Activity Report of Fieldwork in Indonesia and the Philippines, 15 August to 28 November 2025

Anna Pineda
anna.pineda@anu.edu.au
Department of Archaeology and Natural History
Australian National University

Introduction

The goal of this fieldwork was to conduct artefact and document analysis from several institutions. This is part of my data analysis to compare the jar burials and the pottery from the Philippines and Indonesia, specifically focusing on three sites with the artefacts stored in various places:

1. Ayub Cave, Maitum, Mindanao, Philippines (stored in the National Museum of the Philippines Central, City of Manila, Metro Manila, Philippines),
2. Manunggul Cave, Quezon, Palawan, Philippines (stored in the National Museum of the Philippines Station 1 Quezon, Palawan, Philippines), and
3. Kolana Site, Alor, Nusa Tenggara Timur, Indonesia (stored in the Arkeologi Departemen, Universitas Gadja Madah, Yogyakarta, Indonesia).

The jars utilised as burial containers are similar in that they all held secondary burials, and are associated with anthropomorphic figurines. In the case of the Ayub and Manunggul Caves, the jars containing the burials themselves are anthropomorphic, while the one in Kolana features an associated earthenware kendi vessel with an anthropomorphic design.

Due to the large geographic difference between the jar burials, I endeavoured to also find some jar burial sites geographically placed between and adjacent to the ones mentioned that could serve as comparisons. To do this, I went through articles and documents from the Philippines and Indonesia with Bulbeck's (2017) article as a guide. While I am already well-versed on many unpublished reports in the Philippines (see: Pineda and Matthews, 2025), information on the Indonesian archaeological sites were unfortunately limited to me. I was advised by various colleagues that unpublished reports written in Bahasa Indonesia were abundant but can only be accessed if I was in the country and with the help of colleagues from BRIN. Over the course of preparing for the fieldwork, I was also informed that archaeological materials that were previously stored in local museums were also now slowly being transferred to the BRIN Central Repository in Cibinong, Java.

This opportunity allowed me to repurpose my goal to add on some quick artefactual analysis from jar burial sites that would serve as "bridges" that would connect Palawan and Mindanao to the Nusa Tenggara Timur sites.

Therefore, I adjust the primarily objectives of my fieldwork as thus:

1. Access the artefacts from the various institutions and conduct basic analysis of the sherd and vessels from the above-mentioned sites,
2. Access some artefacts from other archaeological jar burial sites that may serve to inform my research about possible connections,
3. Go through unpublished reports and physical book chapters about jar burial sites in the Philippines and Indonesia

Jakarta, Indonesia

My arrival in Jakarta on 15 July 2025 began with an introduction with the administrative staff of the École française d'Extrême-Orient (EFEO) Jakarta branch, where I would be staying for one week. I went through the printed EFEO Bulletin which contained some articles that were available to me online but were missing some crucial photos and maps that were needed for my research.

I also managed to access various publications including articles that were otherwise not available to me due to the lack of the journal's online presence. These included the publications from various Balai Arkeologi throughout Indonesia. I spent several days at the old building of Pusat Penelitian Arkeologi Nasional in Jakarta Selatan, going through articles, books, and archaeological reports with Ms Untari, the head librarian for a team in Direktorat Pengelolaan Koleksi Ilmiah (DPKI, BRIN).

During this period, I conducted courtesy calls with some contacts provided by colleagues, including the Badan Riset dan Inovasi Nasyonals' (BRIN) head librarian, Ms Untari. Due to the BRIN restructuring and new memorandums, there were some confusions on where the artefacts were stored, which artefacts were completely transferred to Cibinong, which archaeological preliminary and final reports were already scanned, and which ones were available on their online repository. We finally determined that the artefacts from the following sites were already stored in Cibinong:

- Plawangan, Kecamatan Kragan, Kabupaten Rembang, Jawa Tengah
- Melolo, Sumba, Nusa Tenggara Timur
- Lambanapu, Sumba Timur, Nusa Tenggara Timur
- Takbuncini, Sulawesi
- Lolo Gede, Jambi, Sumatra

I had initially requested for data regarding other familiar jar burial sites (i.e., Gilimanuk Site, Bali; Lewoleba, Sumba; and Anyer Lor, West Java) but was told that these artefacts were currently not available in their repository. Throughout this period, I conducted initial photography and measurement of the Plawangan Site jar burials and some earthenware fragments, with the help of BRIN colleagues. They also had the unfortunate time of having to go through the repository to find the artefacts from which I was requesting from, but they were very quick to inform me when they eventually found them. With that, I managed to

take some photos and even did a quick microscopic analysis to compare the techniques of making the jar and the pottery from these sites to the artefacts from the sites that I am completely analysing.

