

THE REVOLT OF A PETA-BATTALION IN BLITAR FEBRUARY 14, 1945

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Very little has been written about the revolt in Blitar of a battalion of the *Tentara Sukarela Pembela Tanah Air* (Volunteer Army for the Defence of the Fatherland, abbreviated PETA) against the Japanese occupation forces. Reference to it has indeed been made in several publications on the Japanese occupation in Indonesia. But I only know of two people who have written specifically about the revolt, namely Soehoed Prawiroatmodjo in his *Perlawanan Bersendjata terhadap Fasisme Djepang* (Djakarta, 1953) and Soejono Rahardjo in his short article "Kisah Singkat Pemberontakan Peta Blitar", *Madjalah PHB*, Tahun IV, No. 2/3 (Pebruari/Maret, 1959), 46-57.

Documentary sources are also extremely scarce; not much, if any, can be found in newspapers and periodicals of that period. Witness also the material included in Prof. Dr. I. J. Brugmans *et al.*, *Nederlandsch-Indie" onder Japanse Bezetting: Gegevens on Documenten over de Jaren 1942-1945* (Franeker, 1960). That fact should cause no surprise because the Japanese authorities must have considered the revolt a highly embarrassing incident.

Lacking the relevant written sources, this survey had to be based mainly on interviews with the surviving participants of the Blitar revolt. Consequently I conducted several interviews in Djakarta, Jogjakarta, Surabaja, Malang, Kediri, and in Blitar itself. While in Blitar, I have tried to trace the route which the rebels had followed when they left the city. That proved to be not too easy: a volcanic eruption of Mount Kelud in 1951 had changed several topographical features of the terrain.

After having finished the survey, I reached the conclusion that Soehoed Prawiroatmodjo's book is not wholly based on fact. It so happened that he was one of the chudanchos in Blitar, and he did not take part in the rebellion. As long as he was describing the establishment and development of the *daidan*, he was fairly accurate. In fact, chapter I-V of his book makes a valuable case study of the life in a PETA-Battalion. But when he tried to describe the revolt itself, he transgressed the borderline between history and fiction, romanticising the revolt.

Soejono Rahardjo, having participated in the rebellion, gave a more balanced picture of the event up till the dispersion of the troops outside

the city. Thereafter, he only knew the experiences of his own column, until they were arrested and sent to Djakarta to face court-martial.

In the following pages, I have tried to draw the full picture of the revolt, albeit within a small frame. However, it is evident that several parts of the canvas are still empty and waiting for the missing facts to emerge to be filled in.*

THE FORMATION OF THE PETA-ARMY AND THE BLITAR-DAIDAN

On October 3, 1943, the Commander of the Japanese 16th Army occupying Java and Madura issued Osamu Seirei (War Administration Ordinance) no. 44 calling for the formation of Tentara Sukarela Pembela Tanah Air (Volunteer Army for the Defense of the Fatherland) in Java, also called the *Djawa Bo-ei Giyugun*. The army came to be known afterwards by its abbreviation: the PETA-Army.

By the end of 1943 and early 1944, a start was made with the formation of *daidans* (battalions) throughout Java, Madura, and followed later in Bali. In principle, each *kabupaten* (administrative area) had one *daidan*, so that a residency comprising several *kabupatens* might possess 2 to 5 *daidans*. In order not to endanger the position of the Japanese, the *daidans* were not organised within a hierarchical structure, but were independent from each other. Every *daidan* was put directly under the orders of the local Japanese Army Defense Command. Contacts between the respective *daidans*, even though they might be situated in the same residency, were systematically prevented.

The formation of the *daidans* was carried out around a small core of Indonesian officers who received their training with the Officers' Training Corps at Bogor. These officers were then subsequently assigned to every residency.¹

On December 8, 1943, an installation-ceremony of *PETA*-officers was held for the first time at Ikada-park in Djakarta. In the same month the new officers were sent to their respective residencies.

The officers assigned to Kediri residency became the core of two *daidans*, i.e. the 1st *daidan* at Kediri and the 2nd *daidan* in Blitar. (One more *daidan* was established later at Tulungagung). The 2nd *daidan* of Blitar was quartered at the former Mosvia (Intermediate School for Indonesian Government officials) building at the borough of Bendogerit, near the eastern city-limits.

