

port tájolása kelet–nyugati, bár sok esetben nincs egyöntetű tájolás. A dolmenek tájolásával kapcsolatban egy koreai régész, Lee, Yung-jo, a Tae-chong-folyó menti dolmenek ásatása során felfedezte, hogy ezen a vidéken a dolmenek hossz tengelyének tájolása megegyezik a folyó irányával.

Így hát a dolmenek tájolása lehet akár K–Ny-i, akár É–D-i – a folyó irányának megfelelően. Ha ezt a jelenséget a jövőben többször is megfigyelik majd, feltételezhetjük, hogy a dolmenállítók számára a víz, a folyó volt a legfontosabb tényező, főleg a rizstermelőknek, hiszen gazdálkodásukban a hosszú életet és a prosperitást csak a víz biztosíthatta.

MEGALITHIC CULTURES IN KOREA

1. Introduction

In this paper the author attempts to bring out other questions regarding to the megalithic cultures. The discussion is, thus, focussed on; (1) Significance of the distribution of the dolmens in Asia; (2) Economy and the society of the megaliths builders; (3) Relationship of oviparous myth and the megaliths builders in Asia.

2. Distribution of megalithic monuments in Asia

Menhir

One of the megalithic monuments in Korea is the menhir. The Menhir is largely distributed in the world and it has been erected from the prehistoric age to quite recently. The construction of a menhir is rather simple – erecting a natural or roughly masoned stone up right with some block stones underneath supporting the up right stone. The size of a menhir in Korea is something like 50 cm at the smallest and 35 m at the largest. In Korea they are normally found one or two in a place and no example of menhir groups such as stone alignments has yet been observed. Menhirs are normally sited on the low plains all over the Korean peninsula and one menhir at Namsann. Yong pyon kun in North Pyongan province in N. Korea has some inscriptions on it, which saying testimonies that it was made sometime during the historic age.

The study of the menhir in Korea is still on a beginning stage. No nationwide research, nor typology has been researched. All one can quote a number of the menhir, presumably many hundreds of them have been observed; that the menhir is still an object of worship or a sacred object by the locals; that the menhir is in some places regarded to be the grandfather or grandmother stone when two of them are standing nearby.

Menhir are commonly distributed in Asia except the central part of China. They are observed in Mongolia to the north, Hokaido, Tohoku to Chubu region, in Japan, Taiwan, Indonesian islands, along the upper stream of the River Min in Tibetan region.¹ In other words the distribution of the menhir nearly overlaps the distribution of stone cists and dolmens which will be discussed later. As to characteristics of the menhir or the interpretation of the menhir one has to wait until more materials and academic research will be done in the future.

1 Cheng, T. K., 1963, *Chou China*, The archaeology of China, Ser. 3. Cambridge (Heffer)

Stone Cist

As far as the structure of the stone cist is concerned, one may find many variations such as a stone coffin consisting of slab stones – four walls, the bottom and the cover with one slab stones respectively or in some cases a wall of a cist consists of many of small slab stones. In other cases there is no bottom stone at all. However, the term, stone cist in this paper is the stone box consisting of slab stones to contain the dead. Therefore, other types of stone burials like stone burial consisting of block stones or stone chamber tombs into which the corpse is buried through the gate are excluded.

Apart from the Korean peninsula stone eists were excavated by the Japanese archaeologists. In a site called Chi-fen in Inner Mongolia revealed many stone cists (around first millenium B. C.) which consist of several slab stones for a wall.² These bronze age stone cists revealed bronze buttons, bronze knives as well as reddish pottery.

In the Russian Maritime Region stone cists of the middle of the first millenium B. C. have been excavated along the Heilung-chiang and in Chi-lin. To the north-east of China the Sungari region, the Liao-ning peninsula and the T'ang-shan region in Ho-pei province belong to the stone cist cultural zone in N. E. Asia. In the Tibetan region stone cists were excavated by Cheng, Te-Kun along the upper stream of the River Min where the champles of the menhir were mentioned previously. In Japan the stone cist seems to have appeared during the latest phase of the Jomon culture as an underground structure of the dolmen. The known sites of the stone cists tend to be found in the western part of Japan such as Kyushu, Chukoku, and Shikoku.

