

THE ESTABLISHMENT OF SURAKARTA, A TRANSLATION
FROM THE *BABAD GIANTI*

Soepomo Poedjosoedarmo
and M. C. Ricklefs

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. Radèn Ngabéhi 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 here¹ 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.²

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.³ But the East India records do not support the view that Sala was chosen over the objections of the Dutch commandant Van Hohendorff.⁴ Rather

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1. The present translation is taken from the edition published by H. Buning, Jogjakarta, 1922, I, pp. 7-15.
 2. For a more complete description of these events, see H. J. de Graaf, *Geschiedenis van Indonesië* ('s-Gravenhage, 1949), pp. 253ff.; or J. K. J. de Jonge and M. L. van Deventer (eds.), *De Opkomst van het Nederlandsch Gezag in Oost-Indië* (16 v.; 's-Gravenhage, 1862-1909), IX, pp. lxxxv ff.
 3. See Governor-General Johannes Thedens and Council of the Indies to the Heeren XVII, Batavia, 5 April, 1743, in J. K. J. de Jonge, *op. cit.*, IX, p. 426.
 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.⁵ 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 Gianti* 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.⁶ 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, 1745.⁷ 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.⁸

Whether or not this section of the *Babad Gianti* 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.

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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.
 7. Van Imhoff and Council of the Indies to the Heeren XVII, Batavia, 31 December, 1745, in J. K. J. de Jonge, op. cit., X, p. 54.
 8. "Reis van den Gouverneur-Generaal van Imhoff, over Java, in het jaar 1746," Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië, I, 1853, p. 396.

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 garêbeg, 1931.
(Photo by Claire Holt)

Romanization of Text

ari soma sang nata tinangkil
 ingajap pra sarimpi badaja
 asri 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 tasura
 nulja pra santana andèr
 ing kanan kéring prabu
 twan kumendan lan para upsir
 inggih samya suméwa
 ing ngarsa sang prabu
 munggeng ing kursi satata
 anèng ngandaping bangsal manguntur tangkil
 djro tratag siti bentar

wong kaparak gandèk kanan kéring
 tinindihan bupati kaparak
 pradjurit djro baris andèr
 tata sadjuru-djuru
 dé kang manggèn paglaran sami
 kalih sang mantri muka
 alenggah ing ngajun
 dyan dipati pringgalaja
 sinduredja nulja pra najakèng ngadji
 sagung bupati djaba

sinambungan kang para bupati
 ing pasisir myang montja nagara
 samya sowan sadajané
 pra punggawa supenuh
 ingkang boten sumiwèng ngadji
 dipati pranaraga
 ingkang dadya tunggul
 wadananing pra bupati
 montja pradja ing bang wétan lawan malih
 panembahan tjakrengat

ing madura ingkang madanani
 pra bupati pasisir bang wétan
 samya rumeksa tlatahé
 rehning djaman dahuru
 pra santana amadeg baris
 dadya sandé ing drija

Translation

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
 dé erèhing pra bupati
 ing pasisir kalawan montja nagari
 kebut mring kartasura

mijosira kangdjeng kang siniwi
 datan paé lawan saban-saban
 duk maksih redja djamané
 nanging djro tyas ngenḍanu
 sanityasa amangonengi
 risakipun kang pradja
 tanapi kaḍatun
 saisiné radjabrana
 aprasasat brasṭa syuh sirna binasmi
 déning kang mungsuh tjina

jèn ginagas saja angranuhi
 jèn rinasa tansah kararonta
 ing kartasura risaké
 patih dinuking wuwus
 rengenta hèn sira dipati
 kadarpaning tyas ingwang
 tan kena sinajut
 arsa angalih nagara
 désa endi kang prajoga wétan iki
 sun karja kuṭa gara

adipati lawan sira aḍi
 hogendorep paḍa lumakuwa
 pikiren ngendi betjiké
 patih kalih wotsantun
 tur sandika ḍateng nglampahi
 sang nata nulja djengkar
 kondur angaḍatun
 kang séwaka gya luwaran
 twan kumendān lawan dipati kakalih
 myang pra najaka djaba

abuḍalan pan sarèng sahari
 aninitik désa wétan pradja
 wusnja atas pamriksané
 kumendān rembagipun
 papan wijar ingkang waradin
 amung ing kadipala
 kang dinalih patut
 dèn degi pura narēndra
 najogyani risang mantri muka kalih
 désa nulja binabad

dipun ukur baḍéning kang puri
 nanging wontèn semanging wardaja
 pra nudjum djawa rembagé
 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
 tembé djangkanipun
 jèn nagri nèng kadipala
 langkung ardja winongwong djinajèng djurit
 tjatjade énggal risak

dyan tumenggung honggawongsa angling
 duh ki lurah sing panawang kula
 dusun sala prajoginé
 kina(r)ja akadatun
 badé tetep tulus basuki
 jèn 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 delingé
 sudara kalihipun
 myang sagunging para bupati
 lamun ing désa sala
 sanget awonipun
 papan leḍok datan wrata
 lawan malih katjelaken ing banawi
 saé ing kadipala

