Dmeka] too. Meanwhile, however, the harvest and drying of the rice absorbed all his time so that he could not go. After the harvest, he set out for Demak. Immediately after the mosque had been built, he was granted permission to go home again, because the drying of the rice had not been entirely completed.

When he left, Sunan Bonang gave him a broken piece of a main pillar, with the command not to part from it, except that the wood itself should part from him.

On his arrival at Kali Alang, the piece "fled away"; and he constructed a cottage, in which the piece of the pillar had to support the vessel of which contents should be used for ritual washing.\(^7\)

One day a man came bringing a chicken, an offering in the hope of finding the means to be able to pay a debt as soon as possible; the chicken meat he offered respectfully to the Suhunan.

Later on someone bringing rice; he wanted to offer it so that his sick child should be restored to health.

Up to now, (that is up to 1910) following these two precedents, people bringing offerings with their prayers were

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\(^7\) A piece of wood which is identical with the one Sunan Geseng had brought home, was still to be seen on the place. According to Rinkes' information, the cottage was mended several times; many villagers or superstitious passers-by took their ayer sembahyang (ritual water) there.
required to bring a chicken or some rice.

Short afterwards, Sunan Geseng passed away, and was buried, according to his own wish, on the top of Mount Tirta, where his wife after a short time followed him in her grave.

Near the tomb there is a big stone, called Watu Gajah (Elephant Stone). Sunan Geseng announced once that whoever was able to embrace this stone, would enjoy the gifts of intelligence, wealth, and of being able to fulfill his marital duties for several women.

One should keep in mind, however, that it is not the stone which gives such a blessing, but the intercession of Sunan Geseng.
APPENDIX III B

A 14 The oral tradition Sunan Geseng is corroborated by several written accounts, inter alia Babad Derak, MS from Pakem, Yogyakarta, p. 120 ff, original text see D.A. Rinkes, "Heiligen van Java III" TEG 53 (1911) pp. 275-279; here follows the translation in concise form (see ibid. pp. 280-284):

In the area of Bagelen, there was a certain Cakrajaya, a toddy tapper. His residence was under the jurisdiction of Kedu, but he led an isolated existence, with only his wife and son, the latter then a child. He lived very poorly at the edge of the jungle; he gained his livelihood by toddy tapping. There was only one coco-nut tree to be tapped once a week. He was content with having just enough to eat and being able to sleep; he had no other needs. When he had finished his tapping, he recited his tapping song throughout the night. He was well-built and in the prime of health; he had the appearance of a man who accepted his lot.

Once, when he was reciting, Sunan Kalijaga tested him by proposing that he should learn another song, that is, the "double sentence" of the Islamic creed. Cakrajaya agreed and took the two sentences as his song. The next morning he tapped the coco-nut tree; and the sap became gold, seven golden sugar cakes. Cakrajaya jumped with joy and asked for instruction in the matter. He became the disciple of Sunan Kalijaga.

1 See Kotulen van de Algemeene en Directievergaderingen van het Bataviasch Genootschap van Kunsten en Wetenschappen 49 (1911) p. 14

2 Javanese week = 5 days
As evidence that this was a serious matter, he was recommended to practice asceticism by lying on his stomach. This ascetic exercise lasted for one year, whereupon the Suhunan [Kalijaga] immediately visited him in the middle of the jungle. On his arrival at the place of Cakrajaya's asceticism, Sunan Kalijaga found that the place was completely overgrown by *glagah* and *ri-bandil*. The disciples who were following the Sunan [Kalijaga] began to chop them down, but they could not reach the ascetic. Sunan [Kalijaga] ordered the felled wood [*glagah* and *ri-bandil*] to be burnt. As soon as it had been burnt, the *glagah* vanished, consumed by fire. The ascetic remained motionless. All his clothes had been burnt. Cakrajaya felt ashamed, and remained lying prostrate. Then the Suhunan [Kalijaga] spoke "Cakrajaya, get up. I have come. Have you forgotten my voice?" And he added "His back is scorched." Cakrajaya got up and kissed the feet of the saint with a tear-stained face [full of joy] Sunan [Kalijaga] spoke "I accept you as my young brother, and I change your name into Pangeran Geseng, because although you were scorched by fire, your obedience to me remained unshakeable. It would be better for you to live in Lowanu; and as for your son, you had better give him his father's name [Cakrajaya].

