



Karawitan

SOURCE READINGS IN JAVANESE GAMELAN AND VOCAL MUSIC

VOLUME 1

Edited by Judith Becker

With Assistance from Alan H. Feinstein

**UNIVERSITY OF MICHIGAN CENTER FOR
SOUTH AND SOUTHEAST ASIAN STUDIES**

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MICHIGAN PAPERS ON SOUTH AND SOUTHEAST ASIA

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KARAWITAN
SOURCE READINGS IN JAVANESE GAMELAN AND VOCAL MUSIC

Judith Becker
editor

Alan H. Feinstein
assistant editor

Hardjo Susilo
Sumarsam
A. L. Becker

consultants

Volume 1

MICHIGAN PAPERS ON SOUTH AND SOUTHEAST ASIA
Center for South and Southeast Asian Studies
The University of Michigan

Number 23, 1984

*Open access edition funded by the National Endowment for the Humanities/
Andrew W. Mellon Foundation Humanities Open Book Program.*

Library of Congress Catalog Card Number: 82-72445

ISBN 0-89148-027-7

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Center for South and Southeast Asian Studies
The University of Michigan

Publication of this book was assisted in part by a grant from the Publications Program of the National Endowment for the Humanities. Additional funding was provided by the National Endowment for the Humanities (Translations); the Southeast Asia Regional Council, Association for Asian Studies; The Rackham School of Graduate Studies, The University of Michigan; and the School of Music, The University of Michigan.

Printed in the United States of America

ISBN 978-0-89148-027-3 (hardcover)

ISBN 978-0-472-03818-3 (paper)

ISBN 978-0-472-12768-9 (ebook)

ISBN 978-0-472-90164-7 (open access)

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Articles and monographs by Warsodiningrat, Sumarsam, Gitosaprodjo, Purbodiningrat, Poerbatjaraka, Sindoesawarno, and Paku Buwana X.

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For information on obtaining the original versions of these translated texts, write

Center for South and Southeast Asian Studies
Publications
130 Lane Hall
The University of Michigan
Ann Arbor, Michigan 48109
USA

PREFACE

Judith Becker

The last millenium of Javanese civilization was a period of prolific literary activity. In his three-volume annotated catalogue of Javanese literature from 900 to 1900 A.D., Pigeaud has included tens of thousands of entries grouped under four general categories: Religion and Ethics; History and Mythology; Belles Lettres; and the final potpourri category, Science, Arts, Humanities, Law, Folklore, Customs, and Miscellanea. Many of these texts were written in Javanese poetic meters and were intended to be recited, chanted, or sung aloud, for oneself or for an audience. While references to music, to gamelan, to dance, and to song are frequent, texts dealing specifically with the history or craft of music are rare. The most famous of the references to music, from the nineteenth-century manuscripts *Panji Semirang*, *Sastra Miruda*, *Pustaka Raja*, and *Serat Centhini*, are discussed in volumes 1 and 2 (Poerbatjaraka, Warsodiningrat, Martopangrawit, Sindoesawarno). With the exception of the aforementioned, if an old manuscript includes a section about music, it will most likely give only the titles of *gendhing* appropriate to accompany particular scenes in a *wayang* performance (Pigeaud 1967[2]:51, 80, 417, 690). Writing whole treatises exclusively about gamelan, dance, or *tembang* is a twentieth-century phenomenon which seems to have been stimulated by the interest of Dutch scholars and more recently by the establishment of Western-style conservatories of music. Books, articles, and manuscripts about *karawitan* are now plentiful and have become a necessary adjunct study for the Western student of the gamelan tradition. The texts included here were written over a forty-five-year time span (ca. 1930-1975) and were selected by the editor and translators from articles and manuscripts to which we had access during the period 1969-1978.

The men who wrote these texts were well acquainted with the long Javanese tradition of historical, literary, and didactic scholarship in which certain kinds of questions are asked and certain other kinds of questions are not asked. The particular assumptions of their literary tradition mold the ways in which they think, talk, and write about music.

We, the translators, come from a different scholarly tradition with our own presuppositions and criteria of evaluation. The author's subjectivities are translated and filtered through our own subjectivities, resulting in a body of texts which cannot presume to be objective. We are presenting interpretive scholarship: our interpretations of the interpretations of our authors about gamelan music.

In preparing these manuscripts for an English-speaking, primarily Western, late-twentieth-century audience, we are removing them from their context, from the intentionality and language of their authors. In so doing, we have "broken their moorings from the psychology of their authors" (Ricoeur 1971:534). But these are old problems, well known to generations of literary critics and translators, which nonetheless continually reveal new facets and new solutions to those undeterred by the awesomeness of the undertaking.

In like manner, we have not hesitated to pursue this utopian task with high enthusiasm and strong confidence in the worthiness of our effort. We have severed the ties of these manuscripts to a particular time and place, enlarging their horizons to include an international scholarly community.

The essential vocation of interpretive anthropology [musicology] is not to answer our deepest questions, but to make available to us answers that others . . . have given, and thus include them in the consultable record of what man has said. (Geertz 1973:30)

"The consultable record of what man has said" often needs to include more than simply the text in focus. A discussion of the manner of the saying, the intention of the author, and the tradition within which he wrote can help to bridge the ravine between distant texts and their readers (Becker, A. L. 1979:211-43). These authors did not all have the same audience in mind, nor did they write at the same time, but in one respect they are similar; they share a particular attitude toward the writing of a text, a presupposition about scholarship itself. The texts are not "original" in the sense that their authors are putting forth ideas and interpretations that are unique or lacking roots in traditional thought. Rather, it is accumulated wisdom that is presented here, the scholarly aspects of karawitan (the combined vocal and instrumental music of the gamelan), which have been preserved and transmitted primarily as oral tradition, but also through manuscripts. Java, until the twentieth century, belonged to a chirographic tradition, that is, a manuscript tradition with its own "noetics," or the system of shaping, storing, retrieving, and transmitting knowledge (Ong 1977:96). Many of the authors

of these texts cite earlier manuscripts, many refer to the teachings and writings of other scholars, and nearly all, at one point or another, pay homage to the ancestors from whom they received the gamelan tradition. The author of a traditional Javanese text is often rewriting a previous text or texts. Sometimes an author will cite his sources (see Sulaiman Gitosaprodjo in this volume); more often they need not be mentioned. It is expected that readers will share the scholarly assumptions of the authors. A comparison of the texts, *Noot Gendhing lan Tembang*, attributed to Paku Buwana X, and *Wédha Pradangga*, by Warsodiningrat (see volume 2), underlines the continuity of a manuscript tradition as well as the uniqueness of each author's treatment of a prior manuscript. Both authors follow the coherence system of the chronograms called *candra sangkala* and both cite the prior text, *Sastra Miruda*. But, even within a scholarly tradition in which originality and individuality are not highly valued, and in which practice must find precedence in the past, the particular mind and personality of the author still inevitably surfaces. The contrasting interpretations and styles of three successive teacher-student generations, Warsodiningrat-Martopangrawit-Sumarsam (see volumes 1 and 2), point again to the facet of individuality within the continuation of a tradition.

The literary background of all these manuscripts, the tradition from which they derive and to which all show clear ancestry, is the Javanese-Balinese chirographic tradition, the *lontar* tradition. "Lontars" are traditional palm-leaf manuscripts produced in Java until the nineteenth century and still produced in Bali. Texts dating back a thousand years have been preserved by repeated "copying," which also includes editing, borrowing, adding, and rearranging. In contrasting the noetics of "fixed form" printed books with the chirographic noetics of Bali, Zurbuchen has this to say:

. . . each new copy of a lontar is rather like a new "edition" from the point of view of the copyist, who may make alterations, substitutions, and deletions as his own knowledge and experience dictate. Balinese scholars will sometimes look over a number of manuscripts of a work and engage in "horizontal borrowing" in the creation of a new copy . . . this borrowing, sometimes called "contamination" by critical editors . . . can effect all levels of the text from spelling and word-grouping to large sections of content. In typographic tradition, books are standardized containers of knowledge; the verbal entities within them must be identical between copies, indexable, citable, and referenced when

quoted. In the case of Balinese lontars, elements can more or less freely be reshaped, excerpted, expanded, condensed, and otherwise altered. (Zurbuchen 1981:127)

Even though the manuscripts presented here appear with the format of a typographic tradition, the authors are more strongly influenced by their own literary heritage (the lontar tradition), with its copyist perspective, than by Western traditions of scholarship. In *Serat Sulukan Sléndro*, by Probohardjono, the combination of technical information, religious lore and ritual, linguistics, and history is in no way meant to be original and is, as the author says, "Selections from oral and written knowledge for the student dhalang." Its sources are multiple, its author a teacher who has compiled his information to facilitate transmission. He is not the "author" of the information.

An organizational device which appears often enough in these texts to suggest a culturally conventional way of writing about karawitan is the use of numbered categories, each followed by a discussion. The categories themselves are fairly consistent, usually including the following:

1. instruments/gamelan
2. laras
3. pathet
4. irama
5. gendhing

The order and contents of these categories are freely "reshaped, excerpted, expanded, condensed and otherwise altered" (Zurbuchen 1981:127). Some authors add other categories such as *ethos* and *notation* (Gitosaprodjo), *developments* (Purbodiningrat), *cèngkok* and *style* (Sindoesawarno 1955; see volume 2), *instruments* and *garap* (Sindoesawarno 1955) or *lagu* (Martopangrawit).

Another trait shared by some of these texts, and also shared with the Javanese-Balinese lontar tradition, is organization around various areas of expertise of the author rather than an abstracted, unifying topic.

In many cases, a lontar seems less a replica of one work in its entirety and more a personal collection or compendium of one person's knowledge and interests. (Zurbuchen 1981:127)

This method of cohesion is particularly striking in the manuscript of Martopangrawit which presents a theory of *pathet* and *laras* from the

perspective of a *gender* player rather than the more usual theoretical abstractions of both Javanese and Western theory.

In addition to the stylistic and organizational conventions which these texts often share with the lontar tradition, they sometimes include the same formulaic devices. The formal apology and self-deprecation of the author, called *pangaksama* (from Sanskrit *ksam* 'to forgive, be patient') link these texts to the literary conventions of Old Javanese poetry and present-day rhetorical style as well. In the *kakawin* tradition, the *pangaksama* is one of several boundary markers and may occur at either the opening or the closing of the text. Compared to this instance of a fifteenth-century *kakawin pangaksama*,

But I myself am far from being endowed with the talent of
composing sweet-sounding words in verse,

For how could I achieve all that a poet longs for,
exceedingly dull as I am?

Thus indeed I cannot but incur the utmost derision of others;
My one hope, however, is that this may succeed in being an
aid in my search for the Absolute.

(Teeuw et al. 1969:69, translation of canto 1, v. 3)

the apology of Sindoesawarno is closer to the expectations of twentieth-century scholars,

Informed readers will freely add and subtract, alter and contest,
or completely throw out these theories and replace them with new
ones. (*Ilmu Karawitan*; see volume 2)

But, the spirit of personal modesty and humility is consistent in both.

Within recent history (ca.1750-1875 A.D.), Surakarta was the scene of a literary renaissance under the rulers Paku Buwana III-VII and Mangku Negara IV-V (Drewes 1973-1974:199-215). Descendants of the great literary figures of the nineteenth century still reside in that city. Given the circumstance that the Akademi Seni Karawitan Indonesia (ASKI) is situated in Surakarta, it is perhaps not surprising that the preponderance of contemporary musical texts were written there. Two of these texts, *Noot Gendhing lan Tembang* and *Wédha Pradangga* (a history of gamelan traditions and compositions from the perspective of the Surakarta court), reiterate the chronological framework found in the nineteenth-century text *Pustaka Raja*, by the poet R. Ng. Ranggawarsita, in which he "fills in" the history of Java from the end of the *Mahābhārata* (whose heroes are considered ancestors of Javanese kings) to the time of the rise of the East Javanese

kingdoms in the twelfth century A.D. Each date given, in the form of a candra sangkala, provided a story with key words and numbers which themselves could be used as objects of contemplation and from which insights into hidden realities might be extracted (Becker, J. 1980:231). By the use of candra sangkala, these authors evoked a period of Javanese history when sacred knowledge, literature, and history were transmitted through private study and the oral recitation of lontars.

Another manuscript whose antecedents are deeply rooted in pre-Islamic Java is the *Wédha Pradangga Kawedhar* by Sastrapustaka. The association of the names of the first three keys of the gamelan instruments with parts of the body suggests the Tantric doctrine of the subtle body and its important cakra points located in the head, the neck, and the chest. Assigning names associated with the five sense faculties and six perceptions (*rasa*) to the remaining two keys also relates to earlier Buddhist traditions in Java (Campbell 1974:330-31; Zoetmulder 1974:180-81).

Most of the manuscripts were written for the purpose of communicating to students. Those of Gitosaprodjo were written for his students in Malang, East Java, during the 1960's and early 1970's (before the advent of cassette recordings and television and far from the centers of Central Javanese traditions), and for students (like many Western students of gamelan) with no direct access to the performance and scholarly traditions of Surakarta and Yogyakarta. Others, such as the texts by Warsodiningrat and Martopangrawit, were written for students at KOKAR (Konservatori Karawitan Indonesia, now Sekolah Menengah Karawitan Indonesia--SMKI) and ASKI, the secondary- and college-level institutes for the study of Central Javanese music, whose students are often very knowledgeable as well as proficient musicians. Gitosaprodjo conveys basic information (derived from his teachers at KOKAR), while Martopangrawit sometimes explores the limits of the knowable in karawitan. The manuscript closest in style of presentation to the expectations of a late-twentieth-century audience is *Inner Melody in Javanese Gamelan*, by Sumarsam, originally written in English. A comparison of the style of this manuscript with the one attributed to Paku Buwana X illuminates the different assumptions that inform scholarship from different traditions.

Two basic transformations have been performed on these texts by the consultants, translators, and editors: the process of translating itself (see "Preface," by A. L. Becker, volume 2); and the process of changing the format of the texts from a chirographic tradition to a printed-book tradition. As editor, I have imposed standardization of spelling and word

division, and a system of capitalization not present in the originals. Though providing clarity and conforming to one of the most rigid constraints of printed-book technology, this standardization also eliminates certain features that associate the texts with a particular time and give them a tone of elegance or old-fashioned quaintness. Javanese script, derived from the *Pallava* script that spread from South India throughout Southeast Asia, has no word division. When Javanese script is transcribed into Romanized script, word divisions are added. While all the texts here were originally written in either Romanized Javanese or Indonesian, the names of places, mythological or historical people, and names of *gendhing* and *sekar* do not have an official Romanized form. Different authors will choose different alternatives. For example, the name of the *gendhing Gambir Sawit* in Javanese script looks like this:



The image shows a sample of handwritten Javanese script. The text is written in a cursive style with characteristic flourishes. It represents the name 'Gambir Sawit' in its original form.

Modern writers using Romanized script may choose any of the following alternatives: *Gambirsawit*, *Gambir-sawit*, *Gambir-Sawit*, or *Gambir Sawit*. No one form is more "correct" than another, but they do differ in "archaichness," that is, closeness to Javanese script.

In our translations, word boundaries are marked with a space even if they were not marked in the original or were marked with a hyphen. The reason for this choice is to help those with only a little knowledge of Sanskrit, Old Javanese, or modern Javanese to decipher the component parts of names of *gendhing*, names of *gamelan*, and technical terms. However, compound words joined by *sandhi* (letter fusion) are not separated, e.g., a *lokananta* (from *loka* plus *ananta*, or *loka* plus *nata*); nor are compound words joined by an epinthetic nasal, e.g., *asmarandana* (from *asmara* plus *dana*). Hyphens are retained only for reduplicated words, e.g., *abon-abon*, and for complementary pairs such as *padhang-ulihan*.

Transliteration from Javanese script also involves the choice of a spelling. The open-sided, square, pillared, audience hall of traditional Javanese nobility may be spelled *pendapa*, *penḋapa*, *pendhapa*, *pendopo*, *penḋopo*, or *pendhopo*, depending upon whether the palatalized *d* is marked by *dh*, by *ḍ*, or not marked at all, and whether the sound *o* (*aw*) is spelled with *o* or *a*. Another kind of variation can occur in the use of a Javanese or Indonesian spelling of a word, such as *panerus* rather than *penerus*, suggesting a reverence toward the subject, or a preference for Javanese spellings--often a clue to the age of the author or the time the text was written. For example, those writers who consistently use *badhaya*, rather

than *bedhaya*, convey a quaint antiquity. (The variants *bedaya*, *bedaya*, *bedhoyo*, *bedoyo*, and *bedoyo* have been eliminated from these texts.)

A few variants have been retained, in some cases because both are common and in others because the variations in spelling may partially determine their meaning. For the vast majority of untranslated technical terms, and for spellings of names and places, we have eliminated all variations but one. The spelling conventions followed here conform to the decisions of the Indonesian government spelling reform of 1972 and the unofficial Javanese spelling standardization used in Javanese-language newspapers. The sound formerly written *d* is now *dh*, (palatalized *d*); *t* is now *th* (palatalized *t*); *oe* is now *u*; *dj* is now *j* (as in *judge*); *tj* is now *c* (as in *church*); and the sound [ɔ], formerly written *o*, *â*, or *a*, is now written *a*. Exceptions to this policy are the names of living authors who have not modernized the spelling of their names, e.g., "Gitosaprodjo" rather than "Gitasapraja"; or deceased authors whose names appear in library catalogues under an older spelling, e.g., "Poerbatjaraka" rather than "Purbacaraka." In Romanized Javanese the letter *e* represents two phonemes. Unmarked *e* is pronounced [ə]. Marked *e* represents two allophones: *é* is [e] and *è* is [ɛ]. Our guide for the use of diacritics is the Javanese-Dutch dictionary by Pigeaud (1938).

The policy concerning capitalization is to try to indicate to the reader for whom all these terms are new the degree of their specificity or generality. For example, when a category of gamelan is referred to, lower-case letters are used, e.g., "gamelan kothok ngorèk." When a particular set of instruments is meant, capitalized words and italics are used, e.g., "Gamelan Guntur Sari." Sometimes a string of generalized category-terms precede a specific name, in which case only the specific name is capitalized, e.g., "sekar" (song), "macapat" (metric-melodic category), "dhandhang gula" (more specific meter-melody), and "*Lik Suling*" (name of song). A special problem presents itself with the terms *ayak-ayakan*, *srepegan*, and *sampak*, which are used as terms for generalized categories and also as specific pieces. Usually it is clear from the context which is meant and we have indicated our judgement by lower- or upper-case letters, e.g., "the gendhing ayak-ayakan, srepegan, and sampak are used for the accompaniment of wayang. . . ," or "*Srepegan, sléndro pathet nem* is used in the first part of a wayang performance." One could argue that even "*Srepegan, sléndro pathet nem*" represents a category rather than a specific piece, but that is true only from an abstracted overview, looking at all the variants of "*Srepegan, sléndro pathet nem*." Each author generally has

a specific *srepegan* in mind when he speaks of "*Srepegan, sléndro pathet nem.*"

Many terms in Indonesian and Javanese may be unmarked for singular or plural. Rather than add the English plural marker *s*, we have decided to retain the original form of the word as both the singular and the plural form, for example, "the many gamelan found in the kraton. . . ." as well as "a gamelan may consist of as many as thirty instruments."

Any term, phrase, or sentence enclosed within brackets has been added for clarification by the translator and is not part of the original manuscript. Any term, phrase, or sentence enclosed within parentheses is part of the original manuscript. If the word in parentheses is English, the author enclosed the equivalent passage or word within parentheses. If the word in parentheses is Indonesian or Javanese, the translator has added the original passage immediately following the English translation; when a passage is ambiguous or a word has multiple meanings, the original has been added for the benefit of those who can read it.

For the convenience of the reader, Javanese cipher notation appearing within the texts has been standardized. Unless otherwise indicated, G = gong and kenong struck simultaneously, N = kenong, and t = kethuk. Cyclic units are enclosed within brackets.

The translation and preparation of these materials for publication has been a cooperative effort in which several individuals were involved with every text--the translator, the editors, at least two consultants, and sometimes the author as well. Often, one or several of these persons made significant interpretive comments in the form of footnotes. Thus, we may have four or more sources for footnotes in a single manuscript.

The important role played by our assistant editor, Alan Feinstein, and our consultants, A. L. Becker, Sumarsam, and Hardja Susilo, is not discernible from a scrutiny of the table of contents. Either Sumarsam or Hardja Susilo examined each translation, line by line, checking it against the original. Alan Feinstein painstakingly rechecked the original against each translation. As a result, passages in every manuscript were rewritten. A. L. Becker provided decisions, counsel, suggestions, warnings, and encouragement at every stage in the preparation of these texts. Without the efforts and patience of these fine scholars we would have far less confidence in the work we have produced.

By applying her considerable editorial talents to these manuscripts, Janet Opdyke, publications editor at the Center for South and Southeast

Asian Studies, transformed the ragged efforts of scholars into professionally formatted volumes. R. Anderson Sutton and Susan Pratt Walton contributed unstintingly of their expertise in the final editing of several sections of these volumes. Appreciation is due to René Lysloff, Carole Moody, and Dwight Thomas for typing and laying out the final version of the manuscripts. We are also grateful to Martha King for preparing drawings and diagrams that called for her considerable artistic skills.

We have received funding from various sources during ten years of work on these translations. The National Endowment for the Humanities has been the major source of support, awarding a Research Materials, Translations grant to the project (1979) and a publications subvention to the Center for South and Southeast Asian Studies (1982-1985). Contributions also were received from the Southeast Asia Regional Council of the Association for Asian Studies (1976) and the Rackham School of Graduate Studies at the University of Michigan (1974, 1975, 1983-1984). Finally, the School of Music, University of Michigan, has been generous in providing additional support.

CATATAN-CATATAN PENGETAHUAN KARAWITAN
[Notes on Knowledge of Gamelan Music]

Volume I

Radèn Lurah Martopangrawit

Translated from Indonesian by Martin F. Hatch

Surakarta: Akademi Seni Karawitan Indonesia
and Pusat Kesenian Jawa Tengah, 1972

[Second edition, 1975]

INTRODUCTION
[from 1972 Edition]

At this time, the Student Council of the Akademi Seni Karawitan Indonesia [A.S.K.I., 'Academy of Indonesian Performing Arts'] has succeeded in publishing this manuscript on *karawitan*. The Student Council feels very fortunate that it is able to publish this manuscript by R[adèn] L[urah] Martopangrawit. The value of this book for students at A.S.K.I. is inestimable. Furthermore, the Student Council hopes that since this book will be reaching a wider circle of readers, it will also increase the understanding of and interest in *karawitan*.

The Student Council expresses its deep appreciation to R. L. Martopangrawit, one of our mentors, for his permission to publish this book. Also, we thank Drs. S. D. Humardani, director of the Pusat Kesenian Jawa Tengah ['Center for the Arts of Central Java'], in Surakarta, who cooperated fully in bringing it into print.

Surakarta, January 1972
Student Council
Akademi Seni Karawitan Indonesia

A NOTE FROM THE TRANSLATOR
[of the Original Javanese]¹

The compiler of this book [Martopangrawit], hoped that the information set forth herein would reach a wide audience. His original manuscript, to which he gave the title *Budel* ['legacy'], is in Javanese. In our opinion, with this translation into Indonesian his goal will be better achieved. This translation was done freely, but without changing either the intent or content of the original. Only those few Javanese terms which have a close connection with Javanese music--for example, "garap," "kalajengaken," "minggah," and others--are left untranslated, and some of these terms are explained in footnotes.

AUTHOR'S FOREWORD
[from 1972 and 1975 Editions]

I have begun this work precisely on the day of my seventh *tumbuk* [which falls every eighth birthday], that is, my fifty-sixth birthday according to the Javanese calendar. According to records left me by my parents, I was born on Rabu Wagé, the third day of Mulud, in the year Jimawal (the Javanese year 1845), or, April 4, 1914 [A.D.]. It is customary for Javanese people, depending on their financial ability, to hold a *slametan* ['ritual celebration'] on *tumbuk* days by inviting close friends and relatives.

On this, my seventh *tumbuk*, I am not able to assemble any of the ritual requirements [for a *slametan*]: "ora ana sarat-saraté" ('I cannot afford it'). Even so, I still wish to make a sort of remembrance of this occasion in place of the celebration I was unable to hold. Hence, this book.

In Javanese music circles, I am a performer ('one-who-does', a musician). For this reason, my analysis reflects the views of a performer.

May this book be useful, especially to the younger generation of Javanese musicians.

Surakarta, 4 Mulud 1901
21 May 1969
Martopangrawit

[CATATAN-CATATAN PENGETAHUAN KARAWITAN]

The System of Gendhing

In my foreword, I mentioned that this book would be based on [musical] practice. Because of this, it will do no harm to acquaint the reader with some of the ins and outs of *garap* ['performance practice'], though only a few, in order that he may understand better the meaning of the book. The reader must first know the system of *gendhing*.

Karawitan

What is "karawitan"? Actually, the meaning of "karawitan" is very broad, but here we will use the specific meaning that relates to the system of *gendhing*. Karawitan is the art of producing sound using the *sléndro* and *pélog* tuning systems. Any vocal or instrumental (i.e., gamelan) music that uses *sléndro* or *pélog* can be called "karawitan." However, as our discussion now concerns the system of *gendhing*, our use of the term shall be restricted to the music of the gamelan, i.e., *gendhing*.

The Contents of Karawitan

There are two basic ingredients in karawitan: *irama* and *lagu*.

1. Irama

As with the word "karawitan," "irama" has a broad meaning. In connection with *gendhing*, however, we can narrow the definition. "Irama" is the relative width of *gatra*. To clarify this, we have supplied the diagram below; there it can be seen just what is meant by "irama" in the special sense relative to *gendhing*. Irama can also be understood as the levels of filling in the *gatra*--beginning with each *gatra* containing four dots, each dot signifying one pulse [*slag*, from Dutch; 'beat', 'pulsation'] of the *balungan*, increasing by multiples until one *balungan* pulse can be filled in with sixteen dots. This, then, is the meaning of "irama" in *gendhing*.

Figure 1. A Diagram of Irama

- a. 6532
- b. .6.5.3.2
- c. ...6...5...3...2
- d.6.....5.....3.....2
- e.6.....5.....3.....2
- d.6.....5.....3.....2
- c. ...6...5...3...2
- b. .6.5.3.2
- a. 6532

It is clear from the figure of irama above that the relative distance between balungan pulses in one arrangement of the balungan depends on the number of dots that fill in the space. Who has the responsibility of occupying the spaces between the balungan pulses? These spaces will be filled in by the playing of the melodic instruments--i.e., by the *cèngkok* of the *gendèr*, *gambang*, *bonang*, and others. Among all the players of *cèngkok*, the instrument whose notes fall on each individual dot is the *saron panerus*. For this reason, we can utilize the *saron panerus* as the indicator of differences in irama.

We must now touch upon the tempo of the *saron panerus*. This tempo cannot be scientifically measured, because, in karawitan, tempo depends on the player who sets the irama (*pamurba irama*) ['supervisor of irama'], i.e., the *kendhang* player. Since each player has his own individual sense of tempo, and since the function for which the *gendhing* is used may be different (e.g., for accompanying *wayang kulit*, in which the tempi are generally faster than in concert music [*klenengan*]), tempo in karawitan is variable.

Although this is the case, one can still distinguish three basic tempi in karawitan:

1. *tamban* ['slow']
2. *sedheng* ['medium']
3. *seseq* ['fast']

Tempo in karawitan is called "*laya*," not "irama."

Returning to the matter of the tempo of the saron panerus, each pulse lasts approximately half a second.

We have already touched on the terms "laya" and "irama." But, in everyday speech, the term "laya" is never heard; "irama" is invariably used. Even so, all master musicians automatically know what the term "irama" means [in different usages]. For example, the sentence, "Iramané ketambanen" ['The irama is too slow'], clearly refers to laya, not irama. But, in the sentence, "Mengko iramané lancar waé" ['We'll use irama lancar later on'], irama in its true sense is referred to, not laya.

There are five types of irama, each with a separate name. Line (a) in figure 1 is called "*irama lancar*." At this level, the saron panerus cannot fill in with variations between balungan pulses, but plays the same number of pulses as the balungan melody [carried by the other saron instruments]. In this case, I use the sign "1/1" to mean one balungan [pulse] to one saron panerus [stroke]. Line (b) is called "*irama tanggung*," with the sign "1/2" [i.e., one balungan pulse to two saron panerus strokes]. Line (c) is called "*irama dados*," with the sign "1/4." Line (d) is called "*irama wilet*," with the sign "1/8." Line (e) is called "*irama rangkep*," with the sign "1/16." There is also another level of irama--faster than irama lancar--usually called "*irama gropak*," with the sign "2/1."

2. Lagu

With regard to lagu, we will likewise limit ourselves to its relationship to gendhing. The meaning of "lagu" is 'an ordered arrangement of tones that sound pleasant when played'. The arrangement of tones, then, must take a certain form. Many different forms have arisen and these are called "*gendhing*." So, for example, the title "*Gendhing Gambir Sawit*" refers to melodic elements [*lagu-lagu*] arranged into a form, in this case the form *mérong kethuk kalih* ['2'] *kerep*;^{*} this is called a gendhing, and the gendhing is entitled *Gambir Sawit*.

* This will be explained further in the section "Gendhing," number 8a.

The Names and Functions of
Instruments in Karawitan

A. Instruments that
relate to irama

1. kendhang
 - a. kendhang gedhé
 - b. kendhang kalih
 - c. ketipung
 - d. ciblon
2. kethuk
3. kempyang
4. kenong
5. kempul
6. gong
7. kecèr (for wayangan)

Instruments that
relate to lagu

1. rebab
2. gendèr gedhé
3. gendèr panerus
4. gambang
5. bonang gedhé
6. bonang panerus
7. slenthem
8. demung
9. saron barung
10. saron panerus
11. celempung
12. suling

B. The respective function of irama-related instruments

1. kendhang (serves as supervisor of irama [*pamurba irama*]):
 - a. determines the form of the gendhing
 - b. sets the irama and the course of the tempo (*laya*)
 - c. determines the *mandheg** and the ending
2. kethuk (serves as an upholder of lagu [*pamangku irama*]):
 - a. reinforces the kendhang in determining the form of the piece
 - b. indicates the level of irama
3. kenong (serves as an upholder of irama):
 - a. determines the limits of the gatra, according to the form of the gendhing
4. kempul (same as number 3 above)

*"Mandheg" [or "*andhegan*"] is a technique in which all the instruments stop playing (though the piece is not yet over), and the piece begins again with a vocal introduction.

5. gong (serves as an upholder of irama):
 - a. reinforces the kendhang in determining the form of the gendhing
 - b. serves as the *pada* [punctuation mark denoting the end of a stanza] and demarcates the final tone (*finalis*)
- C. The respective functions of lagu-related instruments
 1. rebab (serves as the supervisor of lagu [*pamurba lagu*]):
 - a. determines the lagu
 - b. plays the *buka* for *gendhing rebab*
 2. gendèr gedhé (serves as an upholder of lagu [*pamangku lagu*]):
 - a. beautifies the lagu with all its *cèngkok*
 - b. plays the *buka* for *gendhing gendèr*
 - c. plays the *buka* for *gendhing lancar* when the *bonang gedhé* cannot do so
 3. bonang gedhé (serves as an upholder of lagu):
 - a. beautifies the lagu with all its *cèngkok*
 - b. plays the *buka* for *gendhing bonang*
 - c. plays the *buka* for *gendhing lancar*
 4. gambang (serves as an upholder of lagu):
 - a. beautifies the lagu with all its *cèngkok*
 - b. plays the *buka* for *gendhing gambang*
 5. celempung, gendèr panerus, bonang panerus (all serve as upholders of lagu)
 - a. adorn the lagu
 6. slenthem, demung, saron barung (all serve as upholders of lagu):
 - a. play the scheme of the lagu, termed "balungan"
 7. saron panerus (serves as an upholder of lagu):
 - a. provides a pulse which may be used as a guide to the various levels of irama

to one section of a gendhing (to differentiate between the *mérong* and *inggah* sections). When a gendhing has both a one-gongan *mérong* and a one-gongan *inggah* section, one would not say that it has two *cèngkok*, but that the *mérong* section has one *cèngkok* and the *inggah* section has one *cèngkok*. So much for the term "*cèngkok*."

Now we shall consider another issue. After discussing the function of the instruments--both melodic and rhythmic--there may be some questions concerning the terms "supervisor" (*pamurba*) and "upholder" (*pamangku*).

b. *Pamurba*. It is easy enough to comprehend the term "supervisor," but what is its connection with karawitan? A supervisor is one who has the right to make decisions; he may also be called the leader. Thus, the supervisor of *irama* (*pamurba irama*) is the player with the authority to set the *irama*. Such is the case with the supervisor of *lagu*, also. The *rebab*--i.e., the *rebab* player--has the authority to make decisions, and can also be called the leader. The *rebab* player determines the course of the melody.

All decisions relating to *irama*, such as speeding up, slowing down, and changing from one *irama* to another, are under the absolute leadership of the *kendhang* player. As to choosing the gendhing, choosing whether to play in the *sléndro* or *pélog* tunings, or deciding whether or not to move to the higher register (*ngelik*),* the *rebab* player is in charge.

c. *Pamangku*. The upholding instruments are those that carry out a task to enable the supervisor's ideas to reach fruition. For example, the supervisor of *irama* may wish to change from one level of *irama* to another, and the instruments that uphold the *irama*--like soldiers--must not deviate. They should not set their own tempi, for not only will their efforts be in vain, but they will disrupt the flow of the gendhing. The case is similar with the supporters of *lagu*, also. If the supervisor of *lagu* determines the gendhing in the *buka*** of, say, *Ladrang Moncèr*, but after the gong the *gendèr* player proceeds to play *Ladrang Wilujeng*--thus, disobeying the supervisor of *lagu*--the result will be a breakdown of the gendhing. It is necessary to note here also that if there is no *rebab*, the *bonang gedhé* or the *gendèr barung* replaces the *rebab* as supervisor of *lagu*.

* See the section "Structures Found in Gendhing," number 3, below.

** See the section "Structures Found in Gendhing," number 1, below.

The Influence of Irama
on Lagu and Cèngkok

It is now best for us to return to the system of gendhing. Here we shall talk about the influence of irama on lagu and cèngkok, for irama can sometimes force lagu itself to change and cèngkok to be limited. This occurs when the level of irama is accelerated--for example, in transition from one irama level to another. A change in irama can effect a change in lagu in many--though not all--gendhing. For example, in the gendhing *Ladrang Pangkur*:

a:	3	2	3	7	3	2	7	N
b:	. 3	. 2	. 3	. 7	. 3	. 2	. 7	6
a:	7	6	3	2	5	3	2	N
b:	7 7	. .	6 6	7 2	3 2	5 3	. 2	7
a:	3	5	3	2	6	5	3	N
b:	. . .	3 6	5 3	2	3 2	5 3	6 5	3 2
a:	5	3	2	7	3	2	7	G
b:	6 7	3 2	6 3	2 7	. 3	. 2	. 7	6

Note: a = irama 1/1, 1/2, 1/4; b = irama 1/8, 1/16.

Here it can be seen clearly that a change in irama can affect both lagu and cèngkok.

The Influence of Lagu on Irama

Although the influence of irama on lagu is very strong, there are also lagu that are inflexible and cannot be presented in just any irama. They have special irama associated with them, and are never presented in other irama--for example, the inggah* section of *Gambir Sawit Pacar Cina*, *Ela-ela Kali Beber*, and others. These gendhing are associated with a particular irama [or sequence of irama], and it is not possible to play

* See the section "Structures Found in Gendhing," number 7.

The initial irama of *Ayak-ayakan* [after the *buka*] is *irama gropak* [i.e., 2/1], followed by irama 1/1, and finally, irama 1/2. One irama-indicating instrument that is not used is the *kempyang*. *Ayak-ayakan* has many peculiarities, including the following:

- a. It does not use the gong *gedhé* except for the final gong.
- b. In *ayak-ayakan* [*sléndro*] *pathet nem* and *sanga*, all nonfinal gong are replaced by the *kempul*.
- c. The irama undergoes three changes--first to irama *gropak* (2/1), then to irama *lancar* (1/1), then to irama *tanggung* (1/2).
- d. In irama *gropak* and *lancar*, the *kethuk* plays once per *kenong*, but in irama *tanggung*, twice per *kenong*.
- e. Irama *tanggung* is the basic irama for *ayak-ayakan*; however, the irama can also change to irama *dados*. For accompanying certain *wayang* scenes--notably *babak unjal* [the arrival of visitors in the first audience scene] in *pathet nem* and *alas-alasan* [scene of the hero in the forest] in *pathet sanga*--irama *lancar* is used throughout.

4. Kemuda

	P		P		P		P		
t	tNt	tNt	tNt	tNt	tNt	tNt	tNt	tNt	tG
.2	.6	.2	.6	.2	.6	.3	.3	.2	.3
.2	.1	.2	.1	.2	.1	.6	.5	.4	.5

This form is the same as *sampak* [insofar as there are two *kenong* beats per *kempul* beat]; the only difference is that it can be easily presented in irama *lancar* or irama *tanggung*. In *wayang gedhog*, *kemuda* in irama *lancar* serves as a replacement for *srepegan*, and in irama *tanggung* it is used to replace *Ayak-ayakan*, *pélog pathet nem*.

5. Lancaran

- a. [balungan nibani]: t t N t P t N t P t N t P t G
 . 6 . 5 . 3 . 2 . 3 . 2 . 6 . 5
- b. [balungan mlaku]: t t N t P t N t P t N t P t G
 6 3 6 5 6 3 6 5 6 3 6 3 6 1 3 2

Of the irama-indicating instruments, only the *kempyang* is not used for *lancaran*. Gong *gedhé* is used. Each gongan has a fixed number of *balungan*

pulses and kenongan. In examples (a) and (b) above each has its own kendhang part.

6. Ketawang

The term "ketawang" actually refers to all forms in which each gongan consists of two kenongan (thus, the second kenong occurring simultaneously with the gong). In karawitan, the term "ketawang" is used in two ways: (a) gendhing kethuk kalih [2] and longer, in which there are two kenongan per gongan, are known as "ketawang gendhing"; and (b) ketawang in which the kempul is used are known simply as "ketawang." For example: (a) Ketawang Gendhing *Karawitan*, kethuk 4 kerep, laras sléndro pathet nem; (b) Ketawang *Puspa Warna*, laras sléndro pathet manyura.

7. Ladrang

p t p 5 3 1 6	p t p N 5 3 1 6	p t p P 3 3 2 3	p t p N 6 5 3 2
p t p P 3 2 3 5	p t p N 6 5 3 2	p t p P 1 6 5 3	p t p G 5 6 1 6

All of the irama-indicating instruments are used. Each gongan has a fixed number of kenongan [i.e., four].

8. Mérong

a. mérong kethuk 2 [i.e., kalih/loro] kerep

. 6 5 .	t 5 6 1 2	. 3 2 1	t 6 5 3 5	N 5
. 6 5 .	t 5 6 1 2	. 3 2 1	t 6 5 3 5	N 5
2 3 5 6	t 3 5 3 2	5 3 2 5	t 2 3 5 6	N 6
1 1 . .	t 3 2 1 6	3 3 5 6	t 3 5 3 2	G 2

Neither kempyang nor kempul is used in this form. The term "kethuk kalih [2] kerep" here indicates that each kenongan consists of two kethuk strokes. "Kerep" ['frequent'] means that the first kethuk stroke and the

second are close together (8 intervening balungan pulses), as distinguished from "kethuk arang" ['infrequent'] in which there are 16 balungan pulses between kethuk strokes (see examples below).

b. mérong kethuk 4 [i.e., sekawan/papat] kerep

. .	^t 6 5	3 3	5 6	2 3	^t 2 1	6 5	3 2	}	x 4 = one gongan
. .	^t 2 3	6 5	3 2	5 3	^t 2 3	5 6	N 1 6		

See the explanation for (a) above.

c. mérong kethuk 8 [i.e., wolu] kerep

. . . .	^t 5 3	5 6	. 5	^t . 3	. 5	3 3	}	x 4 = one gongan
5 5	^t . .	5 3	5 6	. 5	^t . 3	. 5 2 3		
5 5	^t . .	5 3	5 6	. 5	^t . 3	. 5 2 3		
6 6	^t . .	6 6	7 6	5 3	^t 2 .	N 1 2 3 2		

See the explanation for (a), above; note that there is no such form as "kethuk 8 arang."

d. mérong kethuk 2 [i.e., kalih/loro] arang

. .	2 3	1 2	^t 3 2	. .	2 3	5 6	5 6	}	x 4 = one gongan
. . . .	2 1	6 5	^t	3 3	6 5	2 3	N 5 3		

e. mérong kethuk 4 [i.e., sekawan/papat] arang

. 1	. 1	. 1	^t . 1	. 6	1 2	. 1	6 5	}	x 4 = one gongan
. .	5 2	3 5	^t 6 5	1 1	. .	1 2	1 6		
. .	6 1	6 5	^t 3 5	1 1	. .	1 2	1 6		
. . . .	1 6	5 3	^t 3	2 3	5 3	2 1	N 2 1		

9. Inggah

a. inggah kethuk 2 [i.e., kalih/loro]

This form is the same as the ladrang form. Thus, there are ladrang that may serve as inggah, although many can also stand alone. Ladrang that function as inggah--for example, Ladrang *Tlutur*, sléndro pathet sanga, Ladrang *Bang-bang Wétan*, [sléndro pathet manyura,] Ladrang *Kawit*, [sléndro pathet manyura,] and others--are ladrang that cannot be presented without a preceding mérong. Further, though there are ladrang that can be played independently, if they are presented after a mérong, they are considered as inggah.

b. inggah kethuk 4 [i.e., sekawan/papat]

p t p 7 6 7 5	p t p 7 6 7 2	p t p 3 5 3 2	p t p N 7 6 7 5	x 4 = one gongan
------------------	------------------	------------------	--------------------	------------------

c. inggah kethuk 8 [i.e., wolu]

p t p 3 6 3 5	p t p 3 6 3 5	p t p 3 6 3 5	p t p 2 2 3 2	} x 4 = one gongan
p t p 3 2 1 6	p t p 5 3 5 2	p t p 5 3 2 3	p t p N 5 6 5 3	

d. inggah 16 [i.e., nem welas]

p t p . 6 3 5	p t p 6 7 5 6	p t p . 5 3 2	p t p . 5 . 3	} x 4 = one gongan
p t p . 6 3 5	p t p 6 7 5 6	p t p . 5 3 2	p t p . 5 . 3	
p t p . 6 3 5	p t p 6 7 5 6	p t p . 5 3 2	p t p . 5 . 3	
p t p . 4 . 2	p t p . 4 . 1	p t p . . 1 2	p t p . 4 . 5	

Explanation. In the performance of the inggah form, all the instruments of the irama-indicating group are played; in inggah kethuk 4, 8, and 16, however, the kempul is not played.

10. Exceptional Forms

It is natural to expect that, where there are rules (*pathokan*), there are bound to be exceptions to those rules (i.e., irregularities). This is

also true of Javanese gendhing. For example, in the *mérong* form there should be four kenong to one gongan, but there are cases where there are five kenong to one gongan. Similarly, in one kenongan there may be three kethuk strokes [instead of the usual two or four]. These exceptions are referred to as *pamijèn* ['irregular'].

Structures (Komposisi) Found in Gendhing*

- | | |
|------------------|------------------|
| 1. buka | 9. suwukan** |
| 2. <i>mérong</i> | 10. dados*** |
| 3. ngelik | 11. dhawah |
| 4. umpak | 12. kalajengaken |
| 5. umpak inggah | 13. kaseling |
| 6. umpak-umpakan | |
| 7. inggah | |
| 8. sesegan | |

1. Buka

Buka [literally, 'to open'] is a melody that is used as an introduction, or as an "opening" for a gendhing. The *buka* is performed by only one instrument. There are *buka* that can be performed by a vocalist; these are called *buka celuk*.

Examples of *buka*:

a. *buka bonang*

2 2 1 6̣ 5̣ . 6̣ 5̣ . 5̣ 6̣ 1 2 1 3 1 2 2 1 6̣ 5̣ ^G

b. *buka rebab* [Ketawang *Taru Pala*, sléndro pathet manyural]

6 6 1̣ 6̣ 5 3 6 5 6 2 1 3 2 3 1 . 2 6̣ ^G

* I have been criticized for my use of the word "komposisi" ['composition'] as a generic term for numbers one to thirteen, above. A reader has suggested the term "struktur" ['structures'] instead. I concur.

** By this we do not mean gong suwukan.

*** By this we do not mean irama dados.

2. Mérong

Mérong is one of the sections of a gendhing that provides an opportunity for a refined and calm playing style. In the *mérong* section the players must aim to create an effect [of refinement and peacefulness]. In addition, the *mérong* cannot stand alone; it must be followed by another piece or section. The continuation of a *mérong* is called "inggah"* and thus every *mérong* always has its corresponding inggah.

3. Ngelik

Ngelik is a section [of a gendhing] which is not essential, but which one has an obligation to play. By "obligation" we mean that it is not compulsory; if necessary, for lack of time or some other reason, one may omit the *ngelik* section. This should not present a problem in the performance of a gendhing. For example, a performance of Gendhing *Gambir Sawit* in which, for some reason, the *ngelik* is not played, would not be problematic and would still rightfully be called *Gambir Sawit*. Any piece in the gendhing form can have a *ngelik* section, but not every gendhing does.

It should be added here that many of the compositions of Mangku Negara IV violate the above rule [concerning the expendability of the *ngelik*] and the *ngelik* has become an inseparable part of the basic lagu of those compositions. In fact, the characteristic feature of a gendhing by Mangku Negara IV is that before the *ngelik* is played the gendhing is not yet distinguishable--one cannot guess its identity. For example, [in laras pélog,]

.	2	.	3	.	2	.	N 1
.	3	.	P 2	.	1	.	G 6

This is possibly either [Ketawang] *Wala Gita*, or [Ketawang] *Ganda Mastuti*. We can identify it only after the gendhing has moved to the *ngelik* section. [Or, in another example,]

6	6	.	.	2	3	2	N 1
3	2	1	P 6	2	1	6	G 5

* See number 7, "Inggah," in this section, below.

Is this [Ketawang] *Raja Swala* or [Ketawang] *Sinom Parijatha*? No one can say for sure before hearing the ngelik that follows this melody. Many of the gendhing composed by Mangku Negara IV have this characteristic. Thus, a confusion in terminology has unwittingly arisen in karawitan. With the existence of the aforementioned kinds of gendhing, the term "umpak" arose, signifying the section of a gendhing which precedes the ngelik. Unfortunately, before the term came to be understood in this sense it already had another connotation, which we shall explain below.

4. Umpak

Umpak is the section of a composition that is used as a bridge from the mering to the inggah section. So, if a mering is to "minggah," that is, 'to move to the inggah', it cannot do so without going by way of the umpak. The player who signals the umpak is the supervisor of lagu (*pamurba lagu*). It should be noted that not all gendhing have umpak sections.

5. Umpak Inggah

This structure has a similar explanation to number 4, above. The main difference is that *umpak inggah* is signalled by the supervisor of irama (*pamurba irama*), whereas it is the supervisor of lagu (*pamurba lagu*) who signals the transition to umpak. Both umpak and umpak inggah have the [gong structure] characteristic of mering. Not all gendhing have an umpak inggah section. In order to clarify these points, examples will be presented below.

6. Umpak-umpakan

Umpak-umpakan [is a kind of umpak that] does not have the form [i.e., gong structure] of mering, but of inggah, and is used as a transitional passage to the main portion of the inggah.

7. Inggah

Inggah is a section of [a gendhing] that is used as a place for elaboration, ornamentation, and variation. Thus, inggah usually has a lively character. Inggah (or "minggah" [the verb form of the root "inggah"]) is a continuation of the mering, although certain inggah can be played independently, that is, they need not follow a mering section.

There are two types of minggah: (a) *minggah kendhang*, and (b) *minggah gendhing*.

In *minggah kendhang*, the *kendhang* alone plays a part specific to *minggah*, whereas the melody played is still the kernel lagu of the previous *mérong* section. The only difference is that, whereas the *mérong* is in the *balungan mlaku* style, the *minggah* is in the *balungan nibani* style.* Whereas the *mérong* uses simple and calm *cèngkok*, the *minggah* uses varied or lively *cèngkok*. Because of these differences in the character of *mérong* and *inggah*, we sometimes fail to recognize that the motif of the lagu is the same, especially if there has been a change in *irama*. [The melody of] *minggah kendhang* usually derives completely from the melody of the *mérong*. But, there are also instances where the *minggah kendhang* melody derives its motifs *gatra* by *gatra*, or, alternatively, derives them from larger melodic phrases (*kalimat lagu*).

In *minggah gendhing* the melody is not derived from the lagu of the preceding *mérong*, and may be in the *balungan mlaku* or *balungan nibani* styles. *Gendhing* with *minggah ladrangan* [i.e., in the *ladrang* form] may use either *minggah kendhang* or *minggah gendhing*.

Examples. The examples below are intended to clarify the explanations above; also, for those who have an interest in composing *gendhing* these examples will provide a basis for comparison.

- a. *Gendhing Gliyung*, kethuk 2 kerep, laras sléndro pathet manyura. The *inggah* to this *gendhing* is 100 percent *minggah kendhang*. The derivation of the lagu of the *inggah* is from each *gatra* of the *mérong*.

	I	II	III	IV
mérong (a)	. . 1 2	1 6 5 3	6 5 3 2	. 3 5 6 N
	<u>5 5 . .</u>	<u>5 5 6 5</u>	<u>1 6 5 3</u>	<u>5 3 2 3</u> N
	<u>6 5 3 5</u>	<u>3 2 1 2</u>	<u>6 6 . .</u>	<u>3 3 5 6</u> N
	<u>3 5 6 1</u>	<u>6 5 3 2</u>	<u>. 1 6 5</u>	<u>1 2 3 2</u> G

* See example (a), below.

inggah (b)	<u>. 3 . 2</u>	<u>. 5 . 3</u>	<u>. 5 . 2</u>	<u>. 5 . 6</u> ^N
	<u>. 3 . 5</u>	<u>. 6 . 5</u>	<u>. 1 . 6</u>	<u>. 5 . 3</u> ^N
	<u>. 6 . 5</u>	<u>. 3 . 2</u>	<u>. 5 . 6</u>	<u>. 5 . 6</u> ^N
	<u>. 2 . 1</u>	<u>. 3 . 2</u>	<u>. 6 . 5</u>	<u>. 1 . 6</u> ^G

- b. Ketawang Gendhing Kawit, kethuk 2 kerep, minggah ladrang, laras sléndro pathet nem. The inggah to this gendhing is also 100 percent minggah kendhang. The derivation of the lagu of the inggah from the lagu of the mérong is based on melodic phrases [i.e., not gatra per gatra].

	I	II	III	IV
mérong (a)	<u>. . . 3</u>	<u>. 1 2 3</u>	<u>. 1 2 3</u>	<u>. 1 2 3</u> ^N
	<u>2 2 . .</u>	<u>2 2 3 2</u>	<u>3 5 6 5</u>	<u>3 2 1 2</u> ^G
	<u>. . . .</u>	<u>2 2 3 2</u>	<u>3 5 6 5</u>	<u>3 2 1 2</u> ^N
	<u>3 3 . .</u>	<u>3 3 5 3</u>	<u>. 6 . 1</u>	<u>2 3 5 3</u> ^G
inggah (a')	<u>5 3 5 6</u>	<u>1 6 5 3</u> ^N	<u>5 3 5 6</u>	<u>1 6 5 3</u> ^N
	<u>2 2 . .</u>	<u>2 2 3 2</u> ^N	<u>3 5 6 5</u>	<u>3 2 1 2</u> ^G
	<u>3 2 3 5</u>	<u>6 5 3 2</u> ^N	<u>3 2 3 5</u>	<u>6 5 3 2</u> ^N
	<u>3 3 . .</u>	<u>3 3 5 3</u> ^N	<u>5 6 1 6</u>	<u>5 3 2 3</u> ^G

It is unnecessary to give an example of minggah gendhing here, since there is no similarity between the lagu of the m^{er}ong and the lagu of the inggah in this form.

Below is an example of an inggah of mixed composition--part minggah kendhang, based on the melodic phrases, and part minggah gendhing. The example is Gendhing *Onang-onang*, kethuk 2 kerep, laras slendro pathet sanga:

	I	II	III	IV	
m ^{er} ong (a)	<u>. . 5 3</u>	<u>6 5 3 2</u>	<u>. . 2 3</u>	<u>5 6 3 5</u>	N
(b)	<u>1 1 . .</u>	<u>1 1 2 1</u>	<u>3 2 1 2</u>	<u>. 1 6 5</u>	N
(c)	<u>. . . .</u>	<u>5 5 3 5</u>	<u>6 6 . 5</u>	<u>3 3 5 6</u>	N
(d)	<u>3 5 6 1</u>	<u>6 5 3 5</u>	<u>2 3 5 6</u>	<u>3 5 3 2</u>	G
(e)	<u>6 6 . .</u>	<u>6 5 3 5</u>	<u>2 3 5 6</u>	<u>3 5 3 2</u>	N
(f)	<u>5 5 . .</u>	<u>5 5 2 3</u>	<u>5 6 5 3</u>	<u>2 1 2 1</u>	N
(g)	<u>3 2 1 2</u>	<u>. 1 6 5</u>	<u>2 2 . 3</u>	<u>1 2 3 2</u>	N
(h)	<u>. . 2 3</u>	<u>5 3 2 1</u>	<u>3 5 3 2</u>	<u>. 1 6 5</u>	G
inggah (a')	<u>. 6 . 5</u>	<u>. 3 . 2</u>	<u>. 3 . 2</u>	<u>. 6 . 5</u>	N
(b')	<u>. 2 . 1</u>	<u>. 2 . 1</u>	<u>. 3 . 2</u>	<u>. 6 . 5</u>	N
(c')	<u>. 6 . 5</u>	<u>. 1 . 6</u>	<u>. 5 . 3</u>	<u>. 5 . 6</u>	N
(d')	<u>. 5 . 6</u>	<u>. 3 . 5</u>	<u>. 6 . 5</u>	<u>. 3 . 2</u>	G

(e')	<u>. 3 . 2 . 6 . 5</u>	<u>. 6 . 5 . 3 . 2</u>	N
(f')	. 3 . 2 . 6 . 5	. 6 . 5 . 2 . 1	N
(g')	<u>. 2 . 1 . 6 . 5</u>	<u>. 6 . 5 . 3 . 2</u>	N
(h')	<u>. 3 . 5 . 2 . 1</u>	<u>. 2 . 1 . 6 . 5</u>	G

The greater part of the inggah is minggah kendhang and derives from the lagu of the m^{er}ong, based on melodic phrases [i.e., not gatra]. But, let us observe more closely that:

1. Line (a') is based on each melodic phrase.
2. Line (b') is based on each gatra.
3. Line (c') is based on two melodic phrases.
4. Line (f') is minggah gendhing, except for the last gatra. Thus, according to the above explanation, the common perception that the meaning of minggah kendhang is an inggah section that does not use the kendhang ciblon, is incorrect.

There are other matters concerning inggah that should be noted:

1. There are m^{er}ong that do not have inggah and thus must borrow their inggah sections from other gendhing.
2. There are m^{er}ong that have more than one [alternative] inggah section.
3. There are also inggah that have more than one [alternative] m^{er}ong associated with them.

Explanation. A m^{er}ong that utilizes a borrowed inggah actually has its own inggah--either minggah kendhang or minggah gendhing. But that inggah is not used, for one reason or another. We will use Gendhing *Laler Mengeng*, kethuk 2 arang (fourth kenong, kethuk 2 kerep), laras sléndro pathet sanga, as an example. This gendhing actually has its own inggah kendhang, but that inggah is never used. Rather, performers prefer to borrow the inggah of Gendhing *Tlutur*, which has an inggah ladrangan, called Ladrang *Tlutur*. The reason is that to use the inggah kendhang to *Laler*

Mengeng would mean breaking a rule concerning the sequence of *inggah* that can follow *mérong* sections. This rule is summarized in the table below.

<u>mérong</u>	<u>inggah</u>
kethuk 2 kerep/arang	ladrang/kethuk 4
kethuk 4 kerep/arang*	ladrang/kethuk 4/kethuk 8
kethuk 8 kerep/arang**	kethuk 16

So, why does *Laler Mengeng* never use its own *inggah*? Because of the above rules.²

There is another *gendhing*--*Ketawang Gendhing Randhat*, kethuk 4 kerep, laras *sléndro pathet manyura*--which always borrows its *inggah* from a different *gendhing*, but not because of the rules outlined above. *Gendhing Randhat* actually does have its own *inggah*, *Ladrang Randhat*. But this *ladrang* is never used in performance as the *inggah*; rather, *Ladrang Kandha Manyura* is substituted. This is true to this day. In fact, the "ulterior motive" for using *Kandha Manyura* is merely to have an *inggah* in which there is a *gérong* part. The lagu of *Kandha Manyura* and *Randhat* are nearly identical. If the two *ladrang* are played instrumentally with *sindhèn* [but without *gérong*], the similarity of the two is evident--provided the musicians are sufficiently skillful. But, it would be a shame if *Ladrang Randhat* were never performed. (It cannot be presented separately since, coming as it does from a *mérong*, it does not have its own *buka*.) This is the reason that at some subsequent time it came to be used as the *inggah* to *Ketawang Gendhing Merak Kasimpir*, kethuk 2 kerep, laras *sléndro pathet manyura*. This has now become common practice. Let this suffice as our explanation of borrowed *inggah*.

It is not necessary for us to go into great detail about *mérong* that have more than one *inggah*. We shall only give the names of several examples: *Gendhing Gambir Sawit*, which, in laras *pélog pathet nem* can use as its *inggah* either *Pacar Cina*, *Jangga Lana*, or its own *inggah*. In laras *sléndro*, *Gambir Sawit* can either use its own *inggah* [kethuk 4] or use *Sembung Gilang* (i.e., not the *lancaran* of that name).***

* However, kethuk 4 arang cannot be followed by an *inggah* kethuk 4.

** *Gendhing* in laras *sléndro* do not have *mérong* kethuk 8 kerep.

*** The *mérong* of *Gendhing Gambir Sawit*, with its various *inggah*, has a very beautiful transition between *umpak inggah* and *inggah*. The supervisor of lagu [pamurba lagu, i.e., the rebab player] need not inform the other musicians ahead of time as to which *inggah* he will choose, for it will be

As to inggah that have more than one mérong, it shall suffice to give some examples--for instance, the inggah *Randha Maya* or *Èsèk-èsèk*. *Randha Maya* serves as the inggah to either Gendhing *Lungkèh* or Gendhing *Mongkok Dhelik*, both in laras sléndro pathet nem and both kethuk 4 arang. *Èsèk-èsèk* can be used as the inggah for several gendhing such as Gendhing *Rembun*, Gendhing *Banthèng Warèng*, or Gendhing *Pucung*, all in laras sléndro [pathet manyural]. It can also be performed in laras pélog pathet nem as the inggah to Gendhing *Méga Mendhung* or Gendhing *Kinanthi*.

There are also inggah that can stand alone--for example, *Kinanthi*, laras sléndro pathet manyura, kethuk 4, which is introduced by the buka celuk "Padhang bulan. . . ." Also, the inggah to Gendhing *Sinom* can stand alone, introduced by the bawa sekar ageng *Kusumastuti*.

8. Sesegan

The term "sesegan" should be distinguished from the term "seseg." Seseg has to do with laya [tempo], while sesegan can be categorized as a structural element in a gendhing. That part of a composition is used especially in accelerated tempi. In the general sense of sesegan as 'accelerated tempo', all gendhing can be considered to have sesegan. Gendhing that have sesegan [in the specific sense of a separate melody used only when the tempo speeds up] include: [Gendhing] *Bremara*, [Gendhing] *Jalaga*, [Gendhing] *Gobed*, Ladrang *Playon* [all in laras pélog pathet lima], and various gendhing bonang in laras sléndro.

9. Suwukan

"Suwukan" should be distinguished from "suwuk." "Suwuk" refers to the conclusion of a gendhing, whereas "suwukan" is one of the structural elements of gendhing, that is, the part of a gendhing that is used only when the gendhing is about to conclude. Not all gendhing have suwukan; some that do are [Gendhing] *Bremara*, [Gendhing] *Jalaga*, [Gendhing] *Babar Layar*, all in laras pélog pathet lima, [Ladrang] *Semang*, Ladrang *Bedhat*, etc.

clear from the umpak inggah. This is different from other similar gendhing, such as *Ganda Kusuma* (which can have either Ladrang *Ganda Suli* or Ladrang *Clunthang* as its inggah) or Gendhing *Sumedhang* (which can have either Ladrang *Clunthang* or Ladrang *Kapi Dhondhong* as its inggah). In the cases of *Ganda Kusuma* and *Sumedhang*, the supervisor of lagu must confer beforehand with the other musicians since there is no distinguishing signal [in the transitional sections from merong to inggah].

10. Dados

"Dados" refers to the transition from one gendhing to another with the same gong structure--for example, "Ladrang *Sembawa dados Ladrang Playon*."

11. Dhawah

"Dhawah" refers to the transition from a vocal introduction, or *bawa*, to a gendhing--for example, "*bawa sekar ageng Manggala Gita dhawah Gendhing Onang-onang*."

12. Kalajengaken

"Kalajengaken" refers to the transition from one gendhing to another (other than from *mérong* to *inggah*), the second of which does not have the same gong structure as the first--for example, "Ladrang *Pangkur kalajengaken Ketawang Sinom Parijatha*."

13. Kaseling

"Kaseling" refers to the interruption of one gendhing by another gendhing, which then returns to the first gendhing--for example, "Ladrang *Sembawa kaseling Ladrang Dhandhang Gula Mas Kèntar*" [which indicates a transition from *Sembawa* to *Dhandhang Gula* and then a return to *Sembawa*].

Examples of Types of Structures

1. Gendhing *Jalaga*, kethuk 8 kerep, minggah kethuk 16, ketawang gendhing, laras *pélog pathet lima* (gendhing *bonang*). Types of structures found in Gendhing *Jalaga* are: *buka*, *mérong*, *umpak*, *inggah*, *umpak-umpakan*, *sesegan*, and *suwukan*.

buka: adangiyah* . 3 . 3 . 3 2 1 . 3 1 2 3 5 6 5 ^G

mérong

[.... 5356 .5.3 .523 55.. 5356 .5.3 .523
 55.. 5356 .5.3 .532 66.. 5676 532. 1232 ^N
 2235 6532 1232 2235 6765 4.24
 .521 ..24 .521 3212 ..23 5676 .53. 2353 ^G
 ...3 6521 66.. 2165 ..53 6532 .126 2165
 ..53 6532 .126 5612 35.2 6532 .216 5456 ^N
 456. 3.32 .216 5456 456. 3.32 .444 2165
 5561 2165 7767 7765 35.2 3565 ^G
 5567 .653 .523 55.. 5567 .653 .523
 55.. 5567 .653 6532 66.. 5676 532. 1232 ^N
 2235 6532 1232 2235 6765 4.24
 .521 ..24 .521 3212 ..23 5676 .53. 2353 ^G
 ...3 6521 66.. 2165 ..53 6532 .216 2165
 ..53 6532 .126 5612 35.3 6532 .216 5456 ^N
 456. 3.32 .216 5456 456. 3.32 .444 2165
 5561 2165 3323 3321 .312 3565 ^G]

* A portion of the buka; not every buka will have an adangiyah. [The adangiyah in pelog lima is: ...3 2165 ...3 2165 .]

umpak

[	. .53	6532	.216	5612	35.3	6532	.216	5456	N
									5456
	456.	3.32	.216	5456	456.	3.32	.444	2165	
									G
	33..	6532	66..	66.1	22..	2321	.653	2365	
	. .53	6532	. .26	5365	. .53	6532	. .26	5365	
									N
	. .53	6532	. .26	5365	2356	532.	6656	2356	
	.124	.126	.124	.126	.124	2123	.333	2165	
									G
	.55.	5532	.55.	5523	55..	5356	5563	6535]

ingah

[	.22.	2356	5563	6535	.22.	2356	5563	6535	
									N
	.22.	2356	5563	6535	2356	532.	6656	2356	
	.124	.126	.124	.126	.124	.123	.333	2165	
									G
	.55.	5532	.55.	5523	55..	5356	1216	5322	
	.35.	2356	1216	5322	.35.	2356	1216	5322	
									N
	.35.	2356	1216	5322	.356	532.	6656	2356	→
	.124	.126	.124	.126	.124	.123	.333	2165	
									G
	.55.	5532	.55.	5523	.55.	5356	5563	6535]

umpak-umpakan

→	.124	1126	.124	.126	.124	2123	5653	2165	
									G
	3635	3632	3635	3632	3635	3632	3132	3635	

sesegan

[3635 3632 3635 3632 3635 3632 3132 3635
 3635 3632 3132 3635 2356 532. 6656 2356
 .124 .126 .124 .126 .124 2123 5653 2165 →
 3635 3632 3635 3632 3635 3632 3132 3635]

suwukan

→ 5532 ..23 5535 ..23 55.3 6532 .3.5

2. Gendhing Gobed, kethuk 4 kerep, minggah 8, laras pélog pathet nem (gendhing rebab). Types of structures found in Gendhing Gobed are: buka, mérong, umpak inggah, inggah, and umpak-umpakan.

buka: adangiyah

[1̄2 3 . 2̄3 1 6̄ . 6̄ 1̄2 3 . 3̄2 1 6̄] 2 1 6̄ 1 2 3 5 3 1̄ 6̄ . 5 3 2 1 2

mérong

[..23 1232 ..24 .521 ..12 3216 ..61 2353
 ..35 .653 6542 4521 ..12 3216 ..61 2353
 ..35 .653 6542 4521 ..12 3216 ..65 6356
 66.. 6676 5421 612. 2212 33.. 1232
 ..23 1232 ..23 5653 .523 5654 2.44 2165
 5535 66.. 1653 22.1 3216 ..63 2132 →
 .444 2126 .444 2123 33.. 33.2 3521
 .6.3 2132 3123 2123 3353 6535 3212]

umpak inggah

→ .444 2126 .444 2165 .5.5 .2.6 ..76 5421
 .111 2321 .111 6124 .44. 4456 5424 2165

inggah

[	.6.	5.63	..35	6532	3235	6535	4216	5612	N
	3216	5323	..35	6532	3235	6535	4216	5612	N
	3216	5323	..35	2.26	2.26	2.26	2123	2165	N
	.55.	5532	.55.	5532	.62.	62.3	5654	2165	G
	.6.	5.63	66..	6532	3235	6535	4216	5612	N
	3216	5323	..35	6532	3235	6535	4216	5612	N
	3216	5323	..35	2.26	2.26	2.26	2123	2165	N →
	.55.	5532	.55.	5532	6323	5253	5154	2165	G]

umpak-umpakan

→	3635	3635	3635	2232	3216	5352	5323	5653	N
	6563	6563	6563	2232	3216	5352	5352	5653	N
	6563	6563	6563	2.26	2.26	2.26	2123	2165	N
	3635	3632	3635	3632	3635	3632	3532	3635	G

3. Gendhing *Asri Katon*, kethuk 2 kerep, minggah kethuk 4, laras pélog pathet barang. Types of structures found in Gendhing *Asri Katon* are: buka, basic mérong, mérong ngelik, umpak inggah, and inggah.

buka: .667 6523 ..35 6532 7732 .756^G

basic mérong

[	.67	5676	..67	2327	N
	..32	.767	2343	2767	N
	.3.2	.756	3567	6523	N
	..35	6532	7732	.756	G]

mérong ngelik

$$77.. 7765 .676 5323 \begin{matrix} N \\ \cdot \end{matrix}$$

$$77.. 7765 .676 5323 \begin{matrix} N \\ \cdot \end{matrix}$$

$$55.. 55.. 55.. 6356 \begin{matrix} N \\ \cdot \end{matrix} \rightarrow$$

$$..35 6732 \underset{\cdot}{7}732 \underset{\cdot}{.}756 \begin{matrix} G \\ \cdot \\ \cdot \end{matrix}$$

umpak inggah

$$\rightarrow .5.6 .3.2 .3.2 .7.\underset{\cdot}{6} \begin{matrix} G \\ \cdot \end{matrix}$$

inggah

$$[\underset{\cdot}{.}7.\underset{\cdot}{6} .2.3 .5.3 .2.\underset{\cdot}{7} \begin{matrix} N \\ \cdot \end{matrix}$$

$$.2.\underset{\cdot}{7} .2.3 .5.3 .2.\underset{\cdot}{7} \begin{matrix} N \\ \cdot \end{matrix}$$

$$.3.2 .7.6 \underset{\cdot}{.}2.7 .5.3 \begin{matrix} N \\ \cdot \end{matrix}$$

$$.5.6 .3.2 .3.2 .7.\underset{\cdot}{6} \begin{matrix} G \\ \cdot \end{matrix}]$$

4. Gendhing *Méga Mendhung*, kethuk 2 arang, minggah Èsèk-èsèk, kethuk 4, laras pélog pathet nem. Structures found in this gendhing are: buka, mérong, and inggah.

buka:
$$.223 1232 .23. 3235 .632 1232 \begin{matrix} G \\ \cdot \end{matrix}$$

mérong

$$[..23 1232 ..23 5656 \dots \underset{\cdot}{2}165 3365 2353 \begin{matrix} N \\ \cdot \end{matrix}$$

$$2132 ..12 3312 .126 \dots \underset{\cdot}{2}165 3365 2353 \begin{matrix} N \\ \cdot \end{matrix}$$

$$2132 ..12 3312 .126 \dots 6656 \underset{\cdot}{1}126 5323 \begin{matrix} N \\ \cdot \end{matrix}$$

$$.23. 323. 323. 1232 323. 3235 .632 1232 \begin{matrix} G \\ \cdot \end{matrix}]$$

inggah

[.3.2 .3.1 .2.6 .3.2^N
 .3.2 .3.1 .2.6 .3.2^N
 .5.3 .2.1 .2.1 .2.6^N
 .2.6 .3.5 .1.6 .3.2^G]

5. Ladrang *Wilujeng* kalajengaken Ketawang *Puspa Warna*, laras sléndro pathet manyura. [Both the ladrang and the ketawang comprise a basic melody (*lagu pokok*) and ngelik melody (*lagu ngelik*).]

Ladrang *Wilujeng*

buka: .132 6123 1132 .126^G

basic lagu

[2123 2126^N 33.. 6532^N
 5653 2126^N 2123 2126^G]

lagu ngelik

.666 1516^N 3561 6532^N
 .66. 1516^N 1132 .126^G

Ketawang *Puspa Warna*

basic lagu

[.2.3 .2.1 .3.2 .1.6^N]

lagu ngelik

.... 2321^N 3265 1653^G
 ..32 5321^N .3.2 .1.6^G
 .2.3 .2.1 .3.2 .1.6^N

6. Ladrang Sembawa (gérong bedhayan) dados Ladrang Playon, laras pélog pathet lima.

buka: .323 5653 5323 1212^G

[.111 2321^N .111 2353^N
 .356 7653^N 5323^G 2121] →

lagu ngelik

..32^N .165^N 1216^N 5356^N
 .653 6535^N 6621^G 2353^G
 .323 2121^N .111 2353^N
 .356 7653^N 5323^G 2121]

Ladrang Playon

→ .542 1245^N .542 1245^N
 .542 1245^N 66.7 5676^G

ngelik

.654 2212^N ..24 5.65^N
 6542 1645^N .612 1645^G

basic lagu

.612 1645^N 3365 3216^N
 5612 3212^N 1654 2465^G

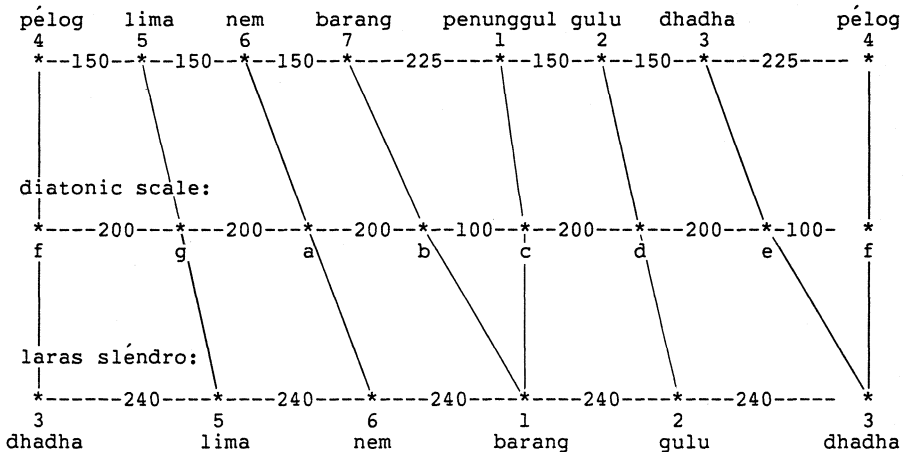
The foregoing are several examples of structures found in gendhing. Lagu kaseling is well known enough that I need not provide an example. I think that this is enough discussion concerning the system of gendhing to equip us and to facilitate probing more deeply into the study of karawitan.

The Sléndro and Pélog Tuning Systems

I already mentioned that karawitan is a music which uses the sléndro and pélog tuning systems. In the sléndro tuning system, there are five tones in one *gembyangan** with [relatively] equal intervals between tones. Pélog has seven tones in one *gembyangan*, with unequal intervals. In order to clarify this, we have produced a table, kept in the Research Department of the Conservatory (figure 2). This table shows the difference in measurement of intervals between the pélog and sléndro tuning systems and the diatonic scale. The intervals shown in the table are only approximate; if we study the intervals on an actual gamelan, we may find many differences in interval size. In karawitan, the variability of interval size is called "*embat*."

Figure 2. [Comparison of Interval Size in the Sléndro and Pélog Tuning Systems and the Diatonic Scale]

laras pélog:



[Note: The above figures are approximate and indicate measurements in cents.]

* "Gembyangan" can be conceived as identical to "octave," but, because "octave" means the eighth level, while "gembyang" does not necessarily imply an eighth level, it is necessary to differentiate between the terms.

In my opinion, there are two kinds of *embat* found in *karawitan*-- natural *embat* (*embat alam*) and fabricated, or artificial, *embat* (*embat buatan*). Natural *embat* is the shift each tone undergoes after a change in mode,* so that after a change in mode there must be one or more tones that shift. It is exceedingly difficult to construct a *gamelan* based on natural *embat*, because each time the mode changes, the pitches have to be changed. As a result, the policy in *gamelan* tuning is to take the *embat* that pleases the *gamelan* maker. This is what I call "fabricated *embat*." The fabricated *embat* have had a great influence on the [perceived] characteristics of each set of *gamelan* instruments; some *gamelan* are felt to be majestic, others lively, others melancholy, and so on. It is not surprising that, if a person owns more than one *gamelan*, the *gamelan* will probably have different *embat* and will differ in absolute pitch.

There are those who claim that there are two kinds of *embat*--"embat *nglarasati*" and "embat *nyenggani*"**--and that the intervals between tones in the former are large, while intervals between tones in the latter are small. In my opinion, this statement is confusing, for how could this be so? Since the basic intervals in a *gembyangan* are always the same, if all the tones had large intervals between them, what would happen to the interval of one *gembyangan*? It would be stretched, and even more so in succeeding *gembyangan*. So, the intervals in a *gembyangan* cannot possibly be all large or all small. In figures 3 and 4, I have presented tables that illustrate this point. These tables give some idea of the varieties of *embat* realized in [actual] *gamelan* sets. It turns out that, among all these *gamelan*, no two are alike. For, only the principle of tuning is the same; *gamelan sléndro* has fairly even intervals, while *gamelan pélog* has five small and two large intervals. This can be seen in figures 3 and 4.

*In this instance "mode" may be defined as an order of intervals (*rentetan jarak nada*) that is established or fixed. For example, the order 456 - 12 - 4 has the same interval structure as the order 123 - 56 - 1, that is, narrow-narrow-wide-narrow-wide. Since the sequence of intervals in the two series of tones is the same, they can be said to have the same mode. This is distinguished from a series of tones such as 2 - 456 - 12 which has the sequence of intervals wide-narrow-narrow-wide-narrow [and thus represents a different mode].

**"Nglarasati" refers to the personality of the wayang character [Dewi] Larasati; "nyenggani" refers to the personality of the wayang character [Dewi] Senggani.

Figure 3. Embat in Gamelan Sléndro, Interval Measurements [in Cents]

	1	2	3	5	6	i
1. Kyai Manis Rengga Kraton Surakarta	219	226	266	232	257	
2. Kyai Kanyut Mèsem Istana Mangku Negaran	263	223	253	236	225	
3. Dalem Kusumayudan Surakarta	231	218	275	230	246	
4. [Gamelan donated by] Paku Buwana X Pura Paku Alaman, Yogyakarta	229	226	252	231	262	
5. Kyai Harja Mulya Kraton Yogyakarta	215	249	215	261	260	
6. Kyai Madu Kèntar Pura Paku Alaman	220	268	240	242	230	
7. Kyai Pangawé Sari Pura Paku Alaman	249	251	233	254	245	
8. Dalem Joyodipuran Yogyakarta	238	239	231	234	245	
9. Kabupatèn [Mojokerto] Mojokerto	250	244	228	240	238	
10. Gamelan Pusaka Majapahit Mojokerto	257	250	228	221	254	
11. Gamelan Konservatori Karawitan Indonesia [acquired] 1952	236	236	246	236	246	

Figure 4. Embat in Gamelan Pélog, Interval Measurements [in Cents]

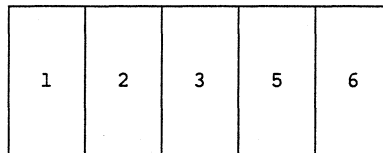
	1	2	3	4	5	6	7	i
1. [Kyai] Kaduk Manis [Kraton] Surakarta	114	137.5	272.5	113.5	137	192.5	233	
2. [Kyai] Kanyut Mèsem Mangku Negaran	125	146.5	251.5	165.5	99.5	166.5	245.5	
3. [Dalem] Kusumayudan Surakarta	135	157.5	296	110	91	176	235	
4. [Gamelan donated by] Paku Buwana X Pura Paku Alaman	140	144.5	274	114.5	114.5	72.5	240	
5. [Kyai] Harja Mulya [Kraton] Yogyakarta	103.5	133.5	284.5	134.5	123	158.5	265.5	
6. [Kyai] Sirat Madu [Kraton] Yogyakarta	103.5	149.5	278.5	131	139.5	149	249	
7. [Kyai] Telaga Muncar Pura Paku Alaman	98	124.5	283	144	91.5	155	304	
8. [Dalem] Joyodipuran Yogyakarta	94	204	249.5	106	127	181.5	238	
9. Kabupatèn [Mojokerto] Mojokerto	145	113	262	132	128	145	275	
10. Kabupatèn [Pasuruhan] Pasuruhan	132	150	338	98	105	142	234	
11. [Gamelan] Konservatori [Karawitan Indonesia] [Acquired] 1952	120	140	270	140	120	140	270	

Now we must know what is meant by natural embat. To explain natural embat, we must distinguish between laras sléndro and laras pélog, because the two laras are idiosyncratic.

Laras Sléndro

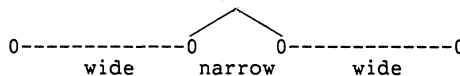
In one gembyangan of laras sléndro there are five tones, which can be considered to have equal intervals between them. When these tones take the form of keys, they are arranged in the following order.

Figure 5. [The Tones in Laras Sléndro]



If we read (sing) the sléndro tones in order, from low to high, or vice versa, and listen to them carefully, we will find both large and small intervals between them. The small interval is situated in between the larger ones. This would appear in diagram form as follows:

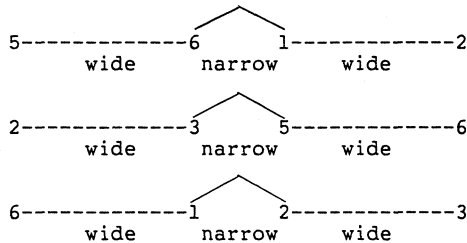
Figure 6. [Sequence of Sléndro Intervals]



This is what we mean by "natural embat" (*embat alam*), or, more emphatically, "*embat kodrat*" ['embat based on universal laws, laws of nature']. This embat was the progenitor of embat used in gamelan, although we do not know for sure who first formulated embat alam in gamelan instruments. In fact, we no longer know who first created the arrangement of gamelan instruments found today. For, not only the arrangement of instruments, but also the style of playing the gamelan is based solely on tradition, which must be perpetuated.

In the past, there have been several innovations; these have not represented essential differences, but only added improvements. For

example, an additional key, pitch 6, was added to the thirteen-keyed *gendèr*. Two *kempul* were added to make a total of five. But, principal elements such as those we pointed out above have not changed. For example, the *sléndro rebab* must always be tuned to 6 and 2, and the *sléndro kethuk* must always be tuned to pitch 2 (*gulu*). So too, when we introduce *embat alam* into the *sléndro gamelan*, we must be able to choose between [three pre-existing possibilities]:



We are free to choose one or another *embat alam* for application to the *gamelan*. But "free to choose" does not mean the choice is easy; to understand this we must first discuss *pathet*. When we apply one of the *embat* above to a particular *pathet*, another *pathet* played in relation to that same *embat* relationship may not produce pleasing results.

Usually we have a particular *pathet* in mind before we choose an *embat*. Then we can consider the effect of the *embat* we chose on other *pathet*. If it turns out that our choice is not appropriate to another *pathet*, then the [*embat* of the] first *pathet* must be adjusted--the influence of the *embat* must be diminished so that another *pathet* will [sound acceptable]. This process is extremely difficult and requires the services of an expert. Let us consider figure 7 and note how *gamelan* makers of old realized *embat alam* in *gamelan* instruments.

Pathet

What is *pathet*? This question is always on my mind. I think no definition has yet been satisfactory, due to the fact that the word "pathet" has so many different uses, and each use fulfills a particular need. So if one is to offer an explanation of *pathet*, the explanation must be relevant to the particular need at hand. For example, I once asked an ironsmith, "What is a knife?" He answered, "A knife is a kind of machete, but smaller." It is understandable that his definition had to do with the

Figure 7. [A Comparison of the Embat of Ten Sléndro Gamelan, with Indication of Interval Size, in Cents (numbers refer to figure 3)]

1.	[Kyai] Manis Rengga	3	266	5	232	6	257	1
2.	[Kyai] Kanyut Mèsem	1	263	2	223	3	253	5
		5	236	6	225	1	263	2
4.	[Gamelan donated by] Paku Buwana X Paku Alaman	3	252	5	231	6	262	1
5.	[Kyai] Harja Mulya	6	260	1	215	2	249	3
6.	[Kyai] Madu Kèntar	6	230	1	220	2	268	3
7.	[Kyai] Pangawé Sari	2	251	3	233	5	254	6
8.	[Dalem] Joyodipuran	2	239	3	231	5	234	6
9.	[Mojokerto] Kabupatèn Mojokerto	5	240	6	238	1	250	2
10.	[Gamelan] Pusaka Majapahit	3	228	5	221	6	254	1

shape of the object, since as a toolmaker and vendor, he assumed that the questioner was a prospective customer and would want to calculate the cost of the object. However, when I asked a noodle vendor the same question, I got a very different answer. He said that a knife is an instrument used to cut onions, cabbage, and the like, while a machete is an instrument used to split wood. He wanted to impress upon the customer that he was a man who kept things clean and would not mix dirty and clean implements.

So it is with *pathet*. If we ask a *dhalang* what "*pathet*" means, he might answer that *pathet* refers to a "period of time." For, in *wayang* performances, *gendhing* of a particular *pathet* are associated with a particular time period [i.e., division of the play] which is referred to as "*pathet*." In fact, the *pathet* of a *gendhing* may be determined by the "*pathet*"--division of the play--in which it is used. For example, a *gendhing* that is actually in *pathet manyura* but is played during "*pathet nem*" [i.e., the section of the play when *gendhing* in *pathet nem* are usually played], will be considered as *pathet nem* as well.

If we ask a man who likes to perform songs what "*pathet*" is, we will probably get a different answer. He will say that *pathet* is "key," in the sense in which it is used in Western music. Thus, when he wants to perform a song, he need only find the key [i.e., *pathet*] that accommodates the range of his voice.

If we ask this same question of a practicing *gamelan* musician, such as myself, we will get the following explanation. *Pathet* is performance practice or treatment (*garap*), and to change *pathet* means to change treatment. Let me clarify this.

The Tones in Laras Sléndro

Laras sléndro has five tones, each with its own traditional name.

1. panunggul (pn)
2. gulu (gl)
3. dhadha (dh)
4. lima (lm)
5. nem (nm)

Some interpret these as follows:

1. panunggul = 'head'
2. gulu = 'neck'
3. dhadha = 'chest'
4. lima = 'hand', 'fingers'
5. nem = (meaning unclear)

If we understand the names of the tones, we know the sequence of the keys and how to arrange the keys and gongs of each gamelan instrument. So, when the gamelan is played--each instrument played according to the technique appropriate to it--we do not need to be told what tones we are hearing. (This is particularly true for someone who fully understands the playing techniques of all the instruments.) For this reason, the term "pathet" came into use to refer to the different treatments associated with pieces in different pathet. For instance, if we take Ladrang *Pangkur* in sléndro pathet manyura and in sléndro pathet sanga, the vocal melody [in both pathet] may be the same, but the instrumental parts will certainly be different. This point can be proven by studying the bonang part for Ladrang *Pangkur*; the pathet manyura part will be inappropriate for pathet sanga. Not only will the pitch level be shifted upward or downward (what is known as "transposition" in Western music), but in some sections the part will be significantly different. Thus, each instrument--with its characteristic treatment and playing techniques--can delineate differences in pathet. The instrument that can demonstrate these differences most clearly is the *gendèr gedhé* (referred to in Yogyakarta as "*gendèr barung*"). Let us proceed to examine the matter of the relationship of *gendèr gedhé* to pathet.

Gendèr Gedhé [and Its Relationship to Pathet]

I shall not bother to provide a complete description of the shapes and names of the various parts of the *gendèr gedhé*, for the instrument should be well known to most readers.

The Number of Keys on the Gendèr Gedhé

By "keys" (*wilahan*) here, I mean the part of the instrument that is struck [with a mallet]. Archaic *gendèr gedhé* had only ten keys. The sequence of the pitches, from left to right, is illustrated in figure 8.

Figure 8. [The Keys of the Gendèr Gedhé]

2 gl	3 dh	5 lm	6 nm	1 br	2 gl	3 dh	5 lm	6 nm	1 br
[barang/ panunggul]					[barang/ panunggul]				

I have yet to see a gendèr like the one outlined above. The gendèr with which I am familiar have twelve, thirteen, and sometimes fourteen keys, as shown in figure 9. For most musicians skilled in playing the gendèr, a gendèr with thirteen keys is sufficient for executing all the most beautiful cèngkok. So even if someone shows the initiative to add another key, it will be of little use for the professional; in fact, one could say that such a key is almost never used. The intention of the innovator is probably to merely beautify the appearance of the gendèr, or to make it symmetrical (i.e., so that each set of support pins will flank two keys).

Figure 9.

Gendèr with twelve keys

1 br	2 gl	3 dh	5 lm	6 nm	1 br	2 gl	3 dh	5 lm	6 nm	1 br	2 gl
---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------

Gendèr with thirteen keys

1 br	2 gl	3 dh	5 lm	6 nm	1 br	2 gl	3 dh	5 lm	6 nm	1 br	2 gl	3 dh
---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------

Gendèr with fourteen keys

6 nm	1 br	2 gl	3 dh	5 lm	6 nm	1 br	2 gl	3 dh	5 lm	6 nm	1 br	2 gl	3 dh
---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------	---------

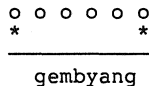
Cèngkok as It Relates to Performance Practice

When we hear a full gamelan playing a gendhing, we hear each instrument played according to its characteristic performance technique. Among all the instruments no two use exactly the same technique. Although the slenthem, saron barung, and demung essentially play the same part, sometimes the technique used differs (for example, when playing *pinjalan*). If we differentiate between the types of performance practice, or treatment (*garap*), for all the instruments, there are three basic types.

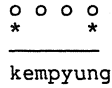
1. *gumathok* ['fixed', 'set']: a playing technique that is not melodic and not tied to the melodic movement of the balungan, but to the form [gong structure] of the piece. The instruments that utilize this technique serve to indicate irama.
2. *sekarang* [from *sekar* 'flower']: a type of playing that involves inserting other melodies (*lagu*) into the basic melody (*lagu pokok*). This technique is characteristic of the kendhang ciblon as well as the bonang barung and bonang panerus when the latter two utilize the technique known as "*imbal*."
3. *cèngkok*: a playing technique that is guided by the pattern of the balungan and dependent upon the course of the balungan melody. All of the melodic (*lagu*) instruments utilize this playing style.

Gembyang and Kempyung in Gendèr Gedhé

If we listen to the gendèr playing of master musicians of Central Java--particularly in Surakarta and Yogyakarta--and if we pay close attention to the movements of their right and left hands, which seem to be moving almost independently, we find that almost invariably at the end of a *cèngkok* [i.e., at the *sèlèh*, or cadence] the hands will strike the interval of a *gembyang* or *kempyung*. What is a *gembyang*? It is the interval produced by striking two keys that flank four other keys [as illustrated below]:



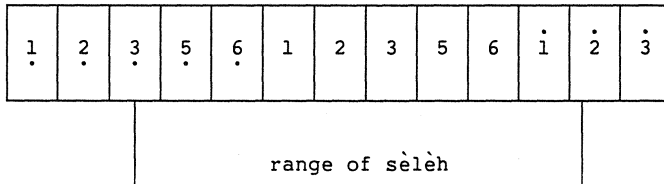
A kempyung is the interval produced by striking two keys which flank two other keys. [Thus:]



The Range of Sèlèh

We said above that a gèndèr with thirteen keys is sufficient to play all kinds of cèngkok. And these cèngkok must, by definition, have a final tone (sèlèh). The sèlèh are restricted to a specified range on the gèndèr, that is, a cèngkok, upon reaching the sèlèh, must fall within the prescribed range. This range is pictured in figure 10.

Figure 10. [Range of Sèlèh in] Gèndèr with Thirteen Keys



Let us examine what we find in the range of sèlèh pictured in this figure.

- a. There are eight tones in the range of sèlèh.
- b. The tones are 2̣, 3̣, 5̣, 6̣, 1, 2, 3, 5.
- c. There are two 2's (gulu), two 3's (dhadha), and two 5's (lima); there is only one 1 (panunggul) and one 6 (nem).

Of the two gèndèr mallets held in the right and left hands, the one held in the left hand indicates the sèlèh. The right hand has the task of striking either the kempyung or the gembyang above the key struck by the left hand. So there is only one sèlèh tone for each cèngkok.

According to tradition, there are only three pathet in laras sléndro--sanga, nem, and manyura. How is one to divide the cadential tones (sèlèh) among these three pathet?

Pathet and the Range of Sèlèh on the Gender

It is probably clear by now that a pathet has a basic tone, or *tonika* [from the Dutch "*tonica*"]. In the sléndro tuning system, there are five tones with approximately equal intervals between them. So, it would seem that all five tones could function as a tonika, or *dhong*, and could be linked theoretically in a circle such as that pictured in figure 11.

Figure 11. [Circle of Dhong Tones]

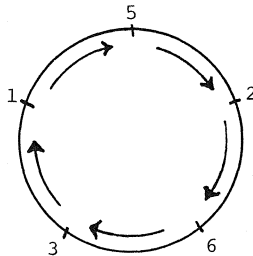


Figure 11 clearly shows that the sléndro tuning system can, in fact, have as many as five pathet:

- a. a pathet with dhong tone 5 (lima)
- b. a pathet with dhong tone 2 (gulu)
- c. a pathet with dhong tone 6 (nem)
- d. a pathet with dhong tone 3 (dhadha)
- e. a pathet with dhong tone 1 (barang/panunggul)

Based on these dhong tones we can arrange the tones according to their functions.

Figure 12.

	lower kempyung	dhong	upper kempyung	pelengkap	dhing
I.	1	5	2	6	3
II.	5	2	6	3	1
III.	2	6	3	1	5
IV.	6	3	1	5	2
V.	3	1	5	2	6

Three of the pathet in figure 12 [numbers I, II, and III] have been given names by our ancestors: the pathet with dhong 5 [number I] is called "pathet sanga"; the pathet with dhong 2 [number II] is called "pathet nem"; and the pathet with dhong 6 [number III] is called "pathet manyura." The pathet with dhong 3 [number IV] and dhong 1 [number V] were not used by our ancestors and thus were not given names. For our own purposes, we will call these pathet "X" and "Y," respectively.

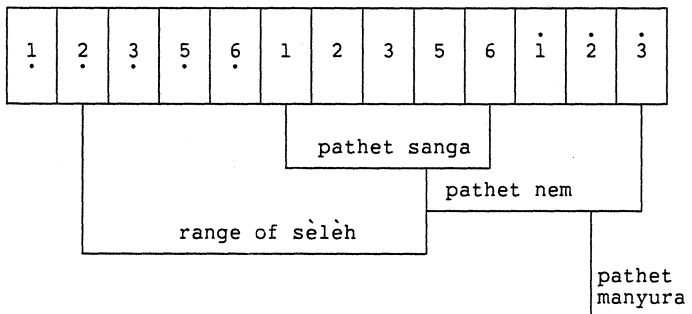
This gives rise to the question, "Why do dhong tones 3 and 1 not merit their own pathet?" To answer this question we must continue the explanation begun above. Let us rearrange the tones in figure 12 (see figure 13).

Figure 13.

	lower kempyung	upper kempyung	dhong	dhong	pelengkap
pathet sanga	1	2	3	5	6
pathet nem	5	6	1	2	3
pathet manyura	2	3	5	6	1

Figures 12 and 13 clearly show that the interval between one pathet and another is one kempyung. When we apply the interval of a kempyung to the keys of a gender, the picture shown in figure 14 will emerge.

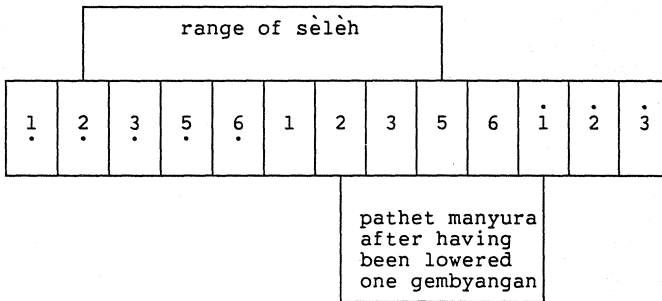
Figure 14.



Considering the situation represented in figure 14, we should not try to make five pathet, for even pathet sanga presents some difficulty in that one of its tones, pitch 6, lies outside the range of sèlèh.

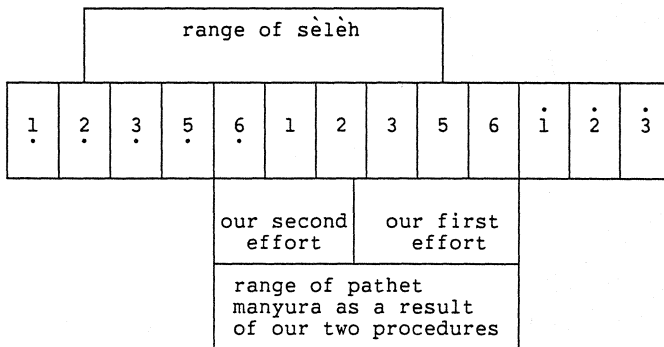
Let us first look at pathet manyura, for it lies farthest from the range of sèlèh. Let us try to move this pathet so that it falls within the range of sèlèh. We can lower pathet manyura one gembyangan, as in figure 15.

Figure 15.



This results in a situation in which two tones remain outside the range of sèlèh (see figure 15). We should move on to a second step in our efforts (see figure 16).

Figure 16.



In our second step, we lowered tones 6 and 1 one *gembyangan*. Having accomplished these two steps, all the tones of *pathet manyura* lie within the range of *sèlèh*. The order of tones is now as in figure 17.

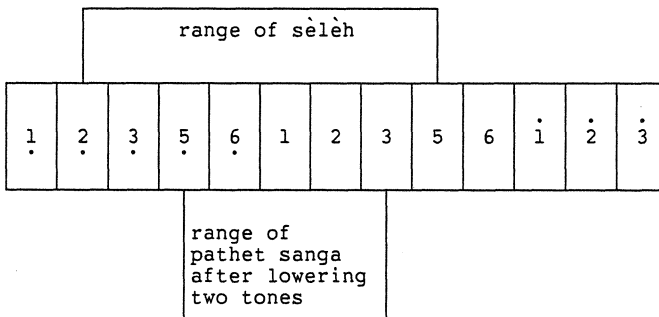
Figure 17.

dhong	pelengkap	lower kempyung	upper kempyung	dhing
6̣	1	2	3	5

We have succeeded in moving *pathet manyura* into the range of *sèlèh*. We should now deal with *pathet nem*, but, because so many of the tones of *pathet sanga* already fall within the range of *sèlèh*, and if we were to move *pathet nem* before *pathet sanga*, we would have to shift the tones of *pathet sanga* that already lie in the range of *sèlèh*. For this reason, we will work with *pathet sanga* first.

We will lower the two top tones of *pathet sanga* one *gembyangan* (see figure 18). Why? If only pitch 6 of the *pathet* lies outside the range of *sèlèh*, why should we move pitch 5 as well? We will do so because, if we moved only pitch 6, there would be no difference between *pathet sanga* and *pathet manyura*.

Figure 18.



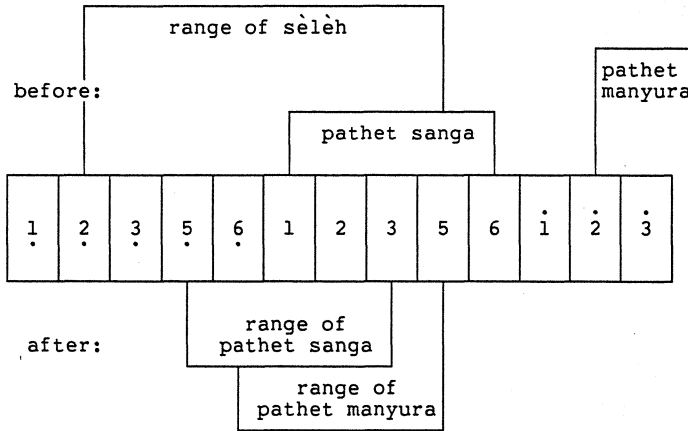
If we arrange the tones of pathet sanga according to modal practice, figure 19 results.

Figure 19.

dhong	pelengkap	lower kempyung	upper kempyung	dhing
5	6	1	2	3

Now pathet sanga is in the range of sèlèh and its area is clear. Let us compare the diagrams of pathet manyura and sanga in their original positions (see figure 14). The two pathet were previously two kempyung apart, but now are only one tone apart (see figure 20).

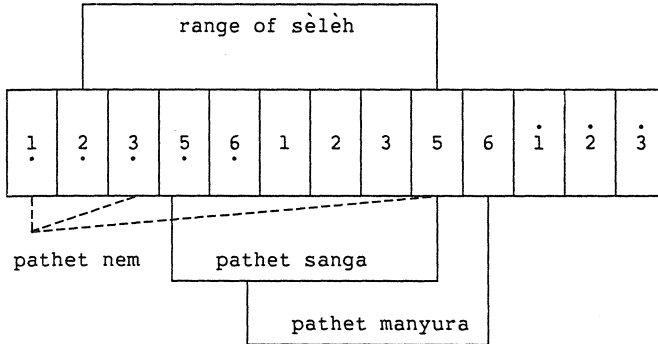
Figure 20.



We must now arrange pathet nem so that it will fall within the range of sèlèh. Most of the tones of pathet nem are outside the range (e.g., pitches 6, 1, 2, 3). Only pitch 5 is within the range of sèlèh. If we look at the tones in the range of sèlèh not taken by pathet sanga and pathet manyura, we see that only pitches 2 and 3 are available. For this reason it is necessary to lower only pitches 2 and 3 of pathet nem into the range of sèlèh. It is not necessary to move pitches 6 and 1. In addition to the fact that these tones are already the property of pathet sanga and pathet manyura, even if they were moved they would not be

consecutive with the other moved tones (2, 3, 6, and 1). Figure 21 shows the three pathet in the range of sèlèh.

Figure 21.