* This article is a somewhat abbreviated version of my full report of the survey to be published with the title *Pemberontakan Tentara Peta Blitar menentang Djepang*.

¹ See Nugroho Notosusanto, "Instansi yang melaksanakan pembentukan Tentara Peta", *Madjalah Ilmu 2 Sastra Indonesia*, II, No. 2 (Djuni 1964), 285-290.

THE SEEDS OF REVOLT AGAINST THE JAPANESE

During the first quarter of 1944, members of the Blitar *daidan* received their basic military training. In this manner they were to be isolated systematically from the society around them. They underwent a very rigorous training from early morning till night, so that every minute of free time was used for rest. During this period no leave was granted to visit their homes.

It was only during war-manoeuvres by *shodan* outside the city, that they saw how the people in the villages began to look poorer and poorer. However, the soldiers were given no time to think about the matter because no opportunity was given to stop for a while.

Basic military training was finished by the second quarter of 1944, and the soldiers were given more time for themselves. They were given time to go on visits and their families were permitted to visit them during holidays. In this way the *PETA*-soldiers began to hear firsthand what was happening in the outside world.²

They heard, for example, how farmers were compelled to sell rice to the *kumiai* (rice-purchasing organisation) above and beyond the fixed quotas (which is about one-fifth of the total harvest). As a result, the farmers did not have enough rice to feed themselves and to use as seedlings for the next planting. On orders of the Japanese, eggs were purchased in great quantities at cut-rate prices; ostensibly for the *PETA*, but in reality the *PETA*-soldiers never ate eggs. Often, all they ate was plain *grontol* (boiled corn) without any other side-dishes. They also heard about the collection of scrap-iron from fences and iron poles which were uprooted willy-nilly; and the amassing of gold and jewelry. They heard about young female relatives being sent to Tokyo, ostensibly for study, but usually they ended up in Surabaia for the "recreation" of the Japanese.

Meanwhile, the *PETA*-soliders themselves felt how low their status was compared to the Japanese soldiers. Even officers of the *PETA* had to salute the Japanese soldiers first! They also had to swallow the often humiliating way the *shidokan* (supervising officer) treated them.

It was during this period that two *chudans* (companies) were assigned for duty outside the city, in order to learn how to conduct territorial defense and wage a guerilla war. As local boys, they associated closely with the villagers and saw with their own eyes the heavy burden they had to bear. They discovered that many people in the villages only ate one meal a day, and even that was not in sufficient quantities to still

² Soehoed Prawiroatmodjo, *Perlawanan Bersendiata terhadap Fasisme Djepang* (1953), pp. 123-131; Soejono Rahardjo, "Kisah singkat Pemberontakan Peta Blitar", *Madjalah PHB*, Tahun IV, No. 2/3 (Pebr./Maret 1959), pp. 47-48.

their hunger. Usually, their meal consisted of boiled yams and cassava, because the rice they produced on their fields with hard labour was taken by the *kumiai*.

Sometimes, the soldiers wanted to visit families whose houses were rather isolated; usually it turned out that the head of the family, in violation of Indonesian hospitality, was reluctant to receive them. What was more, he was even reluctant to show himself. The reason was that they could only afford to cover their bodies with a piece of *bagor* (matting, woven of coarse palm-leaves). At home, they went around practically naked so that their skins would not be further irritated by the filthy *bagor*.

In the third quarter of 1944, the *daidan* of Blitar was ordered to build fortifications on the southern coast. The hard labour was carried out by *romushas* (coolies). The *romushas* were extolled by the Japanese propaganda machine as "heroes of labour"; in practice, they were treated as mere slaves.

Working together with the *romushas* proved to be a traumatic experience to the *PETA*-soldiers. Very early in the morning, these people who resembled walking skeletons were assembled to dig bunkers in the stony coral soil. They had to cut down and transport the wood, carry stones and sand, for hours at a stretch without any rest. Because of their weakened condition, they almost did not have enough strength to walk, so that they staggered on their feet like drunkards. To rest for a moment meant running the risk of getting abuse and blows. It was only at noon that they had a chance to stand in lines to get food in their woven bamboo-containers; those who did not have bamboo containers had to use the leaves from the teak trees. They stood in line like beggars, and not as people who had the right to receive food after doing hard, unpaid labour. They had to struggle for drinking-water at wells and springs, if there were any available. If not, they had to use unboiled river-water. Often, there would be no food-distribution at night.

