



Konferensi
International Association of Historians of Asia (IAHA)

LAPORAN PENYELENGGARAAN

Jakarta, 27 Agustus – 1 September 1998

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DEPARTEMEN PENDIDIKAN DAN KEBUDAYAAN
DIREKTORAT JENDERAL KEBUDAYAAN
DIREKTORAT SEJARAH DAN NILAI TRADISIONAL
PROYEK INVENTARISASI DAN DOKUMENTASI SEJARAH NASIONAL
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PRAKATA

Konferensi ke-15 International Association of Historians of Asia (IAHA) merupakan salah satu arena promosi ilmiah dalam rangka tukar-menukar informasi hasil kajian kesejarahan di kawasan Asia. Momentum ini juga merupakan suatu upaya pembinaan dan pengembangan kebudayaan nasional sebagaimana diamanatkan dalam UUD 1945. Karena di dalam konferensi ini bukan saja hasil kajian kesejarahan Asia telah dipromosikan tetapi juga berbagai hasil kajian yang menyangkut ideologi, agama, sosial dan kebudayaan Indonesia diungkapkan. Buku ini merupakan rekaman dan laporan tentang penyelenggaraan konferensi Internasional tersebut.

Informasi dalam buku ini diharapkan memberikan pengetahuan kepada kita semua, tentang proses terlaksananya kegiatan konferensi, yang penyelenggaraannya dipercayakan kepada Direktorat Sejarah dan Nilai Tradisional Ditjen Kebudayaan Departemen Pendidikan dan Kebudayaan. Berbagai uraian tentang kajian sejarah dan budaya Indonesia di antara kajian sejarah dan budaya Asia serta proyeksinya ke depan telah diungkapkan dalam konferensi ini. Begitu juga hubungan antara sejarah dan budaya Indonesia dengan sejarah dan budaya Asia serta kaitan-kaitannya dengan kehidupan sosial di kawasan ini telah disajikan secara terbuka.

Konferensi Internasional ini terlaksana berkat kerjasama yang baik dari berbagai pihak di antaranya dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), Universitas Indonesia (UI), Universitas Gajah Mada (UGM), serta partisipasi positif dari Departemen Agama, Departemen Luar Negeri, dan Masyarakat Sejarawan Indonesia (MSI). Demikian pula Lembaga Japan Foundation dan Ford Foundation yang telah membantu

mendatangkan para anggota pengurus asosiasi IAHA dari berbagai negara ke Jakarta ini. Untuk itu ucapan terima kasih kami sampaikan kepada semua pihak atas kerja samanya sehingga konferensi internasional ini dapat terselenggara.

Harapan kami, rekaman yang berwujud laporan ini dapat memenuhi keingintahuan mereka yang tidak dapat hadir dalam konferensi. Kemudian bagi para pakar yang hadir dalam konferensi, kiranya buku ini dapat digunakan sebagai bahan diskusi dan perluasan kajian ilmiah dalam konferensi berikutnya.

Jakarta, September 1998

Direktur Sejarah dan Nilai Tradisional,

A handwritten signature in black ink, appearing to read 'Anhar Gonggong', followed by a long horizontal line extending to the right.

Dr. Anhar Gonggong

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I. PENDAHULUAN

1.1. Latar Belakang

Tahun 1960 adalah awal berdirinya The International Association of Historians of Asia yang disingkat IAHA. Asosiasi ini merupakan organisasi para sejarawan yang mengabdikan dirinya untuk mempromosikan hasil penelitian sejarah mengenai Asia. Sejak berdirinya pada tahun 1960 itu, IAHA telah menyelenggarakan konferensi-konferensi secara teratur di beberapa tempat dalam kawasan Asia, termasuk Indonesia. Pada tahun 1974 Indonesia pernah menjadi tuan rumah penyelenggara konferensi internasional tersebut di Yogyakarta.

Dalam perkembangan selanjutnya pada bulan September tahun 1994 Konferensi ke-13 IAHA yang diselenggarakan di Tokyo Jepang, di mana Indonesia terpilih untuk menyelenggarakan Konferensi Internasional ke-15 pada tahun 1998. Sesuai dengan keputusan itu, Indonesia terpilih juga sebagai Wakil Presiden sampai dengan Konferensi ke-14 di Universitas Chulalongkorn, Bangkok dari tanggal 20– 24 Mei 1996, dan selanjutnya ditetapkan sebagai Presiden IAHA sampai dengan pelaksanaan Konferensi ke-15 IAHA. Dalam konferensi ke-14 tersebut dibahas sebanyak 11 tema yang terbagi atas sejumlah topik-topik yang dipilih sendiri oleh para sejarawan.

Berkenaan dengan terpilihnya Indonesia untuk menyelenggarakan Konferensi Internasional ke-15 pada tahun 1998 maka dalam tahun anggaran 1996/1997 dan 1997/1998 Indonesia telah melaksanakan kegiatan-kegiatan persiapan untuk menyongsong Konferensi ke-15 tersebut. Diantaranya dengan membuat pemberitaan-pemberitaan (*first announ-*

cement, second announcement, third announcement dan fourth announcement) tentang penyelenggaraan konferensi di Indonesia. Pada awal tahun anggaran 1998/1999 kegiatan lebih diarahkan pada pengorganisasian serta persiapan pelaksanaan konferensi, yang dibuka pada tanggal 27 Agustus dan berakhir pada 1 September 1998. Konferensi ini merupakan wadah yang tepat bagi Sejarawan Indonesia untuk menyebarkan hasil-hasil penelitian mengenai perkembangan sejarah yang dilakukan oleh orang Indonesia.

Sebagaimana diketahui, pada tahun anggaran 1996/1997 yang lalu, Indonesia telah menyelenggarakan Konferensi Nasional Sejarah. Sehingga kecenderungan perkembangan teori dan metodologi serta minat sejarawan terhadap tema dan topik yang terpantau dalam konferensi nasional tersebut, dapat dipromosikan dalam Konferensi Internasional ke-15 IAHA. Jumlah Sejarawan Indonesia yang dapat berpartisipasi dalam Konferensi ke-15 IAHA tersebut cenderung lebih luas, antara lain karena konferensi tersebut diadakan di Indonesia. Dengan demikian ajang Konferensi ke-15 IAHA itu sekaligus merupakan perluasan kesempatan berkarya bagi Sejarawan Indonesia.

1.2. Dasar

Dasar penyelenggaraan Konferensi Perhimpunan Sejarawan Asia (IAHA) 1998 adalah:

1. Keputusan Konferensi ke-13 di Tokyo 1994 dan Keputusan Konferensi ke-14 IAHA di Bangkok tahun 1996 yang menunjuk Indonesia sebagai tuan rumah (host) Konferensi ke-15 IAHA.
2. Tugas Pokok dan Fungsi Direktorat Sejarah dan Nilai Tradisional adalah untuk melaksanakan sebagian tugas

pokok Direktorat Jenderal Kebudayaan di bidang kesejarahan dan kenilaitradisional dalam melaksanakan kegiatan pembinaan kesadaran sejarah dalam rangka pengembangan kebudayaan nasional.

3. Daftar Usulan Kegiatan Proyek Inventarisasi dan Dokumentasi Sejarah Nasional tahun anggaran 1998/1999.

1.3. Tujuan

Konferensi Internasional IAHA ini bertujuan:

1. Menggalang kerjasama antara sejarawan dari seluruh dunia yang menekuni sejarah Asia.
2. Mendorong penelitian-penelitian bidang sejarah Asia yang masih banyak perlu di kaji dari berbagai aspek agar dapat meningkatkan saling pengertian antar bangsa.
3. Tema konferensi bertujuan mengantisipasi globalisasi yang dihadapi bangsa/ negara pada abad 21.

II. PELAKSANAAN KONFERENSI

2.1. Persiapan

Dalam menyongsong pelaksanaan konferensi telah diadakan beberapa pertemuan awal antara President IAHA dan pihak Direktorat Jenderal Kebudayaan yang dipimpin langsung oleh Direktur Jenderal Kebudayaan Ibu Prof. Dr. Edi Sedyawati. Di dalam pertemuan-pertemuan tersebut telah ditunjuk pejabat Sekjen IAHA, anggota panitia pengarah dan para calon penanggung jawab tema (*convener*) guna menyatukan langkah dalam penyusunan tema dan topik konferensi. Selanjutnya disusun program kerja dan jadwal, menentukan tempat konferensi serta membentuk panitia pelaksana. Agar sejalan dengan tujuan konferensi maka panitia pengarah menentukan tema konferensi yaitu : “SEJARAH SEBAGAI LANDASAN MERANCANG MASA DEPAN: ARTI PENTING KAJIAN SEJARAH ASIA”.

Di dalam bahasa Inggris tema konferensi ini berbunyi HISTORY AS FOUNDATION OF THE FUTURE : The Significance of Asia As a Field of Historical Study.

Untuk mendukung tema konferensi tersebut telah ditentukan enam topik umum (*general topics*) dan tujuh topik khusus (*special panel*) dan penanggung jawab (*convener*). Topik-topik pembicaraan dipublikasikan melalui pemberitaan umum (*announcement*) dan pedoman penulisan makalah serta pedoman penyelenggaraan konferensi. Bahasa yang digunakan di dalam konferensi ini adalah bahasa Inggris sehingga seluruh makalah dan informasi tentang IAHA ditulis dalam bahasa Inggris. Selain itu panitia pengarah juga telah mengadakan sesi tambahan dan

menentukan pembicara kunci.

Topik Umum yang dibicarakan adalah :

- 1) Historiography; The Search for National History
- 2) Sources and Oral History
- 3) Local History
- 4) Regional History
- 5) Diplomatic History
- 6) Military History

Tujuh panel khusus yaitu:

- 1) Education and Politics
Penanggung jawab : Prof Dr. Soedijarto, MA
- 2) Women in Asian History
Penanggung jawab : Prof Dr. Haryati Soebadio
- 3) The Sea and Asian History
Penanggung jawab : Prof Dr. AB. Lopian
- 4) The Asia Pacific Century in Historical Perspective
Penanggung jawab : Dr. Thee Kian Wie
- 5) Themes and Orientations in Cultural History
Penanggung jawab : Prof Dr. Edi Sedyawati
- 6) Religion and Pluralism
Penanggung jawab : Dr. Azyumardi Azra
- 7) Science and Technology in Historical Perspective
Penanggung jawab : Prof. Dr. Bambang Hidayat

Sessi Tambahan.

Karena minat sejarawan yang terus bertambah diadakan lagi dua sesi tambahan yaitu :

1) Network of Asian Studies

Penanggung jawab: Prof. Dr Anthony J.S. Reid

2) Nation Formation in Southeast Asia

Penanggung jawab: Prof. Dr. Wang Gungwu

Pembicaraan Kunci.

Sebagai Pembicara Kunci adalah Prof. Dr. Juwono Sudarsono.

2.2. Penyelenggaraan

Konferensi ke-15 IAHA berlangsung mulai 27 Agustus 1998-- 1 September 1998 di Hotel Millennium, Jakarta. Konferensi ini diselenggarakan oleh sebuah Panitia Konferensi yang terdiri dari Panitia Pengarah dan Panitia Pelaksana.

Sidang-sidang diselenggarakan dalam bentuk pleno dan kelompok. Acara pembukaan dan sambutan-sambutan, pembacaan makalah utama dan acara penutupan diselenggarakan dalam sidang pleno, sedangkan pembacaan makalah-makalah lainnya diselenggarakan dalam sidang kelompok.

2.2.1. Acara Pembukaan

Konferensi dimulai dengan acara pembukaan pada hari Kamis, 27 Agustus 1998, pukul 10.00 di Istana Negara, Jalan Veteran Jakarta. Acara ini diawali dengan laporan President ke-15 IAHA Prof. Dr. Taufik Abdullah. Dalam kesempatan ini beliau mengemukakan beberapa catatan berkenaan dengan penyelenggaraan Konferensi ke-15 IAHA 1998 antara lain :

“Sejarawan ditakdirkan untuk mengumpulkan bahan yang berhubungan dengan masa lampau. Sehingga dengan mendiskusikan tentang masa lampau kita berharap dapat menyusun kembali kejadian masa lampau dan dapat melihat ke masa depan. Sejarah pada akhirnya bukan hanya pengetahuan tentang masa lampau tetapi sebagai sumber kebijaksanaan untuk memetakan masa depan”.

Pidato sambutan dari Menteri Pendidikan dan Kebudayaan Prof. Dr. Juwono Sudarsono. Dalam kesempatan tersebut beliau memberikan catatan berkenaan dengan penyelenggaraan konferensi bahwa :

“Sejarah tidak hanya mengumpulkan kejadian masa lampau tetapi juga merupakan petunjuk bagi kita merancang masa depan dan abad 21 yang akan datang. Sejarah adalah proses pendidikan dan kebudayaan untuk membangun identitas nasional”.

Setelah sambutan Menteri Pendidikan dan Kebudayaan, Presiden Republik Indonesia Prof. Dr. Ing. BJ. Habibie berkenan membuka secara resmi konferensi ke-15 IAHA. Dalam kesempatan tersebut Presiden BJ. Habibie memberikan catatan berkenaan dengan konferensi :

“Bahwa sejarah bukan saja merupakan kumpulan ingatan tentang masa lampau, yang bisa mengingatkan tentang hal-hal yang semestinya jangan terulang lagi dan hal-hal yang kalau perlu bisa dikerjakan kembali, tetapi juga merupakan prisma untuk merumuskan masa depan. Sejarah juga akan bisa memberikan *sense of direction* dalam menempuh

perjalanan panjang yang penuh halangan dan kendala. Sehingga sejarah bukan saja sebagai pengetahuan tentang masa lampau tetapi sebagai salah satu sumber kearifan”.

2.2.2. Sidang Pleno

Setelah konferensi dibuka secara resmi oleh Presiden Republik Indonesia, acara dilanjutkan dengan sidang pleno pertama untuk mendengarkan pembicara kunci oleh Prof. Dr. Juwono Sudarsono bertempat di Hotel Millennium. Sidang pleno kedua membicarakan hasil-hasil yang diperoleh selama konferensi sekaligus merupakan acara penutupan.

2.2.3. Sidang Kelompok

Setelah sidang pleno pertama berakhir, dilanjutkan dengan sidang-sidang kelompok, sesuai dengan bahasan konferensi yang telah ditetapkan yaitu :

Enam topik umum :

- 1) Historiography; The Search for National History
- 2) Sources and Oral History
- 3) Local History
- 4) Regional History
- 5) Diplomatic History
- 6) Military History

Tujuh panel khusus yaitu:

- 1) Education and Politics
- 2) Women in Asian History
- 3) The Sea and Asian History

- 4) The Asia Pacific Century in Historical Perspective
- 5) Themes and Orientations in Cultural History
- 6) Religion and Pluralism
- 7) Science and Technology in Historical Perspective

Dua sesi tambahan:

- 1) Network of Asian Studies
- 2) Nation Formation in Southeast Asia

Jalannya persidangan dapat dilihat pada jadwal terlampir.

2.2.4. Jamuan Makan Malam

Untuk menyemarakkan acara konferensi ke-15 IAHA maka panitia pengarah telah mengadakan pendekatan ke berbagai pihak guna mensosialisasikan konferensi tersebut. Pemerintah DKI telah menyambut baik konferensi dan berkenan mengadakan jamuan makan malam (*dinner*) bagi peserta konferensi. Jamuan makan malam pertama sebagai *welcome dinner* oleh Gubernur DKI Jakarta Bapak Sutiyoso bertempat di Balai Kota Jakarta pada hari Kamis tanggal 27 Agustus 1998. Dalam acara tersebut Gubernur berkenan memberikan kata sambutan dan berharap agar para peserta konferensi dapat tenang dan menikmati suasana Jakarta. Selain itu juga ditampilkan kesenian tari dari daerah Betawi.

Jamuan makan malam lainnya adalah oleh Menteri Pendidikan dan Kebudayaan Bapak Prof. Dr. Juwono Sudarsono. Acara dilangsungkan di Hotel

Indonesia pada hari Jumat 28 Agustus 1998. Dalam acara tersebut juga ditampilkan acara kesenian yaitu tarian dari Jawa Tengah yang diperankan oleh pegawai dari Direktorat Kesenian Direktorat Jenderal Kebudayaan.

Jamuan makan malam ketiga yaitu oleh Yang Mulia Duta Besar Malaysia untuk Indonesia Datok Zainal Abidin pada hari Minggu, tanggal 30 Agustus 1998 bertempat di Aula Kedutaan Besar Malaysia Jalan HR. Rasuna Said, Kuningan, Jakarta. Dalam kata sambutannya Yang Mulai Duta Besar berharap konferensi berjalan dengan lancar dan semoga dapat bertemu di Konferensi ke 16 di Malaysia.

2.2.5. Wisata ke Banten

Untuk menghilangkan kejenuhan peserta konferensi, panitia penyelenggara mengadakan wisata sejarah ke Kraton Banten, Jawa Barat pada hari Minggu, 30 Agustus 1998. Dalam acara tersebut selain melihat bekas kraton lama Banten peserta juga menyaksikan kesenian “debus” dari Banten.

2.2.6. Pertemuan Khusus (*Bussiness Meeting*)

Pertemuan ini merupakan agenda khusus konferensi, antara wakil-wakil negara anggota IAHA dari Asia untuk membicarakan program assosiasi dan pemilihan pimpinan. Dalam hal ini adalah pemilihan Presiden dan Wakil Presiden periode 1998 – 2000. Pertemuan diadakan sebanyak dua kali dan satu kali konferensi pers yaitu tanggal 28, 29 dan 31 Agustus 1998 bertempat di Hotel Indonesia dan Hotel Millennium.

2.2.7. Acara Penutupan

Rangkaian kegiatan Konferensi ke-15 IAHA 1998 diakhiri dengan upacara penutupan, Senin, 31 Agustus 1998 pukul 14.00. Acara ini dimulai dengan *bussiness meeting II* untuk memilih President IAHA periode 1998 – 2000 dan tuan rumah (*host*) konferensi ke-16. Dalam kesempatan tersebut terpilih sebagai Presiden IAHA adalah Prof. Dr. Ahmad Adam dari Universitas Kebangsaan Malaysia dan Sekretaris Jenderal IAHA Prof. Dr. Qosim Ahmad. Dengan terpilihnya kedua sejarawan Malaysia itu maka sebagai tuan rumah (*host*) tahun 2000 adalah Malaysia.

Acara penutupan diawali dengan pidato laporan penyelenggaraan oleh Panitia Pelaksana setelah itu dilanjutkan dengan pidato penutupan oleh Prof. Dr. Soedijarto Direktur Jenderal Diklusepora selaku Direktur Jenderal Kebudayaan.

2.3. Penyajian Makalah

Konferensi ke-15 IAHA tahun 1998 membahas 89 makalah dan 1 (satu) makalah kunci. Makalah kunci disampaikan dalam suatu sidang pleno yang diikuti oleh 300 peserta. Sedang makalah yang lainnya disampaikan dalam sidang-sidang kelompok dengan bentuk diskusi panel ataupun ceramah. Volume makalah sangat bervariasi ada yang berjumlah 10 halaman, ada juga yang 40 halaman. Di dalam laporan ini ditampilkan abstrak makalah pada halaman lampiran.

Makalah-makalah pada panel khusus berpedoman pada syarat-syarat tertentu atau *term of reference* yang disusun oleh para *convener* (penanggung jawab).

Nama-nama Pemakalah Konferensi ke-15 IAHA dan judul makalahnya sebagai berikut :

1. Anton Lucas: An Early Episode in the MMC (Merapi Merbabu Complex) Movement in Central Java
2. Anthony Reid: Understanding Melayu (Malay) as a Source of Diverse Modern Identities
3. Anne C. Kwantes: Meandering Through Melaka
4. A. Sobana Hardjasaputra: The Problem Around The Birth of Bandung Regency
5. AA Bagus Wirawan: Structural and Cultural Responses of the Local Society Against Migrants: The Case of Balinese Migrants in Sumbawa Regency in 1950-1990
6. Abdul Mabud Khan: Burma: Ethnicity, Diversity and Conflict: Quest for National Identity and Separatist Movement in Arakan
7. Ahmat Adam: The Tengku Panglima Besar in Abdullah's Hikayat: Historical or Fictional?
8. Anne Both: "Four Colonies and A Kingdom: Policy Responses to the 1930's Depression in Southeast Asia"
9. Anthony Farington: After Banten: The English East India Company's Search for an Alternative
10. Bambang Hidayat: Astronomy in the Tropics
11. Bambang Purwanto: Learning From Small Scale Economy: Reorientation Indonesian Historiography
12. Benhard Dahm: The Role of Tradition in Historical Developments in Southeast Asia
13. Bruce P. Lenhman "Under Whose Flag? : The Erratic Emergence of The East India Company as a Military Power"

14. Bert Edstrom: A Swede in Meiji Japan Herman Trotzig (1832-1919)
15. Charnvit Kasetsiri "From Dynastic to National History: A Siam/Thailand Case"
16. Chitta Ranjan Misra: Approach of the Indian Communists to the Proposition of Separate Statehood for United Bengal (1947)
17. C.S Radhakrishnan: Contribution of Dindima Poets to Historiography
18. Drooglever: "Seac in Indonesia: Voices from the Past"
19. Duong Lam Hai: The Growing of Vietnam in the Context of Asean Today
20. Dean M. Meyers "Curious Set of Blunders": British Policy and the Fate of Siam, 1885-1896
21. Dami N Toda: Maharaja Dewa Sang Bima and the Dutch Claim Statusquo on Nusa Tenggara Timur - *A Case Study on West Flores*
22. Ely Manuhutu: The Turning Up of Harmonious Combination Between Cultural Elements of Minahasa and Java Tribes Since 19th Century
23. Emile Swidder: Indonesian Trade Unionism in the 1930's: the Trade Federation of Indigenous Government Employees Persatoean Vakbonden Pegawai Negeri (PVPN)
24. Fukami Sumio: Rebaptize San-Fo-QI: Not Srivijaya But Zabaj, Javaka and Java Minor
25. Henry P. Frey "A Japanese Perspective of the Singapore Porge February 1942"

26. Haryati Soebadio: Women Through History and Literature in Indonesia
27. Hasan Muarif Ambary: Notes on the Design and Pattern on Indonesian Calligraphy Base on Archaeological Evidences
28. Howard Dick: Crisis and Continuity: The Resilience of The Small Scale Transport Sector on Java 1890s – 1990s
29. Heriyanti Harry Untoro: Defensive Arms the Sultanate of Banten
30. Hira Lal Gupta: European Instrusion Into Asia Till 1824 and Their Impact an Interpretative Paper
31. Harlem Siahaan: The Chinese, The Miners, and the Traders: Economic Dimension of the Violences and Conflicts in West Kalimantan 1770-1854
32. Hui-yu Caroline Tsa'i: Politics of Memory and History: Shusen in Japanese Apologetic Historiography
33. Husin Sayuti: Lampung in the 19th Century
34. Hendrik E. Niemejer: "Religious Change in Eastern Indonesia 1600-1800"
35. H. Vincent Houben: Towards a History of Javanese Labour Migration
36. Jomo K. Sundaram: Are Southeast Asian Togers Becoming Extinct?
37. John Micsic "The Theme of the Premodern and Early Modern Indonesian Historiography"
38. James F. Ongkili: Pre-Colonial Kadazan History in Sabah: Early Forms of Ethnic Awareness
39. Katja Breitling "Historiography of the Indian

Archipelago Thomas Stamford Raffles John Crawford
Reread”

40. Ken Ichi Abe: A “Passive” Forest of Kalimantan: a Historical View From a Forest Ecologist
41. Kunto Sofianto: A Concept of Historiography of Diatonic Music in Indonesia
42. Kuntowidjoyo: Indonesian Historiography in Search of Identity
43. Klaus H. Schreiner: Places of History-Sties of Memory: Shaping Historical Consciousness in Modern Indonesia
44. Kenneth R Hall: Personal Status and Ritualized Exchange in Majapahit Java
45. Indriyanto: The Surabaya Port and Its Economic Activity, 1870-1900: A Preliminary Survey
46. L.J. Touwen: The Colonial Interregional Trade in Indonesia, 1900-1940: Serving Overseas Markets, Favouring Integration Into a Colonial State
47. Lipi Ghosh: Hindu-Muslim Syncretism in Indian History: A Study of Bengal Scenario
48. M.S. Suwardi: Sultan Mahmudsyah I and His Struggles Against Portuguese Colonialism (1511-1528)
49. Maria Fernando Garcia de Los Arcos: Pacific Link and Asian Trade, Some Texts on the Philippines (18th Century)
50. M.C. Riclefs: “Islamising Java: the Long Shadow of Sultan Agung”
51. Muhammad Hisyam: Islam and Colonial State a Case of Religious Courts in Java

52. Myrthena L Fianza: Gender Participation in Agricultural Production in the Case of Rural Moro Communities of Southern Philippines Some Data and Analyses
53. Moendardjito: In The Absense of Textual Evidence: An Environmental Approach In The Study of 8th to 10th Century Temple Distribution in The Yogyakarta Region
54. Nina Lubis: Marriage and Concubination in Priangan Aristocratic Class (1800-1942)
55. Priti Kumar Mitra: Modern Historiography and Nationalism: Bengal in the Nineteenth and Early Twentieth Centuries
56. Patricia Lim Pui Huen: Myth Into Realty: Genealogies in the Cultural Landscape of the Chinese in Malaysia and Singapore
57. Paritta C. Koanantakool: Cultural History on the Dancer's Body
58. P.J. Suwarno: The Military in the Political System in Indonesia (the Dual Functions of Indonesia Military in the Opinion of the Poeple) Preliminary Research
59. Qosim Ahmad: "An Historiographycal Episode in Malaysian History: The Europe Centric and Malaya/Sia Centric Controversy Revisited"
60. Remco Raben: Labour for Greater East Asia: Indonesian Romusha and Coolies under the Navy Administration, 1942-1945
61. Raju Poundurai: Oriental Art and Architecture, Principles of Feng Shui and Vastusastra in Korean Architecture
62. R.P. Soejono: Asia-Pacific Contemporaneities in Prehistoric Indonesia

63. Rustam H. Tamburaka: Intellectual History and Science Technological Development (Science and Technological in History Perspective)
64. Sabihah Osman: The 1996 Sarawak State Election: Breaking the Egg for DAP
65. Savitri Elias: The Role of Korean Studies in Indonesia
66. S. Hamid Hasan: "Educational Policy and Democracy"
67. Sartono Kartodirdjo: Indonesian Historiography: a Search for the Identity of National History
68. Shirin Akhtar: "Prospects of the US Security Role in the New Asia-Pacific Century".
69. Sarim Haji Mustajab: Intellectual Development and the Malay Elite's Reaction to Administrative Changes: A Case of Johor
70. Singgih Tri Sulistiyono: "The Java Sea Network: The Anglo Dutch Shipping Rivalry and the Pattern of Interregional Shipping in Indonesia 1870-1840"
71. Soegiyanto Padmo: Some Notes on Small Agriculture in Indonesia and the Philippines During Colonial Period: a Preliminary Survey
72. Sooyoung Kim: Meaning of Internationalism - *In the Birth of the East Asian Communist Movement 1920-1921*
73. Sud Chonsdirdsin "The Indochinese Congress (May 1936-March 1937): False Hope of Vietna-mese Nationalists"
74. Suhartono: Feudal Heritage: Source of Corruption, Collusion, and Nepotism

75. Surangsri Tongsingeeon: The Japanese Influence in Thai Educational Reform in the Nineteenth Century
76. Taufik Abdullah: Historical Reflection on Democratic Discourses in Indonesia
77. Toru Aoyama: Ordering Things Chronologically: Development of the Concept of History in Javanese Classical Literature
78. Thomas Linblad "Foreign Investment in Southeast Asia in the Twentieth Century"
79. Tri Budhi Sastrio: Myth in Indonesian Culture
80. T. Ibrahim Alfian: Skimming Through Dala'ilu Al-Khairat: Viewing The Behavior of Asian Muslims in The Past, The Present and The Future
81. Tri Ratna Manandar: Nepal's Quinquennial Missions to China: An Analytical Study
82. Uka Tjandrasasmita: "The International Trade of Sunda Padjadjaran Kingdom in the XIVth-the XVIth Century"
83. Vladilen Tsyganov: The Russian/Soviet Historiography of Indonesia: The Division Into Periods
84. V. Balambal: Sosial Status of Women as Gleaned From Tamil Folk Songs
85. Willem Van Schendel: Modern Times in Bangladesh
86. W. Shawaluddin Hasan: "The Spratlys & Major Powers"
87. Yoji Akashi: Diaries and Memoirs of Japanese Occupied Singapore and Malaya 1941-1945
88. Yuda Benhary Tangkilisan: Lineages of a Riverine Kingdom: A Genealogical Study of Sintang Royal Family in West Kalimantan Before the Dutch Arrivals

89. Kennet R Hall: "Multi Dimensional Networking in The Pacific Rim Circa 1500 CE. A Southeast Asia Centered Perspective".

