

Jatintackan: The Old Town of Solo in the 18th Century One of the VOC Trading Posts on the Banks of the Semangi River

Bimo Hernowo

Architectural History & Urbanism, Department of History and Arts History, Utrecht University,
Drift 15, 3512 BS Utrecht, The Netherlands

Email: y.b.hernowo@uu.nl

ARTICLE INFORMATION	ABSTRACT
<p>Received 14-04-2025 Accepted 09-05-2025 Published 01-08-2025</p> <p>Keywords: Jatintackan, oude Solo, Francois Valentijn, Samangij Rivier, <i>Dirk de Vries-baai</i>.</p>	<p>François Valentijn's journey through Java, including his exploration of the Samangi River (also referred to as Semangi, Semangie, Semanggi, Samangij Rivier, or Bengawan Solo), is documented in his book <i>Beschryving van Groot Djava, of te Java Major, Vierde Deel</i>, published in 1724. From this journey, he created a map depicting the old city area of Solo, with annotations identifying the region as Jatintackan. Based on geographical analysis, it is undeniable that this area corresponds to what is now recognized as the village of Solo rather than the Kalirahman area (as referenced in 1821), where the name "Solo" first appeared on ancient maps. Instead, Jatintackan is located near Bandar Noesoeban, as confirmed by four pieces of cartographic evidence: two VOC (Vereenigde Oostindische Compagnie) maps from the 1700s, one map by Dirk de Vries-Baai from the same period, and one map by François Valentijn from 1724. This paper aims to demonstrate, through the analysis of these four historical maps, that Jatintackan corresponds to the area now recognized as Solo. By synthesizing and cross-referencing these maps, it is established that Jatintackan is a historically significant area and is identified as the foundation of Solo's old town. Furthermore, it highlights Jatintackan as an important trading center for the VOC in the 18th century. This research provides crucial insights into the historical origins of Solo and its role as a cultural and economic center during the colonial era.</p>
<p>Kata kunci: <i>Jatintackan, oude Solo, Francois Valentijn, Samangij Rivier, Dirk de Vries-baai.</i></p>	<p>ABSTRAK</p> <p>Judul: <i>Jatintackan: Kota Lama Solo Abad 18 Salah Satu Pos Perdagangan VOC dipinggiran Sungai Semangi</i></p> <p><i>Perjalanan François Valentijn di Jawa, termasuk eksplorasinya di sepanjang Sungai Samangi (juga dikenal sebagai Semangi, Semangie, Semanggi, Samangij Rivier, atau Bengawan Solo), tercatat dalam bukunya <i>Beschryving van Groot Djava, of te Java Major, Vierde Deel</i> yang diterbitkan pada tahun 1724. Dari perjalanan tersebut, ia menciptakan sebuah peta yang menggambarkan kawasan kota tua Solo dengan anotasi yang mengidentifikasi wilayah tersebut sebagai Jatintackan. Berdasarkan analisis geografis, tidak dapat disangkal bahwa kawasan tersebut adalah wilayah yang sekarang dikenal sebagai desa Solo, bukan kawasan Kalirahman (berdasarkan referensi tahun 1821). Nama "Solo" pertama kali muncul dalam peta kuno. Sebaliknya, Jatintackan terletak di sekitar Bandar Noesoeban, sebagaimana dikonfirmasi oleh empat bukti kartografi: dua peta VOC (Vereenigde Oostindische Compagnie) dari sekitar tahun 1700, satu peta karya Dirk de Vries-Baai dari abad ke-18, dan satu peta karya François Valentijn dari tahun 1724. Penelitian bertujuan untuk membuktikan melalui analisis terhadap empat peta sejarah, bahwa Jatintackan adalah wilayah yang sekarang dikenal sebagai Solo. Dengan melakukan sintesis dan perbandingan silang dari peta-peta ini, makalah ini menetapkan bahwa Jatintackan adalah kawasan yang secara historis signifikan dan mengidentifikasikannya sebagai dasar kota tua Solo. Selain itu, makalah ini menekankan pentingnya Jatintackan sebagai pusat perdagangan VOC pada abad ke-18. Penelitian ini memberikan wawasan yang penting tentang asal-usul sejarah Solo dan perannya sebagai pusat budaya dan ekonomi selama era kolonial.</i></p>

