

Archetype of *Nariswari* as Seen in a Historical Roman Entitled *Pararaton*

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Abstract

The research deals with the archetype of Nareswari as seen in a Historical Roman entitled Pararaton. The theory of archetype, Pararaton, and a qualitative research design are applied in this research. It is found out that Ken Dedes is regarded as Nareswari. The archetype of Nareswari as seen in a Historical Roman entitled Pararaton is that Ken Dedes is very beautiful, the daughter of a famous and powerful priest named Mpu Purwa, the consort of first Duke of Tumapel, Tunggal Ametung, second the consort of very famous and powerful Singhasari King entitled Sri Rajasa Batara Sang Amurwabumi, Ken Angrok, and a mother of Majapahit Kings in Java.

Keywords: Archetype; Nareswari; Pararaton

A. Introduction

A literary work is a description of the result of a person's invention and produces a life that is shaped by attitude, background, and beliefs of its author (Pradopo, 1997:36). One of the Great philosophers Herodotus (Rene Wellek, 1956: 30) states that a good literature covers two aspects, that are, *dulce et utile*. *Dulce* means that literary work must give beauty and *utile* means that literary work must provide moral lesson. One of good literary works is *Pararaton* meaning the kings. *Pararaton* can be regarded as historical roman. It is the

book who highly praise and states the primary woman all the time, Ken Dedes, the concorts of two famous and powerful rulers, namely Duke of Tumapel, Tunggal Ametung and the great king of Singhasari entitled Sri Rajasa Sang Amurwabhum. Ken Dedes is also regarded as *Nareswari* as Dang Hyang Lohgawe predicted that whom marrying *Ardananareswari*, although he is a sinner, he will become a great king and Ken Dedes is predicted to become the mother of Javanese kings.

Only *pararaton* states the name of Ken Dedes. The other book, Kitab

Negara Kertagama (2006) and Kekawin Negara Kertagama (2018) ignore the name of Ken Dedes and the famous writer, C.Berg too. The phenomenon attracts the researchers to do a research about *pararaton* and Ken Dedes. The researchers try to investigate the main character of the story of *pararaton*, Ken Dedes as regarded as *nareswari*. The researchers try to analyze *pararaton* using archetypal analysis.

According to Jung (Garry, 2005: xvi) archetype is a concept of collective unconscious which is universal picture that has existed from the past. Jung adds that archetype is manifested in myth and fairy story. Jung says that the similarities about the general patterns of myth about 'wise parent', 'mothers, and so on. One of the archetypes is archetype of *nareswari* meaning primary woman.

The research is very significant seen from archetype, for the topic has not been discussed yet and the reader will get the outstanding story of Ken Dedes, the only woman in Java, especially East Java regarded as *nareswari*, the mother of Javanese kings.

B. Research Method

Pickard (2007: xvi) in his book *Research Method in Informaton* says that there are only two basic methodologies; quantitative and qualitative. The researchers use of qualitative research as seen in Danzin and Lincoln (1994: 1: 3-4) in the book *Handbook of Qualitative Research*. They say that:

Qualitative research is an interdisciplinary, and sometimes counter disciplinary field. It crosscuts the humanities and the social and physical science. Qualitative research is many things at the same time. It is multiparadigmatic in focus. Its practitioners are sensitive to the value of the multimethod approach. They are committed to the naturalistic perspective and to the interpretive understanding of human experience.

The source of data is *Kitab Pararaton (Terjemahan)*. Pustaka pribadi Notaris Herman AALTH Tejabuwana. The researchers take some quotations in the form of sentences especially related to Ken Dedes, Tunggal Ametung and Ken Angrok. Other source of Data is *Kitab*

Negara Kertagama, Kekawin Negara Kertagama, some books of qualitative research, A book about Majapahit kingdom and a book of Arok Dedes.

C. Analysis and Discussion

The Archetype of *Nareswari* can be proven in the following belows:

i. Ken Dedes is very beautiful

One of the archetypes of *Nareswari* is that Ken Dedes is very beautiful as seen in the following quotation :

She has a very single beautiful girl...the daughter is very beautiful named Ken Dedes.

Ken Dedes, as told that she is beautiful, no one similarize her beautiful scattered, from in the east Kawi side to Tumapel (*Pararaton* English Translation, p.14)

Hearing this, Tunggul Ametung goes to Paanwijen, directly comes to Mpu Purwa village, meets ken Dedes; Tunggu Ametung is happy to look a such a beatful girl (*Pararaton* English Translation, P.14).

It is true that Ken Dedes is very beautiful in the regency of

Tumapel seen in *Pararaton* and her beauty has attracted Tunggul Ametung as the Duke of Tumapel to meet her, for she is very beautiful, it is the archetype of *Nareswari*.

