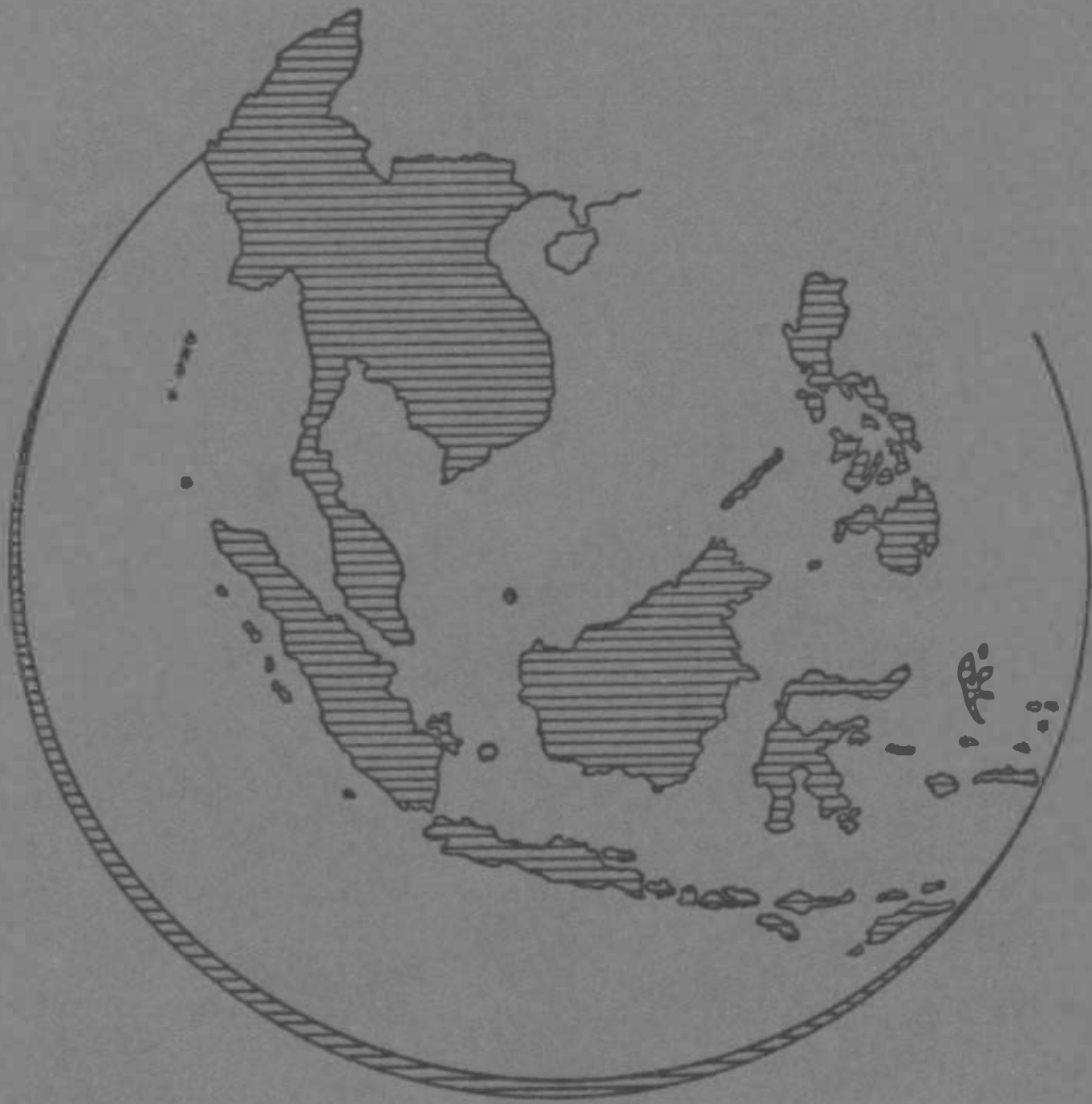


AN ACCOUNT OF THE JAPANESE OCCUPATION
OF BANJUMAS RESIDENCY, JAVA, MARCH 1942
TO AUGUST 1945

S. M. GANDASUBRATA, RESIDENT OF BANJUMAS

(Translated from the Indonesian by Leslie H. Palmier)



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PREFACE

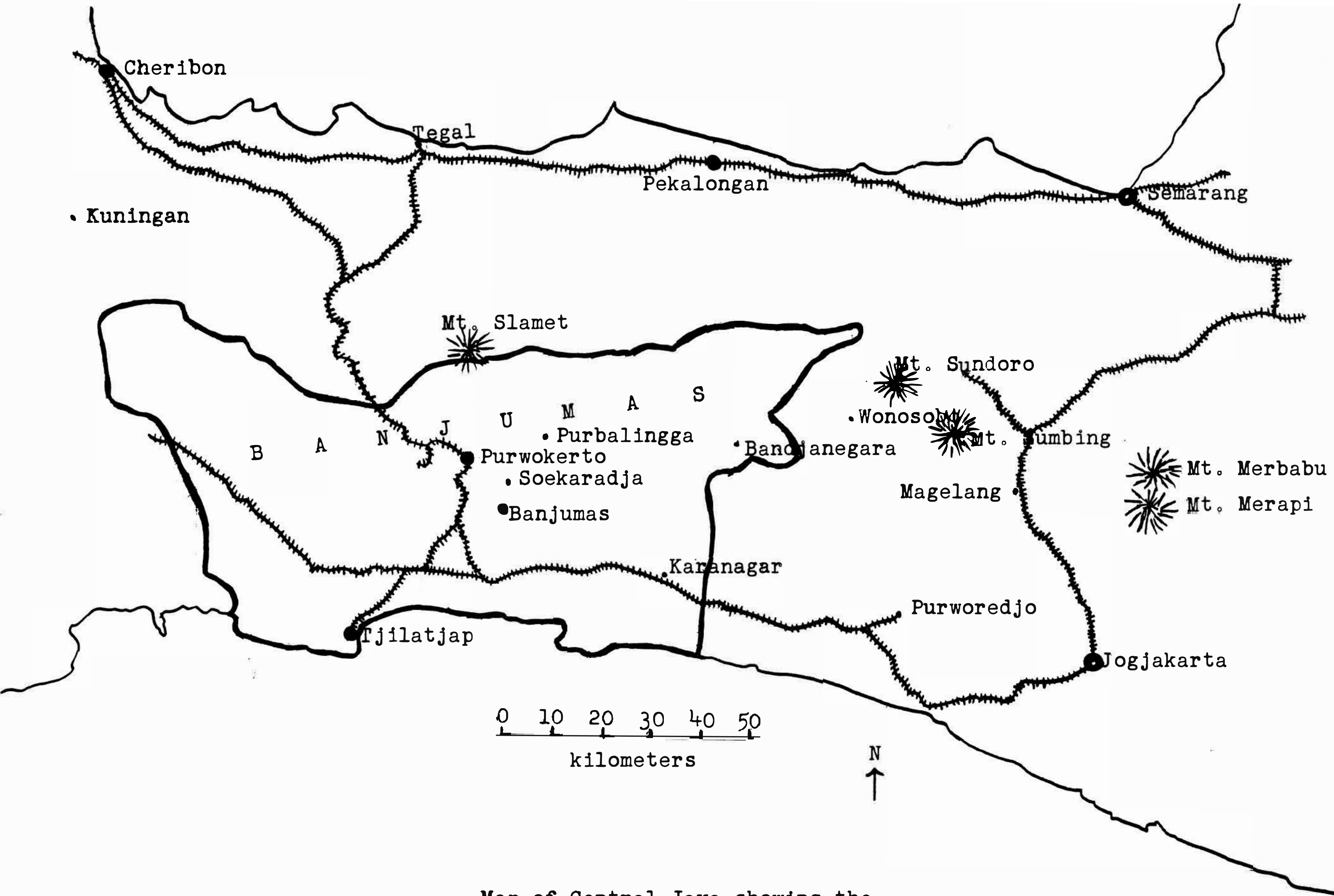
The lives of Indonesians have been so crowded by the extraordinary succession of events of the past twelve years that few of them have found time to write an account of their experiences during this critical and historic period. Thus, those interested in modern Indonesia are particularly grateful to Ra A. A. S. Ma Gandasubrata, Resident of Banjumas, for having written his memoirs of events in this important area of Java during the period 1933-1950.

