



PAMOR KERIS

PAMOR

Pamor is a decoration or motif or ornament that can be found on the tosan aji blade (Keris, Spear, Sword, or Wedung and others). This decoration was not formed because it was cut or studded (Inlay) or coated, but because of the forging technique that holds different metal elements together. This forging technique has so far only been mastered by masters from the archipelago and surrounding areas (Malaysia, Brunei, the Philippines and Thailand), although some claim that this technique originated in Tibet or Nepal, but this opinion is not at all reasonable.

Outside the archipelago and its surroundings, it is usually only known for inlay techniques such as swords from Iran or other European countries, so that although the art looks beautiful, the impression of "Wingit" is not there at all.

There are times when the sword made by Empu outside the archipelago there is also Pamor, but mostly because accidentally when the sword is made it is mixed with various other metals that cause the pamor, sometimes the pamor appears after the sword is hundreds of years old.

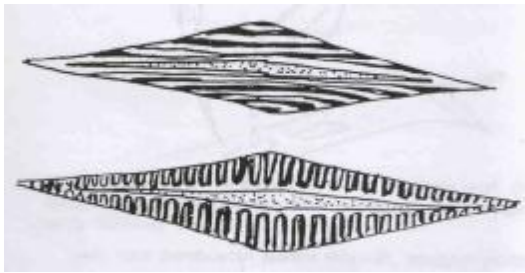
This can also be the basis for Empu in the Nusantara region (especially Java) who process the way of mixing different metals so that a beautiful pamor and high artistic value is created. This pamo material is said by most writers from the west to be made of nickel material, even though this is completely incorrect because it is based on research by Mr. Haryono Aroembinang MSc (alm) and several experts from BATAN Yogyakarta have obtained evidence that the material is titanium, a material that was used as a coating material for space vehicles only in the 20th century, even though our masters used it a long time ago. When meteors enter Earth's atmosphere, most copper, iron, nickel, lead, and brass materials burn apart, and only titanium survives to Earth. The raw material of pamor was made from meteors found on Earth, so that ancient kris contained a lot of titanium and the weight was also light. Famous used to be a pamo material from Luwu, South Sulawesi, brought by traders from Bugis. The most famous Pamor material is Prambanan Pamor, currently in the Surakarta palace called Kanjeng Kyai Pamor and its size is now only about 60x60x80 cm the size of a small table because it has been widely used by masters to make karis orders of the Kraton.

After the meteorite material is hard to come by, the nickel material is used, so the current keris usually weighs more than the old kris.

PAMOR MLUMAH, PAMOR MIRING.

Judging by the way it's made, there are really only two ways to earn good pamor, which are Mlumah and Miring. The pamor of mlumah is that the layers of pamor are horizontally parallel to the surface of tosan aji, whereas the pamor is oblique to the layer of pamor perpendicular to the surface of the blade. There is also tosan aji which is made with a combination of mlumah and oblique pamor, it's just that making it is very difficult, more difficult than making oblique pamor.

Pamor Mlumah biasanya bermotif Beras Wutah, Ngulit Semangka, Satria Pinayungan, Udan Mas, Wulan-wulan dan sebagainya, sedangkan Pamor Miring umumnya motif Adeg, Batu Lapak, Sodo Saeler, Tumpuk dll. Kesan Pamor Miring agak kasar bila diraba bilahnya dan nyekrak ontbinden pamor mlumah.



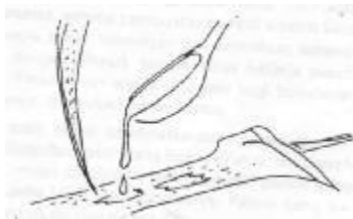
If there are many folds, either in the pamor or obliquely, then the result is likely to be a melting pamor, practically pamor and iron are "fused together", although not too homogeneous, this will be seen with the help of a magnifying glass.

The pamor of the meltdown that is easy to see is made in the kris by Empu Pitrang in the Blambangan era, among others under the pamor of Adeg in some parts of the knife there is a volatile luluan pamor like the pamor of Nggajih.

If there are more folds like that of Empu Pangeran Sedayu, then the pamor of this meltdown is not visible to the naked eye and is very small or should not be rusted due to the fusion of the pamo material with the iron.

Another way.

There is another way to make pamor besides Mlumah and Miring, which is to apply pamorto material to the blade, usually not of meteorite stones but of metal whose melting point is lower than iron, how to pour the liquid material into a smoldering iron knife and then apply it with the high end (petals) of the coconut before the liquid material hardens and makes the pamor desired by the Master. The result is generally rough to the touch and this pamor is called Ngintip (from Peep/Rice Crest).



This method is only used by masters outside the palace, village masters or also known as Njawi masters.

There is another way to make pamor by pouring liquid pamors material on the smoldering blade from the base of the kris to the end, the pamor is called Nggajih because it resembles fat.

THE PAMOR OF COLLEAGUES AND THE PAMOR OF TIBAN.

In the making of kris the Master surrenders to the True Source and simply submits how the pamor that occurs is commonly called Tiban-pamor, while if in the process of making it is designed by the Empu, the pamor that occurs is called the pamor of colleagues.

The pamor of colleagues often also fails in its creation, for example, the master wants to make the pamor of Ron Genduru, but instead Ganggeng Kanyut.

Actually, it is rather difficult to differentiate between the pamor of colleagues or suddenly because it can be viewed from different points of view.

PAMOR STUMP

Many consider this pamor to be a pamor of entrustment, in addition to this, many consider this to be a sudden pamor because it cannot be done intentionally.



This pamor, like a boil, protrudes about 1 mm above the surface of the leaf, is generally circular, round or oval, but some are shaped like longitudinal images that taper long. The location can be in the sororan, middle or shoot. Can be located on the edge or in the middle of the blade and has a good pamor and is sought after by many people. How this pamor is formed cannot be explained with certainty, but it is suspected that when "masuh" or cleaning kris material from dirt, there are other metal elements that slip and are harder than ferrous metal elements, but this is just a guess.

PAMOR AKHODIYAT.

His name is sometimes Akordiyat, Kodiyat or Akadiyat. Its existence resembles the drainage of the edges of the pamor shape with a brilliant silvery-white color and is superior to the whiteness of the pompor in general.

Some consider it the pamor of entrustment or the "nature" of the pamor, it turns out that everything is wrong.

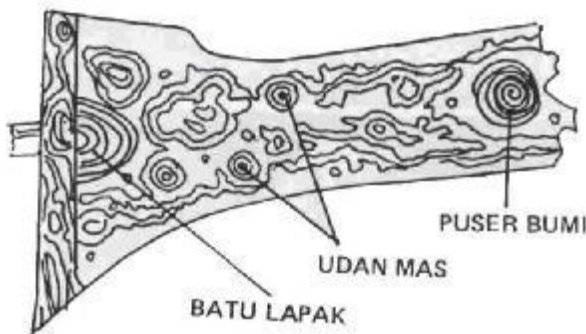
Actually, this happens because the forging of pamor is carried out at the right temperature which is different from each material, so it is difficult to guess what the correct temperature is, so many agree that this pamor is categorized into suddenly pamor.

In Madura it is commonly called pamor "dheling", If it is spread on the surface of the knife, it is called "dheling setong" and is considered to be lucky.

The best dheling pamor is found on the top of the blade and is called "dheling pucuk" and or in the peksi section which disebut "dheling peksi".

PAMOR TITIPAN.

This pamor is in the form of a small series that is a particular symbol or fortune and this pamor rarely stands alone, usually combined with other more dominant pamor, including Wutah Rice, Pulo Tirto or Pendaringan Kebak.



It is important to know that there is an important role in the region, in the regions of Pamor Rahala, Dikiling, Inkal, Putri Kinurung, Gedong Mingkem, Jimski Dunya, Meetings.

The pamor of entrusting that it is pamor of colleagues who are famous among others are Kuto Egypt, Kul Buntet, Udan Mas, Watu Lapak etc.

Entrusting Pamor, which is a sudden pamor, is made along with other pamor, whereas peer is usually made after the dominant pamor is ended, it is a pamor that is overtaken.

SINARASAH, KINATAH and ETSA.

Not all paintings or images on the kerisms are categorized as pamor, what is classified as pamor is an image or painting that occurs as a result of mixing between two or more metal material to make keris. In addition to pamor, we also often find what is called Kinatah, Serasah or Sinarasah and Etching or Kamalan.

Kinatha.



Images or paintings on metal caused by kinatah or inlaid / carved metal and produce prominent images or paintings, can be in the form of writings, diagrams, paintings, floral motifs, leaves, animals, and others. On top of the protrusion, it is usually covered with silver or gold or other metals.

