The Community Utilization of Ceramics in Sarcophagus Burials from Mt. Kamhantik site, Mulanay, Quezon Province, southeastern Luzon, Philippines

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ABSTRACT

The recent archaeological excavations in Mt. Kamhantik site in southeastern Luzon exposed burials in carved limestone receptacle or sarcophagus that implies another form of mortuary tradition dated to cal. A.D. 890 to 1030 (cal. BP 1060 to 920) or 1070 ± 40 BP (Dizon 2011). The site revealed evidence as late 9th to early 11th century sarcophagus-using community that used ceramics as funerary goods. Elaborate potteries and other grave objects offered in sarcophagus burials is a widespread practice in Southeast Asian communities (Tillotson 1989), notably discovered in Sumatra, Java and Bali in Indonesia (Soejono R. 1969; Bellwood 1985) and in Taitung, Taiwan. This type of mortuary tradition resembles similarities with the sarcophagus from Mt. Kamhantik. It is then inferred that the isolated development of sarcophagus burial tradition in Mt. Kamhantik site may have been brought in by a group with indigenous tradition of stone burial to the Philippines. This mortuary behavior may have been introduced in the island as a result of social interactions and adaptations to economic and ecological factors (Tillotson 1989).

This paper examines similarities of burial features and material culture from the Kamhantik site, primarily looking at the decorative style of the ceramics and other grave objects. This will attempt to identify potential relationships of the Kamhantik sarcophagus burials with other Southeast Asian stone-based burial sites.

Key Words: Sarcophagus, ceramics, mortuary tradition, Mt. Kamhantik, Changsha ware and Philippines

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INTRODUCTION

The practice of burying the dead in sarcophagus is a widespread mortuary performance in Southeast Asia dated to the first millennium B.C. to the second millennium A.D. This tradition was ethnographically reported as practiced by most groups from the western part of Southeast Asian archipelago; the Bataks of Sumatra, the Minahasans of Northern Sulawesi (Bellwood 1985); and in Laos, Plain of Jars in Xien Khouang. This has also been archaeologically recorded to be found in Kalanganyar and Gilimanuk in Northwest Bali (Soejono 1950); Taitung, Taiwan (Sakai n.d.) and as far as *Ngarchelong State, Palau Island* (Bellwood 1979). Stone burial traditions appear in the form of jars, stone cists, stone urns, stone vats (*kalamba)*, stone chambers, dolmens-like tombs (*pandhusa*) and sarcophagi, showing their diversity in which there are apparent differences in funerary practices and stylistic and technological attributes of material remains. However, there are very few investigations on these stone burial traditions and therefore the information on the origins and relationships between practices is still unclear.

The recent excavations in Southeastern Luzon in the Philippines exposed burials in carved limestone receptacles or sarcophagus found *in situ,* associated with grave objects such as earthenware sherds, glazed ceramics, gold ornaments, small bronze bell, iron implements, and glass beads. The sarcophagus contained multiple primary inhumations. This type of stone burial practice is so far found only in Mt. Kamhantik. By looking at the distribution of sarcophagi in Mt. Kamhantik site a significant variation of size, form, burial features, and grave goods may have defined local stylistic mortuary distinctiveness. Likewise, the manner of disposal of the dead, the type of stone carvings as containers for the dead and the associated grave goods may draw similarities with stone burial traditions from other Island Southeast Asian regions. Can the Mt. Kamhantik burials be possibly related to other sarcophagus burials in Southeast Asia? If they are, in what manner do they resemble? This study aims to establish this relationship with other stone burials in the Island Southeast Asia through regional comparative approach (Peregrine 2004). By looking at the stylistic and technological attributes of each sarcophagus, burial features, grave furniture landscape, and environmental context we may define similarities and establish relationship with other stone burial cultures dated in the second millennium AD.

OVERVIEW OF THE SARCOPHAGUS BURIALS IN ISLANDS SOUTHEAST ASIA AND THE EXCAVATION IN MT. KAMHANTIK SITE

The first millennium A.D is characterized as having intensified maritime exchange, expansion and development of political alliances, and diffusion of cultural practices in Island Southeast Asia.

According to Tillotson (1989: 8) that sometime around AD 1000 as evidenced by the appearance of Chinese and other mainland porcelains, burial sites began to appear in inland locations. The life-death beliefs are a carry-over from much earlier tradition (Harrison 1974) in the Island Southeast Asia. In the Philippines, the stone burial practice was evident with the discovery of limestone urns in the caves of Kan-nitong and Kan-fenefe in Barrio Menteng, town of Kulaman, in southeastern Mindanao. These limestone urns, which are dated to AD. 585± 85 (Kurjack and Sheldon 1970) have lids decorated with both anthropomorphic- and zoomorphic-figured bas reliefs; and bodies with fluted and geometric designs (Maceda 1964).

Sarcophagus burials are another form of mortuary treatment which is so far archaeologically found only in Kamhantik site in Mulanay, Quezon Province. The sarcophagi in Kamhantik site involved an *in-situ* or direct carving of a massive limestone or karst formation. It also revealed other associated mortuary features of stone carvings inside the receptacle and postholes surrounding the sarcophagus. This type of stone burial practice found in Kamhantik site is a unique and isolated mortuary tradition that might have been brought by a small group of people. Scholars hypothesized that different groups arrived in this country bringing with them different social patterns (Fox 1979; Beyer 1979). The Indonesians and Malays were among the groups that Fox assumed to have come to the Philippines with fairly well-established religious beliefs (Fox 1979: 75)

In 1962, Soejono made a comprehensive study on the sarcophagi in the Indo-Malaysian archipelago. He defined sarcophagus as a type of covered burials that consisted of a lid and a coffin hewn from a single massive rock used as containers for the dead body (Soejono 1969; 1962). The practice of sarcophagi burials in Indonesia was reportedly found in the areas of Besuki, East Java, Bali, North Sulawesi (Minahasa), Sumatra (Jambi, Samosir, South Batak land), East Kalimantan (Apo Kajan), Nias and Sumbawa. The study revealed that in every locality in Indonesia, sarcophagus is presented in different shapes and decoration patterns. Diversity of burial methods in Indonesia was assumed to have specific relationship with neighboring areas (Soejono 1969: 5). He believed that "the people making sarcophagi were immigrants who came by sea bringing with them a burial

practice closely related to "ancestor worship" (Soejono 1962). Other scholars hypothesized the possible origins of the stone burials in Southeast Asia as correlated to the source of the tradition of the Austronesians (Glover 1998; Bellwood 1979); but no direct investigations have yet been carried out.

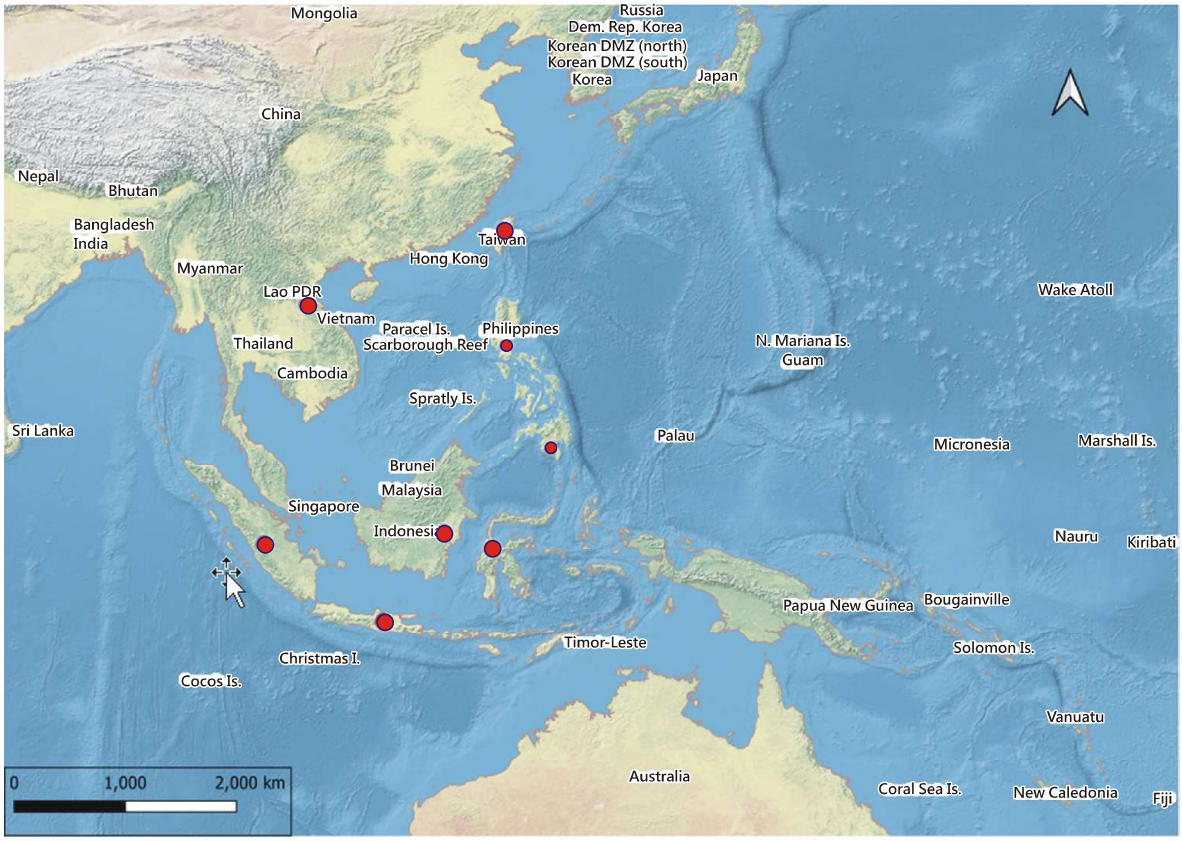


Fig. 1: The distribution of various stone burial traditions in the Island Southeast Asia (Source: modified from Google map by S. C. Jago-on 2019).

There are studies that linked the practice of inhumation by deposition using stone cists, stone-built platform and rectangular sarcophagi to the spread of the megalithic culture in the first millennium A.D or the Metal Age period (Glover 1998; Soejono 1969; Dizon 2019) in Southeast Asia. Glover mentioned that an intensive study on megalithic graves, together with cave deposits, rock art cave paintings, shell middens, urn burials, megalithic graves, menhirs and circles, and numerous finds of pottery, stone axes and bronze have been carried out in most significant islands in Southeast Asia to address the questions related on the origins, migration and diffusion (Glover 1998). Heine-Geldern (1945) established a strong relationship between Asia and the Pacific on the way megaliths were used symbolically to link the living and the dead; as well as the fertility of crops, livestock, and people. Bellwood (1979: 229) also mentioned the presence of sarcophagi in the regions such as Laos, Central and South Sumatra in Indonesia, and Sulawesi (Fig. 1). These megalithic stone burials exhibit similarities in forms, materials, and style as they also show characteristics either movable and non-movable, as shown in Table 1.

