

Indonesia **NOW**



Issued by the
Ministry of Information
Republic of Indonesia

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Introduction

If you are looking only for "the romance of the East", if you are thinking of "dusky maidens, palm trees and tropical moons", we would advise you to look elsewhere.

You *will* find romance in Indonesia; you *will* find lovely women whose skin is darker than the European's; the cocoanut palm *is* one of our commonest trees; the moon *does* shine in our skies; and our climate *is* tropical. But all of these things add up to something vastly different to story book glamour and gloss without anything else; ours is no purely utopian existence, neither are we savages.

"The Wild Man from Borneo" is all too often called to the mind of English-speaking people when one talks of the island Borneo, now called Kalimantan. All too often, because the actual "wild man" of those parts just isn't like that, and isn't representative of the place, anyway. It is true that large areas of this largest of all Indonesia's islands are not yet developed, and it is true that some of the peoples are primitives. But it is also true that cultured and cultivated people are born and bred there, and that the island has valuable products whose preparation is well organised according to modern standards, and that one can find there many homes differing widely from the sort of palm leaf shanty "The Wild Man" was supposed to inhabit, when he slept in anything other than the bough of a tree.

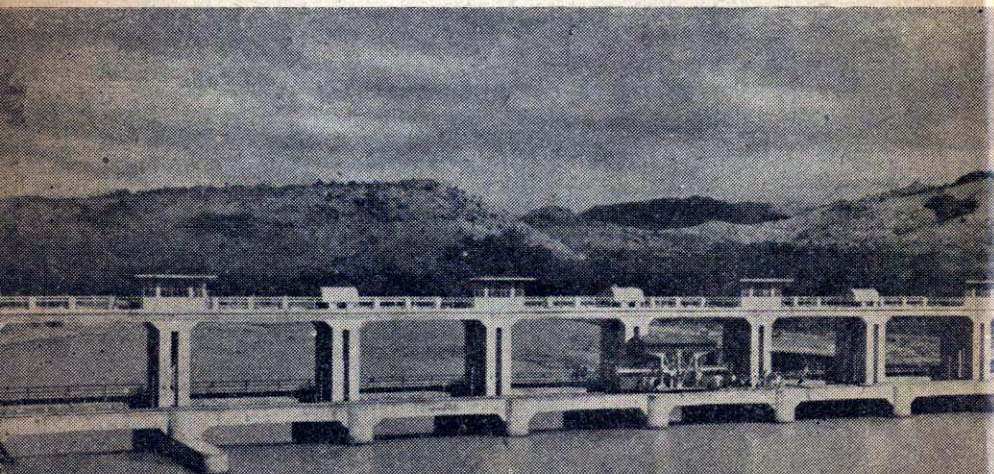
Similarly, the island of Bali is not all bare-breasted women, flower-decked ceremonial and trance dances. Nor does Java consist entirely of wayang, serene dancers and Hindu temples — no more than it consists of radical extremists. And so on.

Indonesia is a real country, beautiful and ugly by turn, like any other; its people are real people, good, bad and indifferent, like any other. But it has some characteristics, some customs, some thoughts, some arts and some products which are unique; it also has some qualities, some habits, some ways of thinking, some values



Indonesia — a beautiful country.

Rivers are dammed for irrigation and for power.



and some processes which are just the same as you may find anywhere.

The group of islands, first called "Indonesia" by Professor A. Bastian in 1884, include, from west to east, Sumatra, Java, Kalimantan, Bali, Lombok, Sumba, Sulawesi (the Celebes) Flores, Timor, the Moluccas, the Halmaheras, Irian (part of New Guinea), and innumerable hosts of smaller islands and islets in between.

Geographically, this is the largest island group in the world. It is situated across the equator, extending for well over 3,000 miles between the continents of Asia and Australia. There is, therefore, no winter, no spring, no autumn — only a wet season and a dry. But in spite of its tropical position, only a part of the land areas suffers the sweltering heat usually associated with the equator. The islands are largely volcanic, and high mountain chains, plus small land areas between large stretches of sea in the monsoonal belt, ensure a very livable climate, a deep, fertile soil, and a wide range of productivity.

Not all products, especially the export products, are natives of the islands. Rubber, quinine and tobacco, for instance, have all been imported from other lands, but all flourish here.

It was spices which first brought Indonesia to the notice of Western traders, and these same spices were the lure which brought here the Portuguese, the Dutch and the British. Perhaps it was also spices which brought here the earlier immigrants, the Hindus and the Mohammedans — no doubt it was the wealth of the islands in one way or another. Probably it was the fertility of the soil which led to the successful settlement by the still earlier invaders from Asia who populated the islands with the present stock.

Indonesians are brown skinned as are also the Malays, inhabitants of part of Madagascar off the coast of Africa, and some other island peoples.

Successive invasions down the centuries, the agricultural pursuits of large numbers of the people, and the seas which separate one island from another, have produced many different physical types, a number of languages and a greater number of dialects, and a

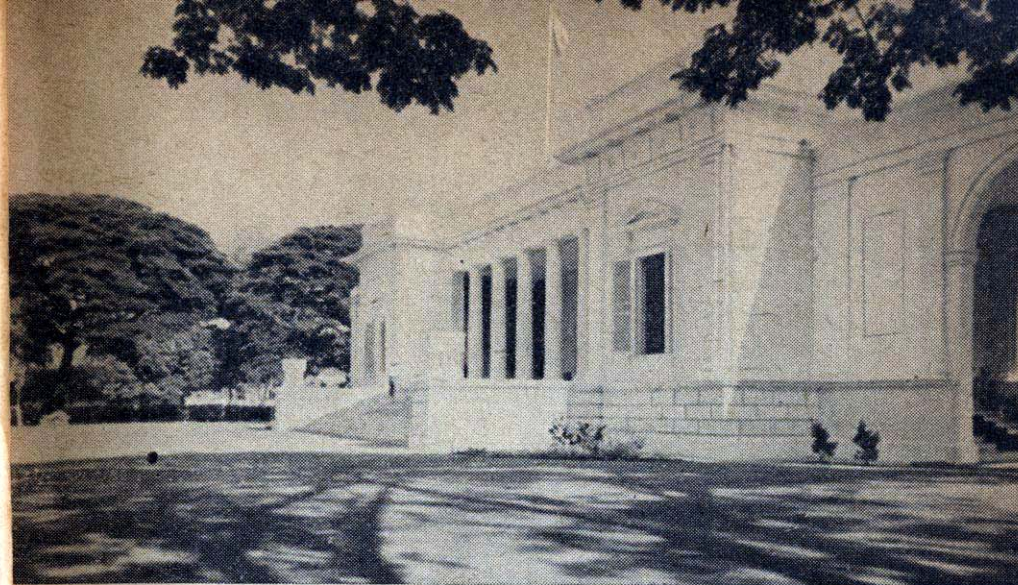
great variation of custom, dress, and folk-lore in different localities. But every wise man knows that diversities serve to complement one another, and so the idea of a common nationality is nothing new in Indonesia.

The idea has been a lode-stone to our leaders for many centuries, and has found practical expression on at least two past occasions, both recorded in history. We have not been successful otherwise probably only because our means of communication and transport were too primitive. The times have changed, however; Indonesia still feels itself to be one people and one nation, and colonial dominions belong to an earlier age.

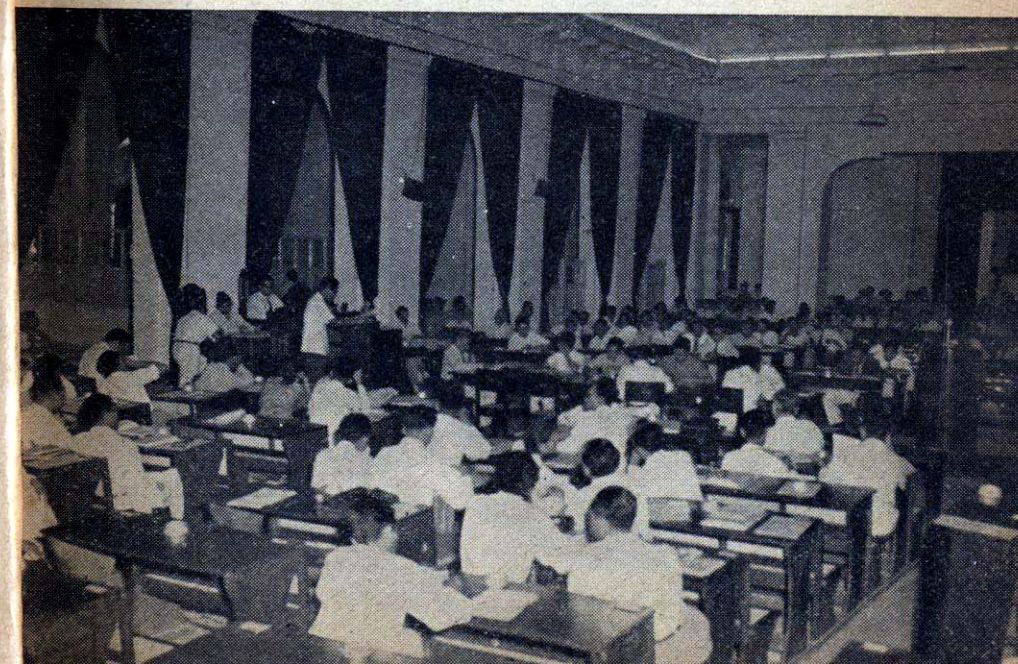
Kalimantan (Indonesian Borneo) has the largest area of all the archipelago with about 208,300 square miles of territory; its population is, however, only about $2\frac{1}{4}$ million. Sumatra has an area of nearly 182,870 square miles and a population of about $8\frac{1}{2}$ million, too few to develop it properly. West Irian (a part of Indonesia, which is occupied by the Dutch till the end of this year) covers a little more than 153,350 square miles and Sulawesi about 73,000 square miles, but together their populations are estimated at something less than 5 millions. The twin islands of Java and Madura cover only about 51,000 square miles, but some 50 million people live there.

The total land area of the islands is thus only about one quarter that of nearby Australia, but the population numbers about ten times the population of Australia. Then remember that Java, whose area is only about one-fiftieth that of Australia, has a population seven times as much; yet this same Java exports some of its products!

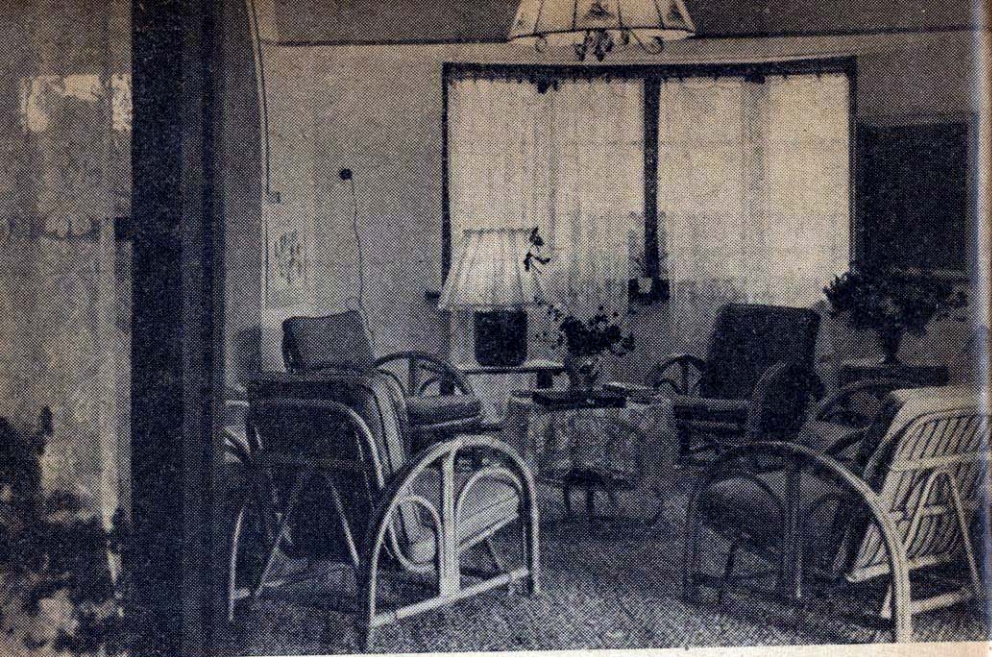
The products of Indonesia consist, roughly, of spices, rubber, petroleum, tin, tea, tobacco, coffee, cocoa, sugar, copra, palm oil, sago, tapioca, rice, timbers, kapok, cordage fibres, and quinine. There is some production of manganese, coal, gold, silver and copper, but these are on a comparatively minor scale compared with petroleum and the products of the vegetable kingdom named above; for instance, Indonesia supplies about 60% of the whole world's



Presidential Palace in Djakarta



A session of the Indonesian Parliament



Interior of an Indonesian house built modern style.

Interior of a good village house.



requirements of kapok, 90% of cinchona bark from which quinine is extracted, 85% of the world's pepper and 29% of the world's copra. Some cotton is also being grown, but Indonesia remains almost entirely dependent upon other countries for its sources of clothing, just as it seems to have done for centuries past.

With such a formidable list of vegetal products, it is not surprising that the bulk of the people is agrarian, either working on small holdings of their own or their family's, or on big, usually foreign-owned, estates and plantations. Nevertheless, a number of considerable factories exist, and these are not confined only to petroleum, sugar and rubber refineries; they also include the manufacture of consumer goods in such realms as weaving mills, rubber-goods factories, cigar and cigarette factories, glass manufactures, soap factories, and the like.

Apart from such goods as are produced in accordance with modern standards of mechanisation and organisation, tremendous numbers of one-man concerns, or one family concerns, exist, which produce vast quantities of consumer goods by less well organised processes, often by hand, or with very primitive and often wasteful aids. Besides these again, there are the extensive crafts, nearly always of very high artistic standard, such as batik and woodcarving, silver and leather work, earthenware kiln goods, etc.

Culturally, too, one finds the same diversity, resulting from the absorption of many cultural patterns. In parts of the islands very ancient customs and traditions exist, that seem to take one back to the days of the wild tribe, to magic, and to witch-craft; then above that layer exists the gentle animism of the Hindu period, and the far grater civilisation above it which it aroused; Mohammedanism has contributed its share, and the part played by Christianity in moulding the attitudes of present-day Indonesian society is not slight. Ancient Hindu temples, Mohammedan mosques, and Christian cathedrals and churches are often all to be found in the one neighbourhood. There is no religious intolerance, and there is no racial prejudice.

Thus within the one region, there is diversity in all directions —



Indonesian national dress.

a climate from little below the frost temperature on the mountain slopes to humid and wetly tropical on some coastal plains; a people of many physical types in all ranks of society; a culture which draws at one and the same time upon the primitive, the Hindu, the Mohammedan and the Christian; a society which composes within itself tribal, feudal and modern forms; and a productive system which includes ancient arts and crafts of a high order, primitive agriculture and primitive industry, and modern agricultural and industrial processes.

Several books have already been written about Indonesia. Maybe you have read some of them, may be not. But all that has been written about our country, has mostly dealt with prewar Indonesia, with that rich and beautiful country in the East, with those people whom the Dutch considered and pictured as "the softest people on earth".

Indeed, foreigners who have visited Indonesia during recent years with no hostile intentions have frequently remarked that we are so polite and so kind. But undoubtedly they have also seen that the Indonesian people since the Nationalist Revolution which flared to a head on August 17th, 1945, are conscious of their dignity, conscious of their right to better living conditions, to conditions not lower than any other people in this world.

If people overseas read about strikes in Indonesia and about numerous conflicts between Indonesian workers and foreign enterprises, it should be understood that these are but a natural consequence of the consciousness of the Indonesian people to struggle for better living conditions.

If you read about clearing actions against the separatist rebels in Ambon, fighting in Macassar, incidents between Indonesian troops and members of the Dutch army, you should understand that the Indonesians are conscious of the necessity to defend the unity of their nation, and to uphold the honour of their newly established state.

But you probably have also read about the new schools opened in our country, about Indonesian students sent abroad, about railway



The "doka" is an important means of transport especially in the villages. Dokars wait here in front of a railway station.

In Indonesia the betjak is very much used.



In the big cities there are buses and trams, linking different parts and some country centres.

Indonesia has several modern airfields.



lines being repaired, about Government measures in the field of economy and finance, about political parties taking part in emergency elections for local councils of representatives. These things prove the awareness of the Indonesian people to their responsibility in building a sound and democratic country, not only for the sake of Indonesia, but also for that of the world in general. Indonesia is not only aware of her rights, but also of her duties as an independent nation towards the big family of nations in this world. We know that we are a young country, we know our shortcomings, but we are convinced that we can build up our nation by our own strength. We also know that many people abroad are anxious to help us, materially as well as morally, unselfishly, and not with the intention to make of Indonesia a bastion against some political current. To know Indonesia, you should understand all this.

But a basic requirement to real understanding is to remember that we all belong to the one race — the human, whose physical, mental and spiritual capacities are much the same. We only occupy different parts of the world. Let us, therefore, work together for the sake of mankind. One of the conditions for good cooperation is that we know and appreciate one another. This book aims to give a little popular information about our country and people, and is intended as a starting point for an understanding of conditions in this part of the world. We are aware that this book is far from perfect, that there are many gaps in the information it contains. But we hope that it contains enough interest to give you a glimpse of Indonesia now.

Djakarta, December 1st, 1950.

Minister for Information

A handwritten signature in black ink, appearing to read 'M. A. Pellaupessy', written over a horizontal line.

Djakarta

In the eyes of any continental people, the island of Java is so narrow you could almost throw a stone across, and only so long that you feel you could walk from end to end in a couple of days. In fact, it is somewhere about half the size of England, Scotland and Wales together, and so it is a small island. Small — yet big.

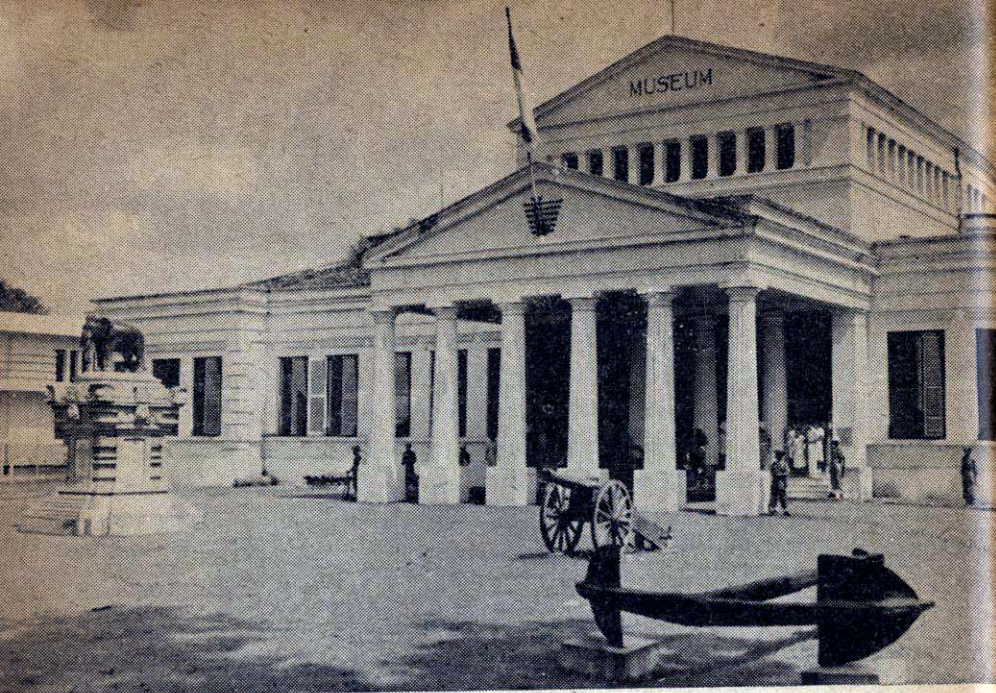
No country has a more densely settled population than Java; the average is about 850 persons per square-mile for the whole island, while the really thickly populated parts are inhabited by more than an almost unbelievable 1,000 persons per square mile. That's one of the factors which make the island "big"; but there is another — the fact of Java's prominent position in the archipelago.

Java's economic and political importance are very old, and seem to have given mutual impetus to an increasing population, which in turn has heightened the island's economic and political potential. It's rather like the story of the chicken and the egg, trying to find out which factor came first, so we'll only state physical characteristics, and allow others to speculate on that problem.

Java is a long island in proportion to its breadth, with mountain chains more or less in the centre, alluvial plains to north and south running lengthwise, and many rivers crossing them. Most of the mountain peaks are volcanic, and many are active, with periodic eruptions of greater or less violence, which have been brought under as much control as may be.

Although there are one or two rather astonishingly arid areas, Java's tropical position, its heavy, but not too heavy, rainfall, and its volcanic soil together ensure a luxuriant vegetation and mineral deposits of value.

The climate is equable, for, although the sun is certainly very hot at midday, temperatures are lower in the shade, and it is cool enough early mornings and evenings for a long-sleeved jacket to be comfortable in areas along the coastal stretches, and a necessity on the mountains. The temperature in Djakarta has never risen



Djakarta — Museum.

Djakarta — Gadjah Mada Street.



above 96 degrees, nor fallen below 66, in all the eighty odd years that regular recordings have been made. Humidity is high, particularly during the half-year's dry season, but the downpours during "the wet" quickly relieve the tension — until nature builds it up again in preparation for tomorrow's storm. In most areas these electrical storms usually last for only an hour or so, and it is quite the accepted practice of the weather gods to send a storm at about the same hour of every day during the rainy season, and to cut off supplies sharp during the dry.

On this island lives some seventy percent of Indonesia's total population, amounting to something like 50 million people. These people speak three languages, Javanese, Sundanese, and Madurese, which express the different cultural patterns of the three groups. They are not, however, isolated in culture from one another, and these distinctions are now rapidly fading at an accelerated pace.

Java is probably the home of one of the earliest races of mankind, whose 40,000 odd year old remains have been found in sufficient quantity to assure scientists that these creatures were indigenous to the area. But it is not contended that these primitive men are the ancestors of modern Indonesians, who seem to have originated in South East Asia, perhaps in southern China, coming down the peninsular and spreading over the archipelago in successive waves of immigration. Later came the Hindus, and later still Mohammedanism.

Mixed ancestry and mixed cultures have left behind a number of old customs and traditions with a whiff of the primitive in their aroma. Then there are the Hindu-Javanese customs and traditions, and then the Mohammedan ones. Lastly there has come the influence of modern western civilization. There are thousands and thousands of people who think in terms of politics, of economics, of international relations, of the modern graphic arts, music and literature, whose furniture and houses show the obvious influences of streamlining and hygienic considerations, and who live a life differing very little from that of other civilised people elsewhere in the world.

Just take a look at Djakarta, the capital of all Indonesia's islands, and you'll see clearly what we mean.

