The eighteenth century witnessed many momentous events in Central Java: wars, the establishment of new courts, the division of the kingdom, and the consolidation of the Dutch position, to mention but a few. Raden Ngabehi Jasadipura, the great court poet of Surakarta, personally witnessed many of these events and recorded them for posterity. Among his numerous writings is the massive Babad Gianti, published in twenty-one volumes of Javanese script.

The section of the Babad Gianti translated here deals with the events of the 1740's leading to the establishment of the new kraton at Surakarta. The Kartasura kraton, established over sixty years before, had been taken during the "Chinese" war, first by the rebel forces of Sunan Kuning (Mas Garendi) in June of 1742, and then by Tjakraningrat IV of West Madura six months later. These events led to the decision to abandon the old court and to establish a new residence for the Susuhunan, Pakubuwana II.

The Dutch records available in published form are insufficient to make a full comparison with Jasadipura's story as given here. It is clear, however, that just as the Babad Gianti suggests, there was indeed some discussion about the proper location for the new kraton, and Sala was chosen only after other sites had been considered. But the East India records do not support the view that Sala was chosen over the objections of the Dutch commandant Van Hohendorff.

4. Joan Andries Baron van Hohendorff. In the Javanese text called "Hogendorep."
they suggest that the Susuhunan requested the Dutch opinion of the site, and that the "consent" of Batavia (granted on 9 October, 1744) was solicited preliminary to the move. It is not necessary to reject Jasadipura's version of the discussions, however, for the Dutch records reveal only the final position taken by Batavia, while the Babad Ganté tells a not unlikely story of the debate which preceded ultimate Dutch agreement.

Fixing the exact date of the transfer to Surakarta is difficult on the basis of the few published Dutch records. The date given by Jasadipura (17 Sura, Djé, 1670 = 20 February, AD 1745) appears to be too early for the actual change of residence. The Governor-General reported at the end of 1745 that the Susuhunan had been busy that year with the construction of his new court but had not yet occupied it. Permission for the move had been granted by Batavia on 27 July, 1745. When Van Imhoff met with the Susuhunan in May, 1746, the latter referred to "his new residence at Surakarta" and Van Imhoff observed "the ruined old court" at Kartasura.

Whether or not this section of the Babad Ganté meets all the tests of accuracy employed in modern historiography, it is nevertheless of immense historical value. It preserves not only a plausible version of the "inside" events leading to the establishment of Surakarta, but also records the Javanese attitudes and interests involved in such affairs of state, as well as containing some marvelous passages of great intrinsic literary value.

5. Journal of the trip of Elzo Sterrenberg to Kartasura, 1744, in J. K. J. de Jonge, op. cit., X, p. 42; Governor-General van Imhoff and Council of the Indies to the Heeren XVII, Batavia, 31 December, 1744, in ibid., p. 34.

6. The printed text gives the numerical value 1670 after the sengkala, "kombuling pudya kapjarsi ing Nata," thus assigning the value "zero" to "kombul." But since Susuhunan Pakubuwana II was also known as "Kombul," it might be argued that "kombul" should be given the value for words relating to the ruler, i.e., "one." Then the date would be moved to AD 1746, and would agree with what is known from Western sources.


In the present translation, an attempt has been made to limit the use of Javanese technical terms as much as possible. Approximate English versions have been provided for official positions, geographic terms, etc., even though they are rarely exact equivalents. The specialist can easily identify the exact phrase or word in the romanized text.

The translators hope that this passage will be considered no more than a tentative translation, and they would welcome comments and suggestions.