They slept everywhere they could. No camp was set up, so that the majority slept under the open sky and would be cold and wet if it rained. Aside from all this, waves of mosquitoes would attack them. As a result, within a short time malaria spread on a large scale. No latrines were built, so that if they were far from a river, they would relieve themselves everywhere. It was not surprising that within a short time dysentery was rampant. Within a few weeks, half of the *romushas* were stretched out everywhere groaning and raving in delirium as a result of these two diseases. In this condition, even curses and blows would not force them to get up again. After a few days, a great many of them closed their eyes forever. On top of their regular work-load, the greatly diminished labour-force had to dig holes to bury their friends.

The number of *romushas* declined enormously as a result of illness and death. The shortage was quickly filled by new *romushas* who were forcibly recruited from the villages in the *kabupaten* of Blitar. Many of them were forced to go, even though they had a family and were its sole provider. They were herded like cattle through kilometers of distance without any provisions. The soldiers of the *PETA* would see these new shipments of *romushas* arrive and as quickly decimated by death.

The *PETA*-soldiers themselves were not immune to the attacks of malaria and dysentery, and half of them had to be sent back to the *daidan* because they were no longer able to work. But they felt themselves fortunate because they were given medicine, however minimal. They still had a roof above their heads, even though it was woven of *alang-alang* (a variety of grass). But the *romushas* were completely at the mercy of the elements, disease and their tormentors. Anger and bitterness grew among the *PETA*-soldiers, watching the *romushas* die like flies around them of malaria, dysentery, beri-beri, the lack of protection against the elements, and maltreatment. Everyday quarrels arose between the *PETA*-members and the Japanese overseers of the *romushas*: often it would end up in fights. But each time they had to give in and restrain themselves, because of the ominous threat of a court-martial by the Imperial Japanese Army.³

THE REVOLT

Meanwhile, because they were being defeated on all fronts, the Japanese were forced to win over the hearts of the Indonesian people through the promises of independence "in the future". By September 1944, news of the promise seeped down to the *PETA daidan* at Blitar. In the oppressive atmosphere in which the absolute power held by foreigners weighted down their daily lives, the members of the *PETA* began to feed their minds on intoxicating dreams of independence. It was not the independence that had been promised by the Japanese but the independence that the Indonesian leaders of the Nationalist Movement had struggled for since the beginning of the century. What they visualized in their dreams as Independence, was freedom for the people from their sufferings, freedom for the *romushas* from their misery, freedom from the humiliation of rule by foreigners. Freedom meant the advent of self-respect and national pride.

When the members of the Blitar *daidan* returned to the city, it was as though they had been transformed. They had seen and participated in life at its most wretched level of suffering. In their minds they harboured shining dreams of a future that was free of misery and suffering. A resolu-

³ I have obtained this background story as a cumulative result of all the interviews conducted during the survey.

tion began to take root in their hearts. They resolved that all the humiliations should be ended, and that they should take part in the efforts to end them. They also began to connect these efforts to throw off the yoke of the alien oppressor with dreams of national independence. Independence meant self-respect as a people; it meant equal status with any foreign nation, be it the Japanese or the Dutch.

In the final quarter of 1944, the Blitar *daidan* was ordered to build fortifications again, this time in the Ngantang valley between the Kelud, Kawi and Andjasmoro mountains. Once again they had to undergo all the misery and suffering, watching *romushas* arrive and die. By the end of 1944, the male population of the surrounding villages were so decimated that finally female *romushas* were taken! With their lesser physical strength more casualties fell each day aside from the deaths among the children left behind by their mothers and deposited with neighbours, who were suffering from hunger themselves. Small wonder that the anger and bitterness among the members of the Blitar *daidan* reached its climax.