Part II of Mr. Gandasubrata's memoirs concerns the Japanese occupation of Java, a period in Indonesia's modern history concerning which less has been written than any other. Because of this the Cornell Southeast Asia Program felt that it was desirable that this section in particular be made available in English translation to interested persons unable to read Indonesian. Mr. Leslie Ha Palmier prepared this translation.

The staff of the Cornell Southeast Asia Program wishes to express its appreciation to Mra S. M. Gandasubrata for his willingness to allow this section of his book to be translated into English and printed at Cornell University. Likewise the staff wishes to acknowledge its indebtedness to Mra Palmier for having alerted it to the existence and importance of Mr. Gandasubrata's account and for his generosity in contributing his time and skill to its translation.

George McT. Kahin
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Cornell University
Ithaca, New York
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Map of Central Java showing the
Residency of Banjumas and adjacent areas

The Japanese Army occupation - March 1942 - August 1945

In the middle of the month of March 1942 the Sakaguchi troops left the Banjumas area. Purwokerto now was governed by the Japanese Army hold the the army of occupation under the command of Colonel Sato reins of divisional commander for the residencies of Banjumas and government. Pekalongan. The local military commander at Purwokerto was Major Josi whilst the head of the military police was 1st Lieutenant Kato.

The day the army of occupation arrived all State officials of the rank of assistant district head and above, of all nationalities and departments, were assembled in the S.D.S. hotel.* We were all asked to stand up in the sequence of our respective ranks.

- No. 1 Resident Boots
- No. 2 myself
- No. 3 Assistant Resident
- No. 4 Deputy Regent R. Kabul Parwodiredjoo
- No. 5 District Court Judge Raden Mss Sudarto Mangkusubroto and so on.

In front of us all stood Colonel Sato, with Major Josi and Kenpeitaityo Lieutenant Kato at his sides. Also present were a number of Japanese officers and a Japanese interpreter.

First the names and ranks of the Japanese officers were proclaimed to all present, after which all of us in turn declared our names and ranks. Then Major Josi announced that Japan had been forced to bear arms to pacify East Asia. The Japanese Army came to Java to help the Indonesian Nation free itself from the Dutch colonial prison. Eventually Japan would build a Greater East Asia for common prosperity.

Major Josi's speech was followed by Lieutenant Kato who declared that the security of the Banjumas area was considered good and he hoped that this state of affairs would continue.

Then we were asked one by one whether we were willing to work with Japan to build Greater East Asia. Resident Boots answered: "I am willing."

I do not know the reason why, but the answer given by Resident Boots of itself made my own easier. Why should I, as an Indonesian, not wish to join in helping to build Greater East Asia for our common welfare? Apart from that, instructions from the Dutch Government had requested us to continue our work in order to guarantee security and to lighten the sufferings of the people as long as the country was occupied by the enemy.

All the officials answered "Willing." Then we were allowed to return to our respective offices and were asked to continue our work whilst awaiting instructions from the Japanese army.

*Serajudal Stoomtram - Seraju Valley Railway.

Since we had been recognised once again as the local government, our first duty was to survey and study the situation outside the town. Together with Resident Boots I first made a tour of observation from the town of Purwokerto to Sukaradjaa. Apart from the sugar factory of Purwokerto which had had a part burnt down, there were no traces visible along the road of the scorched earth policy. Shops and stalls as well as houses were closed. The situation was quiet.

Our journey was continued to Banjumasa. Here, also, the situation was no different. Kalibagor sugar factory and the houses of its employees were all dead quiet.

When we reached the bridge over the river Serayu we were forced to stop. Just where people used to like to stop a while to admire the beauty of nature, now there was only to be seen a broken bridge, indeed a part of the beautiful structure had fallen into the river. Communication with the town of Banjumas had been broken. Water pipes and electric cables had also been cut so that the town had no water or light. Stalls at the side of the road near the bridge showed evidence of looting. With tears in my eyes I surveyed the wreckage. How would we be able to repair all this damage? Sad indeed was the fate of the Indonesian people. The Dutch who had conceitedly called themselves "Lovers and protectors of the Indonesian people" had surrendered our fate to Japan in the midst of immeasurable wreckage and ruin. The Indonesian people were now even poorer than they had been.

I realised that the town of Banjumas could not be reached from the North. So I told the driver to take the road through Patikradja. But when I reached the bridge over the Logawa it appeared that here also the Dutch Army had done its duty perfectly. Logawa bridge could not be crossed. Shops and houses of Patikradja had suffered the same fate as other places which had become victims of the passions of the people.

There was nothing for us but to return to Purwokerto, and from there try to continue our tour through Tjilongoka, Adjibarang and Wangona. The bridges over the Apa and Logawa rivers had been destroyed by the Dutch, but the Japanese Army had made a temporary bridge from palm trunks and bamboo. So also with the Bridge over the Tadjum river between Adjibarang and Wangon near the village of Pantjasan.

Beginning from the boundary of Wangon village we were able to see traces of fighting. Near houses and stalls, both empty and destroyed, were many motor vehicles on both sides of the road. The nearer Wangon the more the vehicles, among them beautiful motor cars which apparently had been hastily abandoned at the edge of the road by their owners. Sometimes we had to slow down because the motorcars had not been moved aside and thus impeded our progress.

At Wangon crossroads the Japanese Army kept a guard. From Wangon to Djatilawang was open to traffic. The inhabitants of Djatilawang town had already begun to return, but traces of looting were still visible. From Djatilawang we returned to Wangon and then

went to Lumbar. On the western side of Wangon along the main road for approximately 1 kilometre motorcars, trucks, jeeps and other vehicles were to be seen once more.

At Paningkaban village we met a troop of Dutch soldiers under the command of a major, who were awaiting the arrival of the Japanese army. These Dutch soldiers were to be taken to Tjilatjap, as prisoners, whilst Australian prisoners of war were to be placed in the MULO school in Purwokerto.

The Japanese officers and men were harsh to the inhabitants of all races. As a result, people generally felt afraid. To strike the head and so on was their custom. Because they were afraid, people obeyed their orders, indeed some cowards had already tried to fraternise with Japanese officers. There were also some who became spies for the Japanese.

The Chinese, who generally like to look for profit, and also motivated by a fear of looting by the people after the Dutch power had disappeared, quickly sought protection and friendship from the Japanese Army. Houses belonging to Dutch inhabitants were not secure at that time. Every time Dutch people were visited by Japanese soldiers, their belongings were carried away.

The Chinese who were classed as rich were also obliged to give help in the form of money, household goods and food.

Towards women the attitude of the Japanese was far from pleasing. Women had no value in their eyes. They were considered as creatures of lower order than men; only useful as servants or to satisfy desire. The manners and customs of the Japanese were indeed very different from those of our forefathers, as also from the customs of Westerners.