Introduction

François Valentijn, a Dutch Calvinist minister and historian, documented his travels across Java, including his exploration of the Samangi River - also referred to as Semangi, Semangie, Semanggi, Samangij, or Bengawan Solo - in his work *Beschryving van Groot Djava, of te Java Major, Vierde Deel* (Figure 1). During this journey, Valentijn provided a detailed map of the region now known as Solo, which he identified as Jatintackan or Jatintackan on earlier maps (Hernowo et al., 2016). This designation raises intriguing historical questions about the connection between Jatintackan and the origins of the city of Solo (Surakarta).

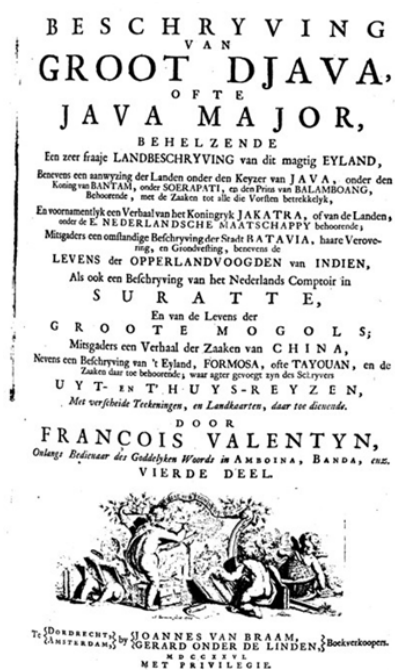


Figure 1. The Cover of book *Beschryving van Groot Djava, of te Java Major, Vierde Deel*

Source: Valentijn, 1726

Current geographical and historical analyses strongly suggest that Jatintackan was the area now recognized as Solo village. This conclusion challenges earlier interpretations, which suggested

that the Solo region described in historical maps was in the Kalirahman area. According to documentary evidence from an 1821 map, the name “Solo” first appeared in written records (Hernowo, 2025). Rather than being an independent settlement, Jatintackan appears to have been located near Bandar Noesoeban and Bandar Beton, both of which served as important trading hubs during the 18th century (Hernowo et al., 2016). This connection is further supported by the examination of four pivotal historical maps: two VOC (Vereenigde Oostindische Compagnie or Dutch East India Company) maps from the 1700s, a map by the cartographer Dirk de Vries-Baai from the same period, and Valentijn's 1724 map, which provides further historical cartographic evidence supporting this analysis.

This paper aims to fill the gap in definitive research linking Jatintackan to modern-day Solo. Despite the wealth of historical cartographic evidence, no study has yet conclusively confirmed this connection. This study aims to examine four key historical maps as foundational evidence to support the argument that Jatintackan was not only a precursor to the modern city of Solo but also played a significant role in the history of the Dutch East India Company (VOC). By correlating the maps' geographic details, this paper establishes Jatintackan as the historic core of Solo and an essential trading hub that played a pivotal role in the region's economic and cultural development during the 18th century.

Through an interdisciplinary approach combining cartographic analysis, historical records, and geographical studies, this paper contributes to a deeper understanding of Solo's origins. The designation of Jatintackan as a historic site further underscores the area's

significance as part of the Dutch East India Company's extensive trade network.

Moreover, it offers new insights into the early urban development of Solo, its significance in regional history, and its relationship to the broader narrative of Java's colonial past. This research highlights the importance of revisiting and reinterpreting historical sources to gain new insights into Solo's history. By establishing the connection between Jatintackan and Solo, this study aims to enhance the historical narrative of the city and solidify its position as a pivotal location in Java's cultural and economic history during the 18th century.

