

discussed by members of the group in which the narration takes place. Details are added, questions raised, and answers sought until the knowledge is activated in the mind of the participants and a mutual understanding and agreement is reached. These are regular processes in discourses, they are also processes of reconstituting or reasserting group identity. The unofficial versions of the past are demotic discourses. Orally transmitted histories therefore are a kind of social memory which is part of the social identity of the groups concerned.

Although there exists a kind of opposition between oracy (to use Tonkin's term) and literacy (there are orally transmitted 'subversive' versions about the past which would never be fixed in writing), both categories cannot be completely separated from each other. There certainly were oral traditions that became fixed in writing and written texts that became oral histories as well. Moreover, each of these two categories comprises different genres. Genres of oracy and literacy could be arranged along a line of high to low formalization; however, as suggested above, literacy implies a higher degree of formalization.

I collected hundreds of histories, written and oral, in Intaran. Based on these accounts I have tried to narrate the history of Intaran. Of course, this narrated history cannot be equated with factual history in a strict sense, nor does it aim to do so. Grader has noted: "Factual historiography is alien to the Balinese, and there is a tendency to mythologize important historical personages and events. Perhaps it is precisely for this reason that the after-effects of certain events are to be felt for so long. In the Mengwi area the system of state temples helps to keep the memory of the days of political and dynastic glory alive" (Grader 1960a:163). Since the ninth century, however, some political events have been inscribed on stone or copper plates. Further, the nobility and the Brahmana priests wrote down genealogies (*babad*) on *rontal*-leaves to legitimize their social position. These written sources were of additional importance to this book. Indeed, many varied sources, including monuments (temples and altars) as well as rituals were consulted; these were analyzed individually and the results correlated with other sources. It is not possible to present an established chronology with dates of events and processes as they happened in this South Bali village; often the sequence of events is not really clear. The phenomenon of 'telescoping' time, of the compressing of some extensive epochs, of expanding and presenting in detail certain periods, of neglecting – i.e., 'forgetting' others and reconstructing new ones – is thus a component of this history. Instead of presenting 'facts' about social processes and different visions about them, change and persistence are placed in the foreground of Intaran's history.

In spite of the difficulties mentioned so far, I will continue to use the term history, but I will differentiate between histories, in the sense of Balinese histories, and history in the sense of my own evaluation and interpretation. Histories, as well as history, are always constructions and abstractions of a complex whole and cannot represent the totality of life and events of the past. Both are representations of the