

A REVIEW OF FOSSIL AND PREHISTORIC REMAINS OF RHINOCEROSSES OF BORNEO

Earl of Cranbrook

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- A. Dental material
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Introduction

Two rhinoceros species occur on continental Southeast Asia, the Javan or Lesser one-horned rhinoceros, *Rhinoceros sondaicus*, and the Sumatran or Asian two-horned rhinoceros, *Dicerorhinus sumatrensis*. In island Southeast Asia, it is known that both species are (or were, in historic times) present on Sumatra, but only the former on Java.

Rhinoceroses also occur on Borneo, but their identity has been a matter of uncertainty and controversy. The first record in scientific literature was that of S. Müller (1840). He reported the evidence of a local informant ('Bejadjoe-Dajakker') who sketched a large, one-horned rhinoceros, the precise identification of which had to remain conjectural.

The Royal Belgian Institute of Natural Sciences contains a mounted skeleton of *R. sondaicus*, reg. no. 1207, catalogued with the provenance "Borneo", collector "Henrici". Recent research has confirmed that H.A. Henrici served under the Dutch administration in southeastern Borneo from 1833 for several years, and that he collected specimens (including rhinoceros skeletons) which were purchased in 1839 by the Belgian authorities. The documentation of specimen no. 1207, however, is not yet fully clarified and the authenticity of its provenance not firmly established. A full report on the Henrici collection of mammals is in preparation.

The presence of *R. sondaicus* was apparently supported by a skull purchased by the British Museum in 1859, as part of a small collection of mammal specimens purportedly from Borneo. This skull (reg. no. BM 59.8.16.1) was described as *Rhinoceros nasalis* by Gray (1867) and subsequently catalogued under this name (Gray, 1869), but its distinctness from '*Rhinoceros javanicus*' (i. e. *sondaicus*) was poorly established. Neither the species *R. nasalis*, nor its location were generally accepted by contemporary zoologists (e. g. Murray, 1868)¹ Almost immediately, however, further confirmation of the existence of *R. sondaicus* was apparently provided by two subfossil molars from Sarawak, sent to London by Rajah James Brooke and identified by Busk (1869) after a painstaking comparison of the dental morphology of the two species.

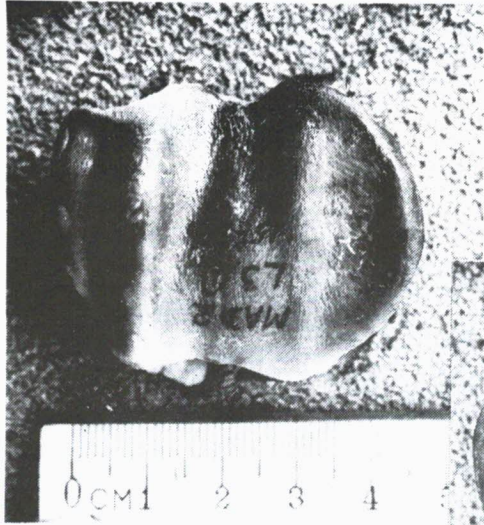
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Plate 1.

(a)



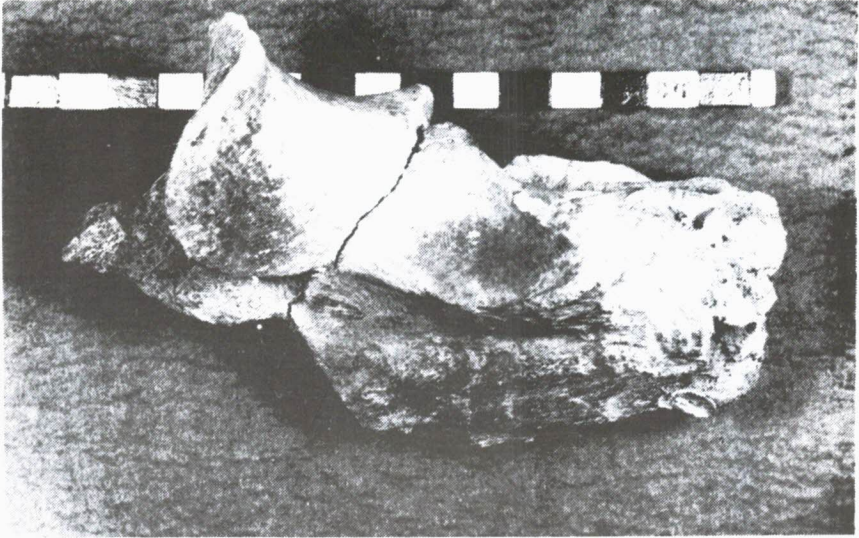
(b)



Left upper fourth deciduous molar of *Rhinoceros sondaicus*, Agop Sarapad, Madai caves, Sabah:

- (a) labial aspect;
- (b) occlusal aspect.

