

*griya* split up after a quarrel which led to the founding of a new settlement nearby, Taman Sari.

In the same period, Intaran was subjected to different kinds of dynamics from within as well from the outside. New clans immigrated and founded settlements which influenced Intaran and its destiny. The establishment of a Brahmana compound in the nearby village of Sanur, later called Jero Gede Sanur, had a substantial impact on Intaran. As far as we know, the ruler of Badung, to whom the sovereigns of Intaran were subordinate, interfered with the affairs of Intaran for the first time around 1850, when he allocated land to members of a *griya* (Griya Sindhu) from Karangasem who had cured the *raja*'s son.

The last part of this book deals with circumstances and developments that have taken place in this century. The establishment of the Indonesian State influenced Intaran, which, under colonial rule, had been administratively integrated into the neighboring village, Sanur; hence Intaran was called by the same name. Its proper name has been used only to designate the ritual community represented in the notion of a *desa adat*. The Indonesian State has also made its mark on the temple system but less so than the tourist industry, which within two or three decades has radically changed the face of Intaran. (For a more detailed discussion of the impact of the Indonesian State and the tourist industry temples see Hauser-Schäublin n.d.)

As mentioned earlier, Balinese histories are presented in this book within a basically chronological framework. But 'jumps' in time back and forth (at least for western notions of time) are inevitable. Moreover, Balinese histories are bristling with names of heroes who are often called by several different names. This is – at least for non-Balinese readers – often confusing. But to reduce or even omit them would have made operations necessary for which I was unwilling to take the responsibility.