Post-war streamlined cars line up in post-war traffic jams; jeeps bang into burly trucks; girls wear post-"new look" dresses and think carefully of cosmetics; hungry office workers lick ice-creams; people complain if they can't get gas or telephones, and grope wildly around when the electric lights fail; milk, bread and papers are delivered to your door on bicycles. But everything comes around to your door, brought by peddlars with whom you must bargain like mad, pretending at last to turn away, before you get a reasonable price; someone down the street welcomes home a new "hadji" just returned from the Mecca pilgrimage, or someone up the street will give a "slametan" party in celebration of their baby's first footfall upon the soil, complete with old traditions and symbolisms whose meaning seems to stretch far back into antiquity; many people practise the old arts and handicrafts; women carry heavy loads to and from the markets, and pedestrians and "betjak" congest the roadways perhaps more than motorised vehicles — the betjak certainly seem to have as much influence on traffic movements as have the many skilled traffic cops on point duty.

This kaleidoscope is the outcome of a long series of events.

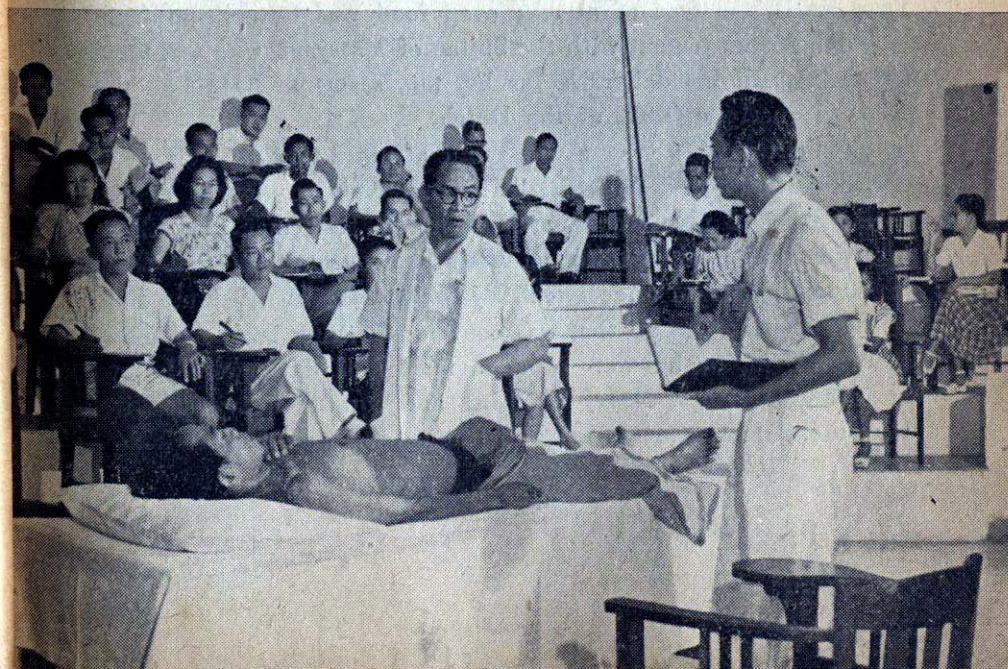
In the sixteenth century, before the Dutch came, on the site of the present Djakarta stood the harbour town of Sunda Kelapa, the chief port for the Sundanese Kingdom of Padjadjaran. Here trading was conducted with the Portuguese, and then with the Dutch. This of course was the day and age of piracy on the high seas, of smuggling, of buccaneering, and of the great spice trade, to win which the Portuguese, Dutch and British all came to this part of the globe. They were all at loggerheads with one another, and, being what they were, they didn't mind employing extremely shady tricks, and to seek the help of the Indonesians in these private quarrels was one of their first thoughts.

Things were pretty unsettled in Indonesia at that time anyway, and getting involved in such quarrels as these was the final straw that brought about the overthrow of some rather shakey princedoms,



Djakarta — Medical Faculty of the Indonesian University.

Djakarta — Interior of the Medical Faculty.



and was the only cause of the collapse of others.

In time, Sunda Kelapa was taken into the possession of the Sultan of Bantam, in whose territories the Dutch had first landed at the end of the sixteenth century. The Sultan changed the name to Djajakerta, which means something like "Glorious Fortress", and eventually the Dutch established a trading post there. As no doubt you've noticed, Indonesian names are rather difficult for foreign tongues, so the Dutch called this town "Jakatra", abbreviating and mis-pronouncing it all at once.

Well, the Sultan of Bantam found out that the Dutch were turning their trading post into a fortress of their own; he protested and called on the British for help. But the two of them, not exactly the best of friends, were no match for the Dutch, who first burnt down the British trading post, then sallied out from their fortress, conquered Djajakerta, and razed it to the ground. In the middle of this process, the Dutch found that their fortress was not yet named, so they christened it "Batavia", after some old Low Countries state.

The site of Djajakerta was taken possession of for the Dutch East India Company, and a new township was built, protected by a surrounding wall and a fortress on the shore.

For many years afterwards, the inhabitants durst not move outside these walls, for fear of attack; even food was brought in from outside by arrangement with the Sultan of Mataram, who was none too regular in his deliveries for he, too, seems to have had the same nice-nasty opinion of the Dutch.

But as the township grew as the result of more trading, living was both luxurious and difficult. The Company's employees of the period received poor wages, and, having to live, they resorted to extortion and illicit trading on their own account, so that their practices became an open secret. By such means men became rich, and an idle life was all that was considered fitting then. All tasks, however light, or however much a matter of duty, were left to innumerable slaves. Heavy drinking and equally heavy smoking were thought necessary to ward off tropical scourges, and the houses

were tight-shuttered against the evil smells of the canals.

At first Batavia was populated by men alone, but by the beginning of the eighteenth century the people, estimated never to exceed 10,000 during the whole of the previous century, included sufficient European women to excuse the display of unsuitable finery in the unsuitable residence of the Company's Governor. "Unsuitable" because European clothing was considered necessary, and the houses were all patterned on the same architecture that was necessary for the cold climate of the Netherlands. As in other young colonies, everything from the "mother country" was copied, right down to the canals — which were a good idea in themselves. But the Dutch ladies of the period used the canals as public bath-houses, and as the canals were also the sewers, this was not such a good idea. We won't presume to say who copied whom, but you will still find that some Indonesians continue this habit to this very day; there are the same sort of protests that there were then, for the same reasons, but with the same results, for there are parts of Indonesian communities as ill-trained in hygienic ways as was Europe then.

The Chinese of the neighbourhood, then about a thousand, also lived inside the walled township, because it was they who were the tradesmen, the tailors and carpenters. It was only in 1740 that the Chinese were segregated into one quarter of the town, and by then they had been classed as a separate group of the population. Outside the walls of Batavia, the Indonesians lived as best they might, for the wars had devastated the countryside, and the tropical jungle was creeping around the tiny Dutch settlement. These Indonesians were a mixed group from many parts of the archipelago, with the notable exception of the Javanese, whom the Dutch wouldn't allow near the walls for fear of attack. By the end of the seventeenth century, these Indonesians numbered a few thousands who were already becoming a homogeneous group, distinct from the Javanese to the east and the Sundanese to the west, and speaking a common language, a dialect of the Malay of the peninsular, just as the population around Djakarta speaks is today.

practically all.

Indonesian
habit!
look to
Indonesian
country
life



Djakarta — Fruitmarket.



Djakarta — Home made parasols

During the seventeenth century, Batavia was the centre of trade with the whole Orient; goods from Persia, India, Japan, and from the rest of Indonesia filled its warehouses and its ships.

But for almost all of the eighteenth century, Batavia's power declined. In 1732 a great malarial epidemic broke out, which the doctors were powerless to stop. The town became a real pest hole, and many of the inhabitants fled to the clean air of the countryside; it was from this time that the governors-general removed their residence from the old coastal fortress, ultimately settling in Bogor. A second tragedy followed in 1740 with the panic-stricken massacre of several thousands of the Chinese, when an arms-search got out of hand at a time when the Dutch authorities were attempting to clear out unwanted Chinese immigrants.

Things went from bad to worse. The principals of the Company in Holland did not understand the needs of their officers in Indonesia, let alone the needs of the country, which was being broken in a long period of small wars, at the conclusion of each of which the Company had acquired more territories over which to exercise control.

Eventually, the Government of the new Batavian Republic took over the reins of control. So soon after the French revolution, the words "liberty, equality, fraternity", were much in the air, and the new government of Holland had taken them as its principles. There was some talk of them being applied to Indonesia, but, after consultation with the authorities in Batavia, the governmental Committee for East Indian Affairs admitted that "the doctrines of liberty and equality can not be transferred nor applied to the East Indian possessions of the State". That went also for the Dutch citizens who were employees of the Company, and not even slavery was to be abolished!

The wars of this period between Britain and France had also involved the Netherlands and made communication very difficult, so that new markets had to be found for Indonesian products. There followed a boom period and Batavia re-gained the ascendancy. But the Napoleonic wars also had the consequence that Britain "took over" in Indonesia too, and so it came about that British Raffles was installed as Governor. Before his short rule came to an end, Raffles had wrought a number of very influential administrative changes. Indonesia was returned to the Netherlands in 1824.

In all this long period, many changes had come to Batavia. Its population had increased and had become more heterogeneous with the influx of population from the unsettled sultanates, from nearby Malaya, and with the assimilation of some British and Portuguese merchants. The area of the town had extended with the flight of the people before the malarial epidemic; new suburbs had sprung up, only to be swallowed up in the city again as its boundaries increased. A big factor in the growth of the city at this time, and in the extension of Indonesian products, was the beginning of the cultivation of imported plants, such as coffee, and quinine (rubber came later). Although this had proved embarrassing to the Company at the time, it eventually reaped huge profits, and increased Indonesia's productive potential.

The attitude of the Dutch East India Company was, after all, little

different from that of other similar concerns, government or private, of its time. Similarly, the early story of Batavia is little different from similar stories of other centres of colonial empires arising during the same period.

Some relics of these old days are to be found, however, in the Djakarta of the present day. Old Djajakerta, as we have said, was razed to the ground, but there are still many evidences of the Company's time, even from its early period. There is the "Amsterdam Gate" of white-washed brick and evident Dutch architecture; and nearby is the famous "Sacred Cannon", which still has a reputation for magical powers amongst some Chinese and Indonesians. There are still many canals in Djakarta, and, in the older sections of the town you will find old diamond-paned windows with swinging shutters on old white washed and gabled houses which look out over the canals, for all the world as though they were in the Low Countries of 300 years ago. Then there is an old town hall dating from 1710, and the remains of a church built around 1695, where the sermons were preached in Portuguese for the benefit of the immigrants from Malaya who had been displaced in their trading there in Jan Pieterszoon Coen's day. The Chinese quarter in the great and thickly-packed Glodok area also has many relics of these days, with quaintly-built but unhygienic houses crowded together over sometimes surprisingly broad streets and old canals. But all this part of the lower town, as it is now called, has suffered many changes, especially during the last thirty years when it has become the centre of Djakarta's commercial and business world. The dilapidated old houses have made way for the trim streamlining of modern facades, for here you will find the great banking and industrial offices of a modern city. The biggest of the banking concerns is the Javasche Bank, now partly under government control, and amongst the commercial houses the Dasaad Muchsin Concern is noteworthy as being the largest all-Indonesian firm of its kind.

Djakarta's boundaries have now extended still further; there is not only an upper town adjoining the lower town, new suburbs

are being swallowed up in the metropolitan area, and others are being added outside it. What was formerly a residential suburb before the war has become a part of the city proper; a new residential area is being opened up in Tjiden, the Menteng area has lost its air of being far from the madding crowd, and a new satellite town is being built at Kebajoran, some 5 miles out from the G.P.O.

The old harbour long ago fell into disuse when a modern harbour was built at Tandjung Priok, just along the bay to the east. The port is connected with the city by a good wide road and a double rail track. Tandjung Priok has fully-equipped wharves and warehouses whose ownership is divided between the port authority and private companies. There are three inner harbours, the first for vessels drawing up to 27 feet, the second for those of 30 feet and the third for those of 40 feet, with an area over all of more than 6 million square feet of anchorage. Two long stone breakwaters form an outer harbour in protection of the inner wharves, but leave a 525 foot entrance. Outside these there is a harbour for local fishing vessels, whilst to the west there is a flying-boat base. Half-way between the harbour and the city proper is Kemajoran airport, one of the major airports of the world. Perhaps it is already true that Indonesia's chief means of communication with foreign countries lies in her air services, and it is certain that in the near future air services will be her most important internal transport. Kemajoran, lying right next to the city, is a regular stop for rest and refuelling on the long Australia-England run, and an important link between Europe and the Orient generally.

Garuda Indonesian Airways ("Garuda" is the Indonesian eagle), is controlled jointly by the government and the KLM, a private Dutch enterprise which formerly controlled all internal Indonesian flights. Garuda at present flies an average of more than 15,500 miles per day, carries about 24,000 passengers and 1,200 tons of freight; it owns 23 Dakotas, 8 Cataliners and 8 Convairs, and employs about 3,900 people. As from the beginning of next year regular Convair flights are planned on the longer and more

important services, such as the Djakarta-Manilla, Djakarta-Singapore, and the Surabaya-Makassar flights; it is estimated this will bring about a 30% increase in flight/payloads. Plans are now being made for services to the neighbouring continents, and Garuda employees are studying in preparation for the future, partly in courses organised by the Airways themselves, and part arranged directly by the government.

Djakarta is the centre of Indonesia's post, telegraph and telephone system, with the many internal and international services common to most capital cities.

Naturally, the city is also the centre for the various transport systems by sea, by road, and by rail, which cover different parts of the archipelago. The city itself has many different kinds of transport available; there are trams, electric trains, motor taxis, buses and trucks; there are horse-drawn carts, there are people to carry your market purchases in baskets slung to the back or on shoulder-poles, and there are the betjak, the foot-pedalled tricycle-taxis.

Those betjak are one of the sights of Djakarta; nowhere else in Indonesia will you see them decorated in this way — with feather dusters!! Why feather dusters, we don't honestly know, for we've never seen a betjak driver use one of his decorations for any useful purpose — he washes the thing, heaving whole buckets of water over it, inside and out, and Djakarta betjaks have padded leather-covered seats, usually painted bright colours in contrast with the rest of the tricycle. Betjak drivers are so many, and so numerous are their small open-fronted vehicles in which you sit as though you were in a chair on wheels, that a prominent weekly uses them in its regular caricature on current events to depict the man-in-the-street of the capital.

The city has many first-class hotels, cinemas, and boarding houses; a small but interesting zoo, and an aquarium down on the coast. Sports include tennis, badminton, soccer, fishing, and sea or city-pool bathing.

Djakarta's Museum has been well-known to visitors for many years,



Djakarta — The Catholic Cathedral.



Djakarta — One of the Protestant churches.

and contains some remarkable records and relics of Indonesia's ancient cultures, as well as an up-to-date reference library.

The Balai Pustaka, a governmental institute, runs both a reference and a lending library, and there is another public lending library, also a government concern, within the city. There are innumerable book stores, printing and publishing houses, and second-hand book booths in all quarters of the city.

The Meteorological Bureau was built in 1858, and is now one of the oldest scientific institutes in South East Asia. Temperatures, air pressures and humidity have been registered since 1864. This bureau has a climatology department with, pre-war, about 4000 posts stationed throughout Indonesia, and it makes regular weather reports for air services and for agriculture. Another division has a seismograph with a range of 600 kilometres (about 370 miles) which records an average of 500 earthquakes of varying magnitude per year; this division arranges exchange reports with many similar institutes abroad. The Bureau also has an exact time recorder whose signals are broadcast daily over Djakarta Radio.

Djakarta Radio, the headquarters of "Radio Republik Indonesia", has the most powerful transmitting and receiving apparatus in South East Asia, and broadcasts on its daily 9-hour foreign service in 7 languages.

There are many elementary and high schools in Djakarta, and there are several university faculties, including those of medicine and law, and a teachers' college. The biggest of the city's hospitals is the Central Hospital, which comes under the jurisdiction of the Ministry of Health, and is situated behind the Medical Faculty. For a long time after the first Dutch military action against the Republic of Indonesia, this hospital remained in Republican hands after the Republican offices were closed. When at last the Dutch did send their troops to occupy it, patients who could walk left, and to a man the staff refused to work under Dutch administration. There are four main Indonesian papers published daily in Djakarta in the Indonesian language; two Chinese dailies written in Indonesian — the only two of their kind in Indonesia, with a combined



Djakarta — A Studio of "The Voice of Indonesia" (Radio Republik Indonesia)

Djakarta — The 100 K.W. Transmitter of Radio Republik Indonesia.



edition of about 40,000 copies, and three dailies published in Dutch; there are also a number of weeklies, including a new endeavour which prints some of its news in English, and many other periodicals.

It is not surprising that Djakarta has played an important part in the history of Indonesia's struggle for Independence.

Before the war, most of the organisations which belonged to the independence movement had their headquarters in Djakarta, just as most of the big actions of the Dutch authorities to break up the growing power of the independence movement took place in Djakarta, to fill the jails with political leaders, or to be the scene of their sentence of exile.

Djakarta still served as a centre of independence during the Japanese regime, where the leaders of the people met to make their plans for the future in which Indonesia should be free. It was in Djakarta during the Japanese occupation, that Dr. Soekarno enunciated the democratic "Pantja Sila", the five principles upon which the present Indonesian State is based; it was in Djakarta that the medical students revolted against the stupid orders of the Japanese professors — and won their point; and it was in Djakarta, as elsewhere, that the youth trained the people for the coming battle to overthrow the Japs.

But it was only after the Japanese surrender that things got really hectic in the struggle. The Japanese didn't immediately publish the fact of their surrender — it was heard of by illicit listening to a foreign broadcast. Indonesian political leaders were glad — and thoughtful; Indonesian students were determined; the Indonesian people were hopeful; all three groups combined their counsels and two days after the Japanese surrender, on August 17th, 1945, Indonesia was proclaimed independent.

The Proclamation was made after an all-night sitting which considered how so much could be accomplished in so short a time; at ten o'clock the next morning in the garden of Dr. Sukarno's home at Pegangsaan Timur in the city of Djakarta, political leaders, students, and the people assembled, heard the Proclamation read,



Girls also are fond of sports in Indonesia.

(Photo Ipphos)

and witnessed its signature by Soekarno and Hatta. Already, Indonesian officials of the radio station, which was still under Japanese control, had undertaken that, whatever the outcome, they would broadcast news of the proclamation to the world. It was broadcast that same day from Djakarta, and subsequently from Sumatra and other stations.

The Dutch reaction had been that this was a "Japanese-made product", and they had not been hesitant in saying so, although at that time they knew nothing of what had gone on underground ever since they had left at the beginning of the war in the Pacific.

But it was in Djakarta that the Dutch saw for the first time that the outlook of the Indonesian people of even the lowest ranks was indeed changed. When Dutch soldiers attempted to intimidate Indonesians in Djakarta into submission, the "softest people on earth" answered back — with bullets when that became necessary. It was due to the attitude of the Dutch in Djakarta, that the Indonesians began to understand, that our fight for freedom from Dutch colonialism might be a bloody business. It would not be possible to maintain Djakarta as the capital of the new Republic.

One day, President Soekarno left his home together with his wife and boy and their few belongings. The train to Jogjakarta did not leave from the station that day, but from behind Pegangsaan Timur, and the capital of Indonesia was set up in Jogjakarta.

Pegangsaan Timur, although vacated by the President, remained to be a centre of the struggle for the people of Djakarta city during the period of the Dutch occupation; here they staged their demonstrations against continued colonialism, and here a boy-scout was killed by Dutch bullets when he joined other scouts and guides in an Independence Day camp-fire in 1948. From Pegangsaan Timur on the same occasion, Dutch soldiers took the papers belonging to the Indonesian Delegation which was even then negotiating with the Dutch authorities.

When at last sovereignty was formally transferred to Indonesia, on December 27th, 1949, the ceremony in Indonesia took place in Dja-

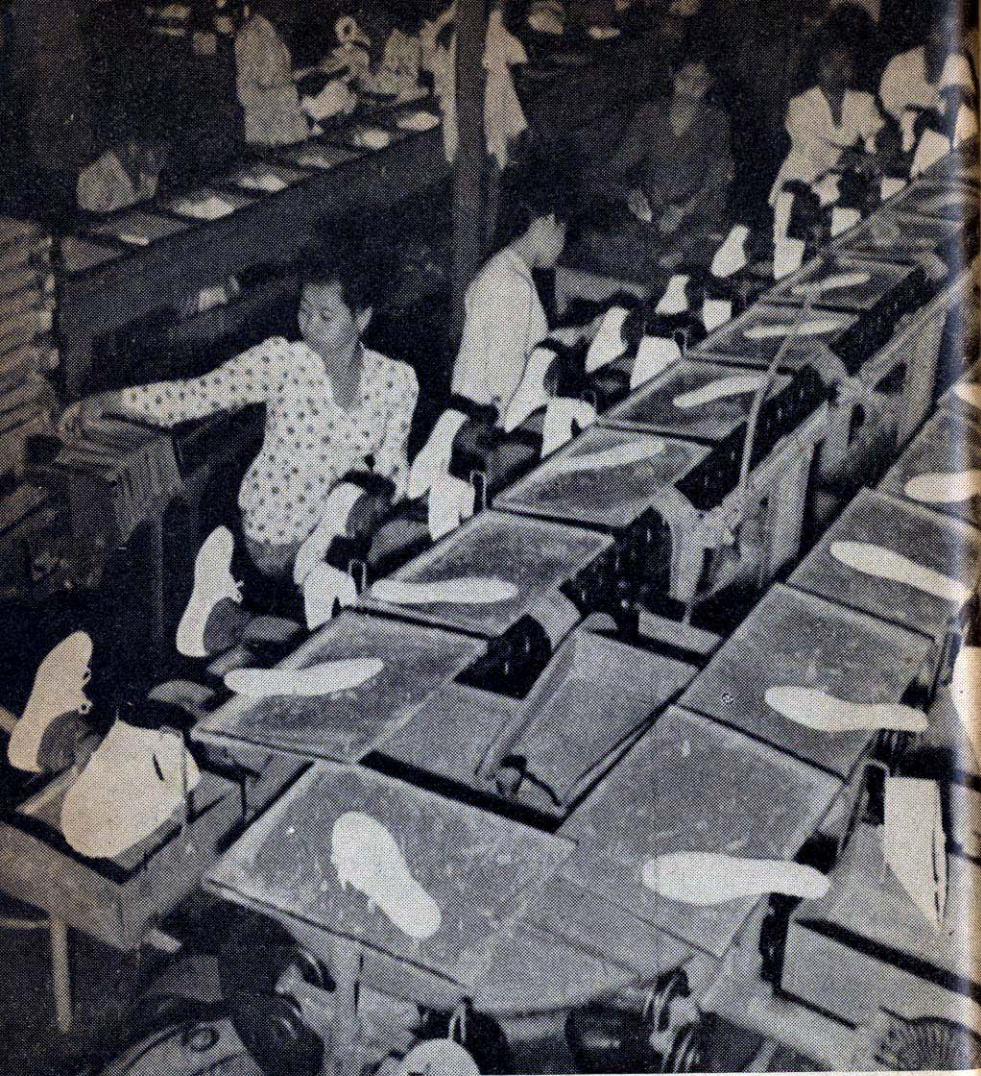
karta, and on the following day, by special decree, the city took back its old name again, now abbreviated and modernised to Djakarta, a form in use pre-war amongst the Indonesians, and the acknowledged name of the city during the period of Japanese occupation. Since that time also, Djakarta has seen much history being written, and has seen many changes in old associations of things with places. The former residence of the Dutch Governors General has become the Presidency; the office of the former Dutch East Indies Council has become the office of the Prime Minister; the building housing the former so-called "People's Council" now houses the Ministry of Foreign Affairs; the present Parliament House was once a club for officers of the Dutch army in Indonesia; and it is Republican Ministries which now occupy the buildings of the former Dutch government departments.

