APPENDIX XI

List of Dipanagara's heirloom (*pusaka*) weapons¹

Relation to Dipanagara	Owner	Domicile	Name of <i>kris</i>	Name of pike
sons	Pangéran Dipanagara II	Magelang	Kyai Rondhan	Kyai Rondhan
	Pangéran Dipanagara II	Magelang	Kyai Bromo Kedali (<i>cundrik</i> /stabbing dagger)	
	Radèn Mas Jonèd	Magelang	Kyai Habit (? Abijaya)	Kyai Gagasono
daughters	Radèn Mas Railb	Magelang	Kyai Blabar	Kyai Mundingwangi
	Radèn Ayu Mertanagara	Yogyakarta	Kyai Wresa Gemilar	Kyai Téja
	Radèn Ayu Jayakusuma	Yogyakarta	Kyai Hatim	Kyai Simo
	Radèn Ajeng Impun	Magelang		Kyai Dipayana
	Radèn Ajeng Munthèng	Magelang		Kyai Bandung
	Pangéran Dipanagara I	Batavia	Kyai Ageng Bandayuda ²	

¹ Details taken from AN, Besluit van den Gouverneur-Generaal buiten rade, 30-4-1830 no. 1 (Johannes van den Bosch's decision to exile Dipanagara to Manado) *Bijlage* 3, J.J. Roeps, 'Naamlijst van der wapens van den Pangerang Diponegoro en met aanwijzing voor wien dezelve bestemd zijn' ('List of names of the weapons of Pangéran Dipanagara and with indications of those for whom they are intended').

² Taken by Dipanagara to Manado and according to his family buried in his grave. interview with Radèn Mas Jusuf Diponegoro, Jl. Irian no. 83, Makassar, 8-9-1972. According to LOr 8652 no. 4 (Rinkes coll.) *Praangerbode*, 5-1-1914 Kyai Bandayuda was the ruler of all the spirits in Cilacap and his daughter married a male spirit from the court of Ratu Kidul. See also Gericke and Roorda 1901, II:648 sub: *bonda*: *prang bondayuda* = 'hand to hand combat'. Another of Dipanagara's *kris*, which is now untraceable, was supposedly taken back to the Netherlands where it was presented to King William I (r. 1813-1840). It bore the name of Kangjeng Kyai Naga Siluman ('His Highness the Magician King of the Snakes') and was kept in the royal curiosity cabinet (Koninklijk Kabinet van Zeldzaamheden) in The Hague, where the young Javanese painter Radèn Salèh Syarif Bustaman (c. 1811-1880) was ordered to make a report on it for the Koninklijk Kabinet's director, R.P. van de Kastele, in January 1831, Kraus 2005:280.

There is a reference to this *kris* in Knoerle, 'Journal', 31:

'This evening [27.5-1830] at six o'clock Dipanagara placed a beautiful, expensive *kris* in my hands and spoke the following words: 'See here an heirloom of my father, who is now a friend of God, this *kris* is a *pusaka* of many years. When my father, Sultan Raja [Hamengkubuwana III] wished to give a token of submission to the Marshal (Daendels) he gave this selfsame *kris* into his hands. The Marshal gave it back because he knew it was a holy *pusaka* and that my father was a true friend of the Dutch.'

Although Dipanagara said it was a *kraton pusaka* – according to his *babad*, Kyai Bandayuda had been made by melting down three other *pusaka*: Kyai Sarutama, a dagger given to him during his c. 1805 south coast pilgrimage; Kyai Barutuba, a pike carried by Ngusman Ali Basah, the commander of his personal bodyguard regiment, the Bulkio, and Kyai Abijaya, a *pusaka kris* inherited by Dipanagara as a young man.

The following is the passage relating this episode in his *babad*, BD (Manado) III:317, XXX (Asmaradana):

73 *Kadya wus karsaning Hyang Widi / linebur ingkang pusaka / tiga karsanya Sang Katong / dinadosken sajuwa / nenggih Kyai Sarutama / lan Ki Barutuba / tiga Kyai Abijaya*

74 *Kyai Barutuba iki / [Sdh Muhammad Ngali Basah / Ngusman kang pitarang ngangge]* / nenggih Ki Sarutama / Kangjeng Ratu punika / Kyai Abijaya iku / mapan agemnya pribadya*

* I have followed Rusche 1908-09, I:305 for these three lines. According to the Yogya *kraton babad*, only Kyai Maja was pleased at the melting down of the *pusaka* to make one *kris* and perhaps it was done at his instigation?

According to the Yogya *kraton babad*, Dipanagara also had one of the *kraton pusaka kris* in his possession, Kyai Wisa Bintulu ('The poison of the multi-coloured *dhodhol* [cloth] of Bima'), but Ratu Ageng, the mother of Hamengkubuwana IV, had asked for it back in circa March 1820 because there were rumours of a prophecy that whoever had the Wisa Bintulu *kris* would later rule in Yogya.

B.Ng. II:72

XVII (Megatruh)

33 *Sri Narèndra ing Ngayogya tyas kumenjut / dupi lamat-lamat miyarsi / warta-wartaning jaisdu / awasta Kiyai Taslim/ ahli pethèk wesi pamor.*

34 *Anastani uangkingan wasiatipun / Jeng Pangran Dipanegari / wasta Ki Wisa Bintulu / sing sapa kagungan bènjing /kuudu mradeksèng karaton.*

35 *Sri Narèndra èsmu sumelang ing kayun / yèn tanjèg pamor netepi / Kiyai Wisa Bintulu / yèn awèta wonten jawi / bok dadi brangtaning pamor.*

XVIII (Asmaradana)

- 1 *Karya pakéwuh ing wuri / trah turun kang madeg Nata / pijer-pijer onggreh baé / senadyan temen lan dora / nguni wecaning gatga / Kiyai Wisa Bintulu / sayogya anèng jro pura.*
- 2 *Ngilangaken tyas kuwatir / suwadiné ngéman raga / Pangran Dipanegarané / sak trahipun ywa sulaya / kêtang sih tresnèng kadang / gya matur Jeng Ratu Agung / dènnya arsa mundhut curiga.*
- 3 *Ki Wisa Bintulu nguni / wasiyat Dipanegaran / Jeng Ratu Ageng rumojong / jer ngicalaken sumelang / pan nuju ingkang raka / Pangran Dipanegarèku / sowan marang dalem pura.*

The Surakarta *kraton* version of the *Babad Dipanagara* (Carey 1981:108-9) has a reference to Dipanagara's *kris* used during the fighting at Tegalreja on 20 July 1825, IX (Durma) 19. *Pangran sigra / ngunus curiga aglis*. 20. *pedhang sudut wasiyat saking kang rama / Kangjeng Sultan ping katri / [...]*. This suggests that it had a straight stabbing blade because of the reference to it as a *pedhang* (sword).