Ceremonial guards of the kraton Surakarta; at the celebration of garēbeg, 1931. (Photo by Claire Holt)
Romanization of Text

ari soma sang nata tinangkil
ingajap pra sarimpi badaja
ase ri tinon busanané
ngampil patjara prabu
nata lenggah ing dampar rukmi
wonten ing siti bentar
kang tjaket ing ngajun
djeng gusti pangran dipatya
anom mengkunegara sudibya luwih
radja putra mataram

gya djeng pangran arja mangkubumi
senapati ngalaga tasupa
nulja pra santana anqér
ing kanan kering prabu
twan kumendan lan para upsir
inggih samya suméwa
ing ngarsa sang prabu
munggeng ing kursi satata
aneng ngandaping bangsal manguntur tangkil
djro tratag siti bentar

wong kaparak gandèk kanan kérung
tiningíhan bupati kaparak
pradjurit djro baris anqér
tata sadjuru-djuru
dê kang manggen paglaran sami
kalih sang mantri muka
alenggah ing ngajun
dyan dipati pringgalaja
sinduredja nulja pra najakèng ngadjì
sagung bupati djaba

sinambungan kang para bupati
ing pasísir myang montja nagara
samya sowan sadajané
pra punggawa supenh
ingkang boten sumiwèng ngadjì
dipati pranaraga
ingkang dadya tunggul
wadananing pra bupati
montja pradja ing bang wètan lawan malih
panembahan tjakrengrat

ing madura ingkang madanani
pra bupati pasísir bang wètan
samya rumeksa tlatahè
dèhning djaman dahuru
pra santana amadeg baris
dadya sandé ing drija
On Monday His Highness sat in state
flanked by the palace dancers,
beautiful were their garments,
they held the Royal upatjara;¹
His Highness sat upon a throne of gold
in the siti bentar,²
sitting close in front of him
was Kangdjeng Gusti Pangeran Adipati
Anom Mangkunagara, the exalted
Crown Prince of Mataram.

Next was Kangdjeng Pangeran Arja Mangkubumi
Senapati Ngalaga [Kar]tasura,
then the relatives, sitting in order
to the right and left of His Highness;
tuan Commandant and the officers
also paid homage
in front of His Highness,
sitting on chairs in good order
below the bangsal manguntur,³ paying their respects
within the cover of the siti bentar.

The Court heralds were to the right and left,
headed by the court bupati;
the palace troops sat in rows
arranged by groups;
those who occupied the pagelaran⁴ were
the two first ministers,
sitting in front of
Radyan Adipati Pringgalaja,
Sinduredja and the councillors of the King;
all the outer bupati,
joined by the bupati
of the coastal regions and the outer lands,
all appeared;
there was a multitude of officials;
those who did not appear before the ruler
were Adipati Pranaraga,
who was the supreme leader
of the bupati
of the eastern montja pradja,⁵ and
Panembahan Tjakraningrat
of Madura, who was leading
the bupati of the eastern coast;⁶
they were guarding their areas
because the times were troubled;
their relatives were preparing for war,
thus there was reluctance in their hearts
tilar nagrinipun
de erëhing pra bupatya
ing pasisir kalawan montja nagari
kebut mring kartasura
mijosira kangdjeng kang siniwi
datan paé lawan saban-saban
duk maksih redja djamané
nanging djro tyas ngenđanu
sanitýasa amangonengi
risakipun kang pradja
tanapi kađatun
saisiné radjabrana
aprasasat brasṭa syuh sirna binasmi
déning kang mungsuh tjina
jën ginagas saja angranuhi
jën rinasa tansah kararonta
ing kartasura risaké
patih dinuking wuwus
rengenta hëh sira dipati
kadarpaning tyas ingwang
tan kena sinajut
arsa angalih nagara
dësa endi kang prajoga wëtan iki
sun karja kuṭa garâ
adipati lawan sira aði
hogenḍorep paḍa lumakuwa
pikiren ngendi betjiké
patih kalih wotsantun
tur sandika dateng nglampahi
sang nata nulja djengkar
kondur angaḍatun
kang séwaka gya luwaran
twan kumenḍan lawan dipati kakalih
myang pra najaka djaba
abudalan pan saréng sahari
aninitik dësa wëtan pradja
wusnjå atas pamriksané
kumenḍan rembagipun
papan wijar ingkang waradin
amung ing kadipala
kang dinalih patut
dën degi pura naréndra
najogyani risang mantri muka kalih
dësa nulja binabad
dipun ukur bâdëning kang puri
nanging wonten semanging wardaja
pra nudjum djawa rembagë
mupakat dyan tumenggung
at leaving the country  
because the bupati  
of the coastal regions and the outer lands  
had gone to Kartasura.