While it took some time to go through the repository, I assured them that they can continue to go through the artefacts while I continue with my analysis in Yogyakarta, Indonesia, and in Manila and Palawan, Philippines. Because of this, they were able to find some of the artefacts from the sites I was looking for, which they showed to me when I returned two months later.

I went through the jar burials found in Sumatra Island, Indonesia, particularly those that were found in Jambi, Palembang (Aziz, 2024, Bonatz et al., 2008), which were currently stored in BRIN Cibinong. They kindly allowed me to take photos of all the jars that are currently in storage. The jars showed indication that the roughing out method of the body used were of coiling or slabbing. The joints for the slab layer indicated that the pinching technique was used to ensure that the then-wet clay would adhere to the next level. The jar bases were all globular, and there was an obvious degradation on one of the jar bases—a combination of both taphonomy affecting the low-fired jar and therefore flaking the exterior of some of the jar bases. There were also differences among the jar form, which

Aside from looking at the artefacts, I also went through their libraries and repositories. BRIN was also in the process of digitising most of their resources and uploading them in an internal repository. With the help of DPKI-BRIN colleagues, I was able to access some of the unpublished archaeological reports that were stored online. However, there were still several preliminary archaeological reports, datasets, and photos that were still not uploaded or not yet available in digital form. Therefore, it was necessary for me and Ms Untari to go through various research reports and books that may or may not have been referred to by other colleagues in various papers. Through Google Translate and with her help, we were able to find several conference proceedings that talked about jar burial practices in Indonesia that are not commonly referred to. Moreover, given that most of these articles were written in Bahasa Indonesia, I was very grateful to have their help in identifying and scanning the necessary articles. I believe that this is a good practice in not just relying on articles published in either English or French, as local studies and papers are abundant and must also be included in the literature review.

Due to the sheer volume, Ms Untari kindly offered to continue the scanning of a list of publications I requested. We continue to communicate and we still update the online Google sheet we have set up so we can keep track of the literature that I am requesting, and which she thinks may be relevant for my study. She has also continuously uploaded articles I have requested to be scanned.

During my last month in this fieldwork, I returned to Jakarta, Indonesia since I believed it would be good to update the staff of EFEO Jakarta of my current work. This also allowed me

to continue my work in BRIN Cibinong, with whom I worked with various researchers in tracking down several jar burial sites that I was interested in.

Yogyakarta, Indonesia

On 2 August 2025, I went from Jakarta to Yogyakarta. As part of my fieldwork, I have communicated with Dr Mahirta (Departemen Arkeologi, Universitas Gadjah Mada) about my stay for one month in UGM to continue my analysis of the earthenware sherds from Kolana Site, Alor Island. The Kolana Site was excavated by a combined Australian National University (ANU) and Universitas Gadjah Mada (UGM) group, co-headed by Dr Stuart Hawkins (ANU) and Dr Mahirta (UGM).

The artefacts were previously stored in the Archaeology Laboratory of UGM, where I previously managed to analyse some of the sherds before. However, I previously only had enough funding to conduct the analysis for one month at a time, and therefore was unable to finish the analysis, or would find myself wanting to have more time comparing some of the sherds depending on the size. In a previous month-long visit during August 2024, I had initially taken some sherds to be analysed in ANU but realised eventually that these would not be answering some of the questions that I wanted to answer. It was thus crucial for me to return and conduct more analysis, while also taking the time to return the artefacts that I previously analysed.