éwa makaten jèn tan prajogi
 lah suwawi anitik mangétan
 ingkang pakantuk papané
 patih lan pra tumenggung
 najogyani mariksa malih
 wétan banawi sangkrah
 horeg pra wadya gung
 praptèng papan lempar wijar
 sanasèwu tuwan kumendan ngrembagi
 saé kinarja pradja

risang mantri muka tatanja ris
 maring dyan tumenggung honggawongsa
 kadiparan prajogané
 honggawongsa turipun
 duh ki lurah lamun suwawi
 tan lijan dusun sala
 saking pètang ulun
 jèn wonten wétan bangawan
 tijang djawi badé wangsul buda malih
 tansah tukar lan rowang

wau risang kalih nindya mantri
 lan kumendan kalané 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 prophecy 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 waskiṭanipun kang galih
 tumenggung honggawongsa
 nging pakewedipun
 de kang djinongka prajoga
 papan rawa leḍok mandukul tur sungil
 prenah tepi bangawan

ri sampuning kang para bupati
 lan kumendan papatih kakalih
 geleng gumolong rembagé
 kang kinarja kaḍatun
 estu sala ingkang pinilih
 amung miturut djongka
 amamrih rahaju
 samana sigra bibaran
 patih kalih kumendan myang pra bupati
 wangsul mring kartasura

ladju marek byantara narpati
 ngaturaken lampahing dinuta
 purwa madya wasanane
 rembaging punggawa gung
 ḍusun sala ingkang prajogi
 kinarja anagara
 tulus kekahipun
 sri narendra angandika
 heh dipati ingsun ija wus marengi
 nulja sira rakita

kalihipun risang nindya mantri
 twan kumendan para najaka*
 lengser sing ngarsa sang katong
 papatih sigra ḍawuh
 mring sagunging para bupati
 najaka djroning pradja
 myang para tumenggung
 bupati montja nagara
 ing pasisir samya samakta ing kardi
 bonda bau myang krija

éndjing biḍal risang patih kalih
 twan kumendan myang para bupati
 tan winarna ing lampahé
 praptaning sala ḍusun
 ambabadi baḍening puri
 tinata binabandjar
 ing sapantesipun
 wong tjilik ing désa sala
 kinen 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 Honggawongsa'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*
 sakèh siti leḍok ingurugan
 ingukur omba dawané
 ing rēh karja kasusu
 pager buminira kang puri
 mung djinaro kēwala
 wadya lit kumerut
 leksan kang anambut karja
 dēné konṭa-kantāné ingkang nagari
 anēlad kartasura

paripurnaning pangupakarti
 adipati pringgalaja lawan
 sinduredja marek agé
 ing ngarsa sanga prabu
 tur uninga sampating kardi
 gēnnja baḍéning puri
 wau sanga prabu
 gya dawuhken tata-tata
 anetēpi adat watoning narpati
 lamun angalih pradja

wusnja samekta salir piranti
 sri narēndra lawan pramēsvara
 putra putri sadajané
 ngrasuk busana luhung
 kang pinatik ing sosotya di
 soroté pinḍa laban
 sisiring sumunu
 dahat lengeng sinat mata
 atanapi baḍaja manggung myang srimpi
 wus mahardjēng busana

garwanipun nindya mantri kalih
 niwah garwaning para pangéran
 bupati sapanekaré
 ngrasuk busana sampun
 sowan pepak nēng dalem puri
 nata ngagem basahan
 dēné pra tumenggung
 djro pradja montja nagara
 myang pasisir risang mantri muka kalih
 tanapi wadya bala

wong kumpeni pepakan anangkil
 ambelabar anēng pagelaran
 santana pangéran anḍēr
 basahan agemipun
 lir pandjrahing kang puspita di
 sing pēlaging busana
 wau sanga prabu
 lan pramēsvari narēndra