From the beginning of this year to the time of writing, Djakarta like other cities in Indonesia, has seen many parades by the army, demonstrations by people's organisations, by the youth, in fact by the whole population. These demonstrations have called to the government's attention the desires of the people for a unitarian state, and for the return of control over Irian (West New Guinea). Just how many of these demonstrations there have been is indeed very difficult to say, for they have taken all forms, large and small, organised and entirely spontaneous.

Djakarta being the centre of government for the whole of Indonesia has been the centre of the various political and other events. On August 15th, 1950, the proclamation was made of a unitary state for Indonesia, under the name of the Republic of Indonesia, with capital in Djakarta.

This last circumstance has created a different Djakarta again, the centre of Indonesian life in a sense never true previously.

The city now has a population estimated at about two million, a cosmopolitan group; it is the centre of the government, with Senate, Parliament, Cabinet, and government offices clustering around. It is the seat of foreign embassies and consulates, the head-

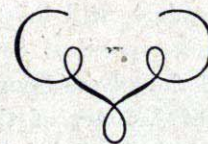


Djakarta — Shoe factory at Kalibata.

quarters for foreign pressmen operating in Indonesia, and the goal of missions, commissions, and representative groups bent on their various business, commercial, or political errands.

But Djakarta maintains also its distinctive Indonesian air — its streets are tree-lined and shady; there are gardens around the government offices; people live where they work — when they can; offices close during the heat of the day, and there are many marks of Indonesian custom and tradition to be found in the behaviour of the people.

If, as some say, Djakarta is a city of memories, it is also a city of high intention — of intention to achieve a successful new cultural blend, taking the good from past and present and from the West as well as the East, to achieve a new Indonesia of liberty, of equality, of fraternity, now at long last our acknowledged right.



Bandung

Now, if you suddenly exclaim "Bandung!" to an Indonesian, so far as we are aware there are only three possible reactions from him, depending on the tastes of your conversant.

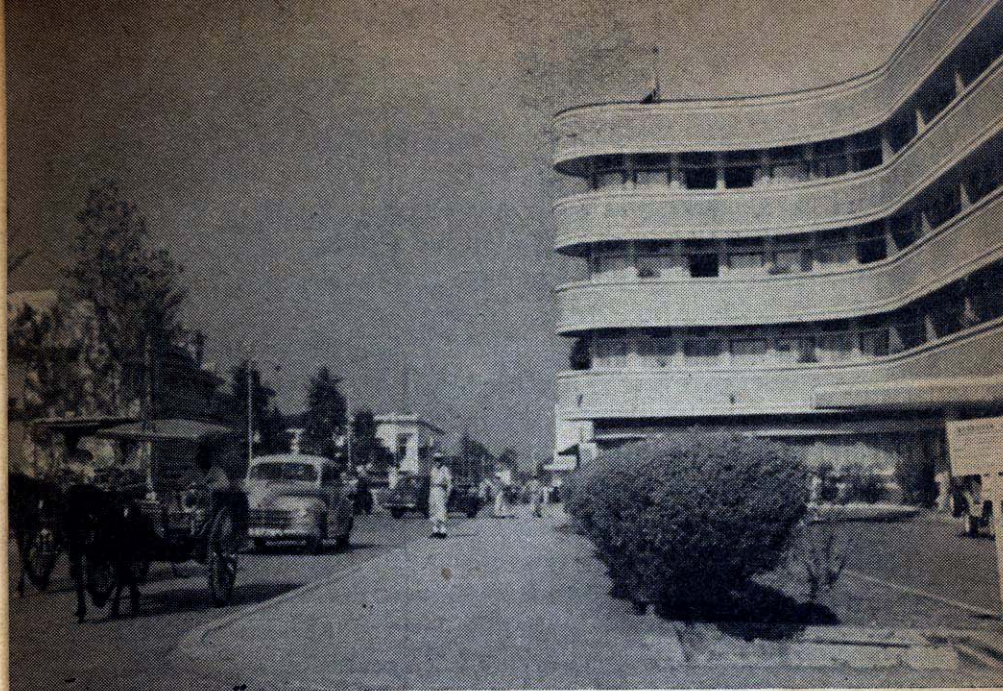
If he's a young man with an eye for the ladies, or, for the matter of that, if he's a she, he (or she) will roll an appreciative eye and murmur "The Paris of Java!"

If you're speaking to a friend whose waist-line betrays a fondness for a good table, the reaction to your exclamation is likely to be a smacking of the lips, if not a veritable watering of the mouth, as he or she extolls the delicious tapé (pronounced "tah-pay") for which Bandung is honoured by all self-respecting gourmets.

And if you're speaking to any Indonesian who does not quite fit into either of the two above classifications, the chances are that you will hear a great deal of praise for the cool climate and beautiful scenery for which Bandung is so justly renowned.

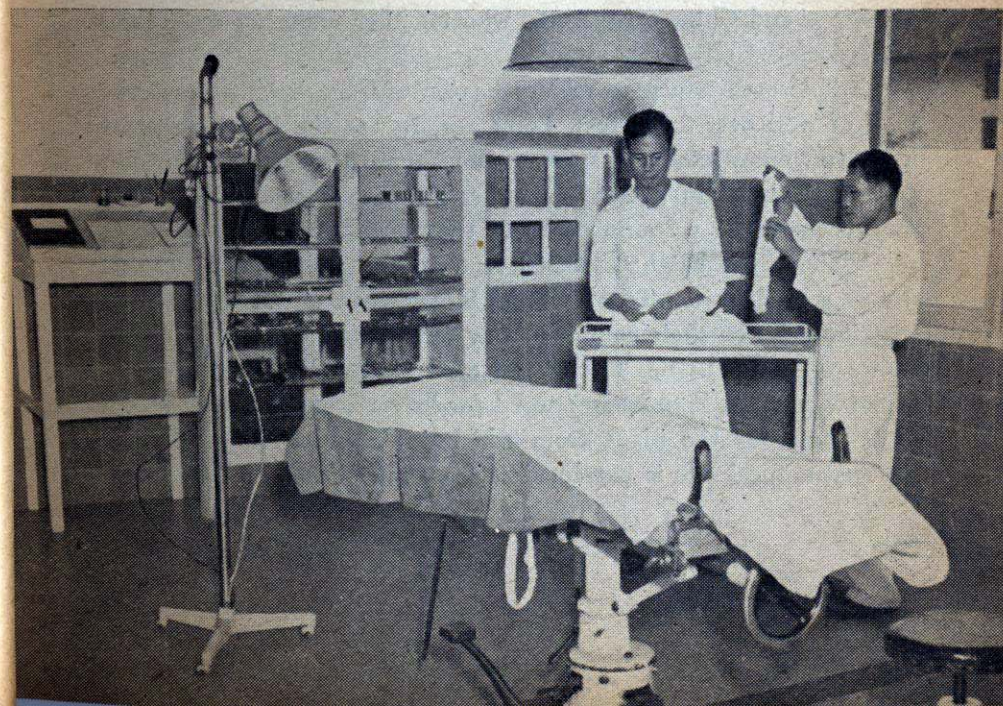
But besides, the name Bandung will most probably remind those who have followed the recent political developments in Indonesia, of the Westerling-affair, of the adventurous ex captain of the Dutch army, who on the 23rd of January of this year caused troubles in that city, fled to Singapore in a Dutch Catalina, entered the city without permission, and was arrested and put in jail by the British Government there. Maybe the words Bandung and Westerling remind mis-informed foreigners of a bold Dutch ex-captain who has been asked to write his adventures for a film company in Hollywood, but it is a fact that the name Westerling always reminds us of a notorious and cruel Dutchman who is responsible not only for the troubles in Bandung, but especially for the massacre of more than 40,000 Indonesians in South Celebes who were struggling for the independence of their country.

And it is also in the Bandung area that the Darul Islam, a fanatic Moslem organisation, has been fighting the Indonesian Govern-



Bandung Street scene.

A small operating theatre in a modern-type hospital.



ment, thus causing one of the numerous problems we have to face at present.

With those remarks, you really know quite a lot about Bandung already, but we'd like to expand them a little further to round out the picture, and to give you some facts to consider. Well, facts first!

The truth is that the name "Bandung" applies equally to three different things — a city, a district, and a regency; and that, of course, is one explanation for the variety of its attractions, though you will surely find all these in all three areas.

Bandung, the regency, is subdivided into ten districts, whose total population was given in the 1930 census as nearly a million and a quarter people. Sorry we can't quote you any later figures, but we hope you'll take our word for it that the whole region has increased its population considerably during the last twenty years. The regency covers an area of some 1.175 square miles.

Bandung the district's size you can guess at from the size of the regency divided by ten.

Bandung the city's population accounted for nearly 107 thousand of the million and a quarter population of the regency in 1930. The population of the city is very mixed, with a high proportion of European and Chinese residents, who together make up more than a third of the city's inhabitants.

The whole area is a plateau and has an average height above sea level of well over 2,000 feet. Long ago, it was the bed of a great lake, and many mountains tower more than 3,400 feet above and around the plateau (5,400 feet above sea level,) especially to the south, where the volcanic peaks of the South Preanger Highlands reach above the height of 8,500 feet. In the west, the plateau is deeply scored by the Tjitarum, the largest river of West Java, and its tributaries on their combined way to the Java Sea in the north, where their mouth lies to the east of Djakarta. By the way, "tji" is the West Java (Sundanese) word for "river", and "tarum" is the local name for the plant from which indigo, that powerful, all-beating, natural dye is extracted; so you may think of it as being

"River of the Indigo Plant" if you like, for the name is quite descriptive of its actual characteristics, at least along certain of its stretches.

To the south-east of the Bandung district, around Singaparna, and during the Japanese occupation of Indonesia, there occurred one of the two major armed revolts against the Japs, beginning when they seized big rice stocks, and bringing about many deaths.

One of the mountains to the north of the Bandung plateau is the volcano, Tangkubanprahu, whose recent outburst caused considerable anxiety in the neighbourhood, and much activity on the part of our vulcanologists — until things quietened down again. Of the Tangkubanprahu an interesting old tale is told of a faithful mother, a worthless son, and a fairy who wrecked the son's boat, and sent him and his riches to the bottom of the sea; the name actually means "overturned boat".

Very little is now left of the natural forests of the Bandung region, whose mountain slopes are now for the most part converted to tea plantations and cinchona estates. The cold is such on the heights to the south of Bandung that the young tea leaves are sometimes burnt by frost, for the temperature occasionally drops to a few degrees below frost level.

Some of the cinchona estates around Bandung are government concerns, and there is a sizable quinine factory in the city. All the plains and other suitable lands of the area are given over to rice cultivation, wet fields being used for there is a plentiful and handy water supply.

The Bandung area is a recognised holiday and tourist resort on account of its magnificent scenery and its cool climate. Besides the city of Bandung itself, there are half a dozen smaller towns in the area which are almost equally attractive for holiday-makers.

Bandung city is the capital of the Province of West Java, lying on the Djakarta-Tjilatjap railway line. It is noted for its cleanly, tree-lined streets, its parks and gardens, and the rapidity of its development during the last twenty years or so, which has largely been the outcome of improved communications.

Alone in Indonesia there is in Bandung city a local bus service whose drivers and conductors are all women and girls.

Bandung city boasts a big railway workshop, a canning factory and a caoutchouc (india-rubber) factory, besides the quinine industry already noted. It is not, however, an industrial city, any more than it is a commercial one — its forte is mainly in the educational line.

Here resides that Technical Faculty of the Indonesian University, from which President Sukarno obtained his architectural engineering degree. Here also are many specialised schools and establishments for secondary education. Then there is the famous Pasteur Institute which sends its serums and its vaccines all over Indonesia.

Near Bandung lies the Bosscha Observatory, the best equipped in Indonesia. In another direction, but still not so far away, pre-war there lay the masts and apparatus of powerful radio transmitters and receivers, the most powerful in Indonesia; these however no longer exist, the transmitters and receivers of Djakarta having taken their place. Bandung city was the seat of one of the earliest radio stations in Indonesia, and has had much to do with the development of radio-telegraphy and of the radio-telephone in Indonesia.

The city now lies at the centre of a network of transport services. Good motor roads in all directions, good rail communication to several important cities besides Djakarta, and a direct air-link with the Indonesian capital, all go to show the rising importance of Bandung in Indonesian affairs.

With such facilities, such a climate, and such prospects, no wonder that many Indonesians favour Bandung as the site upon which to build the future capital of the Indonesian archipelago. But to return to those stories with which we sought to catch your attention at the beginning of this article.

Bandung is known as the Paris of Java not only for its modes and its clothes-conscious people; the inhabitants of the region also display that light-hearted gaiety so often ascribed to Parisiennes; even in the middle of a revolution, even when they themselves have suffered war's heaviest toll, can they laugh and sing.



Quinine Factory.

Tea pickers fill "kranjang" for transport to the drying and sorting sheds.



As for Bandung modes — they are legion. The batiks are brightly coloured, and so too are the flowered jackets the women wear; reds, bright or soft, glowing or dull, are much in favour. Long ago, the discriminating feminine eye of Bandung realised what a clod a "wedgie" made of a graceful foot; so they cut a hole in the carved and painted wooden wedge heel of the Indonesian "klomp", that allows one the comfort of a wedge without its disfigurement of one's arches. Bandung women have also adopted special hair styles, by which you may tell them scattered through the other cities of Indonesia.

Bandung women have the reputation for being distinctly plump; but then, you never see an Indonesian woman you could possibly describe as "fat". Many a solemn parent sending his young hopeful off to Bandung's Technical Faculty, precedes his son's imminent departure with a fatherly warning to beware of Bandung's eye-catching ladies, such a reputation for graceful ways do they possess.

A while ago, a modern fashion-show, complete with parades and spot lights, was given in Djakarta's Hotel des Indes. The women who participated as models nearly all originated from Bandung — Indonesians say "of course!".

True it is that your Bandungese prefers to live outside his house, rather than in it, so it is not surprising that he prefers to put his money on his back, rather than into furnishings.

To most foreigners, it is rather astonishing that, within an island the size of Java, one often finds particular foodstuffs almost the monopoly of particular cities, and sometimes of certain individuals in those cities. That is the fact, however, and the tapé to which we referred earlier is no exception. This particular tapé is called "peujeum" in Sundanese, and by that name you should order it, should you go to Bandung.

Now tapé is a very delicious food, the product of a ferment made from rice applied to a variety of foods, in this case, the cassave root. But that's not all; when "ripe", the tapé is toasted until the outside of the now soft and pulpy mass is crackly and brown; but

even that gingerbread is gilded by the addition of a glazing of real butter -m-m-m-m-m ! ! our mouths water even as we write.

Another foodstuff famous in this region is a fish whose local name is "goldfish", though it is rather different from the feathery-tailed variety of the round glass bowl. This tasty dish is to be found rather further afield than the strict Bandung area. Anyway, we'd better not talk about food any longer — it's too bad you can't immediately sample such delicacies, and it's not fair to go on so about them.

But before we conclude let's tell you just one story more, this time a tale with an historical atmosphere.

Long, long, ago — somewhere around the ninth century of the Christian era, there was a great kingdom in West Java, called the Pasundan Kingdom. Its capital lay somewhere in the neighbourhood of Bandung, and was named Pakuan. That name has been perpetuated to the present day by being given to the residence of the chief administrative dignitary, and you will find it in modern Bandung if you go there to see. But that's not our story, which concerns the downfall of the ancient Pasundan Kingdom.

You must know that there was a very beautiful Pasundan Princess (have we not said that Bandung women are *most* attractive?) and there was also an ardent and seemingly very self-willed young Prince. But *he* came from Central Java, from the growing Modjopahit kingdom, later to rise as a vast empire. That young man saw but a portrait of the Princess, and decided that she must be his; he persuaded his counsellors to arms, and the resulting clash brought down Pasundan for ever. But, alas! the fair Princess was also destroyed, and the doughty Prince was left lamenting.

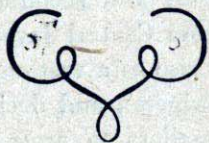
And not only he: old people will tell you that West Java still mourns its lost kingdom and its fair princess, and that all Pasundan singing to this day is tuned to the key of lament.

Come here, and listen on a still, starlit night to Pasundan songs, in a graceful old pillared hall around whose ceiling the bats flitter and the swallows dart, and you will surely agree about the plaintive



From Bandung's uplands.

note; perhaps you will agree that still the singers cry for their lovely princess, slain all those hundreds of years ago.



Bogor

Directly south of Djakarta, lying at the foot of the island's backbone of mountains, stands the ancient city of Bogor, re-named Buitenzorg by the Dutch in 1745, though the Indonesian people have always called it by its original name, Bogor.

Bogor is ideally situated and has a cool climate with an average mean temperature of 25.4 degrees centigrade. The city lies between two rivers, the Tjisadane and the Tjiliwung, whilst a third, the Tjiangke, has its source just north of the town; these three rivers empty their turbid contents into the Java Sea to the north, the Tjiliwung at Djakarta, and the other two further to the west. 870 feet above sea level, Bogor escapes the steamy humidity of the coast. But there is a fly in the ointment of its climatic attractions — the average annual rainfall is very high, so that there is rain every day, and heavy pelting falls which are nearly cloudbursts every so often.

Above the city to the south rises the peak of Mt Salak, while off to the south-east are the twin peaks of Pangrango and Gedeh, both of them more than 10,000 feet above sea level. Salak and Pangrango are both active volcanoes, and the soil all around the city is of obvious volcanic origin.

On the plains to the north of Bogor in the direction of Djakarta there are rubber and tea plantations of some extent, and rice is cultivated in the neighbourhood, mostly by the wet-field process, with some dry fields on the mountain slopes.

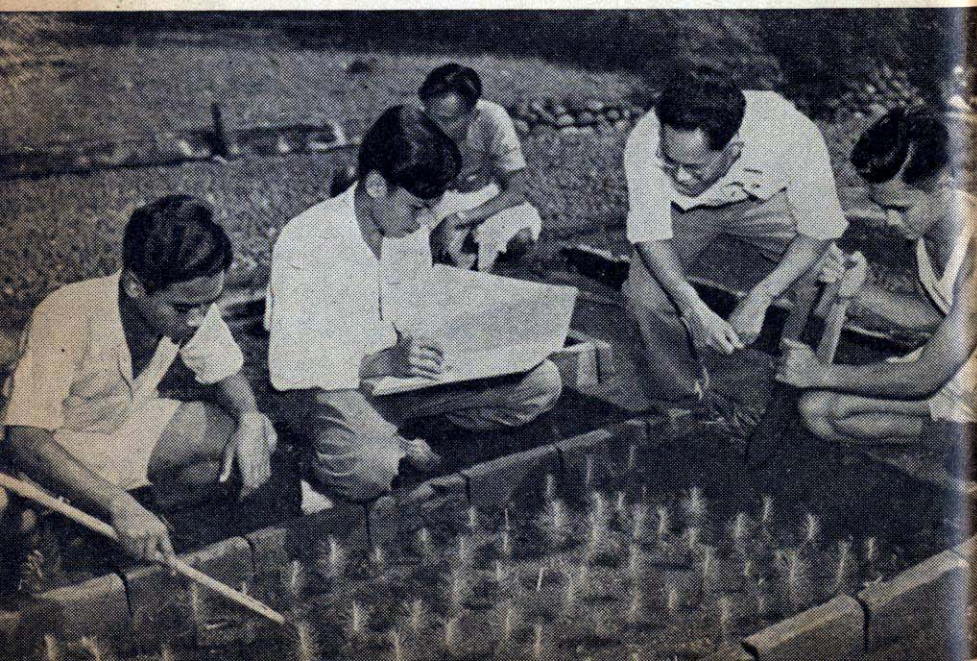
Bogor is no commercial centre, but a residential and a scientific one.

The present population is in the neighbourhood of 124,000, with a population rate in the surrounding area of two to three hundred head per square kilometre (about 500 to 750 per square mile.) A number of the city's inhabitants "commute" every day to Djakarta, with which city Bogor is connected both by good motor road and by electric train, and from which it is only about 35 miles distant.



Looking across the Botanical Gardens to the palace.

Students of the Agricultural College "see how they're growing".



The commuting habit was also adopted by the former Dutch Governors General of Indonesia, who built a fine palace there.

In fact, they built two, for the original structure, built some time after 1756, was destroyed by a severe earthquake in 1832. The present palace was erected in 1856, and it and its furnishings have now become the property of the Republic of Indonesia. By order of President Sukarno some parts of the palace are now being rebuilt. In 1745, the land covering the entire area of the city was taken over by Governor General Van Imhoff, who built the first palace, and it remained the private property of successive governors general until the time of Daendels (early 19th century), when parts of it were sold privately. At present, the chief administrative function of the city is to be the capital of Bogor Residency.

Bogor's reputation as a scientific centre rests upon the presence there of a number of well-known institutions, including the General Agricultural Experimental Station (the largest of its kind in the whole of Indonesia,) the Forestry Experimental Station, a Laboratory for Chemical Research and an Institute for Rubber Research.

The activities of these institutes have led to much improvement of applied science in the various fields which they cover. They thus have not only an international reputation, but are looked to for guidance in agricultural practice in Indonesia.

Besides these specialised institutions, there are two senior grade colleges, one in veterinary science and one in agriculture. Bogor also possesses 37 primary schools, and 17 secondary schools — a very large number for what is comparatively a small city, until one remembers the heavy concentration of population in the area, and Bogor's scientific reputation.

Apart from the usual hospitals, clinics, etc, Bogor has a large Red Cross Hospital, and also is the location for one of Indonesia's most up-to-date lunatic asylums.

Even this is not all. For Bogor is the site of those Botanical Gardens which are famous for their scope and content in Europe as well as in Indonesia, and, indeed, are well-known wherever botanists gather.

The gardens cover about 275 acres of land, and include an attached herbarium, a zoological museum, a library of scientific works, and a laboratory.

The gardens were laid out in 1817 by C.G.E. Reinwardt, a former professor of botany at Amsterdam University in Holland, who also began the collection for the herbarium.

The gardens and herbarium are not only extensive and beautiful, they represent one of the most successful attempts to gather in natural surroundings complete species of tropical growths. Anyone is at liberty to judge the beauty of these gardens, but it would take an expert to assess their worth; perhaps it is sufficient to note here that the gardens have 10,000 species of trees, and the herbarium 500,000 species of plants.

The attached library was started in 1842, and has a collection of about 60,000 volumes, some of them now extremely valuable. Next came the beginnings of the laboratory in 1884, which was intended as a research station for foreign scientific workers investigating tropical conditions on the spot. The museum is the youngest collection of the group, begun in 1894; but it already has a collection of more than three million specimens of insects, mammals and reptiles. The entire complex of gardens and attached institutions thus represents a collection of the vegetable and animal kingdoms, together with the library and laboratory necessary for their effective study.