Table 1. The technological, morphological and stylistic presentation of stone burials in the Island Southeast Asia

Location	**Type of stone burial**	**Description (shape, material and decorations)** *(material, shape and decoration)*
INDONESIA		
Sumatera (Sumatra)		
Batak region, North Sumatera	Sarcophagi	lid and cover hewn out of volcanic rocks; *movable*
Nias Island, North Sumatera	Dolmens	volcanic slabs as wall and with unhewn monolith cover; movable
Pasemah, South Sumatera	Stone chambers, dolmens	hewn andesitic stone blocks used on floor and walls; large monolith as coverstone; walls covered with paintings (Soejono 1969)
Kalimantan		
Apo Kayan, North Kalimantan	Sarcophagi	lid and coffin each hewn from a single massive andesitic or breccia rock; movable
Java		
Sanghyang, Dengdek, Banten	Dolmens	volcanic slabs as wall and with unhewn monolith cover; movable
Cipari, West Java	Sarcophagi	lid and coffin hewn from a single massive volcanic rock
Bleberen, Yogyakarta	Stone cists	andesitic stone slabs; rectangular in shape (Bellwood 2007); smoothened and regular thickness (Soejono 1969)
Besuki/Bondowoso, East Java	Stone sarcophagi	lid and coffin each hewn from a single massive volcanic rock in various sizes; cylindrical in shape; some with roof-shaped coverstone (Van Hekeeren 1958) and some with cylindrical lids (Sukendar 1987); *movable*
	Stone chamber (slab graves)	smooth carved rectangular stone slabs; *movable*
	Stone cists	smoothened and regular thickness (Soejono 1969); *movable*
	Dolmen-like tomb or "pandusa"	tombs with massive slabs; rectangular in shape; and with a cover of unhewn large flat monolith with four supporting stones (Steimer-Herbet et.al 2017; Sukendar 1987); *movable*

Bali		
Southern and Central Interior	Sarcophagi	lid and coffin each hewn or carved from a single massive breccia or soft tuff; with domed lids; carved knobbed decorated with human and animal figures(Bellwood 2007); *movable*
Nusatenggara		
So Langgodu, Dompu, Sumbawa Island	Dolmens, cubic sarcophagi / Waruga	carved volcanic (andesitic) rock, square in shape consiting of a container and a lid (Sriwigate et.al 2020)
Sumba Island	Dolmens	carved volcanic (andesitic) rock; roughly hewn and with irregular in shape supported with legs; *movable*
Sumbawa Island in Bima Regency	Stone jars (in various sizes)	andesitic or breccias; cover stone jars with cylindrical longitudinal section with sub-types; cover stone jars with rectangular longitudinal sections with sub-types; and cover stone jars with oval longitudinal sections with sub-types (Amerta Arkeologi 2012); *movable*
Sulawesi		
Napu-Besoa & Bada, Central Sulawesi	Stone vats or Kalamba	andesitic or breccia; cylindrical shape; consists either of single or double chambers with disc shaped large monolith used as coverstone; decorated with human and animal figures (Kir leis et.al 2006); *movable*
Toraja land, West Sulawesi	Wooden coffin	similar technique with sarcophagus - made from a huge chopped wood; one part hollowed and the other is the cover (Yondri et.al 2016)
Minahasa, Northern Sulawesi	Waruga	carved volcanic (andesitic) rock, rectangular form of container with roof-like covers (Yuniawati 2006); *movable*
	Cubic sarcophagi	carved volcanic (andesitic) rock, square in shape consiting of a container and a lid (Sriwigate et.al 2020)

LAOS		
Hua Phan Province, Northern Laos PDR	Menhirs	mica schist slabs of standing stone jars (Keosphha 2004); *movable*
Xieng, Khouang and Luang Prabang Provinces, Northern Laos	Stone jars	sandstone, breccia, limestones, conglomerate, granite of standing stone jars; *movable*
	Stone jars	bulbous cylindrical shaped stone jars associated with stone discs either round or decorated with relief concentric circles, human figures, relief quadrupeds; *movable*
VIETNAM		
Sa Huynh and Xuan-Loc	Stone slab	worked and slotted slabs with series of notched uprights (Bellwood 1979);*movable*
Hang Gon, Dong Nai, Southern Vietnam	Stone cist	granite stone blocks; rectangular in shape with flat coverstone or lid
TAIWAN		
Qilin, Taitung	Sarcophagi	rectangular in shape - coffin hewn from a single massive andesitic rock without cover stone (Dizon Pers.comm 2021); *movable*
PHILIPPINES		
Lebak, South Cotabato, Southeastern Mindanao	Limestone urns	Limestone urns are either round or squarish with vertical flutings or geometric patterns on the side; the lids vary and range in decoration from simple handles to elaborate gobled (roof-like) or conical forms, and occasionally stylized with anthropmorphic or zoomorphic figures; *movable*
Kamhantik, Mulanay, Quezon Province, Southeastern Luzon	Sarcophagi	*in-situ* or direct carving or cutting of a massive limestone or karst formation; rectangular shape and without lids *(non-movable)*
MICRONESIA		
Tet el Badi, Palau	Sarcophagus	lid and coffin each hewn from a single massive andesitic or volcanic rock; *movable*

Megaliths are classified as prehistoric monuments believed to be common and widely practiced amongst the early Austronesian societies of Indonesia and Oceania (Bellwood 1979: 179). This has been supported by Fox (1979: 48) wherein large permanent stone monuments were said to be evidently common in the areas south of the Philippines (i.e., Central and South Sumatra, Celebes, Java and Sarawak). So far, no megalithic monuments of this characteristic were reportedly found in the Philippines. Loofs-Wissowa (1967; 1980-1981), however refuted the absence of megaliths in the Philippines but instead introduced the micro-megalithic tradition through stone markers reportedly existed in the Ifugao area. Bellwood (1979: 48) cited "that megalithic monuments were weakly present in the Philippines owing largely to the widespread persistence of shifting cultivation which is not readily equated with the erection of large permanent stone monuments." According to Paz (2012: 153), the Kadazan group of Sabah, Borneo constructed megaliths to mark the distribution of property, status feasting; tests of bravery, funerary rites, and memorializing the past. Junker (2000) also believed that megalithic monuments found in Island Southeast Asia are associated with the emergence of early chiefdoms and states as in parts of Sumatra, Java and Bali between the first millennium BC and second millennium AD. In some areas, treating the dead using stone cists or sarcophagi is a mortuary style of permanently commemorating the deceased (Tillotson 1989: 5). The Toraja tombs found in West Central Sulawesi in Indonesia is a representation of sarcophagus burials that involved cutting directly in the rock. Holes are carved to fit coffins and balconies for the *"tau-tau"* or life-size wooden effigies representing the deceased. Yondri et.al. (2016) mentioned that there is a shift of burial processes particularly on the materials used. According to Yondri et.al (2016) that;

> *"…using stones as basic material for the making of megalithic burial, they also used wood. The use of wooden material as a burial case can be seen at later times, particularly in megalithic burial process at an advanced level or precisely at communities who are still having megalithic belief concept, like the Toraja, and Dayak. In such community, burial case made of wood comprises two parts like a stone burial case, a case and a cover. So far, the technical making wooden coffin was applied similar technique as the making of sarcophagus, waruga and so on...Then, those materials are replacing the stone."*

This burial custom is still presently practiced by the Torajan tribe with a belief that life revolves around death (Glover 1998). Funeral ceremonies are very important among the Torajans wherein a good send-off in death marks the family status (www.odditycentral.com/therock-face-burial-grounds-of-tana-toraja.html, n.d.). These are celebrated by sacrificing dozens of buffaloes and pigs, a feast enjoyed by the entire community.

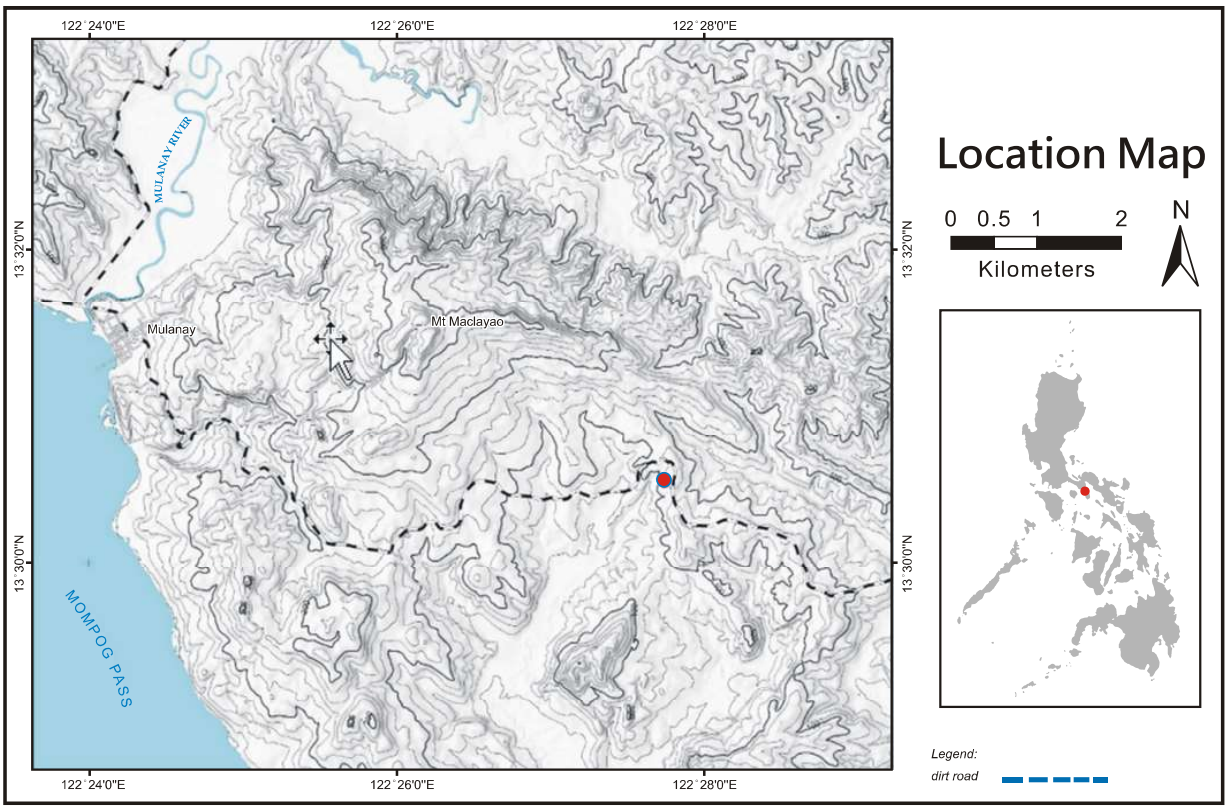


Fig. 2: The Location of Mt. Kamhantik site in Mulanay, Quezon, southeastern Luzon, Philippines (Source: namria.gov.ph/3328-IUnisan.html 1996).

With the little information available on sarcophagus burials in the Philippines, it is then difficult to establish its origins. Hopefully data from this investigation will form a basis for further understanding of this practice. To understand the origins and relationships between sarcophagus practices, we need to characterize particular attributes of Kamhantik sarcophagus burials.

THE SARCOPHAGUS IN KAMHANTIK SITE

The location of the Kamhantik site established the significance of the place as a sacred space where the living and spirits are connected. The combination of landscape, context and associated grave goods had laid the Kamhantik site an important place for the ritual and burial performances.

ENVIRONMENT

The Kamhantik site is characterized as having a secondary growth tropical forest that comprises a rich diversity of flora and fauna in a topography that ranges from mountainous, rugged to rolling terrain (Fig. 2). It is remotely located inland, surrounded by several rivers and streams such as the Mulanay River, Taisan Creek and Mahanao creek with a vantage point of the sea and neighboring mountain range. Mt. Kamhantik is known to be the third highest mountain in Bondoc Peninsula, under the political jurisdiction of Barangay Buenavista, Municipality of Mulanay, Quezon Province (*latitude 13° 34'N, longitude 122° 27 E*).