Kinatah on the kris is usually in the form of a Lion Elephant carving in the ganja part of the keris opposite the carving/deder. Other kinatah can also be used to decorate such as the kitchen kris Naga Sastra, Naga Keras, Singo Barong and decorations in the form of long-lungan, sawuli rays, garden flowers etc.

Kinatah which uses two metals (e.g. gold and silver) is commonly called "*Silih Asih*", for example, Kembang Setaman on the leaves is covered with gold and the flowers are covered with silver. Kinatah which adorns almost the entire surface of the keris leaf is called Kinatah "*Kamarogan*".

SINARASAH.

Sinarasah or Litter decoration is to make a trench on the surface of the knife in the form of writing or something other than molded metal liquid such as gold or silver just smoothed out. This technique is commonly referred to as "*Inlay*". The famous weapon in making this inlay is a sword from Iran (Persia).

ETSA or PRACTICE.

The traditional way of using pelican material is the modern way of using chemistry. Many scams are carried out using this method. Basically, this technique involves chemically melting part of the surface of the knife to create a painting or particular writing on the surface of the knife, which is usually painted with a puppet image or an Arabic script.

This etching method for those who know is very easy to do, so that if it is tricked, it is as if a kitchen knife decoration can be made and look "happy".

Of the three methods above, the Kinatah Way is the best.

PAMOR IN THE GANJA SECTION

Pamor also sometimes adorns the gonjo part, usually has its own color that differs from the name of the knife, pamor, although there are fewer variations. Some say that gonjo's pamor is also lucky.

WINIH PALACE.



Similar to the pamor of Udan Mas, but each side has only one or two circles, sometimes only one side and one circle. The word Winih comes from "seed". As the name suggests, this pamor is believed to be the strength has to "Grow" a lot. It is also considered good for them to trade or be self-employed as it is good for the development modal.

SOURCE PAMOR.

Like Pamor Winih, there are only at least three circles (pictured above), the happiness is the same as the pamor of Udan Mas.

PAMOR MAS KEMAMBANG.



Similar to layer cakes, some are just two layers, but some are layered. Good for those who have a lot of contact with people because it makes it easier to get along.

THE PAMOR OF TUNDUNG MUNGSUH.

Gonjo with such a pamor is rarely found and usually only on the kris "TOP", judging by the arrangement of iron and pamo materials, this pamor is similar to the pamor of Ujung Gunung on the keris blade with a transverse position. His goal was to resist danger and lawan takut.

WULUNG.



Wulung-ganja is gonjo without pamor, just dark black. Its efficacy is to enhance and increase the happiness power of keris. Wulung gonjo is also considered a camouflage for the species of pamor in the region.

SYMBOLS AND FORTUNES

Symbol culture is owned by every nation, for example, our flag is red and white, which symbolizes brave and holy, as well as the shape of pamor on tosan aji has a particular symbol.



Shapes that tend to be circles or circles symbolize something worldly and symbolize the hope of Almighty God's blessing, family peace and so on.

The shape leading to a square, elbow, or corner symbolizes the hope that the owner can resist anything that is not good, such as temptation or attack, physical or non-physical.

Shapes such as good lines stretching or crossing the blade symbolize the function of rejecting something undesirable, for example, rejecting evil intentions, storms, rain of wild animals and so on.

In addition, there is also a combination of the three because most pamor is actually comparable to abstract paintings and full of symbols.

To find out whether or not a tosan aji is suitable by looking at the symbol on the pamor requires a keen sense, just as people who judge a painting also need people who know about painting and are sensitive to the sense of art.

PAMOR ASSESSMENT.

When assessing pamor there are different types and sometimes the term is typical of java, such as:

Consisted of Semuning Pamor

1. **Mrambut pamor** : the tactile impression feels like touching hair, the appearance of pamor on the surface of the leaf is like soft and fine fibers and is usually found in Adg pamor, especially the type of oblique pamor.
2. **Pamor Nggajih** : the effect is like fat, like a layer of frozen fat that sticks to the knife.
3. **Pamor Mbugisan** : the impression of vision of the gradation of pamor colors is not contrasting. The boundary between the edge of the pamor and the blade is not very real.
4. **Pamor Sanak / Nyanak** : the impression of sight and touch is not very clear, so the pamor image is not too clear, and when touched, it is not clear either.
5. **Pamor Kelem**: pamor is quite obvious, but the difference in color and brilliance of pamor with iron color is not too real, the touch is less ecstatic but not melted either.
6. **Pamor Ngintip** : The mob effect is rough but not sharp. Compared to a painting, like a painting, with a palette instead of paint.

Tanceping Pamor.

This means that there are more or less conditions for sticking pamo material on the iron blade, there are three types, namely: Pandes, Lumer Pandes and Kumambang.

The pamor of Pandes, firmly embedded in the blade as if rooted and the blade protrudes firmly.

The pamor from Lumer Pandes, firmly glued to the blade but not too firmly protruding at the blade, feels smooth to the touch, not grinning.

Kumambang's pamor, the imprint is floating on the blade and not too firmly attached to the blade.

These three are really just the impression of vision and touch after the kris is finished and are not involved in the way and system of manufacture.

PENAMAAN PAMOR.

Generally, the naming of pamor as the image of the pamor, for example, Pamor Pari Sawuli (Sstrand Rice) is similar to a rice strand, as well as Bawang Sebungkul, Ron and so on.

But there is also a naming convention not by comparing similarities with certain objects such as the pamor of Raja Abala Raja or Pandita Bala Pandita, especially those with the pamor of entrustment such as Makrip, Tamsul, Dikiling whose shape resembles a lamb but seems to have a certain purpose.

There are two opinions on the naming of pamor.

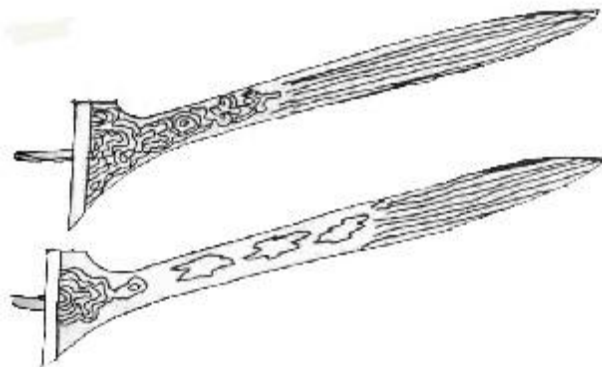
First of all, if the Master wants to make Ron Genduru, but fails and becomes Ganggeng Kanyut, then his name should still be Ron Genduru, but Ron Genduru who fails and not Ganggeng Kanyut.

Secondly, judging by the completed form, the pamor is called Ganggeng Kanyut. Which of these two opinions is correct depends on our respective judgment.

NAMING IN GENERAL.

Many tosan aji have a combination or combination of multiple pamor, there is pamor at the base of another with the tip and there is one side of the blade with the other side of the blade. There is another in one pamor tucked away in the other, what is it called?

If the pamor is a combination of each other, divided into two or three pamor-units, it is generally just called Dwi Warna or Tri Warna-pamor.



Top Image : Pamor Dwi Warna
(Wos wutah and Adeg)

Bottom Image : Tricolor Pamor
(Tunggak Semi, Tambal, Adeg)

If one pamor merges into another, then one pamor is considered the pamor of entrustment and the name of the pamor still uses the name of the more dominant pamor.

THE PAMOR THAT MERGES BETWEEN THE BLADE AND GANJA.

There is another form of pamor that is a unit between the knife and the gonjo, so the pamor lies partly on the blade and partly on gonjo.

PAMOR ASIHAN.



The form is the same as Ngulit Watermelon, only the pamor of connecting the knife and gonjo, because the luck facilitates the association, also between species, then this is called pamor Asihan. In full it is called Pamor Ngulit Semangka Asihan. There's also Wos Wutah Asihan, but it's rare. Both the pamor of Ngulit Semangka and Wos Wutah are not picky, but in the pamor of Asihan keris it gets picky and not everyone is suitable.

MAS SHOWER.

This pamor is also a piece of jewellery from the blade to Ganja. In the blade, this pamor is the same as in Saeler's sada, but in the ganja part in the shape of a branch like the tongue of a snake. The purpose is considered the same as Udan Mas and is classified as non-fussy, suitable for everyone.

AT THE TIME OF IRAS.

The pamor of Adag, which crossed directly to Ganja, was still not added by Asihan, but with the addition of Iras to become Adeg Iras and his luck was the same as the pamor of other Adeg.