Plate 2.



(a) The two fragments of right ulna (a.b.) of *Rhinoceros sondaicus* from Agop Sarapad, Madai caves, Sabah.



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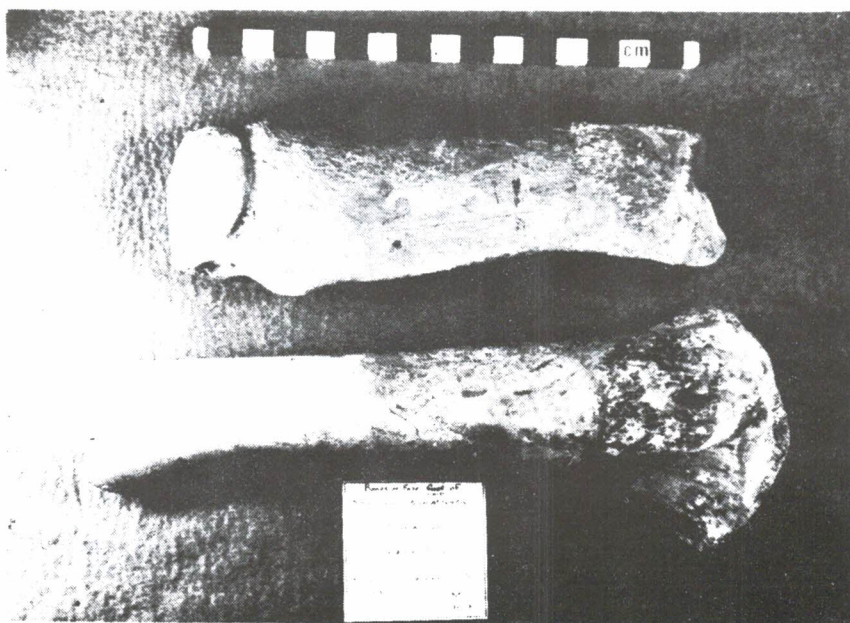