In 1860 a branch of these Botanical Gardens was established at a higher elevation to accommodate vegetation needing a colder climate for its growth. The branch gardens cover almost 200 acres and are situated on the volcanic slopes of Pangrango and Gede at Tjibodas, about 27 miles southeast of Bogor city.

In spite of the fact that Bogor is not a commercial centre, some manufacturing is conducted there, the largest concern being the Goodyear Tyre Factory. Besides this there is a glass factory, nine textile mills and several tapioca mills, and home industries include leather tanning, toy-making, shoe making and the manufacture of furniture. An especial Bogor delicacy is pineapple, which grows

there abundantly.

Bogor city has good roads, hilly in certain sectors, but there is adequate transport provided by buses and taxis. There are six large hotels, cinemas, swimming pools and a hot mineral spring bath at Seseupan 6 miles out of the city.

There are many historical connections in Bogor's past, for this was the capital of the old Sundanese Kingdom of the 12th to the 16th centuries, and the inhabitants of the area still use the old Sundanese language. At Batutulis, 2 miles out of the city, may still be seen the inscribed stone, now an archeological relic, which tells of the feats of Prabu Radja Purana, founder of the Pasundan Kingdom.

Perhaps it should be pointed out that the Pasundan Kingdom existed almost concurrently with the golden age of Modjopahit, whose efforts to conquer it, according to the story, were one of the influences leading to the ultimate downfall of Modjopahit.



Semarang

Almost exactly half way along the north coast of Java there is situated the city of Semarang, the capital of the Province of Central Java, and long of great importance in affairs of commerce and trade. Before the Dutch arrived in Indonesia, Semarang was already a town of some importance for the neighbouring locality. It lay under the suzerainty of the Sultan of Mataram, until the current Sultan in 1678 ceded this part of his territories to the Dutch East India Company, and then further extended the area of this grant, of course in exchange for a consideration.

From 1743, Semarang was the seat of the Governor for the North East Coast of Java, which then included the area along the coast lying in between the Tjilosari River, which is not far from the city of Cheribon in West Java, and the town of Pasuruan, in East Java to the south of Surabaya, about 290 miles away as the crow flies, and several times that distance along the coast line.

When the Netherlands Government took over the affairs of the Dutch East India Company, Semarang became headquarters for the Sheriff of the area. After the term of British domination over Indonesia had come to an end, Semarang was one of the places to benefit from the administrative re-organization initiated by Raffles, and became the capital of a Residency.

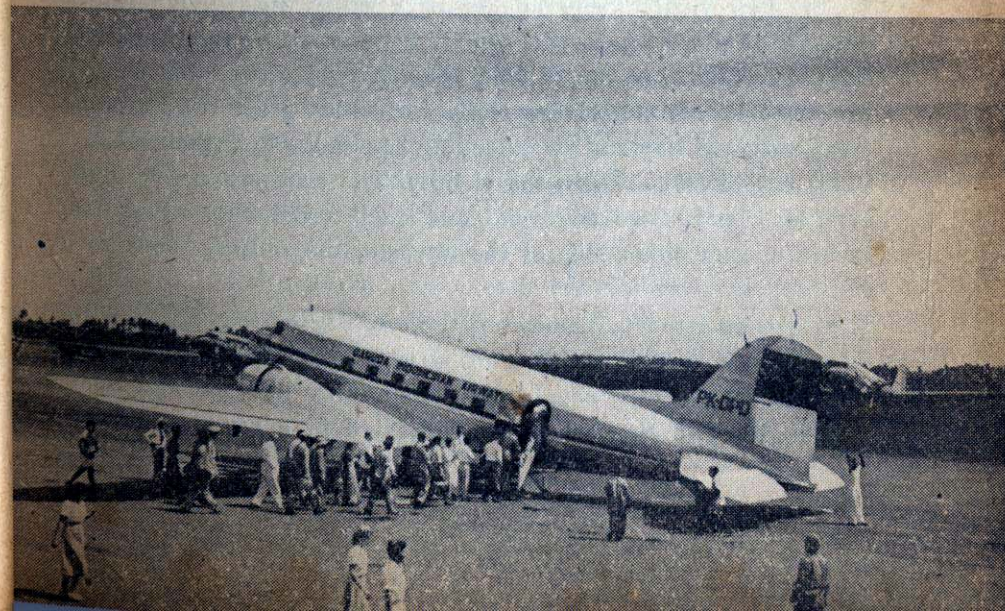
Semarang lies on a brief river near the coast, just where the latter turns sharply northward to make the hump on Java's back which is clad in sharply rising hills. Along this northward coast, the land is swampy, but to the west of Semarang beaches and low headlands shelter many small fishing craft. To the south of Semarang, the foothills of the central mountain chain rise steeply, the active volcano Merbabu on the border of the Residency being the highest peak in the vicinity, with more than ten thousand feet of height above sea level to its credit.

Semarang is now one of the biggest cities in Indonesia. The commercial sectors of the city extend for about 3 miles coastwise and,



Semarang — Harbour

The "Garuda Indonesian Airways" links Semarang with other big cities in Indonesia.



the harbour and railway goods yards excepted, are more than a mile deep for most of this length. Residential areas extend far beyond these limits, particularly to the south and south-west, which part of the city, where the houses of the well-to-do lie on the hills, is known by the name of Tjandi.

The commercial importance of Semarang accounts for a fairly high percent age of Europeans and Chinese in the population, together amounting to about 60,000 persons. Semarang is one of the towns where the first fightings between the Indonesian people and the British and Dutch Forces broke out by the end of 1945, shortly after their landing there. It is also one of the towns where since The Hague Agreement of November 2nd, 1949, Dutch troops have been concentrated prior to their repatriation, for the harbour includes a good deep-sea port, and there is good road and rail connection coastwise in both directions, and across the island with Magelang, Jogjakarta, Solo, and with the principal cities of East and West-Java.

In fact Semarang is the chief port for Central Javanese towns, and to it are brought the stocks of tea, coffee, rubber, sugar, rice, maize, cotton, forest vines and timber which are the chief export product of the entire area. It follows that great storehouses of many kinds and shapes are a very common sight in this busy city.

To the new visitor, Semarang seems a rather sprawling town — the sort of place where you can go up one street, turn a corner, follow a winding road and find yourself back where you started. But some of the streets are really fine, with great trees arching across the road way and clean-looking houses flanking their sides.

Buses run to all points in the vicinity. The transport needs of the area are met by two large and one smaller railway stations, two canals, one on either side of the city and the railway goods yard and harbour already referred to.

Fishing is an important industry, the catch being sent alive to the inland towns as well as being dried or sold on the local market. The fish are not only caught off the shore by line, net and small trawler, the fish themselves are cultivated in a great number of

coastal ponds constructed for the purpose. The area of these fish breeding ponds in the immediate neighbourhood of Semarang city is considerably larger than the city itself. Most of these ponds lie between the commercial sector of the city and the Java Sea, the goods yard and harbour ploughing a passage way between.

Semarang city contains good modern hotels, shops, swimming pools and many public amusements such as picture theatres, dance halls and outdoor cafes. A number of considerable Chinese and Europeans concerns have their head offices situated there, including that of the British American Tobacco concern, the largest cigarette manufacturer in Indonesia, whose factory, however, is in Cheribon, further west along the coast.

A well known local enterprize, and an old handicraft of Semarang is the series, of small metal-working concerns which produce the brass gongs for gamelan orchestras. These brass instruments are often beautifully engraved and decorated.

Some estates of the neighbourhood also produce quinine, cocoa and indigo, as well as the more common export goods mentioned above. Some distance to the south of Semarang, in the Ungaran district, coal has been found. But the seams have not yet been adequately surveyed and no attempt has been made to date to mine them commercially. Off to the west of Semarang salt is won from certain mud wells at Kuwu and at Djono; this latter enterprize is conducted on a small scale by numerous local groups, often by families at a time.

Further afield, but still within the general Semarang area, are many places with varied attractions to suit almost all tastes.

Japara, one of the most northerly towns of the "hump", is the centre of the wood-carving arts which produce those finely decorative figurines so much admired abroad. Apart from various decorative knick-knacks however, Japara's artists also produce some very fine furniture in excellent taste, design and workmanship. Japara also possesses an old triangular fort with a great bastion at each corner, a relic of much earlier days.

Another ancient fort whose main gate bears the date 1786 can be

found at Ungaran, mentioned earlier in connection with the coal seams of the neighbourhood. This is a square fort built on the side of the mountain steep; in addition to its two decorated entrances, it has an old sally gate and four bastions at the corners which extend the length of the flanks.

In precisely this same area, lying between the spurs of Ungaran are even older ruins. These go well back into Indonesia's history to the days of Hindu influence and consist of stone edifices, sometimes a temple, sometimes only an inscribed monument, sometimes a great bathing place, hoary in their antiquity.

To the west of Semarang, in the Kendal district, at Pelantungan on the mountain, there are mineral springs which are known throughout Indonesia. Some of these springs are still heated by volcanic sources, the hottest reaching temperatures of 46, 41 and 37 degrees centigrade. However, if you prefer your curative bath cold, Pelantungan can also supply your need!

Turning northward from Semarang and once more in the "hump", but to the south and east of Japara, lies the town of Kudus where a remarkable old mosque is still to be found. The forecourt of this mosque surrounds a minaret shaped like a Hindu temple complete with towers, gates and walls. The rather astonishing feature of this building is that it is constructed in the style of the former great Modjopahit Empire — of fine red brick laid without mortar of any kind. Old legend has it that part of this complex of buildings indeed is a relic of Modjopahit, being built by Sunan Kudus, whose grave lies behind the mosque. In the same neighbourhood is the site of the palace of Sunan Prawata, a son of the last Sultan of Demak who also used this "kraton" as his wet-season Residence — Demak, we note, nearer to Semarang, lies in a somewhat swampy region.

Demak also has its antiquities, however, for it possesses one of Indonesia's oldest buildings from the Mohammadan era which, in bad state in 1848, was well repaired and restored to its earlier pattern. Behind this famous old mosque is a cemetery where are laid the last mortal remains of the Sultans of Demak, and, even more renowned than they, of Sunan Ngandung who did much

towards converting Indonesia to the Moslem Faith.

Another early Moslem leader was Sunan Muria, whose grave lies near the village of Tjala, on the slopes of the great northern hill which now bears his name. Here too may be seen the ruins of his palace and of his private mosque; these too show the antiquity of their origin by being built in the style of lost Modjopahit.

But Semarang is not all Hindu and Moslem. On the contrary, the Catholic Orphanage of the city itself was founded as a hospital in 1734; the Reformed Church dates from 1794, and a number of modern Christian churches indicate that Christianity is a living reality for many inhabitants.

The Semarang area has, then, much to offer any student of Indonesia. From its hill sides we may trace Indonesian history and see the ghostly procession of Hindu immigration followed by Moslem conversion; within the city we may see a continuation of the story in the early Christian churches, the signs of old colonial conquest and of modern industrialisation and commerce.



Jogjakarta

"As an army with banners" is the thought of Jogjakarta to any Indonesian, for this city above all others bears a proud reputation in the recent history of the country. From 1946 to 1950, Jogjakarta was the capital of the Republic of Indonesia, and it was from Jogjakarta that our struggle for Independence was chiefly directed, fought and won.

Pre-war, Jogjakarta's chief contributions to Indonesian life consisted in providing educational facilities up to the level of college. Students of Javanese history, customs and culture, found much interest in the Kraton (palace) of the Sultan, and in surrounding cultural relics and the old influences kept alive in the customs of the people, whilst tourists often used the hotels there as a base from which to explore nearby Borobudur. Because of this link with Buddhism and the cultural air of the city, there was a large centre of the Theosophical Society in Jogjakarta, whose building was destined to act later on as temporary quarters for the interim parliament of the Republic of Indonesia.

One other cause for Jogja's fame was, and still is, its "goudek", a vegetable dish spiced with red peppers and seasoned with herbs, moistened with cocoanut milk, and turned into a lucky dip with the addition of hard-boiled eggs. We call it a vegetable dish, but in reality it's a dish made of un-ripe fruit, which, while it may sound indigestible to western ears, is an old Indonesian custom that in fact does no one anything but good. The odd thing is, that this "goudek", if you want the real thing, must be bought from one particular vendor; she is the cook in person, and she sits with her great earthen-ware bowl filled full to the brim near a gate of one of the lesser markets, not the central one. But, if it's good enough for the Sultan himself to obtain his "goudek" from this comparatively out-of-the-way spot, then it's good enough for us.

When the Modjopahit Empire crumbled, it left behind it the powerful Sultanate of Mataram, which reigned over most of Modjopahit's



The lower shopping centre on Jogjakarta's main street

ld gateway to the inner city, formerly inhabited only by officials of the Sultan's administration.



former territories on the island of Java. One of the two mid-eighteenth century descendants of this kingdom was the Sultan of Jogjakarta, or Yogyakarta, as the original Javanese name is better spelled for English-speaking people. Years later, the houses of the princes divided into two, but no appreciable division of the sultanate itself was made.

A certain degree of local autonomy was allowed these sultanates during colonial days, although if it came to any serious differences of opinion on some matter closely affecting Dutch interests, effective control could be quickly exerted — and was.

In the first quarter of the 19th century, Prince Diponegoro was heir to the Jogjakarta Sultanate. But, because he championed the people against the extortion of Dutch lessees of estates, his claims to the sultanate were set aside by the Dutch authorities, and his more amenable (to the Dutch) younger brother was installed instead. But Prince Diponegoro continued in his efforts on behalf of the people, with what result we have told you already in the article on Magelang.

The Jogjakarta Special Area of this day coincides roughly with the boundaries of the old sultanate, which is now co-ordinated with other local governments of the Republic. The area is approximately triangular in shape, with the Indian Ocean as base and the volcano Merapi as apex. "Apex" in more ways than one, for Merapi rises to over 9,500 feet above sea level, the only really high peak of the entire area. From this uptilted slope the land falls, none too gently at first, down to the coastal plains at the Ocean. Merapi's watershed is drained by the river Opak, and its lava is carried away safely in special canals. The other main river of the area is the Progo, which wanders away to the west and Magelang, and whose mouth lies between the sand dunes which line the western part of the shores of the region for many miles. In the eastern sector of the area is an arid, chalky mass of hills, whose soil grows very little, but which provides Jogjakarta and environs with two industries — the production of school chalk, and the manufacture of kalsomine. This Jogja area is not noted for its fertility, and for many years past has had to

obtain quite a lot of rice from other parts of the country in order to feed its population.

Jogjakarta was a quiet place before the war; the city had a population of only about 150,000, and no one would have thought that it would leap into world prominence within a few eventful years.

But leap it did.

When fighting broke out at the end of 1945 and the Dutch began to occupy parts of Indonesia again, it became obvious that Djakarta would have many disabilities as a capital for the Republic. Jogjakarta was chosen: its position is central, it was far from the areas of Dutch penetration, its communication system was adequate, and, last but by no means least, the Sultan offered the use of buildings and whatever other help he could give.

The help he could and did give was much, for he is democratic to the core, a firm supporter of the Republic, and a sore disappointment to the Dutch, who found him as deaf as a brick wall to their overtures. Indeed, they might have known better than to count on him, for he had been causing some consternation amongst "High Circles" right from the beginning of his reign. He would casually stroll into official receptions given pre-war by the Dutch Governor General, clad Javanese fashion in batik and white jacket, which he found quite fine enough without bothering about the regalia and gold braid of the army rank which the Dutch had conferred upon him. It seems he doesn't like dressing up at all, for even now his family complain that they can never get him to follow any but the most pressing of the old ceremonial occasions which still abound in court circles.

The truth is, however, that his family are all extremely proud of Jogja's Sultan, as are the people of the rest of Indonesia, including the other sultans whom one might think had cause to be jealous of his fame. But the Sultan conducts himself as a simple official of the government of the Republic, considering that, being wealthy and being trained, he has the greater duty to assist his country and his people in every possible way.

After the first Dutch military action in 1947, Jogjakarta became

seriously over-crowded, as the streams of refugees from all parts of the country flocked to the capital and freedom. Official estimates of that time placed the population at about half a million; but the residents were inclined to laugh that figure to scorn, contending that nothing less than at least one whole million could make it so difficult to get even a small back-room to accommodate an entire family.

Jogja, to use the common and affectionate abbreviation, is not a big city — you can walk across its greatest extent from the rice-fields on one side to the vegetable patches on the other in a couple of hours or less. The north-eastern part of the city is mainly a residential area, and new modern-type, plastered and whitewashed brick houses are still going up there, just as they have continued to do during the 25 years since the suburb was opened up.

One long main street links the northern part with the southern sector where the ruins of the old Water Palace lie, where the Kraton is situated, and where Princes of the Royal House have their separate establishments. The main shopping centre is down this main street, but markets are scattered in the different areas, and small shops abound. The quarters of the second Royal House of Jogjakarta, that of the Paku Alam, lie to the east of the centre of the city, an old withdrawn sector it seems now, passed-by by time, with another new extension of the city further out.

During the period that this was the capital of the Republic, government offices were scattered almost all over the city. Jogja was the centre of the political life of the country; political parties, trade unions, and all manner of associations and commercial enterprises had their headquarters there.

It became an extremely poor city as a consequence of the Dutch blockade of the Republic. Buildings and houses fell into dis-repair, it was nothing unusual to see quite a number of people dressed in patched sacking as you walked in the evening down the main street, most of the motorised vehicles had to be pushed along half their journey, the shops lacked stocks, and the people had no money to buy anything, anyway; the population slept on floors, cooked outside, and worked often enough by candle light after dark. But,

though troubled by the economic conditions, the people were happy — and they worked harder than most of them had ever done before under much better conditions. Moreover the difficulties knit the people into one resolute unit, whose chief intention was to succeed in their endeavour, whatever the sacrifice.

After the temporary parliament had settled in Jogjakarta, it was possible for the citizens to attend many of the debates, most often conducted by parliament's Working Committee. Matters dealing with the various negotiations with the Dutch occupied quite a lot of time, both in parliament and in the lives of nearly everyone.

The airfield at Maguwo just outside the city was the scene of many comings and goings, as visits were paid by foreign pressmen, by consuls and other representatives of foreign countries, by representatives of the United Nations Organisation, and, also by Dutch delegations. For after the Renville Agreement was signed it had been arranged that negotiations would be held alternately in Djakarta and in Jogjakarta, where the discussions took place at Kaliurang, a hill town on the lower slopes of Mt Merapi, about 16 miles out of Jogja.

Situated next to the main post office, the Republican radio not only ran a home service, but also broadcast under the call signature of "The Voice of Free Indonesia" to all parts of the world, its news of Indonesian affairs serving for a considerable period as practically the only link between the Republic and foreign countries.

From Jogjakarta, President Soekarno himself opened the first anti-illiteracy campaign of post-war Indonesia, later on taken up by other parts of the country. New schools were opened, and from this period began a number of entirely new industries, starting in a very small way indeed because of the necessity for their products in the isolated Republic.

It was from Jogjakarta that leadership came for the rest of Indonesia, and there, at last, President Soekarno was sworn in as the first President of the Republic of the United States of Indonesia, and, departing for the capital of the newly sovereign state, declared that



Top : Jogja.—Silversmiths
at work.



Right : Jogja.—Silverwork

his heart remained in Jogjakarta with the people who had worked beside him in the struggle for so long.

In spite of the decreased population, and the withdrawal of many government offices and of much political activity as from the time of the transfer of sovereignty, now accelerated with the proclamation of a unitary state, Jogjakarta is still a vastly different city to what it was pre-war.

War damages inflicted during the two armed attacks upon the Republic, the last of which succeeded in occupying Jogjakarta, have now for the most part been repaired, though here and there still stand some blackened shells, all that remains of former buildings. Roads have been re-surfaced, houses have been repaired, and the well-stocked shops boast bright new coats of paint. Shiny post-war cars run all over the city, and a bus service has been begun to several outlying parts. Even the andongs and betjaks no longer squeak and groan with the exertion of travel, but instead sparkle with polished brass and gay lacquers. The public gardens and parks have been almost re-made, and fish ponds, new flowers and shrubs now decorate them. Two new picture theatres have been built, and the old ones have something different to show than the tried and true pre-war releases Jogjakarta got bored with seeing over and over again.

The Central Hospital has been extended, and the Ministry of Health intends to maintain in Jogjakarta the headquarters of its department to conduct campaigns against diseases of the people, one of the main divisions of the entire public health question in Indonesia.

Pre-war educational facilities have likewise been enlarged tremendously. In addition to the new schools, which include an excellent pre-kindergarten play school with several branches, and in addition to the extension of existing foundations, Jogjakarta is the site of the Indonesian National "Gadjah Mada" University which arose out of the new spirit in Indonesia right in the thick of all the fighting and negotiation and troubles, and which has become firmly established in spite of almost insuperable difficulties.

Already this university includes faculties of Law, Engineering, Social Sciences, and Medicine, the latter at present including the

first years of what will ultimately be the separate faculties of Agriculture, Veterinary Science, Pharmacy, and Dentistry. Also attached to this university are a Teachers' College, and an Academy for Political Science. It is probable that this university will ultimately be housed in the former Presidency in Jogjakarta, but no official decision has yet been announced; in the meantime, different faculties and attached academies have found temporary quarters in different places, mainly by courtesy of the Sultan of Jogjakarta.

The Taru Martani cigar and sigarette factory was put out of action when the Dutch came to Jogja, but already some sections are at work again. All sugar refineries in the area similarly went out of operation, but four have already been repaired. Other industries have also changed, or come or gone, with the changing times, but, on the whole industry and commerce are on a small scale.

The famous handicrafts of Jogjakarta have, if anything, received a boost, though most of them have been hard put to it for raw materials. Hand-tooled silver is still produced to a high standard in Kota Gede, just outside Jogja, with some silver jewellery combined with real tortoise-shell, or with a chemically-blackened background, to put the design into higher relief.

Jogjakarta batik is distinctive in its traditional patterns and its indigo and dark brown colouring, the latter produced by a lime-bath reaction on a medium brown natural dye. Wood-carving, leather goods, including practical bags and cases as well as lacey punched parchment for lampshades, dress belts, and book-markers, and hand polished and carved horn goods, complete the list of the most interesting crafts of the area.

Reconstruction still continues on the large group of Hindu temples at Prambanan, just inside the border of the Jogjakarta area, and the old ruins of earlier days may still be seen in the city, whilst the main buildings and courtyards of the Kraton may be visited by permission.

The Prambanan group seems to have included a seminary at one time, for a large area around the temples shows where individual cells have been for the monks. This group has decorations of very

close affinity with those in Hindu India, which was remarked upon once more when the Indian Prime Minister, Pandit Nehru, visited Jogjakarta recently.

The Kraton exhibits some of the most beautiful examples of the arts of Javanese interior decorating that there are to be found. Courtyards are shaded by great trees and link the more public buildings and reception halls, which have exquisitely carved, painted and gilded wooden pillars and cross beams, polished tile floors, and an atmosphere of great peace and charm about them.