2.4. Peserta

Selain para pemakalah yang disebut di muka, konferensi diikuti pula oleh para sejarawan asing yang tidak menyajikan makalah, sejarawan Indonesia dan tenaga pengajar dari berbagai perguruan tinggi negeri dan swasta di Indonesia.

Para sejarawan dan peserta asing berasal dari Australia, Bangladesh, German, Hongkong, India, Jepang, Korea Selatan, Malaysia, Mexico, Nepal, Belanda, Phillipina, Rusia, Singapura, Swedia, Thailand, Inggris dan Amerika Serikat. Disamping itu konferensi juga dihadiri oleh para wartawan Indonesia maupun asing, para pejabat pemerintah serta tokoh masyarakat baik formal maupun non formal.

III. PENUTUP

Laporan ini dibuat sebagai pertanggungjawaban penyelenggaraan Konferensi 1998. Diharapkan hasil konferensi ini dapat disebarluaskan ke tengah-tengah masyarakat dan dapat memetik buah pikiran yang bersumber dari konferensi tersebut.

Dari konferensi ini diharapkan akan menambah wacana baru bagi para sejawaran dalam usaha menuliskan kembali peristiwa masa lampau sehingga dapat digunakan sebagai bahan penulisan sejarah yang lebih obyektif. Dengan demikian diharapkan dapat digunakan sebagai acuan dalam memutuskan kebijakan-kebijakan penting sehingga kesalahan di masa lalu tidak akan terulang kembali.

Lampiran 1

Sambutan Presiden Republik Indonesia Prof. Dr. Ing. B.J. Habibie



**ADDRESS
AT THE OPENING OF THE 15TH CONFERENCE OF
THE INTERNATIONAL ASSOCIATION OF
HISTORIANS OF ASIA
AT ISTANA NEGARA**

Jakarta, 27 August 1998

STATE SECRETARIAT OF THE REPUBLIC OF INDONESIA



PRESIDENT
REPUBLIC OF INDONESIA

Assalamu'alaikum Warahmatullahi Wabarakatuh

Good morning

Ladies and Gentlemen

It gives me great pleasure this morning to be able to meet with all participants of the Fifteenth Conference of the International Association of Historians of Asia. I would like to take this opportunity to welcome all of you, at the same time wishing you every success in the conference.

Especially to delegates from overseas, I wish to say that I hope you will enjoy your stay in our homeland. We cordially welcome your visit to our country. It is my hope that you will make use of your visit to observe the various aspects of our social life. I also hope that your visit will strengthen the bond of friendship and brotherhood not only among historians of Asia, but also the bond of friendship and brotherhood among Asian nations.

I would like to convey my most sincere appreciation and gratitude to the International Association of Historians of Asia for choosing Indonesia to host the conference for the second time. It is still fresh in our minds that in 1974 the IAHA held its

conference in Yogyakarta. Now, in 1998, a similar activity will be conducted in Jakarta. These two cities have something in common: both have very important historical significance in the life of our nation.

Yogyakarta is one of the Javanese cultural centres which has a long and winding history. During the struggle for independence, Yogyakarta was the capital city of our country. Similarly, the City of Jakarta has a history stretching over several centuries. This city was founded by Fatahillah 471 year ago. Jakarta means "the city of triumph", and the name was given to this area to symbolise the victory of the earlier of our predecessors in driving away the Portuguese troops, who tried to have control over, and colonise, the country which we love so dearly.

Ladies and Gentlemen

I am proud, too, that the IAHA has chosen "History as Foundation for the Future: The Significance of Asia as a Field of Historical Study" as its conference theme. This theme makes us realise that history is not merely knowledge and understanding of the past. History is also discourse about what is important and relevant in the life of the society. As such, history and historical knowledge are in a position to equip us with is needed in facing the concerns of our time as well as in forming our vision for the future. Past events --if academically reviewed-- can guide people to wisdom: what should be continued and what should be abandoned.

We, who live in this present-day time of life, are being involved in happenings which will go into historical records in the future. The future to which we are leading is full of hopes. However, it is not the case that we are always optimistic that the hopes will come true. There are times when we feel pessimistic. This is particularly the picture of the course of history for the

last there decades. When the IAHA convened its conference in Yogyakarta in 1974, the Indonesia people were optimistic for a great hope: this nation started building a strong foundation for its national economic development which then promised a bright future.

However, now, when the IAHA is holding a conference in Jakarta, the Indonesia society and nation are undergoing great anxieties. The monetary crisis which took in the middle of last year has had extensive adverse impact on the foundation of the life of the society. The economic crisis has gone awry, not easy to overcome. This crisis in turn has triggered social unrest and at last has given rise to confidence crisis in all spheres of life. We are now doing our utmost to overcome the crisis. We are optimistic, but we do not close our eyes that pessimism prevails in some parts of our society.

In the context of facing these difficult times, historians are, as a matter of course, in a position to give substantial contribution to the progress of nations. The case which I cited above is not typical to Indonesia. It is also found in other Asian countries. An in-depth of the crisis which is at present rampaging though Asian countries will enable us to understand the mistakes which may have been incurred in the past. Such understanding will at least provide us with a reflection on the basis of which we can design the future in an improved manner.

Ladies and Gentlemen,

In responding to the present challenges, the Indonesia people are entering a new era. We call it a Reform Era. It is not easy to enter this new era because we are aware that there are changes and continuities in history. However, there is no alternative on our part except for entering the era with strong resoluteness. For us reform is not merely a matter of correcting

past mistakes; concurrently it is also a struggle to usher this nation of ours into a normative and ideal order.

Indeed, we are resolved do building up a new order of society in the future based on the ideals of freedom of our nation, ideals that we have considered relevant to date. These ideals refer to the democratic life of the society, welfare and justice for the whole people as well as everlasting peace. We wish to be able to realise those ideals using the wisdom which we have learned from historical events in the past.

Honest and objective historians are in a position to give substantial contribution in fostering that wisdom. We should not just idolise the past at the cost of making us indolent. On the contrary, we should not just swear at the past without being able to cull the wisdom offered by events which have taken place. It is the duty of all of us to give the best contribution to the progress of the society, the nation, the mankind now and in the future.

The duty is extraordinarily heavy to shoulder. However, all of us are aware that the duty is a historical duty which has been put on our shoulders. The coming generation will evaluate what we have done. They can also have a reflection of the strengths and weaknesses of the generation living in this present period of time. May we be able to contribute what is best for the future.

Ladies and Gentlemen

The foregoing is my brief remarks on this occasion. Once again, I wish you every success in the conference. I hope the warm discourse in the discussions over the various conference topics will yield valuable contribution not only in the interest of the academic world also for the progress of the Asian nations.

To conclude, I hereby declare the 15th Conference of the International Association of Historians of Asia officially opened.

May Almighty God bless all of us.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Jakarta, 27 August 1998

PRESIDENT OF THE REPUBLIC OF INDONESIA

B.J. HABIBIE

**Pidato President IAHA Prof. Dr. Taufik Abdullah
Dalam Acara Pembukaan Konferensi ke-15**

Introductory Remarks
by
President of the IAHA
Professor Dr. Taufik Abdullah

Welcome to the 15th Conference of IAHA

Welcome to Jakarta

What a relief to learn that you have finally decided to come to Jakarta. I must confess that for a moment we were in doubt whether we would be able to hold this conference. For a while we were not aware whether Indonesia could be the host of the Conference of IAHA for the second time, despite our strong commitment. If finally we manage to hold this conference and to welcome you on this important occasion it is particularly due to our conviction that we really have nothing to worry about. If at last I can welcome you with a smiling face it is also due to the strong support of our government to this conference.

Twenty four years have passed since Yogyakarta became the host of the 4th Conference of IAHA. But how the world has changed. How we have changed. It was in 1974 when for the first time Indonesia had the honor to host the IAHA conference. That was the time when Indonesia was already preparing for its second Five Years Plan. The most traumatic tragedy of our recent history was already behind us. 1974 was a year when we could look at the future with enthusiasm, despite some disappointments were beginning to be felt. Our democratic dreams did not come true, as a romantic poet might have put it. In the meantime after decades of rapid economic growth and growing economic disparities, suddenly, the globalized future, without even bothering to knock on our door has already in our bedroom, making our life intolerable. Not only did it expose all our hidden

flaws, it also brought to the surface our covered internal conflicts. The foundation of our house is crumbling. And we are still deep in multidimensional crisis.

But we have learned from history. No crisis can ever be solved if we let ourselves be guided by the crisis. Now since you are already here you can observe how we try to maintain our optimism. You may also be able to see how deep the impact of the economic crisis has been on our society. You can feel the atmosphere of political euphoria that has hit our political public and perhaps, while you are here you can get a firsthand knowledge on how the university students managed to force a strong President to step down listen to the stories of the tragic events of May--no one would ever want to see happening again. It was events everybody regret deeply. The lessons are simply too expensive and the sacrifices are simply too heavy.

Historians, perhaps, are destined to study the past, but they don't live in the past. After collecting all related sources they may hope to be able to reconstruct the past events. But rarely, if ever, the historians have the chance to observe, let alone to live in, history in the making. We are now right in the middle of it. We know for certain what path to be followed to reach our normative future. Perhaps, who knows, by discussing the past in this conference the historians would not only be able to comprehend the predicament of the present but to visualize the future. History is then not only knowledge of the past present but to a source of wisdom to explore the uncharted territory of the future.

The IAHA is never meant to be merely a forum where historians can report their respective historical findings. The conference of IAHA has already been conceived as an occasion where historians can exchange their understanding of the past event where the lessons and the wisdom from the past can be learned.

Let us hope that our conference can fling some light, how little it may be, at the end of the tunnel of the present crisis.

Welcome again to Jakarta. I really hope you can enjoy your short stay here. And, finally, should I also suggest that you to your shopping here? Well in a day or two you would know better where to go.

Taufik Abdullah

President, IAHA

Pidato President IAHA Dalam Bahasa Indonesia

Bapak Presiden yang terhormat,
Para Menteri yang terhormat,
Para peserta Konferensi ke-15 IAHA,
Para hadirin yang berbahagia,

Assalamu'alaikum w.w.

Dengan rasa syukur ke hadirat Ilahi yang telah memberikan rahmatNya kepada kita semua, izinkanlah saya, atas nama *International Associations of Historians of Asia* dan Panitia Penyelenggara, lebih dulu mengucapkan terima kasih sebesar-besarnya kepada Bapak Presiden. Ucapan terima kasih ini kami aturkan bukan saja karena dukungan yang Bapak berikan atas terselenggaranya Konferensi ke-15 dari asosiasi internasional dari para sejarawan yang mempelajari sejarah Asia ini, tetapi juga karena kesediaan Bapak untuk membuka konferensi ini secara resmi. Terima kasih kami ini bertambah mendalam karena ini sangat menyadari betapa besarnya kesibukan yang sedang Bapak jalani dalam usaha untuk mengatasi berbagai masalah yang kini sedang melanda tanah air kita yang tercinta ini.

Izinkan pulalah kami pada kesempatan ini mengucapkan terima kasih kepada Menko Kesejahteraan Rakyat, Menteri Pendidikan dan Kebudayaan dan Ibu Direktur Jenderal Kebudayaan serta para pejabat lain yang telah mengusahakan agar Konferensi internasional, yang telah menjadi commitment kita ini, dapat terselenggara. Dengan seizin Bapak Presiden kami ingin mengatakan ucapan terima kasih kepada para peserta asing dalam bahasa Inggris.

We would like to express our deepest gratitude to our guests, the historians of Asia, who have come all the way from no less than 29 countries and four continents. There have been so many

negative rumours and news about Indonesia in recent months, yet you still make an effort to come here with an open heart and mind. Your participation in this conference has really made us, the Indonesia historians, proud of our profession—you have shown that after all the historians know better how to judge a society in transition, how to understand and comprehend a nation in the process of trying to redefine its existence. No word of thank is good enough to convey our appreciation for your understanding of our present predicament. I would like to use this opportunity to express our gratitude to the Toyota Foundation, the Japan Foundation-Asia Center, the Ford Foundation, and other agencies for their generous supports to the success of this conference.

Bapak Presiden dan hadirin yang terhormat,

Dengan diadakannya Konferensi ke-15, yang dihadiri sekitar 300 ilmuwan dan sejarawan yang akan membahas sebanyak kurang-lebih 120 makalah ini, maka berarti telah dua kali Indonesia mendapat kehormatan untuk menjadi tuan rumah. Pada tahun 1974 Universitas Gadjah Mada dan LIPI menyelenggarakan Konferensi keempat IAHA di Yogyakarta. Konferensi tersebut dibuka dengan resmi oleh Wakil Presiden, Almarhum Sri Sultan Hamengkubuwono IX, sedangkan *keynote address* diberikan oleh salah seorang Proklamator kita, almarhum Bung Hatta. Pada waktu itu yang menjadi Presiden IAHA ialah guru saya, Prof. Sartono Kartodirdjo, yang sekarang juga hadir di tengah-tengah kita. (Jadi suksesi di kalangan sejarawan rupanya lebih lancar dari pada, yah, tak perlu saya lanjutkan).

Bapak Presiden yang kami hormati,

Sejarawan memang ditakdirkan untuk mempelajari masa lalu, tetapi sejarawan tak bisa, bahkan hampir tak pernah, membiarkan dirinya hidup dan dalam suasana dan irama masa

lalu. Sejarawan adalah anak zamannya. Meskipun mungkin sejarawan mempelajari negeri lain dan waktu yang lain pula, keresahan bangsanya dan kegelisahan zamannya adalah pula keresahan dan kegelisahannya. Ketika sejarawan telah memilih sasaran penelitiannya ia sesungguhnya telah menyatakan bahwa yang ditelitinya itu adalah sesuatu relevance bagi zamannya, bagi masyarakat bangsanya. Disaat sejarawan telah menyampaikan hasil temuannya dan mencoba menerangkan segala sesuatu tentang yang ditemuinya itu ia sebenarnya telah melibatkan dirinya dalam *intellectual and academic discourse*-- sebuah wacana yang tidak berhenti hanya pada rekonstruksi masa lalu belaka.

Karena itulah jika kini kami memberanikan diri untuk mengadakan Konferensi Sejarah disaat kita sedang menghadapi berbagai masalah sosial dan ekonomi-- yang tanpa sengaja telah durumuskan dengan satu kata keramat "sembako"-- serta politik ini bukanlah maksud kami untuk melarikan diri dari tirani waktu-- membayangkan seakan-akan kita tak berada dalam zaman kemelut ini-- tetapi karena kesadaran bahwa pengetahuan dan pemahaman tentang dinamika masa lalu dapat memberikan kepada kita kearifan untuk memahami hari kini dan memper-tajam visi kita bagi masa depan.

(Sebagai sejarawan kami sadar sepenuhnya bahwa cita-cita reformasi, seperti kini sedang gencar didengung-dengungkan, bukan saja di Indonesia, tetapi di seluruh Asia, yang kini-- seakan-akan secara tiba-tiba-- dilanda oleh berbagai krisis, tidaklah bisa diselesaikan hanya dengan menghujat-hujat masa lalu atau bahkan wakil dari masa lalu. Reformasi juga tak mungkin dilaksanakan hanya dengan memaki-maki hari sekarang. Reformasi hanya mungkin dijalankan dengan keteguhan hati dan niat untuk menciptakan masyarakat normatif yang dicita-citakan. Reformasi hanya mungkin berjalan baik kalau kita dapat memupuk kembali suasana yang saling

mempercayai. Akhirnya reformasi hanya mungkin dilaksanakan kalau kita mempunyai visi yang jelas tentang ke mana kita akan pergi dan situasi normatif yang bagaimana yang akan kita capai. Dan, pengetahuan dan pemahaman yang baik tentang dinamika masa lalu serta kesediaan untuk menjadikan salah satu sumber kearifan adalah salah satu syarat utama untuk mendapatkan visi tersebut. Dari sinilah kita harus menentukan aspek manakah dari masa lalu itu yang harus kita singkirkan dan sinilah pula kita bisa menilai aspek hari kini yang mana pula yang harus kita perbaiki.)

Bapak Presiden dan hadirin yang terhormat,

Dengan rasa penyesalan kami harus minta maaf kepada kawan-kawan dari seluruh Indonesia karena kami tidak bisa mengundang dan membiayai kedatangan mereka untuk menghadiri konferensi internasional ini, betapapun besar keinginan kami untuk melakukannya. Situasi sekarang tak memungkinkan kami untuk mengajak kehadiran mereka, betapapun besar dugaan kami bahwa mereka pun akan bisa juga menyumbangkan pikiran yang berharga.

Akhirnya adalah sebuah kehormatan bagi saya pribadi kalau saya sebagai Presiden IAHA -- sebuah kedudukan yang berakhir ketika konferensi ini selesai -- mendapat kesempatan untuk meminta dengan hormat kesediaan Bapak Presiden memberikan sambutan dan dengan resmi membuka Konferensi ke-15 IAHA ini.

Terima kasih,

Wassalamu'alaikum w.w.

Taufik Abdullah

Lampiran 3

Sambutan Menteri Pendidikan dan Kebudayaan Prof. Dr. Juwono Sudarsono

**SPEECH BY H.E. THE MINISTER OF EDUCATION
AND CULTURE AT THE INAUGURATION OF
THE 15TH IAHA CONFERENCE
JAKARTA, AUGUST 27, 1998**

Your Excellency President of the Republic of Indonesia,
Distinguished participants and guests,

Allow me on behalf of the participants of the 15th IAHA Conference and the Organizing Committee to convey our heartfelt thanks to you, Mr. President, for your disposition to inaugurate this Conference.

Being a nation still engaged in development, we in Indonesia are deeply convinced about the significance of history, not only to understand the past and the nation's rich cultural in apprehending our present condition and our future in the next 21st century.

The comprehension of history is an essential part of our incessant quest, in Indonesia as well as the whole of Asian in understanding the great forces engrossing the world today. Not less important is the understanding of various ideas and inventions that had been initiated by our predecessors in our country and abroad.

Therefore, cognizance of history is an educational and culturalization process, immensely significant for the development of national identity, particularly in meeting the rapid and sudden changes in the fields of science and technology. We are happy to note that Your Excellency have stated on various occasions, the importance of a balance development between science and technology on one hand and cultural development on the other.

We hope that the IAHA Conference this time will be able to contribute towards a true awareness of history, i.e. recognizing our cultural identity and civilization in Asia, while at the same time acknowledging and appreciating the contribution of thoughts science-cum-technology achievement from other continents. May this Conference adhere to the principle of “man proposes, God disposes”.

Thank you

Lampiran 4

**Sambutan Direktur Jenderal Kebudayaan
Departemen Pendidikan dan Kebudayaan
Prof. Dr. Edi Sedyawati**

15th IAHA Conference
Speech by the Director General for Culture

Distinguished Participants
Ladies and Gentlemen

May I, on behalf of the steering as well as the organizing committees, extend our warmest welcome to all the participants of this conference. To date, we have a number of 254 participants listed, and 148 of them will present their papers. The participants come from 30 different countries, which include 16 Asian countries, 9 European, 2 American, and the rest being Australia, New Zealand, and South Africa. Among the 254 participants there are a number of 145 coming from outside Indonesia. This fact is in itself a reason for relief for the organizers, despite our necessarily late decision concerning whether or not to proceed with the well intended plan to organize this conference. We would like to extend our deeply felt gratitude for your decision to come for this conference.

We would like to wish all the participant a pleasant stay in Jakarta, and above all, a chain of enthusiastic deliberations as we share our products of enquiry. To end this speech, may I thank in advance Prof. Dr. Juwono Sudarsono, a scholar in International Relations and Sociology, concurrently the Minister of Education and Culture, for the keynote address we will hear soon.

Thank you for your kind attention.

EDI SEDYAWATI

Director General for Culture

Makalah Kunci Konferensi ke-15 IAHA
Oleh : Prof. Dr. Juwono Sudarsono

**Address by Juwono Sudarsono,
Minister of Education and Culture, at the International,
Association of Historians of Asia (IAHA),
Jakarta, August 27, 1998.**

It is a privilege and honor for me to address this distinguished gathering of historians of Asia from all over the world. My colleagues at the Directorate General of Culture and the Indonesia Historians Society are delighted to organize this meeting and together with them I extend our warmest welcome to all participants and guests. I am particularly pleased to learn that scholars from other disciplines have been invited to present their views.

My own field of international relations owe the discipline of history to be wary of claims that any number of diplomatic, economic or strategic events reported in the media to being called "historic". History teaches us in all other disciplines of the need to be humble. For what is man's claims to uniqueness compared to the larger sweep of history? Man's fallibility in predicting human events are only too stark. Witness the optimistic title of a book a year ago, *Asia Rising*, compared to the one just on the book stores a month ago, *Asia Falling*.

I want to share a few thoughts about contemporary Asia, seen largely through the field international relations. Statecraft between nations is largely a function of the judicious application of diplomacy or *wordcraft*, economic capability or *tradercraft* and brute force or *military-craft*. These three dimensions of strategic power in Asia comprise my limited contribution to those of you whose craft are in the writing of history.

In the Asia Pacific regions over the past decade, there has been general acceptance that the post-World War II political, economic and military configuration has shifted from a system dominated by the European powers the United States to one that will be characterized by a more Asia-centric distribution of power centering on the important roles of China and Japan. As a general trend, notwithstanding the current economic and financial crises affecting these two major economies and their devastating effects on the other Asian economies the major premise remains valid. However, the role of the United States remains pivotal to the evolving balance among the major powers.

It is far from certain that China's explosive growth rates can be maintained over the next 20 years. China needs to establish its effective leadership succession patterns to maintain its political stability, ensure high rates of savings and investment inflow and to construct a regional order and enhance its global standing. Japan, on the other hand, is already a global power economically, yet has still to tread carefully in its conduct with the countries it previously colonized or occupied in East and Southeast Asia.

It is worth examining some of the issues pertaining to the strategic context of East Asia and the Pacific over the past three decades. The seeds for rapid economic growth began in the mid-1960s, at the height of the Cold War in Vietnam. Beginning in 1965, Japan began to pull the rest of the economies of the region in the 1970s, particularly Korea, Taiwan, Hongkong and Singapore. By the mid-1980s, the other economies of ASEAN became an integral part of the much vaunted East Asian miracle.

The strategic assurance provided by the United States and the economic powerhouse of Japan became a central feature of the high performing economies.

Indeed, the nuclear and conventional dominance of the United States provided the political and strategic context of economic growth in the Asia-Pacific region. Japan's total trade with the rest of Asia leaped in value from \$ 7.9 billion in 1970 to \$ 50 billion in 1993. Although the United States Trade with Asia may have declined in proportion of overall Asian Trade, it is the underpinning of political-strategic assurance by the United States that provide the vital "public goods" of a viable security framework which enabled the economies in the region to take-off.

At the level of nation-state, the consequences of rapid economic growth driven by the more powerful economies have not been even. The different colonial legacies have resulted in varying degrees of political cohesion, economic growth and cultural development. Some states have been endowed with strong traditions of a modernizing and effective bureaucracy. Others, as in the case of contemporary Indonesia, are still grappling with the imperative to building nations, building states and building sustainable systems of leadership succession.

Even after three or four decades of independence, many states in Southeast Asia face deep-seated problems arising from communalism, radicalism as well as intra-mural disputes about territorial waters or land boundaries. In many cases, members of the ASEAN grouping, for example, do not share a common strategic outlook, despite their commitment to promote Southeast Asia regionalism since August 1967.

Yet another important of development in this region are the levels of communication between local national elites and their former metropolitan powers. For decades leaders of differing generations have encouraged one another about the need to "indigenize" the history of Asia. And yet it is only recently that Asian educators and cultural leaders have encourage knowledge

and appreciation of their neighbors; even today, the study of various aspects of Asian society, culture and history have been sponsored by governments and corporations from outside of the region.

At this stage of advance in information technology, perhaps it is time for us to blend the expediciencies of technology with the resilience of tradition and culture. The globalists would say that the advent of information technology and modern telecommunications have made definitions of national identity and national culture obsolete. So much of international production in industry, manufacturing, even in entertainment and culture are global in scope that it does not make much sense to say that a product is "made in" Japan, in Singapore or in Taiwan: computer chips, automobile parts, cellular phones, databanks__all of these products are by their very nature inter-regional, and indeed global.

And yet, historically speaking, the research, the commercial application, indeed the very quantum leaps that subsequently led to the innovations and breakthroughs show along tradition of international exchange among all cultures and civilizations in Asia, Africa, Europe, and the Americas. The telegraph, the railways, the steamship and the airplane owe the long tradition of the civilizations in Asia which founded the gunpowder, the element of chemistry and the development of numeracy. Asia is one important part in the total network of cultural and historical traditions that cut across all barriers of language, religion, provincial identity, national border and trans-continental intercultural exchange. At the level of decision making__in polities, economies, communications, and culture__all levels are enmeshed into one simultaneous pressures, not necessarily in harmony: the global, the regional, the national, the provincial and the local.

This overall strategic outlook, while providing a convenient framework for analysis, must be complemented with the equally important of viewing Asian history “from the inside out”. After all, history can only have meaning if it is understood within one’s cultural reference. While the larger framework has tended to view the entry of the United States through the maritime waters of Asia and the Pacific, the former Soviet Union viewed its position from the foothold of the Northeast Asian landmass.

Over the past ten years, strategists in the region have recognized the need to devise a comprehensive picture incorporating the interests of the major powers within a “strategic quadrangle”. The element of that framework would surely encompass the important roles of China and Japan, both potentially becoming two of the world’s largest economies.

That strategic calculus for the next century would consist of the following basic issues:

- To channel the energy of the Japanese economy towards greater participation and responsibility in the survival and development of other economies in Asia and the Pacific.
- To steer Chinese power into regional accommodation, changing its role from seeking spheres of influence into spheres of deference;
- To revive the role of the Russian Federation in the Pacific, particularly in providing balance in the Northeast Asia landmass;
- To redefine the role of the United States as both regional balancer as well as global player;

The traditional viewpoint of international order in Asia was not solely dictated by balance of power considerations. From the very beginning, the United States had also sought to construct

political stability through the formation of democratic institutions in the emerging states of Asia. This was the second dimension of the East__West rivalry, the quest to seek methods of governance that would blend the requirements of a modern government with the need to imbue it with meaning through the symbolism of tradition, of arts and culture. With the demise of the Soviet Union as its principal adversary in the realm of political ideology and culture, the United States exercises dominance in expounding the notion of democratic governance based on its experience.

But it is precisely in this larger sphere of economic, political and cultural development that we need to think through in understanding regional and national histories. The overall strategic context, however important in scope and impact, need to be balanced from the viewpoints of national, provincial and local lenses. That is why collaboration between scholars of Asia from all over the world be useful steps in providing not only a new perspective in looking from the outside in or from the inside out, but to contribute to a larger understanding of Asia contribution to the history of the entire world.

Thank you.

Lampiran 6

Sambutan Gubernur DKI Jakarta Pada Jamuan Makan Malam

ADDRESS

**AT THE DINNER FUNCTION FOR
THE PARTICIPANTS OF THE 15TH
CONFERENCE OF THE INTERNATIONAL
ASSOCIATION OF HISTORIANS OF ASIA
BY H.E. SUTIYOSO,
GOVERNOR OF KDKI JAKARTA**

JAKARTA, AUGUST 27, 1998

Oleh

Sutiyoso
Gubernur KDKI Jakarta

PEMERINTAH DAERAH KHUSUS IBUKOTA JAKARTA
TANGGAL, 27 AGUSTUS 1998



- The Honorable Director General of Cultural Affairs of the Ministry of Education and Culture, Prof. Dr. Edi Sedyawati;
- The honorable President of the Jakarta City Council, Mr. Edi Waluyo
- Mr. Chairman and members of the Organizing Committee;
- Distinguished Conference Participants, especially the members of the International Association of Historians of Asia;
- Ladies and gentlemen,

First of all, let us praise God the Almighty for His Blessings and Mercy bestowed upon all of us that we are able to be present here to welcome the participants of "The 15th Conference of The International Association of Historians of Asia" which will convene until August 31, 1998.