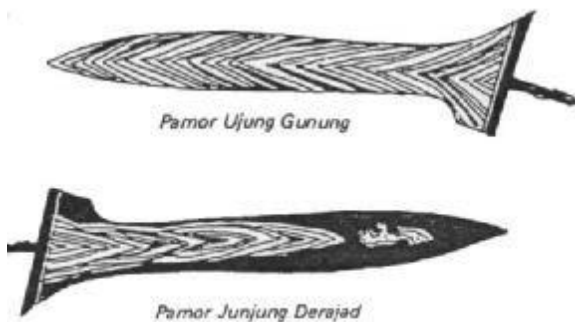
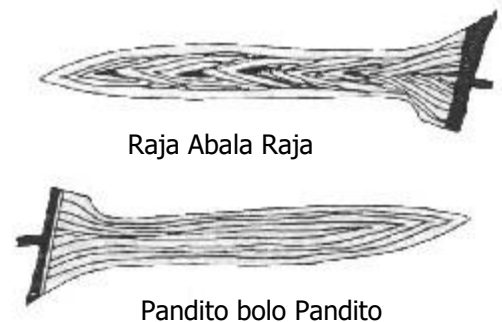
THE PAMOR OF PAMOR IS ALMOST THE SAME.

There are several types of pamor that have almost the same shape and are often confused by people who give them a name. The most confused are the pamor of Wos Wutah, Pulo Tirto and Pendaringan Kebak. The pamor of Pulo Tirto is indeed very similar to that of Wos Wutah, the difference is that in Pulo Tirto the blob motif is separated from each other at a considerable distance of about 2 to 3 cm. Although the pamor is from Wos Wutah, the blob is quite tight, even though the distance close enough is about 1 cm.

Pendaringan Kebak's pamor is also similar to Wos Wutah, but Pendaringan Kebak is fuller and tighter, filling almost the entire surface of the blade. From the bottom to the end of the blade and from one edge to the other.

Then the pamor of Adeg, Mrambut and Ilining Warih. Adeg is an unbroken line from the sor-soran section to the end. Mrambut is similar to Adeg, but the line is intermittent. The pamor of Ilining Warih is the same as that of Adeg, only the lines branch off in different places. So the difference is that if the line is not broken, it is called Adeg pamor, if it is cut, it is called Mrambut, and if it is branched, it is called Ilining Warih.

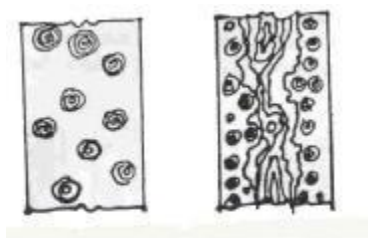
So if someone says that Adeg Mrambut's pamor is actually wrong, because of pamor Adeg exists alone and Mrambut only exists .



Other species that are almost the same are Ujung Gunung, Junjung Drajat, Raja Abala Raja, and Pandito Bolo Pandito. Generally, the four pamor are shaped like angular lines. The difference is that if it is at the end of the mountain, the foot of the corner line will collide with the blade. In the pamor of raja Abala Raja, it is similar to the tip of the mountain, but the lines that form angles spread in different places, in the cheers, the knives and the ends. If the pamor of Junjung Drajat, similar to Rojo Abolo Rojo, only the whole picture stops in the middle of the leaf and above that there is another pamor.

These four pamors are often confused by people.

Selain itu, pamor Udan Mas, Segara Wedhi, Sisik Sewu en Tetesing Warih juga banyak dikacaukan orang, karena pamor Udan Mas lebih populaire maka sering pamor Segara Wedi, Sisik Sewu atau Tetesing Warih dinamakan juga Udan Mas.



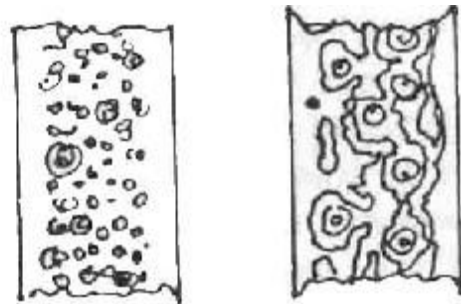
Pamor Udan Mas Segara has

To be clearer, the details of Udan Mas Pamor should be: The number of vortex circles is at least three circles, but generally there are five circles, even the good ones (when viewed by a magnifying glass) there are 8 circles with a diameter of about 5 millimeters, the placement of pamor can be regular like dominoes and can also be scattered irregularly between the pamor of Wos Wutah.

The pamor of Segara Wedhi diameter of the circle is even smaller, about three millimeters only tends to collect on the edge of the leaf and in the middle of the leaf there is generally the pamor of Wos Wutah, Pulo Tirto or Ngulit Watermelon or other pamor.

If the Sewu Scales are slightly smaller than the Segara Wedhi, they are numerous and close together along the entire surface of the blade. So tight that they often overlap.

The pamor of Tetesing Warih, similar to Udan Mas, but the number of circles or navel is only three or less and sometimes mixed between the pamor of Wos Wutah or Pendaringan Kebak.



WRONG KAPRAH IN NAMING PAMOR.

Errors in naming pamor are often found among keris enthusiasts, unfortunately this error often persists and is considered a good thing, so that the original name of the pamor is even less known.

What is most often confused is the pamor of Adeg, known as the pamor of Singkir, even though Singkir is supposed to be the name of the master, it just so happens that this master makes the pamor of Adeg a lot. These kinds of misconceptions are common in Central Java.

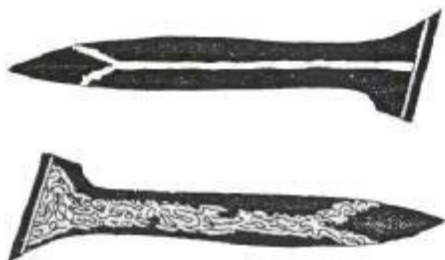
A similar mistake is the naming of pamor with the designation "chicken feathers". Pamor like Ron Genduru, Ron, Mayang Mekar, Sekar Tebu, Pari Sawuli and the like, are all considered the same and are called "feather" pamor chicken". Misconceptions like these, many Ron Ferns Ron Genduru Mayang Mekar terjadi di Jawa Timur.



Another misconception is the pamor of Sedayu, this is wrong because Sedayu is an area that made a lot of kris in the Majapahit era with its famous owner Empu Pangeran Sendang Sedayu. His work has only a little pamor and sometimes without pamor, with the result that everything without pamor or a little pamor is called Sedayu's pamor.

This pamorless kris, the iron of which is smooth black, is called "without pamor" alone or "Arm".

BUNGKALAN.



This is not the name of the pamor, but the shape of pamor at the end of the blade of a kris or spear, any pamor when it is forked near the end of the blade and the two branches touch the edge of the blade, it is called pamor of Bungkalan. At first glance, it resembles the tongue of a snake.

NAMES AND TERMS RELATED TO PAMOR AND THE FORM OF KERIS.

PAMENGGANG JAGAD.

There is a longitudinal opening in the middle of the leaf caused by cracking, most of which occur in keris with oblique pamor. This happens in satin making, in forging, the temperature is not high, so there are certain parts attached to iron and pamo materials or with other iron layers are not perfect.

But this only became known after the kris was finished, especially when the nyepuhi suddenly burst. So in terms of making this kris technique, it's classified as a misproduct.

Therefore, the kris die Pamengkang Jagad is generally not a kris that has a good job. The palace also considers this kris to be evil.

To the surprise of many outside the palace, many find this kris good, even very good, this is also loved in Malaysia, Serawak, Brunei. It is suspected that this is because the kris is made with the lapis technique by the master of the palace, so that it is usually always good and wrong products are also considered good quality.

In terms of esoteric kris Pamengkang Jagad including voters, not everyone can match, the happiness can also be felt by the people around him, deemed suitable for people who have power in certain fields like regents, Kodim commanders etc.



PEGAT WAJA.

This kris is also a cracked kris, only the crack is not between iron with iron or iron with pamor but between saton and the steel layer. Therefore, the Pegat Waja keris will only occur on steel-clad criss.

This flattening does not take place vertically on the surface of the leaf, but horizontally. Just like cracks in plywood that are affected by rain (nglokop), this kris should be discarded or simply banned because it is not good.

REJANG LANDEP.

This is not the name of any of the pamor but the pamor flow does not lead to the groove in the middle but there is a part (end) out of the bar (see photo).