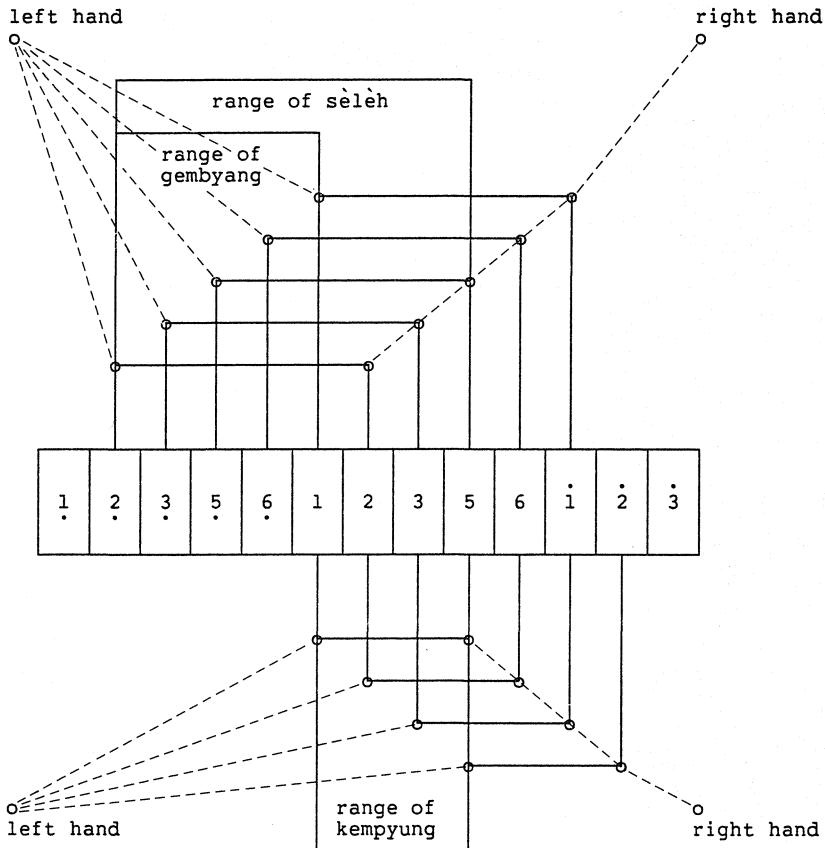


This is the position of pathet nem in the range of sèlèh. How is it played? I will discuss this later. Now I shall explain gembyang and kempyung on the gèndèr gedhé.

The Range of Gembyang and Kempyung on the Gèndèr

In gèndèr playing the cèngkok must have sèlèh ['cadences'], and these sèlèh must fall in the range of sèlèh. There are only two possibilities for sèlèh--sèlèh gembyang and sèlèh kempyung. Gembyang and kempyung also have a specific range of occurrence on the gèndèr. Let us look at this range of sèlèh gembyang and sèlèh kempyung in figure 22.

Figure 22.



We note in figure 22 that:

- a. Pitch 1 can be used as either sèlèh gembyang or sèlèh kempyung. (In pathet manyura, pitch 1 is used as sèlèh gembyang and in pathet sanga as sèlèh kempyung.)
- b. Pathet nem has two gembyang and one kempyung [in its range], while the other two pathet have two gembyang [i.e., manyura: 6̣ and 1; sanga: 5̣ and 6̣] and two kempyung [manyura: 2 and 3; sanga: 1 and 2]. This is a [relative] weakness of pathet nem.

For this reason, people whose appreciation of Javanese music is limited will often have trouble differentiating between *pathet nem* on the one hand, and *pathet manyura* or *sanga* on the other.

Moreover, there are people who are so bold as to claim that *pathet nem* is a mixture of *pathet manyura* and *pathet sanga*. As far as I am concerned, this opinion is incorrect. It is true that a mixture of *pathet* (*modulasi* [from Dutch]) is common in Javanese *gendhing*--especially in Surakarta; in fact, it can be said that there are almost no *gendhing* that do not include a mixture of *pathet*. But, even so, the principal *pathet* will be clearly felt. There are also a few *gendhing* whose *pathet* is ambiguous or seems forced, for example, those for which the *pathet* should be *manyura*, but is labelled "*nem*."

In figure 22 the [traditionally] established *sèlèh gembyang* and *sèlèh kempyung* are clearly illustrated and these cannot be added to, nor can their ranges be expanded. To add more keys [to the *gendèr*] would be a simple matter, but the difficulty lies in creating new *cèngkok*. At most, only new *wiletan* can be created. And, in fact, even this possibility has not proved to be true; rather, the number of *wiletan* would seem to have decreased over time. For, the number of *wiletan* created by our forebears has actually dwindled and we have already lost many of the musical ideas previously bequeathed to us. For instance, a set of *bonang* has been added to the *gamelan* ensemble that accompanies the *wayang kulit* (*gamelan wayangan*), and this is called "progress" (*perkembangan*). But, when seen from the point of view of *gendèr* playing, this innovation could be considered regressive. For, with the addition of the *bonang*, the *gendèr cèngkok* played for *sampak*, *srepegan*, and *lancaran** have become extinct. (Very few individuals remain who know how to play those *cèngkok*.)

The question has occasionally been raised as to whether new *cèngkok* could be created by merely transposing (*transposisi*) already existing *cèngkok* up or down one pitch level. My answer to this is that it is just too difficult. *Cèngkok* in *manyura*, for instance, can be easily transposed to *pathet sanga* [and *cèngkok* in *sanga* to *manyura*] by merely lowering [or raising] the melodies by one pitch level, though occasionally there are *cèngkok* that can only be forcibly transposed [in that manner]. If we try to transpose to *pathet nem*, however, the awkwardness is quite apparent. Listeners experienced in Javanese *gendhing* would only laugh to hear the

*The meaning of "*gendèr cèngkok* for *lancaran*" here refers to *gendèran* in *irama lancar* (1/1).

following attempt to transpose the cèngkok "puthut gelut" [from sanga/manyura to pathet nem].

pathet sanga:
$$\begin{array}{cccc} \dot{1} & \dot{6} & \dot{1} & \dot{2} \\ \hline 1 & 6 & 5 & 2 \\ & \cdot & \cdot & \cdot \end{array}$$

pathet manyura:
$$\begin{array}{cccc} \dot{2} & \dot{1} & \dot{2} & \dot{3} \\ \hline 2 & 1 & 6 & 3 \\ & & \cdot & \cdot \end{array}$$

pathet nem:
$$\begin{array}{cccc} 5 & 3 & 5 & 6 \\ \hline 5 & 3 & 2 & 6 \\ \cdot & \cdot & \cdot & \cdot \end{array}$$
 (hypothetical)

The Strength of a Tone Based on Its Position

Before we discuss the strength of a tone based on position, let us look at figures 23 and 24.

Figure 23.

			I	II	III	IV	V	
pathet sanga			5 ·	6 ·	1	2	3	
	I	II						III
pathet nem	2 ·	3 ·						5
				I	II	III	IV	V
pathet manyura				6 ·	1	2	3	5

Figure 24.

	dhong	pelengkap	lower kempyung	upper kempyung	dhing
	I	II	III	IV	V
pathet sanga	5̣	6̣	1	2	3
pathet nem	2̣	3̣	5̣		
pathet manyura	6̣	1	2	3	5

Explanation

I. Dhong. This tone is also called the "*nada dasar*" ('basic tone'), which means that it serves as the basic tone in a pathet. Both vocalists and instrumentalists orient themselves to only one tone, the dhong tone. It serves as a guide to the pathet. When the dhong tone is used as a *sèlèh*, it will feel more resolute than the other tones. For this reason, this tone is the strongest of all the tones. If the dhong is the *sèlèh* in a *cèngkok*, the *gendèr* player will play *gembyang*.

II. Pelengkap. When this tone is used as *sèlèh*, it will seem weak or irresolute. It will seem unpleasant if used as a *sèlèh* tone. Nevertheless, its use does still clearly delineate the pathet, since it has special *cèngkok* associated with it in each pathet. The *pelengkap* also serves to reinforce the strong position of the dhong tone. If this tone falls as the *sèlèh*, the *gendèr* player will play *gembyang*.

III. Lower Kempyung. If this tone falls as the *sèlèh*, the feeling is resolute, but not as strong as the dhong tone. Because of this the lower kempyung also serves to strengthen the position of the dhong tone. That is, without the lower kempyung, the strength of the dhong tone would seem less pronounced. Let us take an example from pathet nem: the lower kempyung is 5, but because it does not follow consecutively with the other *sèlèh* tones in nem (see figure 23), the *cèngkok* used will be taken from pathet sanga (where 5 is the dhong tone) or manyura (where 5 is the dhing tone). For this reason, the dhong of pathet nem (2) is not as strong in that position as is tone 5 for pathet sanga or tone 6 for pathet manyura.

As a result of the weakness of the dhong tone in pathet nem, the difference in relative strength of the sèlèh tones in pathet nem is less noticeable.

IV. Upper Kempyung. This tone is much weaker in pathet sanga than in pathet manyura because the upper kempyung in sanga (pitch 2) requires the same cèngkok as for pitch 2 in manyura (where it serves as the lower kempyung). That is, the gèndèr cèngkok required for pitch 2 will always end on the interval of a kempyung. If occasionally one hears gèndèr players using a different cèngkok (leading to pitch 2), it is merely their attempt to provide variation; in fact, there is no need to provide such variation beyond attempting to differentiate sèlèh 2 in pathet sanga and pathet manyura.

The case is different for pathet manyura, however, where the upper kempyung is strong within the pathet, though weaker than the lower kempyung. Why? Because there is no pathet whose pitch level lies higher than manyura and thus the upper kempyung tone in manyura [3] will require cèngkok that are exclusive to manyura.

The upper kempyung tone in pathet sanga [2] can also be strong, if it is preceded or followed by a cadence (*kaden*)* typical of pathet sanga:

1 3 1 2̣ 1 6̣ 1 5̣ (with sanga cadence following)

1 6̣ 1 5̣ 1 6̣ 1 2̣ (with sanga cadence preceding)

[Note: Arrows indicate sèlèh on upper kempyung, pitch 2.]

When such an arrangement of tones occurs, pitch 2 (the upper kempyung of pathet sanga) is strong.

Pathet nem does not have an upper kempyung (see figure 20) because pitch 6 is a part of pathet manyura and pathet sanga. So, when in pathet nem compositions the sèlèh is pitch 6, usually either a manyura or a sanga cèngkok is borrowed, depending on the preceding and/or following phrase. In pathet nem, a sèlèh on pitch 6 usually requires a borrowed cèngkok. Nevertheless, it is possible to increase the feeling of pathet nem (in cèngkok to pitch 6) by having strong pathet nem tones, such as 2̣ and 3̣, accompany pitch 6; for example, 2̣ 3̣ 5̣ 6̣ or 5̣ 3̣ 5̣ 6̣. I will explain more about this in the section on melodic direction (*arah nada*) below.

*"Kaden" (*cadens* [from Dutch]) refers to a particular sequence of tones in a melodic phrase (*kalimat lagu*).

V. Dhing. Dhing is the weakest tone; it usually becomes the forbidden tone in the pathet. Whenever dhing is used as a sèlèh tone in a pathet--even if it is used only as the ending tone of a melodic phrase (not to mention as a final sèlèh)--it will result in a feeling of awkwardness. In fact, it can transform the atmosphere of the pathet.*

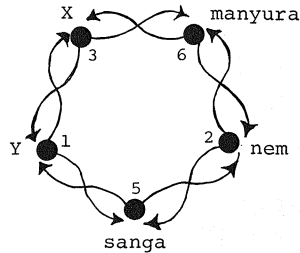
Pathet nem does not have a dhing tone and thus does not have a prohibited tone. Although pathet nem has only a few tones, each of them is strong. According to the theory of pathet, pathet nem has a dhong tone 2; thus, its dhing theoretically must be pitch 1. However, sèlèh on pitch 1 (dhing) found in pathet nem gendhing are not felt to be awkward at all, because cèngkok can be borrowed from pathet sanga or pathet manyura. The dhing tone in a particular pathet does not have cèngkok associated with it to serve as cèngkok for sèlèh. When [the dhing tone falls as a sèlèh], cèngkok from another pathet must be used.

Mixing Pathet

The meaning of "mixing pathet" is about the same as the meaning of the term "modulation" (*modulasi* [from Dutch]) in Western music. I touched on the issue of mixing pathet above where I explained that of all Central Javanese gendhing, especially in Surakarta, very few do not mix pathet. However, the basic pathet remains clearly apparent. If we examine figure 25 (the circle of kempyung), we will see that the manner of mixing has specific limits--pathet may not be mixed arbitrarily or without limitations. Only adjacent pathet can be mixed, as illustrated in figure 25.

* See, for example, *Gendhing Lonthang Kasmaran*, laras sléndro pathet sanga.

Figure 25. [The Circle of Kempyung]



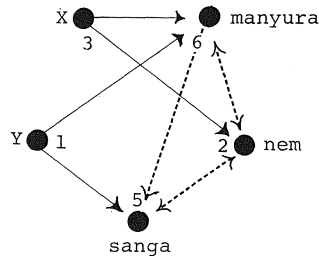
In this figure, we see that pathet can only mix with (modulate to) the adjacent pathet. Because there are only three traditional pathet in our music, only the pathet with dhong tone 2 (pathet nem) can mix in both directions. For this reason, when pathet nem has manyura cadences, it often uses *cèngkok* from pathet manyura, and when pathet nem has sanga cadences, it often uses *cèngkok* from pathet sanga. Thus, only pathet nem has the flexibility to use *cèngkok* from two other pathet.

Pathet manyura is able to mix only with the pathet to its left [i.e., facing the inside of the circle] because the pathet to its right is not found. Pathet sanga is able to mix only with the pathet to its right because the pathet to its left is not found. Thus, these two pathet (sanga and manyura) are able to modulate to pathet nem only. A forced marriage between pathet sanga and manyura would produce very awkward-sounding results. Examples of this sort are Gendhing *Kuwung-kuwung*, laras sléndro pathet manyura, and Gendhing *Lonthang Kasmaran*, laras sléndro pathet sanga. We cannot speak for the individual listener's response to the feeling of these gendhing in their arrangement of strong and weak tones.

In response to the question, "What about gendhing that have pitches 1 and 3 as dhong [cadence] tones," my response is that neither of these two dhong tones can [be the basis for separate] pathet, because there is no room for such a pathet in the range of *sèlèh*. Besides, there is a more important reason: our ancestors have left us *cèngkok* in only three pathet (sanga, nem, and manyura) and to this day we are not capable (or not yet capable) of adding to these. Thus, when confronting gendhing that have dhong [cadence] tones 1 or 3, like it or not, we must use the *cèngkok* of the three given pathet. For example, if there is a gendhing that has the

dhong [cadence] tone 3, we may draw from manyura or nem cèngkok for pitch 3, but we may not draw from cèngkok in sanga, since pitch 3 is the forbidden tone (dhing tone) in pathet sanga. If there is a gendhing with the dhong [cadence] tone 1, we may draw from sanga or manyura cèngkok for the pitch 1, but not from cèngkok in nem, since pitch 1 is not present in the hierarchy of tones in pathet nem. Even were it present, it would be the dhing tone. Cèngkok-borrowing among the three main pathet is shown in figure 26.

Figure 26.



Explanation

- A. Pathet manyura can borrow from pathet Y (i.e., for playing dhong tone 1), or from pathet X (i.e., for playing dhong tone 3).
- B. Pathet nem can borrow from pathet X only.
- C. Pathet sanga can borrow from pathet Y only.

From figure 26 we can see that pathet manyura is the strongest of the pathet because it can borrow from two other pathet, while the other main pathet can borrow from only one other pathet. For this reason, when a composer notates a melody whose pathet is as yet indeterminate, or which has yet to be accompanied by the gamelan, the composer will usually notate the melody in pathet manyura.

Issues Related to Pathet

Padhang-ulihan

Padhang-ulihan is found in many disciplines--dance, carving, discourse, behavior, etc. In short, everything has padhang-ulihan. "Padhang" ['bright', 'light', 'clear'] is something that is clear, but whose ultimate purpose is still unknown. That which clarifies the final purpose is "ulihan" ['return', 'coming home']. For an example, let us imagine that we see a man walking to the bath, and we are unaware of his intentions. Will he take a bath, or wash his face, or merely inspect the condition of the bathwater? In other words, we know the padhang, but not the ulihan.

It is clear that each padhang may have 1,001 different ulihan. But it is necessary that there be a harmonious match between padhang and ulihan. If we saw a man enter the bath and straightaway lie down to take a nap, we would certainly laugh, since his intentions are not in agreement with the original appearance of his actions.

It is necessary to keep in mind that there are different levels of padhang-ulihan. For example, if a man goes to the bath with the intention of washing his face, this set of padhang-ulihan [i.e., action, final intention] can itself become a padhang [which will then be balanced by a larger ulihan]. For example, the scheme of *dhandhang gula*, [laras] sléndro:

3 6 1̇ 1̇ <u>Wer- di ning-kang</u> padhang	1̇ 2̇ 3̇ 3̇ 3̇ 3̇ <u>war- si - ta ji- nar- wi</u> ulihan	} padhang
3̇ 3̇ 3̇ 2̇ <u>Wruh ing ku - kum</u> padhang	2̇ 2̇ 1̇ 1̇ 1̇ 1̇ <u>i - ku wa - teg - i - ra</u> ulihan	
1̇ 1̇ 1̇ 1̇ <u>A - doh ma - rang</u> padhang	1̇ 1̇ 6 6 <u>ka - nis - tha- né</u> ulihan	} ulihan

This example should suffice [to show something about the levels of padhang-ulihan in Javanese vocal music]. As for instrumental music, there are two types of padhang-ulihan: as a part of cèngkok, and as a part of gendhing.

Padhang-ulihan as a Part of Cèngkok

The first of two cèngkok will serve as the padhang, while the second will serve as the ulihan. Each cèngkok has a fixed length. The gendèr part most clearly shows the limits of padhang and ulihan. Figure 27 shows the limits of gendèr cèngkok arranged by gatra as they are related to each level of irama.

Figure 27.

gatra I				gatra II				
padhang				ulihan				
3	2	3	1	3	2	1	6	irama lancar
3	2	3	1	3	2	1	6	irama tanggung
3	2	3	1	3	2	1	6	irama dados
. 3 . 2	. 3 . 1	. 3 . 2	. 1 . 6	irama wilet				
. 3 . 2	. 3 . 1	. 3 . 2	. 1 . 6	irama rangkep				
padhang	ulihan	padhang	ulihan					

In reference to figure 27, I must insert an explanation concerning the connection between irama and padhang-ulihan in cèngkok. In the world of karawitan, the term "rangkep" ['doubled'] has two usages: rangkep for cèngkok (i.e., cèngkok rangkep), and rangkep for irama (i.e., irama rangkep). For example, in the case of the gendhing, Ladrang *Mugi Rahayu*, and the inggah to Gendhing *Mudhatama*, in which the irama [usually used] is irama dados with kendhangan ciblon, if the irama is doubled (*dirangkepkan*) the gendhing would still be irama wilet (and not yet irama rangkep). However, the cèngkok of the gendèr and kendhang, for instance, would be cèngkok rangkep. The padhang and ulihan also would be the same as in irama dados, although according to figure 27 the padhang-ulihan in irama wilet are usually half as long as in irama dados.

In my personal opinion, if the levels of irama and their relationship to the divisions of padhang-ulihan (as illustrated in figure 27) were not a

tradition inherited from our ancestors, I would take issue with them, for they tend to arouse confusion. Still, were we to change them we would encounter great difficulties, for these rules have become habitual for us. If I were to suggest a change in these rules, I would divide irama into two parts: the smooth (*luwes*) irama would be called "sabetan," while I would substitute "rangkep technique" (*tehnik rangkep*) or "rangkep treatment" (*garap rangkep*) for what is [now] called "irama rangkep."

Padhang-ulihan as a Part of Gendhing

Here I mean the padhang-ulihan ordered into melodic phrases for gendhing. Thus, the meaning of "padhang" is an unresolved melody, and "ulihan" is a resolved melody (*lagu sumèlèh*). This is the same in vocal pieces except that in gendhing [instrumental pieces] the length of padhang and ulihan depends on the form of the gendhing. In other words, each gendhing has its own rules. These will be easier to understand if I explain them one at a time.

Padhang-ulihan melodic phrases in the sampak form:

A.	$\frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ u \end{array}}{\quad}$ <p style="text-align: center;">p</p>	$\frac{\begin{array}{c} 5\ 3 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 3 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 3 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 3 \\ u \end{array}}{\quad}$ <p style="text-align: center;">u</p>	} padhang	
B.	$\frac{\begin{array}{c} 2\ 1 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 2\ 1 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 2\ 1 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 2\ 1 \\ u \end{array}}{\quad}$ <p style="text-align: center;">p</p>	$\frac{\begin{array}{c} 2\ 1 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 2\ 1 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 2\ 1 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 2\ 1 \\ u \end{array}}{\quad}$ <p style="text-align: center;">u</p>		
C.	$\frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ u \end{array}}{\quad}$ <p style="text-align: center;">p</p>	$\frac{\begin{array}{c} 5\ 6 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 6 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 6 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 1\ 6 \\ u \end{array}}{\quad}$ <p style="text-align: center;">u</p>		
D.	$\frac{\begin{array}{c} \dot{1}\ 6 \\ p \end{array}}{\quad} \frac{\begin{array}{c} \dot{1}\ 6 \\ p \end{array}}{\quad} \frac{\begin{array}{c} \dot{1}\ 6 \\ p \end{array}}{\quad} \frac{\begin{array}{c} \dot{1}\ 6 \\ u \end{array}}{\quad}$ <p style="text-align: center;">p</p>	$\frac{\begin{array}{c} 5\ 3 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 3 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 3 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 5\ 3 \\ u \end{array}}{\quad}$ <p style="text-align: center;">p</p>		} ulihan
E.	$\frac{\begin{array}{c} 1\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ p \end{array}}{\quad} \frac{\begin{array}{c} 3\ 2 \\ u \end{array}}{\quad}$ <p style="text-align: center;">u</p>			

Explanation. The sampak form is composed of several melodic phrases. In each phrase a stress is felt; that stress is then bounded by an ulihan that carries a sense of resolution (*rasa sèlèh*). However, this sèlèh is less resolute than the ulihan that ends with a gong [stroke], in which case the previous ulihan will appear lighter, and this ulihan will in turn serve

as padhang [to the stronger ulihan that coincides with the gong stroke]. Analogously, the gong tones that previously felt resolute will still be less resolute than the final gong. This is what we mean by "levels" [in the relationship of padhang-ulihan]. Gendhing forms with the same padhang-ulihan as sampak are srepegan, ayak-ayakan, and kemuda.

Padhang-ulihan melodic phrases in the lancar form:

Example (a) [Lancaran *Ricik-ricik*, laras sléndro pathet manyura]:

buka:	$\frac{. . . 6}{p}$	$\frac{. 3 5 6}{u}$	$\frac{. 5 3 2}{p}$	$\frac{. 3 5 6}{u} \overset{G}{}$
	$\overset{N}{. 3 . 5}$ $\frac{\quad}{p}$	$\overset{N}{. 6 . 5}$ $\frac{\quad}{u}$	$\overset{N}{. 6 . 5}$ $\frac{\quad}{p}$	$\overset{G}{. 1 . 6}$ $\frac{\quad}{u}$
	$\overset{N}{. 3 . 2}$ $\frac{\quad}{p}$	$\overset{N}{. 3 . 2}$ $\frac{\quad}{u}$	$\overset{N}{. 3 . 2}$ $\frac{\quad}{p}$	$\overset{G}{. 1 . 6}$ $\frac{\quad}{u}$]

Example (b):

buka:	$\overset{.}{. 1 . 6}$ $\frac{\quad}{p}$	$\overset{.}{. 1 . 6}$ $\frac{\quad}{p}$	$\overset{G}{5 3 2 3}$ $\frac{\quad}{u}$	
	$\overset{N}{. 5 6 3}$ $\frac{\quad}{p}$	$\overset{N}{. 5 6 3}$ $\frac{\quad}{p}$	$\overset{N}{. 5 6 3}$ $\frac{\quad}{p}$	$\overset{G}{5 2 3 5}$ $\frac{\quad}{u}$
	$\overset{N}{. 3 6 5}$ $\frac{\quad}{p}$	$\overset{N}{. 3 6 5}$ $\frac{\quad}{p}$	$\overset{N}{. 3 6 5}$ $\frac{\quad}{p}$	$\overset{G}{3 2 1 2}$ $\frac{\quad}{u}$
	$\overset{N}{. 1 3 2}$ $\frac{\quad}{p}$	$\overset{N}{. 1 3 2}$ $\frac{\quad}{p}$	$\overset{N}{. 1 3 2}$ $\frac{\quad}{p}$	$\overset{G}{5 6 5 3}$ $\frac{\quad}{u}$]

Explanation. In this illustration, (a) represents a lancar form with *balungan ndhawahi* and (b) represents a lancar form with *balungan mlampah*. Each kenong[an] represents a melodic phrase. Each gong[an] comprises four kenongan (i.e., four melodic phrases). The first three kenong[an] have the feeling of padhang, while the last kenong[an] (i.e., ending with a gong), has the feeling of ulihan.

The order described above represents [historically] the first scheme of padhang-ulihan devised for lancar. Eventually, composers felt that this form was too narrowly conceived and placed extreme limitations on

gending lancaran, since it was very difficult to compose such melodic phrases. Then came a new idea concerning the form of melodic phrases in lancaran. In lancaran with more than two gong[an], the final gong could be composed of only two melodic phrases (rather than four as in the older style), in order to provide a smooth return to the opening phrase. For example:

Example (c) [Lancaran *Béndrong*, sléndro pathet manyura]:

buka:	$\frac{. \ 5 \ . \ 2}{p}$	$\frac{. \ 5 \ . \ 2}{p}$	$\frac{. \ 5 \ . \ 3}{u} \quad G$
	$\left[\frac{. \ 5 \ . \ 3}{p} \quad N \right.$	$\frac{. \ 5 \ . \ 2}{p} \quad N$	$\frac{. \ 5 \ . \ 2}{p} \quad N$
	$\frac{. \ 5 \ . \ 3}{p} \quad N$	$\frac{. \ 5 \ . \ 2}{p} \quad N$	$\frac{. \ 5 \ . \ 6}{u} \quad G$
	$\frac{. \ 1 \ . \ 6}{p} \quad N$	$\frac{. \ 1 \ . \ 5}{p} \quad N$	$\frac{. \ 1 \ . \ 5}{p} \quad N$
	$\frac{. \ 1 \ . \ 6}{p} \quad N$	$\frac{. \ 1 \ . \ 5}{p} \quad N$	$\frac{. \ 1 \ . \ 6}{u} \quad G$
	$\frac{. \ 2 \ . \ 3}{p} \quad N$	$\frac{. \ 2 \ . \ 1}{p} \quad N$	$\frac{. \ 6 \ . \ 5 \ . \ 2 \ . \ 3}{u} \quad G \]$

In this lancaran, the last gong[an] has only two melodic phrases [i.e., "padhang" and "ulihan"].

There is another form of lancaran in addition to the two forms described above. In this form each gong[an] is composed of three melodic phrases--the first two gatra make up two melodic phrases and the last two gatra make up one melodic phrase. For example, with balungan ndhawahi [nibani]:

Example (d):

buka:	$\frac{. \ 2 \ . \ 3 \ . \ 5}{p}$	$\frac{. \ 6 \ . \ 1 \ . \ 6 \ . \ 5}{u} \quad G$
	$\left[\frac{. \ 6 \ . \ 5}{p} \quad N \right.$	$\frac{. \ 6 \ . \ 5}{p} \quad N$
	$\frac{. \ 1 \ . \ 6}{p} \quad N$	$\frac{. \ 5 \ . \ 3}{u} \quad G$

$\begin{array}{c} \text{N} \\ . 5 . 3 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ . 5 . 3 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \qquad \text{G} \\ . 5 . 2 \quad . 3 . 5 \\ \hline \text{u} \end{array}$
$\begin{array}{c} \text{N} \\ . 6 . 5 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ . 6 . 5 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \qquad \text{G} \\ . 3 . 2 \quad . 1 . 2 \\ \hline \text{u} \end{array}$
$\begin{array}{c} \text{N} \\ . 3 . 2 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ . 3 . 2 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \qquad \text{G} \\ . 6 . 1 \quad . 6 . 5 \\ \hline \text{u} \end{array}$

And, an example with *balungan mlaku* [/mlampah]:

buka:	$\begin{array}{c} \text{N} \\ . 3 5 . \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ 2 3 5 6 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \qquad \text{G} \\ 2 3 2 1 \quad 6 5 3 5 \\ \hline \text{u} \end{array}$
[	$\begin{array}{c} \text{N} \\ 6 3 6 5 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ 2 3 5 6 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \qquad \text{G} \\ 2 3 2 1 \quad 6 5 3 2 \\ \hline \text{u} \end{array}$
	$\begin{array}{c} \text{N} \\ 3 1 3 2 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ 3 1 3 2 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \qquad \text{G} \\ 5 6 5 3 \quad 2 1 6 5 \\ \hline \text{u} \end{array}$

Around 1930, I first heard the *aḍegan jaranan* [the horse-riding scene] in the *wayang gedhog* accompanied by the *gendhing*, *Lancaran Tropong Bang*, *laras pélog* [pathet nem], with *Ketawang Langen Gita* inserted into it, but played in a *lancaran* style. To this day, this practice is still prevalent in the accompaniment of *wayang purwa*. It is not clear who originated it. The practice of forcing the melodic phraseology of *ketawang* into the gong structure of a *lancaran* probably led to the appearance of several other *lancaran* composed without regard to the traditional melodic phraseology found in older *lancaran*. The composers following this trend merely made sure that the piece was melodic, and that the number of beats fit the *lancaran* form. For example, here is a [lancaran in] *balungan nibani*, which actually uses the phraseology of a *ketawang*:

Example (e): [Lancaran *Witing Klapa*, sléndro pathet manyura]:

buka:	$\begin{array}{c} \text{G} \\ . 6 1 2 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{G} \\ . 6 . 3 \\ \hline \text{u} \end{array}$	$\begin{array}{c} \text{G} \\ . 6 . 5 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{G} \\ . 3 . 2 \\ \hline \text{u} \end{array}$
	$\hline \text{p}$		$\hline \text{u}$	
	$\begin{array}{c} \text{N} \\ . 5 . 6 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{N} \\ . 5 . 3 \\ \hline \text{u} \end{array}$	$\begin{array}{c} \text{N} \\ . 5 . 3 \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{G} \\ . 2 . 1 \\ \hline \text{u} \end{array}$
	$\hline \text{p}$		$\hline \text{u}$	

$\begin{array}{c} \text{N} \\ \cdot 2 \cdot 1 \\ \hline p \end{array}$	$\begin{array}{c} \text{N} \\ \cdot 2 \cdot 3 \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ \cdot 5 \cdot 6 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ \cdot 1 \cdot 6 \\ \hline u \end{array}$
$\hline p$		$\hline u$	
$\begin{array}{c} \text{N} \\ \cdot 3 \cdot 5 \\ \hline p \end{array}$	$\begin{array}{c} \text{N} \\ \cdot 6 \cdot \cdot \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ \cdot 2 \cdot 3 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ \cdot 2 \cdot 1 \\ \hline u \end{array}$
$\hline p$		$\hline u$	
$\begin{array}{c} \text{N} \\ \cdot 3 \cdot 2 \\ \hline p \end{array}$	$\begin{array}{c} \text{N} \\ \cdot 6 \cdot 3 \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ \cdot 6 \cdot 5 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ \cdot 3 \cdot 2 \\ \hline u \end{array}$
$\hline p$		$\hline u$	

Another example, with balungan mlaku:

buka:	$\begin{array}{c} 1 \ 5 \ 1 \ 6 \\ \hline p \end{array}$	$\begin{array}{c} 5 \ 3 \ 2 \ 1 \\ \hline u \end{array}$	$\begin{array}{c} 6 \ 1 \ 2 \ 3 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ 6 \ 5 \ 3 \ 2 \\ \hline u \end{array}$
	$\hline p$		$\hline u$	
[	$\begin{array}{c} \text{N} \\ 3 \ 1 \ 3 \ 2 \\ \hline p \end{array}$	$\begin{array}{c} \text{N} \\ 5 \ 3 \ 2 \ 1 \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ 6 \ 1 \ 2 \ 3 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ 6 \ 5 \ 3 \ 2 \\ \hline u \end{array}$
	$\hline p$		$\hline u$	
	$\begin{array}{c} \text{N} \\ 3 \ 5 \ 3 \ 2 \\ \hline p \end{array}$	$\begin{array}{c} \text{N} \\ 5 \ 3 \ 2 \ 1 \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ 6 \ 1 \ 2 \ 3 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ 6 \ 5 \ 3 \ 2 \\ \hline u \end{array}$
	$\hline p$		$\hline u$	
	$\begin{array}{c} \text{N} \\ 6 \ 6 \cdot \cdot \\ \hline p \end{array}$	$\begin{array}{c} \cdot \\ 1 \ 5 \ 1 \ 6 \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ 3 \ 5 \ 6 \ 1 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ 6 \ 5 \ 3 \ 2 \\ \hline u \end{array}$
	$\hline p$		$\hline u$	
	$\begin{array}{c} \cdot \\ 1 \ 5 \ 1 \ 6 \\ \hline p \end{array}$	$\begin{array}{c} \text{N} \\ 5 \ 3 \ 2 \ 1 \\ \hline u \end{array}$	$\begin{array}{c} \text{N} \\ 6 \ 1 \ 2 \ 3 \\ \hline p \end{array}$	$\begin{array}{c} \text{G} \\ 6 \ 5 \ 3 \ 2 \\ \hline u \end{array}$
	$\hline p$		$\hline u$	

Lancaran that use the melodic phrasing of ketawang have not provoked discussion, since most listeners' emotional appreciation [of the music] is unaffected. People are content just to enjoy these "ketawang-as-lancaran." But, in the formal study of the rules of karawitan, there must be a special understanding of the structuring of melodic phrases in the various gending forms.

There has arisen another kind of lancaran, which includes a vocal part, and whose melodic phrases are even more chaotic, because the vocal part has obviously been composed first and the balungan rather arbitrarily

tacked on afterward. The function of the balungan in these pieces is not to serve as a point of reference, but merely to accompany the vocal part. Such a compositional process is unfortunate since it gives no thought to the form of melodic phrases which must be used in the composition of gendhing. It also tends to violate traditional instrumental practice. Here is an example of such a composition.

		.3	33	3	.5	<u>6 12</u>	<u>6 .5</u>	3	
a.	.	Na	li-ka	ni	- ra	ing	da	lu	
b.	3	3	5	3	5	6	5	3	
		.3	3 .3	<u>6 1 .</u>	.1	<u>2 .3</u>	<u>12 1</u>	6	
a.	.	Wong	agung	mang-sah	se	me	- di		
b.	.	.	3	5	6	1	5	6	
		<u>.2</u>	.1	.6	<u>12 .</u>	.6	<u>1 .2</u>	<u>2 .3</u>	<u>3 . 2</u>
a.		si	rep	kang	ba	la	wa	na	ra
b.	2	1	6	2	6	1	2	3	
		<u>.1</u>	.3	<u>3 35</u>	.2	<u>. 12</u>	3	<u>12 1</u>	6
a.		sa	daya	wus	sa	mi	gu	ling	
b.	1	1	3	2	.	1	2	6	
		<u>.5</u>	3	<u>2 2</u>	2	<u>.6</u>	<u>12</u>	<u>23</u>	3
a.		na	dyan	a	ri	su	dar	sa	na
b.	5	3	2	.	6	1	2	3	

a. $\overset{\cdot}{.6}$ $\overset{\cdot}{\underline{1}}$ $\overset{\cdot}{\underline{2}}$ $\overset{\cdot}{6}$ $\overset{\cdot}{5}$ $\overset{\cdot}{.}$ $\overset{\cdot}{\underline{35}}$ $\overset{\cdot}{6}$ $\overset{\cdot}{\underline{35}}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$
 wus da - ngu den - i - ra gu - ling

b. 6 1 6 5 3 2 1 2
 N G
 5 2

In the example, the vocal part (a) was composed first, and only then was the balungan (b) affixed and made to agree with the vocal melody. Then, the composer(s) added a buka and a so-called umpak to the beginning of the piece, and named the vocal part "ngelik." The irama of the umpak section is to be irama tanggung, and for the transition to the ngelik in irama dados the drummer must give a peremptory signal on the drum--"tung bleb." The melodic phrasing [of the balungan] is as follows.

buka: $\overset{\cdot}{.}$ $\overset{\cdot}{3}$ $\overset{\cdot}{5}$ $\overset{\cdot}{2}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{3}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{6}$ $\overset{\cdot}{5}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{G}$
 \underline{p} \underline{u} \underline{p} \underline{u}
 p u

[umpak:]
 a. [$\overset{\cdot}{3}$ $\overset{\cdot}{1}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{3}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{6}$ $\overset{\cdot}{5}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{G}$
 \underline{p} \underline{u} \underline{p} \underline{u}
 p u

[ngelik:]
 b. $\overset{\cdot}{3}$ $\overset{\cdot}{3}$ $\overset{\cdot}{5}$ $\overset{\cdot}{3}$ $\overset{\cdot}{5}$ $\overset{\cdot}{6}$ $\overset{\cdot}{5}$ $\overset{\cdot}{3}$ $\overset{\cdot}{.}$ $\overset{\cdot}{.}$ $\overset{\cdot}{3}$ $\overset{\cdot}{5}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{5}$ $\overset{\cdot}{6}$ $\overset{\cdot}{G}$
 \underline{p} \underline{u} \underline{p} \underline{u}
 p u

c. $\overset{\cdot}{2}$ $\overset{\cdot}{1}$ $\overset{\cdot}{6}$ $\overset{\cdot}{2}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{3}$ $\overset{\cdot}{1}$ $\overset{\cdot}{1}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$ $\overset{\cdot}{.}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{6}$ $\overset{\cdot}{G}$
 \underline{p} \underline{u} \underline{p} \underline{u}
 p u

d. $\overset{\cdot}{5}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$ $\overset{\cdot}{.}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{3}$ $\overset{\cdot}{6}$ $\overset{\cdot}{1}$ $\overset{\cdot}{6}$ $\overset{\cdot}{5}$ $\overset{\cdot}{3}$ $\overset{\cdot}{2}$ $\overset{\cdot}{1}$ $\overset{\cdot}{2}$ $\overset{\cdot}{G}$
 \underline{p} \underline{u} \underline{p} \underline{u}
 p u

I mentioned above that I considered this kind of composition regrettable since it extensively violates proper instrumental practice. Let us examine the matter more closely:

- (1) The movement from the fourth gatra of line (a) to the first gatra of line (b) presents technical problems for the gender player, and the feeling is awkward.
- (2) Line (c) presents technical problems for the bonang player.
- (3) The melodic phrasing is that of a ketawang [and not of a lancar] and the only elements characteristic of lancar are the number of beats per gong[an] and the gong structure.
- (4) The movement from the second to the third gatra of line (d) presents technical problems for the gender player, and the feeling is awkward.

Padhang-ulihan Melodic Sentences in the
Ketawang and Ladrang Forms

The principles of padhang-ulihan in ketawang and ladrang are identical, but the final sèlèh [cadence] is different. For example,

ketawang:	$\begin{array}{c} \text{3 2 1 6} \quad \text{3 5 3 2} \\ \text{p} \quad \text{u} \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{. 3 . 2} \quad \text{. 1 2 6} \\ \text{p} \quad \text{u} \\ \hline \text{u} \end{array}$	
ladrang:	$\begin{array}{c} \text{5 3 1 6} \quad \text{5 3 1 6} \\ \text{p} \quad \text{u} \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{3 3 2 3} \quad \text{6 5 3 2} \\ \text{p} \quad \text{u} \\ \hline \text{u} \end{array}$	} padhang
	$\begin{array}{c} \text{3 2 3 5} \quad \text{6 5 3 2} \\ \text{p} \quad \text{u} \\ \hline \text{p} \end{array}$	$\begin{array}{c} \text{1 6 5 3} \quad \text{5 6 1 6} \\ \text{p} \quad \text{u} \\ \hline \text{u} \end{array}$	} ulihan

If we examine the melodic phrasing of ketawang and ladrang, we realize that all the forms of gendhing have their own rules of melodic phrasing and of padhang-ulihan. One should not compose merely by filling in the correct number of beats. We have to consider existing standards [of taste] and have to know, feel, and differentiate between light sèlèh (those in the middle of a phrase), and heavy sèlèh (those at the end of a phrase).

I once tried to compose a ladrang without paying attention to proper melodic phrasing, only observing the right number of beats [per line]. As it turned out, the piece was rejected by those who heard it; many

considered it laughable, though some of those who laughed were the very ones who also compose gendhing without attending to the rules of proper melodic phrasing. As an example of a composition that ignores melodic phrase structures, please consider the gendhing notated below:

(a) [2 1 2 6 . 3 5 6 3 5 3 2 . 1 2 6 . 6 5 6 5 3 2 3 2 1 2 6 3 3 . 6	(b) 3 5 6 1̇ . 6 5 3 2 1 2 6 3 3 . . 6 5 3 2 5 6 5 3 2 1 2 6̇ . 1 2 3]
N	N
N	N
N	N
G	G

Padhang-ulihan Melodic
Phrasing in the Mérong Form

Mérong kethuk 2 kerep [Gendhing *Gambir Sawit*, sléndro pathet sangal]:

[. . . 5̇ 2 3 5 6̇	2 2 . . 2 3 2 1
p	u
. . 3 2 . 1 2 6̇	2 2 . . 2 3 2 1
p	u
. . 3 2 . 1 6 5	. . 5 6 . 1 6 5 3
p	u
2 2 . 3̇ 5 3 2 1	3 5 3 2 . 1 6̇ 5̇]
p	u

Since gendhing unequivocally in the form mérong kethuk 2 arang are rare in sléndro (most are in mixed form, such as Gendhing *Laler Mengeng*), the example below is taken from a pélog gendhing.

Mérong kethuk 2 arang [Gendhing *Laranjala*, pélog pathet lima]:

[..21	2165	....	55.6	11..	11.2	3323	2121	N
p	t				u			
..21	2165	....	55.6	11..	11.2	3323	2121	N
p	t				u			
.21.	2165	....	55.6	.. .	11.2	...t	3216	5424
p	t				u			N
....	55..	5456	5424	.24.	4565	21.5	6121	G]
	p				u			

This example demonstrates that there is a certain latitude in the composition of kethuk arang melodies [i.e., the padhang and ulihan phrases are not necessarily of equal length]. The designation of the number of kethuk beats in a kenongan (i.e., "kethuk 2," etc.) serves also to indicate the number of melodic phrases in each kenongan. Thus, kethuk 2 kerep and kethuk 2 arang both have two phrases in one kenongan, the difference lying in the number of gatra [in a phrase] and the placement of the kethuk strokes.

Mérong kethuk 4 kerep [Gendhing *Damar Kèli*, sléndro pathet manyura]:

[..65	3356	2321	6532	..23	6532	5323	5616	N
p	t		u		p		u	
..65	3356	2321	6532	..23	6532	5323	5616	N
p	t		u		p		u	
..65	3356	2321	6532	..23	6532	5323	5616	N
p	t		u		p		u	
33..	33..	33.2	5321	....	1123	6532	.126	G]
	p		u		p		u	

I have chosen this gendhing since it shows an instance of *balungan gantungan* ['hanging balungan']: 3 3 . . 3 3 . . . According to the conception of our ancestors, *balungan gantungan* is not considered a part of a melodic phrase until it is completed by a subsequent phrase.

Mérong kethuk 4 arang, laras sléndro, with mixed melodic phrases
 [Gendhing Mawur, sléndro pathet sangal]:

[22.. ^t 2321	.216	.2.1	65..	^t 55.6	123.	1232	
p				u			
.126	....	1561	6535	1656	^t 5321	3216	.2.1 ^N
p					u		
65..	^t 2321	.216	.2.1	65..	^t 55.6	123.	1232
p					u		
.126	....	1561	6535	1656	^t 5321	.216	.2.1 ^N
p					u		
65..	^t 2321	.216	.2.1	65..	^t 55.6	123.	1232
p					u		
.126	....	1561	6535	1656	^t 5321	3212	.165 ^N
p					u		
11..	^t 3216	^t 3565	^t 2232	..25	^t 2356	^t 3565	^t 2232
p		u		p		u	
11..	^t 11.2	3516	3532	161.	^t 1312	.321	6535 ^G
p				p		u	

Mérong kethuk 4 arang, laras sléndro, with eight melodic phrases per kenongan [Gendhing *Rondhon*, sléndro pathet sanga]:

[$\frac{\overset{\cdot}{\underset{\cdot}{\text{ii}}}\overset{\cdot}{\underset{\cdot}{\text{..}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{ii}}}\overset{\cdot}{\underset{\cdot}{\text{121}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{3212}}}\overset{\cdot}{\underset{\cdot}{\text{.165}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{..52}}}\overset{\cdot}{\underset{\cdot}{\text{3565}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{ii}}}\overset{\cdot}{\underset{\cdot}{\text{..1216}}}}{\text{u}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{..61}}}\overset{\cdot}{\underset{\cdot}{\text{6535}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{ii}}}\overset{\cdot}{\underset{\cdot}{\text{..1216}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{....}}}\overset{\cdot}{\underset{\cdot}{\text{.1653}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{2353}}}\overset{\cdot}{\underset{\cdot}{\text{2121}}}}{\text{u}}^{\text{N}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{55.2}}}\overset{\cdot}{\underset{\cdot}{\text{6535}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{.1656}}}\overset{\cdot}{\underset{\cdot}{\text{5321}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{.111}}}\overset{\cdot}{\underset{\cdot}{\text{2321}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{3212}}}\overset{\cdot}{\underset{\cdot}{\text{.126}}}}{\text{u}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{....}}}\overset{\cdot}{\underset{\cdot}{\text{.1653}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{22.3}}}\overset{\cdot}{\underset{\cdot}{\text{5635}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{....}}}\overset{\cdot}{\underset{\cdot}{\text{55.6}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{.1656}}}\overset{\cdot}{\underset{\cdot}{\text{5321}}}}{\text{u}}^{\text{N}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{.111}}}\overset{\cdot}{\underset{\cdot}{\text{2321}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{5616}}}\overset{\cdot}{\underset{\cdot}{\text{5321}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{5616}}}\overset{\cdot}{\underset{\cdot}{\text{5321}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{3532}}}\overset{\cdot}{\underset{\cdot}{\text{.126}}}}{\text{u}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{....}}}\overset{\cdot}{\underset{\cdot}{\text{.1653}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{22.3}}}\overset{\cdot}{\underset{\cdot}{\text{5635}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{....}}}\overset{\cdot}{\underset{\cdot}{\text{55.6}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{.1656}}}\overset{\cdot}{\underset{\cdot}{\text{5321}}}}{\text{u}}^{\text{N}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{33..}}}\overset{\cdot}{\underset{\cdot}{\text{6532}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{.321}}}\overset{\cdot}{\underset{\cdot}{\text{6535}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{2356}}}\overset{\cdot}{\underset{\cdot}{\text{3532}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{..25}}}\overset{\cdot}{\underset{\cdot}{\text{2356}}}}{\text{u}}$
$\frac{\overset{\cdot}{\underset{\cdot}{\text{11..}}}\overset{\cdot}{\underset{\cdot}{\text{..121}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{3212}}}\overset{\cdot}{\underset{\cdot}{\text{.165}}}}{\text{u}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{35..}}}\overset{\cdot}{\underset{\cdot}{\text{5561}}}}{\text{p}}$ $\frac{\overset{\cdot}{\underset{\cdot}{\text{3212}}}\overset{\cdot}{\underset{\cdot}{\text{.165}}}}{\text{u}}^{\text{G}}$]

Mérong kethuk 4 arang, laras pélog [Gendhing Klentung, pélog pathet lima]:

$\begin{array}{cccc} \dots & \overset{t}{.161} & 245. & 5421 \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{.161} & 245. & 5421 \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{123.} & 123. & 1216 \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{6.5.} & 4.24 & \overset{N}{5645} \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{5452} & \dots & \dots \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{5452} & \dots & \dots \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{5.24} & 5.54 & 2121 \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{77..} & 7765 & \overset{N}{4565} \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{5452} & \dots & \dots \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{5452} & \dots & \dots \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{44..} & 44.. & 2245 \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{.2.1} & 6123 & \overset{N}{2121} \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{.161} & \dots & 5421 \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{.161} & 245. & 5421 \\ \hline & u & & \end{array}$
$\begin{array}{cccc} \dots & \overset{t}{44..} & 44.. & 2245 \\ \hline & p & & \end{array}$	$\begin{array}{cccc} \dots & \overset{t}{.2.1} & 6123 & \overset{G}{2121} \\ \hline & u & & \end{array}$

Mérong kethuk 8 kerep, laras pélog [Gendhing Pangrawit, pélog pathet lima]:

$\begin{array}{c} t \\ \underline{\underline{..31}} \quad \underline{\underline{.3.2}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{6532}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{.321}} \quad \underline{\underline{.3.2}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{6532}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{.321}} \quad \underline{\underline{.3.2}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{6532}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{2321}} \\ p \end{array}$	$\begin{array}{c} t \quad N \\ \underline{\underline{..12}} \quad \underline{\underline{3565}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{..57}} \quad \underline{\underline{.656}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{77653}} \quad \underline{\underline{6523}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{55.7}} \quad \underline{\underline{5676}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{77653}} \quad \underline{\underline{6523}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{55.7}} \quad \underline{\underline{5676}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{77653}} \quad \underline{\underline{6532}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{52.3}} \quad \underline{\underline{6532}} \\ p \end{array}$	$\begin{array}{c} t \quad N \\ \underline{\underline{.4.2}} \quad \underline{\underline{4521}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{..13}} \quad \underline{\underline{.212}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{6532}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{.321}} \quad \underline{\underline{.3.2}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{6532}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{.321}} \quad \underline{\underline{.3.2}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{6532}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3.35}} \quad \underline{\underline{2321}} \\ p \end{array}$	$\begin{array}{c} t \quad N \\ \underline{\underline{66..}} \quad \underline{\underline{2321}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{.216}} \quad \underline{\underline{.2.1}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{.216}} \quad \underline{\underline{.2.1}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{23..}} \quad \underline{\underline{6532}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{3216}} \quad \underline{\underline{2165}} \\ u \end{array}$
$\begin{array}{c} t \\ \underline{\underline{15.6}} \quad \underline{\underline{2165}} \\ p \end{array}$	$\begin{array}{c} t \\ \underline{\underline{15.6}} \quad \underline{\underline{2165}} \\ u \end{array}$	$\begin{array}{c} t \\ \underline{\underline{66..}} \quad \underline{\underline{6676}} \\ p \end{array}$	$\begin{array}{c} t \quad G \\ \underline{\underline{.532}} \quad \underline{\underline{.5.3}} \\ u \end{array}$

Earlier I explained that there is no kethuk 8 kerep form in laras sléndro, but only in laras pélog. I cannot account for this fact. In fact, there are sléndro gendhing that have eight phrases per kenongan, but these gendhing are all in the kethuk 4 arang form. There are also mixed compositions; that is, each kenongan contains either four or eight melodic phrases. I have provided examples above of two kethuk 4 arang gendhing in laras sléndro, and one kethuk 4 arang and one kethuk 8 kerep gendhing in laras pélog, for comparative purposes.

After considering all of these examples, I would conclude that the ordering of melodic phrases in gendhing of the kethuk 4 arang form in laras sléndro is not fixed. In fact, one often finds melodic phrases characteristic of the ladrang form included in the longer form. It is

indeed difficult to arrange melodic phrases in the kethuk 4 arang form. Moreover, a composer has to think of more than melodic phrasing when he composes. He must also keep in mind the creation of a pleasing melody, the performance practices characteristic of the various instruments, and so on. I think this is one of the reasons composers are reluctant to work in this lengthy form. The longest form of gendhing that modern composers attempt is ladrang. Even there, composers generally compose the vocal melody first; the balungan merely conforms, frequently causing difficulties and awkwardness in performance. Contemporary composers have generally ignored the gendhing kethuk 2 and longer forms; gendhing in these forms have been inherited from our ancestors. In my opinion, even if there were composers who worked in these forms, the new pieces would not be comparable, much less superior, to the old ones.

This shall suffice as my explanation concerning padhang-ulihan and melodic phrasing in gendhing. I have provided this explanation as a prelude to a consideration of the direction of tones (*arah nada*), or melodic direction in gendhing. Melodic direction is very important because it can show how pathet is determined.

The Direction of Tones

We shall use the gender as our means of explaining the material in this section. To order the tones of the gender from large [i.e., low] to small [i.e., high], we proceed from left to right [that is, from the larger, lower-pitched keys on the left to the smaller keys on the right]; and conversely, to order the tones from high to low, we proceed from right to left. For instance, in the melody 2 3 5 6 , we have a motion from 2 to 6, by way of pitches 3 and 5, which serves to clarify the direction of the melody from left to right. On the other hand, although the motion is from 2 to 6 in the melody 2 1 2 6̣ , the direction of the melody is from right to left.

Let me try to clarify this matter further. There is a gender technique known as "*thinthingan*" that is very simple--almost anyone can learn to play it--but which has great practical value. For, it makes clear to the listener which pathet is about to be played. Thinthingan consists of the four tones of the particular pathet, exclusive of the dhing tone, played from right to left.

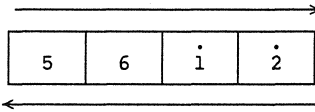
Figure 28.

	IV	III	II	I
thinthingan pathet sanga	5	6	$\dot{1}$	$\dot{2}$
thinthingan pathet nem	2	3	5	6
thinthingan pathet manyura	6	$\dot{1}$	$\dot{2}$	$\dot{3}$

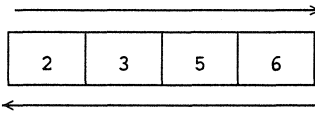
Thinthingan played on the gender also serves to indicate melodic direction.

Figure 29.

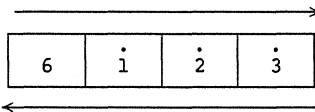
The direction of tones in pathet sanga



The direction of tones in pathet nem



The direction of tones in pathet manyura



Note that, since pathet nem has only two consecutive tones (2 - 3) [in the range of *sèlèh*], the melodic direction of pathet nem must always include these two tones, or at least one of them. For example, if there is a melody 6 . 6 5 (i.e., from pitch 6 to pitch 5, or, from right to left), the pathet is sanga, not nem. But if the rest [indicated with a dot] is filled in with pitch 3 (i.e., 6 3 6 5), thus adding a characteristic

pathet nem tone, the pathet will be nem. This can be further demonstrated if we play these melodic phrases on the *gendèr*, since the *gendèr* [cèngkok] required for the last-mentioned example will invariably be in the pathet nem range. And, if, for example, there is a balungan phrase 3 . 3 2 , although pitches 3 and 2 are within the range of pathet nem, they are also in the range of pathet manyura, especially since they are in middle register. (Pitches 3 and 2 in the lower register [i.e., 3̣ and 2̣] are unequivocally in the range of pathet nem.) So, if the phrase mentioned above [3 . 3 2] is to become pathet nem, it must include either tone 6 or tone 5, or both. For instance, 3 6 3 2 and 3 5 3 2 , which include one of these tones; or $\overline{35}$ 6 3 2 and $\overline{36}$ 5 3 2 , which include both of them, are clearly identifiable as pathet nem. This is reinforced by the pathet nem *gendèr* cèngkok that would be used in playing these phrases.

Cèngkok Mati ['Fixed Cèngkok']

After our discussion of the structure of melodic phrases based on the concept of melodic direction, we can proceed to a consideration of "*cèngkok mati*." These are melodic phrases the pathet of which is predetermined and not based on melodic direction. This is primarily a matter of intuition, and is difficult to account for theoretically. The following are *cèngkok mati* in three pathet of laras sléndro:

1. cèngkok mati, pathet sanga:

- a. 3 5 3 2 . 1 2 6̣
- b. 1̣ 6̣ 5 6 5 3 2 1
- c. 5 6 1̣ 6 5 3 2 1
- d. 2 2 . . 2 3 2 1
- e. 1̣ 6̣ 5 6 5 3 1 2
- f. 3 5 3 2 . 1 6̣ 5̣
- g. 5 6 5 3 2 1 2 1

2. cèngkok mati, pathet nem:

- a. 5 6 5̣ 3 2 1 6̣ 5̣
- b. 6 6 1̣ 6 5 3 2 3
- c. . 1 6̣ 5̣ 1 2 1 6̣

3. cèngkok mati, pathet manyura:

- a. 3 5 6 $\dot{1}$ 6 5 3 2
 b. 3 3 . . 6 5 3 2
 c. 3 5 6 $\dot{1}$ 6 5 2 3
 d. 5 6 5 3 2 1 2 $\dot{6}$
 e. 5 6 5 3 2 1 2 1

Relative Strength in the Position of Tones

Each gatra is composed of four balungan beats, or *sabetan*. These four *sabetan* are named in accordance with the up-bow [*maju*] and down-bow [*mundur*] of the rebab. The names are as follows:

First *sabetan* = *sabetan maju* [i.e., 'forward']

Second *sabetan* = *sabetan mundur* [i.e., 'back']

Third *sabetan* = *sabetan maju*

Fourth *sabetan* = *sabetan sèlèh* [i.e., 'falling', or 'cadential']

Or, if these are written in graphic notation:

1	2	3	4
•	•	•	•
maju	mundur	maju	sèlèh

The tones in an individual gatra are relatively strong or weak according to their position. For example, the arrangement of tones 6 5 2 1 is called "*nyiji*" ['one at a time'], meaning that no two tones repeat. The tones that fall on the *maju* beats [i.e., beats one and three] are relatively weak (light/thin/insubstantial). The tones that fall on the *mundur* beats [i.e., beats two and four] are relatively strong and emphatic. Since the tone that falls on the *sèlèh* beat is the strongest in emphasis, the *cèngkok* of the *gendèr* will be determined by those *sèlèh* tones. This can be demonstrated by noting the *gendèr* pattern used in playing the balungan mentioned above [6 5 2 1]; the *cèngkok* used aims toward the final *sèlèh* beat.

The balungan 6 3 6 5 , on the other hand, has a pattern called "*maju kembar*" ['repeated *maju*']. This kind of balungan tends to add emphasis to the tone on the *mundur* beat [i.e., beat two]. For this reason, the *gendèr cèngkok* will not only aim toward the *sèlèh* beat, but will utilize a "half-*cèngkok*" leading to the tone on the *mundur* beat. To

demonstrate this, let us consider the playing of the gender for balungan of the maju kembar type:

6 3 6 5 6 3 6 2 N
 6 3 6 5 6 3 6 2 G

If the repeated tone on the maju beat [beats one and three] is the dthing tone, the result will be a change in pathet. The dthing tones are pitch 3 in pathet sanga, pitch 1 in pathet nem, and pitch 5 in pathet manyura. For example, in the balungan melody . 6 . 5 in pathet sanga, if we fill in the rests on the maju beats with pitch 3, the resultant melody, 3 6 3 2 , will be in pathet nem. Analogously, in the melody . 6 . 5 in pathet nem, if we fill in the maju beats with pitch 1, the resultant melody, 1 6 1 5 , will become pathet sanga. To make this clearer, I have made a list of balungan melodies into which the dthing tone can be inserted.

	Balungan	Pathet	Tone Added	Resultant Pathet
a.	. 3 . 2	manyura	+ 5 →	nem
b.	. 3 . 2	nem	+ 1 →	manyura
c.	. 2 . 1	sanga	+ 3 →	manyura
d.	. 6 . 5	sanga	+ 3 →	nem
e.	. 6 . 5	nem	+ 1 →	sanga
f.	. 3 . 6	manyura	+ 5 →	nem
g.	. 2 . 5	sanga	+ 3 →	nem
h.	. 2 . 1	manyura	+ 5 →	sanga

The tone that falls on the sèlèh beat is the strongest, but sometimes its strength can be diminished, namely, when a tone one pitch degree higher or lower than the sèlèh tone is repeated immediately after the sèlèh beat. For instance, if the sèlèh tone 3 is followed by the repeated tone 2 or 5 (i.e., 1 6 5 3 2 2 . . , or 1 6 5 3 5 5 . .), then the strength of the sèlèh tone will be sapped by the repeated tone which follows it. This is evident in the third kenongan [of the mérong] of Gendhing *Gambir Sawit*, sléndro pathet sanga:

. . 3 2 . 1 6 5 . . 5 6 1 6 5 3 N
 2 2 . 3 5 3 2 1 etc.

Pitch 3 in the kenong position in pathet sanga is, in fact, quite awkward, but, because immediately following it there are the repeated tones, the feeling of pitch 3 is naturally sapped by the repeated pitch 2's. The composer of *Gambir Sawit* was truly masterful, not only in his use of the repeated 2's, but because the repeated tones lead naturally into a cèngkok mati for pathet sanga [thereby eliminating the ambiguity of pathet caused by pitch 3 in a cadential position].

Another example is the last gongan of the vocal gendhing, *Ketawang Sinom Parijatha*, laras sléndro pathet sanga, in which the final sèlèh tone is pitch 1. Because the beginning of the following gongan (the so-called umpak [see above in reference to the misuse of this term]) is a repeated pitch 6, the feeling of finality at the end of the gongan is diminished. So it is not surprising that some pesindhèn sing the melody as follows:

balungan:	. . . .	2̣	3̣	2̣	Ṇ	1̣			
vocal melody:		. 2̣	2̣	1̣3̣ 2̣	1̣	i				
		a	- ma	ma	-	ngun				
balungan:	5	2	1	6̣	2	3	2	G	1	
vocal melody:	. 5	2	23 21	6̣	. 2	3	.5	23 21	1 6̣1	
		kar-ya	nak	cas	ing	sa	-	sa	-	ma
balungan:	6̣	6̣	.	.	2	3	2	N	1	
vocal melody:	6̣									

The strength of the sèlèh tone can also be weakened if the tone that falls on the sèlèh beat in a padhang cèngkok for gèndèr [i.e., the first of two cèngkok] also flanks the following tone. An example is 3 2 1 6̣ 5 6̣ 1 2 , in which pitch 6̣ serves not only as the sèlèh of the padhang cèngkok, but is also the same pitch as the second beat of the following gatra, thus flanking pitch 5 [i.e., the first beat of the gatra]. Or, in the balungan melody . 2 3 5 6̣ 5 3 2 , the strength of pitch 5 on the

sèlèh beat of the first gatra is diminished by the flanked pitch 6 on the first beat of the second gatra.

Analyzing a Gendhing

The above discussion of the ins and outs of karawitan, though incomplete and with reference to laras sléndro only, should give some idea of the complexity of our subject. We are, consequently, indebted to our ancestors who have bequeathed to us the heritage of karawitan--gamelan, gendhing, and so on. It is my considered opinion that unnecessary innovation, adding or deleting something from the tradition, is improper. Indeed, while we all wish to achieve progress, we would do well to remember not to pursue progress for its own sake without considering the consequences. For example, if we want to play a ketawang gendhing, we need only look for [an existing] one that we like. We should not choose just any gendhing kethuk 2 to be played as a ketawang gendhing, since the melodic phrasing may not be appropriate. Or, if we insist on creating a ketawang gendhing out of a gendhing kethuk 2, we should at least choose a gendhing that tend toward the phrasing of a ketawang--for instance, Ketawang Gendhing *Sumedhang*, which may be played as a ketawang with the help of a vocal part. In contrast, Gendhing *Renyep* played as a ketawang would sound awkward and forced.

There are other violations, such as a gendhing ladrang performed with a gérongan vocal melody that has the melodic phrasing of a ketawang. This is also very awkward, as, for example, in one kenongan of Ladrang *Clunthang*, laras sléndro pathet sanga:

.	1	.	6	.	3	.	N
			6		3		5
.	6	2	1	.	6	2	1
.	2	5	2	5	1	6	2
.	2	3	2	1	.	5	2
.	2	2	2	6	5		

If we pay very close attention to this example, its awkwardness will be apparent. The melody of the gendhing has just reached the [second] kenong, but the gérong melody already evokes the finality of the cadence leading to the gong. Those who take pleasure in creating new gendhing or in rearranging old ones should remember not to be careless. Vocal gendhing such as *Mijil Lagu Dhempel*, *Mijil Ludira*, and *Ketawang Kesatriyan* should never be altered. Though there is no sanction against such practices, they are not really proper. In order to know better just what is correct or

incorrect in the arrangement of gendhing, let us proceed with the analysis of a particular gendhing. As a first step, we shall study the types of balungan.

The Types of Balungan

1. Balungan Mlaku ['Walking Balungan']

2 3 2 1 . 1 2 6

Each beat (*sabetan*) is filled by either a balungan tone or a single rest on the maju beat [i.e., beats one or three]. For the purposes of the melodic instruments, the rest will be considered to be filled by the preceding tone. That is, in the example above, pitch 1, [which ends the first gatra, will be sustained through the following rest on the first beat of the second gatra].

2. Balungan Nibani

Each of the maju beats [i.e., beats one and three] is filled by a rest in balungan nibani. It is understood that, for the purposes of the melodic instruments, this kind of balungan is directly derived from an [idealized] *balungan mlaku* version of the same melody [i.e., from a filled-in version]. [Though this version is implied and not stated,] the players of the melodic instruments will perform their parts according to the implied balungan mlaku melody (see the section "Inggah," above).

3. Balungan Pin Mundur

2 . 1 . 2 . 2 6

This kind of balungan [in which a rest occurs on a strong beat] is particularly emphatic and requires that the melodic instruments follow closely the tones of the balungan melody. (We should probably have dealt with this matter above in the section "Strength in the Position of Tones," but since this sort of balungan melody is very rare, we chose to make note of it here.)

4. Balungan Ngadhah

$\overline{2\ 5}\ \overline{3\ 5}\ \overline{2\ 3}\ 1\ \overline{1\ 3}\ \overline{2\ 3}\ \overline{1\ 2}\ 6$

There are two or more tones per beat in this type of balungan. This can sometimes have the effect of changing the stress that particular tones receive.

5. Balungan Plèsèdan (/Mlèsèd) ['Sliding Balungan']

There are five varieties of balungan plèsèdan that apply to the solo female vocal part (*sindhènan*).

a. Plèsèdan Mbesut

2 3 2 1 3 2 1 $\overset{N}{\underset{\cdot}{6}}$ 1 1 . .

Following the sèlèh tone there is a repeated tone that is one step lower or higher than the sèlèh tone.

b. Plèsèdan Cèngkok

2 3 2 1 3 2 1 $\overset{N}{\underset{\cdot}{6}}$ 3 3 . .

Following the sèlèh tone there is a repeated tone that is more than one pitch degree higher or lower than the sèlèh tone.

c. Plèsèdan Tungkakan

$\underset{\cdot}{3}$ $\underset{\cdot}{5}$ $\underset{\cdot}{6}$ $\underset{\cdot}{5}$ $\underset{\cdot}{2}$ $\underset{\cdot}{2}$ $\underset{\cdot}{3}$ $\overset{N}{\underset{\cdot}{2}}$ 6 6

Preceding a repeated tone there is a tone that is not in the range of the *sindhènan* part.

d. Plèsèdan Jujugan

2 3 2 1 3 2 1 $\overset{N}{\underset{\cdot}{6}}$ $\underset{\cdot}{1}$ $\underset{\cdot}{1}$

Following the sèlèh tone there is a repeated tone that is further than a *gembyang* away from the sèlèh tone.

e. Plèsèdan Wilet

2 3 2 1 3 2 1 $\overset{N}{\underset{\cdot}{6}}$ 5 6 $\underset{\cdot}{1}$

the same balungan as noted above--that is, pathet manyura--with the gérong notated as if the piece were in pathet sanga.]

(A)	3	2	3	1	3	2	1	N 6
	. 2	2 .	. 23	1	. 2	1 23	5	. 2 16 .
	Pa - rab	-	é sang		sma-ra			ba-ngun
(B)	1	6	3	2	5	3	2	N 1
	. 1	6	1 2	2	. 3	5	23	2 1
	se - pat		dom - ba		ka - li		o -	ya
(C)	3	5	3	2	6	5	3	N 2
	. 3	5	5 3	2	. 3	5 61	5 3	2
	a - ja		do - lan		lan wong		pri -	ya
(D)	5	3	2	1	3	2	1	G 6
	. 56	3	. 5 23	2 1	. 2	2	53 21	6
	ge-rè	-	mèh	no -	ra pra -	sa -	ja	

The section of the gérongan that sounds most unpleasant when played with the above balungan is the first gatra of line (A). The reason for this lies in what we said earlier about the strength of tones as related to their position.

According to the position of the tones, the pathet of Ladrang *Pangkur* notated above should indeed be manyura. It could be treated as pathet sanga, but this would represent a violation, and, furthermore, would not sound at all pleasing.

One may argue that the first gatra of line (A) alone prevents *Pangkur* from becoming pathet sanga because there is the sanga dhing tone in both maju beats. If this were indeed the reason, the issue could be resolved if we replaced the gatra 3 2 3 1 with 2 3 2 1 . Thus,

(A)	2	3	2	1	3	2	1	N 6̣
(B)	1	6̣	1	2	5	3	2	N 1
(C)	3	5	3	2	6	5	3	N 2
(D)	5	3	2	1	3	2	1	G 6̣

If we applied the pathet sanga gérongan to the above balungan, the effect would be somewhat more pleasing. However, we would still have a problem in the first gatra of line (C). We should realize that, although we have changed the melody, we have not yet clearly established the pathet as either pathet sanga or manyura. We cannot clarify this point further through melodic changes. Master musicians and composers must now choose for themselves and make their choice clear in the buka of the gending. [Hypothetical] buka for the above-notated [hypothetical version] of Ladrang *Pangkur* might sound as follows:

buka pathet sanga:

2 2 2 1 1 2 1 5̣ 6̣ 1 2 3 2 1 G
6̣

buka pathet nem:

2 2 1 3 2 . 1 6̣ 5̣ 1 2 1 G
6̣

buka pathet manyura:

3 3 1 3 2 6̣ 1 2 3 2 1 2 G
6̣

To make their choice more resolute, the performers would play pathetan in the desired pathet before the buka.

The Direction of Tones and Performance Technique [in Analyzing Ladrang Pangkur]

After examining the melodic phrases and the pathet of Ladrang *Pangkur*, we turn to the matter of melodic direction of the tones in connection with performance technique. Line (A) is [hypothetically] 2 3 2 1 3 2 1 6̣ ; 2 3 2 1 could be either pathet sanga or manyura. However, if we join this gatra and the following, creating one phrase, the sèlèh tone of this line, tone 6̣, will still be a very strong tone in pathet manyura. Thus, if

we want to play this line as pathet sanga, we must precede and follow it with melodies that are clearly and unambiguously in pathet sanga. For example, either

1 6 1 5 1 6 1 5 2 3 2 1 3 2 1 6

where the characteristic sanga melody [underlined in the example] precedes the phrase (A); or,

2 3 2 1 3 2 1 6 5 6 1 2 1 6 3 5

where the sanga melody [underlined] follows the phrase (A).

Line (B) is written 1 6 1 2 5 3 2 1 ; the gatra 1 6 1 2 could be pathet sanga or manyura. When this gatra is linked with the next gatra, thus forming a single melodic phrase, the whole line becomes stronger in pathet sanga because it ends on pitch 1, the lower kempyung in pathet sanga. In pathet manyura, this tone is merely the pelengkap. (See the section "The Strength of a Tone Based on Its Position.") So, conversely, if we want to make this melodic phrase sound more like pathet manyura, we must have melodies clearly in pathet manyura either before or after the phrase; for example,

3 3 5 6 3 1 3 2 1 6 1 2 5 3 2 1

where the characteristic manyura melody [underlined in the example] precedes the phrase (B); or,

1 6 1 2 5 3 2 1 6 1 2 3 2 1 2 6

where the manyura melody [underlined] follows the phrase (B).

Line (C), which can be written 3 5 3 2 3 5 3 2 , is clearly in pathet nem (see the sections "The Direction of Tones" and "The Strength of a Tone Based on Its Position.") Line (C), as it is in the pathet manyura version of Ladrang *Pangkur*-- 3 5 3 2 6 5 3 2 --is also pathet nem. Although, according to the rules of performance practice, both pathet sanga and pathet manyura make use of [phrases from] pathet nem, the composer's wish is to keep the piece in pathet manyura. In line (B) (1 6 3 2 5 3 2 1), if the gendèr player treated sèlèh 1 as a

gembyang (i.e., as pathet manyura) and then proceeded to treat the following 6 5 3 2 as pathet nem, the result would be quite awkward. This is because the mid-point of the gatra falls on pitch 5, which is the avoided tone (dhing) for pathet manyura. If, however, the sèlèh 1 were treated as a kempyung in the gendèr part (i.e., as pathet sanga), the transition to the mid-point of the following gatra would be much smoother. In all probability, the composer realized that once the gendèr player reaches line (B)-- 3 5 3 2 6 5 3 2 --he is obliged to treat the line as if it were . 3 . 2 . 3 . 2 , as in fact it is in irama wilet.

Ladrang *Pangkur* in irama dados and irama wilet, line by line:

irama dados:	3 2 3 1	3 2 1 6̣	}	line (A)
irama wilet:	. 3 . 2 . 3 . 1	. 3 . 2 . 1 . 6̣		
irama dados:	1̣ 6 3 2	5 3 2 1	}	line (B)
irama wilet:	1̣ 1̣ . . 6 6 1̣ 2̣	3̣ 2̣ 6 3 . 2 . 1		
irama dados:	. 3 . 2	. 3 . 2	}	line (C)
irama wilet:	. . . 3 . . . 2	. . . 3 . . . 2		
irama dados:	5 3 2 1	3 2 1 6̣	}	line (D)
irama wilet:	6 1̣ 3̣ 2̣ 6 3 2 1	. 3 . 2 . 1 . 6̣		

If we consider the gendèr part of Ladrang *Pangkur*--in pathet sanga or pathet manyura--we can see clearly that its pathet is unequivocal and its composition skillful. So it is not surprising that this gendhing has become a beloved favorite of the people. But everything must have its flaws and Ladrang *Pangkur* is no exception. Consider the second gatra of line (B) in irama wilet

$$\begin{array}{cccc} \overset{\cdot}{3} & \overset{\cdot}{2} & \overset{\cdot}{6} & \overset{\cdot}{3} & . & 2 & . & 1 \\ \hline & \text{padhang} & & & \text{ulihan} & & & \end{array}$$

noting that an ulihan in irama dados is equivalent to a padhang plus an ulihan in irama wilet. For the balungan of this ulihan [thus, . 2 . 1]

the gendèr usually uses the cèngkok called "dua lolo." For instance, in the first gatra of line (A) in irama wilet, that cèngkok is used to great effect. But the cèngkok "dua lolo" can only be used from sèlèh 6 or sèlèh 2 [to sèlèh 1]. The second gatra of line (B) must proceed from a sèlèh on pitch 3 and thus "dua lolo" cannot comfortably be used there. So, each gendèr player when treating this section of the gendhing will find his/her own way of getting from sèlèh 3 to "dua lolo" based on his/her own personal ability. It is hoped that prospective young composers of gendhing will take note of problems such as these in order to avoid possible difficulties in performance practice.

Ladrang Grompol and Ladrang Muqi Rahayu, Laras Sléndro

Let us continue and deepen our analyses of particular gendhing, bearing in mind the current trend among young musicians for rearranging pre-existing materials, and in order to remind them that their rearrangements should not diminish the quality of the original works.

Ladrang Grompol, laras sléndro pathet nem:

buka:	2̇	2̇	3̇	2̇	1̇	3̇	2̇	1̇	6	2	3	6	5 ^G
(A)	6	2	3	.	6	2	3	5 ^N					
(B)	6	2	3	.	6	2	3	5 ^N					
(C)	6	6	.	.	2	3	2	1 ^N					
(D)	3	2	1	6	2	3	6	5 ^G					

Ladrang *Mugi Rahayu*, laras sléndro pathet manyura:

buka:	6	6	1̇	6	5	1̇	6	5	3	6	1	3	2 ^G
(A)	3	6	1	.	3	6	1	2 ^N					
(B)	3	6	1	.	3	6	1	2 ^N					
(C)	3	5	2	3	6	1̇	6	5 ^N					
(D)	1̇	6	5	3	6	1	3	2 ^G					

Ladrang *Grompol* is an old gendhing of anonymous composition, while Ladrang *Mugi Rahayu* was composed by K. R. M. H. [Kangjeng Radèn Mas Harya] Wiradiningrat at the time of the invasion of the Netherlands by Nazi Germany during the Second World War, around 1940. I do not know whether it was deliberate or not, but it turns out that Ladrang *Mugi Rahayu* is the same gendhing as Ladrang *Grompol* but transposed up one kempyung (thus, gong 5 becomes gong 2, etc.). In Western music this is called "transposition," while in karawitan it is called "changing pathet" (see the section "The Tones in Laras Sléndro"). [See also "The Strength of a Tone Based on Its Position."]

Analysis of the Pathet in the Above Gendhing

We have already discussed pathet at length, so if we say that Ladrang *Grompol* is in pathet nem, there is no longer any room for confusion. But it is strange that, although the piece is in pathet nem, during its heyday it was never performed during the time reserved for pathet nem, but was more commonly played during the pathet manyura time slot. This is because the piece is played in an animated style (*gobyog*) not considered appropriate to the mood of pathet nem. There are, indeed, several other gendhing in pathet nem that are similar in mood to Ladrang *Grompol* and receive the same performance treatment.

Ladrang *Mugi Rahayu* is just as clearly in pathet manyura. Noteworthy in this piece are the following features: (a) the mixing of one pathet with another without lessening the character of the main pathet; and (b) the use

of a non-tonic tone as the gong tone--for it is a mistake to expect that the tonic tone will always serve as the gong tone.

Analysis of the Performance Technique in the Above Gendhing

There is a section of Ladrang *Grompol* that presents a minor difficulty in technical execution for the rebab: in the first gatra of line (A) and in the second gatra of line (D) (i.e., leading up to the gong).

In Ladrang *Mugi Rahayu*, the most difficult technical problem is in the gendèr part, from the second gatra of line (B) to the first gatra of line (C). At that point there is a plèsèdan ['slide'] movement to the repeated tone 3 [actually 3 5 2 3 , but with the effect of repeated 3] from pitch 2, and then an ulihan gatra that cadences on pitch 5. This movement is difficult to execute [on the gendèr], and, in fact, the best solution is to slide (*mlèsèd*) to low pitch 3 instead of to middle pitch 3. The only tones from which the gendèr can slide to low pitch 3 are 2, 5, and 6. From pitch 1 and middle-range pitch 2 the gendèr can only comfortably slide to middle pitch 3, as noted in figure 30.

Figure 30.

sèlèh	mlèsèd 3 (dhadha ageng)
2	3 3 6 5
5	3 3 5 6 6 1̇ 6 5
6	3 3 . .
	3 3 . . 3 3 5 6

sèlèh	mlèsèd 3 dhadha tengahan
6	3 3 . . 6 5 3 2*
1	3 3 1 2
2	3 3 1 2
	3 3 1 6

*This is a cèngkok mati in pathet manyura.

A Note About the Patterns
of Cèngkok for Gèndèr

There are many terms for the patterns of gèndèr cèngkok. Some examples are "*kembang tiba*" ['falling flowers'], "*ukel pancaran*" ['twisting and radiating'], "*rangkep*" ['doubled'], "*lamba*" ['single, unattached'], and "*laku 1/ 2/ 4/ 8/ 16.*"

The significance of all these terms is, in my opinion, obscure. Indeed, I wish I myself could understand [the distinction between these terms], but whenever anyone attempts to explain them, he usually ends up providing extremely complicated explanations and not illuminating the issues at all. Therefore, in order to avoid further confusion, I will not explain [gèndèr] cèngkok with reference to the above terms. Rather, I will attempt to explain them with reference to the concept of irama. I will limit my examples to irama tanggung, irama dados, and irama wilet. Irama lancar and irama rangkep will appear only in diagram form, since irama lancar does not have fixed cèngkok (*cèngkok gumathok*), that is, the cèngkok are determined by the inventiveness of the player; and irama rangkep clearly only doubles the cèngkok of irama wilet (though, unfortunately, the method of doubling is not set and each player has his own particular way of playing irama rangkep).

What is the form of cèngkok? What is the length of one cèngkok? To answer these questions most simply, we will first provide the form of the vocal melody and then adjust it to the length of the cèngkok of the gèndèr gedhé [in each irama].

Figure 31. A Schematic Representation of Cèngkok

irama 1/2 (tanggung)	saron panerus:
	balungan: 2 1 2 6
	vocal melody: .231.236
	ēla ēlō

Figure 32.

irama 1/1 (lancar)

saron panerus:

balungan: . 5 . 6 . 5 . 6 . 5 . 6 . 3 . 2

vocal melody: . . 5 6 5 3 5 6 2 . 5 6 1̇ 5 3 2
 E-pring pa-dha e-pring mas Ke-tan su-ri-ka-ya

irama 1/2 (tanggung)

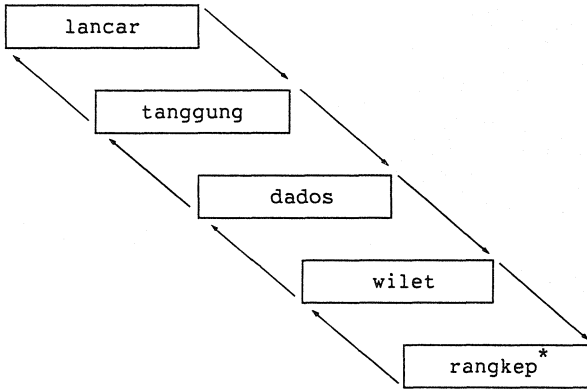
saron panerus:

balungan:
 . 5 . 6 . 5 . 6 . 5 . 6 . 3 . 2

vocal melody:
 5 . 6 . 5 . 3 . 5 . 6 . 2 . . . 5 . 6 . 1̇ . 5 . 3 . 2
 E-pring pa - dha e-pring mas Ke - tan su - ri- ka-ya

Figure 32 is an example of a melody in irama lancar (1/1) that can only be played in one other irama--irama tanggung (1/2). There are also melodies--"éla-élo" is the name of one example--that can be sung in a "lower" irama [i.e., with more saron panerus pulses per balungan beat] as well as a "higher" irama [i.e., fewer saron panerus pulses per balungan beat]. The vocal melody "éla-élo" is clearly meant to be sung in irama dados (1/4), but could also be sung in either irama tanggung (1/2) or irama wilet (1/8)--in the latter case by using rangkep techniques (*garap rangkep*). This differs from the melody in figure 32, which can be played in a lower irama but not in a higher one. The only higher irama would be irama gopak (2/1) [i.e., two balungan beats to one saron panerus stroke]. Because irama gopak can never be used for vocal melodies, our ancestors never accepted it as a separate irama--though actually it is. However, no gendhing can be played in irama gopak from beginning to end.

Figure 33. A Schematic Representation of Irama



* It is highly probable that irama rangkep is a relative newcomer, as proven by the fact that there are no fixed melodies in that irama.

After noting the use of fixed melodies in each irama, one might ask about gendhing that have vocal parts in each irama. To answer this question, we must relate the history [of such gendhing]. In Surakarta, none of the elders [in former times] wanted [to use different vocal parts in each irama]. If, for example, they played *Ladrang Pangkur*, they proceeded straight from the buka to irama wilet, with only transitional passages in irama tanggung and irama dados, since the fixed melody of *Ladrang Pangkur* was considered to be in irama wilet. The reason these elders did not wish to play the vocal melodies [for each irama in *Ladrang Pangkur*] as they are generally played nowadays is that to them it seemed like merely stringing together different melodies. In their view, there ought to have been only one vocal melody. [This stringing together of melodies is exemplified by the current practice of using, first,] the "rujak-rujukan" melody in irama tanggung, then the "parabé sang . . ." melody in irama dados, and, finally, the kinanthi melody in irama wilet.

It is true that the elders in former times, when playing gendhing in which the fixed melody was conceived to lie only in irama wilet, occasionally also played complete sections in irama tanggung and irama dados. An example is the accompaniment to the Bondhan dance (Gendhing [*Ladrang*] *Ginonjing*). But they only used gérong melodies in irama wilet; the other irama were performed using only the instruments and sindhèn.

This cèngkok is used for the melodic motion from sèlèh 6 gembyang to sèlèh 1 kempyung [sanga], or by transposition, from sèlèh 1 gembyang to sèlèh 2 kempyung [manyura].

saron panerus:

vocal melody: (6) 6̣ 1̣ 5̣ 6̣ 1̣ 1̣

balungan:

(irama dados) (6) 1 5 2 1

(irama wilet) (6) 2 1

gèndèr: $\begin{bmatrix} 6 \\ 6 \end{bmatrix}$ $\begin{matrix} 5 & 5 & 6 \\ \cdot & 1 & 5 & 2 \end{matrix}$ $\begin{matrix} 3 & 5 & 6 & 5 \\ \cdot & \cdot & 1 & 5 \end{matrix}$ $\begin{matrix} 6 & 1 & 6 & 2 \\ \cdot & \cdot & 6 & 5 & 6 \end{matrix}$ $\begin{matrix} 6 & 1 & 6 & 5 \\ 1 & 2 & 3 & 1 \end{matrix}$

3. Cèngkok "Gendhuk Kuning [or, "Kuthuk Kuning"] Adang Katul"

vocal melody: (2) 6̣ 6̣ 6̣ 6̣ . 3̣ . 2̣ . 3̣ . 5̣
gen-dhuk ku-ning a - dang ka-tul

This cèngkok is used for the melodic motion upward of two pitch degrees. For example, from sèlèh 2̣ to sèlèh 5̣:

(2) 3̣ 6̣ 3̣ 5̣

This can be transposed up successive pitch degrees, with the following possibilities: 2̣ to 5̣; 3̣ to 6̣; 5̣ to 1. The final interval is gembyang.

saron panerus:

vocal melody: (2) 6̣ 6̣ 6̣ 6̣ . 3̣ . 2̣ . 3̣ . 5̣
gen-dhuk ku-ning a - dang ka-tul

balungan:

(irama dados) (2) 6̣ 3̣ 6̣ 5̣

(irama wilet) (2) 6̣ 5̣

gèndèr: $\begin{bmatrix} 2 \\ 2 \end{bmatrix}$ $\begin{matrix} 3 & 5 & 3 \\ \cdot & \cdot & 3 & 5 \end{matrix}$ $\begin{matrix} 3 & 5 & 3 & 6 \\ \cdot & \cdot & 6 & 6 & 6 & 6 \end{matrix}$ $\begin{matrix} 3 & 5 & 3 & 6 \\ \cdot & \cdot & 3 & 2 \end{matrix}$ $\begin{matrix} 3 & 5 & 6 & 5 \\ \cdot & \cdot & 3 & 5 \end{matrix}$

balungan:				
(irama dados) (1)	3	2	1	6̣
(irama wilet) (1)	.	2	.	6̣
gendèr:				
[1̣]	6̣ . 6̣ 1̣	. 6̣ 1̣ 6̣	5 3 5 1̣	. 6̣ 1̣ 6̣
[1]	. 2 3 .	2 3 5 2	1 6 1 .	2 1 6 .

This last example can be transposed down successive steps, with the following possibilities: 1 to 6̣; 6̣ to 5̣; 5̣ to 3̣; 3̣ to 2̣.

6. Cèngkok "?"

This cèngkok is as yet unnamed, since there is no vocal melody associated with it. The motion is from one sèlèh to a sèlèh two pitch degrees below it. For example, from sèlèh 3 to sèlèh 1, sèlèh 2 to sèlèh 6, and so on. Perhaps one of the several reasons that this cèngkok is nameless is that people tend to give it cipher names. For example, sèlèh 3 ["telu"] to sèlèh 1 ["siji"] is called "lu-ji," sèlèh 6 ["nem"] to sèlèh 2 ["loro"] is called "nem-ro," and so on.

From sèlèh 3 kempyung to sèlèh 1 gembyang is as follows:

balungan:				
(irama dados) (3)	2	6	2	1
(irama wilet) (3)	.	2	.	1
gendèr (A):				
[1̣]	6 5 6 2̣	6 1̣ 6 3	6 5 . .	6 5 6 1̣
[3]	2 1 2 .	6 1 2 .	. . 3 2	1 2 6 1

From sèlèh 3 kempyung to sèlèh 1 kempyung is as follows:

balungan:				
(irama dados) (3)	2	6	2	1
(irama wilet) (3)	.	2	.	2
gendèr (B):				
[1̣]	6 5 6 2̣	6 1̣ 6 5	6 1̣ 6 2̣	6 1̣ 6 5
[3]	2 1 2 .	6 . 6 5	. 6 5 6	1 2 3 1

From sèlèh 2 kempyung to sèlèh 6 (pathet sanga), one uses cèngkok (A) [i.e., to 1 gembyang] transposed down one pitch degree. From sèlèh 2 kempyung to sèlèh 6 (pathet manyura), the gendèr cèngkok is as follows:

balungan: (2) . . . 1 . . . 1

gendèr: $\begin{array}{c} [2] \\ [2] \end{array} \begin{array}{c} . 1 5 . \\ . . . 5 \end{array} \begin{array}{c} 3 2 3 5 \\ . 6 . 1 \end{array}$

The first example above is for plèsèdan to sèlèh gembyang; the second example is for plèsèdan to sèlèh kempyung. (One should always keep in mind the range of gembyang and kempyung.) But not every sèlèh tone can slide to any other sèlèh tone; there is a limit of plèsèdan tones for each sèlèh tone.

- sèlèh 2 can slide to pitches 3, 5, 6, 1, and 3. A slide to 5 and 6 would require the same gendèr cèngkok as a slide to pitches 5 and 6.
- sèlèh 3 can slide to pitches 2, 5, 6, 1, and 2.
- sèlèh 5 can slide to pitches 2, 3, 6, 1, and 2.
- sèlèh 6 can slide to pitches 3, 5, 1, and 2.
- sèlèh 1 can slide to pitches 5, 6, 2, and 3.
- sèlèh 2 can slide to pitches 6, 1, 3, and 5.
- sèlèh 3 can slide to pitches 1 and 2.
- sèlèh 5 can slide to pitches 2 and 3.

An exception is the slide from 1 [gembyang or kempyung] to 5, in which case the gendèr cèngkok is:

$\begin{array}{c} [1] \\ [1] \end{array} \begin{array}{c} . 5 6 5 \\ 5 . . . \end{array} \begin{array}{c} 6 . 6 5 \\ . 1 6 5 \end{array}$

This last example can be transposed up for slides from 2 [kempyung] to 6, or from 3 [kempyung] to 1 [gembyang], by raising the pitch level one or two degrees, respectively.

9. Cèngkok "Gantungan" ['Hanging' Cèngkok]

This cèngkok is used for balungan gantungan ['hanging' balungan], that is, a balungan in which, following the mundur beat [the second beat], there is more than one rest. The pitch on which the cèngkok "hangs" can be any tone from 2 to 1 gembyang, with the cèngkok being transposed up or down the necessary number of pitch degrees.

balungan: (2)

gendèr: $\begin{array}{c} [2] \\ [2] \end{array} \begin{array}{c} . 6 1 . \\ . . . 5 \end{array} \begin{array}{c} 1 . 1 2 \\ 3 2 . . \end{array} \begin{array}{c} 1 6 1 3 \\ 1 2 3 . \end{array} \begin{array}{c} . 2 3 2 \\ 5 3 2 . \end{array}$

The same principle holds true for cases in which the hanging cèngkok begins from a kempyung, i.e., from any sèlèh kempyung from 1 kempyung to 5 kempyung.

balungan: (1)
 gendèr: $\begin{array}{c} [5] \\ [1] \end{array}$ $\begin{array}{c} . . 3 5 \\ . . . 5 \end{array}$ $\begin{array}{c} 3 . 3 5 \\ 6 1 . . \end{array}$ $\begin{array}{c} . . 3 5 \\ 6 1 . 5 \end{array}$ $\begin{array}{c} 3 . 3 5 \\ 6 1 . . \end{array}$

This cèngkok could be transposed up or down the necessary number of pitch degrees.

The scheme of gendèran gantungan can be divided into two for gatra in which there are two successive rests: (a) when the rests come after the sèlèh beat [beat four], in which case the above gendèr cèngkok is used for the first half of the gatra [e.g., (5) . . 5 6, etc.]; and (b) when the rests come after the mundur beat [beat two], in which case the above cèngkok is used for the second half of the gatra [beats three and four; e.g., (5) . 5 . . , etc.].

The above shall suffice as our explanation of the scheme of gendèr cèngkok that are the length of one padhang or one ulihan [i.e., one gatra long]. There are also cèngkok that are the length of a complete padhang-ulihan. These cèngkok can usually be transposed only one pitch degree up or down, and some of them cannot be transposed at all. Most of these cèngkok also take their names from the vocal melodies associated with them.

or

vocal melody: 6 . 1 2 . 6 5 3 . 5 . 6 . 2 5 3 1 . 6 1 1
ya su - ra - ka su - rak i ya

balungan:

from (5) 2 3 5 3 2 1 2 1
or (6/2/3) 5 6 5 3 2 1 2 1

to sèlèh 1 gembyang

gendèr from [5]: . 3 5 6 . . 5 6 5 . 1 . 6 . 6 1 6 5 6 2 6 1 6 3 6 5 6 . 6 5 6 1
[5] 2 3 . . . 3 . 1 . 2 . 3 2 1 2 . 6 1 2 . . . 3 2 1 2 6 1

to sèlèh 1 kempyung

gendèr from [5]: . 3 5 6 . . 5 6 5 . 1 . 6 . 6 1 6 5 6 2 6 1 6 5 6 1 6 2 6 1 6 5
[5] 2 3 . . . 3 . 1 . 2 . 3 2 1 2 . 6 . 1 5 . 6 5 6 1 2 3 1

12. Cèngkok "Ora Butuh"

This cèngkok is only used in pathet manyura or pathet nem from one of the sèlèh tones 5, 6, or 2 [leading to sèlèh 3 gembyang]. From sèlèh 5 or 6 the melody is as follows:

vocal melody:

	6 5 6 5 6 5 3 5		2 3 5 6		2 5		5 6 3
	O-ra bu-tuh ka-é ka-é		[bu-tuh-ku sing		nyam-but		ga - wé]

balungan:

(irama dados) (5/6)

	3		6		5		2		3		5		3
--	---	--	---	--	---	--	---	--	---	--	---	--	---

(irama wilet) (5/6)

			5										3
--	--	--	---	--	--	--	--	--	--	--	--	--	---

gendèr: 3

$$\left[\begin{array}{c|c|c|c|c|c|c|c|c|c|c|c|c|c} 3 & . & 2 & 3 & 2 & . & 2 & 3 & 2 & . & 2 & 3 & 2 & . \\ \hline . & 3 & . & . & . & 6 & 5 & 3 & . & 5 & 6 & 1 & 5 & . \end{array} \right] \left[\begin{array}{c|c|c|c|c|c|c|c|c|c|c|c|c|c} 5 & 6 & 5 & . & 5 & 6 & 5 & 3 & 2 & 1 & 2 & 5 & . & 3 & 5 & 3 \\ \hline . & . & 2 & 3 & . & 5 & 1 & 5 & 6 & 5 & 3 & 5 & . & 6 & 5 & 3 & . \end{array} \right]$$

From sèlèh 2, the melody is as follows:

balungan:

(irama dados) (2)

	5		5		6		5		1		6		5		3
--	---	--	---	--	---	--	---	--	---	--	---	--	---	--	---

(irama dados) (2)

			5												3
--	--	--	---	--	--	--	--	--	--	--	--	--	--	--	---

gendèr:

$$\left[\begin{array}{c|c|c|c|c|c|c|c|c|c|c|c|c|c} 5 & . & 6 & 5 & 3 & . & 3 & 5 & 3 & 2 & 5 & 6 & 5 & . & 5 & 6 & 5 & 3 & 2 & 1 & 2 & 5 & . & 3 & 5 & 3 \\ \hline . & 5 & . & 1 & 6 & 5 & . & 3 & 5 & 6 & . & 1 & 6 & 5 & . & . & . & 2 & 3 & 5 & 1 & 5 & 6 & 5 & 3 & 5 & 3 & . \end{array} \right]$$

In my opinion, the cèngkok "ora butuh" can be transposed down one pitch degree to become pathet sanga, but almost no gendèr players do this. When there is a balungan . 3 . 2 in irama wilet in pathet sanga, most players use a cèngkok for 2 (gulu) in the middle range (for example, in the inggah of *Bondhèt* or *Menyan Kobar*).

13. Cèngkok "Puthut Gelut"

The name for this cèngkok is not derived from a vocal melody. "Puthut gelut" can only be played in pathet sanga or manyura, and moreover is used only in gendèran laku 8 [i.e., in which there are eight articulated subdivisions per balungan beat]. In gendèran laku 4, various gendèr cèngkok can be used depending upon the melodic phrase. For this reason these cèngkok cannot rightfully be called "puthut gelut"; hence, we can conclude that in laku 4 there is no cèngkok "puthut gelut." In irama wilet, this cèngkok is used only after sèlèh on pitch 6 or pitch 1 in pathet manyura, or after sèlèh on pitch 5 or pitch 6 in pathet sanga. If the balungan is mlaku [i.e., filled in], puthut gelut can proceed from sèlèh on pitch 2 in pathet manyura, or pitch 1 [kempyung] in pathet sanga. Below are the gendèr patterns for "puthut gelut" in pathet manyura. This can also be used in pathet sanga by simply lowering the melody one pitch degree.

(I)

$$\begin{array}{cccc} \dot{.} & \dot{.} & \dot{.} & \dot{.} \\ \dot{.} & \dot{.} & \dot{.} & \dot{.} \\ \hline & \dot{1} & \dot{1} & \dot{6} \\ & \dot{2} & \dot{6} & \dot{.} \end{array}$$

(II)

$$\begin{array}{cccc} \dot{.} & \dot{.} & \dot{.} & \dot{.} \\ \dot{.} & \dot{.} & \dot{.} & \dot{.} \\ \hline & \dot{2} & \dot{2} & \dot{1} \\ & \dot{3} & \dot{2} & \dot{.} \end{array}$$

$\begin{array}{cccccccccccc} \dot{.} & \dot{2} & \dot{1} & \dot{.} & \dot{2} & \dot{3} & \dot{.} & \dot{.} & \dot{.} & \dot{.} & \dot{2} & \dot{2} & \dot{3} & \dot{2} & \dot{2} & \dot{.} \\ \dot{.} & \dot{2} & \dot{1} & \dot{.} & \dot{6} & \dot{3} & \dot{.} & \dot{.} & \dot{.} & \dot{.} & \dot{1} & \dot{.} & \dot{.} & \dot{1} & \dot{6} & \dot{.} \end{array}$

(The above notated pattern is only one-half of the entire pattern--the padhang. The ulihan follows below:)

$$\begin{array}{cccccccccccccccc} \dot{.} & \dot{1} & \dot{.} & \dot{.} & \dot{6} & \dot{1} & \dot{2} & \dot{3} & \dot{2} & \dot{3} & \dot{2} & \dot{.} & \dot{1} & \dot{.} & \dot{.} & \dot{1} & \dot{6} & \dot{1} & \dot{.} & \dot{.} & \dot{1} & \dot{.} & \dot{6} & \dot{1} & \dot{6} & \dot{.} & \dot{.} & \dot{1} & \dot{1} & \dot{6} \\ \dot{.} & \dot{3} & \dot{5} & \dot{.} & \dot{.} & \dot{.} & \dot{.} & \dot{.} & \dot{.} & \dot{1} & \dot{.} & \dot{.} & \dot{6} & \dot{.} & \dot{6} & \dot{3} & \dot{.} & \dot{.} & \dot{.} & \dot{.} & \dot{3} & \dot{5} & \dot{.} & \dot{.} & \dot{5} & \dot{5} & \dot{.} & \dot{.} & \dot{5} & \dot{3} & \dot{2} & \dot{3} & \dot{1} & \dot{2} \end{array}$$

[Subphrase] (I) above follows sèlèh on pitch 6 and [subphrase] (II) follows sèlèh on pitch 1. If the balungan is not mlaku and the cèngkok follows a sèlèh on pitch 2 [kempyung], the cèngkok (I), above, can be used. The ulihan of "puthut gelut" can stand alone, in which case it is called "puthut semèdi" and is used to accompany phrases proceeding from sèlèh on pitch 6 to sèlèh on pitch 2 [kempyung] in pathet manyura.

Below are listed the types of balungan phrases which require the cengkok "puthut gelut."

