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1816.

A SKETCH OF THE ISLAND OF BORNEO,

By the late Dr. Leyden.

THE great island of Borneo stretches from the fourth degree of south latitude to the eighth of north latitude, and from the one hundred and fiftieth to the one hundred and fifty-eighth degree of longitude, being about seven hundred miles in length, and five hundred in breadth; it lies almost in sight of Java. The shores of the island are generally covered with mud banks; the coasts are low and marshy, with small hills generally covered with wood. The centre swells with ranges of huge mountains, which are commonly denominated the chrystal mountains, from the chrystalline stones found there, and these are said to run in a north and south direction. At the foot of these mountains lies a large inland lake, which is termed a sea by the Dutch, and which is reported to be larger than the lake of Manila. From this lake sprung all the considerable rivers in Borneo, which are said to be more than a hundred in number. The island of Borneo, though uncommonly rich in gold, diamonds, camphor, and other valuable productions, and very fertile in the interior, yet, from the indolence of the inhabitants, and the want of policy in the small states of the coast, is believed not to produce rice sufficient for its own consumption, and has been compelled to depend on Java. This however, may in a great measure have proceeded from the general policy adopted by the Dutch.

The coasts of Borneo are occupied by a number of petty Mahometan states, none of which are of great antiquity. The original population of these is a mixture of Malay, Javanese, Bugis, and Macassars, but a small number of Arabs; and a very considerable number of Chinese, are always to be found in them. The interior of Borneo is chiefly occupied by the numerous rude agricultural tribes of a people termed Dayak, very few of whom have embraced the Moslem religion. The religion of the Dayak is little understood, though some of their usages have attracted notice from their singularity. In many places of the island, the possessions of the Dayak extend quite to the shore;

as on a considerable part of the eastern coast, within the Straits of Macassar. There are considerable settlements of the Chinese along almost all the principal rivers of Borneo in the interior, and it is said that in some places they have attempted to acquire a species of independence.

The lofty mountains, ranged on the centre of Borneo, are represented as occupied by a people named Punams; in the very rudest stage of savage life.

Of the Maritime Districts of Borneo.

The maritime states are chiefly the following:—1st, Borneo Proper—2d, Coti—3d, Passir—4th, Banjar Massin—5th, Matten—6th, Pontiana—7th, Sambas.

1st. Borneo, properly pronounced Bornei or Bronch, is generally reckoned a state of some antiquity, and is alluded to in the annals or legends of Malacca, as a proud independent state, by no means disposed to admit the sovereignty of any other kingdom. The inhabitants refer their origin to a traditionary emigration from Ishone, but are ignorant of their own history, according to every account. Dalrymple, in his "Essays on the Scotos," published in the first volume of the *Oriental Repertory*, alleges, that the Borneyan empire not only extended over that island, but also over Suki and Philippine in ancient times. I have been able to discover no traces of such dominion, and Dalrymple himself gives a list of the sovereigns of Borneo at Sulu, and which only recited six names before that of the reigning sovereign. Thus—

1st, Merabam Zumbang Derumput—2d, De Pulow—3d, Bougro—4th, Abdul—5th, Husslin, or De-lubas—6th, Di Bornei, or Appang—7th, Depertuan Seef-ed-din the reigning prince:

Borneo, however, has some features of an ancient state, one of which is the high veneration for the authority of the prince, which is found in all ancient Malay states, but among very few of those of late origin. The Sultan accordingly maintains a higher degree of state than the greater part of Malay princes,

The dominions of Borneo Proper are bounded on the west by the territories of Sambas, and on the east by the Maludén and other districts nominally subject to the Sulus. The state of Borneo consequently occupies the most northerly districts of the island of Borneo. Between Sambas and Borneo are situated a variety of small towns, such as *Serawa*, the piratical chief of which lately cut off the ship Commerce, *Klakha* and *Mokka*, the chiefs of which are denominated Pangerans, *Scribas* and *Palo*.

The government of Borneo is conducted, according to Mr. J. Jesse, by the Sultan and a council of his principal officers, consisting of the Bendahanan, the *Degadong* or chief of the household, the *Zemangung*, the *Pa-muncha* or administrator, and the *Shabender*. The law of the land is the *undang undang Borneh*, which is said to be of some antiquity.

The river of Borneo is represented as navigable for a considerable way above the town for ships of great burthen, but it is very narrow, and land locked at the mouth, where it is almost a quarter of a mile broad. The town of Borneo is built on posts on a marsh, and in the time of Valentine consisted of nearly four thousand houses; it occupied both sides of the river, and is situated about ten miles from the mouth of it. The productions of Borneo capable of export, are gold dust, pearls, wax, birds'-nests, camphor, rice, and the general imports are tin, piece goods, and most of the products of Java. Borneo Proper is one of the states on the island which grows rice sufficient for its own consumption. The camphor of Borneo is the best in the world, and the next to it in point of quality is that of Baros, in Sumatra. The Borneo camphor does not exceed the annual quantity of thirty-five peculs of one hundred and twenty-five lbs. which costs about three thousand two hundred rix-dollars. The camphor of Sumatra amounts to about twenty peculs, costing two thousand two hundred rix-dollars. A species of camphor is produced in Japan, from the leaves of a kind of laurel, which costs about fifty rix-dollars per pecul.

The cultivation of pepper was introduced into Borneo by the Chinese, between forty and fifty years ago. When Mr. Jesse, in 1774, the period of the original set-

tlement of Balambangan, stipulated by treaty for the exclusive trade of pepper at Borneo, he found that not more than four thousand peculs were produced, and this cost about seventeen Spanish dollars per pecul. I understand that the country still produces pepper equal at least to this specified quantity.

The trade between Borneo and the Chinese port Amoy, is very considerable. According to Forster, there were seven junks at Borneo in 1775. The return cargoes procured by the Chinese are chiefly camphor, sea slug, tortoise shell, birds' nests, clove bark, dammar-resin, a species of black wood, which the Chinese work up into furniture, wax, agal-agal, a species of sea weed which yields a gum or glue, sandal wood, rattans, and various barks used in dyeing.

The English were long in the habit of dealing at Borneo in piece-goods to a small extent, taking their returns in pepper and gold dust; lately, however, the inhabitants have a bad name, and are, probably at present little acquainted with Europeans. Little intercourse and much jealousy subsisted between Borneo Proper and our last settlement of Balambangan, and since that settlement was abandoned, they have certainly been occasionally guilty of piratical practices.

The Malay population of Borneo Proper is distinguished for its haughtiness and indolence. They are not, however, devoid of some arts, particularly that of casting brass cannon, in which they are skilful; this is also practised at Palembang.

The period of the introduction of Islam into Borneo is not known, but it appears from the accounts of the Portuguese, that it was previous to 1530.

Of the Districts in Borneo between Borneo Proper and Cati.

The districts on the N.E. of Borneo, are Pappal, Maluda, Mangedara, and Tirut, the greatest part of which, on the sea coast, especially some time ago, were under the influence of Sulu. When we received the cession of Balambangan from the Sulus, they were supposed to have ceded the English the whole of their influence in this district.

Pappal.—The district of Pappal lies adjacent to the dominions of Borneo Proper, from which it is divided by the river of Ki-manis. The soil of the country is

reckoned fertile, but lies generally uncultivated along the shore; it is full of state-ly trees, and the savannahs abound in the species of black cattle termed *lipang*, and deer.

The productions of the coast are sago, rice, beetle-nut, cocoa nut oil, camphor, wax, with a small quantity of pepper and cinnamon. On the river *Ki-manis*, the inhabitants are termed *Ida-an* by *Dalrymple*, which I consider as only another name for *Dyak*, and these were formerly accustomed to trade to Java in their own *proas*. The rivers of *Pamgalet* and *Pap-pal* are inhabited by Malays, as are likewise the districts of *La-battuan*, *Is-nam-nam*, *Manyatal*, *Patatan*, and *Kyuarut*. The river *Manjabung* is inhabited by Malays, but the river is not fit for navigation. The river *Tavaran* is reckoned navigable for boats as far as the central lake of *Kilibaliu*; it is inhabited by *Ida-ans* with a small colony of Chinese *Abai*; has a harbour sheltered from the westerly winds; its river, with those of *Tampasak*, *Lubak*, and *Ambung*, together with *Sala-man* and *Pandasang*, are inhabited by Malays. The river of *Tampasak* is also represented to come from the central lake of *Kluibalu*. After these come the rivers of *Lu* and *Tabaluan*, inhabited by the *Ida-ans*; *Tampasak* consists of about two hundred houses. *Tampasak* and *Tarrawan* rivers may be regarded as the northern entrances into the great lake of *Kinibalu*, which, according to every account, must be above one hundred miles in circumference, and certainly communicates by means of one of its rivers with *Banyar-Massing*; its waters are represented as whitish, and in some places it is said to be only from five to six fathoms in depth.

