

World Heritage
**Gochang
Dolmens**

Written by Young-moon Lee and Kyung-sug Shin

Translated by Jung-youn Woo



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Explanatory notes

1. This book was written to help common people's general understanding of dolmens.
2. This book focuses on the value and meaning of the Gochang dolmen site which can be said to be a treasury of megalithic culture.
3. Dolmen-related terms are unified to be coherently translated into Korean, as follows.
 - Dolmen types: Table type(northern type), Go-table type(southern type), Capstone type, Stone-circle type
 - Dolmen structures: Capstone, Supporting stone, Covering stone, Grave boundary facilities, Burial chamber
 - Finds from dolmens: Polished stone dagger, Stone arrowheads, Red burnished pottery, Mumun pottery
4. Most photos in the book are taken by the author, but some are borrowed from other sources without specifying the sources. In particular, photos of dolmen-constructing people's lives as exhibited in Gochang Dolmen Museum and those of experiencing their lives actually in the Hwasun dolmen site are used to help common people understand lives of dolmen-constructing people.
5. Shin kyung-sug, a director of cultural business division at Research Centre of Northeast Dolmens, and Min Hye-young and Kim Sook-hyang, researchers in the centre, took a part in designing, editing, and publishing this book. A final correction of this book was done by Professor Lee Young-moon. Gochanggun(Gochang dolmen museum) provided not only related photos but also a great help in editing and correcting this book.

Foreword

Among cultural heritages of humankind, dolmens together with menhirs are representative of megalithic culture, distributed almost all over the world. In particular, it is in Korea that dolmens are most densely clustered in the world. As such, the Korean Peninsula is now considered a central place in the world megalithic culture, and more and more attentions are being paid to Korean dolmens.

In Gochang, 447 dolmens are densely clustered within the radius of 1.8km around Chungrim-ri and Sanggap-ri. In this area, diverse sizes and types of well-preserved dolmens are most densely clustered in the world. In this site, a quarry has been found which provides us with information of the construction process of dolmens. Since this quarry, together with the diverse forms of dolmens found in the same site, provides us with important information of how dolmens emerged and changed with the progress of time, this site has high preservation value.

The Gochang, Hwasun, and Ganghwa dolmen sites were designated as the World Heritage in December 2000, evaluated as ‘unique, very rare, or quite old heritages’ in diverse aspects. This means that these sites are worldwide heritages all humankind of the world should pay attention to and take care of.

This book focuses on the meaning and value of dolmen sites designated as the World Heritage. The first part of this book gives guidance for the Gochang dolmen site, where the largest number of dolmens is clustered in Korea, through verbal explanations and visual photographs.

The first part is composed of six courses. In the first course, the coexistence of diverse kinds of dolmens, such as table-type dolmens and go-table type ones, is presented. The second course shows dolmens as an important

monument for a particular social group which was constructed to solidify cooperative relationships and strengthen solidarity among group members. In the third course, the site where 128 dolmens are densely clustered is introduced. The fourth course shows a quarry where a dolmen’s capstone was made. The fifth course shows dolmens forming a line or simply clustered together. In the sixth course, Dosan-ri dolmens, a typical table-type ones, are presented. In addition, excavation cases of dolmens and folktales and folklores related to dolmens are introduced.

The second part gives answers to various questions about dolmens. Then, it looks at diverse aspects of dolmen-constructing people’s lives in Gochang. It is shown that these people lived in a settlement composed of pit houses and engaged in farming with stone tools, and that high-status people made or used bronze objects.

Dolmen sites are cultural remains of our ancestors who quarried and carried stones to construct dolmens. Therefore, dolmen sites themselves are part of our history, our invaluable cultural resources. I hope that this book will encourage people to visit and revisit Gochang dolmen sites and thereby make the sites internationally renowned cultural heritages.

December 30, 2009

Lee Young-moon, Head of Research Centre of Northeast Dolmens

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Megalithic culture and Korean dolmens



The World Heritage Gochang dolmen is part of megalithic culture left by prehistoric people. In the Korean Peninsula, more than 30,000 dolmens are distributed.

Megalithic culture
and Korean dolmens

Megalithic culture

Remains of prehistoric people
who used huge stones
for invocations or ritual purposes



● Megalithic culture refers to the culture in which natural or processed stones are used to construct a burial or a monument of worship. A megalith is a stone used for a whole structure or monument or part of it. Megalithic indicates an architectural structure made of stones, an immediate product of human action.

● When we define megalithic culture as any architectural structure made of stones, it includes not only dolmens/menhirs made of huge stones but also stone coffins/stone-lined tombs made of small stones. However, in general, megalithic culture in the world only refers to prehistoric megalithic monuments or burials.

● It is generally accepted that megalithic monuments were constructed to express thankfulness to the nature for a good harvest, invoke a victory in a combat with local groups, or remember a honorable leader. Megalithic monuments are product of expressing diverse natural phenomena or human life and death as an object of delight or awe.

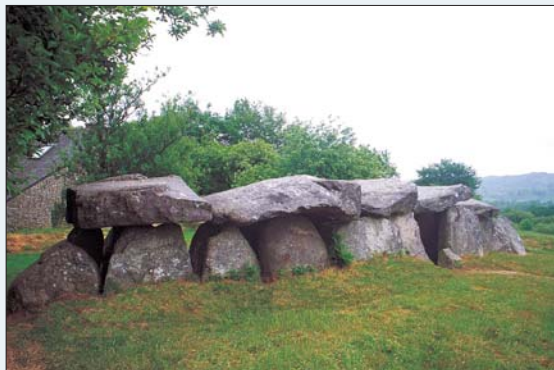
● Some megaliths were constructed for ritual, religious, or social purposes, while others were built as burials or monuments. As megaliths were constructed on the basis of local traditions and unique cultural backgrounds, megaliths of different sizes, structures, or forms are found in different regions.

Diverse kinds of megaliths, including dolmens, menhirs, stone alignments, and stone statues

“A dolmen is composed of a chamber built on or under the ground and a huge capstone covering the chamber. It is representative of megalithic culture.”

● Dolmen

While different forms of dolmens are found in different regions, table-type dolmens are found all over the world. On the other hand, a go-table type dolmen, which is composed of a huge capstone and about four supporting stones under the capstone, is only found in Korea. In Asia including the Korean Peninsula, it is characteristic that one burial chamber is covered with one capstone. In Western Europe, on the other hand, a passage grave is a characteristic dolmen type, which is composed of several capstones and supporting stones connected together.



• France Carnac dolmens (tunnel-type dolmens)

“A menhir indicates one huge standing stone. Together with a dolmen, a menhir is representative of megalithic culture.”



• Menhir at Nampyeong Dongsa-ri in Naju

● Menhir

There is a menhir found on its own, but tens to thousands of menhirs are sometimes linearly distributed or form several circles as in France or England. A menhir is interpreted to have symbolized production and abundance in terms of phallicism, or in terms of sun worship related to sunrise. Alternatively, it is understood as an altar, a grave marker built in front of a burial, or an astronomical structure.

“A stone alignment refers to menhirs forming one or several lines in parallel with one another.”

● Stone alignment

A stone alignment, characteristically found at Brittany in France, is not found in Korea. In France, the Carnac alignment extends over about 4 km along the axis of E-W. It is composed of more than 3,000 menhirs between 60 cm and 6 m in height, divided into three parts. This stone alignment is understood in terms of ancestral rites, rituals related to the summer or winter solstice, or clock-/calendar-like functions.



• Stone alignments at Brittany in France



• Stonehenge (stone circle) in England

“A stone circle indicates menhirs forming a single or double circles.”

● Stone circle

Stonehenge in England is the most characteristic stone circle, which consists of about thirty menhirs connected by capstones. Inside the circle, five trilithons (a trilithon is a structure consisting of two large vertical stones supporting a third stone set horizontally across the top) form the shape of a U. Among the stones of the trilithons, a standing stone is as heavy as thirty to forty tons and a capstone six to ten tons. Along the stone circle, a causewayed enclosure is found which is 1.3 km in length. Originally, there seems to have been at least 247 menhirs around Stonehenge. Stonehenge is thought of as a specialized ritual place for funerary purposes, or an astronomical observatory related to sunrise at the summer solstice.

“A stone statue is a standing stone which is carved into an anthropomorphic figure.”

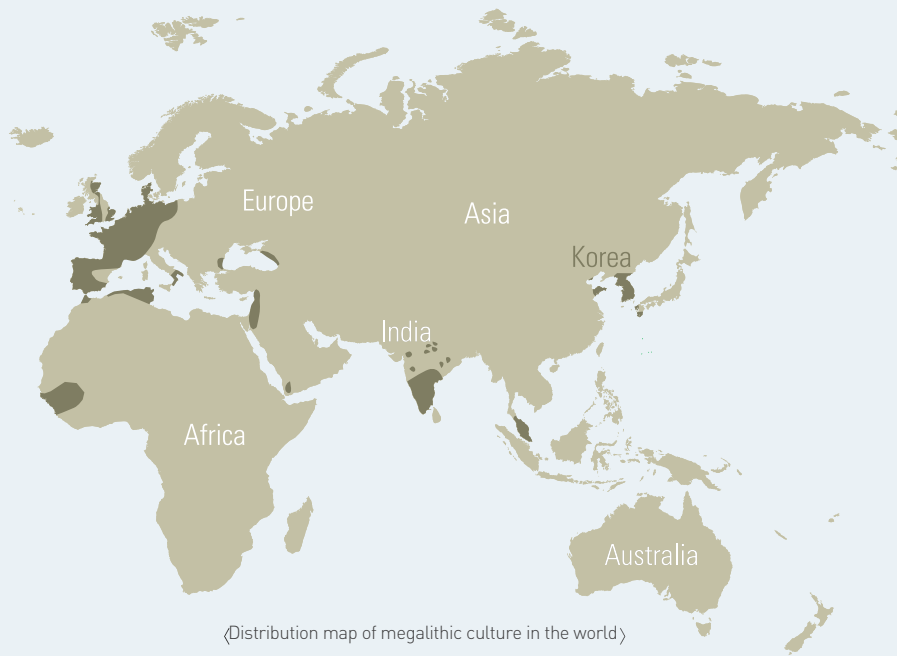
● Stone statue

A stone statue refers to a stone statue of a literary or military man in Korea. The stone statue on Easter Island is representative of this type. Easter Island is an isolated small island in the South Pacific, which is 3,200 km away from South America. About 200 stone statues stand along the shoreline, facing the sea. Carved into a human face, they look magnificent and imposing. One of them is as high as ten meters and as heavy as eighty-two tons. It is called ‘the mystery of Easter Island.’



• Moai stone statue on Easter Island in Chile

Distributed all over the world, including Europe, Asia, and Africa



Megalithic culture, including dolmens, is found almost all over the world, in particular across the Eurasian continent, including Scandinavia, Western Europe, the Mediterranean, India, Southeast Asia, and Northeast Asia. European megalithic culture is densely clustered along the east coast of the Atlantic. Western European dolmens and megalithic culture are centered around France, extending to Portugal and Spain on the south, and to England and Island on the west.