On behalf of the Jakarta Capital City administration and the people of Jakarta I would like to extend my warmest welcome to all participants especially to our overseas guests. On this happy occasion I would also like to express my sincere gratitude and deep appreciation to the honorable Director General of Cultural Affairs of the Ministry of Education and Culture and the conference participants for having chosen Jakarta as the venue for this international conference.

I share the opinion that this conference is a very significant and relevant scientific forum for Asian historians

to exchange views, experiences and ideas. Not only in the interest of the historians of today but it is also important for the development of science for future generations both in Asia and in the world.

This is in line with the theme of the present conference “History as foundation of the future; The importance of Asia as the Venue of Historical Studies”. This theme indeed reflects our awareness that the development of a better future will only be achieved if the present generation can learn from our past history.

Ladies and Gentlemen,

Being a major metropolitan city and realizing the importance of past history, the Jakarta Capital City administration gives considerable attention to the existence and preservation efforts of our historical remnants. I am very pleased to mention as well that in the city of Jakarta there are a number of historical remnants and old buildings I believe could also be used in your future studies and research.

Ladies and Gentlemen,

Having inherited many historical sites the Jakarta Capital City administration strives to manage and further develop the physical performance of old buildings, museums, and historical sites which will be of great importance for historical science, education, preservation efforts and in supporting tourism activities.

Ladies and Gentlemen,

With regard to the current security situation in Jakarta

and in response to the international community's anxiety and fear, I wish to inform and assure the conference participants that the situation in Jakarta has returned to normal and is safe for organizing international conference, seminars, sporting events, business and investment activities, sightseeing, shopping and tourism.

Therefore, I would kindly ask the assistance of the overseas conference participants *to inform and convince your colleagues* that Jakarta is safe and public order is secure.

During your brief stay in Jakarta, I would encourage the conference participants to make-use of your precious time to visit some historical areas either in Jakarta or in other areas which I am sure will enrich and deepen your knowledge of Indonesian history and Jakarta's historical background.

To conclude my welcome remarks may I express the hope that the 15th conference of the international association of historians of Asia, runs very successfully and is beneficial for all the participants.

Please enjoy our cultural performance and I do hope *your stay in Jakarta will be a memorable one.*

Thank you.

**Sambutan Duta Besar Malaysia
Pada Jamuan Makan Malam**

**WELCOMING REMARKS
BY H.E. AMBASSADOR OF MALAYSIA
IN CONJUNCTION WITH THE DINNER HOSTED
FOR THE 15TH CONFERENCE OF THE
INTERNATIONAL ASSOCIATION OF HISTORIANS
OF ASIA (IAHA).**

Yang saya hormati Prof. Taufik Abdullah, Presiden IAHA,
Prof. Edi Sedyawati. Director General of Cultural

Ladies and Gentlemen,

Salam Sejahtera,

It gives me great pleasure to welcome you to the Embassy. It is indeed an honour for me to host such a distinguished group of scholars and historians. I trust you have had an eventful conference and enjoyed the warm hospitality for which our Indonesian hosts are well known.

Ladies and Gentlemen,

In my opinion, the field of history generally tends to be underestimated in terms of its worth to our fast developing world. In our eagerness to embrace the Information Age, there are some of us who might even scoff at the very idea of delving in the past. Nevertheless, Tacitus, the Roman historian once said this of history-

“The principle office of history I take to be this: to prevent virtuous actions from being forgotten, and that evil words and deeds should fear an infamous reputation with posterity”.

What an even more wonderful world this would be, should all of us know this and subscribe to it.

With that bit of philosophy, I do not intend to take up much more of your time. Your conference is almost over, and I am sure that you have enjoyed the interaction and found it useful and interesting to be part of history here in Indonesia where rapid changes are taking place. We wish the Indonesian people well and I Have no doubt that they learned from their rich historical experiences and cultural heritages will find their way to better future.

As a person who studied history, I am happy to note that the next IAHA conference might be held in Malaysia. We look forward to welcoming you in Malaysia and share our experiences with you.

Thank you and I wish you all the very best for the future.

**Pidato Penutupan Konferensi ke-15 IAHA
Oleh Prof. Dr. H. Soedijarto MA**

15TH IAHA CONFERENCE
closing address
Jakarta, August 31, 1998

Distinguished participant,

Ladies and gentlemen,

The 15th IAHA conference is about to close. It seems that these five days have been passing so quickly. Problems of history and historical writing have been put on the table, and discussed with full interest. However, many more arguments are still hanging in the air ; these five days of encounter between colleagues, either within the sessions, at coffee-breaks, or on the bus, seems not to be enough to scettle those arguments thoroughly. It then becomes a new reason to prepare our next works, to do further inquiries. This conference has also seen several paper with interdisciplinary approach. For the near Future I wish all the participants success in your scientific endeavours.

In closing, allow me to congratulate the former president of IAHA for his success in mobilising assistance from every possible sources to enable this 15th conference to be organized in a proper way, I would like to apologise for whatever shortcomings and inconveniences from the organizer's side, which I Represent. I would like to thank all the participants for your presence in this conference, and your cooperation for the solving of whatever administrative or communicative problems during this conference. I wish all of you a save journey homewards.

Last but not least, may I congratulate new President of the International Association of Historians of Asia for this

appointment. We wish you success for the next, 16th IAHA conference in Sabah.

With these concluding remarks, may I now declare the 15th conference of the International Association of Historians of Asia officially closed.

THE DIRECTOR GENERAL FOR CULTURE

Ministry of Education and Culture, the Republic of Indonesia.

Lampiran 9

Sejarah Perhimpunan Sejarawan Asia (Internasional Association of Historians of Asia/IAHA)

The Internasional Association of Historians of Asia/IAHA merupakan organisasi profesional yang mengkaji dan mempromosikan tentang penelitian sejarah Asia. Konferensi IAHA diadakan secara reguler sejak tahun 1960. Adapun konferensi IAHA yang telah dilaksanakan adalah:

Manila	1960
Taipei	1962
Hongkong	1964
Kualalumpur	1968
Manila	1971
Yogyakarta	1974
Bangkok	1977
Kualalumpur	1980
Manila	1983
Singapura	1986
Colombo	1988
Hongkong	1991
Tokyo	1994
Bangkok	1996

Adapun President IAHA sejak tahun 1960 adalah:

Domingo C, Abella	Phillipines National Archives
Wang Shih Chieh	Academica Sinica
Brian Harrison	University of Hongkong
Wang Gung Wu	University of Malaya
Domingo C, Abella	Phillipines National Archives
Sartono Kartodirdjo	Gadjah Mada University

Kasem Sywannagul	Chulalongkorn University
Zainal Abidin B Abdul Wahid	National University of Malaya
Leslie E. Bauzon	University of The Philippines
Ernest Chew	National University of Singapore
Kingsley M de Silva	University of Peradeniya
Yoneo Ishii	Sophia University, Japan
Piyanart Bunnag	Chulalongkorn University
Taufik Abdullah	IPI

Pemimpin Eksekutif IAHA tahun 1996-1998

President	Taufik Abdullah	Indonesia
Vice President	Piyanart Bunnag	Thailand
	KM. Mohsin	Bangladesh
	Ken Ichi Goto	Jepang
Secretary General	Anhar Gonggong	Indonesia

Lampiran 10

Keputusan Direktur Jenderal Kebudayaan Departemen Pendidikan dan Kebudayaan

**KEPUTUSAN
DIREKTUR JENDERAL KEBUDAYAAN
DEPARTEMEN PENDIDIKAN DAN KEBUDAYAAN**

NOMOR : 012/F1.IV/G.97

TENTANG

**PEMBENTUKAN PANITIA KONFERENSI KE-15
INTERNATIONAL ASSOCIATION OF HISTORIANS
OF ASIA (IAHA)**

- Menimbang : a. bahwa dalam rangka meningkatkan kesadaran sejarah maka Proyek Inventarisasi dan Dokumentasi Sejarah Nasional pada tahun anggaran 1998/1999 akan menyelenggarakan Konferensi ke-15, "International Association of Historians of Asia".
- b. bahwa sehubungan dengan hal tersebut pada sub a di atas, dan untuk memperlancar pelaksanaan kegiatan hingga sangkil dan mangkus maka perlu dibentuk Panitia Konferensi ke-15 International Association of Historians of Asia.
- Mengingat : a. Keputusan Presiden Republik Indonesia:
1. Nomor 44 Tahun 1974;
 2. Nomor 15 Tahun 1984, beserta perubahannya;
 3. Nomor 96/M Tahun 1993,
 4. Nomor 166/M Tahun 1993,
 5. Nomor 16/M Tahun 1994.

b. Keputusan Menteri Pendidikan dan Kebudayaan:

1. Nomor 0222e/0/1980 tanggal 11 September 1980;
2. Nomor 0314/P/1991 tanggal 7 Juni 1991;
3. Nomor 098/P/1994 tanggal 13 April 1994.

Memperhatikan : Daftar Isian Proyek (DIP) Proyek Inventarisasi dan Dokumentasi Sejarah Nasional Tahun 1997/1998 Nomor 267/XXIII/3/--/1997 tanggal 31 Maret 1997.

Menetapkan :

PERTAMA : (1) Membentuk Panitia Konferensi ke-15 International Association of Historians of Asia pada Proyek Inventarisasi dan Dokumentasi Sejarah Nasional tahun 1998/1999 selanjutnya dalam Keputusan ini disebut "Panitia Konferensi" dengan tugas dan tanggung jawab merencanakan, mempersiapkan, melaksanakan dan menyusun laporan hasil pelaksanaan Konferensi ke-15 International Association of Historians of Asia.

(2) Panitia Konferensi tersebut pada ayat (1) di atas terdiri dari :

- A. Pelindung;
- B. Dewan Penasihat;
- C. Panitia Pengarah;
- D. Panitia Pelaksana.

- KEDUA : Susunan keanggotaan “Panitia Konferensi” pada diktum “PERTAMA” sebagaimana tercantum dalam Lampiran Keputusan ini.
- KETIGA : Biaya untuk pelaksanaan Keputusan ini dibebankan pada Anggaran Proyek Inventarisasi dan Dokumentasi Sejarah Nasional.
- KEEMPAT : Hal-hal lain yang belum ditetapkan dalam Keputusan ini akan diatur lebih lanjut dalam ketentuan tersendiri.
- KELIMA : Keputusan ini mulai berlaku sejak tanggal ditetapkan.

Ditetapkan di Jakarta
Pada tanggal 29 April 1997

DIREKTUR JENDERAL KEBUDAYAAN,

ttd.

Prof. Dr. EDI SEDYAWATI
NIP. 130202962

LAMPIRAN

Keputusan Direktur Jenderal Kebudayaan
Departemen Pendidikan dan Kebudayaan

Tanggal : 29 April 1997

Nomor : 012/F1.IV/G.97

KEANGGOTAAN PANITIA KONFERENSI KE-15 INTERNATIONAL ASSOCIATION OF HISTORIANS OF ASIA (IAHA)

A. Pelindung:

1. Menteri Koordinator Bidang Kesejahteraan Rakyat;
2. Menteri Negara Sekretaris Negara;
3. Menteri Negara Riset dan Teknologi/Ketua Badan Pengkajian dan Penerapan Teknologi/Kepala Badan Pengelola Industri Strategis;
4. Menteri Luar Negeri;
5. Menteri Pendidikan dan Kebudayaan;
6. Menteri Agama;
7. Gubernur DKI Jakarta.

B. Dewan Penasihat:

1. Ketua Lembaga Ilmu Pengetahuan Indonesia;
2. Direktur Jenderal Pendidikan Tinggi;
3. Direktur Hubungan Sosial Budaya dan Penerangan, Departemen Luar Negeri;
4. Rektor Universitas Gadjah Mada;
5. Rektor Universitas Indonesia;
6. Rektor IAIN Syarif Hidayatullah;

7. Prof. Dr. Sartono Kartodirdjo, Guru Besar Bidang Sejarah Universitas Gadjah Mada;
8. Prof. Dr. R.P. Soejono, Guru Besar Bidang Arkeologi Universitas Indonesia.

C Panitia Pengarah:

Ketua	: Prof. Dr. Edi Sedyawati
Wakil Ketua	: Prof. Dr. Taufik Abdullah
Sekretaris	: Dr. Anhar Gonggong
Anggota	: Prof. Dr. AB. Lopian
Anggota	: Prof. Dr. Saparinah Sadli
Anggota	: Prof. Dr. Bambang Hidayat
Anggota	: Prof. Dr. H. Soedijarto, MA
Anggota	: Prof. Dr. Haryati Soebadio
Anggota	: Prof. Dr. T. Ibrahim Alfian
Anggota	: Prof. Dr. Hasan Muarif Ambary
Anggota	: Prof. Dr. RZ. Leirissa
Anggota	: Dr. Thee Kian Wie
Anggota	: Dr. Azyumardi Azra

D. Panitia Pelaksana:

Ketua Umum	: Dr. Anhar Gonggong
Wakil Ketua I	: Drs. Nunus Supardi
Wakil Ketua II	: Dr. IGN. Anom
Wakil Ketua III	: Drs. Saini Kosim
Sekretaris Umum	: Drs. Djoko Soejono

Bidang Sekretariat	: Dra. MPB. Manus
Seksi Korespondensi	: Dra. MPB. Manus

	Drs. Restu Gunawan Dra. Nani Harnani
Seksi Registrasi	: Dra. Sri Sutjiatiningsih Dra. MC. Suprapti Dra. Wiwi Kuswiah Dra. Shalfiyanti Femilia Ritasari, S.Pd
Seksi Keuangan	: Dra. GA. Ohorella Rina Pujiarti Ninin Triana
Bidang Logistik	: Suhartono Sudargo, M. Soc
Seksi Akomodasi dan Pelayanan	: Sri Wahyuni Sumartiningrum,SH Lukman Effendi Alfianus Dinong
Seksi Kosumsi	: Dra. Fajria Novari Manan Dra. Hartati
Seksi Perjalanan	: Drs. Purnomo Dusri Kartasaputra Nurokhim Waluyo
Seksi Perlengkapan	: Drs. Sudri Suradilaga Soejanto, B.Sc Muchtaruddin Ibrahim, BA
Bidang Informasi	: Drs. JR. Chaniago
Seksi Humas dan Publikasi	: Dra. Magdalia Alfian, MA

- Seksi Dokumentasi : Drs. M. Iskandar, M. Hum
Simbul Sagala
Frankie Hitipieuw
- Seksi Acara dan Protokol: Dra. Nies Angraeni, M. Hum
Drs. Suwarsono
- Bidang Teknis** : Susanto Zuhdi, M. Hum
- Seksi Makalah dan
Persidangan : Drs. Harry Waluyo
Drs. P. Suryo Haryono, MM
Dra. Ratna Suranti, M. Hum
Drs. Sanggupri Bochari
Drs. Sigit Widiyanto
Dra. Triana Wulandari
Dra. Espita Riama
Dra. Andi Maryam
Dra. Lismiarti
Drs. Agus Santoso
Drs. Sigit Widodo
Dra. Dwi Agustina
Drs. Yossi Bondan
Drs. Abdulrahman
- Penyelia Lapangan** : Prof. Dr. AB. Lopian
Djoko Utomo SS, MA

Lampiran 11 :

Peserta Konferensi ke-15 IAHA

Undangan Khusus

No.	N a m a	A l a m a t
1.	Dr. Haryono Suyono	Menko Kesra
2.	Ir. Akbar Tanjung	Mensekneg RI Jl. Medan Merdeka Barat
3.	Ali Alatas, SH	Menteri Luar Negeri
4.	Ir. Zuhul	Menteri BPPT
5.	Prof. Dr. Juwono Sudarsono	Mendikbud - Jakarta
6.	Prof. Dr. Malik Fadjar	Menteri Agama
7.	Prof. Dr. Yustika Baharsyah	Menteri Sosial
8.	Marzuki Usman	Menteri Pariwisata, Seni dan Budaya
9.	Dr. Agung Laksono	Menteri Pemuda dan Olah Raga
10.	May. Jend. Sutiyo	Gubernur DKI Jakarta
11.	Prof. Dr. Sofian Tsauri	Ketua LIPI, Jl. Gatot Subroto
12.	Prof. Dr. Ichlasul Amal	Rektor UGM, Kampus Bulaksumur
13.	Prof. Dr. A. Budhisantoso	Rektor UI, Kampus UI, Depok
14.	Prof. Dr. Quraish Shihab	Rektor IAIN Syarif Hidayatullah Ciputat Jakarta
15.	Sofian Effendi	Sekjen Depdikbud
16.	Dr. Indrajati	Dirjen Dikdasmen
17.	Prof. Dr. Harsono	Irjen Depdikbud

18.	Prof. Dr. Bambang Suhendro	Dirjen Dikti
19.	Drs. Soeharto	Staf Ahli Mendikbud
20.	Dr. Ir. Wahyudi Ruwiyadi	Staf Ahli Mendikbud
21.	Dr. Boediono	Kepala Balitbang Dikbud
22.	Dr. Hafid Abbas	PR I IKIP Jakarta, Rawamangun.
23.	Rosihan Anwar	Jakarta
24.	Jacob Utama	Jakarta
25.	Parni Hadi	Pimpinan Republika - Jakarta
26.	Pimpinan Harian Merdeka	Jakarta
27.	Media Indonesia	Jakarta
28.	Direktur TVRI	Jakarta
29.	Dirjen RTF	Jakarta
30.	Dr. Jeniver Lindsay	Ford Foundation lantai 11 Widjojo Center
31.	Prof. Dr. S. Budhisantoso	Dosen UI
32.	Drs. Yusmar Basri	Pusjarah ABRI
33.	Dra. Bintarti	Puslit Arkenas
34.	Dr. Kadjat Hartojo	Dosen FS.UI
35.	Dr. Asvi Warman Adam	LIPI, Jln. Gatot Subroto, Jakarta
36.	Prof. Dr. Andre Hardjana	Univ. Atmajaya, Jakarta
37.	Dr. Agus Nugroho	Univ. Atmajaya
38.	Dr. Nurhadi Magetsari	Kepala Arsip Nasional RI.
39.	Dra. Suwati Kartiwa, MSc	Kepala Museum Nasional Jakarta
40.	Dr. Meutia F. Swasono	Fisipol UI, Depok
41.	Dra. Mastini	Kepala Perpustakaan Nasional Jl. Salemba Raya Jakarta.

42.	Dr. Ong Hok Kham	Fak. Sastra UI, Depok
43.	Sukri, SH	LIPI, Jln. Gatot Subroto, Jakarta
44.	Drs. Ibnu Qoyem	LIPI, Jln. Gatot Subroto, Jakarta
45.	Dra. Djuariah Latuconsina	FPIPS IKIP Jakarta
46.	Dr. Hasan Alwi	Kapusbinbangsa, Depdikbud
47.	Dr. Diana Nomeida	IKIP Jakarta
48.	Prof. Dr. Sapardi Djoko Damono	FSUI Depok
49.	Prof. Dr. Sardjono Jatiman	Fisipol UI Depok
50.	Drs. Habib Moestopo	IKIP Malang
51.	Dr. Rahayu Hidayat	Pusat Penelitian UI - Depok
52.	Supraktino Rahardjo, M. Hum	Fak. Sastra UI - Depok
53.	Prof. Dr. Ayatrohaedi	Fak. Sastra UI, Depok
54.	Drs. Zulfikar Ghazali	Fisipol UI Depok

Panitia Pengarah dan Pelaksana

No.	N a m a	A l a m a t
55.	Prof. Dr. Sartono Kartodirdjo	Fak. Sastra UGM Kampus Bulaksumur, Yogyakarta
56.	Prof. Dr. RP. Soejono	Puslit Arkenas Jalan Pejaten Raya, Pasar Minggu
57.	Prof. Dr. Edi Sedyawati	Dirjen Kebudayaan
58.	Prof. Dr. Taufik Abdullah	LIPI

59.	Prof. Dr. Soedijarto	Dirjen Diklusepora
60.	Prof. Dr. AB. Lapian	LIPI
61.	Prof. Dr. RZ. Leirissa	UI, Depok
62.	Prof. Dr. Ibrahim Alfian	UGM Yogyakarta
63.	Prof. Dr. Bambang Hidayat	ITB Bandung
64.	Prof. Dr. Haryati Soebadio	Komplek Pratama Hill 4-5, Lcbak Bulus, Jaksel
65.	Prof. Dr. Hasan Muarif Ambary	Puslit Arkenas Jl. Pejaten Raya, Pasar Minggu
66.	Dr. Thee Kian Wie	LIPI
67.	Dr. Azyumardi Azra	IAIN Syarif Hidayatullah
68.	Dr. Anhar Gonggong	Dirjarahnitra
69.	Dr. IGN Anom	Dirlinbinjarah
70.	Drs. Saini Kosim	Dirkesenian
71.	Drs. Nunus Supardi	Sesditjenbud
72.	Drs. Djoko Sujono	Citra, Jl. Sisingamangaraja, Jakarta
73.	Dra. MPB. Manus	Fak. Sastra UI, Depok
74.	Dra. Nani Harnani	Puslit Arkenas Jl. Pejaten Raya, Pasar Minggu
75.	Drs. Restu Gunawan	Ditjarahnitra Jakarta
76.	Dra. Sri Sutjiatiningsih	Ditjarahnitra Jakarta
77.	Dra. MC. Suprapti	Ditjarahnitra Jakarta
78.	Dra. Wiwi Kuswiah	Ditjarahnitra Jakarta
79.	Dra. G.A. Ohorella	Ditjarahnitra Jakarta
80.	Rina Pujiarti	Ditjarahnitra Jakarta
81.	Soehartono Soedargo, M.Sc	LIPI, Jl. Gatot Subroto Jakarta

82.	Sri Sumarningrum, SH	LIPI, Jl. Gatot Subroto Jaksel
83.	Dra. Fadjria Novari	Ditjarahnitra Jakarta
84.	Dra. Hartati	Ditjarahnitra Jakarta
85.	Lukman Effendi	Ditjarahnitra Jakarta
86.	Drs. Purnomo	Ditjarahnitra Jakarta
87.	Soejanto, BSc	Ditjarahnitra Jakarta
88.	Drs. JR. Chaniago	Arsip Nasional RI
89.	Nis Anggraeni	Puslit Arkenas, Jl. Pejaten Raya, Pasar Minggu
90.	M. Iskandar, M. Hum	Fak. Sastra UI, Depok
91.	Drs. Suwarsono	LIPI, Jl. Gatot Subroto, Jakarta
92.	Susanto Zuhdi, M. Hum	Fak. Sastra UI, Depok
93.	Drs. Harry Waluyo	Ditjarahnitra Jakarta
94.	Dra. Ratna Suranti	Ditjarahnitra Jakarta
95.	Drs. Suryo Haryono, MM	Ditjarahnitra Jakarta
96.	Djoko Utomo, SS., MA	Arsip Nasional RI
97.	Dra. Triana Wulandari	Ditjarahnitra Jakarta
98.	Sanggupri, S. Sos	Ditjarahnitra Jakarta
99.	Dra. Shalfianti	Ditjarahnitra Jakarta
100.	Dusri Kartasaputra	Ditjarahnitra Jakarta
101.	Femilia Ritasari	Ditjarahnitra Jakarta
102.	Dra. Magdalia Alfian, M. Hum	Fak. Sastra UI Jakarta
103.	Dra. Andi Maryam	Ditjarahnitra Jakarta
104.	Dra. Espita Riama	Ditjarahnitra Jakarta
105.	Muchtaruddin Ibrahim	Ditjarahnitra Jakarta

137.	Drs.Mumuh Muhsin Z.M.Hum	Fak. Sastra Univ. Padjajaran Kampus Jatinangor, Sumedang
138.	Kunto Sofianto, Drs. M.Hum	Fak. Sastra Univ. Padjajaran Kampus Jatinangor, Sumedang
139.	Fadjar Ibnu Taufail	Jakarta
140.	Drs. Uka Tjandrasasmita	Fak. Sastra Univ. Pakuan
141.	Drs.Ma'moen Abdullah, MA	Sumsel
142.	Drs. Agus Setiyanto, M.Hum	Sumsel
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Lampiran 12 :

Jadwal Konferensi

Kamis, 27 Agustus 1998

14.00 – 15.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*

Dr. Abdul Mabud Khan: Burma: Ethnicity, Diversity and Conflict: Quest for National Identity and Separatist Movement in Arakan

Priti Kumar Mitra: Modern Historiography and Nationalism: Bengal in the Nineteenth and Early Twentieth Centuries

Pemimpin Sidang: Prof. Dr. Ahmat Adam

LOMBOK ROOM

General Topic: *Military History*

Shirin Akhtar "Prospects of the US Security Role in the New Asia-Pacific Century".

W. Shawaluddin Hasan "The Spratlys & Major Powers"

Pemimpin Sidang: Prof. Frei Henry Philip

NUSA TENGGARA ROOM

No session

SULAWESI ROOM

General Topic: *Diplomatic History*

Hira Lal Gupta: European Intrusion Into Asia Till 1824 and Their Impact an Interpretative Paper

Dean M. Meyers "Curious Set of Blunders": British Policy and the Fate of Siam, 1885-1896

Pemimpin Sidang: Dr. Pieter J. Drooglever

BALI ROOM

Special Panel: *Exploration in the Ecohistory of Asia*

Ken Ichi Abe A “Passive” Forest of Kalimantan: A Historical View From A Forest Ecologist

Pemimpin Sidang: Prof. Dr. Mundardjito

SUMATERA ROOM

Special Panel: *Religion and Pluralism*

Lipi Ghosh: Hindu-Muslim Syncretism in Indian History: A Study of Bengal Scenario

Pemimpin Sidang: Dr. Hendrik E. Niemeijer

MELATI ROOM

Special Panel: *Science and Technology in Historical Perspective*

Bambang Hidayat: Astronomy in the Tropics

Pemimpin Sidang: Dr. Deepak Kumar

16.00 – 17.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*

Sartono Kartodirdjo: Indonesian Historiography: a Search for the Identity of National History

Ahmad Adam: The Tengku Panglima Besar in Abdullah’s Hikayat: Historical or Fictional?

Pemimpin Sidang: Prof. Dr. Qasim Ahmad

LOMBOK ROOM

No session

NUSA TENGGARA ROOM

No session

SULAWESI ROOM

No session

BALI ROOM

No session

SUMATERA ROOM

Special Panel: *Religion and Pluralism*

Hendrik E. Niemejer "Religious Change in Eastern Indonesia 1600-1800"

Pemimpin Sidang: Prof. Syed Anwar Husain

MELATI ROOM

Special Panel: *Science and Technology in Historical Perspective*

Rustam H. Tamburaka: Intellectual History and Science Technological Development (Science and Technological in History Perspective)

Pemimpin Sidang: Prof. Dr. Bambang Hidayat

Jumat, 28 Agustus 1998

09.00 – 10.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*
Qosim Ahmad "An Historiographical Episode in Malaysian History: The Europe Centric and Malaya/Sia Centric Controversy Revisited"

Katja Breitling "Historiography of the Indian Archipelago
Thomas Stamford Raffles John Crawfurd Reread"

Pemimpin Sidang: Priti Kumar Mitra

LOMBOK ROOM

No session

NUSA TENGGARA ROOM

General Topic: *Regional History*

Fukami Sumio: Re baptize San-Fo-QI: Not Srivijaya But Zabaj,
Javaka and Java Minor

Pemimpin Sidang: Dr. Remco Raben

SULAWESI ROOM

General Topic: *Diplomatic History*

Dronglever "Seac in Indonesia: Voices From the Past"

Pemimpin Sidang: Prof. Dr. Tri Ratna N. Manandar

BALI ROOM

Special Panel: *Architecture*

Raju Poundurai: Oriental Art and Architecture, Principles of
Feng Shui and Vastusastra in Korean Architecture

Pemimpin Sidang: Dr. Deepak Kumar

SUMATERA ROOM

No session

MELATI ROOM

Special Panel: *Asia-Pacific century in Historical Perspective*

Jomo K. Sundaram: Are Southeast Asian Tigers Becoming
Extinct?