When I arrived in UGM, Dr Mahirta through her assistant Ms Fayeza Shasliz Arumdhati and several student assistants of the Archaeology Department helped set up my workstation and helped with some of the analysis, including the hard part of pot-washing some of the sherds. I also redid some of the counts, reanalysed some of the sections, and went back to the excavation reports. I concluded that I must focus primarily on Area 1 (or Trench 1) of the Kolana, Alor Island site, which has the best stratigraphic preservation, and which also has a more robust information regarding the burial practice. This is also the trench that holds several types of burial practices, including the use of an earthenware jar as container for a secondary burial.

The excavation method by spits show that there is a possible pottery and cultural hiatus between Spit 10 and Spit 12. There are several observable differences between the earthenware sherds from Spit 1 to Spit 10, and from Spit 12 to Spit 18, namely the presence of coarser sand inclusions on the sherds from the first part, while the lower spits from Spit 12 to Spit 18 had finer inclusions. This indicates a possible change in the practice of sieving the inclusions or even the change of clay source.

Because of this conclusion, I worked with Ms Fayeza and Dr Mahirta to list the sherds that I would like to analyse closely. They helped process the documentation and preparation for the papers that would be needed to bring the materials from Indonesia to Australia. As of

now, the sherds have been taken back to Australia and will be returned as elaborated by the Memorandum of Agreement drawn up by both parties.

I also submitted the first draft of the earthenware pottery report to Dr Stuart Hawkins, which was included in the final report submitted to BRIN. I will be incorporating some of the information I wrote in my thesis draft.

Finally, while I left Yogyakarta at around the beginning of September, I briefly returned to Yogyakarta for a few days in the later months (2 to 4 November 2025) to take more photos for the database of materials I have included in my research. An exchange student, Ms Elio Stabili from the Università degli Studi di Napoli Federico II, Italy agreed to take photos of all the sherds I needed for my analysis as part of her internship. I guided her on the best ways to take the photographs that I would be needing for the database of materials analysed.

Visiting the National Museum of the Philippines in the City of Manila, Philippines

When I had already planned my itinerary for visiting Indonesia and the Philippines, a good friend a ceramic specialist from National Cheng Kung University, Dr Aude Favereau, contacted me to ask if I would be around. She had previously worked on Philippine archaeological materials, parallel with my PhD Project. I took this opportunity to nip back into Manila for a week while I was in Jakarta to meet with her and to request for some assistance regarding the material analysis. We went through some of the Ayub Caves, Maitum sherds including the earthenware pottery that were in the storage, as well as the sherds from the crates. She provided a day where she demonstrated and helped with the methodology being applied for my dissertation. I was also joined by Ms Alexandra de Leon, who is currently working on the Magsuhot Site jar burials as part of her research, and therefore provided insights on Metal Age jar burials in the Philippines.

While I was there, I managed to lobby for the help of Ms Andrea Dominique Cosalan, an ostaeoarchaeologist from the University of the Philippines Diliman, who has worked on Metal Age period bones before. She gladly agreed to provide the minimum number of individuals from the Maitum and Manunggul Sites, which currently does not have some of the basic data. This will allow us to rebuild the story of the sites that have been sitting in storage for long. During the temporary few days of stay in Manila, I managed to lodge these requests in the National Museum of the Philippines. While there, I also managed to lodge the final parts of the papers for legally transporting archaeological human bones from Manunggul Site from Manila, Philippines to Canberra, Australia. This is part of the project, wherein I hope that enough collagen can be extracted from the bones so they can be dated.

When I returned for a three-week analysis in Manila, Philippines, my task was to briefly go through the data from Ayub Cave in Maitum that was recorded by graduate assistants from the University of the Philippines Diliman, who facilitated the analysis in my absence. They were unfortunately unable to finish photographing, and therefore I also took the task of

photographing some of the artefacts that they analysed. Because of this, I was able to conduct a better analysis and clarify some issues from the data that they took.

