

THE SULUK GAṬOLOCO, PART TWO

Translated by Benedict Anderson

VI.

Pangkur

1. Their journey will not be described.
But finally the santri three arrived
Where they had long desired to go,
The Pondok of Cèpèkan.¹⁰⁷
Three guru, very prominent, resided there,
Kasan Mustahal one was called,
The second Kasan Mustarib,
2. The third was Kyai Ngabdul Jalal.
It was a famous place for education--
Three hundred santri studied there.
Now after Ngisa prayers,¹⁰⁸
Their salat¹⁰⁹ done, the guru three together sat
Within the *langgar*¹¹⁰ for instruction,
Teaching the Pekih and Sitin,¹¹¹
3. As well as every other kitab
According to each several santri's wish.
Now some were studying the texts
Explaining the Qur'ān,
Trick-questioning their comrades turn and turn about.
Those santri who were satiated
With learning the Sitin by heart
4. With jokes their recitation mixed,
In Purwakanti meter supply phrased.
Those santri who had fully mastered
Text and interpretation
Articulately argued with their teachers on
The meaning of Qur'anic texts,
Comparing illustrative cases¹¹²

107. Cèpèkan is described as a "village."

108. I.e., 'īshā', the last of the five daily prayers required of devout Muslims. In Java, it is usually performed at about 7:30 p.m.

109. The *salat* (Ar.: *ṣalāt*, pl. *ṣalawāt*) is any one of the five required daily prayers, or, by extension, the five as a group.

110. *Langgar* are small Muslim prayer-houses separate from mosques. They are also frequently used for religious instruction.

111. See above at n. 15.

112. This seems to refer to *Qiyās*, interpretation using analogy and comparison between various classical commentators on the Qur'ān and fiqh.

5. As they had come to know them, while
 Still other students argued over texts
 And what their essence truly was.
 Tumultuous the war
 Of words, as all approached the guru. Suddenly
 The din was interrupted by
 The entry of Ngabdul Jabar
6. Amat Ngarib, Ngabdul Manap,
 With their six escorts following in their train.
 On entering the yard, they said:
 "Uluk salam!" To which
 Salute "*Salam ngalaikum!*" came in swift response.¹¹³
 At this the students closed their books
 And all the recitations ceased.
7. The three climbed up the langgar steps
 With hearty handclasps greeting those inside.
 When all in order sat, to them
 Said Kasan Mustahal:
 "With what intent have you come here so late at night?
 What time of day did you depart
 From Rejosari where you live?"
8. Ki Ngabdul Jabar answered him:
 "At six o'clock, just after Subuh prayers.
 And we have come so late at night
 Because our journey was
 Delayed by meeting with a man unmannerly.
 His name is Gatoloco and
 He's pasty-faced, unkempt, and rude.
9. "A devil through and through, a son
 Of Satan,¹¹⁴ wielding knife and hatchet!
 The sarak of the Messenger
 He likes to snatch away.
 What's good he slashes down, what's true he snaps,
 He fells what's not yet fallen down,
 He robs religion of its riches.
10. "By him our sarak all are scrapped,¹¹⁵
 Our bans abandoned, smashed to bits, and all
 Our reckonings are wrecked. For him
 We had brief answer, but
 Tongue-tied were we, unable to rebut his words.
 All that's taboo to booty turned!¹¹⁶
 The sarak and sirik destroyed!

113. One Javanization of the classical Arabic-Islamic exchange of greetings:
as-salāmu ʿilai-kum and *wa- ʿilai-kum as-salām*.

114. *Anak belis*. Belis is a Javanization of the Arabic word for "devil"--*iblis*.

115. A rough, free translation of the punning: *Sakèhé sarak linarak / Kèhing sirik lebur dèn ora-arik / Sedaya pingil kapingul*.

116. The punning Javanese is: *Gungé karam rinampasan . . . [r(in)am-pasan]*.

11. "In truth, a treasonable wretch!
No reason he agrees on; knowledge he
Does not acknowledge. Every text
Is vexed with ridicule,
Chapter and verse's sense reversed, perversely capped.
Almost his match, we were dispatched,
And bellowing at him, bowled over.¹¹⁷
12. "We dared to challenge, but we lost.
We could not stand his shaming mockery!
Each thrust he parried easily,
Outpointing all our points.¹¹⁸
Each curse he managed to reverse on our own heads.
And when he aimed to strike, he struck
So hard, we risked becoming maimed.
13. "In knowledge we were overcome,
Not even winning momentarily.
We therefore prayed to Hyang Agung
That all our lifelong lives
We never would encounter him again; but if
We meet him we will turn aside;
Sitting beside him, we will move.
14. "From awe of him we've gone quite mad.
In dreams we see ourselves humiliated!"
To all this Kasan Mustahal,
Ki Ngabdul Jalal and
Amat Mustarib listened well.¹¹⁹ Beyond all measure
Were these santri enraged. To twitch
The corners of their lips began.
15. Their eyes burned fiery-red like coals.
Kasan Mustahal furiously declared:
"It's only what you three deserve,
You santri without wit!
Though shaven, you're not shaven clean. Your witless minds
Are closed, you blockheads! All you want
Is at *kenduri* to preside!¹²⁰

117. Once again, I have attempted to replicate freely the rolling play of the Javanese: *Tuhu lamun jalma nakal / Kèhé ngakal sinrékal amuṭakil / Sakèhé kawruh kabutih / Sagung lapal kapingkal / Kèhing dalil ketail lan misilipun / Sun mapak-mapak kèdekan / Nyengkrak-ngengkrak kaṭindh.*

118. *Sakèhé sabab kajawab / Gungé pisuh bisa misuh bali mungkul / Ing sirah iku dèn arah / Nempiling angarah jiling.*

119. The author (or the scribe) has begun a confusion which does not end here. The third of the second group of guru is, as we have seen in stanza 1 above, called Kasan Mustarib; "Amat" is borrowed from the name of the third man in the first group of guru, namely Amat Ngarib.

120. A *kenduri* is a simple form of ritual, for curing and other largely domestic occasions. Its centerpiece is a communal meal at which Islamic prayers are said. The innuendo here is that the recently-defeated guru exploit what little Islamic knowledge they have to eat at other people's expense.

16. "You should not be allowed to teach.
Your ngèlmu tells you only how to beg!
You're capable of nothing more
Than squatting in the yards
Of others with a bag for rice, both fresh and stale!¹²¹
Your limit's the *kabula*-prayer;
Beyond '*lam jakuni!*' you're stuck!¹²²
17. "How can you be compared to us--
Gray-bald as bondol-birds, by Ngèlmu grazed?¹²³
Our turbans are so white because
Our words are bright. If we're
Defeated, we take profit from the parallels.¹²⁴
That's why our skull-caps look so like
Colanders woven from rattan.
18. "Collect the santri of the realm!¹²⁵
With ease of knowledge we'll illuminate
Whatever is above, below.
Our coats are velvet red
Because we read the nature of what's rough, what's smooth;¹²⁶
Our sashes polèng multicolored¹²⁷
Because our ngèlmu is complete.
19. "The knowledge of the Dutch, Chinese,
Bengalis, Kojas, Turks, and Tamils all¹²⁸

121. I.e., the defeated santri are professional beggars who go round with collection-bags prepared, ready to accept anything donated, even if it is already stale.

122. *Dunga kabula* (probably deriving from the Arabic *qabūla* "may it be acceptable"), is evidently a simple prayer made with the presentation ritual offerings to ask the blessing of Allah; *lam jakuni!* is a Javanization of *lām yakun al-lazīna . . .* ("Those who disbelieve . . ."), the opening words of the 98th *sūrah* of the Qur'ān. Van Akkeren (p. 129) explains that traditionally the initial "course" of teaching Qur'ānic recitation ended with this *sūrah*.

123. I found no way to translate this passage even half-satisfactorily. The male *bondol* bird, so van Akkeren reports (p. 130), is brown, with a white head. Kasan Mustahal not only makes a visual comparison between the bald-shaven guru and bondol-birds (for purposes of punning alliteration), but suggests that the guru are bald because their learning is so elevated that their heads "hit" the heavenly Knowledge.

124. I.e., the systematic reasoning by analogy and comparison in the old-style Islamic schools. The translation of the lines above is quite free in an attempt to keep the punning flavor of the Javanese: *Mila gundul bondol kasundal ngèlmi / Mula putih srebaningsun / Tèh-tèh gunging wicara . . .*

125. This line and the previous one attempt to replicate the alliterations of: *Penjalin dèn anam irig / Kerigen santri sapraja . . .*

126. As above. The Javanese is: *mila klambi gembayak / Bisa biyak kawruh agal lawan alus . . .*

127. On *polèng*, see above at n. 20.

128. Cf. n. 71. I have translated *Keling* as "Tamils," though I suspect it was used in the nineteenth century, as today, to mean "Indians" in a quite undifferentiated way.

- We three have mastered thoroughly,
 We have them in the bag.¹²⁹
 We've studied them from youth to blear-eyed age; so too
 The ngèlmu of the Javanese,
 For we are Javanese ourselves.
20. "Our sarongs are so broad and wide
 Because we're clothed in knowledge broad and deep.¹³⁰
 We've mastered all the Javanese
 And Arab sciences.
 Prayer-beads we hold in hand as instruments to count,
 Since countless are the things we know,¹³¹
 In not the least thing fallible.
21. "We stride on wooden clogs because
 Our prideful knowledge overrides all else.
 Staves we employ as canes, because
 We're stable, staunch and true.¹³²
 Illuminating what's within, without, above,
 Below. So should we lose the day
 To some extremely evil being
22. "The whole world would be scandalized!
 Therefore go forth and seek the whereabouts
 Of this man Gaṭoloco. We
 Would dearly like to know
 What kind of man he is who's so unmannerly!"
 Ki Amat Ngarib said to him:
 "Just now we saw him close behind,
23. "Our footsteps following from the rear.
 I'm confident that at the opium-den
 Of Kiṭa Pungkur he will lodge¹³³
 This night." Replied Kasan
 Mustahal: "If he dares come here, I'll twist his ears!
 I'll challenge him to a debate!
 His fall will mean I'll hook his lips!¹³⁴
24. "I'll treat him like an animal!"
 That night is not described, but the next day,
 After the Subuh prayers, they bade
 Three pupils: "Go! Seek out

129. Perhaps an unwarranted anachronism--but the Javanese does literally say: tak simpen anèng kasang.

130. A loose attempt at replicating: Mula bebed sarung amba / Wus anyarung kawruh kang dakik-dakik . . .

131. As above. The Javanese goes: Mula tesbèh sun-cekeli karya étung / Netes kabèh kawruhingwang.

132. As above. The Javanese goes: Mula anumpak gamparan / Sakawruhku wus paḍa anungkuli / Mula ecis tekeningsun / Kumecris datan cidra. . . .

133. I am uncertain whether this is correct. It may mean the town (*kiṭa*) of Pungkur. Van Akkeren treats it as I have done.

134. I.e., pierce the two lips with a hook, like a camel.

- That fellow Gaṭoloco. When you meet with him,
Bring him into our presence here!"
The pupils three set off at once.
25. Their journey's not described. But in
Their travels came the students three at last
To Kiṭa Pungkur's opium-den.
Inside the gambling-room
They went, and found a man with gray, decaying skin.
They questioned him and asked: "Are you
The one called Gaṭoloco, sir?"
26. He answered: "Yes, indeed I am!"
Gently the students three invited him:
"Please quickly come with us! You've been
Invited by our guru--
The greatest of them is Kyai Kasan Mustahal,
Then Kyai Ngabdul Jalal, the third
And last is Kyai Mat Mustarib.¹³⁵
27. "Follow our footsteps as we go!"
Ki Gaṭoloco fiercely answered them:
"It's hard for me to go, for my
Addiction's very great.
But if you're really forcing me to go, then please
At least your skullcaps let me borrow,
And I will pawn them ere we leave.
28. "They'll surely buy three opium-wads.¹³⁶
You can redeem them later for yourselves.
Your teachers I will only meet
Once I feel I am high.¹³⁷
If you do not agree, I cannot go. For I'm
Too najis and makruh to meet
The teachers of young men like you."
29. When the three students heard these words,
Within their inmost hearts they grumbled: "If
Our skullcaps we don't yield, it's clear
He won't go back with us.
And in that case we'll certainly be scolded by
Our teachers; yet surrendering
Our skullcaps is a shameful act.
30. "But even though we're made ashamed,
At least we'll get the praises of our teachers."
Their skullcaps they removed at once:
"Here! Pawn them if you will!"
He pawned them for two opium-wads, then made the mix.

135. A scribal confusion, see above at n. 119. The name should be Kasan Mustarib.

136. The Javanese actually has the technical term *timbang*, the equivalent of one *mata*, or 0.386 grams. According to Rush, "Opium Farms," p. 27, this would be about 5 times the morphine content of a normal analgesic.

137. Perhaps a pardonable anachronism for: Wis krasa mendem aku.

- One knee drawn up, he sat, inhaled,
Leaning his head against a stool.
31. And when his craving was fulfilled,
He tucked his opium-pipe inside his sash,
And went his way, escorted by
The students three. They came
At last to Cèpèkan, to Kiṭa Pungkur nigh.
And when Kyai Kasan Mustahal,
And Kyai Amat Mustarib, not¹³⁸
32. To speak of Ki Ngabdul Manap,¹³⁹
Saw what a hideous man was drawing near,
Ki Kasan Mustahal addressed
Both Kyai Ngabdul Jalal
And Kyai Amat Mustarib¹⁴⁰ thus: "It's not at all
Appropriate that someone who
Looks like this fellow come near us,
33. "Nor to our langgar entry gain.
He'll make it najis and makruh." Replied
Kasan Mustarib: "Though he be
Both najis and makruh,
His coming here was at your will. So summon him!
Into the langgar let him come,
But bid him sit some distance off,
34. "Not close to where we are; and when
He's gone, we'll have his sitting-place washed clean."
Then to the stranger spoke he thus:
"Step up here, ugly wretch!
Sit down beside the *jrambah*'s¹⁴¹ northern edge!" At once
Ki Gaṭoloco found his place
Within the langgar, and sat down,
35. Against the northern pillar resting,
His opium-pipe still stuck inside his sash.¹⁴²
He struck a flame, between his lips
Then placed a cigarette
One finger-thick.¹⁴³ In billowing clouds the smoke coiled up
Throughout the *jrambah* penetrating,
Its odor musty-damp and charred.