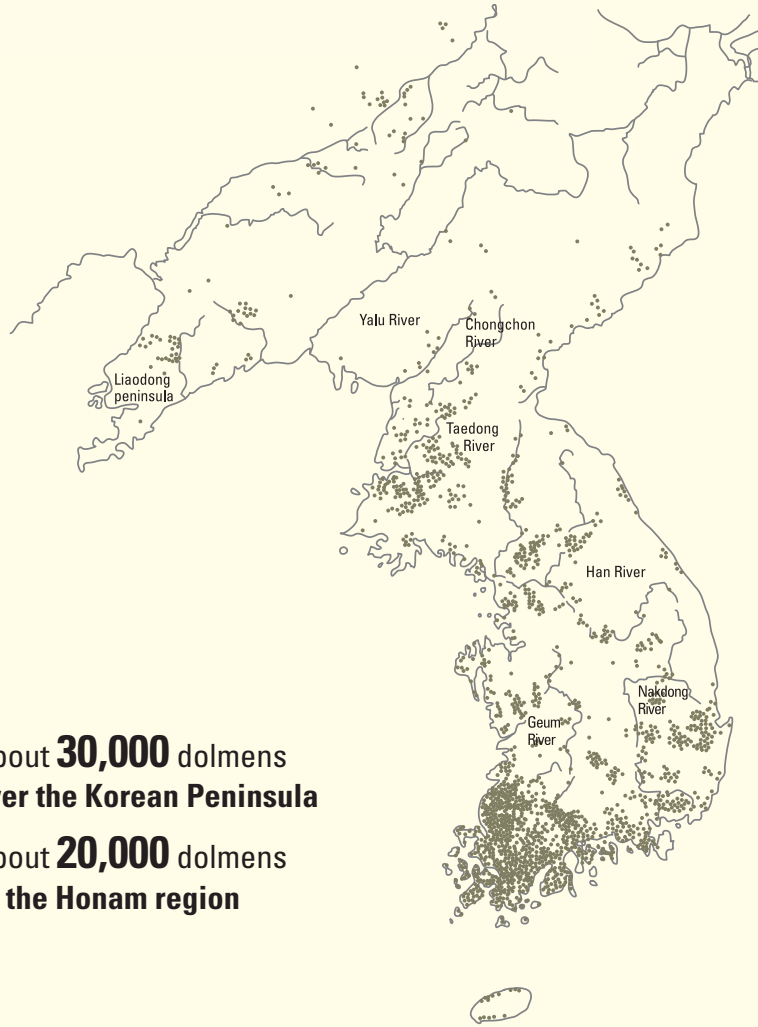


Mediterranean megalithic culture is found in Corsica, Sardinia, Provence (southern France), the southeastern peninsula of Italy, Algeria (northern Africa), and Syria (eastern Mediterranean). Along the Black sea, dolmens are densely clustered in Caucasia, Russia. In Asia, dolmens are mostly found around the Indo-Pacific region, including India, Indonesia, Vietnam, Taiwan, China, Japan, and Korea.

In Northeast Asia, dolmens are clustered in the Korean Peninsula, northwestern Kyushu (Japan), and Zhejiang and Liaoning Provinces (China). In China, about 50 dolmens are found in Zhejiang Province and about 700 dolmens in Liaoning Province. In Japan, about 600 dolmens are clustered in Kyushu, near the Korean Peninsula, including Nagasaki, Saga, and Fukuoka. Compared with Korean dolmens, Japanese dolmens are in general very small. Among Japanese dolmens, large ones are approximately 2-3 m and small ones are about 1 m. In Japan, table-type dolmens are not found while small go-table type dolmens are frequently found.

Megalithic culture and Korean dolmens

Korean dolmens



- About **30,000** dolmens over the Korean Peninsula
- About **20,000** dolmens in the Honam region

(Distribution map of dolmens in Korea)

● In the Korean Peninsula, more than 30,000 dolmens are distributed. Most of them are clustered along the west coast. Especially, it is in the Honam region, including Gochang in Chonbuk, that the largest number of dolmens clustered together is reported. The second largest number of dolmens clustered together is reported in the Taedong river basin, with their distribution centered upon Pyeongyang. Dolmens are also clustered in the Nakdong River basin, the Han River basin, and the West Coast region of South Chungcheong Province.

● It is said that about 55,000 megaliths are found in Europe. However, not only dolmens but also menhirs, stone alignments, stone circles, and so on count in this number. Thus, the number of dolmens themselves is not that large. In Europe, it is in Ireland and Caucasia that a relatively large number of dolmens are found. About 1,500 dolmens are reported in Ireland, and about 2,400 dolmens in Caucasia. This means that it is the Korean Peninsula where the largest number of dolmens is most densely clustered in the world. In particular, it is in the Honam region that dolmens are most densely clustered in the Korean Peninsula. With about 20,000 dolmens found in the Honam region, this region is known as the region where dolmens are most densely clustered in the world.

● Korean dolmens show such characteristics as follows: they are densely clustered; they take diverse shapes; large table-type and go-table type dolmens are found; they have diverse kinds of burial chambers; and polished stone daggers are deposited as grave goods. Among these characteristics, the appearance of large go-table type dolmens and the deposition of polished stone daggers as grave goods are only reported in the Korean Peninsula.

World Heritage dolmens in Gochang, Hwasun, and Ganghwa



• Gochang dolmen site



• Hwasun dolmen site



• Ganghwa dolmen site

● Among cultural remains of humankind, dolmens are one of the remains which are distributed widely all over the world and provide valuable information about diverse aspects of dolmen-constructed societies. As the region where dolmens are most densely clustered in the world, the Korean Peninsula is thought of as the center of dolmen cultures in the world, and Korean dolmens show unique features not observable in other parts of the world.

● Among Korean dolmens, UNESCO designated those from Gochang, Hwasun, and Ganghwa as the World Heritage in December 2000, evaluating them as ‘unique, very rare, or quite old heritages’ in such diverse aspects as rarity, historicity, and particularity. The fact that our dolmen sites were designated as cultural heritages of humankind possessing ‘remarkable and universal value’ and are being taken care of as such means that our dolmen sites are accepted as invaluable worldwide cultural heritages.

【World Heritage Hwasun dolmen site】

“ In this site, 596 dolmens are densely clustered along two valleys in Bogeomjae. A quarry where dolmens’ capstones had been made was found together with diverse types of dolmens. As this site was recently found, the preservation state of both the site itself and its surrounding natural environment is good.”

Hwasun dolmens in nature

The World Heritage Hwasun dolmen site was first discovered in December 1995 and then reported to the academic world by Lee Young-moon, professor at Mokpo National University. In this site, 596 dolmens are densely clustered along Bogeomjae valleys which connect Hyosan-ri at Dogok-myeon and Daesin-ri at Chunyang-myeon in Hwasun-gun, South Jeolla Province. When the site was first discovered, well-preserved dolmens were covered with trees and grasses.

The most noticeable fact of this site is that a quarry which shows a process of dolmen construction was found at the foot of a mountain, in a higher place than dolmens. In and below the quarry, there are traces left when capstones were quarried and stone materials left in the middle of a quarrying process. Below the quarry, diverse forms of dolmens are distributed. As such, this site shows a series of dolmen-construction processes. It is also noteworthy that diverse forms of dolmens appear in the same site. In addition, lots of huge go-table type dolmens, which cannot be constructed by the human power alone, are found together with a lot of sanctuary-like dolmens.



• Gamtae-stone quarry in Hwasun



• Madang-stone dolmens in Hwasun



• Gwancheong-stone dolmens in Hwasun

【World Heritage Hwasun dolmen site】



• Burial chamber at the Daesin-ri site in Hwasun



• Artifacts from the Hwasun dolmen site

Excavated Hwasun dolmens

The Daesin-ri site is located at the entrance of the Jidong(Motgol) village in Daesin-ri, Chongyang-myeon. Here, 35 dolmens were excavated. There seems to have been an overall plan for layout of grave boundaries. Dolmens have diverse forms of burial chambers. Many dolmens are forming a pair, connected by flooring stones. Grave goods from burial chambers include two spindle whorls, red burnished pottery, and fragments of Mumun pottery. Around the burial chambers, a stone arrowhead, a stone chisel, a stepped stone adze, a fragmented stone dagger, a grinding stone, a stone grinding pestle, fragments of red burnished pottery, and lots of fragments of Mumun pottery were found. Radiocarbon date of charcoal from one of the Daesin-ri dolmen burial chambers is 555 BC (720-390 cal. BC), and its TL date is 770 BC (1000-500 cal. BC). These dating results demonstrate that the dolmens were constructed between 800 and 500 BC.



• Oddly shaped dolmen located at the cat's position



• Moon-shaped dolmen



• Pingmae-stone dolmen having the folktale of Great Goddess

Folktales about Hwasun dolmens

There are several nicknames for and folktales about Hwasun dolmens, including government-office-stone dolmens (in the belief that these dolmens were used for government office purposes), full-moon dolmens (as they look like a full moon), yard-stone dolmens (in the sense that they look as wide as a yard), and a tale of weird stones (which is related to the theory of divination based on topography). They are also called Pingmae-stone dolmens, on the basis of the following folktales. One day a Great Goddess was carrying some stones in her skirt to Unjugol; in the middle of her way to Unjugol, her skirt came to be torn off; subsequently, the Great Goddess left the stones behind her, which became Hwasun dolmens. According to another version, there is a hole on the Pingmae stone, that came into being when a Great Goddess peed on that stone. Based on this folktale, it is believed that if a woodcutter or someone who passes through the hill throws a stone at the hole and succeeds in hitting it, s/he will have a son; if not, s/he will get a daughter.

【World Heritage Ganghwa dolmen site】

“In this site, the largest table-type dolmen in South Korea is found. While the distribution of dolmens is centered upon Mt. Goryo, they are divided into five areas, including Bugun-ri, Samgeo-ri, Gocheon-ri, Osang-ri and Gyosan-ri. These dolmens are located on a ridge or hilltop, rather than on a flatland.”

127 dolmens scattered around the northern foot of Mt. Goryo

Ganghwa dolmens are distributed over Bugun-ri, Samgeo-ri, Gocheon-ri, Osang-ri, and Gyosan-ri at Hajeom-myeon in Ganghwagun, Incheon. 127 dolmens are scattered, rather than clustered, around the northern foot of Mt. Goryo.

Among them, seventy well-preserved dolmens were designated as the World Heritage. They include fourteen dolmens from Bugun-ri, nine dolmens from Samgeo-ri, twenty dolmens from Gocheon-ri, twelve dolmens from Osang-ri, thirteen dolmens from Gyosan-ri, one dolmen from Daesan-ri, and one dolmen from Bugun-ri Jeomgol. Topographical locations of Ganghwa dolmens are very diverse. They are found at the foot of a mountain, on a hill, on the ridge of a mountain, and on plains. In particular, the well-known table-type dolmen from Bugun-ri is located on the ground 20-30 meters above sea level, at the northern foot of Mt. Goryo. To the north of the dolmen is Geumgokcheon running into the sea.



• Gyosan-ri dolmen in Ganghwa



• Bugun-ri dolmen in Ganghwa

The largest table-type dolmen in South Korea - Bugun-ri dolmen

The Bugun-ri dolmen (National Heritage No. 137) is also known as the Ganghwa dolmen. As a record of this dolmen is contained in an elementary textbook, this dolmen is very familiar to us. It is located in Ganghwa Dolmen Park at Bugun-ri 317 in Hajeom-myeon. It was designated as National Heritage as early as in 1964, and it is now being protected and taken care of as such.

This dolmen's capstone is 640 cm in length, 523 cm in width, and 112 cm in thickness. Its overall height from the ground is 245 cm. There are two large supporting stones under the middle part of the large flat capstone. With left and right supporting stones left, the inner part of its burial chamber looks like a long passageway.

This dolmen is located at the place which can easily be seen from its surrounding areas. The huge capstone and supporting stones on the ground make this dolmen look magnificent. On the basis of these facts, this dolmen seems to have functioned as an altar or a monument to symbolize a group who built it.



• Bugun-ri dolmen in Ganghwa

【World Heritage Ganghwa dolmen site】

Osang-ri dolmens which have been repaired and restored

The Osang-ri site is located at Naegameon in Ganghwa. In this site, you can see twelve dolmens which were repaired and restored after having been excavated. Among these, the largest dolmen is placed on the edge of the site. This dolmen, called 'Naega Dolmen', was designated as Local Monument No.

46. Compared with their large capstone the overall height of dolmens in this site is rather short, with the height of their supporting stones about 50 cm. Under the capstone are two supporting and two blocking stones. This site was excavated by Sunmoon University in 2000. In this excavation, diverse kinds of stone tools, including a stone dagger, a stone arrowhead, a stone knife, a stone axe, and a grinding stone, were found, together with red burnished pottery.



