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**PASIR**, a former sultanate in southeastern Borneo, now in the province of Kalimantan Timur of the republic of Indonesia. It comprises the valley of the Pasir or Kendilo river, which, rising in the north on the borders of Kutei runs in a southeasterly direction along the eastern borders of the Beratos range and, turning east, finally reaches the straits of Makassar through a marshy district. The country, about 1,125 km<sup>2</sup> in area, still contains primitive forest, in so far as the scanty population, which is found mainly in Pasir, the residence of the sultan, and in Tanah Grogot, that of the official administration, has not cleared the trees to make ricefields. Although some gold, petroleum and coal are found in Pasir, Europeans have not exploited them, still less do they practice agriculture. A European administrative official was first stationed in 1901 at Tanah Grogot at the mouth of the Kendilo river. Pasir was therefore a good example of the Borneo coast state which, as regards Islam, developed independently of European influence. The population of the sultanate was in the 1930s estimated roughly at 17,000. It consists of Dayaks who live by growing rice, of immigrant Bandjarese and Buginese from Celebes, who control the trade; they are found chiefly in the flat country at the river mouth. On the coast, the Badjos, a people of fishermen, live in their villages built on piles in the sea. Of the 9,000 Dayaks, about 4,000 had by the 1930s adopted Islam, while 5,000 in the highlands were pagans. The Buginese have a predominating influence in view of their large numbers and their prosperity; the Bandjarese are of less importance. There are very few Europeans and a small number of Chinese and Arabs in Pasir.

Half of the population are therefore foreigners, but like the Dayaks they belong to the Malay race and mix with one another.

Whilst Borneo formed part of the Netherlands East Indies, i.e. until 1949, Pasir was despotically ruled by the sultan and the members of his family; the people had no voice in the government. Alongside of the sultan and his presumed successor was a council of five notables, which the sultan consulted on important occasions; this was also the highest court of the country. These notables and a number of other members of the sultan's family had estates as fiefs. Since 1844 each sultan on his accession concluded a treaty with the Netherlands East Indian authority. In 1908 they declared themselves vassals of that government. In 1900 the right to collect duties on imports and exports and taxes, as well as the monopoly of opium and salt, was ceded to the government in return for compensation. This amounted in the 1930s to 16,800 gulden yearly, of which 11,200 went to the sultan and 5,600 to the notables.

The sultan still collected the following taxes: a poll-tax from adult males; 1/10 of the yields of the rice-fields and forest products; 2 coconuts from each fruit-bearing tree; and military service. He also had an in-

come from the administration of justice in the capital.

From the very legendary history of the country, it may be gathered that this despotic government, which is foreign to the Dayaks, was introduced from eastern Java. Under the ruling caste were the chiefs of lower rank, priests and landowners and freemen as a middle class. At the beginning of the 20th century, there were still slaves and debtor-slaves as the lowest class in Pasir, although slavery had long been abolished in other states of the Indies under Dutch influence. As was usual among other Dayak tribes, slaves went about like free men, took part in all festivities and games, might own property and were not even distinguished by dress. If their debt was paid to their master by someone, they went over to the latter. Slaves were not sold.

The following remarks are confined to the pagan Dayaks and their Muslim relatives, the Pasirese.

According to tradition, an Arab (Tuan Said) brought Islam to Pasir. His marriage with the daughter of the reigning chief did much to further the progress of Islām in the country.

As to the Pasirese, their social life was only superficially affected by Islam. In their daily life, a pagan conception of the worship of the deity and of the world of spirits still prevails. The old belief in the important influence of spirits on the fate of man and reliance upon their signs are evidence of this. The fact also is significant that, throughout Pasir, there was in the 1930s only one *missigit* and a few smaller places of worship. The number of Muslim religious leaders and *hādījīs* was also small, nor was the enthusiasm to make the pilgrimage to Mecca great. On important occasions, appeal is made for assistance to the spirits; this is particularly the case with illness among the Pasirese, who hold the pagan *blian* feasts, which are also celebrated in South Borneo. Amid a great din of gongs and drums which can be heard a long way off, the pagan priest (*balian*) becomes possessed by the spirit which then communicates to him the remedy for the illness. Even in the capital Pasir, exclusively inhabited by Muslims, the advice of the *bāliān* is sought; only during the month of Ramaḍān did the sultan forbid this.

How attached the upper classes of Pasir were to animistic views is evident from the legend still current according to which sultan Adam in the middle of the 19th century used to isolate himself for several days in the year on the mountain of the spirits, Gunung Melikat; he had concluded, it was said, a marriage there with a female *djinn* from which a son named Tendang was born. This son, who has the gift of making himself invisible, is said to live on the island of Madura where he married a princess of the *djinn*. He appears from time to time in Pasir, when he is invited by a great sacrificial feast (formerly also human sacrifice). These feasts are still celebrated occasionally, especially in order to free the land from misfortune and sickness. In the village of Busui, a house was built for Tendang with a roof in three parts, which was built on a large pole and thus resembled a dove-cote.

The revenues of the priests consist of what they collect at the end of the month of fasting in *zakāt* and *piṭra*, everyone giving what he can and the chiefs exercise no pressure. A priest also receives a small fee at a marriage or divorce.

The calendar now in general use in the sultanate is the Islamic one. As elsewhere among the Dayaks, the tilling of the fields begins when a particular constellation becomes visible in the heavens.

The family life of the Pasirese has developed to some extent according to Muslim ritual. Among-the