



The Baris Gede performs on the day of the *odalan* in front of the Pura Dalem Kedewatan, Sanur Kaja.

most important representatives of the main lineage, Abian Timbul came from Mataram. One of the family heirlooms, a *keris*, is said to date from that time.

A second version exists even within the family of the former local prince: according to it, Abian Timbul was sent to south Badung by the *raja* Klungkung to govern the people in his name, since various princes of South Bali raised claims to hegemony, and quarrels had started between them.²⁰³ Abian Timbul was therefore directly obligated to the *raja* of Klungkung. Both versions stress that Abian Timbul ranked below the king of Badung and was loyal to him. In my opinion, the founding of Mimba as a *desa* and the restructuring of the village by the second ruling dynasty has to be seen in connection with the superordinate structures of rulership. Geertz phrased it as follows: "The state created the village as the village created the state" (1980:46). Even though I cannot accept this in this apodictic form, a relationship is

²⁰³ The earliest and most detailed description of the ruling houses of Badung is published in Friederich (1959:126-136, 1877:64-77), but see also Tarnutzer (1993). Their history testifies to numerous adversarial acts and fights. Lansing rightly says "the supposed kingdom of Badoeng disintegrated into three amorphous 'power rings', Denpasar, Pemecutan and Kesiman..." (1991:29). This is mainly true for the nineteenth century.