138. A scribal confusion, see above at n. 135. The name should be Kasan Mustarib.

139. As above. The name should be Ngabdul Jalal.

140. As above at n. 138.

141. A *jrambah* seems to be a kind of raised floor.

142. Rush, "Opium Farms," p. 23, notes that the *punakawan* (clowns) in nineteenth century wayang iconography frequently had opium-pipes tucked in their belts or sashes, instead of machetes or swords.

143. Probably the cigarettes with opium-soaked tobacco mentioned by Rush ("Opium Farms," p. 27) as in widespread use in nineteenth century Central and East Java.

36. The santri held their noses tight.
Some of them shifted from their sitting-places.
Kasan Mustahal asked: "You there!
What do you call yourself?"
The stranger answered: "Gaṭoloco is my name."
Ngabdul Jalal broke in: "What's that
You carry tucked inside your sash?"
37. "It is my opium-smoking weapon.
Its character is clarity of mind.
The knob-like thing protruding from
Below is called the 'bowl.'
By it the goal of highest knowledge I attain.
The powder,¹⁴⁴ called *candu bakal*,
I mix with *awar-awar* leaves¹⁴⁵
38. "Which ward off trouble very well.
But should these bullets be exposed to flame,
Then comes the Wrath.¹⁴⁶ The bullets are
Rolled opium-balls, in truth.
And when the weapon's loaded, at the flame I aim;
My tongue's tip is the trigger, and
My breath lets fly. God's Being is
39. "The name for being-without-breath.¹⁴⁷
The *rasa* three dissolve, becoming one.
My mouth's roof is the door through which
My body's penetrated.
My skin, my flesh, my bones and marrow are pervaded,
My heart becomes so clear and bright,
My thoughts no longer burden me."
40. Gently Ki Ngabdul Jalal said:
"In knowledge do you aim to rival us?
The *sarak* of the Messenger
Of God dare you insult?
Do you have life eternal without death? Have you
No fear that you will go to Hell?
Do you not long to enter Heaven?"
41. Sharply Ki Gaṭoloco spoke:
"How could I in such matters pick and choose?
The Most High has ordained that all
Grief and calamity
Are the possessions of the dead; contrariwise

144. By "powder" is meant "gunpowder," in line with the general analogy drawn in this stanza between shooting a gun and smoking opium.

145. The leaves of the *awar-awar* tree, laced with opium, made a chewable mixture called *tiké*, which was widely popular among the rural poor in nineteenth century Central and East Java. See Rush, "Opium Farms," pp. 25-29.

146. *Bendu* here refers to divine wrath.

147. I.e., a deep meditative trance, here assimilated to being under the influence of opium.

- All excellence and glory are
The sole possessions of the living.
42. "If those who live have grief to bear,
It is the product of their own self-will,
The source of all their suffering.
The Lord Most Glorious¹⁴⁸
Is nought but mercy and compassion. Yet
These qualities lie hidden, to
The outward eye invisible."
43. His discourse he continued thus:
"You speak of Hell and Heaven in such terms
As if they were far off. In fact,
They're here before our eyes.
The man who in this life enjoys good fortune has
Already entered Heaven, while
The one who lives in misery
44. "Already languishes in Hell."
The santri three replied in anger: "Hell
And Heaven in the future come,
The timeless afterlife!"
Ki Gatoloco roared with laughter: "What you call
'The future' does not actually
Exist, only 'the now' exists."
45. Angry, the santri three replied:
"Noxious is this man's speech! For he denies
The sarak of the Messenger,
The Will of the Most High.
We're duty-bound to kill this wretch; for if
He is allowed to live much longer
He will depopulate our mosques!"
46. Ki Gatoloco firmly said:
"No need to take the trouble to destroy
Me, whether using spear or kris!
I am already dead."
Enraged the santri bellowed: "This is just your way
Of putting it! Imagine! Here's
A corpse who has a blathering mouth,
47. "A body too, intact, just like
A statue's." Gatoloco softly spoke:
"The death of animals comes when
Their bodies decompose.
The death of trees comes when they lose their sap; the death
Of sétan when they disappear.
But, as for me, I have no form
48. "Substantial, and yet nothing's lost.
And at this moment I am dead, for all
The passions of my heart are dead,
And all that leads astray.

148. Kang Mahamulya.

- What lives are truthful intellect and consciousness.
 Yet these are from the soul distinct.¹⁴⁹
 Of this the outward sign created
49. "Is what we call the *sahadat*¹⁵⁰--
 The servant and the master separate.
Sah means 'apart,' and *dat* the rule¹⁵¹
 The Messenger for us
 Provides. Now if the body's separated from
 The soul, the senses, and the Light
 Of Life, where then can they be found?"
50. In answer said the santri three:
 "Our bodies mingled with the earth are found,
 While these our senses facultative,
 Together with our Light
 Of Life, are by our souls transported up into
 The highest sphere of Heaven's bliss,
 Led by the Angel Gabriel.
51. "The souls of pious Muslims who
 Fulfill the five salat,¹⁵² and persevere
 In conscientious praying find
 Acceptance with the Lord.
 And those who keep the fast, and with untroubled hearts
 Devoutly the kitab recite,
 They're all transported up to Heaven.
52. "They are belov'd of Allah, for
 The Lord's commandments they obey always.
 All that we've mentioned up to now
 Are His rewards to us.
 As for the souls of unbelievers, who reject
 The sarak of the Messenger,
 They're plunged deep into blackest Hell.
53. "They have denied the Messenger!
 Such souls are surely enemies of God!"
 Quickly Ki Gaṭoloco said:
 "It seems that in your view
 Allah has enemies, whom you call infidels.¹⁵³

149. The technical terms here are *budi* (intellect), *pangerti* (consciousness, awareness), and *suksma* (soul), though none of these translations is at all satisfactory, since they derive from an utterly different conception of the nature of man and the universe.

150. *Sahadat*, a Javanization of the Arabic *shahādah* (evidence), is an abbreviated reference to the Kalimah *Shahādah* (literally, Word of Evidence), the usual term for the Islamic declaration of faith: "I witness that there is no god but Allah; I witness that Muhammad is His Messenger." Gaṭoloco's esoteric interpretation depends on reading *sah* as implying *pisah* (separated) and *dat* as *adat* (customary rules).

151. This is the first reference in the text to the famous *kawula-gusti* dyad of Javanese social and mystical thought.

152. For salat, see n. 109.

153. I.e., *kapir* (infidels).

- If so, you're surely questioning
Th' omnipotence of Hyang Widi--
54. "His universal order too!
The infinite variety of things
Is his creation. After all,
Who made the infidels?
Who gave them life, who granted them their measure of
Good fortune and adversity?
Who else but Lord Allah alone?
55. "Suppose Lord Allah really had
As enemies such renegades of God,
It would have been far better not
To have created them
At all! Thus would He have no enemies! By your
Own argument, your Allah must
Be very stupid, lacking sense,
56. "Enjoying causing strife, against
The infidels good Muslims always pitting!
My Allah is quite different,
A master of the craft
Of granting his entire *ummat's* desires.¹⁵⁴ For Him
'Muslims' and 'infidels' do not
Exist, but only differences of faith.¹⁵⁵
57. "The meaning of the word 'religion'
Is to act right towards the Lord Most High.
Thus any kind of prayer is good,
So long as it's sincere,
And faithful to the teachings of the ancestors.
But one who changes his religion
And shuns what he's inherited,
58. "That person is the unbeliever;
For he rejects the Will of the Most High--
Like your religion here which leads
You to repudiate
Your ancestors, and thus what God's decreed. So, when
You call on Him, it's all in vain.
You do not call Him by His name.
59. "And when you claim that you can say
That unbelievers' souls are sent to Hell,
While souls of good Mohammedans
Are carried straight to Heaven--
Have you yourselves experienced death, that you can tell
What Hell and Heaven truly are?
Have you seen both with your own eyes?"
60. Kasan Mustahal thus replied
To him: "It's in our kitab so laid down!"

154. The author sardonically uses the Islamic term for the Muslim community to refer to the whole of humankind.

155. I have translated *agami* here by "faith," in the technical sense of the word.

Laughing Ki Gatoloco said:
 "Accursèd santri, what
 By ink and paper is expressed alone you trust!
 They're made by people overseas,¹⁵⁶
 And not your ancestors' bequests.

61. "They bid you speak the Arab tongue;
 Your own books you know nothing of. Will all
 The lore you've gained from foreign books,
 Your prayers and zikir-chants,
 Which you intend to utilize when you are dead
 As presents to the One Most High,
 In hope of gaining special grace--
62. "Will they be found acceptable
 To Him as presents? They *belong* to Him!
 For all your invocations and
 Your prayers and zikir-chants
 Are the possessions of Almighty God. So if
 You offer them to Him as gifts,
 Returning to Him what is His,
63. "His Anger you will surely feel.
 He knows them very well Himself! Besides,
 They all belong to Him." Now came
 Ki Ngabdul Jalal's turn:
 "You don't believe the kitab of the Messenger
 Of God!" Ki Gatoloco said:
 "Indeed I do believe in them!
64. "But after you have looked at what
 Is said in ink on paper, then subject
 Your thought to judgment by the *rasa*
 Suffusing every word.
 And then again, just now you claimed that when the time
 For you to die arrives, you'll have
 Provisions for that final journey.

VII.

Asmarandana

1. "Well may you keenly yearn for such!
 For later, when you come to die,
 That inner *rasa* of your being;
 The Light of Life your body bears,
 Your inward consciousness--
 Your soul¹⁵⁷ will carry them aloft,
 Ascending to the highest heaven
2. "With Ngijrail¹⁵⁸ escorting you
 To pay respect to the Most High.

156. I.e., *wong sabrang*--everyone in the world who does not live on the island of Java.

157. I.e., *suksma*--see n. 149 above.

158. *Jabrā'il*, or *Jibrīl*, the archangel Gabriel in Islamic form.

In such a case, undoubtedly
 Not merely in this world alone
 You'll prove a cheat, but in
 The next you'll also be a thief,
 Appropriating what's not yours.

3. "For in this world below you hold
 In your possession stolen goods,
 Which you've not bought, nor borrowed, nor
 Created, daily using them.
 So in the after-world
 You'll bring with you what is not yours,
 In this world and the next a thief.
4. "In vain you bend your bodies double,
 In the salat¹⁵⁹ to Mecca facing,
 While doubly muttering in prayer
 The Alip Elam¹⁶⁰ syllables.
 For their true meaning is:
 Take knowledge of your origin,
 Of life and of its vanishing.
5. "The meaning of the hours you have
 Misread, interpreting amiss
 The origins of *subuh* and
Luhur, asar, mahrib, *ngisa*.¹⁶¹
 All this is profitless.
 For every living being knows
 The hours' true meaning by the nose.¹⁶²
6. "As things now stand, you're simply the
 Obedient servants of these hours,
 But not obedient to their Maker,
 By night and day obsessively

159. For salat, see n. 109 above.

160. A fascinating passage. *Alip Elam* is a Javanization of *alif*, *lām*, and *mīm*, three Arabic letters, corresponding to A, L, and M, which occur at the start of *sūrah* 2, 3, 29, 30, 31, and 32 of the Qur'ān. Muhammad never explained the meaning of these mysterious letters, so they have been subject to varied interpretations. Some suppose that they stand for Allah, Latīf (Gracious) and Majīd (Glorious). Others say they stand for *ana'llāhu a'lamu* (I am the God who knoweth). In a play impossible to translate into English, Gaṭoloṇo reads Alip Elam as *lapal*, a word meaning a *mantra* or an esoteric prayer. But a *lapal* is in fact often a(ny) Arabic phrase --powerful precisely in its incomprehensible foreignness.

161. These are the Javanese names for the five times of the day at which pious Muslims are supposed to pray. For *subuh* and *ngisa*, the first and last of these times, see n. 18 and n. 108 above. *Luhur* is the equivalent of the Arabic *zuhr*, shortly after midday; *asar* (Ar.: *ʿaṣr*), between 3 and 4 p.m.; and *magrib* (Ar.: *maghrib*), at sunset.

162. An attempt at replicating the play by inversion of: *sipat urip darbé irung*. It is through the nose that life's breath passes. In Javanese mystical thought and meditative practice it therefore assumes a central place.

Preoccupied with them,
Not mindful of your origin,
Of life and of its vanishing.

7. "In truth, your body's *rasa* lies
In the possession of the Prophet.
The Light of Life within it lies
In the possession of the Lord.
Your inward consciousness
Muhammad has disposal of.
What's yours is only your *pengrasa*.¹⁶³
8. "And yet you carry them with you.
But if you do not give them back
To Him who truly owns them, if
These three essential borrowed things
You still retain, how will
You find it possible to die?"¹⁶⁴
On hearing this the *santri* three
9. Upon the ground their skullcaps hurled
And with harsh words addressed him thus:
"To whom should we return them? For
We have no sense of getting these
Three vital things in loan!"
Ki Gatoloco laughed and said:
"In truth you have no eyes to see!"
10. "The day-bright from the sun derives
Its origins and vanishes
Whene'er the sun departs with it.
So too the moonglow, from the moon
Originating, with
The moon departs and vanishes,
Returning to its provenance."
11. Enraged the *santri* three replied:
"Why is it then you don't return
The *rasa* of your body, and
Your Light of Life, and what you call
Your inward consciousness,
Back to the One who owns them all?"
Annoyed, Ki Gatoloco said:
12. "Indeed I would not dare return
These gifts before the time is due.
So long as there is no request
For them, I might be thought to have
Rejected all His love
For me and thus incur His wrath."
Smoothly replied the *santri* three:

163. This appears to mean the lowest, most "material" of the spiritual faculties in man's nature; perhaps close to "sensual awareness."

