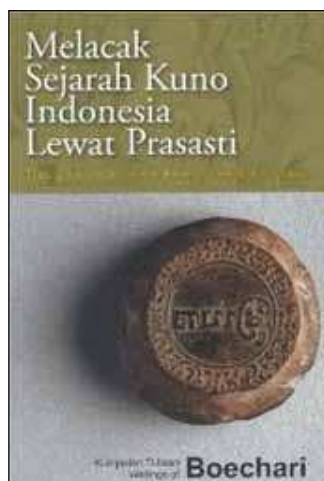


BOOK REVIEWS

Boechari, *Melacak sejarah kuno Indonesia lewat prasasti/Tracing ancient Indonesian history through inscriptions; Kumpulan tulisan/Writings of Boechari*. Jakarta: Kepustakaan Populer Gramedia in collaboration with the University of Indonesia and the École française d'Extrême-Orient, 2012, xxxi + 644 pp., Bibliography, Index. ISBN (Indonesia) 978-979-91-0520-2, ISBN (France) 978-285-53-9473-2. Price: IDR 59,000 (soft cover).



Peter Worsley

Department of Indonesian Studies, School of
Languages and Cultures, University of Sydney
peter.worsley@sydney.edu.au

The book is a very welcome addition to the library of studies about the ancient history of Island Southeast Asia. In it, the reader will find a collection of essays by Indonesia's most eminent epigraphist and ancient historian, the late Professor M. Boechari. Boechari enjoyed a distinguished career as a teacher and a researcher in the University of Indonesia, Gajah Mada University, Udayana University, the Archaeological Service of Indonesia,

and as member of the committee for major Indonesian research projects which included the Sejarah Nasional Indonesia, the consultative committee for the restoration of the Borobudur, the project for the restoration of the former capital of Majapahit, and the consultative committee for the SEAMEO Project on archaeology and fine arts on which he cooperated with other Southeast Asian archaeologists on the history of Śrīvijaya. His epigraphical contribution to the ancient history of Island Southeast Asia brought him well-deserved international recognition.

The thirty-eight studies contained in the present volume published between 1960 and 1991 in both Indonesian and English are an excellent record of Boechari's interest in a wide number of important historical issues. These include aspects of the state in ancient Java, in particular its administrative and legal organization and practices and system of taxation; the relationship of the Śailendra and Sañjaya dynasties in the eighth to tenth centuries in Central Java; the political shift of capital from Central to Eastern Java; the destruction

of Dharmawangśa Tēguh's realm, the rise of Airlangga, and the division of his realm; Ken Angrok and the founding of Majapahit; and temples and their place in the ancient Javanese realm.

The first two essays are of particular interest. In the first essay, entitled "Epigrafi dan sejarah Indonesia", published in 1977, Boechari examines the contribution of epigraphical studies to the history of ancient Java. In this article, he discusses at length the formal organization of inscriptions which record the administrative decisions of rulers and other high officials, drawing attention to the valuable information there is to be gleaned from each subsection of an inscription and illustrating his commentary with examples drawn widely from inscriptions in the period between the fifth and the sixteenth century. In the second essay, "Manfaat studi bahasa dan sastra Jawa Kuna ditinjau dari segi sejarah dan arkeologi", also published in 1977, Boechari discusses the relevance of the linguistic and literary study of ancient Javanese works preserved in manuscript form to the historical and archaeological study of ancient Java. He draws attention in particular to the need for ongoing lexicographical investigation of the categories of state and village officials listed in inscriptions. Of special interest are his comments on the group called *mangilāla drawya haji*, who were not permitted to enter freeholds (*sīma*). The members of this group were once thought to be tax collectors and, as argued by Stutterheim, recipients of income derived from royal revenues. Boechari identifies more than two hundred such officials, only a few of whom were involved in the collecting of taxes. Others, he explains, had other functions. Amongst them, he identifies performers, jewellers, palace guards, sculptors, elephant and horse handlers.

As is true of these two articles, Boechari's 1968 article, "*Śrī Mahārāja Mapañji Garasakan*; New evidence on the problem of Airlangga's partition of his kingdom", is testimony to his detailed knowledge of the corpus of ancient Javanese epigraphs and his cautious interpretation of the evidence they provide for events in the political history of dynasties in ancient Java. Boechari argues that careful scrutiny of a number of inscriptions from the seventy-year period between 1042 and 1117 CE provide sound reasons to accept that Airlangga partitioned his realm and that conflict ensued between a number of his descendants. He identifies three rulers of the realm Janggala, which he argues in all likelihood, lay to the north of the River Lamong in eastern Java. These rulers, he argues, were at war with the ruler of Pangjalu, a realm which was situated to the south of this same river. Boechari returns to the subject of Airlangga's divided realm in a later essay, "The inscription of *Garamān* dated 975 Śaka; New evidence on Airlangga's partition of his kingdom", published in 1990. In this essay, Boechari confirms the historicity of Airlangga's divided realm based upon the identification of a missing line in the *Deśawarnana* (68.1b). He discusses in great detail the identity, the kin and political relationships of the personalities involved in the partition of the realm and their subsequent rivalries.

