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In: Bijdragen tot de Taal-, Land- en Volkenkunde 131 (1975), no: 2/3, Leiden, 341-344

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A FURTHER NOTE ON PROFESSOR JOHNS'S
"GIFT ADDRESSED TO THE SPIRIT OF THE PROPHET"

In his note on Professor Johns's translation of the Arabic and Javanese versions of the *al-Tuhfa al-mursala ilā ruh al-Nabi* by Muḥammad ibn Faḍl Allāh al-Burhānpūrī, Dr. Ricklefs identified the owner of the main Javanese text used in this study, British Museum Add.MS. 12305, as Raden Ayu Danukusuma, the mother of Patih Danurēja II of Yogyakarta (1799-1811).¹ He describes her as a lady of the first rank in the Yogyakarta society of the late eighteenth and early nineteenth century. The discovery is an interesting one, for R.Ay. Danukusuma was indeed a lady of some importance in the Yogyakarta nobility at that time, as she was a daughter of Sultan Hamengkubuwana I (1755-1792) by Bēndara Raden Ayu Srēngara, a wife descended from an important Kēdhu dynasty, who was also the mother of Paku Alam I (1813-1829).² R.Ay. Danukusuma appears to have been born around 1771³ and had married into the Danurējan family of Yogyakarta Patih, who were important politically because of the position they held at court, and who also seem to have had close contacts with religious teachers at Mēlanji (or Mlanji). This village, which was situated some six miles to the north-west of Yogyakarta,⁴ was a part of the appanage land (*tanah lunguh*) of the Danurējan family, who had provided a living for a religious teacher. Before 1805 the incumbent appears to have been a certain Kyai Taptajani, who was probably of foreign descent⁵ and was referred to in a Resident's report as being particularly learned in Islamic law and furthermore as the teacher (*guru*) of Patih Danurēja II as well as various other members of the Yogyakarta nobility. This Kyai was forced to flee to Surakarta in June 1805, because the Yogyakarta Pēnjulu, Muḥamad Supiṅi (1799-1812), had grown jealous of his influence over the Yogya nobles and had persuaded Danurēja II

¹ M. C. Ricklefs, A Note on Professor Johns's "Gift Addressed to the Spirit of the Prophet", *BKI*, vol. 129 (1973), pp. 347-9.

² R. W. Dwidjasuganda & R. S. Adisutrisna, *Serat Dharah inggih sesebutan Radèn mawi ngewrat sujarahipun para Nata Jawi sawatawis sarta para Wali*, Kediri, 1941, pp. 97-8.

³ Koninklijk Instituut (Leiden) western MS. (henceforth *KITLV H*) no. 97, pt. 8, J. G. van den Berg, 'Memorie op het Hof van Djocjocarta onder den Sultan Hamēngcoeboewana den tweede ... aan zijn successeur ... M. Waterloo (11 Aug. 1803)', mentioned her as being 32 years of age in 1803.

⁴ P. J. F. Louw, *De Java-Oorlog*, vol. III, Batavia & The Hague, 1904, Plaat I, 'Westelijk-Gedeelte van het Oorlogstoneel van den Java-Oorlog'.

⁵ Arsip Nasional (Jakarta), 'Bundel Djokjo Brieven' no. 49, Matthias Waterloo to Nicolaas Engelhard, 22 Jun. 1805, mentioned that Taptajani had learnt to speak Javanese.

to cancel his living.⁶ However, the village still seems to have continued to have important religious connections, for when Danurēja II was dismissed from some of his duties as Patih in April 1810 by Sultan Hamengkubuwana II (1792-1810 / 1811-12 / 1826-28), he was told that he might retire to Mēlaŋi to help his relations and become a *santri*.⁷ R.Ay. Danukusuma's husband, R.T. Danukusuma, who appears to have been more of a devout man than an efficient administrator,⁸ was later buried at Mēlaŋi, to the west of the mosque (Mēsġid Tamat),⁹ and other members of the Danurēja family were also interred there.¹⁰ During the Java War (1825-1830), a later incumbent, Haji bin Nālī,¹¹ who was known as Kyai Mēlaŋi, was an important adviser of Dipanagara and a pupil of Kyai Maja. The village itself was used as a place for peace negotiations by various religious followers of Dipanagara in October 1828.¹²

⁶ *Ibid.*, for further details on Taptajani see P. B. R. Carey, 'Javanese Histories of Dipanagara: The Buku Kēdhung Kēbo, its authorship and historical importance', *BKI*, vol. 130 (1974), p. 272 n. 39.

⁷ Sana Budaya (Yogyakarta) MS. (henceforth *SB*) A. 135 (Babad Kraton Ngayogyakarta, vol. I), XXXI. 14, p. 123, ... / ġimba sakir, nēgara kinen dhēdhukuh / Mlaŋi bēbantēn siwaya / negriku amintha santri.