Indonesian women, whether brought up in the traditional way or the modern, in general could not accept their treatment at the hands of the Japanese. Indonesian men who wished to protect the position of their wives did not permit them to come into contact with the Japanese. The women themselves at this time preferred to return to the traditional values, preferred to live in seclusion rather than emerge from the house.

At the end of March 1942 Dutchmen, whether pure or Eurasian, were assembled in the ex-MULO school building. After their names, occupations and ages had been registered they were interned in the Brothers' School.

Resident Boots and Assistant Resident De Klerk also were interned. How did they feel? I do not know; I only remembered Resident Boots saying after the Dutch government had surrendered to Japan: "Indeed, Regent, we should have given Indonesians dominion status 15 years ago. Then all would have turned out otherwise." But there is no use in crying over spilt milk!

From that moment the control of the offices of the residency and the assistant resident were transferred to me. In the middle of the month of April 1942 there came a Japanese senior official, Lieutenant-Colonel Horie, from Bandung. All officials of all departments, of the rank of Assistant District

Head and above were assembled in the Regency veranda. The Regents of Purbalingga, Tjilatjap and Bandjarnegara together with the District Heads of the whole of the Banjumas area were also present. At this meeting Lieutenant-Colonel Horie explained that the Japanese Army would establish civil government in West Java with its seat at Bandung. We were all asked to continue at our various posts and to sign a declaration that we were loyal to the Japanese Military Government. I was myself appointed Deputy Resident in addition to my post as Regent.

The Japanese Military Government quickly issued Law (Osamu Seirei) No. 1. Paragraph 1 ran as follows: "Because the Army of Dai Nippon wishes to better the fate of the Indonesian people, who are of the same race and descent as the Japanese, and also wishes to make a steadfast peace so as to live prosperously together with the Indonesian people on the basis of defending Greater East Asia together, the Japanese Army continues military government for the meantime in the areas which it has occupied, so that there may soon be complete security." Paragraph 2: "The Commander of the Army of Dai Nippon holds the highest powers of Military Government and also all powers which previously were in the hands of the Governor General." Paragraph 3: "All Governmental bodies and their powers, judgments and laws of the previous government are recognised as valid for the meanwhile, so long as they do not conflict with military government orders."

With the issue of this law all departments began to work once more, and in my opinion quickly. Indonesian officials showed their ability. The wheel of government with its departments was running smoothly, even though it was not directed by Dutchmen. Neither was there any control by the Japanese civil government. Indonesian officials felt satisfied that they could show that they could indeed work alone, but they did not feel happy, indeed often felt anxious because of the attitude of the Japanese who were not free of the disease of "Tropenkoller." As time went on it became ever clearer that the Japanese were more "respect-crazy" than the Dutch.

Every time I read Osamu Seirei No. 1 I asked myself: "How is it that the Japanese dare take such a great risk in suddenly recognising the Indonesian people as of the same race and descent, and propose a prosperous life together on the basis of a common defence of Greater East Asia, even though the Japanese and the Indonesians do not know one another, indeed on the contrary are complete strangers to one another? Will the Army of Dai Nippon be able in a short time to win the hearts of the Indonesians? Do they think that the Indonesians can be mobilised to defend their country against the attacks of Australia, Britain, and America, whose armament is fuller and more perfect, and who every day become stronger? Dare the Japanese hope for good results whilst their attitude towards Indonesians is haughty and conceited?"

Of course the Japanese dared to take the risk! When compared with other peoples they are indeed extraordinary. They declare themselves the descendants of gods, gods who are to be found in our culture also, in the shadow play and the puppet theatre. I was easily able to understand their habits and customs from the stories for these performances which I liked, but which since a long time I had not prized any more because they were no longer in tune with the times.

I was astonished to see that the Japanese who in their daily life were so primitive were able to evict the Americans from the Philippines, the British from Burma and Malaya, and the Dutch from Indonesia.

What the Army of Occupation most needed was to improve the main roads, bridges and communications generally, to find and assemble arms and ammunition and other war material, petrol pumps, food, and all the stocks of the Netherlands Indies Government as well as import and export goods.

The 29th of April, 1942, was the Tentyoset Daya which for the first time was celebrated in Indonesia. The day was the anniversary of Tenno Heika, the Japanese Emperor. In every regency capital it was commemorated by the Japanese Army. All Dutch flags, pictures of Queen Wilhelmina, orders of knighthood and stars of service for the Netherlands Indies Government, emblems in the letter "W", were burnt in public. For the first time Indonesians saw that the character of the Japanese was of the same kind as that of Nazi Germany and Fascist Italy. All signs which reminded men of the Dutch Government had to be burnt out of our society.

On Tentyoset Day a great conference took place at Bandung for Regents, Majors and Police Chiefs of the whole of West Java, also including Banjumas and Pekalongan Residencies which since then were included in the Governmental area of West Java.

Before Japanese senior officers and civil authorities Indonesian Regents and other civil authorities received letters of appointment in the Japanese language from the hands of the Commander in Chief himself in the Army Commander's Palace. After that we all gathered together in the Pension Funds Building to celebrate the anniversary of Tenno Heika with speeches and shouts of "Bansai." At this meeting we were given "sake," the Japanese alcohol, to drink. We then went to the Haminte office to hear the speech of Colonel Matsui, head of the Japanese Government for the whole of West Java in Japanese, which he gave in a fiery spirit. The speech took over an hour, and was translated into Indonesian by the Regent of Bandung R. A. A. Wiranatakusuma. The import of Colonel Matsui's speech was to impress upon all present the fact that as a result of its brilliant victory in the Coral Sea, in Indonesia and throughout South and East Asia, Japan was the most powerful country in the world. Japan would not have attacked Indonesia if conceited Holland had not declared war on her. Consequently the Japanese Army was obliged to land on the island of Java. In a space of only eight days the Netherlands Indies Army had surrendered unconditionally. Thank the Lord that in this way the Japanese were able to meet the Indonesians, who were of the same race and descent. Indonesians had no need to fear Holland, Australia, Britain and America. Japan would continue to progress, continue to struggle until those nations were on their knees and powerless. Japan was a country protected by gods and through-out history had never been defeated by any country whatever. The Japanese would help the Indonesians and together they would attain common prosperity.

I returned to Purwokerto with the impression that the Japanese were drunk with victory. They felt themselves superior to and stronger than America, Britain and Australia. Every time the Japanese made a speech, its contents were nothing

but contempt for the Allies and praise for the Japanese. The victory of Japan in the Pacific Ocean in the Coral Sea and Marshall Islands, in the Indian Ocean, in Burma and so on, were broadcast with immeasurable pride. Their conceit increased every day Australia was to be destroyed from three directions.

In general the Japanese showed a conceited and arrogant attitude towards Indonesians of the upper class and intellectuals. Towards the lower classes their attitude was good and familiar. From the beginning it was clear they improved the position of the lower classes and the masses, whilst they lowered that of the upper classes. They said they wished to remove differences between these two classes. Their motto was "All the same," that is the same level and the same feeling.

That the familiar attitude to the masses was a way of stealing the hearts of those who were still ignorant only became apparent after thousands of those from the classes "whose position was to be raised" were sent as forced labour to the mines of Bajah in the district of Banten, and so on.

The Japanese Government began by setting limits to the salaries of officials. Regents, for example, who under the Japanese policy to Indonesians Netherlands Indies Government received a salary of F.1150 a month, were now to receive Fa500a. Together with this it was often announced that under the Japanese Government everybody was given an opportunity to gain high rank, so long as he was industrious and able. Japan did not differentiate classes in Indonesian society. Aristocrats as well as commoners were considered as on the same level. The teachers were prized; it was said there was no task more honourable than that of a teacher.