Whatever his pamor is, this kris brings bad luck and usually brings an atmosphere of disagreements and misunderstandings. But there are Also people who save with the intention that this can help Kris Happiness as well as those who have

made a mistake and can avoid punishment. Keris who has worn out his pamor can transform into Rejang Landep.

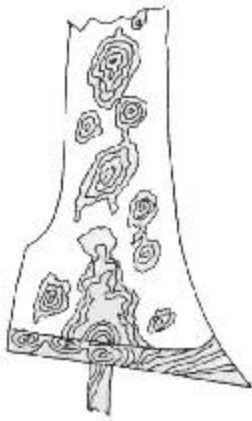
PAMOR AND NAME

The name for the pamor of kris also applies to other tosan aji such as Spear, Wedung, Sword etc. Especially, the voter's pamor, which is usually meant for a particular position or character, must first be "tayuh," whether it is appropriate or not, while those who are not voters can be owned by anyone.

WOS WUTAH.

The most common pamor, irregularly shaped but still beautiful and generally spread over the surface of the leaf. Some argue that this pamorpamor fails, when the master wants to make something pamor but fails, then it becomes Wos Wutah. But this was denied, and some of these masters and pamor were deliberately made and suddenly included pamor.

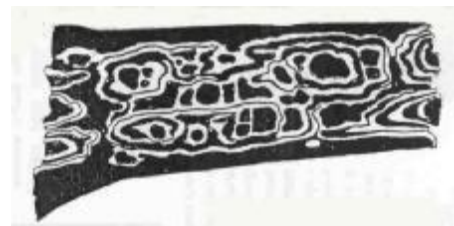
This pamor is effective for the peace and security of its owner, can be used to find fortune, is quite authoritative and loved by people around it, this pamor is not picky.



Examples of WOS WUTAH Pamor

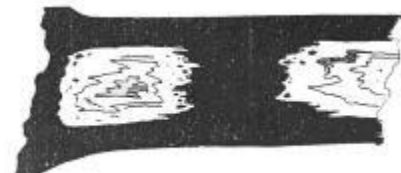
NGULIT SEMANGKA .

At first glance, it is like the skin of watermelon, its good fortune as Fugitive Marrow, making it easy to find a path of fortune and easy to get along with anyone and from any group. This pamor does not choose and is suitable for everyone.



TAMBAL.

Similar to the strokes of a large brush on a painting surface. Luck usually adds authority and supports one's career. According to Javanese standards, it can maintain degrees. This pamor includes voters and not everyone is suitable.



PULO TIRTO.

Like Wos Wutah, only the blobs of images are separated at some distance, like the shape of an island on a map. Happiness is the same as Wos Wutah's pamor.



SUMSUM BURON.

This pamor is also similar to Wos Wutah, the blobs are also a bit far apart like Pulo Tirto, only a bit bigger and more united. Luck is good, resists temptation and cheap fortune, and is not picky.



MELATI RINONCE.

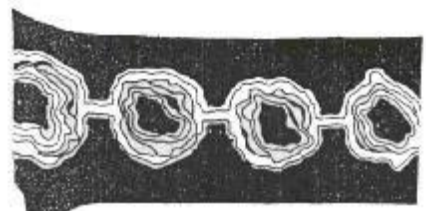
The shape is similar to the pamor of Rante, but in general the circle is smaller and not hollow. The circle is shaped like a vortex vortex, similar to the pamor of Udan Mas, but slightly larger.

His fortune sought the path of fortune and amassed wealth. For association it is also good, this pamor does not choose and can be used by anyone.



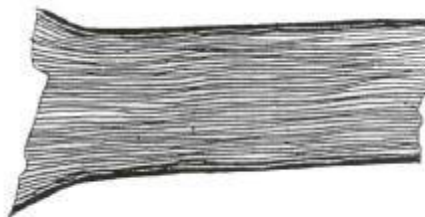
RANTE.

The main lever of this pamor is to accommodate and develop the fortune obtained. Can reduce waste, but not stingy. Suitable for everyone, whether used, trade or business. The shape looks a bit like Melati Rinonce's pamo, only the difference is that in the circle there is a kind of "hole" picture.



ADEG.

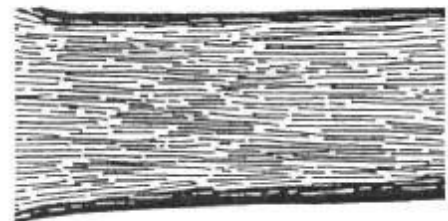
Adeg's pamor is but more appropriate repellent, some reject floods, and others reject traits.



common, including the voters' pamor, than not. Its purpose is primarily as a its use, some reject pests, hurricanes, Some reject only one trait, some

MRAMBUT.

At first glance, like Adeg, some even generalize by creating a new term AdegMrambut. When in fact it is different. Mrambut's pamor occasionally has grooves. The happiness is almost the same as Adeg's pamor. Classified as voters, not everyone is suitable.



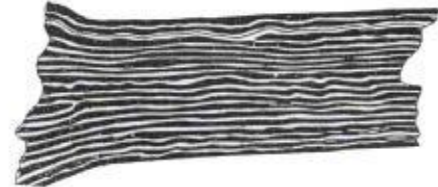
SEKAR LAMPES.

The tuah of this pamor is similar to the pamor of Tumpal Keli. Only the pamor of Sekar Lampes generally also contains good luck that contributes to the authority of the wearer and is classified as a pamor that is not picky.



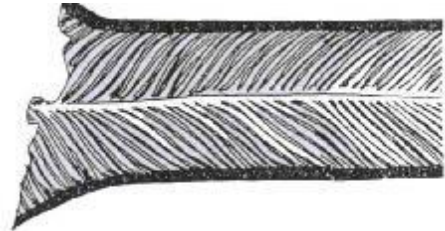
ILINING WARIH.

A luminous fortune, although little by little, but always present. That is the greatest happiness of Ilining Warih. In addition to the issue of rejaki, this pamor is also good for association. It doesn't choose and is generally suitable for everyone.



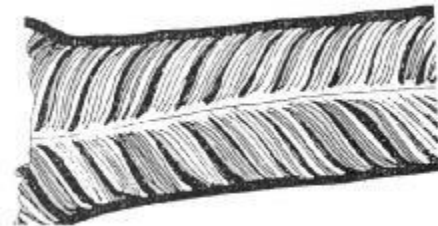
BLARAK NGIRID.

It is also sometimes called "Blarak Sinered", but there are also people who call other Blarak Ngirid Blarak Sinered. The main lever adds authority and is also good for association because it is loved by people around him, both superiors and subordinates. This pamor is classified as voters.



RON PAKIS.

Very similar to Blarak Ngirid, only at the edges as if there is a crack. Including voters and their luck for authority and courage (Javanese tatagbhs). Both are owned by people involved in the military and in the military field.



KOROWELANG.

It is also almost the same as Blarak Ngirid or Ron Fern, but the "leaves" are larger and more fused. His happiness is also almost the same as that of Blarak Ngirid, but his social function is greater than his position of authority. Some kri's with this pamor (not all) are also good for finding the path of fortune. Belongs to the electorate.



RON GENDURU.

Some abbreviate it to RONGENDURU or call it RON KENDURU. A bit like Ganggeng Kanyut, but relatively speaking, the lineup is more regular and neater. Luck is all about authority and fortune. Good for business owners who have a lot of subordinates. Classified as the pamor of voters.



MAYANG MEKAR.

Its shape is as beautiful as the leaves of Seledri, whose happiness smooths out the association and is loved by those around him. Some of them are even lucky enough to lure the opposite sex. Belongs to the electorate.



WIJI TIMUN.

Resembles cucumber seeds. Almost the same as Uler Lulut's pamor, but smaller and oval. Luck is also to find a way of fortune. There is little element of authority. Both for traders and entrepreneurs. This pamor is a bit picky.



KENONGO GINUBAH.

His happiness attracts people's attention. The association is good and accepted in every group. But this pamor includes picky.



WALANG SINUDUK.

The shape is similar to locust skewers. The position of the grasshoppers can be tilted to the left, can be tilted to the right.

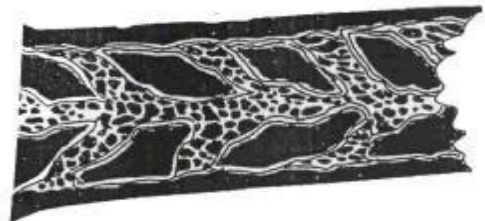
Be Greatest Happiness is to influence others

The authority is so great that it is well in the hands of the community leader, the teacher, the political leader. Belongs to the electorate.



TUMPAL KELI.