164. I.e., in the mystical sense.

13. "The kitab we have spoken of,
Deriving from the Messenger,
Prescribe, and give commandment to
The ummat¹⁶⁵ of Muhammad that
All men and women who
Have reached maturity of years
Must always faithfully perform
14. "Each day the five devotions at
The hours of subuh and luhur,
Asar, magrib and ngisa too.
For subuh two *rakéngat*¹⁶⁶ are
Required in honor of
The Prophet Adam, honor due
Because the Prophet Adam was
15. "The ancestor of all mankind;
On him was death bestowed by God.
As for the salat at luhur,
Four are the *rakéngat* required.
The Prophet Ibrahim¹⁶⁷
Is he to whom we reverence make.
The reason for our reverence is
16. "That Ibrahim the Prophet is
Acknowledged as the friend of God.
As for the salat at asar,
Four are the *rakéngat* required.
The Prophet Yunus¹⁶⁸ is
The one to whom this honor's due.
The reason for our reverence is
17. "That a reminder he provides
To all the people on this earth
That, if they are afflicted sore,
It's best they bow themselves before
The One Most Excellent,
Just as the Prophet Yunus did,
When he was swallowed by the fish.
18. "For in the middle of the sea
He bowed himself before the Lord,
And from disaster thus was saved.
As for the salat at magrib,
The *rakéngat* are three.
The Prophet Kalamolah¹⁶⁹ is
The one to whom this honor's due.

165. See n. 154 above.

166. *Rakéngat* is a Javanese version of the Arabic *rak'ah*, a prescribed section of the daily prayer.

167. I.e., Ibrāhīm, or Abraham.

168. I.e., Yūnus, or Jonah.

169. I.e., Kalāmu'llāh--The Word of God, one title for the Qur'ān.

19. "The reason why we honor thus
The Prophet Kalammolah is
None other than that Musa¹⁷⁰ is
Acknowledged as God's Messenger.
As for the ngisa prayers,
The rakéngat are four, and he
To whom our veneration's due
20. "Is Ngisa,¹⁷¹ Allah's Spirit, and
The reason why due reverence
We make to him is that he is
As Allah's Spirit recognized,
Since by Muhammad was
The ummat of believers told
To bow themselves before this prophet."
21. To them Ki Gaṭoloco said:
"If this is how your prophets rank,
Muhammad has the lowest place,
Since he commands the ummat to
Prostrate themselves before
These other prophets, not before
The Messenger of God himself.
22. "This being so, then you obey
An order which is out of place;
And insofar as you do this,
You're not the ummat of Muhammad,
For you do honor to
The other prophets, and you make
No homage to the Messenger.
23. "According to what I've been told,
The truth is that the Messenger
Changed the *saréngat*¹⁷² totally.
All the *saréngat* given by
The prophets after Adam--
Nuh,¹⁷³ Musa, Ngisa, and, not least,
The prophet Ibrahim himself--
24. "All these *saréngat* were transformed
Completely by the Messenger.
Thus anyone who still adheres
To the *saréngat* of the Five
Remains a kaffir, for
His acts of veneration are
Not offered to the Messenger.
25. "How stands it then with the salat
Which to Muhammad you devote?"

170. I.e., Moses.

171. I.e., 'Īsā, or Jesus.

172. *Saréngat* is a synonym for *sarak*, the formal prescriptions of Islam.

173. I.e., Nūḥ, or Noah.

Slowly the guru three replied:
 "Our salat's the Salat Witri¹⁷⁴--
 It's done as time permits."
 Softly Ki Gatoloco said
 To them: "Again you've got it wrong!

26. "If that's the salat that you do,
 You give no honor to Muhammad;
 For since you stubbornly persist
 In honoring the other prophets,
 How do you homage make
 Unto the Messenger of God?"
 To this the santri three replied:
27. "By doing the Salat Witri,
 Appropriate for all occasions!"
 Ki Gatoloco answered them:
 "Wrong-headed santri all of you!
 The Lord Muhammad was
 The final prophet of the line,
 And one with those who came before.
28. "In no way wrong are his commands
 In the kitab inscribed so clear.
 From you yourselves the error comes!
 Five times each five and twenty hours
 You're bidden to bow down.
 Each morning at the subuh hour
 To Adam you must homage make.
29. "Now this is not the Prophet ^ʿAdam,
 But rather ^ʿAdam¹⁷⁵--nonexistence
 Existing to eternity.
 The reason for our homage is
 That He has power to
 Make darkness disappear and to
 The radiance of the sun give place.
30. "Our homage is in gratitude
 To the Most Glorious One, because
 Through Him the sun was born and cast
 Its radiance o'er the universe.
 Thereafter gradually
 The sun ascended heaven's height,
 Subjecting to itself the world.
31. "Its heat became exceeding great,
 Because of Allah's will alone--
 It only did what it was bound

174. *Witri* comes from the Arabic *witr*, meaning "odd number." *Ṣalāt witr* are additional prayers beyond the five prescribed, often made during the night, and characterized by the recitation of odd numbers of *rak'at*.

175. The play here is that the Javanese word *adam* can represent both the Arabic *Ādam* (Adam) and *ʿadam* (a philosophical term meaning "nonbeing" or "being without form," the opposite of *wujūd*).

To do. But humankind the whole
World o'er was grievously
Afflicted by its burning rays.
Accordingly the Messenger

32. "To the ummat commandment gave
That they prostrate themselves before
The Ruler of the Universe
With four rakéngat; and he bade
Them to recite this prayer:
'O may this heat diminished be,
To wit, the great heat of the sun.'
33. "He bade them also: 'Beg that He
Ascendancy¹⁷⁶ eternal keep,
No less ascendant than the sun.'
Thereafter gradually the orb
Dipped slowly downward, till
Its place was rather low¹⁷⁷--by men
This hour is therefore called asar.
34. "Observing this the Messenger
To the ummat commandment gave:
'As one prostrate yourselves again,
Imploring Him to make the sun
Abide eternally!
And pray that its ascendancy
No less eternal shall remain,
35. "'So that the One Most Holy not
Reward you in a lowly fashion
And your high eminence not fade.'
Thereafter slowly further sank
The radiant sun--and men
Call this the daylight's end, for by
This name mankind shall comprehend¹⁷⁸
36. "The matchless power of Hyang Widi,
Which into being summons light
And dark, and makes both low and high.
(The meaning of the light is life,
While dark death signifies.)
The Prophet, seeing all of this,
To his ummat thus gave command:
37. "'Prostrate yourselves yet once again
To Him who rules the universe.
Peerless indeed His power divine,
Which can create both dark and light,

176. Gatoloco interprets the name of the mid-day prayer luhur as connected to *kaluhuran* (eminence, glory, superiority).

177. Similarly he reads the name of the afternoon prayer asar as connected to the Javanese *asor* (low).

178. By the slightly awkward juxtaposition of "end" and "comprehend" I have tried to replicate the play of "wong akèh ngarani surup / Kabèh pađa sumurupa."

- And thereby life and death,
As well as making low and high.'
Thereafter slowly from the sky
38. "The sun began to disappear,
The darkness grew more visible,
Suffusing all the universe.
All living beings then were sore
Afflicted without cease,
Because of the impending dark
And the departing of the sun,
39. "For fear it might not rise again.
Muhammad therefore gave command
To the whole ummat's membership:
'Prostrate yourselves again to Him
Who is Most Glorious.
Entreat Him to bestow a light
No less bright than the sun itself.'
40. "The whole ummat did as he bade;
They made entreaty to the Lord,
Their pleas accompanied with tears.¹⁷⁹
And by the mercy of the Lord,
Who gave the moon its being,
The pitch-black darkness of the night
Was thereby half-way banished,
41. "And by the moon's soft glow replaced.
Delighted were the hearts of men
With Allah's moon, its rays so bright
And clear, yet without heat, its one
Defect its variation.
That's why men call it *santun*¹⁸⁰--for
It changes shape with changing days.
42. "What 'moon' thus means is 'mutable.'"¹⁸¹
Ki Ngabdul Jalal gently spoke:
"In what kitab is this laid down?"
To him Ki Gaṭoloco said:
"It's called Bahrulkalbi.
Bahrul, interpreted, means 'sea,'
Bahrulkalbi¹⁸² thus signifies
43. "That like the ocean is the heart,
Immense its limitless expanse,
Uncountable the things in it."
Hasan Mustarib asked: "I take
It then you do not pray?"
Ki Gaṭoloco said to him:
"Perpetual is my sembah.

179. Gaṭoloco reads ngisa as deriving from *nangis* (to weep).

180. *Santun* means "change" in Javanese. It is also a *krama* variant for "moon."

181. An attempt to replicate the play of: Tegesé sasi sesilih . . .

182. *Bahrulkalbi* is a Javanization of *Bahru'l-qalb* (sea of the heart).

44. "My homage is a homage of
The consciousness; my *kiblat*¹⁸³ is
Towards the center. Every breath
Is a prostration--that which from
The crown¹⁸⁴ arises is
My homage to the Lord; and that
Which from my heart-beat comes is made
45. "Unto Muhammad. From my mouth
Each breath the Messenger extols.
The exhalation of my nose
A sign reveals and is the thread
Of Life itself. That's why
The dying man with his last breath
The phrase Allah Hu Allah cries."¹⁸⁵
46. Hasan Mustarib said: "Not so!
For long before the Messenger
Was born, or his Companions true,
The moon, the radiant sun, the stars,
The universe itself
Were all created. Thus the sun
Is far more ancient than Muhammad."
47. Ki Gatoloco answered him:
"You *santri* without eyes to see!
Or nose to smell, or ears to hear,
Or fontanel atop your head!
That's why you neither know
Nor hear the truths that lie contained
Within the kitab *Ambiya*.¹⁸⁶
48. "What Allah first created was
The radiance of Muhammad,¹⁸⁷ and
His Boon Companions, but their form
Was wholly spirit, unified
Within the Morning Star.¹⁸⁸
This means the Morning Star contains
Within itself all spirit life.
49. "The origin of everything
That lives is thus the Messenger.

183. *Kiblat* (Ar.: *qiblah*) means "to face in a [correct] direction." When praying, a good Muslim is supposed to face towards Mecca.

184. *Bun-embunan* is really the fontanel. Along with the heart, the mouth, and the nose, it is one of the key loci for meditative concentration.

185. Literally, "God is God."

186. *Ambiyā'* is the Arabic plural of *nabī* (prophet). It is not clear whether Gatoloco is referring to a specific text or a corpus of writings.

187. I.e., the mystical Nur Muhammad (the original essence of Muhammad). See n. 2 above.

188. I.e., *lintang johar*, a bright planet (usually Venus) observable before sunrise in the eastern sky.

Therefore the stars, the moon, the sun
 Their common derivation find
 Nowhere but in Muhammad.
 Accordingly, the Morning Star
 Is actually the Prophet's navel.

50. "If you contest this point with me
 You'll be denying in effect
 The words of the Qur'ān itself!"
 Now when the santri three heard this
 They felt themselves outmatched.
 Accordingly, they said: "Enough!
 Betake yourself from here at once!"
51. "Betake myself? Where to? I sit
 Within the langgar of Allah.
 My place has long been set within
 The center of the universe.
 I take unequaled joy
 In smoking, seated with my knees
 Drawn up, my body satisfied."
52. "For God's sake cease your chattering!
 Depart from hence at once! Our ears
 Are buzzing with your mockeries!"
 Ki Gaṭoloco said to them:
 "I don't intend to go
 Unless you give me travel-money:
 Twelve silver guilders should suffice."¹⁸⁹
53. "For, after all, my coming here
 Was only at your call, not by
 My own volition." Here he coughed
 Some phlegm up from his chest, while snot
 Kept dripping off his nose.
 He wiped the snot off on a mat
 And to the right and left he spat.

189. I.e., *rispis pérak*. This terminology tends to confirm Drewes's suspicion that the *Suluk* was composed no earlier than the second half of the nineteenth century. *Rispis* is clearly a Javanization of the *recepis*, a special scrip introduced by Governor-General Rochussen on February 4, 1846 in a desperate attempt to remedy the extraordinary financial and currency chaos bequeathed by the van den Bosch regime. Fully convertible at a fixed rate with Holland's silver-based coinage, the *recepis* proved to be the first really stable colonial currency the Indies ever had. By the Currency Law of 1854, it was formally replaced with a silver guilder, though its final withdrawal from circulation did not take place till 1861. From then on, the colonial silver guilder became the solid basis of the later colonial economy. See the entry "Muntwezen," in *Encyclopaedie van Nederlandsch-Indië* (The Hague/Leiden: Nijhoff/Brill, 1918), 2, pp. 793-811, esp. pp. 803-4. It is almost certain that "silver" *rispis* refers to the coins that replaced the successful *paper recepis* between 1854 and 1861, so that the *Suluk* cannot have been composed earlier than these years, and most likely later.

54. Now when the santri three observed
How filthy and unclean he was,
Kasan Besari¹⁹⁰ said: "Since it
Was you, Kasan Mustahil, who
This brute invited here,
Who has set all in turmoil, it
Were best if *you* now paid him off.
55. "Give him the guilders that he asks.
That way he will depart at once.
For if he stays here any longer
Our reputations he'll subvert
And shame us every one."
Forthwith twelve silver guilders were
Donated as his travel-money.
56. He seized the guilders hastily
And stuffed them deep within his bag,
Exclaiming: "Well, now! Here's a gift
From Allah!" He proceeded then
To smear and rub his hands
With phlegm, snot, sputum, and saliva,
Proceeding forward to shake hands.
57. The santri three received his clasp,
And after greetings were exchanged,
He from the langgar took his leave.
Once in the courtyard he looked back,
And then the santri three
Perceived their hands were dripping with
Saliva, sputum, snot, and phlegm.
58. Appalled they rubbed and scrubbed their hands,
Roaring "Astagfirullah!" while
The lesser santri burst out laughing.
Exclaimed the angry guru three:
"That man's accurs'd of God!
May he be punished by the wrath
And curses of the Messenger!"
59. Ki Gatoloco smirked with glee,
Turned on his heel and strode along,
With arms deformed and limping gait.
He passed beyond the courtyard gate,
Proceeding on his way
Until he reached the opium-den
And bought twelve *timbang* of the drug.¹⁹¹

190. A very curious slip, whether by the author of the poem or by the copyist. The name should be Kasan Mustarib. It is difficult not to identify "Kasan Besari" with the famous eighteenth century ulama Kyai Hasan Besari, head of the great Tegalsari *pesantrèn*, and intimate of the rulers of the Central Java principalities. Compare above at notes 135, 138-40 for earlier confusions about names.