(6)	$\begin{bmatrix} 3 & 3 & . & . & 6 & 5 & 3 & 2 \\ 3 & 3 & . & . & 3 & 5 & 3 & 2 \\ 3 & 3 & 5 & 6 & 3 & 5 & 3 & 2 \end{bmatrix}$	irama dados	}	pathet manyura
(1)	$\begin{bmatrix} 3 & 3 & 2 & 3 & 6 & 5 & 3 & 2 \\ . & 3 & . & 2 \end{bmatrix}$	irama wilet		
(6)	$\begin{bmatrix} 3 & 5 & 6 & \dot{1} & 6 & 5 & 3 & 2 \\ 6 & 5 & 6 & \dot{1} & 6 & 5 & 3 & 2 \end{bmatrix}$	irama dados		
(2)				
(5)	$\begin{bmatrix} 2 & 2 & . & . & 2 & 3 & 2 & 1 \\ 2 & 2 & . & 3 & 5 & 3 & 2 & 1 \\ 2 & 2 & . & . & 5 & 3 & 2 & 1 \end{bmatrix}$	irama dados	}	pathet sanga
(6)	$\begin{bmatrix} . & 2 & . & 1 \end{bmatrix}$	irama wilet		
(5)	$\begin{bmatrix} \dot{1} & 6 & 5 & 6 & 5 & 3 & 2 & 1 \\ \dot{1} & \dot{2} & \dot{1} & 6 & 5 & 3 & 2 & 1 \end{bmatrix}$	irama dados		
(1)	$5 & 6 & \dot{1} & 6 & 5 & 3 & 2 & 1$			

14. Cèngkok "Deyang-debyung," or "Nya Tali Nya Emping"

The name of this cèngkok is derived from a vocal melody. "Debyang-debyung" is used only in pathet manyura and sanga and can only be used in laku 8. This cèngkok is used only from sèlèh on pitch 2 [kempyung] in pathet manyura or from sèlèh on pitch 1 [kempyung] in pathet sanga. For pathet sanga, the gendèr cèngkok notated above is lowered one pitch degree.

vocal melody: . 1 2 3 . 1 2 6̣ . 1 2 3 . 1 2 6̣ . 1 2 3 . 1 2 6̣ 3̣ 3̣ 5̣ 6̣ 5̣ 3̣ 5̣ 6̣

nya ta-li nya em-ping nya ta-li nya em-ping nya ta-li nya em-ping ja-luk ta-li jo-blang ja-bling

balungan: (a) . 1 . 6̣ . 1 . 3
 (pathet manyura, (b) . 1 . 3 . 1 . 6
 irama dados) (c) . 3 . 2 . 6 . 3
 (irama wilet) (d) 3

gendèr: $\frac{\cdot \cdot \cdot \dot{1}}{\cdot 1 2 3}$ $\frac{\cdot \cdot \cdot 6}{\cdot 1 2 \cdot}$ $\frac{\cdot \cdot \cdot \dot{1}}{\cdot 1 2 3}$ $\frac{\cdot \cdot \cdot 6}{\cdot 1 2 \cdot}$ $\frac{\cdot \cdot \cdot \dot{1}}{\cdot 1 2 3}$ $\frac{\cdot \cdot \cdot 6}{\cdot 1 2 \cdot}$ $\frac{\cdot \cdot \cdot 5 \cdot}{\cdot 3 5 6}$ $\frac{5 \cdot 5 6}{6 3 5 6}$

The gendèr cèngkok notated above is only one-half of the entire pattern--the padhang. The ulihan is as follows:

balungan: (a) . 1 . 6̣ . 1 . 2
 (b) . 1 . 3 . 1 . 2
 (c) . 6 . 5 . 3 . 2
 (d) 2

gendèr: $\frac{\cdot \dot{1} \cdot \cdot}{\cdot \cdot 3 5}$ $\frac{6 \dot{1} \dot{2} \dot{3}}{\cdot \cdot \cdot \cdot}$ $\frac{\dot{2} \cdot \dot{3} \dot{2}}{\cdot 1 \cdot \cdot}$ $\frac{\cdot \dot{1} \cdot \cdot}{6 \cdot 6 3}$ $\frac{\dot{1} 6 \dot{1} \cdot}{\cdot \cdot \cdot 3}$ $\frac{\cdot \dot{1} \cdot 6}{5 \cdot 5 \cdot}$ $\frac{\dot{1} 6 \cdot \cdot}{\cdot \cdot 5 3}$ $\frac{\dot{1} \cdot \dot{1} 6}{2 3 1 2}$

[The gendèr for the ulihan cèngkok is "puthut semèdi." The balungan for alternative (d) is irama wilet.]

The gèndèr patterns enumerated above should suffice for now, since my purpose here was only to give a view of the relationship of cèngkok to irama. The gèndèr cèngkok for irama dados and irama wilet are basically identical; the application of these cèngkok to individual gatra differs.

Surakarta, November 17, 1969

Martopangrawit

NOTES

1. Volume 1 of *Catatan-Catatan Pengetahuan Karawitan* is a translation of a translation in Indonesian of the original Javanese manuscript. The translation into Indonesian was accomplished under the supervision of the author. No Javanese text was published. Volume 2 was published in Javanese. "A Note from the Translator [of the Original Javanese]" was written by the anonymous translator of the Javanese text.
2. It should be noted that the source of the irregularity is the original *ingguh* to *Laler Mengeng*, which was *kethuk 8* (see "Gendhing Appendix," volume 3). Since *mérong* of *kethuk arang* or *kerep* cannot be followed by *ingguh* longer than *kethuk 4*, this *ingguh* can be considered to violate the above rule, and hence, according to the author, was replaced in common practice with another *ingguh*.
3. The *gendèr* notation that appears here in brackets was left blank in the original text, with only indications by name of the required *gendèr* part: e.g., "*cèngkok mlèsèd 3 separoh*," or "*cèngkok pipa landa*." The notation supplied here is taken from Martopangrawit's *gendèr* handbook (Martopangrawit 1973:8, 59-60).

**CATATAN-CATATAN
PENGETAHUAN KARAWITAN**

[Notes on Knowledge about Gamelan Music]

Volume 2

by

Radèn Lurah Martopangrawit

Translated from Javanese by

Martin F. Hatch

Surakarta: Pusat Kesenian Jawa Tengah and Dewan
Mahasiswa, Akademi Seni Karawitan Indonesia

1972

FOREWORD

These notes constitute the second part of the writings of our colleague, Martopangrawit, compiled as a guide for his students at ASKI in Surakarta. To save time, the original plan to translate this into Indonesian in order to reach a wider audience had to be abandoned; so this section is here reproduced in the original language [Javanese].

It is difficult to separate Martopangrawit's life from karawitan. For that reason, it is easy to understand his great desire to preserve and to conserve karawitan, among other ways, by revealing some of his authoritative knowledge and passing it on to his students, as an important inheritance of our cultural treasury. A desire and devotion of this type have great meaning.

So it is appropriate here to offer our many thanks to our colleague Martopangrawit for his intentions and tireless efforts.

Surakarta, February 1972
Central Java Art Center
Development Project
S. D. Humardani, Director

[CATATAN-CATATAN PENGETAHUAN KARAWITAN]

The Pélog Tuning System

Now I want to talk about the pélog tuning system. I have already explained the general meaning of laras pélog above, and so it is not necessary to discuss this further.

Which is Older, Laras Pélog or Laras Sléndro?

Because there are two tuning systems in karawitan, the question will certainly be asked, "Which of the two is older?" In my opinion, the intent of this question is unclear. Does it refer to the tuning system--the tones--or does it refer to the gamelan--the instruments?

Around 1935, the late revered old gentleman [Ngalbèi Mlayadimeja (the author of *Serat Titi Asri*), told me:

Gamelan sléndro was made by Bathara Indra [Éndra] of Saléndra Bawana and was presented to the King of Purwa Carita. "Slendro" took its name from "Salendra Bawana." The pelog tuning system was made by Raden Panji Inu Kartapati of Jenggala Manik, so laras slendro is older.

This explanation clearly concerns the relative age of the instruments of the gamelan. He then told me, "The human voice, beginning from an infant's cry at birth, is in laras sléndro, so sléndro is the older tuning system." This statement clearly refers to the relative age of the tuning system--the tones.

There are many other theories--both written and oral--concerning the age of the two laras. I presume that many of these theories are familiar to most readers, so I need not repeat them here. I do not want to dwell on these matters, realizing that I am not knowledgeable enough. I only want to pass on information concerning the performance practice (*garap*) found in the music of Central Java, specifically in Surakarta, information that deals with the question of which is older, performance practice in laras sléndro or in laras pélog?

Performance Practice (Garap) and Cèngkok on the Gèndèr Gedhé

Cèngkok for the gèndèr in the sléndro tuning system can be considered already perfect [as they stand]; the melodic ranges are already defined in terms of the range of gembyang and kempyung. Cèngkok that fall in the gembyang range should [end on the interval of a] gembyang, and cèngkok that fall in the kempyung range should [end on the interval of a] kempyung. These cèngkok can be transferred to pélog without any changes; that is, the sléndro cèngkok are used in the pélog tuning system. [The problem is that] when some sléndro kempyung cèngkok are played in pélog, they do not yield a kempyung interval.

Below is a portion of the gèndèr part for Ladrang *Wilujeng*, laras sléndro [pathet manyural], that can also be used in the gèndèr part for Ladrang *Sri Kuncara* in pélog [pathet nem].

balungan:	G 6̣	2	1	2	3	2	1	2	N 6̣
gèndèr:	G 6̣	<u>5.56</u>	<u>.561</u>	<u>6.61</u>	<u>6561</u>				
	6̣	.12	.1231	.212	3.33				

This gèndèr cèngkok can also be used in the gèndèr part for Ladrang *Sri Kuncara*, laras pélog [pathet nem], which has the [same] balungan, 2 1 2 3 2 1 2 6̣. When played in laras sléndro, the gèndèr part for the balungan 2 1 2 3̣ ends on kempyung and this results in the interval of a true kempyung [i.e., a perfect fifth]:

.
1
3

When this cèngkok is duplicated in pélog, the position is transferred as is, but pitch 1 in pélog is not really a kempyung above pitch 3 [i.e., it is not a perfect fifth higher, but closer to a minor sixth]. So, it is clear that this cèngkok was conceived first in sléndro and that the sléndro cèngkok is the older of the two.

An even clearer case of a pélog cèngkok merely copying a sléndro cèngkok occurs if the cèngkok falls on pitch 6. In both laras sléndro and laras pélog this sèlèh 6 must be treated as gembyang. Yet, if we compare this with the sèlèh 3 example, which is treated as a kempyung but is, in fact, not a kempyung [that is, a perfect fifth] in pélog, one could ask why sèlèh 6 cannot be treated as kempyung. For, in laras pélog, pitch 6 does

indeed have pitch 3 as an interval exactly one kempyung higher [i.e., 3 is a perfect fifth higher than 6].

The derivation of cèngkok in laras pélog from laras sléndro is not only evident from gèndèr cèngkok, but can be seen in rebab cèngkok as well. There are also cases of forced, or awkward, transpositions in rebab cèngkok from sléndro to pélog. These will be seen in the section on rebab fingering, below.

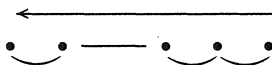
Gèndèr Pélog Nem and Gèndèr Pélog Barang

Legend has it that Radèn Panji Inu Kartapati created a pélog tuning system which used pitch panunggul [1], but not pitches pélog [4] or barang [7]. This tuning is known as pélog [pathet] nem.* Then, Dèwi Ragil Kuning created a pélog tuning which used pitch barang [7]. Therefore, according to legend pélog nem is older [than pélog pathet barang].

Whether or not the above story is true, I cannot say. I can only leave it to those of my children and grandchildren who are experts in history to decide. However, it seems possible that pélog nem is older than pélog barang. This will be clarified below.

Karawitan is called "panca nada" ['pentatonic']. Thus, although laras pélog has seven tones, the sequence of tones utilized clearly consists of five tones. Laras pélog, as a sequence of tones, consists of a group of three tones plus a group of two tones, as illustrated in figure 1.

Figure 1.



[Note: " — " = narrow interval; " — " = wide interval]

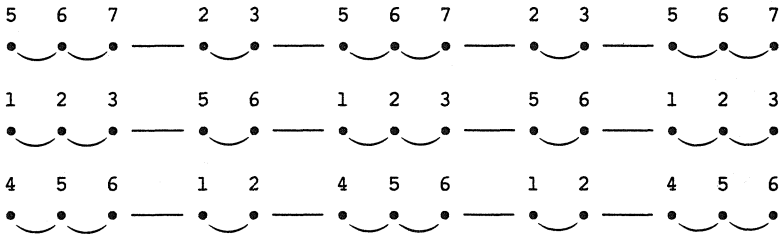
This grouping of tones, if portrayed in a line from left to right, or vice versa, will appear as in figure 2.

Figure 2.

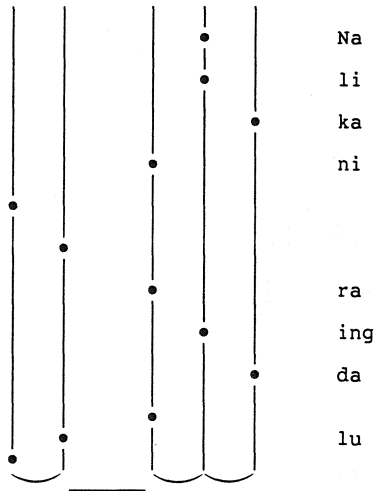


* In Yogya, this is known as "pélog bem."

Knowing only the groups lined up as in figure 2, we cannot yet determine the placement of particular tones, because these slots can be filled in any one of the following ways.



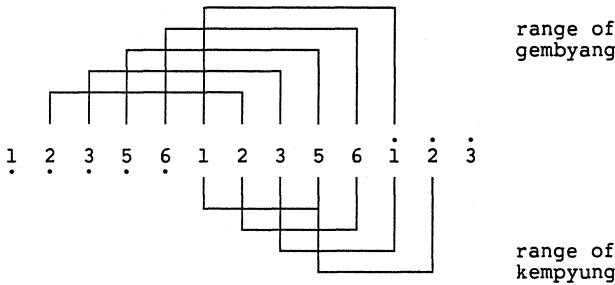
Let us vocalize one of these, then try to determine which pélog it is.



I am certain no one can guess what I am singing in the above example until cèngkok are applied.

Above I showed, with examples, how cèngkok in laras pélog are borrowed from cèngkok in laras sléndro. Here I will provide a further explanation. The application of cèngkok in laras sléndro to laras pélog is accomplished according to tonal considerations (*toonality*). The distribution of the ranges of gembyang and kempyung in laras pélog is the same as in laras sléndro. This is illustrated in figure 3.

Figure 3.



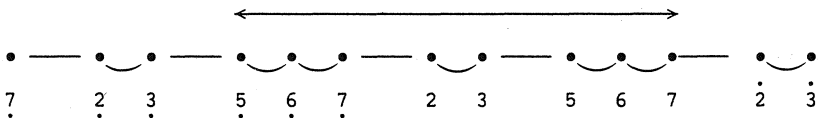
Once the division of ranges of gembyang and kempyung in sléndro is applied to pélog, we can begin to figure out the pitches that are required in figure 2.

But if we examine diagram 3 closely, we will notice that within the range of kempyung there is an interval that is not really a kempyung [i.e., a perfect fifth], namely,



Though the interval is not a kempyung [fifth], it is treated as if it were a kempyung, as in sléndro [where $\frac{1}{3}$ is a perfect fifth]. Thus, sléndro manyura treatment as applied to pélog manyura is occasionally forced. In order to [properly] apply sléndro manyura treatment to pélog, the grouping of intervals should be changed, but without changing the tonality [toonaliteit]. Thus, pitch panunggul (1) is replaced by pitch barang (7), as in figure 4.

Figure 4.



This arrangement of pitches allows for the same performance treatment in pélog as in sléndro manyura. Based on this observation, I have concluded that pélog nem (bem) is older than pélog barang.

Pathet in Laras Pélog

As I have said before, we inherited karawitan from our ancestors as a finished product. This statement is exemplified in the proverbs, "The mat is already spread out," or "The food is completely cooked." Like it or not, the fact is that we have accepted the tradition bequeathed to us. Accordingly, when I deal here with karawitan, I am dealing with something that already exists.

The gamelan in laras pélog that we have inherited is divided into two parts--pélog nem (bem) and pélog barang. Both are laras pélog. The use of pélog barang is clear. It is used for gendhing in pathet barang, regardless of what performance technique is chosen, and no matter what the gong tone may be. It is only necessary that the sequence of tones (*moda*lé ['store', 'capital']) contains the tone barang (7) for the pathet to be recognized as barang. Pathet nem (bem), however, is traditionally used by two pathet--pathet lima and pathet nem. Many people have tried to understand the distinction between pathet lima and pathet nem, and many theories have arisen. I will briefly recount the theories with which I am familiar.

1. When I consider the names of the gendhing bequeathed us by our ancestors, I am sometimes astounded. Beautiful or pleasing gendhing seem to have been named quite arbitrarily with titles such as *Budheng-budheng* ['dull-sounding', 'dull witted'], *Oktrak-oktrak* [?], *Gobet* [?], *Lompong Kèli* ['leaf stem carried by a current'], *Cucur Bawuk* ['female genitalia during menstruation or after birth'], and others. While these names do not have bad connotations, they strike one as obscure. However, when I recall my meetings with past masters of karawitan, I remember that most of them were not expert in literature or language, and, in fact, many of them were illiterate. This fact was also evident in their discussions or explanations of karawitan--their style of speech was at the same time simple and hard to grasp. So, a listener had to be able to guess what these experts had in mind [when they held forth on matters of karawitan]. As an example, let me cite R[adèn] L[urah] Darmapradangga's explanation given in 1933 concerning the difference between kethuk 4 kerep and kethuk 2 arang. "If; when the kenong is struck in a kethuk 4 kerep form, the feeling is unpleasant, then the form must be kethuk 2 arang." For months I searched unsuccessfully for the meaning of these words. I was able to understand them only after hearing and appreciating many gamelan performances. It is apparent that the meaning of the speaker related to

different *kalimat lagu* [melodic phrases] in the kethuk 4 kerep or kethuk 2 arang forms.

That is, a stroke of the kenong sounds awkward at the point in the balungan where it would fall if the piece were in kethuk 4 kerep form [and not kethuk 2 arang], because the melodic phrasing of the balungan is inappropriate [to the emphasis a kenong stroke provides].

A similar situation arose during a discussion I overheard between elder masters of karawitan at the home of R[adèn] Ng[abèhi] Mlayawiguna in Kemlayan.* Many aspects of karawitan were discussed. Among them was the subject of pathet and the ways to differentiate between pieces in pélog pathet lima and pélog pathet nem.** Their conclusion was, "If a piece has phrases that fall on pitch 1, the pathet is lima." Although the masters seemed to nod their heads in agreement, in my opinion the conclusion reached is still unclear. The thing I remember most vividly is the statement, "[pathet lima] falls on pitch 1."

I then studied the notation written in a book left to me by my parents, but my efforts were not rewarded; there were just as many phrases ending on pitch 1 in gendhing in pathet nem as in pathet lima. So I decided to search for proof in performance practice (*garap*) and to that end I applied myself diligently to learn to play. My research based on performance practice resulted only in findings pertaining to the sléndro pathet, as can be seen in volume 1 of this work. Alas, my effort was interrupted by the outbreak of the Second World War, and my research continued to be thwarted up through the "second military action."¹

After the "second military action," I still did not resume my search for what was meant by those elders, because many of them (including R. Ng. Mlayawiguna) were victims of the Dutch occupation during this period.

2. One day I was shown a theory of pathet by some of my friends who were students at the Konservatori [Karawitan Indonesia]; the theory had come out of their studies at the Konservatori, and was worked out clearly in a scientific manner.*** I was delighted with what they told me. In fact, their view of laras sléndro was more or less identical to mine; the

* This was also in the year 1933, but I do not recall the business at hand.

** I merely listened silently.

*** I need not unfold this theory here, since it is already well known, and there are many diagrams explicating the theory stored at the Konservatori.

only difference was in their mode of expression. As for pélog, their conclusions were the same as for sléndro. I need not go into detail here, but will show the gist of it only, in figure 5.

Figure 5.

	dhing	lower kempyung	dhong	upper kempyung	pelengkap
pathet lima	4	1	5	2	6
pathet nem	1	5	2	6	3
pathet barang	5	2	6	3	7

If the tones of each of the pathet in the diagram are arranged in order from large to small (i.e., modally) they appear as in figure 6.

Figure 6.

	lower kempyung	upper kempyung	dhing	dhong	pelengkap
pathet lima	1	2	4	5	6
pathet nem	5	6	1	2	3
pathet barang	2	3	5	6	7

After we understand which are the tones in each pathet, we can crystallize matters further: the difference between pathet lima and pathet nem, besides the dhong tone, is that in lima there is no pitch 3 and in nem there is no pitch 4.

The theory/exposition outlined in these diagrams is clear and understandable; one pathet can be differentiated from another, and the theory is scientific as well. However, I am still puzzled when I remember the utterance of the masters of old, that "[pélog lima] falls on pitch 1." This reawakened my search for pathet in laras pélog, because even this scientifically explained theory had to be tested to determine the truth.

3. Did the statement of the old masters, that "[pélog lima] falls on pitch 1," mean that the dhong or tonic (*toonica*) is panunggul (1)? To test this possibility, I sought pieces whose gong tone was pitch 1, and found

two, one in which pitch 4 is used and one in which pitch 3 is used. Both gendhing are considered to be in pathet lima.

a. The *ungguh* of [Gendhing Bonang] *Dhenggung Laras*

								N
3	2	3	1	3	2	3	5	6
6	3	6	5	3	2	3	1	
.	2	.	3	.	5	.	3	.
.	2	.	3	.	5	.	3	.
3	2	3	1	3	2	3	5	6
6	3	6	5	3	2	3	1	1G

b. The *ungguh* of [Gendhing Rebab] *Laranjala*

									N
4	2	4	1	4	2	4	5	4	
4	6	4	5	4	2	4	1		
4	2	4	1	4	2	4	5	4	
4	6	4	5	4	2	4	1		
2	2	.	.	2	2	.	4	5	
5	6	7	6	5	4	2	1		
6	6	.	.	6	4	6	5	4	
4	2	4	5	4	2	4	1	1G	

The composers of both these gendhing are unknown. Such gendhing are usually just called "old gendhing." Both are considered to be in pathet lima by our elders and both have panunggul (1) as a *sèlèh* tone. One uses pitch 3 and the other uses pitch 4. So, according to the above, pathet lima does not depend on the presence or absence of pitch 3 or pitch 4.

If one judges the feeling of pathet in these pieces by intuition, it seems clear that the feeling of pathet lima derives from the pieces having pitch 1 as the *sèlèh* tone or dhong tone. As further proof of the elders' belief that pathet lima has pitch 1 as the dhong tone, there are examples in pathet nem in which the gong of the buka falls on pitch 1, or in which there is a dhong tone on 1 in the buka--that is, in the *adangiyah* (opening phrase of the buka). The *adangiyah* are identical in pathet nem and pathet lima, except for the parts played on open strings (which in pathet nem are tuned to pitches 6 and 2 [and to pitches 5 and 1, in pathet lima]).

If this is the case, the results are in agreement with another opinion, that is, that the names of these pathet were originally based on counting. That is the explanation, among others, for what is called "pathet 8 [wolu]" in East Java (or "pathet 9 [sanga]" in Central Java),

based on counting from left to right the keys of the ten-keyed gendèr, as illustrated in figure 7.*

Figure 7. A Ten-Keyed Sléndro Gendèr and a Ten-Keyed Pélog Gendèr

Sléndro

2̣	3̣	5̣	6̣	1	2	3	5	6	ī
gulu	dhadha	lima	nem	panunggul (or barang)	gulu	dhadha	lima	nem	panunggul (or barang)

Pélog

2̣	3̣	5̣	6̣	1	2	3	5	6	ī
gulu	dhadha	lima	nem	panunggul	gulu	dhadha	lima	nem	panunggul

Garap

[Performance Practice, or Treatment]

From the point of view of performance practice (*garap*)--especially performance practice on the gendèr--the above-mentioned theory of my colleagues from the Konservatori, taken in its entirety, more clearly delineates the different treatment required in each pathet.

1. Pathet lima should be treated in the same way as pathet sanga in laras sléndro.
2. Pathet nem in laras pélog should be treated in the same way as pathet manyura in laras sléndro, although pitches 3 and 1 do not form the interval of an [acoustic] kempyung.

* This line of argument, which bases pathet on the counting of keys, runs into a dead end, however, when confronted with the names for sléndro pathet manyura or pelog pathet barang.

3. Pathet barang should be treated in the same way as pathet manyura in laras sléndro, and pitches 3 and 7 do form the interval of an [acoustic] kempyung.

But note that in the gendhing left us by our ancestors, the actual performance practice is as follows.

1. Pathet lima requires mixed treatment. The final tone (*vinal*) [pitch 1] is not found in pathet manyura, and a *sèlèh* on pitch 1 (panunggul tengah) requires treatment as a kempyung on the gendèr. For example, the following excerpt from the umpak of Gendhing *Jalaga*, a gendhing rebab, represents a mixture of pathet sanga and pathet nem treatment.

$$\begin{array}{ccccccccc} \underline{33..} & \underline{6532} & \underline{55..} & \underline{5535} & ..56 & 7654 & \underline{216.} & \underline{5616} & \overset{G}{\underline{\quad}} \\ \text{nem} & & \text{sanga} & & & & \text{nem} & & \end{array}$$

Another example, from the final gongan of Gendhing *Pasang*, represents a mixture of pathet nem and manyura treatment.

$$\begin{array}{ccccccc} \underline{33..} & \underline{6532} & \underline{3216} & \underline{5616} & \overset{G}{\underline{\quad}} \\ \text{manyura} & & \text{nem} & & \end{array}$$

The following example represents a mixture of pathet manyura and pathet sanga treatment.

$$\begin{array}{ccccccccc} \dots & \underline{2212} & \underline{33..} & \overset{N}{\underline{1232}} & 11.. & \underline{5612} & \underline{1312} & \overset{G}{\underline{.165}} \\ \text{manyura} & & & & & \text{sanga} & & \end{array}$$

2. Pélog pathet nem can be treated with a mixture of pathet, or completely in pathet sanga or pathet manyura. *Sèlèh* on pitch 1 can be treated either as kempyung or gembyang. An example of mixed treatment is Ladrang *Kapi Dhondhong*; of pathet sanga treatment, Ladrang *Sri Kretarta*; and of wholly pathet manyura treatment, Gendhing *Randhu Kèntir* (the *mérong* of Ladrang *Ayun-ayun*).
3. The treatment of pathet barang is also mixed, but a *sèlèh* on pitch 7 must be treated as gembyang. In the example below, from the *mérong* of Gendhing *Bandhil Ori*, the *gatra* enclosed in brackets represents a pathet sanga *cèngkok* that requires treatment as gembyang.

Martopangrawit (2)

.352	.352	5653	2767	N
<hr/>				
manyura				
.3.2	.765	..56	7232	N
<hr/>				
sanga				
35..	55..	5565	[3567]	N
<hr/>				
sanga				
.3.2	.765	.7.6	.532	G
<hr/>		<hr/>		
sanga		manyura		

An example of pathet barang that mixes pathet manyura cèngkok with cèngkok in pathet nem is taken from the mérong of Gendhing *Bèlèk* and is provided below. Note that the gatra enclosed in brackets in the example represents mode number IV in pathet barang. (See "Mode [Modus] in the Pélog Tuning System," below.)

..56	.356	.356	.532	5653	2756	33..	6532
<hr/>							
nem				manyura			
5653	2756	33..	6532	5653	2767	.3.2	.756
<hr/>							
barang							
3567	6563	77..	3276	3567	6563	..36	3567
<hr/>							
nem							
22..	22..	22.3	2767	.3.2	.767	[2343	2756]
<hr/>						<hr/>	
manyura						manyura	

Another example of pathet barang in which the cèngkok are all in pathet manyura and the gong tone is 6 (nem) is taken from Ladrang *Wilujeng*.

2	7	2	3	2	7	5	6	3	3	.	.	6	5	3	2
<hr/>															
nem															
5	6	5	3	2	7	5	6	2	7	2	3	2	7	5	6
<hr/>															
nem															

A pélog barang example in which the cèngkok are wholly in pathet manyura with a gong tone on 2 (gulu) is taken from Ladrang Sasangka.

N
N
 3 2 7̣ 6̣ 3 5 3 2̣ 3 2 7̣ 6̣ 3 5 3 2̣

After studying these examples, we can conclude that the most unequivocal pathet is pathet barang, since, as we have mentioned before, the only prerequisite of pathet barang is that the range of tones include pitch 7 (barang) without any restriction on the treatment [as gembyang or kempyung on the gendèr, for example] of that pitch. However, in the case of pélog bem [encompassing both pathet nem and pathet lima], it is more difficult to determine what defines pathet lima or pathet nem.

Although it might seem that the modal system (*modus-modus*) in laras pélog is clear in number and form and the modes not hard to differentiate, in fact when these modes are arranged into gendhing (and we are speaking here only of the gendhing of Central Java), it becomes much more difficult to determine the pathet of a given gendhing. Most interpretations of pathet are merely based on the traditional association of a particular gendhing with a particular pathet.

Mode (Modus) in the Pélog Tuning System

The term "mode" in karawitan is borrowed from Western music terminology. "Mode," in karawitan, is a sequence of tones (*arah nada*) that may be read as well as sounded. This is not the case with, for example, 6 7 1̣; this sequence can be read, but not sounded. There are seven tones in laras pélog, but only a sequence of five tones can be sounded, as follows.

Mode I	no. 1:	4	5	6	1	2
	no. 2:	1	2	3	5	6
	no. 3:	5	6	7	2	3
	no. 4:	2	3	4*	6	7

* Even though there is no gamelan key for the tone 4, I have included it here because it is frequently used in vocal music.

Mode II	no. 1:	1 2	4 5 6
	no. 2:	5 6	1 2 3
	no. 3:	2 3	5 6 7
	no. 4:	6 7	2 3 4
Mode III	no. 1:	5 6	1 2 4
	no. 2:	2 3	5 6 1
	no. 3:	6 7	2 3 5
	no. 4:	3 4	6 7 2
Mode IV	no. 1:	2 4 5 6	1
	no. 2:	6 1 2 3	5
	no. 3:	3 5 6 7	2
	no. 4:	7 2 3 4	6
Mode V	no. 1:	6 1 2 4 5	
	no. 2:	3 5 6 1 2	
	no. 3:	7 2 3 5 6	
	no. 4:	4 6 7 2 3	

The modes below represent an improved written form of those above.

Mode I	no. 1:	4 5 6	1 2 4
	no. 2:	1 2 3	5 6 1
	no. 3:	5 6 7	2 3 5
	no. 4:	2 3 4	6 7 2
Mode II	no. 1:	1 2 4 5 6	1
	no. 2:	5 6 1 2 3	5
	no. 3:	2 3 5 6 7	2
	no. 4:	6 7 2 3 4	6
Mode III	no. 1:	5 6	1 2 4 5
	no. 2:	2 3	5 6 1 2
	no. 3:	6 7	2 3 5 6
	no. 4:	3 4	6 7 2 3
Mode IV	no. 1:	2 4 5 6	1 2
	no. 2:	6 1 2 3	5 6
	no. 3:	3 5 6 7	2 3
	no. 4:	7 2 3 4	6 7

Mode V	no. 1:	6	1	2	4	5	6
	no. 2:	3	5	6	1	2	3
	no. 3:	7	2	3	5	6	7
	no. 4:	♯	6	7	2	3	♯

Indeed, these modes are used by performers--practicing musicians--as sources of knowledge in areas such as *embat*, *cèngkok* for the *gendèr*, fingering on the *rebab*, *pathet*, etc.

Fingering

Needless to say, the tones on the *rebab* are created by stopping the string with the fingers. Players of *karawitan* also know that the duties of each finger are determined by the given mode and are not merely arbitrary. The following should be kept in mind: (1) the changes in mode or hand position should not be awkward or uncomfortable; (2) the actual stopping of the string by the finger should be accomplished with ease, keeping in mind the natural limitations of the spread of the [individual player's] hand; and (3) we should be able to understand the modes as based on the finger positions. The *rebab* player must have especially sharp hearing because his playing must conform to the *embat* of the *gamelan*, while not disregarding natural *embat* (*embat alam*).

Figure 8. Natural Embat (*Embat Alam*)

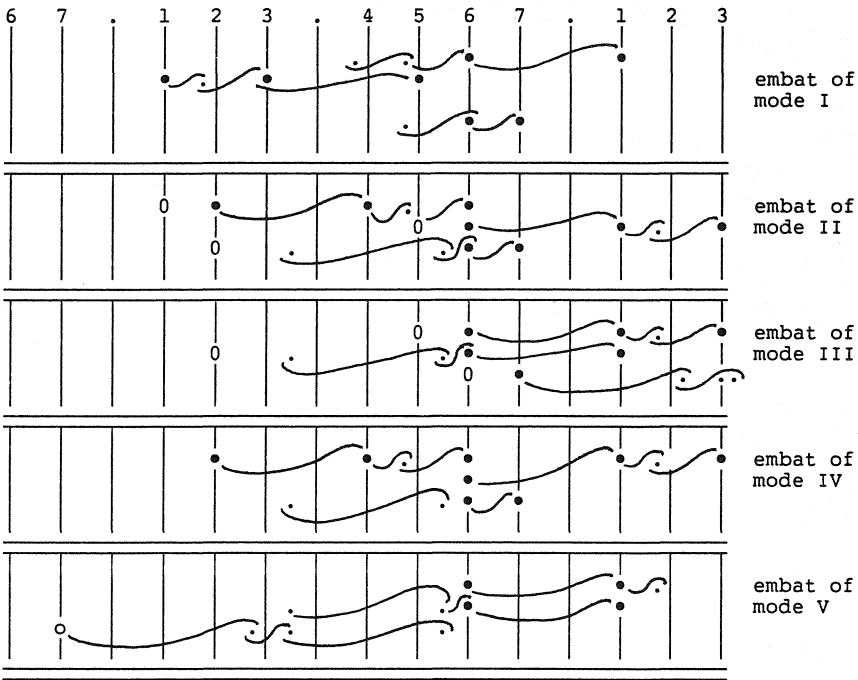
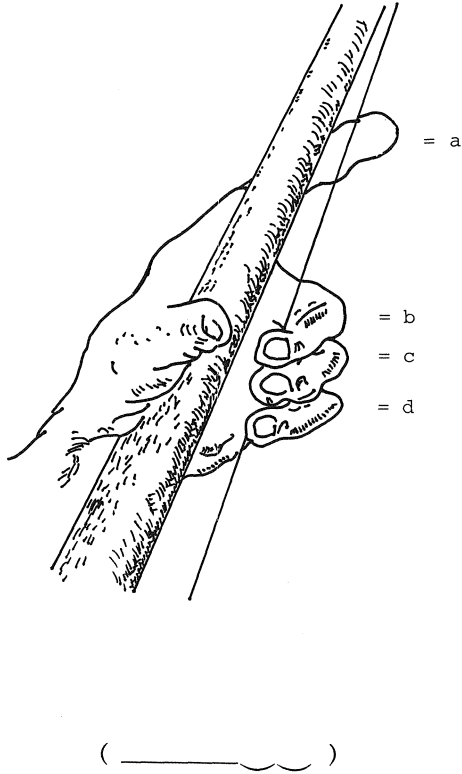


Figure 9. Fingering (Stopping of the Strings) on the Rebab in Laras Pélog

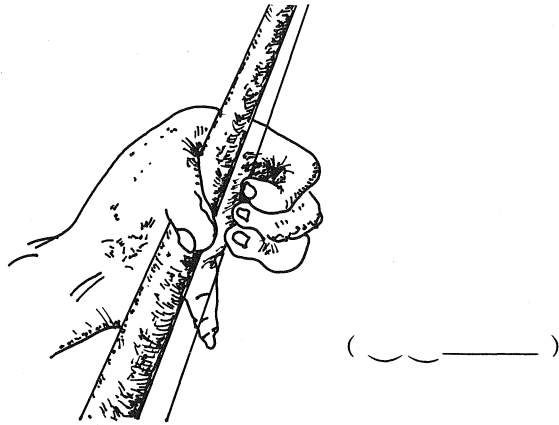


The fingering illustrated in figure 9 will produce the following sequence of tones in laras pélog.

Position	pélog barang	pélog bem
1	<p>on the low string</p> <p>a = 3̣</p> <p>b = 5̣</p> <p>on the high string</p> <p>a = 7̣</p> <p>b = 2</p> <p>c = 3</p> <p>d*</p>	<p>on the low string</p> <p>a = 3̣</p> <p>b = 5̣</p> <p>on the high string</p>
2	<p>a = 3</p> <p>b = 5</p> <p>c = 6</p> <p>d = 7</p>	<p>a = 2</p> <p>b = 4</p> <p>c = 5</p> <p>d = 6</p>
3	<p>a = 7</p> <p>b = 2</p> <p>c = 3</p> <p>d = 4*</p>	<p>a = 6</p> <p>b = 1̣</p> <p>c = 2̣</p> <p>d = 3̣</p>

* In position 1, this finger has no function except to extend, or beautify, other tones, but it does not have a clear tone of its own. If the little finger (d) is pressed down, the tone 4 arises, but this pitch is not present on our gamelan. Strangely enough, however, in the third position, rebab players do use this fingering when there is a pitch 4 in the balungan, as, for instance, in the ngelik section of Ladrang *Pangkur* (4 3 2 3).

Figure 10.

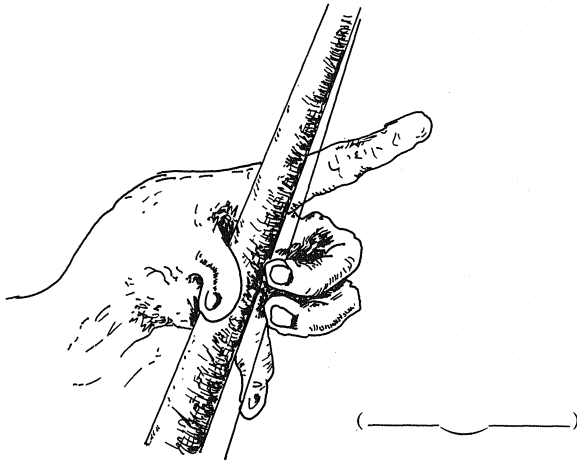


The fingering illustrated in figure 10 will produce the following sequence of tones in laras pélog.

Position	pélog barang	pélog bem
1	on the low string	on the low string
	--- --- --- ---	--- --- --- ---
2	on the high string	on the high string
	a = 5	a = 1
	b = 6	b = 2
	c = 7	c = 3
	d = 2	d*
		a = 4
		b = 5
		c = 6
		d = 1

* Used only to extend, decorate, and beautify other tones.

Figure 11.



The fingering illustrated in figure 11 will produce the following sequence of tones in laras pélog.

Position	pélog barang	pélog bem
1	on the low string a = 3 b = 5 on the high string a = 7 b = 2 c = 3 d = 4	on the low string a = 3 b = 5 on the high string
2	-- = -- -- = -- -- = -- -- = --	a = 3 b = 5 c = 6 d = 1

The following figure represents these fingerings applied to the various pelog modes.

Figure 12.

Mode I	{	4	5	6	.	.	1	2		
		1	2	3			5	6		
		5	6	7			2	3		
		2	3	♯			6	7		
		a	b	c			d			
Mode II	{	1	2	.	.	4	5	6		
		5	6			1	2	3		
		2	3			5	6	7		
		6	7			2	3	♯		
		0	a			b	c	d		
Mode III	{	5	6	.	.	1	2	.	.	4
		2	3			5	6			1
		6	7			2	3			5
		3	♯			6	7			2
		0	a			b	c			d
Mode IV	{	2	.	.	4	5	6	.	.	1
		6			1	2	3			5
		3			5	6	7			2
		7			2	3	♯			6
		a			b	c	d			
Mode V	{	6	.	.	1	2	.	.	4	5
		3			5	6			1	2
		7			2	3			5	6
		♯			6	7			2	3
		a			b	c			d	

The sign "0" is used to designate a dhong tone that has no specified fingering. These indefinite fingerings are clarified in the context of a gendhing. When the above fingerings are applied to the strings of a rebab, they will appear as in figure 13. In this figure I have diagrammed the fingerings on a [hypothetical] single long string on the left side, while on the right side I have indicated the fingerings on the [two strings of the] rebab, so that the reader will understand the true modal schema as well as the way they are realized on the rebab. For, the application of these theoretical schema must be adjusted to the nature of the instrument. Please note also the difference between these and the corresponding sléndro fingerings and modal schema.

Figure 13. [Fingerings and Modes in Pélog]

Mode I	
single string	rebab
<p>4 a)</p> <p>5 b)</p> <p>6 c) } 1</p> <p>1 d) a)</p> <p>2 b)</p> <p>3 c) } 2</p> <p>5 d) a)</p> <p>6 b)</p> <p>7 c) } 3</p> <p>2 d) a)</p> <p>3 b)</p> <p>4 c) } 4 *</p> <p>6 d)</p> <p>7</p>	<p style="text-align: center;">2/6</p> <p style="text-align: center;">| |</p> <p>1 a)</p> <p>2 b)</p> <p>3 c) } 2</p> <p>4 a)</p> <p>5 d) 5 b)</p> <p>6 c) } 1</p> <p>6 b)</p> <p>7 c) } 3</p> <p>1 d)</p> <p>2 d)</p>

* I have not pictured this position on the rebab fingerings, because it is never used. I will not picture it in subsequent diagrams of the single string.

Mode II	
single string	rebab
<p>1 0</p> <p>2 a } 4 b } 1 5 c } 0 6 d } a }</p> <p>1 b } 2 2 c } 0 3 d } a }</p> <p>5 b } 3 6 c } 7 d }</p>	<p style="text-align: center;">2/6 | |</p> <p>1 0 2 0 2 a } 3 a } 4 b } 1 5 b } 3 5 0 5 c } 6 c } 6 a } 6 d } 7 d } . 1 b } 2 . 2 c } . 3 d }</p>

Mode III	
single string	rebab
<p>5 0</p> <p>6 a)</p> <p>1 b) 1</p> <p>2 c) 2 0</p> <p>3 a) 3</p> <p>4 d)</p> <p>5 b) 2</p> <p>6 c) 6 0</p> <p>7 a) 7</p> <p>i d) 1</p> <p>2 b) 3</p> <p>3 c)</p> <p>5 d)</p>	<p style="text-align: center;">2/6</p> <p style="text-align: center;">| |</p> <p>6 0</p> <p>7 a)</p> <p>2 0 2 b) ?*</p> <p>3 a) 3 c)</p> <p>5 b) 2</p> <p>6 c) 6 a)</p> <p>i d) 1</p> <p>1 b) 1</p> <p>2 c) 2</p> <p>4 d)</p> <p>6 0</p> <p>7 a)</p> <p>2 b) 3</p> <p>3 c)</p> <p>5 d)</p>

* When finger *d* is used here, pitch 4 (pélog) results, as an alternative form of #. Also, only [finger position] number 2 of this mode is used. Number 1 is borrowed from mode II, number 2; number 3 is borrowed from mode II, number 4.

Mode IV*	
single string	rebab
<p>2 a } 4 b } 1 5 c } 6 d } 6 a } . i 1 b } 2 2 c } 3 d } 3 a } 5 5 b } 3 6 c } 7 d } . 2</p>	<p style="text-align: center;">2/6 | | | |</p> <p>2 a } 3 a } 4 b } 1 5 b } 3 5 c } 6 c } 6 d } 7 d } 6 a } . i 2 1 b } 2 2 2 c } 3 3 d } . 5</p>

*The highest tone in this mode is never used.

Mode V*	
single string	rebab
<div style="display: flex; flex-direction: column; align-items: flex-start;"> <div style="margin-bottom: 20px;"> 6 a) 1 b) } 1 2 c) </div> <div style="margin-bottom: 20px;"> 3 a) 4 d) } 2 5 b) 6 c) </div> <div style="margin-bottom: 20px;"> 7 a) 1 d) } 3 2 b) 3 c) </div> <div style="margin-bottom: 20px;"> 5 d) 6) </div> </div>	<div style="display: flex; flex-direction: column; align-items: center;"> <div style="margin-bottom: 20px;"> 2/6 | | | </div> <div style="margin-bottom: 20px;"> 3 a) 5 b) } 2 6 c) </div> <div style="margin-bottom: 20px;"> 6 a) 1 b) } 1 2 c) </div> <div style="margin-bottom: 20px;"> 7 a) 2 b) } 3 3 c) </div> <div style="margin-bottom: 20px;"> 4 d) 5) </div> </div>

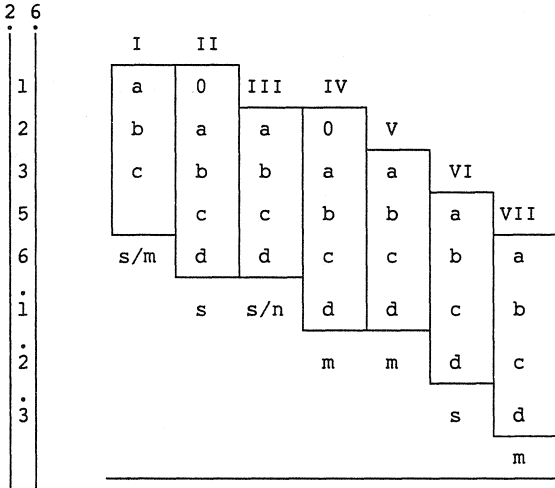
* In this mode, only finger position number 2 is used. Also, the highest tone is never used, but is merely touched upon [in passing] (*mbesut*), as in mode I, numbers 1 and 3.

After you understand the application of the modes to the rebab (i.e., finger positions), you will see clearly that the numbers of the modes do not necessarily correspond to the numbers of the fingering positions. For example, mode I does not necessarily use, or occupy, position number 1. It is especially difficult to establish the position of a mode when two modes are fused through modulation. But, once you have a grasp of the fingering positions and fully memorize them individually, you will determine easily the mode and the number of the fingering position.

Let us now compare the fingerings and modes of the pélog tuning system with those of the sléndro tuning system. I must explain first that these matters are clearer in sléndro than they are in pélog. For that reason, the modes and fingerings of sléndro can also indicate the pathet. However, gendhing in pathet nem have a special range. This range on the rebab is on

the low string. However, the modes/fingerings lie on the high strings, as is illustrated in figure 14.

Figure 14. The Modes and Fingerings for Laras Sléndro



Key: "s" = sanga; "n" = nem; "m" = manyura.

I have diagrammed the modes and fingerings in consideration of the fact that many pieces in sléndro--such as *Gambir Sawit*, *Bondhèt*, *Pangkur*, and others--can also be played in pélog. For this reason we need to know whether the sléndro fingerings can be transferred to laras pélog--that is, whether the mode stays the same. This will become clearer when we examine the modes one at a time.

1. The fingering of laras sléndro mode I can be transferred directly to laras pélog bem or laras pélog barang, because the position of the fingers there is constant due to the nature of the instrument.
2. The fingering of laras sléndro mode II can be transferred to laras pélog bem with pélog tone 4 replacing sléndro tone 3. Finger d cannot slide to tone 1. This fingering cannot be transferred to laras pélog barang.
3. The fingering of laras sléndro mode III can be transferred to laras pélog bem with pélog tone 4 replacing sléndro tone 3.

- Finger *d* cannot slide to tone *l*. This fingering cannot be transferred to laras pélog barang.
4. The fingering of laras sléndro mode IV can be transferred to laras pélog bem or laras pélog barang, but finger *d* cannot slide.
 5. The fingering of laras sléndro mode V can be transferred to laras pélog bem with finger *a* still sounding pitch 3, or occasionally pitch 4. This fingering can also be transferred to laras pélog barang, but finger *d* cannot slide.
 6. The fingering of laras sléndro mode VI can be transferred to laras pélog barang but not to laras pélog bem.
 7. The fingering of laras sléndro mode VII can be transferred to laras pélog bem but not to laras pélog barang.

Figure 15. [The Transfer of Modes (Fingerings) from Sléndro to Pélog]

Sléndro Modes (fingerings)	Pathet		Pélog Modes					Explanation
			I	II	III	IV	V	
I	s/m	no. }	?	?	?	?	?	bem or barang
II	s			1				bem
III	s/n					2		bem
IV	m			3	2			barang or bem
V	m					3	2	barang or bem
VI	s			3				barang
VII	[m]					2		bem

When we examine the fingerings in laras sléndro and pélog, it becomes clear that in gending in laras sléndro that are transposed to laras pélog (e.g., *Gambir Sawit*) the finger positions are not simply transferred. This is especially true of gending in laras sléndro pathet sanga that are transposed to laras pélog bem, for there is no equivalent to mode VI in pélog bem. Transposing a piece from sléndro sanga to pélog bem requires changing to a mode in which the dhong is pitch 4--that is, mode I, number 1, in laras pélog, for which fingering V in laras sléndro can be used.

Mode and Gender Cèngkok

Now let us discuss these modes in laras pélog as applied to the gender. I will limit my explanation to the modes in laras pélog bem, because there is very little I need to explain about modes in laras pélog barang. This is because any mode with tone 7 can rightfully be called pathet barang.

I have already explained that some gender cèngkok in laras pélog are only imitations of laras sléndro cèngkok. For this reason, and to simplify matters, I will refer to them as the cèngkok of pathet sanga (s) and/or pathet manyura (m). I have not mentioned the cèngkok of [sléndro] pathet nem because [sléndro] pathet nem cèngkok in laras pélog are very thin (or weak and indistinct).

Figure 16 is a table of the modes, written from high to low tones--thus, unlike the diagrams of the rebab.

Figure 16. [Pélog Modes with Respect to Gender]

Mode I		Mode II		Mode III		Mode IV		Mode V	
				4	1	1	5	5	2
2	6	6	3			6	3	4	1
1	5	5	2	2	6	5	2		
		4	1	1	5	4	1	2	6
6	3							1	5
5	2	2	6	6	3				
4	1	1	5	5	2	2	6	6	3
s/m	s/m	s	s	s	m	m	n	s/m	s/m

As is the case with modes in laras sléndro, in laras pélog there are modes that can be shared by two different pathet. The determination of the pathet of a phrase will depend upon the cadence (*kadens* [from the Dutch]) of the preceding or following phrases when they are arranged to form a

gendhing. In other words, the pathet [of a phrase] will depend on the preceding or succeeding cadence (*kadens gandhèngané*).

If we examine treatment (*garap*) in each mode, we find that there are two types in laras pélog bem: pathet sanga treatment and pathet manyura treatment. Pathet sanga treatment is used for [pélog] pathet lima, while pathet manyura treatment is used for [pélog] pathet nem. There is nothing more to discuss on this matter, except perhaps the literature concerning it.

However, although in gendhing--those left us by our ancestors--modes in laras pélog are included in [pélog] pathet nem, many masters of karawitan (*pangrawit*) considered pélog gendhing with entirely manyura treatment to be "pathet manyura pélog" or "pathet nyamat." In other words, such gendhing were not considered to be pélog pathet nem. Our willingness to call these gendhing "pathet nem" comes only from the tradition that laras pélog consists of three pathet--lima, nem, and barang. There are, in fact, many gendhing that are played with completely manyura treatment. After these gendhing are played, the pathetan melody (*lagu pathet*) played will be taken from [sléndro] pathet manyura [transposed to pélog]. However, gendhing in laras pélog with sanga treatment will still be considered [pélog] pathet nem. But, my children and grandchildren, let it be known to you: the past masters did not refer to these gendhing as "pélog pathet manyura" arbitrarily. Such a classification is based on the fact that, in gendhing in pélog bem with manyura treatment, the treatment is exactly the same as that of sléndro manyura, whether on the gendèr or on the rebab. The only exception is that in laras sléndro the sèlèh on pitch 3 kempyung

·
1
3

is a true kempyung [perfect fifth], whereas in laras pélog bem it is not. For, the tone that lies a kempyung above pitch 3 (dhadha) in laras pélog is pitch 7 (barang).

Thus, if we suppose that pélog pathet nem has a dhong--a basic tone [tonic]--of pitch 2 (gulu), then it is [gendhing in] pélog bem played with manyura treatment that must be called [pélog] pathet nem. To make this clearer, please play the following [pélog] gendhing.

a. ladrangan with dhong 2 (gulu)

buka:	6	6	3	5	6	5	6	5	3	6	5	3	2	G
		t				t								N
		5	3	2	1	3	5	3	2					
		5	3	2	1	3	5	3	2					
		6	6	.	.	.	.	.	.					= manyura treatment
		.	.	.	.	2	3	2	1					
		3	2	6	3	6	5	3	2	G				

b. ladrangan with dhong 5 (lima)

buka:	2	2	3	2	1	3	2	1	6	2	1	6	5	G
		t				t								N
		1	2	1	6	2	1	6	5					
		1	2	1	6	2	1	6	5					
		2	2	.	.	2	3	2	1					= sanga treatment
		3	2	1	6	2	1	6	5	G				

c. ladrangan with dhong 2 (gulu)

buka:	6	6	5	4	2	5	4	5	6	5	4	1	2	G
		t				t								N
		.	4	5	6	5	4	5	2					
		.	4	5	6	5	4	5	2					
		6	6	.	.	6	4	5	6					= manyura treatment
		5	6	5	4	6	4	1	2	G				

d. ladrangan with dhong 1 (panunggul)

buka:	5	5	6	1	2	2	1	6	5	1	1	5	6	1	2	1	G
		t				t											N
		.	1	1	1	5	6	2	1								
		.	1	1	1	5	6	1	2								
		.	.	2	3	5	5	6	5								= sanga treatment
		6	6	2	1	5	6	2	1	G							

Explanation. Ladrangan (a) requires manyura treatment without pitch 4. Ladrangan (b) requires sanga treatment without pitch 4. Ladrangan (c) requires manyura treatment without pitch 3. Ladrangan (d) requires sanga treatment without pitch 4. Now that you have played these examples, decide which of the four ladrangan are in [pélog] pathet nem--I leave it up to you.

It has been previously stated that many of the modes in laras pélog bem are included in [pélog] pathet nem. If that is the case, what is meant by "pathet lima"? Many have tried to answer this question, but, in my opinion, none satisfactorily. The reason derives from my analysis above. Because I am not happy with the theories set forth thus far, I am continuing my search for what, in fact, is pathet lima and what is pathet nem. I have not yet determined the answers to these questions.

Here is one theory, the fruit of the research of some colleagues in the field of karawitan--among others, Bapak Puspallalita and Bapak Warsapangrawit. (Unfortunately, both passed away around 1949, during the "second military action.") Originally, this analysis of gendhing (which I subsequently have called the "theory of gendhing") revealed that the following identifying characteristics were found in gendhing in pélog pathet lima and not in gendhing in pélog pathet nem, and vice versa.

1. Characteristic of gendhing in pélog pathet lima, but not of gendhing in pélog pathet nem:
 - a. pitch 1 (panunggul gedhé)
 - b. pitch 4 (pélog gedhé)
 - c. pitch 3 (dhadha tengahan) as a strong tone, frequently used as a sèlèh tone, but in varying positions
2. Characteristic of gendhing in pélog pathet nem, but not of gendhing in pélog pathet lima:
 - a. pitch 1 (panunggul tengahan) treated as a gembyang (i.e., treated as in a cèngkok in manyura)

Later, the above-mentioned experts decided upon the following characteristic features of pélog pathet lima and pélog pathet nem.

1. Characteristic of gendhing in pathet lima:
 - a. the lowest possible tone used is pitch 1 (panunggul gedhé)
 - b. the use of pitch 4 (pélog gedhé)
 - c. the prevalence of pitch 3 (dhadha tengahan)
 - d. the treatment of sèlèh on pitch 1 (panunggul tengahan) as kempyung, i.e., treated as a cèngkok in sanga
2. Characteristic of gendhing in pathet nem:
 - a. the lowest possible tone used is pitch 2 (gulu gedhé)
 - b. pitch 4 (pélog gedhé) is not used
 - c. pitch 3 (dhadha tengah) is not a strongly emphasized sèlèh tone*
 - d. sèlèh on pitch 1 (panunggul tengahan) are treated as either kempyung or gembyang

After examining the characteristics of pathet lima and pathet nem, the above-mentioned researchers considered my theory of pathet in laras sléndro as seen on the gendèr (i.e., using the gendèr as the instrument for determining pathet). Their intention was to re-examine the previously discovered characteristics of the two pathet as seen on the gendèr, by "arranging the modes in pélog in sequence by kempyung, and lining these up with the [keys of the] gendèr," as seen in figure 17.

* In Gendhing *Miyanggong*, pitch 3 is found in various positions, but never as a sèlèh tone.

Figure 17. [Pélog Modes and the Keys of the Gender Barung Arranged in Sequence by Kempyung]

		(7) (4)	(7) (4)	(7) (4)	(7) (4)	
Keys of Gender Barung:		6̣	1̣ 2̣ 3̣ 5̣ 6̣	1̣ 2̣ 3̣ 5̣ 6̣	1̣ 2̣ 3̣	
Mode I						
No. 1	}	4 5 6	1 2			
No. 2			1 2 3 5 6	(lima)		
No. 3				5 6 7 2 3	(barang)	
No. 4				2 3 4 6 7	(barang)	
Mode II						
No. 1	}	1 2 4 5 6		(lima)		
No. 2			5 6 1 2 3	(nem)		
No. 3				2 3 5 6 7	(barang)	
No. 4				6 7 2 3 #		
Mode III						
No. 1	}	5 6 1 2 4		(lima)		
No. 2			2 3 5 6 1	(nem)		
No. 3				6 7 2 3 5		
No. 4				3 # 6 7 2		
Mode IV						
No. 1	}	2 4 5 6 1		(nem)		
No. 2			6 1 2 3 5			
No. 3				3 5 6 7 2		
No. 4				7 2 3 # 6		
Mode V						
No. 1	}	6 1 2 4 5				
No. 2			3 5 6 1 2			
No. 3				7 2 3 5 6		
No. 4				# 6 7 2 3		

[Note: The vertical lines under "6" and "3" delimit the range of the gender barung.]

[The researchers] then selected only those pélog modes that were wholly contained within the range of the keys of the gender barung (the area delimited by vertical lines in figure 17). The results were:

Mode I: nos. 2, 3, and 4

Mode II: nos. 1, 2, and 3

Mode III: nos. 1 and 2

Mode IV: no. 1

Mode V: none

Then these modes were selected again according to the characteristics of pathet lima and nem, as described above. These are indicated [in parentheses] in figure 17. The results can be summarized as follows.

pathet lima:	{	G 1̣ 2̣ 3̣ 5̣ 6̣	mode I, no. 2
		G 1̣ 2̣ 4̣ 5̣ 6̣	mode II, no. 1
		G 5̣ 6̣ 1 2 4	mode III, no. 1
pathet nem:	{	G 5̣ 6̣ 1 2 3	mode II, no. 2
		G 2 3 5 6 1̣	mode III, no. 2
		G 2 4 5 6 1̣	mode IV, no. 1
pathet barang:	{	G 5̣ 6̣ 7 2 3	mode I, no. 3
		G 2 3 4 6 7	mode I, No. 4
		G 2 3 5 6 7	mode II, no. 3

These groups can be further summarized as follows.

pathet lima:	G	(4)	G	1̣	2̣	3̣	5̣	6̣	1	2	4
pathet nem:	G		G (4)	5̣	6̣	1	2	3	5	6	1̣
pathet barang:	G		G	5	6	7	2	3	5	6	7

Pathet Lima in the Theory of Gendhing

According to the theory of gendhing, it is clear that pathet lima has tones 1 and 5 for dhong tones (basic tones, tonics). This is indeed the case in the gendhing left to us by our ancestors.

Dhong 1 and dhong 5 use cèngkok of pathet sanga; that is, any sèlèh on pitch 1 (tengahan) must be treated as a kempyung.

Pitch 4 (pitch pélog in the low range) is only found in pathet lima gendhing.*

The presence of pitch 4 (pitch pélog in the middle range) in pathet lima gendhing is not obligatory (not necessarily present). Many gendhing in pathet lima do not use middle tone 4--for example, Ladrang *Sembawa*.

Pélog Pathet Nem in the Theory of Gendhing

According to the theory of gendhing, pathet nem has pitches 5 and 2 as dhong tones; dhong 5 is for sanga cèngkok and dhong 2 is for manyura cèngkok. This also implies that sèlèh on 1 (panunggul tengahan) can be treated either as kempyung [sanga] or gembyang [manyura], and this is, in fact, one of the hallmarks of gendhing in pathet nem. (There are some gendhing in pathet nem that use wholly sanga cèngkok or wholly manyura cèngkok.)

There are no gendhing in pathet nem that use pitch 1 (panunggul gedhé) or 4 (pélog gedhé). Pitch 3 (dhadha tengahan) is frequently used, but its position is variable.

Pélog Pathet Barang in the Theory of Gendhing

According to the theory of gendhing, pathet barang has pitches 5 and 2 as dhong tones, and, indeed, this is borne out in the gendhing left us by our ancestors. A survey of the approximately forty gendhing (excluding

* Ladrang *Tirta Kencana* uses low pitch 4. However, the man who composed the piece (circa 1935-40), K[angjeng] R[aden] M[as] T[umenggung] Wiradiningrat, classified it as pélog pathet nem. Many experts of the time rejected the piece (though let's not worry about that), claiming that it was awkward in its transition from the ngelik gongan back to the first gongan. (The first gongan ends on low pitch 5 [allowing a natural return to the beginning, which is low in register]; the ngelik gongan ends on medium pitch 5, but straightaway returns to the low register of the first gongan without any transition.)

ladrangan) in pathet barang bequeathed to us by our ancestors indicates that only eight (or 20 percent) have pitch 6 as the gong tone.

Sèlèh on pitch 2 (gulu tengahan) and on pitch 3 (dhadha tengahan) must be treated as kempyung in pathet barang. Sèlèh on pitch 7 (barang) must be treated as gembyang, even in the context of a sanga cèngkok.

Note. The theory of gendhing is based on research on the gendhing left by our ancestors. The conclusions about pathet nem and pathet barang can be said to agree [with the material examined]. (I leave it up to the reader whether or not he is satisfied [with those conclusions].) But with regard to pathet lima, even those who derived the theory themselves are uneasy with the results, because in the middle range only pitch 4 is found. In fact, however, pitch 3 is not infrequently found in the middle range, and it is clear that in those cases pitch 3 is not merely a borrowed tone, but has a strong (or active [aktif]) position.

Thus, in the research referred to above, pathet lima remains obscure (i.e., in the matter of agreement between theory and practice). The practice-oriented musician at this time can only say that pathet lima is a transposition from pathet barang. For example:

a.	{	barang	2	3	4	6	7
	}	bem	1	2	3	5	6
b.	{	barang	2	3	5	6	7
	}	bem	1	2	4	5	6

From the perspective of rebab performance practice, it is clear that the position of the tones and fingerings in bem is no different from their position in barang. If such is the case, why is it necessary to transpose? The reasons are:

- a. There is no pitch 4 in the pélog barang gamelan.
- b. Any use of pitch 4 in pélog barang must involve borrowing that tone [and substituting it for pitch 5] -- (2 3 4 . 4 3 2 7) -- causing a very different feeling to arise.

Furthermore, musicians consider pathet lima to be a transposition of pathet barang because of the following evidence.

- a. In *gèndèr* treatment (*garap*) in pathet lima, each *sèlèh* on pitch 1 (*panunggul tengahan*) must be treated as *kèmpyung*. This is in agreement with *pélog barang* treatment [transposed down one pitch degree], where each *sèlèh* on pitch 2 (*gulu tengahan*) must be treated as *kempyung*.
- b. The lowest tone of *pélog barang* is pitch 2 (*gulu gedhé*). This agrees with the lowest tone of pathet lima, pitch 1 (*panunggul gedhé*) [transposed down one pitch degree].

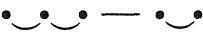
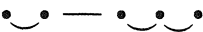

Figure 18.

Tuning of Rebab Strings in <u>Pélog Lima</u>			Tuning of Rebab Strings in <u>Pélog Barang</u>		
<u>Fingerings</u>	<u>Fingerings</u>	<u>Fingerings</u>	<u>Fingerings</u>	<u>Fingerings</u>	<u>Fingerings</u>
1	5	5	2	6	6
|	|	6	|	|	7
		1			2
		2			3
		3			4
		4			5
		5			6
		6			7
		.			.
		1			2
		.			.
		2			3
		.			.
		3			4

[Note: Pitches 5 and 6 are open strings in *pélog lima* and *pélog barang*, respectively.]

Tuning (Stem[m]ling)

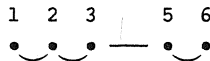
Here I am using the term "stem[m]ling," ['tuning', from Dutch], which derives from Western music terminology, since there is no term in *karawitan* with the same meaning. I am using this term because I consider it close to the meaning intended: that is, "intervals (*sruti*) with a fixed *embat* that combine to form a pathet." The intervals that create a tuning are those in modes I, II, and IV, which have the following shape.

mode I		the tuning for [pathet] bem with sanga [treatment]
mode II		the tuning for [pathet] barang
mode IV		the tuning for [pathet] bem with manyura [treatment]

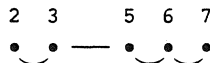
This can be clarified as follows. When mode I is sung, most assuredly it becomes embat bem [with sanga treatment]. When mode II is sung, it must become embat barang. When mode IV is sung, it must become embat bem with manyura treatment.

Since each mode that gives rise to a tuning has its own embat (i.e., the intervals in the three groups are not the same), and, as we remember, the tonality (*toonality*) of the treatment/cèngkok has already been established, then the tones in each mode must also be fixed.

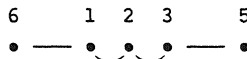
The tones for the bem/sanga tuning are:



The tones for the barang tuning are:



The tones for the bem/manyura tuning are:

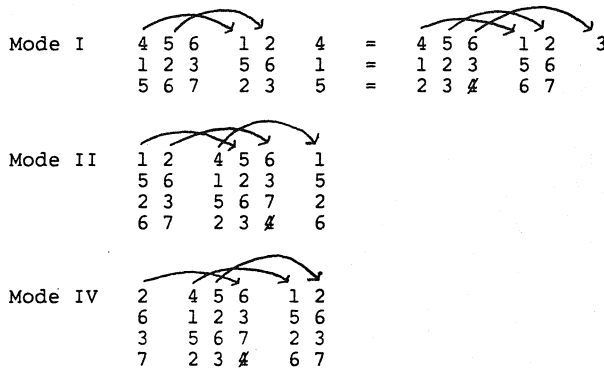


If this is the case, is the phrase . 1 1 1 2 3 2 1 the same as . 5 5 5 6 7 6 5 or . 4 4 4 5 6 5 4 ? The answer is, if this phrase is hummed, without identifying the names of the tones, it will definitely sound the same. But, if it is played on [gamelan] instruments, it will clearly sound very different, because each cèngkok, or manner of treatment, will have its own requirements. One difference is easy to detect: if we play the phrase . 1 1 1 2 3 2 1 on the gèndèr, the sèlèh on pitch 1 must be treated as kempyung, but if we play . 5 5 5 6 7 6 5 on the gèndèr, the sèlèh on pitch 5 must be treated as gembyang, and so forth.

Analyzing Pathet in Laras Pélòq Based on Tuning

If we consider pathet from the point of view of tuning, it is clear that there are only three pathet. These are: (1) the tuning of mode I, (2) the tuning of mode II, and (3) the tuning of mode IV. Because of the position of the tones in the three modes as part of a series of tones, intervals that are not [acoustically] kempyung [perfect fifths] are treated as if the upper kempyung [*kempyung atas*] were the [acoustic] kempyung. This is shown in figure 19.

Figure 19.



[Note: Arrows indicate tones one kempyung above (i.e., *kempyung atas*).]

Explanation [of Figure 19]

Mode I (bem tuning):

the upper kempyung of 4 is 1

the upper kempyung of 5 is 2

the upper kempyung of 6 is 3

When this tuning is ordered from left to right (from low to high), the following intervals result: 4 5 6 1 2 3* or 1 2 3 5 6 7.

* Compare this with theory of gendhing, above.

Mode II (barang tuning):

the upper kempyung of 2 is 6

the upper kempyung of 2 is 6

the upper kempyung of 4 is 1

When this tuning is ordered from left to right (from low to high), the following intervals result: 1 2 4 5 6 1 . Thus, each series can stand on its own. We therefore use 2 3 5 6 7 2 for pathet barang.

Modè IV (pélog manyura tuning):

the upper kempyung of 2 is 6

the upper kempyung of 4 is 1

the upper kempyung of 5 is 2

When this tuning is ordered from left to right (from low to high), the following intervals result: 2 4 5 6 1 [2]. Here again, each series can stand on its own: the sequences 2 4 5 6 1 2 and 6 1 2 3 5 6 are used in pélog bem, because both use manyura treatment; the sequence 3 5 6 7 2 3 is included in pélog barang, because, as I said above, any order in which the tone 7 appears can be considered pathet barang. For this reason, in actual performance, treatment (*garap*) is a stronger determinant than tuning. For example, even if the tuning is barang, if the treatment is sanga, then the piece will be pathet sanga, and vice versa. If the tuning is manyura, and pitch barang [7] is found in the sequence of tones, then the pathet will be barang, and vice versa.

Since there is no pathet sanga or manyura in laras pélog, how can we refer to these entities and differentiate among them? I can only answer this question from the point of view of treatment, where the distinction is very clear. From the point of view of gendhing there is still confusion. In the end, I leave it up to the reader.

The Order of Tones in the Pélog Pathet According to Various Theories

1. pathet lima	G 5	6	1	2	4
pathet nem	G 2	3	5	6	1
pathet barang	G 6	7	2	3	5

The tones above do not derive from tuning, and use mode III. The treatment (*garap*) is as follows: for pathet lima, sanga treatment is transposed to pélog; for pathet nem, manyura treatment is transposed to pélog, with pitch 1 played as the kempyung above pitch 3, though the interval is not actually [i.e., acoustically] a kempyung; for pathet barang, manyura treatment is transposed to pélog.

2. pathet lima	G 1	2	4	5	6
pathet nem	G 5	6	1	2	3
pathet barang	G 2	3	5	6	7

The order of tones above derives from the barang tuning, and uses mode II. The treatment is as follows: for pathet lima, sanga treatment is transposed to pélog; for pathet nem, sanga treatment is transposed to pélog; for pathet barang, manyura treatment is transposed to pélog.

3. pathet lima	G	(4)	G
	1	2	3
			5
pathet nem	G		G (3)
	5	6	1
			2
pathet barang	G		G (4)
	5	6	7
			2
			3
			5

According to the theory of gendhing, in the above sequence of tones pathet lima uses a mixture of sanga and manyura treatment, although a final cadence (*pada*) in archaic (*kuna*) gendhing will require sanga treatment, and a *sèlèh* on pitch 1 (*panunggul*) must be treated as kempyung. For pathet nem, the treatment will also be a mixture of sanga and manyura, except that the final cadence will sometimes require sanga and sometimes manyura

treatment. A *sèlèh* on pitch 1 (*panunggul*) will likewise sometimes be treated as *kempyung* (as in *pathet sanga*), and sometimes as *gembyang* (as in *pathet manyura*). For *pathet barang* the treatment will be mixed also, but a *sèlèh* on pitch 7 (*barang*) will always be treated as *gembyang*.

Gendhing in Surakarta

According to the *Serat Centhini*,² there are only 157 pieces, including *ladrangan*, used for *klenèngan*. In order to clarify this matter, I shall quote excerpts from the *Serat Centhini* that were copied by Bapak Jayamlaya, of the district Patangpuluhan in Sòlo. Unfortunately, he did not cite the original pages or volumes from which these excerpts were taken. [Bapak Jayamlaya's original notes] were written in Javanese characters; I have transliterated them here into romanized characters.

Duk samana nèng pondokan lagi,	Then at their lodgings
Ki Amad lingnya lon,	Ki Amad spoke softly
Mangké ratri kakang dipun sarèh,	"Later this evening, older brother,
Pinarak mring wismané kiyai,	do not rush off,
Bawaraga miji,	We shall visit the home of Kyai
Pangrebab puniku.	Bawaraga, a specialist
	On the rebab.
Nyatahuni putunya pawèstri,	"He is performing a ritual upon the
Sru winantos-wantos,	first anniversary of his
Lalenggahan ing sakaparengé,	daughter's death.
Mirengaken kalenèngan tuwin,	We are urgently awaited,
Pangliking kang ringgit,	To sit and enjoy as we wish,
Binarung swara rum.	To listen to a <i>klenèngan</i>
	And the high, clear singing of a
	dancer
	Accompanied by gentle sounds."

Inggih adi saklangkung prayogi,
 Bakda isya bodhol,
 Ki Tenggara kalawan tamuné,
 Praptèng Bawaragan kyai panti,
 Gupuh ngacarani,
 Pinarnah nggènipun.

Sinambroma ing wicara manis,
 Lumuntur kang sugoh,
 Samya rahab sakèh tatamuné,
 Miyarsakken gendhing Gambirsawit,
 Jeng ngidung nyindhèni,
 Wilet swara arum.

Mas Cebolang matur mring ki Panti,
 Mboten-mboten ilok,
 Lah, punapi punika gendhingé,
 Teka nyenyos prapténg sanubari,
 Wèh trenyuh kang myarsi,
 Mrinding wulu puhun.

Bawaraga kathah amangsuli,
 Babo mitraningong,
 Gambirsawit puniku gendhingé,
 Mas Cebolang matur mring ki Panti,
 Paringa udani,
 Gendhing manggènipun.

"Yes, younger brother, that is a
 fine idea."

They departed after evening prayer.
 Ki Tenggara and his guest
 Arrived at the home of Kyai Bawaraga
 Who greeted them eagerly,
 Seating them,

With a felicitous welcome in
 flowing terms.
 Copious food and drink were served,
 Enjoyed by the many guests,
 Who meanwhile listened to Gendhing
 Gambir Sawit.

A young girl sang the sindhèn
 With pleasant-sounding wilet.

Mas Cebolang then said to the host,
 "I have never heard this before.
 Just what is the name of this
 gendhing?"

It deeply touches my heart,
 And stirs all who listen,
 Raising the hairs on the back of
 the neck."

Bawaraga answered energetically,
 "Well now, my friend,
 The piece is Gambir Sawit."
 Mas Cebolang asked his host
 To tell him of
 The nature of this piece.

Cagak lenggah tinimbang ngraosi,
 Ing awoning uwong,
 Bawaraga mèsèm lon delingé,
 Èngèt kula manggèné kang
 gendhing,
 Sendhon pathet nèki,
 Samya ngenem likur.

Sesendhon nem* am Bondhan kinanthi,
 Budheng-budheng Ménggok,**
 Layu-layu Sabawa*** Pangawé,
 Semang Rebeng Lonthang Sambul-
 gendhing,
 Rangu Kaduk manis,
 Mundhuk Mégamendhung.

Kapang-kapang ki Tamènggita ki,
 Nèng Paseban Kabor,
 Sarayuda Sambul talèdhèké,
 Gonjanganom Ladrang Mangu tuwin,
 Gandrungmangungkung gring,
 Myanggong Gobet Rambu.

"It is useful for staying awake,
 And better than gossiping about
 the faults of others."
 Bawaraga smiled and spoke softly.
 "As I remember it, the gendhing in
 Each pathet number
 Twenty-six altogether.

"In pathet nem* there are Bondhan
 Kinthi,
 Budheng-budheng, Ménggok,**
 Layu-layu, Sabawa,*** Pangawé,
 Semang, Rebeng, Lonthang, Sambul
 Gendhing,

Rangu, Kaduk Manis,
 Mundhuk, Méga Mendhung,
 "Kapang-kapang, Tamèng Gita,
 Paseban, Kabor,
 Sara Yuda, Sambul Talèdhèk,
 Gonjang Anom, Ladrang Mangu, and
 Gandrung Mangungkung Gring,
 Miyanggong, Gobet, and Rambu.

*That is, pélog pathet nem.

** This could indicate the present-day "Mongkok."

*** This could indicate the present-day "Sembawa."

Pathet sanga Lonhangkasmarané,
Wangsaguna Rondhon,
Danaraja Bontit Gègèrsoré,
Galagothang Ganggong Bawaragi,*
Mandhul a Malarsih,
Bondhèt Surungdhuyung.

Onang-onang Mawur Gambirsawit,
Candra Kencèngbarong,
Garompol myang Gendrèh kemasané,
Ela-ela Gandakusuma di,
Gendhung** Sunggèng tuwin,
Sumedhang Semèru.

Sendhon gangsal Muntab Candrasari,
Rarajala Gondrong,
Taliwangsa Jalaga rebabé,
Semanggita Gendrèh Larasati,
Plajengan*** Pangrawit,
Babarlayar Tlutur.

"In pathet sanga [the gendhing] are
Lonhang Kasmaran,
Wangsa Guna, Rondhon,
Dana Raja, Bontit, Gègèr Soré,
Gala Gothang, Ganggong,
Bawa Raga,*

Mandhul, Malarsih
Bondhèt, Surung Dhayung,
"Onang-onang, Mawur, Gambir Sawit
Candra, Kencèng Barong,
Grompol, and Gendrèh Kemasan,
Ela-ela, Ganda Kusuma,
Gendhung,** Sunggèng,
Sumedhang, and Semèru.

"[The gendhing in] pélog pathet
lima are Muntap, Candra Sari,
Rara Jala, Gondrong,
Tali Wangsa, Jalaga--the gendhing
rebab,
Semang Gita, Gendrèh, Laras Ati,
Plajengan,*** Pangrawit,
Babar Layar and Tlutur.

* That is, "Bawa Raga." [To follow the rules governing vowel quality at the end of a line, the a was changed to *i*.]

** This could indicate the present-day "Klenthung."

*** This could indicate the present-day "Playon."

Singa-singa Goyang ing panggali,
 Jalaga bonang ndon,
 Kembangmara Gulagul rebabé,
 Kumbangmara Slébrak Duradasih,
 Gendheng* Kendhung** Slasih,
 Bremara Majemuk.

"Singa-singa, Goyanging Panggali
 Jalaga--the gendhing bonang,
 Kembang Mara, Agul-agul--the
 gendhing rebab,
 Kombang Mara, Slébrak, Dara Dasih,
 Gendheng,* Kendhung,** Slasih,
 Bremara and Majemuk.

Pathet nem*** Laranangis gendhing,
 Bentaring kadhaton,†
 Karawitan Babat Prihatiné,
 Marasanja Kocak Kadukmanis,
 Ramyang Galondhong-pring,
 Tunjung-kroban Guntur.

"[The gendhing in] pathet nem***
 are Lara Nangis,
 Kedhaton Bentar,†
 Karawitan, Babat, Prihatin,
 Mara Sanja, Kocak, Kaduk Manis,
 Ramyang, Glondhong Pring,
 Tunjung Karoban, and Guntur.

Maskumambang Godheng†† Titipati,
 Glendhèh Lelana njog,
 Semukirang Lonthang Udansoré,
 Peksibayan Talwi myang Pujanggi,
 Menyanséta tuwin,
 Jamba Semarmantu.

"Mas Kumambang, Godheng,††
 Titi Pati,
 Glendhèh, Lana,
 Semu Kirang, Lonthang, Udan Soré,
 Peksi Bayan, Patalwé, Pujangga,
 Menyanséta,
 Jamba, and Semar Mantu.

* This could indicate the present-day "Glendheng."

** This could indicate the present-day "Klenthung."

*** That is, sléndro pathet nem.

† That is, "Kedhaton Bentar."

†† This could have become the present-day "Godheg."

Sendhon barang Wedhikèngser Siring,
 Ludira nDhol-endhol,
 Cacatingrat Maraséba Bondhèt,
 Semburadas Cangket Pramugari,
 Jenthar ladrang Manis,
 Bèlèk Kuwung-kuwung.

Sangupati Rimong Gandrungmanis,
 Badhaya angGondrong,
 Pan Ludira madura Gendréhé,
 Ejong mèru Babarlayar nèki,
 Parigentang tuwin,
 Tukung Lempunggunung.

Nahen pathet manyura amilir,
 Sèdhet Pujangganom,
 Talimurda Ramyang Kasmarané,
 Mènjep Gonjang Galéwang Semiring,
 Randhat Damarkéli,
 Lagu Cucurbawuk.

"[The gendhing in] pélog pathet
 barang are Wedhi Kèngser,
 Siring,
 Ludira, Endhol-endhol,
 Cacadingrat, Mara Séba, Bondhèt,
 Sembur Adas, Cangket, Pramugari,
 Jenthar, ladrang Manis,
 Bèlèk, Kuwung-kuwung,
 "Sangu Pati, Rimong, Gandrung
 Manis,
 Bedhaya, Gondrong,
 Ludira Madura, Gendréh,
 Jong Mèru, Babar Layar,
 Pari Gentang,
 Tukung, and Lempung Gunung.
 "As for pathet manyura,
 Sèdhet, Pujangga Anom,
 Tali Murda, Ramyang, Kasmaran,
 Mènjep, Gonjang, Gléwang,
 Semiring,
 Randhat, Damar Kéli,
 Lagu, and Cucur Bawuk.

Dhalangkarahinan Lambangsari,
 Gandrungmangu Boyong,
 Pujangganom madura Renyepé,
 Jangga tawang Capang Mrakkasimpir,
 Prénom* Gliyung Rindhik,
 Lobong Pacarbanyu.

"Dhalang Karahinan, Lambang Sari,
 Gandrung Mangu, Boyong,
 Pujangga Anom Madura, Renyep,
 Jangga Tawang, Capang, Merak
 Kasimpir,
 Paré Anom*, Gliyung, Rindhik,
 Lobong, and Pacar Banyu.

Ènget kula punika wus titi,
 Cebolang nglingnya lon,
 Satus sèket pipitu pétangé,
 Awit pathet manyura myambaki,
 Alangkung satunggil,
 Dados pitu likur.

"As I remember it, those are all."
 Mas Cebolang said softly,
 "One hundred and fifty-seven in
 all,
 Since pathet manyura is different,
 Having one more than the others,
 That is, twenty-seven."

Here I will end my quotation of the *Serat Centhini*, taken from the notes of Bapak Jayamlaya, for it shall suffice to give you an understanding of the total number of gendhing in use at the time of Paku Buwana IV.** In that work it is clearly explained that there were twenty-six gendhing in each pathet--with the exception of pathet manyura, which had twenty-seven. Thus, any gendhing not included in the *Serat Centhini* must be a gendhing composed after the time of Paku Buwana IV. However, please note that gendhing for the accompaniment of dance are not included in this work. This proves that in those times dance gendhing were not mixed with concert (*klenengan*) gendhing. (In the *Serat Centhini*, gendhing for dance are treated in the section on dance.)

So the enumeration of gendhing will be clearer, I have written the names again, below, in a list according to pathet.

* That is, "Paré Anom."

** *Serat Centhini* was composed by Paku Buwana V when he was still the Crown Prince (Pangeran Adipati Anom), thus, during the reign of Paku Buwana IV [reigned 1788-1820].

No.	Gendhing in pélog pathet nem	Notes
1.	Bondhan Kinanthi	
2.	Budheng-budheng	
3.	Ménggok	This could be present-day "Mongkok."
4.	Layu-layu	
5.	Sabawa	"Sembawa" is now [classified as] pathet lima.
6.	Pangawé	
7.	Semang	
8.	Rebeng	
9.	Lonthang	
10.	Sambul Gendhing	
11.	Rangu	I have never come across this piece.
12.	Kaduk Manis	
13.	Mundhuk	
14.	Méga Mendhung	
15.	Kapang-kapang	The present-day piece with this title is a ladrangan.
16.	Tamèng Gita	
17.	Paséban	
18.	Kabor	
19.	Sara Yuda	
20.	Sambul Talèdhèk	
21.	Gonjang Anom	
22.	Ladrang Mangu	
23.	Gandrung Mangung Kung	
24.	Miyanggong	
25.	Gobet	
26.	Rambu	

No.	Gendhing in sléndro pathet sanga	Notes
1.	Lonthang Kasmaran	
2.	Wangsa Guna	
3.	Rondhon	
4.	Dana Raja	
5.	Bondhèt	
6.	Gègèr Soré	
7.	Gala Gothang	This could be present-day "Golo Gothang."
8.	Gangga	This could be the present-day "Ganggong."
9.	Bawa Raga	
10.	Mandhul	
11.	Amalarsih	Nowadays the gendhing called "Malarsih" is in slendro pathet manyura.
12.	Bondhèt	
13.	Surung Dhayung	
14.	Onang-onang	
15.	Mawur	
16.	Gambir Sawit	
17.	Candra	
18.	Kencèng Barong	
19.	Grompol	Nowadays there are many gendhing called "Grompol"; which is this?
20.	Gendhèh Kemasan	
21.	Ela-ela	Is this "[Ela-ela] Kali Beber" or "[Ela-ela] Pengantèn?"
22.	Ganda Kusuma	
23.	Gendhung	This could be present-day "Klenthung."
24.	Lungkèh ⁴	The gendhing called "Lungkèh" is nowadays classified as pathet nem slendro.
25.	Sumedhang	
26.	Semèru	

No.	Gendhing in pélog pathet lima	Notes
1.	Muntab	
2.	Candra Sari	
3.	Rara Jala	
4.	Gondrong	
5.	Tali Wangsa	
6.	Jalaga rebab	
7.	Semang Gita	
8.	Gendrèh	Nowadays there is no gendhing called "Gendrèh" in pathet lima.
9.	Laras Ati	Nowadays the gendhing of this name is in slendro pathet nem.
10.	Plajengan	
11.	Pangrawit	
12.	Babar Layar	
13.	Tlutur	
14.	Singa-singa	This is a ladrangan.
15.	Goyang	
16.	Jalaga bonang	
17.	Kembang Mara	
18.	Gulagul	
19.	Kombang Mara	
20.	Slébrak	
21.	Dara Dasih	
22.	Gindheng	This could be present-day "Glendheng."
23.	Kendhung	This could be present-day "Klenthung."
24.	Slasih	I have never encountered this piece.
25.	Bremara	
26.	Majemuk	

No.	Gendhing in sléndro pathet nem	Notes
1.	Lara Nangis gendhing	
2.	Bentaring Kadhaton	This probably became present-day "Kedhaton Bentar."
3.	Karawitan	
4.	Babat	
5.	Prihatin	
6.	Mara Sanja	
7.	Kocak	
8.	Kaduk Manis	
9.	Ramyang	"Ramyang" is now classified as pathet manyura.
10.	Glondhong Pring	
11.	Tunjung Karoban	
12.	Guntur	
13.	Mas Kumambang	
14.	Godheng	This could be present-day "Godheg."
15.	Titi Pati	
16.	Glendhèh	I have never encountered this piece. This could be present-day "Lana."
17.	Lelana	
18.	Semu Kirang	
19.	Lonthang	
20.	Udan Soré	
21.	Peksi Bayan	
22.	Patalwé	I have never encountered this piece.
23.	Pujangga	
24.	Menyan Seta	
25.	Jamba	
26.	Semar Mantu	Nowadays "Semar Mantu" is played in laras pelog.

No.	Gendhing in pélog pathet barang	Notes
1.	Wedhi Kèngser	
2.	Siring	
3.	Ludira	
4.	Èndhol-èndhol	
5.	Cacadingrat	
6.	Mara Séba	
7.	Bondhèt	
8.	Sembur Adas	
9.	Cangket	
10.	Pramugari	
11.	Jenthar	
12.	Ladrang Manis	
13.	Bèlèk	
14.	Kuwung-kuwung	
15.	Sangu Pati	
16.	Rimong	
17.	Gandrung Manis	
18.	Bedhaya	
19.	Gondrong	
20.	Ludira Madura	This could be present-day "Ludira Madu."
21.	Gendrèh	
22.	Jong Mèru	
23.	Babar Layar	
24.	Pari Gentang	
25.	Tukung	
26.	Lempung Gunung	

No.	Gendhing in sléndro pathet manyura	Notes
1.	Sèdhet	
2.	Pujangga Anom	
3.	Tali Murda	
4.	Ramyang	
5.	Kasmaran	I have never encountered this piece.
6.	Mènjep	I have never encountered this piece.
7.	Gonjang	This is a ladrangan.
8.	Gléwang	Nowadays there is a gendhing called "Glewang Gonjing."
9.	Sumirang ⁵	Nowadays there is a gendhing called "Semiring" in slendro pathet sanga.
10.	Randhat	
11.	Damar Kèli	
12.	Cucur Bawuk	
13.	Dhalang Karahinan	
14.	Lambang Sari	
15.	Gandrung Mangu	
16.	Boyong	Nowadays this is played in pelog barung.
17.	Pujangga Anom Madura	I have never encountered this piece.
18.	Renyep	Nowadays this is played in slendro sanga.
19.	Jangga Tawang	This could be present-day "Pujangga Tawang."
20.	Capang	
21.	Merak Kasimpir	
22.	Paré Anom	
23.	Gléyong	There is nowadays a ladrang "Gleyong" in pelog pathet nem. This could be present-day "Gliyung."
24.	Rindhik	
25.	Lobong	
26.	Pacar Banyu	I have never encountered this piece.
27.	Lagu	

Note. The excerpts from *Serat Centhini* in Bapak Jayamlaya's notes have the following comments written by him (in Javanese script) below the text.

According to my notes, the gendhing bonang not included here are: (1) *Sobanlah*; (2) *Kodhokan*; (3) *Kembang Gempol* minggah Ladrang *Bayem Tur*; and (4) all gendhing bonang *Denggung*. Thus, these gendhing bonang must have been composed after Sinuwun [Paku Buwana] V, since the *Centhini* was written by him. Moreover, among other post-Paku Buwana V gendhing not mentioned in the *Centhini* are those composed by Radèn Demang Harjapradangga (Ridder). It is said that gendhing bonang in laras sléndro were composed by Radèn Demang Gunasentika in the time of Kangjeng Kléca [Patih Sasradiningrat IV].

In this list pathet nem is mentioned first. This certainly suggests that pathet nem precedes pathet lima; then comes pathet sanga, then pathet lima, and pathet nem sléndro.

Whether this last note has to do with the order of pathet in relation to times of the day, or to the chronology of the composition of gendhing in the various pathet, is unclear to me. If, however, the chronology of composition is meant, then I am basically in agreement. For, in my opinion, the creation of pathet lima must have come last, as I explained above.

Sléndro Gendhing in Laras Pélog

Gendhing are classified in the *Serat Centhini* according to pathet. Those in sléndro are to be played only in laras sléndro and the same holds for gendhing in laras pélog. Thus, as far as laras is concerned, the *Serat Centhini* can be used as an authority for determining whether gendhing were originally pélog or sléndro. As time passed, however, many gendhing sléndro came to be played in pélog. There are a variety of ways that the laras of these gendhing can change. Some are transposed without additional changes. The balungan of some are changed slightly to make them sound more pleasant in laras pélog. Some relate only slightly to their original form. Some can be played alternately in the two laras. (This is not mentioned in the *Serat Centhini*.) The following are examples of each type of gendhing.

1. Sléndro gendhing played in laras pélog without change:

Ladrang *Ginonjing*, laras sléndro pathet manyura

buka: 6̣ . 1 2 3 . 1 . 6̣ 3 3 5 6 3 5 3 2^G

[5 6 5 3 5 6 5 2^N

5 6 5 3 5 1̣ 5 6^N

5 2̣ 5 1̣ 5 3 5 6^N

5 3 5 6 5 3 5 2^G]

Ladrang *Ginonjing*, laras pélog pathet nem

buka: 6̣ . 1 2 3 . 1 . 6̣ 3 3 5 6 3 5 3 2^G

[5 6 5 3 5 6 5 2^N

5 6 5 3 5 1̣ 5 6^N

5 2̣ 5 1̣ 5 3 5 6^N

5 3 5 6 5 3 5 2^G]

Ladrang *Ginonjing*, laras pélog pathet barang

buka: 6̣ . 7̣ 2 3 . 7̣ . 6̣ 3 3 5 6 5 3 5 2^G

[5 6 5 3 5 6 5 2^N

5 6 5 3 5 7 5 6^N

5 2 5 6 5 3 5 6^N

5 3 5 6 5 3 5 2^G]

2. Sléndro gendhing played in laras pélog with slight changes [with underlining indicating the altered sections]:

Gendhing *Bondhèt*, kethuk 2 kerep, laras sléndro pathet sanga

buka: 6 . 1 2 3 . 5 5 . 6 6 5 6 2 1 3 2 . 1 6 5^G
 . . 5 3 6 5 3 5 2 2 . 3 5 6 3 5^N
 [. . 5 3 6 5 3 5 2 2 . 3 5 6 5 6^N
 6 6 5 6 3 5 6 1 6 5 2 3^N
 . 3 3 3 5 6 5 3 2 3 5 3 2 1 6 5^G
 2 2 . . 2 2 . 3 5 6 5 3 2 1 6 5^N]

Gendhing *Bondhèt*, kethuk 2 kerep, laras pélog pathet nem*

buka: 6 . 1 2 3 . 5 5 . 6 6 5 6 2 1 3 2 . 1 6 5^G
 . . 5 3 6 5 3 5 2 2 . 3 5 6 3 5^N
 [. . 5 3 6 5 3 5 2 2 . 3 5 6 5 6^N
 6 6 5 6 2 3 2 1 6 5 2 3^N
 . 3 3 3 5 6 5 4 2 4 5 4 2 1 6 5^G
 2 2 . . 2 2 . 3 5 6 5 4 2 1 6 5^N]

Gendhing *Bondhèt*, kethuk 2 kerep, laras pélog pathet barang

buka: 6 . 7 2 3 . 5 5 . 6 6 5 6 2 6 7 2 . 7 6 5^G
 . . 5 3 6 5 3 5 2 2 . 3 5 6 3 5^N
 [. . 5 3 6 5 3 5 2 2 . 3 5 6 7 6^N
 6 6 5 6 3 5 6 7 6 5 2 3^N
 . 3 3 3 5 6 5 3 2 3 5 3 2 7 6 5^G
 2 2 . . 2 2 . 3 5 6 5 3 2 7 6 5^N]

*The most frequent transposition is to pélog nem. Around 1959, I tried this gendhing in pelog barang for an RRI [Radio Republik Indonesia] broadcast by the karawitan instructors of the Konservatori Karawitan Indonesia (KOKAR).

3. Sléndro gendhing that can be played alternately in both laras in a single performance:*

Kinanthi (the unggah of *Lobong*) irama 1/8, sléndro pathet manyura

[	.	1	.	6̣	.	1	.	6̣	.	2̣	.	1̣	.	3	.	2	N	
																	2	
																	N	
																	2	
																	N	
																	1	
																	G	
																	6̣]

Kinanthi (the unggah of *Lobong*) irama 1/8, pélog pathet nem/bem

[	.	1	.	6̣	.	1	.	6̣	.	2̣	.	1̣	.	3	.	2	N	
																	2	
																	N	
																	2	
																	N	
																	1	
																	G	
																	6̣]

Kinanthi (the unggah of *Lobong*) irama 1/8, pélog pathet barang

[	.	7̣	.	6̣	.	7̣	.	6̣	.	2̣	.	7̣	.	3	.	2	N	
																	2	
																	N	
																	2	
																	N	
																	7	
																	G	
																	6̣]

* If *Kinanthi* is played in irama 1/4, the laras does not shift. If it is played in irama 1/8, with çiblon drumming, it can go back and forth between laras pelog and laras sléndro.

4. Pélog gendhing that have an indirect relation to the sléndro original:

Gendhing *Génjong*, kethuk 2 kerep, laras sléndro pathet sanga

buka: 5 . 6 1 2 . 2 . 2 1 1 2 1 3 2 1 2 . 5 6 1^G
 i i 2 i 3 2 i 2 . i 6 5^N
 [. 2 3 5 . . 5 6 i 2 1 6 5 3 1 2^N
 . 1 3 2 . 3 6 5 i 6 5 6 5 3 1 2^N
 1 1 . . 5 6 1 2 1 3 1 2 . 1 6 5^G
 . 6 2 1 3 2 i 2 . i 6 5]^G

Gendhing *Gonjit*, kethuk 2 kerep, laras pélog pathet lima
 (derived from *Génjong*)

buka: 5 5 6 . 5 3 2 1 1 . . 5 6 1 2 1 3 1 2 . 1 6 5^G
 [. 6 2 1 3 2 1 2 . 1 6 5^N
 2 2 . . 2 2 1 2 3 3 . . 1 2 3 2^N
 2 2 1 2 3 3 . . 1 2 3 2^N
 1 1 . . 5 6 1 2 1 3 1 2 . 1 6 5^G
 i i . . i i 2 i 3 2 i 2 . i 6 5^N
 . 6 2 1 3 2 1 6 5 3 1 2^N
 . 3 6 5 5 5 . 6 . 5 3 2^N
 1 1 . . 5 6 1 2 1 3 1 2 . 1 6 5]^G

Gendhing *Glondhong Pring*, kethuk 2 kerep, laras sléndro pathet nem

buka: . 2 . 2 . 1 . 3 . 2 . 2 . 3 . 6 . 5 . 3 . 5 . 3 . 2^G

[. . . . 2 2 . 3 5 6 1 6 5 3 2 3^N
 6 5 3 5 . 3 2 3 5 6 1 6 5 3 2 3^N
 6 5 3 5 2 2 3 2 . 3 2 1 6 1 3 2^N
 5 6 5 3 2 1 6 5 3 3 6 5 2 2 3 2^G
 2 2 . 3 5 6 1 6 5 3 2 3^N
 6 5 3 5 . 3 2 3 5 6 1 6 5 3 2 3^N
 6 5 3 5 2 2 3 2 . 3 2 1 6 1 3 2^N
 3 3 5 3 6 5 3 5 3 2 1 2^G
 6 6 . . 6 6 5 6 3 5 6 1 6 5 2 3^N
 6 5 3 5 . 3 2 3 5 6 1 6 5 3 2 3^N
 6 5 3 5 3 3 1 2 . 3 2 1 6 1 3 2^N
 5 6 5 3 2 1 6 5 3 3 6 5 2 2 3 2^G]

Gendhing *Pring Glendhengan*, kethuk 2 kerep, laras pélog pathet lima
 (derived from *Glondhong Pring*)

buka: 5 5 6 5 4 2 4 . 5 5 6 5 4 2 1 5 6 1 2 . 1 6 5^G

[. . 5 6 2 1 6 5 . . 5 6 1 2 1 6^N
 . . 2 1 . 6 5 6 1 2 3 2 1 6 5 6^N
 . . 2 1 . 1 6 5 2 4 5 6 5 4 2 4^N
 5 5 . 6 5 4 2 1 5 6 1 2 . 1 6 5^G]

5. Gendhing played in either laras sléndro or pélog, the original laras of which is unknown:

Ladrang *Pangkur*, laras sléndro pathet sanga; irama 1/8

buka:	. 2	1	1	. 2	1	1	2	2	1	1	. 6	. 5	G
													N
	[	2	1	2	6	2	1	6	5	6	5	6	6
					.								N
		6	. 5	5	6	1	2	1	5	2	1	6	6
					.								N
		. 2	. 1	. 2	5	3	2	1	5	1	5	5	6
					.								G
		6	2	1	5	2	1	6	2	1	6	5	6]

Ladrang *Pangkur*, laras sléndro pathet manyura

													N
	[	3	2	3	1	3	2	1	6	1	6	1	6
					.								N
		1	. 6	6	1	2	3	2	6	3	2	1	1
					.								N
		. 3	. 2	. 3	6	5	3	2	6	2	6	6	6
					.								G
		1	3	2	6	3	2	1	3	2	1	6	6]

Ladrang *Pangkur*, laras pélog pathet bem (sanga treatment)

													N
	[	2	1	2	6	2	1	6	5	6	5	6	6
					.								N
		6	. 5	5	6	1	2	1	5	2	1	6	6
					.								N
		. 2	. 1	. 2	5	3	2	1	5	1	5	5	6
					.								G
		6	2	1	5	2	1	6	2	1	6	5	6]

Ladrang *Pangkur*, laras pélog pathet bem (manyura treatment)
$$\begin{array}{cccccccc}
 & & & & & & & \overline{N} \\
 [& 3 & 2 & 3 & 1 & 3 & 2 & 1 & 6 & \overline{i} \\
 & \cdot & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & N \\
 & 1 & . & 6 & 6 & 1 & 2 & 3 & 2 & 6 & 3 & 2 & 1 \\
 & . & 3 & . & 2 & . & \overline{3} & \overline{6} & \overline{5} & \overline{3} & \overline{2} & \overline{6} & \overline{N} \\
 & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & G \\
 & 1 & 3 & 2 & 6 & 3 & 2 & 1 & 3 & 2 & 1 & 6 &] \\
 & & & & & & & & & & & & \cdot
 \end{array}$$
Ladrang *Pangkur*, laras pélog pathet barang
$$\begin{array}{cccccccc}
 & & & & & & & \overline{N} \\
 [& 3 & 2 & 3 & 7 & 3 & 2 & 7 & 6 & \overline{7} \\
 & \cdot & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & N \\
 & 7 & . & 6 & 6 & 7 & 2 & 3 & 2 & 6 & 3 & 2 & 7 \\
 & . & 3 & . & 2 & . & \overline{3} & \overline{6} & \overline{5} & \overline{3} & \overline{2} & \overline{6} & \overline{N} \\
 & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & \overline{} & G \\
 & 7 & 3 & 2 & 6 & 3 & 2 & 7 & 3 & 2 & 7 & 6 &] \\
 & & & & & & & & & & & & \cdot
 \end{array}$$

In addition to the examples given above, there is also the repertory of gendhing to accompany the *wayang madya*, all of which are gendhing in sléndro transposed to pélog.*

From the examples and explanations provided above, it is clear that only gendhing in sléndro can be transposed to pélog, and not vice versa. There are no gendhing in laras pélog that can be transposed to laras sléndro. It is said that the *wayang klithik* (in the palace [at Surakarta]) were previously--that is, before the reign of Paku Buwana X [1893-1939]--accompanied by pélog gendhing transposed to sléndro. However, subsequently--that is, during the reign of Paku Buwana X--the accompaniment used was gendhing in laras sléndro. This is proof that the transposition [from pélog to sléndro] must have been unpleasant to the ear.