History of Solo

February 17th, 1745, became a milestone in the moving of the palace with a procession from "Carta Soera de Ningrat" (1680-1745) to Solo village, through the old area of Pajang Palace (1554-1587) and the main road to the east, which is known as Tegalsariweg, Laweyanweg, Kadipoloweg, then Setjojoedanweg or later known as Dr. Rajiman Street today. This road is lined with city markers, as it is the main route that connects the Cartasoera Palace directly to the North Square of the Surakarta Sunanate Palace. Based on research on historical maps, the name 'Solo' first appeared in old maps and planning documents published in 1821. Prior to that, the name 'Soeracarta' was recorded in 1756, while 'Soerakarta' appeared in 1832 and 1873. Therefore, the name 'Solo' was first documented on a map no earlier than 1821.

The city of Solo is situated on the banks of the Samangi River, also referred to as Samangij Rivier, Bengawan Semanggi, or Bengawan Solo. In the early days of the Majapahit Hindu kingdom, the river was known as Ci Wulayu, a name derived

from the Cangu inscription, which refers to the farthest mining area. Evidence of the Samangij River in the early 18th century can be found in a 1724 map by François Valentijn, who documented and mapped the region in Java. The name Samangij is now associated with a village located on the west side of the Bengawan Solo River, known as Kampung Semanggi.

In the 1500s-1750s, Solo was still a small settlement that grew along the riverbank of the Samangi River. According to the travel maps of François Valentijn from that period, Jatintackan was surrounded by a swamp area situated along the riverside of Bengawan Semangi. The city was located precisely on the west side of the river. About seven kilometers west of it is a small town called Babad, the previously vanished palace of the Pajang Kingdom (1568-1582), which preceded the Mataram Kingdom. Approximately 3 kilometers west of Babad (also possibly known as Pajang), the Cartasoera Kingdom existed from 1680 to 1742.

In 1724, the landscape of Solo town was bounded by many massive trees. Most of the regional transport was by water. The land transports were horses and carriages. The village of Bekonang, located on the east side of the Samangij River, was surrounded by an enormous rice field. It was the main food supply in the area and its surroundings. Despite the historical significance of Jatintackan, no research has definitively confirmed its location as the area now known as Solo or Surakarta. This paper aims to establish that Jatintackan corresponds to the region currently recognized as the city of Solo. By analyzing four corroborative maps, this study seeks to provide evidence supporting the conclusion that Jatintackan was a historically significant area and the foundational core of Solo's old town. Furthermore, it highlights the

role of Jatintackan as a key trading center for the Dutch East India Company (VOC) during the 18th century.

This fundamental research aims to identify and confirm, through the analysis of historical maps and geographical evidence, that the region known as Jatintackan, as depicted on maps from the 1700s and 1724, corresponds to the area now recognized as Solo. By leveraging cartographic and geographic methodologies, this study aims to establish a direct connection between historical documentation and the foundational urban development of Solo, thereby providing valuable insights into its cultural and historical significance.

Method

To establish that Jatintackan (1700s) or Jatintackan (1724) corresponds to the historical precursor of the city of Solo, this study adopts a systematic approach that examines evidence from four key historical maps. First, two VOC (Dutch East India Company) maps from the 1700s will be analyzed, focusing on their cartographic precision and the consistent identification of Jatintackan in correlation with landmarks or geographic features aligned with present-day Solo. Second, the study will incorporate the map produced by Dirk de Vries-Baai during the same period, giving particular attention to its geographic details and any annotations referencing Jatintackan within the broader context of the surrounding region. Third, François Valentijn's map from 1724, included in his publication *Beschryving van Groot Djava, of te Java Major, Vierde Deel*, will be examined for its explicit depiction of Jatintackan and its geographic relationship to the Samangij River, also known as Semangi or Bengawan Solo.

Through rigorous “map reading,” cross-referencing the spatial and descriptive elements of these historical maps will enable the identification of patterns that associate Jatintackan with the area now recognized as Solo. This analysis will be further substantiated through a comparative study of these early maps alongside later cartographic sources, such as the 1821 maps identifying Kalirahman, in order to eliminate alternative locations and strengthen the argument. Additionally, historical documents and urban references will be integrated to verify the continuity of Jatintackan's portrayal over time, particularly in its proximity to Bandar Noesoeban. By synthesizing multiple lines of evidence, this methodology aims to construct a robust argument that Jatintackan represents the historical foundation of Solo, reinforced by the geographic and historical continuity observable in these cartographic sources.