⁸ *KITLV H* no. 97, pt. 7, 'Korte Schets van de gesteldheid van Sultans Hoff, tot narigt van den pl. Opperhoofd J. G. van den Berg (1799)', mentioned him as 'through and through a good person, but not one of the most intelligent'. For this reason he had been passed over as a candidate for the post of Patih.

⁹ *SB* A. 135, LXXXIII. 19-24, pp. 337-8, describes how R. Ay. Danukusuma begged Sultan Hamengkubuwana III to allow her husband's body to be brought back from Pacitan, where he had been murdered in Jan. 1812 on the orders of Sultan Hamengkubuwana II. The Babad gives 22 Dulkanidah A.J. 1739 (27 Nov. 1812) as the date when Danukusuma's body was buried at Mēlaŋi.

¹⁰ Other members of the Danurēja family buried at Mēlaŋi are: Patih Danurēja II (earlier buried at Banyu-sumurup), R.T. Danukusuma II (previously the Patih of Dipanagara), R.T. Sindunēgara II, R.T. Mērtanēgara and Patih Danurēja V (earlier R.T. Gandakusuma). For details see Dwidjasuganda, *Serat Dharah*, pp. 100-102, and Fakultas Sastra (Universitas Indonesia) MS. G. 40 (Sedjarah Danurēja), p. 539.

¹¹ *SB* A. 136 (Babad Kraton Ngayogyakarta, vol. II), LV. 25-51, pp. 245-9. In his own Babad (Leiden University Library MS. (henceforth *LOR*) 6547 b, XXII. 98, p. 398, Dipanagara gave his name as Kyai guru Mēlaŋi Muhamad Salim. It is worth noting that a certain Haji Muhamad Nālī is mentioned as having passed through Pulau Pinang on 20 Rabiulawal, Ehe, A.J. 1740 (24 Mar. 1813). He was also described as being proficient in the reading of the *Qur'ān*, see *LOR* 6791 (3) (Babad Spehi) p. 98 (transliterated version, p. 29).

¹² *LOR* 6547 d, XXXIV. 90-93, pp. 94-95, E. S. de Klerck, *De Java-Oorlog*, vol. IV, (Batavia & The Hague, 1905), p. 592 and p. 742. The meeting with Major Wiranagara took place somewhat to the east of Mēlaŋi. Dipanagara adds the detail in his Babad that Wiranagara studied at Mēlaŋi as young man. Wiranagara's father, Kyai Wiraguna, was the Patih of the *kadipaten* until his death c. 1800. There were thus probably links between the *kadipaten* and Mēlaŋi.

The link between Mēlaŋi and Paŋeran Dipanagara may well have been made earlier, for the Danurēja family was closely intermarried with Dipanagara's relations,¹³ and both Danurēja II and R.T. Danukusuma had close links with the kadipaten, the household of Dipanagara's father the Crown Prince, later Sultan Hamēŋkubuwana III (1812-1814). They afforded him political support against his father, the second Sultan, during the first part of the latter's reign (1792-1810) and especially during the period when the Crown Prince acted as Regent (Jan.-Nov. 1811), and this support cost them their lives.¹⁴ It is highly likely also that Dipanagara would have known of the teachers at Mēlaŋi as the village was not far from Tēgalrēja, where religious figures often came on visits and both the Danurēja family and that of Dipanagara must have had much in common because of their shared interest in Islam, which was probably the exception rather than the rule amongst the Yogyane nobility at that time.¹⁵ Raden Ayu Danukusuma appears to have been an especially good friend of Dipanagara, and she is mentioned in Dipanagara's Babad as having played chess with him in Yogya on the night before Mēraŋi erupted on Sunday, 28 Dec. 1822.¹⁶ Her two grandsons, R.T. Mērtanēgara and R.T. Gandakusuma, both followed Dipanagara during the Java War, and, despite their young age, they became important army commanders (*Basah*).

Thus the fact that R.Ay. Danukusuma was the owner of a MS. copy of the Javanese version of the *Tuhfa*, and also of the *Sirāt us-Salāṭīn* (*Bustān us-Salāṭīn*) which precedes it, is not so surprising in view of the background of the family into which she had married. Such Islamic texts were probably studied by those few Javanese aristocrats who were genuinely interested in Islam at that time; thus the *Tuhfa* is mentioned in two separate Babad accounts as a text studied by Dipanagara at

¹³ Danurēja II was married to Dipanagara's aunt, the Ratu Angger; his younger brother, Sultan Hamēŋkubuwana IV (1814-22), was married to Danurēja II's daughter, who became the Ratu Kēncana, and Dipanagara's sister, R.Ay. Supadmi, was married to Danurēja II's younger brother, R.T. Mērtawijaya (R.T. Danukusuma II), who became Dipanagara's Patih during the Java War. Later, one of Dipanagara's daughters married Danurēja II's son, R.T. Mērtanēgara. For details see Dwidjasuganda, *Serat Dharah*, pp. 99-102 and *LOR* 6547 d, XXXV. 90-93 pp. 131-132, which gives 17 Ramēlan, A.J. 1756 (15 Apr. 1829) as the date of Mērtanēgara's marriage.