The appearance of the Honored Lord  
did not differ from that which was usual  
when the times were still prosperous,  
but in his heart were darkening clouds  
as he continuously brooded over  
the destruction of the capital;  
the kraton  
and all of its treasure  
were as good as destroyed, burned to nothing  
by the Chinese enemy.

If one thought about it, the pain grew greater;  
as one felt it, the sadder one became  
that Kartasura was destroyed;  
the patih was addressed,  
"Listen, Adipati,  
it is my heart's desire,  
which cannot be resisted,  
to move the capital;  
what village to the east of here would be best  
for me to make my capital?"

Adipati and younger brother  
Hohendorff, go  
and consider where would be best."  
The two patih answered  
they were ready to obey;  
His Highness then retired,  
returning to his kraton;  
those who had appeared then dispersed;  
the tuan Commandant and the two adipati  
along with the outer councillors  
departed on the same day,  
searching for a village to the east of the capital;  
after a thorough investigation,  
the Commandant advised  
a place which was broad and level;  
only Kadipala  
was considered appropriate  
for the erection of the Royal Palace;  
the two chief ministers agreed  
and the area was then cleared  

and measured for the Palace;  
but there was unrest in the hearts  
of the Javanese seers; they advised,  
with the agreement of dyan Tumenggung
honggawongsa puspanagari
tumenggung mangkujuda
tembe djangkanipun
jên nagni nêng kadipala
langkung ardja winongwong djinajêng djurit
tjatjade énggal risak
dyan tumenggung honggawongsa angling
çuhi ki lurah sing panawang kula
dusun sala prajoginê
kina(r)ja akadaçatun
bađé tetep tulus basuki
jên lama wimbuh ardja
kukuh tur abakuh
muljaning talatah djawa
ambeludag dunja sabrang angedjawi
sirna lalakon juda
dyan dipati kalih angrudjuki
djangkanipun tumenggung gawongsa
kumendan alon delinge
sudara kalihipun
myang sagunging para bupati
lamun ing dêsa sala
sanget awonipun
papan leđok datan wrata
lawan malih katjelaken ing banawi
saê ing kadipala
êwa makaten jên tan prajogi
lah suwawi anitik mangêtan
ingkang pakantuk papanê
patih lan pra tumenggung
najogyani mariksa malih
wêtan banawi sangkrah
horeg pra wadya gung
praptêng papan lempar wijar
sanasewu tuwan kumendan ngrembagi
saê kinarja pradja
risang mantri muka tatanja ris
maring dyan tumenggung honggawongsa
kadiparan prajogane
honggawongsa turipun
çuhi ki lurah lamun suwawi
tan lijan dusun sala
saking pêtang ulun
jên wonten wêtan bangawan
tijang djawi bađé wangsul buda malih
tansah tukar lan rowang
wau risang kalih nindya mantri
lan kumendan kalanê mijarsa
Honggawongsa Puspanagari
Tumenggung Mangkujuda,
and prophesied,
if the capital was at Kadipala
it would continue to prosper, to be protected and victorious
in battle, but its weakness was that it would soon fall.

Dyan Tumenggung Honggawongsa said,
"Now, ki lurah, according to my opinion,
the village of Sala is best
for the building of the kraton;
it will prosper continuously,
the longer, the more prosperous,
strong and sturdy;
the glory of the land of Java
will overflow, the outside world will come to Java,
the story of war shall come to an end."

The two dyan Adipati agreed with
the prophesy of Tumenggung Honggawongsa;
the Commandant said softly,
"My two friends
and all of the bupati,
as for Sala,
it is very bad;
the place is in a slight depression and is uneven,
moreover it is too close to the river;
it is better at Kadipala.

However, if it is not good,
then let us look to the East
for a fitting place."
The patih and tumenggung
agreed to search again;
their progress was blocked east of the river,
their troops were agitated;
arriving at a flat, wide place,
Sanasewu, the tuan Commandant proposed
that it would be good for the construction of the capital.