• Osang-ri dolmen in Ganghwa

Gocheon-ri dolmens located on a mountain top

Gocheon-ri dolmens are located on the top of the western part of a ridge which runs from the top of Mt.

Goryo to Jeokseoksa Nakjobong. This place is 300-350 m above sea level, the highest for the location of dolmens in Korea. In this site, about twenty dolmens are forming three clusters. Most of them are short table-type dolmens. Placed on the top of the mountain or on the hillside, most of their capstones slant to the side or are covered with leaves and earth.



• Gocheon-ri dolmens located on a mountain top

II

World Heritage Gochang dolmens



In the Gochang site, 447 dolmens are densely clustered within the radius of 1.8 km. Gochang is the region where dolmens are most densely clustered in the world.

Therefore, it can be said that Gochang is a worldwide repository of megalithic culture.

Gochang dolmens Evaluated in 1965

A present distribution table of dolmens in North Jeolla Province

Region Summary	Gochang	Gunsan	Gimje	Namwon	Muju	Buan	Sunchang	Jeonju	Iksan	Imsil	Jangsu	Jeongeup	Jinan	Sum
Number of clusters	205	11	3	27	8	17	28	14	4	24	40	20	22	423
Number of dolmens	1,665	26	11	84	20	80	118	79	9	143	150	82	16	2,632
Percentage (%)	63.3	1.0	0.4	3.2	0.8	3.0	4.5	3.0	0.3	5.4	5.7	3.1	6.3	100

[2007, Excavation Report of Chungrim-ri disaster Dolmens in Gochang]

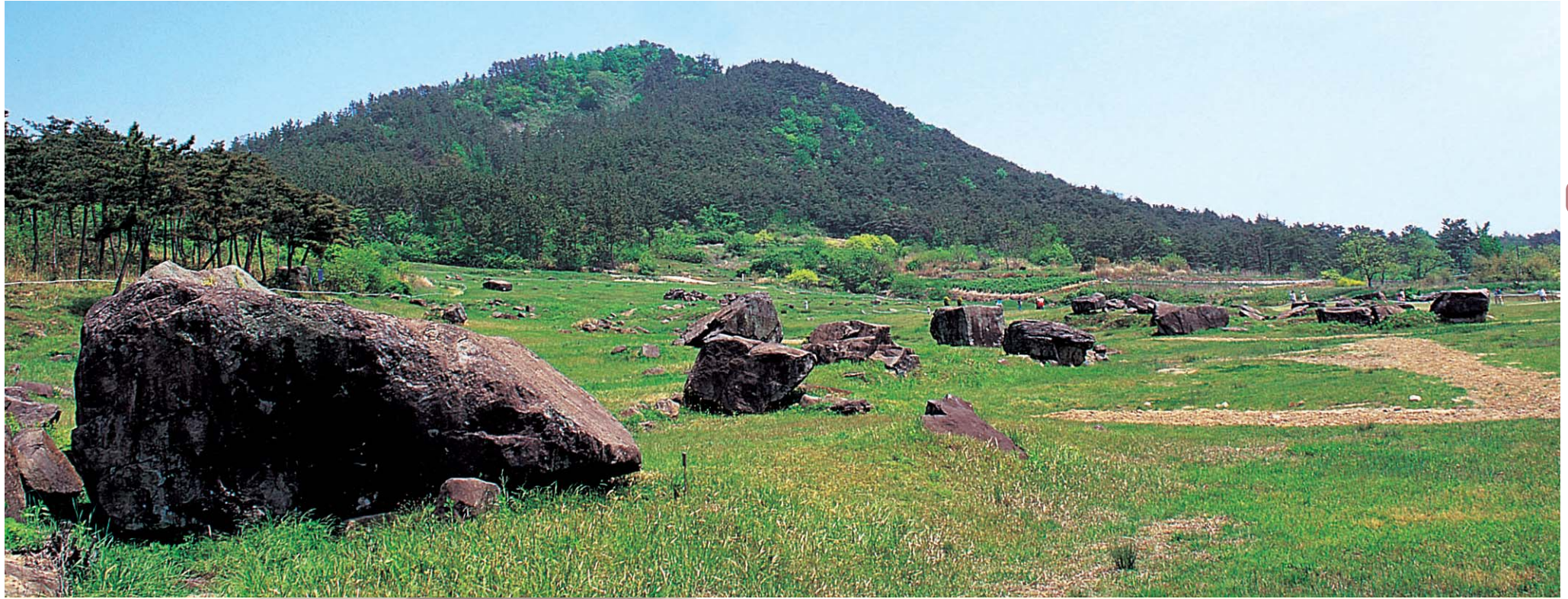
● Dolmens are one of the characteristic burial types in the Korean Bronze Age. In the Korean Peninsula, more than 30,000 dolmens are distributed. They are densely clustered along the southwestern coast, including North and South Jeolla Provinces.

● There have been constant surveys and excavations over dolmens in North Jeolla Province. As a result, it was found that more than 2,600 dolmens are distributed in the province. In particular, the Gochang region is famous for the fact that 1,665 dolmens, more than 63% of dolmens in North Jeolla Province, are distributed in the region. This means that Gochang is the region where dolmens are most densely clustered in Korea.

● According to the survey conducted in 2003, 1,665 dolmens were forming 205 clusters in Gochang¹⁾. In the course of making a distribution map of cultural heritage sites²⁾ in 2005, 1,327 dolmens were examined. Through the survey³⁾ conducted in 2009 by Kunsan National University Museum, 1,124 dolmens forming 174 clusters, in addition to Gochang dolmens designated as the World Heritage, were reported. Recent data shows that more than 1,600 dolmens are forming 185 clusters in Gochang.

● The first excavation of Gochang dolmens was carried out by the National Museum of Korea in 1965, when three dolmens in Sanggap-ri were examined. In 1983, twenty-two dolmens distributed over Yonggye-ri and Ungok-ri were excavated before the construction of the Asan dam in Gochang. The dolmens were moved to and are now restored in the Wonkwang University Museum garden. In 1992, sixteen dolmens from Cluster 3 at District 2 in Jungnim-ri were excavated for academic purposes to examine dolmen sites in Gochang. In 1999, dolmens in Jungnim-ri and Yeji-ri were excavated before the construction of the West Coast Highway. In 2002, Jungnim-ri dolmen No. 2419 was completely destroyed by Typhoon Lusa. In danger of being collapsed by a flow, Jungnim-ri dolmen No. 2433 was designated as a disaster dolmen. It was excavated by Wonkwang University Museum in 2004. In the same year, about twenty dolmens in Bugok-ri, the area designated for the construction of the Gochang-Damyang Highway, were excavated.

1) 김신기, 2003, 「전북지방 지석묘의 현황과 고창 지석묘의 특징」 『지석묘조사의 새로운 성과』, 제30회 한국상고사학회 학술대회, 한국상고사학회
 2) 원광대학교 마한백제문화연구소, 2005, 「문화유적분포지도-고창군」, 고창군
 3) 군산대학교 박물관, 2009, 「고창군의 지석묘」, 고창군
 방민아외, 2009, 「고창군 지석묘 분포현황」 『호남지역 문화유적 발굴성과 2008·2009』, 호남고고학회



• View of the Gochang dolmen site

Gochang dolmens Designated as the World Heritage in 2000

◎ Gochang dolmens are clustered around Jungnim-ri, Sanggap-ri, and Dosan-ri. They are distributed on the southern hillside of Seongteulbong and Jungbong, along a contour line. Right in front of them, the Gochang stream runs.

◎ In Gochang, 447 dolmens are densely clustered, including 442 dolmens around Jungnim-ri and 5 dolmens in Dosan-ri. A case in which dolmens are clustered as densely as in Gochang is rarely found in any other

part of the world. In addition to the large number of dolmens, diverse types of dolmens, including a table type, a varied table type, a go-table type, and a capstone type, are found together in Gochang. Therefore, Gochang dolmens provide important data for study of the emergence and development and the nature of dolmens.

◎ In the Gochang dolmen site, the largest cluster of dolmens in Korea, diverse types of dolmens distributed together, and a quarry showing the construction process of dolmens are found. As such, the site provides important data for examination of how dolmens appeared and changed with the progress of time. Acknowledging this, the World Heritage Committee designated the Gochang dolmen site as the World Heritage according to the third clause (unique or very old) of registration standard.

【UNESCO World Heritage】

Protection of invaluable cultural and natural heritages of humankind

World heritages, invaluable resources for human civilization and natural history, should be protected by all humankind and bequeathed to the next generation.

World heritages can be divided into World heritages, human intangible cultural heritages, and world document heritages.

World Heritages

World Heritages are divided into Cultural Heritages, Natural Heritages, and Composite Heritages, and they are being protected and taken care of as such. At present (October 2009), the number of registered cases for the World Heritage amounts to 890 cases from 148 countries. Among these cases, Cultural Heritages are 689 cases (77% of the total heritages), Natural Heritages 176 cases (20% of the total heritages), Composite Heritages 25 cases (3% of the total heritages), and World Heritages in danger are 31 cases.

- ▶ Cultural Heritage: Immovable cultural properties, such as architecture, castles, and towers, belong to this category. In Korea, there are eight cases designated as the Cultural Heritage, including Bulguk Temple and Seokguram Grotto (1995), Jongmyo Shrine (1995), the Tripitaka Korean Woodblocks at Haein Temple (1995), Changdeok Palace (1997), Hwaseong Fortress in Suwon (1997), Historical Site Area in Gyeongju (2000), the Dolmen sites in Gochang, Hwasun and Ganghwa (2000), and the Royal tombs of the Joseon Dynasty (2009).
- ▶ Natural Heritage: This category indicates natural properties. In Korea, Jeju Volcanic Island and Lava Cave (2007) belong to this category.
- ▶ Composite Heritage: This refers to heritages composed of both cultural and natural properties. Mt. Athos in Greece, Mt. Tae in China, and Machu Picchu Historical Conservation Area in Peru belong to this category.

Intangible Cultural Heritage of Humankind

The World Intangible Cultural Heritage is an institution which selects masterpieces of language, culture, music, dance, play, myth, rite, habit, craft, and so on. The goal of this institution is to preserve and restore cultural heritages, as we have entered upon an era of internationalization. At present (November 2009), 166 cases from 77 countries in the world have been designated as the intangible cultural heritage of humankind, and they are accordingly being protected and taken care of. In Korea, eight cases have been designated as this heritage. They include the Royal Ancestral Rites and the Music played during the rites (2001), Pansori (2003), the Dano festival in Gangneung (2005), Ganggangsulae (a Korean circle dance) (2009), the play of wayfaring male entertainers (2009), Youngsanjae (2009), the Youngdeung exorcism at Chilmeoridang in Jeju (2009), and the Cheoyoung dance (2009).

World Documentary Heritage

The World Documentary Heritage indicates internationally valuable documents stored in each country's libraries, archives, and so on. Registration for this kind of heritages is conducted after a series of screening. The goal in designating this kind of heritages is to preserve humankind's documents and help as many people as possible to approach documentary heritages by using new technologies. 218 cases from 85 countries in the world have been designated as the World Documentary Heritage, including 7 cases from Korea. They are the Annals of the Joseon Dynasty (1997), Hunminjeongeum (the Korean Script) Haeriebon (1997), Buljokjiksimscheyojeol (2001), the Seungjeongwon Diary (2001), the Joseon Dynasty's Chest (2007), the Tripitaka Korean Woodblocks and Jegyoung Woodblocks at Haein Temple (2007), and Dongeuibogam (2009).