Malludu comprehends the northern end of Borneo. It abounds in grain and provisions, and is reckoned well peopled in the interior by the *Ida-ans*. It has a deep bay, on the west side of which is situated the town and harbour of *Barkoku*. On the east side of the bay there are pearl banks. This deep bay is said to approach to within thirty and forty miles of the lake *Kini Bali*, and the mountain *Kinu Balu* appears rising abruptly to a stupendous height on the west side, while on the east it slopes gradually down to the low lands of *Sandakan*. The commodities which *Malludu* produces are nearly

the same as Borneo Proper. The powerful tribes of the *Idaan* or *Dayak*, who occupy the country around the great lake, and have a sovereign of their own, who is not dependant on the Malays, are represented as averse to commerce. This, however, is probably a misrepresentation, as they certainly have a communication with *Banyar Massing*. *Malludu* abounds particularly in rattans and clove-bark, but its pearls are not of so fine a water as the *Salu* pearl.

Manggi-dara is the most easterly district of Borneo, and extends itself towards the *Sulu* Islands in a long narrow point named *Unsung*. Here the Spaniards formerly had a settlement, which they relinquished to the *Sulus*, but the woods still abound in cattle, the breed of which was left by them. The eastern part of *Unsung* likewise abounds in wild elephants, which are said to be found on no other part of Borneo.

Manggi-dara produces gold, bird's-nests, wax, dammer, and the species of red-wood named *hacka*, with some camphor. Considerable quantities of sea slug and tortoise-shell, may likewise be procured from the numerous shoals, rocks, and inlets along the coast.

Paitan, the name of a river and bay, produces a considerable quantity of clove bark, but the coast is very shoaly and foul, as are the bays of *Lubuk* and *Sugut*. The river of *Sugut* descends from the lake of *Kini-balu*; east of *Lubuk* lies the island of *Bahela-tulls*, which forms the entrance of the bay of *Sandakan*, which is about five leagues deep, and has three harbours, that of *Buli-luko* in the west, *Segalihut* on the south-west, and *Damen-dung* on the south. The bay of *Sandakan* abounds in large and small timber, stones, lime for building, and has plenty of water. The *Sulus* have a settlement on the small island of *Lubak-can*, whence they carry on a trade with the interior of Borneo. Great abundance of sea slug and agar, or eagle wood, is procured in this vicinity. The promontory of *Unsang*, which is by no means well exhibited, terminates in a bluff point, at the north-east part of which is a small island named *Tambisan*; between *Sandakan* and *Tambisan* are at least thirty large rivers, all of which, except *Mariack*, are branches of the great river *Kinalantangan*, which

descends from the lake of Kini-balu. The most considerable of all these are the most westerly, especially Towsom-Abai, or the meeting of waters, so called from being the conflux of several large streams. The bar of this river is shallow, but the coast is clear of banks. The north coast of Unsang has many bays, but none sheltered against westerly winds. The harbours of Towsam Duyor and Marintuyong, however, deserve to be mentioned; on the south coast of Unsang are the rivers and bays of Sibait Tunken Malaburg, Bahatu and Saturung, which are all small. Much sea-slug, however, is procured on this coast. The bay of Jeong is very large, and contains several islands and shoals, and on the hills around are several caves which produce bird's-nests. From Jeong to the river Tawar, the country is broken by creeks and rivers into numerous inlets.

Tiruu, or Tedong, is the common name of a large district on the east of Borneo, which has never been much frequented by European shipping. The coast of Tirun is in general a low swamp, overgrown with mangroves, inhabited by a savage people, addicted to piracy, and named Orang Tedong, or Tirun, who have never embraced the religion of Islam. They are probably, like the Ida-ans, a tribe of Dayak. Dakruple observes in his *Oriental Report*, vol. i, page 552, that the Tirun and the Ida-an languages are equal-

ly foreign to the Sulu and each other. The matter, however, has never been properly investigated. The mountains of the Ida-ans are at a greater distance towards the interior. The Tirun country produces a much greater quantity of bird's nests than all other regions of the east. The whole country is covered with sago trees, which afford the chief subsistence of the inhabitants. The rivers are numerous, large, and navigable. Besides sago and bird's-nests, the chief product of the country are gold, wax, honey, canes, rattans, mats, red slug, and a species of gulga and bezoar. Some say it also produces saltpetre. The Subocu is its northern boundary, and is said to have thirty campougs on its banks, and about one thousand people, and to produce about forty peculs of bird's-nests, and one hundred of wax, besides sago, honey, canes, rattans, and mats. This river is large, but there are shoals at the entrance. Sambagung is a smaller river, which produces in its environs about twenty peculs of bird's-nests. The river Lidong, or Lilidong is large, and its district populous, being estimated by the Sulus to contain ten thousand inhabitants. It produces about twenty-five peculs of bird's nests. The bay of Salawang or Sicatae produces about one hundred peculs of blackbird's-nests.

(To be continued.)

AN ACCOUNT OF FEATS OF STRENGTH, ACTIVITY, AND LEGERDEMAIN, IN HINDOSTAN.

(Concluded from page 361.)

ROPE-DANCING.

A common rope is stretched upon two pair of crossed spars, about twenty feet distant, and fourteen feet from the ground. A man piles six water-pots upon his head, and, thus accoutred, ascends the rope by means of the spars, or of a sloping cord on the outside of them; the rope is not quite tight, but left with a slack of about three feet; he then with a balance pole in his hand, walks backwards and forward, and swings the rope to its extent without letting a single pot fall.

The same person mounts again upon the rope, with his left foot in a slip-

per, and the other in a round and flat brass pan, about one third of which is cut off. Thus uncommodiously shod, he moves along the rope; first shoving the slipped foot onward, and then sliding the pan, by means of the rim, and aided by his right foot, close along the left heel, ankle, and slipper, till the right foot gets foremost; and so alternately onwards, and again backwards, till the feat be completed.

To conclude, he fixes crooked stilts upon his legs, made of buffalo horn, bent in inwardly nearly six inches. These incon-
veniences are no impediment, however,

by which, as a scholar and a man of business, he had prepared his mind both for action and for happiness. Besides his perfect knowledge of Oriental languages, he was as familiar with French and Spanish as with his native tongue. He was in habits of confidence and intimacy with the Duke of Wellington, Sir Henry Wellesley, Sir Charles Stuart, the late Duke of Portland, Count Woronzow, and many other eminent characters in various parts of Europe. But his most fortunate acquisition was the steady friendship and patronage of Lord Wellesley, who first introduced him into public life. Nor was this connection less honourable than it was useful to Mr. Sydenham, who was a total stranger to the noble Marquess; but, like several other men of worth and talent, whose conduct has done credit to the discrimination of that nobleman, he was brought forward by him for his character alone, and because he had no interest nor patron but his personal merit. The favourable sentiments thus excited by his lordship's official knowledge of Mr. Sydenham's qualifications, gradually rip-

pened into feelings of the warmest attachment and regard, which were manifested on numberless occasions, but never in a manner so kind or grateful as during his last fatal illness. The patience and cheerfulness of temper exhibited by the subject of the present memoir, may be judged of by the fact, that when perishing under the last stage of anæmia, and a prey to almost hourly pangs of suffocation, he enjoyed the charms of music and society to within a few hours of his dissolution. The night before he expired he had a concert in his room, and on his friends taking leave of him, he fell into a tranquil slumber, from which he never awoke.

He died at Geneva on the 28th August, in the thirty-seventh year of his age.

Mr. Sydenham has left behind him an elder brother, who is Commissioner of Excise, one younger in India (Capt. Sydenham), political agent at Aurangabad: and a sister, Mrs. Ross, wife of Col. Ross, of the 75th regiment, now in the Ionian Isles.

A SKETCH OF THE ISLAND OF BORNEO.

By the late Dr. Leyden.

(Continued from page 486.)

BALANGAN or Barubyan, is a campong of some consequence, situated on a large river of that name. It was formerly subject to Passir, but at present it is said to have a chief of its own; it produces a great quantity of gold, and also earth oil.