According to the distribution of the stone eist in N. E. Asia, one might assume that the stone cist culture in Korea had some cultural relavances with early metallic culture in Southern Siberia and this kind of hypothesis has generally been accepted for the last couple of decades since there was no other clues for any other interpretations. Yet, as a result of recent archaeological efforts many stone cists were excavated in site by professor Sung, Wen-hun at Pei-nan; eastern coast of Taiwan. This excavation seems to be very crucial because the existence of the stone cist of the prehistoric age can be a stepstone for us to bridge the stone cist culture in Korea with the counter parts of Java³, Sumatra, and India which have long been observed. In addition the places where stone cist are found there always are, dolmens without many exceptions in Asia. Consequently one can assume the stone cist culture in Asia was not only a Southern Siberian tradition but also a strong prehistoric tradition in South Asia. From this brief survey of stone cist culture in Asia it is noted: that stone cists culture existed in Asia from the bronze age, that the distribution of stone cists in Asia seems to be surrounding the Chinese subcontinent from the North-S. Siberia, Mongolia, Manchuria, Korea down to the south-Taiwan, Java, Sumatra, India and Tibet.

2 The Society of Oriental Archaeology, 1938, *Chi-feng-shanhou*, Tokyo (Japanese)

3 Van der Hoop., 1932, *Megalothic Remains in South Sumatra* Zutphen (English). Kim, B. 1980, „Megalithic Culture in Java”, JKAS, 8 (Korean with English abstract)

Dolmen

The distribution of dolmen in Korea and Manchuria has been worked out by Professor Mikami.⁴ On top of that, more examples of dolmens in Korea were noted by the archaeologist in Korea which outnumber many thousands. However no existence of dolmen to the north of Southern Manchuria and Liao-ning province. In other words northern limit of dolmen existence is southern Manchuria in Asia. Dolmens in Korea are densely distributed in the western part of the peninsula particularly along the rivers or streams. In some place like Cholla province, S. W. part, it is alleged by a local researcher that there are classified into many types; the legged type with a capstone supported by 2 to 4 slab stones, the footed type with a capstone placed on many small block of stones. In the legged types the slab stones supporting the capstone are assumed to have formed a rectangular chamber above ground and in the footed type the block stones underneath the capstone are forming a rectangular or a round chamber. Another type of dolmen in Korea is the capstone with cist type that is a capstone placed on the ground with a stone cist for coffin consisting of many block stones for walls and a floor, under the ground.

The dolmen in Japan appeared during the latest stage of the Jomon period in Kyushu and it is popularly constructed through out the Yayoi period. The structure of dolmens in Japan is of mono type that is a cap stone is placed on the ground and stone cist is made underneath the cap stone. In some cases the stone cist is replaced with um coffin.

On the dolmens in Taiwan, professor Ling, Shun-sheng described that many dolmens, of the prehistoric and historic age had been surveyed. To the present archaeological knowledge only the legged type of dolmens exist in the island. A new examples of dolmens have been surveyed along the coastal region of China – in such places as Shan-tung and Che-kiang province. The one in Shan-tung is legged type and the one in Cha-kiang is footed type. Not a single example of dolmen in Chung-yuan region in mainland China has been observed. Yet in the Tibetan-Szechwan region, as Cheng, Te-kun mentioned, several examples of dolmens were observed along the upper stream of the River Yang-tzu.⁵