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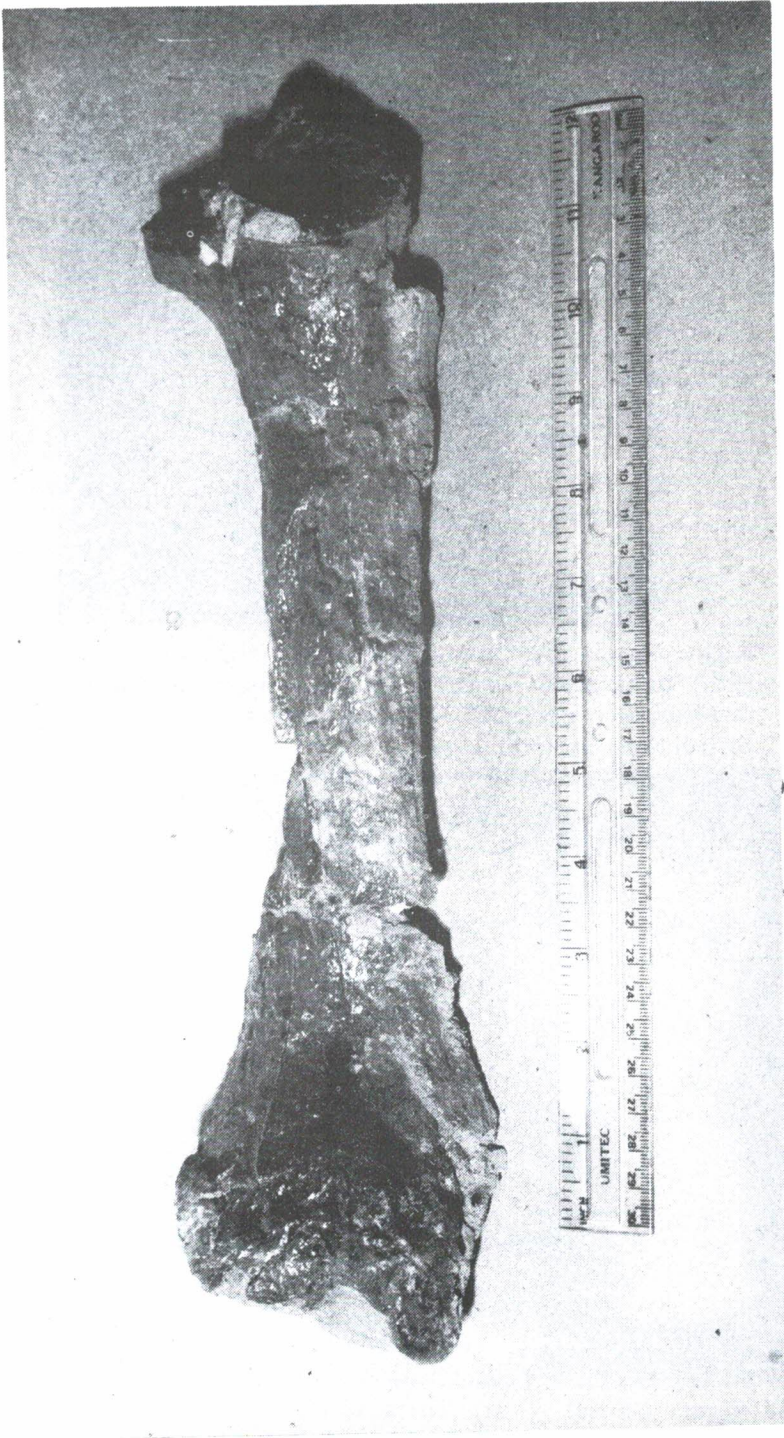
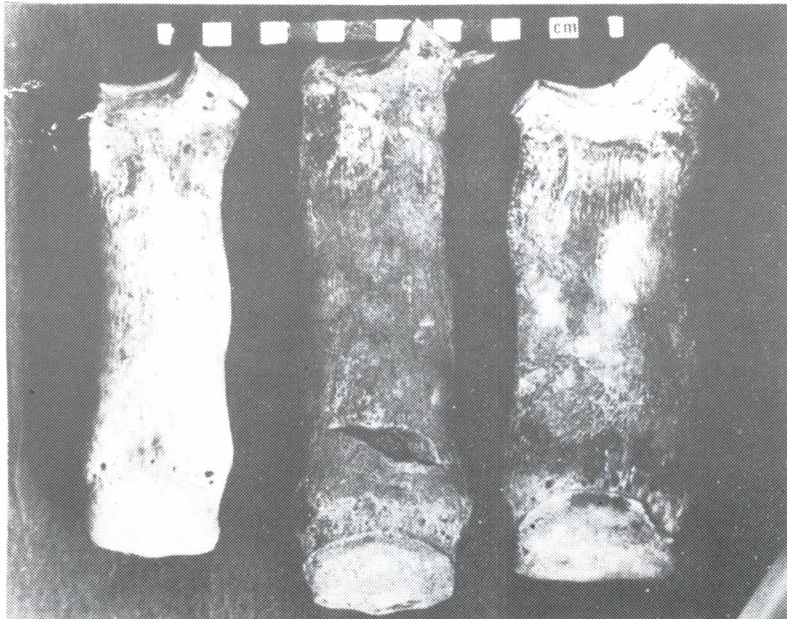


Plate 5. Right radius of *Dicerorhinus sumatrensis*, the "pillow"
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Plate 6.