The sarcophagus or carved limestone tombs were discovered and identified by the National Museum (Dizon 2011); located within the outlier of the Malumbang Formation, which outcrops at the peak of Mt. Kamhantik (Miranda 2016; Rondal 2011). Its peak or mountain top provided a characteristic landscape that can be favorable for connecting with the spirit world (see Fig. 4). Victor Paz in his recent study in the Dewil Valley in El Nido, Palawan in 2012 had attributed the indistinct megalith cultures in the Philippine islands to its landscape. He explained that the cultures in the Philippine archipelago may have chosen to reflect its cosmology directly on the landscape (Paz 2012: 143). The Subanun group in northwest Mindanao chose areas for ritual enactment that has characteristics of being remote, steep hilltop and contributes to the sense of being outside normal experience (Peterson J. 2005: 221). The Mangyans in Mindoro Oriental also consider hilltops or high areas as their basic burial requirements. They viewed hilltops where tall trees are grown as their sacred place. Dead bodies are brought to the tallest tree where the platform is being prepared and protected by a net from predators (ACECI 2008). This is also practiced by the Dayaks of Borneo where corpses of the dead are first exposed in the jungle, usually on a tree platform (Soejono 1969: 7). In the Linaminan site, in Barangay Isumbo, south of Aboabo, Palawan, a metamorphic outcrop has been characterized as the sacred place in the cultural and physical landscape associated with number of beliefs and historical memories among the Palaw'an community (Szabo 2007: 3). According to Fairclough (1999: 122) "landscape is culturally determined – as product of the combined action overtime of both natural and human factors, a product that testifies to the past and present relationships between people and their environment, which molds local culture and diversity." In this study it is assumed that the Kamhantik site may have been perceived as an important space where ritual and a mortuary performance are enacted. And so, in order to understand the historic landscape of Kamhantik, it needs to be read, interpreted and perceived in terms of time such as temporal change and continuity and space-like patterning at various scales (Fairclough 1999: 123).

THE "ARCHITECTURE OF KAMHANTIK SARCOPHAGUS"

The sarcophagus comprised the stone burial tradition in the Indo-Malaysian region (Soejono 1969; Bellwood 1979; Glover 1998; Bacus 2004), which is architecturally described to have lid and coffin, each hewn out from a single massive volcanic rock and in various sizes depending on the disposal or placing of the dead i.e., flexed, stretched or squatted position (Soejono 1969: 4). These are presented in various forms, shapes and decorations.

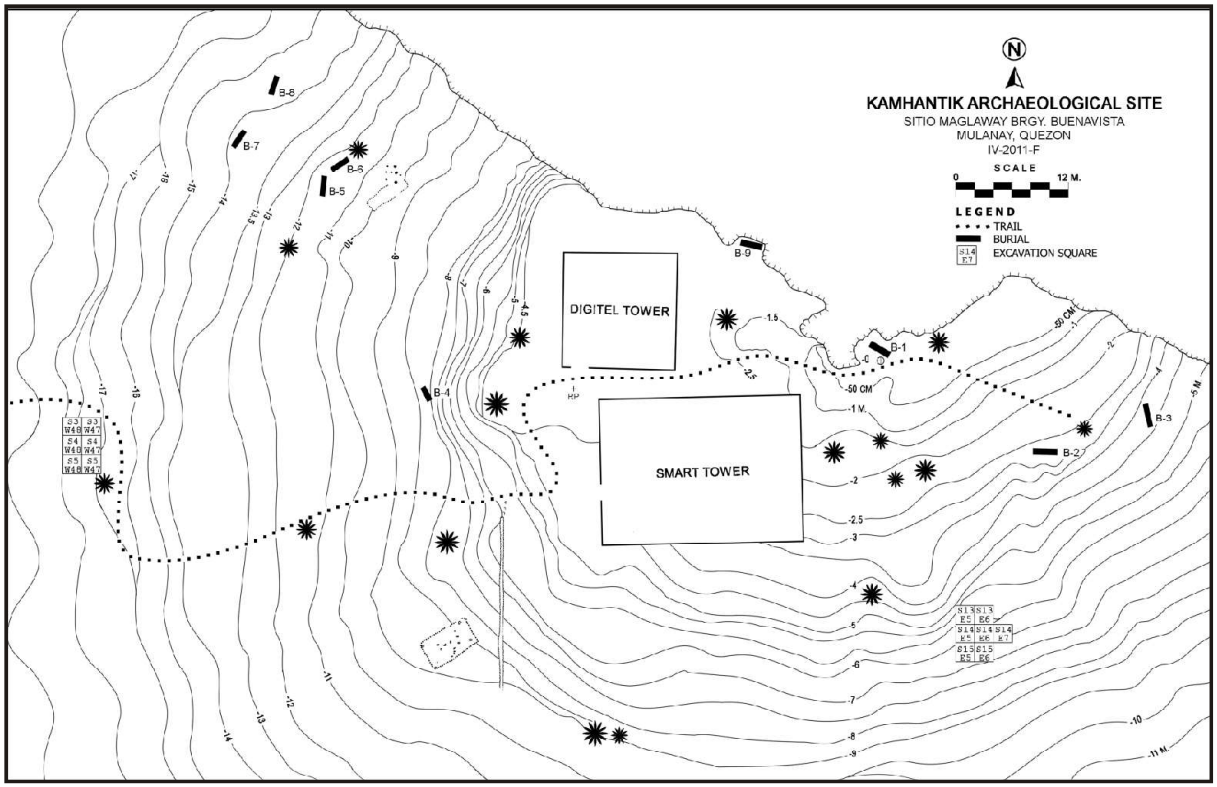
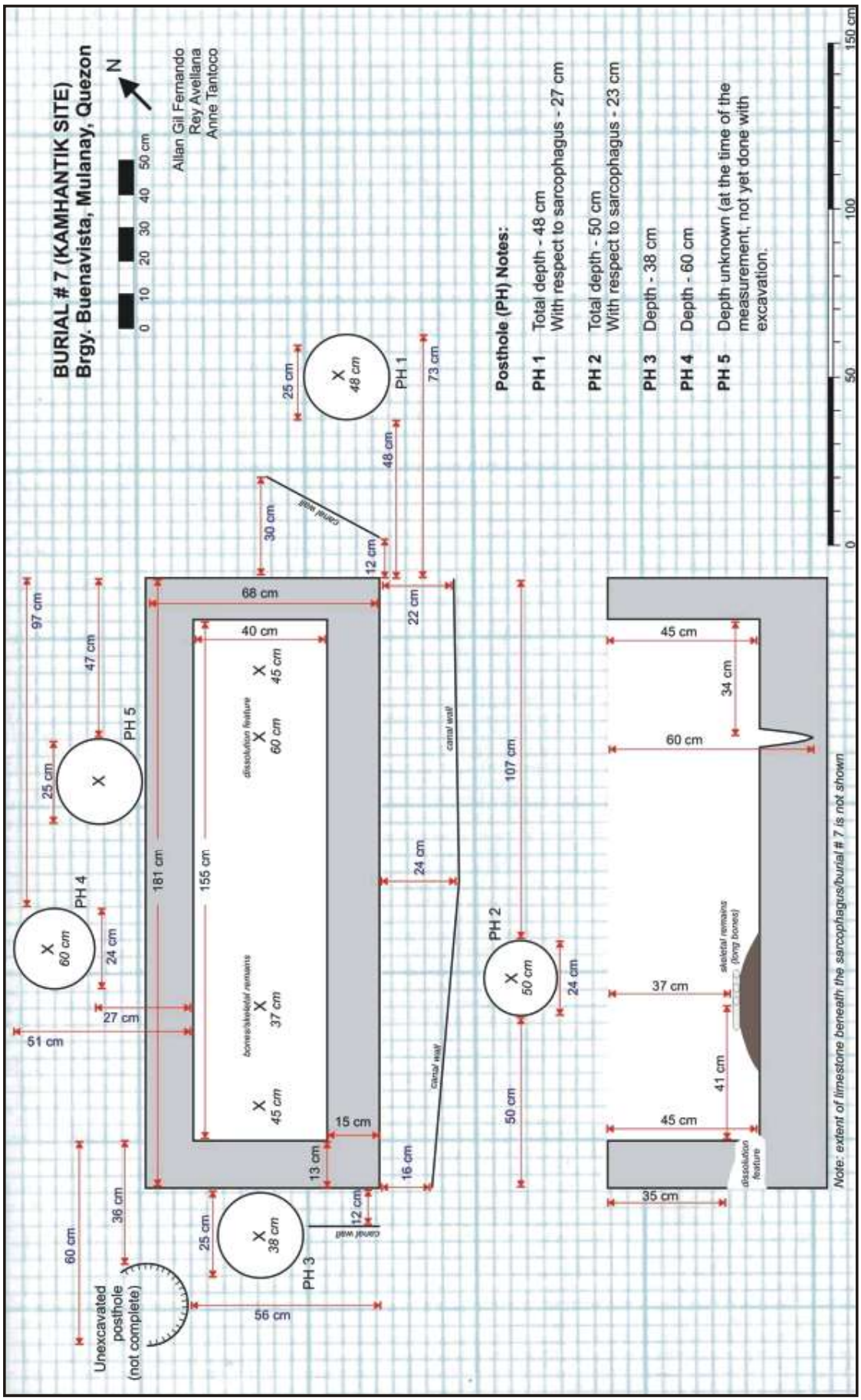


Fig. 3: A contour map of Mt. Kamhantik site showing the distribution of sarcophagus burials (black rectangular shape) at the terraced limestone outcrop (Source: Dizon 2011).

Fig. 4: The photo shows the viewshed of Mt. Kamhantik site at its highest point.

Fig. 5: The location of some sarcophagus burials in Mt. Kamhantik site positioned in an elevated platform that solely stand out in the terrain.

In Kamhantik site, the sarcophagi were constructed through direct or *in situ* carving or cutting of the limestone formation; shaped into rectangular receptacles and without lids. Its interior is further furnished with either a small box-like or circular stone carving as additional burial features. Circular postholes carved in various sizes or diameters are externally located at the four corners of the sarcophagus (Fig. 6).


