



the Solheim Foundation Bulletin

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FROM KUCHING, PROGRESS OF THE API RESEARCH by Wilhelm G. Solheim II

While I do not have a detailed schedule worked out for my research, on looking back I can say something about how my hoped-for starting schedule did not work out. I had hoped to use the same office I had used in 1958-59 as my lab, but I found out that the building was undergoing remodeling, and probably would not be ready for another year. The research organizing that I hoped to start one or two days after our arrival on the 3rd of July did not really get started until the 15th of July.

Our first five days were spent staying at the St. Thomas Hostel while we waited for our apartment to be made ready for us to move in. While staying at the hostel I was able to inspect the new archaeological quarters at the Sarawak

Museum, and realized that there was no space for my lab. We decided to place the lab in our apartment, where we would be able to work eight to ten hours a day, seven days a week.

These first five days I was able to see the organization of the collections at the museum. They were not in drawers or shelves, which could be easily seen, but were in boxes stored at a different warehouse over a block away. In the cardboard boxes everything was in plastic bags with no labels. Boxes labeled as Gua Sirih earthenware pottery often had other items besides pottery that had to be sorted out. I found that some of the sorting I had done back in 1959 had also been undone. So, by the 6th of July we moved the Gua Sirih boxes to our new apartment, where we had to go through everything just to get the collection back to where I could start working on it.

My procedure in organizing and describing the huge mass of earthenware sherds has evolved greatly since I started working on it. My wife transcribes on the computer the three different sets of notes that I kept. The first set is a primary catalogue with separate numbers each for classification, numbers that museum people should write on each sherd. The second set of notes is my Master Catalogue with my descriptions of what is present in each classification for each level. My third set is more or less daily remarks to myself on what I am seeing and what I feel will be important for the final report.

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KAPI CODE OF ETHICS WORKSHOP AND BUSINESS MEETING HELD

Finally, a code of ethics the Philippine archaeological community can call its own. A workshop for the completion of the Code of Ethics was held last October 20, 2004, at the National Museum, along with the annual Katipunan Arkeologist ng Pilipinas Inc. business meeting.

Presided over by National Museum archaeologist Amalia dela Torre, KAPI members from all over the Philippines discussed and debated the proposed code of ethics that was adapted from the codes of the Society of American Archaeologists and the Society of Professional Archaeologists. The draft includes eight principles archaeologists should adhere to: stewardship, accountability, commercialization, public education, intellectual property, publication, records and preservation, and training.

At the end of the workshop, the proposed code was turned over to the KAPI Executive Board for fine-tuning and final approval. ☉

SOLHEIM FOUNDATION RECEIVES DONATION FROM DOVE SEARCH

The Wilhelm G. Solheim II Foundation has been chosen as a beneficiary of The Search for Dove Bukod Tanging Filipina, through the behest of Archaeological Studies Program student and URA, Marie Grace Pamela Faylona.

Pam, as she is fondly called, has recently been chosen as one of the ten winners of Dove's annual search for women with extraordinary achievements. Among the prizes for the chosen Bukod Tanging Filipinas was a donation to their chosen organizations. Pam's listed beneficiaries were the Solheim Foundation and the Mangyan Heritage Center. Both foundations received ten thousand pesos each.

Pam says she hopes this donation will support field schools and help advance our knowledge of archaeology. ☉

MIDTERM REPORT *From Page 1*

I visited the Museum library twice in early September to collect copies of published reports that I would need to write the final report. While materials from the Sarawak Museum Journal and other Malay journals were quickly furnished by the very efficient director of the library, many others were in storage or unavailable. For example, they no longer had a full set of Asian Perspectives, since the basement where they were stored in had been flooded, and the AP issues had to be thrown out. I am sure that their runs of some other journals met the same fate. A number of books that I need that used to be in the library are also missing. I have all of these in my library back in the Philippines.

I cannot write a reasonable report without this missing material so this has resulted in a change in my schedule here in Sarawak. I am requesting an end to my grant on about the 18th of November, so I could return to the Philippines so that I will be able to use my personal library in Palawan or in the University. It would not make sense to bring the items I need over here with a large excess baggage charge. On my return I will write the final report for publication, hopefully by the end of the year.

This brings up some remarks about the final report. There are no problems in writing about the pottery, the major and most important portion of the collection. Since there were little

metals recovered, I hope to cover these descriptively myself. In addition, I have made arrangements for specialists from Britain and Australia to look at the other materials, such as stone tools, shell, and animal and human bones. If all of these anticipated events occur, the result would be one of the most completely covered site reports to be published on any site in Southeast Asia.

Why is this of any importance to the API Identity program? My discussion would be primarily concerned with the relationship of Gua Sirih to the rest of Sarawak, Borneo, Southeast Asia and Asia and the Pacific as a whole. This means it would be concerned with the origins of the people who had used Gua Sirih, and thus of Sarawak as a whole, at varying times with the rest of the world. With the recent revival of interest of the former colonial countries of the world in their origins before colonialism, as elsewhere, the peoples of Southeast Asia have become very interested in their own origins. Most Southeast Asians have no realization of their close relationship, both genetically and culturally, with the peoples of the other countries of Southeast Asia and Asia as a whole. It is my feeling if these close relationships are brought out to the general public it will be much easier for the peoples of Southeast Asia to work together in joint Southeast Asian goals. ☉