191. For *timbang*, see above at note 136.

60. For seven days and seven nights
 He never stepped outside the den.
 But when the money all was spent,
 His journey he resumed, in all
 The *désa*¹⁹² challenging
 The santri, *marbot* and *modin*,¹⁹³
 Triumphant always in debate.
61. He mocked and puzzled them each day
 Until they gave him travel-money;
 With this he bought himself *gèlèng*.¹⁹⁴
 Day in, day out, continually
 He gained his livelihood
 This way, and came thereby to feel
 Experienced¹⁹⁵ within his heart.

VIII.

Gambuh

1. Then wandering far
 And wide, Ki Gaṭoloco went his way.
 At every ponḍok he encountered, he attacked
 The santri's learning in debate,
 And when they lost derided them,
2. And scolded them
 Incessantly. Misguided santri, they
 A lesson thus were taught. Alas, it was God's will
 That he within his inmost self
 Too arrogant became. He thought
3. Within his heart:
 "Who is there who can beat me in debate?
 In ngèlmu I'm supreme above all men on earth!"
 Hereby the object he became
 Of Hyang Manon's¹⁹⁶ just wrath, which works
4. In ways unseen.
 But Gaṭoloco had no sense of it.
 Each day more passionate became his eagerness.

192. *Désa* = villages, most likely in the old sense of coherent rural communities, rather than of administrative units.

193. *Marbot* are low-level mosque officials, often charged with the beating of the great mosque drum; *modin* (Ar.: *mu'azzin*) are rather higher mosque officials responsible for calling the faithful to daily prayers.

194. A *gèlèng* was a standardized tiny packet of tiké (see above at note 145). Rush, "Opium Farms," p. 25.

195. The phrase is not meant to make much sense in itself. Insertion of the word "experienced" (*gambuh*) is simply designed as a signal that the coming canto will be in the *Gambuh* meter.

196. I.e., God.

- The wondrous power of Hyang for him
A wondrous *lakon*¹⁹⁷ now prepared.
5. So roaming on
Ki Gatoloco lost his way as he
Advanced towards Mount Indragiri, arguing
With all the mountain *ajar*¹⁹⁸ and
The santri, and defeating them.
 6. All the *wiku*,
Jajanggan, *putut*, *resi*, wise *mekasih*, and
*Ngungyuyun*¹⁹⁹ were assailed (their *ngèlmu* scornfully
Refuted) and, when overcome,
Berated, mocked incessantly.
 7. Now let the scene
Be changed. Upon Mount Indragiri's peak
A virgin rare, called Perjiwati, dwelt, absorbed
In meditation deep; her two
*Emban*²⁰⁰ were young and beautiful.
 8. The eldest's name
Was Ni Embok Emban Sri Gambuh, while
The younger was Embok Emban Sri Mudul. They
Were like two twins in outward form.
Two *cantrik*²⁰¹ stood on guard as well.
 9. The name borne by
The one was Nyai Cantrik Si Digul, while
The other Nyai Mandul was called. Exceeding great
The meditation of the four,
No distance from their mistress fair.
 10. The hermitage
Was called the Cavern of the Cassowaries,²⁰²
The inner sanctuary itself The Secret Spirit,²⁰³
Awesome, mysterious, arcane,
And utterly obscure within.
 11. No one could see
Her there, unless he gained the favor of
The Lovely Jewel.²⁰⁴ If the guardian of the place

197. *Lakon*--the untranslatable word that combines the meanings of "story," "life-duty," "ordeal," and "fate."

198. *Ajar*--hermit-sages, usually used for figures of the pre-Islamic era.

199. These are all terms for different "grades" of hermit-sage. Van Akkeren (p. 141) suggests that the obscure word *mekasih* may be a corruption of *maharesi* (*mahārṣi*).

200. *Emban* are female attendants.

201. *Cantrik* usually means a pupil attendant on a seer or sage.

202. I.e., Guwa Cemara. For metrical reasons, I use "cassowaries" as an abbreviation for cassowary-trees, or casuarinas.

203. I.e., Siluman Werit.

204. I.e., Sang Retnayu (Sang Retna Ayu).

- Did not give leave, the hermitage
Itself remained invisible.
12. Because of her
Deep meditation Sang Retna was wrapped
In cloud. But by th' unalterable will of God
Ki Gatoloco was allowed
A vision of the sanctuary,
13. Located at
The center of the mountain, not too low
And not too high, the Lovely Jewel's secret place.
When Gatoloco saw it, full
Of wonder was his inner being,
14. His heart aflame
To learn the mountain's strange geography.
With eager steps he climbed along the hidden path
That wound between the pinnacles
And gorges dangerous and steep.
15. Arriving at
The threshold of the hermitage, he took
His seat, observing the five women, one of whom
Was meditating. At the sight
Of this young²⁰⁵ girl love-struck was he.

IX.

Sinom

1. Ki Gatoloco said to them:
"Forgive me, ladies, if I ask
Some questions of the four of you.
This is the first time I've set eyes
On you. In all sincerity
I wish to know (since I
Have clearly gotten lost!)
What is this place where you now dwell?
What is the appellation of this sanctuary?"
2. "Again, I humbly beg to know
What is the purpose of the woman
Who so profoundly meditates
Within this dark and secret cave,
Imposing and obscure?"
Cantrik Sri Bandul²⁰⁶ quickly said:
"The appellation of
This cave is Siluman Werit
Kresna Cemara is this sanctuary's name.

205. Here the word *anom* is a signal that meter of the canto about to begin will be *Sinom*.

206. The names here attributed to Perjiwati's four female attendants are not fully consistent with those given previously. This Sri Bandul is the Nyai Mandul of Gambuh.

3. "Know that this mountain bears the name
Of Indragiri; and the one
Who deeply meditates inside
The Cave of Siluman Werit
Is Gusti Perjiwati.
And those who stand before her here
Are her emban, of whom
The eldest's name is Sri Gambuh,
Sri Mandul is the appellation of the other.²⁰⁷
4. "The girl who sits beside me here,
Whose features look just like my own,
She is my elder sister, who
Is named Sri Mundul by the rest.²⁰⁸
I am the younger one,
My name is Cantrik Sri Bandul."
With great astonishment
Ki Gatoloco heard her words.
He nodded, licked and smacked his lips, then said to her:
5. "This meditation practiced in
The Cave of Siluman Werit,
What is the purpose of it? What
Is Perjiwati's final goal,
Her cantrik by her side?"
Sri Bandul slowly made reply:
"My lady and myself,
We carry out our *darma*,²⁰⁹ to
The wishes of the Stainless One²¹⁰ obedient,
6. "Who rules the meditation site
Upon Mount Indragiri here;
For thus did He commandment give:
'Eh, Nini Perjiwati! You
Must meditate from birth
Up till the time you come of age,
Full sixteen years, inside
The Cave of Siluman Werit.
I'll give you as companions cantrik and emban.
7. "These four will care for you within
The Cave of Siluman Werit.
And none of you may leave this place,
Not you, your cantrik, your emban.
For I will give to you
The water of the highest rasa.
This you must hold with you
And treasure it with utmost care.
Then later when you have attained your sixteenth year

207. I.e., the Sri Mudul of Gambuh.

208. I.e., the Nyai Digul of Gambuh.

209. *Darma*, derived from the Sanskrit *dharma*, means something like "divinely-ordained duty."

210. I.e., Hyang Tanpa Una.

8. "Your meditation will be done,
And you'll become a wife (you may
Not pick and choose whom you prefer)
To anyone who manages
To solve your riddles, which
Are actually My riddles!'
Such were the orders that
He gave my mistress and her four
Emban and cantrik. Now the sixteen years are up!
9. "No man has ever come near here,
Except for you, and been allowed
To see the Secret Cassowaries,
Where we our meditation make.
Perhaps it is the will
Of God that you've been granted sight
Of us. Where do you dwell?
What is it that your heart desires
That you have to Kresna Cemara's shrine ascended?
10. "Pray, what may be your name?" To this
Ki Gatoloco gently said:
"My place is at the center of
The Universe. I'm the true male.²¹¹
My life's endeavor is
To know creation and destruction
And what's determined by
The will of the Most Sacred One.
For of myself I've no authority at all.
11. "Ki Gatoloco is one name,
Kalam Birai²¹² is another;
As Kalamolah²¹³ I am known.
The name most commonly in use
Is Gatoloco, which
In all the villages is famed."
When Sri Bandul heard this,
She giggled, putting hand to lips,
And to herself she said: "This name is very odd!

211. I.e., Lanang sejati, van Akkeren's "volmaakte mens." Cf. n. 29 above.

212. *Kalam bibirai* in the Javanese, with the initial syllable of *birai* reduplicated for metrical reasons. *Kalam* in Javanese has three subterraneanly-related meanings: penis; pen for writing; Word [of God]. *Birai* means "sexually capable," "sexually aware," "sexually aroused." One can translate *kalam bibirai* as "lustful penis"; but such a translation gives no hint of the cosmological crosscurrents at work.

213. The crosscurrents become much more evident in this line, where Gatoloco assumes the title of Moses (see above at n. 169), indeed, virtually claims to be the Word of God himself. The explicitness lies in the multiple meanings of Kalamolah: It can mean the Arabic *Kalāmu'llāh* (Word of Allah, sometimes by extension referring to the Qur'ān). But since both *kalām* (word) and *qalam* (pen, and by metaphorical extension, penis) are indistinguishable once transliterated into Javanese, the phrase can also be read as *kalam + molah* (penis + moving back and forth). The point, however, is *not* that the second reading subverts the first: for Gatoloco (whose name, in a way, is a variant on *kalam + molah*) the two readings imply one another.

12. "If I should yield to him, then straight
He'd start to treat me as his wife,
With boorish crudeness round my neck
Embracing me. He'd kiss my cheeks,
Squeeze my two breasts, and with
Caresses loutish stroke my head.
He is a man accurst!
His looks are horrible!" To him:
"Your skin is so unpleasant, scaly-dry, and rough!
13. "A very prince of ugliness,
Repelling people everywhere!
So long as I've been in this world
I've never seen a man before
In any way like you--
A very prince of grossness too!
Yet maybe 'tis God's will
That this, the only man to come
Near us, should have a shape so ugly, coarse, and vile!
14. "A specter frightful to mankind!
Perhaps you're from the Kingdom of
Jalbakat and the Devil's child?"²¹⁴
Ki Gatoloco said to her?
"I am a Great King's son:
Garba Sumanda²¹⁵ is his realm,
His name Suksma Wisésa.
The purpose of my coming here
Is to pursue my firm intention and desire."
15. When Sri Bandul heard this, she turned
Her face aside, her fingers to
Her lips: "What an audacious claim!
A Great King's son indeed! The fact
Is that your shape decayed
Is like a *hantu*²¹⁶ with a headache.
Who can believe you when
You claim to be descended from a king?
Your shape is out of keeping with your origin.
16. "And yet, in spite of this, if you
Can answer these my riddles and
The riddles of my mistress dear,
The Lady Déwi Perjiwati,
As well as riddles posed
By her two cantrik, then, although

214. *Baya anak belis, saka nagara Jalbakat*. Jalbakat is a Javanized version of al-Dajjāl, or al-Masīhu'd-Dajjāl--"The Liar," or "The Antichrist" of the Muslim eschatological tradition, whose appearance foreshadows the imminence of Judgment Day.

215. Note the change from the "Jajar" of Canto 1, stanza 1.

216. I.e., *kaya antu lara ngelu*. *Antu* (*hantu*) refers to a sort of malevolent ghost or spook.

- Your form is gross and vile,
My mistress Déwi Perjiwati
Together with her two emban and cantrik fair
17. "Will certainly become your mates,
Incurring shame and scandal thus."
Said Gatoloco in reply:
"Your mistress will you not thereby
Betray, and her emban?
Such pledges do you dare to give?
But if your words are true,
I'll answer you immediately.
Speak now, what kind of riddles will you put to me?"
18. To him Sri Bandul softly said:
"There is a single giant tree,
Its branches four and twelve its leaves,
Its flowers innumerable, yet
Two only are its fruits;
Six offshoots stem from it in all,
And eight in number are
Its branches; such is riddle one.
But in addition there is still another riddle:
19. "I see some water-buffalo.
Although they only number two,
They have three heads between them. Now
See if these riddles you can solve!"
Pretending puzzlement,
He stared dumbfounded left and right,
And smacked his lips, as though
He chewed a quid inside his cheeks.
Sri Bandul burst out laughing uncontrollably.
20. "Now then, sir, if you think you can,
To both my riddles make reply--
Your face so ugly, gross, and vile!"
Ki Gatoloco answered here:
"I'll make a guess at them;
For whether I prove right or wrong,
I have engaged to try.
If wrong you must not laugh at me!
Here then are my solutions, hearken well to them.
21. "Pray, ladies, be my witnesses,
All four of you here present now!
As to the riddle posed by Sri
Bandul, unless my guess is wrong,
The single giant tree's
The universe, the branches four
The compass-points; the twelve
Leaves are the months, the six offshoots
The windu,²¹⁷ and the branches eight the windu's years.