Barow, or Barong, is an independent state, governed by its own sultan, and produces a great number of birds'-nests, and other Tlun products, such as wax and sea slugs. This country has a considerable trade in cocoa-nuts with Tualin Celebes. The river is situated in the bottom of a deep bay. The small state of Kuran is said to lie on the same river as Barow. It is likewise governed by a chief, who assumes the title of sultan, and who is frequently at enmity with the sultan of Barow, though the subjects of both are chiefly Orang Tedong. About the year 1770, according to Forster, while these two princes were at war, one of them

called the Sulus to his assistance. The Sulus seized the opportunity of making both princes his prisoners, and after ravaging the country, carried them both to Sulu, where they were released on condition of becoming tributary to Sulu, and confining their trade to that nation. Dalrymple asserts Barow to be in alliance with Sulu, and Kuran as tributary to it.

South of Barow lies Tallayar, an inconsiderable campong; beyond that, a considerable place, named Dugaring by Dalrymple, but by Radermacher, Daming, the Datoo of which has the title of Begina. To the south of this lies Samungat, which is under a datoo Tumangang, and beyond that the river of Tapanduan or Tupedarian, the inhabitants of which have a bad reputation among eastern traders.

Coti, or as it is commonly pronounced, Coti Lama, has considerably to the

south of Samuati, and between them are a number of towns and villages, the names of which are not generally known, even to the eastern traders. The town of Coti is situated about fifty miles up the river of that name. The trade and products of this country are nearly the same as at Borneo Proper. This town is, since the decline of Passir, chiefly inhabited by Bugis traders. The sultan resides considerably further up the river, with a few Malays, and a great number of Dayaks, subject to him. According to Radermacher the sultan of Coti, in 1780, was named Hageahmed. Aparkarang is to the south of Coti, and is likewise under the authority of a sultan, who, in 1780, was named Sultan Thora. This place is at present so insignificant, that I have never been able to meet with any trader, whether native or European, that had ever heard of it. I believe, however, that it lies between the river Montu, and the dangerous bay of Balik-papan, so named because almost every boat that enters it is over-set by the strength of the current. Between Balik-papan and Passir, formerly, in the time of Valentyn, lay a town inhabited by a very brave and ferocious race of Dayak, who made use of the most dangerous poisoned bow-arrows, and sumpits or blow-pipes, with which they on some occasions made such havock, that their company was termed "the grave of slave-catchers."

Passir may be considered as a Bugis colony, founded by the state of Wajjo; it is situated about forty-five miles up the river of that name, which has two fathoms water on the bar. The town consisted of about three hundred houses on the north side, chiefly occupied by the Bugis, and the Sultan's fort was on the south side. About thirty years ago, it carried on a very considerable traffic, but has since that time been greatly on the decline, from intestine dissensions. The native products are gold, birds'-nests, wax and rattan; and almost all the staples of Java and ready sale at Passir; the Bugis withdrew to Pulu Laut. The English sent the Brimance to form a factory here in 1772, but some civil commotions caused the design to be abandoned; both Passir and Coti were in ancient times conquered by the Minissars. They entered into alliance with the Dutch in 1686.

Simpasahan, under a small chief, who has the title of Pangeran, lies to the south-west of Passir. It is an inconsiderable town with few inhabitants, with a little trade, and producing only fur mats and birds'-nests. Valentyn, in his time, states the campong between Passir and Pulu Laut as follows; Passir Brava, fifteen miles from Passir, then comes Pamatan, Apper Pamukan, Capus, Catappa and Camla.

Pulu Laut is almost forty miles in its greatest length, and twenty in breadth; and its principal inhabitants, at present, are of Bugis extraction.

BANJAR-MASSING.

Banjar Massing is the chief state on the south side of the island of Borneo, and was till very lately reckoned the most powerful on the island. It lies on the river of that name which is of considerable size, and rises at a great distance in the interior of the country. According to popular report, it descends from the great central lake of Kini-bain. The mouth of the river is very shallow, not exceeding twelve or thirteen feet in depth, which compels trading vessels of any magnitude to remain in the offing. After passing the bar, the water deepens to six or seven fathoms. The Moslem population, about the year 1720, amounted, according to Valentyn, to about seven thousand two hundred persons; and in 1780, according to Radermacher, they amounted to eight thousand five hundred. They are a mingled mass of Javanese, Macassars, Bugis and Malays of Johore, Menang-kabau and Palambang, of whom the Javanese may be regarded as the most numerous. The state was founded by a fugitive prince of Madura, nearly related to the Susuhonang, and hence the affection of the Javanese titles and names of places, which has always prevailed at Banjar Massing. Tabanyan, on the east side of the bay, situated on a small river, is the place where the Dutch vessels are wont to lie. It is a small campong, containing only about two hundred and fifty souls. In the vicinity of Tabanyan, and on the S.E. of the river Banjar, are situated the following campongs; Moluk, containing about two hundred inhabitants; Blambang, containing about one hundred; Tambanyan, containing eighty; and Taklong, containing about fifty inhabit-

ants, all of whom are Moslems. The Dutch Fort is situated on the outside of the town of Banjar-Massing, or Tatas, at a place named Gayang, on the west side of the river. It was of pentagonal form, and fortified with palisades; with three bulwarks towards the river, and two towards the land. Banjar is under the immediate authority of the sultan's eldest son, who has the title of Pangerang Dupas. The residence of the sultan was at Cayu Tangi previous to the year 1771, when it was removed by Sultan Soliman Shaid Allah to Martapura, about three days journey up the river. This is a fine hunting station, as the name seems to indicate; and the sultan and his court are said to be greatly devoted to this amusement, which they pursue on horseback, and catch deer with nooses. Large horses are accordingly in high request at Banjar. According to Radermacher, the population of the Moslem campons on the river Banjar, in the year 1780, was as follows:—Cayu Tangi, with two hundred inhabitants; Banjar Massing, or Tatas, two thousand inhabitants; Martapura, or Bumi Kinchara, eighteen hundred inhabitants; Cohin, or old Banjar, one hundred inhabitants; Bekrompi and Lusong, five hundred inhabitants; Pamanki, one hundred inhabitants; Brambang, eighty inhabitants; Moera-bahan, fifty inhabitants; Sungey-benar, forty inhabitants; Labuang-mas, sixty inhabitants; Taping, one hundred inhabitants; Nagara, five hundred and fifty inhabitants; Benois Ampat, ninety inhabitants; Calyong Campung, two hundred inhabitants; Amontey, five hundred and twenty inhabitants; Calona, one hundred and twenty inhabitants; Manapang, one hundred and twenty inhabitants.

The territories of Banjar extend a considerable way along shore on the west of the river, and also towards the interior; but the great mass of the population are not Moslems, but Dayaks. The principal districts are the following:—Sibungu contains about one thousand huts; Biajo, or Little Dayak, contains about fifty campons, or negiries, with a numerous population of Dayaks. Biajo, or Great Dayak, contains seven hundred and thirty four campons, inhabited by the most numerous and powerful tribe of Dayak in the island of Borneo, and who extend to the centre of the island.

The following districts are generally dependent on Banjar, but sometimes assert a dubious sort of independence; the Moslems being few in number, and the Dayaks extremely numerous. Radermacher, in 1780, gives the estimated Moslem population, and mentions the names of different chiefs who appear to be Dayaks. Mandawai, situated on the river of that name, contains about two hundred Moslems, and several thousand Dayaks. The chief, in 1780, was Kyai Ingebai Sudi Rajah. Sampit, situated on a much larger river, contains about four hundred Moslems, besides Dayaks, and the chief was Kyai Ingebai Sudi Ratu. Pambuang, situated on a smaller river, contains about one hundred and fifty Moslems, and the chief was Radin Jaya. Cota-ringin, which is situated on a large river, as is supposed more than one hundred miles from the shore, boats being generally ten or twelve days in reaching it, contains about six hundred Moslems or Malays, with a very powerful tribe of Dayaks. The chief is styled Ratu Cota-ringin, and his subjection to Banjar is more nominal than real.

The productions of Banjar are gold, of a finer touch, commonly, than that of Sambar, which is only seven touch, whereas that of Banjar is often eight or nine; diamonds, which are fine and large, but very dear; birds'-nests of the best sort, to the quantity of about fifty pecks; wax, dragon's blood, bezoar of different kinds, rattans and mats. They have abundance of iron, but no steel, with the mode of preparing which, they are unacquainted. Pepper may be considered the chief staple commodity of the country. Most of the productions of Java, as rice and sugar, salt and opium, find a ready sale at Banjar. Piece-goods and china-wares, especially porcelain, are in considerable request. The gold mines of Banjar are said to lie very near the surface, at the depth of about three fathoms. Those at Kirisan and Daku, which are very rich, lie in a red marl; above the mine there generally lies an incrustation, like rattan-wood, beneath which the gold-dust is found in a red earth. There is also an ore, named Mas-aorong, found in the same mines with iron-stone pebbles, and sometimes chrysol.

