

today's territory of Intaran/Sanur – Kesiman in the east and Nusa Penida in the southeast are three geographically different points of reference. They constitute the geographical and historical backdrop against which the histories of Intaran will be set. In all these places kingdoms are said to have existed, the two most important being Kerthalangu (Kesiman) and Nusa Penida (Dalem Peed). The histories related to these localities will be presented first because they are important for understanding many oral and written traditions of Intaran presented in later chapters. Moreover, all three localities are in one way or another represented in temple grounds, temples, and altars, as well as in some of their rituals. These localities are testimonies to the regionality of Intaran. Its local history has been continuously intertwined with regional history.

The second part of the book deals with the beginnings of Intaran: The earliest traces still recognizable in temple grounds are described first: they share similarities with those of so-called old-Balinese villages in the mountain area of the island. They point to a time when the organization of space and the form of the altars in the temples were not informed by other, dominant 'Hinduistic' principles. The founding of the village as *desa*, which at that time was called Mimba, was carried out by an immigrant *satrya* noble, I Gusti Kepandean, of Arya Sentong, in cooperation with a *brahmana*, actually a Brahmana priest. These events probably occurred around AD 1650, a time when some descendants of one of the regional kingdoms, that of Kerthalangu (Kesiman), fled to Intaran. There they acquired new followers, Arya Madura. The second part of the book explores the kind of layout and basic structure the establishment of a *desa* brought about, the kind of changes it brought to existing socioreligious systems – those linking the area of today's Intaran with Nusa Penida – and why these changes resulted in the partial subordination of powerful local deities. But the first ruling dynasty, Arya Sentong, was defeated and its traces partly effaced. It was replaced by a second ruling dynasty, the house of Abian Timbul, a descendant of Arya Kenceng.

During the rule of Arya Sentong, Mimba became part of the regional temple system of Sakenan which still exists today and encompasses the boundaries of the regency of Badung of the nineteenth century. As will be demonstrated through analysis of the present-day ritual held at the annual temple festival, a relationship between Arya Sentong and Arya Pinatih becomes apparent. This became later superseded by another dynasty, the house of Badung.

In the third part of this book I outline the fall of the first dynasty, Arya Sentong, and the establishment of Abian Timbul as the new ruling house. This may have happened between 1700 and 1750. The village was hence called Intaran. Subsequently, Intaran's new ruler ordered substantial changes in the village structure to be carried out. New ritual centers were created and old ones degraded. Those descendants of Arya Sentong and their followers who remained in Intaran suffered social degradation. Only the members of the Founding Brahmana compound (*griya*) were spared from serious consequence resulting from the change of rulership. However, this