217. On windu, see n. 84 above.

22. "The blossoms that are without number,
The fruit of which there are but two--
These are the stars, the sun and moon.
That's my solution to your riddle.
As for the other puzzle--
Two water-buffalo, three heads--
My guess is simply this:
A male and female buffalo,
Who always have a pile of hair atop their heads."²¹⁸
23. "Come, tell me if you find correct
Or incorrect my answers to
The pair of riddles that just now
You were propounding?" Sri Bandul,
When she heard this and saw
Her riddles had been answered right,
Knew she'd been beaten and
Retired with grace. She turned aside
And said: "I've lost! Step forward, sister, take my place!
24. "I'll do whatever he commands."
The one who took her place was Sri
Digul. She forward made her way.
To her Ki Gaṭoloco said:
"What riddles do you pose?
If I'm not wrong, I'll answer them!"
To him at once replied
Sri Digul: "Hear my riddles five!
To every question try to give precise response!
25. "The *iman*,²¹⁹ where does it reside?
The *budi*,²²⁰ where is it located?
What is it that is hotter than
The heat that emanates from fire?
What's vaster than the vast
Expanse of this terrestrial earth?
What's higher than the sky?
These questions answer carefully!
Thereafter I've still other riddles you must solve.
26. "What is it that is harder than
The stoniness of stone itself?
What is it that is softer than
The water, than the night what darker?
Who can one say has sight?
Who rightly should be called the blind?

218. The meaning of this passage is rather obscure. Van Akkeren (p. 144) suggests a reference to the *gunungan* puppet of *wayang*. In many such *gunungan*, two buffaloes stand "with their heads pointed towards the trunk of the Tree of Heaven. The Kāla-head [monster-head] on the trunk is the third head [referred to]. The leafy rice-plant above these three heads forms a kind of pile of hair."

219. It is not very clear in what sense *iman* is used here. The Arabic original, *īmān*, means "faith." Here it seems closer to "moral consciousness," even, in a certain way, "true selfhood."

220. Budi = "intellect" (see above at n. 149).

- What is the lowest thing,
And what's the speediest of all?
Which are more numerous, the living or the dead?
27. "Are there more rich men than the poor?
Do men outnumber womenfolk?
Between the kaffirs and the true
Believers, which community
Is larger? Once I saw
A *platuk*²²¹ drilling with its beak
Into a withered bole;
But later I discovered that
The bird's two wings had fallen off and disappeared."
28. Ki Gatoloco hearing this
Pretended not to understand.
Sri Digul laughed triumphantly.
Grimacing Gatoloco smiled,
Then gently said to her:
"The iman's habitation is
Within the inmost heart.
The brain is where the budi lies.
The place of strength is in the sinews and the bones."²²²
29. "It's shame that lies within the eye;
And nothing is more bitter than
To be a poor man in distress;
None happier than he who has
Both health and wealth.
The ignorant who cannot read
May well be called the blind,
While men-with-sight are only those
Who know and understand the ngèlmu of the Lord.
30. "There's nothing faster in the world
Than the approach of Judgment Day.
That which is higher than the sky
Is the true ngèlmu of the Prophets;
And vaster than the breadth
Of earth the *kawruh*'s vast extent."²²³
Still sharper than the sword's
The heart of the intelligent,
While only patience softer than the water is.
31. "The one thing harder yet than stone
Is he whose heart is envy-prone.
The one thing hotter yet than fire
Is he whose heart's consumed with rage.
If men and women we

221. A sort of woodpecker.

222. Here, as in a number of places in the next seven stanzas, Gatoloco offers solutions to riddles that have not been asked! (see above, stanza 25.)

223. *Kawruh* is virtually a synonym for ngèlmu, but perhaps with the connotative emphasis on the "knowing of true knowledge" rather than the "knowledge in itself."

Compare, more numerous are women;
 For even if one's born
 A man, if one is ignorant
 Of wedded constancy, one's really like a woman.

32. "As for the living and the dead,
 The latter are more numerous,
 For though one's form be living, yet
 If understanding true one lacks,
 It is as though one's dead.
 As for the rich men and the poor,
 Outnumbered are the rich.
 The man who has much gold, but yet
 Is unenlightened in the ngèlmu of lahir
33. "And bathin,²²⁴ is still poor and mean.
 When he returns to Allah's Grace,²²⁵
 No travel-money he'll possess.
 As for good Muslims and kaffirs,
 Though Muslim outwardly,
 The man who ngèlmu does not know
 (Which is the true religion),
 No better than a kaffir is.
 A man like this knows nothing of religion true.
34. "Your second riddle thus I read:
 You say you saw a platuk-bird
 Which in a dry tree bored a hole,
 But later, when the month was up,²²⁶
 Its wings were seen no more.
 The reason is its work was done.
 The platuk-bird had bored
 A deep hole in the withered tree:
 The purpose of its drilling was to build a nest.
35. "The month now up, the time had come
 For it to disappear inside."²²⁷
 Sri Digul, when she heard his words
 Knew well her riddles had been solved.
 Within her heart she said:
 "Alas. I'm utterly undone!
 I've no more chance at all'
 His form is horrible and gross,
 But he has answered all my riddles numberless."
36. With this she moved her seat towards
 The rear. and gently said to him

224. On lahir and bathin, see above at n. 98.

225. I.e., dies.

226. It will be recalled that the original riddle says nothing about months. let alone their "being up."

227. Van Akkeren says (p. 145) that the tree represents the moon, which is "bored out" in the course of a month. The platuk (the dark half of the moon) must, when the month is up, pay dearly for his deed.

- "Your answers, sir, are all correct,
Not one is off the mark. At your
Disposal now I stand."
With grace Ni Mbok Emban Gambuh
Stepped forward and sat down.
The words of Ni Gambuh were sweet:
"Now see if you can solve my riddles two, good sir!"
37. "Take all the living things there are
Within this world's wide bounds--pray count
How many words they have? Methinks
If you're clairvoyant you can tell."
Pretending not to know
The answer, Gaṭoloco stared,
Befuddled and confused.
He shook his head as though at sea.
Sri Gambuh laughed, her fingers covering her face.
38. She slapped her bottom gleefully
And with derision said to him:
"Come, sir, if you know what is what,
Pray solve my riddles. For, in truth,
Your face is putrid, gross,
Just like a headache-ridden ghost!"
Ki Gaṭoloco said:
"I don't know if I'm right or wrong,
But I will do my best your riddles to resolve.
39. "Of all the living things there are
Within the wide bounds of this world
The words are only twenty-one,²²⁸
Not one jot more, not one jot less.
The sounds encompassed by
Our letters are but twenty-one.
And all the speech of men,
If written in the writing of
The Javanese, are in these twenty-one contained."²²⁹
40. Said lovely Gambuh: "There remains
One problem more for you to solve.
To which does chickenshit adhere,
To rice-block or rice-stamper?" He
Replied: "Since chickenshit
Stinks horribly, the shit must to
The latter stick."²³⁰ When she

228. *Kecap* literally means "word"; but probably a more precise translation would be "syllable," since, as the following lines make clear, the basic "letters" of the Javanese script represent a consonant + the vowel *a*.

229. On these aksara and their mystical significance, see above at note 38.

230. Van Akkeren (p. 145) confesses himself nonplussed by this riddle and its solution. Part of the explanation may lie in the fact that when peanuts are pounded with a rice-stamper (*alu*) on a rice-block (*lesung*), what sticks to the *alu*, and is regarded as a most delicious delicacy, is colloquially termed *telèk* ("chickenshit"). *Telèk manuk* ("birdshit") is an archaic Javanese expression for the pounded lime used for chewing betel.

Perceived her riddle had been solved,
Sri Gambuh from her forward seat retired with grace.

41. She said: "I've clearly been outmatched,
All your commandments I'll obey."
Her place Retna Mendut²³¹ assumed,
In front of him her place she took.
With angry words she said:
"This riddle see if you can solve!
Of objects in this world,
How many are there? And of hues
How many types? How many different tastes of food?"
42. When Gaṭoloco heard these words,
He made as if he were nonplussed.
He shook his head without a word.
On seeing this she laughed aloud,
Her fingers at her lips,
And slapped her bottom gleefully.
"How *could* you know?" she said,
"Your features scrawny and decayed,
An ugly man, indeed a prince of ugliness!"
43. Ki Gaṭoloco gently said:
"I don't know if I'm right or wrong,
But anyway my answer to
Your riddle is no more than this:
The objects in this world
Are only nine. For in the task
Of calculation we
No more than ciphers nine employ.
Beyond these nine no other ciphers lie to hand.
44. "So when we reach the sum of 'ten'
We must return to 'one' again.
This surely is clear sign enough
That of the objects in this world
The number's only nine.
As for the question of the hues,
They number only five.
There's only yellow, red, and white,
And black, and ocean-blue, five colors all in all.
45. "All others of these colors five
Are merely compounds. That is why
The *mancawarna*²³² they are termed,
Each one derived from these five hues.
As for the tastes of food,
They total only eight in all:
There's sweet and oily-rich,
Hot, bitter, salty, bittersweet,
Acidic, sour. The tastes thus number eight.

231. I.e., the Sri Mudul of Gambuh.

232. *Mancawarna* usually means simply "varicolored."

46. "Such is my answer to your riddle.
Is it correct or incorrect
According to your judgment?" When
Retna Mendut heard this, she saw
Her riddles had been solved.
Within her grief-struck heart she said:
"Perhaps it is the will
Of God, which does not shift or change,
That such a man as this will take me by the hand."²³³

X.

Kinanti

1. Retna Mendut she bowed her head
And to him softly made reply:
"I must confess I've been outmatched.
All your commands I will obey."
Forthwith she to the rear retired,
Exceedingly cast down in spirit.
2. Only her mistress now remained,
Sang Retna Déwi Perjiwati,
Who now stepped forward in her turn.
Said Gaṭoloco quietly:
"The mistress only now remains;
For all four cantrik and emban
3. "Have had their challenges put down.
You only, lady, still remain.
Resist or yield, what is your choice?
For all your wit, I'll take you on!"²³⁴
In answer Perjiwati said:
"Pray call me anything you please,
4. "But as regards my body here
What business have you naming it?
Still, if you nourish the desire
To subjugate it to your will,
Hear now the riddles I propose,
No more than five are they all told.
5. "Give answers that are sure and true!
If you succeed in solving them,
Then, only then, will I have lost.
But if your answers miss their mark,
I will resist you to the end."
Forthwith he answered her like this:

233. One of the rare places where van Akkeren clearly misreads the Javanese (p. 146). He interprets the line as meaning "that such a man awaits me" (*nganti raga-ningwang*). But the Javanese word is *nganti*, and is not so much meant to make sense as to signal that the meter of the canto about to begin is *Kinanti*.

234. I have translated *budi* by "wit," in the old meaning of that word, since it seems clearly to be used here in the everyday, exoteric sense of "intelligence" or "rational faculty." Cf. above at notes 149 and 220.

6. "What sort of riddles do you ask?
I'll answer them immediately!"
Slowly did Perjiwati make
Reply: "These are the riddles I
Propose, no more than five all told.
Precisely try to answer them!"
7. "Let your responses truthful be!
What signifies the married state?
And what do 'male' and 'female' mean?
Make no mistakes in answering!
Interpret '*kalimah sadat*'! ²³⁵
Explain the '*kalimah kalih*'!" ²³⁶
8. "Well, nothing could be easier!
Such riddles are mere child's play. There's
No need at all for me to rack
My brains, for in a flash I've found
The right solution to them all.
This is what 'male' and 'female' mean:
9. "It's evident the inner sense
Of male's 'malefic' or 'malformed.' ²³⁷
Malformed indeed is my appearance
Malformed beyond comparison;
While 'woman' from the privateness
Of 'womb' undoubtedly derives. ²³⁸
10. "This woman's-womb, this privacy
Of privates is the essence of
Your form, no less malformed and vile. ²³⁹
A woman thus can only 'wife'
Be called when she goes under in ²⁴⁰
The rite of love, and pleasure gives.
11. "And only when he swives her can ²⁴¹
A man be said to make her 'wife,'

235. For the *Kalimah Sadat* (or *Kalimah Sahadat*), see above at n. 150.

236. *Kalima Kalih* is actually a Javanese synonym for *Kalimah Sahadat*, meaning literally "the two phrases" [of the Muslim confession of faith].

237. Some mild distortion is required to simulate the play of *ala/lanang* in: *Basa lanang tegesipun / Ingkang ala temen iki*. Cf. above at n. 34.

238. By combining the woman/womb assonance with the allusion to "privates" or "private parts" in "privateness," I have attempted to convey the play of: *Wadon iku tegesira / Basa wadon iku wadi //*.

239. The play continues thus: *Wadiné wong wadon iku / Iya wujudira iki / Sayekti ala kaliwat . . .*

240. The double sense of "goes under" closely parallels the meanings of *kawon asmara*.

241. To keep the punning assonance of: *Mila rabi aranipun / Wong lanang mung murakabi . . .*, I found no alternative to this fine Chaucerian verb. In fact, the whole passage is rather obscure, and much turns on the true meaning of *murakabi*. In ordinary Javanese it means "to be of benefit to," "to serve usefully," by

- Fulfilling all her needs. Thus they
Form one inseparable pair.
Don't be confused about these terms!
12. "The nose should never kiss the crotch
For thus the stink of piss it sniffs.²⁴²
The essence of the kalimah
Sadat is this: when once a man
And woman share a sleeping place,
Intending to have intercourse,
13. "Each other pleasuring, then she
Her private secret bares to him.²⁴³
In mutual ecstasy absorbed,
They make the sperm ejaculate;
And subsequently, if God wills,
A baby will be born of this.
14. "As for the kalimah kalih,
Essentially it's you and me.²⁴⁴
Aside from us there's no one else.
What's private-secret is my goal:
They name it Tapel Adam, for
The place is dark, mysterious.²⁴⁵
15. "The true man should be careful not
To underestimate his mate;²⁴⁶ yet he
Should also not to woman yield.
Let him remember he's on top
When in the act of intercourse.
It's for the man his wife to swive.²⁴⁷

implication here in a sexual sense. But the word also seems to derive from or at least have the overtones of the Arabic (Şūfī) word *murāqabah*, meaning "mystical contemplation."

242. Aja irung ngambung gumuk / Mambu pesing banjur nyungir. I think the implication of this odd couplet is that there should be no departure from the "normal" position/type of sexual intercourse.