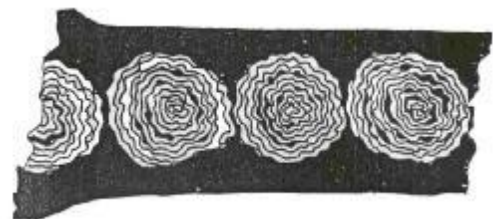
Luck is good for the association. Can support a career because the owner will be loved by superiors. Including the pamor of non-voters.



BENDOSEGODO.

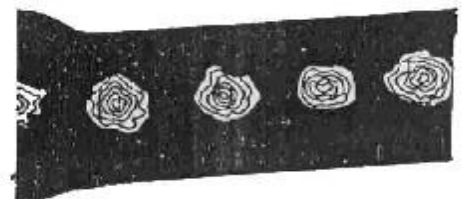
From bottom to top, the shape resembles a clumped circle. The lever is for the path of fortune and association and domestic peace.

It's not fussy.



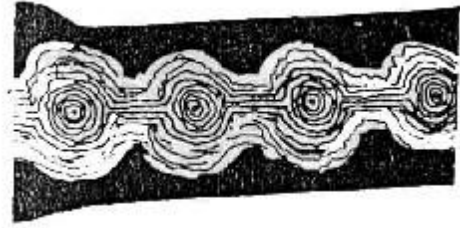
MELATI SINEBAR.

Similar to the pamor of Tetesing Warih, it is a circle with three or more doppelgänger, but the circle is not perfect with a diameter of about 1 cm. The place is in the center of the bar, and the distance between one circle and another is about 1 cm or more. This pamor is classified as not picky and lucky to find fortune.



MANIKEM.

Classified as a rare pamor and found only young fateris, especially tough Madurese. The shape is similar to Rinonce Jasmine or Sato or Jasmine, but the connecting line between the circles is thicker, wider. Although the circle is also wider than Melati Rinonce, some even almost touch the edge of the blade. Classified as picky and happy makes it easy to find fortune.



SEKAR KOPI.

In the middle of the blade is a pamor that resembles a thick line of sors to the end of the blade. To the left and right of this thick line are circles in groups or groups. A group consists of two or three circles attached to a thick line, as if the coffee beans were attached to the stem. His fortune was relatively unpicky, but included in rare pamor.



BONANG RINENTENG.

Some call it Bonang Sarenteng, somewhat similar to Sekar Kopi's pamor, but the circle is only one. Can be left and right symmetrical or alternate. Be it Bonang Rinenteng or Sekar Kopi, the circle is like a whirlpool in the pamor of Udan Mas. Classified as not picky and makes it easy to find fortune.



JUNG ISI DUNYA.

The shape resembles Princess Kinurung. The difference is that the small circle in the "confinement" of the circle is comparatively larger. There is also a volatile form that resembles Bendo Segodo's pamor. The loan is for "piling up" wealth and not being picky.



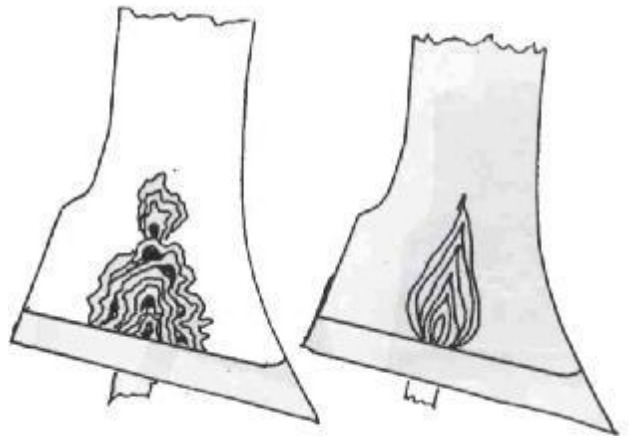
WULAN-WULAN.

In East Java, it is called the Moons. Similar to Melati Sinebar or similar to Bendo Segodo. The difference is in the pamor of Wulan-Wulan, the middle is clearly hollow. The lever makes it easy to find a path of fortune and bind subscriptions. Often stored in shops or stalls.



TUNGGAK SEMI.

This pamor is located in the center of Sor-soran, the shape as depicted on the side. Combined with the pamor of Wos Wutah. Luck is to get a fortune, no matter how small. Excludes the voter's pamor.



BAWANG SEBUNGKUL.

Indeed, its shape is similar to onion humpback whale, layered. There are at least five layers and are located in the sors. The leverage is in the area of fortune, for capital development. Suitable for people working in banking and capital development. Not picky.

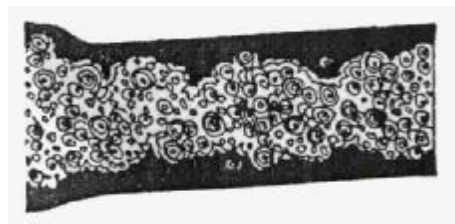
UDAN MAS.

This pamor is sought after by many people, especially traders and entrepreneurs. The shape is a vortex or layered bracelets, there are at least three layers. Some locations are regular and some are spread out. This pamor is often combined with Wos Wutah or Tunggak Semi. The advantage is to seek fortune and not be picky.



SISIK SEWU.

Like a picture of fish scales, but if you look at it as the pamor of Udan Mas clumped together, but this pamor is less known, perhaps because it is rare. In addition to fortune, it is also to increase pamor. Suitable for employers with many employees.



PUTRI KINURUNG.

The shape resembles an image of a lake with three or more "islands" in the center. It's in the midst of cheers. The lever is to make it easier to find fortune and avoid waste. Can be accepted in any circle. Not picky.



GUMBOLO GENI.

It is often referred to as "Gumbolo Agni" or "Gumbolo Gromo". It is located in the middle of sors and the image is like a "Kala animal" with a tail position like stabbing. Luck is good, authority is great, and can be for "out of the way," whether owned by civilian or military leaders. Including the pamor of the voters.



TANGKIS.

Panamanian of pamor that can only be found on one side and the other side without pamor aka arms, sometimes if the pamor or the shape of the blade is different left and right, it is often also called the pamor of Tangkis. But it must also be taken into account if there is no pamor or if it has been lost due to erosion or wear. If it is due to wear and tear, then this is not the pamor of Tangkis. His goal was to resist the plague.

PENGAWAK WAJA.

This is the term for kris NO pamor at all. In the young kris, the Waja crew is not interspersed with pamo materials, but in the old keris, it still contains pamo materials, even though it is not visible because the forging has been made hundreds of times or even thousands of folds, so that it has joined and melted the blades. It only looks like fine veins or fibers. Happiness is difficult to read, only those who know esoteric can read.

TRIMAN.

Some call Pamor TARIMO, very similar to WOS WUTAH, but rather tight and this pamor suddenly stops in the middle of the leaf, sometimes only in sors. This pamor is suitable for the elderly, pensioners who no longer think about worldly things. Good is also owned by those who are brangasan, like to be angry, but not good to be owned by those who are still actively working.

ANDHA AGUNG.

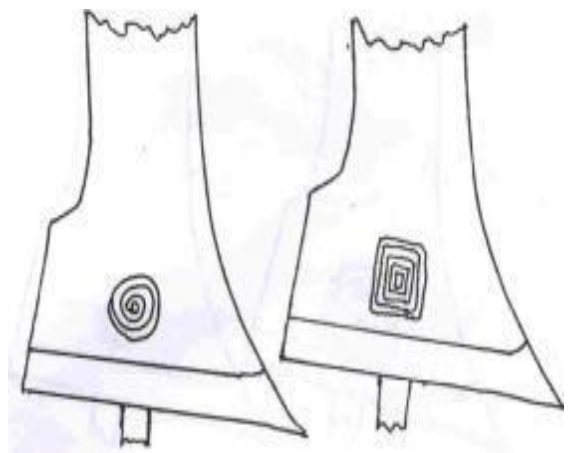
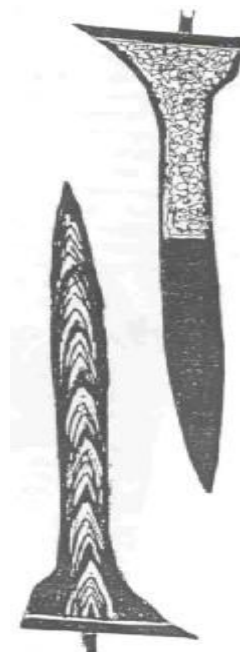
Similar to the pamor of Rojo Abolo Rojo, but comparatively smaller in size. Located in the center of the leaf, it is usually surrounded by the pamor of Wos Wutah and is only a third or half the length of the leaf. The goal is dignity and authority. The pamor is not picky.