BURIAL # 7 (KAMHANTIK SITE)
Brgy. Buenavista, Mulanay, Quezon
N
0 10 20 30 40 50 cm
Allan Gil Fernando
Rey Avellana
Anne Tantoco
Posthole (PH) Notes:
PH 1 Total depth - 48 cm
With respect to sarcophagus - 27 cm
PH 2 Total depth - 50 cm
With respect to sarcophagus - 23 cm
PH 3 Depth - 38 cm
PH 4 Depth - 60 cm
PH 5 Depth unknown (at the time of the measurement, not yet done with excavation.
Unexcavated posthole (not complete)
dissolution feature
bones/skeletal remains
skeletal remains (long bones)
canal wall
Note: extent of limestone beneath the sarcophagus/burial # 7 is not shown

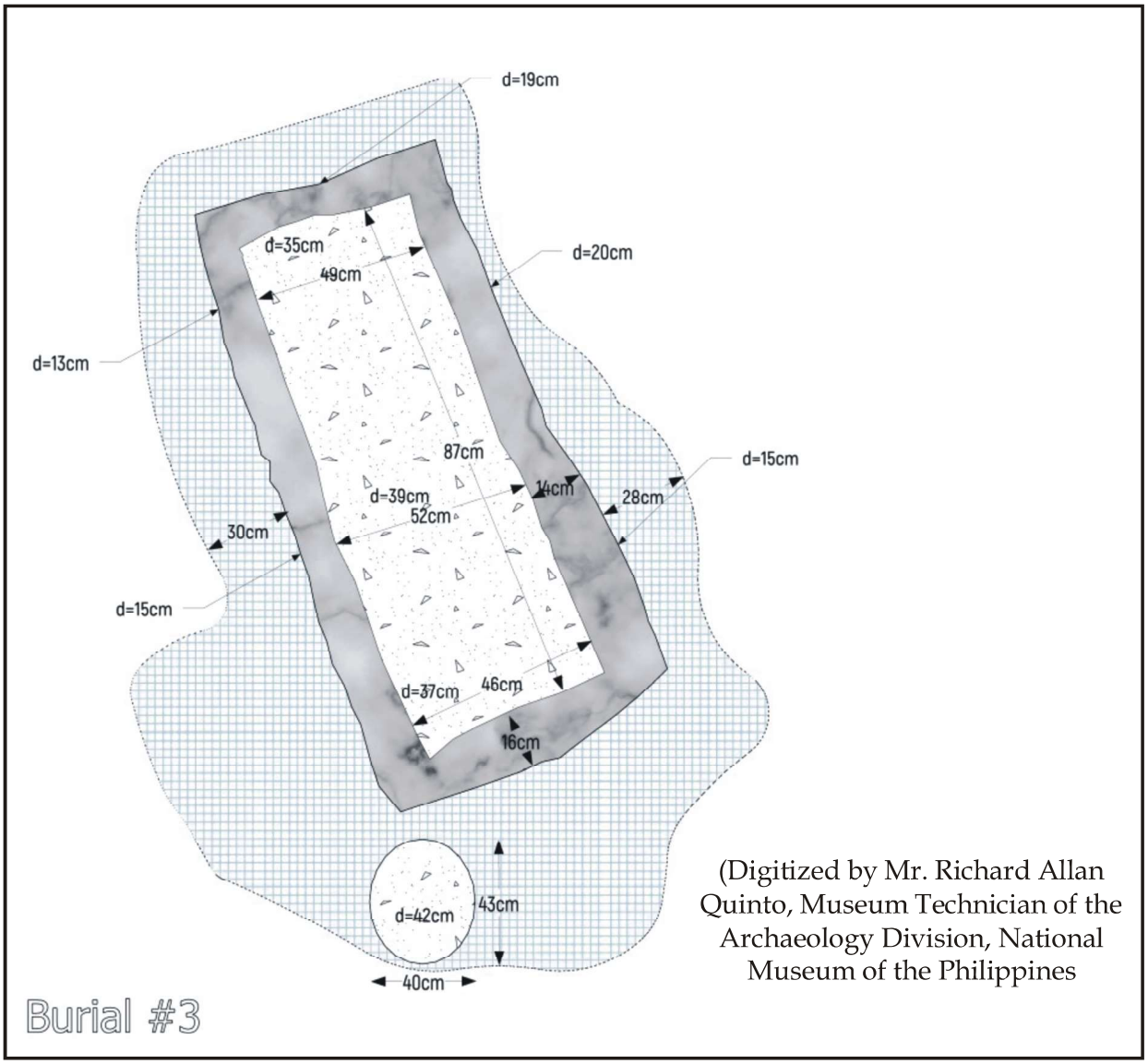


Fig. 6: Illustrations of selected sarcophagi and postholes (Illustration by Fernando et.al 2015).

The sarcophagi are randomly distributed at the edge of the terraced limestone outcrop; with some positioned in an elevated karst platform that solely stands out in the terrain (Fig. 3 and Fig.5).

Table 2. Sarcophagi, burial features and grave goods

Square #	Sarcophagus #	Form/Shape	Dimensions (cm)				Associated Artifacts	Associated Burial Features			
			Width		Length	Height		Dimensions (cm)			
			Max	Min					Width	Length	Diameter
N12W29	7	Rectangular	68.0	40.0	158.0	48.0	Earthenware sherds, tradeware ceramics, metal fragments, human bones, animal bones, shells	none			
N17W35	14	Rectangular	46.0	46.0	163.0	46.0	Gold objects, earthenware sherds, tradeware ceramics, metal fragments, human bones, shells	2 circular carved limestone holes			
N11W29	6	Rectangular	45.0	45.0	170.0	20.0	Earthenware sherds, Changsha bowl ceramics, metal fragments, human bones, shells, gold objects, iron slag, beads	Small rectangular carved limestone box-like	15.0	20.0	35.0
N14W27	12	Trapezoidal	50.0	35.0	183.0	50.0	Earthenware sherds, human and animal bones, Indo Pacific macro and micro glass beads, gold object, iron implement	circular carved limestone hole		10.0	15.0
	1	Rectangular	57.0	54.0	172.0	36.0		3 carved postholes			
	2	Rectangular	52.0		168.0	40.0		Small rectangular carved limestone box-like		5.0	
	3	Rectangular	49.0	46.0	87.0			posthole (exterior)		43.0	42.0

A total of fifteen (15) sarcophagi were exposed; two (2) were found undisturbed and thirteen (13) sarcophagi were heavily looted. Most of these carved stone burials are rectangular in shape and their dimensions are shown in Table 2. The discussion for this paper will focused on the two undisturbed sarcophagi.

Sarcophagus #12 (**S14W27**) is a long trapezoidal carved limestone with tapered and rounded edge at the southern end of the lower region of the skeletal remains (Fig. 7). This sarcophagus is in a sound archaeological context. It has a covering of a combination of pebble-cobble sized limestone and unevenly sized limestone slabs with flattened base or bottom piled and arranged one on top of the other with no distinct pattern. A dugout log assumably used to cover the sarcophagus.

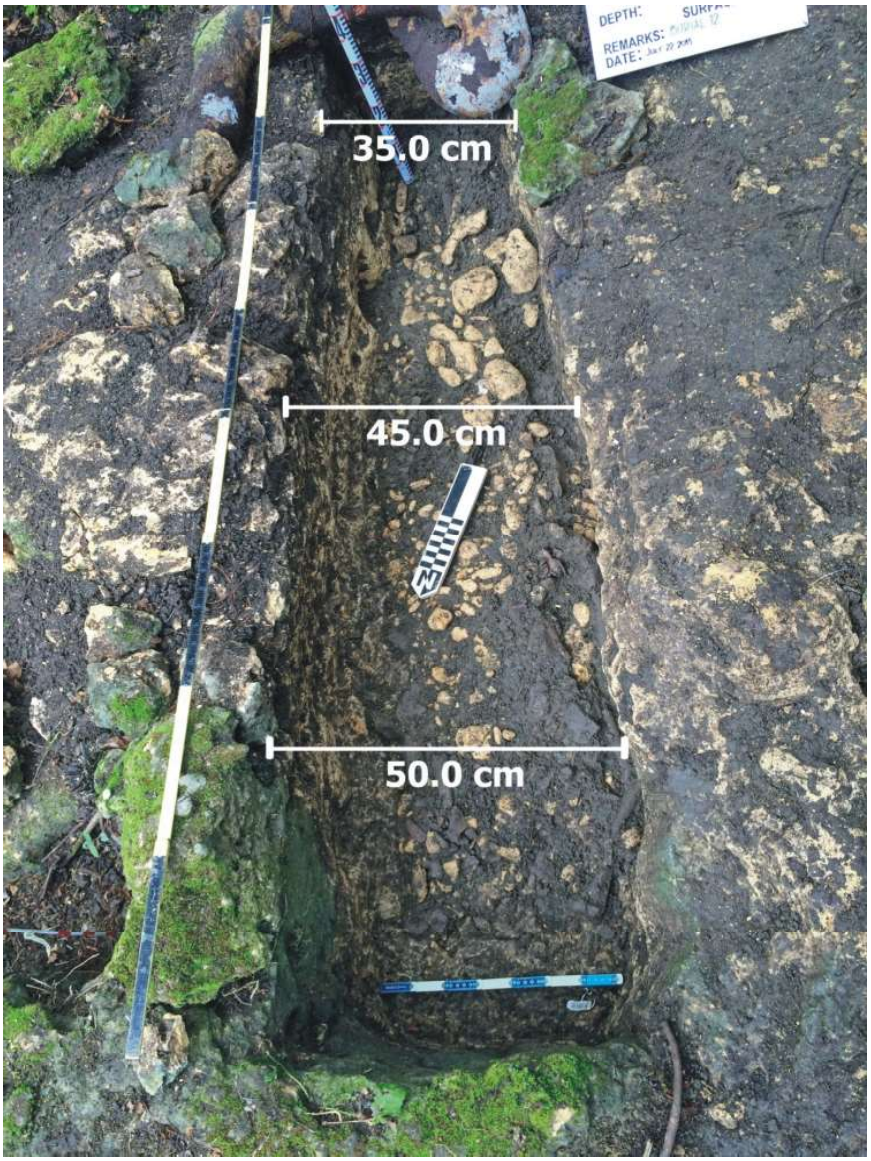


Fig. 7: Sarcophagus # 12 with a base elevation of 50.0 cm from the surface.

However, this was not materially supported. Sarcophagus 12 also contained an articulated primary inhumation of an adult individual covered with small-sized pebble stones (Fig. 8). The lower extremities of burial in sarcophagus #12 show evidence of sliding or pulling down of the tibia and fibula, where the location of the carved circular feature. The circular cut feature has vertical grooved markings from a hard-sharp flat edge tool probably iron chisel (Fig. 9).

Fig. 8: (Left photo) sarcophagus #12 covered with an uneven cut of limestone boulders. (Right photo) shows the arrangement of small pebble stones found above the skeletal remains and underneath the limestone blocks.

Fig. 9: (Left photo) is the skeletal remains of sarcophagus #12 with carved circular hole near tibia. (Right photo) – the enlarged photo of the circular feature within sarcophagus 12 with engraved markings from a sharp tool.

Sarcophagus #6 is a shallow rectangular carved limestone container (N11W29). A smaller carved rectangular box-like hole located at the lowest extremities of the skeletal remains associate's sarcophagus #6. It contains two Chinese Changsha bowls intentionally laid inside the burial feature (Fig. 10). The exterior surrounding of Sarcophagus #6 showed evidence of carving that seemed like flattening and lowering the flooring so that it would appear raising the sarcophagus. Other sarcophagi exhibited the method of carving canals around the burial. This particular architectural design may be an elaboration in underlining the grave (Fig. 11).