* According to Bapak R[adèn] Ng[abèhi] Atmacendana [later known as Nojowirongko], the *wayang madya* was created during the reign of K[angjeng] G[usti] P[angeran] A[rya] A[dipati] Mangku Negara IV [reigned 1853-1881]. The accompaniment was by the pelog gamelan, and many new gendhing were created for this purpose. But when Paku Buwana X [reigned 1893-1939] adapted the *wayang madya* form [at the Kraṭon Surakarta], the gendhing used were all sléndro gendhing transposed to pelog. The clowns, Capa and Capi, previously used, were replaced by Semar, Gareng, and Petruk [as in the wayang purwa repertory].⁶

I should add that when skilled players play sléndro gendhing on a pélog gamelan, they are careful that:

- a. the theme (cèngkok), or basic material, of the gendhing is not lost;
- b. the sléndro gendhing should be transposed to a pélog pathet that is the counterpart of the sléndro pathet.

Sléndro pathet sanga can be transposed to pélog pathet nem; sléndro pathet manyura can be transposed to pélog pathet manyura, pélog nyamat, or pélog pathet barang. Sléndro pathet nem, however, cannot be transposed to pélog pathet lima. If a gendhing in sléndro pathet nem is played on a pélog gamelan, the pathet will remain sléndro pathet nem, made pélog.

Around 1938-39, Bapak R[adèn] T[umenggung] Warsadiningrat (then known as Prajapangrawit) transposed a sléndro gendhing into pélog. The gendhing was Ladrang *Éling-éling Kasmaran* and the piece was to accompany an episode from the *wayang orang* lakon, "*Kéyong Mas*" in the *wayang gedhog* repertory, for the scene of Radèn Panji Inu Kartapati and Sarag.* The gendhing was transposed to pathet barang (not pathet nem), and this practice has been perpetuated to the present time.

A few years ago, around 1967, Ladrang *Sri Karongron*, laras sléndro pathet sanga, was transposed to pélog pathet barang. However, be aware that, even though these two gendhing (Ladrang *Éling-éling Kasmaran* and Ladrang *Sri Karongron*) were both originally pathet sanga and both transposed to pélog pathet barang, the procedures for doing so were not identical. In Ladrang *Éling-éling Kasmaran* the gong tone remained unchanged (tone 2 [gulu]), while in Ladrang *Sri Karongron* it was raised one key--from pitch 5 (lima) in sléndro to pitch 6 (nem) in pélog.

Ladrang *Éling-éling Kasmaran*, pélog barang, is frequently played now and in fact a suitable mérong for it has been found. Usually Gendhing *Bandhil Ori* is chosen as the mérong, and, indeed, this choice is very agreeable to the ear. But the question arises, "When Ladrang *Éling-éling Kasmaran* is played in sléndro sanga, its mérong must be *Renyep*, but when the piece is transposed, why is *Renyep* not transposed as well?" This question is normally answered, "It would be unpleasant." Just that is said, without regard for the fact that both the mérong and the unggah sections of the gendhing have gong tone 2 (gulu) [and thus should be equally transposable]. Actually, there are reasons for this.

* The actor-dancers, of whom I was one, were all musicians.

First, we must examine the laras pélog gamelan. Our gamelan has seven tones, ordered thus: 1 2 3 4 5 6 7 . These tones are divided into two, to become pélog bem and pélog barang, of which pélog bem is divided in two, in the following manner: part I is 1 2 3 5 6 and part II is 1 2 4 5 6 . Each part has two kinds of treatment, that is, tone 1 as kempyung (sanga treatment) and tone 1 as gembyang (manyura treatment). Thus, pélog bem is quite broad in scope, accommodating sléndro pieces of any pathet. The case of pélog barang (2 3 5 6 7) is different. It has only one part and the treatment (*garap*) is also invariable, that is, tone 7 (barang) must be treated as gembyang.

As a result, if we want to transpose a piece in laras sléndro to laras pélog bem, we can do so almost without thinking. If pitch 1 in laras sléndro is treated as kempyung, then in pélog bem we need only use sanga treatment; if pitch 1 in laras sléndro is treated as gembyang, we need only use manyura treatment. If the use of pitch 3 in pélog is not very pleasant, we can substitute pitch 4 in its place, and vice versa. This is not, however, the case in pélog barang. If we want to transpose a sléndro gendhing to pélog barang, we must choose a gendhing that has gembyang on pitch 1 (a pathet manyura gendhing) or we must choose a pathet sanga gendhing without sèlèh on pitch 1 and transpose it up one pitch level (as in the case of *Sri Karongron*, where pitch 5 is raised one pitch level to become pitch 6).

Changes in the Balungan of Gendhing

By changes in the balungan of gendhing I do not mean those changes that occur when transposing from one laras to another. For example, if the balungan 3 5 6 1 in laras sléndro becomes 2 3 2 1 in laras pélog bem, or 3 5 3 2 . 1 2 6 in laras sléndro becomes 3 5 3 2 . 7 5 6 in laras pélog barang, there has been no real "change." In karawitan circles these are not regarded as changes, because the motif (*motief*) of the balungan remains the same. Here, I mean changes in the motif or in the sèlèh. I am convinced that these changes from an earlier original version have occurred, based on the following evidence.

- a. Many of our venerable musicians are in disagreement over sections of the balungan of particular gendhing.

- b. There is an episode in the *Serat Centhini** that tells of the playing of Gendhing *Gambir Sawit* in a manner that differs from current practice.

sekar kinanthi [in the *kinanthi* meter]:

Nulya ki Jayèngragèku	[Then Ki Jayèngraga
Anyenggrèng rebabira ris,	softly touched the bow to the
Anganti sendhon pathetan,	rebab strings
Laju buka Gambir Sawit,	and played the pathetan,
Tibaning nem beming kendhang,	then the buka for <i>Gambir Sawit</i> ,
Tibaning lima dèn-gongi.	the bem of the kendhang entered
	at pitch nem,
	and the gong fell on pitch lima.]

According to this excerpt from the *Serat Centhini*, in the buka for Gendhing *Gambir Sawit* the kendhang stroke bem falls on pitch 6 (nem), whereas in present-day practice the kendhang bem coincides with pitch 2 (gulu), as below.

5	.	6	1	2	.	2	.	2	1	1	2	1	3	2	1	2	.	1	6	5

[Note: b = bem; t = tong]

In the days of the *Serat Centhini*, the buka could have been as follows.

5	.	6	1	2	.	2	.	2	1	1	2	1	3	2	1	6	2	1	6	5

With this in mind, let us consider Gendhing *Onang-onang*. According to the words of the elders, this gendhing was originally in laras sléndro pathet sanga. This is consistent with the information in the *Serat Centhini*, where *Onang-onang* is classified as a gendhing in pathet sanga. Today this gendhing is invariably played in laras pélog bem, because when played in its original laras and pathet it sounds unpleasant (awkward), which means that the gendhing does not want to return to its origins. Is

*The following excerpt is taken from a copy of the *Serat Centhini* owned by Bapak Jayamlaya. The volume and page are not mentioned.⁷

this not caused by [historical] changes in the areas of laras and treatment (*garap*)? Such changes could cause the original to be misunderstood.

Gendhing *Onang-onang*, laras pélog pathet nem

buka:	2	.	3	5	6	.	6	.	1	.	2	.	1	.	2	.	6	.	3	.	5	G	
																							N
	[	.	.	5	3	.	6	5	3	2	.	.	2	3	.	5	6	3	5				N
		1	1	.	.	1	1	2	1	3	2	1	2	.	1	6	5						N
		.	.	.	.	.	5	5	3	5	.	6	6	.	5	3	3	5	6				N
													6	6	5	3	3	5	6				G
													2	3	5	6	3	5	3	2			G
													2	3	5	6	3	5	3	2			I
																							N
		6	6	.	.	6	5	3	5	.	2	3	5	6	.	3	5	3	2				N
																							N
		5	5	.	.	5	5	2	3	.	5	6	5	4	.	2	1	2	1				N
		3	2	1	2	.	1	6	5	.	2	2	.	3	.	1	2	3	2				N
		.	.	2	3	.	5	3	2	.	3	5	3	2	.	1	6	5					G
																							G

If this balungan, common today, were played in sléndro, it would sound unpleasant. Sanga treatment precedes the underlined section I, but then there is an immediate switch to manyura. Underlined sections II and III are clearly to be treated as manyura, but after section III there is a reversal to sanga treatment at the repeated tones 5 5 . . . If the piece used balungan [phrases] from sléndro sanga in the sléndro version, it certainly would be much more pleasant.

[	.	.	5	3	6	5	3	2	.	.	2	3	6	5	3	5	N
		
	1	1	.	.	1	1	2	1	3	2	1	2	.	1	6	5	N
	.	.	.	.	5	5	3	5	6	6	.	5	6	3	5	6	N
									I								G
	2	3	2	1	6	5	3	5	1	6	5	6	3	5	3	2	G
									II								
	6	6	.	.	2	1	6	5	1	6	5	6	3	5	3	2	N
									III								N
	5	5	.	.	5	5	2	3	5	6	5	3	2	3	2	1	N
	3	2	1	2	.	1	6	5	2	2	.	3	1	2	3	2	N
									minur								G
	.	.	2	3	5	3	2	1	3	5	3	2	.	1	6	5]

Aside from the changes mentioned above, there are other changes in balungan that are caused by necessity. For example, when Ladrang *Kembang Pépé* is used to accompany the bedhaya dance, it must be altered to accommodate the vocal part, since the latter is so important in gendhing bedhayan. If no change were made, the vocal part would be uncomfortable to sing.

Ladrang *Kembang Pépé* (original [i.e., klenèngan] version):

	[	.	1	.	<u>6</u>	.	5	.	3	N
		.	5	.	2	.	5	.	3	N
		.	5	.	2	.	5	.	3	N
		.	1	.	2	.	1	.	6	G
										.
ngelik:		.	5	.	3	.	5	.	6	N
		.	5	.	3	.	5	.	6	N
		.	3	.	2	.	5	.	3	N
		.	1	.	2	.	1	.	6	G
										.
										6]

Ladrang *Kembang Pépé* (as used to accompany bedhaya):

	[	.	3	.	<u>2</u>	.	<u>5</u>	.	3	N
		.	5	.	2	.	5	.	3	N
		.	5	.	2	.	5	.	3	N
		.	1	.	2	.	1	.	6	G
										.
ngelik:		.	5	.	3	.	5	.	6	N
		.	5	.	3	.	5	.	6	N
		.	3	.	2	.	5	.	3	N
		.	1	.	2	.	1	.	6	G
										.
										6]

Because such changes usually make the piece more pleasant, the changed version tends to be used even if circumstances do not call for it. Often, changed versions are performed so frequently that the original becomes unknown. Ladrang *Pangkur* is another example.

The old Ladrang *Pangkur*, played without the so-called *lancaran* section is below.*

buka: . 3 . 2 . 3 . 2 3 7 3 2 . 7 5 6^G

[	3	2	3	7	3	2	7	$\frac{N}{6}$	7
	7	$\frac{6}{.}$	$\frac{6}{.}$	$\frac{7}{.}$	$\frac{2}{.}$	$\frac{3}{.}$	$\frac{2}{.}$	$\frac{6}{.}$	$\frac{3}{.}$
	.	3	.	2	.	3	.	$\frac{N}{2}$	$\frac{6}{.}$
	$\frac{7}{.}$	$\frac{3}{.}$	$\frac{2}{.}$	$\frac{6}{.}$	$\frac{3}{.}$	$\frac{2}{.}$	$\frac{7}{.}$	$\frac{3}{.}$	$\frac{2}{.}$
	7	3	2	6	3	2	7	$\frac{G}{6}$]

This version of Ladrang *Pangkur* was traditionally played in the following manner: after the buka, the piece is irama 1/2 to the first kenong; then it becomes irama 1/4, slowing down to the gong, where it becomes irama 1/8 (usually with ciblon drumming); after becoming irama 1/8 it occasionally becomes 1/16, ending eventually in irama 1/8. The balungan remains unchanged throughout. Later, *Pangkur* with a *gancaran* section emerged--possibly from Ngayogya [Yogyakarta]--having the following shape in irama 1/4 and 1/2.

[	3	2	3	7	3	2	7	$\frac{N}{6}$
	7	6	3	2	5	3	2	$\frac{N}{7}$
	3	5	3	2	6	5	3	$\frac{N}{2}$
	5	3	2	7	3	2	7	$\frac{G}{6}$
]

* Actually *gancaran*--*lancaran* is a form.

When *Pangkur gancaran* is played with *kendhang kalih* drumming in irama 1/4, it has the following *gerong* part in the *salisir* meter.

[3	2	3	7	3	2	7	N 6
	<u>2</u>	<u>2 32</u>	<u>7</u>	<u>23 34</u>	2	<u>23 27</u>	6
	Pa-	rab-é	Sang	Sma	-ra	ba-	ngun
7	6	3	2	5	3	2	N 7
	<u>3</u>	<u>3 34</u>	<u>2</u>	<u>3 67</u>	3	<u>2 32</u>	7
	sé-	pat dom-	ba	ka	- li	O-	ya
3	5	3	2	6	5	3	N 2
	<u>6</u>	<u>6 7</u>	<u>2</u>	<u>3 6</u>	<u>76 5</u>	<u>76 53</u>	2
	a-	ja do-	lan	lan	wong	pri-	ya
5	3	2	7	3	2	7	G 6]
	<u>56</u>	<u>3 2</u>	<u>2 32</u>	<u>7</u>	<u>23 34</u>	2	<u>23 27</u>
	ge-	ra-	meh	no	- ra	pra	- sa - ja

As time passed, another *Pangkur* with *gancaran* appeared, this time in *laras sléndro pathet sanga*, played in *irama 1/4* with a *laras madya* melody in the *pangkur* meter as the *gérongan*.*

[2	1	2	6	2	1	6	N 5
. 2 2 2 1 . 2	3 5 2 1 6	. 2 2 2 1	6 1	2 3 1 6	5	. 2	
Sekar pangkur kang wi- nar- na,				lalabuhan kang kanggo wong urip, a-			
6	5	2	1	3	2	1	N 6
. 2 2 2	. 3 1 2 5 6	1 6 1	2 1 5	2	. 5 3 2 3 1	6	
la lan be -cik pu-		niku,		prayo- ga		ka-wruha- na	
2	3	2	1	5	3	2	N 1
				. 2 3 5 6 5 6 1	5 3 2 6	1	
				adat waton puniku dipun ka-dulu			
3	2	1	6	2	1	6	G 5]
. 5 1 5 2	. 2 3 2 1	6		. 2 2 2 1 5	. 2 3 1 6	5	
wawah ing-kang tata kra-ma				dèn ka-èsthi si-yang ra-tri			

*This follows the views of both Bapak Jayamlaya and Bapak Mlayasuteja.

Still another *Pangkur* gancaran evolved, to meet certain needs, that is, as an accompaniment for a dance (what dance?). This *Pangkur* gancaran had a balungan similar to the *rujak-rujukan* melody in irama 1/2.

$$\begin{array}{cccccccc}
 & & & & & & & N \\
 [& 3 & 2 & 3 & 7 & 3 & 2 & 7 & 6 \\
 & & & & & & & & \\
 \hline
 & 7 & 6 & . & 6 & 6 & 7 & 2 & 3 & \hline
 & & & & & & & & & N \\
 & & & & & & & & & 2 \\
 \hline
 & 7 & 2 & 7 & 6 & 7 & 2 & . & 6 & 7 & 6 & 5 & 3 & 2 & . & 2 \\
 & & & & & & & & & & & & & & & N \\
 \hline
 & . & 2 & 2 & 5 & 3 & 2 & 7 & . & 3 & 2 & 3 & 2 & 7 & 6 &] \\
 & & & & & & & & & & & & & & & G \\
 & & & & & & & & & & & & & & & 6
 \end{array}$$

This *Pangkur* gancaran balungan is very much enjoyed by young people. It is frequently used in *klenengan*--and not just as dance accompaniment. Because young people have greater mobility than their elders, this *Pangkur* balungan spread quickly. For this reason, the general public has come to regard this balungan as *Ladrang Pangkur*, while the original balungan has been forgotten.

Pélog Pieces in Laras Sléndro

There have never been any Solonese *gendhing* originally in pélog that were later transposed to sléndro. As I mentioned above, there are some pieces that can be played alternately in pélog and sléndro, but the original laras of these is unknown.

There are also sléndro *gendhing* from Yogya that are considered in Solo to be originally pélog. For example, *Rujak Jeruk* (sléndro) from Yogya is equivalent to *Rujak Senthul* (pélog) in Solo; *Ladrang Temantèn* (sléndro) in Yogya is equivalent to *Ladrang Serang* (pélog) in Solo. However, Yogya and Solo have different styles of rendering balungan; thus, even though the basic motifs (*motiefé*) of these *gendhing* are the same, there are some differences, as set out below.

$$\begin{array}{l}
 \text{Rujak Jeruk: } [\dots 5 \dots 3 \dots 5 \dots 2 \\
 \text{Rujak Senthul: } [\dots 5 2 \dots 2 5 2 3 \dots 6 5 3 5 \dots 3 2 1 2
 \end{array}$$

<i>Rujak Jeruk:</i>	. . . 5 . . . 3 . . . 5 . . . 2	N
<i>Rujak Sentul:</i>	. 5 2 . 2 5 2 3 6 5 3 5 3 2 1 2	N
<i>Rujak Jeruk:</i>	6 3 5 6 . 1̇ 3̇ 2̇ 5̇ 3̇ 2̇ 1̇ 6 5 2 3	N
<i>Rujak Sentul:</i>	. 1 2 6 2̇ 3̇ 2̇ 1̇ 6 5 2 3	N
<i>Rujak Jeruk:</i>	6 5 2 . 2 3 5 6 1̇ 2̇ 6 3 6 5 3 2]	G
<i>Rujak Sentul:</i>	. 5 2 . 2 3 6 5 2 1 6 1 2 3 1 2]	G
<i>Ladrang Temantèn:</i>	[1 5 1 6 1 5 1 6 1 5 1 6 3 5 6 1	N
<i>Ladrang Serang:</i>	[7 5 7 6 7 5 7 6 7 5 7 6 3 5 6 7	N
<i>Ladrang Temantèn:</i>	2 3 2 1 6 5 6 3 6 5 3 5 6 1 5 6	N
<i>Ladrang Serang:</i>	2 3 2 7 6 5 6 3 6 5 3 5 6 7 5 6	G
<i>Ladrang Temantèn:</i>	3 3 . 1 2 3 5 3 6 1 6 5 3 2 1 2	N
<i>Ladrang Serang:</i>	3 3 . . 3 3 5 3 6 7 6 5 3 2 7 2	N
<i>Ladrang Temantèn:</i>	3 2 1 6 5 3 5 2 5 3 2 3 5 6 5 3	N
<i>Ladrang Serang:</i>	3 2 7 6 5 3 5 2 5 3 2 3 5 6 5 3	G
<i>Ladrang Temantèn:</i>	6 5 6 3 6 5 6 3 6 5 6 3 6 5 3 2	N
<i>Ladrang Serang:</i>	6 5 6 3 6 5 6 3 6 5 6 3 6 5 3 2	N
<i>Ladrang Temantèn:</i>	6 5 2 6 5 2 6 5 2 5 2 3 5 6 5 3	N
<i>Ladrang Serang:</i>	5 3 2 5 3 2 5 3 2 5 2 3 5 6 5 3	G

Ladrang <i>Temantèn</i> :	6	5	6	3	6	5	6	3	N	6	5	6	3	6	5	6	1	N
Ladrang <i>Serang</i> :	6	5	6	3	6	5	6	3	N	6	5	6	3	6	5	6	7	N
Ladrang <i>Temantèn</i> :	2	3	2	1	6	5	6	3	N	6	5	3	5	6	1	5	6	G]
Ladrang <i>Serang</i> :	2	3	2	7	6	5	6	3	N	6	5	6	3	6	7	5	6	G]

In 1961, I tried playing Ladrang *Tirta Kencana*, laras pélog pathet nem,* in sléndro sanga for the Ramayana ballet. I have notated the balungan of the two versions below.

Ladrang *Tirta Kencana*

pélog nem:	[2	1	2	6	2	1	6	N	2	1	2	6	2	1	6	N
sléndro sanga:	[2	1	2	6	2	1	6	N	2	1	2	6	2	1	6	N
pélog nem:	1	5	6	1	3	2	1	N	5	4	2	4	5	6	4	G]	
sléndro sanga:	1	5	6	1	3	2	1	N	5	3	2	3	5	6	3	G]	
<i>ngelik</i>								N								N	
pélog nem:	56	12	56	12	56	12	16	5	56	12	56	12	56	12	16	5	
sléndro sanga:	56	12	56	12	56	12	16	5	56	12	56	12	56	12	16	5	
pélog nem:	1	5	6	1	3	2	1	N	5	4	2	4	5	6	4	G]	
sléndro sanga:	1	5	6	1	3	2	1	N	5	3	2	3	5	6	3	G]	

In 1967, I tried playing Gendhing *Bandhil Ori*, pélog barang, in sléndro, but I was unable to put it into the corresponding pathet (pathet manyura), and it turned out to be more pleasant in sléndro sanga.

* I consider it pélog pathet lima because it uses a low 4.

Gendhing *Bandhil Ori*

buka: pélog barang:	.5	.5.5	3567	.7.7	.6.5	.7.6	.532	G
sléndro sanga:	.5	.5.5	3561	.1.2	.6.5	.1.6	.532	G
pélog barang:	[. 3 5 2	. 3 5 2	5 6 5 3	2 7 6				N 7 N
sléndro sanga:	[. 3 5 2	. 3 5 2	5 6 5 3	2 1 2				N 1
pélog barang:	. 3 . 2	. 7 6 5	. . 5 6	7 2 3				N 2
sléndro sanga:	. 3 . 2	. 1 6 5	. . 5 6	1 2 3				N 2
pélog barang:	3 5 . .	5 5 . .	5 5 6 5	3 5 6				N 7 N
sléndro sanga:	5 5 . .	5 5 . .	5 5 6 5	3 5 6				N 1
pélog barang:	. 3̣ . 2̣	. 7 6 5	. 7 . 6	. 5 3				G 2]
sléndro sanga:	. 3̣ . 2̣	. 1 6 5	. 1 . 6	. 5 3				G 2]

When Gendhing *Bandhil Ori* is transposed to sléndro pathet sanga, the result is very pleasant, whereas transposed to pathet manyura, it clearly is not. The reasons are as follows.

1. *Bandhil Ori* has many sèlèh on pitch 5, which is the dthing (avoided) tone in pathet manyura; furthermore, there is a gantungan (repeated tone) on pitch 5. The dthing tone of a pathet may be found in the balungan of a piece, but it should be accompanied by tones that soften the effect of the dthing.
2. There should be a sèlèh tone immediately following (*ing saburiné*) the dthing tone that can counteract the effect of the dthing tone.

These two conditions are illustrated below.

1. Tones that soften the effect of the dthing tone are found in the following gendhing.

a. Gendhing *Damar Kèli*, sléndro pathet manyura

5653 2126 3561̇ 6523 ..35 6532 .126̇ 3532^N

5653 2165̇ 33.6̇ 3561̇ 1123 6532 .126̇^G

b. Gendhing *Lobong*, sléndro pathet manyura

22.. 2321 3265̇ 3356̇^G

2. Sèlèh tones that counteract the effect of the dthing tone are found in the following gendhing.

a. Gendhing *Genès*, sléndro pathet manyura

buka: 661̇ 6523 .1.1̇ .2.6̇ .535 3212^G

55.. 5523 5653 2126^N

 └──────────┘

(Note: The bracket indicates a "cèngkok mati" in pathet manyura.)

Note. Actually, the themes (*motiefé*) in Gendhing *Bandhil Ori* are rather unclear in sléndro sanga, because in pélog barang the sèlèh tone 7 is gembyang, while in sléndro sanga the sèlèh tone 1 becomes kempyung. There is, of course, a great difference in feeling between kempyung and gembyang. Gembyang has a soft and calm feeling while kempyung has an energetic feeling. The difference influences the pathet as well. Thus, changing laras sometimes can be based only on agreeableness, not on themes.

There are many cases where gendhing originally in laras pélog can be transposed to sléndro--and not only necessarily to the corresponding pathet--without merely raising or lowering the pitch levels. An example of this is Gendhing *Sinom*, pélog pathet barang, which can be transposed to sléndro pathet sanga.

Gendhing *Sinom*

buka:	pélog	barang	. 3 . 3 . 2 . 7 . 2 . 6 . 3 . 2	G
	sléndro	sanga	. 2 . 2 . 3 . 1 . 2 . 6 . 1 . 2	G
barang:	[..27 .6.5 ..56 7567 ..73 .532 .327 .6.5	N	
sanga:	[..21 6535 ..56 1121 ..13 1232 ..21 6535	N	
barang:	..56 .765 ..56 7567 7767 22.7 .6.5	N		
sanga:	..56 2165 ..56 1.21 1121 22.1 6535	N		
barang:	.2.7 .3.2 .327 .6.5 22.. 2327 .2.3 .532	N		
sanga:	.2.1 .3.2 ..21 6535 22.. 5321 22.3 1232	N		
barang:	.327 .6.5 .672 .765 22.. 2327 .2.6 .3.2]	G		
sanga:	..21 6535 .612 .165 22.. 5321 .2.6 .3.2]	G		

To transpose a gendhing from pélog to sléndro one must be aware of the following rules.

1. One must determine if the gendhing has dhing tones in the prospective pathet.
2. One must examine the sèlèh or balungan tones, weighing one against another to determine which become kempyung in a particular pathet, using the following formula.

A gendhing in pélog nem, like the following, with sèlèh on pitches 2 and 5, will become pathet sanga when transposed to sléndro.

		N		N
3.	..5̣6̣	1232	.216̣	5̣6̣12
		N		G
	.235	.645	6621	326̣5̣

Having sèlèh on pitches 2 and 6, and the repeated tone 3, this gendhing in pélog nem will become pathet manyura when transposed to sléndro.

		N		N
4.	..6̣1̣	3216̣	3356	3532
		N		G
	5352	5352	5654	2126̣

A gendhing in pélog barang, like the following, with sèlèh on pitches 7 and 5, will become pathet sanga when transposed to sléndro.

		N		N
5.	.5̣5̣5̣	3235	.5̣5̣5̣	3567
		N		G
	.723	4327	6765	3235

A gendhing in pélog barang, like the following, with sèlèh on pitches 7 and 3, will become pathet manyura when transposed to sléndro.

		N		N
6.	.767	2327	.767	2353
		N		G
	.356	7653	5323	2767

APPENDIX I

This appendix concerns *bawa*, vocal [introductions to gendhing]. Although *bawa* can stand alone as vocal music, they are also closely connected with instrumental music--gamelan. Thus, karawitan musicians should understand them.

I once received a note from Bapak Jayamlaya with the following message.*

Advice from R[adèn] M[as] Sahirjan**

1. The creator of *laras madya* was K[angjeng] P[angéran] Santakusuma, a grandson of Paku Buwana V. He took the lyrics from the book [Serat] *Wulang Rèh*.
2. The creator of *bawa* and *gérong* was K[angjeng] P[angéran] Kusumabrata, and the first singer of *bawa* was R[adèn] M[as] Hesmubrata, at the royal estate, Langen Harja. The *bawa* he sang was [sekar ageng] *candra kusuma* as an introduction to the gendhing *Pangkur Paripurna*, performed in honor of the visit of Kangjeng Gusti [Pangéran Adipati Arya] Mangku Negara IV. The singer wore the *Langen Harjan*-style costume.
3. The creator of *santi swaran* was Sumaningrat, who offered his creation to [the *patih*, or prime minister] Kangjeng [Adipati] Sasradinigrat ([Patih] Kléca). Melodies from gamelan gendhing were later added.

According to this note from Bapak Jayamlaya, there were no *bawa* before the time of Paku Buwana IX [reigned 1861-1893] and Mangku Negara IV [reigned 1853-1881]. Since that time it has become common practice to precede many gendhing with a *bawa*--whether *tembang gedhè*, *tembang macapat*, or *tembang tengahan*.

In my opinion, before these *tembang* [poetic meters] were used as *bawa*, only their *laras* was predetermined--their pathet was as yet undetermined.

* I still have the original, which is written in Javanese script.

** His home was in *kampung* Patang Puluhan.

Nowadays, the notation of *tembang* possessed by most vocalists will include the specification of *pathet*, especially when the musical notation is included. The *pathet* of a *tembang* used as a *bawa* to a particular *gendhing* will agree with the *pathet* of the *gendhing*. On the other hand, *tembang* that are not used as *bawa* are sometimes assigned a pitch level according to what the writer of the notation arbitrarily considers to be the *pathet*. This is shown by the following two versions of *tembang megatruh* in which the melody is the same, but the pitch levels of the notation differ.

I. 7 5 6 7 $\overline{7}$ 6 7 5 3 5 6 7
Si - gra mi - lir sang gè- thèk si - nang-ga ba - jul

. 2 3 5 5 5 5 $\overline{7-6}$ 5
ka- wan da - sa kang ja - gèn - i

. 2 3 5 5 5 5 7 6
ing ngar-sa mi- wah-ing pung-kur,

. 2 2 2 2 2 3 2 $\overline{7}$
tan- a - pi ing ka - nan ké- ring

. 5 5 3 2 3 5 $\overline{5-3}$ 2
Sang gè -thèk lam- pah- nya a - lon.

II. 3 1 2 3 $\overline{3}$ 2 3 1 $\overline{6}$ 1 2 3
Si - gra mi - lir sang gè-thèk si - nang-ga ba - jul

. $\overline{5}$ $\overline{6}$ 1 1 1 1 $\overline{3-2}$ 1
ka- wan da - sa kang ja - gèn - i

. $\overline{5}$ $\overline{6}$ 1 1 1 1 3 2
ing ngar-sa mi - wah ing pung- kur

. $\overline{5}$ $\overline{5}$ $\overline{5}$ $\overline{5}$ $\overline{5}$ $\overline{6}$ $\overline{5}$ $\overline{3}$
tan- a - pi ing ka - nan ké- ring

1 1 $\overline{6}$ $\overline{5}$ $\overline{6}$ 1 $\overline{1-6}$ $\overline{5}$
Sang gè-thèk lam- pah- nya a - lon.

Another example [this time of *tembang gedhé*], in which the same melody is notated at different pitch levels, is [*tembang gedhé*] *bremara ngingsep sari*, lampah 11, pedhotan 4-7 [eleven syllables per line, divided four-seven], laras sléndro.

1. $\overline{0\ 5\ \underline{5\ 6}}\ .\ \underline{5\ 6}\ \underline{5\ 6}\ .\ \underline{6\ 1}\ \underline{1\ 2}\ .\ \underline{6\ 5}\ \underline{.3}\ \underline{2\ .5}\ \underline{6\ .5}\ \underline{3}$
 Ga-lak u-lat ka-di tha - thit am - ba-rung,

$\underline{3\ .1}\ \underline{1\ 2\ 3}\ \underline{2\ .6}\ \underline{1\ 6\ 5}\ \underline{3}\ \underline{1\ 2}\ \underline{3\ 3\ 5}\ \underline{3\ 2}\ .\ \underline{2\ 6}\ \underline{1\ 6\ 5}\ \underline{3}$
 kang pa - mu - lu a-lus ma-nis ma - wèh kung,

$\underline{6\ 5\ 3}\ \underline{5\ 6}\ .\ \underline{2}\ \underline{1\ 6}\ .\ \underline{6}\ \underline{6}\ \underline{1}\ \underline{1\ 2}\ .\ \underline{6}\ \underline{5}\ \underline{.3}\ \underline{2}\ \underline{.6}\ \underline{1\ 6\ 5}\ \underline{3}$
 sem - ba - da kang de-deg man-da - ra na - kung,

$\underline{6\ 5\ 3}\ \underline{5\ 6}\ .\ \underline{2}\ \underline{1\ 6}\ .\ \underline{1\ 2}\ \underline{3}\ \underline{3\ 5}\ \underline{2\ 5\ 6}\ \underline{5}\ \underline{3}$
 a - go - rèh pan da-dya pantes malat kung.

2. $\overline{0\ 3\ \underline{3\ 5}}\ .\ \underline{3\ 3\ 5}\ .\ \underline{5\ 6}\ \underline{6\ 1}\ .\ \underline{5\ 3}\ \underline{.2}\ \underline{1\ .3}\ \underline{5\ .3}\ \underline{2}$
 Ga-lak u-lat ka-di tha - thit am - ba-rung,

$\underline{2\ .6}\ \underline{6\ 1\ 2}\ \underline{1\ .5}\ \underline{6\ 5\ 3}\ \underline{2}\ \underline{6\ 1}\ \underline{2\ 2\ 3}\ \underline{2\ 1}\ .\ \underline{1\ 5}\ \underline{6\ 5\ 3}\ \underline{2}$
 kang pa - mu - lu a-lus ma-nis ma - wèh kung,

$\underline{5\ 3\ 2}\ \underline{3\ 5}\ .\ \underline{1}\ \underline{6\ 5}\ .\ \underline{5}\ \underline{5}\ \underline{6}\ \underline{6\ 1}\ .\ \underline{5}\ \underline{3}\ \underline{.2}\ \underline{1\ .5}\ \underline{6\ 5\ 3}\ \underline{2}$
 sem - ba - da kang de-deg man-da - ra na - kung,

$\underline{5\ 3\ 2}\ \underline{3\ 5}\ .\ \underline{1}\ \underline{6\ 5}\ .\ \underline{6\ 1}\ \underline{2}\ \underline{2\ 3}\ \underline{1\ 3\ 5}\ \underline{3}\ \underline{2}$
 a - go - rèh pan da-dya pantes malat kung.

In tembang such as those above, the melody is clearly the most significant part; pathet is of no consequence. But, when used as a bawa, the pathet of the tembang must agree with that of the gendhing it introduces. For example, when sekar ageng [tembang gedhé] rara béntrok is used as a bawa for Gendhing *Gambir Sawit*, sléndro pathet sanga, the tembang rara béntrok must be pathet sanga and use the proper pitch level for pathet sanga.

0	5	5	6	1̇	2̇	.	6	6	6̇1	6	5				
Kang ka-te-man ra-ras ma - ra															
.	5	5	.	6	1̇	.	5	6	53	2	.	2	22	35	5
ra - ra bén - trok a-ngram-lam-i,															
.	2̇	2̇	2̇	2̇1	65	56	16	5	.	2	5	32	1		
pa-ran tu-ma-mèng ti - lam rum															
5	6	12̇	2̇	.	3̇	1̇	2̇	15	2	2	.	1	6		
ba - ya rum - ing sa - ri-ran - ta															
.	.	5	6̇1	12̇	2	3	5	13̇	2	.	1	6	16̇	5	
su-mar-ma ma - du me - nuh - i															
.	5	5	5	6	1̇	.	12̇	6̇1	.	5	6	53	2		
dhuh mas mi-rah sang ku-su - ma															
.	2	5	6	6̇1	.	5	2	23	2	1	6	6̇1	12̇	2	
am-bu-ka gan- da-ning se-kar gam- bir sa-wit															
6	1	1	.	2	6̇1	65	5								
ma - ra - ta - ni.															

The lyrics of this version of *rara béntrok* clearly indicate that the *tembang* is to be used as a *bawa* for *Gendhing Gambir Sawit*. In fact, there is another *rara béntrok* song, with a different set of words, which shows even more clearly that the *tembang* serves as a *bawa* for *Gambir Sawit*.

0 5 5 6 1̇ 2̇ . 6 6 6̇1̇ 6 5

Te-men-é na kang dèn an - ti

. 5 5 6̇1̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 1̇6̇ 5 .1̇ 2̇ .1̇ 6

Gam- bir sa-wit du - rung mu - ni,

2̇ 1̇ 2̇ .1̇ 6 .3 3 3 5 3 2

tur i - ku no- ra mbo-sen - i

. 2 5 6 6 1̇ 2̇ 6 .2̇ 1̇ 6 5 2 .3 5 3 2 1

wit ku-na ngan - ti sa - i - ki,

. 5 5 6 1̇ 5 3 2 3 5 .1̇ 1 2 1 6 5

na - dyan sa - jam mu- ni ping tri

. 2 2 2 2 2 1 2 3 5 6 1̇ .5 6 5 3 2

se-rengé durung ngen - dhon - i

. 2̇ 2̇ 2̇ 1̇ 6 1̇ 2̇ 6 2̇ 1̇ 6 5 2 .3 5 3 2 1

pa-na-buh - é ma - sih u - thi

6̇ 6̇ 1̇ 1̇ 2̇ 2 6̇ 1̇ 1̇ .2̇ 6̇1̇ 6̇5̇ 5̇

tan-dha dhe - men trus- ing a - ti

When we compare these two versions we can see that, although the melody and words differ, the notation for both is *pathet sanga*.

An interesting situation arises, however, when *Gambir Sawit* is played in pélog pathet nem (bem). The gendhing is played as if there were no change; that is, it is not raised or lowered as is, for example, *Ladrang Sri Karongron*. But why are the tones of the *bawa rara béntrok* raised one pitch level so that *sèlèh* on pitch 5 (lima) becomes *sèlèh* on pitch 6 (nem), and so forth? Only later, in approaching gong, is the *bawa* melody rerouted so that it has a *sèlèh* on pitch 5, since the gong tone of the gendhing is fixed as pitch 5. The melody is as below.

0 6 6 ḡ ḡ ḡ . ḡ ḡ ḡ ḡ 6
 Te-men-é na kang dèn an - ti

. 6 ḡ ḡ ḡ ḡ ḡ . ḡ ḡ ḡ ḡ ḡ ḡ ḡ
 Gam - bir sa-wit du - rung mu - ni

ḡ ḡ ḡ ḡ ḡ ḡ . 6 ḡ . 5 ḡ ḡ 2
 tur i - ku no - ra mbo-sen - i

2 4 5 ḡ ḡ ḡ . 6 5 ḡ ḡ 2 1
 wit ku-na ngan - ti sa - i - ki

. 3 5 ḡ ḡ ḡ 2 3 . 1 1 ḡ ḡ 5
 na-dyan sa - jam mu-ni ping tri,

. 1 2 2 2 ḡ 5 ḡ ḡ 3 2
 se-rengé du-rung ngen-dhon - i

. ḡ ḡ ḡ ḡ ḡ ḡ ḡ ḡ 5 ḡ ḡ ḡ 2 1
 pa-nabuh-é ma - sih u - thi,

. 3 5 ḡ ḡ 2 ḡ ḡ 1 ḡ ḡ 5
 tan-dha dhe men trus - ing a - ti

Tembang rara *béntrok*, above, has the same *sèlèh* tone at the words "-ra mboseni" as does the pathet sanga version. But, in fact, the version above uses the manyura/nyamat tuning for the tones 2 4 5 6 1, as a transition to sanga treatment (*garap*).

Below I have provided another example to further prove that, when a pathet sanga melody is transposed to pélog, it is raised one pitch level to become nyamat. This is the tembang *sudira warna*, which is used as a *bawa* for Gendhing *Bondhèt*, laras sléndro pathet sanga.

5 6 1 2 61 65 5
Lir sad pa - dèng - sun

5 53 2 3 5 .1 1 21 6 5
tu-mi- ling ma-ngu-lat - i

2 2 1 23 5 .2 5 .3 2 .1 6
puspi - ta ing - kang

. 5 5 5 32 1 23 5 1 23 2 .1 6 5
me-dem in-dah kang war - ni

5 6 1 2 61 65 5
mi-dar ing ta - man

5 53 2 3 5 .1 1 21 6 5
a-nom se - kar war-si - ki

2 2 1 23 5 .2 5 .3 2 .1 6
ku-me - nyut ing tyas

6 1 2 1 6 1 2 1 6 5
ba-ya ta ja - tu kra-ma

Gendhing *Bondhèt*, sléndro sanga, like Gendhing *Gambir Sawit*, is sometimes played in pélog. The contour of the melody does not change and when the piece uses *bawa* it is introduced by the same *bawa*, *tembang sudira warna*. In pélog, however, the title of the *tembang* is changed to *tembang sudira wicitra*.

6	1̇	2̇	3̇	1̇2̇	1̇6̇	6					
Lir sad - pa - dèng - sun											
6	6	5	3	5	6	.2	2	2̄3̄	1	2̄1̄	6̇
tu - mi - ling ma-ngu-lat - i											
3	3	2	.3̄	5	6̄5̄	4	6	5	.3̄	2	1
puspi - ta ing - kang											
.6	6	6	6̄5̄	3	.5̄	6	2	3	1	2̄1̄	6̇
mè-dem in-dah kang war - ni											
6	1̇	2̇	3̇	1̇2̇	1̇6̇	6					
mi-der-ing ta - man											
6	6̄5̄	3	5	6	.2	2	2̄3̄	1	2̄1̄	6̇	
a-nom se - kar war-si - ki											
3	3	2	.3̄	5	6̄5̄	4	6	5	.3̄	2	1
ku-me - nyut ing - tyas											
1	1̄2̄	2	1̄2̄	3̄2̄	1̄6̄	5̇					
ba- ya ta ja - tu kra- ma											

All of *tembang sudira wicitra* has been raised one pitch level (in other words, to *nyamat* or *manyura*), except at the place of the gong, where it remains pitch 5 (*lima*) because the gong tone for Gendhing *Bondhèt* remains 5 when transposed from sléndro to pélog.

There are many more cases like these--far too many to be written down. However, I want to give another example, from a vocal gendhing, specifically from a santi swara gendhing. Melodies for santi swara are vocal melodies. This means that the melody is a vocal part, accompanied entirely by instruments from the irama group. Even so, in books of santi swara the pathet is specified--though only pathet nem and barang for pélog (there are none in lima) and pathet sanga and manyura for sléndro (there are none in pathet nem). I have selected the santi swara gendhing, Gendhing *Kudup Turi*, laras sléndro pathet sanga, for which the bawa is sekar ageng [tembang gedhé] *wegang sulanjari*,* lampah 20, pedhotan 8-12 [20 syllables per line, divided 8-12].

2	.3	1	.5	2	35	6	61	6	5	5	61	2	56	53	2	32	1		
Tan-	dya	ba	-	la		Pan	-	dha	-	wa		mbyuk							
.1	1	.1	3	5	5	6	1	53	2	.3	1	35	3	2					
gu-	mu-	lung	ma-	ngung-	sir	ing	Sa-	ta	Ku-	ra	-	wa							
2	35	5	6	1	.5	3	2	.5	3	21	6	.5	6	1	2				
kam	-	bah	kung-	kih	sru	ka	-	ti-	tih										
.5	5	.6	1	.6	5	2	6	1	2	.5	6	1	21	65	5				
mi-	rut	ké	-	rut	la	-	rut	ka-	tut	pa-	ra	Ra-	tu						
.5	5	3	2	5	5	.6	1	.6	5	.3	2	.5	3	21	6	5	6	1	2
tu-	win	sa	-	gung		pra	di-	pa-	ti										
.5	5	.6	1	.6	5	2	6	1	2	.5	6	1	2	.1	6	.5	5		
mi-	rut	ka	-	pa	-	la	-	yu	sigra	prapta	-	ni	-	ra					
.5	5	3	25	5	.6	1	.6	5	.3	2	.5	3	21	65	61	2			
A-	swa-	ta	-	ma		ta	-	ta	nya-	lah									

* I know nothing of the name and I have chosen only the bawa version.

$\dot{5}$ $\dot{5}$ $\dot{6}$ $\dot{1}$ $\dot{6}$ 5 2 $\dot{6}$ $\dot{1}$ 2 $\dot{6}$ $\dot{1}$ $\dot{6}$ 5 $\dot{3}$ $\dot{3}$ $\dot{5}$ $\dot{2}$ $\dot{3}$ $\dot{2}$
 pa-gé - né ta i - ki ywa pa-dha lu - ma - yu

This version of *tembang wegang sulanjari* is also used as a *bawa* for Gendhing *Bango Maté* in *santi swara*. This gendhing has pitch 5 (*lima*) as a gong tone. Even so, the *bawa* is clearly *pélog manyura* or *nyamat*, which means it is raised one pitch level from *wegang sulanjari* in *laras sléndro*.

$\dot{3}$ $\dot{2}$ $\dot{6}$ $\dot{3}$ $\dot{5}$ $\dot{6}$ $\dot{1}$ $\dot{1}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ 5 $\dot{3}$ $\dot{2}$
 Sri Kresna ka - sreg - i ni - rup

$\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{3}$ $\dot{5}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{6}$ 5 $\dot{6}$ 5 $\dot{3}$ $\dot{5}$ $\dot{6}$ $\dot{2}$ $\dot{3}$ $\dot{5}$ $\dot{6}$ $\dot{5}$ $\dot{3}$
 si-nèp li-ne-pas-an wa - ras - tra pi - na - reg,

$\dot{3}$ $\dot{1}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{3}$ $\dot{6}$ $\dot{5}$ $\dot{6}$ $\dot{2}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$
 di - ra nga - deg ma - mu - ling - nga

$\dot{6}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ 5 $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ $\dot{2}$ $\dot{1}$ $\dot{6}$
 nga-we - ri la - rut - ing ba-la ra-ta re - bah,

$\dot{6}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{1}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{6}$ $\dot{5}$ $\dot{6}$ $\dot{2}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$
 Bi-ma nge - bag le- pas - a muk -

$\dot{6}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ $\dot{2}$ $\dot{1}$ $\dot{6}$
 ti-né ba-la re - bah ma-bag gajah ra - ta

$\dot{6}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{1}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{6}$ $\dot{5}$ $\dot{6}$ $\dot{2}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$
 bentar tre - nyuh si-nga na - rug

$\dot{6}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{6}$ $\dot{5}$ $\dot{3}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{6}$ $\dot{1}$ $\dot{2}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ $\dot{6}$ $\dot{5}$
 ti-nem-bung- i - ra ring ga-da ka-su - la - yah

These vocal examples should be sufficient to demonstrate that the counterpart of sléndro pathet sanga is pélog manyura or nyamat--that is, raised one key [tone]. Raising one key [tone] is not ordinarily restricted to pathet nyamat, but can also be pleasing in pélog barang. Thus, in short, the basic principle is to raise the melody one pitch level. Below, I have given the barang version [of *tembang gedhé wegang sulanjari*].

3̣	2̣	6̣	3̣	5̣	6̣	7̣	7̣	2̣	7̣	6̣	6̣	7̣	2̣	3̣	7̣	2̣	7̣	6̣	5̣	.3̣	2̣	
Sri	Kresna	ka	-	sreg	-	i	ni	-	rup													
.2̣	2̣	.2̣	3̣	5̣	6̣	7̣	2̣	.6̣	5̣	6̣	5̣	3̣	5̣	6̣	2̣	.3̣	5̣	6̣	5̣	3̣	3̣	
si-nèp	li-ne-pas-an	wa	-	ras	-	tra	pi	-	na	-	reg,											
3̣	.7̣	7̣	2̣	3̣	2̣	.7̣	6̣	.5̣	3̣	7̣	2̣	3̣	3̣	6̣	5̣	6̣	2̣	3̣	7̣	.2̣	3̣	
di	-	ra	nga	-	deg	ma	-	mu	-	ling	-	nga										
.6̣	6̣	.7̣	2̣	7̣	6̣	.3̣	1̣	2̣	3̣	.6̣	7̣	2̣	3̣	.2̣	7̣	2̣	7̣	6̣	6̣			
nga-we	-	ri	la	-	rut-	ing	ba-la	ra-ta	re	-	bah,											
.6̣	6̣	5̣	3̣	7̣	2̣	3̣	2̣	.7̣	6̣	.5̣	3̣	.6̣	5̣	6̣	2̣	3̣	7̣	.2̣	3̣			
Bi-ma	nge	-	bag	le-	pas	-	a	muk	-													
.6̣	6̣	.7̣	2̣	6̣	5̣	3̣	7̣	2̣	3̣	.6̣	7̣	2̣	3̣	2̣	7̣	2̣	7̣	6̣	6̣			
ti-né	ba-la	re	-	bah	ma-pag	gajah	ra	-	ta													
.6̣	6̣	5̣	3̣	7̣	2̣	3̣	2̣	.7̣	6̣	.5̣	3̣	.6̣	5̣	6̣	2̣	3̣	7̣	2̣	3̣			
bentar	tre	-	nyuh	si-	nga	na	-	rug														
.6̣	6̣	.7̣	2̣	6̣	5̣	3̣	7̣	2̣	3̣	.6̣	7̣	2̣	3̣	2̣	7̣	6̣	5̣					
ti-nem-	bung-	i	-	ra	ring	ga-da	ka-su	-	la	-	yah											

Now that I have provided the transposition to barang, we must understand that it is not usually necessary to raise a melody one tone as long as we use the barang tuning (steming) 1 2 4 5 6, which is the same as 2 3 5 6 7. To make this clearer, I will notate the above melody in such a form.

$\overline{2.4}$ $\overline{1.5}$ $\overline{2.45}$ $\overline{6}$ $\overline{6\dot{1}}$ $\overline{65}$ $\overline{5.6\dot{1}}$ $\overline{2}$ $\overline{56}$ $\overline{54}$ $\overline{2.42}$ $\overline{1}$
 Tan- dya ba- la Pan - dha - wa mbyuk

$\overline{.1}$ $\overline{1.\dot{1}}$ $\overline{4}$ $\overline{5}$ $\overline{5.6}$ $\overline{1.5\dot{4}}$ $\overline{2.4}$ $\overline{1.45}$ $\overline{4}$ $\overline{2}$
 gu-mu-lung mang-ung-sir ring Sa-ta Ku-ra - wa

$\overline{2.45}$ $\overline{5.6}$ $\overline{1.5}$ $\overline{4}$ $\overline{2}$ $\overline{.5}$ $\overline{4.2\dot{1}}$ $\overline{6.5}$ $\overline{6.1}$ $\overline{2}$
 kam - bah kung-kih sru ka - ti - tih,

$\overline{.5}$ $\overline{5}$ $\overline{.6}$ $\overline{1.6}$ $\overline{5.2}$ $\overline{6.1}$ $\overline{2}$ $\overline{.5}$ $\overline{6.1}$ $\overline{2\dot{1}}$ $\overline{6\dot{5}}$ $\overline{5}$
 mi-rut ké - rut la - rut ka-tut pa-ra Ra- tu

$\overline{.5}$ $\overline{5.4}$ $\overline{2.5}$ $\overline{5.6}$ $\overline{1.6}$ $\overline{5.4}$ $\overline{2}$ $\overline{.5}$ $\overline{4.2\dot{1}}$ $\overline{6.5}$ $\overline{6.1}$ $\overline{2}$
 tuwin sa - gung pra di - pa - ti,

$\overline{.5}$ $\overline{5}$ $\overline{.6}$ $\overline{1.6}$ $\overline{5.2}$ $\overline{6.1}$ $\overline{2}$ $\overline{.5}$ $\overline{6.1}$ $\overline{2.1}$ $\overline{6.5}$ $\overline{5}$
 mi-rut ka - pa - la- yu si-gra prapta - ni - ra

$\overline{.5}$ $\overline{5.4}$ $\overline{2.5}$ $\overline{5.6}$ $\overline{1.6}$ $\overline{5.4}$ $\overline{2.5}$ $\overline{4.2\dot{1}}$ $\overline{6.5}$ $\overline{6.1}$ $\overline{2}$
 A-swata - ma ta - ta - nya - lah

$\overline{.5}$ $\overline{5}$ $\overline{.6}$ $\overline{1.6}$ $\overline{5.2}$ $\overline{6.1}$ $\overline{2}$ $\overline{6\dot{1}}$ $\overline{6}$ $\overline{5}$ $\overline{.4}$ $\overline{4.5}$ $\overline{2.4}$ $\overline{2}$
 pa-gé - né ta i - ki ywa pa - dha lu - ma - yu

Although it is not necessary to raise the melody one tone to render it into barang, vocalists and instrumentalists in the karawitan community are unwilling to use such a version as the one given above because, when the resultant melody is used as a bawa, the *thinthingan* played on the gender does not agree with one tone of the vocal part, namely, pitch 4 [since

there is no pitch 4 on the gender]. Worse yet, this pitch is used more than once or twice, so if played with the gender the feeling would be unpleasant. If the vocal part is sung alone, however, the impression will be of the embat of barang, or at least the barang tuning. Therefore, it is preferable just to transpose it directly into barang, or, if it is in pélog bem, to make it nyamat [i.e., manyura].

Once we have understood all this, a question may arise. If the [original] melody is in sléndro manyura, should [the pélog barang version] also be raised one tone? This answer is: if one is looking for consistency, one must raise the melody one tone, tone 6 becoming tone 7, etc., as in the example below.

[sléndro:]	$\overline{\cdot 6}$ $\overline{6 \dot{1}}$ $\dot{2}$ $\dot{3}$ $\overline{\cdot 1}$ $\dot{2}$ $\overline{\dot{1} \cdot 6}$ 6
	Kang kadi su - da - ma gus - ti
[pélog:]	$\overline{\cdot 7}$ $\overline{7 \dot{2}}$ $\dot{3}$ $\dot{\#}$ $\overline{\cdot 2}$ $\dot{3}$ $\overline{\dot{2} \cdot 7}$ 7
	Kang kadi su - da - ma gus - ti

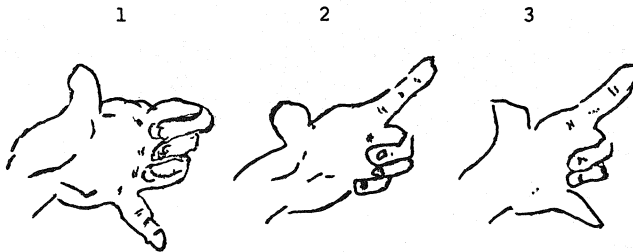
But this sort of transposition has never been adopted in karawitan circles, because pitch $\#$ is not used in vocal or instrumental performance practice. Therefore, a means must be sought to avoid raising the melody one pitch level, as with *tembang wegang sulanjari* above. But we must keep in mind that each tuning (*stem[m]ing*) has its own particular characteristics. Thus, for example, the nyamat tuning has a different character from the barang tuning, even though the melodic motifs (*motiefé*) may be the same.

For example:

sléndro:	$\overline{\cdot 6}$ $\overline{6 \dot{1}}$ $\dot{2}$ $\dot{3}$ $\overline{\cdot 1}$ $\dot{2}$ $\overline{\dot{1} \cdot 6}$ 6
nyamat:	$\overline{\cdot 6}$ $\overline{6 \dot{1}}$ $\dot{2}$ $\dot{3}$ $\overline{\cdot 1}$ $\dot{2}$ $\overline{\dot{1} \cdot 6}$ 6
barang:	$\overline{\cdot 6}$ $\overline{7 \dot{2}}$ $\overline{\cdot 2}$ $\overline{\dot{2} \cdot 2}$ $\overline{7 \dot{2}}$ $\dot{3}$ $\overline{\dot{2} \dot{3}}$ $\overline{\dot{2} \dot{7}}$ 6

In fact, this condition can be considered predetermined by nature--it is not planned, but built-in. The natural tendency of the fingers in the playing of rebab also bears out this natural condition. There are only three possible ways to spread the fingers, as shown in figure 23.

Figure 23.



This way is impossible:



Both nyamat and barang utilize fingering (2) above; however, the stopping of the string (*pathetané*) is different.

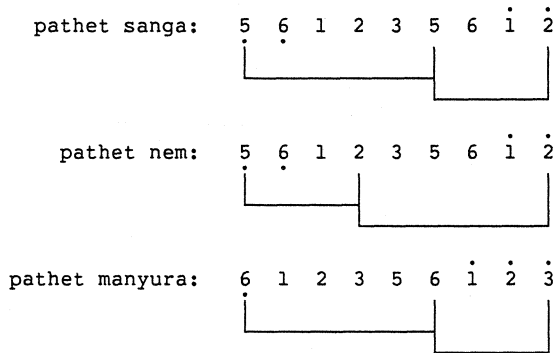
nyamat:
 . 6 6 1 2 3 . 1 2 1 .6 6
 a a b c d b c b a a

barang:
 . 6 7 2 . 2 2 .2 7 2 3 23 27 6
 a a b b b b a b c bc ba a

My remarks above on vocal music merely relate what is already evident--that is, they are not fabricated. Therefore, in accord with vocal music, sléndro sanga has pélog nem with manyura treatment as its counterpart. For, the dhong of sléndro sanga is pitch 5, while the dhong of pélog nem (bem) is pitch 6--thus, it has been transposed up one pitch level.

As for sléndro pathet nem, the dhong of which is pitch 2, when transposed to pélog the dhong tone must become pitch 1, thereby involving a transposition *down* one pitch level. This would then be called "pathet

lima," and thus the counterpart of sléndro pathet nem is pélog pathet lima. Is this not exceptional? The fact is that sléndro pathet nem is exceptional in another respect--its range (*ambitus*). For, the range of pathet sanga and pathet manyura (considered from low to high) is one gembyang plus one kempyung, whereas that of pathet nem is one kempyung plus one gembyang. This is illustrated in the diagram below.



Note that the tones above and below the indicated ranges [thus, above 3 or below 5] are not included in vocal music, but are only utilized as passing tones (*lintasan*). That is why our grandfathers, when confronted with gendhing with sèlèh on pitches 2 or 3 (*gulu gedhé* and *dhadha gedhé*, respectively), insisted that such sèlèh should not be treated vocally. They reasoned that to sing those tones would be unpleasant because "such [low] sounds are not natural [for the human voice]" (*wis dudu swarané dhéwé*).

So, to be consistent, if pathet manyura were transposed to pélog, the procedure should be the same as for pathet sanga--that the dhong tone 6 in manyura be raised to pitch 7 in pélog. However, in view of the fact that a dhong tone 7 requires a pitch ♯--which does not exist on gamelan or in notation--dhong 6 in sléndro pathet manyura is merely transferred directly as dhong 6 in pélog.

APPENDIX II

This appendix is in the form of notes concerning modulation between modes.

1. Mode I can only be transposed; it cannot modulate to another mode. If a gendhing in this mode modulates to another mode, the [melodic] patterns (*motiefé*) will be lost.

2. Modes II, III, and IV can be transposed or can modulate without obscuring the melodic patterns of the gendhing.

3. The same explanation as for mode I above holds for mode V.

APPENDIX III

CREATING OR COMPOSING GENDHING

If I were to count the Javanese gendhing I have composed, including those for which manuscripts are held in the Research Department of the Conservatory in Surakarta, those composed for the Ramayana Ballet at Rara Jonggrang [Candhi Prambanan] and for the Ramayana Festival, and those that are already widely known, the total probably would be no less than one hundred.

Here I would like to relate just what resources (*pawitan*) I drew upon to compose these gendhing, according to my own personal experience. I want to document this here so that succeeding generations (*anak putu*) can make use of this information if they wish to set about composing gendhing.

1. You must be familiar with the proper performance practice on all of the instruments [of the gamelan], so that the gendhing you compose will not have sections that are awkward to play.

2. If the gendhing you compose is to include a vocal part (*gérong*), both the instrumental and the vocal sections must be given equal consideration, so that neither one is overemphasized. In this way, both elements will go well together.

3. You must understand the direction of the melody (*arah nada*), for this is what determines pathet.

4. You must understand which tones can emphasize or de-emphasize the *sèlèh* tones, for if this is not understood, the pathet can be altered unwittingly.

5. You must understand the function (*fungsi*) of each of the tones in each pathet, for these are what serve to determine the pathet.

6. You must understand melodic phrasing (*kalimat lagu*), for this serves to determine the form of the gendhing.

7. You must understand the rules of *sindhèn* [solo singing], for these are closely related to melodic phrasing.

8. You must understand the structures of gendhing in order to avoid any discontinuity in the course of the gendhing.

9. You must understand the features of melody, since these will determine the character of the gendhing--whether dignified, pitiful, gay, excited, lively, etc.

10. You must understand the cèngkok mati [fixed cèngkok] so that in either pélog or sléndro you can avoid an awkward balungan.

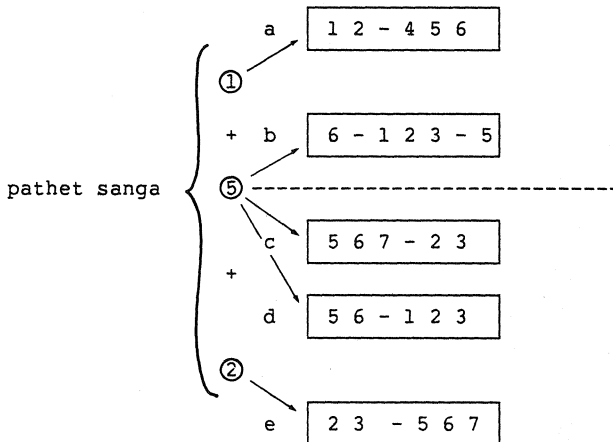
11. You must understand lagu mati [fixed melodies] because they serve to determine the basic irama of the gendhing.

12. You must be able to change the density of the balungan (*lakuning balungan*)--for instance from balungan mlaku to balungan nibani, or to balungan ngadhal, and back again--so that the atmosphere of the gendhing can be manipulated.

13. You must understand the natural embat (*embat alam* [natural intervallic structure]) of each mode or tuning, so as not to cause the vocalists and the rebab player to play out of tune.

14. You must understand mode and tuning, for this will help the performers.

15. Finally, you must know how to transpose a gendhing in sléndro to pélog and vice versa. Below is a scheme for doing so.



Explanation of the Above Scheme

Pathet sanga has its dhong tone on pitch 5. If a gendhing with sèlèh on pitches 5 and 1, and a dhong tone on pitch 1, is to be transposed to pélog, then the resultant mode will be 1 2 4 5 6, or any pitches with the contour • • • • •. This is referred to as the barang tuning. The possibilities of the barang tuning are as follows.

1 2 4 5 6
2 3 5 6 7
6 7 2 3 4
5 6 1 2 3

If, however, a gendhing [with sèlèh on pitches 5 and 1, but] with a dhong tone on pitch 5, is to be transposed to pélog, the resultant mode will be 6 1 2 3 5, or any pitches with the contour • • • • •. This tuning is referred to as pélog nyamat. The possibilities of the nyamat tuning are as follows.

6 1 2 3 5
3 5 6 7 2
2 4 5 6 1
7 2 3 4 6

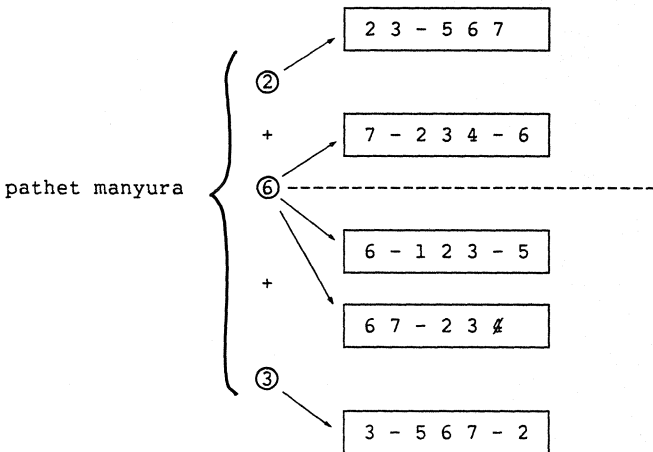
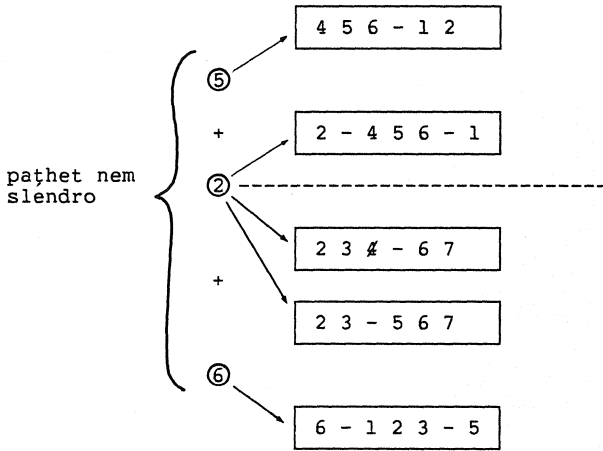
If a gendhing in pathet sanga with sèlèh on pitches 5 and 2 [and a dhong tone on pitch 5] is transposed to pélog, the resultant mode will be 5 6 7 2 3, or any pitches with the contour • • • • •. This tuning is referred to as pélog bem. The possibilities of the bem tuning are as follows.

5 6 7 2 3
2 3 4 6 7
4 5 6 1 2
1 2 3 5 6

Pélog bem tuning can also be written as 5 6 1 2 3, or any pitches with the contour • • • • •. The possibilities of this tuning are as follows.

5 6 1 2 3
2 3 5 6 7
1 2 4 5 6
6 7 2 3 4

If, however, a gendhing [with *sèlèh* on pitches 5 and 2, but] with a *dhong* tone on pitch 2, is transposed to *pélog*, then the resultant mode will be 2 3 5 6 7, or any pitches with the contour • • • • •. This tuning is referred to as *pélog barang* tuning (see the *barang* tuning, above).



As for the two diagrams above [concerning transposition from *sléndro* *pañhet nem* and *sléndro* *pañhet manyura* to *pélog*], it shall suffice to refer [analogously] to the preceding diagram for *pañhet sanga*.

APPENDIX IV

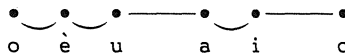
MINOR

The "minor" [from the Dutch, *minuur*] has been used in karawitan circles for some time, though it is difficult to know just for how long. The term clearly derives from the terminology of Western music. Javanese musicians do not understand its original meaning, but the term is used for, or taken to mean, a deviating (*miring*) tone or laras. Since laras sléndro is considered to have a "straight" (*jejeg*), or regular, sequence of intervals [i.e., more or less equal], sléndro is thus the only laras that can have *miring* tones.

There are three kinds of minor in sléndro.

	dhong	dhèng	dhung	dhang	dhing
regular sléndro:	•	•	•	•	•
minor no. 1:	•	•	•	•	•
	o	è	u	a	i

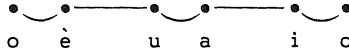
In minor number 1, the tones dhèng, dhang, and dhing are altered by deviating downward. But in this variety of minor, the dhong (tonic) tone itself changes. What was previously dhung now becomes dhong; if this contour is transposed to pélog, the result will be:



A sequence of intervals (*sruti*) such as this is very close to what is called "degung" in Sunda [West Java].

	dhong	dhèng	dhung	dhang	dhing
regular sléndro:	•	•	•	•	•
minor no. 2:	•	•	•	•	•
	o	è	u	a	i

In minor number 2, the tones dhèng and dhang are altered by deviating downward, but the dhong (toonica) is not altered. If this contour is transposed to pélog, the result will be:



A sequence of intervals such as this is approximately the same as what is called "penangis" in Sunda. (I am not positive about this matter; I have merely borrowed this term to differentiate the two types.)

	dhong	dhèng	dhung	dhang	dhing
regular sléndro:	•	•	•	•	•
minor no. 3:	•	•	•	•	•
	o	è	u	a	i

In minor number 3, the tones dhung and dhing are altered by deviating downward, while the dhong (tonic) does not change. However, a sequence of intervals such as this is not found in pélog, and therefore is untransposable to pélog. If a transposition to pélog is forced, the result will be [a kind of] degung that can only be realized on the rebab or in singing. In that case, the embat in laras pélog will be the same as that for 3 2 1, but pitch 2 (gulu) will be the same pitch 2 used in 3 2 7, that is, slightly higher than the pitch 2 that goes to pitch 1 in pélog. This sequence of intervals is approximately similar to the tuning known in Sunda as "madenda." In Central Java in general, and in Solo in particular, this form of minor (madenda) is never used in instrumental music. I am acquainted with its usage in the following vocal music.

1. It is used in the melody for the tembang macapat *asmarandana*.
2. It is used in the melody for a lullaby and for the children's song, *Brambang Bawang*.

These three melodies are provided below.

tembang *asmarandana* (dhong 6)

$\overline{0 \ 6} \quad \overline{1 \ 2} \quad \overline{3 \ 3} \quad \overline{3 \ 3} \quad 3$
A- ja tu- ru so- ré ka- ki,
$\cdot \ 3 \quad \overline{6 \ 1} \quad \overline{2 \ 1} \quad \overline{6 \ 3} \quad 3$
a - na Dé-wa nganglang Ja-gad,
$\cdot \ 2 \quad \overline{1 \ 2} \quad \overline{3 \ 2} \quad \overline{1 \ 6} \quad 1$
nyang-king bokor kenca- na- né,
$\cdot \ 1 \quad \overline{2 \ 3} \quad \overline{3 \ 3} \quad \overline{3 \ 3} \quad 3$
i - si-né do-nga te-tu-lak
$\overline{1 \ 1} \quad \overline{1 \ 1} \quad \overline{1 \ 6} \quad 6$
san-dhang ka-la- wan pa-ngan,
$\cdot \ 6 \quad \overline{1 \ 1} \quad \overline{1 \ 1} \quad \overline{1 \ 2} \quad 1$
ya i- ku ba-gé- yan-i- pun,
$\cdot \ 6 \quad \overline{6 \ 6} \quad \overline{6 \ 1} \quad \overline{2 \ 1} \quad 6$
wong me-lék sa-bar na-ri- ma

The melody for the lullaby

0	$\overline{0 \ 6}$	1	1	$\overline{2 \ 3}$	$\overline{2 \ 1}$	$\overline{2 \ 1}$	1
		La -	lé -	la	lé -	la	lé - dhung,
.	$\cdot \ 3 \quad \overline{3 \ 3}$	2	1	6	$\overline{2 \ 1}$	6	
		a- ngem-	ban	a -	nak-	ku	kun - cung,
.	$\cdot \ 3 \quad \overline{6 \ 1}$	1	1	$\overline{2 \ 3}$	$\overline{2 \ 1}$	$\overline{2 \ 1}$	1
		O- ra	tu -	ru	nja -	luk	a - pa,
.	$\cdot \ 3 \quad \overline{3 \ 3}$	2	1	6	$\overline{2 \ 1}$	6	
		nja-luk	i -	wak	ka -	ro	se - ga

The melody for *Brambang Bawang*

0 0 $\overline{6 \cdot 1}$ 1 $\overline{2 \cdot 3}$ $\overline{2 \cdot 1}$ $\overline{2 \cdot 1}$ 1
 Kang ka-kang nggu - yang ja - ran,
 $\overline{. \cdot 3}$ $\overline{3 \cdot 3}$ $\overline{2 \cdot 2}$ $\overline{1 \cdot 1}$ $\overline{6 \cdot 6}$ $\overline{2 \cdot 1}$ $\overline{6 \cdot}$
 ngri-ku wa- u won-ten po- pòk be- ruk kè- li,
 . . $\overline{6 \cdot 1}$ 1 $\overline{2 \cdot 2}$ 6 $\overline{2 \cdot 1}$ 1
 pò- pok- é lu- rik glondhong - an,
 . . $\overline{3 \cdot 3}$ 2 1 6 $\overline{2 \cdot 1}$ 6
 be- ruk-é kir- u- kir - an.

[The translation of the lyrics to *tembang asmarandana* is as follows.]

Don't sleep in the evening, son.

There is a god wandering about the world

carrying a golden bowl

that contains prayers to prevent evil,

food and clothing.

Those are the gifts for

those who stay awake, patient and receptive.

[The translation of the lyrics for the lullaby is as follows.]

Laléla léla lédhung,

Carrying my child with his shaven head,

Who refuses to sleep but asks for something,

He asks for meat with rice.

[The translation of the lyrics for *Brambang Bawang* is as follows.]

Brother, older brother bathes the horse,

Just now a long cloth and a coconut shell were washed away.

The cloth was striped,

The coconut shell carved.

I stated above that minor number 3 (madenda) is never used in Central Javanese instrumental music, while both minor number 1 (degung) and minor number 1 (penangis) are used. However, the latter are mixed together to become one tuning. As an example of this, please note *Ada-ada hasta kuswala*, sléndro pathet sanga, below.

5 5 5 5 5 5 5
Men-thang gen-dhé- wa di-bya,

5 6̣ 1̣ 1̣ 1̣ 1̣ 1̣ 1̣ 2̣ 3̣ 1̣
bin-ta - la ri- nuk-mi ga - dhing,

5 5 5 5 5 5 3 5
ka- ya ka- yu ke- mu- ning,

3 3 3 3 3 3 3 3 5 . 3 2 1
prap-tèng ja- ja su- ra ra - ra,

If this notation were written in pélog bem it would appear as below.

5 5 5 5 5 5 5
Men-thang gen-dhé- wa di-bya,

5 6̣ 1̣ 1̣ 1̣ 1̣ 1̣ 1̣ 2̣ 3̣ 1̣
bin-ta - la ri- nuk-mi ga - dhing,

6 5 5 5 5 5 4 5
ka- ya ka- yu ke- mu- ning,

4 4 4 4 4 4 4 4 5 . 3 2 1
prap-tèng ja- ja su- ra ra - ra,

If this notation is used, the pathet is clearly lima. The tones used are:

o	è	u	a	i			
1	2	3	5	6			
			4	5	6	1	2
			i	o	è	u	a

When unified, they become:

1 2 3 4 5 6 = 4 5 6 1 2 3*

Thus, if a theory of pathet lima cannot be derived from a study of performance practice (*garap*), it may very well derive from a combination of the sléndro minor tunings, degung and penangis. If this is the case, then it is not surprising that differences of opinion would arise concerning the dhong (tonic) tone in pathet lima. There are those who hold that the dhong tone is 1 (panunggul), and others who maintain that it is 5 (lima).

In addition to the minor sequences of intervals mentioned above, there is yet another called *tlutur*. This is a form of the degung minor sequence but with continuous modulation. That is, the placement of the dhong tone (tonic) is variable; this also implies that the minor (miring) notes will differ according [to the placement of the dhong tone]. An example is Sendhon *Tlutur*, sléndro pathet sanga, below.

1 . 5 5 . 1 1 1 1 1 1 1 1 1 1 6 6
 O Su-rem su-rem di-wang-ka-ra king - kin
 a b

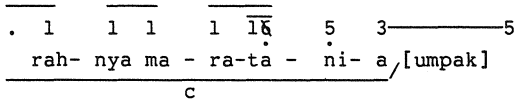
. 6 6 6 6 6 5 3
 lir ma-ngus- wa kang la - yon,
 b

1 . 5 5 3 5
 O
 c

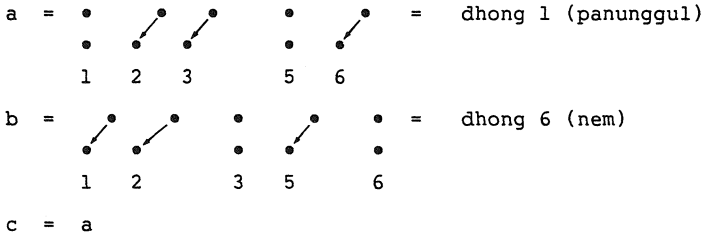
. 1 1 1 1 1 1 1 3 3 1
 ka- di i-lang ing-kang me - ma- nis - é,
 c

3 5 . 5 5 5 5 5 3 5 3 2 1 2 3
 wa - da- na-i- ra lan - du ku-mel ku - cem
 c

* Compare this with the theories of pathet in pélog, above.



Explanation



The umpak is sléndro pathet sanga [that is, with no miring tones].

APPENDIX V

BARANG MIRING

Sometimes minor is also called "laras *barang miring*" in Central Java. This name raises several questions.

1. What is "barang miring"?
2. Is it pitch barang [pitch 1 sléndro] that is considered "miring" [deviating]?
3. Is there an object (*barang*) that is *miring* [deviating]?

These questions have never received a firm and satisfying answer, but the designation of "barang miring" for "minor" is used continually.

Children, here is an explanation of why minor is called "barang miring." "Barang" means the barang tuning (or fingering) and "miring" means "not yet clear" (not yet fixed). The meaning of "miring" is demonstrated by the following.

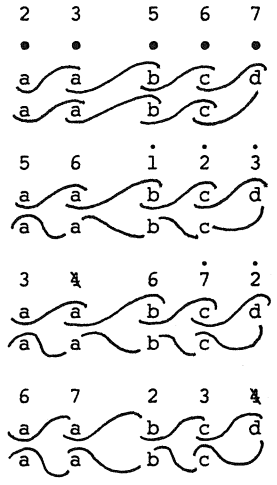
Father: Son, I asked you to ask your uncle whether or not he is going. What did he say?

Son: He said, if he can borrow a vehicle, he will go--otherwise, he won't.

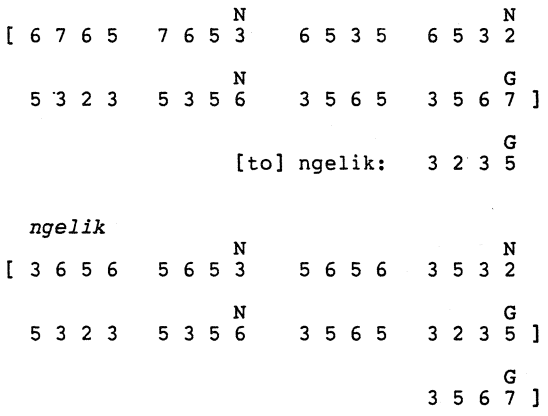
Father: Well, in that case it is still "miring" [unclear].

In the example above, it is clear that "miring" means "not yet clear/not yet definite." This is also the case with "barang miring," that is, "a *barang* that is not yet clear/a barang tuning system that is not yet definite."

Which barang tuning system is not yet clear? My explanation is as follows. Central Javanese minor must use the barang tuning, or fingering:



In the gamelan sekaten repertory there is a gendhing Ladrang *Barang Miring*. This gendhing is always the first played in pathet barang. The notation for this gendhing is as follows.



According to the notation, this *gendhing* is, in fact, wholly in *laras/pathet barang*, and wholly in the *barang* tuning (*steming*) as well, since the finger positions do not change.

2	3	5	6	7
a	a	b	c	d

However, you must understand that when the *embat* and the frequencies of the pitches on the *gamelan sekaten* are compared to those of other *gamelan*, the intervals of the *sekaten* *gamelan* fall somewhere in the middle.⁸

gamelan sekaten tuning										
1	2	3	4	5	6	7				
ordinary gamelan tuning [a]				ordinary gamelan tuning [b]						
1	2	3	4	5	6	7				
				ordinary gamelan tuning [c]						
				1	2	3	4	5	6	7

Thus, if *Ladrang Barang Miring* were transposed according to its *embat* [on the *sekaten* instruments] onto an ordinary *pélog* *gamelan*, the notation would appear as follows.

2	3	2	1	3	2	1	6	N
								.
								N
2	1	6	1	2	1	6	5	N
								.
								N
1	6	5	6	1	6	1	2	N
								.
								G
6	1	2	1	6	1	2	3	G
								.

Even when notated this way, the tuning (*steming* [i.e., *rebab* fingering]) will still be the *barang* tuning; the result will be the *barang* tuning in a *bem* *embat*. It is from this that *barang miring* got its name, for it refers to a "barang (tuning) that is not yet clear."

THE END

Marsudiya kawruh jroning gendhing,
 taberiya ngrasakké irama,
 pangolahé lan garapé,
 ngrasakna wosing lagu
 witing pathet saka ing ngendi,
 ing kono golèkana,
 surasaning lagu
 rarasen nganti kajiwa,
 karya padhang narawang nora mblerengi,
 tatas nembus Bawana.⁹

[Strive to understand the wisdom contained in gendhing,
 be diligent in feeling its irama,
 its development and treatment;
 feel the essence of the lagu,
 know where lies the origin of pathet,
 seek there
 the meaning of lagu,
 feel it until your soul
 is made clear, bright, and your view unclouded--
 a clarity that penetrates the universe.]

Surakarta, 1 August 1970,
 28 Jumadilawal 1902
 Martopangrawit

NOTES

1. The "second military action" (*clas II* 'second clash', in the author's Javanese, and often referred to in history books as the second "police action"), refers to the military attack launched on the new Republic of Indonesia by Dutch forces on December 18, 1948, in abrogation of the Renville truce of January of that year. (See Kahin 1952:332ff.; Dahm 1971:139ff.; Ricklefs 1981:213-14, 218-19.)
2. The *Serat Centhini* is described by Pigeaud (1967[1]:228) as a "wandering students' romance." He goes on to say:

A very elaborate text was composed in the first decades of the nineteenth century in Surakarta by the court-scholars Yasadipura II and Rangga Sutrasna, under the auspices of the Crown Prince, later King Paku Buwana V. . . . Information of all kinds on things Javanese, topography, art, music, magic, divination, and erotics, but also religious speculation and mysticism, was collected by order of the Royal patron to be incorporated in the book. (Pigeaud 1967[1]:229)

The complete *Centhini* consists of twelve manuscript volumes and contains 772 cantos (Soebardi 1971:331). The first four of these volumes are in fact a separate romance, the *Serat Cabolang*, that according to Pigeaud (1967[1]:228) became attached to the *Serat Centhini* some time in the nineteenth century.

Volumes V through IX [were] copied down in gold ink during the reign of Paku Buwana VII (1830-1858) and provided with a new introductory canto [dated] 1846. . . . [These five volumes] were then divided into eight volumes . . . and presented as a gift from the court of Surakarta to the Leiden University Library. (Soebardi 1971:331n)

This is the source of the published version in romanization, published in Batavia in 1912 (*Serat Tjençini* 1912).

Based upon the detailed index and description of contents of several manuscript versions of the complete *Centhini* compiled by Pigeaud (1933), we can infer that the excerpts cited here by

Martopangrawit, from his brother Jayamlaya's notes, are taken from volume 2 (hence, from the as yet unpublished *Serat Cabolang*), canto 112, in the *mijil* meter.

3. See note 2, above, as regards authorship and dating of *Serat Centhini*.
4. The list of gendhing in the quoted excerpt from the *Centhini* would seem to require Gendhing *Sunggèng* here, not Gendhing *Lungkèh*.
5. The list of gendhing in the *Centhini* excerpt includes Gendhing "*Semiring*," and not "*Sumirang*." The following comment in the "Notes" column, however, refers to gendhing "*Semiring*," so "*Sumirang*" is probably a typographical error.
6. On the genesis and development of wayang madya, see also Pigeaud 1967[1]:247-50, and Drewes 1974:199-215.
7. This excerpt appears in *Serat Tjenṭini* (1912[8]:202), as canto 276, verse 25. The fifth line reads, "tibaning nem deming kendang," but Jayamlaya's reading, ". . . beming kendhang," would seem to make better musical sense.
8. In the drawing that appears in the original at this point, the individual tunings are not clearly marked, so the translator has taken the liberty of labeling each one. The translator understands the author's meaning to be that the tuning (or embat--since we are not speaking here of absolute pitch) of the gamelan sekaten ensemble does not correspond to the embat of most ordinary gamelan (*gamelan umum*), but lies about a fifth higher in terms of embat. The absolute pitch of the four gamelan sekaten in Yogya and Solo would seem to be somewhat lower than the pitch of the average gamelan (see Wasisto Suryodiningrat et al. 1969: table 6). Three possible "ordinary gamelan" tunings are provided in the diagram; the translator has marked these "a," "b," and "c." In the transposed notation of Ladrang *Barang Miring* below the diagram, the author refers to a transposition to tuning "b."
9. The first syllable of each line in this verse together make up an acrostic that reads "Martapang[ng]rawit ing Surakarta" ('Martopangrawit of Surakarta'). The practice of hiding the author's identity and other pertinent information about the writing of the text is very common in Javanese traditional literature; the practice is known as "*sandi asma*" ('concealed name'). For another translation of this verse, see Lindsay 1979:39-40.

INNER MELODY IN JAVANESE GAMELAN

Sumarsam

Middletown, Connecticut

Wesleyan University

1975

To

Maeny

in appreciation of our
married life together
and our collaboration
in the arts

and to

Tistha

and

Dwi

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CHAPTER I

SARON MELODY, BALUNGAN, AND NUCLEAR THEME

Theorists have long assumed that the melody in Javanese gamelan is contained in the *saron* melody.¹ This melody was first described by foreign analysts of gamelan as the nuclear theme or "cantus firmus" of the *gendhing*, or gamelan composition (Kunst 1973[1]:167, 247). Mantle Hood, in *The Nuclear Theme as a Determinant of Patet in Javanese Music*, accepted this idea. According to Hood, the nuclear theme, or principal melody, was the core of a gamelan composition. This core was used as a basis for elaboration by instruments such as rebab, *gendèr*, *gambang*, *bonang*, and *celempung* (Hood 1954:3). He noted, ". . . the nuclear theme and the instruments entrusted with this principal melody were the most important elements of the gamelan--elements which could provide a clue to the order and logic of Javanese musical expression" (1954:17). Hood and Susilo later used another term ("fixed melody") persistently, although it is similar in meaning to "nuclear theme." "The fixed melody, within the framework of musical form, mode, and tuning system, provides the melodic basis for orchestral improvisation" (Hood and Susilo 1964:15).

The terms "nuclear theme," "cantus firmus," "principal melody," and "fixed melody" represent Kunst's and Hood's interpretations of the Javanese terms "*balunganing gendhing*," or "*balungan*" (Kunst 1973[1]:167, 247; Hood 1954:9). But, in his recent work, Hood refers to *balungan* as an abstraction of the *saron* melody (*fixed melody*) which is played by *bonang* *panembung* or *slenthem* (1973:17).²

Similar concepts of melody in Javanese gamelan have also been proposed by Javanese theorists. Ki Sindoesawarno groups the gamelan instruments according to two functions: (1) the instruments that carry the melody; and

1. The *saron* melody is the melody played by the *saron barung*, *demung*, and *slenthem*.

2. This practice is commonly followed in Yogyanese gamelan style. Hood (1971:238) has questioned the validity of Kunst's term, "cantus firmus," as a description of *saron* melody.

(2) the instruments that carry the *irama*.³ The first group is subdivided into the instruments that carry the melody of the *balungan* and the instruments that fill in the *balungan* with *kembangan* or ornamentation (Sindoesawarno 1955:2). Although Sindoesawarno did not state clearly whether *balungan* is equivalent to the saron melody, the concept of *balungan* being ornamented by other instruments is similar to the concept of a nuclear theme being elaborated by elaborating instruments. R. L. [Radèn Lurah] Martopangrawit has written that "saron barung, demung, and slenthem perform the pattern of the melody called *balungan*" (1972[1a]:11). However, in an interview during the summer of 1974, he told me that the members of the saron group perform *balungan* within the melodic range of an individual instrument. In other words, *balungan* is not equivalent to the saron melody. We will return to this point in the next chapter.

Actually, the concept of melody in Javanese gamelan encompasses the relationships between the musicians' conception of the melodic motion of the *gendhing* and the melodic patterns of each of the instruments. From these two elements, we will find the melody as conceived by the musicians themselves. This is indeed an involved problem, for we cannot easily determine what musicians feel is the melody of a *gendhing*, since there are different limitations in the melodic ranges of the gamelan instruments (see figures 1 and 2). We must analyze the effect of these limitations, the performance techniques of individual instruments, and the melodic ideas of the musicians in order to understand more fully the role of melody in the gamelan. The influence of these factors in the definition of gamelan melody has not yet been studied in depth. It is precisely because of theorists' failure to take into account the above factors that in attempting to define *balungan* they have equated it with the saron melody. In some cases, the melody of the saron moves in the opposite direction from the melody of the other instruments, as in figure 3.

3. *Irama* refers to the stretching or compressing of tempo and the length of the melodic phrases. There are five *irama*: *lancar*, *tanggung*, *dadi*, *wilet*, and *rangkep*.

Figure 1. Range and Pitch Level of Instruments and Vocalists in Sléndro Tuning

Octaves	I		II				III				IV				V				VI				VII								
Tones	5	6	1	2	3	5	6	1	2	3	5	6	1	2	3	5	6	1	2	3	5	6	1	2	3	5	6	1	2		
Rebab							0	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o									
Gendèr barung				●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o												
Gendèr panerus											●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o		
Gambang				●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	●		
Celempong							o	o	o	o	o	o	o	o	o	o	o	o	o												
Bonang barung												●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	●		
Bonang panerus																	●	o	o	o	o	o	o	o	o	o	o	o	●		
Suling												o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o		
Slenthem				●	o	o	o	o	o	o	o	o																			
Demung											●	o	o	o	o	o	o														
Saron barung																	●	o	o	o	o	o	o								
Saron panerus																								●	o	o	o	o	o	o	o
Kethuk kempyang												o						o													
Engkuk kemong																									o	o					
Kenong																	o	o	o	o	o	o	o								
Kempul				●	o	o	o	o	o	o	o	●																			
Gong suwukan			●	o																											
Gong ageng	o	o																													
Pesindhèn												o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o		
Penggérong				o	o	o	o	o	o	o	o	o	o	o	o	o	o														

Note: o = tones of the instruments and vocalists.
 0 = rebab tuning.
 ● = tones which might be absent from the instruments.

Figure 2. Range and Pitch Level of Instruments and Vocalists in Pélog Tuning

Octaves	I			II			III			IV			V			VI								
	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
Rebab								0	0	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
Gendèr barung bem								●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
Gendèr barung barang								●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
Gendèr panerus bem																								
Gendèr panerus barang																								
Gambang bem								●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
Gambang barang								●	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o	o
Celempung bem																								
Celempung barang																								
Bonang barung																								
Bonang panerus																								
Suling																								
Slenthem																								
Demung																								
Saron barung																								
Saron panerus																								
Kethuk kempyang																								
Kenong																								
Kempul																								
Gong suwukan																								
Gong ageng																								
Pesindhèn																								
Penggèrong																								

Note: o = tones of the instruments and vocalists.
 0 = rebab tuning (pathet lima 1-5, pathet nem and barang 2-6).
 ● = tones which might be absent from the instruments.

[The following table (figure 4) is a comparative analysis of the saron part in the excerpt from Lancaran *Tropong Bang* (1216 1216 5612 1645 ; see figure 3) and the underlying idea of melodic motion in the rebab, gender, and bonang parts of the same piece (1216 1216 5612 1645 -- or, alternatively, for the last four notes, 3165 ; see broken line in figure 3). It is the author's contention that the melodic motion, 1216 1216 5612 1645 (or, 1216 1216 5612 3165), represents what Javanese musicians actually feel as the balungan.]

Figure 4. Analysis of Saron, Rebab, Gender and Bonang Parts in an Excerpt from *Lancaran Tropong Bang* (see figure 3)

<u>Saron Part</u>	<u>Melodic Motion in the Rebab, Gender, and Bonang Parts</u>
1-2 ascending conjunct motion	1-2 ascending conjunct motion
2-1 descending conjunct motion	2-1 descending conjunct motion
1-6 <u>ascending disjunct motion</u>	1-6 <u>descending conjunct motion</u>
6-1 <u>descending disjunct motion</u>	6-1 <u>ascending conjunct motion</u>
1-2 ascending conjunct motion	1-2 ascending conjunct motion
2-1 descending conjunct motion	2-1 descending conjunct motion
1-6 <u>ascending disjunct motion</u>	1-6 <u>descending conjunct motion</u>
6-5 descending conjunct motion	6-5 descending conjunct motion
5-6 ascending conjunct motion	5-6 ascending conjunct motion
6-1 <u>descending disjunct motion</u>	6-1 <u>ascending conjunct motion</u>
1-2 ascending conjunct motion	1-2 ascending conjunct motion
2-1 descending conjunct motion	2-1 descending conjunct motion
1-6 <u>ascending disjunct motion</u>	(or 2-3 <u>ascending conjunct motion</u>)
6-4 descending conjunct motion	1-6 <u>descending conjunct motion</u>
4-5 ascending conjunct motion	(or 3-1 <u>descending conjunct motion</u>)
	6-4 descending conjunct motion
	(or 1-6 descending conjunct motion)
	4-5 ascending conjunct motion
	6-5 <u>descending conjunct motion</u>

Note: The underlined portions indicate differences in the melodic motion.

Becker has pointed out that, when a melodic contour such as 1 2 1 6 is played on the one-octave saron, the contour of the balungan is altered (Becker, J., 1980:83). During the summer of 1974, the subject of melody in Javanese gamelan arose in conversation with my colleagues and students at the *Akademi Seni Karawitan Indonesia* (ASKI) in Surakarta, Java. We agreed that balungan can be defined as the framework and melodic motion of a gendhing that is felt by musicians but not necessarily played on the saron. Because the saron is limited to only six or seven pitches, and because the range of the melodic motion of the gendhing is often wider than this, the saron cannot always follow the whole melodic contour of a gendhing. In a previous article, written in collaboration with Vincent McDermott, I speculated as to why saron with two or three more keys, to accommodate many of the standard melodic patterns, have not been built.

. . . we are not sure we have a thoroughly convincing answer but, though we have not polled them, it may be a general rule that Javanese musicians hear the downward pattern anyway, even in the saron, feeling it pass conjunctly from higher to lower saron, in other words that the line may be heard as passing stepwise from one instrument to another, ultimately to be swallowed by the gong ageng. It is true that sung melodies tend to start high and descend to a cadence and that the low sound of the gong is the protean element of central Javanese music, the beginning and end of pieces, the single most important sound out of which all other sounds are said to arise and to which they all descend in return. In any case, and without the metaphors, it seems that if a passage can be heard as conjunct it will be heard that way regardless of instrumental limitations and if it can be played conjunctly it will be done so. (McDermott and Sumarsam 1975:237)

We should keep in mind that we are not discounting or disallowing other sorts of jumps or disjunctions in the melodic line. There are such jumps, but they differ in character from the jumps executed by the saron melody.

It has been pointed out that balungan is not the same as the nuclear theme of a gendhing or the saron melody. There are indications that musicians have an intuitive understanding of the gendhing melody deeper than balungan. We will discuss this deeper melody in the next chapter.

CHAPTER II

THE RANGE AND MOTION OF GAMELAN MELODY AND HOW IT IS PLAYED ON THE INSTRUMENTS

It has been mentioned above that, based solely on what each individual instrument plays, it is difficult to determine what musicians feel is the melody of a *gendhing*. By examining how the musicians play the melody as they interact with each other, we will attempt to determine how it is conceived in their minds. The position taken here is that the musicians' conception of melody is the true and only essence of melody in Javanese gamelan music. Therefore, we have to analyze the playing of each instrument in the context of its melodic motion, melodic range, playing technique, and its position in the ensemble.

Rebab

Let us begin with the rebab, the instrument considered to be the leader of the ensemble. It is a two-stringed bowed lute which sounds bright, light, and clear. The melodic range of the rebab in *sléndro* tuning is two octaves and two tones, and in *pélog* tuning, two octaves and three tones. The range of the rebab constitutes the limits of melodic motion in a *gendhing*. Although all *gendhing* do not have the same melodic ranges, melodic movement in all *gendhing* is limited to the range of the rebab and *gambang*. These two instruments have the widest ranges in the gamelan.

Western musicologists have called the rebab the leader of the gamelan (Hood 1970:151; Kunst 1973[1]:223). Javanese musicians and theorists describe the function of the rebab as *pamurba lagu*, which means "that which has authority over melody" (Martopangrawit 1972[1a]:10). In performance the rebab plays *senggrèngan*, a short melody which indicates the tuning system (*laras*) and *pathet* of the following *gendhing*, and then an introduction (*buka*) that determines which *gendhing* the musicians are going to play.⁴ However, I am not sure that the playing of *senggrèngan* and *buka*

4. *Gendhing* with a *buka* played by the rebab are sometimes called "*gendhing rebab*." However, not all *gendhing* are *gendhing rebab*. There are

by the rebab are the only reasons why the rebab is *pamurba lagu*.⁵ A more substantial explanation for considering the rebab the melodic leader may be that throughout the *gendhing* the rebab gives direction to the melodic motion. Frequently, the rebab anticipates the notes that will appear in the following line (see figure 5).

But, not only the rebab's function of anticipating the melody suggests its role as melodic leader. The voicelike sound of the rebab, as opposed to the percussive sound of other instruments, makes it more suitable for guiding the melodic motion of the *gendhing*. It should be pointed out that "vocal characteristic" does not necessarily mean the kind of sound produced by a singer. Here we mean a continuous or smoothly flowing quality of sound such as the rebab melody, which underlies the feeling of the melodic motion of the *gendhing*.

Despite the importance of the rebab, how much does the rebab as *pamurba lagu* affect the other musicians? How much do other musicians listen to the rebab in the course of playing a *gendhing*? Sometimes the rebab cannot be heard clearly, as, for example, in *gamelan* accompaniment to dance. Usually this occurs because the sounds of soft instruments such as rebab, *gendèr*, *gambang*, and *celempung* are drowned out by the loud, exciting sounds of the dance drumming and interlocking *bonang* melodies.⁶ In *bedhaya* or *serimpi* dance accompaniment, the rebab sound is sometimes covered by the sound of the large, mixed chorus. Furthermore, the rebab can be absent from the ensemble without making it difficult for other musicians to play their instruments. In *gendhing bonang* and *jineman* the rebab is never played. In some small ensembles, such as *cokèkan* and

also *gendhing* that have *buka* from the *gendèr*, *bonang barung*, *kendhang*, or *gambang*. When musicians use the terms "gendhing rebab," "gendhing *gendèr*," or "gendhing *bonang*," they refer to *gendhing* forms longer than *ketuk 2 kerep* (a *gendhing* form determined by the length of the *gongan* phrases). *Ladrang*, *ketawang*, *lancaran*, *ayak-ayakan*, *srepegan*, and *sampak* are never classified as *gendhing rebab*, *gender*, or *bonang*.

5. R. L. [Radèn Lurah] Martopangrawit adds one more elementary task to the rebab, that of giving the signal to others to move into the *ngelik* section (1972[1a]:13). *Ngelik* is the section of a *gendhing* that begins in the high register.

6. Sometimes we get the impression from rebab, *gendèr*, or *gambang* players that, when accompanying dance, they do not pay too much attention to their playing, as if to say, "Nobody is going to listen anyway."

Figure 5. Excerpt from Ladrang *Wilujeng*, laras sléndro pathet manyura

balungan: 2 1 2 3 2 1 2 6̣

rebab: $\overline{2\ 3}$ $\overline{1\ .2}$ $\overline{2\ 3}$ $\overline{3\ 1\ 2}$ $\overline{1\ .6}$ $\overline{2\ 1}$ $\overline{2\ 3}$.

\rightarrow \rightarrow \rightarrow \rightarrow \rightarrow
 \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow

3 3 . . 6 5 3 2

$\overline{.3}$ $\overline{56.6}$ $\overline{.6}$ $\overline{6}$ $\overline{.1}$ $\overline{.3}$ $\overline{1}$ $\overline{.2}$ $\overline{232}$ $\overline{3\ 5}$

\rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow

5 6 5 3 2 1 2 6̣

$\overline{3\ 56\ 6}$ $\overline{165}$ $\overline{5\ 6}$ $\overline{6\ 2}$ $\overline{1}$ $\overline{.6}$ $\overline{2\ 1}$ $\overline{6}$

\rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow

2 1 2 3 2 1 2 6

$\overline{2\ 3}$ $\overline{1}$ $\overline{.2}$ $\overline{2\ 3}$ $\overline{5661}$ $\overline{6}$ $\overline{12}$ $\overline{3}$ $\overline{121}$ $\overline{6}$

\rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow

\rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow

Note: Arrows indicate how the rebab directs the melodic motion of the gending by anticipating the tone or tones which will be approached. This rebab direction is the direction for the melody of the rebab and for the other instruments or vocalist as well. The bracketed portion where the rebab directs the other instruments and the pesindhèn (female soloist) to the high register. Arrows indicate the following:

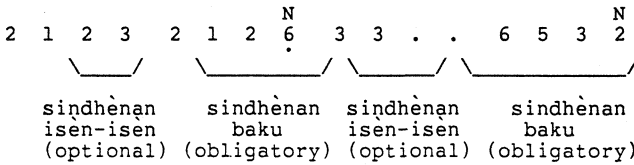
- \rightarrow = immediate anticipation
- \rightarrow \rightarrow = early anticipation
- \rightarrow \rightarrow \rightarrow = continuous anticipation

siteran, the rebab is not present. It is often absent from the village gamelan as well.⁷

All this leads to the conclusion that the rebab does not necessarily lead the melodic motion of the ensemble. Who, then, does direct the melodic motion of the gendhing? Why is the rebab called "pamurba lagu" if it can be absent or cannot at times be heard in the ensemble? In an attempt to answer the first question, let us briefly look at other instruments or vocal parts to see if in any way they might be responsible for guiding the melodic motion of gendhing.

A vocal part could assume leadership because of the similarity between vocal melody and that of the rebab. However, the *pesindhèn* (solo female singer) does not sing continuously. She usually sings towards the end of the melodic phrase (*sindhènan baku*), or sometimes near the beginning of the melodic phrase (*sindhènan isèn-isèn*), as exemplified in figure 6.⁸

Figure 6.