In "Some considerations on the problem of the shift of Matarām's Centre

of Government from Central to Eastern Java in the tenth century", written in 1976, Boechari considers the evidence of inscriptions from the period between the reigns of King Balitung and King Siṇḍok for this shift of political centre. The article is valuable for its critique of Shrieke's and de Casparis' earlier explanations of the shift of political centre as well as its wide-ranging discussion of economic, political, social and religious ideas and practices. In the end, Boechari is convinced that we should seek the explanation for this event in a major natural catastrophe, such as a massive volcanic explosion. Such an event would have both ruined the fertility of the Kedu and Mataram plains and convinced inhabitants that the gods had signalled an end to the contemporary social order giving them cause to remove the capital of the realm to eastern Java.

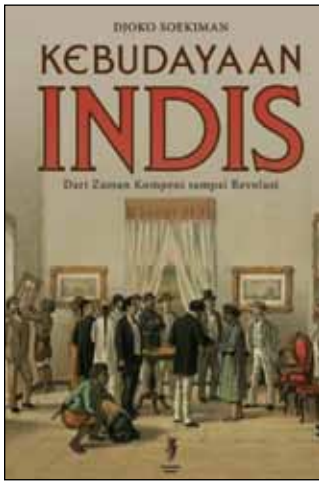
Boechari's discussion of ancient Javanese temples in "Candi dan lingkungannya", published in 1980, arose from a conviction that he long held that, while inscriptions provided only limited information relevant to events in the political history of ancient Javanese dynasties, they were a rich source of information for a better understanding of the broader social, economic, and religious history of the period. In this article, he draws our attention particularly to temple complexes. The article identifies groups of temples for which villagers had responsibilities, explains the provisions made under freeholds (*sīma*) for temple complexes and their governance and provisioning, the conduct of rituals and the social make-up of the communities which were associated with them. His conclusions gave him good reason to suggest revised strategies for excavating temple sites so that account was taken not just of the site of the temple complex itself but also of associated sites where communities of villagers, priests and slaves resided.

I cannot complete this review without mentioning Boechari's fascinating discussion of criminality in his essay, "Perbanditan di dalam masyarakat Jawa Kuno", published in 1986. His discussion of three central Javanese inscriptions from the period 890 and 910 CE examines three cases of banditry. In it he discusses the consequences of banditry for the inhabitants of the villages affected and solutions employed to resolve their difficulties. Boechari seeks possible causes of such criminality in the economic hardship of landless seasonal workers, local political disaffection and periods of political instability. He also describes the responsibilities of local village authorities to maintain the peace and security of their communities as well as the punishments imposed on those guilty of violent crimes.

I have only briefly mentioned some of Professor Boechari's essays in the present volume. Written between 1960 and 1991, they provide valuable insights into the debates that preoccupied historians of ancient Indonesia in this period and Professor Boechari's interventions in them. However, the collected works of Professor Boechari have a value that transcends the period in which he researched and wrote. His discussion of major moments in the history of ancient Indonesia, so richly illustrated with examples drawn from across the corpus of Indonesian inscriptions, gives this book an enduring

value for researchers of the economic, political, religious and social history of ancient Indonesia. The book, I am sure, will also become a basic text for the teaching of ancient Indonesian and Southeast Asian history.

Djoko Soekiman, *Kebudayaan Indis; Dari zaman Kompeni sampai Revolusi*. Depok: Komunitas Bambu, 2011, 185 pp. ISBN 979-3731-974. Price: IDR 65,000 (soft cover).



Achmad Sunjayadi

Faculty of Humanities, University of Indonesia
achmad.sunjayadi@ui.ac.id

The Nieuwsblad van het Noorden (9-5-1957) stated that the term *Indisch* (Indies) refers to people who originate from the Dutch East Indies. Then they came back to the Netherlands to spend time for vacation or stay there permanently. In the Dutch East Indies the terms *Indis* was not dependent and used with other words, such as *Indische ambtenaren* (Indies officials) or in the abbreviation of the VOC (Vereenigde Oost-Indische Compagnie) – The

Dutch East Indies Company. *Indisch* referred to everything that related to the Dutch East Indies and it did not refer to people of mixed blood (natives and European/Dutch). The terms that were often used were *totok* (full blooded) and *Indo* (Indo-European), *blijvers* (stayers) and *trekkers* (sojourners).

Van der Kroef (1953) states that *Indos* belonged to the ranks of the paupers, who lived on the edge of the Indonesian *kampong* (village or native quarter). The *Encyclopaedie van Nederlandsch-Indië* (1919) already referred the *Indo* to “the dangerous pauper element” or to “crude and rough [*Indo*] paupers, who are the scourge of the *kampong*” (Gouda 1995: 172).

Meanwhile the term *Indis* or be *Indis* was known in the Dutch East Indies but used derogatory (Bastiaans 1970: 86). The term *Indis* then has a neutral meaning after “the struggle” in the 1960’s and 1970’s among the Dutch society in the Netherlands. According to Bambang Purwanto (2004), the term *Indis* was known among Indonesian academic historian after Soekiman used it in 1996.

The word *Indis* originates from *Nederlandsch Indië* or the Dutch Indies. This name was used to differentiate it from the other Dutch colony called *Nederlandsch West Indië* (Dutch West Indies), which included Suriname and the Dutch Antilles (p. 4).

The first edition of this book was published in January 2000 by the