243. If read aloud, the "s" of secret should be slurred with "private" to simulate the *double entendre* of pawèstri kang buka wadi, where *wadi* means both "secret" and "sexual organs."

244. As with the Kalimah Sahadat above, *Ḳalimah Kalih* is radically reinterpreted, away from its conventional Islamic, towards a Javanese-mystical, significance.

245. See n. 243 above for the reading of these lines. I have not found any good explanation of Tapel Adam. It may derive from the Arabic *tabl* (sexual yearning) + Adam (Adam, and by extension, "the male"). In this case, the sense would be "the place for the satisfaction of a male's sexual yearning." In Javanese, however, *tapel* can mean "band" or "ring holding something tight"; in this case, the phrase might be a much more direct allusion to a woman's sexual organs. The problem with both interpretations is that they cannot easily be made to fit with Canto XI, stanza 59. There Tapel Adam occurs in a context where it seems to refer to the first appearance of the embryo in the womb.

246. A simulation of: Puniku kang karan kakung / Aja kumlungkung ing rabi. . . .

247. See above, n. 241. Here again there is a play on rabi/murakabi.

16. "He's called a gentleman because
You gentle him to give you food²⁴⁸
As well as all the clothes you wear.
The reason that you're called a lady
Is that you're willing to get laid²⁴⁹
And satisfy your mate's desires.
17. "And woman is so named because
A woman won't from man recoil.²⁵⁰
Be careful not to play me false!"²⁵¹
When Déwi Perjiwati saw
That all her riddles had been solved,
She pondered deep within her heart:
18. "It seems I have no choice but to
Become the handmaid of this man,
Though his appearance is so gross.
What recourse have I at this point?
Suppose that I resist his will,
Refuse to yield to his desires?
19. "I won't escape the wrath of God,
Since I have given him my pledge.
In argument I've been outmatched,
And all my cantrik and emban
Have lost the day no less than I.
Not one of us the victory gained.
20. "If my commitment I betray
What will my fate then be? For sure
The Stainless One will be enraged.
And yet again, if I fulfill
It, I'll be utterly disgraced.
I cannot bear to yield myself
21. "To one who looks just like a spook.²⁵²
Almighty Allah, sixteen years
I spent in deepest meditation,
Entreating You by day and night
That I obtain a noble husband,
Both handsome and intelligent.
22. "Yet all the same You've given me
A mate repulsive and decayed!"
These thoughts revolving in her heart
The Lady Perjiwati turned

248. A not very successful rendering of: *Mila priya arani pun / Sira nyuprih angingoni*.

249. Perhaps too jarring a modernism for: *Mila ingaranan èstri / Mung ngèstrèni tegesira*. . . .

250. The combination, woman/won't man, attempts to replicate the play of: *Mila wanita ranipun / Kang wani temen ing laki*. . . .

251. I.e., "Do not go back on your pledge."

252. I.e., *antu [hantu]*. Cf. above at n. 216.

- To her emban and cantrik four,
And said: "I wish to ask you all
23. "What good advice you can provide.
Should I fulfill my promise? Or
Should I renege on it? Do tell
Me frankly what is in your minds?"
Sri Mundul²⁵³ took first turn to speak:
"I think it's proper you renege,
24. "Although it may be Allah's will.
The man's so ugly to behold!
It is the right and obligation
Of every living thing to choose.
If his appearance is unworthy,
You'll be unhappy all your life!
25. "And even if the marriage comes
To pass, inside you'll be a cheat,
Your love upon the surface only."
Sri Mandul²⁵⁴ gently then spoke up:
"O mistress mine, let me propose
That you your promises fulfill.
26. "Man's highest virtue lies in this:
That to his word he's always true.
Hyang Suksma's anger will be great!
Your weal and woe He long since set
(And surely you have trust in Him?):
The man who could explain and solve
27. "The riddles of the five of us,
Yourself, your cantrik and emban,
We all our lifelong lives would serve
As bedmates and companions true.
Thus if you break your word, you'll be
Severely punished by God's wrath.
28. "As for this man's vile face, who but
The Lord had power to create it?
If you reject him now, it means
You will have broken your engagement."
Then Retna Gambuh²⁵⁵ took her turn:
"The course that I propose is best!
29. "I'll not reject him, nor give in.
I'll not betray my promises.
This fellow's too intelligent!
It would be better with sweet words
Forgiveness of him beg, so that
His heart melts and is merciful.

253. I.e., the Sri Digul of Gambuh and part of Sinom.

254. I.e., the Sri Mandul of Gambuh and the Sri Bandul of Sinom.

255. I.e., the Sri Mudul of Gambuh, and both the Sri Mandul and Sri Gambuh of Sinom.

30. "Address him as your 'elder brother'²⁵⁶--
 You'll break no promises that way,
 And he great pleasure will obtain."
 Retna Mendut²⁵⁷ was the last to speak:
 "But once he's pleased and mollified,
 It would be right to kill him then.
31. "Coax him along with silken speech!
 With honeyed words inveigle him!
 Invite him thus: 'Pray step within
 The Cave of Siluman Werit
 And see my place of meditation!'
 The minute that he's gone inside
32. "The gateway should be slammed at once.
 Let him remain there by himself
 And suffocate! Since he'll have died
 All by himself, not overcome
 By violence, it won't be hard
 For us all charges to deny!
33. "We'll thus incur no punishment.
 Though the police come on the scene,
 They'll find no proof of anything
 Amiss--no trace of wounds or cuts,
 No sign of any broken bones!
 I'm certain that they'll be convinced
34. "The evil spirit standing guard
 Within this dark, mysterious cave
 Destroyed him with its occult power."
 Then gently Perjiwati spoke:
 "The one thing I keep thinking of
 Is what will happen afterwards,²⁵⁸

XI.

Pangkur

1. "If on my promise I renege.
 For Gatoloco surely will use force--
 Triumphant victors always do!
 He'll treat me as he wills.
 If he's enraged he'll slap and beat me cruelly.
 I'll suffer still worse injury,
 And barely with my life escape.
2. "But if my promise I fulfill
 And marry him, I'll be disgraced, yoked to

256. I.e., the Sri Gambuh of Gambuh and the Retna Mendut of Sinom.

257. Not, as one might expect, *kang mas* (the term traditional Javanese wives use/used to address their husbands), but *sudara sepuh*.

258. The Javanese word *kawuri*, translated here as "afterwards," has as one synonym the word *kapungkur*: a signal that the new canto about to begin will be in the Pangkur meter.

- A man who looks just like a spook,
 Not in my class at all.
 And, finally, I can't, deep down, accept the thought
 Of every day resisting him
 Inside, my every act a lie.
3. "Again, if I consent to treat
 As uncle, father, or as elder brother
 A man like this, it's as they say:
 He'll surely sink his teeth
 Into the juicy watermelon's tender flesh.²⁵⁹
 His lustful looks already show
 What he intends to do to me.
4. "Again, suppose I slaughtered him?
 He does not merit such harsh punishment.
 I would be fearful of the Lord,
 Against Him sinning twice.
 For, in the first place, I'd have gone back on my word,
 And, second, I'd have slain a man.
 How dreadful Widi's wrath would be!"
5. Her four emban made answer thus:
 "In that case, as you wish, so let it be.
 We'll do whatever you think best,
 In full obedience."
 Sweet were the words that Déwi Perjiwati spoke:
 "What you've advised no benefit
 Affords. My plan will more avail.
6. "I won't give in, I won't resist,
 I'll neither murder him, nor call him brother.
 My aim's to cause him such distress
 That he will quickly leave.
 May he within my inward sanctuary feel
 No more than an intruder--but
 Not by my doing, only his!
7. "Thus I will not betray my word.
 With honeyed speech I'll coax him, to ensure
 He makes swift entrance to the Cave
 Of Siluman Werit.
 Then let him feast his eyes on all that lies within!
 For once he's deep inside the cave
 He'll find it stifflingly hot.
8. "Undoubtedly he'll want a bath.
 I'll bathe him with the purest rasa-water²⁶⁰
 Bestowed on me by Hyang Wiku
 (I mean the Stainless One).

259. The general meaning is clear--that becoming a fictive younger relative will not save her from Gatoloco's advances. It is possible that the phrase *anak-anak semangka* is an allusion by assonance to *anak-anak angkat* (adopted children).

260. The author uses the religious-literary word *tirta* (water) here rather than the more commonplace *banyu* or *toya*.

- Once he has bathed in it, how could he stand the heat?
Exhausted he will soon collapse
And ask permission to depart."
9. On hearing this, both cantrik and
Emban submitted to their lady's will.
Upon her plan they all agreed.
The princess dressed herself
In haste, and from her place descended, kneeling down
In homage, kissing both his feet.
These words of flattery she spoke:
10. "Kang mas,²⁶¹ I yield my soul to you!
I'll serve you any way your heart desires.
I'll cook for you, or stamp the rice.
Each order I'll obey.
And if you deign to swive me,²⁶² I'll surrender soul
And body to your whim and will.
Mount Indragiri too will be
11. "At your disposal. In your hands
I'll place my body and my soul--with them
Do what your heart desires! I'm at
Your service day and night."
On hearing this, Ki Gaṭoloco nodded happily
And said: "Well, thank you very much!"
Sang Perjiwati then went on:
12. "Let me, if it should please you, sir,
Invite you now to step within the cave
Of meditation, and inspect
What lies within its depths.
Thereby its dark geography²⁶³ you'll learn, and all
Its contents I'll present to you."
Ki Gaṭoloco was enthralled,
13. And just because he was enthralled,
He failed to bear in mind that fortune fair
On man by Allah is bestowed.
Befuddled utterly,
All he took thought of was his kawruh's excellence.
The princess and her servants bowed
Themselves in homage at his feet.
14. Ki Gaṭoloco, seeing this,
Was quite beside himself with joy. He thought
Of nothing else--his only wish
As soon as possible
To learn the cave's geography. Accordingly,

261. I.e., "elder brother" in formal Javanese--the term Perjiwati has just insisted she will not use to Gaṭoloco.

262. I.e., murakabi. Cf. n. 241.

263. Here and elsewhere in this section, the author uses the odd word *pasangrakit*, which can mean "layout," "interior design," "structure," often in the sense of "homefurnishings."

To the four cantrik and emban
In slow and measured tones he spoke:

15. "Please be my witnesses, you four!
Lo, at this moment as a King I stand!
And Prabu Kalammolah is
The royal name I bear.
For *nata*, well interpreted, denotes 'cut off,'²⁶⁴
While *prabu* simply signifies
The quality of 'entering.'²⁶⁵
16. "Kalam means 'prick,' no more, no less;
Budi is what the term *mulah* implies.²⁶⁶
And if you still don't understand,
Let me explain it thus:
When Gaṭoloco penetrates the cave, he then
Wong buda instantly becomes;²⁶⁷
King Cilimurti is his name."²⁶⁸
17. The four attendants, watching this,
Said with one voice: "This man's unspeakably
Repulsive! Though he's like a spook,
He claims to be a king!
Around his head no royal aura's visible,²⁶⁹
His form's deformed, his shape unlike
The shape of any human being.
18. "Yet he still boasts he is a king!"
Ki Gaṭoloco said with vehemence:
"If you believe good-looking men
Alone get to be king,
Your kawruh's wrong. In fact, it's men as horrible

264. Basa nata iku punggel tegesipun. The phrase is obscure, but perhaps *nata* ("king") is linked by assonance to *tatas* ("broken off"), a near-synonym of *punggel*. There may in all this be a reference to circumcision.

265. Aran prabu tegesira / Iya iku makna manjing. Again, it is likely that *prabu* (king) is linked by assonance to the root *lebu* ("enter"), a synonym of *manjing*.

266. Here the Javanese-sexual, rather than the Arabic-theological, etymology of *Kalammolah*, adumbrated above at n. 213, is made explicit. Here, too, *budi* is used for the first time to mean "penis." Cf. below at stanza 65.

267. The text reads: Sakala dadi wong buda / Aran prabu cilimurti. Van Akkeren (p. 150) translates this as: "When Gaṭoloco entered the cave, all at once he became a Buddha-King, Cilimurti by name." I do not think this interpretation can be correct as it stands. The words are, after all, *wong buda*, not *ratu buda*; moreover, the usual spelling of the Javanese word for "Buddha," or "Buddhist," is *buḍa*, not *buda*. I believe that here, as at Canto V, stanza 45, the word is to be read "lower case" in the common punning sense of *wuda* (naked, hence primordial, and by extension, pre-Islamic). This does not mean that the assonance *buḍa/buda* does not have its influence on the text.

268. Cilimurti can be read as *cili* (small) + *murti* (body).

269. The word used here for "aura" is *candra* (moon), rather than the more usual *cahya* or *téja*.

- As I--whose essence 'origin'
Denotes²⁷⁰--who royal titles bear.
19. "In truth, what I desire's not wrong!"
To this the cantrik and emban replied:
"If such a vulgar man²⁷¹ is king,
The universe will be
Turned upside down." Ki Gaṭoloco, laughing, said:
"It's you who are the vulgar ones!
The term you've used is on the mark!"
20. Now Gaṭoloco felt that death,
Disease, calamity did not exist.
Within the world there was no king,
No God, no Messenger.
Himself alone held sway throughout the universe.
At once he set off for the cave
Escorted by the ladies five.
21. Sang Perjiwati led the way,
The cantrik and emban to right and left.
When he arrived he closely scanned
The cave's geography.
He scanned the front, looked right and left, above, below.
He felt enraptured with the cave,
His heart delighted beyond measure.
22. To Dermagaṇḍul let us turn.
With deep dismay he saw his lord repair
Within the portals of the cave,
Escorted by a group
Of women very beautiful and fair. Behind
His master closely following,
He gently spoke to him like this:
23. "My Lord, where are you off to now?"
Ki Gaṭoloco angrily replied:
"I'm on my way inside the Cave
Of Siluman Werit,
Invited by the lovely Déwi Perjiwati."
Ki Dermagaṇḍul said to him:
"Oh please, *kiyayi*,²⁷² do not go!
24. "For if my Lord should penetrate
The cave, he'll meet calamity for sure.
The cave's exceedingly obscure,
A place of spooks and ghosts,
The habitation of the Queen of Demons. Know

270. With "horrible/origin" I have attempted to replicate the play of: kang ala kaya ingsun / Kang sipat awal temenan, where ala/awal is a variation of the earlier play of ala/asal.