Pemimpin Sidang: Dr. Thee Kian Gie

14.00 – 15.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*

Bambang Purwanto: Learning From Small Scale Economy:

Reorientation Indonesian Historiography

Pemimpin Sidang: Dr. C.S. Radhakrishnan, MA. Ph. D., Dip.

LOMBOK ROOM

No session

NUSA TENGGARA ROOM

General Topic: *Regional History*

Chitta Ranjan Misra: Approach of the Indian Communists to the
Proposition of Separate Statehood for United Bengal (1947)

Pemimpin Sidang: Dr. Mason Hoadley

NUSA TENGGARA ROOM

No session

SULAWESI ROOM

No session

BALI ROOM

No session

SUMATERA ROOM

No session

MELATI ROOM

No session

16.00 – 17.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*
Kunto Sofianto: A Concept of Historiography of Diatonic Music in Indonesia

C.S Radhakrishnan: Contribution of Dindima Poets to Historiography

Pemimpin Sidang: Shaharil Thalib

LOMBOK ROOM

General Topic: *Local History*

M.S. Suwardi: Sultan Mahmudsyah I and His Struggles Against Portuguese Colonialism (1511-1528)

Husin Sayuti: Lampung in the 19th Century

Pemimpin Sidang: Dr. Mason Hoadley

NUSA TENGGARA ROOM

General Topic: *Regional History*

H. Vincent Houben: Towards a history of Javanese Labour Migration

Pemimpin Sidang: Prof. Alexander Nadesan, Ph.D.

SULAWESI ROOM

Special Panel: *Sea and Asian Historical Perspective*

Howard Dick "Java and Luzon: transport Network and Economic Integration since the late-19th Century"

Pemimpin Sidang: Dr. Ann Kumar

BALI ROOM

Special Panel: *Education and Politics*

S. Hamid Hasan "Educational Policy and Democracy"

Pemimpin Sidang: Prof. Dr. Soedijarto, MA.

SUMATERA ROOM

Special Panel: *Religional and Pluralism*

T. Ibrahim Alfian: Skimming Through Dalafilu Al-Khairat:
Viewing The Behavior of Asian Muslims in The Past, The
Present and The Future

Muhammad Hisyam: Islam and Colonial State A Case of
Religious Courts in Java

Pemimpin Sidang: Dr. Jackson Peter Anthony

MELATI ROOM

No session

Sabtu, 29 Agustus 1998

09.00 – 10.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*

Vladillen Tsyganov: The Russian/Soviet Historiography of
Indonesia: The Division Into Periods

Pemimpin Sidang: Dr. Barry D. Steben

LOMBOK ROOM

General Topic: *Regional History*

Dami N Toda: Maharaja Dewa Sang Bima and the Dutch Claim
Statusquo on Nusa Tenggara Timur - *A Case Study on West
Flores*

Yuda Benhary Tangkilisan: *Lineages of a Riverine Kingdom: A Genealogical Study of Sintang Royal Family in West Kalimantan Before the Dutch Arrivals*
Pemimpin Sidang: Dr. Sumana Siri

NUSA TENGGARA ROOM

General Topic: *Regional History*
Yoji Akashi: *Diaries and Memoirs of Japanese Accupied Singapore and Malaya 1941-1945*
Remco Raben: *Labour for Greater East Asia: Indonesian Romusha and Coolies under the Navy Administration, 1942-1945*
Pemimpin Sidang: Dr. Noel Teodoro

SULAWESI ROOM

Special Panel: *Sea and Asian History in Historical Perspective*
Indriyanto: *The Surabaya Port and Its Economic Activity, 1870-1900: A Preliminary Survey*
Pemimpin Sidang: Dr. Maria Fernanda Garcia de Los Arcos

BALI ROOM

Special Panel: *Women in Asian History*
Haryati Soebadio: *Women Through History and Literature in Indonesia*
Pemimpin Sidang: Lour De leon Bolinao

SUMATERA ROOM

Special Panel: *Nation Formation in Southeast Asia*
Charnvit Kasetsiri "From Dynastic to National History: A Siam/ Thailand Case"
Taufik Abdullah: *Historical Reflection on Democratic Discourses in Indonesia*
Pemimpin Sidang: Dr. Wang Gungwu

MELATI ROOM

Special Panel: *Themes and Orientation in Cultural History*

Klaus H. Schreiner: Places of History-Sties of Memory: Shaping Historical Consciousness in Modern Indonesia

Pemimpin Sidang: Prof. Dr. Hasan Muarif Ambary

11.00 – 12.30

IRIAN JAYA ROOM

General Topic: *Historiography: the Search for National History*

Hui-yu, Caroline Tsa'i: Politics of Memory and History: Shusen in Japanese Apologetic Historiography

Pemimpin Sidang: Dr. Brian Molougney

LOMBOK ROOM

General Topic: *Local History*

AA Bagus Wirawan: Structural and Cultural Responses of the Local Society Against Migrants: The Case of Balinese Migrants in Sumbawa Regency in 1950-1990

Pemimpin Sidang: Kenneth R. Hall

NUSA TENGGARA ROOM

General Topic: *Regional History*

Sabihah Osman: The 1996 Sarawak State Election: Breaking the Egg for DAP

Pemimpin Sidang: Dr. James F. Ongkili

SULAWESI ROOM

Special Panel: *Sea and Asian History in Historical Perspective*

Singgih Tri Sulistiyono "The Java Sea Network: The Anglo Dutch Shipping Rivalry and the Pattern of Interregional Shipping

in Indonesia 1870-1840”

Pemimpin Sidang: Dr. Howard Dick

BALI ROOM

Special Panel: *Women in Asian History*

Nina Lubis: Marriage and Concubination in Priangan Aristocratic Class (1800-1942)

Pemimpin Sidang: Prof. Dr. Balambal Ramaswamy

SUMATERA ROOM

No session

MELATI ROOM

Special Panel: *Themes and Orientation in Cultural History*

Hasan Muarif Ambary: Notes on the Design and Pattern on Indonesian Calligraphy Base on Archaeological Evidences

Pemimpin Sidang: Dr. Patricia Lim Pui Huen

14.00 – 15.30

IRIAN JAYA ROOM

No session

LOMBOK ROOM

No session

NUSA TENGGARA ROOM

General Topic: *Regional History*

LJ. Touwen: The Colonial Interregional Trade in Indonesia, 1900-1940: Serving Overseas Markets, Favouring Integration Into a Colonial State

Pemimpin Sidang: Dr. Pamela Sodhy

SULAWESI ROOM

Special Panel: *Sea and Asia History in Historical Perspective*

Maria Fernando Garcia de Los Arcos "Pacific Link and Asian Trade, Some Texts on the Philippines (18th Century)"

Pemimpin Sidang: Mr. Adisorn Muakpimai

BALI ROOM

Special panel: *Women in Asian History*

Myrthena L Fianza: Gender Participation in Agricultural Production in the Case of Rural Moro Communities of Southern Philippines Some Data and Analyses

Pemimpin Sidang: Prof. Dr. Haryati Soebadio

SUMATERA ROOM

Special Panel: *Network of Asian Studies*

Sooyoung Kim: Meaning of Internationalism - *In the Birth of the East Asian Communist Movement 1920-1921*

Savitri Elias: The Role of Korean Studies in Indonesia

Pemimpin Sidang: Prof. Dr. Anthony J.S. Reid

MELATI ROOM

Special Panel: *Themes and Orientation in Cultural History*

Tri Budhi Sastrio: Myth in Indonesian Culture

Patricia Lim Pui Huen: Myth Into Realty: Genealogies in the Cultural Landscape of the Chinese in Malaysia and Singapore

Pemimpin Sidang: Dr. Parita Koannantakol

16.00 – 17.30

IRIAN JAYA ROOM

General Topic: *Military History*

Henry P. Frey "A Japanese perspective of the Singapore Porge
February 1942"

Pemimpin Sidang: Dr. Shirin Aktar

LOMBOK ROOM

General Topic: *Local History*

Ely Manuhutu: The Turning Up of Harmonious Combination
Between Cultural Elements of Minahasa and Java Tribes Since
19th Century

Anne C. Kwantes: Meandering Through Melaka

Pemimpin Sidang: Dr. Indira Y. Junghare

NUSA TENGGARA ROOM

No session

SULAWESI ROOM

General Topic: *Regional History*

Sarim Haji Mustajab: Intellectual Development and the Malay
Elite's Reaction to Administrative Changes: A Case of Johor

James F. Ongkili: Pre-Colonial Kadazan History in Sabah: Early
Forms of Ethnic Awareness

Pemimpin Sidang: Dr. Sabihah Osman

BALI ROOM

Anton Lucas: An Early Episode in the MMC (Merapi Merbabu
Complex) Movement in Central Java

Emile Swidder: Indonesian Trade Unionism in the 1930's: the
Trade Federation of Indigenous Government Employees
Persatoean Vakbonden Pegawai Negeri (PVPN)

Pemimpin Sidang: Prof. Dr. T. Ibrahim Alfian

SUMATERA ROOM

Special Panel: *Network of Asian Studies*

Surangsri Tongsingeon: The Japanese Influence in Thai Educational Reform in the Nineteenth Century

Sud Chonsdirdsin "The Indochinese Congress (May 1936-March 1937): False Hope of Vietnamese Nationalists"

Pemimpin Sidang: Prof. Dr. Anthony J.S. Reid

MELATI ROOM

Special Panel: *Themes and Orientation in Cultural History*

Paritta C. Koanantakool: Cultural History on the Dancer's Body

Pemimpin Sidang: Prof. Dr. Edi Sedyawati

Senin, 31 Agustus

09.00 – 10.30

IRIAN JAYA ROOM

General Topic: *Military History*

P.J. Suwarno: The Military in the Political System in Indonesia (the Dual Functions of Indonesia Military in the Opinion of the People) Preliminary Research

Pemimpin Sidang: Prof. Dr. Bruce Lanman Philip

LOMBOK ROOM

General Topic: *Local History*

Kenneth R Hall: Personal Status and Ritualized Exchange in Majapahit Java

M.C. Ricklefs: "Islamising Java: the Long Shadow of Sultan Agung"

Pemimpin Sidang: Moh. Daniul Huq

NUSA TENGGARA ROOM

General Topic: *Diplomatic History*

Tri Ratna Manandar: Nepal's Quinquennial Missions to China: An Analytical Study

Bert Edstrom: A Swede in Meiji Japan Herman Trotzig (1832-1919)

Pemimpin Sidang: Dr. James Ongkili

SULAWESI ROOM

General Topic: *Regional History*

Uka Tjandrasasmita "The International Trade of Sunda Padjadjaran Kingdom in the XIVth-the XVIth Century"

Soegiyanto Padmo: Some Notes on Small Agriculture in Indonesia and the Philippines During Colonial Period: a Preliminary Survey

Pemimpin Sidang: Dr. L.J. Touwen

BALI ROOM

No session

SUMATERA ROOM

General Topic: *Local History*

Heriyanti Harry Untoro: Defensive Arms the Sultanate of Banten

Anthony Farington: After Banten: The English East India Company's Search for an Alternative

Pemimpin Sidang: Drs. Uka Tjandrasasmita

MELATI ROOM

Special Panel: *Themes and Orientation in Cultural History*

Anthony Reid: Understanding Melayu (Malay) as a Source of Diverse Modern Identities

Suhartono: Feudal Heritage: Source of Corruption, Collusion, and Nepotism

Pemimpin Sidang: Dr. Patricia Lim Pui Huen

11.00 – 12.30

IRIAN JAYA ROOM

General Topic: *Military History*

Bruce P. Lenhman "Under Whose Flag? : The Erratic Emergence of The East India Company as a Military Power"

Pemimpin Sidang: Mohammad Yusuf

LOMBOK ROOM

General Topic: *Local History*

A. Sobana Hardjasaputra The Problem Around The Birth of Bandung Regency

Pemimpin Sidang: Dr. Dami N. Toda

NUSA TENGGARA ROOM

No session

SULAWESI ROOM

No session

BALI ROOM

General Topic: *Regional History*

Duong Lam Hai: The Growing of Vietnam in the Context of Asean Today

Pemimpin Sidang: Dr. Paul H. Kratoska

SUMATERA ROOM

No session

MELATI ROOM

R.P. Soejono: Asia-Pacific Contemporaneities in Prehistoric Indonesia

Pemimpin Sidang: Prof. Dr. Hasan Muarif Ambary

Pedoman Penulisan Makalah Panel Khusus
(Term of Reference of the Special Panels)

The Sea and Asian History

Conveners: Adrian B. Lapian and Dhiravat Na Pombejra

The importance of the sea in shaping the history of Asia has been extolled many times on various occasions. Yet, few attempts have been made until now to approach this problem in an integrated way. Scholars usually tend to work in their special territory and have limited contacts with their colleagues working in other regions. The 15th Conference of IAHA where historians from Southeast Asia as well as those from South Asia and East Asia will get together would be an excellent opportunity to discuss this problem in a special panel. As the field of maritime history of Asia covers a wide range of specialized subjects, the conveners would propose to assemble a core of historians with an interest in the history of the maritime world of Asia as to explore possibilities to pursue further such studies as a combined endeavour. Therefore, as a beginning this panel would be a kind of state-of-the-art assessment of the various studies of maritime history being conducted today.

Seafaring has been known since time immemorial early cuneiform inscriptions suggest that maritime traffic was already in existence between Mesopotamia and the centre of civilization at Mohenjo-daro at the estuary of the Indus. The Importance of monsoon winds according to recorded history was invented by a seafarer with the Greek name of Hippalos, but surely the maritime people of Asia must have utilized the monsoon system long before this. Prehistoric remains show that contacts between Japan and Southeast Asia must have existed at a very early stage in the history of mankind. Linguistic evidences and the spread of epic themes and fairy tales indicate that interaction between the various peoples of Asia was occurring in most ancient times.

In more historic times we know that it was the coastal peoples of Asia who first felt the impact of European intrusion which resulted in the colonization of the region. New ideas have travelled across the seas, and new values were the results of harmonious blendings of these encounters. Now, at the turn of the century new challenges have to be faced with the development of modern technologies. Nevertheless the role of the sea still remains significant enough to merit further indepth historical studies to comprehend the present situation in order to chart a hopefully-better world for the future.

“Socio-cultural Plurality and Religion in Southeast Asia”

Conveners: Dr. Azyumardi Azra

Background

Southeast Asia is one of the most plural regions in the world. There is a great number of local cultures and tradition which are, perhaps, unparalleled by any other region in the globe. In the beginning indigenous cultures and tradition dominated area. Since the region is situated in the sea trade routes between East and West, before long other cultural influences from outside came steadily to the area mixing with indigenous cultures and tradition.

The first waves of socio-cultural influences agrably came from the Hindu-Buddhist world of India. Then came Chinese influences from the Northeast, followed by the coming of Islam to the region. The next major source of the mixture of Southeast

Asian socio-cultural plurality came from the European or Western world when European powers annexed most of the Southeast Asian region. There is no doubt that the making of socio-cultural tradition in the region involves continued conflicts and accomodation. On the eve of the 21st century, the socio-cultural development of the Southeast Asian region will apparently become more complex.

It is important to note that addition to its socio-cultural plurality, Southeast Asia is marked by religious plurality; all major religions are represented in the area. Hinduism was the first religion arrived in Southeast Asia. Then came Buddhism, Islam and later Christianity. Hinduism and Buddhism are followed by a sizeable of Southeast Asian peoples, particularly in Thailand, Malaysia, Singapore and Indonesia (Bali). Muslims are majority in Indonesia, Malaysia (the Peninsula), Brunei, and Mindanao. Christianity is the predominant religion in the Philippines; though sizeable Christian communities can also be found in Thailand, Malaysia, Singapore, and Indonesia.

All major religions in Southeast Asia, like elsewhere in the world, are reflowering, not to say reviving. In contrast to Europe's experience during its modernization process where religions were marginalized or secularized, in Southeast Asia religions not only survive but gain new strength during its socio-economic development process. Religious revival tends to lead religious communities to become more exclusive, less tolerant and even more radical which could create antagonism, and conflicts.

Thus, contemporary religious developments in Southeast Asian nation-states could put socio-cultural plurality into question. This, in turn, could threaten the very fabric of peaceful co-existence among the various and diverse communities in Southeast Asia.

The Asia-Pacific Century in Historical Perspective

Conveners: Thee Kian Wie

Background

During the past three decades several countries in the Asia-Pacific region, particularly the East Asian countries, experienced rapid and sustained economic growth accompanied by an equally rapid decline in the incidence of absolute poverty and a reduction in relative inequality. Compared to the economic performance of most other developing countries, the performance of the eight East Asia economies, including Japan, the Republic of Korea, Taiwan, Hong kong, Singapore, Indonesia, Malaysia, and Thailand, have been so impressive that they have been referred to as the 'High-performing Asian economies (HPAEs)' by the World Bank in its report on 'The East Asian Miracle'.

The rapid and sustained economic growth of the eight East Asian economies over the past few decades have so far been unrivalled. Not only have these economies since the 1960s grown at higher rates than the current advanced industrial countries during their comparable stage of development, but they have also grown more rapidly than most other developing countries.

Another major feature of the economic performance of the above East Asian economies has been that they have been able to sustain their rapid growth over a long period of time, spanning several decades. While other developing countries have also grown rapidly for several years, none of them have managed to sustain such rapid economic growth over a period of more than three decades.

The improvement in economic welfare resulting from rapid and sustained economic growth has been accompanied by a corresponding improvement in social welfare, as reflected by better health and expanded educational opportunities for the population of these countries.

More recently, other countries in the Asia-Pacific region, including Asia's two largest countries, China and India, as well as Vietnam have opened their economies to foreign trade and foreign investment and undertaken major structural reforms to improve the efficiency of their economies. As a result, these countries have also been experiencing a rapid growth and transformation of their economies. China, in particular, has since the late 1970s been growing at an historically unprecedented high rate of growth that the World Bank has forecast that by 2020 its economy will be the second-biggest in the world after only the U.S. In fact, according to this World Bank forecast by 2020 of the five largest economies in the world (in terms of the size of gross Domestic Product, GDP), four will be located in the Asia-Pacific region, namely China, Japan, India, and Indonesia, whose size will only be surpassed by the U.S.

The rapid growth and transformation of the Asia-Pacific economies are to an increasing extent being fuelled and accompanied by a rapid growth in intra-regional trade and investment. This rising intra-regional economic integration among the Asia-Pacific economic arrangements, notably AFTA (ASEAN free Trade Area) and APEC (Asia-Pacific Economic Cooperation).

The unprecedented rapid growth of the Asia-Pacific economies, specifically the East Asian economies, has shifted the economic gravity in the world from the Atlantic to the Asia-Pacific region, just like the rapid rise of the Atlantic economies after 1500 led to a shift in economic gravity from the Mediterranean to the

Atlantic. No wonder that the 21st century is being hailed as the 'Asia-Pacific century'.

Objective

The session "The Asia-Pacific century in historical perspective" will primarily address itself to two important questions: First, what policies and/or other factors or a combination of these various factors have accounted for the rapid growth of these Asian economies? Secondly, insofar important determinants of this rapid growth can be identified, the question arises whether these determinants are transferable to other developing countries so that the impressive economic performance can be replicated in these latter countries. Equally important, this session will also discuss the pathological aspects of rapid economic growth, including the high social costs of rapid industrialisation and the environmental degradation associated with rapid growth.

This session will not only consider the economic performance in historical perspective, but also on the basis of this historical perspective assess the potential for sustained rapid growth in the 21st century.

Prospective themes

1. The role of the government and market in East Asia's rapid growth
2. Social, historical, and cultural factors in East Asia's rapid growth
3. The role of foreign capital in East Asia's rapid growth
4. The political underpinnings of East Asia's rapid growth

Education and Politics

Conveners: Prof. Dr. Soedijarto, MA.

After World War the second Asian Countries have liberated themselves from being colonialized for centuries. At present after decades being independent nations we witness unequal development happened among these Countries, in terms of economic development, social development, and political development.

It appears that there are correlations between education political development and economic development and its impact on the development of other aspects of a Nation such as health, welfare, and education.

On the political culture especially among political elites, political structure, and political process are factors that influence the development of a nation. These, on the other hand are influenced by the education of the political elite in particular and the political education of the masses. For this very reason the forum of intellectual discourse among student of education and political development need to be designed to discuss the following issues:

1. The education background of political elite and its influence on the national development strategy;
2. The strategy of political education and its influence on political culture development;
3. The interrelationship among political system, political structure, and political culture on the one hand, and political stability as the basis for economic development, on the other.

These three topical issues are especially important in line with the growing concern on issues on human rights, and democracy on the one hand, and the challenge to enter the era of globalization that need a stage of economic development, on the other.

Themes and orientations in Cultural History

Conveners: Prof. Dr. Edi Sedyawati

Studies in cultural history abounds in variety, both in terms of subject matters used as focus of inquiry, as well as in terms of theoretical frameworks used to direct interpretations. Participants of the panel are expected to discuss in depth both themes and orientations in cultural history, especially with reference to recent studies they have made, or in the process of undertaking.

“Themes” would refer to any subject matter chosen as a focus of study. It might be oriented towards ideologies, which can be tested against a certain set of data. These sets of data can mainly be on religion, philosophy, art, technology, social structure, language and literature, customs and traditions, lifestyles, or combinations thereof. The cultural area chosen can be any area in Asia, either in a coherent intra-area approach, or viewed in terms of the dynamics between one area and another.

“Orientations” would refer to any level of theoretical frameworks. It may concern the use of basic cultural theories, dealing mainly with the question of the core of culture, of which dichotomically can be differentiated into two extremes: those based on idealism and those based on materialism. There are, moreover, theories regarding the process of cultural change as

well as culture formation, such as evolutionism, diffusionism, and structural-functionalism. Studies may also be directed by the use of certain time frames, and hence the notion of "the turn of the century", or, which is for the present more relevant, the turn of the millenium. Existing studies using these time frames mostly refer to the Christian Era, while other systems of time reckonings, such as the Hijriya, the Saka, the "anno Java", etc have not been much used to bracket historical entities.

Another field that could be explored is that of correlations between cultural products or expressions and the social-economic situations in which they come into being. Is there a matter of limits of tolerance in relation to the challenge-response dynamics?

The Indonesian Woman through Literature and History

Haryati Soebadio

Resume:

- (1) Introduction - the role and position of women since the earliest researched times in the world: prehistory, development from hominid to homo sapiens. Community structure was matriarchy, though not consisting of the opposite of present-day patriarchy. Matriarchy of the earliest times was more communal and egalitarian and consisted of equal cooperation between the male and female of the species. But the female was honoured as the symbol of fertility. This honour was provided as long as the "mystery of birth" and the role of the father was still unknown. With

the role of the male better understood matriarchy and honouring fertility in the form of a female goddess, ended. Patriarchy and the worship of the phallus started. This was the beginning of female subordination.

- (2) The Situation in Indonesia - as seen from the variability of ethnic groups, geographical condition and the various cultural backgrounds. Different cultural situations, different views on the position and role of women.

Conditions through myths and legends.

Entrance of foreign influence.

Change in outlook as based on literature influenced by foreign cultures.

- (3) Development since the 19th Century
- (4) The 20th Century
- (5) Expectations for the 21th Century.

Abstrak Makalah

European Intrusions into Asia till 1824 and Their Impact

Hira Lal Gupta

This interpretative study is based on printed sources. It embodies seafaring activities of the emerging European nations during and after the renaissance period, facilitated by scientific and technical advancement, navigational skill, geographical information and fire arms.

Intrusions made by individual adventurers, pirates, fortune hunters and travellers have been excluded from this study due to constraint of space. Attention has been concentrated only on the multifarious activities of the trading companies enjoying official patronage.

Scrutiny has been made of the initial motivation to reopen trade between Asia and Europe which had long been blocked by the Arab and Turk overlords on the intervening seas and lands. To this motivation were added colonial and imperial aspirations and directly or indirectly evangelical considerations then dominant in Europe.

The period from the 17th century to the end of Napoleonic era in Europe was marked by intense rivalries first between the Portuguese and the Dutch and English combine, later between the Dutch and the English and ultimately between the French and the English for multiple advantages. The conflicting interests occasioned Anglo-French armed tussles on lands and seas leading to the mastery of the English over the seas and peaceful adjustments with the Dutch.

The many-sided impact of the intrusions and rivalries on Asian countries with special reference to India and Indonesia have been highlighted.

“Curious Set of Blunders”: British Policy and the Fate of Siam, 1885 – 1896

Dean M. Meyers

Commentators on the foreign policy of Great Britain with regard to Siam during the last decade and a half of the 19th century have sometimes questioned the performance of her two most important policymakers in that era, Lord Rosebery and Lord Salisbury. An observer in 1896 pronounced Lord Salisbury “the worst Foreign Minister Britain had ever had.” But, implied criticism of Lord Rosebery has been equally trenchant. One contemporary maintained that Rosebery’s Foreign Minister in 1894, Lord Kimberley, had “no policy at all.” A more recent evaluation has suggested that both Rosebery and Salisbury were “too cautious” in their efforts to assist Siam in her struggle to defend herself against the usurpation of her eastern territories by France.

Careful analysis will demonstrate, however, that the policies these two leaders pursued - and their respective measures of culpability - were far from equivalent. Rather, I contend that, by far, the primary responsibility for the dangerous situation which emerged in early 1893 - but had its origins as early as 1885 - and which continued at least through the end of 1895, lay with the Liberal ministry of Lord Rosebery, rather than with that of his Conservative rival.

Financing the Realm; Yogyakarta 1777 - 1811

Mason C. Hoadley

The paper reconstructs financial institutions in the Central Javanese kingdom of Yogyakarta during the last decades of the eighteenth and early decades of the nineteenth centuries. It does so by addressing such fundamental issues as fiscal centralization v. regional self-sufficiency, state taxation, reciprocal burdens of the potentates, and the nature of the Javanese appanage system at that time. Detailed investigation of this nature is made possible by the author's forthcoming publication of the entire chancellery archive of kingdom of Yogyakarta under the title *The Archive of Yogyakarta* (vol. II. Oxford University Press). Consisting of some four hundred documents relating to economic and fiscal affairs bound into four manuscripts, the archive was taken from the Yogyakarta *kraton* by the British in 1812 and, along with many others, is now housed in the British Library, London, as part of the Crawford Collection.

The Rise of the British East India Company to Incipient Hegemony in India to 1783

Bruce P. Lenman

This paper starts with the military prehistory of the eighteenth-century British East India Company, which is encapsulated in the record of the three English bodies which traded extensively with India and the rest of Asia in the seventeenth century. These were the 'Old' East India Company; the Courteen Association;

and the 'New' East India Company (from the later seventeenth century). All were committed to self-defense at sea, but whereas the 'Old' EIC was opposed to the concept of seizure of bases, and their retention by fortification and garrisons, the Courteen Association, with heavy support from the Crown, was much more willing to envisage the use of force in the Portuguese style to establish a permanent English presence in Asia. The result was an acceleration of its insolvency, as its 'Old' rivals forecast, with no concrete achievement. Attention will then be paid to the record of the 'Old' EIC, which had to think in terms of security for its warehouses from common criminals, which inevitably came to involving the hiring of 'topaz' guards. The building of Fort St George at Madras in the 1630s will be shown to have been an aberration based on misapprehension, but the post - Restoration swing to a more aggressive policy in India under Sir Josiah Child's leadership will be demonstrated to have been a conscious and disastrous change of basic policy. Its defeat by the Mughal authorities ushered in the last half - century of conscious repudiation of any form of deliberate imperialism.

However, it will be shown that the deterioration of basic security in India in the latter part of the reign of Aurangzeb compelled the 'Old' 'New' and after the Union with Scotland and the merging of the rival companies in 1709 the very British United Company to move towards much more self - help in not just warehouse, but town defense. In an India dominated by competing empires or would - be empires, the EIC was still no contender for hegemony until in the 1740s it came under heavy attack from the ambitious and resentment of its French rival, which had suffered when the London government would not endorse the customary neutrality pact between European in Asia after 1744.