Results & Discussion

The region now recognized as Solo was identified as Jatintackan on François Valentijn's map from 1724. At that time, Sala (Solo) was not yet named and was consistently referred to as Jatintackan. This area is situated along the banks of the Samangij River, which originates near the Soedara-Soedara hill in the southeastern region of Mataram and flows through Solo before reaching Grompol. Initially, the river begins at Kedoewang (modern-day Wonogiri) and streams towards Jagaraga (now Sragen); near its northern terminus, it empties into Damak (current-day Demak). Additionally, to the east, the river takes a curved path towards the northeast, following the eastern boundaries of Jagaraga and merging with the Assim River, which flows from Madion (now

Madiun), the subsequent capital city (refer to Figures 2, 3, 4, and 5).

François Valentijn's map is characterized by notable accuracy, lending substantial credibility to the identified location. By tracing the map's depiction from Kartasura eastwards to Babad and continuing further east, the area of Jatintackan can be pinpointed (1724). This analysis highlights that Babad was located between Kartasura and Solo, which was historically known as Pajang. The maps, identified as Figures 2, 3, 4, and 5, clearly depict Jatintackan (or Jatintakan) on the western side of the Semanggi River. François Valentijn's map, dated 1724, is considered a possible redrawing or reproduction of three earlier VOC maps. Additionally, Dirk de Vries-Baai's depiction of Jatintackan is believed to predate the maps, offering further historical insight into the cartographic representation of the area. Table 1 shows the dataset of Jatintackan's historical maps.

Table 1. Dataset Jatintackan's historical maps

Map version 1	Jatintackan in early 1700, according to the map Kaart van het Eiland Java en Madura (Figure 2).
Map version 2	The town was called Jatintackan in the early 1700s (North on top), according to the map Kaart van het Eiland Java en Madura (Figure 3).
Map version 3	The map of Jatintackan, Rembang, Samarang, and Mataram, according to the map from 1700 by Dirk de Vries-baai, indicates that the area of Solo, located in the eastern part of Kartasura and Pajang, was known as Jatintackan (Figure 4).
Map version 4	From the book Beschryving van Groot Djava, of te Java Major, Vierde Deel, by François Valentijn (Figure 5).

Source: Valentijn, 1726, with the author's construction

The primary maps analyzed in this study, referred to as "elemental maps," are interpreted as key evidence supporting the identification of Jatintackan as the historical region that is now recognized

as Surakarta. These maps serve as the foundation for geographically and historically situating Jatintackan within the broader narrative of Solo's origins and development. The comparison of map versions 1-4 (Figures 2, 3, 4, and 5) holds considerable significance, as these maps exhibit a high degree of similarity in their overall structure and layout. However, the detailed annotations and the depiction of specific objects on the maps serve as key differentiating factors. These differences play a crucial role in determining the historical and geographical nuances associated with the identification of Jatintackan and its correlation with the region now known as Surakarta.

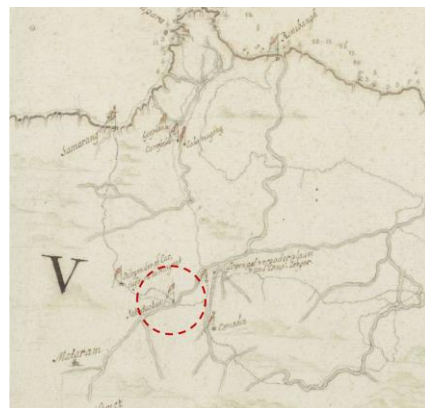


Figure 2. Map version 1: Location of Jatintackan

Source: Nationaal Archief, Den Haag, with author's modification



Figure 3. Map version 2: Location of Jatintackan

Source: Nationaal Archief, Den Haag, with author's modification



Figure 4. Map version 3: Location of Jatintackan

Source: Nationaal Archief, Den Haag, with author's modification



Figure 5. Map version 4: Location of Jatintackan

Source: Valentijn, 1726

Proving The Assumption

Map Version 1 (Figure 2)

