

~~interwar~~ wars of the petty principalities of Bali, they came to form a serious " security problem " in Batavia - ~~and~~ tended to run away, form gangs, run amok. Many of them fled to the uplands above Batavia. It is in this area that we first hear of S., as leader of a band of Balinese. For a time he enlisted in the VOC army, and in this way became involved in the affairs of Banten, being given the task of locating Abulfatah and his party and arranging for their surrender. With Abulfatah were his loyal son, Purbaya, and a certain Makssarese by the name of By this time his homeland had been Sheik Yusuf, a Muslim scholar of some eminence. He was also the son-in-law of conquered by the Dutch: he became one of the Makassarese expatriates who played Abulfatah: an example from better documented times of the sort of alliance wh. various roles in the history of SEA, usually of a more military nature, traditional accounts suggest was important for the Islamization of Indonesia.

Surapati actually arranged for the surrender of the party, but the behaviour of a certain Dutch officer who demanded Abulfatah's personal kris be surrendered - a humiliating demand in his terms - caused the Banten party to flee, and a quarrel to arise between S. and the Dutch officer, leading to an irrevocable break between S. and the VOC. The Banten party were eventually rounded up: Jusuf was exiled to the Dutch settlement at the Cape, where he died 1699. His grave, near Makassar, is still a place of pilgrimage. Surapati, however, pursued by VOC forces, escaped into the capital of Mataram. Here he joined forces with the Patih, who was pursuing an anti-Dutch policy.

At this time the ruler of Mataram, Mangkurat II, was feeling the pressure of his debt, from the Trunajaya was, wh. ~~XXXXXXXXXXXXXXXXXXXX~~ stood at that time at f. 4,600,000. When he heard that the VOC was sending an expedition to Kartasura under the renowned Captain Tack, well known for this part in the fighting ~~XXXXX~~ against Trunajaya, he feared that the Dutch were coming to extract his money from him one way or another. In fact Tack was empowered to reduce the debt to a mere f. 344,000, providing Mataram renounced all claims to sovereignty over ^{of} ~~the~~ Cirebon. Tack was also instructed to get Surapati.

To cut a long story short, Mangkurat, though not willing himself to take up arms against the Dutch, allowed Surapati to make an attack wh. took the Dutch by surprise, ~~XXXXXXXXXXXXXXXXXXXX~~ and in which the Dutch expedition suffered great losses, including Tack himself.

After this encounter, Mangkurat II lost courage in face of the anger / promised that he would "punish those responsible for the outrage" of the VOC, and Surapati left Kartasura for East Java, where he set up ~~an~~ a semi-independent principality at Pasuruan. Here he received anti-Dutch elements from many regions - Javanese, Makassarese, Malays and Chinese - mostly trading peoples who had most to lose from the Dutch monopoly. He also sent embassies to Siam. In 1703, when the so-called "First Javanese War of Succession" broke out, Surapati took the anti-Dutch side, but the Dutch candidate won, and thereafter the Dutch turned their energies towards his domain. In 1706 they sent an expedition to Pasuruan, and Surapati himself was killed in battle. In the following year a 2nd Dutch expedition took Pasuruan, and his sons escaped deeper into eastern Java. Here they and their descendants continued to cause trouble for the Dutch until at least 1778.

From this career can perhaps deduce that there was a certain amount of communication and co-ordination between those elements whose interests led them to oppose the Dutch: mainly Islamic trading communities. (Banten, Makassar, Malays from Borneo etc.) Note on Surapati's own religion: no positive evidence, but it is known that many of the Balinese of Batavia became Muslims (and have now become absorbed into the Batavian population: no surviving Hindu-Balinese community).

~~This is a mistake.~~

It should not be thought, however, that with the expansion of Dutch interests in the 2nd half of the 17th century, ~~the~~ both native states and individuals became entirely preoccupied with them as against any other outside contacts. Perhaps the clearest ~~in~~ example of the continuing importance of other civilisations is Aceh. Throughout the 17th century - even in the second half, which was a time of political decline - Aceh had a two-way contact with the Muslim Holy Land which was an important element, perhaps the most important, in forming its own identity, and which also had its influence on the civilisation of other regions of Indonesia. ~~Due to its position as a cross-roads~~ ^{Due to its position as a cross-roads} of Muslim trade, many traders from ^{India} ~~the East~~ (mostly, it seems, Gujeratis) and from Persia also came to Aceh. These contacts introduced into this region many popular Arab literary works,