271. "Vulgar" is to be understood here in the sense of "dirty," rather than "low class." The Javanese word is *gepak* [*gupak*].

272. *Kiyayi* is used here in its non-Muslim sense, i.e., as a general honorific.

- Ni Perjiwati's just one name,
Another's Déwi Suratil.²⁷³
25. "She's mistress of this place of ghosts.
She's skilled at luring you with honeyed words.
I sense that if my Lord goes in,
He'll surely be brought low.
Whose faithful follower could I become? If you,
My dearest Lord, should meet your end,
I would be left alone, bereft.
26. "How great will be the Kingly wrath
Felt by your sire towards me in that case!"
Annoyed, Ki Gaṭoloco said:
"Don't be afraid! For death
And sickness all are in the hands of the Most High,
Recorded in the Lohkilmapul,²⁷⁴
Which may not alter or be changed.
27. "Long predetermined are all acts.
Be sure Allah's decrees²⁷⁵ none can outwit."
Ki Dermaganḍul said to him:
"What's destined to befall,
Who can have knowledge of it ere it comes to pass?
One only knows it when it's past,
Accepting then what God's ordained.
28. "Before the act, however, we
Are authorized to make our choice ourselves.
Yet what you plan of your free will
You call it God's decree!
But if things turn out badly, you'll be sure to call
Upon Hyang Murba Alam²⁷⁶ and
To his decrees attribute them.
29. "Now someone who, although he has
No such intent, calamity incurs,
A victim rightly may be called
Of providence divine.
But if deliberately you go inside the cave,
That won't be 'providence.' You'll be
To lahir faithless, and bathin.

273. I have translated *ratuné para lelembut* as "Queen of Demons." The connotations of Déwi Suratil are unknown to me, but it would not be surprising if they turned out to be connected with Nyai Lara Kidul [Durga].

274. Lohkilmapul is an odd Javanization of *Ṣahīfatu' l-Aḡmāl*, the sealed book kept by the Recording Angels in which all men's actions are inscribed. It will only be opened on Judgment Day.

275. Throughout the following stanzas I have translated *takḍir* (Ar.: *taqḍīr*) variously as "decrees" and "ordinances," since the usual translations--"fate" or "destiny"--tend to refer, in English, to the one whose fate is determined rather than the One who determines fates.

276. The One Who Rules the Universe--another term for the divinity.

30. "Unmindful of lahir, you will
Be called a man who does not use his head!
Your bathin will be punished by
Hyang Murba Alam's wrath,
Because you'll have abused your body, which is His.
His servant ought to use it well,
To Widi yielding the pengrasa.²⁷⁷
31. "Hyang Suksma is no way to blame.
Indeed it's by His will, above all else,
That if you aim for what is right,
Good fortune you will gain.
But if on purpose you proceed to do what's wrong,
Calamity will soon befall.
Hyang Suksma simply lets it happen.
32. "You may not then 'return' to Him
What's suffered--sickness, misery, or death.
Returning something not intact
You will incur His wrath.
You'll have abused the body you've received in loan.
Since what you yield to Him is spoiled,
He won't be willing to receive it,
33. "For its neglect lies at your door.
And if you fall on evil times, the cause
Of all your suffering will be
None but yourself--and I.
Should you your fate surrender then to Hyang Agung,
Hyang Suksma will not be to blame,
Nor to be held accountable.
34. "'Fate' follows from the intellect,
Which to the inward consciousness conforms.
The consciousness is subject to
The senses five. In turn,
These senses five by nature orient themselves
Towards reality, the true
Reality which lies outside.²⁷⁸
35. "If recklessly you fail to take
Account of this, you'll surely come to grief.
My Lord, the action you intend
Deliberately courts
Calamity. You heed a lovely woman's words,
Quite heedless of the snare she lays."
In anger Gaṭoloco said:
36. "Your argument is quite absurd!
In fact, 'fate' follows from the heart's desire.

277. This term appears to mean something like "the bodily faculties" in this context.

278. These semi-technical religio-somatological terms correspond (poorly) to the Javanese as follows: "intellect" = *budi*; "consciousness" = *obah-usiké tyas*; "the senses five" = *rasa-pengrasa*; "reality" = *kanyataan lair* [the implication is "objective, external reality"].

- And if one's mind's made firmly up,²⁷⁹
 Not anxious or dismayed,
 Then that's a sign one's fate is fortunate and fair.
 But if one's thoughts are hesitant,
 It means misfortune is one's lot.
37. "The rasa of my heart right now
 Shows not the slightest trace of hesitation!"
 Ki Dermagandul said to him:
 "Maybe your mind's made up!
 But nonetheless if you abandon order good²⁸⁰
 And take to Durga's dirty tricks,
 Disaster surely will ensue."
38. Loudly Ki Gatoloco spoke:
 "Enough! Get out of here! Don't babble so!
 Make no attempt to follow me!
 Pain, grief or death I'll face,
 And of my own will bear misfortune or distress!"
 Ki Dermagandul said to him:
 "Get out of here? Where should I go?"
39. "The will of God has destined that
 You are the precious stone and I your setting,²⁸¹
 Beneath you dangling to and fro,
 Inseparably joined.
 Only at Doomsday will our separation come.
 If now it is your fate to die,
 This destiny I'll share with you."
40. Ki Gatoloco then replied:
 "Enough! Pray hold your tongue! Don't babble on!
 If you have love for me, and as
 Your guru honor me,
 Please carry out obediently my heart's desires.
 To pain or death though they may lead,
 We'll undergo them both together!"
41. In answer Dermagandul said:
 "That is precisely why I beg you now--
 Because my love for you is great,
 And I revere you as
 My guru--don't go looking for calamity!"
 Ki Gatoloco harshly said
 To him: "Are you afraid to die?"
42. "If that's the case, stay here behind!
 I'll face death or disaster on my own!"

279. An inadequate translation of: *Lamun kenceng pikiripun / Datan anganggo maras.*

280. Order good/Durga's dirty is an attempt to convey the play of: *Lamun tilar ing duga prayoganipun / Mung nurut akaling durga. . . .* Durga, of course, is the consort of Shiva, and regarded by the Javanese as a malefic deity.

281. The "gem/setting" dyad is a well-known Javanese literary trope for almost every one of the various hierarchical dualities of Javanese culture (most notably *gusti/kawula*).

Forthwith Ki Gatoloco plunged
 Inside; behind him close
 Came Dermaganḍul swaying, dangling just below.
 He thrust on forward, then drew back,
 Advancing in and pulling out.

43. So great the rapture of his heart
 That to Ki Dermaganḍul no more heed
 He paid, proceeding on his way.
 Tightly behind attached,
 The dangling Dermaganḍul followed in his wake.
 Now when they reached the cavern's gate,
 Ki Dermaganḍul felt distressed.
44. He longed to penetrate as well,
 But could not, for the gate too narrow proved.
 He stepped up, wanting to get in,
 But bumped his head against
 The door, crashed down, hurled back, and yet came up for more.
 But every time he reached the door
 Immediately he was repulsed.
45. To Gatoloco let us turn.
 At first his pleasure was immense. But then
 He felt it getting very hot.
 Sweat from his body poured.
 His face, now red as blood, began to burn and glow.
 So in the end he slowly said:
 "O little sister Perjiwati,
46. "Is there by any chance some water here?
 The sweat is oozing from my every pore.
 I'd like to take a bath, for I
 Can't stand this stifling heat."
 Sang Perjiwati slowly answered him and said:
 "Kang mas, allow me to inform
 You that within this cave of mine
47. "There is indeed a hidden spring--
 The name by which it's known is 'rasa-water,'
 In former times the property
 Of God, the Stainless One.
 The man who with this rasa-water bathes himself,
 Incomparable pleasure feels,
 Beyond all others in this world."
48. "Then, sister, pray fetch some for me!
 I long to bathe myself in it!" To him
 Sang Perjiwati said: "My Lord,
 Go get it for yourself!
 In truth, it is your rightful property already."
 So Gatoloco hurried on
 And took the water for himself.
49. He rubbed his burning head with it.
 At once exquisite pleasure overwhelmed
 His body; everywhere it felt
 As if he were massaged.

- His body then became extremely hard and strong,
 And every muscle taut. His skin
 Felt liquid-smooth as if caressed.
50. Bright red and fresh his face became.
 The longer that he was immersed, the worse
 The heat became, and more bemused
 Ki Gatoloco felt.
 It was so dark within the cave, he bumped against
 Its inner walls repeatedly,
 To right and left, in front, above.
51. The cavern shook. It was as if
 Mount Indragiri shuddered to its depths.
 As though stirred up, the rasa-water
 Poured out in gushing streams.
 A smell like that of blood pervaded all the cave.
 The liquid flowed out by the gate.
 Ki Dermaganḍul was dismayed.
52. His body by the stream was soaked.
 Quite nauseated by the flood he groaned.
 His skin grew puckered, and the gate
 Extremely slippery
 Became. Ki Dermaganḍul was each time hurled back.
 All the *cemara*-twigs were broken,
 Crushed to the ground in disarray.²⁸²
53. Ki Gatoloco gasped for breath
 From writhing to and fro within the cave.
 It was pitch-dark, the stink was foul.
 He got a headache too
 From constant bumping of his head, until he banged
 The vessel that contained the water
 And shattered it to tiny bits.
54. The liquid flooded o'er his head
 And utterly deluged his swollen body.
 Dead-tired was Ki Gatoloco--
 The heat like boiling water.
 He could not bear the rancid stink and vomited.
 And what he vomited was blood;
 The color was not red, but white.
55. Now Gatoloco felt quite faint,
 Exhausted, almost losing consciousness.
 He called on Dermaganḍul: "Pray
 Come quickly to my aid!
 Of deadly poison I am dying in this cave!²⁸³
 O Dermaganḍul you were right,
 In no respect were you mistaken.

282. This is the *casuarina*, or cassowary-tree, mentioned earlier. It has very fine, almost hair-like leaf-twigs. Probably for this reason, the author has chosen these twigs as metaphors for pubic hair.

283. Here Gatoloco speaks of *racun* (literally, poison). But compare below at stanza 77.

56. "I see it now, I was enticed,
Snared by this woman's honeyed flattery.
Not for a moment did I think
That it would end like this--
That these five women could entice and coax me so.
Because I lacked all foresight, dire
Calamity is my reward.
57. "If I don't soon get out of here,
I'll not be able to escape my death!"
Then, after pondering a while,
Thus, slowly, he continued:
"Oh sister Perjiwati, I am coming out!
I cannot stand it in this cave,
The heat's too great for me to bear.
58. "Your pardon humbly let me ask
In that I've vomited within your cave.
May your forgiveness be abundant,
For I've befouled your grot.
And, furthermore, the stink is nauseous and vile;
It clings and cannot be dispersed
Until nine months have been and gone.
59. "What I have vomited, let me
Leave in your care. Preserve and guard it well.
By Allah's ordinance comes this
Request of mine to you.
It may become a *Tapel Adam*²⁸⁴ in due course,
The origin of your child's life,
Assuming a material form.
60. "For by the will of the Most High,
The spewed-out vomit will be called *Sang Hyang*
Nurcahya, 'most original,'²⁸⁵
'Before all else,' except
That my own *cahya*'s older, more essential.
As for the water flowing out
From deep within this cave of yours,
61. "Sang Hyang *Nurrasa* is its name.
And when the two combine, they're called 'the One'
(*Sang Hyang Tunggal*), for they have shown
They can unite as one,
Cahya and *rasa* truly consubstantial.
But after one full month has passed
The title must be changed again.

284. Here *Tapel Adam* seems to refer to the nascent embryo. Compare the term's earlier appearance at Canto X, stanza 14.

285. *Nurcahya* = *nur* (light) + *cahya* (radiance). Here semen is identified, like everything else in the text described as "male," with light. Conversely, everything "female" is dark, obscure. I have translated the elegant *dingin tan keinginan* this way for want of a better solution.

62. "I call it now Sang Hyang Wenang,
For now it has the power to 'comprise'²⁸⁶
Cahaya and rasa in itself.
When it is three months old,
The name I give it is Sang Hyang Ening, so that
Its vision may become more clear²⁸⁷
And from Hyang Widi it may ask
63. "To know what lies within the cave.
Now when the term of nine full months is up,
Bid it go out, that it may know
The air and light of day.
Enough! Stay here! I ask permission to depart.
I cannot stand it in this cave.
Perhaps I'm in your power still?"
64. Sang Perjiwati said to him:
"All your commands I shall fulfill." At once
Ki Gaṭoloco moved back out
In utter lassitude.
His body was completely drained of all its strength.
Without delay the two emban
The cavern's entrance slammed tight shut.
65. The five felt both delight and rage:
Delight that Gaṭoloco had withdrawn,
And rage because their bodies were
Unspeakably fatigued,
Worn out, prostrate, from having served within the cave
Ki Gaṭoloco's urgency.
His budi,²⁸⁸ thrusting everywhere,
66. Had caused great damage in the cave,
And shaken Indragiri to its depths.
A second source of anguish was
The vomit left behind
And all the blood with which the cavern was awash,
The stink unutterably foul.
Sang Perjiwati could not bear
67. The vomit's nauseating stink.
She vomited herself, red blood, in streams.
This blood commingled in the cave
With the white blood he'd spewed,
Becoming one. Now let us speak of other things.
Ki Gatoloco had withdrawn
Outside; at his last gasp he seemed.
68. Some distance he was borne away.
So deep his swoon, he seemed at point of death.
Only the beating of his heart
Remained as sign of life.

286. *Wenang* can mean "to envelop."

287. *Ening* can mean "clear" or "pure."