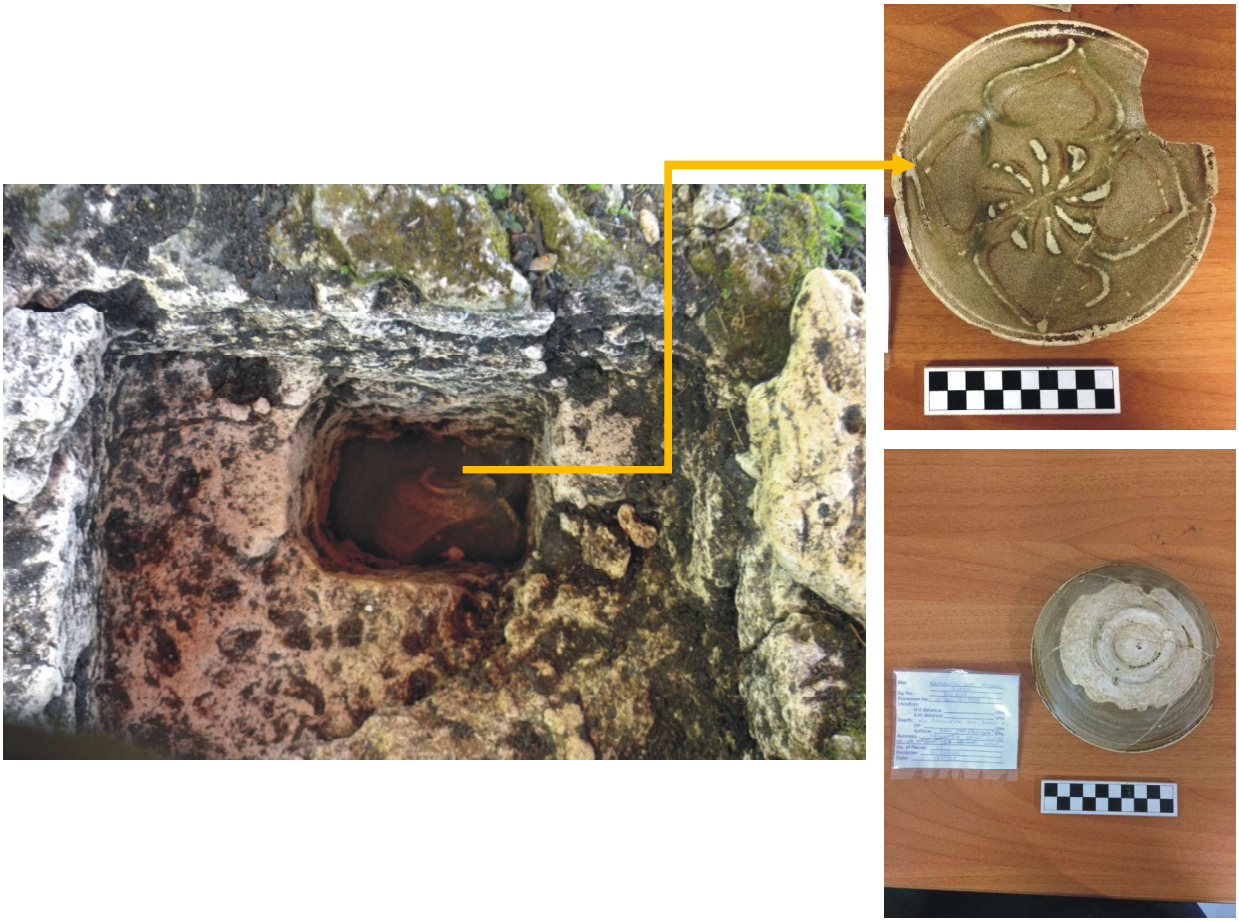


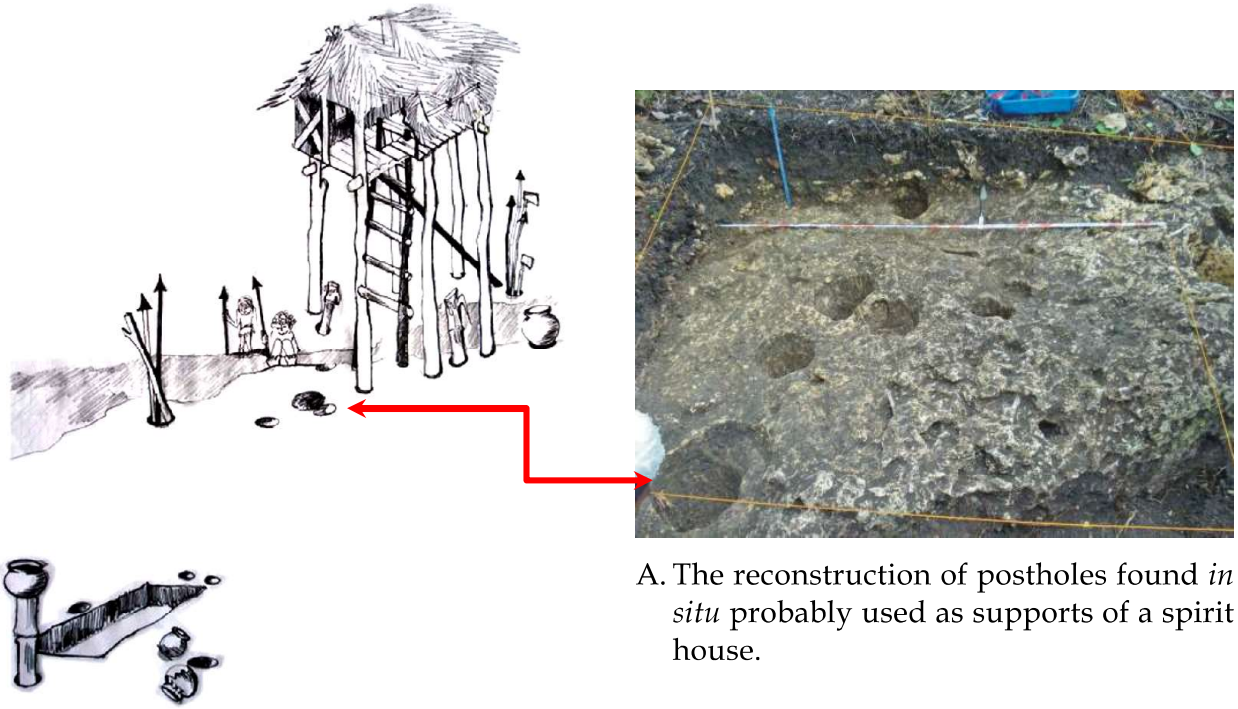
Fig. 10: Changsha bowl recovered inside the carved box-like feature in sarcophagus #6 is a grayish green- tinged underglaze stoneware bowl with lotus design produced in Changsha kiln in Central China during the Tang Dynasty (618 – 906 A. D.)

Postholes also found located adjacent to the four corners of the sarcophagus. These are human-made carvings most likely intended for "wooden or bamboo posts" of temporary shelters. In most archaeological sites, information about ancient settlements often derived from the presence of postholes. It gives information about the shape and size of the houses. However, the postholes in Kamhantik site are not straightforward in conveying residential-burial information, but probably a possible "ritual architecture" instead.

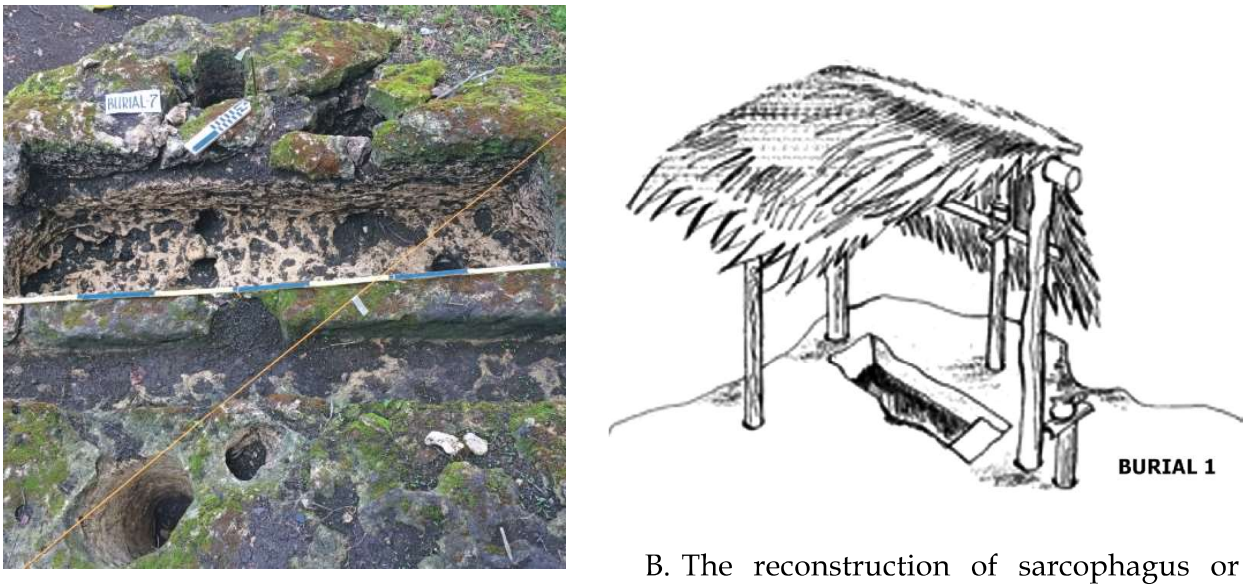
Fig. 11: The exterior of sarcophagus #6 showing the architectural design in underlining the burial.

An artist's concept in the reconstruction of postholes surrounding the sarcophagus had depicted structures or houses made of light materials (Fig. 12). The rebuilding of these postholes illustrates a temporary shelter or spirit houses built specifically to provide shelter for the sarcophagus and may be used in the mortuary or religious performance. Bellwood (1985: 155), who made a study on "charnel houses" raised on the post, also stressed that these structures also used for secondary burials in the western part of Southeast Asian archipelago.

The concept of "residential burial" from the archaeological record is a new perspective (White J. and Eyre 2011) applied on a Metal Age burial site in Ban Chiang, Thailand. However, no direct conclusion made. The cemetery was described with the presence of postholes and unstructured debris of dwellings made of organic materials raised above the ground level on wooden posts and with identified occupational features being deposited between the superimposed burial. In North Vietnam in the Hua Pan sites in Thanh-Hoa Province, the dead were buried under small huts surrounded by upright stones (Bellwood 1979: 195). Those huts referred to may have been burial shelters and not as living quarters. There were considerable variations documented on the concept of burying the dead underneath the house. In this section, a cross-cultural study through ethnographic accounts is essential in reconstructing ancient structures as reflected by postholes in the Kamhantik site.



A. The reconstruction of postholes found *in situ* probably used as supports of a spirit house.



B. The reconstruction of sarcophagus or burial #7 with postholes probably used as shed or shelter of the tomb.

Fig. 12: An artist reconstruction of postholes in Mt. Kamhantik site (Illustrations by Ms. Thelma Roales 2011).

One such example is the Spanish account on the early Bisayan mortuary practice. They distinctly displayed the difference of burial preparation between the "poor or common people" and datu or prominent person. According to the Jesuit priest Fr. Pedro Chirino (1979: 345):

> *"the common people do no more than over the deceased with a white sheet and bury the body next to their house or field, while chiefs or datus are covered with the richest silken sheets they have and place in an incorruptible wooden coffin in which some gold is placed in accordance with the rank of the deceased, and bury him under a house which they have built for the purpose, where all the dead relatives are interred, and enclose the grave with curtains and place a lighted lamp over the grave and food as offerings for the dead."*

The significance of the Kamhantik site is not only reflected in the landscape but also on the elaboration of burial treatment of the dead through the grave furniture, i.e., mortuary ceramics, iron tools, jewelry, and beads.

CERAMICS AS RITUAL AND BURIAL COMMODITY

The late second millennium Current Era (CE) is known as the period of extensive intra-archipelago and foreign exchange or trade (Bacus 2004: 128) in Island Southeast Asia. It characterized the widespread movement of people (Solheim 1960), establishing elite alliances, shared identity, and shared symbolism of mortuary ritual practices (Bacus 2004: 5). As elaborated by Bacus, understanding space-time relations seen in pottery styles are considered particularly crucial for reconstructing culture-historical relationships and lifeways of the peoples who used or occupied archaeological sites. This section discusses the archaeological materials such as earthenware sherds, glazed ceramics, and another non-ceramic mortuary assemblage associated with the stone burials in Mt. Kamhantik site.

Earthenware: Low fired earthenware sherds were notably collected from the surface and within the sarcophagus. The general ceramic analysis primarily utilizes the decorated earthenware assemblage from the Kamhantik site, which comprised mostly of sherds. Although preliminary, most of the sherds have shown fabric inclusion of sand temper and evidence of the paddle-anvil method in the manufacture of the pots. The morphological analyses of the earthenware materials show a variety of brown pottery vessels with a predominant form of medium and small-sized pot and bowl. The decorative elements of the earthenware sherds from Kamhantik entails incising, punctate, stamp, excise and

impress (Fig. 14). These decorations are applied in band (usually group of 3 bands) or repeating elements. Fig. 11 is an example of these design elements – 1) alternating vertical straight and punctate design elements; 2) located at the base of the first group of design elements are presented by an alternating horizontal incised wavy and straight decoration.