The two first ministers softly asked
dyan Tumenggung Honggawongsa
whether it was proper;
Honggawongsa said,
"Well, ki lurah, if it pleases you,
it will be none other than Sala;
according to my calculations,
if it is to the east of the river,
the Javanese will revert to the old religion again,
always quarreling among friends."

When the two first ministers
and the Commandant heard,
tansah legeg gèdèg-gèdèg
djro tyas kalangkung ngungun
mring waskitanipun kang galih
tumenggung honggawongsa
ning pakewedipun
dè kang djinongka prajoga
papan rawa legok manḍukul tur sungil
prenah tepi bangawan

ri sampuning kang para bupati
lan kumendan papatih kàkalih
geleng gumolong rembagè
kang kinarja kaqatun
èstu sala ingkang pinilih
amung miturut djongka
amamrih rahaju
samana sigra bibaran
patih kalih kumendan myang pra bupati
wangsul mring kartasura

ladju marek byantara narpatri
ngaturaken lampahing dinuta
purwa madya wasananè
rembaging punggawa gung
dusun sala ingkang prajogi
kinarja anagara
tulus kekahipun
sri narèndra angandika
hèh dipati ingsun ija wus marengi
nulja sira rakita

dinya mantri

kalihipun risang ndiya mantri
twan kumendan para najaka*
lèngsèr sing ngarsa sang katong
papatih sigra ñawuh
mring sagunging para bupati
najaka djroning pradja
myang para tumenggung
bupati montja nagara
ing pasisir samya samakta ing kardi
bonḍa bau myang krija

èndjing bidal risang patih kalih
twan kumendan myang para bupatya
tan winarna ing lampahè
praptaning sala ñusun
ambiladi bâdening puri
tinata binambjar
ing sapantesipun
wong tjilik ing désa sala
kinèn ngalih marang ing désa lyan sami
horeg samya bojongan

* Lacking one syllable.
they were stunned and shook their heads, in their hearts they were surprised at the acumen of Tumenggung Honggawonsa's mind; but that which caused concern was why the place he considered proper was a marshy, uneven, and inaccessible site at the side of the river.

After the bupati, the Commandant and the two first ministers came to agreement, for the construction of the palace indeed it was Sala which was chosen, according to the prophesy just in order to attain prosperity; they then dispersed, the two ministers, the Commandant, and the bupati returned to Kartasura.

Quickly they appeared before the king reporting the course of their mission, the beginning, the middle, and the end; the high-ranking officials agreed the village of Sala was proper for the building of the capital, unshakeable and flawless; the Ruler then said, "Well, Adipati, I consent, therefore make yourself ready."

The two first ministers, the Commandant and the ministers withdrew from in front of the King; the ministers then ordered all the bupati, the inner ministers, the Tumenggung and the bupati of the outer lands and of the coastal areas to prepare for work, with funds, workers, and artisans.

In the morning departed the two first ministers, the Commandant and all the bupati; their travel need not be described; upon arriving at the village they cleared the area for the future palace; things were arranged and put in order as properly as possible; the commoners of the village of Sala were ordered to move to other villages; their moving caused a commotion.
wus tinata tata rinakit* 
sakēh siti legok ingurugan 
ingukur omba dawanē 
ing rēh karja kasusu 
pager buminira kang puri 
mung djinaro kēwala 
wadya lit kumerut 
leksan kang anambut karja 
dēnē konţa-kanţanē ingkang nagari 
anēlad kartasura 
paripurnaning pangupakarti 
adipati pringgalaja lawan 
sinduredja marek agē 
ing ngarsa sanga prabu 
tyr uninga sampating kardi 
gēnnja baqēning puri 
wau sanga prabu 
gya dawhken tata-tata 
anetēpi adat watoning narpati 
lamun angalih pradja 
wusnja samekta salîr piranti 
sri narendra lawan prameswara 
putra putri sadajanē 
ngrasuk busana luhung 
kang pinatik ing sosotya di 
sorotē pinda laban 
sisiring sumunu 
dahat lengeng sinat mata 
atanapi baţaja manggung myang srimpi 
wus mahardjēng busana 
garwanipun indya mantri kalih 
niwah garwaning para pangēran 
bupati sapanekarē 
ngrasuk busanā sampun 
sowan pepak nēng dalem puri 
nät ngagem basahan 
dēnē pra tumenggung 
djro pradja montja nagara 
myang pasisir risang mantri muka kalih 
tanapi wadya bala 
wong kumpeni pepakan anangkil 
ambelabar anēng pagelaran 
santana pangēran ančēr 
basahan agemipun 
lir pandjrahing kang puspita di 
sing pēlaging busana 
wau sanga prabu 
lan prameswari narendra 