This early eighteenth-century map depicts the central Company post on the north coast of the cities of Semarang (Semarang), Japara (Jepara), and Rembang. Furthermore, inland, toward Demak, there were three additional Dutch posts: Gogodon, Carresola, and Cabo Magong. Travelling south from Rembang along the river, one would encounter the Grompol Vergader Plaats van Comp's Leeger, a meeting place of Comp's army. Then, proceeding down the second branch of the river to the west, one would meet Jatintackan, which also displayed the Dutch VOC flag. The presence of the Dutch flag indicates that the location was either a trading or an army post. Approximately 10 kilometers to the west is the town of Kartasura, which is also the postal address of Oelag

Onder of Cartasoera de Ningrat. Traveling southeast from Grompol, one would encounter another post-township known as Comedin. From Jatintackan to the southwest, we would encounter Mataram.

Map Version 2 (Figure 3)

Since this is the earliest map, it is more straightforward than the later version, only showing the main cities, rivers, and some mountains and hills. The map shows the detailed connection between Rembang (Rembangh) and Mataram over the Pagad River, then connected to the Samangij River, passing through Jatintackan and Tadge Pintoe (Tatjoe Pintoe/Taitjoepintoe). To the west, a town called Cartasoera, written as Orlogonders, existed as a post for the company in the interior of Central Java. The position of the north coast of Tandjung Babalang, Samarang (Semarang), Damak (Demak), and Toeban (Tuban) is also shown. This map indicates that the company's flag was only displayed in Semarang and Rembang, not in any other locations. Possibly, compared to the previous map version 1, the number of company posts was reduced only in the central coastal city. The Samangij River also connected Mataram through Jatintackan to the east to Gresik and Surabaya. De Berg Laewoe (Mount Lawu) is in the east direction from Jatintackan. In this map, the drawings of the rivers, mountains, and hills are remarkably detailed, and they remain recognizable today. The Mataram was drawn with the symbol of a castle at the end of the Samangi River branch to the southwest. Possibly, this means that Mataram, as the capital, was a larger town compared to other cities surrounding it, such as Jatintackan or Cartasoera.

Map Version 3 (Figure 4)

This version of the map is genuinely detailed. Jatintackan sits on the

riverside of the Samangij (Samangi) River. The Jatintackan was drawn with a symbol of a fort and the company's flag. The city might have been part of the company's important post. The existence of the flag symbolized its essentials. The only three places marked with a flag are Jatintackan (Figure 6), Cartasoera (Figure 8), and Comedin (Figure 10). Among the three, the size of Cartasoera was the most considerable.

From Samarang (Figure 14) to the Jatintackan, at least nine posts passed through Cartasoera to the Jatintackan. These nine posts identified through the map are Dounarang (Ungaran), Yoolij, Banjou Berou (Banyu Biru), Gauja Potij (Gajah Putih), Tinker, Rosididay, Amba (Ambarawa), Cartasoera, and Laweyan. From Cabonang, Carresoela, and Gogodon (Figure 13) to Grompol (Figure 9), there were at least six stopping posts along the Dutch posts through the land: Panawanga, Olians, Saundourij, Calang, Eampach, and Katoowe. From Rambangh (Figure 15) to Jatintackan, there was a direct connection via the river that feeds the Samangij River. Through the river to the south, we find Taijoepintoe (Figure 11) before reaching Mataram (Figure 12).

The location of Jatintackan (Figure 6) corresponds to the location of Solo in the early 1700s, and François Valentijn's document (1724) provides a clear description of this town. He mentioned the size of the city and even the number of inhabitants living there. Padjang (Figure 7) was the site of the Mataram reign from 1568 to 1586. Therefore, map version 3 (dating back to the 1700s, see Figure 4) was no longer used to represent the capital of Mataram.

Cartasoera de Ningrat (Figure 8) was the capital of Mataram from 1680 to 1745. According to maps from the 1700s, it has been the capital since 1680. Nevertheless, it is shown on the map that the Mataram (Figure 12) is on the riverside of the branch southwest of the Samangi River. Figure 6-12 below is a detailed, close-up map of the essential towns.