These new regulations of themselves gave rise to dissatisfaction among the people. Although among those who benefited, such as teachers and policemen, there were many who felt pleased and grew proud, in general people were unable to agree to this measure of the Japanese Government, indeed strong protests were put forward from the Judiciary.

The women especially were not disposed to swallow the Japanese habits and customs which it was desired to force on them.

In general it was considered that showing respect a la Nippon strongly reduced the level of the Indonesian people.

Showing respect to Japanese officers, and other authorities, by bowing low and especially by standing in rows at the roadside under the burning rays of the sun or in the rain and the cold, was something which we had never before experienced throughout our lives.

It was therefore easy to understand that all these respect regulations offended Indonesians, especially the intellectuals. In this matter, in our opinion, the government was less than wise. If Japan wished to improve the fate or position of the Japanese people it was not right for her to act as the protector of one party whilst oppressing the other.

The change which may be said to have most disturbed our daily life, above all with respect to the times of prayer, was the following of Japanese time. The difference was an hour and a half. Japanese time had to be used throughout Indonesia.

For our family life the Japanese time meant only great difficulties. Just imagine the difficulties of a mother who had to prepare breakfast for the children before 6 a.m. Javanese time, because they have to begin school at 8 a.m. Japanese time, that is at 6:30 a.m. Javanese time. Japan maintained 8 o'clock as the time of opening of offices and schools.

The Christian year also was replaced by the Japanese, so that the year 1942 became the year 2602 Sjowa.

Japanese like alcohol Before Japan landed I believed that the Japanese as Easterners did not like strong drink as much as Western peoples, but my belief was wrong. The Japanese like drinking "sake" whisky, beer, Dutch gin, etc. until intoxicated.

Junsa training After the occupation army went into permanent residence at Purwokerto they arranged training for the Indonesian people in the month of April 1942. The first to be trained were policemen, so that they should acquire a Japanese spirit, understanding and customs. Then they were to pass on this instruction to the people, according to the instructions of the Japanese, in a patient, polite and informal manner. In practice the people were instructed by force and with beatings, because this instruction was not easily accepted by the Indonesians. Respect in the Japanese fashion of "keirei" (1) had to be shown to them. This regulation was maintained rigidly and with cruelty until it aroused unrest among the people. Unto the furthestmost villages every day were heard the cries "keirei! naore! (2) sayonara! (3)"

Sidobutyo arrives in Purwokerto In May, 1942, there came a Japanese civil government for the residency of Banjumas, which was headed by a "Sidobutyo" called Lt. Colonel Horie. He was accompanied by an interpreter called Tamura.

They stayed in the Residency and opened an office in the building of the "Escompto" Company in front of the sugar factory. This civil government was still under the orders of the Japanese army in West Java with headquarters at Bandung.

The task to which they gave the most importance was the registration of foreigners. European men had to pay a registration fee of F.100, whilst a European woman had to pay F.80. A male non-European foreigner had to pay F.100 and women of this category had to pay F.50.

Beforehand it had been decided that together with Netherlands Indies money there was also to circulate as official currency paper money, Japanese military money. In the long run Netherlands Indies money went out of circulation. For all of us inhabitants it was

(1) Keirei: Incline the head; (2) naore: withdraw; (3) sayonara: goodbye.

clear that the Java Bank paper money, silver coin and other Netherlands Indies money, after entering the post office, bank, railway, pawnshop and so on were appropriated by the Japanese, taken by the Japanese army to Japan, and exchanged for Japanese paper money.

Local Govern. With the law of the Commander in Chief of the Japanese Army of the 8th August 1942, No. 27, the areas of residency, municipality, regency, district, under-district, and village throughout Java and Madura were revived, but their names were changed to "Syu, Si, Ken, Gun, Son and Ku." The names of towns derived from Dutch words were also abolished and changed for the original names. Thus Batavia became Jakarta, and Meester-Cornelis and Buitenzorg since then have been called Djatinegara and Bogor.

Government regulations for the districts, regencies, municipalities and villages could remain in force as under the Dutch. The popular representative bodies were abolished.

The Syu government regulations were confirmed by law No. 28. Thereafter a regent, now called Kentyo, governed his autonomous province of a regency without a regency council. Control was exercised by the syutyoko office under the government of a "syutyokan." The syutyokan was directly below the orders of "Gunseikan" of Jakarta, that is the deputy of the Commander in Chief, the "Saikosikikan."

As a result of the above-mentioned regulations the residency of Banjumas was no longer controlled from Bandung but directly from Jakarta..

Syutyoko Office replaces the Resident's Office The Syutyoko office became larger than the residency at the time of the Dutch and was divided into four departments:

1. Tyokanbu Department, the department of the Syu official, who was in charge of secret matters and the running of the administration in general.
2. Naiseibu Department, which can be considered concerned with home affairs.
3. Keizaibu Department, which was concerned with economics, trade and agriculture.
4. Keisatubu Department, which had charge of the police.

The officials were composed of Japanese and Indonesians. Officials inherited from the Dutch were also used. Those for example who previously held the position of heads of agriculture remained so, but above them was placed a Japanese chief, who also had a full complement of Japanese officials. In truth it was these Japanese officials who held the leadership and the power.

Such a state of affairs of its nature could not give satisfaction to the Indonesian officials, indeed the reverse. The atmosphere in the office became unpleasant, even more because the Japanese officials in general did not understand anything at all about the conditions in our country. In addition their attitude was proud and arrogant, even though their knowledge was insufficient and their point of view narrow.

Banjumas At the end of the month of August 1942 Sidobutyo was re-
 Syutyokan placed by Syutyokan Ryuji Iwashige. He was a native of
 Tokyo, aged about 50. In Japan he had worked in a department similar
 to Kentyo. He had been educated at the University of Tokyo and could
 speak English and German. His attitude was informal and courteous,
 his point of view was broad, quite different from his friends. He
 was happy to learn the customs of Indonesia and was very interested
 in conditions on Java. His attitude was fair, he held strong
 humanitarian opinions.

Thanks to these good characteristics the government of the
 Residency of Banjumas was able to work well. The Japanese were not
 allowed to act as they pleased. Compared with other districts the
 government of the area of Banjumas was not carried out with cruelty
 as in other places. "Kenpei," the Japanese military police, under
 the leadership of Lieutenant Kato, fulfilled their duties carefully.
 Investigations were not tyrannical as in other districts. So it was
 no surprise for me if a guest from another district were to say that
 the inhabitants of Banjumas lived as though under the protection of God.

Japanese The activities of the Japanese Government were especially
 Activity directed to their desire to build a Greater East Asia to
 achieve common prosperity. They affirmed repeatedly that the
 Western peoples had come to Asia to seek for profit and then to
 colonise. For three and a half centuries Indonesia had been colonised
 by Holland. Among Asian nations there was only Japan which had
 never been colonised or defeated by another nation. Therefore
 Japan would help the other Asian nations.

The "Three A" movement, whose object was to propagate the idea
 of Asia for the Asians was publicised to the smallest villages.
 Japan was the leader of Asia, Japan was the light of Asia, Japan
 was the guide of Asia. In everything Japan was superior to the
 European nations. Everything good from the West had become the
 property of the Japanese and had been made to conform with the situa-
 tion in Japan so as to be perfected. Japan in half a century had been
 able to modernize as a result of the efforts of the Japanese themselves.
 Previously feudal it was now an incomparable modern country.