Although we were unable to finish the analysis of the entire collection from Maitum due to the sheer number and materials that would need to be re-analysed, as well as trying to organise the formal and informal notes and studies that the NMP and the late Dr Eusebio Dizon, who headed the site excavation during the 1990s (Dizon and Santiago, 1996) made in order to understand the context of the artefacts. The Ayub Cave was excavated in two phases and overall had thirteen burial jars found and recorded *in situ.* Earthenware jars utilised as mortuary containers for secondary burials were placed inside the cave. These jars either had anthropomorphic designs, including faces on heads and attached torsos and bodies. I was unable to look at all the jars that were found *in situ* because many of these were currently on display, including the two anthropomorphic jars that were declared as Philippine National Cultural Treasures (NCT); in this case, the NMP expressed their concern over a PhD student handling that material, which was a reasonable point. It is the reason why I focused my analysis on the broken materials and the jars that were currently found in the repository of the NMP-Central.

Dizon and Santiago (1996, pp. 78) identified that smaller earthenware vessels generally have bound or corded paddle impressed as part of their designs. In my preliminary analysis, I can conclude that the roughing out technique for the mortuary jars involve separately making the base from the body. The base is created by putting the clay into a concave support as evidenced by percussion cupule impressions throughout the interior of the base, as well as possible delineation at the exterior indicating possible when initially forming the concavity of the base. The base was joined to the body of the jar, wherein the body was clearly roughed out through coiling or slabbing technique, evidenced by the bevelled joints or slanted joints at the cross-section. The jars were then shaped through carved paddle and anvil. The carved patterns were observable throughout both the exterior part of the body and base.

Meanwhile, following what Cuevas (2007, pp. 65-66) indicated regarding the typology of the anthropomorphic head designs on the lids of the jars, I acknowledged her analysis that there were at least 6 Types of anthropomorphic heads. In terms of the construction of the heads, I concluded that the anthropomorphic lids of the mortuary jar were commonly constructed through at least three separate vessels that were eventually joined together. First, the head was considered as an overturned pot, where the scalp is the base of the pot, the body is the face, and the junction between the head and the neck is treated as a terminated rim. Second, the anthropomorphic neck was separately made through coiling and was then attached either at the interior of the rim or was directly attached to the unfinished rim of the base. This is a similar case to the torso of the anthropomorphic body, which is the third separate construction. The primary formation of the anthropomorphic torso was also through slabs or coils, which were then attached to the anthropomorphic neck with the

bottom rim of the anthropomorphic neck at the exterior of the torso for the torso to support the heavy weight of the fully formed vessel on top. Methods may vary, and this is where a closer analysis of the data collected will benefit.

I attained a digital copy of another Masters thesis written by Ms Eliza Romualdez-Valtos in 2009, in which she conducted a stylistic analysis of the earthenware vessels found in Ayub Cave, but focused primarily on the votive pottery sherds. At the best of my knowledge, she did not include jars as part of her research. I believe that the research data I have collected will be widely informed when these are compared to the results that Romualdez-Valtos (2009) and Cuevas (2007) conducted. The digital copies were also helpful when trying to understand the context of the Maitum materials in the NMP Manila.

Brief Return to Canberra, Australia

As stated, I managed to finish the legal papers for transporting bones for dating from Manila, Philippines to Canberra, Australia. This took around five months to complete. Due to the circumstances of the papers, the transportation dates could only be accomplished within a limited period, and thus I had to book a ticket to return to Australia for 6 days to bring the bones for analysis. I also brought the sherds from Indonesia back to Australia. This will minimize potential loss since I was travelling to several parts of the country.

When I arrived in Canberra, I immediately lodged the documents necessary for their analysis and for their payment. Dating will be conducted in the ANU Radiocarbon Laboratory, headed by Prof Stewart Fallon. Given the number of materials that the laboratory is currently working on, he has advised that the analysis will be run by December 2025 or early 2026. As of December 2025, I have not received news regarding the dates and will be following up on this by January 2026.

While I was in Canberra, I also held a meeting with my adviser, Prof Sue O'Connor. She provided insights on interpreting the data from the fieldwork and structuring the thesis. I have worked on this during the months while I was on fieldwork--in the hopes that I will have something to present to my advisers when I returned to Australia.