The diamond-mines of Banjar are situated among the mountains of the Biajus. They are found in a soil of *campon*

black gravel at the surface, and the pits are sometimes carried to the depth of ten fathoms. The mines are wrought with very little skill, generally under the superintendence of a native *Blaja*, who is termed the *Malem*: Gold-dust is often found in the same mine with the diamond. The *Saltan* claims all diamonds above the weight of five carats, but this claim is generally evaded.

The English seem to have been the first European nation that frequented *Banjar-Massing* for purposes of trade, unless we suppose, as is extremely probable, that they were preceded by the Portuguese. According to Valentyn, the English began to trade to *Banjar* in 1609, while he states that the Dutch only began to frequent *Banjar* or *Martapura* occasionally about 1644. About the year 1700, the English fixed themselves at *Banjar* with about forty English, and one hundred *Bugis-men*, at which time the chief of *Banjar* had the title of *Panambahan*, and was of the family of *Sumbava*. In the course of the first year, differences occurred between the English and the natives, and the English were successful, and sacked five of their principal campongs, *Banjar*, *Banjar-Massing*, *Cayu-tangi*, *Catas*, *Cartapura*. A pacification took place, and the English afterwards reduced their establishment to the Englishmen and forty *Bugis-men*. Hostilities again ensued in the year 1706, and the English were expelled, those who escaped proceeding to *Batavia*. In this year, 1706, the Dutch began to trade to *Banjar* again, and continued it with some interruption, but without forming a regular settlement till 1747; after which they formed their establishment at *Tata*, which continued until it was abandoned by *Danands* in 1807-8, about the time of the decline of the pepper-trade.

It appears that so early as the year 1690, the Portuguese had settled missionaries at *Banjar*, and, according to Valentyn, they enumerated between three and four thousand converts to the Catholic faith, soon after the commencement of the last century. Of the present state of these Christians I am ignorant.

WESTERN COAST OF BORNEO.

The western coast of Borneo, like the eastern, has for a long time been broken

down into a variety of small and feeble states. In earlier times, however, it seems to have been chiefly under the influence of the two states of *Sacadina* and *Sambas*, the most ancient and powerful of which was *Sacadina*. The Dutch began to trade to *Sacadina* in 1604, about which period the place possessed a considerable trade. In the year 1609, they entered into a treaty with *Sambas*, by which they bound themselves to support *Sambas* against *Sacadina*, and to abandon their trade to the latter place; the ruler of *Sambas* obliging himself in his turn to grant the Dutch a monopoly of the trade of *Sambas*, to the exclusion of the Spanish, Portuguese, English, French, and other nations of Europe. In 1623 the Dutch finally abandoned their factory at *Sacadina*.

Sacadina, according to Valentyn, consisted, about the beginning of last century, of about six hundred houses, being a town similar to *Banjar-Massing*. At that period the sultan was reckoned much richer, but less powerful than him of *Banjar-Massing*, and it was thought that he could not muster above one thousand men at arms. His influence, however, extended over a great tract of country, commencing about the promontory of *Kandu-Wangan* off the small island of *Pulu-Manku*, and extending along by *Pagarun-timong*, commonly termed *Tanjong Sambar*, to the present town of *Mattan*, which lies about forty miles to the south of the ancient *Sacadina*, and nearly the same from the mouth of the river *Mattan*. The ancient *Sacadina* was situated near the mouth of the river of that name, which is navigable by boats for one hundred and fifty miles into the interior; of the town, at present, scarce a vestige remains. About five miles to the northward of *Sacadina* lies the river *Simpang*, and the modern town of *Simpang* lies about twenty miles up the river. To the north west of *Simpang* lie several large rivers, which run up from the bight of *Sacadina* towards *Pontiana*, nearly insulating the high land of *Krimata*, or rather *Karimata*. From the point of *Karimata* lies a chain of islands and rocks, the principal of which are *Panambangan*, on the group nearest the shore, and *Karimata* and *Soorutoo*, which trend outside outwards towards *Balitan*. The isle of

Karimata is inhabited, and produces iron and tin. The Balitan. About the year 1600, these islands were places of some consequence, and as much frequented by the traders of Sacadina, as they have lately been by pirates and Laruas. The territories of Sacadina extended, in ancient times to the modern Manipawa, if not still further north, and included the river of Pontiana. In the time of Valentyn the interior kingdom of Landak was also dependent on Sacadina. Landak was, in the most ancient times, a dependency on Sukapura in Java, and, as Sacadina itself was regarded as a dependency of Bantam, on account of some ancient claims, the Javanese princes, from time to time, asserted their pretensions to the whole country of Sacadina, though generally unable to give either weight or colour to their pretensions. After the rise of Pontiana, however, in 1770, the Sultan of Bantam, lest his influence should be totally annihilated, consigned over to the Dutch, the whole of his claims on these territories for the sum of thirty thousand Spanish dollars. In 1776, the Dutch formed settlements at Pontiana and Landak. In 1786, they attacked Sacadina, then governed by Rajah Ali, who had abandoned Rhio or Rhiaw. Sacadina was at that time a place of considerable trade, and though frequented sometimes by the Dutch vessels, it had long been a subject of jealousy to that nation, from being the principal haunt of the English and French traders on the island of Borneo. The Dutch force employed against Sacadina, consisted of five hundred Europeans and one thousand Javanese, with two large armed brigs, and a great number of proas. The Sultan of Pontiana sent along with them his son, the present Rajah, with a number of armed Malay proas, and about four hundred Bugis-men. Sacadina was sacked and burnt, but little property seized, as the inhabitants escaped, with the greatest part of their property, to Mattau. Since that period Sacadina has never had any considerable trade, nor been resettled to any considerable extent, though favourably situated for traffic, in a country which affords all the common productions of Borneo, especially camphor, benjamin, dragon's blood, agar-wood, and rattans. Mattau is still governed by a branch of the family of the

ancient sultans of Sacadina; but this branch has been long proverbial for their stupidity. The river of Mattan and the territories subject to it, which still comprehend the greater part of those which belonged to the ancient Sacadina, are still extremely well adapted for trade, and excite the cupidity of their neighbors, especially Pontiana. The present Rajah, however, though no cruel tyrant, is generally despised as a besotted opium-eater, who has neither taste nor abilities for state affairs. The pirates or Laruas, however, who occasionally haunt Pambangan, Karimata, and even Sacadina, are not harboured in Mattan, and the Rajah is at present on good terms with the Sultan of Pontiana. The most remarkable circumstance connected with Mattan is that the Rajah possesses the finest and the largest diamond in the world, which has hitherto been discovered. This diamond which is said to be of the finest water, weighs three hundred and sixty seven carats. The celebrated Pitt diamond only weighs one hundred and twenty seven carats. The Mattan diamond is shaped like an egg, within indented hollow near the smaller end. It was discovered at Landak about ninety years ago, and though the possession of it has occasioned numerous wars, it has been about eighty years in the possession of the Mattan family. Many years ago the governor of Batavia sent a Mr. Steuart to ascertain the weight, quality, and value of this diamond, and to endeavour to purchase it, and in this mission he was accompanied by the present Sultan of Pontiana. After examining it, Mr. Steuart offered one hundred and fifty thousand dollars for the diamond, the sum to which he was limited, and in addition to this sum, two brigs of war with their guns and ammunition, together with a certain number of great guns, and a quantity of powder and shot. The Rajah, however, refused to deprive his family of so valuable an hereditary possession, to which the Malays attach the miraculous power of curing all kind of diseases, by means of the water in which it is dipped, and with which they imagine the fortune of the family is connected.

Mampawa, though situated to the north of Pontiana, requires our previous attention, as an older state, which sprung

up between Sacadina and Sambas, and at last became independent of either. Mampawa is situated near the mouth of a small river, and vessels may reach both the town and fort with their guns; being greatly resorted to by traders, especially English and Portuguese, it soon became a place of considerable importance.