¹⁴ Danurēja II was murdered on the second Sultan's orders in the kraton c. 31 Oct. 1811, and R. T. Danukusuma was strangled also on the second Sultan's orders in a mosque when he was journeying to Pacitan in January 1812, see *LOR* 11089 (I) ('Lēlampahanipoen Kangdjēng Pangeran Arya Djuru'), p. 1, and India Office Library (London) Eur. F 148/24, Crawford to Raffles, 6 Feb. 1812.

¹⁵ Algemeen Rijksarchief (The Hague), H. M. de Kock private collection no. 111, where de Kock mentioned that Dipanagara's brothers were more courteous than most of the Yogya princes at the time, which may reflect on their superior religious education.

¹⁶ *LOR* 6547 b, XIX. 96, p. 307, ... / sadalu tan arsa guliŋ / amēŋ-amēŋ catur ika / lawan kaŋ eyaŋ ŋladosi / Raden Ayu puniki / Danukusuma kaŋ sēpuh / ...

Tĕgalrĕja together with works of Muslim jurisprudence, such as the *Muḥarrar* and *Taḡarub*. Other Javanese-Islamic texts cited in the same passage are treatises on Islamic law and mysticism, the *Uṣūl* and *Tasawwuf*, a Qur'ān exegesis, the *Tafsīr*, and histories of the Prophets, the *Sĕrat Anbiya*, and more mystical texts such as the *Suluk Makam Makrifat*.¹⁷ Moralistic didactic works on Islamic political philosophy such as the *Sirāt us-Salāṭīn* and *Tādĭj us-Salāṭīn*, which were studied by Dipanagara, were also popular at the Yogyakarta Kraton at that time; thus a later Yogya Babad mentioned the *Tādĭj us-Salāṭīn* as a text used by Sultan Hamĕṅkubuwana I,¹⁸ and it was later suggested by Dipanagara as reading material for his younger brother, Sultan Hamĕṅkubuwana IV (1814-1822).¹⁹ The *Tādĭj us-Salāṭīn* was the first text to be copied at the Yogyakarta Kraton after the Java War, a period which saw something of a renaissance in Babad writing at the court after the disastrous plundering of the kraton library by the British in 1812.²⁰

The copyist of the text owned by R.Ay. Danukusuma, Kyai Dĕmaṅ Surayuda, is mentioned in a list of Yogya officials (*priyayi*) compiled sometime after the Java War, but he appears to have been succeeded by his son R.T. Suradirja, who had been a follower of Dipanagara.²¹ It is likely that Kyai Surayuda was an official of the *kĕpatihan* in Yogya during the office of Danurĕja II.

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MANUSCRIPTS OF JAVANESE COURT DANCES

The existence of manuscripts containing detailed choreographic descriptions of Javanese court dances seems so far to have escaped the attention of scholars outside Central Javanese court circles, seeing that Dr. Pigeaud remarks in his *Literature of Java* (Vol. I, p. 289); "Javanese Manuscripts especially dealing with dancing are not in evidence".

¹⁷ SB A. 136, XXXVI. 15-19, pp. 148-9, KITLV Oriental MS. no. 13 (Buku Kĕdhung Kĕbo), IV. 32-8, pp. 47-8. The latter has: IV. 34. nuli salin karsa-nira / maca kitab-kitabe salin-salin / Usul kalawan Tasawup / Suluk Makam Makripat / iṅkar ḡucap ĕning lawan sokuripun / pratuwin kumpule rasa / nuli salin kitab malih. (35) Tĕkarar Tĕkarub Topah / bab ḡibadah Hakikul-modin tan kari / sawulan sampun tutug / nuli asalin karsa / kinen maca saguṅ layar Suluk-Suluk / wus katam asalin karsa / Ambiya winaca nuli.

¹⁸ SB A. 135, LVII. 1, p. 223.

¹⁹ *Ibid.*, XC. 26-7, p. 388.

²⁰ Drs. Mudjanattistomo, *Katalogus Manuskrip Kraton Jogjakarta*, (Jogjakarta, 1971), p. 63, no. 235, *Sĕrat Tadjusalatin* (sic), copied in 1831.

²¹ Nederlands Bijbel Genootschap MS. (on loan to Leiden University Library) no. 133, portofolio VIII, no. 39, entry no. 37 on p. 5; de Kock private collection no. 158, 'Lijst der Personen welke zich als muitelingen hebben opgeworpen (sic)', entry no. 90 p. 4.