

teachings and I trust you. On the other hand, if I later have problems, whom am I to send to tell you? There is certainly no one in Mataram who knows you." Ratu Kidul said, "That is easy. If you want to summon me, stand with your arms folded across your chest and your feet together, and then look upward to the sky. I will certainly quickly come, bringing an army of ghosts, fairies and spirits with all their weapons." Sénapati said again, "I ask permission to return to Mataram. I will obey all your instructions."

211. Sénapati then left, walking over the water of the sea as if he were walking on land. When he came to Parangtritis, he was startled seeing Sunan Kalijaga sitting in meditation under the overhanging cliffs. Sénapati quickly kissed his knee and meekly asked for forgiveness for having shown his supernatural powers by walking over water without getting wet. Sunan Kalijaga said, "Sénapati, stop trusting in your supernatural powers and invulnerability. Such a man is called presumptuous. The apostles of Islam did not approve of such conduct, because it would certainly invite the wrath of God. If you sincerely want to become king, just gratefully follow His commands. Let us go to Mataram. I want to see your house." They left and arrived in Mataram.
212. His Reverence saw that Sénapati's residence still did not have an outside wall. He said, "Your house doesn't have an outside wall. That is not good. You could be called overconfident and presumptuous. You trust on your supernatural powers, strength and invulnerability. If cattle don't have a stall, they will wander everywhere. Cattle should be tethered and at night put into a stall. Outside they should be guarded by people and entrusted to God. All the more so, your house should have a brick wall, called a pager bumi. Order the people of Mataram to make bricks each dry season. When you have a lot of them, build a city with a varied population." His Reverence then took a half-shell coconut filled with water which he poured out while going around and reciting an Islamic chant. When he had finished pouring the water out, he said, "Later when you build the city, follow this line." Sénapati said that he would do as he was told. His Reverence then took his leave and returned home.
213. It is told that His Majesty the Sultan of Pajang came out to hold audience in the audience hall. His sons, kinsmen, bupati and mantri were all present. The bupati said, "Lord, your son Sénapati is indeed treacherous and intends to oppose you. This is shown by the fact that he has now made a fortress with a wide moat." His Majesty said to Pangéran Banawa, "Boy, you go to Mataram together with your brother-in-law the adipati of Tuban and Tumenggung Mancanagara. Ask your brother Sénapati whether he really plans to oppose me." Pangéran Banawa, the adipati of Tuban and Tumenggung Mancanagara said that they would do as ordered and departed with their troops.
214. In Pajang there was a mantri called Pangalasan who was friends with Sénapati. He quickly sent a messenger to Mataram to say that His Majesty the Sultan had sent his son to Mataram who had taken an army with him. When Sénapati received the news, he quickly went to meet them in Randhulawang. The people of Mataram were mobilized and they took along food and drink to be offered to the guests.

34. *Sultan Pajang sends a messenger to Mataram to confirm whether Sénapati really wants to become disloyal*