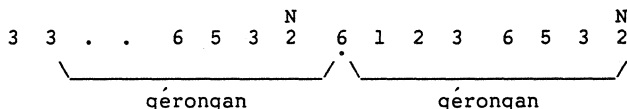


7. One might assume that village gamelan playing is a poor imitation of the palace gamelan style. However, no study has yet been devoted to the relationship between village and palace gamelan style. It might be that village gamelan style is an older form and that they both relate to each other closely.

8. A few compositions are based on the melody of the *pesindhèn*, for example, *Jineman Uler Kambang*, *Jineman Glathik Glindhing*, and *srepegan rambangan/uran-uran*.

The *gérong* (male chorus) sings almost continuously during a melodic phrase, but not every *gendhing* or section of *gendhing* has *gérongan* (see figure 7).⁹

Figure 7.

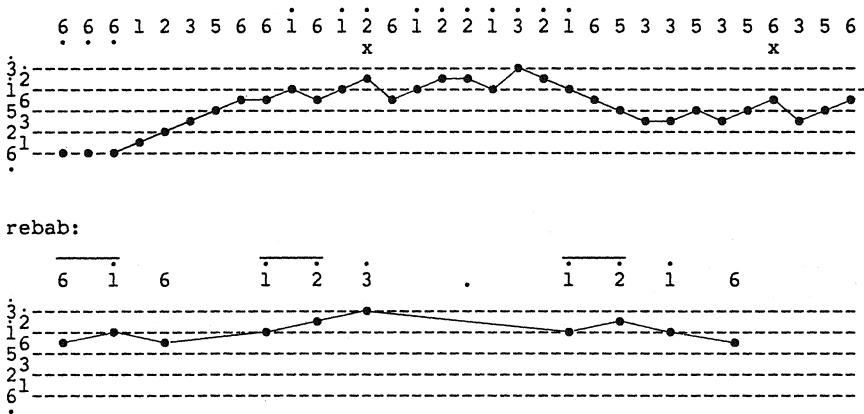


Perhaps the *gèndèr barung* and the *bonang barung* could be considered melodic leaders. But, unlike the *rebab*, their sounds are not vocal in character. Their ranges are also not as wide as the *rebab*'s; therefore, they cannot always follow the melodic motion of the *gendhing*.

Perhaps the *gambang* could be considered the leader. Its range is as wide as the *rebab*'s. However, the highly percussive melodic line of the *gambang* makes it unsuitable for guiding the melodic direction of *gendhing*. Most of the time the *gambang* plays in fast speed (between MM.320 and MM.240) with *gembyangan* (octave-playing) technique. Embellishments are accomplished by doubling a stroke, changing the rhythm slightly, substituting a *kempyungan* (two notes separated by 2 keys) stroke, or playing two notes separated by six keys. Because of these embellishments, the melodic direction of the *gambang* is less clear than that of the *rebab* (see figure 8).

9. Sections of some *gendhing*, such as the *ngelik* section, may be inspired by the *gérongan* melody, for example, the *ngelik* of *Ladrang Wilujeng*, *laras slendro pathet manyura*, *Ketawang Laras Maya*, *laras pélog pathet barang*, *Ketawang Suba Kastawa*, *laras slendro pathet sanga*, and *Ketawang Ibu Pertiwi*, *laras pelog pathet nem*. R. L. Martopangrawit states that in many of Mangku Negara IV's compositions the *ngelik* section, which always has a *gerongan* part, is the basis for identifying the *gendhing*. This is true of *Ketawang Wala Gita*, *laras pelog pathet nem*, *Ladrang Ganda Mastuti*, *laras pelog pathet nem*, *Ketawang Raja Swala*, *laras slendro pathet sanga*, and *Ketawang Sinom Parijatha*, *laras slendro pathet sanga* (1972[1a]:24). Some *gendhing* are inspired by *macapat* songs, for example, *Ketawang Pucung*, *laras slendro pathet manyura*, *Ketawang Gambuh*, *laras slendro pathet nem*, and *Ketawang Mas Kumambang*, *laras pelog pathet lima*.

Figure 8. A Comparison of the Melodic Contour of the Rebab and the Gambang
 gambang: • = MM.320-240



Note: Gambang plays gembyangan (octave-playing) technique. An "x" indicates that a right-hand note is doubled, with the following right-hand note a rest. Thus,

$$\frac{\overset{\cdot}{2}\overset{\cdot}{2} \ . \ \overset{\cdot}{1} \ \overset{\cdot}{2}}{2 \ 6 \ 1 \ 2}$$

is written "2̇ 6̇ 1̇ 2̇." Note that the rebab moves more clearly and directly than the gambang.

It seems that no single instrument or vocal part in the ensemble is solely responsible for guiding the melodic motion of a gendhing. I believe the real "authority over melody" is a melodic idea sung in the minds of the individual musicians. This directs the melodic motion. This melodic conception could be called "inner melody." Inner melody is the melody that is sung by musicians in their hearts. Inner melody is the essence of melody in Javanese gamelan. My gamelan teacher often advised me "*golèkana lan rasakna wosing utawa surasaning lagu*," that is, "search for and feel the essence, or the soul, of a melody."

There is some evidence for the existence of an inner melody unconsciously sung by musicians. Once, a group playing gamelan at ASKI forgot a section of a gendhing that we had not played for a long time. Even the teachers present had difficulty remembering the piece. My bonang teacher rose and left the room. Sitting down in a corner of the building, he tried to remember the piece by humming a melody. The melody he hummed

was not the bonang melody, nor was it the melody of any other part; rather, it flowed in the manner of all Javanese vocal music.¹⁰ A friend of mine who is a famous drummer often hums melodies while drumming. And, according to one of my American students, when K. R. T. [Kangjeng Radèn Tumenggung] Wasitodipuro plays examples of gendhing on the gendèr, he frequently hums another melody at the same time.

If inner melody is the essence of gendhing, based on the inner feeling of the musicians, we may say that the range of the gendhing is actually comparable to the range of the musicians' voices. The range of the melodic motion of gendhing in sléndro covers two octaves and two tones.

2̣ 3̣ 5̣ 6̣ 1̣ 2̣ 3̣ 5̣ 6̣ 1̣ 2̣ 3̣ 5̣

The range of the melodic motion of gendhing in pélog covers two octaves and four tones.

1̣ 2̣ 3̣ 4̣ 5̣ 6̣ 7̣ 1̣ 2̣ 3̣ 4̣ 5̣ 6̣ 7̣ 1̣ 2̣ 3̣ 4̣ 5̣

Only the lowest tone in sléndro (2̣) and the lowest tones in pélog (1̣ and 2̣) are below a musician's vocal range. In practice, however, gamelan teachers still express these lowest tones (albeit unclearly), or imitate the rebab part.¹¹ Use of the lowest tones beyond the vocal range is meant to create a *regu* ('venerable') or *wingit* ('revered') feeling.

10. I remember this event clearly since the rehearsal was in preparation for my lecture on Javanese gamelan to the younger generation in Jakarta on March 12, 1971, at Taman Ismail Marzuki. The gendhing was *Ladrang Semang*, *laras pélog pathet nem*.

11. The rebab in low register plays both strings simultaneously. Musicians will often use a sound such as *engrek*, *ngrek*, or *ngek*, to express the sound of the kempyung interval. In expressing 2̣, a gamelan teacher will sing 6̣, or in expressing 1̣, a gamelan teacher will sing 5̣. Here, the bowing technique of the rebab is called "*ngecrek*" or "*ngecek*" because the sound of the rebab is like the sound of a cricket. In the example below, the bracketed part is the *ngecek* bowing.

balungan:	6̣		3̣		6̣		2̣	
	/ \		/ \		/ \		/ \	
rebab:	6̣		6̣		6̣		6̣	
	2̣		2̣		2̣		2̣	
	•		•		•		•	
			⏟					

The range of the rebab is comparable to the range of the melodic motion of gendhing, and the rebab can imitate the smooth texture of the voice. Since it is the best-suited of all gamelan instruments to present a vocal melody, the rebab has an important role in presenting the inner melody. It provides the proper direction of melodic movement in gendhing and is therefore regarded as the melodic leader, or *pamurba lagu*, of the gamelan. Some gamelan teachers believe the rebab presents the "soul" of the gendhing, and they call it the *pamurba yasmaka* ('that which has authority in presenting the soul'). K. R. T. Wasitodipuro gives the meaning of rebab as *karepé bab* ('the meaning of the contents').¹² It is not important to debate this etymology since it is generally assumed that the name "rebab" derives from *rabab*, a bowed lute from Western Asia which is almost identical in form to the Javanese rebab. However, it is important to take into account the way a venerable musician presents his idea that the rebab has the melodically preeminent role in the ensemble.

We can safely say that the rebab melody is similar to the inner melody of a gendhing, but traditional rebab playing frequently requires elaboration. It is as if the bright sound of the rebab encourages musicians to create more elaborate interpretations of the inner melody (see figure 9).

12. Personal communication, October 1975.

Figure 9. A Comparison Between Various Vocal and Instrumental Melodies and the Author's Hypothetical Version of the Inner Melody

Balungan	3	3	.	.	6	5	3	2	5	6	5	3	2	1	2	6																
Bonang barung	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	6 5 6	. . 5 6 . . 3 2 3 . . 2 3 . . 5 6 5 . . 6 5 . 5 3 5 . . 3 5 . . 2 1 2 . . 1 2 . 5 1 5 . 6 6 1 .																						
Pesindhèn	$\frac{1}{1}$	$\frac{1}{1}$	$\frac{2}{2}$	$\frac{3}{3}$.	.	6	$\frac{1}{1}$	$\frac{6}{6}$	$\frac{2}{2}$	$\frac{1}{1}$	$\frac{2}{2}$	$\frac{6}{6}$	$\frac{3}{3}$	$\frac{2}{2}$	$\frac{1}{1}$	$\frac{2}{2}$	$\frac{6}{6}$	$\frac{5}{5}$	$\frac{3}{3}$.	$\frac{2}{2}$	$\frac{3}{3}$	$\frac{1}{1}$	$\frac{2}{2}$	$\frac{1}{1}$	$\frac{6}{6}$					
	wa						Ju-	wawut	geng		kang	sa-	la-		ga	kenès		nè-	nès			A-	wit	sa-	king							
Gendèr barung	5	1	5	3	6	$\frac{5}{5}$	6	5	1	5	6	5	1	6	1	2	1	6	1	2	1	6	1	2	1	6	1	2	1	6		
	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{3}{3}$	$\frac{2}{2}$	1	6	3	. . 1 . 5 6 3 5 5 6 . . . 1 2 3 1 2 6 . . 3 . 1 2 3 2 1 2 . . 1 2 . 2 3 5 . . . 7 6 5 3 5 6 3 . . . 1 6 1 5 6 3 . 5 3 5 6 3 5 6																								
Rebab	.	3	$\frac{5}{5}$	$\frac{6}{6}$	$\frac{6}{6}$.	6	$\frac{6}{6}$	$\frac{1}{1}$.	3	1	2	$\frac{2}{2}$	$\frac{3}{3}$	2	3	5	$\frac{3}{3}$	$\frac{5}{5}$	6	$\frac{1}{1}$	6	5	6	$\frac{6}{6}$	$\frac{2}{2}$	1	$\frac{6}{6}$	2	1	6
Inner melody	3	5	6	6	6	1	.	3	1	2	2	3	2	3	5	6	6	6	1	5	3	5	6	2	1	6	2	1	6			

Possibly, in times past, the rebab melody was very close to the inner melody. Through evolution, the established standard patterns of rebab melody found today have emerged. Sometimes the standard patterns of the rebab are indicated by the names of the melodic patterns of other instrumental or vocal parts, for example, the *puthut gelut* pattern and the *ayu kuning* pattern. The *puthut gelut* pattern of the rebab derives from the name of the *gendèr* pattern. "Puthut" means 'disciple' and "gelut" means 'fight' or 'joking'. The joking disciple is indicated on the *gendèr* by the movement of the player's two hands with the *tabuh* (mallets) close to each other. The movement of the two *tabuh* is like two joking disciples running after one another (see figure 10).

Figure 10. The *Gendèr* Pattern *Puthut Gelut* and the Associated Rebab Melody

balungan:	. . . 3 . . . 2														
gendèr barung:	<div style="border: 1px solid black; padding: 5px; display: inline-block; width: 90%;"> .6.5.6.1.2.1.2.3.3.333.3321.1..61 2.232..2.1...61..1..1.6.3...356 .23.3.3.2.212163.....6.35.. .1...61.6.6535.3.535635.2.612.2. </div>														
rebab:	<table style="margin-left: auto; margin-right: auto; border-collapse: collapse;"> <tr> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> <td style="text-align: center;">_____</td> </tr> <tr> <td style="text-align: center;">. 6</td> <td style="text-align: center;">1 1 2 6</td> <td style="text-align: center;">1 2 1 2</td> <td style="text-align: center;">2 1 6 3 2</td> <td style="text-align: center;">1 6 1</td> <td style="text-align: center;">2 2</td> <td></td> </tr> </table>	_____	_____	_____	_____	_____	_____	_____	. 6	1 1 2 6	1 2 1 2	2 1 6 3 2	1 6 1	2 2	
_____	_____	_____	_____	_____	_____	_____									
. 6	1 1 2 6	1 2 1 2	2 1 6 3 2	1 6 1	2 2										

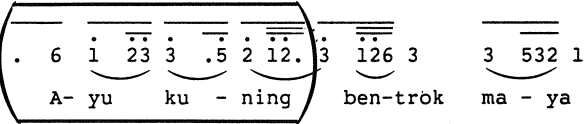
Note: The circled part shows where the movement of the *tabuh* is like two joking disciples, *puthut gelut*.

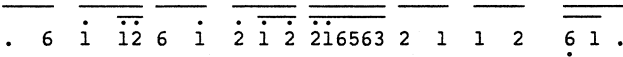
The *ayu kuning* pattern played on the rebab derives from the melodic pattern of the same name sung by the *gèrong*. A text that might be fitted to this *gèrongan* part begins with the words "ayu kuning," and hence the name. "Ayu" means 'pretty', and "kuning" means 'yellow', 'light'. It refers to the image of a beautiful Javanese girl whose skin color is golden or light (see figure 11).¹³

13. Usually, the names of the patterns have interesting meanings that relate to the melodies.

Figure 11. The Vocal Pattern *Ayu Kuning* and the Associated Rebab Melody

balungan: 6 1̇ 3̇ 2̇ 6 3 2 1

gérongan: 

rebab: 

Note: The circled part shows the section from which the name of the pattern is derived.

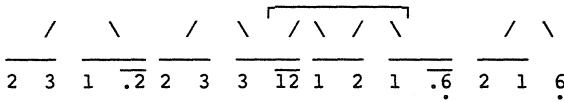
It should be mentioned that rebab patterns are not as standardized as those of the gender. In the modern teaching of gamelan, the rebab teacher must write out the entire rebab notation of a gending, but this is not necessary for gender.

The bowing technique of the rebab has also been standardized. In a melodic phrase the rebab should play with a particular kind of bowing. There are ten kinds of bowing techniques (Djumadi 1972:57-63):

1. *mbalung* ('to act like *balungan*'), in which the speed of the bowing is the same as the pulses of the balungan;
2. *milah* ('to act like *wilahan*'), in which the rate of the bowing and its melody are the same as the pulses and the melody of the balungan;
3. *nduduk* ('in a hurry'), in which the rate of bowing is twice as fast as regular, or *mbalung*, bowing (see figure 11);
4. *kosok wangsul* (literally, 'to bow' and 'to return, come back'; thus, 'bowing back and forth') which indicates back and forth bowing with a syncopated rhythm (see figure 12);
5. *sendhal pancing* ('jerk of a fishing pole, as when a fish is caught on the hook');
6. *nyela* ('to interrupt'), indicating bowing off the beat;
7. *ngecèk* or *ngecrèk* ('to make a cricketlike sound'), in which both strings of the rebab are bowed together (see footnote 11);

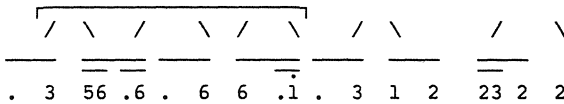
- 8. *ngikik* ('to convulse with laughter'), in which the bow seems to tremble on the strings;
- 9. *nungkak* ('to kick'), which indicates two extra bowings at the end of a pattern; and
- 10. *nggandhul* ('to hang'), in which there is a sense of delay or suspense to the bowing.

Figure 12. *Nduduk* Bowing



/ = forward bowing, i.e., moving the bow from right to left
 \ = backward bowing, i.e., moving the bow from left to right

Figure 13. *Kosok Wangsul* Bowing



Gendèr Barung

The gendèr barung is a metallophone with bronze keys suspended by cords over tube resonators. It is played with both hands, and has a range of two octaves and two tones. However, because the instrument's range is divided between the player's two hands, melodies played on it only cover a maximum of one octave and three tones.

I believe gendèr playing has evolved over the ages. In my opinion, many different styles of gendèr playing used to exist. Perhaps a gendèr player creating a melody formerly might have followed the inner melody alone. Because the melodic range of the gendèr is only one octave and three tones, the player would coordinate his part with the flow of the inner melody. After years of evolution, gendèr playing style must have emerged with many of the standard patterns agreed upon by most present-day

gendèr players.¹⁴ The process of creating these standard patterns is very hard to reconstruct. They may have been created by a well-known gendèr player who passed them on to his students or other gendèr players. The establishment of gendèr patterns involves the determination of the use of gembyang and kempyung, since gembyang and kempyung are sounded at the ends of melodic phrases.

Most gendèr patterns have names. As I have previously stated in an article,

. . . [the] names [are] based on melodic ideas from the vocal repertoire, gendèr melodic lines, or other technical gamelan terms. Some of these names are: *rujak-rujukan* ('a peppery fruit dish'), *aja ngono* ('don't be like that'), *gendhuk kuning* ('yellow maiden'), and *nduduk* ('hurrying'). Traditionally, in teaching gendèr a teacher calls out the céngkok by name to the student. The names have evocative meanings that relate to exciting melodies so they are easily remembered. (Sumarsam 1975:162)

The gendèr player often concentrates on creating a refined melodic flow. However, whenever there is a chance to express the motion of the inner melody, the gendèr player will do so (see figures 13 and 14).

14. I have previously discussed this in depth (Sumarsam 1975:161-71, and Sumarsam 1971). See also Martopangrawit 1973.

Figure 14. Excerpt from Gendhing *Damar Kèli*, laras sléndro pathet manyura

balungan:	.	.	2̣	3̣	6̣	5̣	3̣	2̣
rebab:	6̣ 2̣ .	6̣ 2̣ .	6̣ 2̣ .	3̣ 6̣ 2̣	6̣ 2̣ .	6̣ 2̣ .	6̣ 2̣ .	6̣ 2̣ .
gendèr:	1	1	6̣1	6̣	1	2	5	.35
barung:	.	6̣	.53	2	2	2	.	.
balungan:	5̣	3̣	2̣	3̣	5̣	6̣	1	6̣
rebab:	5̣	3̣	6̣ 2̣ .	3̣	1̣2̣	1̣	2̣	1
gendèr:	5	.35	2	5	6	5	3	2
barung:	.53	5	.	5	165	6	.53	5

Note: Here the gendèr player can express both the flow of the inner melody and the refined melodic flow of his own part.

Sometimes gender players may differ on the matter of choosing realizations which either emphasize smooth connections between gender patterns, or emphasize a strict following of the motion of the inner melody. For a hypothetical comparison, see figure 16.

Figure 16. Comparison Between Two Different Gender Realizations of an Excerpt from Ladrang Mugi Rahayu, laras sléndro pathet manyura

balungan: 3 5 2 3 6 1 6 5

I. gender baruḡ:

5	.	6	1̇	6	.56	1̇	.	.	6	1̇	6	.56	1̇	6	5	6	2̇	6	1̇	6	5	3	.23	6	3	.56	5		
.	3	.	1̇	.23	3	1̇	.23	3	.	.	2	.	6	1̇	2	3	1	6	5	6	.	5	6	1̇	5
										A				B															

II. gender baruḡ:

5	.	6	1̇	6	.56	1̇	.	.	6	1̇	6	.56	1̇	6	.	6	.	.	1̇	2̇	1̇	.	1̇	2̇	.6	1̇	2̇		
.	3	.	1̇	.23	3	1̇	.23	3	.	.	5	.	5	.	5	3	2	.	3	2	3	5	5	3	5
										A				B															

Note: In version (I), the gender melodic motion in phrase (B) is in the opposite direction from the motion of the inner melody. However, another gender player might play the (B) phrase flowing parallel to the motion of the inner melody (version II).

Saron and Balungan

We shall include four types of instruments in our discussion of the saron. The slenthem, providing the lowest octave of the saron group, has bronze keys suspended by cords over tube resonators. The saron demung, saron barung, and saron panerus (peking) have thick, heavy keys placed on wooden frames that serve as trough resonators. The sléndro saron normally consists of six keys, the pélog of seven keys. A saron is played with a tabuh (mallet).

For the moment, our discussion of saron shall be limited to slenthem, demung, and saron barung, which very often play the same melody. The saron panerus will be discussed in the following section because of its idiosyncratic melody in relation to the other saron.

Balungan is an abstraction of the inner melody felt by musicians. In general, a saron plays balungan within the limitation of its range; thus, no one saron plays the full balungan as it is felt or notated. Musicians take two factors into account when composing balungan: the direction of the inner melody and the limitation of the saron range. However, where these two factors diverge, the inner melody often takes precedence. As a result, there may be places in the balungan where several interpretations are possible. The slenthem player may play a slightly different line from that of the demung or the saron barung player. However, with the passing of time, standard balungan have evolved for almost every gendhing, especially, of course, those for which balungan have been notated. Musicians find coordination of the inner melody with the saron range and uniformity in the saron melody to be aesthetically pleasing. There are even differences of opinion among musicians as to what would be the standard balungan for some sections of gendhing. These differences arise because one musician may stress following the range of the inner melody, while another stresses refining the melody within the one-octave saron range. Figure 17 illustrates such a case.

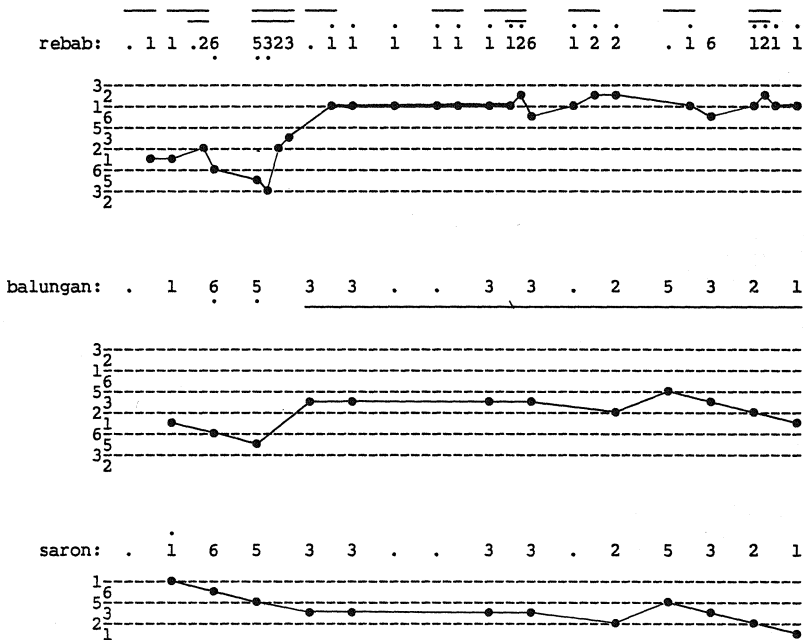
Figure 17. Excerpt from Gendhing *Kabor*, laras sléndro pathet nem

rebab:	$\overline{\cdot 6}$ $\overline{\cdot 5}$ $\overline{\cdot 65}$ $\overline{6}$ $\cdot 2$ $\overline{2}$ $\overline{12}$ $\overline{12}$ $\overline{216}$ $\overline{5}$	$\overline{1}$ $\overline{2}$ $\overline{1}$ $\overline{\cdot 62}$ $\overline{1}$ $\overline{6}$ $\overline{2}$ $\overline{2}$ $\overline{12}$ $\overline{12}$ $\overline{216}$ $\overline{2}$ $\overline{3}$
balungan I:	\cdot $\underline{\cdot 5}$ $\underline{\cdot 5}$ $\underline{\cdot 5}$ $\underline{\cdot 2}$ $\underline{\cdot 2}$ $\underline{\cdot 3}$ $\underline{\cdot 5}$	$\underline{1}$ $\underline{2}$ $\underline{1}$ $\underline{6}$ $\underline{2}$ $\underline{1}$ $\underline{6}$ $\underline{5}$
saron I:	\cdot 5 5 5 2 2 3 5	1 2 1 6 2 1 6 5
balungan II:	\cdot $\underline{\cdot 5}$ $\underline{\cdot 5}$ $\underline{\cdot 5}$ $\underline{\cdot 2}$ $\underline{\cdot 2}$ $\underline{\cdot 3}$ $\underline{\cdot 5}$	$\underline{2}$ $\underline{3}$ $\underline{5}$ $\underline{6}$ $\underline{3}$ $\underline{5}$ $\underline{6}$ $\underline{5}$
saron II:	\cdot 5 5 5 2 2 3 5	2 3 5 6 3 5 6 5

Note: In the underlined section, balungan (I) closely follows the motion of the inner melody (which is also close to the rebab part). Balungan (II) concentrates on a smooth line within the saron range.

We also find parts of gendhing in which the commonly accepted version of the balungan is organized with the aim of refining the melody within the one-octave saron range. In such cases, the balungan motion tends in an opposite direction from the motion of the inner melody. Only at the end of the melodic phrase will the balungan and the inner melody coincide on the same tone, although in different octaves (see figure 18).

Figure 18. Excerpt from Gendhing *Merak Kasimpir*, laras sléndro pathet manyura



Note: The underlined section shows where the rebab and the balungan move in opposite directions, but at certain points coincide on the same tone.

In gamelan performance, the slenthem player is usually the strongest saron player, the player who knows the pieces best. The demung, and especially the saron barung, are often played by musicians who do not know the pieces very well. They often "hang on to" (*nggandhul*), or "float with" (*ngambang*), the slenthem or bonang barung. By "hanging on to the slenthem"

balungan. Although these pieces seem to be based on the saron range, their inner melodies are actually greater than the saron range. Especially in irama tanggung or dadi, the inner melody of gendhing lancaran is clearly suggested by other parts such as the rebab, vocal melody, and gambang. Even if a lancaran is played without rebab, vocalist, or gambang, the musicians have in mind the inner melody established earlier when these instruments were played. In any case, saron players are usually proficient performers on the other instruments.

Figure 23. Comparison Between Saron Melody and Balungan (Abstraction of Inner Melody) (Lancaran *Maésa Liwung*, laras sléndro pathet sanga, Excerpts)

saron:	. 6 . 5 . 2 . 1 . 2 . 1 . 6 . 5	G
balungan:	. 6 . 5 . <u>2 . 1 . 2 . 1</u> . 6 . 5	G
saron:	. 6 . 5 . 2 . 1 . 2 . 1 . 6 . 5	G
balungan:	. 6 . 5 . <u>2 . 1 . 2 . 1</u> . 6 . 5	G
saron:	. 1̇ . 6 . 5 . 3 . 2 . 1 . 3 . 2	G
balungan:	. 1̇ . 6 . 5 . 3 . 2 . 1 . 3 . 2	G
saron:	. 3 . 2 . 3 . 1 . 3 . 1 . 3 . 2	G
balungan:	. 3 . 2 . 3 . 1 . 3 . 1 . 3 . 2	G
saron:	. 3 . 2 . 3 . 1 . 3 . 1 . 3 . 2	G
balungan:	. 3 . 2 . 3 . 1 . 3 . 1 . 3 . 2	G
saron:	. 5 . 6 . 2 . 1 . 5 . 2 . 3 . 5	G
balungan:	. 5 . 6 . <u>2 . 1</u> . 5 . 2 . 3 . 5	G

Note: The underlined portions indicate where the saron melody cannot follow the melodic direction of the balungan.

Looking at the melodies of *srepegan* and *ayak-ayakan*, we get the impression that they are related. It seems that *srepegan* is inspired by, or is an abstraction and modification of, the inner melody of *ayak-ayakan*.¹⁶ If this is granted, it will explain why the motion of the inner melody of *srepegan* is greater than the *saron* range. Figure 25 shows how *ayak-ayakan* can be abstracted and modified to become *srepegan*.

Figure 25. *Ayak-ayakan* Compared with *Srepegan*, laras sléndro pathet manyura

Ayak-ayakan:	3	5	3	2	3	5	3	2	5	3	<table style="border-collapse: collapse; margin: 0; padding: 0;"> <tr> <td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">[</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.]</td><td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">1</td><td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">1</td> </tr> <tr> <td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">1</td><td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">1</td> </tr> </table>	2	3	[.]	2	1	2	1	N	N	N	N	N	N	G	N	N	G	2	1	2	1
2	3	[.]	2	1	2	1																										
N	N	N	N	N	N	G	N	N	G	2	1	2	1																										
Srepegan:	3	2	3	2	5	3	5	3	2	3	2	3	1																										

Ayak-ayakan:	2	3	2	1	2	3	2	1	3	5	3	<table style="border-collapse: collapse; margin: 0; padding: 0;"> <tr> <td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">5</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">[</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.]</td><td style="padding-right: 5px;">5</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">5</td><td style="padding-right: 5px;">6</td> </tr> <tr> <td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td> </tr> </table>	2	3	5	3	2	[.	.	.	.]	5	3	5	6	G	N	N	N	G	N	N	N	G	N	N	G	N	G
2	3	5	3	2	[.	.	.	.]	5	3	5	6																											
G	N	N	N	G	N	N	N	G	N	N	G	N	G																											
Srepegan:	2	1	2	1	3	2	3	2	5	6	1	6																												

Ayak-ayakan:	5	3	5	6	5	3	5	6	<table style="border-collapse: collapse; margin: 0; padding: 0;"> <tr> <td style="padding-right: 5px;">5</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">2</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">[</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.</td><td style="padding-right: 5px;">.]</td><td style="padding-right: 5px;">6</td><td style="padding-right: 5px;">5</td><td style="padding-right: 5px;">3</td><td style="padding-right: 5px;">2</td> </tr> <tr> <td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td><td style="padding-right: 5px;">N</td><td style="padding-right: 5px;">G</td> </tr> </table>	5	3	2	3	[.]	6	5	3	2	N	N	N	N	N	N	N	N	N	N	N	G	N	G
5	3	2	3	[.]	6	5	3	2																								
N	N	N	N	N	N	N	N	N	N	N	G	N	G																								
Srepegan:	1	6	1	6	5	3	5	3	6	5	3	2																									

Note: The circled portions indicate where modifications take place. Note also that there is a gong deleted in the second line of *Srepegan* where it would have been expected to occur based on the inner melody of *Ayak-ayakan*.

Saron Panerus (Saron Peking)

Saron panerus playing is based on the *balungan*. There are two main techniques of saron panerus: *nacah lamba* and *nacah rangkep*. In *nacah lamba* (literally, 'single chopping'), each tone of the *balungan* is played twice (see figure 26).

16. The only exception is *Ayak-ayakan* and *Srepegan*, laras sléndro pathet nem. More discussion of *ayak-ayakan* and *srepegan* may be found in chapter III, below.

Figure 26. Nacah Lamba

balungan: 2 1 2 3
 saron panerus: 2 2 1 1 2 2 3 3

In nacah rangkep (literally, 'double chopping'), each section of nacah lamba is played twice (see figure 27).

Figure 27. Nacah Rangkep

balungan: 2 1 2 3
 saron panerus: 2 2 1 1 2 2 1 1 2 2 3 3 2 2 3 3

In balungan mlaku, as in figures 26 and 27, the saron panerus is clearly guided by the balungan melody. But, in playing saron panerus for balungan nibani, the player must mentally change balungan nibani into balungan mlaku. He must fill in the gap between balungan nibani with neighboring tones. After changing balungan nibani to balungan mlaku, he plays nacah lamba or nacah rangkep, depending on the irama in which the gendhing is played.

Figure 28. Excerpt from the *Inggah* of Gendhing *Paré Anom*,
laras sléndro pathet manyura

balungan nibani: . 5 . 3 . 1 . 2
 hypothetical
 balungan mlaku: 6 5 2 3 2 1 3 2
 saron panerus: 6655665522332233 2211221133223322

In some cases, awkward melodies may result if the saron panerus adheres strictly to the above procedure. Therefore, the saron panerus player may vary his part in order to refine the melody (see figure 29).

Another type of variation is based on the player's awareness of the inner melody. This is not to say that musicians who play the parts in the example in figure 29 are not aware of the inner melody. In the example, the balungan, as the abstraction of the inner melody, gives clear direction to the saron panerus player.

The player must be aware of the inner melody in playing *nggantung* or *gantungan* ('hanging, sustaining') melodies. A *gantungan* melody is a

sustained melodic line which, in the balungan mlaku, is presented by doubled tones (2 2 5 3), doubled tones and rest (1 1 . .), or a rest which sustains the preceding tone (2 3 2 1 . . 3 2). Balungan nibani cannot express gantungan melodies as the balungan mlaku do. A gantungan melody must be felt or known by the saron panerus player as he listens to other instruments such as rebab, gender, or bonang. If the saron panerus player has internalized the inner melody of the gendhing, this gantungan melody is a part of his inner melody. In other words, he does not necessarily need to listen to the other instruments in order to determine where the gantungan melodies are (see figure 30).

Figure 29. Excerpt from Ladrang *Gonjang Ganjing*, laras sléndro pathet sanga

balungan nibani:	. 2 . 1 . 6 . 5												
two hypothetical balungan mlaku:	<table border="0" style="margin-left: 20px;"> <tr> <td style="border: 1px solid black; padding: 2px;">3 2 2 1</td> <td style="padding: 0 10px;">5 . 6 . 3 . 5</td> </tr> <tr> <td style="padding: 0 10px;">3 2 3 1</td> <td style="padding: 0 10px;">5 . 6 . 3 . 5</td> </tr> </table>	3 2 2 1	5 . 6 . 3 . 5	3 2 3 1	5 . 6 . 3 . 5								
3 2 2 1	5 . 6 . 3 . 5												
3 2 3 1	5 . 6 . 3 . 5												
some hypothetical saron panerus parts:	<table border="0" style="margin-left: 20px;"> <tr> <td style="border: 1px solid black; padding: 2px;">332233222211</td> <td style="padding: 0 10px;">2211</td> <td style="padding: 0 10px;">5566556633553355</td> </tr> <tr> <td style="border: 1px solid black; padding: 2px;">3322332233113311</td> <td style="padding: 0 10px;">5566</td> <td style="padding: 0 10px;"><u>116633556655</u></td> </tr> <tr> <td style="padding: 0 10px;">33223322</td> <td style="padding: 0 10px;"><u>55332211</u></td> <td style="padding: 0 10px;">5566<u>116633556655</u></td> </tr> <tr> <td style="padding: 0 10px;">33221122</td> <td style="padding: 0 10px;">55332211</td> <td style="padding: 0 10px;">5566<u>116633556655</u></td> </tr> </table>	332233222211	2211	5566556633553355	3322332233113311	5566	<u>116633556655</u>	33223322	<u>55332211</u>	5566 <u>116633556655</u>	33221122	55332211	5566 <u>116633556655</u>
332233222211	2211	5566556633553355											
3322332233113311	5566	<u>116633556655</u>											
33223322	<u>55332211</u>	5566 <u>116633556655</u>											
33221122	55332211	5566 <u>116633556655</u>											

Note: The circled parts identify places where the melody is awkward. The awkwardness is caused by the presence of too many double tones or of a disjunct melodic flow (when such disjunct motion could have been avoided). Variations are created to prevent an awkward melody or to create a more interesting melody. The underlined parts show places where variations occur.

Sometimes the saron panerus player must be aware that the end tone of a particular melodic phrase is stressed. This stressed tone is presented clearly by other instruments. As in the gantungan melody, the saron

panerus player must replace the middle tone with the end tone of the melodic phrase. The underlined part in figure 31 illustrates such a case.

Figure 30. Excerpt from *Ladrang Gonjang Ganjing*, laras sléndro pathet sanga

balungan: . i̇ . 6 (. 5/ . 6)

saron panerus: 22112211556655665566556611661166

balungan: (. 5/ . 6 . 3 . 5)

saron panerus: 55665566116611663355335566556655

Note: The circled sections indicate where the saron panerus player must be aware of the inner melody (gantungan 6). The saron panerus must stress tone 6 (see oblique circle) even though in the middle of the phrase the balungan nibani is tone 5.

Figure 31. Excerpt from the *Inggah* of *Gendhing Gambir Sawit*, laras sléndro pathet sanga

rebab: . 2 2 . 11 2 35565 6i2 6i6 5

balungan: . 2 . 1 . 6 . 5

saron panerus: 33223322553322113355335566556655

Note: The underlined part shows where the saron panerus must substitute tone 5 (instead of 6) in the middle of the melodic phrase.

Bonang Barung

The bonang consists of two rows of small horizontal gongs placed on cords strung through a wooden frame. The sléndro bonang normally covers a range of one octave and four tones. Sometimes two gongs are added, increasing the range to two octaves and one tone. The pélog bonang covers a range of one octave and six tones. The bonang is played with two tabuh, but, unlike the gendèr, its melodic motion covers its entire pitch range.

Basically, there are two bonang-playing techniques: *pipilan* (or *mipil*) and *imbal-imbalan*. "Pipilan" literally means 'to pick off one by one' or

to 'play single notes one at a time'. "Imbal-imbalan" means 'interlocking'. In general, in pipilan technique the bonang functions as the melodic leader of the saron instruments. The bonang tells the saron player what tones will follow by anticipating a pair of balungan tones.

Figure 32. Pipilan Technique for Balungan Mlaku

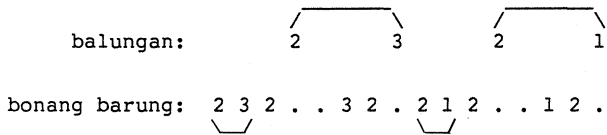
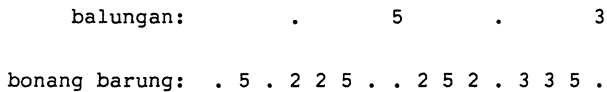


Figure 33. Pipilan Technique for Balungan Nibani



As in the case of rebab, gender, and balungan, bonang techniques seem to have evolved also. Pipilan technique, which relates closely to the balungan, seems to have little to do with the flow of the inner melody. However, there may have been a time when bonang players, as they expressed the inner melody, played in many different styles and with more freedom than is possible in pipilan. R. L. Martopangrawit is of the opinion that pipilan is the newest development in bonang technique and points to the earlier bonang technique used in the *gamelan sekaten*.¹⁷ In this archaic gamelan the bonang plays in a freer, more melodic style. Sometimes this is also found in Yogyanese-style bonangan. Pipilan may have been created to meet the need for a melodic leader to guide the saron. In this capacity the bonang could be a teacher of balungan. As I mentioned earlier, demung, saron barung, and saron panerus often "hang on to" or "float with" slenthem or bonang. Usually the bonang player is also a good slenthem player.

In practice, the responsibility of the bonang player as melodic leader of the saron is limited. Within the pipilan technique, there are some practices that give clues to the motion of the inner melody. These techniques are *gembyangan* (octave playing) and *nduduk tunggal* (syncopated single tones). There are different kinds of *gembyangan* grouped according to their special uses in expressing the inner melody. To indicate the high register of the inner melody, unattainable on the bonang, various kinds of

17. Letter from R. L. Martopangrawit, dated October 17, 1975.

gembyangan are played. This also provides a smooth melodic connection for the bonang itself (see figure 34).

Figure 34. Example of Gembyangan Used to Indicate the High Register of the Inner Melody (Ketawang *Sukma Ilang*, laras slendro pathet manyura, Excerpt)

balungan:	3	5	6	i	3	2	i	6						
rebab:	.	6	i	2	1̣2̣	i	1̣2̣	6	1̣2̣	3	1̣2̣	6		
bonang:	353.	.53.	6i6.	.i6.	2166	6̣.6̣	.6̣6̣.	6̣.6̣	6̣.6̣	6̣.	6̣.	6̣.		
						<div style="border-top: 1px solid black; border-bottom: 1px solid black; width: 100%; margin: 0 auto; position: relative;"> gembyangan </div>								

Gembyangan technique is also used to indicate a gantungan melody in the high or medium octave. In figure 35, *nduduk gembyang* (syncopated octaves) is played.

Figure 35. Example of Nduduk Gembyang Technique Used to Indicate a Gantungan Melody in the Middle or Upper Octave (Gendhing *Damar Keli*, laras sléndro pathet manyura, Excerpt)

balungan:	3	3	.	.	3	3	.	2						
rebab:	.	3	3	.3.	3	3	.3.	3	2	1̣6̣	2	2		
bonang:	..3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.3̣.	.23.	323.
	<div style="border-top: 1px solid black; border-bottom: 1px solid black; width: 100%; margin: 0 auto; position: relative;"> nduduk gembyang </div>													

Nduduk tunggal is played when expressing gantungan melody in the low octave. In figure 36, the bonang plays single tones in the low octave.

Figure 36. Example of Nduduk Tunggal Technique Used to Indicate a Gantungan Melody in the Low Octave (Gendhing Cucur Bawuk, laras sléndro pathet manyura, Excerpt)

balungan: 6̣ 5̣ 2̣ 3̣ . . 3̣ 6̣

bonang: 6̣5̣6̣..5̣6̣.2̣3̣2̣..3̣2̣.3̣..3̣..3̣.3̣6̣3̣..6̣3̣.

) _____ (
nduduk
tunggal

In the other main bonang technique, imbal-imbalan, the bonang barung and bonang panerus play interlocking patterns. Imbal-imbalan is played during gendhing or sections of gendhing which have a lively or exciting mood. In figure 37, the bonang does not lead the saron melodically or express the motion of the inner melody. However, the inner melody has been internalized by the bonang players. The imbal-imbalan is very much a background function which creates, or adds to, the excitement of the piece. In an important point of the melodic line, toward the end of the melodic phrases, the bonang might play a "sekaran" (ornamentation) melody. A fancy bonang player might even play sekaran in the middle of melodic phrases (see figure 38).

The arrangement of the tones in interlocking patterns is based on the ending tone of the melodic phrase and the pathet of the gendhing.

Figure 37. Interlocking Patterns in Bonang Imbal-imbalan Technique, Based on Ending Tone and Pathet

<u>Interlocking pattern</u>	<u>Ending tone</u>	<u>Pathet</u>
. 1 . 3 bonang barung	3,2,1	manyura/nem
$\frac{2}{2}$. $\frac{2}{2}$. .		
. 6̣ . 2 bonang barung	5,6,1,2	sanga
1 . 1 . bonang panerus		
. 3 . 6 bonang barung	5,6	sanga/nem/manyura
5 . 1 . bonang panerus		

Figure 38. Sekaran in the Imbal-Imbalan Bonang Technique

balungan:	3	6
bonang barung:	$\underbrace{\cdot 1 \cdot 3 \cdot 1 \cdot 3 \cdot 1 \cdot 3 \cdot 1 \cdot 3}_{\text{imbal-imbalan}}$	
bonang panerus:	$\underbrace{\frac{2}{2} \cdot \frac{2}{2} \cdot \frac{2}{2} \cdot \frac{2}{2} \cdot \frac{2}{2} \cdot \frac{2}{2} \cdot \frac{2}{2} \cdot \frac{2}{2}}_{\text{imbal-imbalan}}$	
balungan:	1	2
bonang barung:	$\underbrace{2 \ 1 \ \underline{6} \ \underline{3} \cdot \underline{6} \cdot 1 \cdot 2 \cdot \underline{6} \ \underline{3} \ \underline{6} \ 1 \ \underline{2}}_{\text{sekaran}}$	
bonang panerus:	$\underbrace{\underline{6} \ 1 \ 2 \ 3 \ 5 \ 3 \ 5 \ 3 \ 2 \ 1 \ \underline{6} \ 1 \ 2 \cdot 1 \ 2}_{\text{sekaran}}$	

R. L. Martopangrawit suggests that imbal-imbalan bonang was created by Paku Buwana V of Surakarta when he was still *pangéran adipati* (crown prince) in the late eighteenth century.¹⁸ However, interlocking technique can be found in the gamelan carabalèn, which is believed to be ancient. This interlocking technique is known as *klénangan*. Klénangan is also used in the full modern gamelan for gendhing such as *Ketawang Suba Kastawa*, *laras sléndro pathet sanga*, *Lancaran Liwung*, and *Ketawang Pisan Bali*, *laras pélog pathet barang*.

18. Lecture notes, R. L. Martopangrawit, lecture at ASKI, 1967.

Figure 39. Imbal-imbangan Klénangan

balungan:	.	1
bonang barung:	5̣ 6̣ . . 5̣ 6̣ . . 5̣ 6̣ . . 5̣ 6̣ . .	
bonang panerus:	. . 1 2 . . 1 2 . . 1 2 . . 1 2	
balungan:	.	6
bonang barung:	5̣ 6̣ . . 5̣ 6̣ . . 5̣ 6̣ . . 5̣ 6̣ . .	
bonang panerus:	. . 1 2 . . 1 2 . . 1 2 . . 1 2	

Gendhing Bonang

Gendhing bonang can be distinguished from regular gendhing in that they are always played by gamelan bonangan. The gendèr, rebab, gambang, celempung, suling, and vocalists are absent from this ensemble. The *buka* (introduction) is played by the bonang barung. There is a point at which the *inggah*, or a section of the *inggah* (*sesegan*), must be played in irama tanggung.¹⁹

It may seem that gendhing bonang are purely instrumental pieces, lacking vocal ideas. However, gendhing bonang are also based on a songlike inner melody. It is possible that gendhing bonang were created in the following way. In a gamelan rehearsal or performance, some of the musicians occasionally may have arrived after the ensemble had begun to play, so that the ensemble had begun without a full complement of musicians. To compensate for this, the musicians may have played pieces from the repertoire for full ensemble (including vocalists), but in the reduced instrumentation of the gamelan bonangan.²⁰ Perhaps inspired by this experience of playing vocal gendhing in the bonangan style, musicians

19. In the larger gendhing forms, a gendhing consists of two sections. The first section is *merong* and the second section is *inggah* (see chapter III).

20. This happens even in present-day gamelan rehearsals or performances. In these cases, typical gendhing are Ladrang *Suwignya*, laras pelog pathet barang; Ladrang *Eling-ejing Badranaya*, laras slendro pathet manyura; Ladrang *Singa-singa*, laras pelog pathet barang; Gendhing *Bolang-bolang*, minggah Ladrang *Agun-agun*, laras slendro pathet manyura; Gendhing *Okrak-okrak*, laras slendro pathet manyura; Ladrang *Semar Mantu*, laras pelog pathet nem; and Ladrang *Geger Sakutha*, laras slendro pathet sanga.

eventually composed gendhing bonang specifically for the reduced instrumentation. Therefore, the process of composing gendhing bonang does not exclude the concept of the inner melody as its basis.

The evidence for the above account of the origins of gendhing bonang lies in the fact that all gendhing bonang are either in sléndro pathet nem, pélog pathet barang, or pélog pathet lima. It is customary in daytime gamelan performances for musicians to begin with pieces in sléndro pathet manyura or pélog pathet barang. In evening gamelan performances, pieces in sléndro pathet nem or pélog pathet lima normally are played at the beginning. Therefore, it is likely that gendhing bonang were only composed in the pathet used at the beginning of gamelan performances.²¹

Because the process of composing gendhing bonang is probably based on the vocally inspired inner melody, a question arises as to whether rebab can be played in the gendhing bonang. In answering this question, R. L. Martopangrawit and other gamelan teachers at ASKI explained that it is possible, though rather difficult.²² This difficulty occurs because some sections of gendhing bonang have arbitrary disjunct motion.

In figure 40, for example, the balungan melody from Gendhing *Tukung* is not characterized by the smooth, conjunct motion of a proper inner melody. It can be further seen how the bonang player approaches this problem of arbitrary, disjunct motion.

The inner melody from section IA to section IB (circled in figure 40) shows disjunct motion from 7 to 6. This leap from one register to another could be conceived as smooth, if it were to receive a vocal treatment (for example, 2 7 7 7 3 $\overline{56}$ 6 6), but this conception cannot be expressed by the balungan. The balungan in this section confines itself to refinement of the melody within the saron range, and the bonang resolves the disjunct motion with the gembyangan technique.

In the circled sections marked IIA and IIB in figure 40 can be seen an example of arbitrary, disjunct motion from 5 to 6 (i.e., from the end of IIA to the beginning of IIB). However, the bonang playing disguises the disjuncture by playing nduduk gembyang for the gantungan 5 melody; the register of nduduk gembyang is inherently ambiguous and can suggest either the low or the medium octave.

21. However, there are no gendhing bonang in sléndro pathet manyura.

22. I. M. Harjito, personal communication, 1975.

CHAPTER III

FORM AND MELODIC PHRASES IN GENDHING

Gamelan pieces are composed in equal metrical units. The playing of hanging gongs (gong ageng, gong suwukan, and kempul) and horizontal pot gongs (kenong and kethuk) marks the metrical units of the gendhing. Gendhing forms fall into three categories, based on the length of the *gongan*²³ and the position of gong, kenong, kempul, and kethuk in one *gongan*.

I. In the gendhing forms in figure 41, each *gongan* consists of four kenongan: *lancaran*, *ladrang*, *mérong kethuk 2 kerep*, *mérong kethuk 4 kerep*, *mérong kethuk 2 arang*, *mérong kethuk 8 kerep*, and *mérong kethuk 4 arang*.²⁴

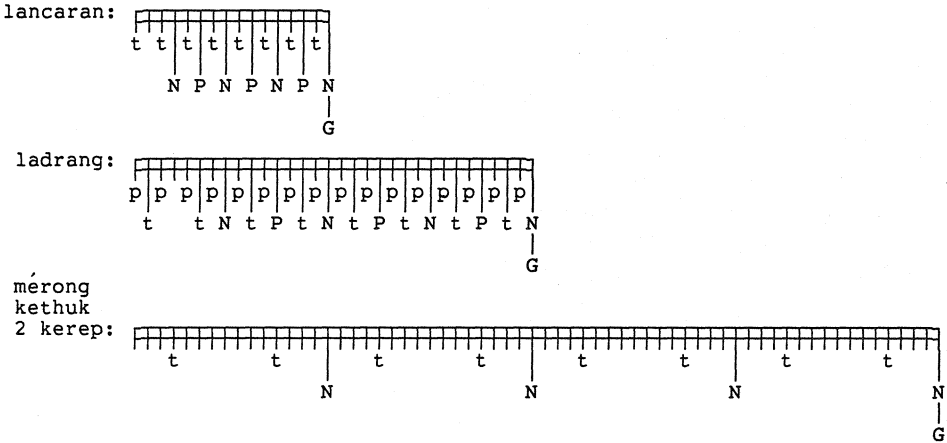
II. In the gendhing forms in figure 42, each *gongan* consists of two kenongan: *ketawang*; *mérong kethuk 2 kerep*, *ketawang gendhing*; *mérong kethuk 4 kerep*, *ketawang gendhing*; and *mérong kethuk 8 kerep*, *ketawang gendhing*.

III. In the gendhing forms in figure 43, each *gongan* is of indeterminate length: *ayak-ayakan*, *srepegan*, and *sampak*. A brief discussion of the melodic aspect of these forms has been given in the second chapter. The position of the kenong and kempul is idiosyncratic (see figure 42). The terms "*ayak-ayakan*," "*srepegan*," and "*sampak*" refer to the form of the gendhing. However, they also provide the name of the gendhing. Each *pathet* has its own *ayak-ayakan*, *srepegan*, and *sampak*. I noted above that *Sampak*, *laras sléndro pathet manyura*, is probably the

23. One "*gongan*" is the period of a gendhing between two gong ageng or gong suwukan strokes. "*Kenongan*" refers to the period of a gendhing between two kenong strokes. "*Kenongan*" and "*gongan*" are terms commonly used to indicate phrases or periods of gendhing. However, the term "*kenongan*" is not applied in the shorter forms *ayak-ayakan*, *srepegan*, and *sampak*. These forms will be discussed below.

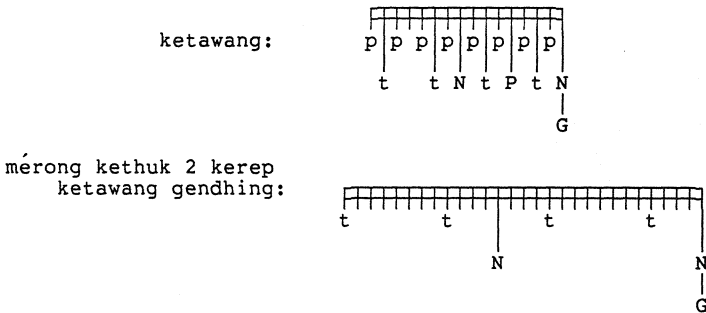
24. *Kerep* 'frequent'; *arang* 'scarce' or 'far apart'. The number after "kethuk" (for example, the "4" in "kethuk 4 kerep") indicates the frequency of kethuk strokes within a kenongan. "*Kerep*" or "*arang*" indicates the length of the interval between two kethuk strokes.

Figure 41. Gendhing Forms Consisting of Four Kenongan



Note: G = gong; N = kenong (nong); P = kempul (pul);
t = kethuk (thuk); p = kempyang (pyang).

Figure 42. Gendhing Forms Consisting of Two Kenongan

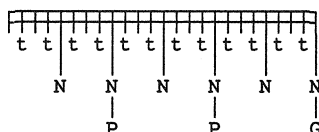


oldest sampak.²⁵ *Sampak*, laras sléndro pathet sanga, is a new development; *Sampak*, laras sléndro pathet nem, is even more recent (see figure 43).

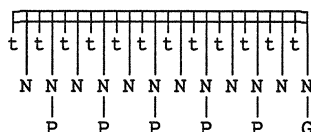
25. Jaap Kunst also mentions that "Sampak is heard only in pathet manyura" (1973[1]:306). The scene gara-gara (a disturbance of the world) in a wayang performance occurs in pathet sanga. Because formerly pathet sanga had no sampak, *Sampak*, laras sléndro pathet manyura, was played to accompany the tense or violent mood of the gara-gara scene. Today, however, gara-gara is usually accompanied by *Sampak*, laras sléndro pathet sanga.

Figure 43. Gendhing Forms of Indeterminate Length

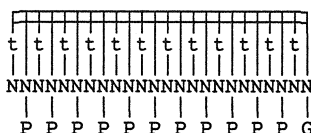
ayak-ayakan:



srepegan:



sampak:



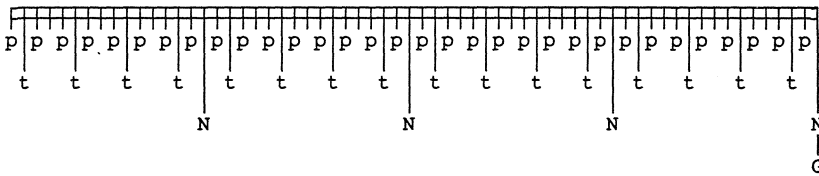
Note: In these three gendhing forms, gong suwukan is usually played instead of gong ageng. For the *suwuk* (ending) of the piece, gong ageng is usually played. In *Ayak-ayakan*, laras sléndro pathet manyura, the gong suwukan takes the place of the kempul. Even so, the musicians can sense the finality of the gong played at the end of a gongan.

"Gendhing," in the widest sense, means "a gamelan composition." In the narrowest sense "gendhing" means "a gamelan composition that always consists of two parts." The first part, *mérong*, has a solemn, peaceful, or stately mood. The second part, *inggah*, has a lively mood. An *inggah* section that is an abstraction of its *mérong* is termed *inggah kendhang*. The *kendhang* plays a different pattern in this *inggah* section, but the melody of the *mérong* is carried on to the *inggah*, though in an abstract version. An *inggah* that does not have a melodic relation to the *mérong* is termed *inggah gendhing*. Here both the drumming pattern and the melody of the *inggah* differ from that of the *mérong*. Ladrang form can be included in the *inggah* classification because some gendhing employ ladrang as their

ingguh. Because ingguh kendhang is an abstract version of the mering, its melodic phrases are the same as in the mering. However, the kethuk is played in a new position and the kempyang is added.

In both ingguh kendhang and ingguh gendhing, the melodic phrases are comparable, since the position of kethuk and kempyang is the same. However, they are different in the length of kenongan or gongan, indicated by the frequency of the kethuk in each kenongan. There are four kinds of ingguh: ladrang, or ingguh kethuk 2 (each kenongan consists of two kethuk); ingguh kethuk 4 (each kenongan consists of four kethuk); ingguh kethuk 8 (each kenongan consists of eight kethuk); and ingguh kethuk 16 (each kenongan consists of 16 kethuk).

Figure 44. Inggah Kethuk 4 of a Gongan Length



It has been pointed out that gendhing are composed with equal metrical units marked by the strokes of various gongs; the underlying feeling of a gendhing is based on the smoothly flowing quality of the inner melody, as discussed in chapter II. The marriage between the metrical units (with their gong markers) and the inner melody typifies the musical style of Javanese gamelan music.

In this section, the relationship between inner melody and the various gongs that mark gendhing forms will be discussed. The players of the kenong and kempul usually play tones that coincide with the tones of the inner melody of the gendhing. This kenong or kempul technique is called *kenong mbalung* or *kempul mbalung*, since kenong or kempul strokes also coincide with tones of the balungan. However, sometimes the kenong or kempul tone anticipates the approaching tone of the inner melody. This technique is called *kenong plèsèdan* or *kempul plèsèdan*. "Plèsèdan" literally means 'slippery place'. Plèsèdan technique is an indication that the kenong or kempul player feels the smooth pull of the inner melody toward the tone that follows (see figures 45 and 46).

kempul beat, the kenong/kempul played is an interval of a kempyung higher than the balungan tone, that is, pitch 5. This occurs usually in compositions in sléndro pathet sanga or pélog pathet lima.

Some gamelan have an incomplete set of kenong consisting of only three tones (5, 6, and 1 in sléndro; 5, 6, and 7 in pélog). This set is believed to represent an older gamelan instrumentation.²⁶ With an incomplete kenong set the performance practice is as listed in figures 47 and 48.

Figure 47. Kenong Technique with Limited Number of Kenong Tones (Sléndro)

<u>Tone of Inner Melody on Kenong Beat</u>	<u>Kenong Tone</u>	<u>Name of Technique</u>
2	6	kempyungan
3	6	salah gumun
5	5	mbalung
6	6	mbalung
1	5	kempyungan
	or 1	mbalung

Figure 48. Kenong Technique with Limited Number of Kenong Tones (Pélog)

<u>Tone of Inner Melody on Kenong Beat</u>	<u>Kenong Tone</u>	<u>Name of Technique</u>
2	6	kempyungan
3	6	salah gumun
4	6	-----
5	5	mbalung
6	6	mbalung
7	7	mbalung
1	5	kempyungan

This method of playing an incomplete set of kenong, especially kenong kempyungan and salah gumun, gives a distinctive sound to the ensemble. However, a complete kenong set is preferred nowadays. With a complete

26. I have heard this from older musicians. According to Jaap Kunst, the older gamelan had only one kenong, tuned to lima (5). Then, kenong nem (6) and barang (1 or 7) were added. In a later development, a complete set with a kenong for every pitch of the laras was invented (1973[1]:161-62).

kenong set, the kenong player has more responsibility to make his part correspond to the inner melody.²⁷

Other kenong techniques are known as *kenong monggangan* and *kenong goyang sungsun*. The only gendhing in which the monggangan technique is used is the first gongan of *Ketawang Suba Kastawa*, laras sléndro pathet sanga. In fact, this first gongan developed from an imitation of the Gendhing *Monggang* melody (from the archaic ensemble called *gamelan monggang*). Kenong is played in unison with the balungan melody in imitation of the Gendhing *Monggang* melody. Kempul is also played in *kempul monggangan* technique, in unison with the balungan and kenong, except that in the gong position kempul is omitted.

Figure 49. Kenong and Kempul Monggangan (*Ketawang Suba Kastawa*, laras sléndro pathet sanga, Excerpt)

balungan:	.	1	.	6	.	1	.	5	.	1	.	6	.	1	.	5
		N		N		N		N		N		N		N		N
		P		P		P		P		P		P		P		G

Kenong goyang sungsun is played in some kenongan of *Ladrang Sobrang*, laras pélog pathet barang, and *Ladrang Surung Dhayung*, laras pélog pathet nem. In this technique, the kenong is played three times. The first kenong stroke is on the normal kenong beat, and the second and third kenong strokes are played after the usual kenong beat.

Figure 50. Kenong Goyang Sungsun Technique (*Ladrang Sobrang*, laras pélog pathet barang, Excerpt)

balungan:	.	.	5	6	7	2	3	2	.	2	7	6	5	6	7	2
									N	N	N	P				N

The gong ageng or gong suwukan define the longest period in a gendhing. If there are enough musicians in a gamelan group, gong ageng is played by one player, and kempul and gong suwukan are played by another. Because the gong player must wait to play, especially in the larger

27. The addition of pitches and changes in the playing technique apply to the kempul as well.

gendhing forms, we might wonder how he keeps track of his part. In some cases, a particular rhythmic cue is provided by the kendhang player as the gendhing approaches the gong, signaling that the gong is about to be played. For example, in drumming the *mérong* section, a drummer can retard the tempo as he plays a particular pattern.

Figure 51. Kendhang Cue Leading to the Gong in the *Mérong* Section

balungan:	.	1	6	G
			.	5
kendhang:	. - -	0 . - -	1 , , , , , , , ,	
			slowing down	

Note: The following symbols indicate drum strokes.

- = ket
- 0 = dhah
- 1 = thung
- , = tong
- . = rest

In other *kendhangan* techniques, the kendhang player gives distinctive rhythmic cues when approaching the gong, for example, in *kendhangan kendhang kalih*²⁸ for *ketawang* and *ladrang* pieces.

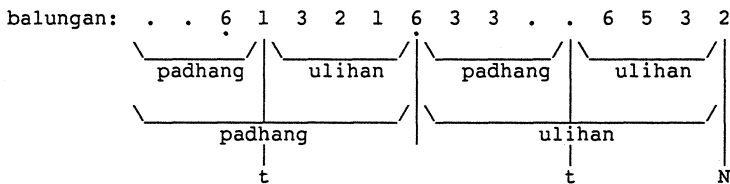
This practice of emphasizing the approach of the gong is limited. A good gong player must be able to feel the flow of the inner melody thoroughly. Though a gong is sounded relatively infrequently, playing a gong *ageng* is a demanding task. The gong is the most important element in gendhing, since it gives inner balance to the longest period of a gendhing. However, a musician who is not skilled in playing gong *ageng* will often miss his part. He may be restless, or even nervous, because he is not accustomed to following the flow of the inner melody of the gendhing while waiting to play.

28. *Kendhangan kendhang kalih* are kendhang patterns played on kendhang *ageng* and kendhang *ketipung*.

Melodic Phrasing²⁹

Melodic phrases of gendhing are often symmetrically congruent with the periods marked by gong, kenong, kempul, and kethuk. For example, each kenongan of *mérong kethuk 2 kerep* consists of two melodic phrases. The kethuk is played in the middle of each melodic phrase (see figure 52).

Figure 52. Melodic Phrasing in a Kenongan of *Mérong Kethuk 2 Kerep* (Gendhing *Gendhiyeng*, laras pélog pathet nem, Excerpt)



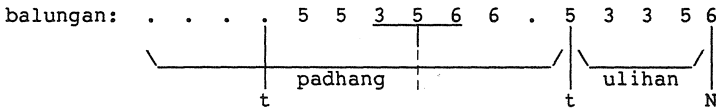
Note: padhang = 'question' (unresolved melodic phrase); ulihan = 'answer' (resolution of melodic phrase).

In general, this regular or symmetrical melodic phrasing applies to all gendhing. However, in some cases the flow of the inner melody runs against the usual melodic phrasing. This is a result of the marriage between the symmetrical unit implicit in gendhing form and an asymmetrical inner melody. Since the inner melody is the underlying feeling of a gendhing, it sometimes causes irregularity in the melodic phrasing of gendhing. For example, the middle of a kenongan of *mérong kethuk 2 kerep*, which is supposedly the end of the first melodic phrase, cannot be felt as ulihan. Thus, the phrasing of this kenongan is as in figure 53.

It is apparent that the larger the gendhing form, the more varied the melodic phrasing. In the gendhing forms, *mérong kethuk 2 arang*, *mérong kethuk 8 kerep*, and *mérong kethuk 4 arang*, melodies are phrased in several different ways, not necessarily following symmetrical melodic phrasing. An example of melodic phrasing in *mérong kethuk 2 arang* gendhing is shown in figure 54.

29. Much of my material about melodic phrasing is derived from Martopangrawit's section on "padhang ulihan" (1972[1b]:26-40).

Figure 53. Example of Irregular Melodic Phrasing in Mérong Kethuk 2 Kerep (Gendhing *Onang-onang*, laras pélog pathet nem)



Note: The melodic movement in the underlined part cannot be felt as ulihan.

Figure 54. Melodic Phrasing in Mérong Kethuk 2 Arang (Gendhing *Mega Mendhung*, laras pélog pathet nem, Excerpt)

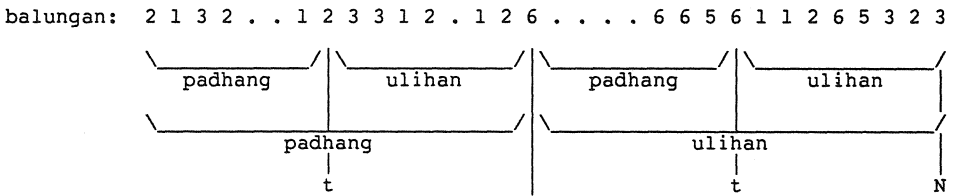
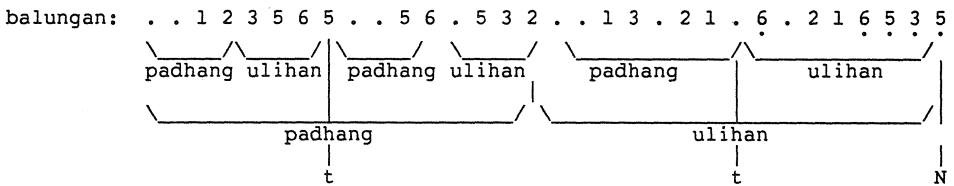


Figure 55. Asymmetrical Phrasing in Mérong Kethuk 2 Arang (Gendhing *Budheng-budheng*, laras pélog pathet nem, Excerpt)



Note: The first half of the kenongan is mérong kethuk 4 kerep melodic phrasing. The second half is the "real" mérong kethuk 2 arang melodic phrasing.

However, gendhing mérong kethuk 2 arang do not always have such symmetrical melodic phrases. In figure 55, the mérong kethuk 2 arang gendhing has symmetrical melodic phrasing combined with the melodic phrasing of mérong kethuk 4 kerep. Other possibilities of melodic phrasing of gendhing mérong kethuk 2 arang are illustrated in figure 56.

Figure 56. Melodic Phrasing in Gendhing *Laranjala* (Mérong Kethuk 2 Arang), laras pélog pathet lima

balungan: . 2 1 . 2 1 6 5 5 5 . 6 1 1 . . 1 1 . 2 3 3 2 3 2 1 2 1

padhang ulihan | padhang | ulihan |

padhang | | |

t t N

balungan: . 2 . 1 2 1 6 5 5 5 . 6 1 1 . . 1 1 . 2 3 3 2 3 2 1 2 1

padhang ulihan | padhang | ulihan |

padhang | | |

t t N

balungan: . 2 1 . 2 1 6 5 5 5 . 6 1 1 . 2 3 2 1 6 5 4 2 4 5 6 4 5

padhang ulihan | padhang ulihan | padhang ulihan |

padhang | | |

t t N

balungan: 5 5 . . 5 4 5 6 5 4 2 4 . 2 4 . 4 5 6 5 2 1 . 5 6 1 2 1

padhang | ulihan padhang ulihan | padhang ulihan |

padhang | | |

padhang | | |

padhang | | |

t t N

G

Some gendhing are known as *gendhing pamijèn* ('special', 'exceptional'). Depending on the positions of gong, kenong, kempul, and kethuk, gendhing pamijèn can be included in either the first or second group of gendhing forms (see p. 291). However, one gongan or one kenongan in these gendhing will have an unusual length. For example, in the mérong and inggah of Gendhing *Majemuk*, laras sléndro pathet nem (mérong kethuk 2

kerep, minggah kethuk 4), a gongan consists of five kenongan. In Ladrang *Srundèng Gosong*, laras pélog pathet nem, a gongan consists of four and one-half kenongan. In Gendhing *Laler Mengeng*, laras sléndro pathet sanga (mérong kethuk 2 arang), a gongan consists of three and one-half kenongan. In Gendhing *Miyanggong*, laras pélog pathet nem, two gendhing forms are combined: the first and second kenongan are kethuk 2 arang and the third and fourth kenongan are kethuk 2 kerep. The second kenongan of Gendhing bonang *Gondrong*, laras pélog pathet barang (mérong kethuk 4 arang), is only seven-eighths of a kenongan. There are a few other gendhing pamijèn.

Figure 57. The Balungan of Gendhing *Laler Mengeng* (Mérong Kethuk 2 Arang), laras sléndro pathet sanga

t		t		N
. 5565	.2.3	5616	. 6653	23.1 2353
t		t		N
. 3323	55..	1121	. 1121	3212 .165
t		t		N
.65.	5612	1312	.165	. 55.. 5565 3561
		G		
	t	N		
.3.2	.165	35.2	3565	

A gendhing pamijèn results from the marriage of a smoothly flowing inner melody and a symmetrically organized gendhing form. The flowing inner melody, which carries the feeling of the gendhing, necessitates irregularity in the melodic phrasing of the gendhing. This also results in kenongan or gongan of unusual length.

CONCLUSION

It is apparent from the above discussion that the relationship between melodies played by instruments in the ensemble is an important aspect in the determination of Javanese gamelan melody. This relationship provides an understanding of how musicians intuitively conceive of the melody of gendhing as the result of their own inner creativity.

In a gamelan rehearsal or performance, each musician relates the part he plays to the melodies played on the other instruments. This practice is often employed during the learning period. At the same time, it also allows the musicians to gradually absorb the underlying feeling of gendhing as inspired by the melody of the whole ensemble. This underlying feeling of gendhing is the essence of Javanese gamelan melody--the inner melody as felt by the musicians.

Basically, inner melody is a continuous, smoothly flowing, melodic movement. The overall melodic motion of the inner melody of the gendhing exceeds the one-octave saron range³⁰ and can be as wide as two and one-half octaves.

Each musician must coordinate his conception of the inner melody with the range of his instrument and its performance technique when creating melodic patterns for a gendhing. In times past, this process allowed musicians to create a great variety of melodic interpretations in any given part. After years of evolution, standard melodic patterns and playing techniques have emerged, although different interpretations are still to be found in gamelan practice today. For this reason, Javanese musicians wisely use the term "garap" ('way of working', 'processing', or 'fashioning') when referring to the playing of an instrument. This means that the musician has to work, to fashion, or to model the melody of his part by coordinating his inner melody with the characteristics of his instrument.

30. Some theorists maintain that the framework of a gendhing is the saron melody, from which the other parts are derived.

In some cases, the rebab plays the part that is the closest interpretation of the inner melody. This is due to the smoothly flowing quality of its sound. However, the rebab frequently plays a more elaborate interpretation. The inner melody is not played by any particular instrument, but all instruments are inspired by it. The inner melody is the spirit of the gendhing and the spirit of the Javanese gamelan.

WÉDHA PRADANGGA KAWEDHAR

[Knowledge of Gamelan Revealed]

by

Benedictus Yusuf Harjamulya Sastrapustaka

Translated from Javanese by

R. Anderson Sutton

(Unpublished manuscript, 1953–1978)

PREFACE¹

My purpose in writing "Knowledge of Gamelan Revealed" is to carry on the tradition of other scholars before me in an effort to broaden the scope of our outlook on the art of *karawitan* and the science of this art.

The science of *karawitan* contained in this article has been in existence for a long time. However, it has yet to gain the general understanding of most students of the art of *karawitan*, because in former times it was only transmitted orally in the form of moral lectures and conversation.

I have gathered together, little by little, the opinions of elderly experts in *karawitan*, from what I heard in the old days when they happened to be talking to one another. (I have long since forgotten all their names; two of these gentlemen said that these opinions should be kept secret.) So, it is by the blessing of these experts that this article has been made possible, even though I have been able to remember what they said only with difficulty and after a long period of time.

It is still disappointing to me that no one can say who first held the opinions contained in this article. Nevertheless, I hope it can shed some light, without straying from reason, and that its basic content and message can be understood.

Finally, because it is very unlikely that this article covers everything sufficiently, I entrust all my shortcomings to the better judgment of my readers.

Written [begun] on February 1, 1953 (the Javanese year 1885), with the *sangkala*²

TRI MARGA AMBUKA BUDI [Three Ways to Open the Mind]
[3] [5] [9] [1]

or

PANCA BRAHMANA NGÈSTHI SEMÈDI [Five Brahmans Contemplate Meditation]
[5] [8] [8] [1]

Benedictus Yusuf Harjamulya Sastrapustaka

The Cryptic Literature (Sastra Sinandi)
Concealed in the Tones of the Gamelan

Before talking about the science of karawitan I would first like to explain about the *wayang kulit* [shadow puppet theatre] tradition, which goes hand in hand with karawitan and provides a point of reference for comparison in our investigation. The content and meaning of both karawitan and wayang are concerned with education.³

The feelings the Javanese have for *wayang purwa* (*wayang kulit*) are so deeply rooted that they cannot be changed. In fact, these feelings are not limited to the older generation; children who are still quite small already understand the wayang puppets and stories. For example, when they see the puppet Radèn Gathutkaca⁴ appear, they jump for joy because they know he is an outstanding warrior. When they see Pétruk,⁵ even before he has begun to talk they yell and laugh because they know that Pétruk is funny. When they see Patih Sangkuni,⁶ they look away and grumble because Sangkuni has an evil heart. The same goes for the older generation; their opinions are the same.

Furthermore, for many people the wayang tradition provides images representing traits of the human character: goodness, patience, virtue, straightforwardness, and other desirable characteristics. The evil characteristics that are represented in the wayang are even more numerous.

If we now raise the discussion to the level of philosophical knowledge, it is said that wayang can symbolize the human being. A convenient example is the five Pandhawa brothers, often taken to represent the five senses. In describing someone's character one may refer to wayang. For example, one who is refined in temperament, resigned, straightforward, and detached is said to be like Darma Kusuma (a king in Ngamarta). One who is full of determination is said to be like Wrekudara.⁷

Because of the feelings people have for wayang, and for likening real people to wayang characters, accurate descriptions of this type make immediate sense to those who are listening. But, if we take a more rational stance, we see that the human body may be compared to a chest for

storing wayang puppets. Thus, we must understand that at times it is Durna who comes out, at times ogres, at times the evil spirits in Krendha Wahana.⁸ We should not expect that just the good characters will appear.

This is the way everyone interprets the wayang tradition. It is no different from the way we will interpret the science of karawitan, which I have entitled "The Cryptic Literature Concealed in the Tones of the Gamelan." People who enjoy matching up words will, of course, be able to understand very well the words for the gamelan tones which are explained below. But, if we really think about it for a moment, one who wishes to trace the meaning of words is certainly not just matching words, but is actually interpreting language. If this interpreting is not to lead to misunderstanding, one must first have a feeling for what is to be interpreted and an ability to think logically. In this way one can evaluate the truth and error of the interpretation.

I would like you to know that when the elders in former times talked about the wayang tradition, it was as if the wayang characters and stories were real--it really was that way. Nowadays, more so than before, experts in literature, mysticism, wayang, and education are taking an active interest in wayang. Those involved in examining and interpreting wayang would agree that the wayang tradition as it is--without changing the norms, regulations, or principles--is a useful and important device for education of the outer, public self (*lair*) and the inner, private self (*batin*).

In wayang it is easy to examine and analyze; we can see immediately with our eyes. Because a form is visual, it is easily seen and straight-away enters our perception. Then we can easily interpret and experience it. In the world of karawitan, it is by the sense of hearing (the ears) that we perceive. Thus, the forms do not appear; one can perceive them only by listening. If one is to interpret and experience by listening, the setting must be calm, because one must pay close attention to sound. If the setting is bustling with activity, one will hear and feel it (the sound of gamelan) as nothing more than a sound.

We are now going to investigate and interpret the art of karawitan in order to understand that the art of karawitan--which is thought to be only for entertainment--is actually important for the physical (*lair*) and spiritual (*batin*) education of all who study it in depth. Also, art is not a tool for pleasure tainted with cynical allusions or coquettish flattery, but a device for raising the grandeur of a people's spirit. Indeed, it is very clear that this art can only give rise to a radiance or light which is

pure, if it resides within a person whose temperament is noble and refined. On the other hand, if it resides within a person whose temperament is crude and inferior, it can give rise to mischief and darkness instead.

Now, for our investigation into the science of karawitan we need to examine and interpret the meaning and sense of the names of the gamelan tones. There are five tones in the gamelan.⁹

- a. tone *barang* ['thing']
- b. tone *gulu* ['neck']
- c. tone *dhadha* ['chest']
- d. tone *lima* ['five']
- e. tone *enem* ['six']

As we scrutinize the names of the gamelan tones, they seem very strange indeed. Let us proceed in our investigation and our search for knowledge. The first, (a), is the name of a tone as well as a word, 'thing' (*barang*). The second and third, (b) and (c), are the names of parts of the human body. The fourth and fifth, (d) and (e), take the names of numbers. The names of the gamelan tones raise various questions. Just what are their meanings and connotations? The names do not seem to go together. Of course there are meanings, but they will be explained later.

I would like you to know that the names of the five gamelan keys can have a broad scope of meaning if they are opened to thorough analysis and interpretation. The art of karawitan can teach us something about the individual human being. So, here we will talk about some of the broader scopes of meaning, with the hope that they will strike a responsive chord with my readers. I am not an expert in language, however. If I venture to discuss language, I will no doubt lose my way. So, what I am going to talk about are these ambiguous words which are rich in emotional content--albeit disguised. Indeed, these five words only serve as a foundation for the science of karawitan.

When people in former times gave a name to something, quite often the word they chose was difficult to understand. Especially when giving advice or explaining to their children or grandchildren, people did not speak frankly or openly, but rather by means of allusions, disguised and vague, which were not easy to interpret. Thus, those who were given an explanation had to know the intentions of the older generation and be quick to comprehend. Of course, once the meaning was made clear, one could see that their intentions were good, for they were concerned for the well being [of the children to whom they spoke].

Note. There is a simple matter which needs to be understood first of all: the writing of the names of the gamelan keys.

I. Incorrect

- a. tone barang
- b. tone gulu
- c. tone dhadha
- d. tone 5
- e. tone 6

II. Correct

- a. tone barang
- b. tone gulu
- c. tone dhadha
- d. tone lima
- e. tone enem

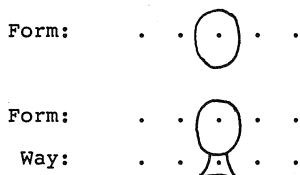
Why is the writing of the names of the tones "5" and "6" with numerals considered incorrect? Because the numerals 5 and 6 in this instance are borrowed as labels, or names, for tones. The correct way to write them is with letters ("lima" and "enem"), for they are nouns--names of the gamelan tones--and not quantifying words.

Why borrow words from counting? This matter has been mentioned above. The gentlemen of former times, when giving names, were secretive and indirect. The words they used contained allusions and connotations whose intent was educational. If, for example, one writes the names of the gamelan tones with numerals 5 and 6, one would ask, "What is that tone?"¹⁰ Clearly, the writing with numerals is not correct. Also, the tones lima and enem will inevitably be referred to in high Javanese as "gangsai" and "enem," but that is another matter.

Let us proceed in our investigation and search for the meaning and connotation of the names of the gamelan tones--names that are most unusual, borrowed names of parts of the human body ("gulu" and "dhadha") and words for counting ("lima" and "enem"). The route we shall travel in our search is entitled "The Cryptic Literature Concealed in the Tones of the Gamelan." This will consist of interpretation of the gamelan tones, based on their names, meanings, and organization, which can assume orderly shape in the form of a *gendhing*.

A. The tone *barang* ['thing'] suggests form (*wujud*). A thing cannot be called a "thing" until it has form. In order to make clear the sort of thing and form I mean, we can take this example. When two people meet in the street, one does not at first focus on the other's arms, legs, and the rest of the body, but instead on the face or head. The tone *barang*, then, becomes the form of the head of a person. The tone *barang* suggests [the following visual image].

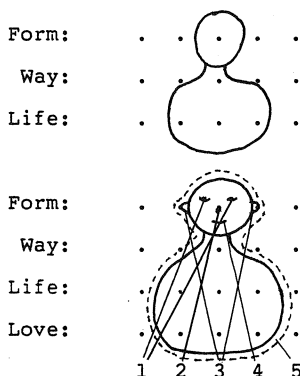
Figure 1



B. The tone *gulu* ['neck'] suggests 'way', 'passageway', or 'road' (*dalan*), for the neck is the passageway leading from the head.

C. The tone *dhadha* ['chest'] suggests 'life', or 'to live' (*urip*). The source of human life is, for the most part, in the chest.

Figure 2

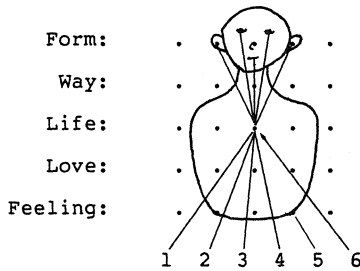


D. The tone *lima* ['five'] suggests 'love', 'passionate attraction' (*sengsem*). The attraction is not to sexual love, but to beauty of nature and art, springing from the five senses (*panca driya*):

1. *The eyes* are attracted (*sengsem*) to things or forms that are beautiful, lovely, nice, and so forth.
2. *The nose* is attracted to smells that are nice, pleasant, fragrant, and so forth.
3. *The ears* are attracted to sounds that are melodious, and so forth.
4. *The sensation of the tongue* is attracted to the taste of food that is delicious, and so forth.
5. *The sensation of the whole body* is attracted to feeling in a healthy condition.

E. The tone *enem* ['six'] suggests feeling (*rasa*). Why does *enem* suggest feeling? Because feeling has six aspects. In the books, *Serat Niti Śastra* and *Serat Dharma Śunya*,¹¹ and in Old Javanese (*Kawi*) and Sanskrit, "*sadrasa*" means "six feelings" [*sad* = 'six'; *rasa* = 'feeling']. Indeed, it is the "six feelings" which cause feeling to have six aspects. *Enem*, then, suggests the aspects of feeling that come from the strength and continual functioning of the five senses, which are necessary if one is to feel and experience something.

Figure 3



1. The feeling of sight: the eyes experience light, dark, brightness, and so forth.
2. The feeling of smell: the nose experiences smells that are fragrant, pleasant, rancid, acrid, musty, foul-smelling like urine, and so forth.
3. The feeling of hearing: the ears experience deafening noise, melodious sounds, and so forth.
4. The feeling of taste: the tongue experiences sweetness, deliciousness, bitterness, and so forth.
5. The feeling of touch: the body experiences roughness, smoothness, ticklishness, and so forth.
6. The inner feeling: moods, such as happiness, sadness, loneliness, grief, compassion, pain, and so forth.

This completes the exposition of connotations under the heading, "The Cryptic Literature Concealed in the Tones of the Gamelan." Now I would like to explain this "cryptic literature" so that it can be read and experienced with short and complete sentences.

- a. tone barang: form (*wujud*)
- b. tone gulu: way (*dalan*)
- c. tone dhadha: life (*urip*)
- d. tone lima: love (*sengsem*)
- e. tone enem: feeling (*rasa*)

We can read from

- a b c d e: The form of the way gives life to [i.e., brings about] a love of feeling (*wujuding dalan nguripi sengseming rasa*).
- e d c b a: The feeling of love gives life to the way of form *rasa sengsem nguripi dalaning wujud*).
- b c d e a: The way of life loves the feeling of form (*dalaning urip nengsemi rasaning wujud*).
- c d e a b: The life of love feels [experiences] the form of the way (*uriping sengsem ngrasakaké wujuding dalan*).
- d e a b c: A love of feeling has the form of [i.e., is] the way of life (*sengseming rasa awujud dalaning urip*).
- e a b c d: To feel [i.e., experience] the form of the way gives life to [i.e., gives rise to] love (*ngrasakaké wujuding dalan nguripi sengsem*).

Thus it becomes clear that in the art of karawitan, that which is dealt with and studied is nothing other than the expression of the connotations which are contained in the "cryptic literature" mentioned above.

Now, the tuning of the *rebab* is gulu--enem: the (passage)way to/of feeling (*dalaning rasa*). Therefore, the sound of the *rebab*, which is continuous, shows the passageway to/of feeling. The *rebab* can also determine the changes in register of the melodies of *gendhing* and can bring about feelings like happiness, sadness, and so forth.

If these five tones are mixed, arranged, and composed according to fixed principles, they then become the basis for various forms of *gendhing*. In fact, these very five tones--barang, gulu, dhadha, lima, and enem (form, way, life, love, and feeling)--when arranged into a *gendhing*, become images in sound with three qualities: *pathet enem*, *pathet sanga*, and *pathet manyura*. The reverberations of sounds with these qualities have a character which grows and a beauty that can be experienced with pleasure. Along with this grows the power of feelings such as joy, happiness,

pain, sadness, nobility, haunting fear, grandeur, contemplation, compassion, love, displeasure, yearning, and excitement.

It has already been mentioned that three of the five tones (barang, gulu, and dhadha) together comprise a symbolic image of the human body. The tone lima suggests love--i.e., love for all sorts of beauty--springing from the five senses, and the tone enem suggests feeling which penetrates into the whole body and soul.

This completes our analysis and interpretation of the five tones, barang, gulu, dhadha, lima, and enem, which together can represent the human body and the passions and feelings that reside within it. It is now clear that the meaning and aim of studying and devoting oneself to the art of karawitan is, in fact, to train oneself (body and soul) to be sensitive to beauty, with sharpness and quickness of cognition, refinement of feeling, and determination of will.

Concerning Character

If we are sensitive in our examination of gendhing, whether in sléndro or in pélog, we will see that each one has its own character.

Gendhing in pathet enem are plain, calm, or simple in character.

Gendhing in pathet sanga are noble, sad, joyful, painful, calm, or peaceful in character.

Gendhing in pathet manyura are energetic, coquettish, or arrogant in character.

All of this concerns gendhing in the sléndro tuning. As for the character of gendhing in the pélog tuning:

Gendhing in pathet enem are noble, grand, or regal in character.

Gendhing in pathet lima are hauntingly frightening, contemplative, or awesome in character.

Gendhing in pathet barang are compassionate, melancholy, crisp, clear, or happy in character.

What has been stated above raises a question. How can one name the character of gendhing in the first place? Before offering an answer, I must explain that true study of and devotion to the art of karawitan/gendhing can influence and refine one's sensitivity and sharpen one's

cognition. The feelings mentioned above lead to good conduct, charm, and beauty, once one has experienced and understood them.

I would like to offer examples from the words of distinguished philosophers from ancient times, before the Christian Era, quoted from F. Atmodarsono's *Mardawa Swara* [1957:52].

Aristotle (384-322 B.C.): "Music for the soul of man is like a doctor for a body that is suffering illness."

Plato (427-347 B.C.): "In the context of study, athletics should be balanced by music."

Kong Fu Tse [Confucius] (551-479 B.C.): "If one wants to know the quality of a certain country's government and customs, just listen to its music."

Jaap Kunst writes in *Music in Java* [1973(1):131] about the Spanish guitarist, Andrés Segovia, who toured Java in 1933:

When this musician was a little boy he used to hear the priest depict the glories of Heaven, in which the chants of the blessed souls were an important element, and the way he used to imagine it was, that each of the souls would sing as his heart moved him, and without giving heed to the song of the other souls. But, since in Heaven everything is perfect, all these separate voices, without wanting to, as it were, joined together into one wonderful and glorious hymn. Now that was the very thing that Segovia was reminded of on hearing for the first time the Paku Alam[an]¹² gamelan, with *sindhèn* and *gérongan*: to his hearing, none of the parties seemed to trouble about the other voices, and yet everything flowed together in the highest form of harmonic unity, into one fascinating whole: truly "le ciel sur la terre."

The opinions of these distinguished people are sharp and profound. Why are their opinions so profound? How can they distinguish between *gendhing* that have various characters? Indeed, it is accomplished through the many qualities that they possess, such as reverence of mind, sharp refinement of sensitivity, quickness of cognition, patience and purity of heart, high levels of thought, deep understanding, and inherent diligence and intelligence. Even though the qualities listed above differ from one another, when they are combined and work together, they can become a powerful force which forms a container of wisdom. It is with this wisdom that one can really experience [feel] the character of the *gendhing* that one hears.

I would like you to know that the tones of the gamelan operate in the same way. Although there are only five tones in the gamelan, when these tones are laid out and arranged into a gendhing, bounded and governed by the rules of pathet, and are played well according to principles--because those who play their parts are all experts, knowledgeable in the art of performing karawitan/gendhing--the result is a gendhing that possesses great influential power. The influence of a gendhing, [once performed, is like an arrow, no longer powered by the archer's bow, that]¹³ speeds toward its target. ([In both the shooting of an arrow and the playing of a gendhing,] there is the same give-and-take, action and reaction, and flow of energy.)

Explanation. I am going to offer an example of how one art may send its influence out beyond those who perform it. This means that one art can influence, and be influenced by, other arts; there is give-and-take, flow back and forth.

For example, in a certain place there is an informal gamelan performance (*uyon-uyon*). All the people who are going to perform gather together, making it more and more lively. Some of them are happy to meet again, since they have not seen each other for a long time.

When all the gamelan players and male and female singers are there, they begin to play a gendhing. The joyful sound of all those who are performing and listening is really extraordinary. Then, right in the middle of this enjoyment--with everyone listening to the melodious sound of the gamelan, the soft and pleasant voice of the *pesindhèn* with her appropriate *wangsalan* [short poetic form], and the strong sustained voices of the *gérong*--as luck would have it, not far away from the place of the *uyon-uyon* a funeral procession is passing by. (In former times, those who accompanied the corpse sang *kidung* together in Arabic. Now these melodies, when heard and felt, sound moving, melancholy, sad, painful, and troubled.) The reverberation of the sounds of the *kidung*-singing seem as if they too join in the mourning, as if they themselves could offer condolences.

When the people enjoying themselves at the *uyon-uyon* see and hear the *kidung*-singing of the people in the funeral procession, they suddenly become glum. Their enjoyment diminishes and a feeling of sorrow grows. Conversely, the people who are singing *kidung* together hear the *uyon-uyon*--the joyful sound of singing and gendhing--and all of a sudden they brighten up. Their feeling of grief and sorrow diminishes and a joyful feeling grows.

The strength of influence in the realm of art is this great. Likewise, in the realm of social interaction; if we are to become a strong and steadfast people, we must have the same give-and-take and flow back and forth in our lives together here on earth. The short moral lesson (*sari basa*)¹⁴ below clearly states the means to bring about good, lasting, social interaction, free from harshness and hostility.

To Join in Happiness and to Join in Sadness

When one feels pity for someone who is miserable, there is still a glad feeling--albeit slight--which grows because one sees that person suffering. At least, one is happy that the person who is suffering such misery is someone other than oneself.

Be happy along with one who is happy; be sad along with one who is sad. There are many people who can feel someone else's sadness, but only a few who can feel happy that another person has been blessed with happiness. If one is able to understand someone else's sadness, then one is nearer to understanding one's own good fortune.

It is a virtue for one to fully understand someone else's good fortune. A pain in my little finger, even though it may only have been pricked by a needle, is sufficient to make me unhappy. Yet, the suffering or death of millions of people might not be able to affect me.

One who can understand the good deeds and kindness of others and can be happy when someone else is happy--she/he is the most fortunate of all.

Concerning Pathet

What is pathet? This is the familiar question so often heard in the realm of the art of karawitan. The explanation and answer are: . . . ? There should be an answer and an explanation that are easy to perceive so that this matter of pathet may be understood clearly. First of all, one must proceed slowly and carefully when investigating the word "pathet" along with its meaning. I would like you to know that there is, in fact, a usage of the word "pathet" that has absolutely no connection with gamelan (*gending*).

For example, when the elders gave advice or moral lessons to their children and grandchildren in former times, there was one who once said,

Listen all of my grandchildren and great-grandchildren, if you wish to achieve your high aspirations, first all your desires must be restrained (*dipathet*). You must keep your body strong; otherwise its condition will weaken and deteriorate, and, along with it, the condition of your soul. Every day people are certain to have various desires. I will give an example. Desire flows continuously, like water in a river, and it must be dammed up (be restrained, stopped; i.e., *dipathet*). When the water (desire) has built up, concentrate your thoughts and look for what you really desire. When you are sure you have found it, open the dam and the water (desire) will rush out and carry you quickly to the aspiration you wish to attain.

This was his moral lesson. It is very clear that this use of the word "pathet" has no connection with gamelan (*gendhing*). For, if desire is restrained (*dipathet*), the implication is that it is held back or checked.

Let us examine the usage of the word "pathet" that does have a connection with the study of gamelan. When one learns to play gamelan (for example, to play the *saron*), one learns that the striking of the keys must be damped (*dipathet*). One damps only when one has already struck the next key in the melody, so that the sounds of the keys do not overlap and blur together, but yield a pleasing resonance or hum. If the striking of the *saron* is damped right away, the sound is dull, with no resonance, and is unpleasant to hear. The word "pathet," in both its nonmusical and its musical usages, is used above as a verb. Verbs are words that express action or doing. If, for example, the word "pathet" is made an active verb, it becomes "mathet." Now, this verb may be conjugated by the rules of the *tanggap tri purusa* [first-, second-, third-person passive]. The use of these passive constructions means that the subject of the sentence is not necessarily the one who carries out the action or the one who is involved in the situation referred to by the verb. The object of a certain action may also be the subject of a sentence. The prefixes for this *tanggap tri purusa*, which express the subject of the predicate--i.e., the one who performs the action--are of three kinds.

I. ". . . is restrained/damped by me." First-person passive.

dak (= tak) pathet	[low Javanese]
kula pathet	[high Javanese]
kawula pathet	[high Javanese: speaking to a person of higher rank]

menira pathet	[court Javanese]
ingsun pathet	[high Javanese: king speaking of himself]

II. ". . . is restrained/damped by you." Second-person passive.

kok pathet	[low Javanese]
dika pathet	[middle-level Javanese]
ijengandika pathet	[high Javanese: used in wayang]
sampéyan pathet	[high Javanese: only slightly honorific]
panjenengan pathet	[high Javanese: speaking to a person of higher rank]
pekenira pathet	[court Javanese: used in wayang]

III. ". . . is restrained/damped." Third-person passive.

di pathet	[low Javanese]
dipun pathet	[high Javanese]
dèn pathet	[Old Javanese: literary]

(It is not yet known who carries out the action.)

Before explaining about pathet in relation to gendhing, I would like to offer the opinions of karawitan experts for the purposes of comparison. Which of these various opinions can best serve in the science of karawitan as a basis for understanding the principles and rules by which pathet may be defined? I leave this up to the wisdom of my readers. The opinions are given in the following quotation from R. M. [Radèn Mas] Wasisto Surjodiningrat's *Gending Beksan Mataram* (1976:iii).

In the sléndro tuning there are three pathet, i.e., pathet nem, sanga, and manyura; in pélog there are also three pathet, which are, according to tradition, pathet lima, nem, and barang, but in this book are reordered to become pathet nem, lima, and barang. Experienced gamelan musicians can perhaps differentiate one pathet from another but the understanding of pathet is a difficult matter. There are several definitions of pathet that do not offer much help; pathet has even become the subject of a doctoral dissertation by the American gamelan scholar, Mantle Hood, who received his degree from the University of Amsterdam.

According to Djojodipoera [1921], "Pathet is the couch or bed of a melody." According to Djakoeb and Wignjaroemeksa [1913], "Pathet serves to allow the gendhing to sit down." Dr. Mantle Hood [1954:248] gives a definition of pathet which is longer than

half a page: "Pathet is a concept of tonality applied to two nonequidistant and distinct scale systems, the five-tone *sléndro* and the seven-tone *pélog*. . . . Each of the three pathet of both scale systems is associated with one of the three time-periods of *wayang* and with certain hours of the day or night in the following parallel pairs: *sléndro* pathet nem, *pélog* pathet lima--*sléndro* pathet sanga, *pélog* pathet nem--*sléndro* pathet manyura, *pélog* pathet barang. . . ."

Ki Hadjar Déwantara, in his book, *Sari Swara* [1964], is able to give more practical guidance concerning pathet: "Pathet makes clear the register of the musical phrase or composition." The basic tone of *sléndro* pathet nem is gulu; of *sléndro* pathet sanga, lima; and of *sléndro* pathet manyura, nem; so that the stroke of the gong generally occurs with tones 2, 5, and 6, respectively. Change from pathet sanga to pathet manyura by going up one tone is possible; change from *sléndro* tuning to *pélog* is also frequent (although the reverse is not)--i.e., from *sléndro* pathet sanga to *pélog* pathet lima, from *sléndro* pathet manyura to *pélog* pathet barang, and occasionally from *sléndro* pathet nem to *pélog* pathet nem (*Raja Manggala* and *Merak Kasimpir* being two examples). For this reason the writer organizes the sequence of pathet in *pélog* as nem, lima, barang, and not the usual *pélog* pathet lima, nem, and barang.

I leave it up to the readers how they think and feel about the above quotation.

The idea of pathet that is discussed below may cause some confusion and be obscure to the reader, because the route to understanding this concept is quite roundabout. Nevertheless, our investigation had best continue, so that we may clearly feel the extent of people's understanding of pathet; we will use this understanding as a basis for the principles that follow.

Explanation. This concerns the writing of pathet enem (6), pathet sanga (9), and pathet manyura (?).

<u>Incorrect</u>	<u>Correct</u>
pathet 6	pathet enem
pathet 9	pathet sanga
(pathet manyura)	pathet manyura

Why is it wrong to write with numerals? It is wrong because numerals are

used to express a total or a sequence of something, such as "1 2 3 4 5 6 7 8 9 10," etc. Words, whether in root form or with inflections and affixes, have literal meanings as well as figurative (borrowed) ones.¹⁵ For example, in the sentence, "That elephant is big," the word "big" is used literally. In the expressions, "big-hearted" and "big man," it is used figuratively. In the sentence, "There are 6 boys and 9 girls studying gamelan," the "6" and "9" are use literally. "Enem" [lit. '6'] and "sanga" [lit. '9'] are used figuratively in the following sentences: "Gendhing *Bondhèt* is in laras sléndro pathet enem." "Gendhing *Gambir Sawit* is in laras sléndro pathet sanga." "Gendhing *Kutut Manggung* is in laras sléndro pathet manyura." This seems a sufficient explanation of the correct and incorrect ways of writing, for the numbers "6" and "9" are borrowed here and become nouns--the names of pathet. As mentioned above, they are "borrowed" and used metaphorically. The spelling of the word must also be complete: "pathet enem," not "pathet nem." What, then, is the difference between the words "enem" and "nem"? It is not just in spelling, but also in pronunciation.

"How many saron are there in all?"

"In all there are six (*enem*)."

"How many days has she/he studied gamelan?"

"She/he has studied gamelan for six (*nem*) days."¹⁶

Thus, it is advisable to write in full "pathet enem."

I would now like to reveal something about the word "pathet" in connection with the words "enem," "sanga," and "manyura." "Pathet enem," "pathet sanga," and "pathet manyura" are compound words. Compound words consist of two different words combined into one and are of two types: (a) compounds made up of complete words, and (b) compounds made up of parts of words (contractions). We may differentiate three kinds according to their meanings.

1. From nouns:

nagasari [name of a flower and also of a popular snack; from *naga* 'mythical serpent' and *sari* 'essence', 'nectar']

gula batu ['crystallized sugar'; from *gula* 'sugar' and *batu* 'rock']

gandasuli [name of a batik pattern; from *ganda* 'smell' and *suli*, name of a tree]

kwèlem [mixture of two kinds of manggo fruits; from *kwèni*, name of a type of long, stringy manggo, and *pelem* 'manggo']

2. From adjectives and adverbs:

silih-asih [name for the interplay of two contrasting metals on a sheath cover for a Javanese dagger (the term connotes sexual intercourse); from *silih* 'exchange', 'alternate', 'borrow', and *asih* 'love']

undha-usuk ['to have different levels'; from *undha* 'to let fly' and *usuk* 'terrace', 'rib', 'beam']

lunglit ['emaciated', 'skin and bones'; from *balung* 'bone' and *kulit* 'skin']

3. From verbs:

suduk-jiwa ['to stab oneself to death'; from *suduk* 'dagger', 'stab', and *jiwa* 'soul']

gotong-royong ['mutual cooperation'; from *gotong* 'to carry together on the shoulders' and *royong* 'to lift noisily together']

dhokkur ['to squat facing away from an exalted person'; from *dhodhok* 'squat' and *mungkur* 'turn one's back to']

Once again, all these forms of compound words can be differentiated or divided into two categories according to their meanings [i.e., the way their meanings relate to the meanings of the constituent root words]:

- I. Those that drop the meaning of the constituent root words and unite those two words to produce a new meaning, such as *nagasari* (the name of a foodstuff and of a flower).
- II. Those that retain the separate meanings of the constituent root words. In the expression *pager-bata* ['brick wall'], the meaning of *pager* is still "pager" ['fence', 'outside wall'], and the meaning of *bata* is still "bata" ['brick']. In the expression *iwak-kebo* ['water buffalo meat'], the meaning of *iwak* is still "iwak" ['meat'], and the meaning of *kebo* is still "kebo" ['water buffalo']. In the expression *pathet enem*, the meaning of *pathet* is still "pathet," and the meaning of *enem* is still "enem."