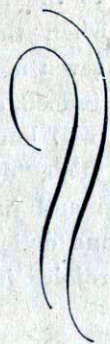
A Kraton habit is the planting of trees on all occasions of celebration, such as the birth of an heir to the throne, or times of national rejoicing. On the morning when the Dutch army began the evacuation of Jogjakarta after seven months' occupation, the whole Royal Family got up very early indeed, and planted a tree, then tiny, now growing to the height it will have in the future, right next the gateway to the inner court. It's a "djambu" tree (a guava family tree to you); its fruit is crisp and juicy, reminiscent of that of an apple; the flavour is clean and delicious, and the crop is heavy. The Kraton people will long rejoice in the withdrawal of Dutch troops!

The most penetrating difference between the Jogja of today and the Jogjakarta of pre-war times, and the change that is most noticeable, is the difference in its atmosphere, the difference in the bearing of its people, and the heightening of its spirit.

On the face of it, Jogjakarta is only a small city, without physical pretensions, without many amusements, except those you can make yourself, without great industries, without many commercial products, without much grand scenery.

But it is endeared forever to those who lived there during the long struggle against the Dutch, and it is embedded in the hearts of those who contributed to that struggle wherever they may have been in Indonesia. For everyone knew that the Jogja people were short of food, short of housing, short of clothing and comforts; they knew that the people who worked in government offices must every month search their few remaining belongings, sell the least badly

needed, and buy food with the proceeds in order to keep body and spirit together so that the struggle might be continued. That same spirit of great moral and spiritual endeavour still lives in Jogjakarta, and this is the quality that has made the city famous throughout Indonesia, and, indeed, well-known to the whole world.



Solo

We feel like beginning this article in the style of "1066 and All That":

"Solo is Memorable for its dancing. This is a Good Thing. But Solo is also Memorable for the Trouble about the Principalities. This is a Bad Thing".

But that is hardly a compliment to the ingenious raggers responsible for "1066", and hardly does justice to Solo, either. It isn't fair to make fun of the difficulties in Solo which have much more to them than school-book lessons are ever likely to show, and the mere words "memorable" and "good thing" (even when spelt with capital letters) are no adequate way to describe Solo's famed dancing.

Solo, you see, is a very old seat of Javanese culture, and, whereas Jogjakarta has recently been a little dis-interested in the old traditions, Solo has kept them up, right to the very last dot on the very last i, until very recently. Although Jogjanese will argue fiercely about it, most Indonesians are of the opinion that Solo is now a more traditional centre of Hindu-Javanism than is Jogjakarta. According to the rules of kingly precedence, the ruler of Solo has a higher rank than he of Jogjakarta, which is why he's known as "Susuhunan" and not as "Sultan".

There are many Indonesians who say that, one way and another, the Royal House of Solo has not moved with the times to the same extent as has that of Jogjakarta, that Solo still is much influenced by the spirit of feudalism, not that of modern democracy. This, of course, is contested by the protagonists of the Solo principalities, who say that their rulers are just as modern, and every bit as much in accord with the spirit of the times, but they express it in different ways, remembering how necessary it is that Indonesia shall not forget her own values.

This argument has run hot of late years; things have now got to the stage where there is an organised movement for out and out dissolution of the principalities as such, and there

ight :
Javanese dancer in full dress.



Left :
By learning Indonesian
dancing and Indonesian
music, the youth of today
makes its contribution to
our cultural life.

also seems to be an organisation in existence which does not hesitate to use intimidatory methods to obtain its well-meant ends. It even got to stone-throwing and threatening letters last August, when supporters of the principalities went, 6,000 strong, to offer their congratulations to the Susuhunan upon the fifth anniversary of his recognition by the Republican Government (we said they were sticklers for etiquette.)

Since then, a move has been made once more to settle the matter, this time with better results. Complete democratisation of the organisation of the principalities was announced, in line with the Constitution of the Republic, which lays it down that there should be a council of representatives and an executive committee, elected by the people. This leaves the princes in the position of head of their principalities, whilst the business and affairs of the areas are conducted democratically.

The ancient history of Solo is likewise a troubled one, and it begins with troubles in the time of the Mataram Kingdom of Kartasura. First of all, there was fighting with the Chinese over a certain succession — the Chinese favoured the descendant of a Princess whose appearance was Chinese, and the Sultan had other ideas. Then, later on, Mataram became involved in troubles with the Dutch, and troubles with that Surapati whose story is told in the article on Malang. The seat of the Kingdom at Kartasura was badly damaged, and the Sultan was weary of the trying memories the old walls contained. So he decided to remove, and settled on the village of Solo as a suitable position.

A new Kraton was built at Solo, with an almost complete township within its walls, to which the Sultan gave the name of Surakarta, perhaps hoping to reverse his fortunes just as he reversed the name of his capital. The two names, Solo and Surakarta, continue to be used almost interchangeably to this present day; this is indeed quite correct, for the original village was never pulled down, but flourished because of its juxtaposition to the new Kraton, and now has become a city outside the walls, just as there is now almost a city

within. In ordinary conversation, most Indonesians nowadays use the name "Solo", probably only because it is shorter.

Later on, when the Dutch came, they built a fortress, with bastions, moats, and stone embankments in their best 18th century style, for it seems they were none too sure of the allegiance of the Susuhunan, and wanted to be assured of effective control at close range. This same pattern is repeated, obviously for the same sort of reason, in other cities of importance in Indonesia, including Jogjakarta.

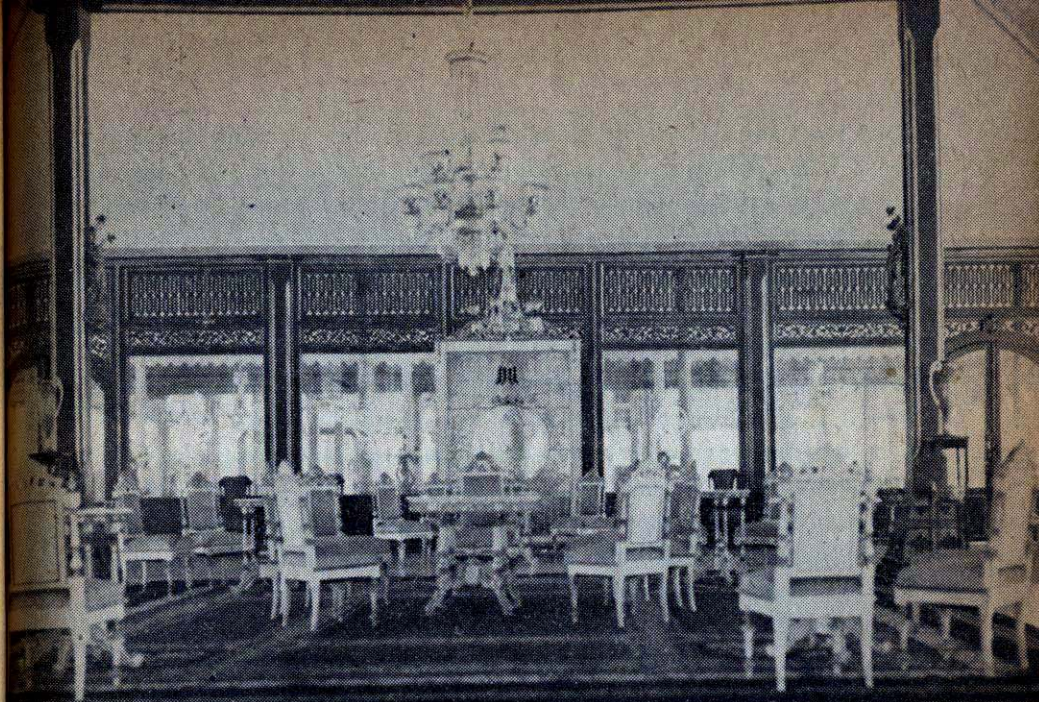
But the political troubles of Solo have been only small disturbances in a long rule, almost negligible until this present time when entirely new forces are at work amongst the community.

Pre-war, Solo was one of the centres of the Nationalist Movement, from which work was conducted in the Central Java area. As a place of great importance in that area, it was also one of the centres of political activity after the Proclamation of Independence.

From the middle of 1948 onwards, there occurred in Solo a number of disturbances, in which the Indonesian National Army was involved in clashes with fighting organisations of left-wing political groups. These disturbances culminated in the Madiun Coup, in which left wing groups, under the leadership of Muso and those communists who followed him, seized the town of Madiun and set up their own administration. The Government of the Republic was compelled to put down the rebellion by force of arms. To this day, the Madiun rebellion is regarded by Indonesia as one of the blackest pages in our history, and a tragedy of the worst kind.

No matter what have been the political problems, however, Solo has been thrice blessed in its cultural affairs, for this city is one of the great cultural centres of Indonesia.

Solo was one of the cities of refuge during the earlier fighting with the Dutch from 1945, and in it some university faculties were established when other areas must be vacated, and because it was the objective of the Government of Indonesia to enlarge its educational facilities. At the town of Klaten, within the Solo Residency, were situated the laboratories of the Republican Ministry of Health. Here serums and vaccines were produced, glass laboratory apparatus was made, and



*Top :
Interior of the Kraton of
the Susuhunan.*



*Right :
Batik workers preparing
for the second dye-bath.
The presence of floral
motives in Solo batik is a
modern innovation.*

some pure research was conducted resulting in a treatise on agar-agar. When Klaten was over-run by the Dutch, the laboratories were closed, the equipment being removed later on to Jogjakarta. Solo is also a centre of handicrafts, and the main occupation of the population of the city and environs is in leather-work, goldsmithery, batik, and horn carving and polishing. A people's art of the area, well-known throughout Indonesia, is the production of small earthenware figurines and money-pigs, playthings, and toy dinner sets.

It is the figurines which are so delightful — after baking, they are hand-painted, and so one sees almost anywhere in Indonesia, street-sellers with rows of most life-like tiny dolls, which represent Indonesian women and children in the dress of the day, the heroes of Wayang stories, resplendent in gold paint and gay colours, and many of the different costumes one sees around the Solo-Jogjakarta area.

But the city is chiefly renowned for its dancers and musicians, who certainly excell in their art. Although modelled upon the same stories and upon the same tradition, there is a distinct difference between the styles of Solo and Jogjakarta, which are rivals for the position of supreme excellence in these Hindu-Javanese arts. The Jogjanese contend that the Soloese art has become static, and therefore moribund; the Soloese maintain that the Jogjanese have made so many concessions to modernity that their art is hardly worthy of the name. To outsiders these are hard words indeed, too technical for their susceptibilities, and they are content to sit and watch the artists from either city!

But the city, its Kraton, and its dancing are not the whole of the area, which is approximately twice the size of that of Jogja, and includes the important towns of Sragen, Bojolali, Klaten, and Wonogiri. The principality has a shorter seaboard than any other political division of its kind in Java, being a mere four miles or so of coast along the Indian Ocean, bordering that of Jogjakarta to the east. Through the centre of the region flow the swift waters of Bengawan Solo, the largest river of all Java, on one of whose

tributaries the city is built. Around that valley in all directions lie the foothills of the mountain chains, the rice fields rising on their heights like outspread skirts. Sugar, tea, coffee, and tobacco, also grow within the boundaries of the Residency, market produce includes cassava and maize, whilst indigo, cocoa, cinchona, pepper, kapok and vanilla are grown in sufficient quantity for their surplus to be exported abroad.

In contrast with nearby Jogjakarta, this is a fertile region, but its heavy population, along the river valley rising to as much as about 1,200 per square mile, is a heavy drain on its products.

To those who wish to study Hindu influences in Indonesia, there can be no better way than to begin with a visit to one of the courts of either Solo or Jogjakarta and witness an exhibition of dancing. And lucky will be they who can watch entranced as priestess of antiquity are portrayed armed with bows and arrows, in their other-earthly flying to conquer some adversary, or as the gods themselves are shown in battle, spears thundering and swords flashing, that onlookers may learn the meaning of the spirit of man in all its greatness.



Magelang

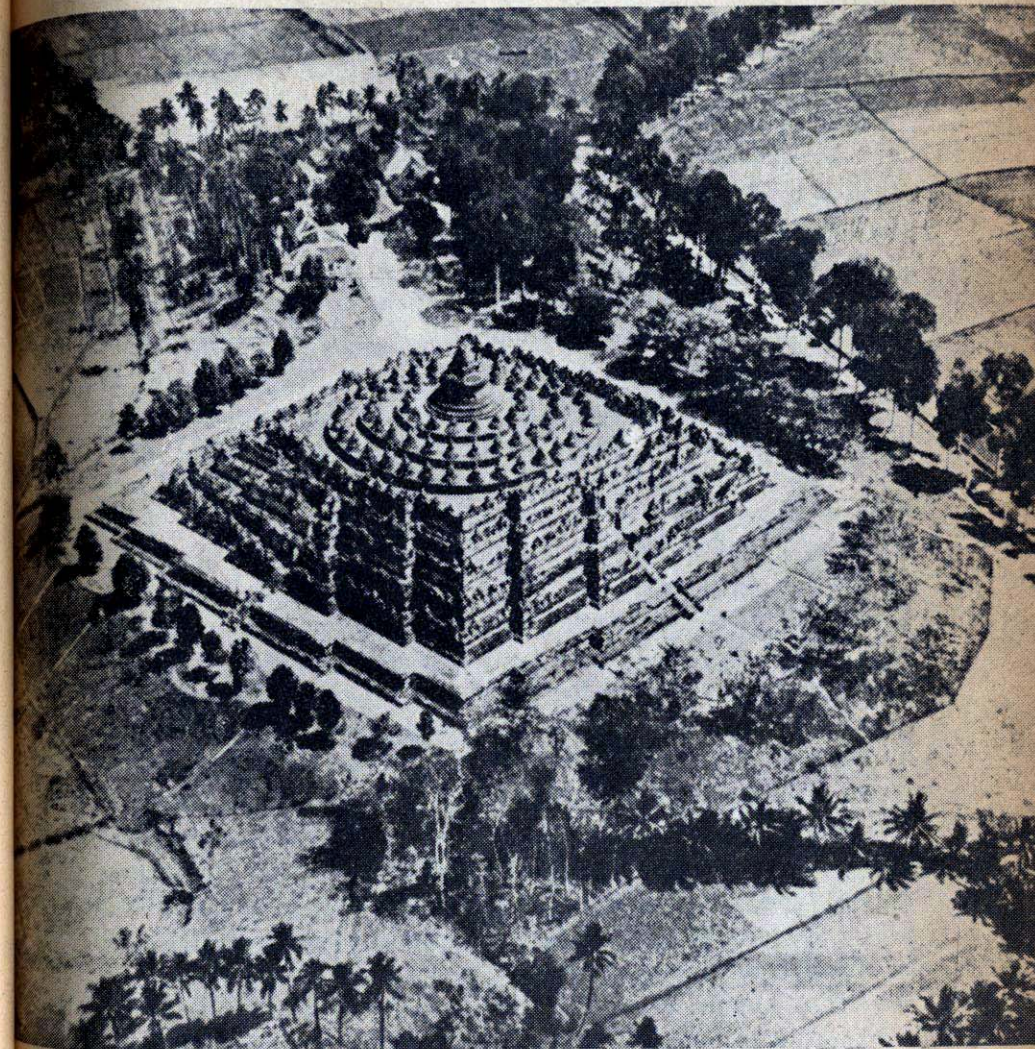
Going across Java from Semarang to Jogjakarta, one at first travels a winding road through the hills at Tjandi and further on, in order to cross the dividing range. When well onto level ground in the plains again, one comes to the town of Magelang, the site of one of Indonesia's tragedies.

It was here that fruitless negotiations took place between the Dutch on one hand, and, on the other, Indonesians who were seeking their national freedom from colonial rule. We are referring to the uprising which assumed nationalist scale in the years 1825 to 1830 under the leadership of Prince Diponegoro. The rebellion was well on the way to success when Prince Diponegoro was called for negotiations; instead, he was captured, and then exiled to Makassar in Sulawesi.

Magelang's second cause for fame, and this on an international scale, is that it is the nearest town to the great Hindu-Javanese temple of Borobudur, recovered from the depths of tropical growths early last century and in a remarkably fine state of preservation.

The temple stands on a rise of ground backed by some jagged hills, its stupas dark against them from afar off across the plain. Around the temple there now lie bright green and yellow rice fields, and from the top galleries one may gaze to the great mountains past the meditating Buddhas, and recover again the serenity of the perfect existence, as so many thousands before our day have done under similar circumstances.

No words can describe adequately this wondrous stone edifice, masonry piled on masonry, hoary with great age, and sanctified by man's past endeavours to be at one with the everlasting. The impression left on a receptive mind by the atmosphere of Borobudur is far greater than even the beauty of the intricate stone carving which faces four galleries, one tier above the other, and which depicts with many amusing touches and much symbolism the life of the great Indian leader, Gautama Buddha.



Magelang — The Borobudur seen from the air.

This temple is one of the acknowledged wonders of the world, and a monument for Indonesia that displays the artistry and culture of the old Hindu-Javanese civilisation which flourished here over a thousand years ago.

Magelang itself is now rather a poor, almost a depressing town, for the area has suffered very heavily in the upheavals of the country during the last few years. Many buildings of importance have been bombed — even the remains of the hotel which formerly stood at the foot of Borobudur itself were razed to the ground some time between December 1948 and July 1949. The region's wealth at the present time is mainly concentrated in the production of rice, and this goes to feed a local population; so there are few funds left over for the repair of the tourist hotels which once made the town a busy centre.

There are some tobacco fields in the area, mostly on a small scale per plantation now, although there were two moderate sized plantations formerly. A nearby sugar factory which used to draw cane from the Magelang area has also been destroyed, and most of the other larger industries have fallen into dis-use during the disturbances.

However, reconstruction is beginning to make some headway. Railway bridges and roads have been repaired, or are in course of repair, and a few houses have already been re-built. At the time of writing, it is once again possible to make the car trip to Borobudur from Jogjakarta in a matter of something under 11½ hours, and to return by the longer route through Magelang in something over that time.

Magelang is built on a bend of the river Progo, which drains most of the basin lying behind the mountain chain to the south of Semarang, and flows into the Indian Ocean past Bentul and Adikarto to the south of Jogjakarta.

On one side of the town, very fine views of Mt Sumbing, an active volcano, are to be had, and in this sector of the town little damage has been done. Fine streets are faced by modern white-plastered houses under their canopy of trees and half-hidden by gardens.

Magelang is still a centre for elementary education, whose students are drawn from fairly distant places as well as from the immediate neighbourhood. A Chinese school and another school sponsored by the Islamic community bring their own pupils from different sections of society, and there are several other educational establishments for more adult pupils.

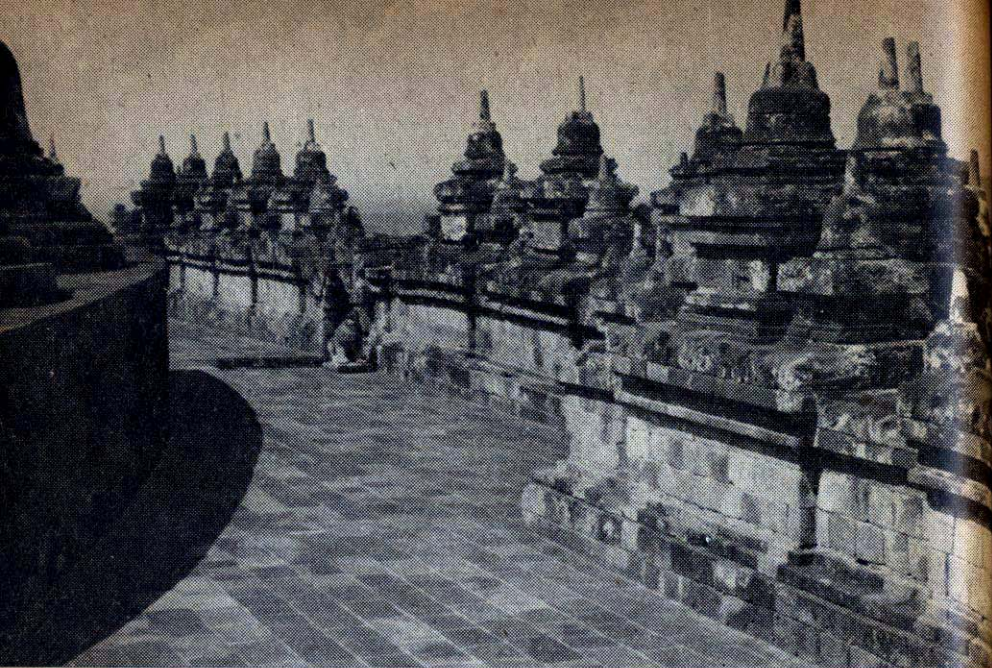
A narrow gauge railway links Magelang with Semarang and with Jogjakarta, but at present the travelling is very slow because of the considerable damage inflicted to the line, which has only received emergency repairs. Bus services also reach out from Magelang in several directions, and these are well patronised.

Around Magelang there are now several flourishing market gardens which, during the nationalist revolution, served the markets of overcrowded Jogjakarta.

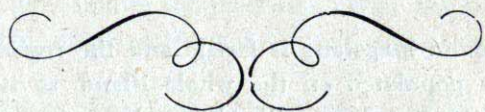
Apart from visits to Borobudur, sight-seers find other attractions in the neighbourhood. There are two smaller temples to see at Pawon and Mendut, the latter being particularly valuable because of a remarkable statue of Buddha which it contains.

Then there are the surrounding mountains, which, although classed as active volcanoes, seldom have anything more to show than vapour and escaping gases, whilst in the old extinct crater of Mt Sumbing there is a sacred grave of archaeological interest. On the sides of these mountains one comes across a couple of country hostels of the Forestry Service which formerly used to receive guests by arrangement, thus making possible several mountaineering adventures.

The land around Magelang is fertile and the region is one of the most heavily populated on the whole island, so it is not foolish to believe that Magelang will ultimately return to its former prosperity. Certain it is that, whilst memory remains and whilst Borobudur still stands, no account of Indonesia would be complete without some mention of this Central Javanese town.



Magelang: One of the top galleries of the Borobudur.