Registration standards for the World Heritage and registration effects

In order to be designated as the World Heritage, some requirements must be met. The authenticity of heritage, the supremacy of its value, and the ability of a concerned country to take care of it should be acknowledged internationally. UNESCO provides technical advice and financial support for those designated as the World Heritages, in order to prevent them from being damaged and preserve them perpetually. Being designated as the World Heritage means that its superiority and uniqueness has been acknowledged internationally. Therefore, a World Heritage site can become an internationally famous tourist attraction.

Specific registration standards for the World Heritage are as follows.

Clause	Requirements for registration	Registered cases
I	Representative of masterpieces made through human creativity	Sydney Opera House in Australia
II	Reflecting important exchanges of human values in the development of architecture or technology over a long period of time or in a certain cultural area in the world, the construction of monuments, or the design of city plan or landscape architecture	Church of the Ascension, Kolomenskoye in Russia
III	Unrivaled or at least outstanding evidence of an existing or perished cultural tradition or civilization	Historic city of Ayutthaya in Thailand
IV	Exemplary cases of landscape patterns or the totality of buildings, structures, or technologies which show important stages in human history	Royal Ancestral Shrine
V	Exemplary cases of traditional settlements or usage of land · the sea indicative of cultures or interactions between environment and humans, especially when they become vulnerable in the face of irrevocable change	Old Town of Ghadame's in Libyan Arab Jamahiriya
VI	Directly or visually connected with events, existing traditions, thoughts, beliefs, or arts or literatures outstanding in their universal value (this clause is recommended to be applied together with other clauses)	Hiroshima Peace Memorial (Genbaku Dome) in Japan



Symbolic logo The symbolic logo was made in 1978 by UNESCO to protect valuable cultures of humanity and natural heritages. The quadrangle in the middle of the logo represents humankind and the outer circle nature. The former and the latter are interconnected, which means that culture and nature are inseparably interrelated.

【World Heritage in Korea】

Korea has enrolled for 'the Protection Treaty of the World Cultural and Natural Heritages' in 1988. In the 19th meeting of the World Heritage Committee held in Berlin in December 1995, Bulguk Temple and Seokguram Grotto in Gyeongju, Jongmyo Shrine, and the Tripitaka Korean woodblocks at Haein Temple were designated as the World Cultural Heritages. In the 21th meeting held in Napoli in 1997, Hwaseong fortress in Suwon and Changdeok Palace were designated. In the meeting held in Australia in 2000, the historical site area in Gyeongju and the dolmen sites in Gochang, Hwasun, and Ganghwa were designated. In the meeting held in Spain in June 2009, the Royal Tombs of the Joseon Dynasty were designated. Therefore, at present, there are eight cases designated as the World Cultural Heritages in Korea. At the same time, in the 31th meeting held in New Zealand in July 2007, Jeju volcanic island and lava cave were designated as the World Natural Heritages. Before this, in 2004, the Goguryeo tombs were registered as the World Heritage, for the first time in North Korea. Until the present (2009), 890 cases have been registered as the World Heritage. In Korea, Samnyeon mountain castle, Muryeong Royal Tomb in Gongju, the kiln site in Gangjin, and the Hahoi village in Andong are now being considered for the registration.



▶ Seokguram Grotto and Bulguk Temple(1995)

Seokguram Grotto shows the essence of Buddhist art in the Unified Shilla period. Bulguk Temple is famous for its unique architectural beauty, through which Buddhist doctrines are well expressed. They were designated as the World Heritages, on the basis of the first and fourth clauses of the registration standards.



▶ Jongmyo Shrine(1995)

Jongmyo Shrine, in which ancestral tablets of the Joseon Dynasty's kings and queens are enshrined, is one of the characteristic buildings of the Joseon Dynasty period. Its original shape has been preserved since the sixteenth century. Acknowledged as an exemplary Confucian-style shrine to honor kings, it was designated as the World Heritage, on the basis of the fourth clause of the registration standards.



▶ Tripitaka Korean Woodblocks at Haein Temple(1995)

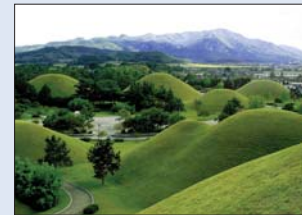
This is a building constructed in the circa fifteenth century to prevent the collection of all the sacred writings of Buddhism from being corroded and protect it in its entirety. Acknowledged as one of the most characteristic building styles which exhibit presence of preservation science, it was designated as the World Heritage.



▶ **Changdeok Palace(1997)** This is a detached palace from the Joseon Dynasty period, one of the most characteristic Korean palaces. It is also one of the most characteristic palaces with atypical beauty of a sculpture in the history of East Asian architecture. Its superb location and perfect harmonization with its surrounding natural environment made it designated as the World Heritage.



▶ **Hwaseong Fortress in Suwon(1997)** This is a unique fortress, product of an excellent combination of Eastern and Western theories about military facilities. Its defensive function is remarkable, and it was constructed in the most scientific, rational, and practical way in the history of eastern fortresses.



▶ **Historical Site Area in Gyeongju(2000)** This is a complex historical area with diverse heritages which help us to grasp the history of Silla at a glance. It is divided into five districts, including the Namsan, Wolseong, Daeleungwon, and Sanseong ones. Since numerous royal tombs, fortresses, and detached palaces are found in this area, it provides us with valuable data about socio-political aspects of the Silla royal family.



▶ Dolmen sites in Gochang, Hwasun, and Ganghwa(2000)

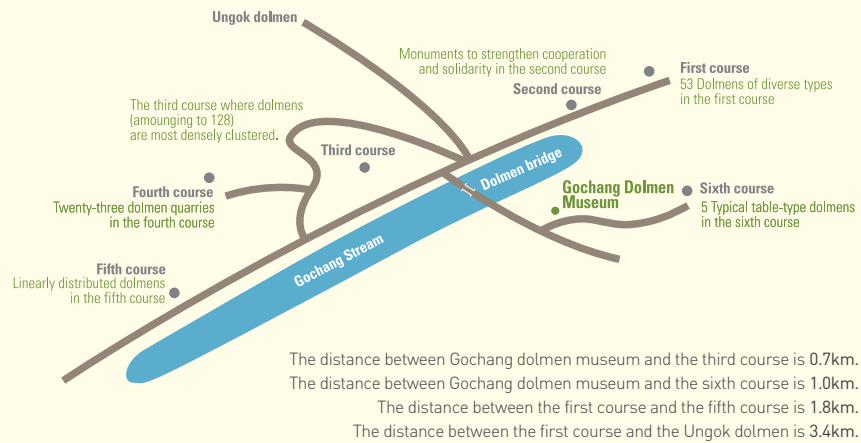
A dolmen, a megalithic monument, is one of the prehistoric burial types. Most dolmens are distributed in Northeast Asia. Especially, the dolmen sites in Gochang, Hwasun, and Ganghwa yield diverse types of dolmens which are densely clustered together with a quarry. Accordingly, they have been acknowledged as important sites for examining the origin and nature of Korean dolmens.



▶ Royal tombs of the Joseon Dynasty(2009)

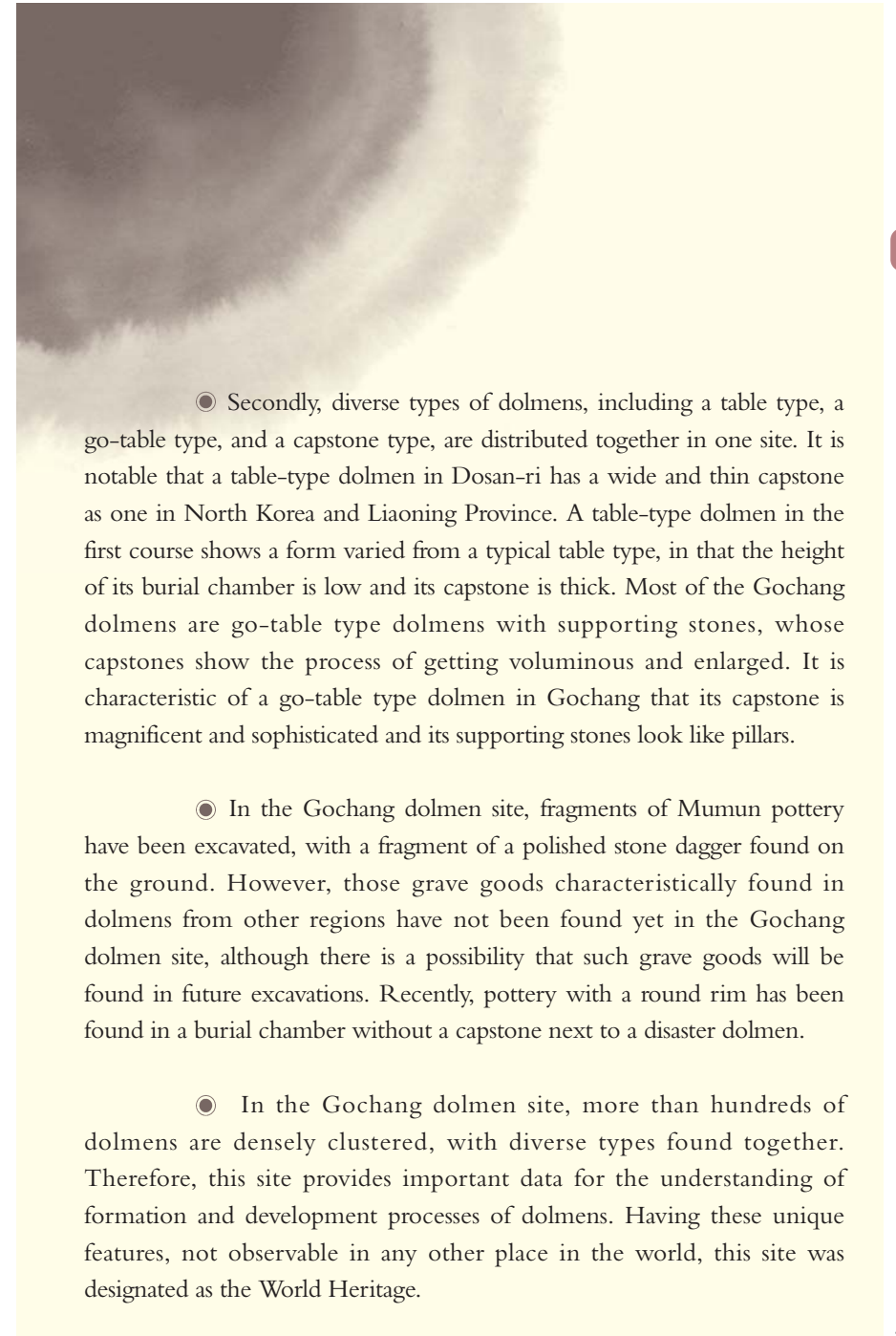
These are the burials of kings and queens of many generations in the Joseon Dynasty period which lasted for 519 years. Among the entire royal tombs in Korean history, these are in the best state of preservation. In particular, these help us to get a sense of funerals and ancestral rites of the royal family. Together with remaining detailed documents of this period, like Gukjoorye, these royal tombs tell us diverse aspects of the royal culture in the Joseon Dynasty period.

Vivid prehistoric sites Six courses for Gochang dolmens



● Dolmens are distributed around Chunggrim-ri and Sanggap-ri in Gochang. They are forming two to three lines along the direction of contour lines at the southern foot of Seongteulbong and Jungbong. This direction is in line with the direction of the Gochang stream running in front of the site.

● The characteristic features of the Gochang site are as follows. Firstly, 447 dolmens are densely clustered within the radius of 1.8 km. There are 53 dolmens in the first course, 41 dolmens in the second course, 128 dolmens in the third course, 220 dolmens in the fifth course, and 5 dolmens in the sixth course. Being the site where dolmens are most densely clustered in the world, the Gochang site can be said to be the center of megalithic culture in Korea.