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4 "nunagak semi" (Jav.): like an old trunk sprouting an offshoot: the common expression for cases in which a child, who has grown up, takes over the father's name.
Now my son, go home quickly; be unshakeably resolute in your faith, go to the mosque of Demak every Friday to perform the prayers, and make the pilgrimage to Mecca." Sunan Kalijaga set out.

Pangeran Geseng went home and met his wife and son Jaka Budug, who paid homage to him. His wife cried loudly, not expecting to see him again. Pangeran [Geseng] talked softly. "I will tell you everything. I have just practised asceticism according to the orders of Sunan Kalijaga. He dwelt on the island of Upih. He visited me just now and released me from my ascetic exercises, commanding me to move to Lowanu. Furthermore he conferred upon me the title of Pangeran Geseng; and you, my son Budug, I will give you my previous name [Cakra-jaya]. The boy accepted it. And Pangeran [Geseng] spoke again "You should store away the golden sugar [cakes] in the earth, and cover them with a stone. I despise this idolatry. Now cook some rice, I am hungry, since I have not eaten for one year. We will enjoy ourselves."

After having said this, he went to the west, down to the river with a rod to go fishing. On his arrival at the bank, he concealed himself behind a tree, and began to fish. The son, however, followed behind him and climbed a tree peeping at him apprehensively. When his father saw him, he was surprised.

5 This pilgrimage to Mecca is here irrelevant; perhaps the author needed it to fill in one line, or the common connection between salat and hajj played a part in his mind (Rinkes).

6 Upih = Areca-nut leaf sheath = Pinang. Mr Rouffaer informs me that Upih was the big western quarter of Malacca, opposite Ilir, the small eastern quarter. Therefore, there is little doubt that Malacca is referred to here. Furthermore, in other Bubads it is told that Sunan Kalijaga once travelled to Malacca. (Rinkes).
and said "You are like a monkey, peeping at people and climbing up a tree." The words of the saint were full of magic; and Budug changed into a big ape named Bedes. He had all his clothes on, and he could speak as a human being. He cried, invoking his father. Pangeran Geseng stopped fishing and went home, his son following behind him. On their arrival home, [Sunan Geseng] said softly "Be quiet, my dear son, be consoled, for it is predestined to be like this. You are a son of a sage; you are now deformed, because you did not perform ascetic exercises. I wish you would perform some ascetic exercises and guard the golden sugar [cakes]. You are allowed to tap one coco-nut tree only, however you are not allowed to eat the cakes unless they change into gold, in order to undergo another metamorphosis. I grant you the name of Nila Sraba. Well, fulfil all that I have said to you."

The son replied respectfully "Yes father, I will follow all your instructions, hoping to be released later on."

His wife wept bitterly. She had pity on the boy. Pangeran Geseng spoke "Come on, it is enough, my dear, let us speed to Lowanu according to the instructions of His Highness [Sunan Kalijaga]. And you, my dear boy, keep well; clear the jungle and plant anything which is good to eat." The son replied that he was ready to carry out the order.

7 Bedes = ape (Pigeaud, J.-N., 30).

8 He has to perform ascetic exercises so long as the sugar cakes do not change into gold. When he has the supernatural power to change them into gold, then he will be able to undergo a metamorphosis. (Rinkes).
Then Pangeran [Geseng] and his wife set out for Lowanu. On their arrival they settled down in a cleared place. Some time passed, and many people joined them, building their houses there. And Lowanu became a prosperous city. Everybody who came there, was fascinated by it.