The Indonesians due to their colonisation for three and a half
 centuries had become weak in all things. Only the Japanese as
 elder brothers of the Indonesians would be able to help them. The
 Indonesians should take the Japanese as an example in the character-
 istics of spirit, courage and devotion to nation, country and people;
 undergo physical training, and so on. The activity in daily work
 must be increased. Those who do not work shall not eat. People
 should exercise their bodies in order to become strong. Physical
 exercise was urged on all the people by means of radio. The
 inhabitants had to "bertaiso" (1) together outside the house, in
 open spaces or in schools and offices. These open spaces for
 physical culture were to be made available even in the villages.

Youth the hope Because young men were the hope of the nation they were
 of the nation to be given training of character as well as of the body
 in order to be able to support suffering and to be able to overcome
 all obstacles and difficulties. Moral and physical education

(1) Bertaiso: undergo physical training.

should go hand in hand. To ensure the security of the villagers it was strongly urged to set up "keibodan," a movement of young men aged 25 years to 36 years. Young men from the age of 18 to 25 should enter the "seinendan" movement, which was to be trained in a military fashion. Keibodan and Seinendan were to work together. Everyday they were to be drilled like the Japanese Army with orders in Japanese. A belief in the ideas and aims of the Japanese had arisen among the people and the middle classes. So this training was followed willingly. Japanese orders and words penetrated into Indonesian society so that the customs of the Indonesians began to change.

Training of Male and female teachers were sent to Jakarta to follow teachers a short course in Japanese, Japanese drill, sport, character training, singing, Japanese customs, etc. On return from the course they arranged courses and exercises for their friends under the leadership of the Japanese.

Indonesian people As a result of the training just mentioned, in a astonishing pupils short while, only about six months, the Indonesian people changed its character and attitude. Japanese customs penetrated to the villagers. The self-respect which in Dutch colonial time was not visible among our people now grew little by little.

The World War Meanwhile the Second World War continued to be bitterly continues fought in Europe, North Africa, and Asia. After America, Britain and Australia rearmed they attacked Japan in return, by air and sea as well as on land. In East Asia the war continued in Burma, in the Pacific, in Papua, on Guadalcanal, the Coral Sea and in other places.

Japan needs Like every country at war Japan badly needed foodstuffs, materials such as agricultural produce, livestock, rice; and as well as those steel, aluminum, copper, teak, leather, etc. Men were also needed for the army and as laborers. They were mobilised on a large scale.

Agricultural pro- The first step to meet all these needs was to order duce is multiplied that crops be increased. All land had to be sown, irrigation and drainage were to be improved. The use of manure was strongly urged. The method of making compost manure from rice straw was followed as in Japan.

So also the method of sowing rice (paddy) had to be carried out by drilling holes, regularly and at fixed distances. All this following the method in Japan. Everything that had worked well in Japan had to be applied here also. The Japanese did not remember the difference of climate, soil condition, and way of life of the people of Indonesia.

Unrest among As might have been expected these measures gave rise to the people unrest among the farmers and villagers generally. This feeling of dissatisfaction in course of time turned to a feeling of hate, especially after a large part of the rice harvest was taken to the rice mills and afterwards used to feed the Japanese Army and officials. The size of the portion for the Japanese could be gauged from their way of life. Their life as time went on

became more luxurious, whilst Indonesians from high to low faced difficulties and shortage of food. The disease of "hungeroedema" broke out again.

At the peak of the shortage in the regency of Banjumas there were 32,000 people suffering from "hungeroedema" out of a total recorded population of 740,000; a figure which exceeds the epidemic in the years 1933-1936.

New Irrigation Schemes To improve this situation the Military Government planned new irrigation schemes. For example old schemes originating from the Netherlands Indies which had not been put into effect because of a number of technical difficulties, were brought forward again. Three tons of Japanese paper money was appropriated for financing the digging of an irrigation canal from the village of Pekalongan to Sokawer and Wahar.

Irrigation in Djatilawang District In the Dutch period there had already been prepared a plan to make a large canal for the needs of Djatilawang district. The water needed here was to be brought from Kali Tadjum in the village of Tipar south in Adjibarang district. According to the Dutch engineers this plan could not be effected. In the Japanese period this plan was brought forward again and put into effect.

I myself had no objections whatever, because the people were suffering from hunger and very much needed labour and the price ration. In my opinion, even though the Government was taking a great risk that this canal would not be completed, the people would be helped. Was not the land needed by the Government to be bought from the people, whilst all the work that was to take place was also going to be paid for? Together with this the workers were to be given rice for their food requirements. Looked at from the point of view of relief work it was certainly important to carry out the irrigation plan in Djatilawang district.

The digging of this canal was quickly begun. The Government did not forget to hold an official ceremony at which were present the Japanese authorities from Jakarta, Syutyuokan and others. This canal was to take water to all the Djatilawang district with the exception of the under-district of Lumbir.

Agricultural competitions One of the methods of increasing agricultural production was to hold competitions in ploughing the land, using manure, care of the land (weeding, etc.) and so on. The prizes were mostly clothing and farming tools, both of which at this time were badly needed by the people in general. They had already begun to wear sarongs and jute trousers. Their stocks of hoes, sickles, choppers, etc., were exhausted.

Cotton planting Presumably in order to help the people who had no decent clothes the Japanese Government urged the farmers to plant cotton on a large scale, even though it was generally known that the Residency of Banjumas was not a district where cotton could be planted because its climate did not fulfil the necessary conditions. A trial planting of cotton was clearly unsatisfactory, but the

Japanese authorities in the Syutyo office reported to Gunseikanbu at Jakarta that the results of the cotton planting in the district of Banjumas were very good!

Castor oil plant In addition to cotton the inhabitants had to plant castor oil plants for the needs of ware. It was said that castor oil could be used as lubricating oil for aircraft. The seeds of the castor oil plant were given free by the agricultural departments. It could be seen that the castor oil plant which previously had never been taken account of because it was considered among the "wild" plants was now cultivated as well as possible. Whether it was true that the castor oil was used as lubricating oil, none could tell for certain. I only know that in the trading world since then there is to be found a type of lubricating oil of bad quality. It is said that this was made from castor oil.

Hokokai Association Together with the planting of castor oil plants, and so on, the Japanese Government also urged that Hokokai associations be set up everywhere, that is associations of the Loyalty of the People, whose aim was to convince the people that loyalty to country and people means being willing to sacrifice everything for the needs of the nation.

To show that they were truly loyal to country and nation the people were urged, both gently and forcibly to contribute to the country their collections of gold objects, diamonds, brilliants, silver, steel, copper and other articles of value. All must save as much as possible in the Post Office Savings Bank, take turns at voluntary work for the needs of the state and the defence of the fatherland, and in ensuring security and anti-aircraft defence. All this increased the burden borne by the people more than a little and not infrequently a man asked himself "What does the lifetime of maize really mean?" (1) Certainly at that time it was already felt that the sufferings of the people were extraordinary.

Belief in Japanese propaganda Through its slogans of friendship and its encouragement to the people of all classes to learn Japanese, Japan had succeeded in obtaining the complete confidence of a portion of the Indonesian people. During the Dutch colonial period, not everyone could learn Dutch. It was only the upper class which was permitted to learn Dutch and of the lower class one may say only those who were allowed to enter the Dutch-Native Schools. This type of distinction was not to be found in the treatment of the Indonesians by the Japanese. If in the Dutch period the people felt prevented from making progress, under the Japanese government, they were given the widest possible opportunities to increase their knowledge. School teachers who had followed courses in Japanese had to take part in competitions in the language, in writing and reading, singing, speaking, etc. Various prizes were presented to the winners. The winners in the Under-Districts were sent to competitions in the Districts, and those who passed these examinations were sent in turn to the Regencies, Residencies, and finally to the last competition in Jakarta. In this way the Indonesian people were able easily to accept Japanese habits and customs, Japanese influence,

(1) A reference to the mythical prophecy of Djojobojo, a Javanese King of the 14th century, according to which a yellow race would stay in Java as long as the lifetime of maize.