● Secondly, diverse types of dolmens, including a table type, a go-table type, and a capstone type, are distributed together in one site. It is notable that a table-type dolmen in Dosan-ri has a wide and thin capstone as one in North Korea and Liaoning Province. A table-type dolmen in the first course shows a form varied from a typical table type, in that the height of its burial chamber is low and its capstone is thick. Most of the Gochang dolmens are go-table type dolmens with supporting stones, whose capstones show the process of getting voluminous and enlarged. It is characteristic of a go-table type dolmen in Gochang that its capstone is magnificent and sophisticated and its supporting stones look like pillars.

● In the Gochang dolmen site, fragments of Mumun pottery have been excavated, with a fragment of a polished stone dagger found on the ground. However, those grave goods characteristically found in dolmens from other regions have not been found yet in the Gochang dolmen site, although there is a possibility that such grave goods will be found in future excavations. Recently, pottery with a round rim has been found in a burial chamber without a capstone next to a disaster dolmen.

● In the Gochang dolmen site, more than hundreds of dolmens are densely clustered, with diverse types found together. Therefore, this site provides important data for the understanding of formation and development processes of dolmens. Having these unique features, not observable in any other place in the world, this site was designated as the World Heritage.



• View of dolmens in the first course

**1st
COURSE**

Diverse types in the first course, including a table type and a go-table type

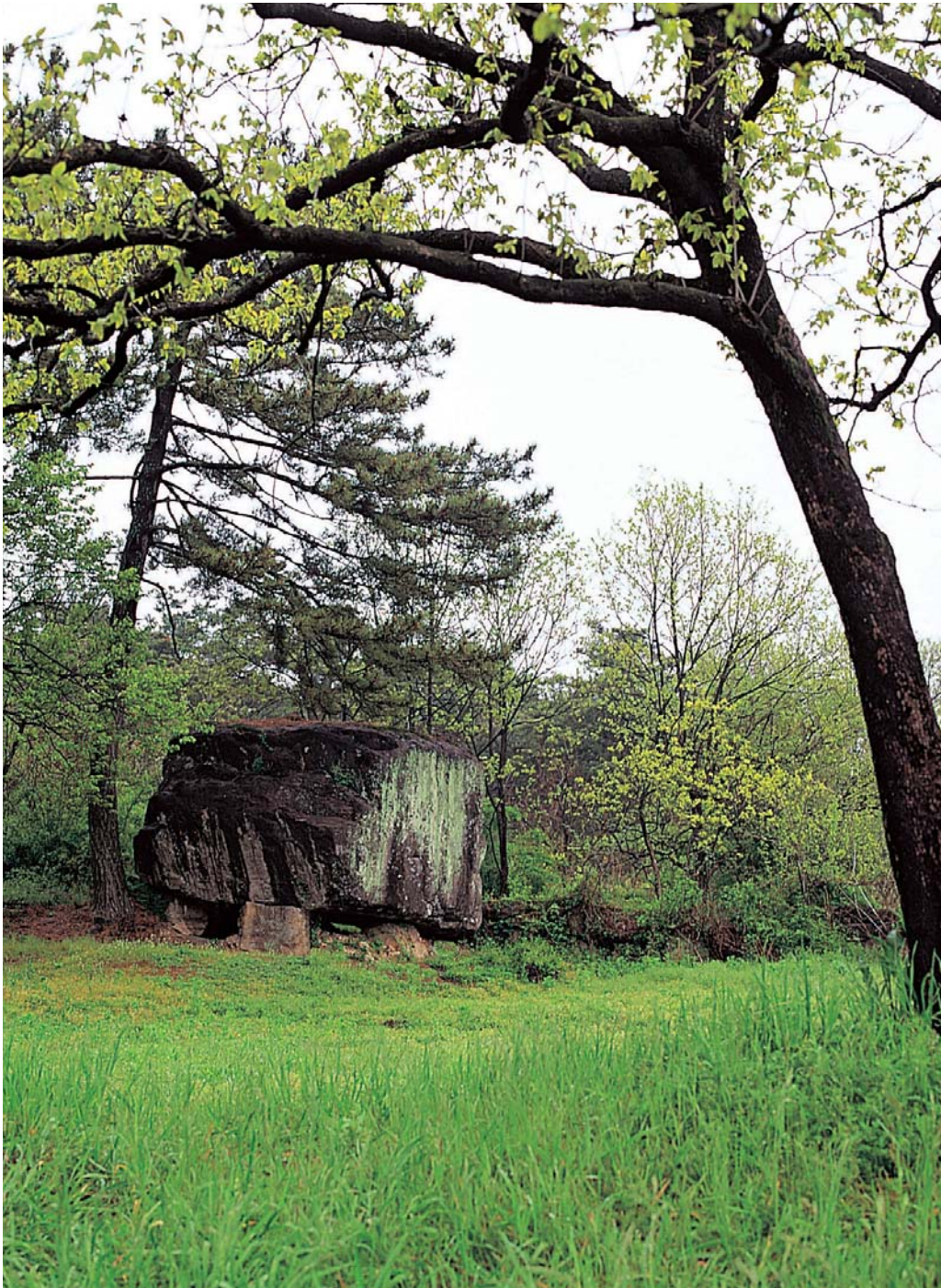
53 dolmens, including an atypical table type and a typical go-table type

First-course dolmens are located at the southern hillside of Jungbong, where 53 dolmens are distributed, including table-type, go-table type, and capstone-type dolmens. The table-type dolmen (No. 2509) is not a typical table type. With its capstone's length 340 cm and height 150 cm, it looks voluminous like a go-table type dolmen. But unlike the substructure of a go-table type dolmen, its substructure is composed of two flat supporting stones which are 220 cm in length and 70 cm in height and spaced 80 cm apart in parallel with each other. On the other hand, dolmen No. 2513 is a typical go-table type having five supporting stones. These supporting stones, which support or prop a capstone, play the role of not only preventing the substructure of a burial chamber from being collapsed but also making the capstone look more magnificent. Together with these types, capstone-type dolmens are found which are composed of an underground burial chamber and a capstone put directly on the chamber.

The first course, where you can see diverse types of dolmens at a glance, including table-type, go-table type, and capstone-type dolmens, provides vivid information of dolmens.



• Table-type dolmen in the first course



• View of dolmen in the second course

2nd COURSE

Monuments to strengthen cooperation and solidarity in the second course



• Varied table-type dolmen in the second course

In awe of huge dolmens which weigh 120-150 tons

Next to the Maesan village, 41 dolmens are distributed over the distance of 276 m, including fifteen go-table type dolmens, eleven capstone-type dolmens, one varied table-type dolmen, and fourteen unclassifiable dolmens. A table-type dolmen has not been found, but one dolmen which seems to be an intermediary type between a capstone type and a table type exists.

Among capstone-type dolmens, dolmen No. 2406 weighs 120-150 tons. It seems to have been constructed as an altar located on its own, spaced some distance from the grave boundary of dolmens, or as a monument which symbolized the grave boundary of dolmens.

Dolmens were constructed in societies where some symbolic monuments were used to strengthen cooperation and solidarity among different social groups. A dolmen with a huge capstone seems to have been constructed as part of a community-wide event in a region. This kind of monument was likely to be used as a monument which symbolized the grave boundary of dolmens, or as an imposing expression of the authority of a social group who constructed the grave boundary of dolmens.



3rd
COURSE

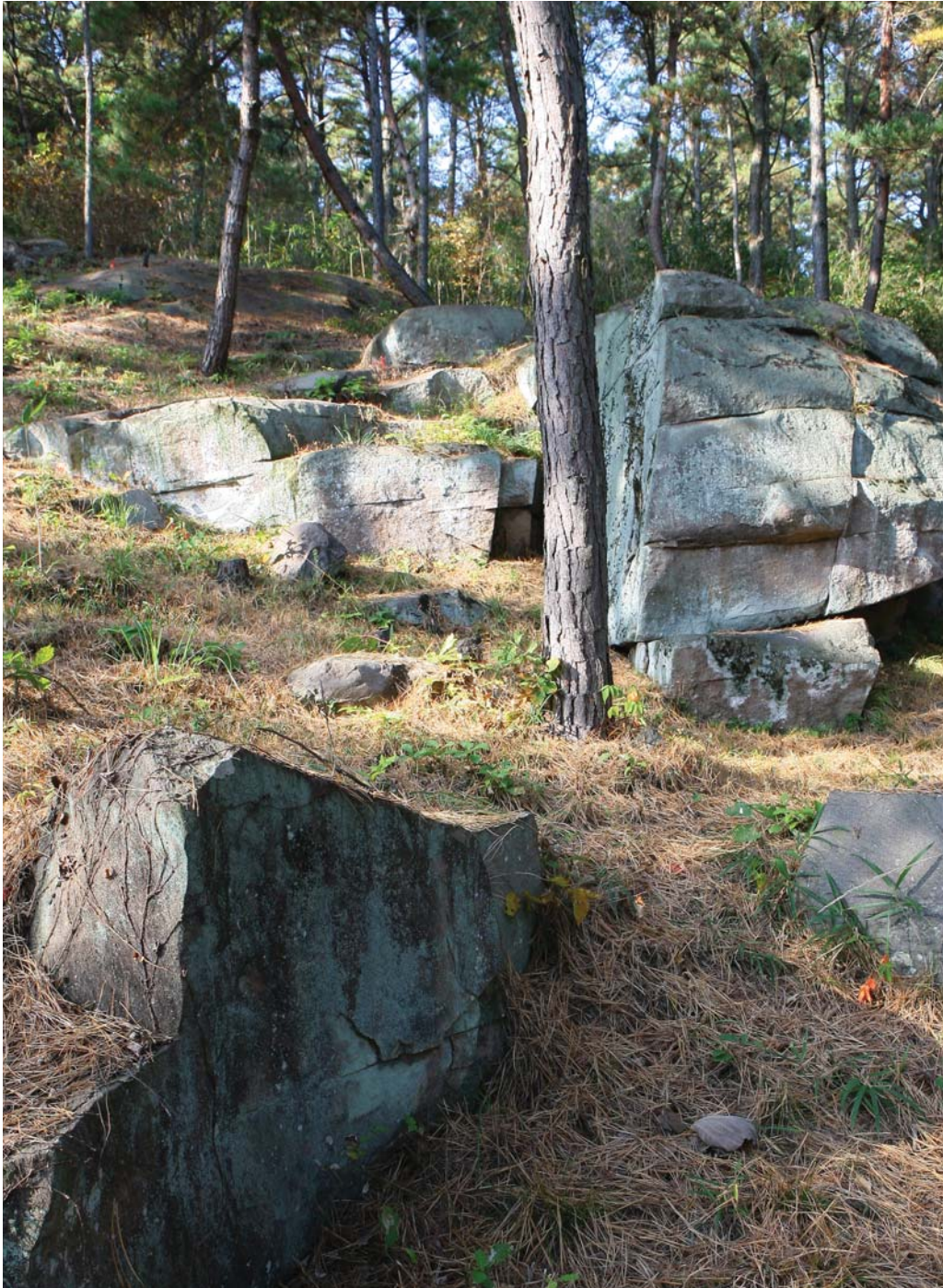
The third course where dolmens are most densely clustered



• Excavated dolmens in the third course (in 1991)

Valuable dolmens with well-preserved burials

Dolmens in the third course are located in the center of the Gochang dolmen site, along the hill stream from the mountain range between Seongteulbong and Jungbong. There remain 128 dolmens in total, including twenty varied table-type dolmens, seventeen go-table type dolmens, fifty capstone-type dolmens, and forty-one unclassifiable dolmens. However, a pile of fragmented capstones points towards the possibility that more dolmens existed in the past than in the present. In 1991, Wonkwang University Research Institute for Mahan Baekje Culture conducted an excavation of sixteen dolmens, from No. 2318 to No. 2333, for the academic purpose of examining typological variation of dolmens. As a result, diverse types of dolmens were identified, including a varied table-type (aboveground stone-lined type), a type which has subsidiary supporting stones to endure a capstone's weight, and a go-table type which only has supporting stones to prop a capstone.



