Kon. Bat. Gen.
XLV
515

# Programma

WAYANG-ORANG PERFORMANCE

IN HONOUR OF

HIS MAJESTY RAMA VII KING OF SIAM

AND

HER MAJESTY THE QUEEN

BY

P. A. A. PAKU-ALAM VII

AT THE

DALEM PAKU-ALAMAN

DRUK BOB DJOKJA



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0010-6854926
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AT THE

## DALEM PAKU-ALAMAN

ON THE EVENING OF

THE 10th SEPT. 1929

KON. BAT. GENOOTSCHAP VAN K. EN W.

## SUMMARY OF THE PLAY.

*Act I.*

Prabu Suyudana, King of Ngastina, quits the royal apartments and seats himself on the throne; his cousin Prabu Baladewa, who is ruler of Madura, Adipati Karna, his sons and other high dignitaries, among these the royal counsellors Pandita Drona and Patih Sengkuni duly place themselves in front of him. The King speaks of his intention to visit his cousin Prabu Yudistira, King of Ngamarta, whose son Panchawala is betrothed in marriage to Dewi Pregiwati, a daughter of Arjuna's. But his favourite son, Raden Sarajakusuma breaks in upon his father's speech, to express his wish, that a dissolution of the marriage-pact should be effected by his royal father and that the bride should be given to him, Saraja. Neither his father nor the assembled dignitaries can make him see the immoderateness of his desire. When he goes to the length of assuming that he will act for himself, if none of the others can, Prabu Suyudana, vexed with his impudence, orders him to quit the realm at once. At this Saraja, up to now wont to have his every wish fulfilled, departs without regret.

Prabu Suyudana however, regrets his severity towards his favourite son, and gives instructions as to the latter's overtaking and his bringing back, if need be by force. He then withdraws.



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Prabu Baladewa and Adipati Karna take measures to carry out the royal command. The former is to start for the border, and to prevent the prince from entering the domain of Ngamarta; he doubts whether a scuffle will be avoidable, in case he hits upon him. As to Karna, he hopes to overtake the prince on his way and to coax him into coming home with him.

Luck being with Adipati Karna and his men, they before long, are upon the track of Saraja, who has wandered off to some dense forest. The men do not succeed in prevailing upon him to retrace his steps and as they shrink from harming him, they fail to overcome him. Now Adipati Karna himself will take the royal scion in hand, who forthwith takes the offensive and boldly draws his kris. Karna stands on the defensive first, but getting annoyed with the fruitlessness of the skirmish, he too draws his kris to frighten Saraja and to force him into obedience. Saraja however, puts a wrong interpretation upon this act and thinking that Karna, who is a past master at fencing, is aiming at his life, he takes to a headlong flight. Too late he detects the precipice before his feet and tumbles down into it. One moment Karna stands dumbfounded, then, presuming Saraja to have come by an untimely death, he marches on with his men to join Baladewa and tell him what has happened.

*Act II.*

Batari Durga, Divinity of Evil, orders her attendants to look for a human being, that she senses to be within the pre-



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cincts of her domain. Before long her followers find Saraja – dense brushwood having saved him from a deadly fall - in a dejected state of mind, fancying himself to be cut off of all human intercourse. So disconsolate he feels, that he pays scant attention to the attempts of Batari Durga's attendants to frighten him with their uncanny looks and to make him leave the place. His apathy rouses the anger of their headman Jorome, who catches hold of Saraja and hurls him into the air; this brings Saraja flop down close to Batari Durga herself. She addresses him and when Saraja gives her a minute account concerning himself, Batari Durga is of opinion she must help him. She bestows on him the power to cause others to sleep, as well as the ability to raise himself into the air. Also the Goddess promises to take him to his uncle Prabu Bogadenta; the latter is sure to help him, being on bad terms with the King of Ngamarta and his brothers. Having reduced Saraja's weight to that of a feather, Batari Durga has him carried off by wind.

*Act III.*

Prabu Bogadenta is discussing with his dignitaries the betrothal of Panchawala, when Saraja lights from the air, senseless. Thinking of a hostile attack, all come running by and seeing a fainted man, they bring him to. Saraja is then questioned by Prabu Bogadenta, who never before had set eyes upon his nephew; hearing his story, Saraja is promised his assistance. Not only the latter's own brother and some attendants are to ac-



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company Saraja, but Bogadenta himself will from the air protect his nephew against eventual hostile attacks.

*Act IV.*

While all this is coming forth, Raden Angkawijaya is in the wood, on his way to Ngamarta, to attend the nuptials of his cousin Panchawala. For company he has Petruk, Gareng, Semar and Bagong, a quartet of more or less deformed attendants of proven fidelity and inexhaustible liveliness. Being assailed by one of Batari Durga's men, Angkawijaya in spite of his slender build, proves the stronger and wins the field.