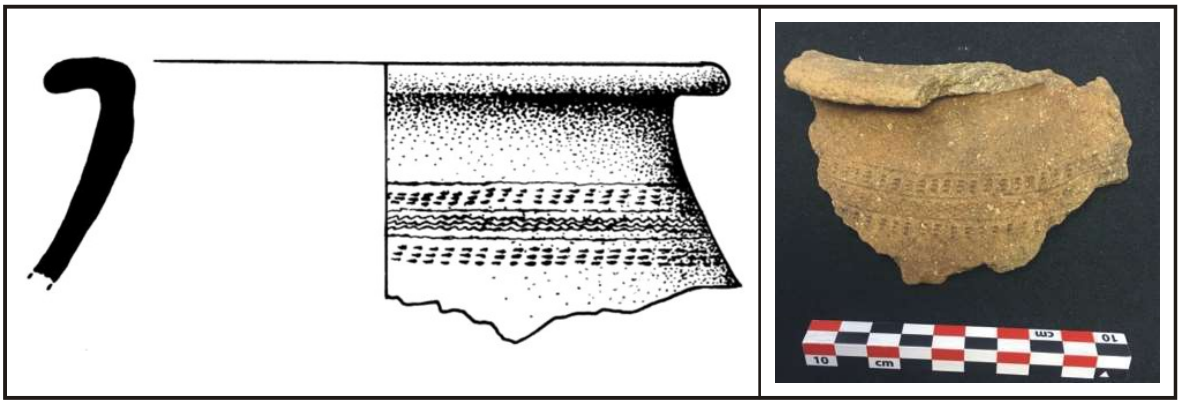


Fig. 13: An example of the design elements of an earthenware sherd from the Kamhantik site alternates incised and punctate decoration in band.

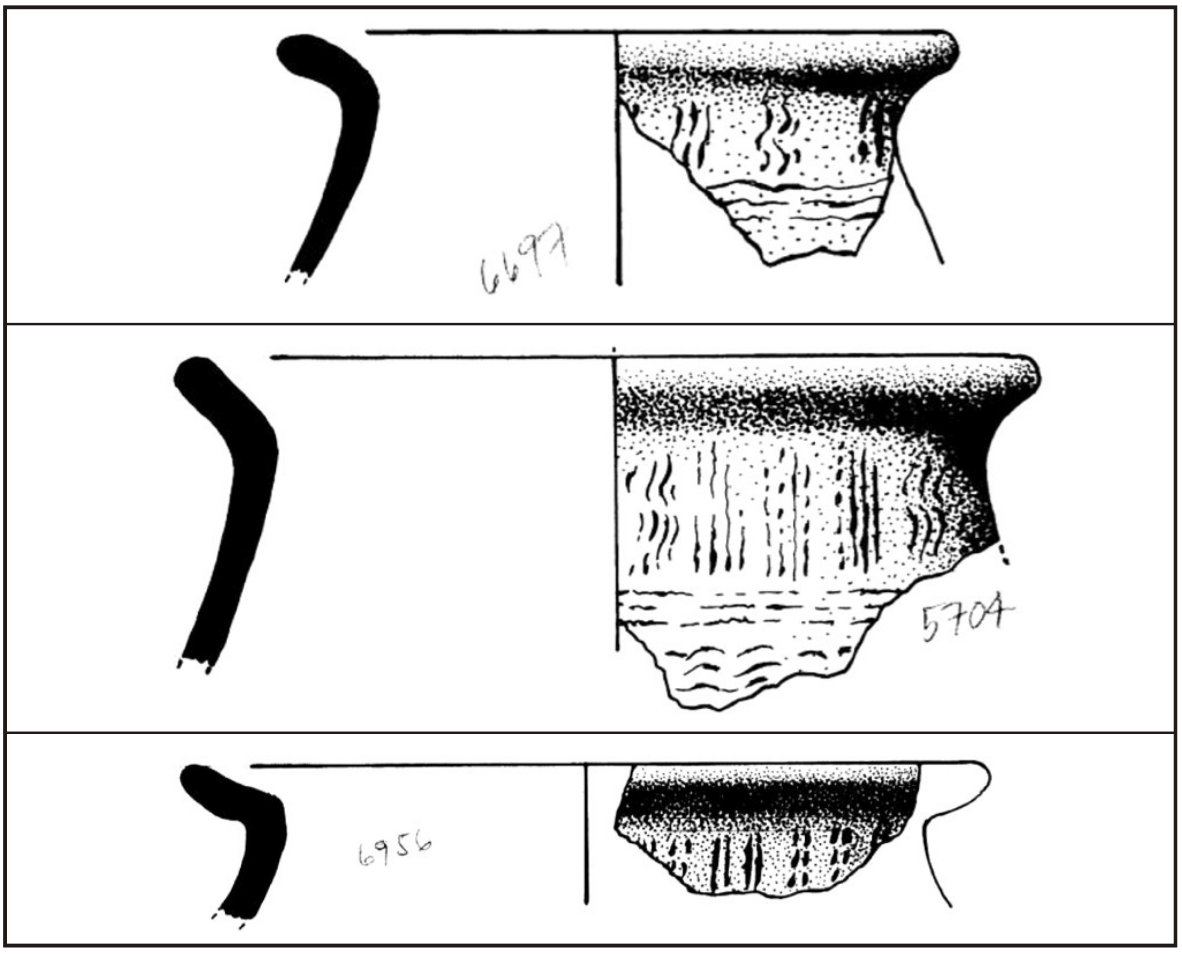


Fig. 14: Some of the decorated earthenware sherds from Kamhantik site, Mulanay, Quezon Province (Illustrations by N. Cuevas).

The design elements from Kamhantik site compared with the pottery sherds from Pacung site in Bali, Indonesia, which were analyzed by Suastika in 2008. It revealed that the Pacung earthenware sherds decorated with paddle impressed, dentate stamped, incised and excised design. The patterns of decorative elements applied to the pottery described as repeated circles, straight lines, zigzag, lonzenges, and others in the form of curved lines, fish bones, rectangles, or a combination of all types. Suastika believed those were locally made earthenware sherds, and some came from India dated to the 10th century CE (Suastika 2008). The decorative style from Kamhantik and Pacung sites may have shown semblance in the application of design or decorative motif, although it probably shows a more localized stylistic motif on the former. The combination of paddle impressed, incised, punctate, and excised decorations may have been a "special type or an iconographic style" in which Bacus (2004) believed would explain inter-island distribution. Bacus further suggested that the similarity and interpolity distribution of some decorated earthenwares attributed to political factors (Bacus 2004).

The analyses of mouthrims have shown small to medium sized vessels with diameters ranging from 7 - 14 cm. The majority of the mouthrims were identified as everted (Fig. 15) with few direct and inverted forms. The average thickness of the sherds ranges from 0.5 to 0.8cm, which illustrates small to medium-sized vessels ideal for mortuary offerings and not jar burials.

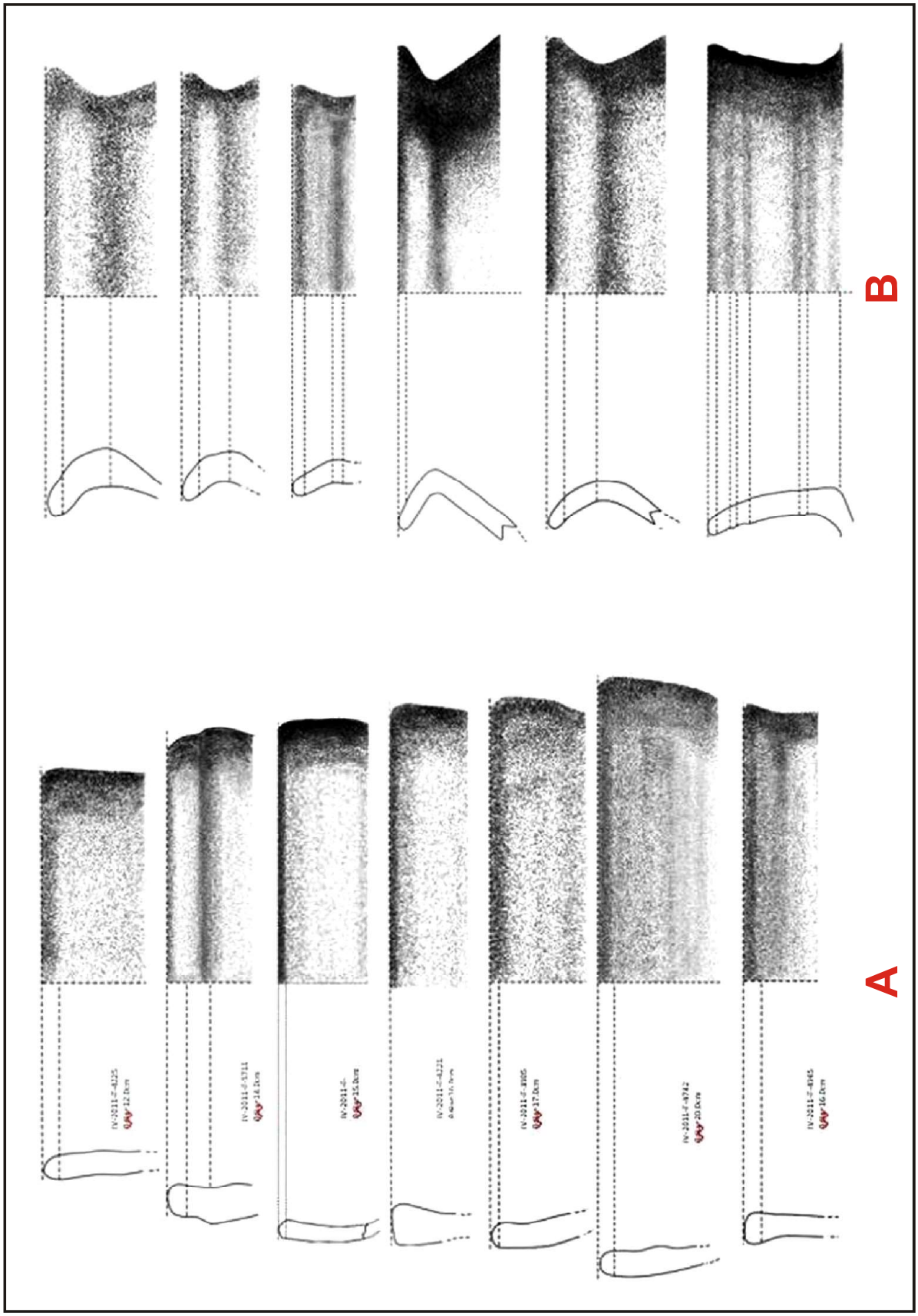


Fig. 15: Sample of earthenware sherds showing different forms of mouthrims from Kamhantik site - A) direct and B) everted types of mouthrims.