In this mental climate, rumors began to be heard stronger and stronger that the *PETA*-army was planning to rise up against the Japanese and seize freedom by force of arms! "Be prepared", was the signal that was whispered from *chudan* to *chudan*, from *shodan* to *shodan*, and from *bundan* to *bundan*.⁴

In principle, it is rather difficult to trace how the idea of revolt first began. Those who took part in the revolt consider Suprijadi as the man who sparked the revolt. During the planning-stage his closest helpers were Muradi *Shodancho*, Halir Mangkudidjaja *Bundancho* and Sunanto *Bundancho*. There are also those who consider Dr. Ismangil Chudantjo as the adviser of the leaders of the revolt. It seems that Dr. Ismangil lacked the qualities of leadership, so that the initiative was taken over by the two *shodanchos*, Suprijadi and Muradi who were then not yet 22 years old.

The two *shodanchos* began to approach a few friends whom they considered trustworthy. By the middle of September 1944, the first secret meeting was held in the bedroom of Halir *Bundancho*. The meeting was attended by six *shodanchos* and six *bundanchos*.⁵ The meeting was followed by a few other clandestine meetings, which successively planned the execution of the rebellion.

The sixth and the last meeting took place in the evening of February 13, 1945. At this meeting it was settled that the rebelling troops would

⁴ Interview with Major Soahadhi (Malang, April 29, 1964), with Mrs. Moejono, Moeradi's mother (Malang, April 30, 1964), with Mrs. Moerman Slamet, Moeradi's sister-in-law (*idem*), with Soetjipto, Suparjono's brother (Talun, May 3-4-1964, and with Colonel (ret.) Soarachmad (Kediri, May 5, 1964).

⁵ Soejono Rahardjo, *op. cit.*

leave town in four columns: one to the North, one to the West, one to the South and one to the East. Apparently they had planned to make the teak forests at the foot of the Kelud mountain as their strongholds.

The rebellion broke out with mortars fired in the direction of Sakura Hotel, where the Japanese officers in Blitar were staying. The mortar explosions were immediately followed by machine-gun cross-fire aimed at the *shidokan* houses and *kempeitai* headquarters which were located next to the *daidan* barracks. The Japanese must have known about the planned rebellion, for the two buildings were empty and abandoned.

At the last meeting Muradi emphasized the necessity of killing all Japanese they could find, for they could expect to face an unyielding resistance from their side. The less Japanese left would be the better. Muradi had no illusion about their fate, should their rebellion fail. He knew the Japanese occupation troops all too well.⁶

After the first shots, the columns started to leave the *daidan* to leave town. The group which went to the North was led by the late Sunardjo *Shodancho*, the group to the east by Sunanto *Bundancho*, while both groups were coordinated by Suprijadi himself. The group which went westward was under the command of three "field" — *shodanchos*, namely Muradi, Suparjono and S. Djono. The group moving to the south actually consisted of two subgroups: the larger sub-group was under the command of Dasrip *shodancho*, while the other sub-group was under Tarmudji *Bundancho*.

In suppressing the rebellion the Japanese used the classic way of colonial powers handling such matters: they employed native troops to confront their compatriots. Two groups of Indonesians were engaged by the Japanese to subdue the rebellion: the leaders of the Blitar *Daidan* themselves and *PETA* as well as *Heiho* troops from out of town. In approaching the rebels the Japanese used the *iron fist in a velvet glove* stratagem. They tried to win the rebels over with promises, although at the same time they surrounded the area with troops supported by armoured and artillery units. In fact the stratagem was the only way open for the Japanese to subdue the rebellion without risking an organised and general revolt in the whole of Java. For at that time a large part of the 16th Army which occupied Java and Madura had already been transported to the front and the vacancies were filled by *Heiho* troops, which consisted of Indonesians, who certainly could not be trusted to confront their own people. The *PETA* auxiliary troops could be trusted even less, especially because they were under the command of their Indonesian officers.

⁶ The following have been checked at the simultaneous interview in Blitar, May 2, 1964.

The Japanese were also successful in isolating the rebellion because they were clever enough not to integrate the *daidans* into units of a higher order under Indonesian commanders, even if they belonged to the same residency. Thus, other *daidans* did not hear about the rebellion until much later. However, if there should be an armed clash between the rebels and the Japanese, the news of the incident would spread all over the country. Therefore the Japanese tried to appease the rebels into submission without putting up a resistance. But the peaceful moves were backed by armed units consisting of mobile troops from two Japanese regiments and from the *PETA* troops from other *daidans* in the residency. The Japanese led them to believe that Allied troops had landed around Blitar.