Fieldwork in Quezon, Palawan

The fieldwork in Quezon, Palawan, had the goal of going back to the analysis I conducted but now armed with a microscope. Moreover, the EFEO grant allowed Ms Andrea Dominique Cosalan to accompany me in my research. Access to the archaeological materials in Quezon, Palawan was permitted by the National Museum of the Philippines Central but had to be under the supervision of one of their researchers based in Manila. The researcher, Seth Angela Tala, was assigned to accompany us throughout the two-week analysis on-site. She

would also liaise with the local researchers and employees of the NMP-Quezon, Palawan branch.

The NMP Quezon, Palawan branch has two stations. Station 1 is where all the artefacts are currently stored and it was the base site of the archaeological works conducted in Palawan during the 1960s to 1970s excavation. Station 2 was newly opened within the last 5 years and is on-site at the foot of the Tabon Caves Complex. This is where most, if not all, of the employees are currently working in. We met with Ms Jackielyn Abela, the NMP-Quezon, Palawan Supervising Administrative Officer, who welcomed our research and requested we also share our insights with them, to which we agreed.

Andrea, Seth, and I worked continuously in Station 1. Unfortunately, most of the artefact labels from the 1967 excavation of Manunggul Cave were destroyed over the years, so it took some time to sort through the available labels and creating a system that would provide accuracy on the data from the site. Ms Sherina Aggarao from the NMP-Central previously assisted me in the data gathering but was now unable to accompany us due to scheduling issues of the NMP-Central. However, she continued to guide us through the system that we agreed on during my initial visit. She also directed Ms Seth Tala regarding the information from Manunggul. Since Seth is trained on analysing human bones, she assisted Andrea on the count and analysis. Meanwhile, I went through some of the artefacts I previously analysed and added new data for my analysis.

Unfortunately, since the artefacts have been in storage and hardly been analysed since they were first excavated during the 1960s, we eventually discovered that there were some unfortunate mixings of artefacts, and that there were several cases in which the labels have been removed or already destroyed. Fortunately, the NMP tried to reconcile the issues more than 20 years ago, although there were still instances that we had to manually pore through each of the artefact for any signs of possible provenance, while also reconciling the original records of the NMP-Central to the ones that were re-recorded by the NMP-Palawan team. Trying to resolve these inconsistencies led to some issues that took several weeks. The staff from NMP-Central and I had to deliberate how this should be treated in the dissertation, and how to be respectful of the people who previously worked on the materials, while explaining the current state of the materials that are in the NMP-Palawan's care.

With regards to the research, our initial findings re-confirmed what Robert Fox (1970) previously mentioned when he and his team first excavated the Manunggul Caves: that there were some possible intentional red colouring on the human bones and on the earthenware vessels associated with the jar burials. Fox asserted that the colouring on the bones was intentional and may be associated with the secondary burial practice based on the inset of red colourants at the interior part of the bones, indicating that the practice is more "dipped" than "painted". He deduced that the colourant was likely hematite, and that this was also applied as a colourant on the vessels post-firing. This is deduced from several pottery sherds that had bright red colours at the exterior. In our case, I confirmed that there

were some red colourants that were added to the earthenware sherds from Manunggul. I was initially confused as the matting and brightly coloured red indicate that these were more burnished or polished than they were painted. However, I eventually concluded that what Fox indicated as possible paints are some red soils that were adhering to the earthenware.

Meanwhile, my colleagues Andrea and Seth also confirmed that they were seeing what Fox mentioned as possible colourants on the human bones they were analysing. While we have faith in Fox's initial observation, we also had several discussions questioning the concept of "colourants", the field identification of hematite on a material culture, and the materiality and meaning of the colour red in the Philippines and in Island Southeast Asia. This was especially interesting given that the colour red was initially identified as a meaningful colour for communities during that period (Peralta, 2000).

We believe that this is a welcome new debate that can be further explored, we continue with our research on the pottery and with the human bones. Andrea and Seth are still finalising their final count to provide the Minimum Number of Individuals (MNI). They are preparing their argument indicating that the bones were intentionally coloured and will tighten the factors they will present to expand on Fox's initial claims. I have managed to analyse at least 158 sherds: 47 pieces from Chamber A, 44 pieces from Chamber B, and 67 pieces from unknown areas and were merely labelled as "from Manunggul Cave". Several of the sherds were, as Fox indicated, likely coloured in hematite.