Surabaya

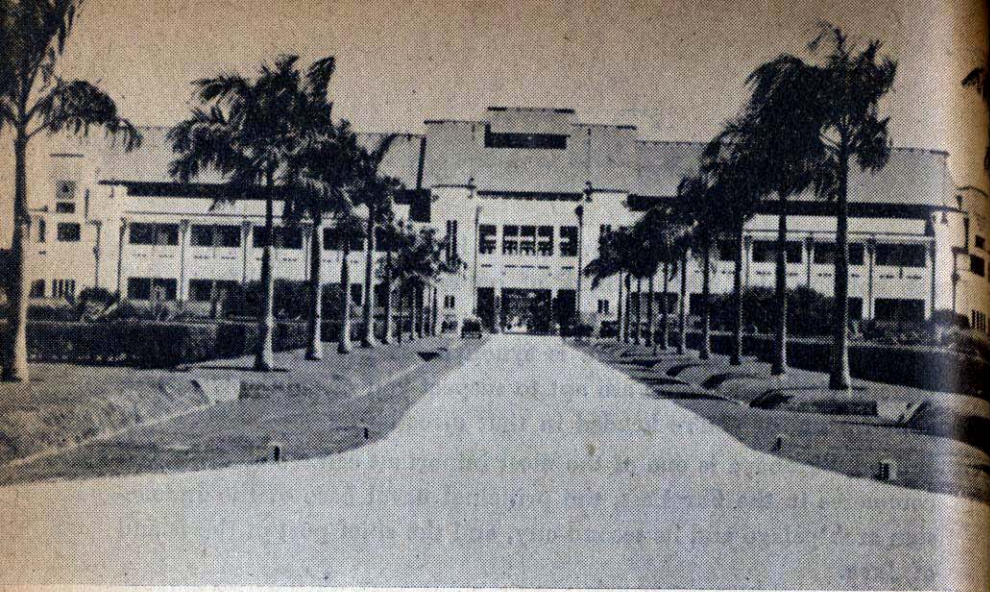
Throughout Java, where overcrowded humanity and bustling cities are nothing new, people think of oppressive heat, sweltering and steamy, when they hear of anyone removing to Surabaya. In other parts of Indonesia, Surabaya is synonymous with a modern commercial city, and people are apt to suspect you of going off to seek your fortune if you're headed in that direction.

Indeed, Surabaya is one of the most important centres of trade and commerce in the Far East, the principal naval base of the Indonesian archipelago and its second city, and the chief port of the island of Java.

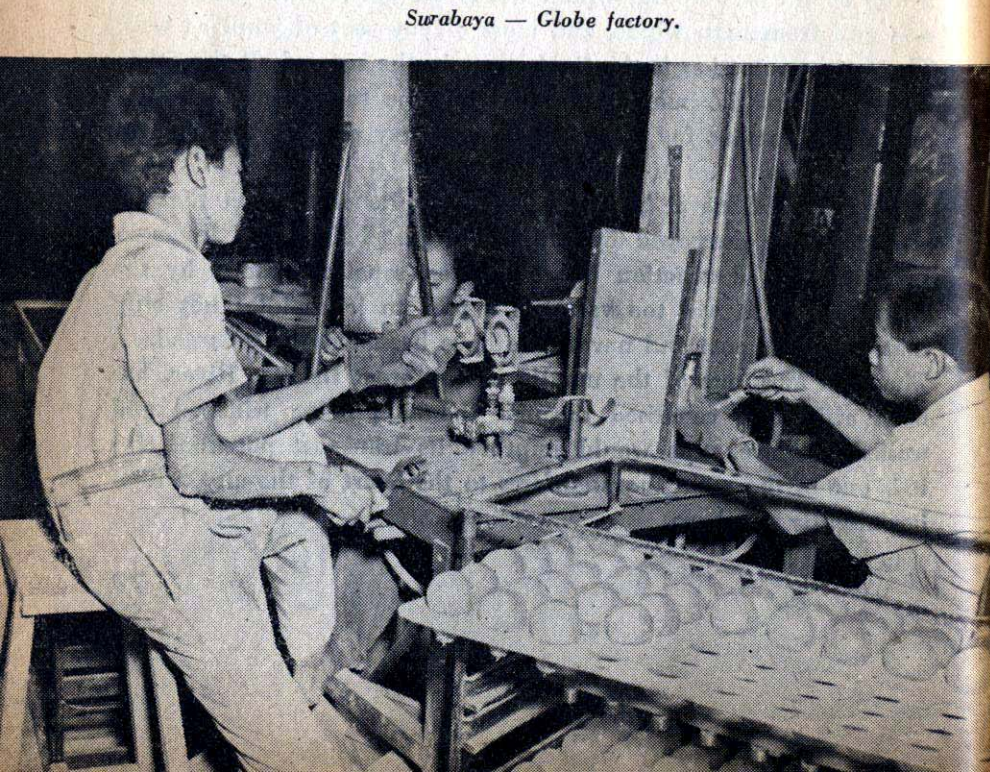
The area around the city is flat and, to the north, decidedly swampy; the whole Residency has the rather dubious distinction of being one of the lowest-lying on Java. Although near to the sea, Surabaya finds that little advantage, for "the sea" is only one of the narrowest parts of the narrow Madura Strait. Quite close at hand is the island of Madura, which wards off all violence from high seas and from high winds, and most of any sort of wind as well. The latter protection is the final straw in the sum of all the other factors making for much humidity, but the former protection is one of the reasons for Surabaya's ascendancy as a port and naval base.

A big port and naval base it is, too, in spite of the fact that its facilities were destroyed by the Dutch just before the Japanese invasion. The destruction has now been repaired, partly by the Japanese, for it was too valuable a port to leave idle; not only that, but both port and naval base have been recently enlarged.

The Kali Mas, one of the mouths of the great Brantas River, has been efficiently canalised through the city, being widened and walled wherever this would improve its transport potential, for it is one of the main thoroughfares to the heart of the city, which lies slightly off-shore.



Surabaya — Townhall.



Surabaya — Globe factory.

On either side of this canal are two big harbours — a naval base to the east, and a commercial harbour to the west.

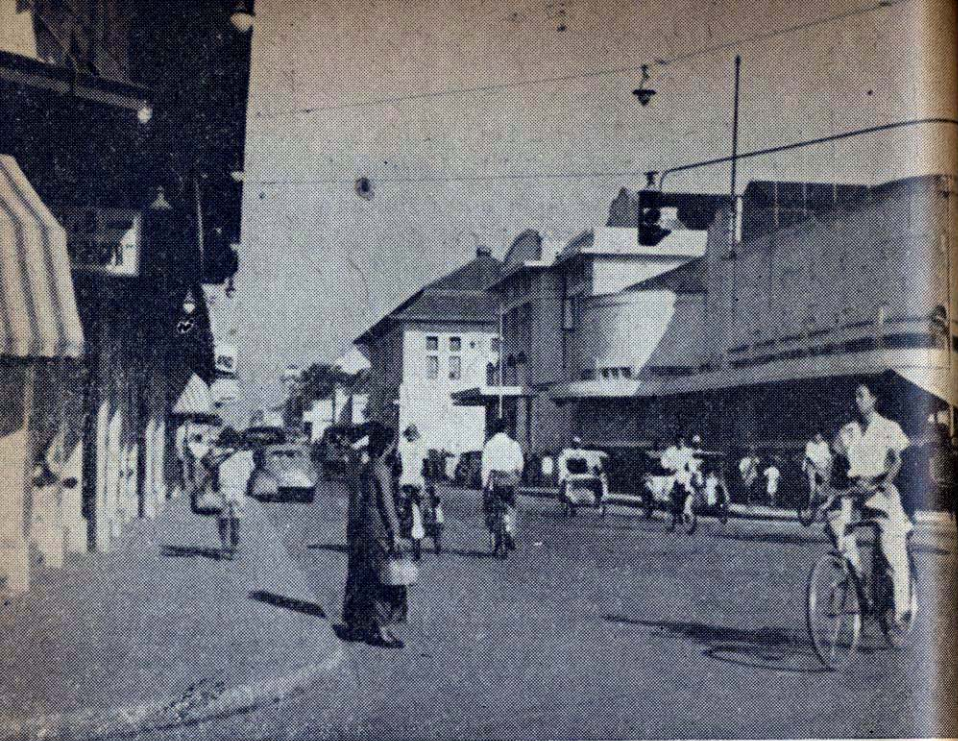
In the naval base, there is an inner and an outer basin, a torpedo boat harbour, dock yards and a cholera quarantine station. Being still on the hush-hush list, we don't know exactly what else is there now. However, you can take it for granted that whatever naval facilities are possessed by Indonesia, the chief of them are there in Surabaya.

On the west side of the mouth of the Kali Mas, breakwaters are thrown out at right angles, thus enclosing a harbour with a land spit opposite. The western side of this commercial harbour is comprised of two parallel wharves, one of 920 metres with an extension for Standard Oil tankers, and the other of 1,650 metres of length. The other side of the harbour is reserved for lighters, tugs, etc, whilst inside the breakwaters are the floating and dry docks, some of the biggest and best equipped in this part of the world.

A shipping canal lies further west still, and warehouses line all quays. The entire network of shipping facilities is connected together and with main centres inland by road and by rail, so that ships can be quickly serviced and goods for trans-shipment or for export can be quickly brought to port. Shipping which passed through Surabaya port in 1939 had a net capacity of over 565 million cubic feet.

This is not only a well-equipped port, it is also an old one. "Surabaya" is a contraction of two words meaning "brave in the face of danger", and conjures up in our imagination a long line of sailors from the neighbourhood. That may be only a fancy, but the fact of Surabaya's port facilities is not. It was the port for the old Modjopahit Empire, whose capital lay further up the Brantas, on nearly the same spot where Modjokerto now stands.

Gresik, also on the shores of the Madura Strait, but further north than Surabaya, had been a port and shipping centre at the time when Java was coming under the influence of Mohammedanism, and here the Dutch established a trading post very early in their



Shopping centre on a Saturday afternoon, after closing hours.

Anglican-Church in Surabaja



Small farmers taking their produce by train.

Indonesian adventure. But, seeing the advantages that Surabaya had to offer, in 1618 the canny officials of the Dutch East India Company allied themselves with the Adipati of Surabaya against his overlord, the Sultan of Mataram. The Adipati and Dutch were successful in that passage of arms, and so the Dutch got in on the ground floor, as it were, in Surabaya.

The Surabaya of today, in addition to unique Indonesian means of transport, possesses a flying-boat base, a large aerodrome, rail, bus and tram services, and a vehicular and pedestrian punt to the island of Madura. That "punt" is actually an old landing craft, taken over from the Allies when they returned here after the Japanese occupation. The first part of the last sentence by rights should be in the plural, for there are several of these craft in use, shuttling backwards and forwards on a regular service, taking up to 20

motorised vehicles per trip and nearly as many pedestrians as can crowd on board.

There are the usual rounds of hotels, cinemas, shops and markets, as befits a city of this size and importance, just as you will also find modern houses and offices, trees arching over the streets and crowded down-town quarters.

Surabaya is also an important industrial area these days. Here is a Philips factory making electric light globes; here are weaving mills; here is a cigarette factory; here are a number of machine shops; here is a big concern putting together imported parts, supplying the finishing touches, and turning out shiny new bicycles. There are glass factories in Surabaya, one of which has just closed down for the installation of up-to-date machinery; its employees are given a resting allowance pending its opening in the near future. Another very considerable Surabaya industry makes replacement parts and entire small machines for many factories throughout Indonesia, including sugar refineries. As one might expect, there are several firms in Surabaya connected with the repair and overhaul of shipping; there is also a shipbuilding industry which launches from its slips new boats of small capacity for the inter-insular trade. In Surabaya there are also situated the second largest railway locomotive workshops on Java.

Cattle and fish breeding are carried out extensively, and Surabaya has a large fishing fleet of its own, as well as drawing upon supplies from nearby Madura.

Within the metropolitan area (at Wonokromo) there is now a new oil refinery to treat the crude oils received from the Tjepu area to the north west, where there is also another refining plant in operation.

Sugar is the principal agricultural product of the area, and Surabaya is the site of the head office of the sugar syndicate. It is also the chief port of entry for timber, rattan and other forest products from Kalimantan and Sulawesi for use of the market in Java. Other agricultural products of the Surabaya region are coffee, tobacco, maize, tapioca, cassava, cocoa, rice, pulses, fruit and vegetables,

whilst considerable quantities of teak are brought into the city from the western and Rembang regions.

An usual commodity of the region is the edible birds' nests which are bought and sold largely by Chinese in the city of Grisik, mentioned earlier.

Surabaya is not behind-hand in the matter of education. Apart from elementary and secondary schools there are two university faculties, (for Law and for Economy) a Medical College, a School of Dentistry (both the latter now of university standard) and a college where both navigation and marine engineering are taught.

The estimated population of the city is 800,000, and that of the Residency about 2½ million; no one is very sure of these estimates, however, because populations in Indonesia have fluctuated a great deal in cities such as Surabaya which have been involved in actual fighting during the course of the nationalist revolution.

It was in Surabaya that fighting broke out in November, 1945, between the British forces and Indonesians, which led to bombing from the air on November, 10th. It was Surabaya that showed the world for the first time since our Proclamation of Independence, our preparedness to defend our newly established state even against bombardments from planes and warships. November 10th, is now one of our national holidays, which we commemorate every year, as Heroes' Day.

But Surabaya's connections with the Nationalist Movement do not begin there.

In 1927, a study club was formed in Surabaya, upon the initiative of Dr. Sutomo, the foremost Indonesian skin specialist, and recognised as the leader of the moderates in the prewar Nationalist Movement. This club was also instrumental in the publication of a number of well got up books on various aspects of social, economic and political affairs.

The club was largely for intellectuals, and its limited circle found the need for an enlargement in scope. "Persatuan Bangsa Indonesia" (The Union of the People of Indonesia) was set up, which later

amalgamated with "Budi Utomo" to form the political party "PARINDRA", the first "Party for a Greater Indonesia".

In all of these moves Dr. Sutomo had been very influential. He had also set about obtaining an assembly hall for the Nationalist Movement in Surabaya; collections were taken up and the proceeds bought building materials which were put up by voluntary labour to become "The National Building", in whose grounds Dr. Sutomo is now buried.

A couple of years ago, when the Dutch were in occupation of Surabaya the people wished to commemorate Dr. Sutomo's death, but their gathering was broken up. The strange thing is that Dr. Sutomo had been greatly admired by many of the Dutch themselves, as may be seen by references to his work in a number of Dutch books still in circulation. What stupidities does colonialism lead to!



Malang

The Brantas River, one of whose outlets lies in the tiny Madura Strait at Surabaya, arises in the central mountain chain. It first flows southward towards Java's south coast which it skirts for nearly fifty miles, and then turns northward to follow the course of the plains where Kediri lies between the great volcanic peaks, and so down to the sea in the north.

The East Java city of Malang lies on the first stretch of the Brantas after it has descended from the heights of Mt Ardjuno and is flowing in a southerly direction towards the Indian Ocean. 1,400 feet above sea level, Malang has one of the best climates to be found in Indonesia, even and temperate. Giant Semeru, the highest peak on Java and an active volcano, provides a magnificent 12,000 feet of backdrop in a south-easterly direction; volcanic Kawi of more modest height flanks the city to the west, and in the south the plains of the Brantas roll gently down to the coastal belt of hills which cut the river off from the Indian Ocean.

Railways can be more daring than rivers, and so Malang has direct connection with Surabaya, by a line running almost due north-south through the high-lying pass between the peaks of Ardjuno and Kawi. The trip by express takes only about 2½ hours to accomplish, and so Malang has become a week-end haven for people from Surabaya which lies sweltering in the heat of the plains. Motor roads, wide and smooth, follow the railway tracks, and both also follow the winding course of the Brantas, thus linking Malang with Tulungagung, Kediri, and with the westward line which connects Surabaya to Solo, Jogjakarta, Semarang, and other centres of Central Java.

Sawahs fill the fertile river valley to the south of Malang, interspersed with thickly cultivated fields of sugar and estates of coffee and rubber. This is indeed a rich valley area, its alluvial wealth spiced and fortified by the volcanic heights above. Yet, right in these self-same volcanic heights, is to be found



Shopping — and chatting.

a most unusual physical phenomenon — a great billowing extent of sand dunes, from the midst of which arises the volcanic mount of Bromo, itself a peculiarity, for it is without the usual cone.

Known for its malignancy is the Kelud volcano, which in 1919 emptied the entire contents of its crater lake over the surrounding district, causing heavy damage and much loss of life in nearby Blitar. After this eruption, a daring engineering feat was undertaken, and tunnels were bored through Kelud's cone to drain away all water, and thus to prevent any future disasters of this magnitude.

In Blitar, to the west of Malang, early in 1944, there broke out a major armed uprising against the Japanese. Its leader, Mr. Soeprijadi, escaped so completely that amongst the villagers it was said he had the power to make himself invisible; however, he managed to materialise himself sufficiently at a later date to become the first Minister for Security Affairs of the Republic of Indonesia.

Historically, Malang is another ancient centre of Indonesian life.

One of the earliest states of which we can find trace is the old kingdom of Singosari centred in the Malang area, about the beginning of the 11th century.

Singosari has left behind it many archeological traces, mainly in the form of Hindu-Javanese temples, three of which are in the vicinity of Malang, at Singosari, Kidal, and Djago. The Djago tjandi is a mausoleum for the remains of Vishnuwarddhana who reigned in the middle of the 13th century, and is known as being one of the most beautiful temples of East Java. Bas-reliefs adorn the terraces and depict fragments from stories of both the Mahabharata and Ramayana epics and also from stories of Hindu and of Javanese legends of animals. Singosari in time lost its identity in the more extensive Modjopahit empire, which by about the beginning of the fifteenth century was broken up by Mohammedan influences. After one of the battles, the Modjopahit Prime Minister fled to the Malang region where he and his descendants established another Hindu-Javanese state.

Even today, in almost all undisturbed parts of the region, evidences

of what was apparently a flourishing kingdom are to be found; there even remain the ruins of a great wall in more remote places. This wall goes northwards across the top of Mt Kawi, then north to Porong, thence plunging south-eastwards to Tengger across the sand-sea, up and over Semeru, and downwards to the Indian Ocean again. The area thus enclosed is roughly rectangular and covers the whole fertile Brantas valley where it lies between the great mountain peaks.

The capital of what must have been a densely populated valley then lay where now Malang stands. In a nearby bend of the Brantas River at the village of Kuto Bedah, we may even yet see the remains of a great Hindu fortress.

From afar, from the Semarang region, the then Sultan of Demak, an ardent Mohammedan, watched this flourishing Hindu state, and decided to destroy its power which threatened Islam in those regions. He organised an army which conquered the territory, and brought it under Mohammedan control. When that Sultan died he divided his vassal states amongst his children, to the great detriment of the people, amongst whom revolts and turmoil broke out.

Towards the close of the 17th century Surapati ruled over Pasuruan and the hinterland, and the Malang region we hear of then as being a desolated and depopulated land. Surapati plays an important role in the history of developments.

He was a Balinese taken into slavery by a Dutch merchant and brought to Djakarta. The story has it that he fell in love with his master's daughter, and thus brought down on his head the wrath of the Dutch. Whether that is true or not, it is a historical fact that he fled from his master to make common cause with the Sultan of Kartasura, who was no friend to the Dutch, though he did not object to doing trade with them if it suited his own advantage. This Sultan sought to play Surapati off against the Dutch, but Surapati was brave and resourceful; he fought the Dutch troops sent from Semarang, vanquished them, and killed the Dutch major, thereafter fleeing to Pasuruan, which he came to rule.

Such happenings were too much for Dutch prestige of course, and

eventually more troops were sent against Surapati, whom he was not strong enough to withstand. But his sons escaped, and the old tale has it that they established an independent state in the environs of Malang, whose name means "cross" or "thwart" and seems to originate from this period (early 18th century).

And so it happened that Surapati and his descendants were able to ward off any effective Dutch penetration of this region until 1767, when the Dutch East India Company's troops defeated the Regent of Malang. The Company established a settlement there, and built a fortress around it, calling the place "Lodji" or Lodge. With the passage of time the name has become changed to Klodjen, and within that present day city quarter there now stands Malang's Military Hospital.

Even that is not the end of the story of Malang's struggles against colonisation. When fighting broke out in Surabaya in November 1945, many people fled to Malang; even the hospital and its patients were removed by train to safety. It was in Malang that the Government established medical and dental university faculties; there were also a technical as well as a juridical faculty and a military academy. It was also in the town of Malang that the Indonesian Parliament accepted the Linggadjati Agreement between Indonesia and the Dutch in the month of February 1947.

But Malang fell to Dutch hands during the military action of July, 1947, and much damage was inflicted upon the unfortunate city, only part of which has been repaired as yet.

Meanwhile, however, Malang had become a modern city, a residential area and a holiday resort. The reason for the latter two factors is to be found in the healthy climate and beautiful scenery; for the former factor — well, the valley is fertile and productive.

Schools attend to the needs of the population of the surrounding areas and include several high-schools and an agricultural college. When the Dutch occupied Malang during the first military action of July 1947, all university faculties had to be closed while most of the students went to the Jogjakarta university. At present there is no university at Malang.



In contrast to pre-war days, most of these houses are now occupied by Indonesians

There is a good Central Hospital under government control, which caters for the needs of the poor free of charge; there are two medical clinics and a large branch of the Indonesian Red Cross.

Gardens and trees flourish in this mild climate, and Malang is well provided with parks and wide clean streets across which the modern villas smile upon each other in the clear fresh air.

Coffee is the most important crop of the area, but the markets sell abundant quantities of cassava, there is timber always available from the forested mountain slopes to east and west, and rubber, rice, sugar and tobacco keep the railroads busy. There is no tobacco

plantation near Malang, but there is a large cigarette factory called „Faroka” which draws its supplies from Djember to the east and from the Deli estate near Medan in Sumatra. Malang also has a number of sugar refineries in its environs, but these draw their supplies from local sources.

The population of Malang city numbers about 90,000, of whom something less than 16,000 are not Indonesians. This is small for a town of such importance as Malang, but the valley is thickly populated once more, with about 775 to 1000 people per square mile. A very noticeable feature of the population of Malang is the admixture of Madurese.

Many centuries ago, large numbers of the people of Madura left their satellite island homeland and settled on the north of the eastern end of Java. These settlers penetrated quite far inland, nearly to the Indian ocean. Of course such a settlement in quantity would be sure to take both customs and language with them, just as it was certain that on the fringe of the settlements the inhabitants should come to mix fully with the original population, so that language and customs became interchangeable.

The Malang area has just such an admixture of population, but is rather more separated than a fringe from the groups of Madurese on the coast to the north and the east. In the Malang municipality villages of which the population is entirely Madurese, are for instance Buring and Wonokojo, in the southern part of the city. There are now more Madurese living on Java, born and bred and dying there, than there are on the small, and poorly endowed island of Madura.



Medan

The wedge-shaped island of Sumatra points to the north-west and lies across the equator; a ridge of jagged mountains stretches along the underside, referred to as the west coast, while swamps and broad plains fill the broad southerly base and extend along what is known as the east coast. If one could fly so high, and see so far, the topography of the island looking down on all the island's length would make it very reminiscent of one of those wondrously chipped and polished cutting flints that the stone age men used.