* Lacking one syllable.
Now everything was already put in proper order,
all the low ground was filled,
the width and length was measured;
however, since it was done in a hurry
the walls of the palace yard
were only made of bamboo;
tens of thousands of commoners
did the work;
now, the design of the city
followed Kartasura.

After the completion of the work
Adipati Pringgalaja
and Sinduredja quickly came
before the ruler,
reporting the completion of the construction
of the future palace;
then the King
immediately ordered the preparations,
fulfilling the requirements of the adat when a ruler
moves his capital.

All the necessities being ready,
the King and Queen
and all the princesses
dressed themselves in splendid garments
set with precious jewels,
sparkling like a pond,
radiant and glittering,
wonderful was the sight;
no exception were the palace dancers,
already beautifully dressed.

The wives of the two chief ministers
and the wives of the princes
and of the bupati and their retinues
were already attired,
all in attendance at the palace;
the King dressed in ceremonial garments,
while the tumenggung
from within the kingdom, the outer lands,
and also from the coast, and the two chief ministers
along with the troops

Of the Company, were all in attendance,
overflowing the pagelaran;
the relatives and princes sat in rows
clothed in ceremonial garb,
looking like scattered flowers
with their marvellous garments;
then the King and the Queen
came out of the palace and descended
mijos saking kadatyan te'dak sitinggil
ingajap pra bijada

siga djengkar saking kartawani
ngalih kadaton mring dusun sala
kebut sawadya balane
busekan sapradja gung
pinedgetan angkatê nguni
anudju hari buda
éndjing wantjinipun
wimbaning lèk ping sapta wlas
sura edjé kombuling puda kapyarsi
ing nata kang sangkala (1670)

te'dakira kangdjeng kang siniwi
pra pradjurit kumpeni lan djawa
urmat drêl atri swaranê
sinauran mrijem gung
magenturan anggegeteri
slomprêt tambur musikan
suling bendê barung
munggang kodok ngorek ngangkang
tjarabalen pradongga munja ngerangin
horeg wong sanagara

kapijarsa swaraning kang djanmi
barung lawan tabuhan mawarna
drêl sandjata mrijem geđê
pangriking turongga gung
kadya belah kang djagad katri
wau ta winursita
patrap lampahipun
djengkarna sri nara dipa
kang nêng ngarsa bâđê wrinjing kurung nagri
bektan sing kartasura

wuri nulja kang bangsal pangrawit
ngusung wawetahan ngajap wadya
dwipangga ngajap sratinê
kuda titihan prabu
abdi gamel kang andjadji
wuri gya pra punggawa
mantri myang panewa
bupati najaka djaba
anon-anon nitih kuda dên songsongi
ngiring patjara wadya

tinindihan sang anindya mantri
kang ingajap pradjurit myang wadya
sangkep saupatjaranê
gya kumpeni sumambung
pradjuritê samya lumaris
tjatjah gangsal bregada
Then they left Kartasura
and moved the kraton to the village of Sala,
marching with all the troops,
stirring up all the kingdom;
the day of this move is remembered as
Wednesday,
in the morning,
the date was the seventeenth
Sura, Đé, and "the soaring on high of the prayer is heard
by His Highness" was the sengkala (1670).