• View of the dolmen quarry

4th
COURSE

Twenty-three dolmen quarries in the fourth course



• View of the locality K quarry

Site which shows a construction process of dolmens

Twenty-three quarries where Gochang dolmens' capstones had been made were discovered around Seongteulbong and Jungbong, at the back of clusters of dolmens. These quarries are distributed over a large area. Most of them are clustered around Ridge Areas 7~8, with fifteen dolmens around the hilltop of Seongteulbong and eight dolmens around Jungbong.

A quarry at Area K is 80-85 m above sea level, to the north of the guideboard, at the back of the third course, that says 'the way to the dolmen quarry.' In this quarry, raw stone materials, which are large enough to be used for a capstone of a mid to large dolmen, are scattered. A trace, which was left when a block of stone was cut off from a raw stone, is usually found on the front of a stone. A block of stone was cut off in the following way: a V-shaped long groove was made in the joint of a raw stone, a edge was driven into the groove, and then the upper part of the edge was hit. A trace, left after a wedge was driven into a groove made on a stone, is found, together with rocks which were separated from raw stone materials and rolled down. These evidences demonstrate that a block of stone was cut off from a raw stone after driving a wedge into the cleavage of a raw stone in Gochang dolmen quarries.



5th
COURSE

Linearly distributed dolmens in the fifth course



• Dolmen in the fifth course

Numerous small dolmens, approximately 2 m in size, placed in parallel

Dolmens in the fifth course are placed in parallel with the direction of the Gochang stream at the southern hillside of Seongteulbong. In this course, 25 varied table-type dolmens, 40 go-table type dolmens, 130 capstone-type dolmens, and 25 unclassifiable dolmens are distributed. This course connects with Sanggap-ri and Chungrim-ri. Small dolmens, about 2 m in size, are linearly distributed in this course, divided into five clusters. This clustering of dolmens, most of which are linearly distributed, is interpreted as indicative of a cemetery for a dominant group or a corporate cemetery of kin-based groups.



• View of the Dosan-ri dolmen

6th
COURSE

Typical table-type dolmens in the sixth course



• Dosan-ri dolmen known as a jar-stand dolmen

Five dolmens located within a private house in a village

Dosan-ri dolmens are those located in a private house in the Dosan village, 1.0 km away from Gochang Dolmen Museum. On a hill 43 m above sea level, five dolmens are distributed, including one table-type dolmen, two go-table type dolmens, and two capstone-type dolmens. This site was designated as historical site No. 391, together with the Chunggrim-ri dolmen site.

A table-type dolmen has a burial chamber built with wide flat stones and exposed on the ground. This chamber is composed of four or six flat stones, with a flat capstone on it. Since this dolmen type looks like a table, it is called a table-type dolmen. Among Dosan-ri dolmens, the typical table-type dolmen is also called a jar-stand dolmen. This dolmen is composed of two capstones, which are 350 cm in length, 310 cm in width, and 38 cm in thickness, and two supporting stones, which are 314 cm in length, 164 cm in width, and 30 cm in thickness, and 307 cm in length, 168 cm in width, and 26 cm in thickness, respectively. A mark of a groove which was used to fasten a rope when moving the capstone is found on the capstone's side. A wedge stone, approximately 20 cm in length, is put between the capstone and supporting stone, with the gap between them filled with earth.

【Excavation of Gochang dolmens】

Gochang dolmens were excavated over three times. In 1965, three dolmens were excavated by the National Museum of Korea. In 1991, sixteen dolmens in the third course were excavated by Wonkwang University Research Institute for Mahan Baekje Culture. In 2004, a disaster dolmen was excavated.

Excavation conducted in 1965

Sanggap-ri dolmens, of which an excavation was conducted, are located on the southern hillside of Seongteulbong. They are forming two to three lines in parallel with contour lines and the Gochang stream. Among them, three dolmens were excavated. Dolmen A is a type which has a simple underground burial chamber with a huge capstone on it. Dolmen B is a type which has four supporting stones under a capstone. It has a burial chamber which is 150 cm in length, 40 cm in width, and 35 cm in depth. Dolmen C is a go-table type with supporting stones on a burial. Piles of stones were put around the burial to reinforce it. Grave goods were not found at all in this dolmen, but a polished stone dagger's fragmented handle was discovered on the ground of the neighboring hill.

Excavation conducted in 1991

An excavation of dolmens in the third course was conducted for an academic purpose to examine dolmens' substructures and their typological change.

This excavation revealed diverse forms of dolmen burial chambers, including a varied table type, a type which has a burial chamber on the ground and subsidiary supporting stones to reinforce main supporting stones constituting the burial chamber (No. 2428), a type with numerous subsidiary flat stones on the ground (four dolmens including No. 2331), and a type with numerous subsidiary flat stones and supporting stones on the ground (three dolmens including No. 2328).



• Dolmen excavated in 1991 (third course)



• Excavated disaster dolmen (the second course)

Excavation conducted in 2004

In danger of being collapsed by a flow, Chunggrim-ri dolmens No. 2419 and 2433 were designated as disaster dolmens in 2003. They were excavated by Wonkwang University Museum in 2004. Dolmen No. 2419 is mainly composed of four supporting stones, with neither a grave nor a flooring stone found. Dolmen No. 2433 is located on its own. Overall, it looks like a crouching toad which is about to take a leap. This dolmen was likely to be constructed in the following way: constructors would dig in the ground, set up supporting stones, put small stones around the supporting stones to reinforce them, cover the whole stones with earth, and put a capstone on the earth.

Fragments of Mumun and red burnished pottery were found between supporting stones. A burial chamber which looks like a dolmen's substructure was discovered around dolmen No. 2433. A whole pot with a ring rim was found in the chamber. This is the first discovery of pottery with a ring rim in Gochang. This discovery suggests that the lower age of Gochang dolmens extends to the culture of pottery with a ring rim.



• New discovery of pottery with a round rim from a burial chamber (the second course)

【Folktale about the Dosan-ri dolmen】



• Dosan-ri dolmen having the folktale of Mangbukdan

The Dosan-ri dolmen, a table type, is called Mangbukdan, Mangbukdae, or Manggokdan (an altar to observe the north) by local people. According to a folktale, the house site where this dolmen is located is called Captain Song's house site. Captain Song's name is Gi-sang, and his pen name is Mo-eun. He was born in this area, Jidong. When the Manchu war of 1636 broke out, he raised an army in the cause of loyalty. In the middle of his way to the north, he was told that a humiliating peace was made with China. After coming back to his hometown, he spent the rest of his life giving a bow to the north.

* Euniin Song Clan Moeun Gong Faction's genealogical table.

【North man south woman dolmen story】



• Table-type dolmens in the first course

A sad love story about dolmens in the first course is handed down. According to the story, a chief's son who had lived on Ganghwa Island came to this Maesan village together with his tribesmen by ship, via Simwonman in Gochang, after having been defeated in a war. Attracted by a chief's beautiful daughter, he came to go out with her. In order to marry her, he asked her father permission, but her father

did not allow their marriage. This led the daughter to death. In memory of his dead daughter and her love, the chief of the Maesan village located in the south set up supporting stones of a table-type dolmen representative of dolmens in the north and covered them with a huge capstone of a go-table type dolmen representative of dolmens in the south.

*This story is handed down in the Maesan village.

【Turtle stone story】



• Dolmen at the Naksan village in Seongnae, Gochang



• Meridian correction

In the Naksan village at Seongnae-myeon in Gochang, master mechanic Kim Jong-dae (important intangible cultural asset No. 110) lives who has been making Yundo (a compass) for a long time. In Mt. Jeseong at the back of the Naksan village, there is a

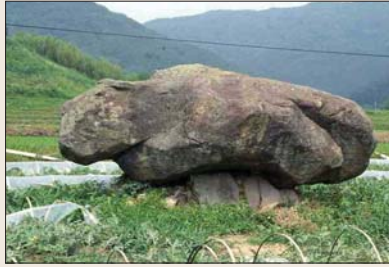
dolmen called a turtle stone. This dolmen is set up along the axis of EW, with seven holes on its back. It is said that one can tell whether a completed Yundo is working all right by putting the completed Yundo on the dolmen. While Yundo made in other villages rarely points at the right direction, one made in the Naksan village points at the exactly right direction.

III

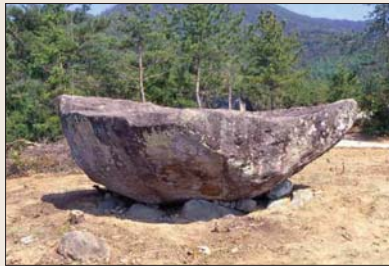
Fifteen mysteries of Korean dolmen culture



The Korean Peninsula can be said to be
a center of dolmen culture in the world.
Through dolmen constructions and artifacts from dolmen sites,
we can approach lives, political systems,
and lifestyles of prehistoric people.



• Toad stone (Manbong-ri in Naju)



• Ship stone (Suyang-ri in Gangjin)



• Cheongsando dolmen in Wando

01. What is a dolmen?

A dolmen refers to Jiseokmyo in Korean



• Byeoksong-ri dolmen in Hwasun

A ship-, turtle-, or toad-shaped stone

A dolmen usually refers to a prehistoric burial which has a burial chamber containing a dead body on or under the ground with a huge capstone on it. A dolmen is translated into Jiseokmyo in Korean, which means a supported stone, that is, a flat or an oddly shaped stone exposed on the ground with supporting stones on or under the ground.

People call a dolmen Dokbaegi, Bawubaegi, or Dokbau (a jar stone), as it looks like a living stone buried under the ground. In the case of a go-table type dolmen, it is called Baebau (a ship-shaped stone), Geobukbau (a turtle-shaped stone), Dooggeobbibau (a toad-shaped stone), or Gaegooribau (a frog-shaped stone). In relation to a folk belief, dolmens are sometimes called Chilseongbau (a stone with seven stars) in terms of distribution of dolmens, or Janggunbau (a general's stone) in the sense that one day a general stopped moving a stone and left it where it is. Names of villages, where dolmens are found, are also called in relation to dolmens, like Baebau, Geobukbau, Chilseongbau, and Jiseok.

02. Why were dolmens made of stones?

Worship of indestructibility and solidness inherent in stones

A rock-carved dagger, an expression of a wish for permanence on an unchanging rock

A rock or stone means solidness and indestructibility to us. As much of prehistoric people's life was dependent upon the surrounding natural environment, change in the surrounding environment and climate had influence on their life and death. Therefore, it is no wonder that prehistoric people worshipped a huge tree or stone which persisted for a long time despite change in the surrounding environment.

Dolmens, made of stones, might be thought of as symbolic places, where spirits of dead people take a rest, protecting living people from possible harm caused by spirits of dead people. Weapons like polished stone daggers or arrowheads were frequently deposited as grave goods in dolmens, probably to protect spirits of dead people, or to guarantee social statuses and positions of dead people in after life.



• Invocation of a permanent life (Orim-dong rock-carved painting in Yeosu)



• Performing a village ritual for a menhir

03. Who made dolmens?

Ritual activities in a community-based society

Community work to strengthen collaboration and solidarity among groups

Constructing a dolmen involves process of quarrying and moving a huge stone which weighs from several tons to several tens of tons. Accordingly, these processes require mobilizing large-scale labor. A society in which large-scale labor was mobilized should be a farming-based society where foodstuffs could be procured in a regularized manner. Constructing a dolmen as a community's ritual activity would be possible when farming including rice farming was introduced and some territorial areas were established. In

order to enhance collaboration and solidarity among different groups, a community-based society like a farming community should be existent in a region. Dolmens were likely to be constructed as not only ancestors' burials but also groups' monuments, as part of a clan event in a community-based society where a cooperative organization like Dure (a cooperative group of farmers) was formed. A dolmen-constructing activity seems to have played an important part in concentrating community labor and fostering cooperation and unity of community members.



