

Introduction

PART IV

INTARAN BECOMES SANUR: THE COLONIAL POWER AND THE INDONESIAN STATE AS NEW RULERS

This part describes the changes that occurred in the twentieth century. Surprisingly, the colonial era gave rise to only a few initiatives linked to temples in Intaran, though the formerly independent *desa* under Intaran became, together with the neighbouring *desa* *ojar* Samur, part of a large *kecamatan* unit and was given the latter's name. In the temple system, also, the colonial period can be recognized, except those of the new, imported (later locally produced) building materials.

Traces of the *Sanur* *kecamatan* are not visible either. But there is a possibility to be told that the *kecamatan* was created by the migration of Intaran/Sanur into the *kecamatan* by economic development, mainly through *Sanur* becoming one of the most famous tourist resorts. It will be demonstrated how traditional ways of coping with external change persisted, though the change is probably the most radical Intaran/Sanur has undergone to date.

Since the report of Badung in 1786 and the partially achieved supremacy of the Dutch over Badung, there was a break in the history of Intaran. Presumably due to the cooperation of the large *kecamatan* Samur with the colonial power,¹⁰⁰ the neighbouring village of Intaran, under *kecamatan* Samur, was merged with Samur for administrative purposes. From then on, both settlements have had the same name.

With the independence of Indonesia, this policy of consolidative settlement was continued. A distinction was made between *desa* *ojar* the village as a rural community, and *desa* *kecamatan* the village as a municipality. The colonial era¹⁰¹ is not reflected in the temples of Intaran in the same way as was the case with earlier changes of rulers. The Dutch did not do any restructuring of the village apart from widening paths into roads.

On the coast of Samur, the vessel *Sri Kuntara* was stranded near Isuring in 1906. When its cargo, belonging to a Chinese trader, was lost, the Dutch demanded compensation from the ruler of Badung, which the latter refused. In the ensuing military action, starting out from Samur via Kintamani to Denpasar, on the morning of 20 September 1906, the pogrom took place. The king of Badung had his retinue and approximately 1,000 Balinese were killed (Vickers 1949: 54–56). Of the aggressive

¹⁰⁰ Lawang (1981: 25) notes that the fusion of South Bali into 'half a dozen feudal kingdoms' was a result of colonial policies.

¹⁰¹ There was also a catastrophic earthquake in 1917, which destroyed a multitude of temples in Bali. Several were affected, but the destroyed temples were rebuilt. It cannot be said which changes resulted.