Upon the appearance of the King
the Company and the Javanese troops
saluted with a loud salvo,
and were answered by the great cannon's
shattering thunder;
the trumpets, the drums, the music,
the flutes, benđe, barung;7
munggang and kodok ngorèk echoed,
the tjara balèn gamelan played beautifully,
and there was tumult among all the people of the capital.

The voices of men could be heard,
joined by the striking of all sorts of instruments,
the firing of guns and the great cannon,
the neighing of mighty horses,
as if the world had broken into three.
Now will be told the story
of the manner in which
the Ruler departed;
in front were the fenced waringin9 of the capital, to be
taken from Kartasura.

Next was the bangsal pangrawit,10
carried in whole, flanked by troops,
the elephants flanked by mahouts,
and the Royal riding horses
accompanied by grooms;
next were the officials
mantri and panewu,
and outer bupati najaka,
anon-anon11 astride horses, shaded by parasols,
following the troops of the upatjara,

Led by the first ministers,
who were flanked by soldiers,
complete were their upatjara;
then the Company joined;
the soldiers were in ranks
totalling five brigades,
major tindihipun
wahana turongga djadjar
lawan kangdjeng gusti pangéran dipati anom mengkunagara

nulja pangulu ngulama ketib
djura suranata myang pradikan
ingkang sumambung wuriné
pusaka naminipun
tjengkal baladéwa kijahi
nulja para pangéran
gya titihan prabu
rata ingajap kaparak
kanan kering amangangge sarwa abrit
ngampil ampil patjara

banjakdalang lawan sawunggaling
hardawaléka sasaminira
tiniñdiihan bupatiné
wuri ingkang sumambung
tanu djolí djempana adi
sumreg selar seluran
tan anggop lumintu
jéku ingkang tinitihan
praméswari miwah sagunging pra putri
myang swamining punggawa

abdi gedong kanan lawan kéring
abdi kraton panandón pan tebah
bupati gedong tindíhe
angajap ngurung-urung
wuri ingkang sumambung salih
pusaka kraton djawa
kañah warninipun
winañahan ing kandaga
sinongsongan djenar ingapit pradjurit
ingkang sinambung wuntat

pra pradjurit wahana turangi
nulja sagunging para bupatya
pasisir montja nagriné
saapatjaranipun
nitih kuda dipun songsongi
bandéra myang daludag
miwah pajung agung
manéka warna bra sinang
angerangin pradangganing pra bupati
tinabuh urut marga

binarungan musikkan kumpeni
slompéret tambar suling bèndé kendaŋ
umyung gumuruh swarané
lampahing wadya selur
led by the Major
riding on horseback abreast of
Kangdjeng Gusti Pangeran Adipati
Anom Mangkunagara.

And then came the religious officials
and officers of the freelands,
and then
the pusaka called
Kjai Tjengkal Baladewa;
next the princes
and the Ruler's conveyance,
flanked by Royal servants
on the left and right, dressed completely in red,
carrying the upatjara
Banjakdalang and Sawunggaling,
Hardawaleka and the others, commanded by the bupati;
after this came
beautiful palanquins,
noisily swaying and swinging,
flowing on without interruption;
these were the conveyances
for the Queen and all the princesses
and also for the [wives of the] officials.

There were officials of the right and left halls
not far behind the Royal palanquin-carriers,
hall-bupati were the leaders,
 escorting;
the pusaka from the Javanese kraton,
of many kinds,
all kept in cases,
protected by yellow parasols
and surrounded by soldiers;
coming after this were
Soldiers on horseback,
then the bupati
from the coastal areas
and the outer lands,
riding on horseback, shaded by parasols;
the flags and the banners
and the noble parasols
were of many kinds, flashing red;
the bupatis' gamelan sounded clearly
as they were played along the way.