According to Radermacher, in 1780, it contained from one to two thousand houses. The Rajah had the title of Panambahan, which is regarded as the next in dignity to that of Sultan. At that time his name was Muscan al Maderi, but he had given up the administration of affairs to his son, Gusti Mas. In 1772, a war commenced between Mampawa and Sambas, concerning the possession of Monterado and Salakan, which lie between Mampawa and Sambas, but have generally been admitted to belong to the latter. These two settlements are chiefly occupied by Chinese, nearly thirty thousand of whom are settled in them, and they are extremely productive of gold-dust. The Mampawa-men having ravaged Salakan, the Sultan of Sambas, in his turn, attacked Mampawa, and the Panambahan invited the mediation of Pontiana. This mediation succeeded, and the Sultan of Sambas withdrew his army, on receiving the sum of ten thousand dollars, the greater part of which was advanced by the Sultan of Pontiana. After the retreat of the Sambas army, the Panambahan positively refused to reimburse the Sultan of Pontiana, who, in his turn, attacked Mampawa. After a siege of three months, he was compelled to break up with loss from Mampawa, to which he found that Sambas supplied assistance. This was the foundation of the uninterrupted state of hostility, which has, from that period subsisted between Sambas and Pontiana. The Sultan of Pontiana made another attempt, with a small force supplied him by the Dutch, and was again baffled. After the destruction of Sacadina, in 1786, however, they assisted him a third

time, with an armament consisting of one armed vessel of seventy guns, another of fifty guns, a third of thirty guns, together with a large transport, and some smaller vessels, when Mampawa surrendered without firing a gun, and the eldest son of the Sultan was appointed Panambahan. The Rajah, or old Panambahan, escaped up the river, where he remained until he died.

The Dutch established a factory at Mampawa of thirty-two Europeans, and a small sloop on the river, and divided the duties with the Panambahan; but abandoned it at the same time as Pontiana, in 1790. After this the new Panambahan permitted the son of the deposed Rajah to return to Mampawa, and reside in a private capacity, with a small establishment, and the empty title of Rajah.

Sambas is situated about thirty miles up the river of that name, and the territory runs a considerable way into the interior, and is rich in gold-dust. About the year 1680, and also about the year 1700, this appears to have been a considerable state, and to have extended its sway far into the interior. This is the first of the Eastern states with which the Dutch formed an exclusive treaty, and at that time the chief appears to have had the title of Sultan. In every period; however, this state has been more distinguished for its piracies than its commerce, and has been always addicted to aggressions on its neighbours. In the last ten years especially, it has been notorious all over the East, as the common haunt of every description of pirates and Larans, and it has forfeited every title to be considered as a trading state, or as a state the existence of which is consistent with either the safety of commerce or the safety of its neighbours. It now appears that great numbers of the pirates and sea-rovers of the East have settled at Sambas, and intermarried with the ancient inhabitants.

(To be continued.)

ILLUSTRATIONS OF THE MANNERS AND DISPOSITIONS OF THE HINDOOS.

THE superstitious reverence paid by the Hindoos to the Brahmans, has, till of late years, been converted by that artful caste

into the means of setting the laws at defiance. No Hindoo dared formerly to execute against a Brahman any process or

A SKETCH OF THE ISLAND OF BORNEO.

*By the late Dr. Leyden.**(Continued from Vol. II. page 563.)*

OF PONTIANA.

As Pontiana is of more recent origin than any other of the Malay states, so it is almost the only one in which the rise can be accurately traced. The account of the origin of Pontiana was procured by Mr. J. Burn, from the late Sultan, who was its founder and his principal associate in the course of a residence of several years at that place, and communicated lately to Mr. Raffles, together with the result of his enquiries concerning the interior of the island of Borneo. The information thus collected has every claim to authority, and is the more valuable, because it illustrates in a striking manner the origin of the other Malay states, the greater number of which may be fairly considered as counterparts to Pontiana.

Pontiana was founded in 1770, by Seyad Abdul Rehman, the son of Seyad Hassan, by a woman of inferior rank, and born at Mattan. His father, Seyad Hassan, was a native of Arabia, highly respected among the Malay Rajas, who had married at Mattan. He afterwards took up his residence at Mampawa, where he died a few months before Pontiana was founded. He had several wives, and left several children, but none of them distinguished themselves but Abdul Rehman. The latter possessing great abilities, intrepidity, and a most insinuating address, soon became an enterprising and successful merchant, and realized considerable property. He married a sister of the Sultan of Banjar, and also a sister of the Raja of Mampawa, but generally resided at Banjar Massing. Possessing a brig or sloop, and several war proas of his own, besides several merchant vessels, he applied vigorously to commerce, frequenting Coti, Passir, Palembang, and other Malay ports, but seldom visiting Java. His operations, however, were not entirely confined to commercial pursuits, but when favourable opportunities occurred, he shewed no greater repugnance to piracy than is usual among the Arabs. He had already cut off a Dutch vessel in the vicinity of Banca, and an English one

at Passir, and done many things which were highly disapproved by the venerable Seyad, his father, when at last, about a year or eighteen months before his father's death, he succeeded in cutting off at Passir a French ship, with a very rich cargo, by which he incurred the displeasure of his father, who renounced all further communication with him. The manner in which the ship was cut off, however, he deemed so discreditable, that he never would relate the story, though he admitted the fact, alledging, that previous to this transaction, some of his vessels had been stopped by the French, and his women ill treated. An old woman, who had been the Sultan's concubine, and who had borne a material part in the transaction, related the following circumstances to Mr. Burn, after the death of the Sultan. After having greatly ingratiated himself with the French Captain, he informed him that he intended to present him with two beautiful slave girls, at the same time expressing a desire to see the ship. The French Captain invited him on board, catching at the bait, and Seyad Abdul Rehman promised to bring the slave girls with him. The Captain prepared an entertainment, and saluted him as he came on board, which he did, with several followers properly instructed, but apparently unarmed. He sat down with his people, and partook of the entertainment, after which he called the two women he had brought, one of whom was the concubine who related the story. Abdul Rehman pointed to the concubine and desired the Captain to conduct her to his cabin, the Captain did so, and the woman, as she had been instructed, secured the door. The rest of the Frenchmen were all on deck, as well as a number of his Malay followers. Abdul Rehman gave the signal with his hand, and the whole of them were instantly crested, the lascars at the same time throwing themselves into the sea, according to their usual practice. The Captain was then put to death, and the vessel secured. When Abdul Rehman heard of his father's

indignation at his conduct, he left Passir, and when he had almost reached Mampawa, he was informed of his death. Resolving now to settle at Sango, in the interior of Borneo, he entered the river of Pontiana or rather Lava, and proceeded up it about twelve miles to the conflux of the river of Landak with that of Pontiana, anchoring for the night at the point where the rivers join. In the morning, being struck with the situation of the place, which had never been inhabited, he determined to settle in it, and proposing the plan to his followers, most of them acceded to it, but a few objected and left him. After repeated discharges of his great guns loaded with shot, into a small island near the point, Abdul Rehman landed, cut down some trees, displayed his colours, and prayed for success to the undertaking.

Having erected a small house for the night, he slept ashore, and named the place Pontiana or rather Pontianak, which is the name the Malays give to a spectre of the forests, which appears in the form of a winged female; this was in the year 1770. He then built a mosque on the small island, which still remains, having been renewed on the same spot, and a fort on the point of land, which commands the entrances of the rivers of Sango and Landak, whither he also brought up the French ship. The crew of this vessel he employed as slaves in clearing the jungle, and his followers built houses along the banks of the river; such was the foundation of Pontiana. As soon as Abdul Rehman was settled in his new residence, he visited Mampawa to pray over the tomb of his father, whose forgiveness he had never procured, and this ceremony he continued to perform at stated periods until the year of his death.

As the traders to Landak, Sango, and other settlements in the interior of Borneo, were necessitated to pass by Pontiana, Seyad Abdul Rehman daily acquired new settlers by his insinuating address, and the protection which he was ready to afford the traders against the Lanuns, and he was joined by several Bugis and Chinese traders from Mampawa, Sambas, and other Malay ports. He next applied to Raja Haji of Reaw, who conferred on him the title of Sultan of Pontiana. By what right such a title was conferred it is impossible to conjecture, but he imme-