KUL BUNTET.

As with Batu Lapak's pamor, the difference is that the vortex is only one, and the groove is circular and generally rounder than Batu Lapak's pamor. The tuah is almost the same as Batu Lapak, but Kul Buntet has a fortune value. In addition to avoiding danger, it also hinders fraud attempts. Overall, this pamor is good for everyone.

KUTO MESIR.

Some call it "Egyptian aphids" or "Mamr lice". The shape consists of a stack of bracelets, bracelets are not so round but tend to be quite square. It is located in the sor-soran part and the luck is almost the same as Kul Buntet, but the function of fortune is stronger. It is usually sought after by merchants, businessmen, and high-ranking officials. This pamor is often combined with other pamor such as Wos Wutah and Tunggak Semi.



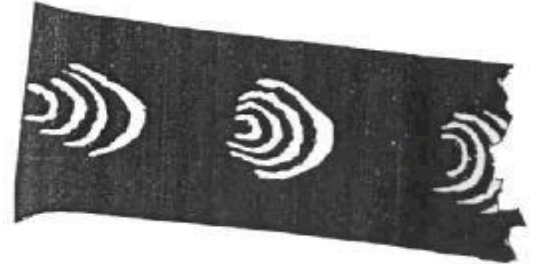
DAN RIRIS.

Some call Udan Riris, some are full of sorsors to the end of the blade, some "fill" only part of the blade. Although the shape is not as beautiful as the pamor of Nogorangsang, but in general, the luck is stronger. In addition to authority and leadership, there is a function to reject use. This pamor is picky.



REGED BANYU.

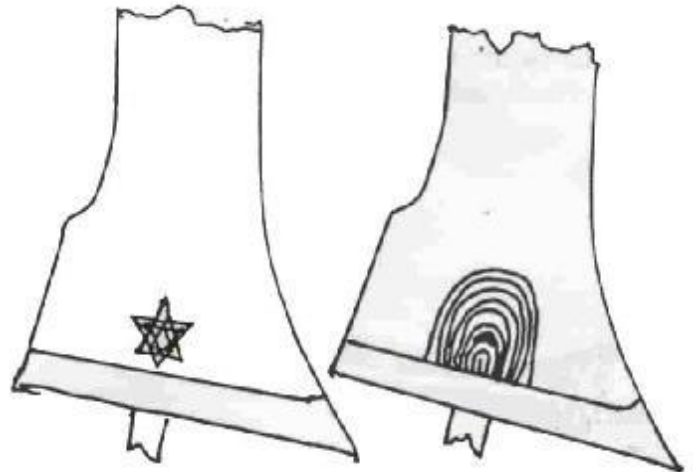
Some of this pamor decorate the whole blade, some are partial, not from the sors to the end of the blade. The goal is to protect the owner from sudden disasters. The Javanese language is "Singkir Baya" or "Tulak Bilahi". This pamor is not picky.



ROJO SULEMAN.

Some call it pamor of the prophet Solomon. Many also say that this is the king of pamor. It's in the midst of cheers. The goal is indeed a collection of good, positive things. By avoiding danger and seeking the path of fortune, his authority is strong, loved, and respected by those he seems.

But this pamor has the character of "choosing".



BATU LAPAK.

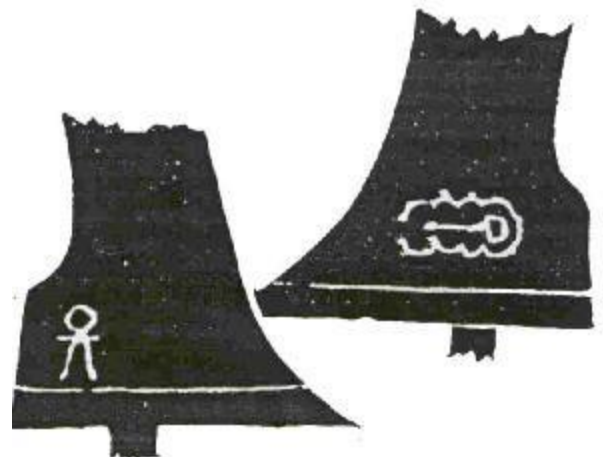
The shape resembles a circular shape, usually more than five. It is located in the middle sor-sor. The goal is "Get rid of baya". Whether it's for the military or for ordinary people. Effective for those who learn immunity and self-defense. Pamor didn't choose.

SIRAT.

Sometimes called "Teja Bungkus" or "Bima Bungkus", it is held by those who hold leadership positions because of the factors of authority, leadership, and love for subordinates.

TUNGUL WULUNG.

The great thing is that Tungul Wulung pamor is a sudden pamor. The shape resembles a very simple child's drawing, only head, hands and feet and covers the blumbangan area. The goal is to resist various diseases and not choose, but the owner should behave well, should not deviate. Classified as a rare pamor.



LINTANG KEMUKUS.

Also called "Single Steam", it resembles Sodo Saler, only in this part of the pamor clog cheers. This clog can be in the form of Setukel Yarn or Tunggak Semi or Wos Wutah or also Bawang Sebungkul. In addition to being believed to bring fortune, it also raises fame and pamor. Not picky.



PANCURAN MAS.

Many traders and entrepreneurs are sought after because they are thought to bring good luck to their owners, after all, they are not picky. The shape is similar to Sada Saler, but in the gonjo section at the end of Sada Saler, it's pamor like a fork.



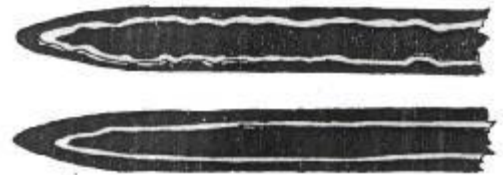
SADA SALER.

The literal meaning is Lidi Sebatang, the form is according to the name. It is a straight line in the longitudinal direction along the leaf. Happiness is there to increase authority, fame (popularity) or steadfastness of faith and pamor is suitable for everyone.



WENGKON.

Some called it pamor of Tepen. Its shape is similar to a frame (wengkon means frame). The lever is for protection, some are to avoid temptation, some are to increase the feeling of sobriety and some are to avoid use.



KUDHUNG.

This pamor is always at the end of the blade and luck, as its name suggests, to protect its owner from malicious attacks and protection in emergency situations. This pamor is often used for "home waiters".

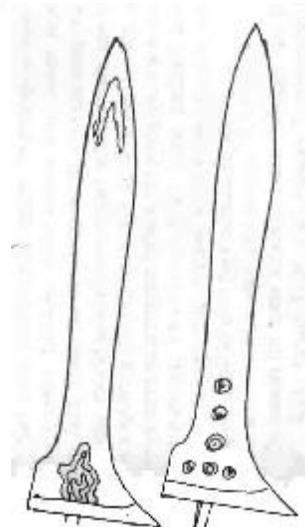


SATRIYA PINAYUNGAN.

There are two types of pamor from Satriya Pinayungan. The first pamor in the sor-soran section, whatever form it takes, can be Wos Wutah, then above that pamor (at the end of the blade) there is the pamor of Kudhung.

The second, the motif on the sors resembles Udan Mas, but the shape is okay. Three horizontal circles are continued a few circles up.

Happiness is the same and provides protection for the owner from the actions of others. Although both are not voters, the first pamor is more suitable for those who work in the government, while the second is for the self-employed.



For the former is embraced by keris fans of Solo to the east, while the latter is embraced by fans of Yogya to the west, depending on what is true, but the opinion is accepted by most keris fans.

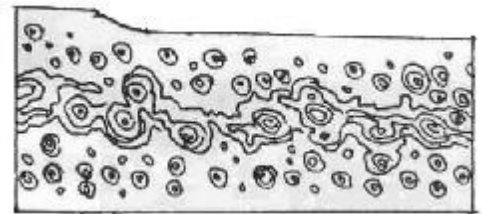
BADAELE.

This pamor is bad luck, some call it pamor of Bebala. It should be banned because the owner will be displaced, suspected, and will accept the bad consequences of other people's work



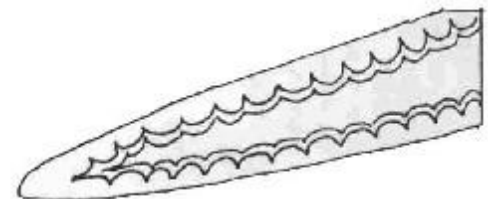
SEGARA VEDHI.