2.Ken Dedes' calf gives off a light

Ken Dedes has become consort of The Duke of Tumapel, Tunggul Ametung. Ken Angrok is a soldier at Tumapel. Ken Angrok looks at Ken Dedes' calf giving light as seen in the following quotation:

When Ken Dedes get off from the cart, accidentally, Ken Angrok is stunned to see it and her perfect beautiful, no one such a beautiful girl make ken Angrok loves ken Dedes (*Pararaton* English translation, P.15)

It can be drawn that one of archetypes of *Nareswari* is that a woman whose calf giving off light. Ken Dedes's gives off light, and Ken Angrok looks at it because at that time he is a soldier at Tumapel. Ken Angrok is stunned and loves Ken Dedes whose calf giving off light and it is due to the fact that she is very beautiful. In additon, *Pararaton* can be regardrd as Historical romans as

seen Ken Dedes' love to Tunggul Ametung and Ken Angrok.

Seeing this event, Ken Angrok comes to meet Dahyang Logawe. His religious teacher and a Hindu priest who leads Ken Angrok to Tumapel. The priest has known that Ken Angrok is the reincarnation of god Visnu. Ken Angrok asks about a woman whose calf giving off a light as seen in the following quotation:

Ken Angrok telling it to Dang Hyang Logawe says 'Father Dang Hyang, if there is a woman whose secret giving off a light, what is the sign of woman and is it a good or bad sign (*Pararaton* English translation, P.15),

Dang Hyang Hyang says "If there is a such a woman, this woman is named Nareswari. She is very primary woman. Though a man has a sin, if he marries will become a king of the king. (*Pararaton* English translation, P.15),

It is clear that Ken Dedes is *Nareswari* because her calf or her secret gives off sign. Dang Hyang Lohgawe tells it to Ken Angrok. Dang Hyang Lohgawe also says that if a sinner marries *Nareswari*, he will become a great king.

3. Ken Dedes's father was very well known and powerful priest

Mpu Purwa is very well known and powerful priest who rules Panawijen. Mpu Purwa has the only a very beautiful daughter. The Duke of Tumapel, Tunggul Ametung kidnaps Ken Dedes who is very beautiful from the east of Mount Kawi until Tumapel as seen in the following quotation:

Accidentally, Mpu Purwa is not in his hermitage, Tunggul Ametung accidentally kidnaps Ken Dedes. After Mpu Purwa returns home from his journey, he doesn't meet her daughter that has been kidnapped by the Duke and he doesn't know anything. So he curses whom kidnapping her daughter can not enjoy life, it is expected that he will be snapped with kris (*Pararaton* English translation P.14-15).

Then, Ken Angrok goes and comes to the Duke's house, it is a good day and lonely and as several persons sleep and then it is a good fortune, Ken Angrok comes in to Tunggul Ametung's bedroom and Ken Angrok snatches the kris to Tunggul Ametung's stomach and the Duke dies. This is Mpu

Gandrings' kriss
(*Pararaton* English
translation, P.19)

It can be drawn that Mpu Purwa is not only a budhist priest, but he is also powerful . He curses Tunggul Ametung who kidnapes his only beautiful daugther. Tunggul Ametung is snapped with kriss. Tunggul Ametung dies because of the kriss. It is also learnt that Mpu Gandring curses that some persons have been snapped with the kriss, including Tunggul Ametung and Ken Angrok.

The badman goes to the palace, He meets Sang Amurwahumi, Ken Angrok as the king who has had a meal. He is snapped with the kris after Sang Amurwabumi dies, the badman runs away (*Pararaton* English translation, P.23)

The kriss made by Mpu Gandring has killed Tunggul Ametung, Kebo Ijo, Ken Angrok as the first king of Singhasari and Anusapati, the son of Tunggul Ametung and Ken Dedes as the second king of Singhasari.

4. The consort of famous and powerful Ruler

The archetype of *Nareswari* is that Ken Dedes is firstly a consort of famous Duke of Tumapel, a part of Kediri kindom. He is Tunggul Ametung, the Duke of Tumapel, Ken Dedes's husband. It is seen in the following quotation:

Tunggul Ametung does loves his wife, and Ken Dedes is being pregnant. Tunggul Ametung has a leisure time and intimate conversation with his wife in Borboji garden (*Pararaton* English translation, P.15)

When Tunggul Ametung dies, she has a three month pregnancy; then ,Ken Angrok does a sexual intercourse. (*Pararaton* English translation, P.19)

After three months, Ken Dedes gives a birth, boy, with Tunggul Ametung as his father, named Sang Anusapati (*Pararaton* English translation, P.19)

Ken Angrok and ken Dedes do love each other.They have been got married (*Pararaton* English Translation, P.19)

After this event, ken Angrok is approved to be the king in Tumapel, his kingdom named Singhasari. He is reigned as Sri Rajasa Batara Sang Amurwabumi (*Pararaton* English Translation, P.21)