See also: Kreemer, J. "Tiang Derees" MNZG vl. 26, p.123 ff

9 "fascinated" = kasmaran: an indication to change to another canto Asmaramana.
CONCLUSION

The function of the text

The function of this *Hikayat Suhunan Gunung Jati* seems to the present writer to be the legitimation of Suhunan Gunung Jati as the Wali, the saint and missionary, of West Java, and as the ancestor of the royal family of Cheribon. The status of Wali is strongly reinforced by attributing to him descent from the Prophet Muhammad (MS p.3). His status as wali of Cheribon is strengthened by a prior prediction by Suhunan Ampel Denta (MS p.39).

His marriage to Nyai Gede Tepasari (or Tepasan) of Majapahit (MS p.36) established him as prospective ancestor of the Cheribon royal family, by which the "suzerainty" of Majapahit could be transferred to the new line (MS p.66; and genealogy MS pp. 66-73).

His marriage to Ratu Kawunganten of Pajajaran extended his power to Pajajaran so that he became the ancestor of the sultans of Bantam through his son Hasanuddin (MS p.37). Thus his spiritual as well as his secular power were established.

The date of compilation

The manuscript itself gives the exact date of the completion of the writing of the text, that is 29th August 1815 (MS p.73).

But since on investigation of the text would seem to be a Malay rendering of a Javanese original, the above mentioned date

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1 Cf. H. Djajadiningrat, *o.c.*, 1913, p. 102


3 Cf. p. 90 note 2 above.

4 See pp. 16-18 above; MS p. 73
would be merely a *terminus ad quem* for the compilation of the work.

Regarding a *terminus a quo*, we may take the supposed date of the death of Suhunan Gunung Jati, that is ca 1570 AD.\(^5\)

It has been noted that our text has several passages in common with the *Sejarah Banten Rante-rante* (MS passim, e.g. pp. 39-49), and there is reason to conclude that our text is the later of the two.\(^6\)

The date of compilation of *Sejarah Banten Rante-rante* according to H. Djajadiningrat was between 1662 and ca 1725 AD,\(^7\) and fixed more precisely by Edel as ca 1690 AD.\(^8\)

There is therefore some, though not conclusive, evidence to support the view that our text was compiled some time between about 1690 and 1815 AD.

**The place of compilation**

Some indications of the place of origin of our *hikayat* can be found in the text itself:

1. The genealogy on MS pp. 66-73 shows only the Kanoman line
2. Some influences of Cheribon Javanese dialect can be observed in the text (see p. 17 above).

These two points suggest that our text originates from the Cheribon Kanoman sultanate. Edel in his thesis gives the view

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\(^5\) Cf. F. De Haan *Priangan*, vol. iii, p. 33; H. Djajadiningrat, *o.c.*, p. 193.

\(^6\) A genealogy of the sultans of Banten in the *Hikayat Hasanceddin*, the Malay version of *Sejarah Banten Rante-rante*, ends up with Sultan Abul fadhil (1687-1690) see Edel p. 11 note 1; p. 62; our text gives Sultan Kamaruddin as the last Sultan of the Cheribon Kanoman line, that is after AD 1805/6: the death of Sultan Muhammad Imamuddin (MS. p. 73); cf. *BC* p. 24.

\(^7\) H. Djajadiningrat, *o.c.*, p. 198

\(^8\) Edel p. 11 note 1
that our text has been written at Cheribon. 9

The author or compiler

The author, or better the compiler, of our hikayat would probably therefore have been at the court of the Cheribon Kenoman sultanate.

Some indications that this was so may be mentioned:

(1) The extended genealogy on MS pp. 66-73 suggests inside detailed knowledge which would have been available at that court.

(2) The elaborate description of the wedding ceremonies of Javanese royalty on MS pp. 58-59 seems to suggest the same access to inside information.

(3) The information on the family life of the court (MS pp. 36-43), the laying out of the city of Cheribon and the grand tomb (MS p. 48), and on the heirlooms (MS p. 51) also seems to be the kind of information available to someone with access to the court.