Glazed ceramics: The Kamhantik site included fragments of grayish green-tinged underglaze stoneware ceramic bowls produced in the Changsha kilns in Hunan Province in Central China during the Tang Dynasty (618-906 A.D.). Changsha wares were among the trade items mainly provided for the overseas market around this period. The discovery of a shipwreck off the coast of Belitung Island near Sumatra supported the context that Changsha wares are trade items. The Belitung or Tang shipwreck was a 9th-century Arab dhow (a traditional sailing vessel that crosses the Red Sea and the Indian Ocean region) found loaded with cargo of Changsha wares (www.en.unesco.org, n.d.). The shipwreck and its ceramics revealed that the trading ship was heading towards the Central Java market from China using the route through the South China Sea and may have passed through southern Vietnam, the Singapore Strait, into the Straits of Malacca between Peninsular Malaysia and Sumatra (www.en.unesco.org, n.d.). Changsha wares are the type of ceramic rarely found in the Philippine sites. They have been reportedly excavated in Laurel, Batangas (Valdes 2003) and much recently in Mulanay, Quezon.

The excavation in sarcophagus #6 yielded a burial feature of a small carved rectangular box-like niche that contained at least two Changsha bowls that appear to intentionally laid as offerings for the dead (Fig. 10). The rectangular box-like feature located at the lower extremities or the foot of the burial. The practice of the mortuary offering of Changsha bowls was also reportedly found in several 9th-century religious monuments in Java (Krahl et.al. 2010). The Changsha bowls found in the Belitung shipwreck mostly decorated with lotus and Makara (a Hindu mythological sea creature) motives, suggestive of its extensive use as religious and ceremonial icons among the Hindus and Buddhists.

NON-CERAMIC OBJECTS: OTHER GRAVE FURNITURE

Most non-ceramic burial objects from the Kamhantik site are objects of body adornment and are known as prestige goods. These are in the form of gold ornaments and glass beads. According to Demandt (2016), prestige goods such as objects of aesthetics indicate status and therefore have a social function.

Gold, Bronze and Iron objects: Many archaeological sites in the Philippines have shown gold artefacts as either trade or ritual objects (Estrella 2016). The excavation in the Kamhantik site had recovered gold objects that are associated with sarcophagus burials. They were in the form of a ring, hair adornment, probably a necklace link, and a gold clamp (Fig. 16). Gold ornaments were means of expressing elite identities, status and power within the community (Demandt

2016; Junker 2000), as well as part of dress strategies that constitute new identities (Demandt 2016). In the excavation conducted by Legaspi in 1974, evidence of gold teeth pegging on the burial found in Bolinao, Pangasinan interpreted to belong to an elite individual and suggestive of prestige and power (Legaspi 1974).

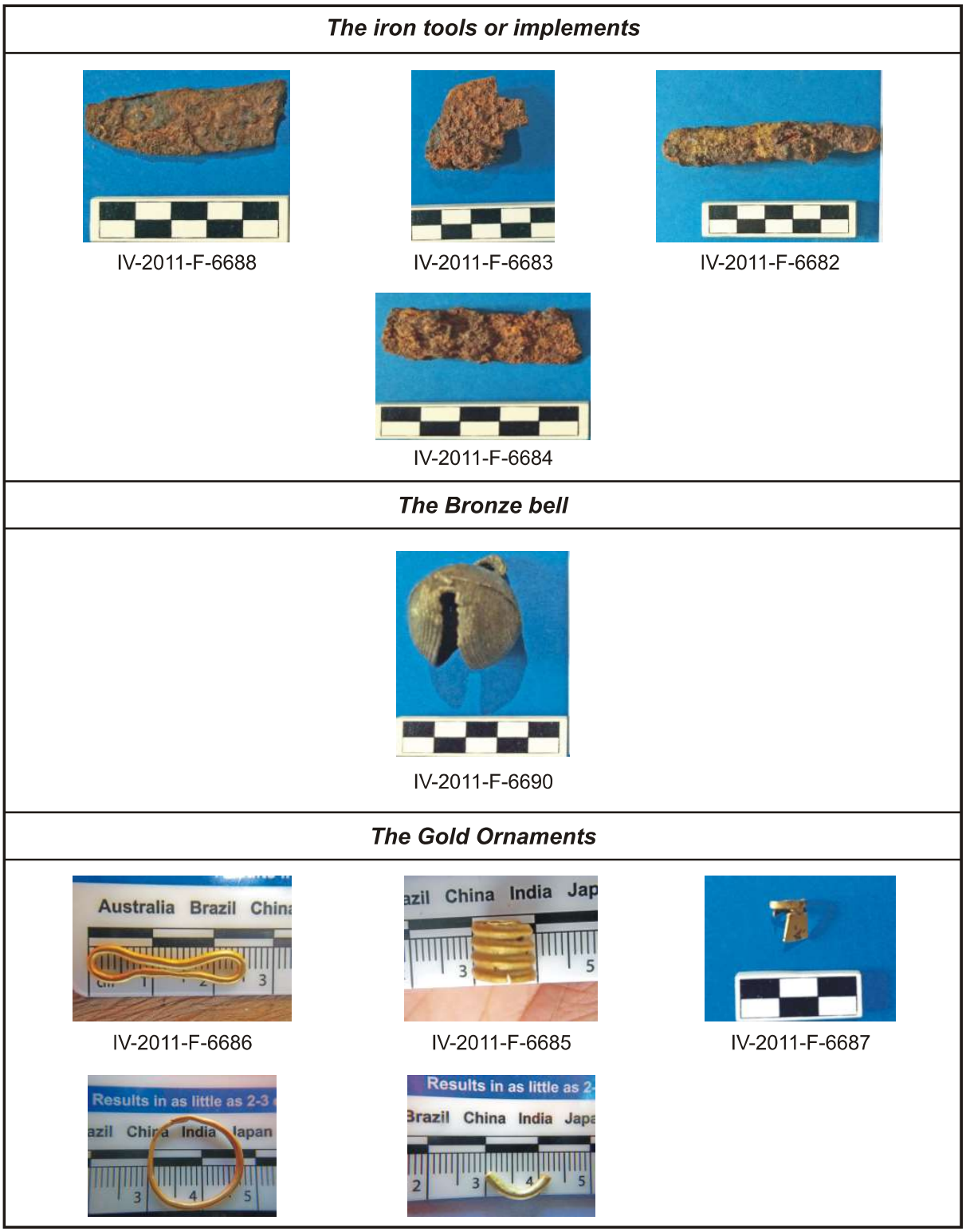


Fig. 16: The Iron tools, Bronze and Gold objects.

The excavation in Kamhantik site also revealed a small bronze bell which that probably used as part of a dress or bodily adornment of the deceased.

Other important funerary objects assumed as offerings during the ritual burial performance in Kamhantik site are iron tools or implements (see Fig. 16) found directly associated with the dead. Their inferior state of preservation, however, had restrained further morphological and typological analyses of the objects. Nevertheless, the significance of these iron tools concerning the deceased may suggest the everyday activity and the social role they played in their community. They are essential objects used for ritual performance as well as trade items (Junker 2000: 269).

The Beads: Beads are frequently associated with burials as bodily adornment or embellishment in many archaeological sites in the Philippines. In most studies, they have used as indicators of power and prestige (Junker 2000: 19), ritual and trade items (Cayron, 2002), and reflective of people's movement, ideas and goods (Francis 1988). Both micro and macro glass beads (Fig. 17) were present in sarcophagus 6 and 12. According to Peter Francis (1988), the glass beads manufactured through a drawn glass method may have come from the Indo-Pacific glass bead-making sites in India and China.

Fig. 17: Upper photos show the micro bead and its enlarged image; while lower photos are the macro glass bead with enlarged image.

Faunal Remains: The faunal remains from the Kamhantik site included fragments of medium to big-sized animal bones, mostly identified as deer (CERVIDAE) and pig (SUIDAE). Mudar (1977) stressed that deer and pigs were regular trade items, high status food items, sacrificial offerings in rituals, and as objects on the landscape in the early times.

DISCUSSION AND RECOMMENDATION

The archaeological records had shown the widespread use of stone burials in Islands Southeast Asia, particularly in Sulawesi, Java and Sarawak, which has a long socio-political history from the first millennium BC to the second millennium A.D. (see Table 3). These stone burials, i.e., stone vats, stone cists, stone urns, dolmens and sarcophagus – are traditions viewed by scholars related to the spread of the megalithic culture and are associated with the intensive subsistence of wet agriculture and relatively stable and expansive territory (Glover 1998; Bellwood 1979; Paz 2012; Fox 1970). These features attributed to a well-organized socio-political society.

Table 3. Periodication and/or Cultural Chronology of Southeast Asian sites with stone burial tradition and other associated materials

Site	Cultural Chronology/Periodization	Radiocarbon dates	Burial containers and assemblages	Sources/References
Indonesia				
Sumatera (Sumatra)				
Palembang, South Sumatera (Sumatra)	late 7th-11th centuries (Srivijayan period)		Ceramic finds	Bellwood, P. 2007.
Pasemah, South Sumatera (Sumatra)	Early or middle first millennium A.D.		Dolmens, stone chambers	Bellwood, P. 2017.
Belitung Island	10th century CE		Changsha ceramics	Flecker, Michael. 2002.
Java				
Plawangan, Central Java		cal. 9-10 AD and 10-11 AD	Jar Burials	Manguin, P. 1993.
Bali				
Southern and central interior of the Island	Early Metal Age-late second millennium AD (9th-17th centuries)	AMS date of 201 cal BC-AD 21 (Beta 161920)	lidded sarcophagi and human bones	Calo, Ambra, B.Prasetyo, P.Bellwood, J.W.Lankton, B.Gratuze, T.O.Pryce, A.Reinecke, V.Leusch,H.Schenk, R.Wood 2015.
Pacung, Northern Bali		calibrated range of 109 cal BC-AD 78 (KIA 25125-25126)	Indian inscription on pottery	
Gilimanuk, Western Bali	Early Metal Age - late second millennium AD (9th-17th centuries)		Jar burials	Sutaba, I Made. 2006.
Nusatenggara				
Melolo, Sumba Island	Metal Age		Jar burials	Bulbeck 2017.
Sulawesi				
Central Sulawesi	Early Metal Age		Kalamba/ stone vats	Sutaba, I Made. 2006.
Minahasa, North Sulawesi	Early Metal Age - AD 1600		Cubic sarcophagi/Waruga	Bellwood, P. 2007.
Laos				
Vientiane, Laos		935 +/-50 BP - 1018-1210 cal. A.D.	Plain of Jars	O'Reilly, D., Shewan, K.Domett, S. Halcrow and T. Luangkhoth. 2019.
Taiwan				
Peinan, Taiwan	1500 - 800 BC		stone-slab graves, sarcophagi and uprights, Yuan-shan style pottery with ring feet and loop handles	Bellwood, P. 2007.

Philippines				
Luzon				
Mt. Kamhantik, Mulanay, Quezon		A.D. 890 to 1030 (cal. BP 1060 to 920) or 1070 +/- 40 BP	sarcophagi	Dizon E. 2011.
Mindanao				
Butuan, Agusan de Norte, Northeastern Mindanao		cal. 777 to 974 AD cal. 777 to 988 A.D cal. 715 to 940 AD cal. 689 to 882 AD cal. 775 to 973 AD cal. 776 to 971 AD cal. 773 to 968 AD	Wood sample Boat #1 Wood sample Boat #2 Wood sample Boat #4 Wood sample Boat #5 Wood sample Boat #9	Lacsina, L. and W.V. Duivenvoorde. 2014.
Kulaman Plateau, Menteng, South Cotabato, southeastern Mindanao		*AD. 585 +/- 85*	Limestone urns	Kurjack and Sheldon. 1970.

Between the early first millennium and mid-second millennium A.D, the political developments in many regions of Southeast Asia had indicated a relatively rapid shift of political configurations (Junker 2000: 95), political expansion, and centralization (Demandt 2016; Bellwood 1985). These political developments supported by archaeological evidence that had been characterized as urban development, intensification of trade and navigation, including economic surplus production, and warfare (Demandt 2016).