It will be shown that the French creation of sepoy forces was

rapidly copied by the ambitious and aggressive servants of the EIC in the Madras Presidency, where also the technique of funding the new sepoy infantry from the revenues of allied rulers was evolved. The Franco - British war also drew to India for the first time since the 1680s Royal Navy ships of war, as well as units of the British Army. These were crucial to the successful counterstrike and political coup by which the EIC unexpectedly seized an ascendancy in Bengal and Bihar into regional conflict in any one of the three spheres of influence. Despite its own bad fiscal shape, the EIC was still a player with a potentially decisive edge in India south of the Sutlej in 1784. There were still other viable imperial systems in the game, notably the Marathas and the invasive power of Central Asian conquerors, but the uniquely structured blend of Indian soldiers and bankers, with British military and commercial leadership which was the EIC had become the front runner.

Pacific Link and Asian Trade, Some Texts on the Philippines (18th Century)

Maria Fernanda Garcia De Los Arcos

Until 1813 – 1815, the Spaniards kept the traditional trans-Pacific line between the Philippines and New Spain. Such system had enemies from its very beginning, but at the 18th Century it was attacked in a different way: 1)the system was considered declining; 2)other sea routes between the Philippines and Europe were practised; 3)the monopoly was actually broken; 4)some analysis pointed out that the underdevelopment of the country was due to the trans-Pacific trade; 5)they proposed a

different model of colonization based on a closer commercial approach to Asiatic lands. All that prepared the changes occurred in 19th Century Philippines. The sources of this paper come from Spanish archives and are useful to study some navigation problems and the ways imagined to resolve them.

Structural and Cultural Responses of the Local Society Against Migrants : The Case of Balinese Migrants in Sumbawa Regency in 1950 - 1990

A.A. Bagus Wirawan

The understanding about the social phenomenon - transformation, structural and cultural responses against the social mobility that happens - is very limited. The social phenomenon such as socio-cultural transformation happens as a reality. This phenomenon must be explained. The relationship of the problem is related to other aspects, such as political and socio-economic aspects. The response given by the local people toward the mobility of the incoming migrants who came step by step for more than 40 years (1950-1990) to a certain locality is very interesting to be discussed. This has become a social phenomenon that gives dynamic characteristic in the society that undergoes change and transformation.

The changing process that takes place step by step or the integrated culture between the two ethnic - Balinese and Sumbawanese - in Sumbawa Regency. The conflict of the culture in one part marked by conflict between ethnics that

culminated in 1980. But in other side the integrated culture also took place in context of social interaction such as the tolerance between ethnics, the transfer of human resources ability in order to manage the ecosystem such as animal husbandry, agriculture and trade. The process of integrated cultural became a characteristic of change that took place continuously until 1990, and even up to now.

The social phenomenon explained above can be classified as the local peoples responses that appeared as a result of the incoming of Balinese migrants in Sumbawa is the character of socio-cultural transformation theme in conference forum. Since when is the presence of migrants of Balinese ethnic and how is the response of the local people (Sumbawa ethnic) toward the new migrants is the main problem that will be discussed in this paper.

The conclusion of the problem discussed are (1) transformation marked by social mobility, either geographically or socio-economically tend to show the social plurality which becomes more complex and competitive. (2) Two kinds of social pluralities either horizontal (...lant) or vertical (achievement) pluralities and these can be investigated from their emergence in Sumbawa for more than 40 years (1950 - 1990). The fact that they had structural and cultural responses. (3) The characteristic of structural and cultural responses of the local peoples is illustrated by ethnic conflict and the integrated process of culture goes on up to the present time, and (4) This can be taken as the basis of doing a comparative study about the various types of socio-cultural transformation in local area and its global implication in Southeast Asia.

Evolution of Sylhet Town and Local Self-Government : Colonial Period

Sharif Uddin Ahmed

Towards the end of the nineteenth century the City of Sylhet faced one of the most critical times of its history when its very existence was threatened. In June 1987 a severe earthquake hit the city destroying all the office buildings and residential quarters so much so that it was a week. Taking advantage of the ruined state of the town, the influential tea-planters of the district made a move to put the last nail on the coffin. They petitioned the government demanding the transfer of the headquarters of the district from Sylhet town-which in their view not only would be too expensive to restore but which had lost its economic viability and administrative importance-to a new place in the heartland of the tea-industry-Kamalganj, a few miles away from Srimangal.

That the move was not materialised was due to the sheer weight of the history and cultural heritage of the Sylhet town, one of the most ancient urban centers of South Asia. The present article deals briefly with the origin of the town and reviews the growth and developments of this historic city in the nineteenth and early twentieth centuries. It also examines the urban problems and their solutions during the period under review, and the democratisation of the government of the city.

Although the origin of the city is shrouded in mystery. It is nevertheless clear that it grew in consequence of political and administrative exigencies. The political and administrative forces were the two major catalysts of the origin and growth of most of the urban centres of the subcontinent, and had also remained

their main sustaining powers till now.

At the time of the British conquest of Bengal, Sylhet was a small and a traditional urban centre. Its morphology depicted a pre-industrial town with population engaged in both non-agricultural and agricultural occupations.

The coming of the British proved a catalyst. The new rulers with their european traditions and cultural outlook did not lose time in leaving behind their marks upon the city. But often they were up against the traditions and culture of the indigenous population which not infrequently obstructed the development of the town especially in the civic services. Like in many other towns and cities of the South Asia these cultural tensions were in Sylhet major forces in determining the growth and development of the town in the British period. To add to this problem were the economic limitations under a colonial rule. This however does not belittle the contributions made by the new administrative and economic policies and opportunities opened up by the colonialists. Nevertheless forces within and outside the government and also the Sylhet public, contributed largely to the modernisation of the town in the light of the contemporary perceptions and ideas.

The most powerful idea which influenced the urban life during the British period was related to the nature of the urban government. Initially the traditional central authority syndrome had their say which from the Mughal days was channelised through an executive official. But the absence of a local government policy in the beginning, and the subsequent submission of the government to local contributions through taxation in local development activities forced the authority to lay down a new structure of local government. The new structure solicited the participation of the local people as a first step towards a self-governing local administration. This

incidentally sowed the seed of the democratisation of the government-an idea hardly understood in the subcontinent till the beginning of this century. How a self-governing local authority fulfilled the civic needs of the civil society is a subject that yet has remained untold in the case of Sylhet. This is the other important area which the present article has carefully looked.

The materials for this article have been largely gathered from the contemporary official documents concerning Sylhet now preserved in the National Archives of Bangladesh incidentally. The National Archives holds considerable amount of official documents on Sylhet covering almost the last three hundred years which the historians and other scholars have so far hardly explored and utilised. Besides the contemporary official records, other sources like municipal records, contemporary literary works and newspapers and magazines have also been used.

The article has been intended to contribute to the ideas and theories of urbanisation in South Asia whose future seems to lie in the urban frame-works.

Between China and the Japanese: Wartime Affairs in Kokang State and the Failure of the Spiers Mission

Paul H. Kratoska

Kokang is a small state along the Burmese border with China. During the Japanese Occupation, the area was only partly occupied by the Japanese, and the ruler (the Myosa) raised a local defence force to protect his people. A mutiny of the defence force in 1943 forced the Myosa to flee, and subsequent

events led the British to fear that the Chinese intended to annex Kokang State. The Spiers Mission, a clandestine operation designed to gather intelligence and harrass the Japanese, was mounted in the midst of these intrigues, and was for the most part a failure.

**China and Japan Face to Face at Sea :
Some Considerations on the Chinese and
Japanese Maritime Policy and Overseas Activities
from the XV to the XVII Century.
“Piracy” for “Piracy” or “Piracy” for
“The Sake of the Country”?**

Patrizia Carioti

The maritime activities-piracy, smuggling, sea-trades, as well as overseas communities-, both Chinese and Japanese, have been for long time neglected by the historians, especially by the Western historian. Yet, in the last years the academic concern focused on the complex international setting of Far East Asia seas, in particular from the XVII-XVIII Centuries onward. Nevertheless, the historical premises are to be found in the previous centuries. At the arrival of the Europeans into the Far East during the XVI-XVII Centuries, the international sea-trade network carried on by the Chinese and the Japanese merchants and sea-adventurers was already well established. It was precisely this network-which connected China, Japan, Taiwan, the Philippines, Indonesia, etc,- that the Europeans joined up. The European settlements raised side by side of the Chinese and Japanese overseas communities, as for example in Taiwan, in Manila, in Batavia.

The Sino-Japanese maritime trades -legal or illegal-, as we know, originated in ancient times, and have always been an essential mean of cultural, economic, ideological, political, or military connection and exchange between China and Japan. In the beginning of the XV Century the reopening of the official relations between the two Countries inaugurated the *kanghe maoyi - kango böeki*, the "Seals Trade" system, in order to bring the Sino-Japanese sea-trades under the control of both the central authorities, in China and in Japan. Albeit this agreement was expression of the common goal of the two Countries, in fact it was the result of two completely different policies: China intended to free her coasts from the raids of the *wokou - wakô*, Japan wanted to get direct advantage and economic profits from the maritime commerce that until then was in the hands of the private merchants financed by the powerful *daimyös* of Kyûshû. The two different attitudes of the Chinese and the Japanese governments toward the overseas trades remained almost the same thorough the following two centuries.

Yet, to which extent the maritime policy of the two Countries was effective? What kind of concrete result did obtain the strict prohibitions on Chinese overseas activities? On the other hand, did the Japanese attempt succeed in "centralising" under the authorities' control the maritime potentialities of the Archipelagos? Moreover, to say it more precisely, to what extent the Sino-Japanese maritime activities, for the most part considered illegal by both the governments, did influence the official policies of the two Countries? According to the various historical circumstances, Chinese and Japanese "piracy" changed into smuggling, allowed commerce, or official sea-trade. During some phases, alternatively or at the same time, "piracy" became a political, military, economic instrument of both China and Japan to be used also in the difficult contacts and relations with the Europeans-, finally resulting into a "centralised" organisation

in XVII Century. In the case of China, "piracy" changed into a "centralised piratical organisation" under the flag of the Zheng family and became an autonomous "State" on the sea under Zheng Chenggong's command. In Japan, an analogous -yet, not similar- "centralisation" took shape under the strict control by the Tokugawa *bakufu*, culminating into the *goshuinsen*, "the Vermilion Seal Ships" system. In both cases, China and Japan armed themselves to face the relentless expansion of the powerful European Countries.

The Invention of Tradition and Religious Revival in Southeast Asia

Bernhard Dahm

"Where the old ways are alive, traditions need be neither revived nor invented", writes Eric HOBSEBAWM in the introduction of the book edited by himself and Terence RANGER, *The Invention of Tradition* (1983). What is alive for him in "traditional" societies is custom. It gives any desired change (or resistance to innovation) the sanction of precedent. Traditions, attempting to establish continuity with a suitable historic past, are invented or constructed, inventing traditions "is essentially a process of formalization and ritualization characterized by reference to the past". His disciples have not always cared to be so precise, the "invention" of tradition was such a welcome analytical instrument, that actual cases of "revival" do not seem to exist, unless they fit into the category of a manipulation from above.

My paper will deal with cases of revivalism, where one cannot

speak about invention or manipulation from above. Movements will be discussed which seem to be spontaneous reactions rather than constructed ones in response to dramatic changes in the traditional life-rhythm of people. It will be argued that revival of cultural traditions does occur, and that the revived aspects do not belong to the category of customs, instead they are seen as a reaction against the imminent threat of cultural alienation. In other words, in contrast to manipulation and invention, this revival is coming from below rather than from above. In Southeast Asia, we can distinguish between two periods of such a spontaneous cultural or even religious revival: in the late 19th century, due to the spread of imperialist designs even to the village-world of the various countries, and, about 100 years later, after the era of decolonization, with the arrival of new technologies. In both periods those in power were the targets of a wide spread criticism, the movements were neither invented nor constructed. This is not to say, that we do not encounter also in Southeast Asia a great variety of invented traditions, as analyzed by HOBSEBAWM and others. But invented traditions - if they are accepted at all,-in contrast to the revived traditions, do not persist.

Towards a History of Javanese Labour Migration

Vincent J. H. Houben

This paper is on the dynamic of the emigration of Javanese contract labourers towards foreign colonies during the late colonial period, between 1910 and 1942. The features of this historical development indicate that in decades the ground structure of the contemporary system of international labour

migration was already laid down. Issues like official versus illegal labour migration, problems of comparative labour legislation, working circumstances, remittances and return, that abound in present-day studies are likewise found in final pre-Second World War period.

After a brief introduction on the background of the large-scale movement of Javanese labour overseas, a case study on working conditions in British North Borneo is pursued. Finally, some thoughts about culturally specific problems of resistance, accomodation and integration are expressed.

Japanese Studies in Thailand in the 1980's

Surangsri Tongsiengson

Japanese studies is one of the most popular subjects in Thailand because Japan is a country in Asia which has had a good relationship with Thailand from ancient times to the present. This paper aims to discuss Japanese Studies in Thailand in the 1980's, the time which Japanese Studies was the most popular subject both in teaching and publication. During the decade, Japanese Studies was broadly disseminated. Many universities in Bangkok and other cities offered Japanese language and Japanese Studies courses. There were many book, researches and papers on Japan. The reasons for this popularity are, firstly, the increase in the number of Japanologists who were educated in western countries or in Japanese Universities. They worked in the main universities in Thailand such as Chulalongkorn University and Thammasat University. Secondly, a Japanese institution, the Japan foundation, also supported publication and

research on Japan. Thirdly, Thai publishers were also interested in published books on Japan because they were best-sellers. The Thai were very curious to know how the Japanese were successful in economics. There were many books concentrated on this issue. In conclusion, this paper will discuss the problems of Japanese Studies, how to solve these problems and new trends in Japanese Studies in Thailand.

An Indonesian Influence on Early Japan?

Ann Kumar

This paper pursues the question of a specifically Indonesian influence on Japan at a specific, relatively late, period of Japanese prehistory, the Yayoi. Research on the possible external origins of the new developments in technology, society, culture and civilisation that took place in Yayoi Japan has hypothesized migration from East Asia, particularly Korea. This paper, by contrast, presents evidence that strongly supports the possibility of a significant element from island South-East Asia (present-day Indonesia) in the Yayoi population. It follows earlier papers dealing with the evidence of rice genetics, mythology, human genetics and linguistics (Kumar 1992 and 1996), as part of a strategy of “consilience of induction”. This term was used by the great nineteenth-century philosopher of science William Whewell to designate the confidence gained when many independent sources “conspire” to indicate a particular historical pattern. Here, I explore principally further evidence from human genetics and linguistics, after which I note a small amount of further material on rice, briefly survey the archaeological evidence, and conclude by suggesting what further research needs to be done

to address existing deficiencies in the linguistic, genetic and archaeological evidence.

Hindu Religious Tradition in Minnesota

Indira Y. Junghare

It has been known that Hinduism took its roots in America during the 60's and it has been growing along with the growing population of Hindus. The State of Minnesota is considered to be one of the most liberal states in the country. The Twin cities, i.e. Minneapolis and St. Paul, is the home of a large number of Indian regional groups, including Maharashtrians, Gujaratis, Bengalis, Punjabis, Tamils, Telugu, etc. Consequently, these communities have established regional-cultural organizations in order to provide for their socio-religious needs, representing various regional aspects of the Hindu religio-cultural tradition.

The purpose of this paper is to describe the nature and scope of the religious tradition of the Hindu community of Minnesota, through the analysis of their philosophical and ritualistic practices, and to determine to what extent this tradition has been influenced by their non-native setting. The research findings will be based on fieldwork constituted through interviews with the practitioners of the diasporic Hinduism, and current academic research into the Hindu tradition in the United States.

“Gender Participation in Production in Historical Perspective: The Case of Moro (Muslim) Women in Southern Philippines”

Myrthena L. Fianza

This paper highlights the participation of Moro women in agricultural production and land use, using data from a field survey and secondary sources. The Moros (Indigenous Islamized Filipinos inhabiting Southern Philippines) are known to possess indigenous patterns of land and natural resources use, some of which, over time, have changed with the advent of Islam in the South and later, the intrusion of Spanish and American colonial land policies in the Philippines. At the core of these preexisting patterns is the Moro concept of land as “pusaka” (ancestral land), the source of the people’s sustenance and defining their identity as a distinct people within the wider Philippine society. Moro women had always participated in the care and conservation of the productivity of the land and its resources and in the stewardship and defense of their ancestral domain. But the later adoption of certain religious and customary precepts, the development of “feudalistic” political structures in the Moro sultanate society and finally, the impact of the Philippine state’s development policies have resulted in the further erosion of Moro women’s control of production and access to land use. One such impact brought about by the shift from traditional farming to commercial agriculture in rural Moro communities, for instance, has been the dislocation of women labor in certain production processes. Beyond discussing other issues related to the subject, the paper also points out the imperative of a broader perspective with which to view Moro

gender and development in the context of changes in the Philippines and in the Southeast Asian region.

Ancient Japanese Tomb Paintings at Takamatsuzuka and East Asia

Zhao Jianmin

The ancient tombs at Takamatsuzuka (in today Takamatsu City, Nara County) was excavated in 1972. Widely regarded as 'the discovery of the century', it is the greatest archaeological discovery in Japan after the Second World War, and is invaluable to historical study.

According to expertise study, the ancient tombs at Takamatsuzuka were built at the end of the seventh century and the beginning of the eighth century. The inhabitants of Takamatsuzuka then were colonisers from Korea. Hence the painters of the tomb paintings were of Korean origin. The theme of the Four Gods Painting is apparent in the tomb paintings which though bears some resemblance to the tomb paintings of Yong Tai Princess of the Tan Dynasty in China, are essentially different from the latter.

This paper seeks to analyse how Sino-Japanese cultural exchange was shifted from direct contact to indirect contact through the media of Korea and how the Japanese created their unique culture through by studying the tomb paintings. It also tries to illuminate the importance of the tomb paintings in Japanese history, archaeology, ethnography, art and astrology, the relations of Japanese culture to East Asian culture (Chinese and

Korean), and the origins of the uniqueness of modern Japanese culture.

Nepal's Quinquennial Missions to China: An Analytical Study

Tri Ratna Manandhar

Nepal's quinquennial missions to China formed a significant chapter in Sino-Nepali relations. Originated in 1792 as a result of Nepal's defeat at the Chinese hands in a war, these missions served as the sole channel of communication between the two countries for more than a century. Nepal sent altogether eighteen such missions and the system was terminated in 1910.

For the first sixty years (1792 – 1852) Nepal sent her missions regularly, and considering them as purely tributary missions, the Chinese authorities provided every possible facilities to the members. But by the middle of the nineteenth century, the mission members involved themselves in smuggling activities, and it led to the harsh treatment of the Nepali missions by the Chinese authorities. One mission was obliged to return from China - Tibet border, and another one was greatly humiliated at Peking. When these measures failed to check the smuggling activities, the Chinese government strictly banned the entry of prohibited goods like opium which led to the termination of the system forever.

Historians have categorized Nepal as under the suzerainty of China, one of the main grounds of which was the system of quinquennial missions to China. The view is now convincing,

because China never exercised her exclusive political influence on Nepal. Nor did Nepal obey the Chinese instructions in her dealings with Tibet. In real, the system of quinquennial mission was a careful compromise between the Chinese Emperor who wanted to preserve, at least in theory, the ancient doctrine of "son of heaven" and the Nepali statesmen, who wanted to earn money by smuggling prohibited goods and to dominate the Tibetan affairs by paying due respect to the Chinese Emperor. That is why, when China tried to frustrate the smuggling activities of Nepali missions, the system, which was quite effective for more than a century, ended like a house of cards.

The Euro-Centric and Malaya-Centric Controversy Revisited

Qosim Ahmad

This paper attempts to evaluate the academic debate that occurred amongst historians writing on Malayan history during the 1960s. The controversy then largely revolves around the question of the need for as well as the possibility of writing Malayan history from the local or indigenous perspective as opposed to a European one. In the course of this discussion, certain specific historical events like, for instance, the acquisition of Penang by the British in the eighteenth century would be highlighted.

The above academic controversy is viewed not only in the context of the perennial concern of historians towards such issues as objectivity and subjectivity (or relativity) in the writing of history, but also in light of the more recent influence of post-modernism or deconstructionism.

Amongst scholars whose writings are discussed in this paper are local (Malaysian) historians such as R. Bonney, Khoo Kay Kim and Zainal Abidin Wahid, and expatriate writers like D.K. Basset., C.D. Cowan, and C. Parkinson.

Prospects of the US Security Role in the New Asia-Pacific Century

Shirin Akhtar

In the post-Cold war era the Asia-Pacific continues to remain as an integral part of the US foreign policy priorities. The marked shift of focus on geo-economics instead of the perceptions of geo-politics has led to the emergence of new parameters of interest-formulation. As the 21st century is fast approaching, the US views the national and for that matter the global security not only from the perspective of security but also of economic development. The often categorization of itself as a Pacific Rim Power focuses on the deep and abiding interest of the US in Southeast Asia and the Pacific region.

Though the post-Cold War Period is marked by the decline of the balance of power considerations in other regions, but not so in the Asia-Pacific, where it was the superpower balance of power that had accounted for the peace and stability in the past. The rise of multipolarity in the New world Order has been having its impact on the ASEAN countries consisting of disparate culture, race, and political make-up, apprehensive of one or more of the neighbours. The eagerness of the two regional powers, the economic giant Japan and the Communist nuclear hegemon China to have a share in the burgeoning economy of

the region, has presented a challenge to these countries. However, to meet any extra-regional threat in the new millennium the recently integrated ASEAN countries are moving in a new direction. The newly formed fora like the non-governmental Track II level CSCAP and the ASEAN official ARF, aim to combat any impending external security threat. By upholding the principles of 'Preventive Diplomacy' and 'Constructive Dialogues', the strategically situated ASEAN countries aim to achieve peace and stability in the coming century. The traditional distrust for the Chinese or Japanese political domination has led the ASEAN nations to favour the presence of the USA in the vicinity. With emphasis on the issues of democratisation and human rights, the US proposes to get the twin benefits of regional stability and 'containment towards China, with positive result for regional security'.

With the exception of the Korean peninsula, the US strategy in the Asia-Pacific 'is one of calculated ambiguity'. Although it is of vital interest to USA to help convince China to play a co-operative and constructive role both in the regional and global affairs, her China policy seems to have been driven by short-term considerations as exemplified by the multifaceted Taiwan question. Again, America's sad memory of the Vietnam war and the declining US military presence in the western Pacific all but rule out direct US involvement in the region unless her national interest is seriously threatened. Yet, the geo-strategic importance of the South China Sea, situated in the critical maritime corridors between the Straits of Malacca and north-east Asia, and the dispute over Spratly Islands in the South China Sea concern the US and her allies. The overall strategic considerations with regard to China make the US face a real dilemma of striking an extremely delicate balance in her Asia-Pacific policy posture of the coming millennium. On the other hand, despite certain areas of frictions, shared values of

democratic institutions and military alliances between Japan and the USA are so strong that the US does not view the Japanese trade expansionism as a threat to security in the Asia Pacific.

The Economic Relationship Between Overseas Teochew And Shantou Area

Leng Dong

The Shantou area is situated in the eastern part of Guangdong Province in China (including the three cities of Shantou, Chaozhou and Jieyang) and a famous home for many Overseas Chaozhou People. This was the main reason why Mr. Deng Xiaoping decided Shantou area should become the first Special Economic Zone in China. The Southeast Asia countries (including Malaysia) is the main resident area for overseas Chaozhou People, the overseas Chaozhou People have played the important influence in the Shantou area. The Shantou area owes its success in constructions and development to vast capital investments from overseas Chaozhou People's over a century since it became an open port city. Based on a rich collection of data, this paper expounds the characteristic feature, developments and changes in capital investments from overseas Chaozhou People, and put forward ideas on ways to make a better job of inviting investment for the city hereafter. It is important to seriously investigate certain conditions of the overseas Chaozhou people such as their patriotic feeling and economic strength, we must also pay attention to the reactions from their resident countries in Southeast Asia etc., and pay more attention to the global information network. The purpose

is to emphasize cooperation between the different economic traditions. It has the important significance for the economic development of Southeast Asia countries Chaozhou area and the overseas Chaozhou people.

Social Status of Women As Gleaned From Tamil Folk Songs

V. Balambal

True life of a nation is known from the life of the village people. Even before the origin of scripts, people expressed their feelings and emotions through folk songs which have rhythm, meaning, purpose, beauty etc., though not all songs are bound by grammatical rules.

Folk songs are sung in all stages of life-birth to death. There are lullabies, songs of devotion, festivals, practices, vocations, love, accusation, distress, mourning etc., like wild flowers, the folk songs reveal the hopes, desires, feelings, emotions etc, of the common people. Incidentally they convey the historical and cultural aspects of the people too.

This paper mainly deals with the social status of Tamil Women as seen in the folk songs. Most of these songs are sung by women only. They reveal the secondary status given to women. Preference given to male child, pathetic condition of barren women and widows, desertion by husband, dominance of concubine, suffering of the wife, suppression and oppression of women, their attachment to parents, clash between-in-laws, divorce, remarriage, joint family system, removal of the sacred

thread, co-cousin marriage superstitious beliefs etc. are well revealed in folk songs. Main sources are the folk songs collected from various parts of Tamil Nadu, some published works and personal interviews with some scholars well versed in folk songs.

Indonesian Historiography: in Search of the Identity of National History

Sartono Kartodirdjo

1. Since independence colonial history became irrelevant, a national history for national education needed. National History refers to collective experience of the nation in the past. National History symbolizes the Indonesian Identity.
2. Features of National History
(1) Indonesian centrism; (2) history from within; (3) comprehensive; (4) multi-dimensional; (5) historical sociology; (6) comparative; (7) descriptive-analytical.
3. Social history encompasses all walks of life; besides elitist also populist vista.
4. Pluralism
The principle of unity need to construct coherent whole.
5. Process of Integration as paradigm
(1) geophysical boundaries; (2) network of trade routes; (3) the Javasea as highway. Formation of regional units: Srivijaya, Majapahit, VOC territory, Dutch East, Indies - Republik of Indonesia.

6. Epi

Within the context of globalization and nation-building national identity and National History as its symbol are revitalization needed.

South Indian Vastusastra in China and Korea

Raju Poundurai

The diaspora of the Hindu religion, first in the Southeast Asian region and then to South and Southeast China and Korea has a long history. Quanzhou, Xiawei, Donghai, Chidian, Citong, etc in China and Shilla, Paekche, Kaya, Himbae, etc in South Korea had great influence of the Hindu culture and the principles of Hindu architectural treatises like Vastusastra.

China's trade and religious missions with South India and Srilanka reached its high peak during the 11th and 12th centuries. The Shilla, Paekche, Kaya Kingdoms of South Korea were also carriers of South Indian religion and art and architectural treatises. The influence of Vastusastra, a South Indian Hindu Architectural text can be compared with Feng Shui and Pung Shu and is able to have a comprehensive account and a splendid view of the entire scene. Thus, the study on "An Exploration of the Phenomenon of Hindu Diaspora: Hindu Vastusastra in China and Korea" will help in tracing the sources of Oriental principles that adopted in the traditional architecture. The changes and reciprocal influence between different socio-cultural units within a social system and traditional nations of Hindu traditional architectural science among the people of Korea can also be studied.

Indonesian Historiography: Philippines Colonial Sources*

Regino P. Paular

This paper attempts to document some extant sources on the past history of Indonesia, particularly old manuscripts or rare publications that are found in the Philippines archives or libraries.