*Act V.*

Raden Gatutkacha, who has recently married Dewi Pregiwa a blood-sister of Dewi Pergiwati, is having a blissful time with his young wife. He is making love to her and after a while both get drowsy and drop off. It is then that Saraja finds them; he owes Gatutkacha a grudge for having married Pregiwa, who at one time had been promised to him for a wife and the thought seizes him to make use of the soporiferous power, Batari Durga has equipped him with. A hideous blame may be laid at Gatutkacha's door by filching the latter's kris, taking Panchawala's life with it and leaving it on the corpse. Gatutkacha will then be accused of murder and Saraja can aspire after Pregiwati's hand, who will be free again by her husband's death. The magic potency of Gatutkacha's kris defending its



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owner in his sleep however, causes Saraja to faint at every time he reaches for it, till at last he contrives to overcome its power and carry off the weapon. At this moment Pergiwa who is not put to sleep by artifice as is Gatutkacha, awakes, too late though, to recognise the man, that is slinking away from behind her husband's back. Getting up to find out what the man could have been doing there, she finds her husband's kris missing; only its scabbard is there. In great alarm, she tries to wake Gatutkacha and starts crying, when owing to the soporiferous influence of Saraja, he slumbers on. Awake at last, he wonders at her distress and questions her as to its cause. They then both render themselves to Arjuna, who is the actual owner of the kris and narrate what has happened to them. Saraja in the mean time makes for Panchawala's appartments.

*Act VI.*

Pregiwati and Panchawala abide in their private apartments, Pregiwati who is young and unexperienced, resenting her husband's eager lovemaking. Then Saraja arrives. The sight maddens him with envy and he calls Panchawala a thief and a ravisher, daring him to fight. Panchawala, who is not a coward, runs across to the door to meet his unknown opponent and is maliciously stabbed to death. Greatly startled Pregiwati runs to his assistance and is moved to tears at the piteous sight. She hurriedly orders a servant to inform her father-in-law. Prabu Yudistira, who is in the company of Prabu Krishna, his brothers



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and nephews, comes running by at the disastrous news. At the critical moment Gatutkacha and Pregiwa, who are ignorant of the murder, enter. They have come to tell their tale to their parents and uncles. As for the slain Panchawala, in the general confusion he is duly brought to life by Prabu Batara Krishna by means of the life-giving magic flower Wijayakusuma.

On investigation it is found out, that the kris found upon the murdered man is that of Arjuna, temporarily lent by him to Gatutkacha to wear at his marriage. Appearances are against Gatutkacha and he is accused of murder. Werkudara, who cannot suffer a blemish on the family-name, drags the culprit out of the palace to dispatch him. Gatutkacha, who as yet cannot realize his guilt, meekly suffers the abominal parental treatment. Batara Krishna and Arjuna run after the rash Werkudara to bring him to reason. For an instant Werkudara listens to Krishna's words but when Gatutkacha has to go find the thief and murderer, by way of punishment, his anger flames up anew. He commands his other two sons to run after Gatutkacha and take his life yet. Krishna now calls his step-brother Sentyaki to his side and in an undertone enjoins him to prevent the inconsiderate murder, if possible.

They all three come up with Gatutkacha, who, together with Pergiwa, is on his way to trace the murderer. They tell Gatutkacha that at his father's command they have to take his life. At this Gatutkacha willingly puts his life in his brothers' hands. Antasena, the younger, holds the kris that is to kill Gatutkacha,



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but he cannot bring himself to carry out his sire's order till, remembering the blemish that is cast on the family-name, he is ready to stab. Now Pergiwa suddenly flings herself at Gatutkacha's breast, to guard him with her own body. Luckily Sentyaki, at the crucial moment catches hold of Antasena's hand and Gatutkacha and Pragiwa are saved. Sentyaki, who cannot believe in Gatutkacha's guilt, proposes to give the latter another chance to trace the murderer. Should he attempt to run off, they can always dispatch him. They then leave Gatutkacha to himself, but keep their eye on him.

Pergiwa, who follows Gatutkacha, wherever he goes, now complains of fatigue and overwhelmed by all she has had to endure, she falls into a swoon. Gatutkacha leaves her to look where he can find some living water. Saraja, who has espied the course of events from the air, uses the opportunity to persuade Pergiwa, who has come to, to follow him to Ngastina; he uses force, when she declines. At this moment Angkawijaya comes upon the scene and fights Saraja, but the latter escapes and once again he pursues Pergiwa.

Gatutkacha, who on coming back, does not find his wife, raises himself into the air and perceives Saraja chasing her; at this he swoops down on him. But he has not reckoned with Bogadenta, who guards over Saraja from above and assaults Gatutkacha, while Saraja runs off to continue his pursuit of Pergiwa. A furious fight ensues between Gatutkacha and Bogadenta, in which Batari Durga's followers join as well as Sen-



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tyaki, Ankawijaya, Antareja and Antasena. But for Bogadenta, Gatutkacha's party would have been the stronger; although an arrowshot of Angkawijaya's renders Bogadenta temporarily powerless, he restores himself and brings forth his most potent weapon, that is even capable of destroying the kingdom of Ngamarta itself.

The Gods however have disposed otherwise. Batara Narada is sent to Bogadenta to command him in the name of the Uppergod Batara Guru, to stop battle, a more glorious victory being in store for him. Bogadenta then goes home.

Gatutkacha, now at liberty to pursue his brother-in-law's murderer, duly lays hand on him, but when he is about ta take his prey to Prabu Batara Krishna, he finds Baladewa and Karna on his way, who claim Saraja, promising that due punishment will be administered to him at Ngastina. Out of respect for Baladewa, Gatutkacha delivers his prisoner to them.

Gatutkacha returns empty-handed, Sentyaki and his own brothers however being able to give evidence of his innocence. But his father is not satisfied with the issue and orders him to set out once more and bring the murderer before him. Gatutkacha is off again and snatches Saraja away from his protectors. A fight ensues between Arjuna and his brothers on one side and Baladewa and Karna on the other, ending with the victory of the former party. Saraja is brought before Werkudara, but now Pandita Drona puts in an appearance and persuades Yudistira to give Saraja free.

THE END.



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