diately assumed the title, and established a court in a very expensive style. His profusion attracted new followers and he was joined by various Arabs, who, though they impaired his fortune, yet for the time increased his consequence. By these means Pontiana, in the space of a single year, became a considerable settlement, and attracted the jealousy of the Rajah of Landak. The Rajah of Landak was at this time a dependant of the Sultan of Bantam, and being alarmed at the reports which he heard, that the Sultan of Pontiana intended to block up the river and engross its trade, he dispatched an embassy to Pontiana, to enquire what were his intentions. The Sultan of Pontiana, though he professed that his intentions were not of a hostile nature, took care to display his power, and fired off his great guns repeatedly in their presence. They transmitted to Bantam a very exaggerated account of the strength of Pontiana, the consequence of which was, that the Sultan of Bantam conceiving himself unable to protect Landak, resigned it to the Dutch. In 1776 the Dutch sent a strong force from Batavia to Pontiana to establish themselves in their newly acquired possessions, and the Sultan of Pontiana, intimidated by their power, allowed them to settle at Pontiana, where they built a stockade fort and mounted on it six guns. They also established a factory, consisting of a resident, a secretary and his clerk, a surgeon, a captain with a subaltern, and twenty-five European soldiers. They also stationed an armed cutter in the river, which was likewise manned with Europeans, so that they had altogether about one hundred Europeans, but no native soldiers. The Dutch now imposed what duties they pleased, and allowed the Sultan but a very small share of them, which circumstance, together with his profuse manner of living, compelled the Sultan to run deeply in debt. In the year 1786, the Dutch, assisted by the force of Pontiana, destroyed Sacadina and Mampawa, in the latter of which they placed the Sultan of Pontiana's eldest son, as Panambahan, establishing there a factory of their own, dependent on that of Pontiana. Previous however to the settlement of the Dutch at Pontiana, it was visited by a French frigate, commanded by the brother of the French Captain, whom the Sultan had formerly cut off at Passir, and who

had been dispatched for the express purpose of attacking him, but as the frigate could not pass the bar, and durst not send in her boats to attack the place, she was able to effect nothing, and was compelled to return after destroying a few proas at the mouth of the river, which had never had any concern in the crime of the Sultan.

In the year 1790 the Dutch withdrew their factories from both Pontiana and Mampawa, after a residence of fourteen years, finding, that though they had imposed what duties they pleased, and given the Sultan only what share they liked, their profits were far from compensating the expense of the establishment. We have no detail of the expense and profits of this factory, unless for the year 1779, when the expense amounted to about 884 pounds sterling, and the receipts only to about 160 pounds. The residence of the Dutch at Pontiana was not without occasional misunderstandings occurring between them and the Sultan. One of the most serious of these seems to have originated entirely from their ignorance of Malay customs. Soon after the settlement of the factory at Pontiana a siri or prepared betel was presented by a male slave to the surgeon. Among the Malays this is regarded as an overture to an intrigue from some female of rank, but the surgeon was ignorant of this custom, and the slave had retired without speaking a word. The surgeon holding the siri in his hand met the Sultan, and related to him the circumstance, expressing his surprize at what it could mean. The Sultan requested him to point out the person who had brought it, which he did immediately, and the slave being seized confessed that the siri had been sent by one of the Sultan's concubines. The Sultan immediately, without further explanation, ordered the slave's head to be cut off in the presence of the surgeon, and the woman was dispatched privately. The Dutch Resident and the rest of the factory took the alarm and declared that they would return to Java. The Sultan endeavoured to pacify them, but in vain, and they retired to Batu Layang, a solitary rock, on which a fort is built, about five miles below Pontiana. Here they fortified themselves and posted the armed cutter, and firing upon all proas, attempted to block up the river. The Sultan repeatedly attempted

to persuade the Resident to return, but finding all remonstrances in vain, he represented the matter to Batavia, when the Resident was recalled and another sent in his place, who returned and took up his residence at Pontiana.

During the residence of the Dutch at Pontiana a good deal of illicit trade had been carried on by the English, with the connivance of the Dutch Resident, the ships anchoring only without the mouth of the river; but after the factory was withdrawn Pontiana became a resort of English traders, and was also frequented by the Portuguese from Macao, and the Arabs from Muscat and Mocha. It was also visited by numerous proas from all parts of Borneo, Bali, Lombok, Sumbawa and Java. This, however, only continued till Pulu Penang began to flourish, since which time it had greatly decayed. The Java trade was nearly extinguished by the war between the Dutch and English, the prohibition of the export of dollars from Java, and some unjustifiable acts of the Sultan in swindling many of the Javanese owners out of their cargoes.

Sultan Abdul Rehman died after a short illness, February 26, 1808, about the age of 70 years. When he perceived himself dangerously ill, he assembled the chief men, and told them he appointed his eldest son, the Panambahan of Mampawa, to succeed him, and dispatched a person to summon the Panambahan into his presence. Next day the chiefs assembled, and declared that they desired the Pangerang to be Sultan, who was his second son, but by an inferior wife, and that they would abandon the place if the Panambahan was to succeed him, accusing him of cruelty and divers acts of murder and poisoning, especially the poisoning the Master of a Chinese junk, to whom he was indebted about 8000 dollars, and the assassination of Captain Sadler, to whom he was indebted 30,000 dollars. They added that they expected his bad conduct would speedily place them in the same situation as Sambas, and probably draw on them the resentment of the English.

The Sultan assented and told them since they desired it, the Pangerang would be the Sultan. The Panambahan arrived next day and was informed of this resolution. When he came into his father's presence the old man severely re-

probated his conduct and advised him to go in pilgrimage to Mecca. The Sultan also sent for Mr. Burn, whom he had sometime before swindled out of a valuable cargo, and having requested his forgiveness, desired him to beware of the Panambahan, as a man of naturally bad heart, and after his death to have no interviews with him unless in public. On the death of the old Sultan, the second brother, desirous of not being involved in his father's debts, declined the honour of being Sultan. The head-men, however, were at first refractory, and it was sometime before they could be brought to acknowledge him as Sultan, which he only accomplished by dint of presents and promises, engaging to discharge his father's debts as soon as possible, while he gave up many of his own claims, especially those which were due by the Arabs.

The deceased Sultan was a man of fine presence and the most respectable appearance, possessing the most insinuating address and imposing manners. Profuse and ostentatious in his habits, he scrupled at no means, however base, for raising money to support this exterior state, and as he was perfectly versed in every species of deception, and always supported the appearance of wealth, he seldom failed to procure credit from strangers. He concealed his debts with the utmost care, and was in the constant habit of contracting one debt to discharge another, often selling goods for that purpose at a large discount on what he had bought them. By this means his debts and his difficulties went on gradually accumulating to his death. The most considerable part of his debts were incurred to the Bugis traders, and in consequence of this, the Sultan was obliged to wink at many irregularities of those traders, in regard to avoiding the usual port duties. The Chinese repeatedly made him offers to farm the duties of the port, but to this he would not consent, foreseeing the disputes that were certain of arising between the Bugis and Chinese. In the midst of these difficulties, however, the Arabs and other religious impostors prevailed on him to advance to them large sums of money, which they never thought of refunding; thus with all his dissimulation, becoming the dupe of hypocrisy. He seems always to have dis-

played more of the character of the artful trader than of the Sovereign, though it must be owned, that he exhibited considerable suppleness and dexterity in ruling the motley mass of subjects which he had collected at Pontiana.

In punishment he was uncommonly severe and even barbarous. In his own family the faults of his domestics, especially his women, were punished in the most cruel manner, and by the most infamous sort of tortures, sometimes pouring boiling water into the privities of the females, or burning them alive with their paramours on the suspicion of incontinence.

The present Sultan, since the death of his father, has conducted himself in such a manner as in a great measure to efface the former dislike which was entertained of him by the people, carefully avoiding the most prominent errors of his father's character. He has endeavoured to liquidate his father's debts, but has found them so enormous, that a long period must elapse before this can possibly be effected. Carefully avoiding all superfluous expense and the contracting of new debts, he has attempted to establish better regulations. He gradually dismissed the Arabs and religious impostors, who had preyed on his father's credulity, and attempted likewise to compel the Bugis traders to pay the usual duties. In this however, he has never been able to succeed, and many of them have left Pontiana, in consequence of his measures, neither are the Chinese traders so numerous as they formerly were.

The present Sultan has been engaged in no hostilities excepting with Sambas, which is still the inveterate enemy of Pontiana. Shortly after the death of the old Sultan of Pontiana, the chief of Sambas attacked Mampawa, and had very nearly taken the fort. Immediately on receiving intelligence of it, the present Sultan proceeded to Mampawa with two thousand men, and defeated the Sambas army, taking their guns, and a number of prisoners, all of whom, even the women, were put to death at Pontiana, and their heads exposed publicly. The union of the Lanuns with the chief of Sambas, has however, given that chieftain a decided preponderance at sea.

The mouth of Lewa or Pontiana river lies about three or four miles to the N.

of the equator. The bar at the entrance has only from eleven to twelve feet at high spring tides, but above this the river is very deep to an immense distance, and the strength of the current seldom exceeds from three to three and a half miles an hour, and is generally less. The anchorage in the roads is safe and free from shoals, and the weather, even in October, which is the worst month, is never so bad as to interrupt the regular intercourse between the ship and the shore. About seven miles from the mouth of the river, at Balu Layang, there is a fort on each side of the river, with fourteen or fifteen guns mounted, being eighteen and twenty-four pounders; on the north side of the river and on the south side, directly opposite, a number of smaller guns. The town of Pontiana is about twelve miles from the mouth of the river, where there is likewise a fort, and some armed vessels stationed.