During the 16th-19th centuries Indonesia was one of the nearby Southeast Asian countries in which the Spanish colonial authorities and chroniclers had manifested particular interests especially on economic, political and cultural matters. However due to unavailability of bibliographic references and inaccessibility to archival centers, general or specific data about her are mostly unknown to both Filipino and Indonesian scholars or historical researchers. Thus, in an effort to bridge this historico-bibliographic gap, this initial study focuses on three (3) objectives:

- 1) Locate and compile the possible sources of historical data about Indonesia, either published or written (unpublished) in the Philippines Spain or Spanish colonies during the 16th, 17th, 18th, and 19th centuries;
- 2) Make a bibliographic or narrative summary of these published or unpublished historical sources, indicating its authors, year/place of publication, publisher or printer, and

* Paper read and discussed during the 15th Conference of the International Association of Historians of Asia, Jakarta, Indonesia, August 27 to September 1, 1998.

its significant contents (e.g. cultural, social, practical, religious, etc.):

- 3) Present a critique as regards the usefulness and relevance of these historical sources to the writing of the history and culture of Indonesia, specially that most of these sources are written or published by Spaniards during the 16th-19th centuries whose viewpoints may somehow differ with the indigenous concepts, beliefs and practices of the Indonesia people during those periods.

Research findings show that, indeed, there are Philippine colonial sources about Indonesia. These sources could be utilized in writing her history, either to improve on it using other important foreign authenticated and validated sources or make rectifications of previous data, if the same may be wanting in further sources or authoritative bases.

Cartographic And Historico-Cultural Descriptions of Indonesia by the 16th-19th Century Spanish Chroniclers *

Regino P. Paular

Besides consulting the main indigenous sources, the creative reconstruction of the past history of Indonesia may also be based on Dutch or French sources. However, to obtain a well-balanced perspective of the events and personages that affected its history

* Paper read and discussed during the 15th Conference of the International Association of Historians of Asia, Jakarta, Indonesia, August 27 to September 1, 1998.

and culture during the 16th, 17th, 18th and 19th centuries, it is advisable and useful to consult other sources and study their contents. The topic under the study is thus given a global or holistic assessment.

This paper is primarily concerned with the cartographic and historico-cultural descriptions of Indonesia by the 16th-19th century Spanish Chroniclers. It has three (3) objectives:

- 1) Study and describe briefly the maps made by the Spanish cartographers and specify the names given to Indonesia, especially its major regions and islands;
- 2) Compile and make a brief description of the published and unpublished historical sources about Indonesia and, preliminarily, give a short narration of her history and culture based on these 16th-19th century rare historical materials;
- 3) Present a brief critique on the usefulness and relevance of these cartographic and published/unpublished historical sources to Indonesia historiography or in the writing or re-writing of the history and culture of Indonesia.

As could be culled from the findings of this preliminary study, there are various Spanish maps (16th-19th century vintage) that featured Indonesia as an important Asian territory with **Java** (Menor and Maiour), **Celebes**, **Sumatra**, etc. oftentimes mentioned. Moreover, printed historical sources either briefly or in full text, gave useful descriptions of Indonesia, especially its people, customs and traditions and other related data.

Hugh Clifford And the Women of Pahang State, Malaysia

Lour De Leon Bolineo

Hugh Clifford was the British Resident in Pahang State during the last quarter of the nineteenth century. Born in London, England in 1866 to a family known for their religiousity and a tradition of public service, he was barely out of his teens when he started serving the British Government in one of its new colonies in the Far East. The British already set a foothold in The Straits Settlements. And as four new states went under British control, administrators were urgently needed to fill up vacant posts. Hugh Clifford's involvement in the State of Pahang was long and deep. He started as british agent in 1887, was Superintendent of Ulu Pahang in 1890 and appointed second British Resident of this state in 1896, and reappointed in 1901.

During this time, Clifford ventured info writing down his observations, impressions and experiences. These substantiel body of writing eventually amounted to four novels and roughly eighty essays and articles on Malayan history and culture. Cliffords writings, therefore, were his true legacy to history. What is surprising for a period traditionally concerned with political narrative--of conquests and empires--Clifford chose to write on everyday events, on people and traditions. He wrote not only of men and heroes, of sultans and court settings, but more importantly, in the light of today's concern of gender issues—on women. He has devoted at least 10 full stories on various women he encountered during his incumbency as British Resident in Pahang.

This paper aims to look the women on the State of Pahang as

described by Hugh Clifford in his stories--their physical appearance, way of life, relationship with local men, relationship with the British colonizers, their status, rights, and privileges in Malay society and their roles and contributions as citizens of a federal state.

Approach of the Indian Communists to the Concept of a Sovereign State for United Bengal (1947)

Chitta Ranjan Misra

In early 1947, some prominent politicians of Bengal, the largest Muslim majority province of India, devised a new formula to save the integrity of the province as a sovereign state. Unfortunately the attempt was made in an atmosphere of tremendous communal fury all over India. Although the move was directed towards solving the political crisis of the province, it was the formidable opposition of the two great Indian political parties, i.e., the Indian National Congress and the All India Muslim League, that sealed its fortune. The former rejected the concept on the ground that if Bengal remained united, it should form a part of the Indian Union otherwise the partition of the province was indispensable as a natural corollary of the division of India. The latter was said to have stuck to the demand for bringing the whole of Bengal within Pakistan. The approach of the Communist party of India (hereafter CPI) in this issue, was, however, quite different from that of the Congress and the Muslim League. The Indian Communists discarded both the Congress ideal of one Indian nation and the Muslim League's

theory of two nations. They also refused to accept the communal outlook of the All India Hindu Mahasabha and branded the latter as an 'evil force'. The CPI thought that in a free and voluntary democratic India Union where all nationalities, having a contiguous territory as their homeland and common language, culture, economic life and psychological make-up, must have the right to form sovereign states which would come together in a joint Indian Federation. They stressed upon maintaining Indian unity through recognition of the principle of self-determination of each nation unit. In the light of their stand on the question of Indian independence, an attempt would be made in this paper to examine critically their approach towards the concept of a sovereign independent state for united Bengal.

Burma:
Ethnicity, Diversity and Conflict:
Quest for National Identity and Separatist
Movement in Arakan

Abdul Mabud Khan

The population of Burma, present-day **Myanmar** is not homogeneous; there are many ethnic minority groups with distinct history and culture; although most of them belong to the Mongoloid stock. Buddhism is the dominant religion in Burma and the followers of other religions are not altogether absent in this region. In addition to China, a region specially inhabited by several tribal groups, Burma consists of seven states such as Shan, Keren, Kachin, Mon, Kayah and Arakan. In every state, there is ethnic unrest for self determination, which is less know

or publicized. This is partly because Burma is ruled by a military-Junts; and it does not recognize the rights of the ethnic minorities and partly because, the Burmese press has limited scope to give it wide publicity. From the above facts, it appears that the Burmese government tries to keep the country isolated from the world community. In this paper, an attempt has been made to trace origin and development of the separatist movement in Arakan which has hitherto been neglected.

The paper has been divided into four sections. The first section deal with the geographical location and population of the area under study. The second section traces the root of the separatist movement in Arakan. The third section discusses the Burmese policy in the Arakan region and the Fourth section points out the reaction of the Arakanese against the Burmese rule. Finally, the paper focuses on the future of the said movement.

The Beginning of the Holy Ghost College

Restituto R. Ramos

This study attempts to trace the beginnings of the Holy Ghost College from the end Spanish rule also ended the official status of the Catholic Church as the State religion and mandated the separation of Church and State and freedom of religion, until 1913, when the College was actually founded by a group of German Missionary Sisters, starting as a primary school for young girls.

The objectives of the study are the following:

1. To inquire about the Catholic Hierarchy's responses to the challenges posed by the new American regime in the Philippines, such as secularism, protestantism, separation of Church and State, and use of the English language.
2. To ascertain how the Missionary Sister Servants of the Holy Ghost Religious Congregation cope with the challenges faces by the Catholic Church vis-a-vis the above-mentioned problems that made the setting up of an institution of education a necessity.
3. To learn how the Holy Ghost College organize its faculty, curriculum, and non-academic activities, always keeping the above mentioned problems in mind.
4. To know why the College transferred to its present site at Mendiola Street and its expansion in terms of physical plant and academic programs afterwards.

This study is a pioneering work on the history of the Holy Ghost College as far as methodology is concerned. It is a written account with a theoretical framework which serves as the scientific foundation of the work. This uses Arnold Joseph Toynbee's "Challenge and Response" Theory of History. This study would serve as a vital background material to the understanding of Philippine educational history during the American Period and could stimulate further studies on the history of Holy Ghost College written from another theoretical framework.

Finally, this study is a modest contribution to the writing of the history of Holy Ghost College, which in the schoolyear 1946-1965, had been renamed the College of the Holy Spirit, for since the Second Vatican Council, the Third Person of the Blessed Trinity was referred to as "Holy Spirit", for it was a

more appropriate translation of the Latin words "Spiritus Sanctus".

The Ports of South and South East Asia and the Growth of America's Early Trade in the Late 18th and Early 19th Centuries

Balai Chandra Barui

The aim of this paper is to assess the importance of significant ports of South and S.E. Asian countries like Sumatra, Java, Manila, Ceylon, Burma, Mauritius and like to the growth of America's early economy. It would also try to prove that the Yankee traders amassed great fortunes through the ports of the Indian Ocean areas. The paper would like to emphasize that U.S.A.'s early trade in South and S.E. Asia was no less significant than its China and European trade, which has often been exaggerated by the American historians.

Understanding Melayu (Malay) As A Source Diverse Modern Identities

Anthony Reid

The modern debate about and nationalism suggests that there are a considerable range of types of nationalism, ranging from those inherently linked to nations of race or biological descent to those essentially committed to broadening democratic freedoms to all groups within an agreed territory. All of these variants tend to define a certain core of identity around which loyalty should focus. A complex tradition of Melayu identity (in language, dress

and manners) has been at the heart of that core in three modern nations of Indonesia, Malaysia and Brunei. These three however exhibit very different ways of coopting the Melayu tradition. The paper will trace roots of Melayu identity in the past briefly consider how it has been differently understood in the present.

Historical Reflection on Democratic Discourses in Indonesia

Taufik Abdullah

“The May Tragedy” (May 12-15, 1998) has ended the regime of the New Order, under President Suharto. But has a new era really begun? The paper is attempt to describe a “biography” of democracy in Indonesia-- bya looking at its discourse in the course of time.

It was in the early 1900 the word “democracy” began to be used in the printed texts and since then the word become a contested concept. Should one adhere to it or should be rejected since it threaten the very foundation of the long cherished traditional order? The Proclamation of Independence was the confirmation of the victory of the upholders of democracy.

But with the mergence of Guided Democracy, which used “national personality” or “national culture” and “the continuing revolution” as the historical justifications, the arguments of the cultural nationalists came again to the fore-- only this time it was accompanied by “revolution”, which wanted to “re-tool” any thing considered to be the remnants of colonialism. In 1965-1966 the most traumatic tragedy ever occurred in modern Indonesia the regime was replaced by the New Order, which initially committed itself to the fulfillment of the promises of the

Proclamation of Independence. The regime came up with the new slogan, "*pembangunan*" (development). But the nation of "national personality" was too attractive. A new concept was introduced, "*jati diri bangsa*" (national identity).

In the end either the combination of "national personality" and "revolution" of the Guided Democracy or "national identity" and "development" only created an authoritarian regime. Democracy remained something one could only hope for.

Would the so-called "era of reformation" pave the solid way toward the creation of a democratic state ?

"Islamising Java: The Long Shadow of Sultan Agung"

Prof. M.C. Ricklefs

The Powerful paradigm which sees Javanese society as divided between *santri* (devout Muslim) and *abangan* (Javanese nominal Muslims) may make the contemporary Islamisation of Javanese society seem surprising. Analysis of the history of Islam in Java, however, removes most of the grounds for this surprise.

It can be shown that the Javanese *kraton*, commonly seen as the very definer of the Javanist *abangan* style, has at times been the driving force of Islamisation. In particular, newly studied evidence suggests this to have been true of the court of Sultan Agung (1613-46). The Central spiritual episode of this period appears to have been Sultan Agung's pilgrimage to the holy grave at Tembayat. There he communed with the spirit of Sunan Bayat, changed the Javanese calendar and caused important books to be written. Agung's Islamising policies coincided with the betterknown efflorescence of Islamic mystical literature in Aceh.

After Agung's time, king Pakubuwana II (1726-49) also reigned over a period of Islamisation within the *kraton*. In this time, his pious Sufi grandmother Ratu Pakubuwana played a major role.

The progressive Islamisation of Javanese society was hindered in the nineteenth and twentieth centuries by the combined impact of Dutch rule and Islamic revivalism. In the closing decades of the twentieth century, Islamisation has resumed its earlier course. The historical record suggests strongly that tension or conflict between civilisation and the Islamic faith was historically contingent and that there is nothing in either which makes conflict necessary.

Pre-Colonial Kadazan History in Sabah: Early Form of Ethnic Awareness

James F. Ongkili

An initial purpose of this work was to reconstruct the origins of Kadazan identity in Sabah Malaysia. The attempt to analyze the emergence of a common cultural identity among Kadazans had to begin with an explanation of their socio-political structure in the pre-colonial period. The paper looks at Kadazan tribal leadership and the nature of inter-tribal warfare among Kadazan groups of the 18th and 19th centuries. Before the extension of *pax britannica* to North Borneo, the Kadazan existed as a multi-tribal population, but not multi-farious linguistically and culturally. Although each tribe or village group lived independently of each other, they exhibited similar cultural and traditional practices and linguistic traits. As isolated and scattered tribal units, a common Kadazan ethnic identity did not

evolve until external forces, namely the British came to officially refer to the tribes as *dusun*; an exonym of Malay origin meaning "people of the orchards" of "farming people". Between 1881 and 1950, apparent form of ethnic integration occurred, but consciously or unconsciously the non-Malay non-Muslim natives began to subscribe to the *dusun*ic label conveniently employed and perpetuated by the colonial administration. The work argues that because a common cultural and ethnic identity did not exist, there was therefore no concept of Kadazaness. In the absence of Kadazan ethnic awareness the tribes remained racially disintegrated throughout the first half of the 20th century. A common unifying factor was needed to stimulate the growth of a feeling of being Kadazan this binding force began with the formation of the society of Kadazans and later the introduction to the modern political process which in effect gave rise to a strong sense of Kadazanism.

Modern Historiography and Nationalism: Bengal in the Nineteenth and Early Twentieth Centuries

Priti Kumar Mitra

The Bengal Renaissance (c. 1800-c. 1860) was characterized by fervent intellectual activities that included an avid interest in history. Like many other elements of modernity, the method of writing scientific history came from Europe along with English education. A formidable amount of nascent literature including history of Europe and South Asia grew by the 1860's when colonial conditions made nationalism supersede rationalism as

the keynote spirit in the awakening of Bengal. History now came to occupy the central position among intellectual pursuits and featured prominently in poetry, drama, novels, and other forms of art and imagination besides the study of the past as such. History and the nationalist sentiment would then grow side by side to influence each other till the first decades of the twentieth century when powerful nationalist movement came to overshadow everything else. A new history was now being created by the effect of nationalism in practice while the discovery and reinterpretation of the country's past continued to nourish the sentiment of nationalism.

This should be an interesting study showing how history and nationalism kept being defined and redefined over a number of decades in accordance with the changing understanding of both. The other thing to be examined would be the question of objectivity in history in such a period of ferment and transition.

The Ups Downs in India-Vietnam Relationship (1956-1975) Historic Lessons

Dr. Dinh Trung Kien

By documenting materials, documents were examined and approved, preserved in the Ministry of Foreign Affairs of Vietnam and the Embassy of India in Hanoi, the paper has some new opinions. The author analyzed the Ups and Downs in the relationship between Vietnam and India by the effecting of the American aggression's war in Vietnam (in 1956 the relation between Vietnam and India has established). The relationship between Vietnam and India was greatly influenced by the

relation between the USA and the Soviet Union and the China, was influenced by the relation between the Vietnam and China, Vietnam and the Soviet Union, the India and the USA, the India and the China, the India and the Soviet Union.

The Ups and Downs in the relationship between Vietnam and India from 1956 to 1975 happened in the great changes and by complicated historic conditions.

The author expounded the results, historic lessons in the relationship between Vietnam and India, in the International relationship of the Asian countries in the complicated historic period.

These historic lessons had significanced the science and the practice in the contemporary International political life.

The Surabaya Port Its Economical Activity 1879 – 1900: A Preliminary Survey

Indriyanto

Surabaya is one important port city in Java. The existence of Tanjung Perak harbor in this city has made Surabaya as a central of communication and transportation in East Java. The Surabaya harbor becomes more and more importance after 1859, when the Government appointed Tanjung Perak as one of the mainly export-import centre in Java, besides Batavia and Semarang.

The name of Surabaya has mentioned since XIV century in Negarakertagama (Graaf, 1981-82:169 and Muljana, 1979). H.J.de graaf in some of his writing always mentioned Surabaya as a port city. Usually, Surabaya was mentioned as the second

place in Java after Batavia, because of trade, industry, and shipping festivity. From the geographical aspect, Surabaya has natural advantages because it is located at the estuary of Kediri River which can be sailed into the sea. (*Tijdschrift voor Nederlandsch Indie* 11, 1859:261) The fork of this river is called "Kali Mas" cutting the city in half, headed to the north east.

The Dutch defended its aliendance since the beginning of XVIII century and in 1825 this city became the centre of main camp of Duch soldiers. All the Javanese, Maduranese, Bugise, and other indigenous peoples were pressed to move, while the city was used by the European, Chinese and some Indonesian Christians. The application of the *CultuurStelsel* made the Surabaya city important in the fast economic activity (Frederick, 1989:2) After 1871 it was started the clearance and expansion of the city. This expansion was done all along 13 kilometres from the new harbour to the south city and the north city until near "Jembatan Merah" via kali Mas river. (Veth, 1869:1461).

In the mid of 19th century, the main import commodities passed through the Surabaya port were fabric/materials, handicraft commodities, gold, iron, household appliances, and furniture's. Whereas agricultural exports were mainly carried out by the hinterlands of East Java and partly by central Java. Surabaya port also facilitated international shippings which were involved in overseas vessels with commodities or none. Whereas overseas vessels which conducted sea-trading activities in this port belonged to the Netherlands, England, Germany, Sweden, Norway, Italy, France, China, Denmark, Russia, America, Thailand, Serawak, Singapore, Austria, Australia and Japan. These vessels included steam vessels, European sailing vessels, and native sailing vessels as well. The number of overseas ship that anchored in Surabaya Port was increased over time. Howewer, the anchored intensity of ships belonged to some

countries, viz, the Netherlands, America, Germany, France, and Japan, was declined. Whereas the vessels owned by England, Sweden, Italy, Netherlands east Indies, Serawak, Japan, and Australia showed the increase in their anchored intensity. Meanwhile, some vessels belonged to China. Austria and China had fairly anchored intensity. From the statistical sources was suggested that 87,77% of the anchored ships and 90,3% of the departed ship were loaded vessels. Therefore, this indicated that the export-import activities were balanced and this figure also reflected high intensity in these activities.

For interinsular shipping, vessels travelling to or from Surabaya port were Bali, Bangka, Kalimantan, Sumatra, Sulawesi, Nusa Tenggara, Maluku, Riau, etc. During 1891 and 1900, the shipping routes were to Banjarmasin, Pasuruhan, Probolinggo, Besui, Sumenep, Sapudi, Kangean, Ambon, Banda, Buru, Ternate, Gorontalo, Manado, Amurang, Teli-teli Palos-baai, Pare-Pare. With reference to statistics of sailing vessels sea traffics, it can be seen that the number of vessels docked in and out has significant decreased. This was basically due to the fact that in the and of the 19th century the merchant shipping was dominated by the Netherlands East Indies steamships and motorships.

On Some Errors Made by P. Pelliot and New Evidence on Funan

Tatsuo Hishino

In the famous article "Le Fou-nan", published in 1903, a fundamental article for all of historians of ancient Southeast

Asia, Paul Pelliot made several misleading translations of ancient Chinese texts. His errors have brought results of considerable consequence into history writing all over the world on the early period of Southeast Asian History.

This paper discusses two mistranslations by Pelliot concerning the geographical position of this well-known polity Funan of Founan. The first controversial part of his article is one important phrase from *Jin Shi* or Annals of the Jin/Tsin Dynasty (265-420 CE). In Pelliot's version Lin-yi in central Vietnam "touche au Sud au Fou-nan" (adjoins Funan to the south). The word which would correspond to "au Sud/to the south" does not exist at all in the original Chinese text.

The second error, as damaging as the first one, concerns a river flowing westwards into the sea in Funan. Pelliot concluded that this river should flow eastwards. I identify it with Nam Pasak flowing westwards into the north portion of the then widespread Gulf of Siam.

In the final part of my paper I would like to present six of the Chinese inscriptions found in Thailand. They date from 520, 521, 529, 530, and 547 CE in my initial checking at the National Museum in Bangkok. These years were the very period when Emperor Wu of the Southern dynasty Liang received as many as nine tribute missions from Funan. The six inscriptions all contain reign periods of the Emperor Wu.

Personal Status and Ritualized Exchange in Fifteenth Century Java

Dr. Kenneth R. Hall

This paper addresses the important ritual and societal transitions that took place in Majapahit Java during the fifteenth century, which lay the foundation for later Indonesian archipelago culture. The paper addresses the "localization" of the Indic religious tradition in the era immediately previous to the archipelago's widespread acceptance of Islam. In this age court focused Hindu and Buddhist cults became more inclusive of local ritual, and in turn were statements that acknowledged the stature of important regional families who had accepted a place in the state's "ritualized sovereignty". Previous scholarship has asserted the prolonged cultural and political demise of Java in the fifteenth century, coincidental to internal rivalries, dissension, and disintegration that led to widespread social unrest and general disorder. This era of decline in turn provided the opportunity for European intervention to "restore order" and to "revitalize Javanese society" in the 1600's.

This paper, which demonstrates the utility of multi-disciplinary approaches to the historical data, asserts that there has been a misreading of the evidence. Cross-referenced epigraphic, literary, and econographic sources substantiate a self-assured Javanese court that accepted local variety, as long as it was submissive to the state. Fourteenth century sources lauded the king's initial efforts to integrate the whole of Java into a common court-centered network. Fifteenth century sources demonstrate the successful incorporation of new locally-based rather than court-centered Bima (male) and Uma (female) cults, both of which

were ultimately subordinate to the supreme Lord of the Mountains deity that was the divine partner-protector of Majapahit's kings.

While there was no impressive large-scale state temple construction during the fifteenth century, familial groups who accepted their positions in the "orbit" of the court built small ancestral shrines on Mount Penanggungan, which rose above the Majapahit court. By doing so these families and their ancestral deities symbolically submitted to the supremacy of the court's guardian deity, the Lord of the Mountains. This was not a devolution, but an evolution to a higher level of societal integration that would serve as the inspiration for post-Majapahit Java and the eastern Indonesia archipelago.

A Japanese Perspective of the Singapore Purge, February 1942

Henry P. Frei

After the Nanking massacre, the Singapore purge ranks as the worst single massacre of the Pacific War. Much has been written about it. The accounts base themselves mainly on Chinese sources. Many accounts exist also in the English language.

Although much is known on the victims side, the role and conscience of the perpetrators of the large-scale executions have hardly been examined in Western historiography. This paper attempts to remedy the imbalance by using the unpublished and published memories of and interviews with members of the 2nd Field Unit of the Japanese military police (Kempeitai) who

oversaw the purge. The paper analyses in particular the full account of the massacre given in Onishi Satoru's book Hiroku: Shonan Kakyo shukusei jiken (Secret Document: The Singapore Overseas Chinese Purge Incident).

Onishi was one of five high ranking military police officers who at his checkpoint at Jalan Besar held in hand the fate of 10,000 Overseas Chinese. His inside story and searching recollection analyses from various angles the reasons that led to the massacre and who must take the blame, including himself. Onishi's deep involvement in the purge on the level of those who had to carry it out, create a rare document on the question of Japanese war guilt. The paper seeks to locate regret and apology on the part of those who had to administer the executions and survived the war to ponder the dark past.

Invasions of the Kathmandu Valley During 13th and 14th Centuries

T.R. Vaidya

Kathmandu valley (approximately 4500 ft above the sea level) the Capital of Nepal surrounded by high mountains with thick forest (approximately 6000 to 7000 ft high) witnessed repeated invasions from outsiders like Khasa Mallas, ruling over western Nepal, Doyas the south-east Nepal and some parts of Bihar, India and Muslims of Bengal. It was highly prosperous and famed as a trade intrepot between Tibet and India.

The invasions were caused by the internal family conflicts of the royalties and prosperity of Kathmandu and financial, political and personal ambitions of the invaders.

The Khasa Mallas who emerged as the strong militant rulers had made repeated invasions upon the Kathmandu valley during the 13th and 14th centuries. Jitari Malla, Aditya Malla, and others were the noted kings to attack Kathmandu. In this context the Barty of Swayambhu (Buddhist holy shrine with the most famous Chaitya) was the most sanguine one where the local people having killed six hundred invaders compelled them to retreat.

Doyas had also made repeated invasions upon Kathmandu. In one of their invasions many temples and other holy shrines were set a fire which was a non Hindu like act on their part. One conflicting group of the royal family of Kathmandu had invited the Doyas to attack Kathmandu.

The most devastating invasions was that of Shamsuddin Iliyas Sultan of Bengal on Nov 19, 1349 A.D. For one week the three towns of the Kathmandu Valley were set ablaze and many important deities were broken by the Muslim invaders. Many temples and monastries were destroyed. The invaders were compelled to retreat by the most tactful strategy and gorilla tactics of the local people.

The invasions reveal the unique military system, organisation, strategies and tactics of the Kathmandutes. En. Massa military training, use of various temples, monastries and forests as strong forts, gorilla war tactics, active people's participation etc. are ----- factures of Nepal.

A Swede in Meiji Japan: Herman Trotzing (1832 – 1919)

Bert Edstrom

A Swede who contributed to building Modern Japan but who is now largely forgotten is Herman Trotzing (1832-1919). He came to Japan in 1859 and commenced working for British trading firms in Nagasaki. In 1868 he moved to Kobe when his company Glover & Co. established a branch there. In 1872 he was employed as municipal superintendent of the Kobe Foreign Settlement. As superintendent he was the highest-ranking civil servant and responsible for public service functions such as water and sewage, fire protection, city planning, police work, and so on. He contributed to building up the police force of the settlement. As the secretary to the municipal council, the governing body of the settlement, he played an important function. Trotzig's position as municipal superintendent ended when the settlement ceased to exist in 1899. He was then employed as a foreign advisor to the local authorities until 1914, when he retired. He died in 1919 and is buried in Kobe.

EAC in Indonesia: Voices from the Past

P.J. Drooglever

In Indonesia, Seac had to act as temporary caretaker for the interests of the pre-war colonial power, the Netherlands, which for various reasons was not able to generate sufficient military

strength to take over from the Japanese at once. The strength of Seac, however, was rather limited as well. A power-vacuum was thus created, in which Indonesian nationalists, the British, French, Dutch and Japanese, tried to settle the situation to their own preferences.

The result was a mixture of negotiation, intimidation and open fighting that put a heavy strain upon the solidarity of the Allied powers, Britain and the Netherlands. A solidarity that not only was put to the test by different political interests and military possibilities, but by more deep-rooted sentiments as well. Residues of an Anglo-Dutch rivalry that stemmed from the early days of the East India Company made their influence felt. Both the Dutch and the British had a concept of their own of their mission in Asia, which coloured their interpretation of each others actual position and behaviour. The recently published memoirs on that episode (August 1945-Nov 1946) from Laurens van der Post (*The Admiral's Baby*) amply bear testimony of it.

In the present paper, the author will try to identify (some of) these sentiments and opinions, especially from the part of the British. Since these obviously were felt and put into words most intensely by Laurens van der Post, who as a liaison-officer between the Dutch and the Allied command was in a position to have his voice heard, his memories can serve as a starting-point. Some assessments have to be made on the Allied command. A third set of questions is centering around the degree, to which the leaders of the Republik Indonesia and the Japanese were aware of these Anglo-Dutch rivalries and tried to exploit them.

The Russian/Soviet Historiography of Indonesia: the Division into Periods

Prof. Vladilen A. Tsyganov

The First Period (up to 1917) covers the final years of Tzarist Russia's existence. This was a period of "the eyewitnesses' testimonies", of sporadic reaction of Russian visitors to this exotic country with sketchy drawings on her history, ethnography, customs and culture. The very first of them are dated by the beginning of the XIX century.