In the islands in Southeast Asia many dolmens have been excavated or observed. Examples of the legged type Southern Sumatra were reported by Van der Hoop in 1932 and even a footed type of dolmen was reported by the author.⁶ There are more variations of megalithic monuments in Indonesia other than the dolmen, the stone cist of the menhir such as stone enclosures (Batu Kantang) and stone chairs. But as far as the distribution of the dolmen is concerned the eastern limit of the dolmen existence in Indonesia is, so far, up to Java. However, good examples of the menhir and cup marks, which are important elements of megalithic culture, are found in Sulawesi (or Celebes). Therefore megalith worship seems to have been actively practised by the inhabitants of this island. As Sarkar mentioned, India, belongs to the megalithic cultural zone. Dolmens of various types and the funerary objects found from the dolmen were illustrated by Sir Mortimer Wheeler. As to the dolmen in India on a wall of a stone cist underneath the capstone of a dolmen there

4 Mikami, T., 1961, *The study of dolmen and stone cist in Manchuria and Korea*, Tokyo (Japanese with English abstract)

5 Cheng T. K., 1963, op. cit. PP. 181–182.

6 Kim, B. M., 1980, „Megaliths Java”, JKAS, No. 8. (Korean with English abstract)

is a port hole. The port hole on a dolmen is not very commonly observed in Asia. One of few examples of the port hole was identified in a Caucasian dolmen of Maikop Culture.⁷

Summing up the distribution of the dolmens in Asia one can easily note that they are widely observed in Asia except China manoeuvred by man power. Therefore functional relationship is assumed as follows:

Physical Life	Spiritual Life
Rice cultivating	
Settled community	----- Communal rites
	Constructing Dolmens

If this functional relationship is accepted, the basic variable in the functional relationship is rice, which was introduced to the ancient Koreans via various routes. Some assumes it was from the north, other, regard it was from the southern route. In this connection it should be reminded that the origin of rice cultivation was somewhere in Asia with tropical climate, as the Near East for wheat and Africa for rye. Through whatever route the rice cultivation was learned by Korea, it was Southeast Asian who originally inspired the ancient Korean together with the new spiritual life, namely the megalith worship.

Another aspect in regard to the economy life in the society of dolmen builders is that few fishing devices such as the fishing hook or net sinker are observed from dolmens. This fact again strongly implies us the main industry for the living of dolmen builders was farming.

4. Ideology of megaliths builders

Dolmens in Korea are observed in groups, although independent single example is not rare.

Seok, Kwangjun, a North Korean archaeologist, discussing the types and chronology of the dolmens in the northwestern part of Korea, mentioned some interesting phenomena.⁸ That is 10-20 dolmens are located in a limited area along the river banks.

Location	Area	No. of Dolmens
Tu-mu-ri	300×60 m	67
To-dong	70×20 m	13
Kum-kyo-dong	65×20 m	14
Jung-won-san	55×30 m	19

This implies us dolmen builders seem to have chosen an area for a cemetery or a sacred place for their ancestors. This place should have been regarded to be a place for communal rites – not an ordinary ground. Yet, further interpretation of

7 Sulimirski, T., 1970, *Prehistoric Russia*, N. Y.

8 Seok, K. J. 1979. „A study on the dolmens in Northwestern Korea”, *Kokominsok* 7. (Korea)

dolmens being in groups, whether the number of groups in a district would signify the number of clans coexisted in the district and so forth has to be done in the future.

Orientation

To which direction the head of the dead is laid is another important factor for archaeologists to understand the ancient people's spritual world. As to the orientation of the long axis of the dolmen there have been some efforts. A group of five dolmens in Huanghae province had an orientation cast to west but in man: other cases there is not an uniform orientation either east to west or north to south. In regard to the orientation of the dolmen a Korean archaeologist Lee, Yung-jo interpreting the excavation of dolmens along the River Tae-chong, discovered that the orientation of the long axis of the dolmens in the area is parallel to the direction of river flows.

So that the orientation of the dolmen could be east to west and north to south according to the direction of the river. Should this kind of phenomenon is repeatedly observed in the future, one would assume that the water (river) to the dolmen builders was more important object to purchase than anything else particularly in the rice cultivating economy life, consequently the longevity and the prosperity should only be provided by the water.