Japanese understanding so that among Japanese leaders there were those who said outright that the Indonesian people who were so "excellent" were to be made Japanese.

Confidence in Japan was not limited to the poor only. Some intellectuals, also, had their hearts stolen. In Purwokerto, for instance, there was a headmaster's wife who spoke to her children in Japanese every day, swallowing whole Japanese customs and habits. There was also an Indonesian legal expert (Master in Laws) holding the office of President of the Court. He was already proficient in Japanese and according to his own statements he was already so far advanced that he was able to read Japanese legal works, etc. It was not surprising that the Japanese were delighted and placed great hopes on being able to change the Indonesians to "Nipponjin."

Seinendan, The education of Indonesian youth was placed on a military Keibodan basis. The Seinendan and Keibodan movements, as well as the pupils from the village and secondary schools, were given instruction in physical culture, military discipline, "kendo" and "judo" (Japanese fencing and wrestling). The above-mentioned instruction took up much time so that the teaching of general knowledge was restricted.

The Indonesian Character Changes We said above that the Indonesian people were an "excellent" people. The Japanese were happy to possess pupils who were clever, industrious, and cultured, but they also understood that for the Indonesians to progress as quickly as possible Javanese customs such as the "homage," "squatting," had to be abolished. With the training which I have described above the character of the Indonesians began to change. The lower class began to acquire self-respect. Added to the shortage of textiles, it became usual to wear practical clothes, that is the men used shoes and shorts for daily wear, whilst the women, especially the young women, wore frocks. Eventually this simple type of Western clothing became popular even in the villages, only the more conservative people remaining attached to the original Javanese costume.

As a Regent I certainly held the opinion that some of the Javanese customs of their nature could hinder the development of our people. Furthermore, they made those of little education feel inferior to those in high positions. I myself could therefore approve the changes in the spirit of our people. It was to be hoped that a belief in oneself would become the property of the whole of the Indonesian people. This was the only condition to stand alone. As long as the Indonesian people was kept down by the disease of "inferiority complex," so long would it be difficult for us to free ourselves from the prison of foreign colonisation.

Even though I realized that among Indonesians it was certain that there would be some who would lose their heads because of these sudden changes, I felt it was necessary to set an example so that the general public should favour the wearing of practical clothes. I never wore shorts, but I ceased wearing the "belangkon" (Javanese head-cover, formed by folding a batik kerchief). In the Dutch period though I wore trousers I still used a head-kerchief. I myself also felt that the "sembah," and so on, in these times was out of place. Some officials usually performed this salutation to me. I did not allow them to do so any more.

Visit of H.E. During the Japanese period Purwokerto was visited
 The Sultan and by exalted guests viz: H.E. the Sultan (of Jogjakarta)
 H.E. The Susuhunan and H.E. the Susuhunan (of Solo). The first to visit
 our district was H.E. Sultan Hamengkubuwono IX together with Kangdjeng
 Gusti Paku Alam VIII. Both these important guests arrived at the
 Regency in very modest style, quite different from the custom during
 the Dutch period. They came without being accompanied by men who
 bore decorations. Their behavior was throughout simple.

For our part also the reception of these important guests was
 arranged in accordance with the times so that in our opinion the
 simplicity which appeared to be desired by H.E. the Sultan was not
 disturbed.

The place visited by H.E. the Sultan and Kandjeng Gusti was the
 village of Tamansarie. There the important guests saw the ruins of
 the court of Pasirluhur, famed in the story of Princess Bungsu and
 Kamandaka, Prince of Padjadjaran.

Not long after H.E. the Susuhunan Pakubuwono XI, together with
 His Consort, also visited the town of Purwokerto and stayed at the
 S.D.S. Railway Hotel. To honour them in the Syutyokan kantei
 (resident's house) an evening meal was arranged. I and my wife were
 then able to meet H.E. Susuhunan Pakubuwono and his consort.

The Japanese Army The need of the Japanese Army for help from the
 continues to need Indonesians grew as time passed. A large part of
 the help of the the rice harvest had to be sold to the Japanese
 Indonesian people Army at a lower price than the usual, it was said
 as loyalty to the country. The Indonesians were urged to eat maize
 and cassava as replacements for rice. So that this forced sale of
 rice could take place easily Japanese officials went out of the
 villages to exercise control.

To meet the needs of the war overseas the Purwokerto-Maos rail-
 way was broken up and removed, it was said, to Burma. With exhorta-
 tions of loyalty to the fatherland our educated youth were sent to
 Shonanto (Singapore), to Burma and elsewhere. With splendid promises
 unskilled labourers (romusha) were taken outside the country. Be-
 cause of these needs of Japan as time went on the villages were
 short of labour to look after and improve the roads and irrigation
 canals, and to cultivate the soil, etc.

Home Guard After Japan had succeeded in stimulating the spirit of our
 youth by means of the Seinendan and Keibodan movements, it built up
 voluntary troops for the defence of the fatherland.

Paragraph 1 of Osamu Seirei No. 44 reads:

"Remembering the burning spirit and also fulfilling the earnest
 desire of the 50 million inhabitants of Java who wish to defend
 their fatherland themselves, the Japanese Army constitutes a Father-
 land Defence Army, that is voluntary troops to defend the land of
 Java with native inhabitants erected on the basis of the ideas of
 defending Greater East Asia together"

Paragraph XIV read:

"The Fatherland Defence Army voluntary troops must recognize the ideas and importance of the work of defending the fatherland, and be willing to take part in defending their fatherland in each Syu (Residency) against the Allies under the leadership of the Japanese Army."

Japan was a country which dared to take risks. Holland for centuries had held the opinion that the Javanese could not become satisfactory soldiers. Japan, in a little while only, felt and was able to see the desire of the people to defend their fatherland against the Allied powers. Japan was willing to invite the Javanese people to oppose the Allied attack together with her. Even though at that time the hatred of the Indonesians, who learnt industriously and trained themselves in the Japanese fashion, had already arisen and was clearly seen, because the behaviour of the Japanese was in general extremely coarse, nevertheless Japan continued to be concerned to build up an army made up of Indonesians.

Propaganda to receive officer candidates for the FDA was conducted actively, especially among the teachers and police, because there the Japanese spirit had entered most deeply, even though there also was felt a feeling of hatred towards Japan. At that time in order to tempt the Indonesian people, who in general like high positions, Japan declared that the rank of Major in the FDA was the same as that of a Regent (Kentyo). Japan truly understood that in the eyes of the people of Indonesia there is no rank other than that of regent which is recognised as the peak of respect and greatness. To live in a Regency, facing the alun-alun (1) with a pair of "walled banyans" was an honour which bore no comparison. So, seen from the point of view of psychology, Japan was not wrong in using propaganda which gave Indonesians a hope of obtaining a rank equivalent to that of a Regent by following the road of the FDA. The results of Japanese propaganda were satisfactory. FDA officer candidates mostly originated from the teachers. Local Government officials, the Police and other offices did not feel drawn by the Japanese inducements.

After six months' training at Bogor these officer candidates were returned to their respective places, with the ranks of Shodantyo (2nd Lieutenant) to Daidantyo (Major), head of batallion and regiment. After that the business of receiving FDA soldiers went forward on a large scale. Thousands of young men enlisted in the FDA. Also many others joined the Japanese Army to be sent to Burma, Malaya, Papua and other areas as auxiliaries for the Japanese troops. Indonesian men who joined the Japanese Army were given the name of "Heiho". Because male labour was used to defend the fatherland the villages eventually were short of men so that, as obtained in Japan, the women had to replace the men.