The writings by professionals in history, social and economic problems of the country were quite rare. Among them are a large article by Dr. Ziber on "Desa Community" and the book by Prof. Yon on "The Siak Sultanate (1908)".

The Second Period (1917 - end of 1940s). The class formation method became the main instrument of the research, applied sociology and economy turned to be "the monarchs of social sciences". This period witnessed the birth of the serious interest in the peoples of the colonial world.

In 20-s the systematic study of Indonesia and Philippines was started in the USSR by Alexander Huber (1902-1971).

The other branch of the Indonesian studies in the USSR of that time was composed of the ethnic Indonesians, mainly the functionaries of the PKI and the Communist International, who had settled in Europe and partially in Moscow.

The research in the Soviet historiography of 20-s and 30-s has been carried out only in 3-4 thematical directions due to both the narrowness of the circle of the researchers themselves and a certain "dogmatic ideological view".

The Third Period (end of 40-s — end of 60-s). The establishment of the diplomatic relations (1950) and the following growing closeness between the USSR and Sukarno's Indonesia have turned out to be a good soil for the following research by the specialists in the Indonesian history, particularly as the history of "the Third World" country has then become a recognized separate branch of the historic science.

Prof. Huber has been elected a member of the Academy of Science (1966), having received the highest academic title in the USSR. The Oxford University awarded him with an honorary title of Doctor Honoris Causa. Meanwhile, he has been also supervising the preparation of tens of dissertations, writing a lot of introductions to the publications by his pupils.

"The New Wave" of the researchers consisted mainly of Alexander Huber's pupils of several generations, who were already speaking Indonesian (and sometimes - Dutch) and did their best to base their work on the original sources. But the first attempt to publish a comprehensive study — a collection of articles "Republic of Indonesia, 1945-1960" (1961) was not successful, as the Soviet historiography wasn't ready yet for the many-sided analysis of the "continuous" history of Indonesia.

The Fourth period (end of 60-s - end of 80-s) was the time of bloom for the Soviet historiography of Indonesia, when the number of fundamental studies grew rapidly, the time of a close approach to the publishing of the continuous history of the country.

There appeared a chain of works, continuing each other and covering a large period of Indonesia's development in the XX century. The monographs by A. Belenki, V. Tsynikov, L. Dyomin, E. Kyamilev, V. Zharov, A. Drougov and A. Reznikov, A. Yuriev and by A. Drougov again have given a continuous

picture of the century on a scientific, historical level.

The attempts to write "the continuous history" of Indonesia in one book has become successful. In 1970 the elite of Soviet Indonesiology A. Huber, L. Dyomin, A. Belenki, V. Zharov, N. Simoniya, A. Drougov and A. Reznikov have jointly published a monograph "The National Liberation Movement in Indonesia (1942-1965)", which still retains its scientific value.

To sum up the results of the fourth period: the Soviet historiography has noticeably strengthened and spread out, having covered the white spots in the thematical spectrum.

The Fifth Period (beginning of 90-s - present), starting with the break-up of the Soviet Union. This lead not only to the loss of monopoly by the Marxism-Leninism in the historical studies, but also to the worsening in the financial situation of the research and teaching centers and of the scientists themselves. In these conditions, as was rightly mentioned by Prof. Gennadi Chufrin, the study of the countries of South-East Asia has reduced to "the continuation of a fundamental research along with paying more attention to an analysis of purely pragmatic problems". For instance, a 1997 monograph by Alex Drougov "Indonesia: The Political Culture and the Political Regime". which has risen some new and most important themes may be definitely placed among fundamental works.

In the pragmatic category we find a textbook "The History of Indonesia" in two volumes (575 pages). The first volume was devoted to the ancient, medieval and modern history of the country and the second one (on Indonesia from the teens of the XX century to the present) written by Vladilen Tsyganov was published in 1993. In it the author has combined the stage formation approach with a civilsationary-culturological paradygm.

The fifth period has just recently started. Let us hope, that it will be a fruitful one. This is even more desirable, as a lot of processes in Russia of the 80-s and 90-s are surprisingly similar to the ones in Indonesia of the 60-s up to 90-s.

The Past and the Present of Overseas Chinese in Siberia, Northeast Asia

Prof. Zhang Tian

In 1997, I have spent six months more to make an on-the-spot investigation of overseas Chinese in Siberia, Russia, and then I wrote the paper.

It contains four parts which are as following; 1, Causes of Chinese who crossed the boundary legally or Historical development of Chinese emigration to Siberia, northeast Asia; 3, past and present conditions of overseas Chinese in Siberia; 4, Characteristics of Siberian overseas Chinese and their future.

Thus, Siberian overseas Chinese and Chinese emigration to there were and will be a very important problem in the history of Sino-Russian relations, for it is an ideal talk to develop whole Siberia without Chinese labour force and China's help.

The Java Connection: Anglo Shipping Rivalry and the Patterns of Interregional Shipping in Indonesia 1870 – 1940

Singgih Tri Sulistiyono

The nineteenth century witnessed the sharp competition between the Dutch and British shipping interest in Southeast Asia. Although the issues of shipping and trade interests of those countries were regulated by the Anglo-Dutch Treaty of 1824, but the rivalry among them could not be prohibited. The British put to use colonies to establish the “British overseas shipping network “ between China and England. In this context, Southeast Asia became the most important junction for the British to control shipping and trade not only in its own colonies but also the western colonies in this region. It is easily understood that the founding of Singapore in 1819 was suspiciously viewed by the Dutch Colonial government in the Indonesia archipelago. The Dutch realised that as a matter of fact they faced a challenge not merely from Singapore it self but also from the wider overseas British networks in Asia centering around Singapore and Penang. From these two island, the network extented to the entire Southeast Asia and East Asia. In this case the Indonesian archipelago would be a part of British network and became the satellite of Singapore.

To challenge British domination in Southeast Asia waters, the Dutch colonial government further elaborated shipping networks that had been established long before the twentieth century toward the mainports of Java such as batavia, Semarang and Surabaya. The extraordinary development of Singapore drove the Dutch to hurry to established the foremost nodes of the Qurer

Islands as the vice port such as Riau (1929), Pontianak and Sambas in 1833, Sukadana 1837, Lampung 1839, Makassar 1846, Menado and Kema 1848, Amboina, Banda, Ternate and Kaili in Moluccas 1853. One of the most important objective of this policy was to prevent the intrusion of British shipping network into Indonesian waters. At that time the Dutch colonial government wanted to expel Singapore from the Indonesia shipping and trade network. This venture gave rise the new pattern of interregional shipping in the Indonesian archipelago.

In this context, the Java Sea shipping and trade network became the crucial thing for the Dutch to challenge the British network. The Java Sea network covered a shipping network with a core in four ports, i.e. Batavia, Surabaya, Makassar, plus Singapore. These major ports formed a kind of trapezoid zone where the shipping network in the Java Sea region has been centred. Singapore, although a foreign port, thus became an inherent part of the Java Sea network. Since at the end of the nineteenth century, even Singapore became a kind of "contested port" in the sense of shipping and trade network in the Southeast Asia between the Dutch and the British. The Dutch tried to turn Singapore into a satellite of Batavia by using it as one of a "rendesvous" for the KPM fleet controlled from Batavia. Placing Singapore in the Java Sea network, at least the Netherlands East Indies network that was controlled from Batavia, was the only effective way to challenge the British network in the Southeast Asia. Thus, transporting commodities from the Archipelago itself were handled by the Dutch merchant fleet. It means that commodities that would be exported and imported to and from Singapore, Java, or the Western markets were mainly centred in Batavia, Surabaya, Makassar, and Belawan where the Dutch shipping companies had a dominant position. There was a change from dichotomic patterns between the Outer Island (more integrated into Singapore) and Java (more integrated into

Europe) to a quadrangular-regional patterns. This pattern centred in four major ports, i.e. Batavia, Surabaya, Makassar and Singapore. Each of this major port had own feeder ports so that almost all of region in the Archipelago were pulled into this zone. Batavia was mainly the center for Lampung, Palembang, Bangka, Bengkulu, Padang, while Surabaya was the major port for Southeast Borneo, Bali and Lombok and Timor. Makassar became the orbit of Southeast Borneo, Moluccas, Timor, Menado, Singapore mainly became the center for Jambi, West Borneo, Billiton and Riau. It is not coincidental that the Java Sea network became the backbone of the zone. From such network the process of economic integration in Indonesia can be originated. This pattern, therefore, became the bridge for the later process when the end of the 'late colonial state' witnessed Java acquiring the more important role instead of Singapore as an orbit of the Outer Islands in the process of economic integration in the archipelago.

Hindu-Buddhist Acculturation In Thai Art

Dr. Amarjiva Lochan

The art scene in Thailand has been very vibrant since time immemorial. Before the arrival of the Thais, the region provided the best workmanship in the field of art. With the legacy of the both Indic religious traits (Viz Hinduism and Buddhism), the ideal in the minds of the Thai sculptors bore a complete imprint of the syncretic aesthetic value of artistic nature. Historically speaking, the trends in the regions art were not mere of 'Q'borrower' but also of a 'synthesizer'. In the Dvaravati art, one finds the Hindu-Buddhist waves intermingling with a sense of

perfection. Many a thoughts of art historical tradition led to the birth of a unique Thai art. The fusion was not accidental it was carefully 'selected'. The local original art tradition were also retained. Thus the Buddhas image was not of an Indian face, later on, the Sukhothai and Ayutthayan schools of art continued this process with their own novelties. The acculturation on of two great religions appears very apt in the Thai Art.

Not Srivijaya but Zabaj Javaka and Java Minor

Fukami Sumio

The accepted theory that the great trade Kingdom of Srivijaya existed long from the 7th century to the 13th or 14th century, is mainly based on the identification of the two toponyms in Chinese records: Shi-li-fo-shi and San-fo-qi. The former appears in the records of the 7th and 8th century and can safely be identified with the kingdom of Srivijaya, which lets us several inscriptions of the 7th and 8th century in Sumatra and in the Malay peninsula. San-fo-qi appears in the sources from the 10th to 15th centuries.

It is well know that Chinese records on San-fo-qi in the second half of the 11 th century contain several explicit mistakes and other parts that seem incomprehensible. After reexamination of all the related Chinese records. I reached a fundamentally different understanding on what San-fo-qi.

Concerning Di-hua-qie-luo who sent tributary missions to China in the 1070s, and who was as ruler of Zhunian (Cola in South India) on one hand and as ruler San-fo-qi on the other, my

conclusion is that he represented the Cola power in San-fo-qi, established by the great expedition in 1025 and that as such he was the ruler of both Zhu-nian and San-fo-qi at the time. The seemingly mysterious descriptions of San-fo-qi-zhu-nian and San-fo-qi-zhan-bei (Zhan-bei is Jambi in South Sumatra) as tributary states in the 1070s and the 1080s can be explained if by analogy with Da-shi, which is a general name for Arab or West Asian countries, San-fo-qi is understood as a general name for countries or tributary states in a particular area.

My conclusion is that San-fo-qi should be regarded not as a single polity or empire. Like Srivijaya of the 7th and 8th century, but as a general name for a group of countries on the east coast of Sumatra and the central and southern parts of the Malay Peninsula. San-fo-qi as such can be identified not with Sribuza but with Zabaj of Arab documents. Zabaj is usually identified by scholars with Javaka of Indian sources. Javaka in turn seems identical with Java Minor of Marco Polo and other European Writers. Thus the probability seems strong that San-fo-qi is identifiable not with Srivijaya but with Zabaj of Arab records, Javaka of Indian records and Java Minor of European records.

“Lineages of A Riverine Kingdom: A Genealogical Study of Sintang Royal Family in West Kalimantan before the Dutch Arrivals”

Yuda B. Tangkilisan

This paper tries to unveil the past of Sintang that situated in the hinterland of West Kalimantan, before the Dutch arrivals by

using Genealogies. Genealogy is about a family's origin that is able to be constructed by using the method of compiling of pedigrees and list ancestors. The kingdom of Sintang originated from an accumulation of power by linking the people into a line of relatives. The situation began to alter when the Dutch arrived and expanded the area.

The Colonial Interregional Trade 1900 – 1940: Serving Overseas Markets, Favouring Integration into A Colonial State

Dr. L.J. Touwen

During the late-colonial period, integration into the world market formed one of the major factors explaining economic growth in colonial Indonesia. The export production of raw materials reached impressive volumes: both mining products (oil and tin) and agricultural products (sugar, coffee, rubber, copra, and a range of other crops) were exported. In this regard, particular attention should be paid to the sector of indigenous export agriculture in the Outer Island, which had a low-capital character, but generated large outputs of rubber, copra, coffee, and pepper, especially during the years 1920-1940.

A number of relatively dynamic production areas in the Outer Islands can be distinguished, mainly in Sumatra and Kalimantan. These regions were quick to profit from the possibilities for growth offered by exports to the world market. However, all regions were active in some type of trade. When we analyse the combined foreign and interregional trade statistics, we find that regions where foreign export were small often actively engaged

in domestic trading. Although different types of goods were relatively small, it would be incorrect to characterize these provinces as 'stagnating'.

Surveying the many types of trade in the Indonesian archipelago, ranging from small-scale local trade to large-scale foreign exports, it is obvious that the interregional trade was immensely important. However, until now, analysis of interregional trade flows has been scarce. How much of the foreign exports were supplied to the international trading houses by intermediary trades? Which goods were imported by Java at first, but were then shipped to destinations in the Outer Islands by interregional traders?.

This paper aims to analyze the interregional trade and its role in the total Indonesia trade. It will operate in two levels: by looking at macroeconomic trade statistics and shipping data, in order to assess the volume of the interregional trade flows, and, also, by looking at the trading habits and policies of the different groups of traders: the Dutch trading companies. Such as the KPM, and the Chinese, Buginese, Banjarese or Malay traders in the archipelago. Colonial government policies, either impeding or supporting interregional trade, will be included in the analysis. Interregional trade in the Outer Islands was of immense importance, but it will be shown that a substantial share was in the hands of non-Dutch population groups who were not bothered by colonial government policy measures at all.

**The Military:
in the Political System in Indonesia
(The Dual Functions of Indonesian Military in the
Opinion of the People)**

P.J. Suwarno

In the history of political system in Indonesia, the military played the important role in the period of 1945-1949 and 1959-1997. The historian and the political scientist explained the phenomenon with the political approach. They wrote that the military rose from the people or created itself, that is why it was independent and the civil government was weak so that the military played the important role in the political system. (Cf. Salim Said, 1992 and Nasution, 1970). That is why I will explain the cultural and social factors, which caused the military played the important role in the political system in Indonesia.

Thus the questions are:

1. How far the influence of the cultural idea to the role of the military in the political system in Indonesia?
2. How far the influence of the idea about the military social status of the Indonesian society to the role of the military in the political system in Indonesia?

Objectives

The objectives of this paper are:

1. to describe and explain the influence of the cultural idea about the military to the role of the military in the political system in Indonesia (1945-1949 and 1959-1997).

2. to describe and analyze the influence of the idea about the military social status of the Indonesia society to the role of the military in the political system in Indonesia (1945-1949 and 1959-1997).

Methodology

The cultural idea about military is able to be found in the Indonesian literatures specially the Javanese literature and traditional theatre, and tradition. The Javanese literature consists of annals, legend, mythologies; the traditional theatre is the way of life of Indonesian society, particularly Javanese. They describe the social status of the warrior in the old society. There are many stories which describe the warrior of hero, who became the king of the kingdom. thus he was both the military and politician, who played the important role in the political system in his kingdom.

The question is the description of the warrior king of the cultural idea accepted by the Indonesia society so that they can tolerate the important role of the military in the political system in modern Indonesia? The analyze of the data will answer the question.

The idea of the military social status in the Indonesian political system ia able to be found in the opinion of the Indonesian people and soldiers. The data can be collected by interviewing the people and the soldiers who participated the Indone-pendence's war in 1945-1949, and the people and soldiers who did not participate the independence's war; by reading the periodicals, newspapers and the memoir-books of the Indonesian political leaders.

Thus the question is the opinion accepted by the Indonesia society? Based on the questions the data are analyzed.

The Military Role

In the Political System in Indonesia (1945-1949)

The Cultural and Social Influence

The old culture of Javanese is the shadow play. Many knights and warriors in the epics are taken as the ideal by the Javanese people. The knights in the epics are the warriors, thus the king in the shadow play is the leader of the military. They are called Satria and Prajurit who have the good characters. The characters of satria and prajurit are popular in the Javanese society.

When the Javanese established the kingdom the ideal of satria and prajurit are conserved and developed. That is why the title of the king of Mataram always has the military element (Senopati ing Ngalaga = Leader in battle field). The officials of Mataram changed their role as the leader of military, if the kingdom was attacked by the enemy. Thus in principle the politicians and the bureaucrats of Javanese kingdom were the military. This tradition stopped when the Dutch controlled the kingdoms of Mataram. However the Dutch government was not able to abolished the ideal, which was continued in the literatures.

When Indonesian people drove out the Dutch military, who recolonized the Indonesia, who proclaimed the independence in August 17, 1945, the ideal of Satria motivated the Indonesian army to struggle. They imagined themselves as the satria of Pandawa who lived in the forest in order to defend the people and the state. General Sudirman the leader of the military of Indonesia always imposed the satria characters to the Indonesian soldiers so that they can resisted in the bad condition in order to drive out the Dutch military from Indonesia.

General Sudirman was motivated by the ex KNIL Suryo Sularso, who was the former soldier of Mangku Negaran. General Sudirman accepted the satria characters from him. Then

General Sudirman taught the satria characters to his soldiers. Beside that he cooperated with Sultan Hamengku Buwono IX in order to defend the Yogyakarta as the capital of Indonesian Republic, which was occupied by the Dutch military. Meanwhile the President and the Vice President were arrested by the Dutch military. That is why General Sudirman made the decision on behave the leader of military and the politician. Apparently Sultan Hamengku Buwono IX, who stayed in Yogyakarta didn't reject the dual functions of General Sudirman and his military. The recognition of Sultan Hamengku Buwono IX made the people recognise the dual functions of the Indonesia military. They thought that the military is the officials of the Sultan and the military who struggle to drive out the Dutch military from Yogyakarta.

Meanwhile the Indonesian military established the local government with the Sultan and his officials in the region around the Yogyakarta city. By doing so the Indonesian military practiced the dual functions. They imagined that they were the satria and prajurit (warrior), who were wandering in the forest and fighting against the enemy (Dutch military) as the story in the shadow play, which is popular in the Javanese society. Thus the dual functions of Indonesian military was realised by the military and recognised by the people. It is as such in the shadow play at last the satria and prajurit (Warrior) succeeded to kill the enemy.

In the period of 1950-1955 the parliamentair government of Indonesia strove to restored the Indonesian military as military not as the politician. However the military did not like to the policy of the government. This is why General Nasution the leader of the Indonesia Army protested the House of Representatives and pressed President Sukarno to ban the House of Representatives, however the President rejected the demand

of Nasution and Nasution resigned. Then on 1955 the general election was exercised and PNI, Masyumi, NU and PKI got the majority and more 25 political parties lost.

Having exercised general election the political situation was not better. There were conflicts between regions and central government, between regional military and central military, between political parties and other political parties etc. That is why President Sukarno reappointed Nasution as the leader of the Indonesian military and with the young military leaders who studies in USA Nasution succeeded to control the political situation of Indonesia. Then on 1959 Nasution urged the Presiden decreed the Constitution of 1945 to replace the Constitution of 1950, which based the parliamentair political system.

The Constitution of 1945 gives the strong basic of the dual functions of Indonesian military, because the Constitution said that Indonesian military as the group can elect its representatives in the Council of the People Deliberation (Majelis Permusyawaratan Rakyat). Since 1959 the Indonesian military had the political role legally. Meanwhile many soldiers who studied in USA got the knowledge of the professional military, but in Indonesia they are indoctrinated with the concept and ideal of the satria and prajurit as in the shadow play. There was no problem, because most Indonesian military are Javanese. However the politician role of military was pressed by President Sukarno and Indonesian Communist Party (PKI).

That is why when the PKI and Sukarno were overcome in 1966, Indonesian military could expressed the dual functions. The Indonesian Army got abundand aid from USA to press the rebellions and General Suharto, who came from the peasant family of Yogyakarta strove to disseminate and develop the Javanese ideals of satria and prajurit in Indonesian government

specially in the curriculum of the National Military Academy. The Constitution of 1945 gives the chance to develop the culture and the structure of traditional government.

Thus General Suharto succeeded to develop the old political system of Javanese kingdom, where the military had the dual functions as the *satria* and *prajurit*. The Indonesian people accepted the Indonesia government, which was planned and developed by Suharto and his Army, because an half of Indonesian people is Javanese and the Indonesia Army always stand by to press the rebellion. That is why the Indonesian military is the official and many senior military play the important role in the political system in Indonesia.

Conclusion

Thus the dual functions of military in Indonesia also are caused by the culture and social factors, which were derived from the Javanese culture and social life. The intellectual actors (Actor Intellectualis) of the dual function of military are General Sudirman and General Suharto. As the top leader of military in period of 1945-1950 General Sudirman got the inspiration of Suryo Sularso, a member of Mangku Negaran family. He is former soldier of KNIL, then became the PETA and at last joined the Indonesian military. He succeeded control PKI and President Sukarno when the coup d'état rose in 1965. He was inspired by Sudjono Humardani, his Army friend from Solo. They learned the Javanese mystic together. Moreover Suharto learned the thought of Mangku Negoro, the king of Mangku Negaran in Surakarta. Based on the Javanese culture he developed the dual functions of military in Indonesia so that the Indonesian military play the important role in the political system in Indonesia. This role is accepted by the people, except of the Javanese culture, also of the social status of the military as the official.

Lampung in the 19th Century *

*Drs. Hl.Husin Sayuti ***

The 19th Century is very important in Modern Indonesian history. In this period the people of Indonesia raised to repair the lifenees and fought against to the Dutch Colonial System. The first, Pattimura raised to fight against Dutch Government in Saparua Ambon Molukken District (Maluku Province) in 1817, Sultan Badaruddin II from Palembang Darussalam fought against to the Dutch Colonialism and British Colonialism in Bengkulu in 1812-1821 in west Sumatra, Tuanku Imam Bonjol fought against Netherlands Indies in West Coast Sumatra from 1821-1925 and 1830-1837. Pangeran Diponegoro from Jogjakarta fought to depend of the peoples right in 1825-1830. In Lampung, Raden Intan I, Raden Imba II and Raden Intan II raised to fight the Dutch Government in Telukbetung in 1825, 1834 and 1851-1856. Batin Mangunang also from Lampung fought to Dutch in 1834 Than Sisingamangaraja from Bataks Land fought to the Dutch Colonialism 1877. In Kalimantan Pangeran Antasari also fight against the Dutch in 1850.

From Aceh, wellknown as Serambi Mekah, the people fought against the Dutch government from 1873 till 1904, the rebellion of Aceh, even in 1936 still there were fighting to the government of Dutch colonialism. From Jambi we also know Sultan Thaha the leader of Jambi rebellion. From Riau also we know Raja Ali Haji who depend the east coast of Riau. Many accident

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to fight the Dutch colonialism we could see the fact in 19th century. The people in Nusantara fought against the Dutch colonialism with full bravely.

After Dutch government succeed depend from the rebellion of Lampongs people under Raden Intan II in 1856, we could say the Dutch Government succeed the sovereignty in Lampongs Districten. Dutch government for the first time would the system in Lampung, to be same like the Java government system, such as to be same with the centralization system.

The leader of Lampongs districten led by an Assistant Resident with assisted by a Secretary and there Controller all of whom were the Dutch.

The centralization system of the government of Lampongs Districten was not the ideal type for the Lampung people, where the Adat System to be adopted by people of Lampung. The aim of this paper are to make a description of Lampongs Districten in the 19th century in social, culture and political system in the Dutch Colonialism.

Almost of Indonesian archipelago entered in Pax Neerlandica in The Dutch Colonial System.

Lampongs Districten under the Resident Banten in Serang or Banten Lama. Many patriot moved from Banten to Lampung to avoid the Dutch Authority. When Raden Intan II raised to fight against The Dutch Colonial in South Lampung, he had been help by Bantenese like Ki Tapa, Haji Wahya and Haji Waas, some patriot from Banten help Lampongs against the Dutch. Many people of Banten lived in Lampung to avoid the Dutch superegnity and want to be free in the new place in Lampung with the brigthen and bravely of Raden Intan II fought to the Dutch government but he could not win to front the Dutch army.

He died in the battle of not far from Gayam now, at October 1856 as a patriot of the nation and his body in the hospel of Cempaka Kalianda. South Lampung in political lived the government ranged like in Java such as asistent Resident, controller, Demang (from Indonesian), Marga, Dusun. In low level, the Pasirah as a otonom authority in level Marga, where the Pasirah could arrange the native system in the Dutch Colonial System.

The lied of the top leader in Lampongs Districten were in Telukbetung and The Controller we could find in Menggala and Telukbetung. In the little city Kotabumi, Kotaagung, Gunung Sugih and Kalianda there Asistent or Demang to arrange the government in such area.

Lampongs Districten in the 19th century were lived by a homogin people. They were the Lampongs, where they had a lived system, different with others who lived in South Sumatra. But 1905, for the first time came the Colonization from Java to Gedongtataan South Lampung, would change face of Lampung in the next time. If from 1905-1950 we could see the "the endave of Java in Lampung Area", but in 1950-1998 "the enckave of Lampung in Java area". Nowadays the population of Lampung about seven million people, where only about one third is the native of Lampung. They live together in Bumi Lampung, which has a motto: "SANG BUMI RUA JURAL, that mean the two Jurai (native) live together by peace and harmony in one lovely land, Lampung.

“Bushido” - A Study of Japanese Prisoners of War in India

T.R. Sareen

No subject had attracted so much world attention and created so much controversy during the Pacific war as the Japanese treatment of the Allied Prisoners of war (P.O.W.) Not accustomed to the European norms set under International Convention signed at Geneva in 1929, the Japanese started assessing the P.O.W. with their own standards. Different value system adopted by the Japanese stirred the conscience of the people all over the world. For the Japanese P.O.W. was a disgraceful person. For him death was more honourable. Despite the repeated protests by the Allied powers, the Japanese remained tied down inhuman code of the warrior (“*Bushido*”), throughout the war. It was on account of this value system that few Japanese fell into allied hands in the initial stages of war.

The present study is confined to the Japanese P.O.W. who came into British hands and were kept in the prisoner of War camp in India. The humiliating story of their life as P.O.W. has never been told as compared with the hundred of studies which have appeared on the allied P.O.W. in Japanese hands. Neither the Japanese government nor the Japanese scholars have ever evinced any interest in these prisoners. Hardly anyone in Japan knows about the nature of life, they led in the Prisoner of War Camps. Uptil now one Japanese Prisoner of War has recorded his experience in the Prisoner of War Camp on Burma and another in India. On the other hand, large number of popular novels and factual narrations describing the gruesome acts committed by the Japanese in war and in prison camps have been published by the Western scholars.

As to why accounts have appeared in Japan describing the behaviour of their former enemies is attributed to many factors. Ishigura has tried to present an apologetic view by saying that the Japanese "have preferred to forget what other side did under the strain of war". While others have ascribed it more realistically to the difficulty of access to archival materials. Perhaps the shame of being prisoner as Charlotte says have further prevented many Japanese "to share their experience with their countrymen". "It is an issue" wrote Sadao "which is very sensitive and which Japanese are reluctant to discuss even today".

As compared with mass surrender of the allied soldiers in South-East Asia, the Japanese were captured or surrendered either singling or in batches of two or three. Majority of the Japanese came into British custody during the Imphal, Kohima and Arahman operation on India's North-East frontier. The flow of prisoners was quite slow in the beginning, but became quite significant during 1944 and the first half of 1945. Nearly 2,540, Japanese were in prisoner of War Camps in India by the end of war.

As to why so few became P.O.W. as compared to those who sacrificed their lives on the battle-field is explained generally by invoking the spirit of "Bushido". The code of "Bushido" came under heavy strain during the war on Burma front. The Japanese High command tried to maintain it as far as possible, but there was a limit beyond which no human being can sustain. Some started questioning it in the changed circumstances of the modern warfare. How this happened and circumstances under which it cracked to some extent are analyzed in this study. Though not total the transformation did take place in the thinking of the Japanese P.O.W. after their stay in the Prisoners of War camps "**Bushido**" born under harsh military code or

social stigma was succeeded by the will to live and work for a better world.