Joined together were the Company's music,
trumpets, drums, flutes, bendes and kendang,
rolling like thunder,
the marching troops were endless,
langkung seseg ngebeki margi
belabar mring rahara
kuda tja'tjahipun
gangesal leksa winatara
gungging wadya sing mandrawa jèn kaèksi
kadi samodra wutah

apujengan solahing wadya lit
kang bojongan tumuturing nata
adaja-daja sedyané
umyung dènnja sung-usung
rerèjongan samargi-margi
ja ta sapraptanira
ing sala sang prabu
bangsal pengrawit ingetrap
aneng tarub paglaran kang wus rinakit
bala anèr sumewa

nata lengghah ing bangsal pengrawit
para upsir kalàwan kumenđan
samya ngađeg nèng kanané
bangsal lenggahan prabu
pra predjurit bandjeng abaris
kuméni miwah djawa
anèng ngałun-alun
sri narèndra lon ngandika
dusun sala ingalih nama nagari
surakarta diningrat

ki pangulu ngulama lan ketib
sigra donga wiludjening pradja
djeng sri nata gawuhake
nanem warining kurung
wringin kang lèr ingkang djenengi
kalih sang mantri muka
dènè kanținipun
bupati bèkel najaka
kang djenengi wringin kidul wadananing
bupati montja pradja

risampuning tìnanem kang wringin
kinurmatan drèl marjém sandjata
kuméni djawa aramè
pradongga munja umyung
barung tambur slompërèt lan sulung
sang nata gya ngađatyan
luwaran wadya gung
mring pondoknja sowang-sowang
wong kuméni sinung pakuwon wétaning
lun-alun lèr kađatyan

tetep prasida sri nara pati
ngađaton nèng nagri surakarta
filling and crowding the streets,
flooding into the fields;
the number of horses was
about fifty thousand;
if seen from afar, all the troops appeared
like an ocean overflowing.

The movements of the common soldiers were confused
as they moved their possessions, following the King,
going as fast as possible toward their goal,
oisily carrying their belongings,
moving through all the streets.
Upon the arrival of
His Highness at Sala,
the bangsal pangrawit was set up
in the temporary hall on the pagelaran, already prepared;
the troops sat in order, attending.

The King sat in the bangsal pangrawit
with the officers and the Commandant
standing on the right side
of the Royal sitting-hall;
the soldiers were in long rows,
Dutch and Javanese,
all on the alun-alun;
the King announced softly
that the village of Sala was renamed, the Capital,
Surakarta Adiningrat.

The religious officials
then prayed for the well-being of the kingdom;
His Highness ordered
the planting of the fenced waringin;
the north waringin was attended
by the two first ministers
and their friends,
the bupati bekel and najaka;¹⁴
attending the south waringin were advisors
of the bupati of the outer lands.

The trees being planted,
they were honored by a salvo from rifles and 'cannon,
the Company people and the Javanese revelled,
the gamelan played echoingly
mixed with the drums, trumpets, and flutes;
then His Highness entered the palace,
and all the troops dispersed,
each to his own resting-place;
the Company was lodged to the east
of the alun-alun on the north of the palace.

Now His Highness the King indeed
took up residence in the city of Surakarta;
datan ana sangsajang
satata amamangun
prajogang rakiting nagri
nadyan papaning sala
alejok mandukul
awit dening sinantosan
pra santana bupati punggawa mantri
samya atata wisma

People on the way to the Surakarta alun-alun for
the garebeg celebration, 1931.

(Photo by Claire Holt)
there was no misfortune,  
everything was in good order,  
the arrangement of the Capital was proper;  
although the setting of Sala  
was uneven,  
it was strengthened  
by the relatives, bupati, officials and ministers  
all housed in good order.

Notes to the Translation

1. Royal regalia.
2. Part of the palace grounds.
3. A public hall within the palace complex.
4. Main audience-chamber.
5. Outer regions of the Kingdom.
6. The position of Tjakraningrat was ambiguous at best. He  
   was soon declared a rebel and ultimately deported to the  
   Cape of Good Hope.
7. Javanese musical instruments.
8. Three kinds of Javanese ensemble.
10. A small moveable building used by the Ruler when he appeared  
    upon the alun-alun.
11. Titles of officials.
12. Royal heirlooms.
13. Names of individual upatjara.