Translation into Indonesian, Desert. But the nature of happiness does not mean "dry, kerontang" or "barren," but rather good. According to many people, it is easy to get lucky. Similar to Udan Mas, but the spheres are smaller and more numerous and spread over the surface of the blade. This pamor is classified as non-voosy.



UNTU WALANG.

The literal meaning of "locust tooth", the good fortune contributes to one's authority. Obedient to his words and this pamor is classified as voters, only people with a high enough position can be suitable. For teachers and educators, it is usually suitable as well.



TUNDUNG.

Classified as bad pamor. The owner will often move out or be evicted for one reason or another. The household is not peaceful and is shunned by fate. It's best to just throw it away.

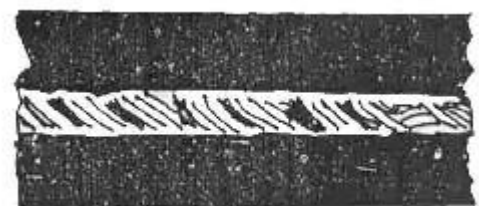
ENDAS BAYA.

Luck is bad, the owner can often be disastrous because of his own behavior. It's best to throw it away because no matter who the wearer is, they're always going to be out of luck.



DHADHUNG MUNTIR.

Similar to Sada Saler, but the "line" in the middle of the blade has a motif like a twist of mine or dhadhung. The goal is the same as that of Sada Saler, with regard to authority, determination. This pamor is widely found in kris made in Madura and is classified as the pamor of voters.

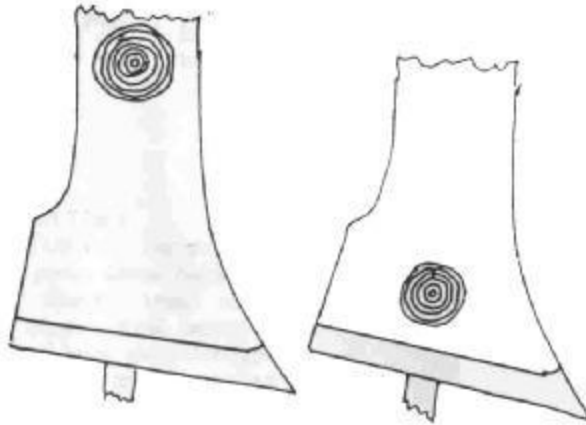


Rahtama.

Located in the sor-soran section is a sudden pamor under dominant pamor such as Wos Wutah and Ngulit Watermelon. It is very good if it is given to newlywed husbands and wives in the hope of having a good and virtuous child luhur.

PUSAR BUMI.

Also called Earth Puser. Its shape is similar to Udan much larger scale, at least fifty-rupiah coin and 8 cm, especially on the pamor is classified as a is a layered circle and not insect repellent, luck is and not everyone is it. It is generally believed to for guarding the house.



Mas but with a as large as a sometimes up to spear blade. This crooked pamor, circular like good but picky "strong" to have be a good pamor

LINTAS MAS.

It is located in the middle of least the number of eddies there are five. Good for trade, especially jewelry. This pamor is fastidious, and its happiness can only be felt by those who are suitable.

the sor-roran, at

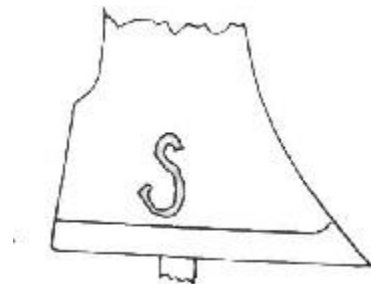
SODO SALER.

The shape is a straight line from the sors to the end of the blade. His goal is for authority and soldier and reinforcement in achieving goals, whether for the military or for those who are ambitious to achieve something ideal. Belongs to the electorate.



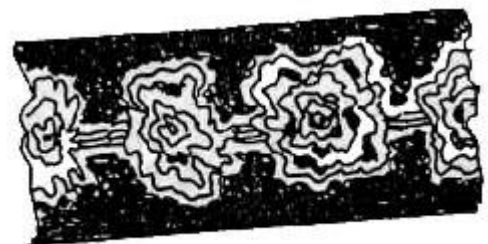
NUR.

It is located in the middle of sors, similar to the letter S. Happiness is especially good for teachers, leaders, or people who are said and have great authority, protective qualities, and a place to ask others. Voices of nature, because those who are still "young" are generally less powerful.



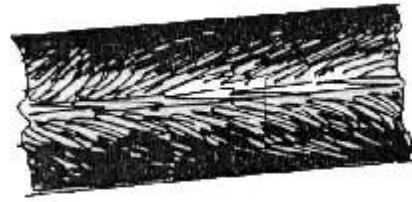
SEKAR SUSUN.

Almost like Rinonce Jasmine, but the size of the flowers is larger. The shape of the flower is like a circle on the pamor of Bendo Segodo. Make it easier to find fortune and not be picky. It only occurs on relatively young keris kris.



SEKAR TEBU.

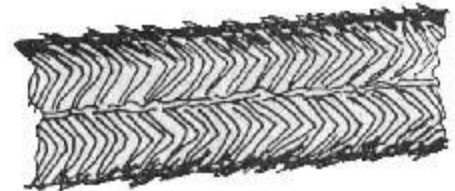
Almost like Blarak Ngirid or Sinered, but the tip does not reach the blade of the keris, but rather gathers in the middle and the strokes are smoother. Not the voter and luck for authority and leadership.



his

KLABANG SAYUTO.

Such as the pamo alloy of Blarak Ngirid and Excitatory Dragon. At first glance, it looks like a klabang with its large legs. It is believed to increase authority and power. This pamor is classified as a voter and is only suitable for those who hold leadership positions.



MANGGAR.

Similar to a string of coconut flowers. It is a collection of pamo forms such as Wiji Timun pamor, but its location is often oblique, composed of sors at the end of the leaf. Make it easy to find fortune and stand out in the social circle. Not picky.



JALA TUNDA.

Belongs to the electorate. It is lucky for fame, to stand out in the environment and to belong to rare papores, even of the production technique, is not so difficult.

At first glance, it looks like Wengkon's pamo, but wide, and on the inside there are curves that are sometimes symmetrical, but often not symmetrical in other parts. The pamor of the Jala Tunda is good, the lines that are wengkon are usually smooth and duplicate a lot.



SUMUR BANDUNG.

It is a black iron sphere without a pamor the size of a fifty-cent coin or smaller, slightly in the middle of the blade, between the pamor – usually Wos Wutah nggajih or Pendaringan Kebak nggajih. Many can be found in keris made in Madura. Classified as a voter pamor and is best suited for soldiers, military personnel, or people studying immunity.



BUNTEL MAYIT.

The creepy name, which means "packing corpses." Classified as pamor, very picky. If it's suitable, it will quickly climb its career or wealth, but if it's not suitable, it can become disastrous. Therefore, if you want this pamor, you must first ask those who know it so that it can be considered suitable or not.



JAROT ASEM.

This is a rare pamor, even though it seems very simple, but it is very difficult to make. At first glance, it is like a rough tangle of fibers, crossing each other's directions, but there is no impression of overlapping. This pamor is supposed to provide a good flow to the owner, steadfast of heart and determined. Great for people who have great ideals, both in education and at work.



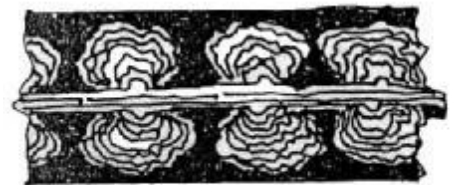
KENDHIT GUMANTUNG.

This also applies to the pamor of arrival. It is located in the sor-soran part and is usually mixed with more dominant pamor such as Wos Wutah or Ngulit Watermelon. Good for everyone. It is believed to be resistant to all kinds of infectious diseases, so it is like an anti-pest. But the owner must watch his behavior and not deviate from the straight and narrow.



KUPU TARUNG.

At first glance, it looks like a photograph of a butterfly in action. But esotericism has nothing to do with the field of activity, not even good for association. This pamor is not picky and is located along the blade of the sors to the end of the blade.



MRUTU SEWU.

Similar to Udan Mas and Sisik Sewu. The pamor is in the form of large and small circles, close to each other and interrupted by the pamor in the form of vortexes there is a kind of small pamor point. This pamor makes it easier to find a soul mate and is also believed by people that it makes it easier for girls or widows to find a partner and this pamor is not picky.



RATU PINAYUNGAN.

Classified as sudden pamor that is located in sors and is usually mixed with other dominant pamor. It has a good influence on its owner, protects against danger, is authoritative, and has a great influence. Good for a leader, but classified as a voter kris.