Potential and Barriers: Chinese Historians and Southeast Asian Studies

Li Minghuan

In China, the historians working on Southeast Asia form a visible and active group.¹ Several centers for Southeast Asia Studies have been set up in the well-known national key universities such as Peking University, Xiamen University, and Zhongshan University (in Guangzhou), and in some local universities such as Jinan University (in Guangzhou) as well. In these universities, the courses concerned on Southeast Asian history are given to both undergraduates and graduated students. Besides, various Southeast Asian research institutes are located in the southern provinces of Guangdong, Fujian, Yunnan and Hainan. In addition, there is a nation-wide non-government organization named "the Association of Southeast Asian Studies". It is an umbrella association to which are affiliated some ten smaller associations with several hundred scholars as members.

¹ Since 1949, the fact that two political systems with two government co-existed in China has colored research institutions differently in mainland and in Taiwan. Short of direct experiences in Taiwan, I can only focus my discussions on the Chinese historians and Southeast Asian studies in mainland China. The impact of Chinese historians in Taiwan on Southeast Asian studies is also an interesting topic, worthy of a study

The purpose of this paper is to highlight the significance of Chinese historians for Southeast Asia history studies; meanwhile, to point out the obstacles in the way of its full realization.

1. The potential of Chinese historians for Southeast Asian studies

The study of world history in China has paid a great attention to Southeast Asia. The element underlying this phenomenon can be traced from the following perspectives.

- a) The interconnectedness of states and peoples between China and Southeast Asia has maintained more than one thousand years. Being joined by common mountains, rivers and some transnational national groups, China and Southeast Asia, regardless of the relevant authorities were enemies or companions with each other during the last one thousand years, have a shared history. Studying China's history, either in its ancient or modern period, cannot ignore the existence of Southeast Asian countries , and the reserve is also true.
- b) A well-known fact is that the Chinese have been active traders around the South down Sea since Tang Dynasty (618-907). Meanwhile, some migrants have settled down in Southeast Asia area. Nowadays, about 80 per cent of the ethnic Chinese abroad make their homes in Southeast Asia, mainly in Indonesia, Thailand, Malaysia, Singapore and Philippines. Their migration history and, moreover, their social status or consequence both in their sending and receiving countries have been a sensitive target on attract intensive attention. Specifically, since the 1980's when they have emerged as a significant and distinctive current in global capitalism in their own right; when the foreign

investment in China from the Chinese diaspora has been popularly regarded as the key to China's economic success, the increasingly crucial role of the Chinese diaspora has become a hot topic among the relevant scholars all over the world, let alone to say among the scholars in China.

Having formed a considerable group, what is the potential of Chinese historians for Southeast Asian history studies?

- a) The primary sources on early Southeast Asian history in Chinese language are unique and valuable. The relevant historical records emerged as early as in the Han Dynasty (206 BC - 220 AD), and became more readable and reliable from the Tang through the Qing periods. The early history of Southeast Asia cannot be comprehensively studied without utilizing these Chinese primary sources. Since the 1980's, some Chinese scholars have collected and sorted out the relevant historical records. The annotated Chinese historical sources on Indonesia, Philippine, Vietnam, Cambodia, Malaya and Burma have been published in succession. Some have been translated in to English, e.g., the recently published issue entitled *Chinese Historical Sources on Burma*.
- b) Among current Chinese historians working on Southeast Asian history, not a few of them are returned migrants from Southeast Asian countries. Their early experiences in Southeast Asia and their maintaining close contacts with family members and friends who are still living there have given them advantages to study Southeast Asian peoples and societies from a special perspective, i.e., partly inside and partly outside.

Moreover, their own marginal position is in itself a meaningful phenomenon.

- c) The opening of China, after 1978 and especially after the mid-1980's finished the period that Chinese historians had been isolated from the historians in other countries. The increasing of academic exchanges between the historians in China and in Southeast Asian countries is obvious. Since the 1980's, Chinese scholars began to be invited for attending international symposiums concerned on Southeast Asian history; some have visited the relevant research institutes in Southeast Asian countries. Meanwhile, some younger Chinese historians have had their training in some well-known Southeast Asian centers abroad. Mutual understanding and better cooperation between Chinese historians and the historians in other countries are indispensable for Chinese historians to realize their potential.
- d) With flourishing mobility of materials and capitals between China and Southeast Asian countries, it is hopeful that the relevant authorities in China, and non-government foundations as well, will increase investments in Southeast Asian studies, including the necessary facilities, academic training and sending more scholar to do fieldwork in Southeast Asia or have a study abroad.

2. Barriers to realizing the potential

Today, however, in spite of some achievements, the Chinese historians working on Southeast Asia history are facing some barriers that discourage their further development.

- a) The negative effect of unexpected misunderstandings between China and some Southeast Asian countries on Southeast Asian studies can still be observed. For instance, the Chinese scholars, even they are citizens of the third country, are not easy to get permission to do research in certain Southeast Asian countries. Most Chinese historians who once lived in Southeast Asia returned from their receiving country to China in the 1950s and the 1960s. They are now gradually reaching their retirement age. And among the younger generation of Chinese historians, few have had opportunities to study Southeast Asian peoples and societies through their own experiences. When there is no possibility for them to have empirical findings in Southeast Asia, their knowledge about their study target will be undoubtedly limited.
- b) Lacking necessary knowledge of local languages forms another barrier for many current Chinese historians working on Southeast Asia. To many Chinese historians, it has already been a heavy burden to master English language. Except of those returned migrants, few Chinese historians can utilize any local languages of Southeast Asian countries for their studies. For those who focused on early history of Southeast Asia, they can benefit from Chinese historical sources. However, lack of ability to master the local language has stopped many Chinese historians to update their knowledge on the modern development of Southeast Asia. Some Chinese historians have switched their research target from local society to the ethnic Chinese community in Southeast Asia, one pushing factor behind is due to there is no language barrier between them.

- c) Southeast Asian study in China has also been highly shocked by the fast development of market economy. For instance, the Southeast Asian language departments are only located in Peking University and Beijing Foreign Languages University. One Southeast Asian languages department and has tried to contact these two universities for years. However, by now none of new graduates is willing to accept the offer. Because of the increasing trade between China and Southeast Asia countries, young graduates of Southeast Asian languages department are easily to find a position in commercial companies or government offices, which are much more attractive to the youth.
- d) Short of financial support is still a barrier to bother the scholars in China. Although the relevant subsidies have increased more or less in last years, they are still far from enough.

A brief overview of the relevant studies done to date by Chinese historians shows the following orientations. Relatively speaking, it seems that the relevant publications are richer in the exploration of ancient history of Southeast Asia than the analysis of its current development. The English material are heavily relied rather than the local documents or the documents in other Western languages. Much more attention has been paid towards the ethnic Chinese communities in Southeast Asian countries than towards its local rank and file. In addition, the study of very rich varieties of Southeast Asian cultures is a big gap waiting to be filled.

British Interest in the Philippine-American War

John W. Burton

The purpose of this paper is to explore as to what extent Great Britain was interested, or involved, in the Philippine-American War of 1899-1902. It will also attempt to place this conflict within the panorama of international politics as it was at that time.

A new version of the "Great Game" was developing between Britain and Germany within the Pacific arena. It was replacing the earlier intrigue with Russia on the steppes of Central Asia.

This paper will maintain and propose to demonstrate the theory that Britain favoured US predominance in the North Pacific inasmuch as the Royal Navy could not over-extend that far. This also kept in mind that in the event of forthcoming war, it would be far better for Britain that this strategic part of the world should be in the hands of a nation that in all probability would be friendly to her.

The work itself will divide into the following headings:

1. Traditional British policy towards the Philippines
2. General comments on Anglo-Germanic intrigue of the late 19th century
3. Department and policy during the conflict in question
4. Results of the conflict in favour of or contrary to the desires of the British.

There is no doubt that German intrusion into insular Southeast Asia would have jeopardised Britain's line of defense from Singapore to Hongkong.

Due to its particular position, the Philippines was a vital link in the line and German occupation would have been a dagger pointing towards British security in China. German preference for the Philippines was obvious and undeniable, therefore, Her Majesty's Government opted for every means necessary for the preservation and safety of the line and the continued welfare of the Islands under proper guidance in order to achieve the ultimate purpose.

A Concept of Historiography of Diatonic Music in Indonesia

Kunto Sofianto

Until now, Indonesian historians have not paid attention yet seriously to the development of diatonic music in Indonesia, whereas the development has been so long, since the coming of westerners (portuguese and Dutch) to Indonesia in 16th/17th century. We know that their purpose to come to Indonesia was originally for trading, but at last, especially the Dutch colonized Indonesia and lasted for a long time.

Since their coming, Indonesia people knew not only their political system, but also they knew the western music. Formerly, Indonesian people only knew the traditional music (pentatonic/nondiatonic music). Gradually, diatonic music which came from western culture, lived side by side with traditional music of Indonesia. Furthermore this development led to the existence of three kinds of music, namely pentatonic music, diatonic music, and "syncretism" of both.

The study of this paper is focused on concept of historiography

of diatonic music in Indonesia, which cover periodization, problems, approach and theory, and historical resources.

Religion and Pluralism

“Religious Change in Eastern Indonesia - 1600-1800”

Dr. Hendrik E. Niemeijer

In many of the regions in eastern Indonesia we can find a division between Protestant and Islamic villages. This division between the two World Religions largely took place in the 17th century, and has to be seen within the context of colonial history and Malukan reactions to colonialism, in the argument of this paper.

From 1605 onwards, the Dutch East Indies Company (VOC) conquered the main centres of clove and nutmeg production in Maluku (Ambon, Banda and Ternate). The pacification of large parts of ‘the Thousand Islands’, ranging 2000 km from the south to the north, led to a religious division on many islands and their periphery. Following the Catholic Iberian powers who proselytized some islands during the 16th century, the VOC supported a successful Protestant mission. Until the British taking over in 1795 a total number of around 230 Dutch Protestant ministers were called to Maluku, supported by hundreds of local Malukan raja’s schoolmasters and catechists.

Protestant missions were most successful in Central Maluku. By 1700 Ambon-Leitimor, the Lease islands and parts of southern Seram were firmly Protestant. Dutch presence, however, had a wider impact than the Ambon region. Local, still pagan village

chiefs in the periphery of the VOC-governments, where often forced to make a choice between three options: a. remain in isolation, b. support 'illegal' trade and local resistance movements led by indigenous rulers or c. submit to the new European overlord, sign contracts, become participants in the spice production, profit from the stabilizing Pax Neerlandica, education and literacy. Village chiefs from North-Sulawesian villages like Manado, Kaidipan, Buol and Bolang Itang or from southern islands like Babar Risat, Nila and Aru (Wuhan) preferred alliances with the VOC, and consequently became Protestant.

The strict and centralistic VOC-spice monopoly in combination with restrictions on Islamic proselytization however, led to adverse effects and continuous opposition in some of the most important traditional societies. This was the case in the Sultanates of Ternate and Tidore and in the islamized islands parts of Hitu, North-Celebes (Gorontalo) and other points of support, traditionally also associated with Makassarese and Javanese trade. Well known are the anti-colonial uprisings in the 18th century under the Tidorese prince Nuku (1790-1804).

Placed in its socio context of continuous frictions, it appears that eastern Indonesia remained subject to religious changes during the 17th and 18th century.

Oriental Art and Architecture: Principles of Feng Shui and Vastusastra in Korean Architecture

Dr. Raju Poundurai

Metaphysical attitude towards the nature for generations together are still clearly evident in all over countries. Feng Shui and Vastusastras, a South Indian Hindu architectural treatises, are deeply rooted respectively in Chinese and Korean culture and Indian culture. Now it is being observed that superstition also played a pivotal role through which people seek psychological relief.

Times the introduction of the Chinese culture during Han Dynasty in Korean peninsular the basic system of wooden architectural.... has been years. Such structures coincidentally belended with other Oriental indigenous architectural details. Korean traditional architecture has also beeninnuenced by a number of Oriental conceptual thoughts for instance Yin and Yang, interpretation of the five elements, Buddhism introduced in Korea around fourth century ad and it exerted great..... South Indian architectural treatises like Vastusastra and the Buddhist cultural influence transformed and to some extent modified the existing pattern and emerged on a distinctive characteristics of Korean date without any violent changes in its architectural design and plan, but new formulae in the techniques have been introduced into the older practices to accomodate the new thought. Thus, the study on “Oriental art and architecture: principle of Feng Shui and Vastusastra in Korean architecture” will help in tracing the sources of Oriental principles that adopted in the traditional history of architecture. The changes

and reciprocal influences between different socio-cultural units a social system and traditional nations of Oriental traditional architectural science among the people of Korea can also be studied.

Places of History-Sites of Memory: Shaping Historical Consciousness in Modern Indonesia

K.H. Schreiner

The paper discusses the concepts of “sites of memory” (*lieux de memoire*) in connection with that of “collective identity”. Analysing some example from modern Indonesian historical culture (e.g. museums, historical monuments, festivities) the paper presents different modes of historical memory and their impact on the shaping of a national historical consciousness. A concluding discussie addresses the question concerning the relevance and applicability of Western concepts of history and historiography on an Indonesia context.

Islam in South Asia

Prof. Dr. Syed Anwar Husain

This paper considers various manifestations of Islam in South Asia in the context of other existing religions. The discussion is prefaced with a few words on Islam as it appeared initially, and

subsequent changes that overtook it. It appears that Islam in South Asia has, as elsewhere, both positive and negative aspects. But enshrined in the Quran and Hadith, Islam is humane, egalitarian and progressive; Islam has the qualities to adapt itself to the changing times and co-exist with other religions and belief-systems. Such an Islam has thus substantive qualities to give lie to the Huntingtonian paranoia of civilizational conflict involving Islam and the West, unless manipulated by any vested interest quarter”.

The Indochinese Congress (May 1936 – March 1937): False Hope of Vietnamese Nationalist

Dr. Sud Chonohirdain

During May 1936 and March 1937 there were attempts to form the Indochinese Congress by different political factions in Cochin China. The congress was planned to be a people's assembly in which the Vietnamese could negotiate colonial reform with French authorities. Such attempts demonstrated political competitions among different political factions and also reflected genuine colonial policy of the French concerning reforms and liberalisation of the Indochinese colony. Even though the Congress movement was eventually suppressed by French authorities. Provided the Indochinese Communist party (ICP) with access to the masses and helped the party expand its political activities into the Mekong delts of Cochin China in the latter half of the 1930's.

After Banten: the English East India Company's Search for An Alternative

Anthony Farrington

Most accounts merely state that in 1682 the English were ejected from Banten and settled instead at Bengkulu. This paper explores the EIC's motives for remaining in the "South Seas" and, using previously neglected archival sources, seeks to demonstrate that the process was rather more complicated than a simple transfer.

As early as 1677 it had become clear to the EIC's servants on the spot that conditions of trade at Banten made a move imperative. Proposals were made for a settlement on Bangka but were not followed up by the Directors in London.

In 1684 a mission from the Madras Presidency, with related support from London, spent three months in negotiations for a settlement at Aceh, and it was only after their failure that Bengkulu emerged as the new site.

Marriage and Concubination in Priangan Aristocratic Class (1800-1942)

Dr. Nina H. Lubis, M.S.

This paper will explore the topics of marriage and concubination within the Priangan aristocratic class of West Java Indonesia

during the period of 1800-1942. That aristocratic class which was called **kaum menak** consisted of the regent, his subordinates and their relatives. In order to search the background of those habits used the historical method. I found some sources which told about **kaum menak**, namely, the traditional historiography (It was called: *wawacan*, *carita sejarah babad*, etc.) the autobiographies, the magazines, the newspapers, and the colonial archives.

The result of the research point out that most of the Priangan aristocratic members were involved in polygamy (having more than one wife) and concubination (having more than one concubine). There were some reasons for that habit namely political goals, showing their power or their status spreading the branches of families, of just for fun. One of the side effects of polygamy and concubination was an adultery or a divorce.

Evolution of Women's Costume under the Mughals in Northern India (16-19th century)

Dr. Najma Khan Majlis

Since the time of Emperor Humayun (A.D. 1530-1556) the Mughal sartorial style took distinct and recognizable character, but resembling much of the Timurid and Safawid costumes. The costume of the male attire as well as some addition of dresses such as *orni*, the *chadar* and the *angiya*, etc. Except the Turkish ladies (of the Babur and Humayun's *Zenana*) and the indigenous Rajput Kachbawaha queens and ladies of the Mughal *zenana*, the female members of the royal indigenous (Rajasthani) and Central Asiatic sartorial design. Emperor Akbar's (A.D. 1556-

1605) social and religious reforms brought about some changes in the Mughal costume. Jahangir's reign (A.D. 1605-1627) marked significant changes in it. His reign is more important for the history of costume from the fact that at this time women's dress took the classical form which was worn throughout India with insignificant alterations until the beginning of the nineteenth century. Some new fashions in dress were innovated by the highly cultured Mughal Empress Nur Jahan and some other Mughal princesses like Zebunnisa, the daughter of Anrangzeb. The commoners and the lower class women's dress also went through certain changes. On the whole the origin and evolution of women's costume under the Mughals is interesting and thought provoking to the context of development of sartorial design in India.

The Comintern and the Far Eastern Communist Movement in Shanghai, 1919 – 1922

(The Meaning of Internationalism)

Sooyoung Kim

Scholars often note that we are living in a transitional period. The terms "after capitalism" "post modernism", "neoliberalism" convey the same message this era is ending and we are entering a transitional period. In a time of transition when we still do not know how our society is going to be formulated, what we are able to do right now is not to blueprint or prophecy the coming social structure but to make an effort to overcome our conventional knowledge and thus expand our vision concerning the building of a new and better society.

My topic, "Comintern and the Far Eastern Communist Movement in Shanghai, 1919-1922" reflects this effort. To us, living at a time when the modern era is reputedly coming to an end, the dictum of the period of 1919-1922, that nationalism and internationalism were mutually enforcing concepts (nationalism included internationalist value and internationalism embraced the nationalist value) could supply a new inspiration to subvert our conventional knowledge of nationalism and internationalism, especially considering the modern meaning of nationalism which demands as its essential the state boundaries.

In my effort to explore the meaning of internationalism in the Far Eastern communist movements in 1919-1922, my thesis pay special attention to the ideological and organizational activities of the Comintern in determining the combination of internationalism and nationalism in the Chinese and Korean Communist Parties.

Despite the innate contradiction between nationalism and internationalism at its birth, the Comintern—in contrast to the Soviet state—was able to maintain a genuine sense of internationalism through the Second Congress of 1920 by fostering the hope the imminence of world revolution. It was only with the Third Congress abandonment of the idea of immediate world revolution in 1921 that the proletarian internationalism of the Comintern clearly began to fade.

The influence of the Comintern on the communist movement in Shanghai began with the Second Congress. Pak Chin-sun, the leader of the Communist Party of Korea, and the Far Eastern Secretariat were the two agents of the Second Congress in the Far East. Unlike the communist Party of Korea, which embodied the "internationalist" element of the Comintern, the Far Eastern Secretariat was essentially a Russian organ composed exclusively of Russians, and pursuing Russian interests. Thus,

the Far Eastern Secretariat's suppression of the Communist party of Korea in 1921 signaled the triumph of Soviet interests and the suppression of the "internationalism" of the Comintern in the Far Eastern communist movement.

The direct influence of the Comintern on the Chinese communist movement began only on June 1921, when the Korean Communist party had been already destroyed by the Far Eastern Secretariat. Under the influence of the directives of the Third Congress, internationalism was divested of its anti-imperialist meaning in the Far Eastern revolutionary movements. Anti-imperialism, which originally had been conceived as part of the projected realization of proletarian internationalism in the East, now belonged to the stage of bourgeois democratic revolution. The Chinese communists finally accepted this separation of nationalism and internationalism in May 1922. Based on this separation, nationalism, not internationalism, was henceforth to be the driving spirit in East Asian communist movements.

Timor and the Adjacent Islands In The 16th – 18th Centuries Sea Trade Relation in the Islands

I Gde Parimatha

In the 15th century had mentioned that Timor produced many of sandalwood (*kayu cendana*) in the Islands. There are 12 harbours usually used for boat which came from other places. The coming of European (particularly Portuguese) in the 16th century refer to the need of sandalwood from Timor beside spices from Moluccas. Then came also the Dutch in this area try to make competition with Portuguese in the 17th century. Not

only European, but traders from the other islands in the Archipelago took place in Timor for examples: Bugise, Makassarese, Malays. Some Chinese came also made their trade activities in Timor. Commodities which were needed at the that time are sandalwood, wax, horses, and porcelin, textile are usually imported. Therefore during the 17th — 18th centuries, Timor and its adjacent Islands have formed an area where trade activities linked with the world system in the Archipelago. In that case the sea is one of important role to communicate to each other.

Intellectual History and Science Technological Development

(Science and Technological in History Perspectives)

H. Rustam E. Tamburaka

Intellectual, emphasize ability or efficiency in dealing with concrete situation and in prefiting intellectuality from sensory experience keenly. Science and technology development was greatly interested, so that people were raced to know, reached and owned skills in science and technology, because had a great deal of usefullness for progression and prosperous of people themselves.

From renaissance period then after Aufklarung till today, we didn't avoid that modern scientific and technological as its wemb, had cleared away and influenced almost all aspect of people life. That influency was not only for group of people, but to all of people included in Indonesia and Asia.

This paper is presenting concept of faldded recite intellectual history and science technological development, its started from the early science was founded and developed by scientist in their period how history was founded its feast technology from that was very simple till the modern and safisticated, and part of scientists in founded, development and used science and technology for human interest included Indonesia.

Myth into Reality: Genealogies in the Cultural Landscape of the Chinese in Malaysia and Singapore

P. Lim Pui Huen

The Chinese concept of genealogies is deeply intertwined with ideas family kinship, lineage and ancestor veneration. The compilation of genealogies dates from the Song Dynasty and is still actively pursued to day, both in China and among the ethnic Chinese communities outside China. The genealogy plays an important role in maintaining culture memory and provides an individual with a sense of himself in space and time. Seen in a longer perspective, the genealogy not only connects the person to his family and his lineage but also to the roots of Chinese tradition that go back to the dawn of Chinese history. The myths embedded in the genealogy have a functional reality when the concept of kinship is extended to included fictive kinship, which in turn take the concrete form of lineage associations and clan temples. The clan associations and the cultural and religious activities they organize, all go towards forming the culture landscape of the Chinese in Malaysia and Singapore.

Vietnam and Japan relations: A Century of Contact

Prof. My-Van Tran, PhD.

This paper explores the different ways in which the rise of Japan at the turn of this century and its subsequent occupation in Vietnam during the Pacific War, were construed and interpreted by Vietnam's different groups in the light of their aspiration for independence from the French. Individuals considered include Prince De, Emperor Bao Dai, leaders of non traditional religious groups Cao Dai and Hoa Hao, as well as the Nationalist Party.

The paper seeks to establish:

- the unqualified self interest of the Japanese from the beginning of the Pacific war; their reluctance to respond positively to the aspirations of Vietnamese nationalist; Japan created a political vacuum in Vietnam resulting from their sudden capitulation.
- the abdication of Emperor Bao Dai in August 1945 came at the most critical time between the Japanese surrender and the return of the French. This helped consolidate the legitimacy of the Vietminh under the leadership of Ho Chi Minh, who at the time was seen as having American support.
- Japan's relationship with Vietnam was asymmetrical. Its presence in Vietnam during the period of World War Two did not advance true independence to Vietnam as in some neighbouring states; thus shattering Japan's local image as "Saviour of the East".

For the conclusion the paper seeks to assess the extent to which Japan provided Vietnam with a model of progress.

Modern Times in Bangladesh

Willem van Schendel

There are three strong but largely separate trends in the literature on time as a social construct: explorations of the 'global time regime' (mainly by sociologists), studies of particular time regimes in different cultures (mainly by anthropologists and social psychologists) and studies of periodisation in professional history-writing (mainly by historians). In this paper I examine the possibility of combining these trends in order to paint a picture of how constructions of time impact upon each other in particular historical settings. My canvas explores one particular society, Bangladesh, which I characterise as time-rich because Bangladeshis routinely use Bengali Time, Islamic Time and 'English Time'. The paper examines three arenas in which time became a contested entity in twentieth-century Bangladesh. In all three cases the struggle over time was linked to changes in the position of elite groups in society. These arenas are identity politics, historiography and development discourse.

The Role of Korean Studies in Indonesia

M. Savitri Elias

In the last three decades the Republic of Korea has become one of the growing countries politically, economically, commercially, and technologically. The Republic of Korea now has a strong relationship with the Republic of Indonesia politically, economically, and commercially. However, the Republic of Korea and the Republic of Indonesia should strengthen their relationship in the fields of science and culture. Since Korea embarked on economic development in 1962, its economy has grown at one of the fastest paces in the world. The international trade of the Republic of Korea increased tremendously from 1985 to 1995. As Korea is a source of science and technology, Indonesia should broaden its relationship with Korea in such fields to improve its human resources and support its industrialization. The Republic of Korea is committed to the pursuit of cultural exchanges in order to enhance bilateral relationship and understanding as well as contribution to global reconciliation and cooperation. Korea is an important partner for Indonesia in trade and investment. In order to know more about Korean culture it is considered necessary that a department or a center for Korean studies should be established in higher education. The center will help to promote culture knowledge that will be useful to promoting closer relationship, cooperation and better understanding between the two nations.

The International Trade of Sunda - Pajajaran Kingdom in the XIVth - the XVth Century

Uka Tjandrasasmita

The kingdom of Sunda-Pajajaran from the 14th to the 16th century of which power covering the whole area of the present West Java, had a capital city called Pakuan which assumed by historians to be located in the town of Bogor. The kingdom of Sunda-Pajajaran was one of the city-states because of her characters of bureaucratic, economic and social system. This assumption is not only based on historical but also archeological data such as inscriptions. The economic life of Sunda-Pajajaran kingdom though depending more on agrarian products but also developed the internal trade among the international trade with foreign countries. The kingdom of Sunda-Pajajaran with her functions as agrarian-maritime kingdom was proved by historical sources depicting from local chronicles (babad, carita etc) and foreign accounts among others the account of Tome Pires in his "Suma Oriental" written in 1512-1515.

As an agrarian kingdom Sunda-Pajajaran had promoted her citizens, mostly the peasants, to cultivate their lands with food-stuff for their own as well as for export commodities. Their activities and its products historically could be witnessed from the data and facts derived from some local chronicles. As a maritime kingdom Sunda-Pajajaran participated actively in the international trade as proved by Tome Pires account in his "Suma Oriental". According to his account, the kingdom of Sunda has important harbours along the northern coast such as: Banten, Pontang, Cigeude, Cigeude, Tangerang, Calapa, Cimanuk. If in the years of Tome Pires voyage along the northern coast of Java in the decade of the sixteenth century

mentioned that Cirebon was already belonging to the kingdom of Java, it means that this city harbour before the beginning of the sixteenth century was under the political power of Sunda-Pajajaran kingdom.

The hypothesis that Cirebon harbour city before the sixteenth century was still a part of Sunda-Pajajaran kingdom has been proved by some historical data written in local chronicles (Carita Purwaka Caruban nagari, Carita parahiangan, etc). Beside those data the finding of inscription at Bongas not so far from the town of Cirebon, strengthens the hypothesis above. So that all historical data based on local chronics, foreign accounts and even inscriptions have enough evidences concerning the aim of the topic of this paper.

The Theme of The Economy in Premodern and Early Modern Indonesian Historiography

John N. Miksic

Current historiography regards the period before 1400 and the period after 1450 as a time of rapid change in the Southeast Asian economic system. Archaeological investigation at several sites of the 13th and 14th centuries suggest that the appearance of new economic institutions in Indonesia in the 15th century was neither a sudden event nor representative of a discontinuity with the past. Instead, the new evidence suggests that there was a gradual transition to a new mode of economic interaction both within certain parts of Indonesia and between Indonesians and their long-distance trading partners. The introduction of Islam did have an important effect in one particular economic

sphere: the development of locally-minuted small coins. The social effects of this introduction however still remain to be elucidated.

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