Internal evidence suggests therefore that the compiler of this text was closely connected with the court of the Kenoman sultanate at Cheribon.

The sources

Our hikayat seems to draw on a number of different sources, inter alia:

(1) Qisas al-Anbiya by al-Tha'labi (see Appendix I)

9 Ibid. p. 17
(2) *Suhunan Geseng* from an oral tradition (Appendix III A) as well as a written tradition (Appendix III B).

(3) *Babad Cerbon*, the chronicles of Cheribon (Appendix II) including probably *Wawacan Sunan Gunung Jati* and *Sejarah Para Wali*, variants of the one "*Babad Cerbon*".\(^5\)

(4) *Sejarah Banten Rante-rante*, being the Javanese original of the Malay *Hikayat Hasanoeddin*,\(^1\) as is indicated by several parallel passages also occurring in our hikayat (e.g. MS pp. 39-49).

The tomb

*Suhunan Gunung Jati*’s tomb is still revered on Mount Jati.\(^1\)

It is not generally accessible to the public.

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10 Cf. H. Djajadiningrat, *o.c.*, 1913, p. 199

11 Edel p. 11; H. Djajadiningrat, *o.c.*, 1913, p. 15; p.199

12 Cf. P. de Roo de la Faille "*Bij de terreinschets van de heilige Begraafplaats Geenoeng Djati*" *Notulen van de Algemeene en Directievergaderingen van het Batavische Genootschap van Kunsten en Wetenschappen* 58 (1920) pp. 176, 252-270, especially p. 252: tomb no. 1; cf. Uka Tjandrasasmita "Art de Mojopahit et art du Pasisir" *Archipel* No. 9 (1975) pp. 93-99, especially the illustrations between p. 96 and p. 97; but it is a pity that Uka does not provide a photo of the tomb of *Suhunan Gunung Jati* himself.
<table>
<thead>
<tr>
<th>Word</th>
<th>NS page</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>aluan</td>
<td>22</td>
<td>present (Wilk, I, 391)</td>
</tr>
<tr>
<td>bay'at</td>
<td>41</td>
<td>allegiance (Wilk.I,95)</td>
</tr>
<tr>
<td>hamar</td>
<td>6</td>
<td>wine (Wehr 261)</td>
</tr>
<tr>
<td>intikal</td>
<td>18</td>
<td>removal (Wehr 995)</td>
</tr>
<tr>
<td>istijabat</td>
<td>62</td>
<td>grant, accepting a petition (Wilk.I, 431)</td>
</tr>
<tr>
<td>istithan</td>
<td>15,18</td>
<td>settlement (Wehr 1080)</td>
</tr>
<tr>
<td>ittiba'</td>
<td>14</td>
<td>following (Wehr 90)</td>
</tr>
<tr>
<td>ittifaq</td>
<td>4,49</td>
<td>agreement (Wilk.I,432)</td>
</tr>
<tr>
<td>kadzab</td>
<td>12</td>
<td>liar (Wilk.I,491)</td>
</tr>
<tr>
<td>laban</td>
<td>6</td>
<td>milk (Wehr 856)</td>
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<tr>
<td>mazkur</td>
<td>65</td>
<td>stated, recorded (Wilk.II, 118)</td>
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<tr>
<td>mukallaf</td>
<td>38</td>
<td>adult (Wehr 637)</td>
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<tr>
<td>mukarrama</td>
<td>57</td>
<td>honoured (Wilk.II, 151; Klinkert 986)</td>
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<tr>
<td>musafat</td>
<td>16</td>
<td>sincerity (Wehr 519)</td>
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<tr>
<td>mustafa</td>
<td>5</td>
<td>elect (Wilk.II,157)</td>
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<tr>
<td>nadzam</td>
<td>65</td>
<td>to set out (Wilk.II,159)</td>
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<td>riyadzat</td>
<td>24,43,62</td>
<td>ascetic exercise (Wilk.II,337)</td>
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<tr>
<td>sahifat</td>
<td>57</td>
<td>letter (Wilk.II,365)</td>
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<tr>
<td>saut</td>
<td>7</td>
<td>whip (Wehr 441)</td>
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<td>syarah</td>
<td>4</td>
<td>to explain (Iskandar 1098)</td>
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<td>syugul</td>
<td>16</td>
<td>mournful (Wilk,494)</td>
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<tr>
<td>walad</td>
<td>3</td>
<td>son, child of (Wilk.II,643)</td>
</tr>
<tr>
<td>zurist</td>
<td>41,42</td>
<td>seed, offspring (Wilk.I,295)</td>
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GLOSSARY OF JAVANESE WORDS