THE TERMINATION OF THE REBELLION

Before starting out, the rebels were instructed by their leaders not to kill Indonesians but to kill Japanese, because otherwise all those Japanese would be turned loose on them. According to plan, the rebels' force was split into four groups: one heading to the north, one to the east, one to the south and the last one to the northwest.

It was evident that at that time the conditions were not yet ripe for such a move; as a consequence each of the four groups failed to build their guerilla bases to consolidate themselves. One by one, they were persuaded to end their march and return to Blitar.

The group which headed to the north, after spending the night in a village near the Penataran temple, found itself surrounded by *PETA* and Indonesian police troops under the command of a Japanese military man. The rebels were hesitant to put up a struggle, because they were facing their own people. Sunardjo *Shodancho* finally decided to break out of encirclement by changing into civilian clothes. Most of his men were captured on the same day while the rest were caught later.⁷

The group which moved eastwards met with the most tragic fate. First of all they were already captured on the first day. Secondly, because of the fact that they were first to be caught, they had to suffer most of the unspent wrath of the Japanese. Thirdly, most of the heavy sentences, in actual number as well as in percentage, were meted out to members of this group.

At one time *PETA* troops from another *daidan* caught up with them escorting their own commanders from Blitar. The Japanese had given the commanders a guarantee that if the rebels surrendered without a

⁷ Interview with Sergeant Muljoprajitno (Nglegok, May 3, 1964), and with Sergeant (ret) Tukirin (Blitar, May 5, 1964).

fight, they would not be court-martialed. However, if they put up a resistance, they would be annihilated.

So, when the rebels were confronted with *PETA* troops, they were wavering between the two alternatives of taking any action or not, because their would-be captors were of their own people. Moreover, their own commanders stepped forward, asking them kindly and in a fatherly way to cease the rebellion and return to Blitar. They surrendered and handed over their arms. They were then transported back to Blitar where they were immediately put under arrest.⁸

On the second day of the rebellion the group which moved southward met the *PETA* troops from the Kediri *daidan*, which was under the command of a Japanese *shidokan*. Seeing the Japanese leader of the troops, the rebels started to fire at him. After a brief exchange, the rebel group withdrew and the Kediri troops went hurriedly on their way to Blitar.

The southern group was also persuaded to return to Blitar after being visited by the *Daidancho* himself. They were also immediately arrested on their return.⁹

Compared to that of the other groups, the experience of the group which went to the northwest was rather dramatic. They not only covered the longest distance but also killed more Japanese, and were the last to end the rebellion. Moreover, they first had negotiations with the Japanese. But as all the other rebel groups, they were also subtly persuaded to return to Blitar.

Before they left Blitar, this group had killed two or three Japanese. The Japanese at first sent a *chudancho* to fetch them back. However, the group pressed the *chudancho* to join them at their positions in the teak forest at the slopes of the Kelud mountain. More men, Indonesians as well as Japanese who had good connections with the Indonesians, were sent to persuade the group to return to Blitar. But, all of them failed to persuade these rebels to give up. Finally, Colonel Katagiri, the commander of one of the regiments which besieged the rebels, asked them to negotiate, and Muradi consented. The negotiations took place in a house which was located between the stronghold of the rebels and the defence perimeter of the besieging troops.

The outcome of the negotiations was that Muradi and his group were willing to return to Blitar under certain conditions, namely:

⁸ Interview with First Lieutenant Sukardi (Blitar, May 2, 1964) and with First Junior Lieutenant (Undan Awu, May 4, 1964).

⁹ Interview with Mr. Tarmudji (Blitar, May 2, 1964), with First Junior Lieutenant Imam Bakri (Sanan Kulon, May 4, 1964), and with Mr. Hardjo Muslan (May 4, 1964).

1. that the rebels would not be disarmed and could travel back on their own without being escorted by the pursuers;
2. that the rebels would not be court-martialed on their return to Blitar.
3. that the Japanese take corrective measures against their soldiers who mishandled the Indonesian people;
4. that *PETA* officers and men be considered equal to their counterparts in the Japanese Army.

In a gesture of chivalry Colonel Katagiri pulled off his sword and handed it over to Muradi as a token that he would fulfill his commitments.