288. Here *budi* clearly means "penis." Cf. above at n. 266.

- Ki Dermagandul held his master in his lap
And fanned him. Gatoloco soon
Thereby recovered consciousness.
69. Ki Dermagandul said: "To heart
This lesson take! Don't try a second time
To penetrate within that cave.
It is a haunted spot.
You can't assign responsibility to God,
For since the cave's obscure and dark,
It naturally bodes no good.
70. "You only offer up your Light
Of Life to Him who is Most Holy, when
You find yourself in trouble dire,
The very point of death.
You dare assign to Him responsibility.
But God is not to blame; thus you
May not hold Him accountable
71. "(He has no place, no habitat,
No form). You put your total trust instead
In these sly, hardened women five.
You took no thought at all!
The man who, facing danger, does not look ahead
And seek a way of overcoming it,
Will meet disaster without fail."
72. Ki Gatoloco heard these words,
But being still bemused made no reply,
Regretting having given his
Desires such ample rein.
He quickly bowed himself before the Lord Most High.
He had no mind the error he
Had just committed to repeat.
73. But later, cooled off by the breeze,
He found his former strength restored. He thought
Things over in his heart, and felt
Unspeakably ashamed
That matched against a woman he had lost the day.
Recalling how the battle went,
He felt unpleasantly surprised;
74. Perturbed and mortified his heart.
His outraged feelings could not be appeased
Until he had defeated her,
Ni Déwi Perjiwati.
His one thought: 'Let the whole wide world to ruin come!
Let the attack from every side
Assail me! I will ne'er retreat!'
75. Forthwith he started off, intent
To penetrate the cave a second time.
Ki Dermagandul clasped him close
And, weeping, said to him:
"Don't go into that cave, for you will surely die!
My Lord will meet his doom therein!"
In answer Gatoloco said:

76. "O Dermagandul, even if
It means my death, if I can't conquer her
I never will retreat again,
My shame's too great to bear."
He pressed ahead, with Dermagandul following
Behind; and when he reached the gate,
He met the cantrik and emban.
77. The cantrik at the sight perceived
It was Ki Gaṭoloco come again.
"What do you want this time?" they said.
Ki Gaṭoloco spoke:
"Your mistress²⁸⁹ Perjiwati I would like to meet.
My pain and shame I would requite,
For I by magic was laid low."²⁹⁰
78. The cantrik and emban went back
Into the cave and told their mistress that
Ki Gaṭoloco had returned,
Demanding forfeit for
His shame. To them Ni Perjiwati sweetly said:
"Well, let him come into the cave,
I'm quite prepared to take him on!"
79. And so the gate was opened wide.
Ki Gaṭoloco plunged right in, and joined
In furious single combat with
Sang Déwi Perjiwati.
The cavern shook, the mountain shuddered to its depths,
Rocked back and forth as if convulsed.
Collapsing, Gaṭoloco sprawled
80. And vomited his blood in streams.
Ni Perjiwati spewed red blood herself.
Ki Gaṭoloco then at once
Withdrew. And so, 'tis said,
Each night Ki Gaṭoloco took up arms within
The Cave of Siluman Werit
Against the Princess Perjiwati.
81. Not once did he come out on top.
Each night in combat he was overcome.
Yet both of them kept vomiting
Each time they came to grips.
These mingled vomits formed a lump eventually,
And later when nine months were up,
A baby suddenly was born.
82. It proved to be an infant male,
Dark-colored, shriveled, boneless, foul it looked.²⁹¹

289. *Lurahmu*. Here *lurah* is used in its courtly honorific sense, not to designate village office.

290. *Dinaru besi* usually means to become the victim of deadly black magic.

291. In other words, just like its father in miniature form: a male infant's penis.

When Perjiwati saw it she
Adored it from her heart.
Ki Gatoloco too felt much attached to it,
This question he then put to her:
"Pray tell me, sister Perjiwati,

83. "Who was it who created him,
This child of yours, the little baby?" Said
Ni Perjiwati in reply:
"None other than yourself!
For, as you know, he had his origins in blood;
And naturally, if that's the case,
'Twas you, my Lord, that gave him life."
84. Ki Gatoloco said to her:
"I do not feel 'twas I who gave him life.
But who it was, I've no idea,
I do not understand.
So you and I together should acknowledge him.
I'll call him 'son,' for he has come
Into existence on his 'own.'²⁹²
85. "It was not you that gave him form.
God's will is utterly mysterious.
But you and I are duty-bound
To take him in our charge.
Our obligation is to love and cherish him.
So, sister, cherish him! Make sure
He learns the meaning of desire."²⁹³
86. "And later when he is full grown
Let him to God surrendered be, and let
Him learn the sahadat, the place
Of man within the world,²⁹⁴
The origin of his existence, when the time
Arrives for him to seek a guru.
Kinanti now must take its turn."²⁹⁵

292. The nearest I can get to the play of: . . . sun ngarani anak / Ana-anané pribadi.

293. Kinarya dadi birai. The phrase is a bit obscure, but it seems to mean (since birai means "capable of sexual passion") that Perjiwati should raise the child up to puberty and instruct him in what that involves.

294. Dunungira wong gesang / Anèng donya: the idea is the "metaphysical" place of the living human being in the universe, i.e., nothing sociological!

295. An abrupt turn. This line--becik ginanti kinanti--has no semblance of story-line sense; it is simply an abrupt introduction to the meter of the final canto.

*Kinanti*²⁹⁶

1. "The term 'ashadu'²⁹⁷ signifies
The aspect primal of the body,
For at that time his parents both
Had at it with their 'apertures.'
And 'Allah' signifies that being
Whose ugliness surpasses All.²⁹⁸
2. "The words 'Ilaha Ilaha'²⁹⁹
Mean that there is none other who
Is 'similar' to him in form.
'Washadu anna' signifies³⁰⁰
The mother claims she has a thing
Of ugliness comparable.
3. "'Muhammad Rasullolahu'
Denotes the place established for
The rasa and its mystery.
As for the 'kalimah kalih,'
The male and female essences
Are what's referred to by the term.³⁰¹
4. "Of this let all take cognizance:
No more than thirty are the *nyawa*,³⁰²
Each with its locus firmly set.
Of these two are most eminent.
As for their places in the body,
Here, one by one, are their abodes.

296. This final canto is quite unlike anything that has preceded it, and may be an interpolation. One problem it raises is that of voice--whether Gaṭoloco is supposed to be speaking, or the author. Stanza 1 switches personal pronouns puzzlingly: *Tegesé lapal ashadu / Asalé ragaku iki / Amarga wong tuwanira*. . . . After stanza 1 no more personal pronouns appear.

297. *Ashadu* is an abbreviated reference to the first sentence of the Muslim confession of faith: *Ashhadu an lā ilāha illa'llāh* (*I testify that there is no god but God*). Needless to say, Gaṭoloco (or the author) interprets the term in his characteristic way. By "*aspect/hād at it*" I have tried to render the roll of: *Tegesé lapal ashadu / Asalé ragaku iki / Amarga wong tuwanira / Sami ngadu lèngé iki*.

298. A repetition of a frequent earlier play: *Allah iku tegesira / Rupa kang ala nglangkungi*.

299. For the Arabic original of this, see above at n. 297. "Similar to him" is the best I can do for: *Ilaha ilaha iku / Datan ana malih-malih*.

300. *Washadu anna* refers to the second sentence of the confession of faith: *Ashhadu anna Muḥammadan rasūlu-llāh* (*I testify that Muhammad is His Messenger*).

301. Cf. Gaṭoloco's earlier interpretation of the *Kalimah Kalih* at Canto X, stanza 14.

302. I am uncertain how best to translate *nyawa*. The usual meanings are "spirit," "soul," "life." Perhaps "life-essences"? I have not been successful in working out the meanings of most of the names given to these *nyawa*.

5. "The Suksma Wantah's place is in
The body, as the name reveals.³⁰³
The Nur Muhammad's³⁰⁴ seat (and this
Is what the words mean in themselves,
Referring to their proper place)
In the two eyes is situated.
6. "As for the Suksma Nurbuwat,³⁰⁵
Its place is found inside the head.
As for the Suksma Nurmeda,
It's situated in the ears.
The Suksma Nurmadi in turn
Has in the mouth its habitat.
7. "Suksma Nursari's dwellingplace
In Mount Tursina can be found.³⁰⁶
As for Suksma Nurjati's home,
It is located in the teeth.
Suksma Nurrasa, in its turn,
In the oesophagus is set.
8. "And Sang Manik Kastuba's seat
Is in the palate situated,
While Manik Kama's place is in
The inner pupil of the eye,
And in the windpipe, truth to tell,
The seat of Manik Peget lies.
9. "Throughout the body, everywhere,
Sang Lulutjati is pervasive,
While Sang Murjati finds its seat
Precisely placed within the brain.
Langgeng Buwana's locus can
Be situated in the bones.
10. "The navel is the place where Sang
Lapis Buwana is located.
As for Hyang Jati's residence,
Within the flesh it may be found,
While Sang Marmaya's seat is set
Within our muscles and our thews.
11. "Sang Banyu Papat in the skin
Its place of habitation holds,
While as for Nyawa Mulya's seat
It's situated in the prick.
The very name Nyawa Kembar
Clearly denotes the scrotal sac.³⁰⁷

303. *Wantah* can mean "essential shape" or "essential form."

304. On Nur Muhammad, see above at nn. 2 and 187.

305. Nurbuwat derives from the Arabic *nubūwah* (prophecy).

306. I.e., the nose. See below, at emended n. 8, for the identification of Tursina with Mount Sinai.

307. *Kembar* means "twin," and refers here to the two testicles in the scrotum.

12. "The Nyawa Liyep's habitat
Lies in the glory of the heart.
The Nyawa Wadi in its turn
Within the body buried lies.
And, lastly, Sang Turangga Jati
Is situated in the crown."³⁰⁸

* * *

308. In the sense of "fontanel." Cf. n. 184.

Addenda and Corrigenda

I must confess that the footnotes to Part I were prepared under deadline pressures, and that I was then unaware of the existence of Thomas Patrick Hughes's splendid *A Dictionary of Islam* (originally published in 1885, and then reissued by the Premier Book House in Lahore in 1965, in a revised, expanded edition developed by a group of young Islamicists). I would therefore like to take this opportunity to add to or to emend a few of those footnotes on the basis of this work. The revised notes should now read:

8. Mount Tursina is a Javanized version of the Arabic name for Mount Sinai, i.e., *Tūru Sainā'*.

12. *Wahyu* (from the Arabic *waḥy* [inspiration, illumination]) is the mysterious radiance of Power that descends on those heroes of Javanese lore who are destined for special greatness.

15. *Kitab* (Ar.: *kitāb*)--a general designation for religious texts in the Islamic community. The items specifically mentioned here are to be understood as follows:

Pekih = *fiqh*, or Islamic jurisprudence.

Sitin = *as-Sittīn Mas'alah* (The 60 Questions), a catechistic text by 'Abdu'l-'Abbās Aḥmad (d. 1415 A.D.).

Mukarar = *Muḥarrar*, an adaptation by ar-Rāfi'i (1226 A.D.) of three well-known texts on jurisprudence by the great al-Ghazzālī.

Isbandi = a reference to the *wird Isbandīyah* (esoteric prayer-formula) popular with the well-known Naqshbandīyah Sūfī brotherhood.

Usul = *Uṣūl*, literally "roots," means the exegesis of the four fundamentals of Islam: the *Qur'ān*, the *Hadīṣ* (received tradition of the Prophet's sayings), *Ijmā'* (principles agreed upon among the learned), and *Qiyās* (rules based on proper analogy with the above).

Tahjwit = *tajwīd*, the art of intonation and pronunciation in the recitation of the *Qur'ān*.

Nahwu = *naḥwu*, the study of syntax in interpretation.

16. *Ngèlmu* (Ar.: *‘ilm*) is the general Javanese word for knowledge, but especially esoteric religious knowledge.
18. From the Arabic *subḥ* (dawn)--the first of the five daily prayers required of the pious Muslim. It is usually performed about 5 a.m.
22. I.e., *zikr*, a typically Ṣūfī religious exercise consisting of constant repetition of a few sacred words or phrases, accompanied by rhythmic movements of the head and body, frequently inducing trance.
28. Various types of Islamic taboo. *Sirik* (Ar.: *shirk*) means "idolatry"; *makruh* (Ar.: *makrūh*) means "things to be avoided, though not absolutely prohibited"; *najis* (probably from the Arabic *najāsah* [impurity]) and *haram* (Ar.: *harām*) refer to things absolutely prohibited. *Batal* appears to refer to the cancellation of the beneficial effect of a ritual through accidental pollution.
31. *Halal* (Ar.: *ḥalāl*) means "ritually pure"--the opposite of haram.
43. They use the term *munapèk*, derived from the Arabic *munāfiq*, literally meaning "false Muslim."
60. *Talkim* (Ar.: *talqīn*) is the ritual address delivered to graveside mourners.
64. *Alam gaib* derives from the Arabic phrase *‘ālamu'l-ghaib* (the invisible world), but the whole phrase *ilangé duk alam gaib* is itself rather mysterious.
77. The text has: *Tegesé kapir kapiran*, which can be literally translated as "The meaning of *kapir* is 'abandoned' [*kapiran*]." *Kapir* (Ar.: *kāfir*) strictly means "infidel"; "*Kapir* 'capricious' signifies" is thus a very loose translation, designed only to keep the play of sounds.
79. *Zakat* (Ar.: *zakāt*) and *fiṭrah* (Ar.: *fiṭrah*) are the donations that pious Muslims are obliged to make annually to the poor and to mosque officials. See above at n. 26.
95. The *Ka'bah* is the huge rock monument in Mecca in the southeast corner of which is embedded the famous Black Stone (Ar.: *al-Ḥajaru'l-Aswad*). In the final stages of the *hajj*, the pilgrims walk seven times round the *Ka'bah* praying. It is said that out of awed respect the sun itself never stands directly over the sacred rock.
96. A reference to the practice of *zikr*--see above at n. 22.
97. From the Arabic word for Egypt--*Miṣr*.