Figure 6. Position of Jatintackan
Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification



Figure 7. Padjang
Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification



Figure 8. Cartasoera de Ningrat
Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification



Figure 9. Grompol

Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification

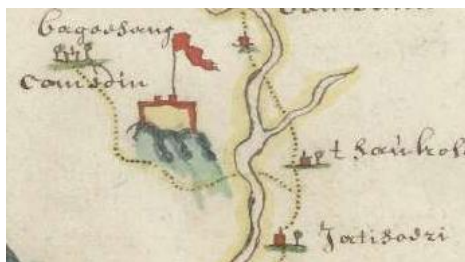


Figure 10. Comedin

Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification



Figure 11. Taijoepintoe

Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification



Figure 12. Mataram

Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification

Therefore, before the reign of Cartasoera, the Capital of Mataram should have been in Plered from 1646 to 1680. This estimation differs somewhat from that of other researchers, who mentioned that Plered was located in Yogyakarta. However, a name similar to Plered as a tale has been mentioned in this area, as older inhabitants often mention the surrounding area. However, the map is strong evidence of the existence of Kraton in this area (Figure 13-15).



Figure 13. Cabonang, Carresoela, and Gogodon

Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification



Figure 14. Samarang

Source: Historical map from Dirk 'de Vriesbaai, Nationaal Archief, Den Haag, with author's modification.



Figure 15. Rambangh

Source: Historical map from Dirk de Vries-baai, Nationaal Archief, Den Haag, with author's modification

Map Version 4 (Figure 5) is François Valentijn's map, comparable with Map Version 3, but it has been updated with complete information from the Dirk de Vries-baai map. The connection between the important cities and the Dutch posts is detailed and informed. The location was in Yogyakarta, and according to the map (version 3), this Mataram is related to the Samangi River, located in Jatintackan. Grompol (Figure 9) appears to be relatively crucial to the VOC, as the city's symbol is comparable to the drawing of Jatintackan. It was the company's closest army base to reach Jatintackan besides Cartasoera.

Identification of the Area

Historical Names of Solo in the 18th Century

Before being called Solo (then later Soeracarta), the area was known as Jatintackan. François Valentijn's travel maps and reports from 1724 identified the location as Jatintackan. Other sources referred to the location as Desa Solo in Kedung Lumbu or Sala Village (Hadiwidjojo & Handajaningrat, 1960; Sajid, 1984).

Origin of the Name 'Sala'

Hadiwidjojo attributed the name Sala to the Sala tree (*Pinus Merkusii*), which

grew in the Sala Forest. Sajid suggested it was a prearranged name to honor the landowner, a local leader named Ki Gedhe Sala.

Key Locations

Bandar Dhusun Noesoepan is a port area near Jatintackan. There are two possible locations for Jatintackan:

- (a) Near the village of Jatintecken, on the east side of the Semangi River.
- (b) Between the confluence of Kali Pepe (previously Kali Rahmat) and Kali Jenes, near the VOC fortress.

Meaning of 'Jatintackan'

The term derives from "Jati" (teak wood) and "Tackan." The Dutch word "tack" could mean "punaise" (thumbtack) or refer to nautical terms like "changing direction while sailing." Alternatively, it might symbolize "a place on the bank of a small river."

Connection to Captain François' Tack

The name Tackan may also derive from Captain François Tack, who arrived in Java in 1685 and was killed in Kartasura in 1686 during a conflict.

Geographical Orientation

The river systems (Kali Pepe, Kali Jenes) and areas like Bengawan Semanggi, Bandar Beton, and the VOC fortifications played a significant role in the region's orientation. These waterways connected Pajang, Kartasura, and what became Solo Village.

Infrastructure Nearby and Dutch Influence

Dutch constructions such as *Pakhuis* (warehouses) and *Landhuis* (estate houses) were connected by straight and diagonal roads from Bandar Beton, Modjo, and Djatin-teken Village. The region served as a strategic hub for trade and transportation between settlements

like Modjo and Semanggie, and later also to the South Gate of the Palace, Gading.