• Moving a dolmen (Gochang Dolmen Museum)



• Moving a dolmen (Experience of the Hwasun prehistoric dolmen)

04. How do dolmens look?

A unique culture, diverse forms

01. Table-type dolmens

A flat capstone which looks like a table

This type of dolmen has a burial chamber which is exposed on the ground and composed of wide flat stones. A burial chamber composed of four to six flat stones is covered with a flat capstone. This type is called a table type as it looks like a table. Dolmens of this type are densely clustered between the north of the Han River and the Liaoning region. Thus, this type is also called a northern type. Among table-type dolmens, large ones were likely to be used as altars or monuments.

Among table-type dolmens, an especially large dolmen, which is longer than 8m, wider than 5m, and higher than 2m, is only found in the Liaodong Peninsula and Taedong River basin. It is characteristic of this especially large type of dolmen that it is located on its own on a hill or hillside. In contrast, table-type dolmens in the southern part of the Korean Peninsula are small in size. Their capstones are 3-4m in size and their burial chambers are less than 1m in height. The Southern boundary of existing table-type dolmens is Geochang in South Geongsang Province and Yeongam and Gangjin in South Jeolla Province.



• Seongdong-ri dolmen in Muan



• Seokmokseong dolmen in Haeseong, China

02. Go-table type dolmens

A huge capstone which looks like a go table

A go-table type dolmen has a burial chamber under the ground. This chamber is composed of flat stones erected or broken or natural stones piled up. Four to eight supporting stones are put around the chamber. As this chamber is covered with a huge capstone, this type of dolmen looks like a go table. A go-table type dolmen, which rises high on the ground, looks imposing. A large go-table type dolmen with an oddly shaped huge capstone is only found in the Honam and Yeongnam regions. Many of them have no burial chamber. This type of dolmen has not yet been found in North Korea. In this respect, it is also called a southern-type dolmen. A large go-table dolmen is usually located on its own, at the foot of a mountain, or on a hill or a flatland at the border of a valley. When it is found together with other dolmens, it is located in the middle of a cluster of dolmens. Otherwise, it is somewhat separated from other dolmens. This kind of dolmen has an egg-shaped or hexahedron-like capstone which is usually 3-6 m in length and 2-4 m in thickness.



• Geumban-ri dolmen in Gokseong



• Pyeonggeum-ri dolmen in Yeonggwang

03. Capstone-type dolmens

A capstone directly put on a burial chamber

A capstone-type dolmen has a capstone directly put on a burial chamber under the ground. As this type has a capstone directly put on a burial chamber with no supporting stones, it is also called a no-supporting-stone type, a cover type, or a huge stone cist. Most dolmens of this type have a stone burial chamber. Thus, this type of dolmen was likely to be used as a burial. This type is found over wide areas, including the Liaodong Peninsula, the Korean Peninsula, and Kyushu in Japan. Hence it can be said that this type of dolmen is the most universal type among diverse dolmen types. As for the shape of capstones, diverse shapes are found, including a flat-stone type, a hexahedron type, and a long-convex-lens type. In general, a thicker capstone is found in the southern region than in the northern region. Most artifacts found in dolmens were from this type of dolmens.



• Jigok-ri dolmen in Gwangyang



• Singok dolmen in Hampyeong

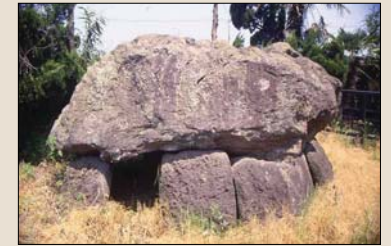


• Juksan-ri Hajuk dolmen in Boseong
(Moved to and reconstructed in Gwangju National Museum)

04. Stone-circle type dolmens

An exposed burial chamber beneath a capstone

A stone-circle type dolmen, which is also called a Jeju type, has a burial chamber exposed on the ground. As more than six flat stones are erected along the edge of a capstone to form a burial chamber, the ground plan of a burial chamber is dependent upon that of a capstone. Both are almost oval or square. On the other hand, other burial chambers built on the ground usually show the ground plan of a long rectangular. In this respect, a basic difference is found between the former and the latter chambers. Yongdam-dong dolmen No. 6 in Jeju, which has eleven flat stones erected beneath the edge of a capstone, is representative of this stone-circle or Jeju type dolmen. This type of dolmen is only found in Jeju, while burial chambers with a similar structure to this type are found in Zhejiang Sheng in China.



• Yongdam-dong dolmen 6, Jeju



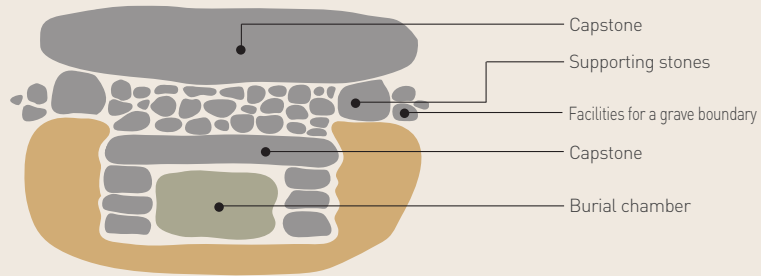
• Dolmen in front of the Jeju airport



• Yongdam-dong dolmen 1, Jeju

05. What structures does a dolmen have?

Different structures in different regions and cultures



• Dolmen at the Gokseong resting place

01. Capstone

A huge stone put on a burial chamber

A capstone or a huge stone put on a burial chamber is the most characteristic part of a dolmen. A capstone is exposed on the ground or held up by supporting stones. A capstone is also called a cover stone, a propping stone, or an upper stone.



• Yu-ri dolmen in Changnyeong

02. Supporting stone

Role to make a capstone look imposing

A supporting stone is that which supports or props a capstone. In this respect, it is also called a propping stone. In the case of a table-type dolmen, supporting stones refer to flat stones themselves constitutive of a burial chamber by holding up a wide flat stone. In the case of a go-table type

dolmen, supporting stones refer to round, angular, or pillar-shaped stones propping a capstone. They play the roles to support a capstone directly, prevent a burial chamber from being collapsed, and make a capstone look more imposing.



• Daji-ri Woljeong dolmen in Hwasun

03. Facilities for a grave boundary

Stones paved around a burial chamber

These refer to stones paved or piled up around a burial chamber beneath a capstone to draw a boundary. They play the role to decentralize a capstone's weight by reinforcing the area around a burial chamber. Or, they play the role to mark a grave boundary by demarcating an area around a

grave. For these purposes, broken or river stones are piled up, or flat or natural stones are paved around a burial chamber.



• Juksan-ri Hajuk dolmen in Boseong

04. Capstone

A stone covering a burial chamber

A capstone is a stone covering a burial chamber. This stone plays the roles to protect a dead body put in a burial chamber and prevent a burial chamber from being collapsed with a capstone's weight. For these purposes, one or several flat stones are used to make a single- or multi-layered capstones.



• Juksan-ri Hajuk dolmen in Boseong

05. Burial chamber

Place where a dead body is buried

A burial chamber is a substructure of a dolmen. This refers to diverse kinds of burial chamber composed of stones erected or piled up. In most cases, the ground plan of a burial chamber is rectangular, where a dead body is supposed to put in a vertical direction. A stone coffin, a stone-lined burial, and a stone-circled burial are used as a burial chamber.

06. What kinds of artifact are found?

Grave goods made for the dead

Helping us to infer the sex, status, and head direction of a dead body

Grave goods deposited in a burial chamber include weaponry, votive pottery, and ornaments. These are artifacts directly related to the dead and put in a burial chamber together with a dead body. They may have belonged to the dead. Or, they may have been specially made for the dead. Since most of them are deposited as a whole, they help us to infer the sex, status, and head direction of a dead body.



• Grave goods from dolmens

▶ Weaponry (stone tools)

Polished stone daggers and arrowheads are most frequently found. When a polished stone dagger is deposited in a dolmen, it is usual that one polished stone dagger is deposited in one dolmen. On the other hand, when a polished stone arrowhead is deposited in a dolmen, several arrowheads are deposited together in one dolmen. No polished stone dagger has been found in the Liaoning region, and only a few polished stone daggers were found in North Korea. It is in the South of the Han River that polished stone daggers are frequently found as grave goods. In dolmens, stone arrowheads are found together with a stone dagger. It is usual that about ten stone arrowheads are found around the stomach or waist of a body. Nonetheless, twenty-nine stone arrowheads were found together with a stone dagger and a bronze arrowhead at Deokchi-ri, Boseong, in South Jeolla Province, and twenty-eight stone arrowheads and forty-two stone arrowheads are deposited together with a stone dagger in one chamber at Daeya-ri, Geochang, in South Geongsang Province.



• Exposure of the Jeongnyang-dong stone dagger in Yeosu

▶ Weaponry (bronze objects)

Since bronze objects were rare in the Bronze Age, they would be used by only a small portion of people. The majority of Bronze Age bronze objects is Bipahyeong (lute-shaped) bronze daggers. In addition, Bipahyeong bronze spearheads, bronze axes, bronze arrowheads, and Korean-type bronze daggers are found. Bipahyeong bronze daggers were named after Bipa, an ancient musical instrument. As bronze daggers of this type are most frequently found at the Liaoning region in China, these bronze daggers are also called Liaoning bronze daggers, named after the Liaoning region. Bipahyeong bronze daggers are usually found in dolmens. Some Bipahyeong bronze daggers are found in the Gum River basin, but most are found in the southern coastal area of the Korean Peninsula, especially in the Yeosu Peninsula. Sehyeong bronze daggers were found in dolmens at Sangjapo-ri, Yangpyeong, in Gyeonggi Province, and at Jangcheon-ri, Yeongam, in South Cholla Province.



• Bipahyeong bronze daggers from Jeokryang-dong in Yeosu

▶ Votive pottery



• Hancheon dolmen in Goheung

Red burnished pottery and pottery with eggplant decorations are used as votive pottery. Red burnished pottery is made in the following way: after shaping a pot with fine clays, iron oxide is painted on the pot's surface; to make the surface glossy, it is burnished; then, the pot is fired. Red burnished pottery has the shape of a necked jar with a round bottom. It is only found in dolmens from the southern part of the Korean Peninsula, including the South Han River, Gum River, and Nakdong River basins and the southern coastal area. It is most frequently found in the southern coastal area. Pottery with eggplant decorations has the same

shape as red burnished pottery. However, they differ in that the former pottery is gray white and has black eggplant decorations on its shoulder. Pottery with eggplant decorations is usually found in dolmens from the southern coastal area.



• Pottery with eggplant decorations from the Hancheon dolmen in Goheung

▶ Ornaments



• Jade from Pyeonggeo-dong in Yeosu

Ornaments include comma-shaped and ring jades made of amazonite, and tubular jades made of jasper. Comma-shaped jades are made of amazonite which is blue with white specks on it. A small hole is perforated on one side of a comma-shaped jade's head. A pair of comma-shaped jades and tens of small jades were found in one burial chamber at Pyeonggeo-dong, Yeosu, in South Cholla Province. These jades seem to have been used as part of a necklace or ornaments attached on clothes. Among written records about Mahan, it is found that 'Mahan people placed a higher value

on jades than gold or silver. They hung these on their ears or neck or decorated their clothes with these.' This suggests a possibility that jades were used for decoration in dolmen societies, too.



• Jade from Pyeonggeo-dong in Yeosu

06. What kinds of artifact are found?

Artifacts used for ritual purposes around a burial chamber or a grave boundary



• Dolmen between Cheongho and Samho in Yeongam



• Exposure of a ritual artifact (stone knife)



• Ritual artifact (stone knife)

Related to feasts in memory of the dead

Ritual artifacts are found around a burial chamber or in facilities for a grave boundary. These ritual artifacts are divided into those used to mourn the dead when attending a funeral, those used in feasts in memory of the dead, and those used for daily purposes when constructing a dolmen. Artifacts used for the first purpose include fragments of a polished stone knife which are piled up around a burial chamber, or a polished stone knife deposited beside a burial chamber or beneath a capstone. Artifacts used for the second purpose include stone tools or pots which were intentionally broken and then scattered around a dolmen after having performed a funeral rite. Artifacts used for the third purpose include tools like whetstones.