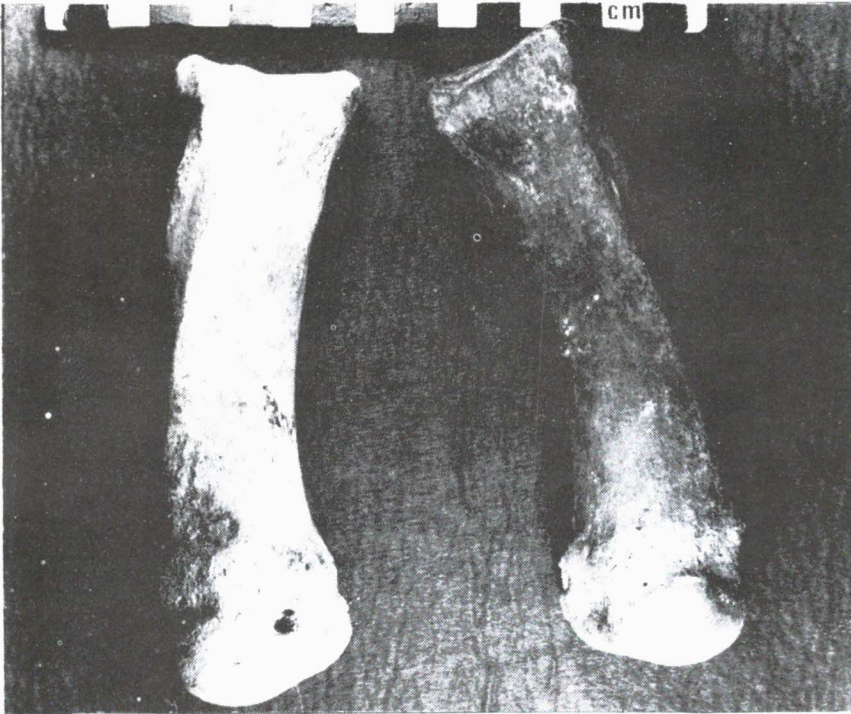


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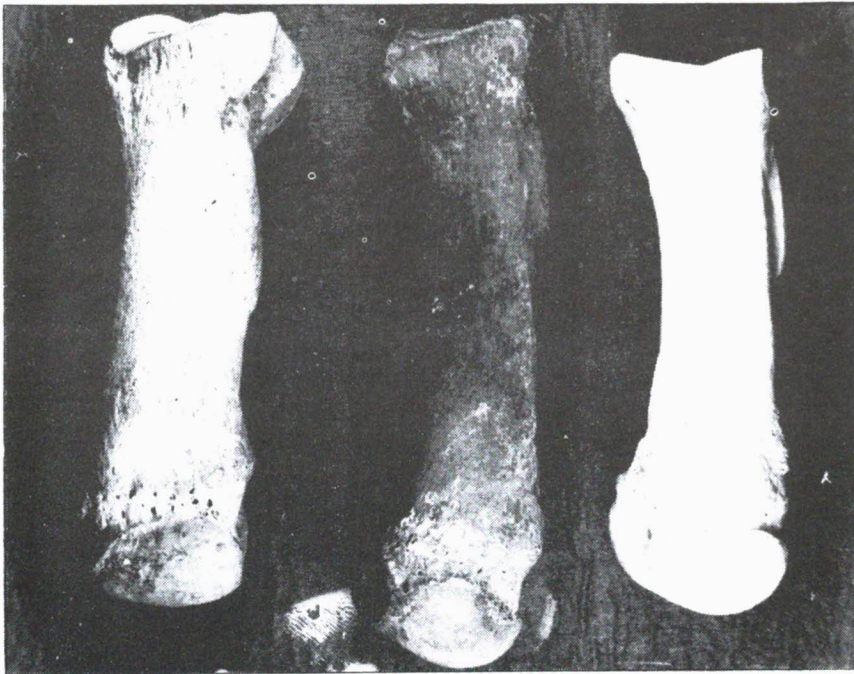


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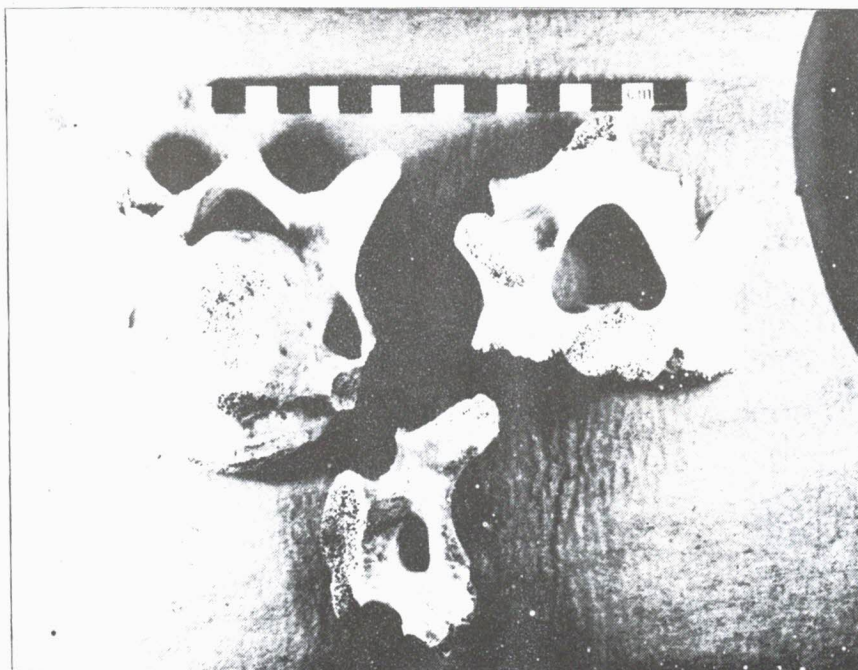


(b) The right 4th metatarsal from the Everett Collection, M 4154 (centre), between its homologues from *Rhinoceros sondaicus* (left) and *Dicerorhinus sumatrensis* (right).