babad : 1. to cut, especially to clear land by cutting down trees. 2. chronicle

dalèm : residence

dèrè : to tap a tree (e.g. coconut) for sap

gègé : great, big

gèsgèng : scorched

gunung : Mount[ain]
kali : river

keris : Javanese dagger, often considered to possess supernatural powers

kyai (ki) : title applied to highly respected males/

nyai (nyi) : female title corresponding to kyai, applied to the wife of a man given this title

panèmbahan : princely title

pangeran : prince

patih : chief administrator of a kingdom; grand vizier

pusaka : holy regalia, heirloom

sèngkala : chronogram

Suhunan (Sunan) : lit. "one supported on the head" (ainuhun): title applied to a Javanese ruler or to a wali

wali : early missionary or saint of Islam in Java

wayang : shadow play
DIAGRAM SHOWING SUHUNAN GUNUNG JATI’S GENEALOGY

(According to MS Raffles Malay No. 30)

The Prophet Muhammad

Sitti Fatimah al Zahra

Husqain

Zain al ‘Abidin

Zain al Kabir

Jumadi ’1 Kabir

Jumadi ’1 Kubra

Sultan Bani Israel

Sultan Mesir

Sultan Hut

Nuruddin (Suhunan Gunung Jati), whose mother was: Malika Fatimah.

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1 From Zain al ’Abidin up to the Prophet Muhammad the line is historically correct; from Zain al ’Abidin down to Nuruddin it is legendary. Cf. H. Djajadiningrat, o.c., 1913, p. 107

2 See MS p.3
1. Nyai Babadan (MS p. 18)
2. Nyai Gede Tepasari of Majapahit (MS p. 36)
3. Nyai Gede Tepasari of Pajajaran, daughter of Ratu Hayu (MS p. 36-7)
   (1) Ratu Hayu (MS p. 37)
   (2) Pangeran Pasareyan (Panembahan Pakurtgawi) (MS p. 38)
   (1) Sidang KIngkiri Hasanuddin
   (2) Ratu Winahon (MS p. 37)

4. Ratu Kauunganten of Pajajaran (MS p. 37)

* Or Tepasari Cf. H. Djajadiningrat, o.c., 1913, p. 83; de Jonge xi, p.181; P. de Roo de la Faille, o.c., p. 252.
x indicates marriage
ABBREVIATIONS


**BKI**  :  *Bijdragen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde*. (The Hague/Leiden, 1853 - )


**JMBRAS**  :  *Journal of the Malay Branch of the Royal Asiatic Society*. (Singapore).


**JSBAH**  :  *Journal of Southeast Asian History*. (Singapore).


**L0r**  :  Leiden University [Codex] Orientalis
<table>
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<tr>
<th>Abbreviation</th>
<th>Reference</th>
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<tr>
<td>MNZG</td>
<td>Mededeelingen van wege het Nederlandsche Zendelingen Genootschap. (Rotterdam, 1857-1942).</td>
</tr>
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<td>MS</td>
<td>without further explanation = MS Raffles Malay No. 30 of the Royal Asiatic Society, London.</td>
</tr>
<tr>
<td>nt</td>
<td>note</td>
</tr>
<tr>
<td>vdT</td>
<td>van der Tuuk, H.N.</td>
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