In order to understand the site taphonomy, we discussed our observations with the field museum guides of NMP-Palawan. Given the questions that we raised, they invited us to visit the Manunggul Caves themselves, as the colourants on both the human bones and the pottery may be taphonomically induced—that is, it may be coloured due to the long process of being buried or due to the soils present in the cave. This was a big honour, as the Manunggul Caves is closed off from the public due to the method in which the site can be reached, which is to prepare a ladder and securely fastening them on a narrow cliff edge. Andrea, Seth, and I were accompanied by Dr Janine Ochoa, also a faculty member of the School of Archaeology, University of the Philippines, as well as members of the local Pal'awan indigenous community who have, for generations, lived throughout the coast of Quezon, Palawan.

The exercise of visiting the cave gave us insights on the care that the people in the past gave for the people who died and whom they were burying in the cave. Accessing the site is certainly a difficult endeavour, in which the people who were accessing the cave likely had agility and skills to ensure that the jars, the bones, and other votive materials were brought to the interior. It is possible that they took advantage of using ladders, the same way that the initial exploration team in 1960s did. Nevertheless, taking to consideration that the people conducting the mortuary practice must go out of their way to deposit the bones and the jars into their final resting place is something that should be considered. Matthews

(2025) has provided some insight on why caves and coasts are important to the mortuary practices of people who utilised jars as containers, and it is something that should be considered when establishing the importance of Manunggul Cave (and the entire Tabon Caves).

With further regards to the pottery found in Manunggul Cave, Fox (1970, p. 77-78) previously indicated that the earthenware tempers were made of sand. Small votive earthenware, and sherds that indicate that they are likely used as votive vessels, had find sand inclusions, while the large larges—including the burial jars—had coarse sand. This is consistent with what Rye (1981) and Bronitsky and Hamer (1986) suggest where larger vessels would need coarser inclusions (or temper) to support their sizes.

Initial macro analysis confirms his study, but I have also requested from NMP if I may conduct a petrographic analysis of the sherds to further confirm this. While they have agreed on paper, there is still currently a lot of paperwork that needs to be finished before the permits for transport are finished—first: from Palawan to Manila, and another separate permit from Manila to Australia. As of the writing of this report, the National Commission for Culture and Arts (NCCA) has finalised their permit, and the final permit is now in the hands of the National Museum of the Philippines. Overall, the average time for the transportation of the materials for analysis takes up to 9 months.

Aside from identifying the sand inclusions among the pottery from Manunggul, I looked at the techniques used for making the jars and other smaller vessels. Fox (1970, p. 79, Table 7) has identified that the jars were commonly made using the carved or cord bound paddle-and-anvil technique. These sherds and jars are abundant throughout in Manunggul Cave, and indeed throughout the Tabon Cave Complex.

In this case, I intended to add a method of analysing the earthenware vessels, which included separating the vessel forms, identifying their potential use, and characterising the techniques who made the pots. An initial analysis of the jars indicates the base were formed using slabbing technique. This is based on several factors, including the breakage pattern of the jars, the joints that can be found at the interior of some of the jars, and the cross section indicating that the direction of the minerals generally following the slabbing method. Meanwhile, one of the smaller earthen vessels were likely made through the pinching and drawing technique. This is based on the concentric gestures found at the interior base of this vessel. However, more studies must be done to identify this since there is only one vessel that looks like it is presenting that technique used for making the pot. I will be utilising photographs that I and colleagues in Palawan did to finalise my conclusion.

Initial perspectives were presented in the conference of the Guild of Philippine Archaeologists (Kapisanan ng mga Arkeologist ng Pilipinas, INC or KAPI) on 13 December 2025. The title of the presentation was "Engaging with Materials 50 Years in Storage: Continuing the Analysis of Manunggul Cave Materials from and in Quezon, Palawan" (see KAPI Conference Link, currently available as of 15 December 2025). Unfortunately, since the

presentation was conducted in the City of Manila, Philippines, I was unable to go. However, I requested a co-author, Ms Sherina Aggarao, to be the main presenter while I and the rest of the co-authors prepared the presentation. I also wrote and finalised the speaker's talking points, as well as the script that she would be reading from.