Explanation.

A. Compound words that drop the meaning of the constituent root words to produce a new meaning may properly be called "joined compound words." If they are given the [genitive or topic-marking] suffix *-é*, it is the latter of the two words that receives the suffix: *nagasariné* ['the, his, her, their, or its nagasari'], not *nagané sari*.

B. Compound words that retain the meanings of their constituent root words may properly be called "unjoined compound words." If they are given the suffix *-é*, it is the former of the two words that receives the suffix: *patheté enem* ['the, its, or their pathet is enem'], and not *pathet enemé*.

There are several words that are nearly synonymous with the word "pathet," all of which have the final syllable *-et*, such as *singget* ['separate', 'divide', 'partition'], *pepet* ['block off', 'bar'], *buntet* ['closed off at one end'], *sandhet* ['hold back', 'restrain'], and *gethet* ['mark off with a notch or a line', 'determine', 'fix']. For instance, imagine a long house that is to be turned into a house with three rooms. It is partitioned ("dipun singget") into three, and blocked off ("dipun pepet"), or closed off ("dipun bunteti"), perhaps with Javanese bamboo wall panels. Now there is a boundary between one room and another. Similarly, when desires are held back ("dipun sandhet") they are given a boundary so they will not become excessive, i.e., they are restrained. Wood that is going to be sawed is notched off ("dipun gethet")--i.e., it is marked, or bounded off--so that the lengths will be even. The meanings of the words above are almost the same (synonymous). But, the particular situation being described or explained of course determines how these words can be used most appropriately.

Now, what is it really that is called "pathet"? For a question phrased this way, there is already an explanation (given above). But, for pathet in relation to *enem*, *sanga*, and *manyura*, the question must be completed. One should ask, "What is it that is called 'pathet enem', 'pathet sanga', and 'pathet manyura'?" This question cannot be satisfactorily answered in brief, but requires explanation and clarification. Moreover, those who wish to understand this matter deeply must be mature in their thinking and sharp in their sensitivities.

In the art of *karawitan/gendhing* we are dealing with *sound*, while the *gamelan* serves as a tool. The art of *karawitan* is, in fact, the art of sound, which one must practice with seriousness and in earnest. Beyond this, one also needs the ability to use the five senses to perceive with sensitivity, which may then stimulate the powers of memory and intelligence. Of all that has its source in the five senses, it is the power of hearing that is most important in this context. By using the power of hearing, all sounds perceived from the *gamelan*, *lagu* ['melody'], *cèngkok* ['formulaic melody'], *gendhing*, *sindhèn*, and *gérong*, can be absorbed and can affect human thought, character, and feeling. Thus, when one studies the art of *karawitan* with a basic understanding of its

principles, a harmonious feeling may arise between the power of the soul of man and the power of the soul of the gendhing.

On the other hand, the important power in a gendhing is its ability to make us aware of the specific feelings which characterize it, such as happiness, sadness, and so forth. The art of karawitan is always based on the power of hearing, so that such feelings can really be felt and absorbed. If one is going to make use of one's power of hearing in this context, one must be familiar with the sounds (*ngeng*) of the gamelan tones and be able to "read" them.¹⁷ These are generally labelled with the notational signs 1, 2, 3, 5, 6, and 1. Furthermore, they should be changed around until one is really at home with the sounds of the gamelan tones.

Why must one be at home with "reading" the sounds of these tones? Because this is the way to seek out the characteristics of a certain gendhing and to feel that a gendhing is of a certain pathet.

Now, let us continue our investigation into the understanding of pathet with pure and clear thought. Even though the matter of pathet is very difficult to explain in brief, it is possible, nevertheless, to at least represent in abbreviated form the character and power of a gendhing that has influence on mankind, complete with the pure form of its pathet, as follows:

- a. grambyangan for gendhing in pathet enem:
enem - lima - dhadha - gulu (6 - 5 - 3 - 2)
- b. grambyangan for gendhing in pathet sanga:
gulu - barang - enem - lima (2 - 1 - 6 - 5)
- c. grambyangan for gendhing in pathet manyura:
dhadha - gulu - barang - enem (3 - 2 - 1 - 6)

This explanation is already sufficient for one to carefully analyze and seek out the distinguishing features of a gendhing whose *grambyangan* is like that given above. Yet, from this explanation a question is certain to arise. Why does the grambyangan in a certain pathet consist of only four tones, while the gamelan has five?

Explanation. The grambyangan for gendhing in pure pathet enem is simply 6 - 5 - 3 - 2. Although they may be rearranged, only these four tones are used. The excluded tone is barang (1). Why? If the tone barang (1) is used often in the realm of pathet enem, the feeling that it is a gendhing in pathet enem is lost. However, if the tone barang (1) is used

only occasionally in pathet enem, but in the right places, this can feel pleasant and add to the beauty.

The grambyangan for gendhing in pure pathet sanga is simply 2 - 1 - 6 - 5. Although they may be rearranged, only these four tones are used. The excluded tone is dhadha (3). Why? If the tone dhadha (3) is used often in the realm of pathet sanga, the feeling that it is a gendhing pathet sanga is lost. However, if the tone dhadha (3) is used only occasionally in pathet sanga, but in the right places, this can feel pleasant and add to the beauty.

The grambyangan for gendhing in pure pathet manyura is simply 3 - 2 - 1 - 6. Although they may be rearranged, only these four tones are used. The excluded tone is lima (5). Why? If the tone lima (5) is used too often in the realm of pathet manyura, the feeling that it is a gendhing in pathet manyura is lost. However, if the tone lima (5) is used only occasionally in pathet manyura, but in the right places, this can feel pleasant and add to the beauty.

It has already been mentioned that the art of karawitan/gendhing is really the art of dealing with, and studying, sound. We perceive sound by means of hearing. Once we have heard sound (the sound of the gamelan), it is perceived by our feeling. Hearing and feeling together receive the sounds of the gamelan which have been made into a gendhing and then give rise to a sensation which may or may not be pleasant. The method presented above, derived from the grambyangan, is sufficient for seeking out all gendhing whose pathet is enem, sanga, or manyura.

Gamelan and Wayang Kulit

Concerning gendhing in pathet enem, pathet sanga, and pathet manyura that have a connection with the shadow play, there are two matters which are basic and central:

1. the matter of wayang kulit (purwa)
2. the matter of gamelan/gendhing

Gamelan/gendhing are needed to accompany the performance of wayang kulit. Of course, the gamelan/gendhing are controlled by the wayang play. Nevertheless, even though one rules and the other follows, they still join together--with give-and-take and a flow of energy back and forth--which is necessary in order to bring forth the clear form of truth that the wayang kulit has come to portray. Now, it is in the joining of the two that

pathet has grown and found its proper place, enabling it to become one with the action of the wayang story (*lakon*), and to serve as a basic principle down to the present time.

In former times wayang kulit was usually performed at night, beginning at 7:30, with a half hour for the *talū* ("talū" means 'begin'). Then, the gendhing that introduced the beginning of the first scene was played. From the beginning of the first scene (at eight o'clock) until midnight, the gendhing were in pathet *enem*. From midnight to three o'clock the gendhing were in pathet *sanga*, and from three to six o'clock they were in pathet *manyura*.

Note. I would like you to know that if we are going to investigate the gendhing that accompany wayang kulit (in a wayang lakon), we must first turn back and remember "The Cryptic Literature Concealed in the Tones of the Gamelan," above. It will be used to investigate the sequence of gendhing and their pathet. All of this will come from the tones *barang*, *gulu*, *dhadha*, *lima*, and *enem*, which suggest form, way, life, love, and feeling. Deriving, first, from the Cryptic Literature, then coming into clearer focus in the imagination, the real truth that one finds in an all-night wayang performance spreads forth.

Why do gendhing and their pathet fit so nicely into place sequentially? The reasons will be made completely clear in the explanation below. The grambyangan for gendhing in pathet *enem* (which has been explained above) is 6 - 5 - 3 - 2, *enem*, *lima*, *dhadha*, *gulu* (*rasa sengsem nguripi dalan* ['the feeling of love gives life to the way']). If these tones are juggled and rearranged they do not go beyond the bounds of that sentence; for example, *dalaning urip nengsemi rasa* ['the way of life loves feelings'], and so on, in other forms of rearrangement.

Now, what is the excluded tone? The excluded tone is *barang* (1): "form." How can there be flow back and forth between gendhing and wayang lakon? The first act in a wayang performance begins at 8:00 P.M. and lasts until midnight. The basic content of this section, and the issues it raises, are mainly concerned with what will occur later. These issues are also found within the gendhing in pathet *enem*. The grambyangan is 6 - 5 - 3 - 2 (*rasa sengsem nguripi dalan* ['the feeling of love gives life to the way']; *dalaning urip nengsemi rasa* ['the way of life loves feelings']; *sengsem nguripi dalaning rasa* ['love gives life to the way of feeling']; *nguripi dalaning rasa sengsem* ['the feeling of love is given life by the way']). At this point in the lakon there is no form, or, at least, the form is not yet clear to the audience. (In other words, how is

the lakon going to proceed later on?) The tone barang (1), "form," is not present, because the form of the lakon is not yet clear. Suppose the grambyangan is shortened, by taking the first and last tones of 6 - 5 - 3 - 2, which gives us 6 - 2 (*rasa - dalan* ['feeling' - 'way']). At this point in the lakon we are just thinking about the direction the lakon will take later on, because it has not yet assumed definite shape (there is still no form).

The first section, lasting from 8:00 P.M. until midnight, has already ended. During the second section (midnight to 3:00 A.M.), we shift to gendhing in pathet sanga. The content and central issues of the lakon and the material that will be discussed are found in the grambyangan of pathet sanga: 2 - 1 - 6 - 5 (*dalané awujud rasa sengsem* ['the way has the form of (i.e., is) the feeling of love']; *sengseming rasa dadi wujuding dalan* ['the love of feeling becomes the form of way']; *wujuding rasa sengsem ambuka dalan* ['the form of feeling love opens the way']; *rasa sengsem dadi dalaning wujud* ['the feeling of love becomes the way of form']). If we describe the wayang period accompanied by gendhing in pathet sanga in summary form, we find we are discussing and depicting the ways of love, the forms of love, and the feelings of love. Suppose the grambyangan is shortened, by taking the first and last tones of 2 - 1 - 6 - 5, which gives us 2 - 5 (*dalaning - sengsem* ['the ways to/of love']). The way which leads to love and passion is clearly the subject matter of gendhing in pathet sanga. To reinforce this fact, the story is accompanied by turmoil in nature, which gives rise to fiery passions that first flicker and then flare up, out of control.

Therefore, the tone dhadha (3), "life," is absent. Here life is blocked out by love and passion, so that one is not conscious of his mortality. Such is the fiery power of passion in gendhing in pathet sanga.

After the section from midnight to 3:00 A.M. has ended, the section from 3:00 until 6:00 begins and we shift to gendhing in pathet manyura. The content and central issues of the performance, and the material to be discussed, are found in the grambyangan of pathet manyura: 3 - 2 - 1 - 6 (*uriping dalan awujud rasa*) ['the life of the way takes the form of feeling']; *rasa mujudaké dalaning urip* ['feeling gives form to the way of/ to life']; *dalané awujud rasaning urip* ['the way takes form as the feelings of living']; *wujuding rasa nguripi dalan* ['the forms of feeling give life to the way']). If we describe the wayang period accompanied by gendhing in pathet manyura in summary form, we find the life of feeling, the ways of feeling, the forms of feeling. Suppose the grambyangan is shortened, by

taking the first and last tones of 3 - 2 - 1 - 6, which gives us 3 - 6 (*uriping rasa* ['the life of feeling']; *rasaning urip* ['the feeling of life']); things become clearer and clearer. The basic issue in the section of the play with gendhing in pathet manyura is the understanding of what has come before in the gendhing in pathet enem and in pathet sanga. In this case, the tone lima (5) is absent (love/passionate attraction). The problem of love/passion has been left behind in the gendhing in pathet sanga. So, the only thing left to do is experience life. What sort of life? I will explain below.

Is the wayang performance over at this point? This question can be answered very briefly: not yet. Gendhing in pathet manyura are not over quite yet. There is an extension which is instrumental in doing away with everything that hinders and disturbs the progress within the play. These hindrances and disturbances are taken care of by what is called *Sampak Galong* [the name of a gendhing]. In wayang it might be represented by a warrior whose duty it is to eliminate trouble in a situation and get rid of everything that blocks the road leading to his destination.

Now *Sampak Galong* can be abbreviated, through the "Cryptic Literature, as 2 - 3 (gulu - dhadha): *dalaning urip* ['the way to life'].

Note. *Sampak Galong* begins with tone 2 ("way") and ends with tone 3 ("life"). In the portion of the wayang performance accompanied by *Sampak Galong*, many characters fall in battle. They take their places [in the afterlife] according to the degree of devotion they demonstrated while still carrying out their duties on earth.

TRANSLATOR'S NOTES

1. The translator wishes to acknowledge the assistance of Drs. Mukidi Adisunarto in the early stages of this translation.
2. A "sangkala" is a cryptic way to represent a date in words or images. It has been used by Javanese poets since the fourteenth century as a means of dating poetry without including the actual numerals within the text. Each word used in a sangkala functions both as an ordinary word (with its lexical meaning) and as a sign for one of the digits from 0 to 9. When read from left to right, a sangkala presents a linguistic phrase or sentence; when read from right to left, it gives the date, digit by digit. Nowadays sangkala are found not only in newly composed poetry, but in introductions and prefaces to prose writings. They give the prose a poetic flavor that links it with the long tradition of Javanese literature.
3. This is education in a broader sense than formal schooling: enculturation, or learning manners and social values. Implied here, and stated explicitly below, is the notion of education of the outer, public self (*lair*) and the inner, private self (*batin*).
4. Radèn Gathutkaca is one of the magically powerful sons of Bima, the second eldest of the five Pandhawa brothers in the *Mahābhārata* epic.
5. Pétruk is one of the *panakawan* (clown servants) who aids the Pandhawa brothers, particularly the third eldest, Arjuna. In episodes based on the *Mahābhārata*, he invariably appears with all his brothers and his father, all of whom are panakawan and dearly loved by the Javanese audiences.
6. Patih Sangkuni is the conniving prime minister of the Korawa brothers, the rivals of the Pandhawas in the *Mahābhārata*.
7. Wrekudara is another name for Bima, the second eldest of the five Pandhawa brothers.
8. Durna is the teacher of the Korawas and Pandhawas in the *Mahābhārata* epic. In Javanese wayang, particularly in Yogyakarta (home of the

author), Durna is considered extremely evil. Krendha Wahana is the kingdom ruled by Bathari Durga, the powerful ogre consort of the god Shiva/Śiwa.

9. The pélog tuning system includes two additional tones (*bem* and *pélog*). The author lists the five names common to both the sléndro and pélog tuning systems. He has told me in conversation that this scheme works for the pélog tuning system as well as for the sléndro one, because the tone *bem* replaces *barang*, and the tone *pélog* replaces either *dhadha* or *lima*, depending on context.
10. This argument works better for Javanese than for English. Although we can ask, "How much is that pencil?" we can also correctly ask, "What is the price of that pencil?" In Javanese one cannot use the interrogative "*apa*" ('what', 'which') for questions dealing with quantities. Instead one must use "*pira*" ('how much', 'how many').
11. The (*Serat*) *Nīti Śāstra* is a "collection of Old Javanese moralistic maxims in Indian meters. . . . Several maxims are Old Javanese adaptations of Sanskrit ślokas" (Pigeaud 1967-1970[1]:104). The (*Serat*) *Dharma Śunya* is a didactic poem in Old Javanese said to date from the early fifteenth century (Poerbatjaraka 1952:55).
12. The Paku Alam is the prince of a small court (the Paku Alaman) in Yogyakarta.
13. This analogy with archery came up during a discussion with the author, and, in the opinion of the translator, helps to clarify a meaning that in the original text is only implied. The bow is no longer drawn; its power has been released and transferred to the arrow, which reaches far beyond the place where the archer stands.
14. "*Sari basa*" is the term for short moral lessons, which consist of straightforward advice together with the reasoning behind such advice. In contrast to parables, they are not narrative, but instead give only the essential message (*sari* 'essence') by means of language (*basa*).
15. The author uses the words "*barès*" ('straightforward', 'plain'), which I translate as "literal" (i.e., denotative); and "*éntar*," which I translate as "figurative" (i.e., connotative). The author explained in a personal interview that, by "borrowed," he means that a word used figuratively is separated ("borrowed") from the literal meaning of the word, and is used metaphorically, drawing only on the wider

connotations and inferences of the word and not on its literal meaning.

16. In Javanese some of the number words assume different forms, depending on whether they are used as modifiers or not. According to Javanese grammar, the number words that end in vowels, such as "lima" (5), become nasalized ("limang") when used as modifiers preceding the words they modify. In this case, the author may seem to be splitting hairs, as "enem" and "nem" do not end in vowels; but the word "enem" is, he argues, the basic form of the word, and "nem" is derived from it, just as "lima" is the basic form of the word for "five" and "limang" derived from it. The author supports this opinion with reference to Dwijaséwaya (1923[2]:110-11), where this difference between "enem" and "nem" is explained. Note also that, in Old Javanese, there existed a nasalized form of the word "nem" ("nemang").
17. I interpret this to mean 'to be able to know which tones one is hearing as one listens to a gendhing'; 'to have facility in aural perception and retention', but without necessarily writing down what is heard.

**ICHTISAR TEORI KARAWITAN
DAN TEKNIK MENABUH GAMELAN**

[Summary of the Theory of Karawitan
and
Technique of Playing the Gamelan]

Compiled by Sulaiman Gitosaprodjo
Malang: Keluarga Karawitan RRI Malang (1970)

Translated from Indonesian by Judith Becker

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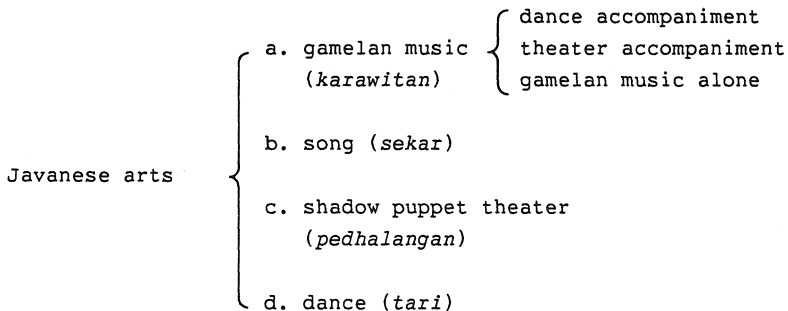
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PREFACE¹

Whenever we hear the sound of a gamelan, nearby or far away, we are influenced by its sound. Sometimes the sound gives us strength, sometimes the sound makes us sad. Sometimes the sound makes us tense, and then later we are happy to hear it. Gamelan influences our souls. This is the result of the efforts of our noble ancestors. Who does not feel transported to the realm of dreams when hearing Ladrang *Gonjang Ganjing* with pesindhèn and gérong? "It [listening to gamelan music] is like a dream of being carried to a heaven full of beautiful nymphs" (quoted from a Spanish guitarist who visited Indonesia in 1933). Who does not skip for joy when hearing *Pangkur*? Who does not feel sad when hearing Sendhon *Tlutur*? Who is not reminded of romance when hearing *Renyep*? In short, *karawitan* is the result of art which is noble, refined, beautiful, and can influence the soul of mankind.

Karawitan is a branch of Javanese art. The branches of art give input to one another. Gamelan music does not stand alone, but is closely connected with other Javanese arts.



Karawitan, then, does not stand alone, but rather is interconnected with the other branches of art. The art of gamelan playing is deep and broad. Rarely is any one musician skilled in playing all the instruments of the gamelan.

ACKNOWLEDGMENTS

Materials in this book were compiled from the following sources.

I. Lecture notes from the following:

R. L. [Radèn Lurah] Wignjosusastro, teacher at the Konservatori Karawitan Indonesia at Surakarta and lecturer at the Akademi Seni Karawitan Indonesia at Surakarta

R. M. P. [Radèn Mas Panji] Sutopinilih, teacher at the Konservatori Karawitan Indonesia at Surakarta

R. Ng. [Radèn Ngabèhi] Prajapangrawit, lecturer at the Akademi Seni Karawitan Indonesia at Surakarta

R. L. [Radèn Lurah] Martopangrawit, lecturer at the Akademi Seni Karawitan Indonesia at Surakarta

R. M. [Radèn Mas] Soekanto [Sastrodarsono], teacher at the Konservatori Karawitan Indonesia at Surakarta

II. Performance in several gamelan groups in Surakarta, Surabaya, and Malang

III. Bibliography [Full references are given in this volume's general bibliography.]

Atmodarsono (1956), Hadjar Dewantara (1935-1936), Kodiron (1964), Najawirangka (1936), Probohardjono (1961, 1963, 1966), Ranggawarsita (1957), Ronggosworo (1951), Soekanto (1954), Tedjosumarto (1958), and Tiknopranoto (1963).

CHAPTER I

GAMELAN

Instruments of the Gamelan

rebab: For a double set of gamelan instruments--two *prangkat* (sléndro and pélog)--it is best to have two rebab, one for sléndro, pélog bem and pélog barang, and one for pélog lima.

kendhang: There are five kinds of kendhang.

1. kendhang gedhé/kendhang gendhing (\pm 45 centimeters long)
2. kendhang wayangan (\pm 40 centimeters long)
3. kendhang batangan/kendhang ciblon (\pm 33 centimeters long)
4. ketipung (\pm 25 centimeters long)
5. penunthung (\pm 20 centimeters long)

gendèr barang: Every double set of gamelan instruments has three gendèr barang, one for sléndro, one for pélog bem, and one for pélog barang.

gendèr panerus: Same as gendèr barang.

bonang barang: Every double set of gamelan instruments has two bonang barang, one for sléndro and one for pélog.

bonang panerus: Same as bonang barang.

slenthem: Same as bonang barang.

saron demung: Same as bonang barang.

saron barang: Same as bonang barang.

saron panerus: Same as bonang barang.

kenong: Every complete double set of gamelan instruments contains ten kenong.

kempul: Every complete double set of gamelan instruments contains from six to ten kempul.

gong: Every complete double set of gamelan instruments contains three gong.

kethuk and kempyang:

- a. kethuk: Every complete double set of gamelan instruments contains two kethuk. For sléndro, pitch-level 2; for pélog, pitch-level 6.
- b. kempyang: Every complete double set of gamelan instruments contains two kempyang. For sléndro, pitch-level 1; for pélog, pitch-level 6.

celempung: Every complete double set of gamelan instruments contains two celempung, one for sléndro and one for pélog.

siter: The siter is the same as the celempung, only smaller and more portable.

siter panerus: The siter panerus is the same as the siter, except that it plays twice as fast as the siter and one octave higher.

gambang: Every complete double set of gamelan instruments contains two gambang, one for sléndro and one for pélog.

suling: Every complete double set of gamelan instruments contains two suling, one for sléndro and one for pélog.

Definitions

gamelan seprangkat: A complete set of gamelan instruments, sléndro or pélog. A double set, two prangkat, means a sléndro set plus a pélog set.

gangsa ['bronze']: Also called *prunggu*. Bronze is an alloy of copper and tin. Most sets of gamelan instruments are made of bronze. Sometimes, however, sets are made of iron or brass.

gamelan gedhé: A gamelan set containing many instruments of the knobbed type, made of bronze, such as those found at the studios of Radio Republik Indonesia [Indonesian National Radio].

gamelan senganèn: A small set of gamelan instruments, not the knobbed type, but the slab type, made from bronze.

gamelan cilik: A small set of gamelan instruments of the slab type, made from iron.

wilahan: The slab parts of gamelan instruments, which are made from bronze, brass, or iron.

plangkan: The parts of the gamelan instruments that are made from wood [i.e., frames]. The different kinds of plangkan are:

- a. rancangan: wooden frame of the bonang barung, bonang panerus, kempyang, kethuk, and kenong.
 - b. pangkon: wooden frame of the saron demung, saron barung, and saron panerus.
 - c. grobogan: wooden frame of the gendèr barung, gendèr panerus, and slenthem.
 - d. gayor: rack for hanging the kempul, gong suwukan, and gong gedhé.
- pluntur: The cords that support the bronze keys or pots of the gendèr barung, gendèr panerus, bonang barung, and bonang panerus.
- klanthé: The cords that support the pots or gongs of the kethuk, kempyang, kenong, kempul, gong suwukan, and gong gedhé.

Famous Gamelan

Surakarta:

a. At the Kraton:

1. sekaten gamelan: *Naga Jénggot*
Jimat
2. sléndro gamelan: *Laras Ati*
Guntur Madu
Kaduk Manis
3. pélog gamelan: *Pengasih*
Kancil Belik
Manis Rengga

b. At the Pura Mangku Negaran:

1. sléndro and pélog gamelan: *Kanyut Mèsem*
2. sléndro gamelan: *Udan Asih*
Udan Riris
3. pélog gamelan: *Udan Arum*
Lipur Tamba Oneng

Yogyakarta:

a. At the Kraton:

1. sekatèn gamelan: *Naga Wilaga*
Guntur Sari
2. sléndro gamelan: *Harja Negara*
Madu Kèntir
Medharsih
3. pélog gamelan: *Harja Mulya*
Sirat Madu
Megatsih

b. At the Pura Paku Alaman:

1. sléndro gamelan: *Pangawé Sari*
2. pélog gamelan: *Telaga Muncar*

Instrumentation for Different Kinds of Gamelan*

Instrument	gamelan ageng	gamelan klenengan	gamelan gadhon	Notes
rebab	x	x	x	2 instruments
kendhang	x	x	x	5 instruments
gendèr barung	x	x	x	3 instruments
gendèr panerus	x	x	x	3 instruments
bonang barung	x			2 instruments
bonang panerus	x			2 instruments
slenthem	x	x	x	2 instruments
saron demung	x			2 instruments
saron barung	x	x		4 instruments
saron panerus	x			2 instruments
gambang	x	x	x	3 instruments
siter/celempung	x	x		2 instruments
siter panerus	x	x		2 instruments
kenong	x	x		minimum 6, maximum 10
kempul	x	x		minimum 6, maximum 10
gong kemodhong		x	x	pitch-levels 6, 5
gong suwukan	x			2 gongs (sléndro manyura: pitch-level 2; sléndro sanga: pitch-level 1)
gong ageng	x			2 gongs (sléndro manyura: pitch-level 6; sléndro sanga: pitch-level 5)
kethuk and kempyang (engkuk and kemong)	x	x	x	sléndro: pitch-levels 1 (kempyang), 2 (kethuk) pélog: pitch-levels 6 (kempyang), 6 (kethuk)
suling	x	x	x	2 instruments
keprak/kepyak	x			

*The instrumentation for *gamelan ageng* and *gamelan klenengan* is fixed, while the instrumentation for *gamelan gadhon* is not.

CHAPTER II

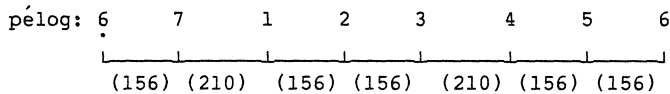
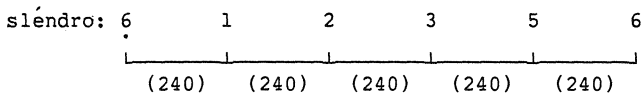
LARAS

"*Laras*" is the arrangement of successive tones, from the lowest to the highest, and the harmonious intervals between the tones. The clear vibrations of the tones, and their relative positions, are known as "laras."

Western-style music uses a fixed standard of pitch. Thus, pianos all over the world are tuned in the same way. 'C' on a piano at the radio station in Malang is the same as 'C' on a piano at the radio station in Surabaya, or anywhere else.

Javanese gamelan does not have a fixed standard of pitch. For example, the pitch-level 6 sléndro on the gamelan at the radio station in Surakarta is not the same as pitch-level 6 sléndro at the radio station in Yogyakarta. If it were the same, it would be a coincidence.

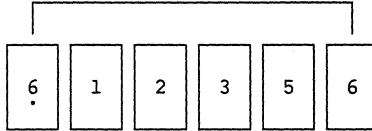
There are two kinds of gamelan tunings: sléndro and pélog. According to the system of A. J. Ellis (1814-1890), one octave (6̣ - 6, [for example]) is equivalent to 1,200 cents. The five sléndro intervals are equal. The octave is divided into five equal parts (240 cents per interval). The seven pélog intervals are not equal.



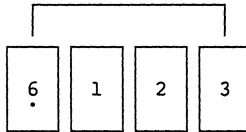
Intervals (Swarantara)

Gamelan intervals are as follows:

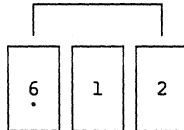
a. gembyang:- In sléndro this interval has four intervening keys.



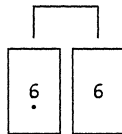
b. kempyang/adu manis: This interval has two intervening keys.



c. gembyung/salah qumun: This interval has one intervening key.



d. kempyang: This is the octave itself, conceived without intervening keys.



Tone Groupings (Nada-nada Kelompok)

Because the intervals between the sléndro tones are the same, sléndro does not have tone groupings. Because the pélog intervals are uneven, the pélog system has tone groupings.

group 1: 6 and 7
 group 2: 1̣, 2, and 3
 group 3: 5 and 6

Tone groupings are very important in the study of the rebab. In compositions in pélog pathet lima and pélog pathet nem, tone 7 is not played, so that the interval between 6 and 1 becomes the largest interval (156 + 210 cents = 366 cents). In compositions in pélog pathet barang, tone 1 is not played, so that the interval between 7 and 2 becomes the largest interval (210 cents + 156 cents = 366 cents).

Embat

"Embat" is the raising or lowering of the pitch of the gamelan keys when they are tuned.² *Embat laras ati* is coquettish. *Embat nyundari* is peaceful. *Embat lugu* is straightforward, frank, and open.

The equidistant tuning of the sléndro gamelan with 240 cents per interval, as well as the pélog intervals with 156 and 210 cents per interval, are only guides. In the end, it is the intuition of the gamelan-maker that determines the tuning of a gamelan.

Common Tones (Tumbuk)

"Tumbuk 6" means that pitch-level 6 is the same pitch on both a particular sléndro gamelan and a particular pélog gamelan.

Even though pitch-level 2 sléndro and pitch-level 2 pélog are usually not the same, sometimes they are made the same so that pitch-level 2 is also tumbuk. Also, pitch-level 5 sléndro is usually higher than pitch-level 4 pélog, but they are sometimes tuned the same, for example, in the gamelan [donated by] Paku Buwana X to the Paku Alaman in Yogyakarta.

A gamelan with both pitch-levels 6 and 2 as tumbuk:



A gamelan with both pitch-levels 5 and 1 as tumbuk:

sléndro	1	2	3	5	6	1̇		
pélog	1	2	3	4	5	6	7	1̇

The History of Sléndro and Pélog

It is not clear just when the sléndro gamelan had its origins. Some people think it started during the Śailéndra dynasty [Central Java, eighth and ninth centuries A.D.]. The remains of the Śailéndra palace are in the vicinity of Prambanan. It is clear, however, that the sléndro gamelan is older than the pélog. For this reason, the sléndro gamelan is used to accompany the performance of *wayang purwa*. The pélog gamelan, which originated in Kedhiri in the twelfth century, is used to accompany *wayang gedhog*. King Jaya Lengcara reigned in the kingdom of Purwa Carita in twelfth-century Kedhiri.

The pélog gamelan is derived from the sléndro gamelan by narrowing the intervals of the sléndro tuning system in the following manner. Pitch-level 5 is raised closer to pitch-level 6 and pitch-level 3 is lowered closer to pitch-level 2. Pitch-levels 5 and 3 are made to sound "awkward" (*dipélokan*),³ thus producing the pélog tuning system. Pitch-level 4 is placed between pitch-levels 5 and 3, pitches 7 and 1 between 6 and 2.

Barang Miring

"*Barang miring*" is the name of a tuning that is basically sléndro, but is mixed with pélog vocal pitches. For example, in Gending *Renyep*, sléndro [pathet] *sanga*, vocal tones are used which cannot be found on the keys of a sléndro gamelan. While singing in the sléndro tuning system, at certain fixed points some notes are borrowed from the pélog tuning system. The rebab, though an instrument and not a singer, can also play *barang miring*, because like a singer the rebab can produce all pitches. The notation of *barang miring* on a gamelan with tumbuk 6 is as follows:

sléndro	barang miring tone	notation
1	1 pélog	1
2	3 pélog	2
3	4 pélog	3
5	5 pélog	5
6	7 pélog	6

Barang miring evokes a mood of sadness and grief by reducing the size of the sléndro intervals.

Example: Gendhing *Renyep*, laras sléndro pathet sanga

balungan: . 6 5 . 5 6 1 2

voice and rebab: . 2 2 5 . 5 . 5 5 5 5 5 5 2 5 2 2 1 2

Definitions

suara pleng: two pitches, sounding together, perfectly in tune.

suara berombak: two pitches slightly out of tune.

suara nyliring: two pitches rather out of tune.

suara bléro: two pitches very much out of tune.

CHAPTER III

PATHET

"*Pathet*" indicates the register of a composition. For example, in sléndro pathet sanga, the lowest pitch-level that sounds good is 5, and the highest pitch-level that sounds good is 2. In sléndro pathet manyura, the lowest pitch-level that sounds good is 3, while the highest pitch-level that sounds good is 3.

The sléndro tuning system has three modes (*pathet*), with the following registers.

sléndro pathet nem ['six'], low register:

G
2 3 5 6 1 2 3 5 6 1̇ 2̇ 3̇

sléndro pathet sanga ['nine'], middle register:

G
5 6 1 2 3 5 6 1̇ 2̇

sléndro pathet manyura ['peacock'], high register:

G
3 5 6 1 2 3 5 6 1̇ 2̇ 3̇

The pélog tuning system has three modes (*pathet*), with the following registers.

pélog pathet lima ['five'], low register:

G
1 2 3 4 5 6 1 2 3 4 5 6

pélog pathet nem ['six'], middle register:

G
3 4 5 6 1 2 3 4 5 6 1̇ 2̇ 3̇

their original form so that the vocal part lies far from the *balungan* [notated saron part]. Examples of such pieces are Gendhing *Titi Pati*, sléndro pathet nem, and Ladrang *Remeng*, sléndro pathet nem.

sléndro pathet sanga: Gendhing *Gambir Sawit*
 Gendhing *Bondhèt*
 Gendhing *Onang-onang*
 Gendhing *Renyep*

Since these compositions are in middle register, they may have a *bawa* and *gérong*. The compositions given above are very popular, and can be classified as cheerful compositions.

sléndro pathet manyura: Gendhing *Wida Sari*
 Gendhing *Montro*
 Gendhing *Perkutut Manggung*
 Gendhing *Lobong*

These compositions are in high register. Many compositions in pathet manyura can be classified as cheerful compositions.

pélog pathet lima: Gendhing *Candra Nata*
 Gendhing *Téja Sari*
 Gendhing *Logondhang*
 Gendhing *Kombang Mara*

As in the case of sléndro pathet nem, these compositions are in low register and, basically, do not use a *bawa* or *gérong*. Compositions in pélog pathet lima are characterized by refinement and serenity. Thus, it would be a mistake to play these compositions in a sprightly manner.

pélog pathet nem: Gendhing *Randhu Kéntir*
 Gendhing *Bondhèt*
 Gendhing *Onang-onang*
 Gendhing *Rujak Sentul*, etc.

As in the case of sléndro pathet sanga, these compositions are in middle register and, therefore, can have a *bawa* and/or *gérong*. The compositions above are popular pieces. They can be characterized as sweet (*manis*) and are easily understood by the public. Although not strictly conforming to tradition, compositions in pélog pathet nem can be played as popular songs (*langgam jawa*) with Western instruments.

pélog pathet barang : Gendhing *Bandhil Ori*
 Gendhing *Wida Sari*
 Gendhing *Montro*
 Gendhing *Jangkung Kuning*

As in the case of sléndro pathet manyura, these compositions are in high register. Many compositions in pélog pathet barang are borrowed from compositions in sléndro pathet manyura. "Borrowed" in this case means that the compositions were originally in sléndro, then played in pélog with the same notation, except that pélog pitch-level 7 is substituted for sléndro pitch-level 1. "Borrowed" can also mean that the pathet is changed within the same tuning system, for example, Ladrang *Pangkur*, sléndro sanga, becoming sléndro manyura.

Examples of "Borrowed" Compositions

	<u>Original</u>	<u>Borrowed</u>
Ladrang <i>Pangkur</i>	sléndro pathet sanga (final gong 5̣)	pélog pathet barang (final gong 6̣, raised one pitch-level)
Gendhing <i>Bondhèt</i>	sléndro pathet sanga (final gong 5̣)	pélog pathet nem (final gong 5̣)
Gendhing <i>Onang-onang</i>	sléndro pathet sanga (final gong 5̣)	pélog pathet nem (final gong 5̣)
Gendhing <i>Perkutut</i> <i>Manggung</i>	sléndro pathet manyura (final gong 1)	pélog pathet barang (final gong 7̣)
Gendhing <i>Wida Sari</i>	sléndro pathet manyura (final gong 2)	pélog pathet barang (final gong 2)
Gendhing <i>Loro-loro</i>	sléndro pathet manyura (final gong 6̣)	pélog pathet barang (final gong 6̣)
Gendhing <i>Lobong</i>	sléndro pathet manyura (final gong 6̣)	pélog pathet barang (final gong 6̣)

Ladrang <i>Moncèr</i>	sléndro pathet manyura (final gong 6)	pélog pathet barang (final gong 6)
Ladrang <i>Clunthang</i>	sléndro pathet sanga (final gong 5)	pélog pathet nem (final gong 5) sléndro pathet manyura (final gong 6) pélog pathet barang (final gong 5)
Ketawang <i>Suba Kastawa</i>	sléndro pathet sanga (final gong 5)	pélog pathet nem (final gong 5)
Ketawang <i>Puspa Warna</i>	sléndro pathet sanga (final gong 6)	pélog pathet barang (final gong 6)

The pathet must suit the time of day when the gamelan is played so that the mood or atmosphere (*suasana, rasa*) will be moving and beautiful (*nges*). Below is a guide to the hours of the day and the appropriate pathet.

sléndro pathet nem: 8:00 P.M. - 12:00 midnight
and 8:00 A.M. - 12:00 noon

sléndro pathet sanga: 12:00 midnight - 3:00 A.M.
and 12:00 noon - 3:00 P.M.

sléndro pathet manyura: 3:00 A.M. - 8:00 A.M.
and 3:00 P.M. - 8:00 P.M.

pélog pathet lima: 8:00 A.M. - 12:00 noon
and 8:00 P.M. - 12:00 midnight

pélog pathet nem: 12:00 noon - 3:00 P.M.
and 12:00 midnight - 3:00 A.M.

pélog pathet barang: 3:00 P.M. - 8:00 P.M.
and 3:00 A.M. - 8:00 A.M.

CHAPTER IV

TITILARAS [Notation]

sléndro:

old system

B = barang
G = gulu
D = dhadha (tengah)
L = lima
N = nem

Kepatihan system

1 = ji (siji)
2 = ro (loro)
3 = lu (telu)
5 = ma (lima)
6 = nem

pélog:

old system

P = panunggul (bem)
G = gulu
D = dhadha
Pl = pélog
L = lima
N = nem
Br = barang

Kepatihan system

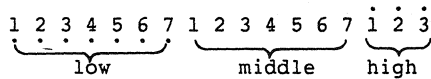
1 = ji (siji)
2 = ro (loro)
3 = lu (telu)
4 = pat (papat)
5 = ma (lima)
6 = nem
7 = pi (pitu)

The old system of notation given above is no longer popular because it is felt to be old-fashioned and difficult compared with *Kepatihan* notation. *Kepatihan* notation, created by Patih Wreksadiningrat I of Surakarta in 1910, is the most commonly used system of notation in Java today. It is used for the notation of gendhing as well as sekar [instrumental as well as vocal music].

sléndro registers:

2 3 5 6 1 2 3 5 6 1̇ 2̇ 3̇
 └───┘ └───┘ └───┘
 low middle high

pélog registers:



Pitch-level 1 is the lowest of sléndro or pélog, the lower limits of the register of the human voice. Pitch-level 3 is the highest in sléndro and pélog, the upper limits of the human voice. The range of notes given above can be played on the rebab as well as the gendèr. Thus, true notation is based upon the rebab and gendèr. Octave designations are very important and must be observed by the pesindhèn, gérong, rebab, gendèr, gambang, and siter.

Special notational symbols, according to the Chev  [Galin-Paris-Chev  1884] (1804-1864) system of notation, are given below.

- a. Octave dots: $\overset{\cdot}{3} \overset{\cdot}{2} \overset{\cdot}{1}$ (high register)
 $\underset{\cdot}{3} \underset{\cdot}{5} \underset{\cdot}{6}$ (low register)
- b. Sustaining dots: 1 1 . .
- c. Phrasing arcs: 6 $\overset{\frown}{1} 2$ 3
- d. Vertical bar markers: 3 3 . . | 6 5 3 2
- e. Small rhythmic lines indicate that the notes beneath the lines receive half the durational value of unmarked notes.

$\underset{\cdot}{6} \overline{1 2} 3$

Rhythmic notation is needed for instrumental compositions and vocal parts accompanied by instruments. (For *sekar ageng*, *tengahan*, and *macapat*, however, which are not accompanied by instruments, rhythmic notation is not needed. On the contrary, they are more expressive since the singer is allowed freedom in matters of tempo and rhythm.)

Special notational symbols of the Konservatori Karawitan Indonesia at Surakarta are given below.

- gong = \bigcirc
 kenong = \bigcirc
 kempul = \cup
 kempyang = ' or \vee

kethuk = ^

enclosures for a repeatable unit = []

Compositions are made up of *gatra*, which, in turn, are composed of four saron strokes (*balungan*).

3 3 . . = 1 gatra (4 balungan)

$\overline{. 3} 5 \quad \overline{. 3} 6$ = 1 gatra (4 balungan). The first and third balungan are divided into two parts.

$\overline{6\dot{1} 2} \quad \overline{.56\dot{1}} \quad \overline{2 3} \quad \dot{1}$ = 1 gatra (4 balungan). The first balungan is divided into two quarters and one half. The second balungan is divided into four quarters. The third balungan is divided into two halves.

Notational Examples

Ladrang *Wilujeng*, sléndro pathet manyura

buka: . 1 3 2 6̣ 1 2 3 1 1 3 2 . 1 2 6̣

umpak: [2 1 2 3 2 1 2 6̣
3 3 . . 6 5 3 2
5 6 5 3 2 1 2 6̣
2 1 2 3 2 1 2 6̣]

ngelik: . . 6̣ . 1̣ 5̣ 1̣ 6̣
3 5 6̣ 1̣ 6̣ 5 3 2
6 6 . . 1̣ 5̣ 1̣ 6̣
1̣ 1̣ 3 2 . 1 2 6̣]

In practice, the bar-line symbol and the symbols for kethuk and kempyang are often omitted because musicians can deduce them from the notation.

Vocal Notation

One phrase from sekar ageng *madayanti*, lampah 9, pedhotan 4-5, pélog pathet manyura:

6 6 i $\overset{\cdot}{\underset{\cdot}{2}}\overset{\cdot}{\underset{\cdot}{1}}\overset{\cdot}{\underset{\cdot}{2}}\overset{\cdot}{\underset{\cdot}{3}}$, i i i $\overset{\cdot}{\underset{\cdot}{1}}\overset{\cdot}{\underset{\cdot}{2}}\overset{\cdot}{\underset{\cdot}{3}}$ $\overset{\cdot}{\underset{\cdot}{1}}\overset{\cdot}{\underset{\cdot}{2}}\overset{\cdot}{\underset{\cdot}{1}}\overset{\cdot}{\underset{\cdot}{6}}$
 Han - jrah ing - kang, pus - pi - ta a - rum

9 wanda { 4 wanda: Han - jrah ing - kang
 { 5 wanda: pus - pi - ta a - rum

Gamelan notation is simple compared to Western notation, but it is appropriate. The few symbols in gamelan notation provide enough information for all gamelan musicians and singers to fill in their parts. The quality of the realization of the notation depends upon the performers, their ability, and their understanding of the rules of performance for each instrument. The rules of performance, or the method of realizing the notation on the various instruments, is embodied in gamelan theory. Most of these rules are not written, but are common knowledge among musicians. The quality of a gamelan performance will be high only if the musicians understand theory and practice; notation is only a guide.

CHAPTER V

IRAMA

"Irama" has the following meanings:

- a. tempo: the quickness or slowness of the composition or song
- b. rhythm: the length or shortness of the notes
- c. hiatus: the measurement of the time lapse between *dhing* and *dhong*

Dhing and Dhong

"*Dhing*" means 'weak sound' and is also called "*lagu*." "*Dhong*" means 'strong sound' (*antep*), and is also called "*guru*." "*Dhing-dhong*" or "*guru-lagu*" means the alternation between weak and strong notes. One gatra of a composition is composed of four balungan consisting of two *dhing* and two *dhong*. There are two kinds of *dhing*: small (*alit*) *dhing* and large (*ageng*) *dhing*. Likewise, there are two kinds of *dhong*: small *dhong* and large *dhong*. The arrangement of each gatra is as follows.

6	5	3	2
small dhing	small dhong	large dhing	large dhong

All melodic patterns of the gamelan instruments and the singers are directed toward large *dhong*. Thus, if the person who notates the composition makes a mistake in the placement of large *dhong*, it ruins the melodic patterns of the *pesindhèn* and the *gérong*. For example, if pitch-level 6 is written as pitch-level 3, the *pesindhèn* and *gérong* will aim at pitch-level 3; this would be a grave error.

The sound of *dhong* is stronger, and longer, than the sound of *dhing*. The strokes of the *kenong*, *kempul*, *gong*, and *kethuk* always fall on *dhong*. This is important so that the gamelan players can keep track of their place within the formal structure.

Rhythmic levels (*tingkat irama*) are very important in gamelan music. Actually, the length of any one note is only relative. The rhythmic levels can be arranged as follows.

- a. Irama 1/2, or irama lancar: Two strokes of the balungan occur every second. The saron panerus strikes at the same time as the balungan.

balungan:	3	1	3	2
saron panerus:	3	1	3	2

Irama lancar is played in the buka of a fast piece and in the playing of a fast piece.

- b. Irama tanggung, or irama I: One stroke of the balungan occurs every second. The saron panerus strikes twice for every balungan stroke.

balungan:	3	1	3	2				
saron panerus:	3	3	1	1	3	3	2	2

Irama tanggung is played in all buka except the buka for fast pieces; immediately after the buka of all pieces except fast pieces; and in all pieces in the *sesegan* [literally, 'closely spaced'; figuratively, 'fast'] sections.

- c. Irama dados, or irama II: One stroke of the balungan occurs every two seconds. The saron panerus strikes four times for every balungan stroke.

balungan:	3	1	3	2												
saron panerus:	3	3	1	1	3	3	1	1	3	3	2	2	3	3	2	2

Irama dados is played in all pieces when the tempo has become stable enough so that the *pesindhèn* and *gérong* can sing.

- d. Irama wilet, or irama III: The example of the balungan/saron panerus is the same as for irama II. The difference is that the total number of balungan are doubled; the tempo is doubled while the number of kenong remains the same. The drummer plays the *ciblon/kosèk alus* style.

Irama wilet is played in (a) *gendhing ladrangan*, in which there are a total of sixty-four balungan, four kenong, and three *kempul per gong*; (b) *gendhing kethuk 2 kerep, minggah 4*; and (c) *minggah* sections of other *gendhing*.

- e. Irama rangkep, or irama IV: One stroke of the balungan occurs every four seconds. The saron panerus strikes eight times for each balungan.

balungan:	3	1	3	2
saron panerus:	22332233661166112233223311221122			

Irama rangkep is played in gendhing ketawang, ladrang, and in the minggah section of other gendhing while the drummer plays the ciblon drum.

A change in irama in gamelan music is the change from one rhythmic level to another. The limits of the rhythmic levels are not fixed, but depend upon intuition. Understanding of the rhythmic levels is most important for the drummer, who must control the rhythmic levels accurately. Controlled irama is not erratic (*grag-greg*) like an automobile that is almost out of gas. As soon as the tempo has leveled off, the drummer must be able to feel the irama as regular and as steady as a metronome. Certain other gamelan instruments must be particularly alert to the irama level because they have the power to influence or spoil the irama. These instruments are the siter, the saron panerus, the gambang, and the gendèr panerus.

In gamelan music there can be various rhythmic levels within a single composition--for example, from irama 1/2 to irama IV--as directed by the drummer. When a drummer is skillful and careful, more than one rhythmic level will often occur within a single kenong section. For example, in the *mérong* section of *Gambir Sawit*, the first kenong section of the first gongan consists of irama 1/2 and irama I. Unlike Western music, changes in irama cannot happen suddenly.

CHAPTER VI

GENDHING

"Gendhing" has two meanings:

1. 'Any gamelan piece.' For example, "Gendhing *Pangkur*" means the piece *Pangkur*.
2. 'A particular formal structure.' The formal structure called "gendhing" consists of two parts.
 - a. mérong: Sometimes has a ngelik and does not use kempyang.
 - b. minggah: Sometimes contains an umpak and sometimes a ngelik, and uses kempyang.

Pieces that are not in gendhing form use kempul, while pieces in gendhing form do not use kempul.

The Formal Structures of Gendhing

1. Lancaran, irama lancaran (1/2), balungan nibani

formula: 16 balungan per gong
3 kempul per gong
4 kenong per gong
8 kethuk per gong
16 kempyang per gong (irama II)

schema: ^ . ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ^ ⊙

Example: Lancaran *Béndrong*, pélog pathet nem/sléndro pathet manyura
[see appendix 1]

These pieces usually accompany dance (for example, *kiprah* dances). In practice, pieces in irama lancaran often become pieces in irama I or irama II. The drummer adjusts the irama to the dance movements.

2. Lancaran, irama tanggung (I), balungan mlaku

formula: 16 balungan per gong
 3 kempul per gong
 4 kenong per gong
 8 kethuk per gong
 16 kempyang per gong (irama II)

schema: ^ . ^ ^ ^ ♪ ^ ^ ^ ♪ ^ ^ ^ ♪ ^ ♪ ^ ⊙

Example: Lancaran *Tropong Bang*, pélog pathet nem [see appendix 1]

In addition to the accompaniment of wayang purwa, gendhing lancaran in irama tanggung may also be played for klenengan.

3. Ketawang

formula: 16 balungan per gong
 1 kempul per gong
 2 kenong per gong
 4 kethuk per gong
 8 kempyang per gong

schema: ♪ ^ ♪ . ♪ ^ ♪ ^ ♪ ♪ ^ ♪ ♪ ♪ ^ ♪ ^ ♪ ⊙

Example: Ketawang *Suba Kastawa*, sléndro pathet sanga [see appendix 1]

These pieces usually consist of the following sections: an umpak in which only the pesindhèn sings, and a ngelik in which both the pesindhèn and the gérong sing. The umpak and ngelik here can both serve as *inggah-inggahan*. Usually, ketawang are played in irama dados, with irama 1/2 and irama I heard as transitions. Also, gendhing for klenengan are usually basically in irama dados with kendhangan kalih, or kendhangan satunggal. After the buka, the piece is in irama seseg [fast]. After one gongan, the piece goes into irama dados, kendhangan kalih. If the piece is to end (*suwuk*), the irama becomes seseg again in the penultimate gongan. In addition to irama II, ketawang may go to irama IV (rangkep), with kendhangan ciblon, according to need. This usually occurs in the accompaniment of the theater form, *kethoprak*.

4. Ladrangan

formula:

	<u>irama II</u> <u>kendhang kalih</u>	<u>irama III</u> <u>kendhang ciblon</u>
balungan	32 per gong	64 per gong
kempul	3 per gong	3 per gong
kenong	4 per gong	4 per gong
kethuk	8 per gong	8 per gong
kempyang	16 per gong	16 per gong

schema:

irama II

√ ∙ ^ √ . √ ∙ ^ √ ∙
 √ ∙ ^ √ . √ ∙ ^ √ ∙
 √ ∙ ^ √ . √ ∙ ^ √ ∙
 √ ∙ ^ √ . √ ∙ ^ √ ∙ ⊙

irama III

. √ . ^ . √ . . . √ . ^ . √ . ∙
 . √ . ^ . √ . ∙ . √ . ^ . √ . ∙
 . √ . ^ . √ . ∙ . √ . ^ . √ . ∙
 . √ . ^ . √ . ∙ . √ . ^ . √ . ∙ ⊙

Example: Ladrang *Pangkur*, sléndro pathet sanga [see appendix 1]

Ladrangan may have the form of *inggah-inggahan*, which consists of an *umpak*, irama II and III, with *pesindhèn* and *gérong* and *kendhangan ciblon*; and a *ngelik*, irama III, with *pesindhèn*, *gérong*, and *kendhangan ciblon*. There are many ways to order a *ladrang*. The following is one example. After the *buka*, or *bawa*, the tempo is fast, irama *seseg*. Immediately thereafter, the tempo becomes irama *dados*, irama II. If the piece is going to irama III (*wilet*) *kendhangan ciblon*, the tempo quickens [as a signal, before slowing down], then proceeds through the transition (*angkatan ciblon*) to irama III. Irama III may go to irama IV, depending upon the skill of the drummer. If the piece is to end (*suwuk*), it must return to irama III beforehand.

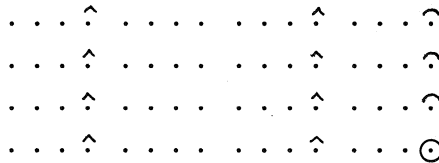
5. Gendhing kethuk 2 kerep, minggah 4

formula:

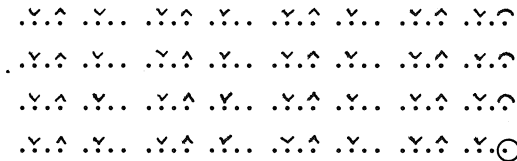
	<u>mérong</u> <u>irama II</u>	<u>minggah</u> <u>irama III</u>
balungan	64 per gong	128 per gong
kenong	4 per gong	4 per gong
kethuk	8 per gong	16 per gong
kempyang	- per gong	32 per gong

schema:

mérong (irama II)



minggah (irama III)



Example: Gendhing *Gambir Sawit*, sléndro pathet sanga [see appendix 1]

The formal structure of these pieces is complete, which means they consist of (a) a *mérong* irama II with *pesindhèn*, [sometimes] *gérong* and *kendhangan satunggal*; and (b) a *minggah* in irama III, with *pesindhèn*, *gérong*, and *kendhangan ciblon*. Between the *mérong* and the *minggah* [in irama III] there may be a *minggah kendhang* in irama II, *pesindhèn*, *gérong*, and *kendhangan satunggal*. The transitional *angkatan ciblon* leads from the *minggah kendhang* [to the *minggah* in irama III]. (Not all *gendhing* use *minggah kendhang*; examples of some that do are *Gambir Sawit*, *Lobong*, *Cucur Bawuk*, etc.)

6. Gendhing kethuk 2 kerep (kenong 2), ketawang gendhing

formula: 32 balungan per gong
 2 kenong per gong
 4 kethuk per gong

schema: . . . ^ ^ . . . ^
 . . . ^ ^ . . . ⊙

Example: Gendhing *Kawit*, sléndro pathet nem⁴ [see appendix 1]

The formal structure of these pieces belongs to the category, gendhing kethuk 2 kerep, but each gongan contains only two kenongan. The minggah of these pieces takes the form of a ladrang. Thus, the mérong is in gendhing form, while the minggah is not. As is usual, after the buka, or if the piece is to end, the tempo must quicken. The transition from mérong to minggah must have the same gong tone as the minggah.

7. Gendhing kethuk 4 kerep, minggah 8

formula:

	<u>mérong</u> <u>irama II</u>	<u>minggah</u> <u>irama III</u>
balungan	128 per gong	256 per gong
kenong	4 per gong	4 per gong
kethuk	16 per gong	32 per gong
kempyang	- per gong	64 per gong

schema:

mérong (irama II)

```

...^ ... ^ ... ^ ... ^ ... ^ ... ^ ... ^
...^ ... ^ ... ^ ... ^ ... ^ ... ^ ... ^
...^ ... ^ ... ^ ... ^ ... ^ ... ^ ... ^
...^ ... ^ ... ^ ... ^ ... ^ ... ^ ... ^

```

minggah (irama III), kendhangan ciblon or kosèk alus

```

.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v..
.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v.^
.v.^ .v.. .v.^ .v.. .v.^ .v., .v.^ .v..
.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v.^
.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v..
.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v.^
.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v..
.v.^ .v.. .v.^ .v.. .v.^ .v.. .v.^ .v.^

```

Example: Gendhing *Bontit*, kethuk 4 kerep, minggah 8, pélog pathet nem [see appendix 1]

The formal structure of these pieces is complete, which means they consist of: (a) *mérong*, irama II, kendhangan satunggal; and (b) *minggah*, irama III, kendhangan kosèk alus or kendhangan ciblon.

8. Gendhing kethuk 2 awis/arang, minggah 4

formula:

	<u>mérong</u>	<u>minggah</u>
	<u>irama II</u>	<u>irama III</u>
balungan	128 per gong	128 per gong
kenong	4 per gong	4 per gong
kethuk	8 per gong	16 per gong
kempyang	- per gong	32 per gong

schema:

mérong

.....^ ^ ^
^ ^ ^
^ ^ ^
^ ^ ^

minggah

..^ .. ^ ..^ .. ^ ..^ .. ^ ..^ .. ^
 ..^ .. ^ ..^ .. ^ ..^ .. ^ ..^ .. ^
 ..^ .. ^ ..^ .. ^ ..^ .. ^ ..^ .. ^
 ..^ .. ^ ..^ .. ^ ..^ .. ^ ..^ .. ^

Example: Gendhing *Laranjala*, pélog pathet lima [see appendix 1]

The formal structure of these pieces consists of a mérong and any minggah kethuk 4, as long as the gong tone is the same as the mérong (see *Gambir Sawit* [appendix 1]).

9. Gendhing kethuk 4 awis, minggah 8

formula:

	<u>mérong</u>	<u>minggah</u>
balungan	256 per gong	256 per gong
kenong	4 per gong	4 per gong
kethuk	16 per gong	32 per gong
kempyang	- per gong	64 per gong

schema:

mérong

.....^^
^^ ^
^^
^^ ^
^^
^^ ^
^^
^^ ^

minggah

same as (7) above

Example: Gendhing *Rondhon*, sléndro pathet sanga [see appendix 1]

The formal structure of these pieces is complete, which means they have both a *mérong* and a *minggah*. The *inggah-inggahan kethuk 8* is the same as (7) above.

10. Gendhing *pamijèn*

The word "*pamijèn*" derives from the word for "one" (*siji*);⁵ thus, every *pamijèn* is different, each *pamijèn* is singular. Furthermore, the formulas for gendhing *pamijèn* are incompatible with the formulas of normal gendhing.

Example: Gendhing *Majemuk*, sléndro pathet nem, kethuk 2 kerep, kenong 5, *minggah kethuk 4* [see appendix 1]

11. Ayak-ayakan, Srepegan, and Sampak

These pieces do not have regular formal structures like the preceding.

Ayak-ayakan: The large gong is not played except at the very end. In *Ayak-ayakan*, sléndro nem and sanga, the kempul is substituted for the gong except for the final gong. In *Ayak-ayakan*, sléndro manyura, the gong suwukan is used instead of kempul.

Before irama II, one kethuk per kenong; in irama II, two kethuk per kenong.

Example: *Ayak-ayakan*, sléndro manyura [see appendix 1]

Srepegan: Only gong suwukan is played.

Example: *Srepegan*, sléndro manyura [see appendix 1]

Sampak (example): *Sampak*, sléndro manyura [see appendix 1]

12. Jineman/dolanan

Like ayak-ayakan, srepegan, and sampak, these pieces do not have fixed formal structures. Jineman are often inserted into bawa. For example, the jineman, *Jamuran*, may be inserted into the bawa, *dhandhang gula Padasih*, sléndro sanga. Only gamelan gadhon instruments play for jineman. Rebab, bonang, all saron, kethuk, and kempyang are omitted. For dolanan, all instruments play except rebab. When dolanan are sung with gérong, the instrumentation is the same as for jineman. However, the instrumentation for these pieces is not fixed. It depends upon the composer or the musicians.

General Guidelines about Gendhing

The term "minggah" means "from the mérong." "*Kalajengaken*" means "from the inggah-inggahan."

Example: Gendhing *Randhu Kèntir*, pélog pathet nem, minggah Ladrang
Ayun-ayun, pélog pathet nem, kalajengaken Ketawang
Swala Gita, pélog pathet nem

A gendhing that follows (*gendhing lajengan*) must be of a lower level than the preceding gendhing.

Example: 1. gendhing kethuk 2 kerep, minggah 4, kalàjengaken
 2. ladrangan
 3. ketawang
 (The order should not be reversed.)

The gendhing that follows must have the same gong tone as the preceding gendhing.

Example: Gendhing *Randhu Kèntir*, Ladrang *Ayun-ayun*, and Ketawang *Swala Gita* all share gong tone 6.

The form of gendhing lajengan is not predetermined; the same is true of inggah-inggahan. Gendhing kethuk 2 kerep can "rise" (minggah) to ladrangan, for example, Gendhing *Randhu Kèntir*, minggah *Ayun-ayun*, pélog pathet nem. *Randhu Kèntir* is a gendhing kethuk 2 kerep, while *Ayun-ayun* is a ladrang (not an inggah-inggahan kethuk 4).

The ordering of a piece for *klenèngan* is usually as follows.

1. senggrèngan (After the playing of *senggrèngan* on the rebab, everyone should be quiet and composed.)
2. pathetan
3. bawa or buka
4. gendhing (and lajengan)
5. pathetan

The tempi of pieces played as *klenèngan* are generally slower than the tempi of pieces used to accompany wayang purwa or dance.

Kinds of Gendhing in Which a Particular Instrument Plays a Leading Role

1. Gendhing Rebab

The rebab plays a leading role in the creation of melodic patterns. The rebab must play the buka.

Examples: Gendhing *Karawitan*, sléndro pathet nem
 Gendhing *Gambir Sawit*, sléndro pathet sanga
 Gendhing *Titi Pati*, sléndro pathet nem
 Gendhing *Renyep*, sléndro pathet sanga
 Gendhing *Bondhèt*, sléndro pathet sanga
 Gendhing *Onang-onang*, sléndro pathet sanga

2. Gendhing Gendèr

The gendèr plays a leading role in the creation of melodic patterns. The gendèr must play the buka.

Examples: Gendhing *Kawit*, sléndro pathet nem
 Gendhing *Kabor*, sléndro pathet nem
 Ladrang *Dirata Meta*, sléndro pathet nem

3. Gendhing Bonang

The bonang plays a leading role in creating melodic patterns. The bonang must play the buka.

Examples: Gendhing *Babar Layar*, pélog pathet lima
 Gendhing *Tukung*, pélog pathet barang
 Gendhing *Singa-singa*, pélog pathet barang

The rebab, gendèr, gendèr panerus, gambang, suling, and siter do not play in gendhing bonang.

4. Gendhing Kendhang

The kendhang plays a leading role. The kendhang must play the buka.

Examples: *Gangsaran*
Pisan Bali
Kemuda [Srepegan Kemuda]
Ayakan-ayakan
Srepegan
Sampak

5. Gendhing Rebab, Buka Gambang

The gambang plays a leading role in the creation of melodic patterns. The gambang must play the buka.

Example: Ladrang *Sekar Gadhung*, sléndro pathet manyura

Definitions

ngelik: A section of a piece that is not basic or essential. Ngelik sections can occur in every kind of formal structure, but not all pieces have a ngelik section.

umpak minggah: A [transitional] section of a mérong that indicates the form of the following minggah. See *Gambir Sawit*, sléndro pathet sanga.

suwukan: A special closing section of a piece. See *Ayak-ayakan*, sléndro pathet manyura.

kalajengaken: The word means to continue with another piece of a different formal structure (*lajengan*). A *lajengan* can be attached to any form except a *mérong* (which must be followed by a *minggah*)--for example, *Ladrang Pangkur kalajengaken Ketawang Mijil Sulastri* [*Ladrang Pangkur* followed by *Ketawang Mijil Sulastri*]. This is also true of *minggah*. For example, from a *gendhing kethuk 2 kerep* it is possible to go to a *ladrang* rather than a *minggah kethuk 4* (*Gendhing Randhu Kèntir*, *minggah Ladrang Ayun-ayun*, pélog pathet nem).

dados: The word means to continue with another piece of the same formal structure--for example, *Ladrang Sembawa*, dados *Ladrang Playon*, pélog pathet lima [*Ladrang Sembawa* followed by *Ladrang Playon*].

dhawah: The word means to continue from a *buka bawa*--for example, *Bawa sekar retina asmara*, pélog pathet nem, *dhawah Gendhing Randhu Kèntir* [*bawa sekar retina asmara*, pélog pathet nem, followed by *Gendhing Randhu Kèntir*].

kaseling: An insertion into a piece of a given formal structure by a piece of a different formal structure--for example, *Ladrang Ayun-ayun*, *kaseling Dolanan Ilir-ilir* [*Dolanan Ilir-ilir* inserted into *Ladrang Ayun-ayun*].

gendhing gérongan: Pieces based upon vocal forms with a *gérong* (of two or more persons)--for example, *Ladrang Wilujeng*. (*Ladrang Pucung Rubuh*, on the other hand, is not a *gendhing gérongan*.)

gendhing sindhèn: Pieces based upon vocal forms in which the *buka* is sung by the *pesindhèn*--for example, *Ketawang Sinom Parijata* and *Jineman Uler Kambang*.

Pieces with Special Functions

Many pieces have special functions. Those listed below are only a sample.

To honor guests at a party or someone with a special cause:

Gendhing Majemuk, sléndro pathet nem

To change from sléndro pathet nem to sléndro pathet sanga:

Gendhing Titi Pati, sléndro pathet nem

For closing:

Gendhing *Lobong*, sléndro pathet manyura

To prevent rain:

Gendhing *Tunggul Kawung*, pélog pathet barang

For wedding ceremonies:

Lancaran *Kebo Giro*, pélog pathet barang

Ketawang *Monggang*, pélog pathet lima

Ketawang *Kodhok Ngorèk*, pélog pathet barang

Ketawang *Laras Maya*, pélog pathet barang

Ketawang *Boyong Basuki*, pélog pathet barang

Ketawang *Suba Kastawa*, sléndro pathet sanga

Ladrang *Sri Wibawa*, sléndro pathet sanga

Pieces for Wayang Kulit

For opening court scenes (*jejer*):

1. For the opening court scenes in Kahyangan [the kingdom of the gods] and scenes in the kingdom of Ngamarta:

Gendhing *Kawit* ['beginning'], minggah Ladrang *Kawit*, sléndro pathet nem

2. For the opening court scene at the kingdom of Ngastina:

Gendhing *Kabor*, minggah Ladrang *Karawitan*, sléndro pathet nem

3. For the opening court scenes in all other kingdoms (for example, the kingdom of Dwarawati):

Gendhing *Karawitan*, minggah Ladrang *Karawitan*, sléndro pathet nem

To create a peaceful atmosphere:

Ayak-ayakan, sléndro pathet nem, sanga, or manyura

For a tense atmosphere:

Srepegan, sléndro pathet nem, sanga, or manyura

For the most tense atmosphere:

Sampak, sléndro pathet nem, sanga, or manyura

For a sad but calm atmosphere:

Ayak-ayakan Tlutur, sléndro pathet sanga

For a sad but tense atmosphere:

Srepegan Tlutur, sléndro pathet sanga

For the entrance of guests in the opening scene:

Ladrang *Remeng*, sléndro pathet nem

Ladrang *Dirata Meta*, sléndro pathet nem

Ladrang *Léré-léré*, sléndro pathet manyura

Ladrang *Kembang Pépé*, sléndro pathet manyura

For the accompaniment of cavalry (*kapalan*):

Lancaran *Wrahat Bala*, sléndro pathet nem

Lancaran *Manyar Séwu*, sléndro pathet nem

Lancaran *Tropong Bang*, pélog pathet nem

Lancaran *Kebo Giro Kedhu*, sléndro pathet sanga

Lancaran *Kebo Giro Gambir Sawit*, sléndro pathet sanga

Lancaran *Bubaran Nyutra*, sléndro pathet sanga

Lancaran *Slébrak*, pélog pathet nem

Lancaran *Singa Nebak*, sléndro pathet manyura

To accompany scenes in the chambers of the princesses:

Gendhing *Titi Pati*, sléndro pathet nem

Gendhing *Puspa Wedhar*, sléndro pathet nem

Gendhing *Gantal Wedhar*, sléndro pathet nem

Gendhing *Mas Kumambang*, sléndro pathet nem

Gendhing *Lara Nangis*, sléndro pathet nem

Gendhing *Lonthang*, sléndro pathet nem

Gendhing *Kanyut*, sléndro pathet nem

Ladrang *Gonjang Ganjing*, sléndro pathet sanga

Gendhing *Renyep*, sléndro pathet sanga

Gendhing *Gandrung Mangu*, sléndro pathet manyura

Gendhing *Gandrung Manis*, sléndro pathet manyura

Gendhing *Montro*, sléndro pathet manyura

Gendhing *Damar Kèli*, sléndro pathet manyura

Gendhing *Perkutut Manggung*, sléndro pathet manyura

Ladrang *Pangkur*, sléndro pathet manyura

Ladrang *Asmarandana*, sléndro pathet manyura

Ketawang *Puspa Warna*, sléndro pathet manyura

To accompany scenes in the outer courtyard of the palace (*paséban njawi*):

Gendhing *Kedhaton Bentar*, sléndro pathet nem

Gendhing *Semu Kirang*, sléndro pathet nem

Gendhing *Kembang Tiba*, sléndro pathet nem
 Gendhing *Prihatin*, sléndro pathet nem
 Gendhing *Turi Rawa*, sléndro pathet nem
 Gendhing *Capang*, sléndro pathet manyura
 Gendhing *Tali Murda*, sléndro pathet manyura
 Ladrang *Moncèr*, sléndro pathet manyura
 Ladrang *Gègèr Sakuta*, sléndro pathet manyura

To accompany the scene when Wrekudara becomes king:

Ladrang *Liwung*, sléndro pathet manyura

To accompany scenes with Wrekudara and Gathutkaca:

Gendhing *Gendhu*, sléndro pathet nem
 Gendhing *Dhandhun*, sléndro pathet nem
 Gendhing *Kagok Madura*, sléndro pathet sanga

To accompany scenes with noble foreigners:

Gendhing *Udan Soré*, sléndro pathet nem
 Gendhing *Sunggèng*, sléndro pathet sanga
 Ladrang *Kandha Manyura*, sléndro pathet manyura

To accompany scenes in overseas kingdoms:

Gendhing *Lana*, sléndro pathet nem
 Ladrang *Wani-wani*, sléndro pathet sanga
 Ladrang *Babat Kenceng*, sléndro pathet sanga

For scenes in an ogre kingdom whose young king is in love:

Gendhing *Majemuk*, sléndro pathet nem

For scenes in an ogre kingdom whose king is not in love:

Gendhing *Guntur*, sléndro pathet nem

To accompany scenes of Bathari Durga:

Gendhing *Menyan Séta*, sléndro pathet nem
 Gending *Lokananta*, sléndro pathet nem
 Gendhing *Menyan Kobar*, sléndro pathet sanga

To accompany demonic characters:

Lancaran *Dolo-dolo*, sléndro pathet sanga
 Ketawang *Dendha Gedhé*, sléndro pathet sanga

To accompany demons and giants in the forest:

Ladrang *Jangkrik Génggong*, sléndro pathet sanga
 Lancaran *Bindri*, sléndro pathet sanga
 Ladrang *Embat-embat Penjalin*, sléndro pathet sanga

For the brief accompaniment of scenes with demons:

Lancaran *Béndrong*, sléndro pathet manyura
 Lancaran *Ricik-ricik*, sléndro pathet manyura

For the accompaniment of scenes with a holy hermit and a young nobleman:

Gendhing *Gambir Sawit*, sléndro pathet sanga
 Gendhing *Onang-onang*, sléndro pathet sanga
 Gendhing *Bondhèt*, sléndro pathet sanga
 Gendhing *Génjong*, sléndro pathet sanga
 Gendhing *Sumedhang*, sléndro pathet sanga
 Gendhing *Ganda Kusuma*, sléndro pathet sanga
 Gendhing *Lara-lara*, sléndro pathet sanga
 Ketawang *Langen Gita*, sléndro pathet sanga
 Ketawang *Raja Swala*, sléndro pathet sanga
 Ketawang *Puspa Warna*, sléndro pathet manyura
 Ketawang *Puspa Giwang*, sléndro pathet manyura

For the accompaniment of a young nobleman as he proceeds to the
prang sekar/kembang ['flower battle']:

Ketawang *Suba Kastawa*, sléndro pathet sanga
 Ketawang *Langen Gita*, sléndro pathet sanga
 Ladrang *Lompong Kéli*, sléndro pathet sanga
 Ladrang *Clunthang*, sléndro pathet sanga

To accompany scenes at Ngastina other than the opening scene:

Ladrang *Uga-uga*, sléndro pathet sanga
 Ladrang *Kencèng Barong*, sléndro pathet sanga
 Gendhing *Gliyung*, sléndro pathet manyura

To accompany scenes at Ngamarta or Cempala [Radya] other than the opening
 scene:

Gendhing *Candra*, sléndro pathet sanga
 Gendhing *Pujangga Anom*, sléndro pathet manyura

To accompany scenes in which Janaka becomes a priest:

Gendhing *Jongkang*, sléndro pathet sanga

To accompany scenes concerning a sad king:

Gendhing *Tlutur*, sléndro pathet sanga
Gendhing *Laler Mengeng*, sléndro pathet sanga

To accompany scenes of Bathara Naradha or other gods:

Gendhing *Gègèr Soré*, sléndro pathet sanga

To accompany scenes at Madukara or scenes in which the king is of a serene character:

Gendhing *Bontit*, sléndro pathet sanga
Ladrang *Wilujeng*, sléndro pathet manyura

To accompany scenes, other than the opening scene, in the kingdom of Dwarawati:

Gendhing *Rondhon*, sléndro pathet sanga
Gendhing *Ramyang*, sléndro pathet manyura

To accompany scenes of miscellaneous kingdoms:

Gendhing *Bang-bang Wétan*, sléndro pathet manyura
Gendhing *Pucung*, sléndro pathet manyura
Ketawang *Pucung*, sléndro pathet manyura
Ladrang *Kandha Manyura*, sléndro pathet manyura

To accompany scenes of a young warrior who is lighthearted or romantic:

Ladrang *Sekar Gadhung*, sléndro pathet manyura
Ladrang *Jong Kèri*, sléndro pathet manyura
Ladrang *Sumirat*, sléndro pathet manyura

To accompany scenes of Gathutkaca in love:

Ketawang *Pawukir*, sléndro pathet manyura

Closing pieces played when the *kayon* is placed upright in the middle of the screen:

Gendhing *Lobong*, sléndro pathet manyura
Ladrang *Manis*, sléndro pathet manyura
Ladrang *Ginonjing*, sléndro pathet manyura
Ladrang *Mugi Rahayu*, sléndro pathet manyura

Introductory pieces played before the first scene of the play (*talu*):

Gendhing *Cucur Bawuk*, minggah Gendhing *Paré Anom*,
sléndro pathet manyura
Ladrang *Sri Katon*, sléndro pathet manyura

Ketawang *Sukma Ilang*, sléndro pathet manyura
Ayak-ayakan, sléndro pathet manyura
Srepegan, sléndro pathet manyura
Sampak, sléndro pathet manyura

Gendhing *Lambang Sari*, kalajengaken Ladrang *Lipur Sari*, sléndro
pathet manyura

Gendhing *Wida Sari*, kalajengaken Ladrang *Gonjang*, sléndro pathet
manyura

CHAPTER VII

THE FOUR PRINCIPLES OF KARAWITAN (*CATUR PRINSIP KARAWITAN*): ETHICS, ESTHETICS, NORMS, AND IDEALS

The aim of the author in setting out a separate chapter with the above heading, is that these matters are so important when viewed from the perspective of ideal and pure striving [after knowledge]. It is hoped that the reader will realize the importance of understanding the four principles named above. Thus, after we understand, comprehend, and master karawitan from the theoretical point of view, we must be able to apply it accurately.

Explanation of Terms. "Ethics" refers to proper behavior (*kesusilaan*). "Esthetics" refers to beauty (*keindahan*). "Norms" refers to all regulations that are not written, but are habitually followed. "Ideals" refers to all positive aspirations aimed at physical and spiritual improvement based on the philosophy of *Pancasila* [Five-point Indonesian State Ideology].

The four principles of karawitan do not stand separately, but each complements the others. If an artist (*seniman/seniwati*) should deviate from any one of the above principles, he/she will become an artist who does not truly know the meaning and aims of karawitan. Hence, the name of karawitan, which should be held high, is debased.

Ethics

All the members of a gamelan group must keep the good name of the group. For example, in all relations with other artists, or with people outside the group, one must avoid undesirable consequences. One must avoid giving support to the general opinion that to become involved in a gamelan ensemble means to want to become a "yaga" [from *niyaga* 'gamelan player', but with connotations of low status], or "*tlèdhèk*" ['dancing girl']. If the rules of ethics are violated, the group will acquire a bad name and will quickly be dispersed. The failure of a group of artists is usually

caused by the mistakes of the members of that group itself, whether the manager, instructor, or the members themselves have violated the above principle of ethics.

Esthetics

Karawitan, like all the arts, must be beautiful, both from the spiritual (*rochaniyah*) and the physical (*jasmaniah*) perspectives.

From the perspective of spiritual beauty the following elements are important:

1. The playing of a gamelan group must be smooth and harmonious (*harmonis, rempeg*). The situation must be avoided in which one person tries to show off his expertise to the disadvantage of others, for then the playing will not be harmonious. It must be remembered that gamelan playing is a collective activity.
2. In order to achieve the highest level of beauty, each player must control his/her ego. The theoretical and practical aspects of karawitan must be in balance.

From the perspective of physical beauty, the following elements are also important:

1. The place where the gamelan is kept must be clean, with mats, a platform for the gamelan, stands for notation, ashtrays, and a blackboard for purposes of study.
2. The gamelan players (*pradangga*) and vocalists, both male (*wiraswara*) and female (*swarawati*), should wear proper and clean clothing for rehearsals as well as for formal occasions (*pesta*).
3. The manner of sitting, standing, entering and exiting from the gamelan room, holding and setting down of the gamelan beaters (*tabuh*) must all be orderly. All bodily movements should appear beautiful.

Norms

Each gamelan player must know the norms or customs of gamelan playing in order to ensure the fluency and smoothness of the rehearsal or performance. Otherwise, confusion and disorder in playing will result. Among others, the following are various rules that should be understood:

1. The leader of the irama is the kendhang.
2. The leader of the gendhing (including vocal parts) is the rebab.
3. In the case of wayang kulit, the dhalang is in complete charge of everything. The players of kendhang, rebab, and gender must all follow the cues of the dhalang. To regulate irama, the dhalang may use a *cempala* and/or *keprak*. To direct the gendhing, the dhalang may sing a vocal introduction (*buka celuk*), provide vocal cues (*sasmita*), or request a particular piece through one of the wayang characters.

Ideals

The ideals [of karawitan] can be formulated in the following ways:

1. One should educate oneself to become an artist who is both skillful and wise (*berbudi luhur*).
2. One should teach students--from those in kindergarten to college students.
3. One should educate the society-at-large in karawitan--in government offices, villages, neighborhood compounds (*kampung*), and private groups.
4. The material to be taught can be taken from the inheritance of our revered ancestors, as long as it is not in conflict with the philosophy of *Pancasila*. To add freshness to the field of karawitan, new gamelan compositions (*kreasi baru*) may be added, as long as they too are based on the philosophy of *Pancasila*.

In conclusion, all gamelan musicians must cultivate these ideals for the glory and exaltation of the art of karawitan.

TRANSLATOR'S NOTES

1. The translator has compiled two versions of this manuscript, a handwritten copy (1969) and a stenciled version (1971). Sections have been reorganized with the approval of the author.
2. "Embat" is usually understood to mean the intervallic structure of a particular gamelan ensemble. See Martopangrawit, *Catatan Pengetahuan Karawitan*, in this volume. See also Hood 1966.
3. "Pélo" denotes a speech impediment. Deriving "pélog" from *di'pélo'kan* is a popular etymology in Java.
4. Ketawang Gendhing Kawit is usually designated as pathet manyura, although it is played in the pathet nem section of a wayang. See *Serat Sulukan Sléndro*, in this volume.
5. According to Gericke and Roorde (1901[1]:316-17), "pamijèn" is derived from the root "piji," whose verb form, "miji," means 'to select', 'to choose'. Thus, "pamijèn" would mean 'special', 'selected', 'chosen'; hence, 'exceptional', 'unusual'.

FAKTOR PENTING DALAM GAMELAN
[An Important Factor in Gamelan]

by

Ki Sindoessawarno

Translated from Indonesian by Stanley Hoffman

First published in *Sana-Budaja* 1/3 (1956):136-48;
reprinted in *Udan Mas* 1/2, 4 (1959):38-41, 85-88.

Introduction¹

The word "gamelan" generally brings to mind images of large, round, bronze objects hung in a large wooden frame decorated with intertwined carvings of *naga*. Spread beneath them are a number of instruments of uncertain form, among which sit a number of men, some alert, others apparently drowsy. Two or three large and small drums attract the attention, not because of their appearance, but because of their sound. Also noticed are one or two rebab which look like mismade crosses. Thus we picture the gamelan. This description, however, includes only instruments, and instruments will not be discussed here. Rather, the sounds that come from these instruments will be the subject of this article--the art produced by the musicians, the art of playing, or *karawitan*. "Karawitan" is the art of music--vocal, instrumental, or the two together. In the art of *karawitan*, there is an important style, an essential factor which is called "*wilet*." This concept will be explained below.

If *wilet* is a factor of *karawitan* and therefore of art also, we may consider for a moment whether it is necessary to discuss art. Is it not enough that we merely enjoy art, that we just experience the beautiful feelings which it brings forth from the depths of the soul? Is this feeling not entirely subjective?

From psychology comes the concept that the experience of beauty is subjective. Similarly, the experiences of happiness, grief, anger, love, sorrow, remorse, fear, etc., are all subjective in nature. But, the feeling [perceiving] of beauty is a feeling separate and apart from the other emotions. Only, the emotion of [perceiving of] beauty may be accompanied by one or more other emotions. In any case, the emotion of [perceiving of] beauty is a subjective experience, and beauty is a subjective thing. This is clear and obvious. If there is an explanation that demonstrates the objectivity of beauty, then the truth of this explanation is certainly doubtful.

An art critic explains to us that a certain thing is beautiful, the reasons for its beauty, why it is beautiful, etc. We listen, discuss, and act as if we share this feeling of beauty as experienced by the critic.

Actually, we cannot entirely experience the beauty perceived by the critic because to communicate such a feeling is not possible. What we call "the experience of another's feeling" is in truth not experiencing at all, but, rather, understanding--understanding that another has experienced beauty. Psychologically, this understanding refers to apprehension by means of analogy rather than through direct personal experience.

The above explanation may clarify the purpose of this article. It is not my intent to give the reader the experience of beauty, but only to open the way to understanding. The experience of beauty itself must lie within the reader. Perhaps, with the aid of these explanations, the reader may more easily achieve this experience and more easily understand why one can enjoy listening to gamelan music for a whole evening, or listen without boredom to familiar songs, or watch theatrical performances that we have already heard or seen numerous times. These explanations will also facilitate one's forming an opinion about new innovations in karawitan, whether one is involved as a performer or as a member of the audience.

After a discussion of terms and facts about karawitan, we will turn to recent innovations and conclusions.

Lagu

"Karawitan" is music--vocal, instrumental, or a combination of the two. In karawitan, a series of notes (*nada*),* whether vocal or instrumental, is called a "lagu" or "lelagon."

Vocal lagu are often called "*gendhèng*." The term "*tembang*" frequently used now, is a common mistake. "Tembang" is a literary term which originally meant poetry or different forms of poetry. We all know how these forms differ. Since *tembang* poetry (*macapat*, *kidung*, *kakawin*, etc.) is always sung, the word "*tembang*" is now used imprecisely to refer to vocal lagu in general. *Tembang* are usually sung without accompaniment. Types of vocal lagu sung with gamelan include the following: *gérong*, *sindhèn*, *sendhon*, *suluk*, *ada-ada*, *bawa*, *celuk*, etc. It is not necessary to explain these terms here.

*"*Nada*" from the Sanskrit "*nada*," means 'sound' or 'tone'. "There are two types of tones: *ahata* ['caused to vibrate'] and *anahata* ['not caused to vibrate']. An *ahata* tone consists of a pitch and a quality. *Anahata* tones are the words of God. *Ahata* tones give pleasure, *anahata* tones, liberation" (*Naradha Purana*).

In the context of gamelan, lagu are often called "gendhing," in its general meaning. Thus, "gendhing" and "gendhèng" refer to both vocal and instrumental pieces. In its more restricted meaning, "gendhing" refers to specific musical structures for gamelan pieces. Sometimes "gendhing" is applied loosely as an adjective modifying the name of a lagu where it indicates that the piece is a composition suitable for listening (*klenèngan* and *uyon-uyon*), rather than dancing (such as *bedhaya* or *srimpi*). Concerning the relationship of the vocal and instrumental parts, it should be understood that gendhèng and gendhing are on the same level, i.e., neither one is subordinate to the other.

In composing a lagu, the possibilities are unlimited; however, there are only three directions which can be taken. These are: from a low note to a higher note, from a high note to a lower note, and to sustain or repeat a note. A fourth possibility would be a mixture of the above three, and, in general, lagu are composed in this manner.

Like Indian, Arab, and Chinese melodies, lagu in karawitan always center on a single emotion or a certain idea that is manifested by the lagu. By his/her manner of filling in, adding to, altering, embellishing, or clarifying a lagu, a player or singer may influence and expand the lagu until its inherent atmosphere and emotion emerge. If the player or singer is a true and capable artist, he/she can elicit a trembling of the soul, transporting the listener into a world never dreamed of. Therefore, the musician must know the characteristics and nature of each lagu, and to which class of emotions it belongs. Misuse of a lagu of a given nature constitutes a great error in karawitan.

On the other hand, European melodies (*lagu*) constantly shift in mood; the use of contrasts is not rare. Changes of mood are used to strengthen the exposition of an idea. Players and singers follow these changes and endeavor to ascertain and accord with the emotions of the composer. To a certain extent, musicians must know the soul of the composer. Because of this, the name of the composer of a given piece (*lagu*) must be known. This is not necessary in karawitan.

Players and singers of karawitan fill, expand, embellish, and clarify a lagu. To give such treatment is to make use of *cèngkok*.

Cèngkok

The smallest meaningful unit of lagu is called "gatra." A gatra consists of four notes of the *balungan*, that is, four beats of the

slenthem, or four notes of the *cantus firmus*. Two *gatra* (eight notes of the *balungan*) constitute one phrase of a *lagu*. Within such a phrase, the first *gatra* is the antecedent (*padhang*), the second is the consequent (*ulihan*). On another level, the first phrase of a piece is the antecedent to the second phrase, or consequent. The third and fourth phrases are similarly related. Furthermore, the first two phrases together form an antecedent, followed by a consequent consisting of the second two phrases, and so on.

As each phrase is played or sung, it is filled in, expanded, embellished, etc. The series of notes and intervals (*sruti*)* used in this manner are called "cèngkok." In principle, one phrase contains one cèngkok. One antecedent-consequent also comprises one cèngkok. Thus, one *gongan* may also be called a cèngkok. "Cèngkok" may then be defined as an arrangement of phrases of a given *lagu* that are played or sung in the process of filling in and embellishing a *lagu*.** The essential nature of a cèngkok is neither its form nor its shape, but, rather, its course of movement. The function of a cèngkok is to clarify and affirm the meaning of the *lagu*, in order to give it movement and strength. Cèngkok is that which gives soul and sense to a *lagu*.

In fact, the characteristics of cèngkok are individual and, hence, local. Because of this, the number of cèngkok is theoretically unlimited. But, it is easily seen that cèngkok are restricted by the technical capabilities of instruments, by the rules of tuning, mode, and, of course, by concerns of beauty. It is clear that cèngkok are bound by the course of the *balungan* of the *lagu*. Thus, cèngkok always take into account the fourth note of each *gatra*, or at least emphasize the eighth note of each phrase.

The idea of recording all possible cèngkok is not strange. The number of possible permutations of *gatra*, although quite large, is certainly limited, and if only beautiful cèngkok are selected, a codification of cèngkok for every practical use could be compiled. The method of studying how to play the *rebab* and *gendèr* at the *Konservatori Karawitan Indonesia* is

*"Sruti," from the Sanskrit "śruti," means an audible distance: a note-distance, space between tones, space between notes, or interval. In Indian music, "sruti" is also used for the name of a unit of which there are more than twenty per octave.

**This definition, as well as the definitions for other terms found here, are peculiar to this article. In the case of varying terminology, it is the definition assigned to a term, rather than the term itself, which should be emphasized.

based on this speculation, as well as on the names for *cèngkok* commonly used by musicians. Taking into consideration that the function of *cèngkok* is to embellish and enhance the lagu, the danger of such a codification is that it may destroy the creativity of musicians.

Finally, it may be noted that *cèngkok* for *gérong* are metrical, while those for *sindhèn*, *suluk*, etc., are in a freer rhythm.

Luk and Gregel

In vocal music, there are instances in which a certain note must be held for a long time. Such a note, provided it does not occur at the end of a phrase, must also be filled in and expanded. The sequence of notes and intervals used to expand a long note in vocal music is called a "luk." A luk always moves to a note higher than the first, then returns, then moves back and forth, leading to the following note. For example:
From a sustained $\dot{1}$ to 3 in pélog:*

$\dot{1}$. . $\dot{2}$ $\overline{\dot{1}\dot{2}}$ 3 . . $\overline{\dot{2}\dot{3}}$ 2 . . . $\overline{\dot{3}\dot{1}}$ 1 . . $\dot{2}$. $\overline{\dot{1}\dot{6}}$ 5 . . 5 $\overline{\dot{1}\dot{6}}$. 5 . $\overline{\dot{6}\dot{5}}$ 3 . .

Like *cèngkok*, luk give movement and style to the notes to which they are applied. Luk in *macapat*, *tembang gedhè*, *suluk*, *sendhon*, etc., vary in composition.

A note that moves to another note with a quick back-and-forth motion may be called a "gregel." A gregel to a higher note has the shape fall-rise-rise. For example:

A gregel from $\dot{2}$ to $\dot{3}$ is: $\dot{2}$. $\overline{\dot{1}\dot{2}}$ $\dot{3}$

A gregel to a lower note has the shape fall-rise-fall. For example:

A gregel from $\dot{2}$ to $\dot{1}$ is: $\dot{2}$. $\overline{\dot{1}\dot{2}}$ $\dot{1}$

Gregel is a movement of notes that adds flavor to *cèngkok* and luk; it may both arouse and calm emotion. Luk and gregel are to *cèngkok* as aroma is to food or drink.

* Due to the practical considerations of using a typewriter, the Kepatihan notation has been used. If there were enough equipment, it would have been acceptable, and visually clearer, to use a staff or other notation.

Wilet

Cèngkok may be written with the notational signs already agreed upon, as with luk and gregel. Whereas metrical cèngkok are the simplest, cèngkok in freer rhythm, such as in tembang (macapat and gedhé), sindhèn, suluk, etc., may be written metrically only with a great deal of time and effort. Even when notated in this way, the relative durations of the notes, as indicated by the notation, will be altered by the musician according to his own own feelings. He can (and may) stretch and compress the values of notes until a variant, or *wilet*, results. The characteristics of such variants are extremely individual and are characteristic of individual players or singers. Thus, a *wilet* results from the subtraction from, and addition to, the durations of notes in a cèngkok until living movement and expressive style emerge.

The definition of "wilet" just given would seem to imply that wilet is dependent upon cèngkok. This is most certainly not true, because wilet is on a much higher level than cèngkok. This will perhaps be clearer when the following comparison is made: cèngkok is like a sentence, while wilet is the style and manner of uttering that sentence; or, cèngkok is like a passport photograph whereas wilet is the actual person. Similar analogies may be drawn.

But, because cèngkok and wilet are not on the same level, comparisons of the type just made are not quite accurate. Wilet contains cèngkok within it; wilet is a totality greater than the integration of its parts; wilet is a movement which ceases the moment it is segmented, a living thing that dies if analyzed part by part. To depict wilet in words is like taking a fish out of water.

The life and movement of wilet is felt sincerely by musicians and listeners alike. For this reason, wilet is always individual. The essential characteristic of wilet is that it can cause the soul of the listener to tremble and that it lends charm and grace to the lagu. Wilet and cèngkok are very closely related; therefore, their meaning and applications are often confused in everyday use.

Now that we determined the definitions of terms above, we shall proceed with our observations of their application to the dynamics of everyday musical practice.

Lagu, Player, and Listener

In karawitan, as explained above, a lagu centers on the single idea that it portrays. One performs the cèngkok in a lagu according to one's own feelings and skill, elaborating with one's own wilet.

Many lagu have been notated. Some have been published in books, others exist only in manuscripts, in museums, or in public or private libraries, and others have been written down by musicians and amateurs. All of these notations consist of the balungan alone, that is, only the slenthem part or cantus firmus. A few exist in full score as in European music, but these scores are used for ethnological or ethnomusicological purposes only. For the purposes of karawitan, such full scores are not necessary and are considered unsuitable for teaching.

We may understand the reasons for the practice of notating only the balungan if we realize that, in the opinion of musicians, it is neither necessary nor possible to notate cèngkok or wilet. This does not mean that cèngkok and wilet are unimportant; on the contrary, they are of great importance. But they must take on individual, personal characteristics. When notated, cèngkok and wilet resemble ready-made items and their individuality is lost. For this reason, musicians feel it is sufficient to notate only the balungan while they continue to create the cèngkok and wilet themselves.

Lagu are classified according to formal structure, tuning system, mode, final gong, and often by drumming style. Within this scheme, musicians further divide pieces according to mood and use. Musicians must understand the emotion or idea of a given piece and which piece is appropriate for a certain purpose. For example, in *wayang*, certain pieces are used for scenes taking place in Ngastina, and others for scenes in Ngamarta or Dwarawati, or for scenes featuring demons, holy men, etc. A similar division according to type is made for dance accompaniment.

The purpose of this system of classification can be understood if it is seen as a way of coordinating the manner of embellishing the lagu with meaning. Thus, cèngkok and wilet play an important role in the expression of a certain emotion. From this classificatory scheme we can also see that a given piece can express only one type of emotion. *Gendhing Méga Mendhung* ['dark rain clouds'] depicts a feeling of gloom, as if enveloped by fog, and this piece is usually followed by *Ladrang Remeng* ('hazy'). *Pathet an sanga* usually differs in mood from *pathet sendhon tlutur*, *ayak-ayakan* from *srepegan*, and *srepegan* from *sampak*.

A musician must know a lagu by heart, since knowing and memorizing pieces is an inherent obligation of one's position as an artist. Those who do not have a gift for memorization need to make notes to carry in their pockets wherever they go. Musicians who memorize easily are assigned to play the rebab or slenthem. A "musician of the front" means a musician who plays the gendèr, rebab, kendhang, slenthem, bonang, etc.; a "musician of the back" plays instruments that do not embellish the lagu, such as saron, kethuk, kempul, kenong, and gong. The terms "front" and "back" indicate a gradation, the front being higher than the back. The gendèr and rebab are the instruments that have the greatest freedom to make cèngkok and wilet, and these two instruments are played by musicians of the front.

It is evident from this that the rank of gamelan musicians is based, not only on the memorization of pieces, but also (and especially) on skill in creating cèngkok and wilet. Thus, cèngkok and wilet are greatly prized and valued by the musicians themselves.

Ordinarily, a singer of tembang macapat is on his way to becoming proficient after learning only eleven or thirteen macapat songs. In performing, he endeavors to perfect his skill in producing cèngkok and wilet with all their modifications. His success depends only on his own interest and talent. He rightly feels that his progress is measured by his use of cèngkok and wilet. The situation is the same with singers of tembang gedhé, bawa, suluk, etc. They establish themselves among their colleagues on the basis of their skill at executing cèngkok and wilet.

Instrumentalists and vocalists alike consider cèngkok and wilet essential factors in karawitan. With only slight exaggeration it may be said that lagu is an uncut stone, while wilet is a precious diamond.

In connection with lagu and performance, we may observe the relative vitality of tembang macapat and tembang gedhé. To the present day, tembang macapat remains a true people's art: not one melody has a known composer, all people sing them, embellish them, change them, create cèngkok and wilet for them. Furthermore, tembang macapat can be made into instrumental pieces while still maintaining their identity as tembang macapat. At present, the case of tembang gedhé is quite different. Very few people can sing them, and no one dares to alter their cèngkok. If their texts are changed, people find them difficult to learn and sing, and, once their wilet are altered, they are considered incorrect. This situation is very likely dependent on the development of language; that is, tembang macapat employ the language of today whereas tembang gedhé are composed in archaic style, which retards their development. But, musical-esthetic motivations

are not lacking: *tembang macapat* affords the singer much freedom to create *cèngkok* and *wilet*, whereas *tembang gedhé* limits the singer to fixed *cèngkok* only. The most that can be done with a *tembang gedhé* is to develop it into a *bawa* (a vocal introduction [to a gamelan piece]), with *cèngkok* that are largely influenced by instrumental idioms. But, transforming a *tembang* to a *bawa* is not limited to *tembang gedhé*--*tembang macapat* may also be so arranged. Thus, we are not far from the truth if we say that the popularity of *tembang macapat* is due to the opportunity it provides the singers to create *wilet* and *cèngkok*.

The vitality of *lagu* also depends on the freedom to create *cèngkok* and *wilet*. Again we see that *cèngkok* and *wilet* are specific and essential factors in *karawitan*. Listeners of *karawitan* also have standards. Even if the makers of *karawitan* do have extensive material to start with, they present their best to the audience, notwithstanding the freedom with which *cèngkok* and *wilet* are created. Listeners calmly await surprises (*verrassingen*), which may be presented at any time by the musicians and singers. Certainly, many listeners have some technical knowledge or theoretical understanding of the process involved. Intuitively or consciously, they prefer singers skilled in *cèngkok* and *wilet* to those who only render the basic melody faithfully; likewise, they prefer the humor and intimacy of *wilet* to the discipline of established routine.

Clearly we may conclude that *wilet* is a specific and essential factor in *karawitan*. *Lagu*, which provide opportunities for the creation of *cèngkok* and *wilet*, evidently possess a strong vitality. Players themselves feel they have progressed when they increase their ability with *cèngkok* and *wilet* and listeners respond more to the life of *wilet* than to the dryness of routine.

Has *wilet* always been an important factor? When did *wilet* become specific and essential? These are questions that cannot be answered yet because there are not enough aural remains and not enough sources in libraries and archeological sites concerning music and esthetics. We can only observe the *karawitan* of the present day, a system whose history and development is clear only for the last fifty years. Perhaps our purview can be extended back one or two more centuries, as the *Serat Centhini* and the even older *Serat Panji Semirang* describe the performance of *karawitan* in terms that seem to point to the existence of *wilet*. Possibly it can be extended even ten centuries or more in light of the fact that the musics of India, Arabia, China, and others also possess *wilet* as an essential factor. This is a matter for further research.

Reason for Making Cèngkok and Wilet³

Something not yet mentioned, but very important to my position, is *irama*. "Irama" originally meant 'to stop', i.e., 'duration of stopping'. When used in the context of karawitan, "irama" refers to the length of the stopping of the notes of the balungan, that is, the duration of time between two notes of the balungan. The unit for measuring irama is the time between two notes of the balungan.