Cultural and Historical Significance

The region's historical development reflects its importance as a strategic, cultural, and trade focal point, linking it to the Pajang Kingdom and later urban development in Solo.

Conclusion

Before the city known as Solo, and later Soeracarta, it was identified as Jatintackan; This name was found in the travel maps and reports of François Valentijn from 1724 (Hernowo et al., 2016). Other sources, such as Hadiwidjojo & Handajaningrat (1960) and Sajid (1984), mentioned the location as Desa Solo in Kedung Lumbu. According to Hadiwidjojo & Handajaningrat (1960). Sala (Solo) was the name of a village. The name was likely chosen because of the Sala tree's existence, which grew in the Sala Forest; the Sala tree is known in Latin as *Pinus Mercusii*.

Sajid (1984) Also, it is stated that Sala (Solo) is a prearranged name to respect the landowner, the local leader in the area; his name was taken for the city. He also mentioned the existence of Ki Gedhe Sala, who somehow possessed the Sala village and managed the Bandar Dhusun Noesoepan. One possibility is that this Bandar Noesoepan is near Jatintackan; the toponym associated with the village, Jatintacken, was situated on the east side of the Semangi River. However, Valentijn reported that Jatintackan was situated on the west of the river. The river stirred gradually, which might be why Jatintackan, as a port city, was divided into two parts, later becoming Bandar Noesoepan on the west side and Modjolegi. Currently, Jatintacken

Village is situated on the east side of the main river (Figure 18).

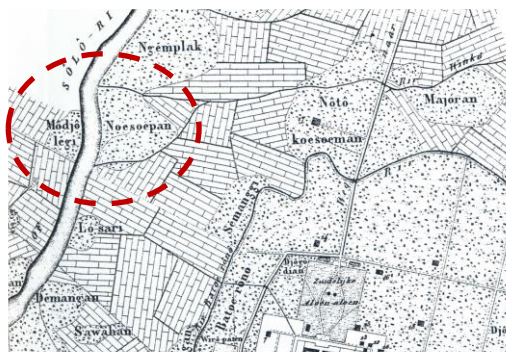


Figure 16. Bandar Noesoepan on the map 1857 (South on the top)

Source: Bruggen et al., 1998, with the author's modification

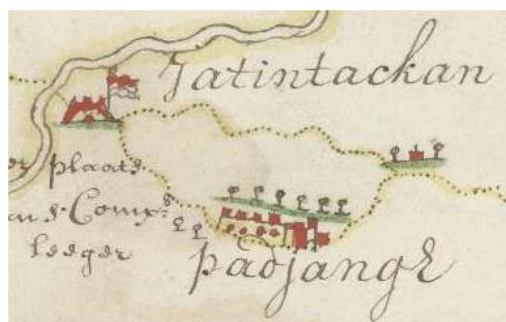


Figure 17. Jatintackan at the location of Bandar Noesoepan on the map in 1700 (south on the top)

Source: Historical map from Dirk de Vriesbaai, Nationaal Archief, Den Haag, with author's modification

The second possibility is that the Jatintackan is located between the meeting of the Northern Rivers (Kali Pepe, which was previously named Kali Rahmat) and the Southern River (Kali Jenes), near a confluence of those two rivers, where the Jatintackan VOC Fortress is supposed to be located (see Figure 17). The streams flow east to the main estuary of Kali Pepe and to the Bengawan Solo, called Bandar Beton. The word Jatintackan is from *Jati* (Teak wood) and *Tackan*, which, from the Dutch word "tack", can be translated as "punaise" when referring to a small nail or thumbtack. It can also mean

“*laveren*” or “*overstag gaan*” in a nautical context, referring to changing direction while sailing (<https://dictionary.cambridge.org/dictionary/english-dutch/tack>, accessed September 11th, 2024). The definition of *Jatin* also means a place on the bank of a small river. Some documentation about this era is also written in French. *Jatina* means a small town on a grand island (Martiniere, 1732).