Fujin-Kai How did Japan mobilise the women? As we have shown above Indonesian women before Japan landed in our country already possessed various associations. They were already used to working in the social field and so on. So it was not difficult for Japan to urge Indonesian women to unite themselves in one association that is "Fujin-Kai," with headquarters at Jakarta, under the leader-

(1) open, grassy square.

ship of Mrs Sunarjo Mangunpuspito. So that the branches of Fujin-Kai could flourish from the towns to the smallest villages Japan used the influence of the wives of the Kentyo, Guntyo, Sontyo and Kutyo. As a result of this Japanese cleverness Fujin-Kai could be set up throughout the island of Java.

The Banjumas Fujin-Kai, according to the Japanese, was the last to be set up, even though there were sufficient able and influential people in the districts. In fact the only reason why the women of Banjumas showed no enthusiasm was their conviction that the Japanese spirit, Japanese customs would not raise the level of Indonesian women, as the examples sufficiently showed. From the first, the Banjumas Fujin-Kai only wished to carry out work which they considered in accordance with Javanese customs. It was not surprising that the Japanese authorities were of the opinion that their attempts to "educate" the women of Banjumas had met with failure.

Collection of goods The collection of goods which were helped not a little by the Fujin-Kai were continued at speed. The requests of the Japanese Army were no longer for gold, diamonds, brilliants, unhusked and husked rice. Old iron, cattle, buffalo, and goat skins, wool, even tubers from the forest were needed. Netherlands Indies metallic money and Java Bank paper money were abolished from circulation. All was carried to Japan. Java became poorer, short of food and clothing, suffered more. At this time the Japanese Army was active in making defensive positions in the mountains and on the sea-shore. Teak and bamboo were taken in such quantities that the people found difficulty in finding any. This defensive activity was carried on with great speed.

New roads made The Army made a road from Karangputjung (Tjilatjap) to the village of Darmakradenan and Karangbawang, from Mersi on the east of Purwokerto direct to Pliken and Djompo. The railway bridge above the River Seraju between the villages of Patikradja and Mandirantjan became a road bridge.

The Japanese live in luxury Whilst Indonesians from the highest to the lowest suffered because of a universal shortage, the Japanese who always urged economy for the benefit of the country and the nation lived in luxury that struck the eye. The houses in which they resided were modernised, in accordance with their needs and their customs. They were furnished with costly beautiful things, modern and practical, increasing the comfort of life. Food and drink were more than sufficient. Seeing this situation not a few Indonesians thought that the Japanese would stay in our country forever. Seemingly they had forgotten the prophecies of Djojobjoe.

The leaders of the Nationalist Movements are made leaders of the people The Japanese method to remove Dutch influence was to raise the leaders of the nationalist movements such as Ir. Sukarno, Dr. Mohammad Hatta, etc., who had been freed by the Japanese, to advisers or leaders of the Hokokai, the association for the loyalty of the People. These last-mentioned leaders once came to Purwokerto where they made speeches to meetings on the

alun-alun and in the "United Asia" club. They urged cooperation with Japan on the basis of geopolitics, and belief in the power of Japan which had never yet been beaten by any other country in the world. Japan would not lose, the Japanese flag would always fly in glory!

Tyue Sangi In and Tyue Sangi Kai As a stage in progress there was set up in Jakarta a body called "Tyue Sangi In." According to paragraph 1 of the Osamu Seirei dated 5.9.2602 No. 36 its intention was to answer questions put by the Saiko Sikikan (Commander in Chief) concerning government administration and put forward proposals to Saiko Sikikane Ir. Sukarno became its chairman. In the residency areas there were also set up bodies like the Tyue Sangi In called Syu Sangi Kaie Its task was to answer questions concerning local government etc., put by the Syutyokan. In practice these questions had the intention of finding the best way to collect rice-paddy, save money in the post office, arouse the working spirit, urge men so that they were willing to become romusha, increase agricultural produce, farmyard animals, and so forth. Concerning the collection of materials Syutyokan only asked for information on the method people followed to carry out this collection. How much had to be collected depended on the decision of the Japanese army. The supreme power lay in the hands of the Army, which increased its requirements from day to day. Eventually the people, who complained every day, could take no more. They showed their hatred for the Japanese most clearly.

Training is Intensified: The Japanese Government was not distressed by this unhealthy situation. Instead of lightening the burden on the people the Japanese Government felt it more necessary to institute training for all state officials. Policeemen, teachers, sentyos, guntyos, indeed Kutyos, village officials down to the kajims (1) had to take part. In the months of March and April 1945 came the turn of the Regents of Java. The place of training was the Brothers' School in East Gambir (Jakarta). It lasted two weeks. The Regents in the course were divided into two groups. The Regent of Bandjarnegara and I were placed in the first group whilst the Regents of Purbolinggo and Tjilatjap entered the second.

What was the intention of this training? None other than to inculcate the Japanese outlook, customs, language, morals, history, government etc. into the thinking of the Regents of the whole of Java, who in the opinion of the Japanese Government were too influenced by a Western outlook. In this way Japan intended to plant a deep faith in every attempt of Gunseikanbu to improve Indonesian society. At the same time physical culture and drill a la Nippon were not forgotten. Early morning at 6 a.m. (Japan time) the "students" gathered in the front courtyard. Then the ceremony of hoisting the Japanese flag took place, and after that the "students" declared their loyalty to their fatherland and the realization of Greater East Asia. In the evening, also at 6, another ceremony took place to strike the flag and before sleeping the "students" had to have a roll-call. Instead of planting faith in the intentions and aim of Japan this training of government officials showed the aberration of outlook of the Japanese authorities. The result was that the confidence in them which was already thin was altogether lost.

(1) village religious officials.

Tonari Kumi The next Japanese effort was to set up "Tonari Kumi" (Neighbors' Association) with the intention of speeding up the process of governmente

Every village was divided into a number of Tonari Kumi, made up of families (20 or 40), headed by a "kumityo." This head of the neighbours association was chosen by his own neighbors and was under the orders of the Kutyo (village head)e He had to carry out everything ordered by the government.

This new regulation indeed did lighten the work of the village officials, but as the number of government ac@ivities incre@ased the responsibility of the Kumityo became heavier, the more so as he had no income such as that received by the village officials such as fields and other land etc., eventually these kumityos did not feel content.

Election to Village Head to be held once every four years The Japanese Military Government made a change in the regulations for the election of village head (kutyo)e A kutyo was only allowed to hold his post for four years. Then the villagers had to hold election for a new village head. The newly retired kutyo could stand againe

This law gave rise to discontent among all the village heads and local government officials, because they considered it impossible to hold so many elections to village head at one timee In addition this new law would give rise to a number of difficulties in the village. Of this matter the authorities who conceived this law knew nothing at alle

Hatred of the people The feeling of the people at this time was already very far from what Japan desirede The Japanese were not looked on as "elder brothers,e" but as colonizers, too. As clear evidence of how bad was their treatment of the Indonesian people was the "romushas" who returned from Bantene This evidence was directly opposed to all Japanese promises, evidence which finally opened the eyes of those who deified Japan and saw the Japanese Army as the protectors of the Indonesian people.