Pararaton is regarded as historical Roman telling Ken Dedes's love at the end of Tumapel regency and the beginning of Singhasari Kingdom. It is told that Tunggul Ametung, the Duke of Tumapel meets the very beautiful Ken Dedes and kidnaps her. Knowing this, her father, Mpu Purwa curses that Tunggul Ametung will be snapped with a kriss. Ken Dedes although doesn't love Tunggul Ametung, she becomes a consort or a wife of Tunggul Ametung. Ken Dedes gives a birth, a boy named Sang Anusapati. On the other hand, knowing that Ken Dedes' calf gives off light, Dang Hyang Lohgawe says that she is Nareswari, a primary woman. Someone marrying her, although he is sinner, will become a king of the king. Ken Angrok, under the advice his step father, Bango Soamparan, goes and orders a kriss to Mpu Grandring. Ken Angrok asks the kriss before the kriss has not been finished yet and he kills Mpu Gandring with the kriss. Mpu Gandring curses with the Kriss, Tunggul Ametung, Kebo Ijo, Ken Angrok, and Anusapati die. Ken Dedes is the consort of Ken Angrok

entitled Sri Rajasa Batara Sang Anurwabumi, the first king of Singhasari.

5. Ken Dedes is a mother of Majapahit Kings in Java

As predicted by Dang Hyang Lohgawe that Ken Dedes is *Nareswari* who becomes the mother of Javanese kings. The following shows the quotation of Ken Dedes' descendants:

After months, Ken Dedes gives a birth, a boy, the son of Tunggul Ametung, named Sang Anusapati (*Pararaton* English Translation, P.19)

Sang Anusapati becomes the king in 1170 (*Pararaton* English Translation, P.24)

Ranggawuni becomes king (*Pararaton* English Translation, P.26)

Sri Ranggawuni has a son named Sri Kertanegara, Mahisa Campaka has a son named Raden Wijaya (*Pararaton* English Translation, P.28)

Raden Wijaya becomes king in 1216. Then he has a son from Dara Petak with knight's name Raden Kalagemant and two daughters of Batara Siwa Buda, the two women have got married with

Raden Wijaya (*Pararaton*
English Translation, P. 40)

It can be drawn that Raden Wijaya, the first king of Mojopahit, is the grand son of Ken Dedes and Ken Angrok and two daughters of Batara Siwa Budha (Sri Kertanegara, the last king of Singhasari) who gets married with Raden Wijaya is the grand grand daughter of Ken Dedes and Tunggul Ametung. The following quotation also shows that Ken Dedes is a mother of Mojopahit kings:

Sri Ratu Kahuripan becomes queen in 1250. She has three sons, namely Batara Prabu, the title of Hayam Wuruk (*Pararaton* English Translation, P.44-45)

Sri Ratu di Daha becomes a queen in 1359 (*Pararaton* English translation, P.52)

Baginda in Pandan Salas becomes in Tumapel and then becomes the kings in 1388 (*Pararaton* English translation, P.53)

The sons of Sang Sinaraga, namely, *Baginda* in Kahuripan, *Baginda* in Mataram, *Baginda* in Pamotan and the last son, *Baginda* Kertabumi (*Pararaton* English translation, P.53) \

Sri Ratu Kahuripan or Tribhuwana Wijayatunggadewi, the daughter of Raden Wijaya is the third ruler (queen) in Majapahit and she is succeeded by her son Hayam Wuruk. Therefore, Hayam Wuruk is the grandson of Raden Wijaya. Queen Suhita, the sixth ruler of Majapahit is the grand grand daughter of Raden Wijaya. The last King of Majapahit, Bre Kertabumi V is the descendant of Raden Wijaya and Raden Wijaya is the grand son of Ken Dedes and Ken Angrok. It is true that Ken Dedes is the mother of Majapahit kings. In other source, the first Sultanage of Mataram, Panembahan Senopati is still descendant of Bre Kertabumi V from his son Bondan Kejawen. The Mataram today is shifted into four palace: Hamengkubuhuwono, Paku Alam, Mangkunagara, and Kartasura, Solo. They are descendants of Panembahan Senopati. After all, Ken Dedes is the mother of Kings in Java as predicted by Dang Hyang lohgawe, Ken Angrok's religious and spiritual teacher, who also makes Ken Angrok in throne.

D. Conclusion

The archetype of *Nareswari* seen in Ken Dedes based on a Historical Roman entitled *Pararaton* can be proven that Ken Dedes is very beautiful in south of Mount Kawi to Tumapel. Ken Dedes is the daughter of a famous and powerful Priest named Mpu Purwa in Panawijen Malang. Ken Dedes is the consort of firstly, Duke of Tumapel, Tunggul Ametung. They have a son named Anusapati who becomes the second king of Singhasari and secondly the consort of very famous and powerful Singhasari King entitled Sri Rajasa Batara Sang Amurwabumi, Ken Arok. Ken Dedes and Ken Angrok's descendants are the kings of Majapahit.

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