Muradi explained the terms to his men in the following fashion:

1. After holding on in the forest for several days and nights, it turned out that no other *daidan* had joined them in the rebellion;
2. If they continued their resistance they would be forced to fight and kill their own people as the Japanese were able to deceive and use other Indonesian troops to subdue the rebels;
3. They were surrounded in a forest which was uninhabited and did not have anything edible to offer. In the beginning people from nearby villages supplied them with food. However, this source could easily be cut off by the enemy, which they had already started to do.
4. As an armed demonstration, the rebellion had already shown its point to the Japanese.

So the troops under Muradi returned to Blitar fully armed. Before leaving their positions, Muradi gave his men a chance to detach themselves from the group if they so wish. Some did, but were all captured in the following days.¹⁰

Besides the group which went out of Blitar, there were others who left the *daidan* but remained in town. Most of them were members of Sujatmo *chudanchos*'s company. As other *chudanchos*, Sujatmo was not asked to join the rebellion. He did want to join, but did not wish to act under the command of *shodanchos*. But the rebellion coming as a surprise to him, he was unable to immediately define his attitude. He finally decided to disperse his men all over town, while his staff and he himself went "underground" trying to contact the leaders of the rebellion.¹¹

¹⁰ Interview with Captain (ret.) Soemadi Soerjono (Surabaya, April 28, 1964), with Mr. Amin (Malang, April 30, 1964), and with First Lieutenant P. Machfud, First Junior Lieutenants Moedjali, Soemekti, Sergeant Major Marni, and Mr. Moel-jono (Blitar, May 2, 1964) and with Major S. Djono (Jakarta, June 3, 1964).

¹¹ Interview with Colonel Sujatmo (Jakarta, June 3, 1964).

Before Muradi and his men came down from the slopes of the Kelud, the other groups which had surrendered earlier were already in Blitar, jailed by the Kempeitai and the Japanese Police. They were interrogated about the motives of the rebels, their actual deeds so far, and who were the ringleaders of the rebellion.

These men were interrogated in several sessions, probably depending on the amount of information which could be obtained from each rebel. One of the men who according to many ex-rebels suffered most from the torture during the interrogations, was Sudarmo Bundancho, who was later sentenced to death because he had shot and killed a Japanese. His friends presumed that even without a death sentence, he would have died soon in any case, because he seemed to have been injured internally. There were several men who died in prison because of their physical conditions.

Three weeks later, most of the rebels were transported to Djakarta. After arriving there, they were then brought to the building of the *Gumpokai* (the military court).

In total, 55 men were brought before the military court, namely:

Two *chudanchos*
Eight *shodanchos*
Thirty-five *bundanchos*
Twelve *giyubeis*

The sentences were:

death sentence	:	6 men
life sentence	:	3 men
15 years imprisonment	:	6 men
10 years	:	6 men
7 years	:	17 men
4 years	:	7 men
3 years	:	3 men
2 years	:	7 men

It should be added that one of their most prominent leaders, Suprijadi, was missing. It had been assumed that he was captured and had died during interrogations. Because of the critical situation for the Japanese, his death was kept secret in order to avoid mass upheaval.

The men who were sentenced to death were:

1. Dr. Ismangil, *Chudancho*
2. Muradi, *Shodancho*
3. Suparjono, *Shodancho*

4. Sunanto, *Bundanco*
5. Halir Mangkudidjaja, *Bundanco*
6. Sudarmo, *Bundanco*

I have not been able as yet to find any information about the place of their execution and burial. The key to it might be found in Japan.

LIST OF PERSONNEL BLITAR DAIDAN

COMMANDER

Surachmad, Daidanco

A D C

1. Sukandar, Shodanco
2. Muradi, Shodanco

STAFF

Medical	:	Ismangil MD, Chudanco
Training	:	Sukandar, Chudanco
Pioneers	:	Sukeni, Chudanco
Ordnance	:	Suhadhi, Shodanco
Quartermaster	:	Sumardhi, Shodanco
Stores	:	Partohardjono, Shodanco
Colours	:	— 1. Wahono, Shodanco
	:	— 2. Dasrip, Shodanco
Staff Shodanco	:	Muljadi, Shodanco