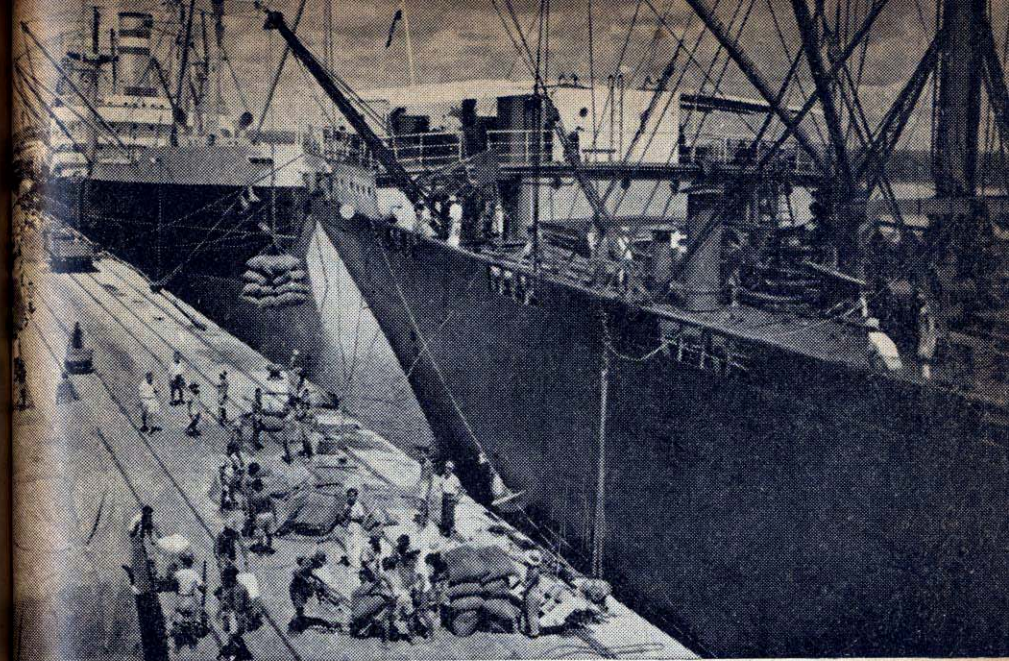
Far up the east coast, about four degrees north of the equator, and lying inland out of the swampy coastal area where the island narrows in towards its backbone of mountains, is Medan, the capital of East Sumatra. The city is almost as far north of Singapore on the Malay Peninsula, as Palembang is south, and a greater distance away, off to the west.

To the south of Medan is Sumatra's great Toba Lake cupped by craggy mountain ranges, the Batak Lands, and many tourist attractions. The mountain peaks include the craters of two large volcanoes, Sibayak and Sinabung, and several smaller ones, all extinct now.

Tobacco fields surround Medan and extend for miles in nearly all directions; these fields include the largest tobacco estate in Indonesia, the Deli Estate; then, to east and west lie even more extensive rubber plantations. Dotted throughout this area are many comparatively small estates and plantations producing tea, fibres, and palm oil, and away to the east are the petroleum wells of Langkat. Thus the city is an important centre for the export trade, and is the first commercial city of Sumatra.

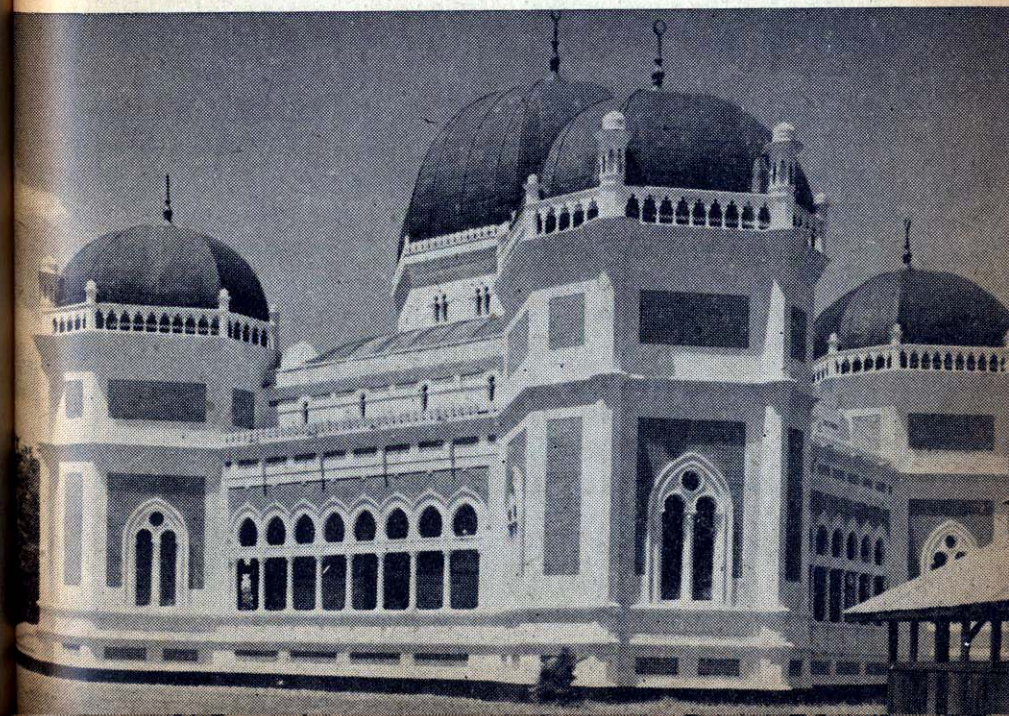
Commerce necessitates transport and banking facilities, so it is not surprising that Medan is well provided in these respects also.

Medan has the most northerly terminal airport of the Garuda Indonesian Airways, and is the first Indonesian port of call for the Dutch KLM airline between Amsterdam and Djakarta. The area thus possesses a good and regular air service to all airports in Indonesia.



Medan — The harbour.

The mosque of Medan is one of the finest in Indonesia.



to important centres in India, in the Middle East and in Europe, to Singapore, to Bangkok, and to Saigon.

Shipping is well cared for in the nearby port of Belawan Deli, situated in the mouth of a river on the coast, 16 miles from Medan. Dutch mail boats call there on both outward and homebound voyages; it is the terminus of the fast KPM service which runs to Djakarta via Singapore, and, of course, is a central port for small coastal vessels of the area. A feature of the harbour is the assortment of storage tanks lining the modern wharves; here rubber latex, palm oil and petrol are stored awaiting shipment. The older harbour next-door up the river from the sea provides a haven for the local fishing craft and smaller vessels.

Rail services link Medan with the capital of North Sumatra, Kotaradja, extend to the south-east from the city through the rubber and tobacco plantations as far as the foothills of the great ranges, and travel in a southerly direction along the coast until the sparsely-populated swamp lands have no further use for them.

The city itself is openly built, and well-planned, for its conversion from a village occurred only towards the end of the last century, about 70 years ago. Within the confines of Medan are to be found the palace of the Sultan of Deli, one of the finest Moslem Mosques and the finest market of Indonesia; the reason is to be found once again in the fact of Medan's modern construction and recent origin.

There are wide, clean streets faced by modern buildings. One of the large administration offices is that of the Deli-Wropper concern whose tobaccos are known internationally. There are several really good hotels, a modern swimming pool, and a sea-side resort on the coast only 30 miles away. There is even a modest zoo, which has, however, some attractive exhibits from amongst the local fauna.

The population numbers something well over 75,000, the total of the last census (1930), a small percentage of whom are Europeans and a slightly larger percentage of whom are Chinese and other Asians. The Indonesian population is of very mixed origins. It seems that the indigenous people were Bataks, who were pushed further inland to the mountains by successive invasions some hundreds of years

ago from the coast of the Malay peninsula, just across the strait. Then there are Achens, Javanese and Sundanese, and, of course, mixtures of the lot, which latter are most marked in the central and southern areas of the East Coast.

The Javanese and Sundanese groups went to Sumatra earlier this century as part of the colonies sent from their over-crowded island under the migration policy of the former Dutch administration; however, conditions were far from their liking in these new colonies, and so they found their own living in other parts, or turned to other work in neighbouring areas.

The history of this East Coast area may be of interest to foreign readers, for its "modern" period only begins about one hundred years ago. Around Medan itself, the Sultan of Deli had local control; besides him, there were several other Sultans, including those of Serdung, Asahan, and Langkat, all of whom were vassals of the Sultan of Siak, whose capital and palace still lie in the far south of the Province at Siak Sri Indrapura, on the River Siak which wends its way through the bad swamp lands.

In turn, the Sultan of Siak was a vassal, and his liege lord was the powerful and independent Sultan of Atjeh of the far northern tip of the island of Sumatra.

Now the Achens fiercely resisted Dutch attempts to bring them under colonial control, and were finally conquered only early in this present twentieth century. And so, when the Sultan of Siak decided to revolt against his northern leige, it was not difficult for him to obtain Dutch assistance in his schemes, which turned out quite successfully for him. In return for their assistance, the Sultan of Siak gave the Dutch permission to use suitable lands under his rule for the plantation of tobacco and rubber.

The best lands for this purpose turned out to be in the northern parts of the Sultan's domain, and so it came about that tobacco and rubber was planted in such large quantities around what was then the small village of Medan, which was not then honoured by being the residence of the vassal Sultan of Deli.

As we remarked before, commerce calls for transport, and so, shortly after the tobacco and rubber plantations began to grow, a port was



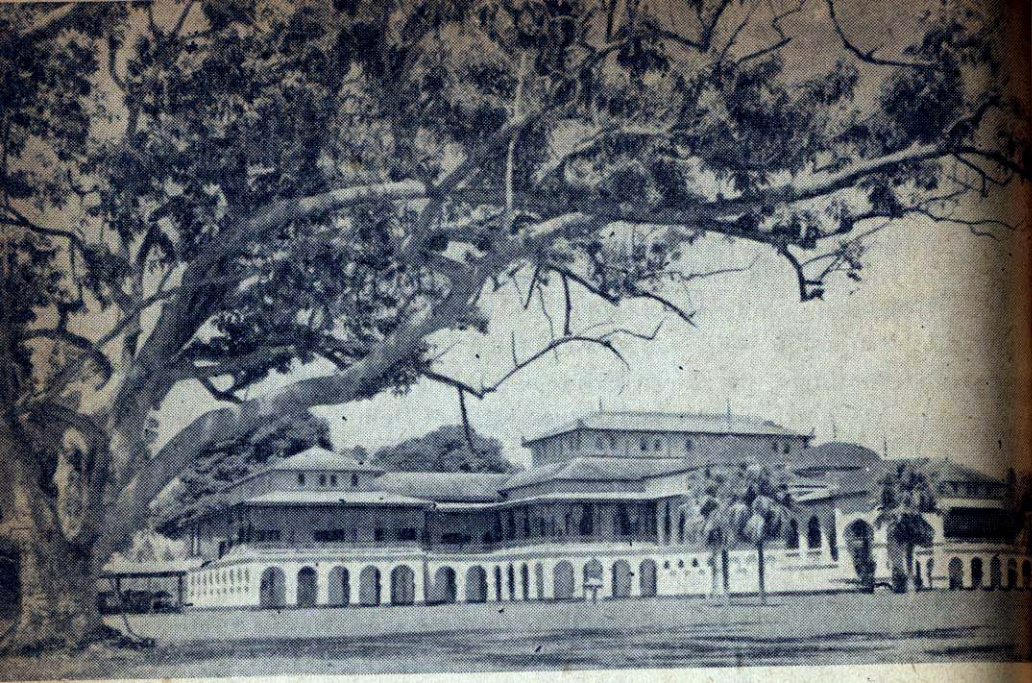
Medan — The beautiful Toba lake.

built on the coast with the beginnings of a city behind it at Labuhan-deli. Here, in due course, the vassal Sultan of Deli removed himself. However, the swamp lands of the neighbourhood proved very unhealthy, and this coastal site was abandoned in favour of that of the village of Medan which was situated in much better surroundings. Of the Medan area is also told a nice old legend, with, in Indonesian fashion, visible relics you may see today.

Puteri Hidjau, the Green Princess, was the beautiful daughter of the local chief, a sub-vassal of the Sultan of Deli. No doubt through the various vassals and leige lords word of this lovely maiden got to the Sultan of Atjeh who wanted to marry her. But the princess was unwilling and difficulties occurred in which magic took a considerable part. The end of the legend is that the Princess was turned into a drake to save her from the Sultan's embraces, whilst loyal members of her household were protected from his wrath by similar transformations, a notable one being that of a relative into the Meriam Puntung, the Cannon of the Broken Barrel. That self-same Meriam Puntung stands today in the courtyard of the Sultan of Deli's palace in Medan, the subject of excited speculation by the superstitious, who suspect it of being a conveyor of fertility. But modern locals note that this ancient cannon is of undoubted Portuguese make, and — well, your speculations about its true history and connection with this legend are as good as theirs.

We've already mentioned the Bataks as being the probable indigenous people of the area, and they certainly attract much attention on a first visit to the region. One couldn't possibly refer to them as being in a "primitive condition", but it is true that their mode of living does bear the hall mark of an earlier age, and that in the remoter areas away from the cities, the remnants of tribal customs are still to be found. On the other hand, it should be remembered that many of these same Batak people in the cities are indistinguishable so far as dress and custom are concerned from other Indonesians around them; many of them adopted the Christian religion generations ago, but a few adhere to the Moslem faith, no doubt super-imposed upon much more ancient beliefs.

In the inland regions, one may still find "tribal houses" in which



Medan — The Palace of the Sultan of Deli.

the members of an entire clan live together — it is, of course, a large "house" which could contain as many as a dozen inter-related families, which sometimes does happen.

The Batak people like to wear sombre colours, and in the past they excelled in the arts of weaving (from imported threads, for the most part) and dyeing. The entire Medan area has pockets where the cultural influence of the Bataks is still to be found. Even in Medan city itself, where the local language is almost identical with that of the Malays across the Malakka Strait, the sombre Batak colours may be seen in the clothes of either men or women, though most of the clothing of the city is now-a-days more under the influence of the colour-loving Sundanese, Javanese and Malays. You will find strong remnants of the original Batak tongue in the Langkat regions, and occasionally you will find hand looms in the more remote areas.

The mountainous area to the south of Medan city, which is known now as the Batak Lands is often more sombre than the clothing of its ancient people, but often as placid as their temperament. The highest

peak of the range in the Medan area lies to the west of the city, and towers up to almost 10,000 feet above sea level; to the south of Medan, the highest peak is not far from 8,000 feet, dropping abruptly to the giant Lake Toba, whose surface lies at almost 3,000 feet above sea level.

Driving out of Medan city, half an hour will take you to Arnhemia to the foothills of the ranges. Up to this point, the road has gone its even way, almost straight, through the tobacco, rubber and tea plantations. But from Arnhemia onwards, the road rises sharply, with hairpin bends and high escarpments, often enough being hewn out of solid rock. In this area is a well known botanical garden and a tea plantation of some extent. Then the road rises again past precipitous cliffs, travelling higher and higher, as nature becomes more and more wild and tumultuous. Between the peaks imposing panoramas come into view, and on a clear day the plain of Deli lies patterned below with the Malakka Strait a distinct line on the horizon.

On reaching the town of Brastagi, one has already entered the Karo plateau, whose average height is about 4,800 feet above sea level. This is a good tourist resort, with modern hotels, amusements, walks, drives, and an excellent climate. Some peaks of the neighbourhood require the services of a guide for their scaling, even for experienced mountaineers; geologists will find Brastagi a good centre of operations for their examination of the nearby volcanic craters, but will need a good pair of boots, for the road cannot approach very near!

The borders of Lake Toba mark the boundary of East-Sumatra for more than half of their 50 miles' extent, where the mountains come down close to the waters, a 25 mile long island enclosed in their depths.

This exciting region is in great contrast to the rolling plains around Medan, and the area benefits much from the great contrast both in the matter of geographical character and in the manner of living of the people, which thus varies from a modernised version of a more primitive day, to organised agriculture, and to the bustle of a modern commercial city.

Palembang

The Javanese say that the people of Palembang have traces of Chinese blood, and they tell you a tale of long ago of a Chinese Princess going with her Royal husband as emissary from the Modjopahit Empire to the capital of the Sriwidjaja Kingdom, where Palembang now stands. That Royal husband must have been more spy, they say, than emissary, for he sent for his uncles and his brothers and his cousins, and together they invaded Sriwidjaja and conquered it. That is why, the Javanese will tell you, the people of Palembang have facial characteristics like those of the Chinese.

When we were young, we were told at school to reckon three generations for every century, and Sriwidjaja fell about 700 years ago, which makes 21 generations since then. The population of Palembang city alone is now about 110,000, and, even admitting that Indonesia runs to large families, we can only remark that the Chinese Princess was an extremely influential lady!!

Couched in that story, however, is the kernel of history, for it is true that, in the 13th century, the Modjopahit Empire did engulf old Sriwidjaja whose capital lay at Palembang, or "Lebar Daun" ("Broad Leaf") as it was called then.

Palembang lies in the south-east corner of Sumatra, far from north-erly Medan. If you look at your atlas, you'll find the city surrounded by those little grass tufts which atlases use to indicate swamps, and you'll see how extensive those swamps are, and what a maze of rivers there is just there.

In spite of being 50 miles inland, Palembang is only 7 feet above sea level, on the banks of a mighty river. Its lack of height, the size of the river, and the heavy rainfall of those parts — somewhere in the neighbourhood of 70 inches per annum — account for the swamps and for the floods which periodically inundate all the lower parts of the city.

But even the houses are quite blasé about the floods — piles keep



Palembang — A street scene with the tower of the water storage system in the background.

their feet dry, and the people take to it like ducks, and live and shop and go visiting in boats along the river.

This is no mere swamp village, however, but the largest town in all Sumatra, rising to its present-day importance chiefly because of the oil-fields in the vicinity. These fields are one of the largest in Indonesia, with refineries on the spot, and tankers plying up and down the river from the storage tanks at Pladju, 2½ miles out of Palembang proper, and at Sungeigerung on the opposite bank of the smaller river on which Pladju stands

Palembang wanders down both banks of the Musi River, with creeks and canals helter-skelter everywhere, like the sensitive ends of the nervous system. A fortress, built in the 19th century by the Dutch, occupies a central position in the city, a reminder of the struggles of the people to resist colonialism, which was finally successful only in 1821. An interesting side-light in this struggle had been recognition of British over-lordship by the Sultan, at the time of the Raffles regime, during which period he set upon the Dutch, massacring numbers of them; but, though the British were anxious to control the region, they did not like that massacre; so they drove the Sultan out, and installed his brother in his place; it was the Dutch who, later on, abolished the sultanate altogether.

Just below the city, the Ogan tributary joins the Musi, and in the neck of land formed at the junction of the rivers is situated the railway station, bringing goods up from the south-west. Three prongs of the railway link Telukbetung, Palembang and Lubuklinggau, with small branch lines in between, joining at the centre of the triangle these places apex, at Prabumulih.

Telukbetung is the port opposite Java, across the Sunda Strait, from which products from Java flow to Sumatra, and to which they come from the southern tip of Sumatra to be sent to Java and Djakarta for the export trade.

Palembang also does considerable trade with Malaya, whose products are shipped by sea or by air from Singapore for the most part, for Palembang is a regular stop on either sea or air routes between

Singapore and Djakarta. Palembang's airfield lies a few miles out of town to escape the swamps and floods.

Palembang is in fact the main commercial centre in Southern Sumatra, and is the capital of the Palembang Residency. Its main export products include petroleum products, rubber, coffee, rattan, resin, and other forest products, but it also mines coal and a little precious metal from the mountainous regions which form the south west boundary of the Residency.

The chief industries of Palembang, apart from the oil refineries mentioned earlier, are ship-building, rubber refining, pottery and engraving.

Of goods for sale on the local market, Palembang's pineapple and krupuk are justly famous. Pineapple, of course, you know already, but krupuk is a typical Indonesian food. Made from rice, wheat, or cassave flour mixed with some savory such as powdered fish or shrimp, steamed, dried, and then fried or baked, krupuk when eaten is a crisp crackly sort of cracker that it's good to scrunch. There are many different varieties of krupuk in Indonesia, and the Palembang variety is a particularly good one.

If you wish to go sight-seeing in Palembang, people will direct you to the graves of the old sultans, to their former palace, now in ruins, and to an old stone mosque, dating from 1740, which has a 70 ft-high minaret of three distinct storeys. But the way to see Palembang is to "do as the Romans do", get into a boat, and go dodging along the river, up and down the creeks and canals, in and out the house-boats, and from one house-boat shop to another.

During the period of the Dutch occupation, Palembang gave harbour to many small ships, running the blockade of Dutch patrols, to get their precious cargoes to the beleaguered Republic. Many are the tales told of exciting chases, of breathless moments of hiding in the swamps and creeks around the city. Even today on Java there are rumours that you can still buy certain imported goods cheaper there than in the great markets of Djakarta or Surabaya, the relics of these days of a few years ago.

Bali

Indonesia is sometimes likened to a string of pearls around the throat of the equator, and, indeed, the strand formed by Sumatra, Java, Bali, Lombok, Sumbawa, Flores and the Alor group, is not unlike that of a necklace. People also speak of our islands as jewels, and thinking in terms of Bali, one understands the simile.

Here on Bali there is the antiquity of a diamond, with an air about it reminiscent of a diamond's ancient metamorphosis, and there is excitement in the depths of its life — and brilliance and gaiety.

Archaeologists turn to Bali "to see what life on Java was like before the Mohammedan influx", as they say; artists delight in its beauty and the colour of its ways, and the curious revel in its eccentricities, its origins, and its contrasts. The Balinese themselves, although they find their way of living suitable, are not at all averse from seeking improved conditions; their independent spirit ensured their lasting support during the nationalist revolution, even though their own island came early under Dutch control again.

To foreign tourists, Bali has been known for years as the island of bare-breasted women (we have heard it put more coarsely, though only in joke,) and much publicity has been made of this custom of un-dress. So much so, that it still seems impossible for illustrated articles in foreign magazines to appear without at least one picture to demonstrate, although the tone is one of praise, rather than of ribaldry.

Now Balinese women are shy, and so much publicity has not only made them feel self-conscious, it has also made them very indignant. And to some effect, for they have gone on the war-path, complete with organisations, meetings, slogans, and all. Recently, when President Soekarno paid a visit to Bali, he was promptly besieged by deputations of women from all parts of the island, calling upon him in no uncertain terms to put a stop to the photographs, drawings, and paintings — at once.

So let this be a warning to all future travellers: unless they are



Balinese dancers.

courting the rounds of the kitchen from crowds of very indignant women, better that they approach their "models" with circumspection, and remember that Indonesians are not a horde of savages! Although Bali is separated from Java by a strait less than a mile wide at its narrowest, it was never subject to any Mohammedan invasion, and what little Mohammedan influence penetrated to the island has been ignored by the population. Thus the people still adhere to the Hindu ways brought direct from India, and re-inforced when Hindu-Javanese princes fled from Java after their defeat by Islam.

Another amazing fact about Bali is that on this island there flourish Asiatic mammals, birds and insects — but not on nearby Lombok to the east. Zoologically, then, as well as archaeologically, it seems that Bali is the last resting place for animal and cultural invasions from the Asiatic mainland. This is not quite strictly so, for recent zoological authorities find evidences of transition in all the islands of the Lesser Sunda group, while Hindu influences have travelled further afield. Bali is, nonetheless, a most remarkable repository of historical events.

Influences on Bali have not only been Hindu — there are marked traces of a much older pagan culture, and sufficient indication in particular quarters of the people's derivation from an even older stock than the Hindu-Javanese.

The island is roughly rectangular in shape, with two exaggerated corners, and is set diagonally in the „necklace" which it spans for more than 90 miles. One long corner comes to Java, and the other, chalk-clad, plunges further south than the most southerly limit of that island, giving Bali its greatest width of about 50 miles. It has an area of only just over 2,000 square miles in all, and a main mountain chain crossing from east to west, with a large alluvial plain in the south.

Mount Batur, one cone inside an older and much wider one, is the only active volcano on the island, although all other peaks are of volcanic origin, and of recent origin at that in terms of geological time.