Pieces that are played quickly, such that the time between two notes of the balungan is the same as two time-units of the gambang [one note of the balungan is played for every two notes of the gambang], are said to be in a "very fast (*lancar*) irama" (*irama amat lancar*). Pieces in which the time between two notes of the balungan is the same as four time-units [of the gambang] are said to be in *irama tanggung*; if eight time-units, *irama dados*; similarly, if sixteen units, *irama wilet*; if thirty-two units, *irama rangkep*. So, in principle, irama may be doubled and its name changed. The name of the irama is based on the number of gambang beats (time-units), not on any absolute length of time. This means that a given irama may be played fast or slow, depending on the "absolute value" of the gambang time-units. This is usually referred to as "loose (*kendho*) irama" (i.e., slow) or "tight (*kentjeng*) irama" (i.e., fast, tense). The word "*mlaya*" or "*malaya*," meaning 'to walk', may have originally been related to this understanding of loose and tight irama.*

With the above explanation we understand that the irama of every piece in karawitan may be extended or stretched. This stretching of irama is peculiar to karawitan. In other musics (*seni-swara*) there is certainly no such phenomenon.

If the irama of a piece is doubled [literally, 'folded'], the name of the piece remains the same, but the notes of the balungan sound (*mengumbang* [literally, 'buzz']) longer, sometimes much longer. In this case, the players and singers are forced to play ornaments (*fioritur*) and improvisations in order to ensure that no long (or very long) note is sustained meaninglessly. If there are four or eight long notes, the played or sung ornaments constitute long improvisations called "cèngkok." As explained above, cèngkok give individual character (*cachet*) to a piece.

* In present-day Indonesian, the term "*irama*" means rhythm (*rhythmus*), which differs from [the concept of] irama in karawitan.

Suppose that the irama of a usually syllabic children's song were stretched so that the players and singers may (or rather, must) perform cèngkok. Indeed, this is what happens when a children's song is adapted to the klenèngan or uyon-uyon repertory. Because of the influence of individual and local styles on cèngkok, it is often difficult to recognize [an expanded and elaborated version of] a macapat song (especially, if the areas are distant, for example, Sunda and Madura, or Bali), even though the poetic rules (*pathokan*) remain the same.

What future is in store for wilet? Will wilet disappear? It is not possible to do more than grope for hints among the symptoms presently visible in modern innovations.

Innovations

Each of the components of lagu listed below is undergoing innovation:

1. tuning system (*Jaras*)
2. *pathet*
3. cèngkok
4. irama [meter]
5. instruments
6. playing style

We will examine such innovations in relation to the structure of karawitan, as presented above, and will also attempt to investigate the motives behind these innovations.

1. Tuning System

There are only five basic notes per octave in both sléndro and pélog. In the complete seven-tone pélog there are five basic notes and two auxiliary notes. However, since in seven-tone pélog there are two intervals that are nearly twice as large as the other intervals, there is room for the insertion of two new notes, bringing the total number of notes per octave to nine, and thus giving rise to nine-tone pélog.* This nine-tone pélog is by no means new to players of the rebab (much less Sundanese

* According to musicologists, these inserted notes may be obtained by the cycle of fifths (*deretan-kempyung*). Pélog is thus extended by one fifth in each direction. These two new notes are also a fifth apart in the circle of fifths (*lingkaran-kempyung*), the Pythagorean comma being easily eliminated.

rebab players!) who sometimes alter the notes *dhadha* [3] and *barang* [7] in creating *wilet*. But in new compositions, especially those of C. Hardjosubrata, nine notes are consciously used, with the result that *pélog* is no longer a five-tone system with four auxiliary tones, but a five-tone system with modulations to other varieties of *pathet*. In this system, there are nine possible modulations and forty-five permutations or arrangements of these modulations, although in fact only modulations within the normal *ambitus* are practical. Such a nine-tone *pélog* was constructed in 1934 by J. Kunst and R. [Radèn] Machjar Angga Kusumadinata,* and again (independently of the influence of the the above) by R. [Radèn] C. Hardjosubrata in 1952. Realization of pieces by Hardjosubrata followed in 1954.

Such pieces have met with no response from the public as yet and remain limited to the circle of theorists. The reason may lie in the scarcity of nine-tone *gamelan*, or perhaps in the public feeling that beauty lies in other areas (such as the freedom of *wilet*). Nevertheless, such experiments clearly precede the development of public taste. Attempts to unite *sléndro*, *pélog*, and the European diatonic scale in a "*gamelan gentha*" by the late K. R. T. [Kangjeng Radèn Tumenggung] Wreksadiningrat in 1914 were repeated in 1948 at the cultural congress in Magelang and again in 1952 in Bandung. These attempts did not meet with lasting approval, possibly because of shortcomings in the quality of the instruments.

2. Pathet

In fact, the new pieces by Hardjosubrata have added new *pathet* in a tonal sense. Thus, five-tone *pélog* (with or without borrowed notes) can be raised or lowered in frequency. Experiments that do not affect *pathet* directly, but that change the positions of functional notes within a *pathet*, have been made by Saudara Nartosabdo⁴ in his humorous piece (*lagu gecul*), *Gambang Suling*. In each *pélog pathet*, the distribution of functional notes is as follows: *dhong*, *dhung*, *dhang*, *dhing*, *dhèng*. That is, there are one tonic tone (*baku swara*); one dominant and one subdominant tone (both called *daya swara*); two ordinary tones (called *warga swara*); a borrowed tone; and, finally, an avoided tone (*nada sirikan*). In the above-mentioned piece, Saudara Nartosabdo boldly uses an avoided tone as a substitute tone (*lintasan*), resulting in a rather awkward-sounding piece.

* Saudara [Radèn] Machjar [Angga Kusumadinata] named the new notes "*pamiring*" and "*panangis*."

But this awkwardness is intentional and is meant to add to the tension of the piece. Such pieces are apparently attractive by virtue of their awkwardness and may be included as adornments to *klenengan* on listener's-request radio programs.

3. Cèngkok

It is the nature of *cèngkok* to be free and individual. When musicians are required to follow *cèngkok* that have been fixed by a composer, the result is what is called in European music "melody" (*mélodi*). Melody, too, manifests emotion, but it is the individual emotion of the composer. Through such melodies, a composer may freely express what is in his heart. This is the most common type of new composition and includes the following: children's songs sung in school (written by schoolteachers such as Hadisukatno, Hardjosubrata, Machjar A. Kusumadinata, and others); songs for every need--propaganda, satire, entertainment, comedy routines, etc. (in this regard, Mang Koko is proficient); serious songs for religious services (primarily by Atmodarsono and Hardjosubrata); and Western music, which uses pseudo-sléndro and pseudo-pélog (by Koesbini, Kamsidi, and others). In general, it is difficult to assess how much rationality and emotion each play a role. These pieces spread quickly among the people because of the beauty of their melodies or because of their frequent use in schools or on the radio. When played in gamelan, it is difficult to create *cèngkok* or *wilet* for them; rather, one is forced to play in a purely syllabic style, as in children's songs, which have already entered the gamelan repertory. Following the development of European music, the composers of these pieces wish to innovate and organize, to write canons and heterophony, to move in the direction of polyphony and harmony.

4. Irama, or Matra [Meter]

The basic meter (*matra*) of karawitan is quadruple. If triple meter is superimposed on quadruple meter, it is called "*salahan*," which refers to an intentional rhythmic deviation (*menyalahi irama*). The purpose of this deviation is to draw the attention of the other musicians; it is often used to signal the ending (*suwuk*) of a piece (as, for example, in signals given on the *keprak* or the drum). In fact, all pieces in quadruple meter can be executed in triple meter. This is demonstrated in compositions by Hardjosubrata (e.g., *Langen Sekar*, etc.) and in Sundanese children's songs (especially those by Machjar A. Kusumadinat²), all of which are in triple

meter. It may be noted here that if triple meter does indeed become more common, it will give rise to new dance forms with new styles and characters.

5. Instruments

Innovation with respect to instruments does not refer to constructional changes resulting from "democraticization" in the gamelan--such as new ways of carrying instruments, or new ways of caring for instruments. Rather, it refers to the introduction of new timbres or tone colors. Experiments with Western drums, brass, and string instruments have been made in Central Java and in Sunda, but evidently they were no more successful than attempts to introduce glass idiophones. Such experiments have not been repeated. Yet, from time to time, the desire to use the piano arises, perhaps because of its tone, perhaps for practical considerations. Such attempts are always frustrated by the problem of tuning. Perhaps, if a piano were tuned to a generalized sléndro, or if a generalized nine-tone pélog were developed and its tone were indeed found desirable, these experiments could be pursued. In Sunda, *angklung* are subject to experiments in the opposite direction, that is, not toward, but away from, sléndro and pélog.

6. Playing Style

Innovations in style involve new ways of playing instruments so as to incorporate stylistic features from the musics of other areas. Examples are: (a) changes in instrumentation, such as the use of solo *gendèr*, solo *rebab*, solo *gambang*, solo *suling* (!), or solo *drum* (!!) during the course of a piece; (b) changes of arrangement, such as playing the *mérong* in *irama seseg* (*lancaran*), use of *gérong milah* [syllabic *gérongan*] in *irama ciblon*, stringing together "special" pieces as in listener's-request radio broadcasts (*mana suka*), *lagu gecul* played in *irama rangkep*, etc.; (c) dynamic changes, such as use of dynamics in *sirepan*; and (d) instrumental techniques, such as playing the *gendèr* and *bonang* in the Balinese manner, etc. These things have been done cleverly and boldly by Saudara Cokrowasito [K. R. T. Wasitodipuro] and his associates. Such experiments usually arise spontaneously during a piece, adding humour and intimacy, but have not yet been used systematically. Apart from these new creations, the creations of pieces in the traditional forms, with freedom of *cèngkok* and *wilet*, still continues. Some results are good, others not

so good. Some men associated with this are, for example, the late K. R. M. H. [Kangjeng Radèn Mas Harya] Wiryadiningrat, the late R. Ng. [Radèn Ngabèhi] Wirawiyaga, the late R. T. [Radèn Tumenggung] Wiraguna, the late R. T. [Radèn Tumenggung] Danusuganda, the late Ki Demang Warsapradangga, the late Ki Demang Gandasentika, and others; and presently, G. P. H. [Gusti Pangèran Harya] Prabuwinoto, R. T. [Radèn Tumenggung] Warsodiningrat, R. Ng. [Radèn Ngabèhi] Prawirapangrawit, R. Ng. [Radèn Ngabèhi] Cokrowasito, R. T. A. [Radèn Tumenggung Arya] Sunarya, and various other young, up-and-coming artists active in current music associations.

The innovations described above have been introduced only in the last quarter century. Actually, true innovation occurs only when new things have become the property of a people or an extended society, either replacing old things or standing alongside them. For these new things to become the property of the people, the process of innovation requires more time. In my opinion, the innovations described above are only experimental. The majority of the people are familiar with the musical structure described at the beginning of this article, and they still sing, play, dance, and perform shadow-puppet plays in the traditional manner, always speaking of, thinking of, and making [music] based on the freedom of *cèngkok* and *wilet*, whether consciously or not. External influence from other musics, from new new ways of thinking, from social, political, and economic structures are certainly in evidence. However, if we interpret the essence of *karawitan* as the freedom of the individual as embodied by his freedom to choose and create *cèngkok* and *wilet* (*bercèngkok dan berwilet*), then these external influences can be considered as merely peripheral. *Karawitan* itself, issuing forth from the soul of a people with a long history, prevails unsullied.

TRANSLATOR'S NOTES

1. This translation is a combination of the two published versions, incorporating material from the 1959 version that was not printed in the 1956 version. (See below, note 3.)
2. *Naradha Purana* is an unidentified manuscript.
3. The section entitled "Reason for Making Cengkok and Wilet" appears only in the second edition of Sindoesawarno's article, reprinted in *Udan Mas* (1959), and not in the original edition published in *Sana-Budaja* (1956). Only the final paragraph of this section, beginning "What future is in store for wilet? . . ., etc." appears in the 1956 version.
4. The title, "Saudara," literally "brother," was used for a period immediately following the revolution in an effort to diminish status distinctions.

GENDHING JAWA

[Javanese Gamelan Music]

by

Radèn Mas Kodrat Poerbapangrawit
assisted by Mas Samoed Sastrowardojo

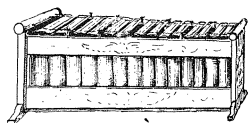
Translated from Javanese by
Judith Becker

(Jakarta: Harapan Masa, 1955)

AUTHOR'S NOTE

The source of much of the information presented in this book is R. T. [Radèn Tumenggung] Warsadiningrat, director of gamelan musicians in the palace in Surakarta. The compiler of this book wishes to humbly express here his gratitude.

Kodrat Purbapangrawit



gendèr



gendèr penerus



saron penerus



bonang pélog



saron gedhé



slenthem



gambang



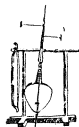
celempung



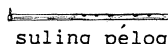
bonang sléndro



kendhang



rebab



suling pélog



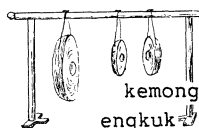
suling sléndro



kendhang

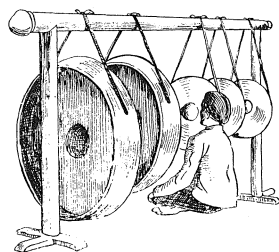


kepyak

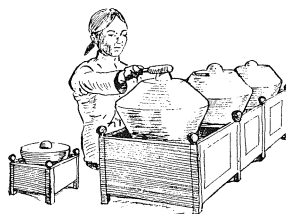


kemong
engkuk

kempul



gong



kethuk

kenong

INSTRUMENTS OF THE GAMELAN

Sléndro

gèndèr
 gèndèr penerus
 saron
 saron penerus
 demung
 slenthem
 gambang
 bonang
 bonang penerus
 celempung
 suling

rebab
 kendhang gedhé
 kendhang ciblonan
 kendhang cilik
 kendhang ketipung
 teteg (small bedhug)
 gong kemothong
 gong gedhé
 gong suwukan

kempul, lima
 kempul, nem
 kempul, tengah [dhadha]
 kempul, barang
 engkuk
 kemong
 kethuk
 kempyang
 kenong, lima
 kenong, nem
 kenong barang
 kenong, dhadha
 kenong, gulu
 kemanak
 kecèr

Péloq

gèndèr (barang and nem)
 gèndèr penerus
 (barang and nem)
 saron
 saron penerus
 demung
 slenthem
 gambang (barang and nem)
 bonang
 bonang penerus
 celempung
 suling

kempul, lima
 kempul, nem
 kempul, barang
 -
 -
 kethuk
 kempyang
 kenong, lima
 kenong, nem [equals
 sléndro kenong nem,
 when tumbuk is nem]
 kenong, barang
 kenong, panunggul
 kenong, dhadha
 kenong, gulu

I. The Study of the Refinements of Gendhing
(Karawitaning Gendhing)

In a nutshell, the main body of knowledge of the refinements of *gendhing* (*karawitaning/alusing gendhing*) comprises five areas:

1. the physical appearance and names of the instruments (*tetabuhan*), as illustrated in the drawings above;
2. *laras*, that is, the arrangement of tones from large to small, or small to large; or, in international terms, from low to high, or high to low;
3. *irama* (or *wirama*), that is, the pace of the pulse (*keteg*);
4. *pathet*, that is, the limits on the range--high or low--of a sequence of pitches; and
5. *gendhing*, that is, melody that has *irama* [i.e., is metrical].

II. Laras [Tuning]

There are two arrangements of tones, which are called "*laras*": *laras sléndro* and *laras pélog*. *Laras sléndro* comprises five tones. From large to small, the tones are arranged as follows.

6	1	2	3	5
n	b	g	d	l

[Note: In this and the following diagrams, the following abbreviations are used: n = enem; b = barang; g = gulu; d = dhadha, or tengah; l = lima; pn = panunggul; pl = pélog.]

Laras pélog has seven tones. From large to small, the tones are arranged as follows.

1	2	3	4	5	6	7
pn	g	d	pl	l	n	b

Of the seven pélog tones, only five are used in [pieces] in laras pélog. Thus, if the following tones are used [i.e., if the shaded keys are avoided],

		d				b
1	2	3	4	5	6	7
pn	g		pl	l	n	

the [piece] is considered to be in laras pélog pathet lima. If the following tones are used,

			pl			b
1	2	3	4	5	6	7
pn	g	d		l	n	

the [piece] is considered to be in laras pélog [pathet] nem (or bem). If the following tones are used,

pn			pl			
1	2	3	4	5	6	7
	g	d		l	n	b

the [piece] is considered to be in pélog [pathet] barang.

The names of the tones in [laras] sléndro and [laras] pélog can refer to the *wilahan* [keys (of an instrument)]; for example, "wilahan panunggul," "wilahan gulu," "wilahan dhadha," etc. Each of these keys can be symbolized with a cipher; these ciphers are called "titilaras."

In [laras] sléndro, the wilahan are symbolized as follows.

barang	1
gulu	2
dhadha (tengah)	3
lima	5
nenem	6

In laras pélog, the symbols for the wilahan are as follows.

panunggul	1
gulu	2
dhadha (tengah)	4
pélog	4
lima	5
nenem	6
barang	7

Among the tones in sléndro and pélog there is a common tone, which is called "tumbuk." Thus, "tumbuk 6" indicates that pitch 6 [nenem] in sléndro and pélog is the same; and "tumbuk 5" indicates that pitch 5 [lima] in sléndro and pélog is the same.

III. Irama

In the context of gendhing, "irama" refers to the even pace of the pulse (*keteg*). If the pace is fast, it is called *seseg*; if the pace is slow, it is called *tamban*.

The progression of irama from *seseg* to *tamban* or *tamban* to *seseg* must be even and not jerky (*grag-greg*). An uneven irama is referred to as "*irama rusak*" ['destroyed irama']. There are six varieties of irama:

1. irama lancar (a)
2. irama lancar (b)
3. irama siji ['one']
4. irama loro ['two']
5. irama telu ['three']

6. irama papat ['four'], or irama rangkep

If the pace of these irama is measured in seconds, the results are approximately as follows.

1. In irama (a) the pulse occurs every one-eighth second.
2. In irama lancar (b) the pulse occurs every one-fourth second.
3. In irama siji, the pulse occurs every one-half second.
4. In irama loro, the pulse occurs every second.
5. In irama telu, the pulse occurs every two seconds.
6. In irama papat, the pulse occurs every three seconds.

The above measurements of the pace of irama refer to the skeletal melody (*balunganing gendhing*, or *balungan*). The *balungan* is played by the *slenthem*, *demung*, and/or *saron*. The relative pace of this melody is determined by either the *kendhang*-player or the *bonang*-player.

IV. Pathet

Pathet is defined above as "the limits on the range of a sequence of pitches." The final tone of a sequence assumes the role of establishing the feeling (*rasa*).

In international music the sequence "do-re-mi-fa-sol-la-ti-do" can be raised or lowered to accommodate the range of the singer. It is the same for Javanese music; a *sléndro* piece can be raised or lowered according to the appropriateness of the feeling (*manut kepénaké rasa*, *manut patuté/patheté*) produced by the change.

In *sléndro* there are three categories of pathet:

1. pathet enem
2. pathet sanga
3. pathet manyura

In *pélog* there are four categories of pathet:

1. pathet lima
2. pathet enem
3. pathet manyura
4. pathet barang

Let us return to the matter of establishing the feeling (*sèlèhing rasa*) of the piece. In *laras sléndro*, if the final tone falls on pitch (wilahan) 5, the piece is in *pathet sanga*. If the final tone falls on pitch 6, the piece is in *pathet manyura*. If the final tone falls on pitch 2 (*gulu*), the piece is in *pathet enem*.

If a [proper] feeling is to be established (*sumèlèh*), [the final tones] must be approached in a particular manner. Thus, the proper approach to pitch 5 from pitch 2 (*gulu*) is, moving from right to left,

5—6—1←2 (in *pathet 9 [sanga]*).

If the final tone is pitch 6, it must be approached, moving from right to left, from pitch 3 (*dhadha*),

6—1—2←3 (in *pathet manyura*).

If the final tone is pitch 2 (*gulu*), the approach will be from pitch 6, moving from right to left,

2—3—5←6 (in *pathet enem*).

In *laras pélog*, if the approach to a final tone on pitch 1 (*panunggul*) is from pitch 5, by way of pitch 4 (*pélog*) and 2 (*gulu*), then the *pathet* must be *pathet lima*.

1—2—4←5 (*pélog pathet 5 [lima]*)

If the approach to a final tone on pitch 5 (*lima*) is from pitch 2 (*gulu*), by way of pitches 1 (*panunggul*) and 6 (*enem*), then the *pathet* will be *pathet enem*.

5—6—1←2 (*pélog pathet 6 [enem]*)

If the approach to a final tone on pitch 6 (*enem*) is from pitch 3 (*dhadha*), by way of pitches 2 (*gulu*) and 1 (*panunggul*), then the *pathet* will be *pélog pathet manyura*.

6—1—2←3 (*pélog pathet manyura*)

If the approach to a final tone on pitch 6 (*enem*) is from pitch 3 (*dhadha*), by way of pitches 2 (*gulu*) and 7 (*barang*), then the pathet will be pélog pathet barang.

6—7—2←3 (pélog pathet barang)

Some examples of pieces in various pathet will be discussed below.

Gendhing [ladrang] *Clunthang* and [ladrang] *Pangkur* are usually played in sléndro pathet 9 [sanga]. However, sometimes they are transposed to [sléndro] manyura or pélog barang. When such a piece is transposed, the emotive quality changes, since the sequence of tones is higher/smaller (*luwih dhuwur/luwih cilik*).

Gendhing [ketawang] *Puspa Warna* is [an example of a piece] in pathet manyura. Gendhing *Godheg* and *Krawitan* are in pathet 6 [enem]. The counterpart of sléndro pathet 9 [sanga] is pélog pathet 6 [enem]. The counterpart of sléndro pathet manyura is pélog pathet barang, and that of sléndro pathet 6 [enem] is pélog pathet 5 [lima].

Some pieces, such as [ladrang] *Clunthang* and [ladrang] *Pangkur*, can be played in sléndro or pélog. However, other pieces are only played in pélog (e.g., *Ganda Mastuti* and *Kombang Mara*) or only in sléndro (e.g., Gendhing *Rondhon* and *Lagu Dhempel*).

V. Gendhing

There are four categories of pieces in Javanese gamelan music: (1) vocal pieces (*gendhing lésan*); (2) instrumental pieces (*gendhing thuthuk*) [literally, 'struck pieces']; (3) instrumental pieces accompanied by voice; and (4) vocal pieces accompanied by instruments.

1. Vocal Pieces (Gendhing Lésan)

The category "vocal pieces" consists of three parts:

- a. small pieces (*gendhing cilik*): children's pieces such as *Lagu Ilir-ilir*, *Dhempo Talu Tameng*, *Cublak-cublak Suweng*, *Jamuran*, *Cempa Rowa*. These are purely vocal pieces usually sung by small children.
- b. medium pieces (*gendhing sedhengan*): *slawatan*, *santi swara*, and *laras madya*. These are usually sung by men, or sometimes women, to the accompaniment of *terbang*, *kendhang*, and sometimes also

kemanak. Terbang, kendhang, and kemanak are used to keep the irama steady and to increase the beauty of the sound.

- c. large pieces (*gendhing gedhé*): These are vocal pieces sung by both male and female singers. A solo female singer begins the piece with an introduction called "celuk" [literally, 'to call'], so termed because the celuk often contains the name of the following piece. The piece is accompanied by one *kendhang gedhé*, one *ketipung*, one pair of *kemanak*, *kethuk*, *kenong*, and one *gong gedhé*. The instruments serve to keep the irama steady, to mark off the sections of the piece, and to increase the beauty of the sound.

2. Instrumental Pieces (Gendhing Thuthuk)

Instrumental pieces are called "gendhing thuthuk" ['struck pieces'], because all the instruments used, except for the rebab and suling, produce sounds by being struck. The melody (*lajagoné*) is produced on instruments, which can be divided into the following categories:

- (a) *balungan* ['skeleton', or 'framework']
- (b) *rerenggan* ['ornamentation']
- (c) *wiletan*¹ [(formulaic) melody]
- (d) *singgetan* [sectional markers]
- (e) *kembang* ['flowers', a kind of ornamentation]
- (f) *jejeging wirama* [regulation of tempo]

The *balungan* of the *gendhing* is provided by the players of the *slenthem*, *demung*, and *saron*. The *rerenggan* of the *gendhing* is provided by the players of *gendèr* [*barung*], *gambang*, *gendèr panerus*, *celempung*, and *bonang*. The *bonang* [*barung*] also serves to lead the *balungan*, and, if there is no *kendhang*, to keep the tempo steady. The *singgetan* of the *gendhing* is provided by the players of *kempyang*, *kethuk*, *kempul*, *kenong*, and *gong*. The *gong* marks the longest phrase. The *kembang* of the *gendhing* is provided by the player of the *suling* and the female solo vocalist [*pesindhèn*]. The tempo of the irama is kept steady by the players of the *kendhang* and *ketipung*.

The *gendhing thuthuk* can also be subdivided as (a) small, (b) medium, and (c) large. The size of the piece is determined by the length of the largest section in the piece (*singgetan kang dawa dhéwé*), that is, the length of a single *gongan*.

3. Instrumental Pieces with a Vocal Part (Gendhing Gamelan lan Lésan)

Instrumental pieces with a vocal part are called *gendhing gérongan*, meaning "pieces that have a gérong part." The gérong, or vocal part, is performed by more than one male singer. The texts of the gérong part may be drawn from pre-existing texts in *kinanthi* or *salisir* meters, or may be created anew (i.e., not using a macapat meter), for example, the gérong of gendhing [ketawang] *Puspa Warna*, [ketawang] *Langen Gita*, [ketawang] *Tarupala*, etc. It is also the case with gérong of gendhing thuthuk used to accompany bedhaya and srimpi dances that the texts are not [necessarily] derived from macapat poetry.

4. Vocal Pieces with Instrumental Accompaniment

In this category of gendhing the vocal part is predominant, as, for example, in Gendhing *Mijil* or *Kinanthi*, which accompany the bedhaya and srimpi dances.

VI. More on Laras [Tuning]

Since Javanese gamelan do not yet use a standard system (*standaard*) of tuning, the tuning of any given gamelan merely reflects the preference of the gamelan maker. Thus, there are gamelan with so-called large [low-pitched] tunings (*laras gedhé*), medium tunings (*laras sedhengan*), and small [high-pitched] tunings (*laras cilik*). In Surakarta gamelan in the medium tuning, pitch lima (5) pélog corresponds to A [= 440 cycles per second] in the international system. A sléndro gamelan with tumbuk 6 in which pitch 5 of the parallel pélog gamelan corresponds to A [440 cps], would also be considered a medium tuning. Thus, both pélog and sléndro would be medium tunings, neither too high nor too low. However, when the tumbuk tone is pitch 5, then if the pélog is in a medium tuning, the corresponding sléndro will be rather high/small; and conversely, if the sléndro of a set with tumbuk on pitch 5 is in a medium tuning, then the corresponding pélog will be rather low/large.

In a double set with tumbuk on pitch 6, sléndro pitch 5 is equivalent to pélog pitch 4. In effect, therefore, there are two equivalent tones: sléndro pitch 5 is the same as pélog pitch 4, and sléndro pitch 6 is the same as pélog pitch 6.

In a double set with tumbuk on pitch 5, sléndro pitch 6 will be almost equivalent to pélog pitch 7 (barang), and sléndro pitch 1 (barang) will be almost equivalent to pélog pitch 1 (panunggul).

The sequence of seven tones in pélog approximates the sequence, do-re-mi-fa-sol-la-ti [of Western solfège]. However, [the Western diatonic scale] is not equivalent to the pélog tuning. The pélog tuning is comprised of only five of the total seven tones. Even though laras pélog and laras sléndro each consists of five tones, they can be distinguished from one another by the size of the intervals (*godhagan/interval*) between the tones. The intervals in laras sléndro are even (*ajeg*), whereas the intervals in laras pélog are not. This may be roughly illustrated below.

sléndro:	6	1	2	3	5			
pélog lima:		1	2		4	5	6	
pélog enem:		1	2	3		5	6	
pélog barang:			2	3		5	6	7

The difference in intervals between pitches as shown in the diagram above can also be demonstrated by the finger-holes of the suling. The holes of a sléndro suling are evenly spaced, while those of a pélog suling are uneven.

As far as I know, the intervals of sléndro and pélog have never been measured exactly (in terms of vibration per second [*kedher/trilling*]), since the tuning of sléndro and pélog gamelan is accomplished by ear [literally, 'by mouth' (*swaraning lésan/cangkem*)]. Thus, there have arisen low, medium, and high gamelan tunings.

Since the pitches of [laras] sléndro and pélog are used to realize the melodies of gendhing (*lelagoning gendhing*), and since the melodies of gendhing encompass low, medium, and high ranges, the use of merely five tones is inadequate. To be complete, the five tones must be supplemented by both a higher and a lower register.

Low register tones are found on the slenthem. Middle register tones are found on the demung. High register tones are found on the saron [barung]. Very high register tones are found on the saron panerus, or saron peking. The number of tones found on each of the above-named instruments is the same. The only difference lies in the registral range of the pitches. The pitches found on the slenthem are referred to as one *gembayanan* or *octaaf* in the low register; the pitches found on the demung

are referred to as one *gembyangan* in the middle register, etc. Therefore, the total range of a *gamelan* covers four *gembyangan*.

Even though *laras sléndro* and *pélog* derive from vocal tones (*swaraning lésan*), their realization in [particular] *gamelan* may diverge from those vocal tones. These divergences may or may not be intentional. If they are unintentional, they are referred to as "out of tune" (*bléru/palsu*). If they are intentional, they are called *embat*.

There are three kinds of *embat*.

1. *embat nyendari*. Pitch *dhadha* (3) in the middle register is moved slightly to the left [i.e., it is lowered in pitch]. Therefore, the sound [interval] is increasingly closed up (*mingkup*). If pitch *dhadha* (3) is moved to the right [i.e., raised in pitch], the sound [or interval] will also be closed up (that is, moved closer to the neighboring tone).
2. *embat laras ati*. The interval from pitch *dhadha* (3) to the left [i.e., lower in pitch] is opened up (*megar*). So, too, the interval from pitch *dhadha* to the right [i.e., higher in pitch] is also opened up (making the distance to the neighboring interval greater). However, the opening up or narrowing of intervals is very slight, and can only be sensed by experts in *gamelan* tuning.
3. *embat colongan*. One of the tones is either moved closer to or farther away from its neighboring tone, according to the wishes of the *gamelan* tuner.

Thus, these differences of *embat* apply only to the tuning (*laras*) of a *gamelan*. There may also be *gamelan* without *embat*, that is, in which the tuning follows exactly vocal pitches that are not [themselves] out of tune. (For, vocal pitches that are not out of tune are without *embat*.)

On the other hand, when the pitches of a singer or a *rebab* player are realized as the melody of a *gendhing* (*lélagoning gendhing*), some of them will approximate the pitches of *laras pélog*, even though the *gamelan* played is *laras sléndro*. These tones are called *sléndro miring* or *barang miring*. This latter name refers to the similarity of the pitches of *barang miring* to the pitches of *laras pélog* *pathet barang*. In fact, the deviations in tuning (*miringing swara*) of the vocal pitches sometimes approximate *laras pélog* entirely, even though the instruments of the *gamelan* are tuned to *sléndro*. For example, the *tembang macapat* melodies called *mas kumambang* and *sinom logondhang* are purely *pélog*, but are frequently accompanied by a *sléndro* *gamelan*. This accompaniment is often *sampak* or *srepegan*.

However, the pélog gamelan is never used to accompany vocal melodies in laras sléndro. Nevertheless, there is a kind of piece called *Kodhok Ngorèk* which is played on a pélog gamelan, but accompanied by a *gendèr* and *gambang gangsa* tuned to laras sléndro.

VII. More on Irama

It was explained above [see section III, "Irama"] that the kendhang player determines the relative pace of the [balungan] melody. Sometimes it is necessary for the kendhang player to effect a change in irama that is called *mlumpat* ['leaping'] or *ditugel* ['cut off']. The explanation is as follows.

As explained previously, the normal progress of irama that is not "cut off" (*ditugel*) would require, for example, that from irama lancar (a) to irama papat ['four'], the intermediate levels of irama--irama lancar (b), irama siji ['one'], irama loro ['two'], and irama telu ['three']--would have to be passed through. Whereas irama that is cut off may, for instance, leap from irama lancar (a) to irama siji; or from irama siji it may leap to irama telu. Or, from irama telu it may leap back to irama lancar (b). Nevertheless, even if the irama is to leap, or is to be cut off, the process must not be jerky (*grag-greg*). The emotional quality (*lakuning rasa*) must still be even.

Leaps of irama are under the control of the kendhang player. This is not, however, a matter of the kendhang player's personal taste, but follows from the appropriate style of the piece being played. Many pieces cannot be played with skips in the level of irama. On the other hand, there are many pieces that may be played that way, or indeed, must be played that way.

VIII. More on Pathet

Each of the sléndro pathet (*nem*, *sanga*, and *manyura*) and the pélog pathet (*lima*, *nem*, *barang*) has its own melodies (*lelagon*). These melodies fall under one of three categories: *pathet*, *sendhon*, and *ada-ada* (or *greget saut*).

[Figure 1. Lelagon in the Six Sléndro and Pélog Pathet]

a. Sléndro Pathet 6 [Enem]

<u>Pathet</u>	<u>Sendhon</u>	<u>Ada-ada</u>
6 [Enem] Gedhé 6 [Enem] Wantah 6 [Enem] Jugag Lasem Kedhu Lindur	Pananggalan Tloloran Tlutur	Gurisa Hasta Kuswala Cilik Hasta Kuswala Gedhe Mataraman Budhalan

b. Sléndro Pathet 9 [Sanga]

<u>Pathet</u>	<u>Sendhon</u>	<u>Ada-ada</u>
9 [Sanga] Wantah 9 [Sanga] Jugag 9 [Sanga] Ngelik Jengking Bimanyu	Rencasih Tlutur	Sanga Wantah Manggalan [Sanga] Jugag Palaran Bima

c. Sléndro Pathet Manyura

<u>Pathet</u>	<u>Sendhon</u>	<u>Ada-ada</u>
Manyura Wantah Manyura Jugag Manyura Ngelik Manyura Gedhe	Sastra Datan Tlutur	Manyura Wantah Jugag Bima

d. Pélog Pathet Lima

<u>Pathet</u>	<u>Sendhon</u>	<u>Ada-ada</u>
5 [Lima] Jugag 5 [Lima] Wantah 5 [Lima] Entek	Tlutur	Pangkur Durma Garjita Tawang

e. Pélog Pathet 6 [Enem]

<u>Pathet</u>	<u>Sendhon</u>	<u>Ada-ada</u>
6 [Enem] Gedhé		Enem Wantah
6 [Enem] Wantah		[Enem] Jugag
6 [Enem] Kemuda		
6 [Enem] Manyura		

f. Pélog Pathet Barang

<u>Pathet</u>	<u>Sendhon</u>	<u>Ada-ada</u>
Barang Entek (Gedhé)		Barang Wantah
Barang Wantah		[Barang] Jugag
Barang Jugag		
Barang Onengan		

The rebab, *gendèr*, *gambang*, and *suling* play in the *lelagon* called *pathet*; the *gendèr*, *gambang*, and *suling* play in *sendhon*; and only the *gendèr* plays in *ada-ada*. Although *pathet*, *sendhon*, and *ada-ada* are referred to as melodies (*lelagon*), they do not have *irama*, in the sense of meter. Sometimes a melody that has *irama* is added at the end of a *pathet*; this is called *sarayuda*. For the playing of the metrical *sarayuda*, the *kendhang* and *gong* or *kempul* are required. And, in the accompaniment to *wayang*, even though no *sarayuda* is required at the end of a *pathet*, *sendhon*, or *ada-ada*, the *kendhang* and *gong* or *kempul* are used nevertheless.

The *lelagon pathet*, *sendhon*, and *ada-ada* listed above are used in the accompaniment to *wayang kulit*, or to increase the beauty (*tambah rerengganing jogèd*) of the dancing of *wirèng*, *pethilan*, *bedhaya*, and *srimpi*. The *lelagon pathet*, *sendhon*, and *ada-ada* are sung with recited texts called *suluk* or *sulukan*.

IX. More on Gendhing

Above, in the section entitled "Gendhing" [V:4], we referred to the category of vocal pieces which have instrumental accompaniment; these pieces are used to accompany the *badhaya* and *srimpi* dances. The number of these *gendhing* is limited; I only know of eight.

1. [Bedhaya] *Ketawang Gedhé*
2. [Bedhaya] *Andhuk*
3. [Bedhaya] *Sumreg*
4. [Srimpi] *Suka Pratama*
5. [Bedhaya] *Dara Dasih*
6. [Srimpi] *Anglir Mendhung*
7. [Srimpi] *Mijil Yogan* [i.e., *Ganda Kusuma*]
8. [Bedhaya] *Pangkur* (not ordinary [ladrang] *Pangkur!*)

These vocal *gendhing* are referred to by gamelan experts as *gendhing kemanak*, or *gendhing kethuk kenong*. The experts consider *gendhing kemanak* to be exalted in their beauty. Vocal pieces of the small or medium categories cannot compare with the beauty of the highly esteemed *gendhing kemanak*.

Let us refer again to the second category of pieces listed under "Gendhing" above [V:2]--instrumental pieces (*gendhing thuthuk*). These *gendhing* can be divided into three categories--small, medium, and large--according to the length of the *gongan*. The categories are characterized as follows.

- (a) small pieces: *gendhing* such as *sampak* and *srepegan*, in which there are two *balungan* strokes to each *gongan*; *gendhing ayak-ayakan*, with four *balungan* strokes per *gongan*; *gendhing Monggang*, *Kodhok Ngorèk*, [lancaran] *Kebo Giro*, [lancaran] *Bèndrong*, etc., with eight *balungan* strokes per *gongan*; *gendhing* [ketawang] *Puspa Warna*, [ketawang] *Wala Gita*, etc., with sixteen *balungan* strokes per *gongan*; *gendhing* [ladrang] *Sri Katon*, [ladrang] *Clunthang*, [ladrang] *Manis*, etc., with thirty-two *balungan* strokes per *gongan*.
- (b) medium pieces: *gendhing* such as *Gambir Sawit*, *Bondhèt*, etc., [i.e., *kethuk loro* (2) *kerep*], in which there are sixty-four *balungan* strokes per *gongan*.
- (c) large pieces: *gendhing* such as *Damar Kèli*, *Lambang Sari*, etc., [i.e., *kethuk papat* (4) *kerep*], in which each *gongan* consists of 128 *balungan* strokes.
- (d) larger pieces: *gendhing* such as *Rondhon*, *Mawur*, *Semang*, *Agul-agul*, etc., [i.e., *kethuk papat* (4) *arang*, or *kethuk wolu* (8) *kerep*], with 256 *balungan* strokes per *gongan*.

A single *gongan* of a *gendhing* is referred to as "one *cèngkok*." Even though this *gongan* may be repeated numerous times, the *gendhing* is said to

have but one cèngkok. If there are two separate melodies, then the gendhing is said to have two cèngkok, etc.

Gendhing with one or more cèngkok frequently have other melodies added to them or substituted for one of their parts. One gongan or more can in this way be substituted or added. There are two kinds of additions to a piece: (a) *ngelik*, and (b) *umpak*. *Ngelik* usually involve the higher registers. Some *umpak* are very short, others very long.

The *umpak* may be placed at the beginning, in the middle, or at the end of a piece. If it is at the beginning, it begins immediately following the gong of the introduction (*buka*). If it is in the middle of the piece, it will be found preceding the gong, or immediately following a *kenong*. If it is at the end of the piece, it will immediately precede the final gong of the piece (*suwuking gendhing*). *Umpak* at the beginning and middle of pieces, in addition to substituting for other parts of the main melody of the piece, can never be repeated. However, if the *umpak* is at the end together with a *ngelik*, it may be repeated numerous times.

Almost all gendhing of the medium and large category can be divided into two parts: (a) *mérong*, and (b) *mungguh* (or *ungguh*). Gendhing with *mérong* and *mungguh* sections can comprise one cèngkok each, or more. Also, the melody (*lèlagon*) of the *mérong* may or may not be different from that of the *mungguh*. Gendhing in which the *mérong* and *mungguh* have identical melodies are referred to as *mungguh gendhing*, while those with differing melodies are referred to as *mungguh unggahé dhéwé* ['with its own unggah'], or "mungguh gendhing (such and such)." Thus, gendhing with their own unggah will have the same title to refer to the *mérong* and *mungguh* sections, even though the melodies may be different. However, if the *mungguh* is taken from another gendhing, it will carry the title of that gendhing. For example, in Gendhing *Muntap*, after the *umpak* is played, the piece proceeds to the *mungguh* (*mangkat mungguh*); in Gendhing *Gambir Sawit*, after the *ngelik* is played, the piece proceeds to the *mungguh*; Gendhing *Damar Kèli* has its own unggah [the melody of which, however, is different from the *mérong*]; and Gendhing *Ludira Madu* uses the *mungguh* called Gendhing *Kinanthi*.

Most pieces of the medium and large categories that have an *umpak* in the middle of the piece, or a *ngelik* within the *mérong*, proceed directly to the *mungguh* after the *umpak* or *ngelik*.

[We shall now make reference again] to the third category of gendhing mentioned above in the section "Gendhing" [V:3]--instrumental pieces with a

vocal part. The *gérong* part for *gendhing* that accompany the *badhaya* and *srimpi* dances is referred to as "*sindhènan badhaya*," and not as "*gérongan*." Thus, the vocal melodies used in the accompaniment of *badhaya* and *srimpi* dances are called "*sindhènan badhaya*."

Gamelan pieces that include a *gérongan* vocal part can also be divided into three subcategories: small, medium, and large. The small category includes pieces such as *gendhing* [ketawang] *Puspa Warna*, [ketawang] *Suba Kastawa*, [ladrang] *Clunthang*, [ladrang] *Sri Katon*, [ladrang] *Pangkur Paripurna* (which nowadays uses lyrics in *kinanthi* meter), [ladrang] *Sri Widada*, [ladrang] *Ayun-ayun*, [ladrang] *Loro-loro*, etc. The medium category includes pieces such as *gendhing* [kethuk loro kerep] *Gambir Sawit*, *Bondhèt*, *Montro*, *Wida Sari*, *Onang-onang*, etc. The large category includes pieces that are used in the accompaniment of the *badhaya* and *srimpi* dances, such as *gendhing* *Sinom*, *Kabor*, *Miyang Gong*, *Téja Nata*, etc.

All of the instrumental *gendhing* (*gendhing thuthuk*) mentioned above can be further differentiated according to the [most important] instrument. Thus, there are "*gendhing rebab*," "*gendhing bonang*," "*gendhing gendèr*," "*gendhing gambang*," and "*gendhing kendhang*." These categories may include pieces classified as small, medium, or large. The category takes its name from the instrument that the plays the introduction (*buka*)--if *gendhing rebab*, the *rebab*; if *gendhing bonang*, the *bonang* [*barung*], etc. In some categories all the instruments play; in others only some of them play. For example, for *gendhing rebab*, *gendhing gendèr*, or *gendhing gambang*, all of the instruments play. For *gendhing bonang*, the *rebab*, *gendèr*, *gendèr panerus*, *gambang*, and *suling* do not play, and there is no vocal part. Some *gendhing kendhang* are played with the instrumentation for *gendhing rebab*, some with the instrumentation for *gendhing bonang*. All instrumental pieces in which the *bonang* is used are played without *celempung* and *engkuk kemong*. For *sléndro gendhing*, if the *bonang* is not played, the *engkuk kemong* replaces the *kempyang* [which is used in *pélog*].

A. Balungan [Skeleton, or Framework]

The main part of a *gendhing* (*bakuning gendhing*) is carried by the *slenthem*, *demung*, and *saron*; this part is not subdivided (*ora nacah*) [literally, 'to chop, slice']). It is referred to as the *balunganing gendhing* ['framework of the *gendhing*']. The melody of a *gendhing* consists of *gong* periods of from 16 to 256 *balungan* strokes; these are divided into sections, like the verse lines (*pada lingsa*) of [certain] *macapat* poetic

meters (e.g., *kinanthi*, *salisir*, *juru demung*, *gurisa*, etc.). Just as each line of verse contains eight syllables (*aksara/wanda*), so each section of a *gendhing* consists of eight strokes, unless a dot (*cecek/titik* [indicating a rest]) is substituted. The sum total of rests and strokes can only equal eight.

The various divisions of a *gendhing* [melody]--depending on the interspersal of rests--are referred to as *mlaku* [literally, 'to walk'; thus, 'with no interpolated rests'], *gantungan* [literally, 'hanging'; thus, 'to hang or sustain a single note'], or *nibani* [literally, 'to fall upon'; thus, 'to fall only on stressed beats', hence with interpolated rests]. Examples of these three varieties of melody [*balungan*] are provided below.

	mlaku:	2	3	2	1	3	2	1	6
gantungan [for] one [beat]:	.	1	1	1	2	3	2	1	
gantungan [for] two [beats]:	.	.	2	3	2	1	2	1	
or		3	3	.	.	6	5	3	2
or		2	2	.	.	2	2	.	.
gantungan [for] three [beats]:	.	.	.	1	3	2	1	6	
gantungan [for] four [beats]:	.	.	.	.	1	1	2	1	
nibani:	.	3	.	2	.	1	.	6	

The divisions of a *gendhing* [melody] given above are equivalent to one *eluk*. There are also cases, however, where one *eluk* may consist of sixteen *balungan* beats; this is referred to as *ngrancag* ['to hurry to the finish']. In fact, there may be *eluk* that consist of thirty-two *balungan* strokes, which are then referred to as "ngrancag banget" [*banget* 'very'; hence, 'extremely hurried']. An *eluk* of sixteen beats will usually be played by two [*saron*] *demung* simultaneously. They will produce a [composite] melody as follows:

2 3 2 3 2 1 2 1 6 5 6 5 3 5 3 5

The *demung* stroke that falls on the odd-numbered beats is referred to as *nnglanangi* ['to act the male part']; the *demung* stroke that falls on the even-numbered beats is referred to as *médoki* ['to act the female part']. This style of playing is called *imbal*--here executed on the *demung*. *Demung imbal* technique may also be imitated on the *slenthem*, in which case the *slenthem* part "falls behind" (*ngrèrèni*), as if inserting its part into the composite *demung imbal* melody. This technique of *slenthem* playing is referred to as *minjal* or *pinjalan* ['to act like a flea'; i.e., 'to leap'].

B. Kenongan [Kenong Playing]

There are five kinds of kenong playing.

1. *kenongan jumbuh* ['to be in accord'], in which the kenong tone is the same as the balungan tone with which it coincides (e.g., kenong on pitch 6 when the balungan falls on 6, etc.).
2. *kenongan nunggal rasa (rasa kumpul)* ['to match the feeling'; 'to associate feelings'], in which, when the balungan falls on pitch 2 (gulu), the kenong plays pitch 6, and when the balungan falls on pitch 1, the kenong plays pitch 5.
3. *kenongan salah gumun* ['settled, yet surprising'], in which, when the balungan falls on pitch 3, the kenong plays pitch 6.
4. *kenongan plèsèdan* ['as if sliding'], in which, when the balungan falls on pitch 6, [for example,] but the course of the melody suddenly shifts to another pitch--for example, pitch 3 (tengah)--then the kenong will play pitch 3. If the melody were to shift from pitch 6 to pitch 1, then the kenong would play pitch 1 [on the balungan tone 6], etc.
5. *kenongan sungsun* ['one after another'], *kenongan nitir* ['constant'], and *kenongan nibani* ['to fall upon'], in all three of which the kenong either divides the gongan in half or into quarters. Kenongan nitir refers to the technique used in gendhing *sampak*. Kenongan nibani refers to the technique used in gendhing *ayak-ayakan*, *srepegan*, and pieces like [lancaran] *Kebo Giro*. For gendhing such as [ketawang] *Puspa Warna*, [ladrang] *Sri Katon*, etc., on up to large-scale *gendhing gedhé* [i.e., kethuk loro (2) kerep and longer], the kenong also divides the gongan into quarters or halves, but this is not referred to as nitir or nibani. Kenongan sungsun refers to the technique used in the following gendhing: [ladrang] *Surung Dhayung*, [ladrang] *Sobrang*, [pélog pathet] *barang*, [ladrang] *Lèngkèr*, etc. The use of the technique is limited to appropriate parts of the melody; thus, not every kenong stroke will require the *sungsun* [reiterating] technique. The *sungsun* technique involves adding two additional kenong strokes to the basic stroke. That is, [where "tho" stands for a kenong stroke, and "gung" a gong stroke,]

tho . . tho . . tho . gung²

All gendhing with two kenong strokes per gongan are referred to as *ketawang*. Gendhing in which each kenongan consists of eight balungan strokes, and each gongan of four kenongan, are referred to as *ladrangan*.

C. Kethukan [Kethuk Playing]

There are six ways of playing the kethuk.

1. *kethuk ngganter* ['to beat steadily'], in which the kethuk is struck on every odd-numbered beat of the balungan (1, 3, 5, 7, 9, etc.), or between every beat of the balungan.
2. *kethuk kerepan* ['densely spaced'], in which for every eluk [i.e., eight balungan beats] there are two kethuk strokes, falling on the second and twelfth beats.
3. *kethuk kerep*, in which for every two eluk [i.e., sixteen balungan beats] there are two kethuk strokes, falling on the fourth and twelfth beats.
4. *kethuk arang* ['sparsely spaced'], in which for every four eluk [i.e., thirty-two balungan beats] there are two kethuk strokes, falling on the eighth and twenty-fourth beats.
5. *kethuk banggèn* ['resisting'] occurs in the *unggah* [*munggah/minggah*] of a gendhing, two eluk [i.e., sixteen balungan beats] from the gong stroke. That is, [if we take "pyang" to stand for the sound of the kempyang, "thuk" for the sound of the kethuk, and "eng" for those balungan beats on which the kethuk or kempyang does not sound,] as follows:³

thuk eng pyang thuk pyang eng thuk eng
pyang thuk pyang eng pyang thuk pyang gong

6. *kethuk salahan*, which is a technique used exclusively in gendhing like [ketawang] *Puspa Warna*, [ladrang] *Sri Katon*, [ladrang] *Gonjang Ganjing*, etc. The kethuk strokes come between the balungan strokes, flanking the final kempul beat.⁴

The placement of kethuk strokes in a gendhing can be used as a means of classifying different types of gendhing. For example,

1. *gendhing kethuk ngganter: sampak, srepegan, ayak-ayakan*, [lancaran] *Kebo Giro*, [lancaran] *Béndrong*.
2. *gendhing kethuk loro* ['two'] *kerepan*: [ketawang] *Puspa Warna*, [ladrang] *Clunthang*, [ladrang] *Gonjong Ganjing*, [ladrang] *Sri Katon*, [ladrang] *Pangkur*, [ladrang] *Asmarandana*, etc.
3. *gendhing kethuk papat* ['four'] *kerepan*: the unggah section of gendhing *Gambir Sawit*, [gendhing] *Onang-onang*, [gendhing] *Titi Pati*, [gendhing] *Bondhèt*, etc.
4. *gendhing kethuk wolu* ['eight'] *kerepan*: the unggah section of gendhing *Lambang Sari*, [gendhing] *Damar Kèli*, [gendhing] *Rondhon*, [gendhing] *Mawur*, [gendhing] *Jenthar*, etc.
5. *gendhing kethuk nemwelás* ['sixteen'] *kerepan*: the unggah section of gendhing *Agul-agul*, [gendhing] *Semang*, [gendhing] *Jalaga*, [gendhing] *Paséban* etc.
6. *gendhing kethuk loro* ['two'] *kerep*: the mérong section of gendhing *Gambir Sawit*, etc.
7. *gendhing kethuk papat* ['four'] *kerep*: the mérong section of gendhing *Lambang Sari*, etc.
8. *gendhing kethuk wolu* ['eight'] *kerep*: the mérong section of gendhing *Agul-agul*, [gendhing] *Semang*, etc.
9. *gendhing kethuk loro* ['two'] *arang*: the mérong section of gendhing *Kaduk Manis*,⁵ [laras] *sléndro*, [gendhing] *Laler Mengeng*, [gendhing] *Laranjala*, etc.
10. *gendhing kethuk papat* ['four'] *arang*: the mérong section of gendhing *Rondhon*, [gendhing] *Sangu Pati*,⁶ [gendhing] *Mawur*, [gendhing] *Jenthar*, etc.

D. Kempulan ['Kempul Playing']

The playing of kempul fulfills two functions: (1) substituting for the gong; and (2) dividing the kenongan [i.e., period ending with a kenong stroke] in half.

The kempul substitutes for the gong in gendhing such as *sampak*, *srepegan*, and *ayak-ayakan*. The kempul divides the kenongan in half in such gendhing as: (a) [lancaran] *Kebo Giro*, [lancaran] *Béndrong*, etc.; and (b) [ketawang] *Puspa Warna*, [ladrang] *Gonjang Ganjing*, and other [ladrangan] such as *Pangkur Paripurna*, *Asmarandana*, *Ayun-ayun*, *Jong Kèri*, *Sri Widada*, *Sri Karongron*, *Ginonjing*, etc. In all these pieces the kenongan is divided in half by a kempul stroke, with the exception of the first kenongan (i.e., immediately following the gong stroke) where the kempul must not be played (i.e., there must be a rest on that beat). For, to play the kempul in the first kenongan is characteristic of village style. However, in pieces like [ladrang] *Ginonjing*, or [ladrang] *Éling-éling*, which are played in fast tempo (*iramané lancar/sesegan*), the kempul should be struck in the first kenongan. In fact, the stroke is reiterated (*disungsun* ['played one after another']) so that for every kempul stroke, two strokes are sounded.⁷

E. [The Playing of the] Kempyang

The kempyang is played in all gendhing that have kethuk kerepan; it is not used in any other kind of gendhing. The kempyang is struck on the odd-numbered balungan beats. In the case of balungan nibani [see section IX.A, above, "Balungan"], the kempyang is struck on every rest, i.e., on the odd-numbered beats of the balungan.

The engkuk, as a substitute for the kempyang, is played in the same way. The kemong substitutes for the kethuk. Both engkuk and kemong are only used in sléndro gamelan without bonang and demung, that is, in *gamelan klenèngan*. In a pélog gamelan klenèngan, however, the kethuk and kempyang would still be played.

F. The Playing of the Gongs (Gong-qonqan)

Some gendhing require the playing of the *gong suwukan*, others require the playing of the *gong gedhé*. In the former category are gendhing such as *sampak*, *srepegan*, *ayak-ayakan*, [lancaran] *Kebo Giro*, [lancaran] *Béndrong*,

etc. The final gong in these pieces must, however, be the gong gedhé. Gendhing that require the gong gedhé throughout are such pieces as [ketawang] *Puspa Warna*, [ladrang] *Sri Katon*, etc., and all of the *gendhing gedhé* [i.e., gendhing of kethuk loro (2) kerep and longer]. Nevertheless, sometimes at places in the melodies of such gendhing where a gong stroke is not strictly called for a gong suwukan is played. This technique is called *gong salahán* ['seemingly mistaken gong stroke'; 'cadencelike gong stroke'], and is used only to decorate and enhance the beauty of the sound. The "flesh and blood" of the piece is provided by the rebab, gendèr, bonang, and other instruments.

X. Notation for Some Gendhing

Balungan (on slenthem, demung, saron):

sléndro:	<table border="1" style="display: inline-table; border-collapse: collapse;"> <tr> <td style="width: 20px; height: 20px; text-align: center;">6</td> <td style="width: 20px; height: 20px; text-align: center;">1</td> <td style="width: 20px; height: 20px; text-align: center;">2</td> <td style="width: 20px; height: 20px; text-align: center;">3</td> <td style="width: 20px; height: 20px; text-align: center;">5</td> <td style="width: 20px; height: 20px; text-align: center;">6</td> </tr> </table>	6	1	2	3	5	6	pathet 9 [sanga]: (5) - 6 - 1 2 pathet manyura: (6) - 1 - 2 3 pathet 6 [nem]: (2) - 3 - 5 6
6	1	2	3	5	6			

pélog: laras 5 [lima]	<table border="1" style="display: inline-table; border-collapse: collapse;"> <tr> <td style="width: 20px; height: 20px; text-align: center;">1</td> <td style="width: 20px; height: 20px; text-align: center;">2</td> <td style="width: 20px; height: 20px; background-color: #cccccc; text-align: center;">3</td> <td style="width: 20px; height: 20px; text-align: center;">4</td> <td style="width: 20px; height: 20px; text-align: center;">5</td> <td style="width: 20px; height: 20px; text-align: center;">6</td> <td style="width: 20px; height: 20px; background-color: #cccccc; text-align: center;">7</td> </tr> </table>	1	2	3	4	5	6	7	pathet 5 [lima]: (1) - 2 - 4 5
1	2	3	4	5	6	7			

laras 6 [nem]	<table border="1" style="display: inline-table; border-collapse: collapse;"> <tr> <td style="width: 20px; height: 20px; text-align: center;">1</td> <td style="width: 20px; height: 20px; text-align: center;">2</td> <td style="width: 20px; height: 20px; text-align: center;">3</td> <td style="width: 20px; height: 20px; background-color: #cccccc; text-align: center;">4</td> <td style="width: 20px; height: 20px; text-align: center;">5</td> <td style="width: 20px; height: 20px; text-align: center;">6</td> <td style="width: 20px; height: 20px; background-color: #cccccc; text-align: center;">7</td> </tr> </table>	1	2	3	4	5	6	7	pathet 6 [nem]: (5) - 6 - 1 2
1	2	3	4	5	6	7			

laras barang	<table border="1" style="display: inline-table; border-collapse: collapse;"> <tr> <td style="width: 20px; height: 20px; background-color: #cccccc; text-align: center;">1</td> <td style="width: 20px; height: 20px; text-align: center;">2</td> <td style="width: 20px; height: 20px; text-align: center;">3</td> <td style="width: 20px; height: 20px; background-color: #cccccc; text-align: center;">4</td> <td style="width: 20px; height: 20px; text-align: center;">5</td> <td style="width: 20px; height: 20px; text-align: center;">6</td> <td style="width: 20px; height: 20px; text-align: center;">7</td> </tr> </table>	1	2	3	4	5	6	7	pathet barang: (6) - 7 - 2 3
1	2	3	4	5	6	7			

Pélog pathet lima is the counterpart of sléndro pathet 6 [nem]. Pélog pathet nem is the counterpart of sléndro pathet 9 [sanga]. Pélog pathet barang is the counterpart of sléndro pathet manyura. Numbers in parentheses are final tones, comparable to do in international music.

Small Gendhing [Gendhing Cilik]

[Included here is the notation for Ladrang *Éling-éling*, kethuk 2 kerepan, pélog pathet nem, balungan mlaku and Ladrang *Sri Katon*, sléndro pathet manyura, kethuk 2 kerepan, balungan nibani. See appendix 1, volume 3. In appendix 1, Ladrang *Éling-éling* is designated as pélog pathet lima although the notation is the same.]

Small Gendhing, Lancaran Kethuk Ngqanter

[Included here is the notation for Lancaran *Kebo Giro*, pélog pathet barang and Lancaran *Singa Nebah*, pélog pathet barang/sléndro manyura. See appendix 1, volume 3.]

Medium-sized Gendhing (Gendhing Sedheng)

[Included here is the notation for Gendhing *Montro*, kethuk 2 kerep, minggah kethuk 4 kerepan, sléndro pathet manyura and Gendhing *Gandrung*, kethuk 2 kerep, minggah kethuk 4 kerepan, pélog pathet nem/sléndro pathet sanga. See appendix 1, volume 3.]

Large Gendhing (Gendhing Gedhé)

[Included here is the notation for Gendhing *Godheg*, sléndro pathet nem, kethuk 4 arang, minggah kethuk 8 kerepan, and Gendhing *Gobet*, pélog pathet nem, kethuk 4 kerep, minggah 8 kerepan. See appendix 1, volume 3.]

NOTES

1. In the succeeding paragraph, explanations are provided for each of the listed terms except "wiletan." Perhaps the author intended to include the melodies of the rebab or male chorus (*gérong*) in this category, since they are not included in any of the other categories.
2. In the kenong sungsun ('one after another') technique the kenong stroke is repeated between the first and second beats and on the third beat of the gatra following the regular kenong stroke. This is illustrated in the notation for *Ladrang Surung Dhayung*, laras pélog pathet nem, below. (Note also the use of kethuk salahan technique in the final line leading up to the gong.)

p	t	p		p	t	p	N	
.	.	5	6	1	2	3	2	
<u> </u>		N						
p	N	t	p	P	p	t	p	N
.	1	6	5	.	6	1	2	
<u> </u>		N						
p	N	t	p	P	p	t	p	N
.	1	6	5	.	6	1	2	
p	t	<u>p t P t</u>		p	t	p	G	
1	6	2	1	3	2	6	5	

(Key: p = kempyang, t = kethuk, N = kenong, P = kempul, G = gong.)

3. Kethuk banggèn can be indicated graphically as follows:

t . p t p . t . p t p . p t p G

Each underlined segment represents one gatra; two gatra represent one eluk in the author's terminology. Note that the normal sequence for the kethuk and kempyang in the unggah section would be:

p t p . p t p . p t p . p t p G

4. See the last kenongan of the example provided in note 2 above.
5. According to Probohardjono (1964, 5th printing:25-26) and Djakoeb and Wignjaroemeksa (1919:29-31), the *mérong* section of *Gendhing Kaduk Manis* in laras *sléndro* is *kethuk papat* (4) *kerep*. Sumonagara (1936:15-16) classifies it as *kethuk loro* (2) *kerep*.
6. According to Mlojowidodo (1976[2]:116-17; 145-47), there are two versions of *Gendhing Sanga Pati* (also spelled "*Sangu Pati*"): one, *kethuk papat* (4) *arang minggah kethuk wolu* (8), and the other, *kethuk loro* (2) *kerep minggah kethuk papat* (4). The shorter version would appear to be a condensation of the longer. See also, Martopangrawit 1975:107 for *Gendhing Sangu Pati kethuk loro* (2) *kerep minggah papat* (4) as used to accompany the *srimpi* dance.
7. The following example, from Ladrang *Éling-éling*, *pélog pathet lima*, illustrates the *kempul sungsun* technique.

			P	P		N	
6	5	3	2	1	2	3	5
			P	P		N	
6	5	3	2	1	2	3	5
			P	P		N	
1	1	.	.	1	2	3	5
			P	P		G	
3	2	3	1	3	2	3	5

In the first two kenongan, the *kempul* may play either pitch 6 or pitch 2; in the last two kenongan, the *kempul* may play either pitch 1 or pitch 5.

SERAT SULUKAN SLÉNDRO

INGKANG JANGKEP LAN BAKU KANGGÉ NYULUKI TITINGALAN
WAYANG PURWA KATAMBAHAN KAWRUH-KAWRUH PADHALANGAN
INGKANG SANGET WIGATOS

[Songs of the Dhalang, in Sléndro]

[A Complete Manual of the Sulukan Used in a Wayang Kulit
Performance with Other Important Information about the
Art of the Dhalang]

by

Radèn Ngabèhi Samsudjin Probohardjono

Translated from Javanese

by

Susan Pratt Walton

[From 7th edition, Solo: Ratna, 1966]

PREFACE

*Nuwun.*¹ This publication of the seventh edition of *Sulukan Sléndro* includes some changes. The changes will help both scholars of *pedhalangan* ['the art of the dhalang'] and the student dhalang.

I have tried to make the poetic language used in the *sulukan* texts correct, following the language of the original texts, which are excerpts from *sekar ageng* and other poetry from Old Javanese books and from other similar books. However, because the spelling is so problematic in these old texts [due to different methods of transliteration from Javanese script], the spelling used here is free [i.e., not bound by any one spelling convention].

Sulukan consist not only of texts but also of long-held notes which occasionally are interspersed in the text. These long-held notes help evoke a pleasant feeling in the listener. They also make it easier for the dhalang to accommodate his melody to the melody of the instruments. The o and e sounds are called "*kombangan*" and the a and ya sounds are called "*ombak*."

In addition, the dhalang often sings a vocal melody as the *gendhing* is played. His *wiletan* are free, although he must anticipate the *dhong-dhing* of the instrumental melody and he often intersperses the text with *kombangan*.

In the *pathet nem* and *pathet sanga* sections of the *wayang* play, when action on the screen [rather than narration or dialogue] is the focus, *gendhing* and *sulukan* in *pathet manyura* are often played. One example, among others, is the first major audience scene in the kingdom of Ngamarta or in the kingdom of the gods, which is accompanied by *Gendhing Kawit*, *laras sléndro pathet manyura*. Another example is the scene at the palace of Ngastina with *Dèwi Banowati*, which is accompanied by *Gendhing Damar Kèli*, *laras sléndro pathet manyura*, followed by the *sulukan*, *Pathet Manyura Ageng*. A third example is in the *gara-gara* scene when the *panakawan Semar* and his children cavort. The *gara-gara* occurs after the *prang gagal* [inconclusive battle at the end of the *pathet nem* section of the drama].

The panakawan episode should [theoretically] be in *pathet sanga*, but *pathet manyura* is traditionally used.

The method of learning *sulukan* used in this book involves correlating the cipher notation with the keys of a *sléndro gender*. A dot placed below a cipher indicates the low register; a dot placed above indicates the high register. Dots between ciphers indicate rests [or sustained tones].

In conclusion, herewith I present to you the seventh edition of *Sulukan Sléndro*. Nuwun.

Surakarta, November 20, 1966

S. Probohardjono

INTRODUCTION

Selections from Oral and Written Tests for the Student Dhalang

Questions:

1. What does "sulukan" mean?
2. What is (a) *pathet*, (b) *sendhon*, and (c) *ada-ada*? Try to explain the distinction, role in the wayang, and the instrumental accompaniment associated with each one.
3. How many divisions based on a change of pathet are there in a full-night or a full-day wayang performance? Where, and around what time of day or night, does the pathet change?
4. In the first scene, which gendhing are usually heard? For each gendhing in the first scene, specify the laras, the kingdom with which the gendhing is associated, and the reason for which the gendhing is used.
5. What are (a) *janturan*, (b) *carita*, (c) *pocapan*, and (d) *antawacana*?
6. By what means are the dhalang's cues to the musicians in the gamelan communicated? How many types of cues are there, and how are they executed?
7. Distinguish the following types of stories: (a) *pakem*, (b) *carangan*, and (c) *carangan dhinapur*.
8. According to standard practice, how should the *gunungan* or *kayon* [mountain-/tree-shaped puppet] be placed in the banana trunk (a) before the wayang performance has begun, (b) in pathet nem, pathet sanga, and pathet manyura, and (c) after the performance has ended? Try to describe the position and stance of the *gunungan* as it is placed in the trunk. According to the rules of

- puppet technique and philosophy, for what purpose is the *gunungan* placed in the trunk in these specific ways?
9. During the time of the Pandhawa, what are the names of the following people: (a) the kings, (b) their wives, (c) their children, (d) prime ministers in the kingdoms of (i) Ngastina, (ii) Ngamarta, (iii) Mandura, (iv) Dwarawati, (v) Pancalaréja, (vi) Mandraka, (vii) Wiratha, and (viii) Ngawangga?
 10. How many levels and classes of *dhalang* are there, and what are the differences among those classes?
 11. What personal characteristics and skills must a *dhalang* possess to perform a *wayang*? Try to differentiate and define them clearly.
 12. According to ancient belief, a *dhalang* must also be rich in the knowledge of prayers and mantras. Try to list the mantras that a *dhalang* uses when performing a *wayang*, according to your understanding.

The answers to these questions begin on page 489.

Example of dhodhogan and kombangan of dhalang in Gendhing Krawitan, laras sléndro pathet nem, kethuk 4 kerep, minggah ladrangan²

	buka:	. . . 3	. 5 6 1	. 1 . 1	. 2 . 1	3 2 1 2	. 1 2	G ³ 6
A	. 3 . 3	. 3 . 3	. 3 3 3 2	. 3 2 1	. 1 1 1	. 1 1 2 1	3 2 1 2	N ⁶ 6
			Leng-leng ra-mya	ni - kang				
	. . . t	6 6 . .	6 6 1 t	5 3 2 3	5 6 5 3	2 1 6 5	3 5 6 1	G ⁶ 6
				d	d	d	d d d d d d d	d d d d d d d
B	3 5 6 t	2 2 3 2	5 6 5 3	2 1 2 6	. 6 6 t	3 3 5 6	3 5 3 2	N ⁶ 6
	d d d d	d d d d	d d d d	dd. d	(S I R E P A N		----->)	
	3 5 6 t	2 2 3 2	5 6 5 3	2 1 6 5	2 2 . .	2 2 . 3	5 6 5 3	G ⁵ 5
C	. 5 5 t	2 2 3 5	2 3 5 6	3 3 5 3	. . 3 t	6 5 3 2	5 6 5 3	G ⁵ 5
	1 1 . t	3 2 1 6	3 5 3 2	. 3 5 6	2 2 . .	2 3 2 1	3 2 6 t	G ² 2
D	. . 2 t	6 5 3 2	. . 2 1	3 2 1 6	. 6 6 t	3 3 5 6	3 5 3 2	N ¹ 6
	1 1 . t	1 1 2 1	3 2 6 t	3 5 6 1	. . . t	1 1 2 3	6 5 3 t	G ³ 6
E	3 3 . t	3 3 . 5	6 1 6 t	3 2 3 1	. . . t	1 1 2 3	6 5 3 t	N ⁶ 6
	. . . t	6 6 . .	6 6 1 t	5 3 2 3	5 6 5 3	2 1 6 5	3 5 6 t	G ^{3/6} 6
F	3 5 6 t	2 2 3 2	5 6 5 3	2 1 2 6	. 3 6 t	3 5 6 1	. 3 . t	N ⁶ 6
	. 2 . t	. 2 . 6	. 2 . t	. 2 . 6	. 2 . t	. 2 . 6	. 3 . t	G ⁶ 6

Transition to minggah - - - -

[The notation of Ladrang *Krawitan* above implies a repetition of the gongan marked "B" through "E." This repetition is optional. When there is no repetition of this section, and upon the final playing of the gongan leading to the *suwuk* (in gongan [D]), the *dhodhogan* is as follows.]

C	py .	t 3	py .	5	py .	t 6	py .	N ¹ 3	py .	t 1	py .	P 6	py .	t 5	py .	N ¹ 3
	py .	t 1	py .	P 6	py .	t 5	py .	N ¹ 3	py .	t 2	py .	P 3	py .	t 6	py .	N ⁵ 5
			. d	d	. d	d	. d	d	d	d	d	d	d	d	d	d
D	py .	t 3	py .	2	py .	t 6	py .	N 5	py .	t 3	py .	P 2	py .	t 3	py .	N ² 2
	d	d	d	d	d	d	d	d	d	d	d	d	d	d	d	d
	py .	t 3	py .	P 2	py .	t 3	py .	N 2	py .	t 5	py .	P 3	py .	t 6	py .	G ⁵ 5
							d	d	d	d		d	d	d	d	d

Key

d = rhythmic tapping on puppet box kethuk (*dhodhogan*)

P = kempul

py = kempyang

t = kethuk

N = kenong

G = kenong and gong together

[] = return to the sign [] and repeat section


[Note: The superscript ciphers above "N" and "G" indicate the kenong pitches.]

Explanation of Gendhing Krawitan

Gendhing *Krawitan* is a gendhing rebab, in the form of four kethuk kerep per kenong. On the second kenong, the gong sounds. This is followed by minggah ladrangan, in the form of two kethuk kerep per kenong. On the fourth kenong, the gong sounds. The piece is in laras sléndro pathet nem. Gendhing *Krawitan* is used for the first scene [in a wayang lakon], but not for a scene in the kingdom of the gods (Kahyangan), Ngamarta or Ngastina. Usually the gendhing is introduced by *Ayak-ayakan*, [sléndro pathet] manyura, without the ngelik section.

Formerly, in the palace at Surakarta, the gendhing used in the first scene was not preceded by *Ayak-ayakan*; rather, it began with the buka of the gendhing.

Following present-day performance practice, the mérong of Gendhing *Krawitan* is shortened. Thus, after the gong of cèngkok E, the kenong plays pitch 3 in plèsèd fashion. This section is repeated again and again until the *panjanturan* [major scene narration] is finished. It is then followed by cèngkok F, which is the transition to the minggah ladrang.

In the minggah Ladrang *Krawitan*, kosèkan drumming-style is used, along with the kombangan of the dhalang. The kombangan of the dhalang must anticipate the dhong dhing of the instrumental melody. When the dhalang reaches the words "saksat sekarning suji," then along with the kombangan there is a continuous knocking on the puppet box [in triplets; *dhodhogan ngganter*] until the second kenong of cèngkok D. After the *dherudhug* [triple rap on the puppet box, ], there is a *sirepan* and the tempo slows until the gong at the end of cèngkok D. The final gong is followed by the singing of the suluk, *Pathet Nem Ageng*.

[The endings of the phrases sung by the dhalang coincide with strokes on the kenong and gong. The beginnings of phrases are more flexible. Also, they are to be interpreted in free rhythm, which is not indicated in the notation.]

SULUKAN SLÉNDRO³

A. Sulukin in Laras Sléndro Pathet Nem

1. Pathet Nem Wantah

This sulukan is used after any gendhing in the pathet nem period, except for gendhing that have their own pathetan associated with them. Also, it is often used to indicate a transition [to a different mood or topic]. It begins with pitch tengah [3]. The text is taken from the *Bhārata Yuddha, kakawin*,⁴ by Mpu Sedhah [and Mpu Panuluh; composed 1157 A.D.], canto V, [verse 1,] lagu *sardula wikridhita*.

3 3 3 3 3 2.3. 2.35 5 5 5 5 3.5.
 Leng leng ra-mya-ni-kang, sa - sang-ka ku-me-nyar,

6.53.5.32. 6 6 6 6 6 616 5. 2̣.1̣.2̣1̣6. 3532
 O ma-ngreng-ga rum-ning pu - ri, O mang -

2 2 2 2 1.2. 3 5.6 3 5 532 2. 2.35. 2.35. 2
 kin tan-pa si-ring, ha-lep i-kang u - mah, mas lwir mu-

2 2 2.1 6165. 6.... 12 2 2 2 2 1.2.
 rub ring la - ngit, O te - kwan sar-wa ma-nik,

1.216.53. (ompak 235. 356. 5356 .532)
 O

2. Pathet Nem Ageng

Pathet Nem Ageng is used after the suwuk of the gendhing that accompanies the first major audience scene. It begins on pitch tengah [3]. The text is taken from the *Bhārata Yuddha*, *kakawin*, by Mpu Sedhah [and Mpu Panuluh], canto V, [verse 1,] lagu *sardula wikridhita*.

3 3 3 3 3 2.3. 2.35 5 5 5 5 3.5.
 Leng leng ra-my[˙]a-ni-kang, sa- sang-ka ku-me-nyar.

6.53.5.32. 6 6 6 6 6 616. 5. 2̣.1̣.2̣1̣6. 3532
 O ma-ngreng-ga rum-ning pu - rī, O mang -

2 2 2 2 1.2. 3 5.6 3 5 532 2. 2.35. 2.35.
 kin tan-pa si-ring ha-lep i-kang u - mah, mas lwir

2 2 2 2.1 6165. 6..... 12 2 2 2 2 1.2.
 mu-rub ring la - ngit, O te - kwan sar-wa ma-nik,

1.216.53. (ompak 235. 356. 5356 .532) 2 2 2 2 2
 O ta-wing nya si-na-

1.2. 6.165. 2̣.1̣.2̣1̣6. 3532 2 2 2 2 12.
 wung, O sak - sat se-kar-ning su-ji,

3 56. 2 2 2 1216. 1.2. 3 5.6. 3 5 53
 ung-gwan Bha-nu-wa-ti, O ywan a - mrem a - la-

2 2.35. 2.35. 2 2 2 21 6165. 6..... 1 2 2 2
 ngen, mwan Na - ta Dur-yud-da-na, O ma-wang Na-ta

2 2 2 1.2. 1.216.53. (ompak 235. 356. 5356 .532)
 Dur-yud-da-na, O

3. Ada-ada Girisa Wantah

This ada-ada is used after Pathet Nem Ageng, and also to underscore intense emotion in any situation in pathet nem. It begins with pitch gulu [2]. The text is taken from the *Bhārata Yuddha, kakawin*, by Mpu Sedhah [and Mpu Panuluh], canto II, [verse 1,] lagu *prethitala*.

2.35 5 5 5 5 3.56. 3532 2 2 2 2 12. 2.35
 Leng ngeng ga-ti-ni-kang, a - wan sa-bha sa-bhā, nī -
 5 5 5 3.56. 3532 2 2 2 2 12. 6 6 6 6 6
 king Has-ti-na, sa - man-ta-ra tè-keng, te-gal Ku-ru Na-
 6 56. 1 1 1 1 1 1 1 1 1 1 61. 2 2 2 21
 rar-ya, Kres-na la-ku si-rèng Pa-ra-su Ra-ma, Kan-wa Ja-na-
 6. 3 56. 3 5.3 2. 2̇ 2̇ 2̇ 2̇ 2̇.1 6. 3532 2
 ka, du-lur Na-rad - da, ka-pang-gih i - ri kang, te - gal
 2 2 2 2 12. 235. 2 21 6. 3.....
 mi-lu ri kar - ya, sang Bhu-pa-ti, ya

4. Ada-ada Girisa Jugag

This ada-ada is used to underscore intense emotion in any situation in the pathet nem period. It begins with pitch gulu [2]. The text is taken from [*Serat*] *Brata Yuda*, [*macapat*, canto VIII, verse 4,] by [R. Ng.] Yasadipura [I], [see Cohen Stuart 1860:15], sekar macapat *pangkur*.

2.35 5 5 5 5 5 3.56. 3532 2 2 2 2 2
 Ju - mang-kah ang-gro su-sum-bar, līn - dhu ge-ter pa-ter
 2 2 2 2 12. 2.35 5 5 5 5 5 5 3.56. 3532
 kang bu-mi gon-jīng, gu - ma-lu-dhug gun-tur ke-tug, go -
 2 2 2 2 2 12. 6 6 6 6 6 6 6 56. 1 1
 ra rèh ga-ra ga-ra, ka-dya be-lah bu-mi wu-kir, mang-gut-
 1 1 1 1 1 1 1 1 1 61. 2 2 2 2 2
 mang-gut, u- mob ja-la-dri pra-kem-pa, pe-nyu-né ku-mam-
 2 2.16 6. 3.....
 bang wing-wring, ya

5. Pathet Nem Jugag

Pathet Nem Jugag is used to indicate a transition to any situation that has a calm mood during the pathet nem period. It begins with low pitch nem [6]. The text is in the sekar ageng *tebu kasol* meter.

6 6 6 6 6 6 6 6 56. 12 2 2 2 2
 Han-jrah ing-kang pus-pi-ta a -rum, ka - si-lir-ing sa-

2 2 2 1.2. 6.165. 3 5356 3532 2. 2.35. 2.35. 2
 mi-ra-na mrik, O se-kar ga - dhung, ko - ngas gan-

21 6.5. 6..... 12 2 2 2 2 2 2 1.2.
 da-nya O ma - wèh ra-ras re-na-ning dri-ya,

1.216.53. (ompak 235. 356. 5356 .532)
 O

6. Sendhon Pananggalan

This sulukan is used for *babak unjal* (the arrival of guests) in the first scene. It can also be used to indicate a feeling of anxiety (*èmeng*). It begins with pitch nem [6]. The text is from the [Serat] *Rama*, [kawi *miring*, by R. Ng. Yasadipura I, canto LIX, verse 3,] sekar ageng *swandana*.

6 6 6 6 6 6 6165 5. 3 2 2 2 2 2 1.216.
 Si-yang pan-ta-ra ra - tri, ha-mung cip-ta pu-ku-lun,

5 .. 2 2 2 2 2 12. 3 5356 3532 2. 2.35. 2.35.
 O tan na lyan ka-èk-si, mi-la ka - tur, kang cun-

2 21 6165. 3 3 3 3532 2. 3 5356 3 5 532
 dha-ma-nik, pra-sa-sat ra - geng, u - lun kang su-mem-

2. 2.35. 2.35. 2 2 2 21 6165. 6 6 6 6 6
 bah, mung - gwing pa-dan-ta pra-bu, myang ka-gung-an-ta

6 5.6. 3532 2 2 2 2 12. 3 5 5356 3 5
 sing-sim, sak -sat sam-pun prap-ti, ka-ton as - ta pu-

532 2. 2.35. 2.35. 2 2 2 21 6165. 3.....
 ku- lun wu - lat - en Na-ra-pa - ti, A

(ompak .333 5235 6653 6532) 2 2 2 2 21 1.216. 2.1.
 Ra-ma dé-wa-ning- sun, O

(ompak .111 2612 3123 1216 3565 2356)

9. Ada-ada Hasta Kuswala Ageng

This ada-ada is played when a prime minister or other official returns from issuing orders to the army troops. It begins with pitch dhadha [3]. [It is in the sekar ageng *naga bandha* meter.]

3. 6. 2 2 2 21 23. 3 5.6. 6 6 6.12̇
 Grag grag, an-dhem-an-īng-kang, ja-ran ngrik ma-ga -

6. 5 3 3 3 23. 2 2 2 2 2 21 23.21216.
 lak, gen- ti ma-ni-tih, pa-me-kak-ni-ra ri -sang,

12.1653. 2 2 2 2 21 23.21216. i̇ i̇ i̇ i̇ i̇ i̇
 O su-dar-sa-na da- hat, ken-dha-li ra-ngah man-

61. 2.16.53. 3.56 6 6 6.12̇ 6. 3 3 3 2.3
 jing, O lak - lak-an ku - da ngrik mi-jil rah,

2 2 2 2 2 21 23.2.16. 1..... (ompak .111 2612
 ka-dya tuk su-ma-ram- bah, O

6163 5616) 6. 2. 6. 2. 1..... i̇ i̇ i̇ i̇ 16 5.
 mung jir, mung jir, a yak-sa te- mah-an,

2..... i̇ i̇ i̇ i̇ i̇ 16 5. 1..... 2 2 2 2 2
 O kru-ra sru ma-na -ut, a yit-na sang Nar-pat-

21 6. 3.2165.
 ma - ja, O

10. Ada-ada Budhalan Mataraman

Ada-ada Budhalan Mataraman is sung when a prime minister or other official is about to order the troops to depart after all preparations have been made. It begins with pitch nem [6]. The text is taken from [Serat] *Brata Yuda*, [kawi *miring*,] by [R. Ng.] Yasadipura [I], [canto XIV, verse 2,] sekar ageng *wisalya harini*.

6 6 6 6 6 6 6. 6 6 6 6 6 65 5. 2̣.3̣ 1̣
 Én-jing bu-dhal gu-mu-r^uh, sa-king na-gri Wi-ra^u-tha, gung-ing
 1̣ 1̣ 1̣ 1̣6 5. 1 1 1 1 1 1 61. 2 2 2 2
 kang ba-la kus-wa, a -bra bu-sa-na-ni-ra, lir sur-ya we-
 2 2 2 2 2 2 235 6. 6 6 6 6 6 65 5.
 dal-i -ra, sa-king ja-la-nid -di, har-sa ma-dhang-i ja-gad,
 1 1 1 1 1 1 61. 2 2 2 2 2 2.1 6.
 duk mu-ngup-mu-ngup a-neng, sa-pu-cak-ing-kang wu - kir,
 3.2165.
 0

11. Ada-ada [Greget Saut] Mataraman [Wantah]

This sulukan is used to underscore intense emotion in any situation during the pathet nem period. It begins with pitch nem [6]. The text is taken from [Serat] *Arjuna Sasra Bahu*, by [R. Ng.] Sindusastra, [canto II, verse 3,]⁶ sekar macapat *durma*.

6 6 6 6 6 6 6 6 6 6 6 56. 2.1 1 1 1
 Ri-dhu ma-wor ma-nga-wur-a -wur wu-rah-an, te - nga-ra-ning
 1 1 61. 1̣ 1̣ 1̣ 1̣ 1̣.6 5. 2̣..... 1̣ 1̣ 1̣ 1̣ 1̣
 a -ju-rit, gong ma-gu-ru gang-sa, e te-teg ka-dya bu-
 1̣.6 5. 1 1 1 1 1 1 1 61. 2 2 2 2 2
 tul- a, wor pan-jrit-ing tu-rong-gès-thi, re-ka-tak ing-kang,
 2 2 2 2 2 2.1 6. 3.2165.
 dwa-ja la-la-yu se - bit, 0

11a. Ada-ada [Greget Saut] Mataraman

This version of Ada-ada Mataraman is used as an alternative to the above, for intensifying the emotion in the *prang ampyak* [war of the marching army], or to underscore intense emotion in any situation. It begins with pitch nem [6]. The text is taken from [Serat] *Brata Yuda, kawi miring*, by [R. Ng.] Yasadipura [I], sekar ageng *prit anjala*.⁷

6 6 6 6 6 6 6 6 6 6 6 56. 2.1 1 1
 Ri-kat lam-pah-i -rèng ra-ta tan an-ta-ra, prap-tèng su-

1 1 1 61. $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ 1.6 5. $\dot{2}$... $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$
 ku-ning har-ga, é-ram tu-mi-ngal ing, E pa-ku-won a-

$\dot{1}$.6 5. 1 1 1 1 1 1 61. 2 2 2 2
 sri- nē, ndhen-dheng sa-èng-ga pra-ja, u-myung kang pra-

2 2 2 2 2 2 2.1 6. 3.2165.
 dang-ga bu-sek-an kang jan - ma, O

12. Ada-ada [Greget Saut] Mataraman Jugag

This is an abbreviated form [of Ada-ada Greget Saut Mataraman] and is used to underscore intense emotion in any situation. It begins with pitch nem [6]. The text is taken from [Serat] *Brata Yuda, kawi miring*, by [R. Ng.] Yasadipura [I], canto XVIII, sekar ageng *sikarini*.

6 6 6 6 6 6 6 6 6 6 6 56. 2.1 1
 Si-gra pa-reng mang-sah mung-suh la-wan ro-wang, rok a-

1 1 1 1 1 1 1 1 1 1 61. 2 2 2 2
 ngem-bul-i gu-mu-ruh kang su-rak u -myung, gu-bar bè-ri

2 2 2 2.1 6. 3.2165.
 swa-ra wu-rah - an, O

13. Pathet Kedhu

Pathet Kedhu is used after the prang ampyak. It begins with pitch nem [6]. The text is in the sekar ageng *sulanjari* meter.

6 6 6 6 6 6 5.6. 2 2 2 2 2 1.216.
 Myat la-nge-n-ing ka-la-n^gyan, a -glar pan-dam mun-car,

5..... 2 2 2 2 2 1.2. 3 5356 3 5 5 5 5.32
 O ti-non lir ko-ko-nang, su-rem so-rot-é tan pa-

2. 2.35. 2.35. 2 2 21 6.165. 1̇ 2̇..1̇6.5.653.
 dhang, ka - sor lan pa-jar-ing, O O

1̇ 1̇ 1̇ 1̇ 1̇ 61̇. 2̇..1̇6.53.2.356. 2 2 2 2 2 2
 pur-na-mèng ga-ga-na, O dha-sar-é mang-sa ka-

2 1..216. 5..... 2 2 2 2 12. 3 5356 3 5 532
 ti-ga, O hi-ma a -na-weng, ing u - jung han-ca-

21 2.35. 2.35. 2 2 2 2 21 6.165. 6..... 12 2
 la, a - se - nen kar-ya wi -ge- na, O mi- wah

2 2 2 1.2. 1.216.53. (ompak 235. 356. 5356 .532)
 si-ning wa-na, O

2 2 2 2 21 1.216 2.1. (ompak .111 2612 3123
 wreksa gung ti-nu- nu, O

1216 3565 2356)

14. Pathet Lasem

This sulukan is used after the suwuk of gendhing in laras sléndro pathet nem during scenes with a refined-looking foreign king, or other foreigners. It begins with pitch nem [6]. The text is taken from [Serat] *Aji Pamasa*, [canto V, verse 23,] by [R. Ng.] Ranggawarsita 1896(2):36, in the sekar tengahan *girisa* meter.

6..... 2..1.612. 6.5 5 5 5 5 5 5.6 5653. 3
 0 0 De- né u -ta-ma-ning Na - ta, bèr
 3 3 3 3 3 356 6. 2..16.5.356. 2 2 2 2 2 2
 bu-di ba-wa lak-sa - na, 0 lir-é bèr bu-di mang-
 2 1.216. 5..... 3 3 3 3 3 3 3.56 6. 2..16.5.356.
 ka-na, 0 li-la le-ga-wa ing dri - ya, 0
 2 2 2 2 2 2 2 1.2. 3 5356. 3 5 5 5
 a-gung de -nya pa-ring da-na, ang-ge - gan-jar sa-ben
 5.32 2. 2.35. 2.35. 2 2 2 2 2.1 6.165. 6.....
 di - na, lir - e kang ba-wa lak-sa - na, 0
 1.2 2 2 2 2 2 2 1.2. 1.216.53. (ompak 235. 356.
 a - ne-tep-i pa-ngan-ki-ka, 0
 5356 .532)

15. Pathet Lindur

Pathet Lindur is sung after the *prang gagal* [inconclusive battle]. It is also used as a signal of the upcoming change from pathet nem to pathet sanga. It begins with pitch gulu [2]. The text is in the sekar ageng *kilayu nedheng* meter.

2 2 2 2 1..216. 2.1.2165. 5..... 2 2 2 2
 Nem-bang te-nga-ra, 0 mun-dur sa-wa-
 2 1.2. 3 5356 3 5 5.32 2. 2.35. 2.35. 2 21
 dya-ne, ne-dya kon-dur ma- rang, jro - ning pu-ra-
 6.165. 1..... 2..16.5653 1 1 1 1 61. 2..16.53.2.356.
 ya, 0 cè-lèng ku-thi-la, 0

2 2 2 2 2 1.216. 5..... 2 2 2 2 2 1.2.
 sa-mya a- ma-ri-gi, 0 kang ka-tra-jang gi-gir,
 2.356 3 5 5.32 2. 2.35. 2.35. 2 21 6.165. 6.....
 ri - ra ka-ro - wak, sang - sa - ya sa -nget, 0
 12 2 2 2 2 1.2. 1.216.53. (ompak 235. 356. 5356 .532)
 ka-dya re-but dhu-cung, 0

16. Sendhon Tlutur Wetah

This sendhon is used for scenes of lamentation, grief, and pity during the pathet nem period. It begins with high-pitch gulu [2]. The text is taken from [Serat] Brata Yuda, [macapat,] by Yasadipura [1], sekar macapat *dhandhang gula*.

2..352.1656. 2 2 2 2 2 2 2 2 2 232 1. 1 1
 0 Wu-kir sa-mo-dra ka-dya na-ngis- i, mé-ga
 1 1 1 1 1 1 1.65 5. 2..1656. 2 2 2 2 2 2
 mé-ga ru-ma-hap ma-ngan- dhap, 0 su-me-bar me-tu ri-
 2 1..2. 3.56 6 6 6 6 612 6. 3 3 3 3 3
 ris-é, te -ja wang-ka-wa na - wung, lir mènget-i kang
 3 3 2 3.5. 2 2 2 2 2 2.1 6. 1.6165. 2.32.1656.
 ki-lat tha-thit, bre-ma-ra a- li-wer-an, 0 0
 2 2 2 2 2 1..2. 3.56 6 6 6 6 6 612 6.
 neng ta-wang su-mung-sung, dha - wuh ing-kang pus-pa war-sa,
 3 3 3 3 3 3 3 3 3 3 32 3.5. 2 2 2 2
 a-rum a-rum su-ma-wur a- ma-ra-ta- ni, me - nuh-i ing pa-
 2.1 6. 5..... (ompak 555. 5352 2523 5616)
 prang -an, A

17. Ada-ada Girisa Yaksa

This is the same melody as that of Ada-ada Girisa Wantah [no. 3, above]. It is used after the suwuk of a gendhing for the scene of an ogre king during the pathet nem period. It begins with pitch gulu [2]. The text is from [Serat] *Rama*, [kawi miring, by R. Ng. Yasadipura I,] sekar ageng *sikarini*.⁸

2.35 5 5 5 53 5.6. 3532 2 2 2 2 12.
 Yak - sa go-ra ru - pa, ri- se-dheng sang Kum-ba,

 2.35 5 5 53 5.6. 3532 2 2 2 2 12. 6 6 6
 kar - na lu-ma-ku, kan mi-lu ling ing-kang, gam-bi-ra

 6 6 56. 1 1 1 1 1 1 1 1 1 1 1. 2 2
 ma-nga-rah, a - ngi-sis si-yung a- me-tu pra-ba-wa, go-ra

 2 2 216 6. 3 5356 3 5 53 2. 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 6.
 ma-wa-lik-an, le'-sus a-pra-kem-pa, di-tya Dur-ba-lar-sa,

 3532 2 2 2 2 12. 35. 2 2 21 6. 3.....
 mrih cur-na-ning la-wan, wi - ra tri ro- dra, ya

B. Sulukan in Laras Sléndro Pathet Sanga

1. Pathet Sanga Wantah

Pathet Sanga Wantah is sung to initiate the change from pathet nem to pathet sanga and is also used after gendhing in pathet sanga that are calm in mood. It begins with pitch gulu [2]. The text is taken from [Serat] *Rama, kawi miring*, by [R. Ng.] Yasadipura [1], canto IX, sekar ageng *prawira lalita*.⁹

2 2 2 2 2 2 2 2 2 2 2 2 2 2
 Sang-sa-ya da-lu a- ra-ras, a-byor kang lin-tang ku-me-
 2. 21 1 1 1 1 1 1 1 1 1 1 1 1
 dhap, tīs tis su-nya te-nghah we-ngi, lu-mrang gan-da-ning pus-
 1 61. 2..... 2 2 2 2 2 2 23.5 5. 1..... 2
 pi-ta, 0 ka -re-ngwan ing pu-dya-ni- ra, 0 sang
 2 2 2 2 2 2.16 6. 2.321 1 1 1 1 1
 Dwi-ja-wa-ra mbre-nge- ngeng, lir swa-ra-ning ma-du-
 1 1. 1 1 1 1 1 1 1 6.1. 2.16.165.
 brang-ta, ma-nung-sung sa-ri-ning kem - bang. 0

2. Pathet Sanga Jugag

This sulukan is used for indicating a transition to any situation that has a calm mood in the pathet sanga period. It begins with low-pitch nem [6]. The text is taken from *Bhārata Yuddha, kakawin*, by Mpu Sedhah and Mpu Panuluh, canto XXXI, [verse 7,] lagu *basonta tilaka*.

6 6 6 6 6 6 6 6 6 6 6 6 6. 2.321 1
 As-car-ya Par-ta we-kas-an mu-wah e -ka-ta-na, ye- ka
 1 1 1 1 1 1 1 1 1 1 6.1. 2.16.165.
 Wi-sang-ge-ni sang Hyang I -su-pra-dip-ta, 0

Becker, Judith, and Alan H Feinstein. *Karawitan: Source Readings In Javanese Gamelan and Vocal Music, Volume 1*. E-book, Ann Arbor, MI: University of Michigan Center for South East Asian Studies, 1984, <https://doi.org/10.3998/mpub.17580>. Downloaded on behalf of 3.145.55.198

3. Pathet Sanga Ngelik

Pathet Sanga Ngelik is used after the suwuk of a piece for a scene in which a hermit gives audience to a *satriya* during the pathet sanga period. It begins with high-pitch panunggul [1]. The text is in the sekar ageng *pamular sih* meter.

$\dot{1} \dots \dots \dots$ $\dot{2} \dot{1} 6 \dot{1} 6 5$ $\dot{2} \dot{2}$ $\dot{2} \dot{2}$ $\dot{2} \dot{2}$ $\dot{2} \dot{1} 6$ 6
 O O Ni-han sis-wa u -ma - tur,

 $\dot{1} 6 5 3 5 3 2$ $6 \ 6$ $6 \ 6$ $6 \ 6 \ 6$ $5 \dots 6$ $\dot{1} 6 5 3 5 3 2$ $2 \ 3 5$
 O ma-rang ri-sang ma-ha Yo-gi, O sang

 $5 \ 5 \ 5 \ 5 \ 5$ $3 \ 5$ $1 \ 1 \ 1 \ 1$ $1 \ 1 \ 1 \ 1$ $1 \ 1 \ 1 \ 1$
 Wi-pra ka-di pa-ran, kar-sa-né Hyang Hu-ti-pa-ti, yo-ga sa-

 $1 \ 1 \ 1$ $6 \ 1$ $2 \dots \dots$ 2 $2 \ 2 \ 2$ $2 \ 2$ $2 \ 3 \ 5$ 5
 lwir-ing war-na, O kang gu-me-lar a-nèng bu - mi,

 $\dot{1} \dots \dots$ $2 \ 2 \ 2 \ 2$ 2 $2 \ 3 2$ $1 \ 6$ $2 \ 3 2 1$ $1 \ 1$ $1 \ 1 \ 1$
 O mu-gi u-lun te-dah - na, tan - dya sang Wi-ku an-

 1 $6 \ 1$ $2 \dots 1 6 1 6 5$
 jar-wi, O

4. Sendhon Rencasih

This sulukan has the same melody as that of Sendhon Pananggalan, laras sléndro pathet nem [but transposed up two pitch degrees]. It is used after the suwuk of a piece accompanying a scene with Prabu Yudhistira and other kings during the pathet sanga period. It begins with high-pitch gulu [2]. The text is from [Serat] *Brata Yuda*, kawi *miring*, [by R. Ng. Yasadipura I,] canto IV, [verse 1,] sekar ageng *sikarini*.¹⁰

$\dot{2} \dot{2} \dot{2} \dot{2}$ $\dot{2} \dot{1}$ $\dot{1}$ 6 5 $5 \ 5$ 5 $3 \ 5 3 2$ $\dot{1} \dots \dots$
 Le-la-wa gu-man -dhul, nèng pang ke-bet ke-bet, O

 $5 \ 5 \ 5 \ 5$ $3 \ 5$ 6 $\dot{1} 6 \dot{1} \dot{2}$ $6 \ 1$ $\dot{1} 6 5$ 5 $5 \ 6 \dot{1}$ $5 \ 6 \dot{1}$
 lir mi-lu su-sah, yèn ta bi-sa mu - wus, pa - ge -

 $5 \ 5$ $5 \ 3$ $2 \ 3 2 1$ $6 \ 6 \ 6$ $6 \ 1 6 5$ 5 6 $\dot{1} \dot{2}$ $6 \ 1$
 né Pan-dha - wa, tan a -na tu - mut, pri - ba - di a -

12. Pathet Sendhon Abimanyu¹³

This sulukan is sung during the removal of the satriya puppet after the prang sekar. It begins with pitch panunggul [1]. The text is taken from *Arjuna Wiwaha*, *kakawin*, by Mpu Kanwa, canto IV, [verse 4,] sekar ageng [lagu] *basonta tilaka*.

1	1	1	1	1	1	1	1	1	1	1	2.	3	5.	6.....
Li-la-ha-na ma-thi-ma-thi wruh-a mèt wi- la-sa, 0														
.														
1	1	1	1	1	1	2.	3	5.	6.....					
0 ma-n gla-la-na ma-nga-pit-i, 0														
.														
1	1	1	1	1	1	2.	2	2	2	2	2	2	2	2
0 ra-kwa ta-ngan sang Ar-ya, a-dan ma-han tu-kup-														
2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
0 a-ken ri-ka su-su - nya, 0 ka-dyang re-ngen wu - luh,														
2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
0 a - ga-sah a- ti-nya mur - ca, 0 ka-dyang re-ngen wu - luh,														
2	1	1	1	1	1	1	1	1	1	1	1	1	1	1
0 a - ga-sah a- ti-nya mur - ca, 0 ka-dyang re-ngen wu - luh,														

At the end of this sulukan, the dhalang raps the puppet box slowly five times, signalling *Ayak-ayakan*, pathet sanga.

Becker, Judith, and Alan H Feinstein. *Karawitan: Source Readings In Javanese Gamelan and Vocal Music, Volume 1*. E-book, Ann Arbor, MI: University of Michigan Center for South East Asian Studies, 1984, <https://doi.org/10.3998/mpub.17580>. Downloaded on behalf of 3.145.55.198

13. Pathet Jingking¹⁴

Pathet Jingking is sung during the removal of the satriya puppets after the prang sekar. It begins with pitch lima [5].