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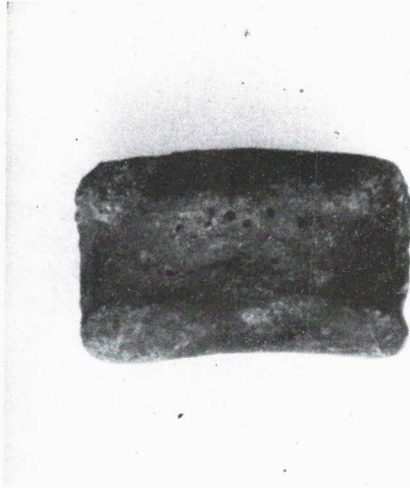


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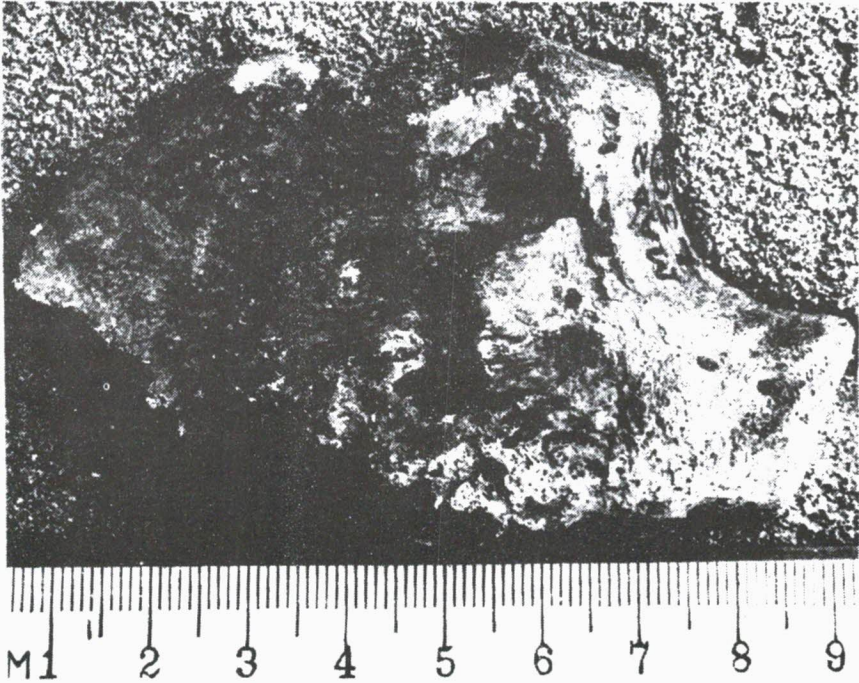


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(a) Central (3rd) subterminal phalanx of *pes*. Lobang Angus mouth, Niah caves. Sarawak Museum, unregistered.



(b) Left third metacarpal of *Dicerorhinus sumatrensis* from Agop Sarapad, Madai caves, Sabah.

TRADITIONAL BELIEFS OF THE EASTERN (LABUK) KADAZAN PEOPLE

Hope Hurlbut

0. Introduction

The Eastern (Labuk) Kadazan people¹ (hereafter called Kadazan) reside in the vicinity of the Labuk River and, on some of the northern tributaries of the Kinabatangan River on the eastern side of the State of Sabah in Malaysia. They number about 6,000 to 7,000 people and are mainly subsistence farmers who practice swidden (slash and burn) rice farming. They also grow a variety of fruits and vegetables, raise a few chickens and sometimes pigs. They supplement these by hunting and fishing and, in recent years, by raising a few goats, water buffaloes and cows, if they can afford them.

Until the early 1960s, most of them had little or no contact with Christianity or Islam, but in the past 20 years, almost all of them have embraced either one religion or the other.

The author had heard the names of certain spirits mentioned frequently, and belief in the spirit world seemed to be an important part of the culture. The decision to study the belief system in depth was made with the aim of gaining a better understanding of the culture as a whole, as well as of the traditional beliefs.

The traditional belief system of the Kadazan people centres around their concern about sickness and health. They are very conscious of the presence of spirits which can cause sickness and trouble.