The study works on the assumption that the Philippines was not invincible on the impact of political expansion that occurred in many areas in Southeast Asia. The material evidence of limestone urns found only in the caves in Kulaman, South Cotabato in Southeastern Mindanao had attested the semblance of stone urns discovered in areas in Indonesia (Fig. 18) corroborated those maritime contacts between region existed. The distinct morphological characteristic of these stone urns is suggestive of an established cultural relationship between regions that probably shared similar mortuary beliefs and rituals.

A.

B.

Fig. 18: The stone burial practices, (A) – Warugas of North Sulawesi, Indonesia (Photograph by I. Fahriani), (B) – is the limestone urn from Lebak, South Cotabato, southern Philippines (Photograph by T. J. Vitales).

Furthermore, this cultural connection was more intensified during the rise of the expansive maritime Sumatran trading state of Srivijaya (Junker 2000: 95; Bellwood 1985) in the Southeast Asian archipelago before the seventh century.

This was supported by Demandt (2016) that further characterized the early historical period (100/200-1000A.D) in Southeast Asia by having tendencies toward more complex societies, urbanization, and the adoption of Hindu-Buddhist concepts.

The expansive maritime-trading between the kingdom of Srivijaya in the Sumatran region (Junker 2000) and the Philippines may have flourished in the c. 8th - 11th CE. Despite the lack of historical records (and possible direct oral accounts) on the pre-tenth century Philippines archaeological evidence may have implied maritime contact and healthy relationship between these polities. Such example is the evidence of the lashed-lug plank-built boats found in Butuan, Agusan del Norte in Northern Mindanao (Fig. 19). Butuan boats are known to be the oldest water craft in the Philippines, which were constructed between the late 8th and early 10th centuries (Lacsina et.al. 2014). The Butuan boats may have shared standard technological techniques with other Southeast Asian regions in constructing lashed-lug vessels. Previous reports made by Peralta (1977), Ronquillo (1987), and Salcedo (1998) had indicated that construction of the boats was in Butuan based on the timber, rope used were identified as endemic in the region. Lacsina (2016) conducted an intensive analysis on the wood samples from the Butuan boats. Identified were three different varieties of trees used in its construction (mainly the planks) - *Shorea sp*., *Vatica sp*. and *Peterianthus quadrialatus*, which grows abundantly in specific locations in the Philippines, including the Agusan province (where Butuan is situated) (Lacsina 2016: 218). Furthermore, Lacsina ascertained that Boatbuilders adhered to the uniform concept of lashed-lug watercraft, but the manner that builders of the Butuan boats constructed were varied that it might have suggested that using such variety is part of their tradition. And so, the data have shown that a high probability of building the Butuan boats was in Butuan.

The technological construction of these Butuan boats may have shown similar qualities to other Southeast Asian vessels of the Srivijayan people. The Srivijayan seagoing ship is a 50 meter long sewn-plank cargo boats built in Indonesia in the early centuries of the first millennium (Kitchener and Kustiarsih 2019). This type of vessel is represented through a carving of a sailing ship on the wall of the Borobudur temple inferred used for inter-insular trades and naval campaigns by the Shailendran and Srivijaya empire that ruled Java around the 7th to 9th centuries (arsartisticadventureofmankind.wordpress.com, n.d.). These lashed-lug type of watercraft are common maritime vessels in Southeast Asia used to transport people from one island to another in the early first millennium AD. This material evidence also supports van Hekeeren's notion that people who came to their places using boats might spread the sarcophagus (Yondri et. al. 2016) bringing with them spiritual and mortuary beliefs.

Fig. 19: The Butuan boat from Ambangan, Libertad, Butuan City Agusan del Norte, Northern Mindanao (Photograph by T. J. Vitales)

Another evidence of the Hindu-Buddhist materials found in the Philippines is the Laguna copperplate inscription (LCI). The LCI is a thin copper strip with etchings was found in the river bed appeared similar to the form of the Early Kawi script (Fig. 20). Postma mentioned that LCI bears the Saka date of 822 or 900 AD the start of the reign of King Balitung of Central Java (Postma 1992). LCI had suggested a contact that existed between the Philippines and its neighbors in the Southeast Asian region, particularly Malaysia and Indonesia.

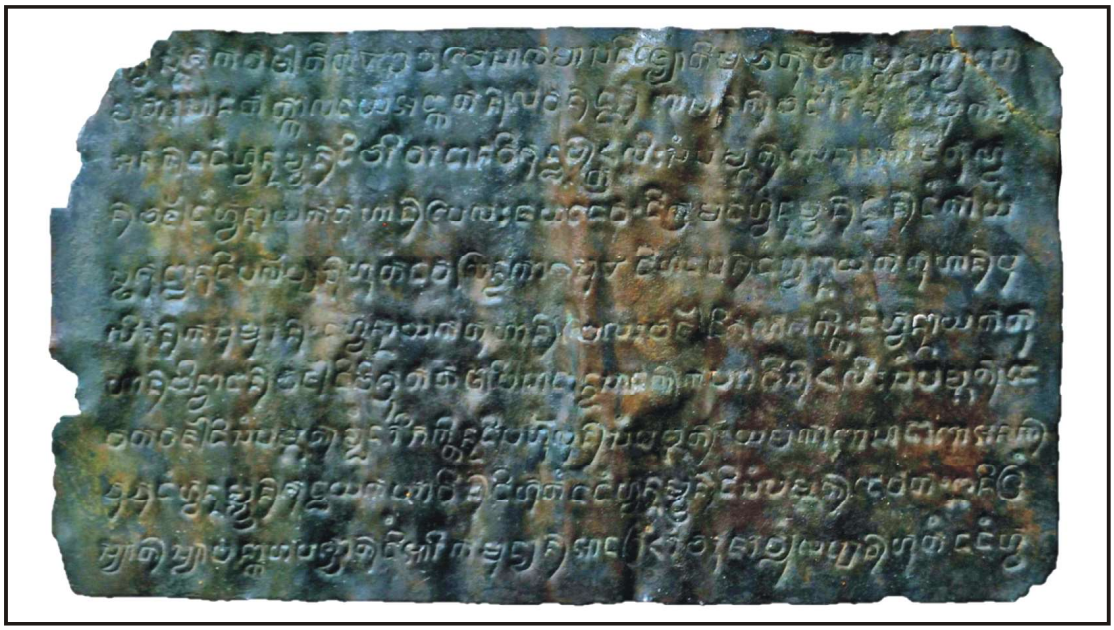


Fig. 20: The Laguna Copper-Plate Inscription (Photograph by T. J. Vitales).

Although preliminary in nature, the recent discovery of sarcophagi in Mt. Kamhantik may infer as a mortuary tradition that may have come from a limited number of sarcophagus-using group from south of the Philippines, bringing with them mortuary beliefs and materials suggestive of "Indic religion (Buddhism and Hinduism)" (Junker 2000: 95). These stone-cutting group may have attempted to

introduce megalithic and sarcophagus culture in the archipelago but failed to develop ultimately. As a result, this tradition did not spread to the other areas outside Mt. Kamhantik, which therefore appeared as an isolated mortuary practice in the region. The mortuary patterning within cemeteries as articulated by Tillotson (1989: 1-14) implied that specific burial elaborations that appeared to have developed within the island regions is suggestive of interactions between peoples, and their adaptations to economic, ecological, and social factors. Furthermore, some elements of mortuary tradition that may have come from outside is an indigenous tradition working in its full complex (Tillotson 1989: 1-14).

The Mt. Kamhantik site was probably viewed by the sarcophagus-using group as an essential sacred landscape with strong spiritual belief on elemental spirits. This has been established by Manguin (1993: 23) in the 8th-9th century A.D. religious sites used by the Srivijaya in Palembang, Sumatra, which tend to be located on higher and dry land.

The notion of ritual-burial landscape of the site is materially expressed through the grave objects selected to represent the socio-religious affiliation of the deceased individual. The utilization of ceramics and other objects are considered as important grave furniture. The discovery of the Changsha bowls inside the carved box-like feature, the morphological attributes of the pottery sherds, the presence of gold and bronze objects, as well as iron implements and glass beads were important grave objects used in performing the burial ritual in the Kamhantik site. These grave objects were also reportedly found as well in the places in Java, Sumatra, Sulawesi, and Borneo; which were occupied by the Hindu-Buddhist community. Demandt (2016: 323) emphasized that "trade between India and Southeast Asia was not unidirectional and that Southeast Asian ruling elites not only selected Indian trade commodities and prestige goods but also adopted Indian sociopolitical and religious ideas."

The evidence of postholes surrounding the sarcophagi can be attributed to the socio-religious behavior of the community in treating the dead. The structural construction of temporary shelter as evidence by the postholes may either functioned as spirit houses or merely a grave shelter/shed to protect the tomb of the deceased. The Kamhantik site may had been an essential burial-ritual ground by the sarcophagus using group in the 9th-10th century A.D. The spatial landscape of Mt. Kamhantik had shown the importance of the site in expressing burial and ritual performance.

However, the mortuary data on sarcophagus burials in Mt. Kamhantik site is not straightforward in dealing patterns of social differentiation because burial arrangements and most of the objects were recovered in a disturbed context.

The possibility of understanding patterns of social differentiation within burials could have been discerned in the Kamhantik site if only the remaining thirteen (13) sarcophagi were found undisturbed. It is therefore recommended that more exploration and excavation for possible discovery of undisturbed sarcophagus should be carried out in the area. It is also recommended that tracking down the presence of the Changsha glazed ceramics in a land-base and underwater sites would help establish the 9th century trade routes pattern in Southeast Asia. Lastly, more intensive analysis on the materials and cross-cultural study should be carried out to understand the meaning and roles of burial goods and the practices as explicitly expressed (Bacus 2006), which are associated with the sarcophagus.

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菲律賓呂宋島東南部 Quezon 省 Mulanay 卡姆漢提克山遺址（Mt. Kamhantik site）岩棺墓葬中陶器的社群利用

Nida T. Cuevas*, Eusebio Z. Dizon**

近年在呂宋島東南部 Mt. Kamhantik 遺址的考古發掘揭露了刻鑿的石灰岩質屍體容器，或稱之為岩棺的墓葬，這暗示了另一種形式的喪葬傳統可以追溯到西元 890 至 1030（cal. BP 1060 至 920）或 1070 + 40 BP（Dizon 2011）。該遺址揭示了 9 世紀末至 11 世紀初使用岩棺的社群將陶器作為隨葬品的證據。在岩棺墓葬中存在精美的陶器和其他隨葬品是東南亞社群的普遍做法（Tillotson 1989），特別是在印尼的蘇門答臘、爪哇和巴厘島（Soejono R. 1969；Bellwood 1985）和臺灣的臺東地區的發現。這種喪葬傳統與 Mt. Kamhantik 的岩棺相似。由此推斷，Mt. Kamhantik 遺址岩棺埋葬傳統的孤立發展可能是由一群以石質容器埋葬為固有傳統的群體帶進菲律賓的。這種喪葬行為可能是由於社會互動以及對經濟和生態條件的適應而引進島上（Tillotson 1989）。本文考察了 Kamhantik 遺址的墓葬現象和物質文化的相似之處，主要著眼於陶器和其他隨葬品的裝飾風格。這將嘗試確定 Kamhantik 岩棺墓葬與其他東南亞石造墓葬遺址的潛在關係。

關鍵詞：岩棺、陶器、喪葬傳統、卡姆漢提克山、長沙窯陶瓷、菲律賓

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