5 5 5 5 561̇ 1̇. 2̇.1̇6̇.1̇65̇.3532. 2.35 6 61̇ 6.5.
Tun-jung bang te-ra - te, e 2̇.1̇6̇.1̇65̇.3532. i - rim i- rim

5.61̇ 1̇.6.5. 2 2. 5 3 232 1.6. 3 3 35 3.2. 235
a - tap, tap-ing ka-yu a - pu, a-gring-ing lu - lu -

5. 1̇..... 2 2 2 2 2.32 1.6. 5.61 1 1 1 1
mut, O kang-kung-i- ra i - jo, sri - ga-dhing di-wa-

6.1. 2.16.165. 2 2. 5 3 232 1.6. 3 3 35 3.2.
sa, O ret-na-ning re-ja- sa, kem-bang ka- rang

235 5. 1̇..... 2 2 2 2 2.32 1.6. 5.61 1. 2.16.165.
sung-sang, O bo-gem-e a- ra- ras, Ra - den, O

(in metered rhythm:)

. . . . 5 6 1 6 2 1 6 .
 kem-bang i- ra

. . . . 5 6 1 6 2 1 6 .
 ka- rang sang sang

([ompok] 2 3 5 6 5 3 1 2 3 2 1 6 2 1 6 5)

5 5 5 3.532.56. 1 1 6.1. 2.16.165. 5 5 5 5 5.61̇ 1̇.
bo- gem-i- ra, a- ra-ras, O tun-jung bang te- ra - te

Dhodhogan follows, leading into Ayak-ayakan [pathet sanga].

16. Ada-ada Greget Saut Manggalan

This sulukan is sung after the suwuk of a gendhing accompanying an ogre king scene such as *Kresna Triwikrama* [Kresna in the form of an ogre] or other similar scenes. It begins with pitch panunggul [1]. [It is a transposition down one pitch degree of Ada-ada Girisa, laras sléndro pathet nem.] The text is taken from [Serat] *Rama*, [kawi miring,] sekar ageng *sikarini*.¹⁵

1..23 3 3 3 3.2 2.35. 2.321 1 1 1 1 61.
Yak - sa go-ra ru - pa, ri - se-dheng sang Kum-ba-

1..23 3 3 3.2 2.35. 2.321 1 1 1 1 61. 5 5 5
kar - na la-la - ku, kan mal-wa ling ing-kang, gam-bi-ra

5 5 3.5. 6 6 6 6 6. 6 6 6 6 6 56. 1 1 1
ma-nga-rah, a-ngi-sis si-yung a-me-tu pra-ba-wa, lé-sus a-

1 1.65 5. 2 3..5 2 3.21 1. 1 1 1 1 1.65 5.
pra-kem - pa, go-ra wa-lik- an, di-tya Dur-ba-lar - sa,

2.321 1 1 1 1 6.1. 2.3. 1 1 1.65 5. 2.....
mrih cur-na-ning la-wan, wi - ra tri lo - dra, ya

17. Ada-ada Greget Saut Tlutur

This sulukan is used for violent situations that are also mournful, moving, sad, or pitiful. It begins with high-pitch panunggul [1]. The text is taken from [Serat] *Brata Yuda*, [macapat,] by [R. Ng.] Yasadipura I, [canto XLV, verse 7,] sekar macapat *dhandhang gula*.

1 1 1 1 1 1 1 1 1.23 1. 6 5 5 5 5
Mi-wah pu-tra-né sam-pun nge-mas - i, Ra-dèn Lak-sma-na-

5 5 5 5 35. 1..... 6 5 5 5 5 5 5 35. 3.21
man-dra-ku-ma-ra, O mi-wah pa-ra ri an-del- e, Du -

1 1 1 1 1 6.1. 1.235 5 5 5 5 5 5 5.61 5.
sa-sa-na wus lam-pus, la - wan ré-ka Dur-ja-ya ma - ti,

3 2 2 2 2 2 12.3. 1 1 1 1 1.21 6.5. 1.....
tu-win Ja-ya-susé-na, ka-dang an-del-i - pun, O

Additions: Songs Sung by the
Panakawan in Pathet Sanga

1. Dhandhang Gula, Cèngkok Macapat

A song sung in a crude fashion by Petruk when he departs to accompany his master to the kingdom of the gods in heaven.

2 53 5 6. 6 1 2 2 16 1.2. 2 2 26 2.1.6. 6 6
Cip-ta è-meng é-mut ma-rang ngelmi, nga-lam do-nya de-nya

6 6 65 5.6. 2 2 2 2 1.65 5.61.2 65 1.6.5. 6 1
tan a-sa-ma, se-mang se-mang pa- ngang - gep- e, nga-ndhap

2 1 6 1.65 5.61. 5 5 2 2. 2 3 5 2.32 1.6. 2 2
i-nga-ran lu - hur, ing-kang a-na i-nga-ran se - pi, se-pi

2 2 2 2 2. 1 1 6 2. 651 6.5. 5 6 1 2 2 2 2
i-nga-ran a-na, a-na-ne tan tam- tu, tu-man ka-ta-man wa-ra-

2. 2 2 232 16. 6 6 6 6 6 16 6.12 2. 5 6 1
na kang nga-wer- i tan we-ruh ma-rang kang we - rit, wa-ra-ta

6 2. 1.65 6.1.
tan was-pa - da.

2. Gérong Kinanthi, Ketawang Suba Kastawa

This is a *buka celuk*, or vocal *buka*, that Pétruk sings when he departs to accompany his masters to heaven. Pétruk only introduces the piece; [after the *buka celuk*] the *pesindhèn* and *penggérong* take over.

.	.2̣	2.23̣	1.	.23̣	2.1̣	616̣	5	N
	Mi-der-ing	rat		a	nga-	la-	ngut,	

.16̣	1.65̣	2.32̣	1.	.23̣	2.1̣	616̣	5	G
la	- la	- na	nja	-	jah	na	- ga	- ri,

.	.2̣	2.23̣	1.	.23̣	2.1̣	616̣	5	N
	mu-	beng	te-pi	ning	sa	-	mo	- dra,

.16̣	1.65̣	2.32̣	1.	.23̣	2.1̣	616̣	5	G
su	-	meng	-	ka	a	-	gra-	ning wu - kir

1.	.1	1.12	1	.23̣	2.	2321	6	N
a	-	na-la-	sak	wa	-	na	-	wa - sa

.	.2̣	2.23̣	1.	.61̣	2.1̣	616̣	5	G
	tu-	mu-run	mring	ju-	rang	tre-	bis	

3. Gambuh, Cèngkok Palaran

This song consists of Togog's questions addressed to a satriya in the *prang sekar*.

1̣	1̣	1̣.	6	61̣.	5	1̣.65̣.	2	2	23	2.1̣.	1̣	1̣	6	61̣.	5
Si-ra	sa-	pa	a	-	ran-	mu,	menyang	ngen-	di	pa-ra-	ning	se-	dya	-	

1̣.65̣	1	6	1	2.321̣.	3	3	3	3	32	35.	1561̣	653̣.	2	2
mu,	dé-	né	wa-	ni	na-sak	te-	ngah-	ing	wa	-	na	-	dri,	be-cik

2	2	2	3	23	2.1̣.	3	3	3	3	32	35.	213	2.1̣.
ba-li-	a	dèn	gu-	puh,	é-	man	la-	mun	prap-	teng	la	-	yon.

4. Cèngkok [Ketawang] *Langen Gita*

Semar sings this song in a free rhythm when his master is about to meet the ogre Cakil during the prang sekar.

. . . .	. .	6.5	N 5
		An-	dhong,
.2 2 21 6.1	.5 65 326	G	
ti - nan-dur te -	pi- ning ge-	dhong,	
. . 61 1	6 12.	N	616 5
ar - gu	-	lo -	bang,
.2 2 21 6.1	.5 65 353	G	
lu- mem- bang pa -	ger ba - lum-	bang,	
1. . 3 5.	. 2 53	N	2 2 grèk,
kem-bang	ang -	grèk,	
.2 6 23 1.	23 2. 616	G	5 5 em- pèk.
ru-mam - bat a -	ngem-pèk em-	pèk.	

5. Ketawang *Puspa Giwang*

Garèng sings this song in a free rhythm when he is about to meet the ogre Cakil during the prang sekar.

.2 2 2 2	2 23 35	N	5
Pa- rab - e sang	Ma - ra ba-	ngun,	
.6 1 6 5	3 2 32	G	1 1
se- pat dom - ba	ka - li O -	ya,	
.5 6 2 1	.5 6 2 1	N	1 1
a - ja do - lan	lan wong pri-	ya,	
.5 5 2 35	.13 2.1 616	G	5 5
ge - ra - mèh no-	ra pra- sa -	ja.	

6. Lagu *Canthing Gléyong*

Pétruk sings this bawa when he is about to face the ogre Cakil during the prang sekar. This bawa is followed by Lancaran Surabayan.

$\dot{1}$ $\dot{2}$. 565 32. $\dot{6}$ 1 2. $\dot{6}$ 1 2. 2 3 5
 Canthing glé-yong, man pa-man, man pa-man, wong bedhang
 5 5 5 5 5 5 6 $\dot{1}$ $\dot{6}$. $\dot{1}$. 5 6 $\dot{1}$ $\dot{6}$. $\dot{1}$.
 ke- pa-lang gedhong, mandheg ma- yong, mandheg ma-yong,
 5 2. 2.3 2.1. 1 6 1 2.3. 1 1 1.21 $\dot{6}$.5.
 mandheg ma - yong, ngen-tè-ni se - pi-ning u - wong.

Same melody, but different text:

Canthing jali, man paman, man paman, wong bedhang kepalang kali, putung woté, putung woté, putung woté, dak sengguh putung atiné.

$\dot{2}$ $\dot{1}$ $\dot{2}$. 6 $\dot{1}$ 6 6 $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{1}$.
 Yu mbak-yu, a - yo mu-lih nyang o- mah- ku.

7. Cèngkok *Hasta Kuswala Sanga*

Semar sings this song when he gives his master arrows during the prang sekar.

5 5 5 5 5 5 5 5 5 5 5. 5 6 $\dot{1}$ $\dot{1}$
 A-yo a-yo nju-puk pa-nah-é nda-rā, a-yo nju-puk
 $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$. $\dot{2}\dot{3}$ $\dot{1}$. 6 5 5 5 5 5 5 5 35.
 pa-nah-é ndā - rā, a-na ngi-sor wit ken-dha-yak-an,
 3 3 3 3 3 3 3 3 3 32 35.3.21. 5 $\dot{6}$ $\dot{1}$
 a- yo a- yo nju-puk pa-nah-é ndā - ra, a- yo
 $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$. $\dot{2}\dot{3}$ $\dot{1}$. 6 5 5 5 5 5 5
 nju-puk pa-nah-é ndā - rā, na-pa ni-ki na-pa ni-
 35. 3 3 3 3 3 3 3 32 35.3.21. 2 2 2
 kī, pa-nah-é nda-ra na-pa nī - kī, na-pa ni-
 2. 3 1 2 3 2 2 5 3 2 1 3 2 1.
 kī na-pa ni-ki pa-nah-é nda-ra na-pa ni-kī.

C. Sulukan in Laras Sléndro Pathet Manyura

1. Pathet Manyura Wantah

This sulukan is used for the transition from pathet sanga to pathet manyura and after any gendhing in pathet manyura lacking its own pathetan. It begins with pitch dhadha [3]. The text is taken from the *Bhārata Yuddha, kakawin*, by Mpu Sedhah and Mpu Panuluh, canto VI, [verse 1,] lagu or sekar ageng *sasadara kawekas*, also known as lagu *wisarjita* or *widara gumulung*.

3 3 3 3 3 3 3. 3 3 3 3 3 3 3.
 Mèh ra-hi-na se-mu bang, Hyang A-ru-na ka-di né-tra-ning,
 3.2 2 2 2 2 2 2 2 2 1.2. 3..... 3 3 3
 0 - ga ra-puh sab-da-ning ku-kī - la, 0 ring ka-ni-
 3 3 3 3.5.6 6. 2..... 3 3 3 3 3..2 1.
 ga-ra sa-ke - ter, 0 ni ki-dung ning- a - kung,
 3.532 2 2 2 2 2 2 1.2. 3.21.2.16. 1 1 1 1
 lwir wu-wus-ing wi-ni pan-ca, 0 pa-pe-tog-ing
 1 1 1 6.1. 2.16.5.3.
 a-yam wa-na, 0

2. Pathet Manyura Jugag

Pathet Manyura Jugag is sung to indicate a transition to any situation during the pathet manyura period that is calm in mood. It begins with pitch panunggul [1]. The text is taken from *Ramāyana, kakawin*, [canto XVI,] verse 31, sekar ageng [lagu] *bremara wilasita*.

1 1 1 1 1 1 1 1 1 1 6.1. 3.532 2 2
 Jah-ni yah-ning ta-la-ga ka-di la-ngit, mam - bang tang
 2 2 2 2 2 2 1.2. 3.21.216. 1 1 1 1 1 1
 pas wu-lan u-pa-ma-ni-ka, 0 win-tang tu-lya ku-su-
 1 1 1 1 6.1. 2.16.5.3.
 ma ya su-ma-wur, 0

3. Pathet Manyura Ageng

This sulukan is used after the suwuk of Gendhing *Damar Kèli*, during the scenes in the quarters of the queen, Dèwi Banowati, in the palace of Ngastina. It begins with pitch panunggul [1]. The text is taken from the *Bhārata Yuddha, kakawin*, by Mpu Sedhah and Mpu Panuluh, canto V, [verse 2,] lagu *sardula wikridhita*.

1 1 1 1 1 1 1 1 1 1 1 1 1 1 61. 2.1216.5653.
 Ki-lyan sang-ka ri-ka ta ta-man a -re-pat, O

1 1 1 1 1 1 61. 2.1216.5653. 5..... 6 6 6 6
 rèh-nya-ba-lé kan-ca-na, O so-ba-bra ma-

6 6 6 6 6 6 6 5.6. 1.65.653. 3.5.6 6 6 6 6
 he-ning pa-wal na-tar i -ka, O rok mu-tya-ha-ra

6 5.6. 1.65.653. 3.5.6. 3.5.6. 3 3 3 32 1.216. 2 2
 ra-ras, O we - dur - ya ma-ra-ni-la, ba-pra

2 2 2 2 2 1.2. 3 3 3.21 1. 2.16.5653. 3.56
 ni pa-ger tun-jung-nya, man-ten lu - meng, O mun -

6 6 6 6 6 6 6 6 6 6 6 6. 1 1 1 1
 tap in-ten-i ga-pu-ra-nya ma-ca-win-ten, sur-ya-kan-ta

1 6.1. 2.16.5.3.
 jwa-la, O

4. Pathet Manyura Ngelik

This pathetan is used after the suwuk of gendhing that accompany scenes of holy seers (*pandhita*), princesses, and so forth, during the pathet manyura period. It begins with high-pitch gulu [2]. The text is derived from the *Arjuna Wiwaha, kakawin*, [canto XXVIII, verse 2,] sekar ageng [lagu] *sudira draka* [or *rucira* (see Poerbatjaraka 1926:232)].

2..... 123.21.216. 1.23 i i i i i i i i 1.23
 O O Re - rep ku-wung ku-wung ma-wi-let -

2.321. 2.16.5653. 6 6 6 6 6 6 5.6. 2.16.5653.
 ing, O ngam-ba-ra, a-ni-la-ni-la, O

3.56 6 6 6 6 6 6 56. 2 2 2 2 12. 3 3 3 3
ja -la-da-ra nge-mu u-dan, ra-wi pra-ba-nya, ka-lang-an-nya

3.56 6. 2..... 3 3 3 3 3 3.53 2.1. 3.532 2 2 2
 mak-sih, O ka-ton, wi-se-sa cih-na, ha - na-ni-ra

2 2 2 1.2. 3.21.216. 1 1 1 1 1 1 1 1 61.
 sang hu-jwa-la, O ha-na-ni-ra sang hu-ja-la,

2.16.5.3.
 O

5. Sendhon Sastradatan

Sendhon Sastradatan is sung after the suwuk of a gendhing accompanying scenes at Ngamarta and similar places, during the manyura period. It begins with high-pitch panunggul [1]. The text is taken from the *Bhārata Yuddha, kakawin*, by Mpu Sedhah and Mpu Panuluh, canto XIII, [verse 1,] sekar ageng [lagu] wohing rat, also known as wawirat, or raga kusuma.

1 1 1 1 1 1.6 6. 5 3 3 3 3 3.2 2.321
 Tat-ka-la Nar-pa Kres-na, tan tu-lus a-nya-kra ring,

6..... 3 3 3 3 3 3 3 3 2.3. 5 6561 5 6 6
 O Re-si wa-ra Jah-na-wi-su-ta, ngka mung-gah si-ra

6 6 6 6.53 3. 3.56. 3.56. 3 3 3 3.2 1.216. 5
 ka-lih ing ra - ta, te - her tu-mi-yang-a - ken, i-

5 5 5 5.65 3. 5 6561 5 6 6.53 3. 3.56. 3.56.
 kang sa-ro-ta - ma, tan wyar- than ma-ga - we, pu - pug

3 3 3 3 3.2 1.216. 1 1 1 1 1 6.1. 5653 3
 ni gu-na sang Re - si, le-su ma-ri ka-tar- u - jwa-

3 3 3 23. 5 6 1 5 6 6.53 3. 3.56. 3.56. 3
 la te-kwan suh, lu-mi-hat ri-sang Wa - ra, Si - kan - dhi

3 3 3.2 1.216. 5..... (ompak .555 6356 1165 1653)
 ka-ra-na ni, A

3 3, 3 3 3.2 2.321. 3.2. (ompak .222 3123 5235 2321
 gu-pe si-ra la - ga, O

5616 3561)

6. Sendhon Tlutur Wetah

This sendhon is sung to convey feelings of intense emotion, sorrow, pity, mourning, and so forth. The text is taken from [Serat] *Manuhara*, by Kangjeng Gusti Pangeran [Adipati] Arya Mangku Negara IV [canto I, verse 1; see Mangku Negara IV 1953:29-42]. The meter is sekar macapat *dhandhang gula*.

$\dot{2}..3\dot{5}\dot{2}.\dot{1}656.$ $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{2}$ $\dot{2}.\dot{1}$ $\dot{1}.$ $\dot{1}$
 O Pu-teg-ing tyas da-ru-na geng king-kin, ka-
 $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}$ $\dot{1}.\dot{6}$ $5.$ $\dot{2}..3\dot{5}\dot{2}.\dot{1}656.$ 2 2 2
 gun-tur-an ing kra-ma sar-kā - rā, E ké-lud ka-
 2 2 2 2 $\dot{1}.\dot{2}.$ 2.356 6 6 6 6 $6.\dot{1}\dot{2}$ $6.$ 5 3 3
 lim-put a-ngen-ē, nir ka-bu-da-yan-i - pun, lir ka-ta-
 3 3 3 3 3.2 $2.3.5.$ 2 2 2 2 2 2.32 $\dot{1}.\dot{6}.$
 man ing ngas-tra ban - ni, bras-tha tan-pa u -pa- ya,
 $\dot{1}..6.5.$ $6.\dot{1}\dot{2}...$ $3\dot{5}\dot{2}.\dot{1}656.$ 2 2 2 2 2 2 $2.1.2.$ 2.356 6 6
 O E pu-wa-ra gung wu-yung wah - ya wi-
 6 6 $6.\dot{1}\dot{2}$ $6.$ 5 3 3 3 3 3 3 3 3 3 32 $23.5.$
 ya-di dri - ya, dri-yas-ma-ra ma-ri-pih ma-rek nge-ne-ni,
 2 2 2 2 2 2.32 $\dot{1}.\dot{6}.$ $5.....$ (ompak $555.$ 5365
 sang-sa-ya ma-wèh brang- ta, A
 3523 5356)
 $....$ $....$

9. Ada-ada Greget Saut Manyura Wantah

This version of Ada-ada Greget Saut Manyura Wantah uses different cèngkok [i.e., different from that in no. 8]. It is used to underscore intense emotion in any situation. It begins with high-pitch panunggul [1]. The text is taken from [Serat] Brata Yuda, kawi miring, canto XXXVI, and is in the sekar ageng sikarini meter.

1 1 1 1 1 1 1 1 1 1 1 6i. 356 6
 Pa-reng u-mang-sah lir pa-gut-ing ja-la-dri, pa- reng

 6 6 6 6 6 6 6 56. 2 2 2 2 2 2 2
 ma-nem-puh wa-dya tan pé-tung-an, u-mang-sah si-lih rok ca-

 2 2 2 12. 3 3 3 3 3 3 3 3 3 3 3.21
 ruk ma-ru-ket, u-leng-ing kang ba-la des-tun tan pa ru -

 1. 2.....
 ngyan, 0

10. Ada-ada Greget Saut Manyura Jugag

This ada-ada is used to underscore intense emotion in any situation [in pathet manyura]. It begins with pitch gulu [2]. The text is taken from Bhārata Yuddha, [kakawin,] by Mpu Sedhah and Mpu Panuluh, canto XII, [verse 12,] lagu girisa.

2 2 2 2 2 2 2 2 2 2 2 2 2 2. 3
 Ni-ya-ta la-rut-a sa-kwèh ning yo-dha sa-Ku-ru-ku-lā, ya

 3 3 3 3 3 3 3 3.21 1. 2.....
 tan-a-ngu-tus-a sang sri Bhis- ma. 0

11. Ada-ada Greget Saut Wrekudara Mlumpat

This ada-ada is sung when Wrekudara is about to leap. It begins with pitch dhadha [3].

3.56 6 6 6 6 6 6.12̇ 6 6.5 32 2 2
 Ma - ngan-jur la-ku-ning a - ngin, gun - tur a-gra-
 2 2 12. 3 3 3 3 3 3 3 3 3 3 23. 1 1 1 1
 ning har-ga, go-ra gur-ni-ta ka-gi-ri-gi-ri, ho-reg bu-mi
 1 1 1 1. 3.5̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇.16̇ 6 1̇ 2̇.3̇ 1̇
 pra-kam-pi-ta, pa - dho-la ma-ngam-bak am - bak, u -dan dres
 2̇ 2̇.1̇ 6 6.5 3.2 2 2 2 2 2 2 2 2 2 2 2
 wor le - sus, ka - dya pi-nu-sus gu-mu-ruh go-ra ma-wa-lik-
 12. 3 3 3 3 3 3 32 23 2 1 1 1 1 1 1 1
 an, sin-dhung ri-wut ma-gen-tur-an, ku-mo-pak ma-we-tu ge-lap,
 2 2. 2 2. 2 3 5 6 6..... 2̇.....
 se-tu se-tu ban-da-la-yu, 0 0

12. Ada-ada Greget Saut Tlutur

This sulukan is used in violent situations to express feelings of pity, deep emotion, and mourning. It begins with high-pitch gulu [2]. The text is taken from [Serat] *Brata Yuda*, [macapat,] by Kyai [R. Ng.] *Yasadipura I*, [canto XXXV, verse 25; Cohen Stuart 1860:95,] sekar macapat *durma*.

2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇ 2̇.35̇ 2̇ 1̇ 6 6 6
 Ka-dya wu-kir ka-so-rot-an di-wang-ka - ra, na-li-ka meh
 6 6 56. 2̇..... 1̇ 6 6 6 6 56. 5.32 2 2
 u-man-jing, 0 rep ing ja-lad-dhi-yan, mbe- ra-nang-
 2 2 2 12. 2.35 6 6 6 6 6 6.12̇ 6 5 3 3
 ing bu-sa-na, ge - lar-e mang-ka-ra da - di, ti-ning-kah-
 2 3.5 2 2 2 2 2 2321 1.6. 2.....
 ting-kah, kang mung-geng ing su-su - pit, 0

Becker, Judith, and Alan H Feinstein. *Karawitan: Source Readings In Javanese Gamelan and Vocal Music, Volume 1*. E-book, Ann Arbor, MI: University of Michigan Center for South East Asian Studies, 1984, <https://doi.org/10.3998/mpub.17580>. Downloaded on behalf of 3.145.55.198

13. Sendhon Kagok Ketanon

This is one of Semar's songs, sung during the gara-gara scene before the prang sekar. It begins with pitch nem [6].

6 6 6 $\ddot{1}$ 2..3 $\ddot{5}$ 2.1 $\dot{6}$ 56..56..5.3.2. 3.56 6 6 6 6
 Dhuh dhuh dhuh, dhuh ya-na sun a-

6 6. 6 6 6.1 $\ddot{2}$ 6 5 3 3 3 3 3 3 2.35. 2
 nem-bang, i-lir bum - bung té-bok kang den a-nam a- rang, ba-

2 232 1.6. 2 2 2 1 2 6 1 5 5 5 3 56 6
 bo ba - bo, dhuh ja-na ki-rag-ki-rig ka-ya di sem-prong bo-

6 6.
 kong-e

13a. Sendhon Kagok Ketanon

This version of Sendhon Kagok Ketanon uses a different text [different from no. 13, above].

6 $\ddot{1}$ 2..3 $\ddot{5}$ 2.1 $\dot{6}$ 56..56..5.3.2. 3.56 6 6 6 6 6.1 $\ddot{2}$
 E dhuh ya-na ti-kus la -

6. 5 3 3 3 3 3 3 2.35. 2 2 232 1.6. 2
 ngu treng-ga-lo kang sa-bèng lo-ngan, ba-bo ba - bo, dhuh

2 2 1 2 6 1 5 5 5 3 5 6 1 6.
 ya-na ca-lu-rut-an ka-ya nggo-lèk-i bé-dhang-e.

ADDITIONAL TEXTS FOR THE SULUKAN

I. Laras Sléndro Pathet Nem

1. Pathet Nem Ageng

Dwan sembah-nirèng hulun, kapurba ring sang Murbèng rat, O . . . , ing sahananingkang, O . . . , yeka kang asung mring wadu, mawèh boga sawegung, masih ring delahan, O . . . , dwan kanang amujwenga, O . . . , (ompak) . . . , ring jeng Nataningrat, O . . . , O . . . , dutèng rat kotama, manggiha nugraha, O . . . , tarlèn siswa sagotra, kang huwus minulya, O . . . , kang huwus minulya, O . . . , (ompak) .

[The text is taken from *Serat Paniti Sastra*, *kawi miring*, canto I, verse 1; the meter is sekar ageng *swandana*.]

2. Pathet Nem Wantah

Kontap kotamaning katong, dènya kretartèng budaya, O . . . , tètèla malebdèng kayun, O . . . , Narèndra mbeg martotama, bebisik Sri Padmanaba, Dwarawati prajanira, O . . . , mangkana ta sira prabu, O . . . , (ompak) .

3. Pathet Nem Jugag

- a. Ramya wwang padha tusta anggarjita, tekapira nir mala mangayun ring, O . . . , trus hunggyaning, sang Sri Supadniwara, O . . . , tarlèn dwi lembana samya mangagnya, O . . . , (ompak) .

[This text is in the sekar ageng *bremara wilasita* meter.]

- b. Mudra mwang kutha sametri wimala, nahan puspanjalinira, O . . . , sasampunan, mangkana mastuti, O . . . , ta sira rengen ucaranira, O . . . , (ompak) .

4. Ada-ada Girisa Wantah

- a. Raras kang alenggah, nèng dhampar kancana, sumorot prabanya, lir Bathara Indra, gumelar angèbegi, kang samya suméwa, tinon kadi samodra pasang, kang samya trapsila, nganti wijil ingkang, sabda pangandika, sang Natadéwa, ya

["According to the dhalang, R. Sutrisno, this text was written by Ki Susiloatmojo (died 1973), a famous student of the Mangku Negaran dhalang Mas Ngabèhi Wignyosutarno" (Schumacher 1980:84n; translation supplied).]

- b. Ana yaksa juga kagiri-giri, gengnyarga magalak, ahangkara ambegnya, gora godha tandya, krura mamangsa, tinampèl muka kaparsat, buta kabarubuh, piyak kayu pokah, belah bantala sirna, pinggang anggaota, swuh kapupuh, ya

[This text is roughly derived from *Ramāyana*, *kakawin*, canto XV, verse 64; see Uhlenbeck and Soegiarto 1960:54-55.]

5. Ada-ada Mataraman Wantah

- a. Tandyang kang bala bareng ngebyuki, gumregut umangsah mungsuh, aliru papan, O . . . , mrih lénaning lawan, caruk ruket rok silih ungkih, wus samya wuru ludira, O
- b. Mundur nembah sang Nindyanantri, harsa ambidhalaken wadya, minggah mring panggungan, O . . . , nembang tengara, gumrudug kang wadya prapti, samapta siyaga ing karya, O
- c. Muntap dukanirèng panggali, dhoso wedaling kang pangandika, nétrandik angatirah, O . . . , kumejot padoning lathi, kadi gé yun mangrangsanga, lir kruraning sardulu, O

6. Pathet Kedhu

Kacaryan tumingal, putra myang santana, O . . . , wadya samoha, dera sang siniwi, sihnya amenuhi, O . . . , O . . . , meleg lumintu, O . . . , wit gusti sang prabu, O . . . , suka sih marang, pra mitra lyan nagri, samya sru kayungyun, O . . . , atur warni-warni, O . . . , (ompak) . . . , sang sri kawuryan, O . . . , (ompak) .

7. Sendhon Tlutur Wantah

O . . . , katanggi tangising awengis, angemasi, O . . . ,
kasoring naya, nihanta yantiku dumèh, kadurus tam-tam laku, yèn
pinulur malah kapulir, O

8. Pathet Lasem

O . . . , O . . . , Dhuh sang prabu ningrat Narapati, sumbaga
prawirèng prang, O . . . , dibya sekti myang pekik warnané,
O . . . , sor Bathara Asmara, O . . . , kagunan myang
kaluwihanira, déwadi tan ana kang tumimbanga, nora wenang
mulat, O . . . , ing saktinta prabu, O . . . , (ompak) .

9. Pathet Lindur

Riris harda palwa nut ing warih, O . . . , O . . . , dresing
karsaningsun déning kanyut, manising lingira gusti, wohing
kamal mirahingsun, O . . . , O . . . , ésemira duk ing nguni,
O . . . , paparikan bantal dawa [or, "sidhat agung ing
narmada"; see Schumacher 1980:54], sajroning aguling,
pangucaping janma néndra, teka tansah dadi, O . . . , linduran
kewala, O . . . , (ompak) .

[This text is in the sekar tengahan *lindur* meter.]

II. Laras Sléndro Pathet Sanga

1. Pathet Sanga Wantah

- a. Kagagas ing tyas dahat kéwran ing karyanira, datanpa antuk
samyá, myat rengganing prabata, O . . . , roning kadhep
kumedhap, O . . . , lwir pangawéning sang dwija, lunging
gadhung malengkung, O
- b. Mangkana lampahé wus prapta, jawining kitha rikat pangiriding
rata, O . . . , kang swandana apindha, O . . . , panglayanging
kagaraja, nagri katingal saking mandrawa, O
- c. Tan samar pamoring suksma sinuksmaya, winahya ing asepi
sinimpen telenging kalbu, O . . . , pambukaning warana tarlèn
saking, O . . . , liyep layaping aluyup, pindha pesating
supena, O

(If this text is used in pathet manyura, the following line is added at the end: "sumusuping rasa jati, O")

2. Pathet Sanga Ngelik

- a. O , O , Mawèh ascarya langen isining wanadri,
O , mulat salwiring tuwuh kang arebut mangsa, O ,
mawantu tumuruning riris, mekaring sarwa puspita, O ,
mamrihira sang bremara ring sari, O , miwah swaraning
kukila kang, mungging mandéra raras rinungu, O
- b. O , O , Bremara rèh manguswa umung, O ,
ambrangengeng kadi karunaning kaswasih, O , anèng marga
malat kung, sang Gondowastratmaja, O , lengleng lalu
angulati, O , surya mangrangsang wayah, umyus
amarawayanta, O

[This text is taken from the *Serat Bima Suci*, *kawi miring*, canto III, verse 5 (Prijoetomo 1934:153). It is in the sekar ageng *wisalya harini* meter.]

- c. O , O , Yéka caritanira, O , risang
Pandhusiwi, O , duk nalika mesu brata, nèng Indrakilardi,
O , pra jawata ngayubagya, O , marang sang Pamadi,
dadya sru ngeningken cipta, kontap Suranadi, O

[Schumacher (1980:59n) remarks that this text is possibly taken from the *Serat Arjuna Wiwaha*, *kawi miring*, attributed to Paku Buwana III.]

3. Pathet Sanga Jugag

- a. Mulat mara sang Arjuna semu kamanungsan, kasrepan ri tingkah
ing mungsuhniran padha kadang taya, O
- [This text is taken from the *Bhārata Yudḍha*, *kakawin*, canto X, verse 12, and is in the *prethitala* meter.]
- b. Lenglenging driya mangu-mangu mangunkung, kandhuhan rimang lir
léna tanpa kanin, O

4. Pathet Sendhon Abimanyu

- a. Élayana mati-mati wruha mèt wilasa, O , O , manglana
mangapitira, O , O , gendhing Marioneng tambané si

jaka lara, lir thathit ing mandrakini, O . . . , ya nontona jaka layar, mbang sri gadhing melathi lan kemuning, O . . . ,
O . . . , (dhodhogan leading to *Ayak-ayakan*, pathet sanga.)

[The text is derived from *Arjuna Wiwaha*, *kakawin*, canto IV, verse 4 (Poerbatjaraka 1926:19), and is in the *basonta tilaka* meter.]

- b. Sigra lajeng lampahira, O . . . , O . . . , Nata ririh ginem samargi-margi, O . . . , O . . . , mamikiri alus ngayem-ayem ing driya, anglalembut sabarang pratingkah kang wus, O . . . , sadaya mawarna marta, mangkana ingkang winarni, O . . . , O . . . , (dhodhogan leading to *Ayak-ayakan*, sléndro pathet sanga).

5. Ada-ada Greget Saut Sanga

- a. Buta Pandhawa tata gati wisaya, indri yaksa sara maruta, O . . . , pawana bana margana, samirana warayang, panca bayu wisikan gulingan lima, O

[This text is derived from *Serat Candra Sangkala*, *kawi miring*, canto I, verse 5 (Bratakésawa 1928:69-72). The meter is sekar ageng kusuma wicitra.]

- b. Ya ta umangсах sagung pra raja, sawadya sareng tempuh prang, O . . . , ditya bareng gumregut, campuh mungsuh lan rowang, mangсах athadah lwir bumi tangkep, O
- c. Yaksa mangсах anggro galak lwir sardula, mamangsa gumregut, O . . . , mangсах amangungkih, gumuruh surak, umung kang gubar bèri, swara mawurahan kadya rug gumuntur, O
- d. Kadya rug gunturing wukir, bumi prakempa gora rèh manengkeri, O . . . , pamuking kang bala, maselur liweran mawor mawuru getih, wus kathah kang pejah prajurit lan pra dipatya, O

III. Laras Sléndro Pathet Manyura

1. Pathet Manyura Wantah

Mawèh ascarya langen isining wanadri, mulat salwiring tuwuh kang arebut mangsa, O . . . , mawantu tumuruning riris, O . . . , mekaring sarwa puspita, mamrihira sang bremera ring

sari, O . . . , miwah swaraning kukila kang mungging mandéra
raras rinungu, O

[See additional text for Pathet Sanga Ngelik, above.]

2. Pathet Manyura Jugag

- a. Mulat mara sang Arjuna semu kamanusan, kasrepan ri tingkah ing
mungsuhaniran, O . . . , padha kadang taya mwang wanèha,
O

[See additional text for Pathet Sanga Jugag, above.]

- b. Lengheng umyat para sura marang, para waranggana patrapnya kang
busana, O . . . , mangu-mangu ing tyas tumonton sring
kalangyan, O

3. Ada-ada Greget Saut Manyura

- a. Sangsaya sru agalak ngamuk mrawasa, muntap krodha ngajrihi,
O . . . , lir handaka sasra, angun-angun kruraya, asrèng
asirung nétyandik, O
- b. Pinarbutan sira Arya Kumbakarna, déning pra wanara, samya
ngarutug watu wukir, myang palu tal andugang andhupak,
O

4. Ada-ada Greget Saut Manyura Jugag

- a. Korawa suka myat samya mangsah ngebyuki, bala Pandhawa panggah
nanging kèh mati, O
- b. Gègèr kang bala Korawa déning bala Wiratha pupulih, sakethi
pareng ngamuk mangkap kosik kahambah, O
- c. Jumangkah anggros susumar lindhu geter kang bumi gonjing,
gumaludhug guntur ketug gora rèh gara-gara, O

[This text is the same as that for Ada-ada Greget Saut Girisa
Jugag, laras sléndro pathet nem, above, no. A.4.]

- d. Kang nétya ngatirah andik jaja bang mawinga-winga wengis, duka
yayah sinipi kumedhut padoning lathi, O

5. Sendhon Kagok Katanon

- a. O . . . , Dhuh Yana, jambu wana, kekapa mungging dirada, babo
babo, dhuh Yana kapok mara amitra wong kang tan lana.

- b. Dhuh, dhuh, dhuh, dhuh, Yana sun anembang, temanten anyar, sing lanang wis brahi, sing wadon durung brahi, dhuh Yana, lagi cedhak, maratuwa nyela-nyela.

In addition, there are other, similar texts taken from various literary sources. One can also compose one's own texts, utilizing new material, as long as they are appropriate to the situation.

Selections from Oral and Written Tests
for the Student Dhalang¹⁶

Answers:

1. "Suluk," or "sulukan," can be defined as the *tetembangan* [poetry] that the dhalang sings when performing a wayang.

The sulukan of the dhalang create a unified decorative effect and evoke images and moods of the story.

Inherent in the word "suluk" are concepts of education, guidance in the attainment of perfection and completeness, wisdom of the venerated elders, and mysticism. This is so because the texts used in the dhalang's songs often include many words referring to instruction in mysticism, wisdom of the venerated elders, and guidance for the attainment of perfection and completeness.

There are also scholars who explain the word "suluk" by using *jarwa dhosok* [folk etymology]. They split the word into *su* and *luk*. Thus, "suluk" means the *lak-luk*, or wilet, of a melody whose beauty is striking [su 'good'].

2. There are three types of sulukan: (a) *pathet*, (b) *sendhon*, and (c) *ada-ada*.
- a. The word "pathet" means 'proper and fitting' (*patut*), literally, 'to be suited', 'to be shaped', 'to belong in one's own group'. The word "pathet" also means 'to be restrained', 'to be controlled', 'to be stopped', 'to be prevented from progressing beyond a certain limit'. *Pathet[an]* indicates the limited range of pitches within a given *laras* of a gamelan. *Pathet[an]* provide a feeling of contentment, peacefulness, and calmness. *Pathetan* are accompanied by the following instruments: (1) *rebab*, (2) *gendèr*, (3) *gambang*, (4) *suling*,

in addition to kenong, kempul, gong, and kendhang, which are performed in suitable fashion.

- b. The word "sendhon" comes from the root *sendhu* which means 'to nudge', 'to interrupt', 'to break continuity'. Sendhon are used to convey feelings of bewilderment, doubt, hesitation, reluctance, and so forth. Sendhon are accompanied by the following instruments: (1) gendèr, (2) gambang, (3) suling, in addition to kenong, kempul, gong, and kendhang, which are performed in suitable fashion.
- c. The word "ada-ada" means *adeg-adeg* ['a type of punctuation' or 'a door frame'], 'a support', 'root or base', 'stiffness', 'tension', and so forth. As examples, "*idep mangada-ada*," which means 'the eyelashes standing tense and stiff', or "*ada-ada nyambut damel*," which means 'a plan for initiating a project'.

Ada-ada are used for situations that are tense, unbending, firm, angry, fast-moving, full of energy, and so forth. Thus, ada-ada must be accompanied by soft dhodhogan (*tetegan*), like water dripping rather quickly, so as to produce an atmosphere of excitement. Ada-ada are accompanied by the following instruments: gendèr, kenong, kempul, gong, and kendhang, which are performed in suitable fashion.

It should be noted here that the kenong, kempul, gong, and kendhang are additional instruments. Their use in ada-ada is not essential, but preferable, because when used properly they add delight, beauty, charm, harmony, and enjoyment for the listener.

3. Pathetan in laras sléndro can be divided into three groups:
 - (a) pathet nem, (b) pathet sanga, (c) pathet manyura.
 - a. Pathet nem is located in the low register.
 - b. Pathet sanga is located in the middle register.
 - c. Pathet manyura is located in the high register.

An all-day or all-night performance of wayang kulit purwa lasts, at the longest, for nine hours (beginning around nine in the morning or evening and ending around six in the morning or evening). The following is a guide to the times [of the pathet in a wayang]:

- a. Pathet nem occurs from around nine o'clock to around twelve o'clock.
 - b. Pathet sanga occurs from around twelve o'clock to around three o'clock.
 - c. Pathet manyura occurs from around three o'clock to six o'clock for both day and night performances.
4. According to ancient rules, the gendhing heard during the *jejer* [first audience scene] or other scenes [*adegan*] of a wayang kulit are fixed and suited to the personalities of the puppets and to the situations shown on the screen.

- a. The *jejer* in the kingdom of the gods (*Kahyangan*), or in the kingdom of Ngamarta, must be accompanied by Gendhing *Kawit*, minggah Ladrang *Kawit*, laras sléndro pathet manyura.

Gendhing *Kawit* not only complements the mood of the scene, but also indicates the idea of beginning or origin (*kawitan/wiwitan*). Thus, the origin of all creatures can ultimately be traced to the gods in *Kahyangan*, and the first kingdom of the kings of Pandhawa blood is Ngamarta.

- b. Gendhing *Kabor*, minggah Ladrang *Krawitan*, laras sléndro pathet nem, is used only in the first *jejer* for King Suyudana of Ngastina.

In addition to complementing the mood of the scene, Gendhing *Kabor* conveys the meaning of invalidity or failure (*bobor*), haziness or vagueness (*kabur*), and failure to solidify [of a liquid] (*kabor*). Thus, Gendhing *Kabor* reflects the personalities of King Suyudana and the Korawas as indecisive, insipid, and ineffectual.

- c. Gendhing *Krawitan*, minggah Ladrang *Krawitan*, laras sléndro pathet nem, is heard during the first *jejer* in any place except the kingdom of the gods, the kingdom of Ngamarta, or the kingdom of Ngastina when King Suyudana is ruling.

Gendhing *Krawitan* conveys a mood of refinement, melancholy, beauty, and tranquility. Thus, when played in the first scene, it is suitable for such countries as Dwarawati, Mandura, Mandraka, Ngastina (when not ruled by King Suyudana), Kumbina, Pancalaradya, and so forth.

In wayang kulit purwa, ogre kings or kingdoms that are considered foreign cannot be shown in the first jejer, because these kings and kingdoms are not regarded as models of good behavior or as religious leaders.

5. The dhalang's speaking techniques can be divided into three types:
(a) *janturan*, (b) *carita* or *pocapan*, and (c) *antawacana*.

- a. "*Janturan*" is narration of action accompanied by *sirepan* [soft playing] of the gamelan. Therefore, the sound of the *janturan* must be in accord with the *laras*, *lagu*, and *wilet* of the gamelan. Every time the topic of narration changes, the *lagu* of the speech should also change, to conform with that topic of narration.
- b. "*Carita*" refers to the dhalang's narration spoken without gamelan accompaniment. If, however, the narration describes a very emotional scene, it can be accompanied by strong and clear *dhodhogan* on the puppet box, and by a *gendèr* playing *grimingan* in the *ada-ada* style. *Pocapan*, or *kocapan*, is the same as *carita*.
- c. "*Antawacana*" refers to the specific speaking style associated with each puppet. In addition to fitting each character with a properly high or low, heavy or light voice, the dhalang must attune his voice to the *gendèr*. Then, when he wants to sing *suluk*, his singing will not be out of tune or tonally incongruous.

According to established practice, *antawacana* must be in accord with the different emotions, moods, and facial features of the characters.

For example:

When King Kresna appears in the first jejer, his voice is low, frequently sounding pitch 6̣. But, when King Kresna appears in *pathet sanga* and *pathet manyura*, his voice is high-pitched like the voice of Samba.

The voices of Arjuna, Kamajaya, and others like them are like King Kresna's voice in the first jejer, but lighter, slower, smoother, and calmer.

The voices of Abimanyu and other *bambangan* [satriya who are born in the mountains] whose faces are black, are similar to Arjuna's voice, but lighter and higher.

The voices of Irawan and other *bambangan* whose faces are white, are like Abimanyu's voice, but have a more floating quality.

King Yudhistira's voice is like Arjuna's voice, but also has a floating quality.

King Salya, King Abiyasa, Drupada, Matswapati, Bismaka, Basudéwa, Dasarata, Bathara Indra, and others like them have voices in the middle range intoned to pitch 2 of the *gendèr*. Their speech is deliberate and clearly enunciated, the words sounding slow and heavy with frequent pauses. In a happy, startled, or angry mood, however, these characters speak faster and in a higher pitch.

Wrekudara's speech is low, steady, straightforward, and stiff, without any upward intonation. His voice is intoned to pitch 5 of the *gendèr*.

The voices of Gathukaca, Antaréja, Antaséna, and others like them are like Wrekudara's voice, but not as stiff and steady.

Satyaki's speech is like Gathukaca's, but smoother and somewhat long-winded.

Patih [chief minister] Udawa, Prabowo, Tuhayata, Jayatilaras, Kartamarma, Jayadrata, Séta, Utara, Wirasangka [Wratsangka], Ugraséna, Sangasanga, Wisatha, Jaladara, Durgandana, and others of their type have voices like Satyaki's voice, but not as heavy. All of these voices are intoned to pitch 6 of the *gendèr*.

King Duryudana's voice is like Gathukaca's, but it is characterized by long, tense shrieks. If King Duryudana is startled, excited, or angry, his voice is higher-pitched.

King Baladéwa's voice is intoned to pitch 6 of the *gendèr*. His speech can become stern and staccato, but it also has a tender and relaxed quality. If King Baladéwa is startled, excited, or angry, he talks nonstop, stuttering frequently.

King Boma, Kangsa, Kéncakarupa, Ropakénca, Supala, and others of their kind have voices like Baladéwa. But their voices are more severe, loud, harsh, stern, and snarling. If startled or angry, these characters speak louder than does Baladéwa, but they do not stutter.

King Dasamuka's voice is like Boma's voice, but harsher, with louder and longer outbursts.

Samba, Satyaka, Drestadyemna, Rukmara, Rukmarata, refined-looking foreign kings, and other satriya of the proud type have high, arrogant voices intoned to pitch 6 of the gendèr.

Ogre kings and large ogres have low and nasal voices which come from the diaphragm. They speak rather tiresomely, at great length. Their voices are intoned to pitch 5 of the gendèr.

The ogre Pragalba and others of that type have voices like ogre kings' voices, but higher-pitched. Their voices seem to seep out of them [like escaping air]. They do not speak at such great length as the ogre kings.

The ogre Cakil has high-pitched, very rapid speech, which pours out as long, continuous, loud sounds punctuated by jerking movements. His speech is intoned to laras barang miring.

The voices of the ogre Kobis and the ogre Galiyuk are odd, out of tune, and nasal, like a person with a cold. Their shrieking is intoned to pitch 6 of the gendèr.

The ogre Térong, with his huge nose, has an exceedingly nasal voice.

Togog's voice is deep, loud, and rather nasal. He hums and mumbles as he talks.

Sarahita's high-pitched voice is marred by speech defects, odd deviations from the norm, and a rapid stammer. He often speaks in languages other than Javanese.

Semar speaks with his head raised and his speech is light but clear. It is characterized by rising shouts and noisy snickering. His speech is intoned to pitch 5 of the gendèr.

Garèng's voice seems to come from the lower part of his neck. He does not always roll his r's properly. He frequently yells and grumbles.

Pétruk's speech is moderate and easy-going and he laughs quietly whenever he feels like it. His upper lip overhangs slightly, resulting in blowing sounds in his speech.

Bagong, in the Gembor wanda,¹⁷ seems to spout in a deep voice that comes from the back of his throat. He cannot roll his r's. His speech is awkward, ingenuous, and humorous. In the Gilut wanda, Bagong has a higher-pitched voice. He is obstinate, awkward, simple-minded, and funny.

Pandhita Durna also has a high-pitched voice that is characterized by sudden, bizarre shrieking. His speech is unpleasant to hear and he is full of devious schemes.

Bathara Naradha's voice is like Durna's, but his speech is different. He talks as if he has a cold.

Patih Sangkuni has a medium-pitched voice that is slow, soft, and unspirited. He sounds as if he is constantly trying to catch his breath--like a starving man.

Dèwi Drupadi, Sumbadra, Kunthi Talibranta, and all the other female characters whose faces are black-colored and calm, have rather high voices that are intoned to pitch 2 of the gender. Their speech is slow, patient, refined, and protracted.

Dèwi Sitisundari, Leksmanawati, and all other females whose faces are calm and white-colored, have higher voices than the voices of Dèwi Drupadi and the others like her.

Dèwi Srikandhi, Banowati, Mustakawèni, Bathari Ratih, and others of the same type have high voices like Drupadi's, but they speak more quickly, sweetly, and coquettishly.

Dèwi Rarasati, Nyai Sagopi, and other females whose faces are either white or black, and with an aggressive upturned gaze, have voices like that of Dèwi Srikandhi, but slower and more humble.

Cangik's speech is high-pitched and protracted. Due to old age, she has a speech defect. Her head is upturned and she is still sexually energetic.

Limbuk has a low voice, which emanates from puffy cheeks, and a distorted, pointed mouth. Her speech is tiresomely prolonged, and she is hard to please and demanding.

Bathara Yamadipati's speech is like that of the ogre Pragalba, but slower, clearer, rather nasal, and odd.

In sum, this describes the antawacana of the most important puppets. The rest of the puppets can be classified with the above-mentioned types in terms of physical and vocal characteristics.

When puppets whose antawacana are the same or almost the same are conversing, the elder or higher-ranking puppet is given a lower voice in order to clarify which puppet is speaking. For example, Wrekudara's voice is lower than Gathukaca's or Antareja's voices. Arjuna's voice is lower than Abimanyu's or others like him. Dèwi Srikanthi speaks in a lower voice than does Dèwi Mustakawèni, and so forth.

6. The dhalang's cues to the gamelan musicians are of three types: (a) *dhodhogan* or *kepyakan*, (b) movements of the puppets, and (c) verbal cues.

- a. There are six types of *dhodhogan* or *kepyakan*: (i) *lamba* ['single']; (ii) *rangkep* ['double']; (iii) *ambanyu tumètès* ['like the sound of water dripping']; (iv) *geter* ['quivering'], *angganter* ['making loud and steady sounds'], or *nitir* ['constantly beating a hollowed-out log or bamboo as a signal']; (v) *singgetan* ['boundary' or 'division']; and (vi) *tungkakan* ['kicking with the heel'].
- i. *Dhodhogan lamba* creates an atmosphere or *wirama* that is peaceful, slow, and soothing.
 - ii. *Dhodhogan rangkep* creates an atmosphere of energy, excitement, haste, and hurriedness.
 - iii. *Dhodhogan ambanyu tumètès* is like the sound of rain in a light sprinkle, slow but constant, and creates a feeling that a change of mood [is about to occur].

- iv. *Dhodhogan geter* creates an atmosphere of energy, noise, passion, anger, and haste.
- v. *Dhodhogan singgetan* is the name of both the *dhodhogan* "dherudhug" sound [produced by a triple rap on the puppet box], and the *keyyakan* "cereceg" sound [produced by a triple rap on the *keyyak*]. It is used to separate one mood from another.
- vi. *Dhodhogan tungkakan* refers to *dhodhogan* or *keyyakan* that interrupts or pushes the *wirama* and is used to speed up or slow down the *wirama* of the *gamelan*, and to signal the *suwuk* [conclusion] of a piece.

Dhodhogan can be executed by the hand or foot of the *dhalang*. The *cempala* is grasped by the foot [or held in the hand]. Soft *dhodhogan* that does not drown out the *dhalang*'s narration is called "tetegan."

Keyyakan is usually used in the same way as *dhodhogan*, but *dhodhogan* is more appropriate as a signal to the *gamelan* musicians, since *keyyakan* produces a louder and more crashing sound.

- b. The *dhalang* cues the musicians by moving the puppets in various ways. For example:
 - i. In the scene after the *kapalan* scene, when the *satriya* mount their horses to go to another land, the *satriya* are followed by the *prampogan* [puppet depicting a marching army], which is moved from right to left several times. The placement of the *gunungan* in the higher banana log on the left side is a cue to the musicians to increase their tempo suddenly when playing *srepegan*. Then, the *prampogan* is placed in the upper banana log on the right side. *Dhodhogan* and *keyyakan* bring the *srepegan* to an end with a *suwuk gropak* [accelerated ending] or *sesegan*.

The signal indicates that the progress of the army, represented by the *prampogan* puppet, is halted, hindered from going further, and forced to stop suddenly. Thus, the *srepegan* is to end in a *suwuk gropak*.

- ii. During the scene of the *prang ampyak*, the soldiers of the army, represented by the *prampogan* puppet, work together to

clear a path through the forest. The penetration of the prampogan into the gunungan [symbolizing the forest] is one of the signs to the musicians to suddenly increase the tempo of srepegan. This signal also indicates that the job of the prampogan is finished--the forest barricade is penetrated.

- iii. After the prang ampyak, the gunungan flutters across the screen, moving in a broad sweep from right to left a few times. When the gunungan is raised up high and is placed in the middle of the screen, leaning to the right a little, this is the cue for the suwuk of srepegan. This cue, in which the gunungan is raised and inclined to the dhalang's right (as it would be when placed in the log), indicates that the prang ampyak is over and that srepegan should be concluded.

Indeed, srepegan must end in that way, because presently the gunungan will be used again. As a suluk is sung, the gunungan flutters in a broad, slow sweep across the screen moving from right to left a few times. The movements of the gunungan represent dust blowing, branches of trees hanging by threads, and earth and rocks that have fallen or been chipped away--all of this being cleaned up by the soldiers.

- iv. During the *prang gagal* or *prang simpangan*, after Kala Pragalba is defeated by Patih Udawa, Kala Pragalba escapes by taking a fork in the road. Then the tempo of srepegan is increasingly accelerated. Patih Udawa chases Kala Pragalba across the screen from right to left a few times. Patih Udawa then stops in the middle of the screen, his front arm hanging loose. This is the cue for srepegan to change to a slow tempo, hence ayak-ayakan. When Patih Udawa slows down and ceases his pursuit of Kala Pragalba, this is the cue that the music must no longer be tense, but slow and soft. Thus, srepegan changes to ayak-ayakan.
- v. In the scenes of Wrekudara's leaping, he leaps as if he is flying. This is accompanied by sampak. After Wrekudara has leapt repeatedly, his front arm is placed in a loose hanging position, then rotated and raised high and stiff.

Then he starts walking rapidly. This is the cue that the tempo of sampak must accelerate. The action indicates that he has, or has almost, arrived at his destination; his trip is almost completed. Therefore, the tempo of srepegan should accelerate and the piece end quickly.

In order to save time after ending a piece, the dhalang can immediately request another piece with a different melody and wirama by cueing the musicians. For example, after the suwuk of srepegan or sampak, a dhodhogan of five slow raps can be played, resulting in a direct transition from srepegan or sampak to ayak-ayakan.

- c. The dhalang's utterances that are verbal cues to the musicians are of several types:
 - i. Kombangan, long-held tones, sung to "o" or "e," which follow the melody and wirama played by the gamelan. After a dhalang has finished the janturan [narration of an important scene, intoned to background music played softly], kombangan is heard. This is a sign to the musicians that the janturan is finished, and, therefore, they should no longer play softly (*sirep*).
 - ii. If, in the middle of a gendhing, ayak-ayakan, srepegan, or sampak, the dhalang's hands are both at work and he is unable to give a clear signal, or the signal is not heard by the musicians, then the dhalang often will utter the words, "wau ta," as a request to the musicians to play softly (*sirep*), stop, and so forth.
 - iii. In order to request a gendhing, a dhalang can sing a *buka celuk*, or vocal *buka*.

As examples:

6	1	2	3	2	2	1	6	1	3	1	2	G
.							.					
Sam-pun mi-yos wa-hu-ta Sri Na-ra Na-ta												
['A noble king goes forth']												

which is followed by a gendhing in laras sléndro pathet manyura. Or,

3 1 3 2 5 6 1 2 1 6 4 5^G
 Tan-dya bi-dhal gu-mu-ruh sa-king na-ga-ra
 ['Like thunder (they) quickly depart the country']

followed by *Lancaran Tropong Bang*, laras pélog pathet nem.

- iv. In addition to *buka celuk*, *wangsalan* [riddles] are frequently used to request certain *gendhing*.

For example:

"*Wus nitèni konduring Nata*" ['the King's return has been noted'] refers to *Gendhing Titi Pati* [*nitèni* 'observed' from the root *titi*; also, *titi* 'time'; *pati* 'death' or 'king'], laras sléndro pathet nem.

"*Lir surya kalingan méga*" ['like the sun obscured by clouds'] refers to *Ladrang Remeng* ['cloudy'], laras sléndro pathet nem.

"*Kawentar yèn mengku karya*" ['it is known that they are engaged in an important task'] refers to *Gendhing Kedhaton Bentar* [*kedhaton* 'palace'; *bentar* 'split in two' (rhymes with *kawentar*)], laras sléndro pathet nem.

"*Pindha riris wanci sonten*" ['like a misty rain in the late afternoon'] refers to *Gendhing Udan Soré* [*udan* 'rain'; *soré* 'late afternoon'], laras sléndro pathet nem.

"*Pindha peksi kineplokan*" ['like a bird scared away by clapping'] refers to *Ladrang Peksi Kuwung* ['peacock'], laras sléndro pathet nem.

"*Pindha liman nèng madyaning paprangan*" ['like an elephant in the middle of a battlefield'] refers to *Ladrang Dirata Met* [*dirata/dirada* 'elephant'; *meta* 'angry'], laras sléndro pathet nem.

"*Pindha kinembong bojaning temantèn*" ['like an invitation to partake of a wedding feast'] refers to *Gendhing Majemuk* ['many people eating a ritual meal together'], laras sléndro pathet nem.

"*Gora swaraning akasa*" ['a loud sound from the skies'] refers to *Gendhing Guntur* ['thunder'], laras sléndro pathet nem.

"*Netepaké jamangé kaya jebol-jebola*" ['he adjusts his headband so vigorously, the ties are about to snap'] refers to Ladrang *Bedhat* ['the breaking of ties, strings'], laras sléndro pathet nem.

"*Pindha manyar sasra bareng aneba*" ['like a thousand manyar birds flocking together'] refers to Lantaran *Manyar Sèwu* [*manyar* 'a kind of bird'; *sèwu* 'one thousand'], laras sléndro pathet nem.

"*Pindha maésa binereg*" ['like herded water buffaloes'] refers to Lantaran *Kebo Giro* [*kebo* 'water buffalo'; *giro* 'angry'], laras sléndro pathet sanga.

"*Pindha sekar menur dadu*" / "*Pindha sekar gambir mangambar*" ['like a pink jasmine flower' / 'like a fragrant gambir flower'] refers to Gendhing *Gambir Sawit* [*gambir* 'flowers used for weddings'; *sawit* 'a kind of batik pattern worn by both bride and groom'], laras sléndro pathet sanga.

"*Ngambar gandaning kusuma*" ['the fragrance of flowers spreading everywhere'] refers to Gendhing *Ganda Kusuma* [*ganda* 'fragrant'; *kusuma* 'flower'], laras sléndro pathet sanga.

"*Ngencengi busanané*" ['straightening or tightening one's clothing'] refers to Ladrang *Babat Kenceng* [*babat* 'membrane'; *kenceng* 'tight'], laras sléndro pathet sanga.

"*Kadya pandam kèntir ing warih*" ['like a light drifting over water'] refers to Gendhing *Damar Kèli* [*damar* 'light'; *kèli* 'drifting'], laras sléndro pathet manyura.

"*Lir sabdaning kukila*" ['like the voice of a bird'] refers to Ladrang *Kandha Manyura* [*kandha* 'voice', 'speech'; *manyura* 'peacock'], laras sléndro pathet manyura.

"*Pindha peksi mungging gantangan*" ['like a bird hanging in a high cage'] refers to Gendhing *Perkutut Manggung* [*perkutut* 'peacock'; *manggung* 'cooing constantly'], laras sléndro pathet manyura.

"*Pindha kenya tinari krama*" ['like a young girl who has been proposed to'] refers to Gendhing *Montro* ['flower of the cucumber'; or *montro-montro*, 'a frown'], laras sléndro pathet manyura.¹⁸

"*Ing tyas kadya ginonjing*" ['trembling in his heart'] refers to Ladrang *Ginonjing* ['shaken'], laras sléndro pathet manyura.

"*Katon mamanising praja/wadana*" ['the beauty of her face is evident'] refers to Ladrang *Manis* ['sweet' or 'beautiful'], laras sléndro pathet manyura.

"*Pating kendharah kuncané*" / "*Pating kadhèdhèr kuncané*" ['with one's clothing dragging on the ground' / 'the folds of his ceremonial sarong were open and disheveled'] refers to Ladrang *Moncér* ['a hanging ornament'], laras sléndro pathet manyura.

"*Kadya mliwis lumakwèng toya*" / "*Kadya kumricik swabawané*" ['like wild ducks waddling in water' / 'like the sound of falling water'] refers to Ladrang *Ricik-ricik* ['constantly raining'; also known as Ladrang *Mliwis* ('wild duck')], laras sléndro pathet manyura.

"*Waktuné mangsa kasanga*" / "*Samya rèrèn sangandhaping randhu wana jajar sanga*" ['during the ninth month' / 'together they rest under nine rows of forest kapok trees'] indicates the transition from the pathet nem period to the pathet sanga period of the wayang.

"*Lamat-lamat swaraning kukila manyura*" ['the sounds of the peacock are faintly heard'] indicates the transition from the pathet sanga period to the pathet manyura period of the wayang.¹⁹

7. In former times, only a few stories were used for wayang kulit purwa, and, since there were also only a few dhalang, it was easy to differentiate the *pakem* stories from the *carangan* stories.
 - a. The *pakem* stories, forming the basic repertoire, consist of selections from the *Mahābhārata*, *Pustaka Raja* [by R. Ng. Ranggawarsita, composed late nineteenth century], *Ramāyana*, *Arjuna Sasra* [Bau], and so forth. The stories include, among others, "Rabinipun Parasara" ['The marriage of Parasara'], "Pandhawa Dhadhu" ['The Pandhawa play at dice'], "Balé Sigalagala" ['The house of resin'], "Jagal Bilawa" ['The butcher Bilawa'], "Brata Yuda" ['The great war'], "Pejahipun Sumantri" ['The death of Sumantri'], "Anoman Duta" ['Anoman as envoy'], and so forth.

- b. The carangan stories are branch or subsidiary stories stemming from the basic repertoire, including, among others, such stories as "Partadéwa," "Makutha Rama" ['The crown of Rama'], "Tuhu Wasésa," "Rama Nitis" ['The reincarnation of Rama'], and so forth.
- c. The carangan dhinapur stories are selections taken from other repertoires that have been adapted to wayang kulit purwa. They include such stories as "Kunjarakarna" [the name of a demon] from the *Budha Carita*²⁰ cycle; "Semar Ambarang Jantur" [Semar as itinerant storyteller], also known as "Karta Wiyoga Maling" [Karta Wiyoga as thief] from the wayang gedhog cycle; "Bancak Dhoyok Ambarang Jantur" [Bancak and Dhoyok as itinerant storytellers], "Sekar Sumarsana Wilis" [Green sumarsana flower], from the wayang gedhog cycle of *Panji Angreni*, and so forth.

The three types of stories are now very difficult to differentiate because there are so many newly created stories and many basic stories that have been altered. In the words of the old saying, "a dhalang is never short of stories." Nevertheless, faint traces [of either a pakem or a carangan story] are discernible if one looks carefully.

- 8. In a wayang performance, the gunung puppet is used to represent a mountain, a log, a large tree, a gate, a house, the earth, water, wind, fire, clouds, and so forth.

In addition, the gunung is also used to separate one scene from another. For example, after the scene in the kingdom of Ngastina, the Korawa depart for another place. The placement of the gunung in the middle of the screen separates that scene from the next.

According to standard practice, the conventions for placing the gunung in the banana log, from the time before the wayang kulit begins to the time after the wayang ends, are as follows:

- a. Before the wayang begins, the gunung is placed straight up in the higher log, in the middle of the screen.
- b. (1) During the pathet nem section, the gunung is placed in the middle of the screen in the lower log, inclining to the dhalang's right at an angle of about 110 degrees.
- (2) During the pathet sanga section, the gunung is placed straight up in the lower log, in the middle of the screen.

- (3) During the *pathet manyura* section, the *gunungan* is placed in the middle of the screen in the lower log, inclining to the *dhalang's* left at an angle of about 110 degrees.
- c. When the *wayang* is finished, the *gunungan* is placed straight up in the higher log again, in the middle of the screen, covering the puppets of the last scene.

Conventions governing the various positions of the *gunungan*, as described above, have the following aims: (1) to make the technique of puppetry easy to execute, beautiful, and practical; (2) to make the positions of the *gunungan* representative of universal events; and (3) to illustrate symbolically a profound philosophy. This is explained below.

- d. Before the *wayang kulit* has begun, the *gunungan* is placed straight up in the higher log, in the middle of the screen. Aside from making the "stage" more beautiful and more pleasing, the *gunungan* makes it seem not so bare, but decorated. The position of the *gunungan* also symbolizes the fact that, before the creatures of the world were created and before the existence of the sphere of desire, the universe was empty, like the skies. But, in spite of that emptiness, in the innermost depths of the empty world and skies there was actually a center of activity. This center, upright and just, located above everything else, eternally operates in accordance with the laws of destiny. This is the significance of the positioning of the *gunungan* before the *wayang* performance has begun, upright in the higher log, in the middle of the screen, which is otherwise still, empty, and void.
- e. After the *wayang kulit* has started--that is, when there is activity and movement--the *gunungan* is placed in the lower log, in the middle of the screen, leaning to the right in *pathet nem*, standing upright in *pathet sanga*, and leaning to the left in *pathet manyura*. These positions of the *gunungan* symbolize the progression of the sun--rising in the east, moving to the west, and setting in the western horizon--and the everlasting and uninterrupted occurrence of days and nights. Thus is time created and all the movement and activity that are ruled by time.

A map illustrates the movement of the sun from right to left. For example, on a map of Java, Surabaya is placed on the right side representing the east and Jakarta is placed on the left side representing the west. The sun originates from the direction of Surabaya and progresses westward toward Jakarta, that is, from east to west, or from the right side to the left. Analogously, during a performance of wayang kulit, the gunungan first inclines to the right; then, as time progresses, it inclines to the left. In the middle time-period, the gunungan is upright, like the sun directly overhead in the middle of the sky. Then it moves to the left, setting on the left side--that is, on the western horizon.

Also, the positions of the gunungan during a wayang kulit symbolize a philosophy of being. There are three realms called "Triloka" or "Tribuwana": (1) the realm that predates creation and all creatures is called "Guruloka" [place of Guru, or Śiwa]; (2) the realm of creation, of creatures and sounds, the sphere of desires, that is, the earth (*arcapada*), is called "Janaloka" [place of men]; (3) the realm that follows all creation, when all creatures are dead and have vanished from the earthly world--that is, the realm of spirits or of gods--is called "Indraloka" [place of Indra].

Moreover, [the three placements of the gunungan] also remind us that there are three great powers, or forces, that intertwine to become one, called "Trimurti": (1) Sang Hyang Brahma, whose power it is to bring life to all creatures and things; (2) Sang Hyang Wisnu, who is empowered to protect, care for, and maintain all things; and (3) Sang Hyang Śiwa, whose power it is to destroy all creation. Gradually, this belief changed in the minds of some, so that Śiwa became the Creator, Wisnu the Protector, and Brahma the Destroyer.

Therefore, to symbolize [this trinity of deities], stages or divisions are grouped in units of three in a wayang performance. For example, (1) the initial placement of the gunungan in the higher log, then in the lower log, and finally in the higher log again, covering the puppets of the last scene; (2) [the division of the wayang play into three sections:] *patet nem*, *patet sanga*, and *patet manyura*; and (3) the practice of removing the gunungan from the higher log

in the beginning of the first scene, then shaking and stopping it three times.

- f. During *pathet nem*, the *gunungan* is placed in the lower log in the middle of the screen, inclining to the *dhalang's* right. When not in use, the *gunungan* is always stuck on the right side of the *dhalang*, not only because this position is the most practical, but also because the *gunungan* then covers the extra puppets on that side. When the *gunungan* is used to indicate a change of scene in the middle of *pathet nem*, it is easy for the *dhalang* to replace it in a position inclining to his right. Furthermore, the position of the *gunungan*, inclining to the *dhalang's* right, is suitable for *pathet nem* in which everything must be clearly enunciated, slow, orderly, and beautiful.²¹

In addition, this placement of the *gunungan* symbolizes and represents the notion that during the period from birth to adulthood, or from childhood to approximately twenty-five years in an individual's life, there arises a personal concern with worldly matters. Everything that [the young person] sees he covets, desires, and considers important (*nengenaken*)--hence, the symbolism of the *gunungan* at the beginning of the play (i.e., in *pathet nem*) being placed to the right (*tengen*) of the *dhalang*.

When one has reached adulthood--the period from about age twenty-five to fifty years--one begins to form interpretations, ideals, and opinions that are upright (*jejeg*), just, and constant. Although still recognizing the importance of worldly matters, one now exercises adult judgments, based on experience and study. As a symbol of that idea, the *gunungan* is placed straight up (*jejeg*) in the log during the middle of the play--that is, representing the middle period of one's life--during *pathet sanga*.

When one has become old--that is, the period from around age fifty until one's death--one begins to set aside (*ngiwakaken*, [literally 'to set on the left side']) worldly matters. Due to the effects of old age, such as ever decreasing strength, shortness of breath, loss of teeth, failing eyesight, wrinkled skin, and so forth, one no longer enjoys things. One no longer places an important value on

things. In fact, it is said that when one becomes very old, one yearns for death. Not only is one not concerned with this world, one actually wants to leave it behind. This is symbolized by the *gunungan* at the end of the play, during *pathet manyura*, when it is inclining to the *dhalang's* left.

- g. When a person dies, only his corporeal body remains, because the refined and pure part, called the "spirit" (*nyawa*) or "soul" (*sukma*), has already returned to nothingness. That is, one can no longer be seen, or sensed, by mortals. The spirit originates from nothingness and returns to nothingness. That is, the spirit originates in that which (*Ingkang*) creates life and returns to it. Thus, only the corporeal body remains to be destroyed by burial, cremation, abandonment to the elements, or other means of disposal. At the end of a wayang performance, the return of the *gunungan* to its original position, standing straight up in the higher log in the middle of the screen, is symbolic of this idea. The *gunungan* covers the bodies of the puppets of the last scene, whose story is now finished, leaving behind only traces of the good and evil doers, the contemptible, the ordinary, and the prominent people of this world. The *gunungan* is initially placed in the higher log, and later returned to the higher log, just as it comes from nothingness and returns to nothingness.
9. The *dhalang* must be thoroughly versed in the names of the kings, their wives, noble families, prime ministers, officials, and their subordinates from every kingdom. He must also be familiar with rules [concerning wayang] found in old writings and established *pakem*. This matter should not be treated carelessly, lest the good name of all *dhalangs* and the art of wayang *kulit* itself be damaged.

Some of the names of the kings, their wives, relatives, prime ministers, officials, and so forth, from the time of the *Pandhawa* and *Korawa*, are listed below.

- a. In the kingdom of *Ngastina* (*Hastina/Gajah Oya*), the king is called *Prabu Suyudana* (*Duryudana/Jayapitana/Anggendarisuta/Kurupati*). His beloved queen is *Dewi Banowati* whose garden in the palace is called *Kadi Lengeng*.

They have two children: (1) *Radèn Laksmāna Mandrakumara*, crown prince of *Ngastina*, who lives in the *kasatriyan*

[nobleman's residence] of Saroja Binangun; and (2) the princess, Dèwi Laksmanawati.

Suyudana's *patih* [prime minister] is his uncle, Patih Harya Suman (Patih Sangkuni/Sakuni/Sangka-uni), a younger brother of Dèwi Anggendari of Gandhara. He is the Adipati of Gandhara and lives in the *kepatihan* [residence of the patih] of Plasa Jenar.

Prabu Suyudana is the first-born of one hundred children in the Korawa family. The last-born is a daughter, Dèwi Drusilawati (Dèwi Drusilah/Dusalah). She marries the king of Sindura (Sindu/Sindu Kalangan/Bana Keling). The king of Bana Keling is Prabu Jayadrata (Prabu Sindupati/Sinduraja/Sindukalangan/Semaniputra/Sapwaniatmaja). In the kingdom of Ngastina, Prabu Jayadrata uses only the titles "Radèn" or "Harya."

Those Korawa brothers who are often mentioned or shown on the screen are, among others: (i) Radèn Dursasana, from the kasatriyan of Banjar Jungut, who is the king's first younger brother; (ii) Radèn Durmuka, from the kasatriyan of Sekar Cindhé; (iii) Radèn Durmagati, from the kasatriyan of Sobrah Lambangan; (iv) Radèn Kartamarma, from the kasatriyan at Tirta Tinalang; (v) Radèn Citraksa, from the kasatriyan of Cindhé Dadu; and (vi) Radèn Citraksi, from the kasatriyan of Cindhé Biru.

The commanding general of Ngastina, related by marriage (*paripéan*),²² is Prabu Karna (Suryaputra/Suryatmaja/Basuséna), king of Angga (Ngawangga). However, in the kingdom of Ngastina, he only uses the title "Adipati."

The king's spiritual advisor is Pandhita Durna (Dhang Hyang Kumbayana), from the shrine or hermitage of Soka Lima. Pandhita Durna has one child, a son, named Bambang Haswatama, a nobleman from Padhanyangan. He also serves in the kingdom of Ngastina as one of the leaders of the army.

- b. In the kingdom of Ngamarta (Cintaka Pura/Indra Prastha/Batana Kawarsa), the king is Prabu Puntadéwa (Yudhistira/Dwijakangka/Darmaraja/Darmakusuma/Darmatanaya/Darmawangsa/Darmaputra/Gunatalikrama/Sang Ajatasatru). His queen is Dèwi Kresna

(Dèwi Drupadi). They have one child, a son, named Radèn Pancawala. In the *Mahābhārata*, Prabu Yudhisthira is said to have been married also to Retna Dèwika, from the kingdom of Sibi, who bears him one child, a son, Radèn Yodéya. The king's patih is Patih Handakasumilir (Patih Tambakganggeng).

Prabu Puntadéwa is the first of the five Pandhawa brothers: (1) Prabu Puntadéwa; (2) Radèn Wrekudara (Séna/Bimaséna/Brataséna/Kusumayuda/Kusumadilaga/Wayuninda/Bayutanaya/Judhipati/Gandawastratmaja), of the kasatriyan of Munggul Pawenang; (3) Radèn Arjuna (Janaka/Pamadi/Margana/Parta/Palguna/Dananjaya/Indratanaya/Kandhi Wrehatnala/Kirithi/Kuntadi/Kumbalyali/Kunthiyatmaja/Pandhuputra), of the kasatriyan of Madukara and the garden retreat called Madéganda; (4) Radèn Pinten (Radèn Nakula) from the kasatriyan of Bumi Retawu; and (5) Radèn Tangsen (Radèn Sadéwa) from the kasatriyan of Sawo Jajar.

- c. In the kingdom of Madura, the king is Prabu Baladéwa (Balarama/Kakrasana/Sangkarsana/Jaladara/Halayuda/Basukiyana/Kusumawalikita). His queen is Dèwi Irawati. They have one child, a son, named Radèn Wisatha. Prabu Baladéwa has two prime ministers, one for court affairs named Patih Prabawa, and one for affairs outside the court named Patih Pragota. The king's mount is a white elephant called Kyai Puspa Denta.
- d. In the kingdom of Dwarawati (Dwaraka/Narmakodaka), the king is Prabu Kresna, who may also rightfully be called Bathara [mythological deity] Kresna (Prabu Arimurti/Wisnumurti/Danardana/Janardana/Madusudana/Wasudéwaputra/Narayana/Narasinga/Késawa/Padmanaba). He has three queens: (1) Dèwi Jembawati, daughter of Bagawan [hermit] Kapi Jembawan and Dèwi Trijatha of the hermitage of Ganda Madana; (2) Dèwi Rukmini, daughter of Prabu Rukma (Prabu Bismaka) of the kingdom of Kumbina; (3) Dèwi Satyaboma, daughter of Prabu Satyajit of the kingdom of Lésan Pura. Prabu Kresna has three children by Dèwi Jembawati: (1) Radèn Gunadéwa, whose body is covered with hair, which explains why [out of shame] he spends his whole life at the hermitage of Ganda Madana; (2) Radèn Samba (Radèn Kilatmaka), crown prince of Dwarawati, who lives in the nobleman's residence of Parang Garudha; (3) Dèwi Titisari, who

eventually marries Bambang Irawan, a son of Radèn Arjuna. Dèwi Rukmini bears Prabu Kresna one child, Radèn Partajumena, who lives at the nobleman's residence of Dhadha Paksi. Dèwi Satyaboma bears Prabu Kresna one child, Radèn Satyaka, who lives in the nobleman's residence of Tambak Mas. In addition, as a god, Prabu Kresna receives in marriage Dèwi Pratiwi of the heavenly kingdom of Éka Pratala, who bears him a son and a daughter: (1) Harya Sitija (Bambang Sutija), who eventually becomes king of Traju Trisna (Pratisya/Prasti Tistha), and who is called Prabu Boma Narakasura; (2) Dèwi Sitisundari, who eventually marries Radèn Abimanyu. In the carangan story called "Sukma Ngumbara" ['The Wandering Soul'], Prabu Kresna, as a result of prayer, receives a child named Dèwi Kuntharawati, who is married later to Pétruk. Prabu Kresna's prime minister is Patih Udawa, the son of Demang Sagopa of Widara Kandhang.

Harya Satyaki, who is the younger brother of Dèwi Satyaboma, serves in the kingdom of Dwarawati and becomes a commanding general there. He is also crown prince of Lésan Pura, and a nobleman from Swala Bumi.

- e. The kingdom of Pancala Radya, or Cempala Radya, is ruled by Prabu Drupada (Sucitra/Prabu Pancalaraja). His queen is Dèwi Gondowati. They have three children: (1) Dèwi Drupadi (Dèwi Kresna), who eventually marries Prabu Puntadéwa; (2) Dèwi Srikandhi, who eventually marries Radèn Arjuna; and (3) Radèn Drestajumna (Trusthajumna), crown prince of the kingdom of Pancala. Prabu Drupada's prime minister is Patih Drestakètu (Trusthakètu).
- f. The kingdom of Mandraka (Madra/Madraka), is ruled by Prabu Salya (Salyapati/Narasoma/Somadenta/Mandradipa/Mandrakéswara). His queen is Dèwi Satyawati (formerly Éndhang Pujawati), the beloved daughter of Bagawan Bagaspati of the hermitage of Harga Belah. They have five children: (1) Dèwi Irawati, who eventually marries Prabu Baladéwa; (2) Dèwi Surtikanthi, who eventually marries Prabu Karna; (3) Dèwi Banowati, who eventually marries Prabu Suyudana; (4) Radèn Burisrawa, crown prince of Madraka and a nobleman from Cindhé Kembang; and (5) Radèn Rukmarata, who lives in the nobleman's residence of Tanjung Anom. Prabu Salya's prime minister is Patih Tuhayata.

- g. The kingdom of Wiratha (Matswasabha/Matswaloka) is ruled by Prabu Durgandana (Matswapati/Basuwendra/Wiratéswara/Matswanata). His queen is Dèwi Rekathawati (Dèwi Sutiksnawati). They have four children: (1) Radèn Seta, (2) Radèn Utara, (3) Radèn Wratsangka (Wiratsangka), and (4) Dèwi Utari, who eventually marries Radèn Abimanyu and who bears him a son, Prabu Parikesit of Ngastina. Prabu Matswasabha's prime minister is Patih Nirbita, son of Radèn Setama and Dèwi Kandhini. Radèn Setama is the elder brother of Resi Abiyasa.
- h. In the Kadipatèn of Ngawangga (i.e., the kingdom of Angga), Prabu Karna (Suryaputra/Suryatmaja/Jaka Radèya/Basuséna) rules. He serves in the kingdom of Ngastina as commanding general, with the title Adipati. His queen is Dèwi Surtikanthi. They have two children, a son and a daughter: (1) Radèn Warsakusuma (Warsaséna/Karnasuta/Karnatmaja); and (2) Dèwi Karnawati. In the carangan story called "Déwa Kusuma," Dèwi Karnawati is married to Bambang Déwa Kusuma, son of Radèn Arjuna. Prabu Karna's prime minister is Patih Hadimanggala, son of Demang Pralebda, younger brother of Demang Antagopa of Widara Kandhang.
10. The word "dhalang" is derived from the syllables *dhang* and *lang*. It may be explained as follows. "Dhang," or "dhah" [as in *dhang hyang* or *dhahyang*, titles for priests], is similar to "sang," an honorific title, as in "sang raja" ['the honored king'], "sang pandhita" ['the honored priest'], "Dhang Hyang Durna" ['the honored Durna'], and so on. "Lang" means 'to go away', or 'to leave', as in "ilang," which indicates wandering about without a clear sense of direction or goal; "balang," which means 'to be flung away quickly and forcibly, like a stone that is thrown'; or "kalangan," which means 'to move in circles'. Thus, the word "dhalang" means an honored person who is constantly moving [from one place to another] in order to help whomever may be in need. It also means a savior, a person who can heal sickness, sadness, or other disturbances by means of exorcism. He is also one who can summon the images, or *ayang-ayang* ['shadows'] of the spirits, gods, and other noble beings who no longer live on earth. Indeed, it is in these activities that the wayang performance has its origins.

Others derive the word "dhalang" by folk etymology (*jarwa dhosok*) from "ngudhal-udhal piwulang" ['to disseminate knowledge'], or from "ngudhal-udhal wayang lulang" ['to spread the art of wayang kulit'].

As the art of the dhalang developed, five types of dhalang came to be distinguished:

- a. The *dhalang sejati* ['pure dhalang'] serves to guard the peace, performs ceremonies that exorcise disturbances, hardship, and suffering, and teaches the art of mysticism, achievement of well-being, and tranquility of heart. He does not covet material payment for his services, but in former times was paid through offerings and the like.
 - b. The *dhalang guna* ['powerful dhalang'] serves to disseminate knowledge, teachings, mystical gnosis, and cultural knowledge, aimed at establishing the peace, well-being, nobility, and glory of the community.
 - c. The *dhalang wasésa* ['authoritative dhalang'] serves to disseminate information, teachings, and the laws of proper living, aimed at securing tranquility, nobility, and glory based on the authority of society or government.
 - d. The *dhalang purba* ['dhalang of antiquity'] serves to provide examples [of good behavior] through his art. By performing he can arouse feelings of harmony in people so that their actions are virtuous and lead to peace, tranquility, and honor.
 - e. The *dhalang wikalpa* ['dhalang of doubt/hesitation/confusion'] performs his art solely with a view to personal material gain.
11. When performing a wayang, a dhalang must exhibit certain personal characteristics, traits, and skills, namely the following five: (a) *gendhung*, (b) *gendheng*, (c) *gendhing*, (d) *gandhang*, (e) *gendhèng*. They are differentiated below.
- a. "*Gendhung*" means 'daring' or 'bold'. When performing a wayang, a dhalang must be bold and confident no matter who is present. He cannot be afraid or timid in front of his audience. For this reason, he must be rich in his understanding of material and spiritual matters, in his skills as a dhalang, and in his knowledge of mysticism, ethics, the laws of the land, spiritual power, and so forth. If the

dhalang does not have experience and thorough understanding in these matters, he will feel afraid, awkward, and confused. As a consequence, his performance will clash with the rules of puppetry, resulting in a poor performance drained of vitality. With poor luck, he may even be the victim of a lawsuit or have other major difficulties.

- b. "*Gendheng*" means to consider one's own needs, ignoring the needs of others. A person who is *gendheng* is not deranged, but reflects on his own feelings a good deal. If, in the middle of a performance, the dhalang suddenly starts to think of something else--something other than the wayang performance at hand--he is sure to be careless and become distracted from the wayang.
 - c. "*Gendhing*" refers to the lagu, irama, and wilet of gamelan music. The dhalang must be highly trained in gamelan music. He must control and guide the musicians and he must accommodate the music to the elements of the wayang: sulukan, keyyakan, dhodhogan, puppet movements, and staging. These elements give the wayang its dignity, harmony, beauty, and inner meaning.
 - d. "*Gandhang*" means 'a clear and resonant voice', but not an excessively loud one. The speech of a dhalang must be clear, distinct, intelligible, and capable of touching the feelings and emotions of those who are watching and listening.
 - e. "*Gendhèng*" means 'a protective roof'. The dhalang must be able to shelter and protect the well-being and tranquility of his audience and everyone else, making them feel refreshed, secure, healthy, and whole. It is hoped that the dhalang will contribute to the development of honor, nobility of character, and tranquility in all aspects of life.
12. In former times, the dhalang said prayers while performing a wayang. Thus, he had to memorize prayers of supplication, prayers of worship, and *mantra* [sacred formulas]²³ begging for peace and good luck for himself, for those in need, for the entire family who sponsored the wayang performance, and for the audience. He prayed for universal concord, well-being, and tranquility for everyone in the world.

In addition, the dhalang had to be diligent in his practice of asceticism and meditation, because the efficacy and strength of the

mantra depend on the depth (or shallowness) of his asceticism and meditation.

In former times, the prayers of supplication, prayers of worship, and mantras of the dhalang were recited in Sanskrit or Old Javanese. Gradually they were changed to modern Javanese or Javanese with Islamic influences. Examples of prayers and mantra, taken from dhalang *primbón* [manuals] that have been preserved, are mentioned below.

- a. For every wayang performance, from the time the dhalang leaves his house to the time the performance begins, between different subjects in the course of the wayang, and until the end of the wayang, the dhalang repeatedly recites the mantra: "Aum awignam astu nama Siddem." "Aum" is a reverential name for the Highest Spirit/God. "A" means 'no' or 'not'. "Wigna" means 'hindrance', 'obstacle', 'trouble', 'disturbance', 'grief'. "Astu" is 'to worship' and 'to respect'. "Nama Siddem" means 'to the most perfect God'. Thus, the phrase means "Oh, honored and greatest God, may my humble offering of devotion to you meet no hindrance, trouble, or other obstacle. May you provide an easy road for me. May this wish be fulfilled. Amen."

The Sanskrit language of the above phrase has been gradually changed to "Hong wilahéng mangastawa Siddhem," or "Hong wilahéng sekaring bawana langgeng."

- b. The *Serat Kramaléya*²⁴ mentions various mantra recited by the dhalang from the time he sits down under the oil lamp until the first scene. Pressing his navel, he recites from memory a Javanese Buddhist mantra requesting power and compassion: "Hong awigenam pranawa, samèh mamohya mandel sri, syuh syuh ruwat kala suha ripwa hyong pasung pangasih." The intention of this mantra is to beseech both the compassion of the Ruler of All Creatures and the benevolence of the audience.

After that mantra, the dhalang grasps the wick of the oil lantern with tongs, and, making the flame burn brighter, he recites the following mantra: "Hong Nurrada, Hyong ri Hyang Nurrada hagni," which means 'May Hyang in his aspect as Light illuminate the world and illuminate my heart'.

After that mantra, the dhalang strikes the puppet box to cue the gamelan to play. The dhalang removes the kayon, or gunungan, from the log, lowers it, and makes it vibrate slowly and gracefully, stopping three times, until the gunungan reaches the level of the lower log. He blows on the tip of the gunungan three times, presses the tip with the fingers of his left hand, and rests the gunungan on the top edge of the puppet box while reciting the auspicious mantra: "Rep sidhem pramanem padha, korup racut racut dadi, nèng aku tunggal kahanan, tunggal sir rasa sejati, tetep madhep mring mami. La lla ha llallohu Allohu, muga-muga paringa idi sejati, niyatingsun ambuka gancaring carita." ['May all be totally silent. May separate things come together and become one, one with my intention of pure rasa; may (my intention) ever be steadfast. There is one God and Allah is his name. May I be given leave to open up the path of this story.']

- c. In a number of *primbon* handed down by various dhalang of former times, the mantra for wayang performance are mentioned as follows:
1. When preparing to leave his house, the dhalang recites the mantra: "Hong lelembut padhanyangan sira sing ana . . . (referring to the dhalang's house, yard, village, or district), kang asmara désa, kang asmara bumi, bapa biyang babo kabuyutan, réwang-réwangana aku, katekana sasedyaku, katurutana sakarepku, titah lanang, titah wadon kang andudulu marang aku, teka dhemen teka welas, teka asih, awit saka idining Hyang, Hyang kang Murbèng Dumadi." ['Hong, guardian spirits, you who reside at . . . , protector of the village, protector of the earth, father and mother and ancestors, come to my aid, strengthen my resolve, grant my wishes. May all the men and women who are watching me be pleased, compassionate, and loving, by the will of Hyang, who rules all creation.']

Holding his breath, the dhalang then stamps upon the ground three times. The mantra quoted above can also be used by someone who is about to depart for work, such as a trader about to go to sea. When the dhalang reaches

his destination, he recites the mantra again, but the name of the dhalang's house is replaced with the name of his new location.

2. When the gamelan has begun to play the *talu*, the dhalang recites the following mantra: "Sang Basuki Naga Bumi, Dhanyang perayangan ing omah kéné, désa kéné, réwang-réwangana aku, katona becik banget anggonku andhalang, aja pati-pati bubar kang padha nonton, yèn durung rampung anggonku andhalang." ['Sang Basuki,²⁵ Serpent of the Earth, protective spirits who are residing in this house and in this village, may you come to my aid, and may my performance be seen to be excellent. May the spectators who come stay until the performance ends.']

Sitting while reciting this mantra, the dhalang holds his breath and stamps three times on ground that has been covered with a straw mat.

3. The first time the dhalang adjusts the flame of the oil lamp to make it burn brighter, he recites the following mantra: "Hong sang Hyang Purba Sukma jatining Tunggal, sang Hyang Nurcahya urubé mrabani sabawana, kang padha andulu marang saliraku, teka kédhep, teka lerep, teka welas, teka asih, atas saka karsané Hyang Purba Sejati." ['Hong, Holy Powerful Spirit, Essence of Unity, God of Radiance, may this flame illuminate the whole world. May people who come to see me be respectful, attentive, compassionate, and loving, by the will of the Powerful and True God.']
4. Before the first scene of the performance, the dhalang raps on the puppet box with a *cempala* to signal the gamelan to play as he recites the mantra: "Gunung agung palinggihanku, petak gelap lindhu prabawaku." ['A great mountain is my seat, and my power is the crash of thunder and violent shaking.'] While reciting this mantra, the dhalang raps three times, either with his foot or his right hand, on ground that has been covered with a straw mat.
5. Upon first removing the *gunungan* from the log, after taking hold of its tip, he recites the following mantra:

"Hu mangun kung awakku kaya gunung, kul kul dhingkul, rep rep sirep [teka]²⁶ kèdhep, teka lerep, teka welas, teka asih, saha karsaning Allah." ['Give me the strength of a mountain, that the spectators may bow down to me, that they be silent, that they be respectful, attentive, compassionate, and loving, by the will of Allah.']

- d. The book, *Mantra Yoga*,²⁷ mentions various mantras recited by the dhalang, including the following:
1. When the dhalang first sits under the oil lamp, pressing his navel he recites the mantra "Aji Semar Kuning" to beseech compassion:²⁸ "Matak ajiku Semar Kuning, alungguha angigela, déwa, déwa asih, manusa asih, wong sabawana asih marang badan sariraku, awit saka karsané Hyang Purba Jati." ['As I recite the incantation (*aji*) Semar Kuning, may (Semar) reside in me and dance, that all the gods and mortals in the whole world may love me, by the will of the Powerful and True God.']
 2. As the dhalang pulls the wick of the oil lantern for the first time, he recites the following mantra to beseech silence: "Sari Ruwi urubing cahya bening, cahyaning Hyang, rupa kula rupa téja, rupa amiyak sarining rasa, rep rep wong sabawana, kèdhep tresna asih, alok arum arum kesdik jaya rupa." ['Essence of clear light, the divine light, may my actions be infused with this light, which can open up the essence of *rasa* (in the spectators). May all mortals in the world be calm, compassionate, and loving. May my performance cause cries of delight, may fragrance spread,²⁹ may I be clever and perfect in my actions.']
 3. As the dhalang removes the gunungan for the first time, he grasps its tip and recites the mantra: "Kap kap laka. Hyang Lata Walhujwa, nyuwun buka, sirep sirep asih asih wong sabawana, saking karsaning Hyang kang Maha Kawasa." ['Oh Red Climbing Plant, venerable Lata Walhujwa, I beg leave to begin. May all the people of the world be quiet and full of compassion, by the wish of God, Whose Power is greatest.']

NOTES

1. "Nuwun" or "kula nuwun" (literally, 'I beg your leave/permission') is a standard greeting and closing for formal letters, books, and conversations.
2. The notation presented here is a modification of the original, made in consultation with Sri Joko Raharjo, a former student of the author as well as a teacher of dhodhogan and sulukan at the Akademi Seni Karawitan Indonesia. We feel this modification better represents Probohardjono's intentions, which may have been misrepresented due to carelessness on the part of the typist or printer. The passage of the original that differs from the notation presented here is as follows:

Gendhing Karawitan, 1st gongan, 2d kenogan

t		.t		t		t	G ⁶
....	66..	6616	5323	5653	2165	3561	3216
		d		ddd	ddd	ddd	ddd

2d gongan, 1st kenongan

t		t		t		t	N ⁶
3565	2232	5653	2126	.666	3356	3532	.356
ddd	ddd	ddd	dherudhug	(instruments play sirepan)			

Also, the dhodhogan for the suwuk section has been added to this notation.

3. By request of the author, explanations and notations for the sulukan have been taken from the sixth edition of *Sulukan Slendro* (1962). The rest of the text, including the section "Songs Sung by the Panakawan in Pathet Sanga," follows the revised seventh edition (1966).

For translations (into Dutch, Indonesian, and German, respectively) of most of the sulukan texts, as well as attributions of provenance, the reader is referred to Uhlenbeck and Soegiarto 1960, Sutrisno 1977, and Schumacher 1980.

4. Following Pigeaud (1967[1]:179-81, 237-40), the versions of the story of the "Great War" between the Korawa and Pandhawa brothers--taken originally from the Indian *Mahābhārata*--will be distinguished as follows.
- a. *Bhārata Yuddha, kakawin*, refers to the twelfth-century Old Javanese version, written in Sanskrit-derived *kakawin* meters. This poem has been edited and translated by Poerbatjaraka and Hooykaas (1939), and by Sutjipto Wirjosuparto (1968).
 - b. *Serat Brata Yuḍa, kawi miring*, refers to the eighteenth- and nineteenth-century versions, written in modern Javanese (though in an archaic style), in *sekar ageng* meters. These versions have never been published and can only be found in manuscript form (in libraries in Indonesia and The Netherlands).
 - c. *Serat Brata Yuḍa, macapat*, refers to the modern Javanese version in *sekar macapat* meters written ". . . by Yasadipura I, still in the reign of Paku Buwana III [reigned 1749-1789], and probably re-edited by his son [Yasadipura II]. . . . [This latter version] was published by A. B. Cohen Stuart in 1860, provided with collations with the Old Javanese text. Probably the *kawi miring* text [see note 5] is also the work of Yasadipura I" (Pigeaud 1967[1]:240).

Analogously, the Javanese versions of the Indian *Ramāyana* epic are distinguished as *Ramāyana, kakawin* (edited and published by Kern 1900); *Serat Rama, kawi miring* (unpublished); and *Serat Rama, macapat*, by Yasadipura I (edited by C. F. Winter 1846; see also Jasadipura 1925).

5. The literary idiom known as "*kawi miring*" (literally 'sloping *kawi*') consists of modern Javanese paraphrases of the Old Javanese *kakawin* literature. "These paraphrases are simplified versions; ordinary, generally understood expressions are substituted for difficult Old Javanese and Sanskrit ones" (Pigeaud 1967[1]:237). The meters in which these paraphrases were written are the modern Javanese *sekar ageng* meters, which, like the Old Javanese *kakawin* meters, are characterized by two- or four-line stanzas and fixed numbers of syllables per line, but in which no distinction is made between long and short vowels. (Such a distinction is generally thought to be operative for *kakawin* meters.)

Probohardjono usually refers to kakawin meters as "lagu" and the kawi miring meters as "sekar ageng." Where he has written "sekar ageng," and where the kakawin version is clearly implied, the editor has added "lagu" in square brackets. See, for example, pages 469 and 475.

6. The provenance of the original version as "canto II, verse 3" is given in Sutrisno 1977:13. However, this verse does not correspond to canto II, verse 3, in the published version (Sindoesastra 1868:4). We have been unable to locate this text in the published edition.
7. Schumacher (1980:94), on the basis of verse boundaries and phrasing, identifies the meter of this text as *sardula wikridhita*.
8. Since Probohardjono says this text is from "Rama in sekar ageng meter," he is probably referring to the kawi miring version. According to Uhlenbeck and Soegiarto (1960:63), only the first line of this text can be traced to the first line of *Serat Rama Jarwa [kawi miring]*, while the rest of the sulukan cannot.
9. According to Sutrisno (1977:16), this text is related to *Bhārata Yuddha, kakawin*, canto V, verse 8, which is in the *sardula wikridhita* meter. Probohardjono elsewhere repeats his contention that *prawira lalita* is correct (Probohardjono 1961:40; no. 83, app. 1, *Sekar in* vol. 2).
10. Uhlenbeck and Soegiarto (1960:61) cite the original verse as canto III, verse 1.
11. Since Probohardjono says that this text is from the "Brata Yuda story in a sekar ageng meter," it can be inferred that he is referring to the kawi miring version (of Yasadipura I). Tjan Tjoe Siem (1938:251) points out that the sulukan text is not identical with either the kawi miring or the macapat versions of *Brata Yuda*, but represents a "combination" of the two. The sources in the two versions are: kawi miring, canto LVIII, verse 1; macapat, canto XLV, verse 1 (see Cohen Stuart 1860:119 for the text of the macapat version). Soetrisno (1977:20) identifies the sekar ageng meter as *bangsa patra*. Tjan Tjoe Siem calls the meter *maésa bayangan* (1938:168). The meter of the macapat verse is sekar macapat *dhandhang gula*.
12. Sutrisno identifies the meter as sekar ageng *basonta* (1977:21). See Schumacher 1980:100.

13. This sulukan is sometimes called "Sendhon Abimanyu" or "(Pathet) Sendhon Elayana."
14. This sulukan is also called "Pathet Jengking" with the folk etymology *jengking*, from *jeng* (*ngajeng* 'front'), and *king* (*wingking* 'back'), because the song begins and ends the same way. See Schumacher 1980:62; also see Warsadiningrat 1979:42-43 (translation to appear in volume 2 of this work).
15. See note 8, above, in reference to the same text as that of *Ada-ada Girisa Wantah, sléndro nem*.
16. See questions on pages 443-44, above; these are the answers.
17. "Wanda" refers to differences in puppet iconography--e.g., inclination of head, slenderness of body, vertical attitude of body, costume, coloring--that distinguish a character in a particular mood, stage of life, or aspect. For instance, Sutrisno (1964:8) lists twelve separate wanda for the Wrekudara puppet, each with a different proper name and characteristics. See also the discussion in Brandon 1970:50-51.
18. According to Soedarsono (private communication), Javanese custom forbids a young woman to smile when she has been proposed to, since such open expression of feelings is considered unrefined; her expression is referred to as "*montro-montro*," or "*lontro-lontro*."
19. For a more complete rendering of each *wangsalan*, see Heins 1970:101-27.
20. The best known text by the name *Budha Carita*, or *Buddhacarita*, is by *Aśvaghōṣa*, who lived in India in the late first or second century A.D. The text relates the life stories of the historical Buddha (see Müller 1969). The story of the demon *Kuñjarakarna* is not included in the published editions of the *Buddhacarita*. There is, however, a rendering of it in the fourteenth-century Old Javanese *kakawin*, *Kuñjarakarna*. See Zoetmoelder 1974:374-81 and Teeuw and Robson 1981.
21. In Javanese, "right" and "left" have somewhat different symbolic meanings than in English. "Nengenaken" (from *tengen* 'right') means literally 'to put in the right-side position', and, by extension, 'to give prominence to'. "Ngiwakaken" (from *kiwa* 'left') means 'to put in the left-side position', and, by extension, 'to set aside', 'to give no consideration to'. Though the polarity right/left, as analogous to

- good/bad, is not as clear-cut as it is in English, more positive values are associated with the right side in Javanese, as in English.
22. Suyudana's and Karna's wives are sisters. Hence, they are brothers-in-law (*sedulur ipé*).
 23. For an explanation of the philosophy and practice of mantras, see Bharati 1970:101-63.
 24. We have been unable to identify this text.
 25. Basuki is the fourth son of Hyang Guru (Śiwa).
 26. Two other printed versions of this mantra include the word "teka" at this point; see Sastroamidjojo 1964:182 and Hooykaas 1973:144.
 27. We have been unable to identify this text.
 28. Semar is the god of love or compassion. According to Sastroamidjojo 1962:35, *kuning* 'yellow' is symbolic of desire and enjoyment.
 29. According to A. L. Becker (private communication), the puppet's aroma is a sign that the puppet has become possessed by the spirit of the character. Also, in preparation for a wayang kulit, the puppets are passed through the smoke of burning incense.