LAWE SETUKEL.

It is commonly referred to as "setukeldraad" or "saukel". At first glance, it looks like a thread unraveled from the roll. This kris is suitable for police, army or field workers. Many consider this kris to be capable of refusing use and this kris is classified as a voter.



YOGAPATI.

Be careful if you come across this criss. This pamor has a very bad influence, especially for those who have families. Often, the owner's children are sickly or even die. It's best to just ban it.

KINASIHAN.

This is a good pamor and not picky, happiness is loved and respected by people around. The luck factor is also good, it can be lumintu (always present)

KALACAKRA.

Classified as a rare pamor. For control over territory, power and authority and leadership. Good for community leaders. There are repellent factors and guna-guna.

BUNGKUS.

The shape is simple, just an image as a serpentine protrusion like a caterpillar cocoon and is located in a sorsorsorsor. The goal makes it easy to find fortune, frugal and is a pamor that is not picky. Best suited for traders or entrepreneurs.

SLAMET.

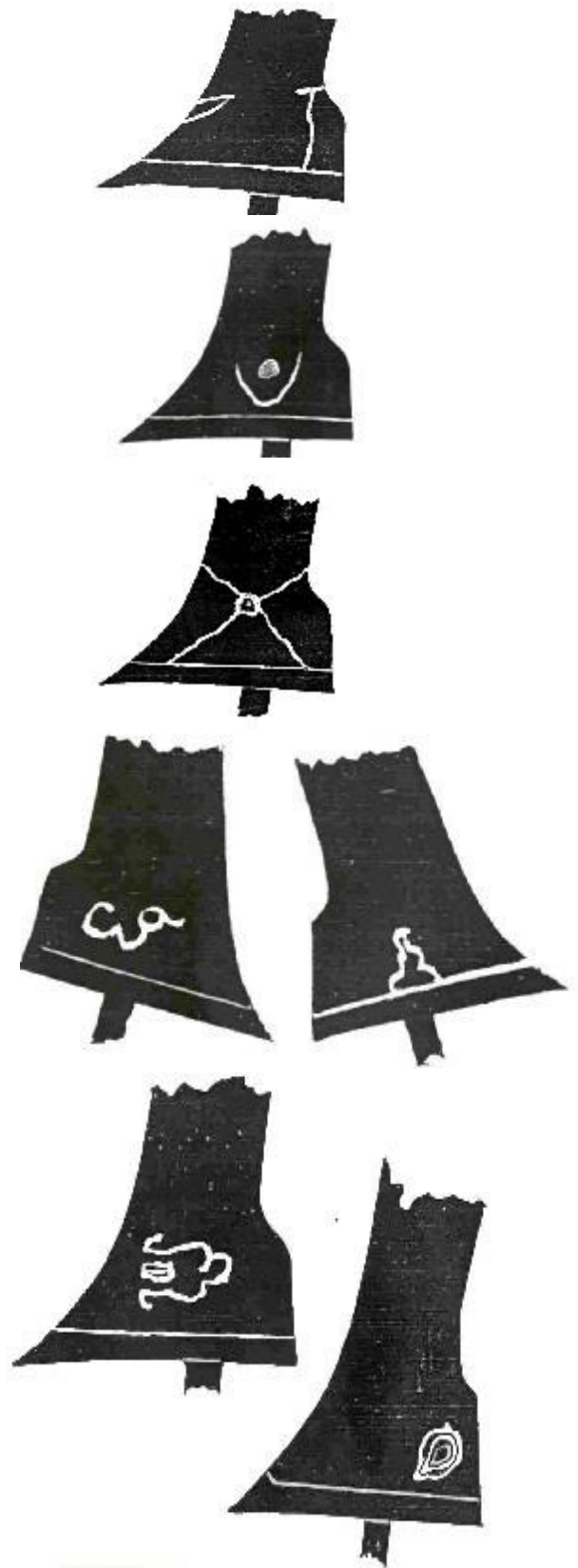
It looks like a sleeping crested baby. It is found in sors and is also found on spears or swords. The lever is for safety and is classified as "get rid of age", including convenient to withstand use. Advantages over other pamor, Slamet's pamor also prevents slander and negative talk. Not picky and suitable for everyone.

MARIB.

Also called Makarib pamor. Luck is very good, with regards to leadership, fortune and safety on the road and this pamor is not picky.

TELEGA MEMBLENG.

The shape resembles bracelets that are not so round and there are at least three bracelets. It is located in the jetting area (blumbangan) behind Gandhik. The lever for the accumulation of wealth and fortune, which we have received, is hard to get out of it, except for useful things. It is good for people who spend money to be more frugal and this pamor is not picky.



PANGURIPAN.

Also called the pamor of Ngurip-urip, it is similar to the pamor of Tamsul Kinurung, but the main shape is not a parallelogram but circles that seem to melt on one side. It is located in the middle of cheers, happiness as its name suggests to make it easier to find food and fortune. This pamor is special and can sometimes be used to ward off subtle creatures. The carriers are shunned by wild animals. Including the pamor of non-voters.

DIKILING.

Some call it pamor of Dingkiling or Cengkiling, the luck is bad for those who are already married. Often complicated, quarrelsome and uncomfortable, it can even be that the household is dissolved.



GANGGENG KANYUT.

The goal is like Sekar Lampes, but what stands out is precisely his authority, including the pamor of the voters.

UNTHUK BANYU.

Similar to foamy water, it is good luck for fortune and association and reduces waste. Classified as non-voting.

WENGKON.

Some call it Tepen, others call it Lis-oral. The shape is a pamor groove that is evenly distributed along the edges of the keris leaf. There are different types of happiness, some of which are protective of the owner to avoid danger. Ad that offers protection from inner temptations, some of which contribute to the feeling of sobriety. This pamor is not picky.

TEJO KINURUNG.

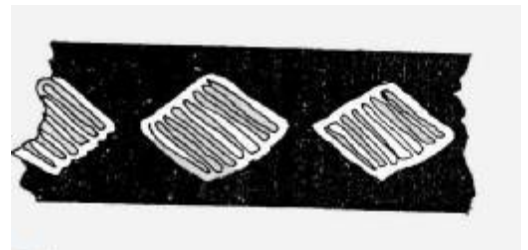
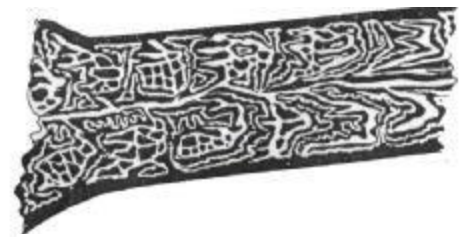
Like the combination of the pamor of Sada Saler and Wengkon, the luck is usually like Sada Saler, which is related to leadership and degree. Classified as voters.

WIJI SEMEN.

Classified as the pamor of colleagues and constituents. The lever protects against use or subtle creatures. Classified as an oblique pamor that occupies part of the blade from the sors to the end of the leaf.

TUMPUK.

Located in the sor-soran part, line between three to five Mas, making it easier to kris is right with the kitchen,



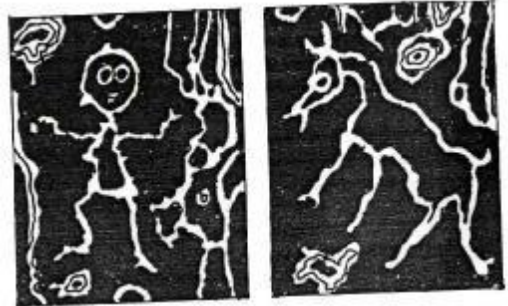
the shape resembles a transverse layers, the benefits are like Udan "amass" fortune. Generally, the if not Tilam Upih or Brojol.

ROJOGUNDOLO (A).

Some people call Gundolorojo. Generally in the middle of the sors, but sometimes slightly towards the center of the keris leaf. The shape is similar to an image of a scary creature, sometimes as a woman, sometimes as a man or also an animal. The lucky Rojogundolo are usually those from the pamor and not from colleagues.

ROJOGUNDOLO (B).

Generally protective of the owner, can be used to resist use, move subtle creatures, clean the "haunted house", even if the kris is special, can be used to heal people who are possessed. Classified as a pamor, not fussy and can also be found on spears or swords.



There are many more pamor that are not recorded here, artificial pamor is often not properly captured and sometimes the naming of pamor is also only based on images that occur there is no equivalent or also because new creations arise from the kris order to the master so that pamor is made as designed. All the inputs about pamor listed or not mentioned in this article are expected to complement the data and wealth of pamor information so that the information is not simply lost.

Jakarta, 30 November 2000