

of slaves - e.g. forbad trading in slaves and also the ancient institution of debt slavery. He was v. interested in the history and civ. of Java - see his monumental History of Java and during his period as Lieutenant-Governor the Batavian Soc. of Arts and Sciences became a much more active concern than it had been before. For an account of Raffles by a Malayan who helped him in his Malay studies see Hikayat Abdullah, trans. A.H. Hill, JRASMB, 28, 1955. pp. 72-6. However Raffles was not equally admired by all his own countrymen - for instance the commander-in-chief of the Brit. forces, General Willespie, repeatedly disagreed with him and on returning to E.I.C. H.Q. in India made allegations against him (for instance, he said that Raffles had used his position to line his own pocket). The E.I.C. actually conducted an inquiry into Raffles' conduct and he was cleared of these charges, but nevertheless they were sufficiently dissatisfied with his performance in office to recall him from Java. his admin. pay its way - (his type of indictment seems to be a common fate for colonial innovators - cf. Warren Hastings and Daendels).

= true,
but:
generally
permitted

Despite Raffles' recommendations that the British shld. try to hang on to the island, his successor in office, M John Fendall, handed it back to the Dutch in August 1816. The restored Dutch régime on Java retained Raffles' land-rent system, and ~~even further curbed the~~ influence of the Java Regents by refusing to allow them the right to hereditary succession in the office - son ~~of the Regent~~ of the Regent wld. h'ever normally succeed, but only if the Dutch govt. was satisfied with him. Also made arrangements for the Regents to recieve a fixed salary - reduced their opportunities for extortion. Raffles' measures against slavery were confirmed. The forced coffee cultivation in the Priangan district was maintained, as it had been by Daendels and Raffles, because of financial difficulties - the colony was still not paying its way. What would have happened if the situation had remained peaceful is hard to say, because the situation suddenly blew up with the outbreak of the Java War, a holocaust whcih ravaged Java for 5 years between 1825 and 1830. The chief of

* The progress in the direction of direct govt. can be measured by the fact that in 1808 about 60% of Java was under direct Dutch rule but by 1830 this had increased to 93%.

-ORO

the rebel leaders was prince Dipanagara of the Jav. principality of Jogjakarta. When Dipanagara's father, ~~xxxxxx~~ Mangkubuwana III, had died in 1814, he had been succeeded by Dipanagara's younger brother, whose mother was a queen of higher rank than Dipanagara's. However Raffles had promised Dipanagara that he would succeed to the throne if it happened that his brother died before him. The brother did die first, but by that time the Dutch were back and they put his 2-yr old son on the throne - Fall syas they must have been genuinely ignorant of Raffles' promise because they made Dipanagara one of the guardians of the young sultan. However Dipanagara did not rebel out of disappointment over the succession - what finally induced him to rebel was the decision of the Dutch govt. to make a road over part of his property where there was a sacred tomb. Dipanagara's autobiography gives a ~~xxx~~ fascinating insight into his motivation - ~~xxxxxx~~ religion - a syncretism of Islamic orthodoxy and / the older Jav. tradition - seems to have been the most important force behind his actions. In his youth he moved from one "pesantren" to another, and frequently went up to the mts. to perform asceticism in lonely caves. In his autobiography he describes many visions which appeared to him - for instance that of Sunan Kalidjaga, ~~x~~ the 16th cent. wali assoc. w. the conversion of Java to Islam. On one occasion when he was engaged in meditation a man appeared and summoned him to appear before the Ratu Adil - Berg associates the Ratu Adil w. Jav. Buddhism - says he is actually the bodhisattva Maitreya, but in Dipanagara's autobiography he is an Islamic figure - dressed like an Arab, and says to Dipanagara "you will lead my warriors on Java, and if anyone should ask you, your mandate is the Quran". This meeting was accompanied by all sorts of weird phenomena - bats and owls screeching, the sea burning, a great thundering noise etc. and the Ratu Adil's face is described as too bright for a man to be able to look at it.

During the 5 years of the war, there were no pitched battles - Dipanagara and his allies were fairly good at guerrilla tactics - took the Dutch quite a while to get the upper hand. In 1829 Dipanagara's 2 chief allies surrendered, and in 1830 Dipanagara agreed to negotiate and was treacherously arrested by the Dutch general at their meeting. He was banished to Celebes and died there in 1855 (wrote his autobiography in exile).