215. Pangéran Banawa had already arrived in Randhulawang. When he saw his brother coming to meet him, he quickly descended from his horse. He and Sénapati went towards each other, embraced and wept, because they had not met each other for a long time, so they had missed each other very much. Pangéran Banawa said, "Brother, I have missed you very much, because I haven't seen you for a long time. Besides that, I have been sent because your father has received news that you intend to oppose him. I have been ordered to ask whether that is true or not. I hope you will tell the truth frankly." Sénapati answered, "Brother, I leave it up to your father, His Majesty the Sultan, a king with a sharp eye. Whatever is in my mind, he will certainly know. That I could succeed so much is because of what your father has given me. I don't feel that I own Mataram. I have it because your father owns it. Moreover, I offer you the food and drink brought by your subjects from Mataram. Please eat it." Pangéran Banawa then ate. His followers also all ate. Sénapati said again, "Brother, I ask you to continue your journey to Mataram. I have already prepared amusements and arak and palm wine. I hope you will enjoy yourself in Mataram, because you are the lord of all the people there. And please ride an elephant together with me." Pangéran Banawa said to Tumenggung Mancanagara, "Mancanagara, the information given to my father His Majesty the Sultan is all a lie. Sénapati does not intend to oppose His Majesty my father. I trust that Sénapati is innocent. That he doesn't want to oppose His Majesty my father, is shown by the fact that he is providing food and drink, and respects the people of Pajang.
216. Pangéran Banawa then mounted an elephant together with his elder brother and departed from Randhulawang with his troops. Arriving in Mataram, they entered the palace. Having sat down, they enjoyed food and drink while the gamelan Galaganjur was played. They had a boisterous party. Likewise the troops of Pangéran Banawa and those of the adipati of Tuban, who were treated to food and drink outside. The adipati of Tuban asked Sénapati, "Brother Sénapati, I have heard that you like war dances." Sénapati answered, "Brother, I indeed like them, but there is no one in Mataram who can perform them." The adipati of Tuban impudently insisted on showing off the abilities and prowess of his servants and ordered them to perform a war dance. The men from Tuban danced. They exerted all their strength, showing off their courage and fortitude.
217. Radèn Rangga, the eldest son of Sénapati, who was born from the wife who at that time had been taken from Kalinyamat, was supernaturally very powerful and strong, and moreover he was very hotheaded. He touched his father indicating that he wanted to join the dance. Because Sénapati liked to humble him, he snapped at him. The adipati of Tuban noticed that Radèn Rangga wanted to join the dance, but was forbidden to do so by his father. He pressured Radèn Rangga, but the latter did not comply. Sénapati then ordered his son to dance, because he had been pressured by the adipati of Tuban. Radèn Rangga quickly took a shield and a spear. The shield had been brought by four men, likewise the spear, because they were very big. He grasped them and

tossed them in the air. The adipati of Tuban looked on stupefied. He ordered his dancers to engage Radèn Rangga in earnest, because he believed in his superhuman powers. The men from Tuban then stabbed and speared him in earnest. Radèn Rangga remained unharmed and just danced on untroubled without wanting to respond in kind. Then the adipati of Tuban and his father told him to respond. Radèn Rangga quickly responded using only his hand. He slapped one of the men from Tuban, his head was broken to bits and he died. Instantly there was a great commotion. Without taking their leave, Pangéran Banawa and the adipati of Tuban departed with their troops to return to Pajang.

218. On their arrival in Pajang, they visited His Majesty the Sultan. However, the report of Pangéran Banawa contradicted that of the adipati of Tuban. Pangéran Banawa claimed that Sénapati was a good man who had paid great respect to the men of Pajang, and that there was no indication or sign that he wanted to become enemies with His Majesty. As for the report of the adipati of Tuban and Tumenggung Mancanagara, they said that Sénapati was actually playing a double game and planned to attack His Majesty the Sultan, because he had already built a fort with a moat. Moreover, he had shown off the prowess of his son, called Radèn Rangga, who had slapped a man from Tuban, smashing his head and killing him.

219. When His Majesty the Sultan heard these reports, he was stunned, because the report of his son did not agree with what his ministers said. For a long time, he just remained silent. At last he said, "None of those reports I believe, except only the report of Banawa. It is out of the question that Sénapati would dare to oppose me, because I have adopted him since childhood. He was like my eldest son and I have taught him a lot. When he became an adult, I let him enjoy the good life in Mataram. He certainly would want to repay me my generosity. What the adipati of Tuban and Tumenggung Mancanagara say is also true, that they believe that Sénapati wants to seize the royal power of Pajang because he knows the prophecy of Sunan Giri. That prophecy can be compared to a flower. Now is the time for it to bloom." The adipati of Tuban and Tumenggung Mancanagara said, "We compare Mataram to a small spark. As long as it has not spread, it is better to sprinkle water on it immediately. We will attack Mataram." His Majesty the Sultan said, "I fear God, because he has destined that in Mataram a great king will rise, who will rule the people of the whole of Java. How could I find a way to prevent that?" The adipati of Tuban and Tumenggung Mancanagara bowed their heads and could not speak. His Majesty the Sultan then retired into his palace.

220. In Pajang there was a bupati, a brother-in-law of Sénapati, called Tumenggung Mayang. He had a son called Radèn Pabélan, who was still young and very handsome. In the whole of Pajang there was no one who looked like him. However, he often behaved badly. He abused family ties for his dark exploits and was very loose in his morals. His father asked him to marry, but he refused. Kyai Tumenggung Mayang became angry and irritated because his lessons were not obeyed. In the end he decided to deceive his son in order to have him killed. He called his son. When he appeared before him, he