The fate of the romushas cannot be described in one or two words. The sufferings they experienced in their place of work, that is gold and other mines, showed us that the Japanese were a people of cruel naturee They were put to work in hot places and where malaria was prevalent. They were not cared for decently, their wages were insufficient, they were often beaten, their food was inadequate, they were given no clothes, and their work was extremely heavy, so that not a few among them tried to run away, but alas for them.e.e....ethe human body which has too long suffered rain and cold, hunger and ill treatment has reached the limits of its strengthe If not in the hut then in the forest undergrowth it gives up its last breath, uncared for, perhaps also unseen by man! A human being, "young brother" according to Japan, an Indonesian who served his country and his peoplee..... dead like an animal in the middle of the jungle, at the edge of the road, his body covered with scabs, wounds and bruises

Romusha, you believed in the Japanese because of their wonderful propaganda! You willingly left your village home to

show your loyalty to your mother country, you had high ideals and what was your reward? Dead, neglected...and if you return to life among your family your health is already affected, your body is ruined forever. Yes, the Japanese flag flies forever in its cruelty!

The Indonesian people, who were still ignorant and could be fooled by Japan with its slogans of "together," eat and drink together; informal receptions, etc., eventually also understood that this common prosperity meant "The Indonesian people who work themselves to death, wearing sackings or matting, eating sweet potatoes or cassava. The Japanese who live in luxury and happily, satisfying their appetites as they willed."

The people felt hatred not only for the Japanese but also for the Chinese. The Chinese in their daily trading always sought the maximum profit, whilst the people suffered. Moreover among the Chinese there were a number who became henchmen of the Japanese.

Heiho and FDA Discontent arose also among the Heiho and the soldiers. The Heiho soldiers grumbled of the FDA. The Japanese military treated the Heiho badly and coarsely. Their training was heavy, no different from that of Japanese soldiers, but they were given food which was very different from that which was prepared for the Heiteisans. This was similar to the experience of Japanese soldiers at the time of the Netherlands Indies; they were never given potatoes to eat.

The officers of the FDA felt despised because they were obliged to give prior honour to the Japanese sergeants who were attached to them as instructors. On the other hand the Japanese instructors were jealous of the FDA officers who were permitted to wear Japanese swords (katanas). According to Japanese regulations only Japanese officers could wear katanas. The atmosphere deteriorated with time. Quarrels often broke out between Heiteisan and Heiho. Once a revolt broke out in Kroja. Even though this flame of hatred could be extinguished, nevertheless our young men continued to feel bitter towards the Japanese.

Indonesians take part in the Government The Japanese Army suddenly changed its policy. With gentle words Indonesians were given an opportunity to take part in the Central Government of the Gunseikanbu at Jakarta. Our leaders were placed in authority in a number of departments alongside Japanese heads, indeed in the residencies of Jakarta, Kedu and Bodjonegoro an Indonesian was appointed Syutyokana. In other residencies the Fuku-Tyokan was an Indonesian, that is the deputy Syutyokan. The Fuku-Tyokan of Purwokerto was a lawyer from Surabaya, Mra R. P. Iskaq Tjokroadisurjo.

The Allies make return attacks At this time the results of the return attacks made by Allies, especially America, in the Pacific Ocean, became apparent. Because of the violent and overwhelming American blows the Japanese Navy was forced to retreat after suffering a great defeat. The Japanese bases on the West of the Archipelago of Papua were destroyed by the Allies. The island of Iwo Jima, the strongest Japanese fortification in the Pacific Ocean, became a sea of fire. Nor were the American losses negligible. In Burma

Japan was also hard pressed. Apparently the God of Victories had abandoned Japan. The conceit of the Japanese diminished little by little. Their nervousness increased and to lose it the Japanese drank as much strong liquor as they could. "The children of God" had fallen from their level.

Rumours of a revolt of the Indonesians against the Japanese Government increased. In Tasikmalaja a revolt of Moslems under the leadership of a number of Kijai took place. As was generally known the Moslems felt discontented because they were obliged to bow towards Tokyo, which was seen as praying before Tenno Heika. At Indramaju the women also revolted because of the Japanese measures in connection with the carriage of paddy and the administration of romushae. At Blitar the FDA jointly attacked the Japanese Army. All these revolts were put down by Japan with force of arms, which of itself did not increase the popularity of Japan in the eyes of the Indonesians.

Indonesia soon to be free Suddenly at the end of the month of November in the year 1944 a Japanese official, named S. Tamura, who usually acted as the interpreter of the Syutyokan office, officially requested to speak to me and my wife. He was, he said, to transmit an announcement from the Japanese Army. I and my wife awaited his coming in the middle room of our house. In a little while Tamura-San came wearing his official costume, complete with his Samurai sword. He walked with a military step, stood upright in front of both of us and after saluting he said in a voice full of emotion, that he had been ordered by H. E. the Syutyokan to inform both of us of the glad news: "Japan has given freedom to the Indonesian people and country." We were both amazed and could not speak a word. Indonesia free! In our thoughts the State of Indonesia free and sovereign glimmered through. Free! Our tears could be restrained no longer; we both wept with amazement and joy. We both said thank you to Tamura-San and shook hands with him. He also appeared much moved and quickly excused himself.

While we were discussing with a number of our friends Tamura-San's coming as a messenger of Syutyokan bringing extraordinary and joyful news for the Indonesian people, we heard the voice of the news reader of Radio Jakarta. We were astounded and disappointed: Radio Jakarta announced that Indonesia "would be freed in a few days' time." This statement was twice repeated. There could be no mistake. The news which had been given to us by Tamura-San was not true. Alas a thousand times alas!

Newspapers jubilantly announced the news "Indonesia will be freed in a few days' time" together with lengthy commentaries. We did not feel satisfied. It was unlikely that Syutyokan had made a mistake, unlikely that Tamura-San would be so moved if the news from the Japanese Army only promised freedom in a few days' time! For us it was already clear that something odd had happened.

I asked myself: "Is the first announcement which was communicated to both of us the result of an over-hasty action and was it later withdrawn by the Japanese Army? What is the meaning of the announcement which finally ended as did the 'November-promise' of the Dutch Government in 1918?"

The Red and White Flag and "Greater Indonesia" The Japanese Army permitted the Indonesian people to fly the Red and White Flag alongside the Japanese flag and to sing the national anthem "Greater Indonesia." Among the Japanese it was clear there were still some of a reactionary nature. Apparently they were not yet willing to see the Indonesian people as one which was to be freed in a few days' time. An imperialist spirit which must be burnt out by the roots!

The natural seed of nationalist feeling which had long been buried in fertile soil, with the flying of the Red and White Flag, lived in every son of Indonesia from the towns to the furthestmost villages. The Red and White Flag was seen at every meeting and our national anthem "Greater Indonesia" resounded. The Indonesian people once again believed in the prophecies of Djojjoboyo.

The Atom Bomb The American attacks at this time continued uninterruptedly. The island of Papua was occupied by the Allies; Ambon and Macassar were often bombed from the air. Japan itself had often been visited by American bombers, indeed a bomb once fell near the place of Tenno Heika. The American victory was accelerated by a new weapon, the atomic bomb. At one blow America was able to destroy the towns of Hiroshima and Nagasaki. The destruction caused by this atomic bomb astonished and terrified the whole world.

Not long after, at the beginning of the month of August 1945, it was announced that our leaders, Ir. Sukarno and Dr. Mohammad Hatta had left for Bangkok by air to meet the Japanese Supreme Commander, General Terauchi, with the intention of receiving the freedom of the state of Indonesia. On the 15th of August 1945 the two Indonesian leaders returned to their country with empty hands. The great Asian war had ended.

Japan surrenders Even though in Jakarta the news was already abroad that Japan had surrendered unconditionally, the Japanese people were not informed of the true position. They were awaiting news and instructions from the Head Government at Jakarta. These failed to come.