In the town and bounds of Pontiana, there are settled about 3000 Malays, 1000 Bugis, 100 Arabs, and about 10,000 Chinese; besides these, who are the free inhabitants, there are a considerable number of slaves, many of whom are Javanese, and the rest of all the other Eastern tribes; there are also a few runaway Lascars from different vessels. The character of the Malays is nearly the same at Pontiana as in other Eastern towns; phlegmatic, indolent and proud, and few of them possess much wealth. The Arabs live by trade; they are generally poor when they settle, but are respected on account of their religious character by the Malays. They are, however, neither such economists as the Bugis, nor so expert as the Chinese in trade, and at present few of them possess property to the amount of 20,000 dollars. The Chinese seldom acquire property above this amount at Pontiana, though they are industrious and expert in trade. They are fond of good living, and addicted to gambling, opium, and merry making. They follow the occupations of merchants, mechanics and labourers, cultivate the ground, distill arrack, make sugar, search for gold-dust, and trade to the interior as well as along the coast. The Chinese of Monterano and Salakan, two places very near each other, and situated a short way to the north of Mampawa, and who are estimated at 30,000, receive

from Pontiana all their supplies of opium, piece goods, iron, and China articles. The Bugis at Pontiana chiefly apply themselves to trade, the manufacture of Bugis cloth, and the working of raw silk into cloths. Many of them are possessed of very large property, amounting to above 100,000 dollars. They are generally poor when they come from Bugis-land, but soon acquire property from uniting frugality with dexterity in trade. They are extremely economical and even penurious in their manner of living, insomuch that the daily expense of a Bugis-man's family, however great his property may be, does not amount to above three or four wangs, when the meanest Chinese labourer will continue to spend a rupee; and a wang at Pontiana is only the twelfth part of a rupee.

The Sultan allows them to cultivate as much ground as they please, without any consideration for the same, but they seldom avail themselves of this permission, permitting their domestic slaves only to till as much as serves for their own subsistence. In navigation, the Bugis seem to have been stationary probably for these thousand years; the proas in which they sail from Pontiana to Pulu Penang, Java, Bali, or any similar place, generally cost from 150 to 300 dollars, and the whole outfit, as far as respects sails, cordage, provisions, stores, &c. for one of these voyages, seldom exceeds the sum of 40 or 50 dollars, while the amount of the cargo is generally from 10 to 40,000 dollars. The crews receive no wages, but only a share of the adventure, according to the regulations of the Undang-undang. Many of these proas are lost at sea, but few taken by pirates, as they defend themselves desperately, and never surrender.

The duties at Pontiana on sales are six per cent. on all piece-goods, one dollar per pecul on iron, ditto on steel, ditto on tin, ditto on saltpetre, 50 dollars per chest on opium, bees' wax from the interior two dollars per pecul. The trade of Pontiana, however, has greatly declined. Formerly it was annually visited by from eight to fifteen Chinese junks; at present, however, they never exceed the number of five. Two or three small junks come annually from Siam, but the value of their cargoes is only about 7 or 8000 dollars each.

(To be concluded in our next.)

A SKETCH OF THE ISLAND OF BORNEO.

*By the late Dr. Leyden.**(Concluded from page 16.)*

OF PONTIANA.

In 1810 the imports at Pontiana on English ships amounted to 210,000 dollars of which there were 95 chests of opium, which averaged 1000 dollars per chest. The quantity of opium and piece goods imported by the Bugis, was probably much greater, but as they never submit to be searched, it cannot be accurately known. The Bugis at Bali and some other ports, are exempted from duties, and they are always anxious to avoid them in every port. Formerly the ports in the straits of Macassar, especially those on the Borneo side, as Coti and Passir, were chiefly supplied with opium, piece goods, iron and steel, from Pontiana and Sangbas; a small quantity being supplied by Java and Riaw, and the returns, which were very rich, consisting chiefly of gold, wax, and bird's nests, found their way into Pontiana. These ports, however, have for some time been supplied from Pulu Panang.

The China junka come to Pontiana in February, with China articles, and sail about the end of June, taking in return gold, bird's nests, sea slug, fine camphor, wax, rattana, black wood for making furniture, red wood for dyeing, and sometimes opium, tin and other articles. As they cannot take their full return in rough produce, they are obliged to take a large amount in gold, though they always prefer produce, as there is a loss upon gold in China.

The Sultan of Pontiana has a regular disciplined force, but all the inhabitants are obliged to act as soldiers when necessity requires. The Malays and Bugis are always ready and willing to turn out for battle, and the Chinese are obliged to assist likewise, in case of any emergency, though the Malays place little or no confidence in them. When an alarm has been given, the whole force of the place has repeatedly, as Mr. Burn asserts, turned out in half an hour or less, and the activity displayed on such occasions forms a striking contrast to the usual listlessness and apathy of a Malay town. They manufacture their own powder and shot at Pontiana.

The soil of Pontiana is low and marshy,

but the climate is healthy, and the only distemper from which they suffer is the small pox, which makes great havoc among them, as they are unacquainted with either inoculation or vaccination. Pontiana does not produce so much rice or fruit as the settlements of the interior, but this is only through the defect of cultivation. There is abundance of sea and river fish, and the Chinese raise great quantities of stock, especially hogs, which are both cheap and excellent in quality.

OF THE DAYAK.

THE Dayak are the most numerous class of inhabitants on the island of Borneo, they occupy nearly the whole of the interior, and are probably the aborigines of the island. They are divided into a great variety of tribes, which are independent of each other, and vary in dialect, but have a general resemblance in language, custom and manners. In the districts south and west they are generally denominated Dayak, in the north, Idan, and in the east, Tiran or Tindong. Perhaps, however, on more minute investigation, some characteristic distinctions may be established between these races; at present we are warranted to consider them as the same original stock. The manners of the Dayak are characterized by some strange peculiarities and uncommon features of barbarism, but the spirit of these traits has never been elucidated; nor the system of religious or superstitious opinion with which they are connected, examined. Europeans have had very little opportunity of attending to the manners or habits of the Dayak; and the Malay, Bugis, or Arab traders, the only persons who are in the habit of frequenting the interior of Borneo, can give little account of the country, beyond mentioning the distance of one place from another in days' journeys, and the different articles of trade which are to be procured at the different places. In the following sketch the authority followed with respect to the southern tribes is that of Rodermacher, whose observations chiefly apply to the tribe of Banjar, named Blah. With regard to the east and north, the chief au-

thorities are Dalrymple and Forrest, and with regard to the west the authority of Mr. Burn, who had not only the opportunity of consulting many traders of Pontiana, who were in the habit of visiting the interior, but had himself seen several hundreds of the tribes of Mampawa and Sanga, several of whom could converse in the Malay language.

In appearance the Dayak are fairer and handsomer than the Malays, they are of a more slender make, with higher foreheads and noses; their hair is long, straight, and coarse, generally cut short round their heads. The females are fair and handsome. Many of the Dayak have rough scaly scurf on their skin, like the *jakong* of the Malay peninsula. This they consider as an ornament, and are said to acquire it by rubbing the juice of some plant on their skin. The female slaves of this race which are found among the Malays have no appearance of it. The Dayak wear no clothes but a small wrapper round the loins, and many of them tattoo a variety of figures on their bodies. Their houses are formed of wood, dark, and devoid of windows, but often of such size that several families live together in the same house, sometimes amounting to the number of a hundred persons.

Though the Dayak are reckoned indolent by the Malays, it does not appear that the charge is well established. Wherever they are settled they cultivate a great quantity of rice; they in many places apply themselves assiduously to collect gold-dust, though in this occupation they are greatly inferior to the Chinese; and are generally found very useful in working the diamond mines. In some places too, they carry on a considerable trade in rattans and damar, which they collect from the forest. In their diet the Dayak are subject to few restrictions, eating hogs, and also many kinds of vermin, as rats and snakes. The arms of the Dayak are the sumpit or blow-pipe, which has generally a small spear-head fixed at the top, and a large heavy iron knife or parang, which they sling in a wooden scabbard. They are very dexterous in throwing small poisoned arrows with the sumpit, and are acquainted with the most deadly poisons, especially one which is produced from the juice of a tree* found in

Borneo and also in Java. In the construction of their boats and some of their utensils, the Dayak display considerable ingenuity. Few of them are acquainted with the use of fire-arms, except in the vicinity of Banjar, and the Malays are anxious to keep them in this ignorance.