* 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 teḍak sitinggil
ingajap pra bijada

sigra djengkar saking kartawani
ngalih kaḍaton mring ḍusun sala
kebut sawadya balane
busekan sapradja gung
pinēngetan angkatē nguni
anudju hari buda
ēndjing wantjinipun
wimbaning lēk ping sapta was
sura edje kombuling pudya kapyarsi
ing nata kang sangkala (1670)

teḍakira kangdjeng kang siniwi
pra pradjurit kumpeni lan djawa
urmat drēl atri swaranē
sinauran mrijem gung
magenturan anggegeteri
slomprēt tambur musikkan
suling bendē barung
munggang kodok ngorēk nganggang
tjarabalēn pradongga munja ngerangin
horeg wong sanagara

kapijarsa swaraning kang djanmi
barung lawan tabuhan mawarna
drēl sandjata mrijem gedē
pangriking turongga gung
kadya belah kang djagad katri
wau ta winursita
patrap lampahipun
djengkarnja sri nara dipa
kang nēng ngarsa badē wringin kurung nagri
bektan sing kartasura

wuri nulja kang bangsal pangrawit
ngusung wawetahan ngajap wadya
dwipangga ngajap sratinē
kuda titihan prabu
abdi gamel kang andjadjari
wuri gya pra punggawa
mantri myang panēwa
bupati najaka djaba
anon-anon nitih kuda dēn songsongi
ngiring patjara wadya

tinindihan sang anindya mantri
kang ingajap pradjurit myang wadya
sangkep saupatjaranē
gya kumpeni sumambung
pradjuritē samya lumaris
tjatjah gangsal bregada

to the sitinggil;
flanked by the court dancers.

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, Djé, 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, benḍe, barung;⁷
munggang and kodok ngorek 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 tinđihipun
 wahana turongga djadjar
 lawan kangdjeng gusti pangéran dipati
 anom mengkunagara

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

banjakdalang lawan sawunggaling
 hardawaléka sasaminira
 tininđihan bupatiné
 wuri ingkang sumambung
 tandu djoli djempana adi
 sumreg selar seluran
 tan anggop lumintu
 jeku ingkang tinitihan
 pramèswari miwah sagunging pra putri
 myang swamining punggawa

abdi gedong kanan lawan kéring
 abdi kraton panandon pan tebah
 bupati gedong tinđihé
 angajap ngurung-urung
 wuri ingkang sumambung salih
 pusaka kraton djawa
 katah warninipun
 winadahan ing kandaga
 sinongsongan djenar ingapit pradjurit
 ingkang sinambung wuntat

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

binarungan musikkan kumpe
 slomprèt tambar suling bendé kendang
 umyung gumuruh swarane
 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 pusaka¹² 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,¹³
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 bupati's gamelan sounded clearly
as they were played along the way.

Joined together were the Company's music,
trumpets, drums, flutes, bençes and kendang,
rolling like thunder,
the marching troops were endless,

langkung seseg ngebeki margi
 belabar mring rahara
 kuda tjatjahipun
 gangsal leksa winatara
 gunging wadya sing mandrawa jèn kaèksi
 kadi samodra wutah

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

nata lenggah ing bangsal pengrawit
 para upsir kalawan kumendan
 samya ngadeg nèng kanané
 bangsal lenggahan prabu
 pra pradjurit bandjeng abaris
 kumpeni miwah djawa
 anèng ngalun-alun
 sri narendra lon ngandika
 dusun sala ingalih nama nagari
 surakarta diningrat

ki pangulu ngulama lan ketib
 sigra donga wiludjenging pradja
 djeng sri nata dawuhaké
 nanem waringin kurung
 wringin kang lèr ingkang djenengi
 kalih sang mantri muka
 dèné kantnipun
 bupati bekel najaka
 kang djenengi wringin kidul wadananing
 bupati montja pradja

risampuning tinanem kang wringin
 kinurmatan drèl marjem sandjata
 kumpeni djawa aramé
 pradongga munja umyung
 barung tambur slomprèt lan suling
 sang nata gya ngadatyan
 luwaran wadya gung
 mring pondoknja sowang-sowang
 wong kumpeni sinung pakuwon wétaning
 lun-alun lèr kadatyan

tetep prasida sri nara pati
 ngadaton 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,
 noisily 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 sangsajané
satata amamangun
prajogané rakiting nagri
nadyan papaning sala
aleḍok manḍukul
awit déning sinantosan
pra santana bupati punggawa mantri
samyatata wisma



People on the way to the Surakarta alun-alun for
the garèbeg 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.
9. Banyan trees.
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.
14. Officials.