1st COMPANY

Commander	:	Suhud Prawiroatmodjo, Chudanco
1st Platoon Cdr	:	Kusdi, Shodanco
2nd " "	:	Muljohardjono, Shodanco
3rd " "	:	S. Djono, Shodanco

2nd COMPANY

Commander	:	Hasannawawi, Chudanco
1st Platoon Cdr	:	Suparjono, Shodanco
2nd " "	:	Sunjoto, Shodanco
3rd " "	:	Mundijjat, Shodanco

3rd COMPANY

Commander	:	Tjiptoharsono, Chudanco
1st Platoon Cdr	:	Suprijadi, Shodanco
2nd " "	:	1. Muradi, Shodanco
	:	2. Sunardjo, Shodanco
3rd " "	:	1. Sukeni, Shodanco
	:	2. Wahono, Shodanco

4th COMPANY

Commander	:	Supatmo, Chudanco
1st Platoon Cdr	:	Suwarma, Shodanco
2nd " "	:	Sukijat, Shodanco
3rd " "	:	Achijat, Shodanco

LIST OF PERSONS INTERVIEWED

- Mr. Abikusno Tjokrosujoso*, member, advisory council to the Military Court.
- Mr. Moh. Amin Ardjomuljono*, 4th Bundancho/1st Shodan/2nd chudan.
- Cholil, Kaia Hadji Moh*, owner of the house used by Sunardjo's column to rest.
- Mr. Darmadi*, Surpijadi's father.
- Mr. Darminto*, son of Purwosudarmo whose house was used for negotiations between Muradi and Japanese Colonel Katagiri.
- Major S. Djojo*, 3rd Shodancho/1st chudan.
- Mrs. Entik*, owner of teahouse in Bentjé, in front of which Sudarmo shot a Japanese.
- Mr. Hardjo Muslan*, driver of Kediri daidan.
- First Junior Lieutenant Imam Bakri*, Staff bundancho.
- Major Imam Sukarsono*, staff Bundancho/shodancho.
- Mr. Iswarin Takatwirjodihardjo*, bundancho.
- Mr. Joesman*, dr Ismangil's brother.
- First Junior Lieutenant Katam*, giyuhei who shot the first mortar round.
- Mr. Kasman Singodimedjo*, member of advisory council to the Military Court.
- First Lieutenant P. Machfud*, 2nd Bundancho/1st Shodan 2nd chudan.
- Sergeant Major Marni*, giyuhei under Muradi.
- Mrs. Mujojo*, Muradi's mother.
- Mr. Muljono*, bundancho.
- Sergeant Muljoprajutno*, giyuhei under Sunerdjo.
- Mrs. Murman Slamati*, Muradi's sister-in-law.
- First Junior Lieutenant Mudjali*, giyuhei under Muradi.
- Kiai Hadji Machmud*, Son of *Kiai Hadji Ngabdullah Sirat*, whose house was used by Sunardjo's group to rest.
- Mr. Muljohardjono*, 2nd Shodancho/1st chudan.
- Mr. Ngabdurachim*, younger brother of *Kiai Hadji Ngabdullah Sirat*.
- Major Suhadhi*, staff shodancho in charge of ordnance.
- Colonel Sujatmo*, 4th chudancho.
- Captain (ret.) Sujono Rahardjo*, Staff bundancho.
- Lieutenant Colonel (ret.) Sukander*, Staff chudancho in charge of training.
- First Lieutenant Sukardi*, Bundancho of Suprijadi's shodan.
- First Junior Lieutenant Sumeki*, staff bundancho.
- Captain (ret.) Sumadi Surpono*, 2nd Bundancho/2nd Shodan/2nd Chudan.
- Captain (ret.) Sukeni*, 3rd Shodancho/3rd Chudan.
- Chief Sergeant Swip*, giyuhei.
- Colonel (ret.) Surachmad*, Daidancho.
- Mr. Sutjipto*, Suparjono's brother.
- Mr. Tarmudji*, Staff bundancho.
- Mr. Tarmudji*, Staff bundancho.
- Sergeant (ret.) Tukirin*, giyuhei.
- Mr. Wardojo*, Sukarno's brother-in-law in which house Sujatmo's group took refuge.
- Mr. Motoshige Yanagawa*, Japanese captain of "Special Section" of intelligence staff, in charge of training PETA—officers and formation of PETA—units.