This can be concluded as a portable wooden fort that became the benchmark for those located on the river's side of Bengawan Semanggi, serving as an orientation point to reach Pajang and Kartosuro through an area later named Solo Village. The name *Tackan* may also have originated from Captain François Tack, who arrived in Java at the end of 1685 (Thamrin, 2014). He sailed to Java to collect debts from Susuhunan Amangkurat II (1677-1703) and capture Untung Surapati, a rebel leader. However, on February 8th, 1686, Captain Tack was killed in battle at Kartasura (Indrajaya, 2021).

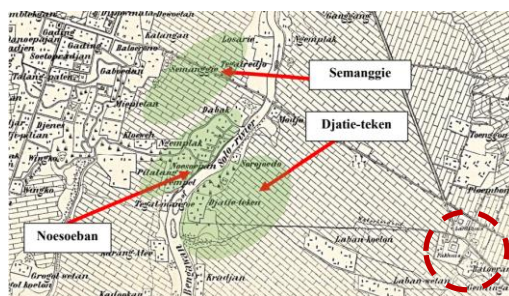


Figure 18. Djatie teken (Jatintackan) was located at Bandar Noesoeban on the map in 1873 (at the top), connected to the Pakhuis & Landhuis (Red circle).

Source: National Archief, Den Haag, with author's modification

The village of Semanggi (also known as Samangi or Samangij) was an important village or small town that became the name of Bengawan Solo at the time. It was connected to the port

town of Noesoeban on the eastern side of it in 1873, located opposite the Djatie-teken (Jatintackan, also known as Modjo Legi). This name is the opposite of the name Mojopahit (bitter Mojo fruit). Modjo Legi Village (toponym of *mojo legi* means a Sweet Mojo Fruit) may have also served as a designation for an important town along the route to the Majapahit mining grounds, located to the south at the terminus of the Samangij River during the Majapahit reign. (Figure 18). From Noesoeban, a waterway entrance led to the west, connecting the Padjang Kingdom from 1568 to 1586 (Figures 17 and 18). According to Figure 17, a notification of VOC fortification is evident in its structure and the flag in Jatintackan.

From the Djatie-teken direction to the east, Dutch Pakhuis and Landhuis were connected by a straight road; also, from Bandar Beton, a diagonal street connected that facility toward the Northwest. In the middle, it was connected in a westward direction to Gading or the southern Alun-Alun of Kraton Surakarta through Modjo and Semanggi villages.

Bibliography

- Bruggen, M. P. Van, Wassing, R. S., & Hering, B. B. (1998). *Djokja en Solo : beeld van de Vorstensteden*. Asia Maior.
- Hadiwidjojo, G. P. H., & Handajaningrat, K. P. H. (1960). *Nawa windu paheman Radyapustaka : warsa Djawi 1820-1892 Masehi 1890-1960*. Paheman Radyapustaka.
- Hernowo, B. (2025). *History of Solo: To Read the city's urban structure 1700-1945* [Dissertation]. Utrecht University.

- Hernowo, B., Paramita, D. S. P., & Sita, A. D. (2016). *Oude Stad van Solo, The Cultural Heritage of Surakarta*. epubli GmbH.
- Indrajaya, D. W. (2021, February 8). *Sejarah Hari Ini (8 Februari 1686) - Untung Surapati Tumpas Kapten Tack di Kartasura*. <https://www.goodnewsfromindonesia.id/2021/02/08/sejarah-hari-ini-8-februari-1686-untung-suropati-tumpas-kapten-tack-di-kartasura>
- Martiniere, B. La. (1732). *Le grand dictionnaire géographique et critique*. The Hague.
- Sajid, R. M. (1984). *Babad Sala*. Rekso Pustoko.
- Thamrin, M. Y. (2014, January 21). *Investigasi Terbunuhnya Kapten Tack di Kartasura*. <https://nationalgeographic.grid.id/read/13287549/investigasi-terbunuhnya-kapten-tack-di-kartasura?page=all>.
- Valentijn, F. (1726). *Beschryving van Groot Djava, ofte Java Major*. Joannes van Braam.