The coasts rise sharply from the sea with few bays, and, the island lying full in the blasts from both east and west monsoons, has only two safe harbours of which Benua, the port for Den Pasar, is the most-used. Nearly all Balinese rivers come pelting down the south side of the central mountains — a steep and short grade so that they soon empty themselves, and become choked and practically dry during almost half the year when there is little rainfall.

So small an island in such a position has plenty of seas and winds to cool it, and Bali's climate is very equable and mild, being classed as sub-tropical up in the mountains. Almost all parts of the island are extremely fertile, and so a wide range of growths is possible.

Tea and cocoanut grow profusely; sugar cane, coffee, cocoa, tobacco, indigo and peanuts are luxuriant; besides Malayan fruits, European vegetables grow well. The island's many pigs are the source of a profitable business, being exported to Java and Malaya to become delectable foodstuffs for the Chinese population.

Agriculture and fishing are the chief activities of the Balinese, who are also craftsmen of world-wide renown. Fine pottery, weaving of rich colouring which incorporates gold and silver threads, gold and silver ornaments, bowls and the like, mostly the product of the smith's hammer and the engraver's gouge, wood and stone carving and stone architecture are all arts in which Balinese craftsmen are adept.

These arts still show the assimilation of many culture patterns — animistic designs are to be seen intermingled with Buddhist and Brahman deities in ceremonial procession, whilst the onlookers are depicted on bicycles or in motorcars!

Religion likewise shows marked admixtures. Offerings to household gods and small shrines in the home show the same kind of religious attitudes as are also to be found amongst some Polynesians; most temples are dedicated to Shiva, though Brahma, Vishnu and Krishna are also known. Caste is observed, and cremation is practised more thoroughly than in any part of present day India. All occasions have their respective ceremonials, and one may say that the grander



Bali — Silverwork.

of these, performed by the priests, follow Hindu practises, whilst the more simple, such as those connected with the cycle of life and the harvest for example, originate in more primitive customs.

By the 10th century, there was already a Hindu type culture firmly established, which probably was absorbed in the pattern of Java during the period of the Modjopahit Empire. After the latter had fallen, a time of great troubles set in for the Balinese. At the end of the 17th century the island was divided into nine principalities which shortly afterwards were set one against another. The Dutch had visited Bali towards the end of the 16th century, and by the middle of the 18th obtained „rights” to the island from the Sultan of Surakarta, an heir of Modjopahit and of the succeeding Mataram Kingdom. The Balinese did not mind who was their suzerain on paper, so long as he did not interfere in their local autonomy. When in the middle of the 19th century, two of the princes retook to themselves their ancient right to the cargoes of wrecked ships, the Dutch sent out an expedition to bring them to

terms. When they later recanted, two other princes were persuaded to assist the Dutch against them. And so the old story of a broken empire, internal friction and the colonial overlords setting one still farther against the other was repeated on Bali. How often has Indonesia seen this happen! It was only in 1908 that the last insurrection occurred, and Dutch authority seemed finally secure. Memories of this bad old period may still be found in the islet of Nusa Penida which was once a convict settlement, and in Badung in the east where a slave station was once situated.

Bali, with its strategic importance as an approach to Java and the naval base at Surabaya, was the first island of the "necklace" to be invaded by the Japanese. By the end of February, 1942, the Japanese were in control of the whole island, and landings were being made at several points in Java.

Bali was re-occupied by the Dutch, and the island was chosen as the site of the conference whose outcome was the formation of the Dutch-sponsored so-called member-state East Indonesia.

For administrative purposes the island is divided into two, a north western part, of which the capital is Singaradja, and a south eastern division whose capital is Den Pasar. A road almost straight across the island which climbs 6500 feet over Mount Tabanan connects the capitals. There are two other similar cross-island roads, and another which goes almost right round the island, but there are no railroads and no tramcars. Buses are beginning to make public transport faster, and the two capitals have many fine buildings, including a number of tourist hotels.

Perhaps the most significant thing about Bali is the close adherence of its people to Indonesia's claims for independence. Remembering the resistance of the Balinese to Mohammedan and Dutch influences, it was not astonishing that the Balinese people, chiefly the youngsters, after Indonesia's proclamation of Independence on August 17th, 1945, fiercely resisted the Dutch administration and kept "guerilla-ing" in the mountains. How many victims have fallen as a consequence of this resistance, is not exactly known, but in the neighbourhood of Tabanan in South Bali we

can find a special cemetery of more than 600 Balinese people who fought the Dutch during the last few years.

The people in Bali too are conscious of their right to live in freedom, to live the life they prefer, changing or modifying it, or leaving it simply as it is, according to their own free will.



Bandjarmasin

Bandjarmasin, capital of the South-eastern section of Kalimantan, is situated amongst the swampy mouths of half a dozen deep, swift-flowing tropical rivers, which drain the largest plains area on the whole island. During the rainy season, torrential waters come pouring down the mountain slopes of the interior to inundate the plains lower down, and to turn the swamps into a veritable sea.

The city has been built on a river-formed island, between the Barito (or Dusun, as it is also known,) and the Martapura Rivers, the former being the longest river of the group, and both rivers being navigable for big ships beyond the city. There is a good harbour, and so the city carries the import and export trade for all the great valley region.

Bandjarmasin is thus another important Indonesian city which is a very watery one. Once again, houses are raised on piles, and gardens are walled and drained; once again the pattern of rivers as thoroughfares repeats itself, as it is bound to do in these circumstances.

However, the prospect of the city is not entirely flat and wet. Off to the east a mountain range sweeps down in a bold curve from the north, so that there is higher ground in sight. This area is not very accessible, however, for the roads turn before reaching the lower foothills to follow the ranges up to the north before they penetrate the heights. Indeed, they don't really "penetrate" at all — they just stop short, and there's an end to them. Kalimantan, as we remarked earlier, certainly isn't opened up yet, and so far there's been no reason for the roads to go further in this difficult country.

Rubber, pepper, timbers, rattan, cordage fibres, gold and diamonds make up the collection of the chief export goods of the area. Perhaps your fancy will be rather tickled to know that the people can so cheerfully exploit the wetness of their land as to export duck's eggs in considerable quantity!



Bandjarmasin: Rubber flows slowly into the waiting cup.

Nearby villages grow cocoanuts, rice, and rubber, but the rice is not sufficient to feed the people of the region and it is still obtained in quantity from other parts. There are two considerable saw-mills in the vicinity, at Alalak and Tjerutjuk, and bricks and earthenware goods come from the kilns at Sungri Tabok. Coal is mined at Pengaron, about 40 miles away.

Bandjarmasin has less than 100,000 head of population, of whom only about nine percent are non-Indonesian.

From the time of the coming of the Dutch, the history of the place is very complicated. Earlier than this, we know of a sultanate centred in the environs of Bandjarmasin, whose domains covered the entire southerly region of the Barito River basin; somewhere in the 15th century the Sultan had been converted to Islam, and his successors firmly adhered to the new faith.

Seventeenth century attempts of both the Dutch and the British to establish firm trading relations came to very little, because the hostility of the people overrode any hankering the sultans and some traders had after profits — even to the extent of outright butchering of Europeans living in the area.

But in the second quarter of the 18th century, a treaty was concluded between the Dutch East India Company and the Sultan, who acted contrary to the wishes of the people. And then begins a long and involved story of a sultan being driven from his throne, of a gift to the Company of the whole area, of the Company's loaning it out again; of the Company neglecting the area as not worth while; of Raffles trying to develop it by near-slave labor, and then of peace for a while after Indonesia had been returned to the Netherlands.

The beginnings of the 19th century saw the same story continued. The Dutch were granted extensive territories, the choice of the sultan, and the choice of a governor as well. You may be sure the exercise of this right brought the Dutch into even greater conflict with the people. A man hated by the people was nominated as heir, meanwhile acting as governor, and the rightful heir was set aside. In due course the hated man became Sultan, and sought the extermination of his rival; by then a third member of the Royal



Bandjarmasin: These craft carry produce up and down the river.

Family had been made governor — and then along came a fourth claimant to the throne in the person of the direct-line heir of the Sultan driven from his throne in the 18th century.

It was evident that the situation was ripe for revolt, and a revolt in fact followed, with the murder of many Europeans throughout the entire region. When at last the Dutch removed the hated Sultan, they decided not to nominate another, but to incorporate the area with other territories under their own direct control. But this was, of course, worse than ever for the people, who rose up again all over the country, led by various members of the Royal Family.

This revolt of the people was indeed very difficult for the Dutch to suppress, in spite of the harsh means they deemed necessary.

The leaders took to the hills; if they were captured when they raided, they would surrender, then escape and join their people again; or, put out of the way by the Dutch, another leader would take their place. And so the revolt smouldered for thirty years, and was never finally exterminated, for always in the hills there was a claimant to the sultanate, though his guerilla activities eventually amounted to little enough.

After the Proclamation of Indonesia's Independence in 1945, however, guerrilla activity against the returning Dutch was taken up by the people with increasing momentum, and the Dutch in Bandjarmasin must have had a very uncertain expectation of life. Even during the time of their greatest power since the war, after the Dutch had over-run the capital of the Republic and had sent President Soekarno, Vice-President Hatta and other leaders into exile, guerrilla activity continued unabated — indeed, it became more fierce, more determined, than ever before, for here, too, a new spirit was abroad amongst the people.

Since the transfer of sovereignty, conditions around Bandjarmasin have in fact been more securely settled than for many a year previously, for the people know that the freedom from domination they have fought for so long is at last their right — and their duty.



Pontianak

The third largest island in the world, the island of Kalimantan, known as Borneo in English-speaking countries, extends further north than any of the islands which contribute to Indonesian territory; the northern part of this island however, is under British domination, and the Indonesian part lies nearer to the equator in the south than does the tip of Sumatra.

A chain of mountains runs down the longest stretch of the island from northeast to southwest, and another cuts across it in an east-west direction about the centre of the island.

The British portion of the island occupies the north-west sector formed by the crossing mountains, extended by the addition of the north-east tip. The rest of the two eastern sectors forms the areas now referred to as eastern and southern Kalimantan, whilst the remaining south-western sector is known as West Kalimantan.

The capital of this last sector is Pontianak.

And a pontianak is a ghost! A very evil-natured one at that, the remains of a woman dead in child-birth, that jealously seeks revenge for the joys of motherhood lost to her upon other mothers-to-be. Why such an ill-omened name was bestowed upon this city we cannot say, but there it is.

Ill fortunes seem to have dogged the steps of the history of the place for a long time; its last Sultan is that same Hamid who early this year sought treason against the Indonesian state, and treachery against his fellow countrymen.

The sultanate was founded in 1772 by Abdoer Rahman, the son of an Arabian theologian, who was acting as governor of a Mohammedan settlement to the north at Mampawah.

Abdoer Rahman seems to have been one of the grand old men of the bad days of piracy and buccaneering, and had already made a fortune by the time he arrived in Kalimantan. He was an acute old rascal, for, after marrying a princess of the region, he obtained the assistance of the Dutch East India Company to lay claim to



Pontianak: The Kapuas river

The rivers serve as streets and as the chief path for transport.



the area where Pontianak now stands. At that time, this area lay under sovereignty of Bantam in Java, a legacy of the period when the old Hindu-Javanese empire of Modjopahit had been able to claim most parts of Kalimantan as vassal states. Bantam was forced to give up its claims in 1779, and the Dutch East India Company promptly recognised Abdoer Rahman as Sultan of Pontianak. Abdoer Rahman raised a trading station and prospered handsomely until 1791 when the trade became too great for any mere station.

Mampawa and Sukadana, another coastal town to the south of Pontianak, were proving recalcitrant in their deals with the expanding Company, who used Abdoer Rahman to punish them. Apparently he was not loathe, and the razing of the two towns in question certainly added to his own powers, for the de-housed merchants removed themselves and their families to influential Pontianak.

But Abdoer Rahman and his descendants also proved rather difficult for the Dutch to handle, and it took many efforts to bring Pontianak within their fold, completely under Dutch domain. Contract followed contract, and negotiation followed negotiation, until at last in 1911 a definite relation was at last accepted, acknowledging Dutch supervision and practical control.

Pontianak lies near the mouth of the great Kapuas River which drains the whole sector of the island, flowing in tortuous stretches almost down the middle of the great valley basin between the mountain chains. This river extends for about 375 miles as the crow flies; how much more length the river possesses around all its bends and meanders is still to be seen, for it has not yet been accurately measured.

Along the coast, cocoanut palm groves extend everywhere in the interests of the copra and palm oil trades, whose proceeds are swelled by the income from pepper and rubber which grow almost wild just north of Pontianak.

Other products of the area are rice, maize, cassava, tobacco and sugar. Silks are dyed and woven, and beautifully patterned baskets, gay with bright colours, are local specialities, the output of small

family industries or of single individuals.

There are some factories of modern standard which mainly process the raw materials grown nearby. The most important factory, a large concern, is the industry manufacturing palm oil for the export trade; others include sugar and rubber plants. But most of the large buildings of the town are warehouses of one kind or another, in which are stored the goods for transfer to other parts of Indonesia or to foreign countries.

Ship-building is the most important industry of Pontianak, and is perhaps one of the most important services which the city renders to the needs of the neighbourhood, for this is a very wet region indeed. Parts of the town are regularly under water at every flood tide, a matter to which everyone is so much accustomed that houses are built on piles to remain above the waters, whilst gardens have walls built around to stop their penetration, and ditches to drain them off.

The population comprises little more than some 45,000 persons, of whom more than 15,000 were Chinese at the time of the 1930 census. It is the Chinese residents who have the greatest share in the management of the economy of the region. The indigenous peoples are loosely referred to as the Dyaks, who obtain a subsistence from agriculture, but there are also a great many immigrants from other parts of Indonesia, including from south Sulawesi (the Buginese,) from Bandjarmasin in south Kalimantan, and from Matan and Mampawa of the west coast. These groups of Indonesians are engaged in small retail businesses and are employed as laborers in the cocoanut plantations. Immigrant Arabs complete the group of inhabitants, and they are also engaged in the growing of cocoanuts and in the copra trade.

The city itself is situated on a tongue of land at the junction of the Kapuas and Landak rivers, 14 miles inland from the coast, and spreads itself idly over the several river banks. Better class houses are to be found near the Sultan's palace, and on the left bank of the Kapuas, where the few Europeans and the wealthy Chinese live. The rivers between the different parts of the town serve as

streets, and also serve as the chief path for the transport of goods from the hinterland which provides timbers, cordage fibres, rattan, and the like.

This hinterland is a truly tropical forest, with swamp lands between, and no very high mountains inland to affect the coastal humidity. Not yet thoroughly explored, let alone opened up, it is difficult to say precisely what are the resources of the West Kalimantan area which covers about 3,000 square miles.



Makassar

They say Nature never tries anything only once, and if you look at the extenuated peninsulars which form the island of Sulawesi and that of the Halmaheras, you'll see the same pattern repeated. And a queer pattern it is too, all arms and legs and not much body, like some peculiar insect.

It seems that this name Sulawesi, mispronounced as "Celebes", originally meant something like "Island of Iron", which appears to indicate the presence of that ore in considerable quantities. Maybe the iron got used up, or maybe the surveying hasn't been very exact, for the truth is that no one now thinks of iron in connection with the island at all.

They will think of a seafaring people, many of whom became petty officers on Dutch merchant ships pre-war; they will think of the multitudes of small and large harbours which almost line the coasts round all the bays round all the peninsulars of the very long seaboard of this medium sized island; or they will think of Makassar and the former member-state of East Indonesia.

This queer-looking island has little plain; it is mostly mountain, not very high, not very low, and many of the coasts rise sharply from the often placid waters which lie in land-locked bays. In spite of the fact that the northern peninsular runs practically parallel to and close above the equator, few parts of the island are either very hot or very steamy — the mountains and nearby sea attend to that between them!

The products of the island include nutmeg, cinnamon, copra, palm oil, coffee, sago, rice, maize, rattan, timbers, and cordage fibres.

There are no railways on the island, and few centres are even linked by road. But, as we have said, the people are seafaring, and in spite of the great distances their small ships must sail around the long arms and legs of the island, they go everywhere, buy and sell everything, and are the chief means of transport.



A part of the old harbour for small craft.

The two most developed and opened-up portions of Sulawesi are the southern tip of the most southerly of the four peninsulars, and the eastern tip of the most northerly. The centre of the former is in Makassar, whilst Minahasa is the name for the general region of the latter.

Menado is the capital of the Minahasa area, which is outstanding as being the oldest centre of Christianity in Indonesia. Missions were established in the region about a century ago, and the work done from that time forward has left an indelible stamp upon the characteristics of the people and upon their manner of living. These same missions set up various schools, and so it is usual to find a much higher percentage of literacy in this region than applies to the rest of Indonesia.

Makassar was the capital of the former member state of East Indonesia, which arose as a result of the Dutch-sponsored Den Pasar Conference in 1946. The city was already prominent, however, in that region.

Situated in the south of Sulawesi, and thus nearer to the islands which were more highly developed, it had become a trading centre for all the north-easterly islands of the archipelago, and was the capital of Sulawesi, as it still is.

When the Portuguese first came to Indonesia, they found Makassar already a town of importance, and established a trading centre there; later there came the Dutch and the British, and Makassar was open to trade freely with all of them, with the consequence that it became one of the first scenes of contention between the three colonial powers.

The Makassars, a fairly distinct type of people, are spread throughout the whole island and surrounding islets and archipelagos. They divide their time usually between agrarian occupations, such as cattlebreeding, farming, horse-raising, etc., and trade. It is only comparatively recently that they have begun the cultivation of rubber, coffee, tobacco, and sugar cane as export commodities. It has been their trading activities which have taken them so far afield in their tiny craft, sometimes no bigger than a motor boat, that they

are not unknown in the northern ports of Australia or in the harbours of Singapore.

Another people of the Makassar region are the Buginese, who, although they also belong to the same stock, have certain physical characteristics and customs which set them apart in some ways. Both the Makassars and the Buginese have a well-developed literature.

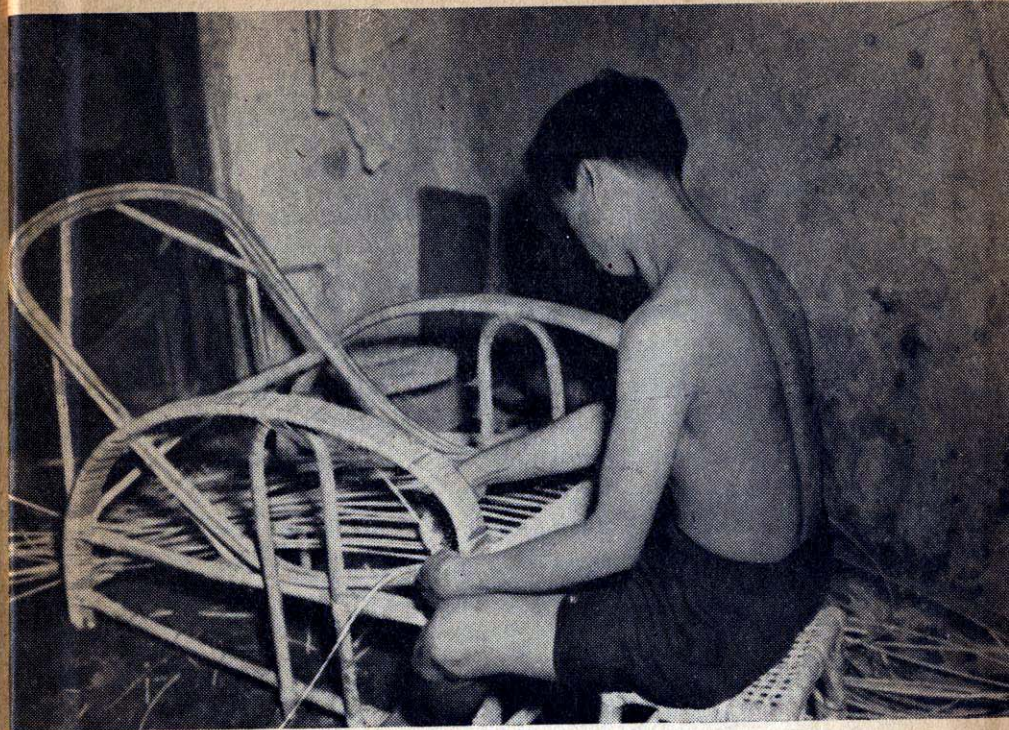
The city of Makassar lies on the western side of the tip of the southern peninsular, where the myriad minute islands of the Spermonde Archipelago act as effective breakwater to the north-west. The port is thus quite safe for shipping even during the rather tempestuous rainy season; its facilities have been modernised within the last few years. The population is now estimated to be something less than 100,000, of whom about 20 per cent are Chinese, Europeans, and foreign Asians.

Makassar is a municipality with a mayor and council, and has modern residential quarters, good hotels, etc. It lacks elevation, however, and the surrounding country is swampy, and is generally considered not very healthy on this account.

Part of the city is quite old; here you can find the trading quarter and rows of old 17th century Dutch-type houses, built close together. Other parts of the city are openly built with the sort of squares and fortresses that you can see in most Indonesian cities of importance to the former colonisers.

After the Den Pasar Conference, Makassar became a greater administrative centre than it had ever been before, with parliament assembling, cabinet ministers meeting, and the comings and goings of the powers-that-be an everyday affair.

Early in 1946, the returning Dutch had swept into Sulawesi, interning and exiling the political leaders of the people, who favoured the Republic. But long after the Den Pasar Conference had given rise to a different administration, the people's resistance continued, flaring up as the opportunity arose, in spite of Dutch drives. The most vicious of these drives began in December 1946, under the



Makassar: — Making a rattan armchair.

leadership of Captain Westerling, and resulted in the massacre of 40,000 people from the South Sulawesi area. Even as late as the end of 1949, while the transfer of sovereignty to Indonesia was being arranged at The Hague, yet another young patriot, Wolter Monginsidi, was executed by the Dutch authorities in Makassar because of his guerilla activities.

Troubles still continued in Makassar after the transfer of sovereignty to Indonesia. First there were a number of localised incidents, then there were difficulties with Indonesian members of the Dutch armed forces which culminated in the "Andi Azis Affair", and then came the flight of Dr. Soumokil — he had been Attorney General for the East Indonesian State — to Ambon where he played an important

role in the so-called proclamation of the "Republic of the South Moluccas".

But Makassar itself is now quiet once more.

Before "saying goodbye to the glamorous land of Sulawesi", as those travelogues would surely put it, we should like to mention one of the little-publicised crafts of the area.

Makassar's markets are bright with gay colours and lovely shapes; we're not talking about flowers, but about baskets. Rattan, palm leaf, pandan, and similar pliable materials are woven and plaited and dyed into innumerable shapes, each with its design in gay reds, cerise, emerald and browns. Then there are smaller articles, such as cigarette cases, tobacco pouches, purses, etc, which are made from horse hair, woven over smooth stiff fibres for strength, and plaited, black and brown and white, over and under, in and out, even making lacey all-over patterns.

But don't take your wife when you go there to see, or you'll surely come away from those markets spending far more than you should, for the Makassars certainly excell in basket-wares.



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