I was scheduled to attend online but unfortunately was unable to answer questions since the conference team had issues in connecting to the internet and was unable to provide a way for me to be present during the presentation. Luckily, Ms Andrea Dominique Cosalan managed to call me through WhatsApp and showed me the presentation. There were several questions that I managed to answer through chat, but Sherina was a champion in responding to all the questions so far. We believe that this serves as an avenue for us to encourage other Filipino archaeologists—both upcoming and preceding—of possibly engaging with materials that are currently stored in museums and are not being studied.

Visit to the Site Museum of Gilimanuk, Bali and BRIN Denpasar

Aside from looking at the pottery, I was interested in looking at the archaeological sites where the jar burials occurred. While it would have been a good opportunity, I was committed to mostly analysing the pottery instead of gaining insights on the landscape. However, when I was looking for the reports on the jar burials throughout East Nusa Tenggara, Ms Untari looked at the collections I currently had and told me that some of the reports were still not scanned. She advised that I go to the BRIN Denpasar in Bali, Indonesia, which currently houses some of the articles. I was endorsed by colleagues from BRIN Cibinong to visit the BRIN Denpasar museum to scan the available articles before the physical version of the articles were to be packed and sent to Cibinong.

Besides this, Ms Ati Rati Hidaya, who used to work in BRIN Denpasar but is not working in Cibinong, also advised that there were jar burials that were found in the Museum Manusia Purba Gilimanuk (MMPG), Jembrana Regency in Bali, Indonesia. These burial jars excavated from the famous Gilimanuk Site (Soegondho, 1985, Soegondho, 1993, Soejono, 1995, Soejono, 2008), and were previously stored in BRIN Denpasar museum before they received word of their closing. Ms Ati Rati and Ms Untari kindly endorsed me to BRIN Denpasar, where they provided reports that were not yet scanned. They also endorsed me to the MMPG staff, who allowed me to look at some of the earthenware sherds that they had in storage. Visiting the Gilimanuk Site where the MMPG is located allowed me to understand the burial landscapes of around 2000 years ago (see Soegondho, 1995, p. 18). While I will not delve too much into the Gilimanuk pottery, it was a good opportunity to see the materials from his site, given the similarities that this might have to another jar burial site found in Central Visayas, Philippines (see De Leon et al., 2025).

Overall

The four-month fieldwork in Indonesia and the Philippines has provided me with information and insights that I therefore would not have been able to provide if I only relied on data that I previously obtained in previous fieldworks. The funding also allowed me to network not only with archaeologists who are working in the same field as mine, but also with other cultural and heritage workers who have the same mindset when it comes to studying archaeological data and understanding materials.

I was also fortunate that this grant allowed me to consider both materials that were stored in the museums, while also engaging the actual archaeological sites in which the materials were taken from. I also had the opportunity to interact with the actual people who work on the ground, whose insights proved very valuable for my analysis. Finally, navigating the administrative requirements for researching in three countries allowed me to gain perceptions regarding best practices that can be applied. This is especially true for issues regarding accessibility, availability of data, and care when it comes to information as perceived by local practitioners. The EFEO Doctoral Grant was a good reminder for me that behind every project that gathers data, there is the social aspect that allowed me to stretch beyond my current capacity and grow.

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PHOTOS

01. Laid out earthenware sherds analysed in Universitas Gadjah Mada, Yogyakarta, Indonesia. Photo by Anna Pineda

02. Anna Pineda and Dr Aude Favereau of the National Cheng Kung University, analysing the Maitum jar using Dino Lite stereo microscope. Photo by Sherina Aggarao

03. Visiting the Manunggul Cave site in Tabon Cave Complex, Palawan. With NMP and Pal'awan community. Photo by Dr Janine Ochoa.

04. Anna Pineda and Seth Tala of the NMP looking into one of the earthenware from Manunggul Cave, currently on display in the NMP Station 2, Tabon Cave Museum. Photo by Andrea Dominique Cosalan.

05. Anna Pineda analysing the jar base from Manunggul Cave with a Dino Lite stereomicroscope. Photo by Andrea Dominique Cosalan.