In manners they are described as a mild and simple people, and though their superstitious opinions occasion great enormities among them, yet it is admitted by the Moslems, that when any of them happen to be converted to that religion they become exemplary for the propriety of their conduct.

In government they are regulated in their own villages, like the *jakong*, by the advice of the elders. In some places, however, they have their own chiefs, who possess a degree of authority analogous to that of the Malay Rajahs.

In regard to letters, it does not appear that they ever had any knowledge of them and in consequence of this, it is impossible to trace their origin. Their own traditions on this head are represented as excessively wild and incoherent, but it does not appear that they have ever been collected. The Sulus have a notion, that the Idaau of the north are descended from the Chinese, an opinion which seems merely to have originated from the fairness of their complexion. Dalrymple has mentioned one of the legends connected with this opinion (Oriental Repository, vol. 1. page 559), which runs thus, "The Emperor of China sent a great fleet for the stone of a snake, which had its residence at Keeney Balloo; the number of people landed was so great as to form a continued chain from the sea, and when the snake's stone was stolen, it was handed from one to another till it reached the boat, which immediately put off from the shore, and carried the prize to the junks, which immediately sailing, left all those who were ashore behind, though their dispatch was not enough to prevent the snake's pursuit, who came up with the junks and regained his treasure." This is not a tradition which can throw any light on the origin of the Dayak. It resembles a Malay fable about the snakes of Nagas, which figure nearly as much in the romances of the Malays as among those of the Hindus, among whom Naga obviously signifies a mountaineer as well as a snake.

* An account of this celebrated vegetable poison will be found in Asiatic Journal, vol. 11. p. 17.

In religion the Dayak acknowledge the supremacy of the maker of the world, whom they term *Devata* or *Dewatta*, and to whom they address prayers as it's preserver. They hold particular kinds of birds in high veneration, and draw omens from the sounds which they utter and from their flights. One of the principal of these is a large species of white-headed kite, which preys on fish, snakes, and vermin. By some they are said to hold the sun and moon in particular veneration, and to worship them; but when Mr. Burn interrogated them on this point, they steadily denied it. In all their wars, journeys, and in short all matters of importance, they pay the utmost attention to the omens of birds, and sometimes too they endeavour to penetrate the secrets of fatality by consulting the entrails of birds. Their ceremonies of a religious kind are few, but many of them are dreadfully barbarous.

At the birth of a child, during the parturition they summon a conjuror, who is termed *Balian*, instead of a midwife, and who, instead of lending any assistance to the woman, beats a *gindang*, and sings to it till the child is born.

With regard to their funeral ceremonies, the corpse is placed in a coffin, and remains in the house till the son, the father, or the nearest of blood, can procure or purchase a slave, who is beheaded at the time that the corpse is burnt, in order that he may become the slave of the deceased in the next world. The ashes of the deceased are then placed in an earthen urn, on which various figures are exhibited, and the head of the slave is dried and prepared in a peculiar manner with camphor and drugs, and deposited near it. It is said that this practice often induces them to purchase a slave guilty of some capital crime, at five fold it's value, in order that they may be able to put him to death on such occasions.

With respect to marriage, the most brutal part of their customs is, that nobody can be permitted to marry till he can present a human head of some other tribe to his proposed bride, in which case she is not permitted to refuse him. It is not, however, necessary that this should be obtained entirely by his own personal prowess. When a person is determined to go a head-hunting, as it is very often a very dangerous service, he consults with his friends

and acquaintances, who frequently accompany him, or send their slaves along with him. The head-hunter then proceeds with his party in the most cautious manner to the vicinity of the villages of another tribe, and lies in ambush till they surprize some heedless unsuspecting wretch, who is instantly decapitated. Sometimes too they surprize a solitary fisherman in a river or on the shore, who instantly undergoes the same fate. When the hunter returns the whole village is filled with joy, and old and young, men and women, hurry out to meet him, and conduct him with the sound of brazen cymbals, dancing in long lines to the house of the female he admires, whose family likewise comes out to meet him with dances, and provide him a seat, and give him meat and drink. He still holds the bloody head in his hand, and puts part of the food into his mouth, after which the females of the family come, and receive the head from him, which they hang up to the ceiling over the door. The betrothing of the bride then takes place, when the husband must present her with one or more slaves, a couple of cloths, and an earthen urn or pitcher adorned with figures. On the day of the marriage ceremony, the bride and the bridegroom are both dressed very fine in their manner, and a feast is held in each of their houses. The bridegroom comes in state to the house of the bride, where one of the friends receives him at the door, and streaks him with the blood of a cock; and also streaks the bride with the blood of a hen. When the blood spreads too wide, it is reckoned a bad omen. The parties then join their bloody hands, and the ceremony concludes with another feast.

If a man's wife die, he is not permitted to make proposals of marriage to another, till he has provided another head of a different tribe, as if to revenge the death of his deceased wife. The heads procured in this manner they preserve with great care, and sometimes consult in divination. The religious opinions connected with this practice are by no means correctly understood. Some assert that they believe that every person whom a man kills in this world, becomes his slave in the next. The *Ikaan*, it is said, think, that the entrance into paradise is over a long tree which serves for a bridge, over which it is im-

possible to pass without the assistance of a slave slain in this work. Some of the Idaan of the north reckon paradise to be situated at the top of Kinfhele, and guarded by a fiery dog, that seizes on all virgins as they attempt to pass.

The Idaans are religious observers of oaths. They have a religious form likewise, by which they adopt strangers into their tribes. They pronounce a certain form of words, and then cut a rattan; the person to be adopted does the same, after which he and all his relations are considered as adopted. They generally massacre all prisoners of war, the chief striking the first stroke. When they take a hostile chief prisoner, they preserve his whole body with camphor, with his arms extended, and place cowries in the sockets of his eyes.

The practice of stealing heads causes frequent wars among the different tribes of the Idaan. Many persons never can obtain a head, in which case they are generally despised by the warriors and the women. To such a height it is carried, however, that a person who had obtained eleven heads, has been seen by Mr. Burn, and he pointed out his son, a young lad, who had procured three.

The Dayak do not practise polygamy.

When a married woman commits adultery, the husband wipes off his disgrace by murdering one, two, or three of his slaves, and sometimes chastises the unfaithful wife with blows. When a man, of his own accord, wishes to separate from his wife, he resigns her clothes and ornaments, and pays her besides a forfeit of 20, 25, or 30 Spanish dollars, after which he may marry another. The Dayak have some vestiges of ordeal amongst them. When charges of theft occur, they take a pot and put into it some ashes of a particular kind, and taking two copper pice, one in the name of the accuser and the other of the accused, and placing them on a stick athwart the pot, after certain incantations, they reverse them into the pot and decide the process in favour of the party whose pice is most whitened.

Before the Dayak engage in any journey, war, head-hunting, or indeed any matter of importance, they endeavour to procure omens from the kites, and invite them by screaming songs, and scattering rice before them. If these birds take their flight in the direction they wish to go, it is regarded as a favourable omen, if they take another direction they reckon it is unfavourable, and delay the business till the omens appear more favourable.

OPINIONS OF BHASKARA,

RESPECTING

THE GLOBE AND THE ATTRACTION OF THE EARTH.

Bhaskara Acharya * the most celebrated patroniser of the Hindus, was born in a city of the Dekan, in the year of Sallivahana, 1036, which corresponds with the year 1114, of the christian era. He was the author of several treatises of which the *Lilavati* and the *Bija Ganita*, relating to arithmetic, geometry, and algebra, and the *Siromani*, an astronomical treatise, are accounted the most valuable authorities in those sciences which India possesses. The *Siromani* is delivered in two sections, the *Gola-Adhyaya*, or the Lecture on the Globe, and the *Ganita Adhyaya*, or the Lecture on Numbers as

applied to Astronomy. The following extract from Dr. Taylor's translation of the *Lilavati*, published at Bombay, appears to contain a summary of the arguments used in the latter section in proof of the globular form of the earth and of the doctrine of gravity. They will be considered extremely curious as exhibiting the train of reasoning by which the Hindu was brought to the conclusions of Sir Isaac Newton. Nor would the researches of the antiquary be uninteresting which might determine whether these conceptions originated in the mind of Bhaskara, or whether we must carry our attention back to the capacities of a remote and, perhaps, undefinable period.

"This globe, which is formed of earth,

* Bhaskara Acharya (Sun-teacher) is evidently a title and may be translated teacher of astronomy.