Most of these artifacts used for ritual purposes are found fragmented. Some of them seem to have been intentionally broken. These fragmented artifacts are thought of as product of a destruction ceremony related to death.

07. Why did they deposit artifacts in dolmens?

Expressing mourning of and respect for the dead



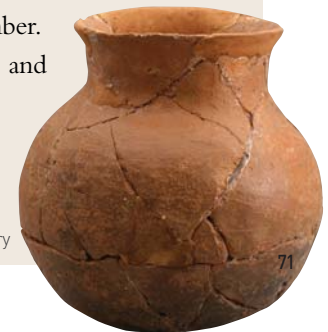
• Naewoo dolmen at Usan-ri in Suncheon

Why did they put artifacts together with a dead body in a burial?

A burial is that which is related to death. It is product of expressing mourning of and respect for the dead at the last stage of one's life. As such, their views of afterlife and this life are reflected in a

burial. Weaponry has the function to protect oneself and attack an opponent in this life. At the same time, weaponry represents authority and social status. The Orim-dong dolmen in Yeosu has an inscription on its capstone of a figure praying to a polished stone dagger. This inscription seems to have been engraved to invoke protection of a dead body.

Besides a polished stone dagger, red burnished pottery is deposited as grave goods in a dolmen. This pottery seems to have been used for religious purposes to invoke eternal life by linking this life and afterlife. Based on their view of afterlife that another world exists after death, red burnished pottery might be deposited for ritual purposes to provide blood for a dead body. In some cases, ocher is strewn on or beneath a dead body in a burial chamber, or a red stone is put beside a burial chamber. The color red has the meaning to invoke regeneration and resurrection in afterlife.



• Red burnished pottery

08. How were dolmens made?

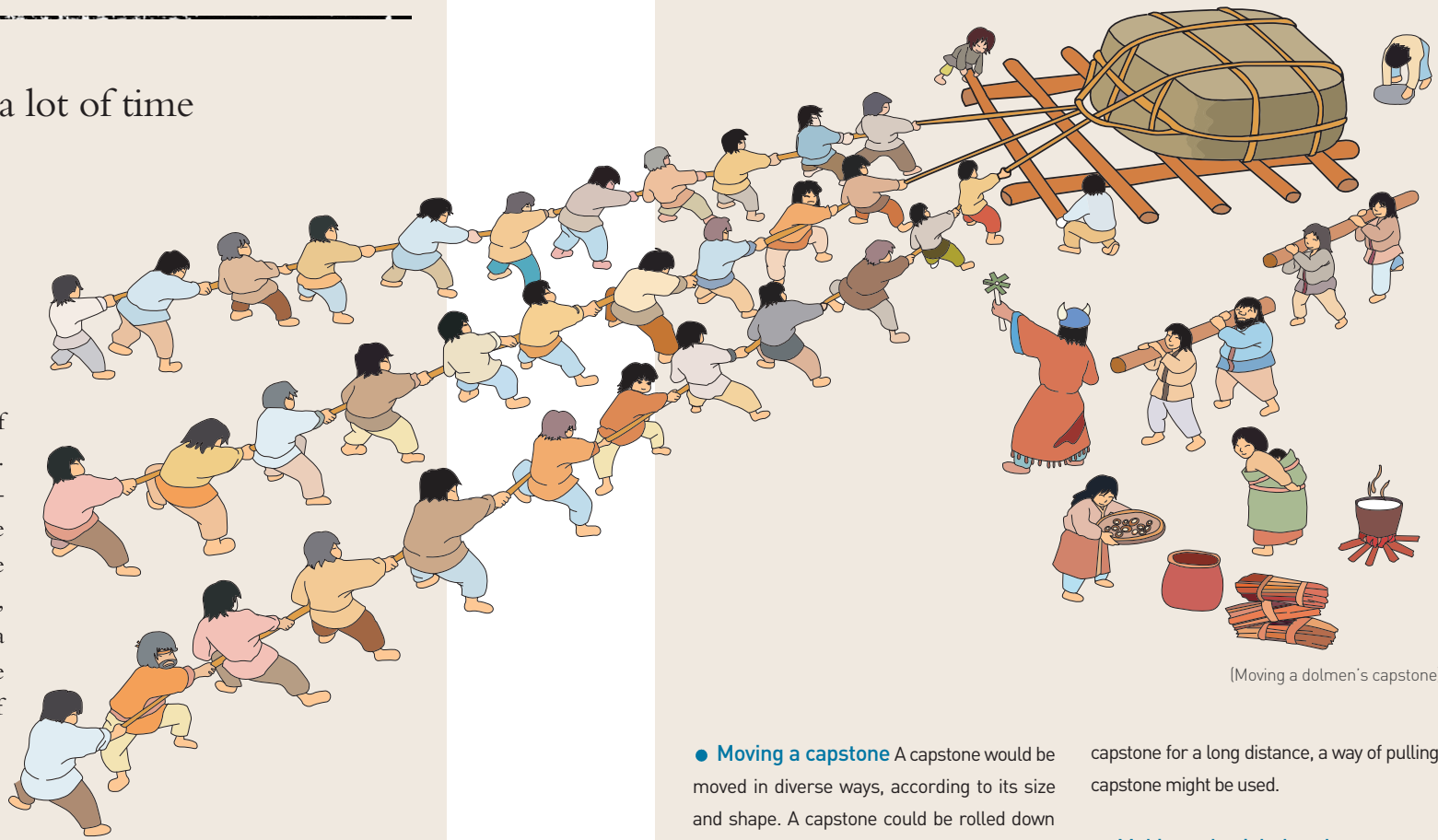
High technology and a lot of time and labor needed

The most characteristic feature of a dolmen is its huge capstone. Processes of constructing a table-type dolmen or a go-table type dolmen involve putting a capstone on supporting stones on the ground, or moving a huge capstone to a dolmen construction site. These require high technology and lots of time and labor.

● **Preparing a place To construct a dolmen** To construct a dolmen, a particular place should be selected and then leveled. This selection would be made after having obtained consent from local groups.

● **Obtaining a capstone** For a dolmen's capstone, a stone material naturally or artificially cut off from a motherrock in a neighboring mountain would be used after

having been trimmed. To cut off a stone material from a motherrock, a natural cleavage on a motherrock could be used. Alternatively, holes of appropriate size might be artificially made on a motherrock. Then, a stone material would be cut off from a motherrock by using a wedge or lever. This task requires a specialist like a stonemason.



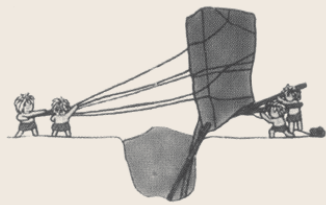
(Moving a dolmen's capstone)

● **Moving a capstone** A capstone would be moved in diverse ways, according to its size and shape. A capstone could be rolled down from a higher to a lower place in a mountain. Otherwise, a transport road might be made. To move a capstone easily, a capstone bound with a rope might be put on log rails and a large number of people would move the capstone by pulling the rope. Alternatively, a wooden sled in the shape of a Y, or a frozen road in a cold area would be used. A light capstone might be moved by using a wooden rail. When moving a capstone for a short distance, a lever or a wooden rail would be used. When moving a

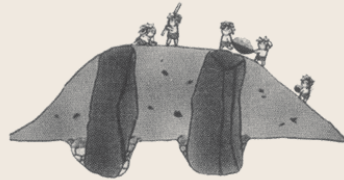
capstone for a long distance, a way of pulling a capstone might be used.

● **Making a burial chamber** A grave pit was dug and then a burial chamber in which a dead body was going to put was made. Flat or broken stones were usually erected or piled up in the shape of a quadrangle. A polished stone dagger or red burnished pottery was sometimes deposited in a burial chamber, for the purpose of escorting a funeral. Weaponry, ornaments, or votive pottery were sometimes deposited together with a dead body.

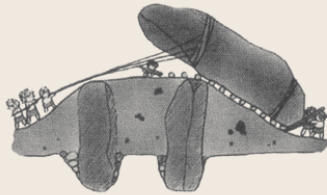
Reconstructed picture of erecting dolmens



1. Digging a pit and then erecting supporting stones



2. Filling it with soils



3. Lifting up a capstone and then removing the soils



4. Conducting a ritual ceremony after completing dolmen construction

- **Setting up supporting stones and a grave boundary** After having made a burial chamber, a grave boundary was demarcated by erecting supporting stones and paving flat stones around the chamber. Then, a slope was made with soils to pull up a capstone easily.

- **Lifting a capstone** This is the most difficult task in dolmen construction. Putting and balancing a capstone on supporting stones requires a high engineering technique. A slope made of soils would be cleared away after pulling up a capstone by using the slope.

- **Performing a rite** After a dolmen was constructed, activities like a funerary rite for the dead or a feast for the living mobilized for

dolmen construction would ensue. Fragmented pots or stone tools found around a grave boundary might be traces of such activities.

This dolmen construction would require a mobilization of labor from not only one descent group but also neighboring descent groups. It was part of ritual activities conducted by a community. To construct one dolmen, a large number of people should be mobilized, including those to make a burial chamber, those to make a transport road, those to pull a capstone, those to lead, and those to provide food. Therefore, a society in which dolmens were constructed can be said to be a community-based society.

09. How large was the size of labor?

Between fifty and two to three hundred people

The question of how many people were mobilized to move a dolmen's capstone has been approached through an experimental archaeology. The weight of 1 m³ granite in the Korean Peninsula is 2.3-2.8 tons. An actual weight of a dolmen is variable according to the quality and shape of a stone. An actual weight of a stone moved to construct a dolmen is calculated as about 1.8-2.0 tons. According to a previous research, sixteen to twenty people are needed to move a 1.0 ton stone for 1 mile or 1.6 km. Two hundred people are required to move a 32 ton stone with a log and a rope for 1 mile. According to an experiment carried out at Gochang in North Cholla Province, eighty five people pulled a 9.8 ton stone for 70 m in four hours. This means that one person can pull a 120-160 kg stone. In reality, more people are needed for extra tasks.



• Moving a dolmen's capstone

Many people, between fifty and two to three hundred people, should be mobilized to construct a dolmen by moving huge stones. If one or two persons among five family members were mobilized to construct a dolmen, it follows that dolmen construction was possible in a society where at least 1,000-1,500 people were living. Mobilizing this number of people would be a community-wide event.

10. Were dolmens only used as burials?

Used as burials, altars, and burial markers

Among Bronze Age burials, stone cists, earthen pits, and jar coffins were only used as burials while dolmens had functions besides burials. Based on the shape of a dolmen's capstone and substructure, and the location of dolmens and the position of a dolmen within a cluster of dolmens, dolmens can be said to have the following three functions.



• Dolmen used as a burial (Dolmen at Galdu Da in Jangheung)

Dolmens were used as burials

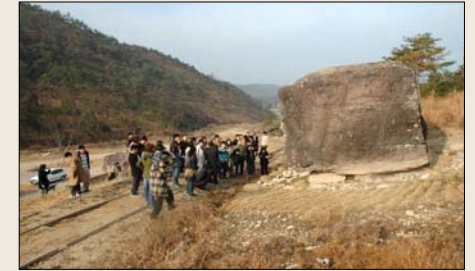
Since the end of the nineteenth century, it has been suggested that dolmens were used as burials. After the discovery of a whole human skeleton from Hwangseok-ri dolmen No. 13 at Jecheon in North Chungcheong Province, it came to be generally accepted that dolmens had been used as burials.

A dolmen's burial chamber has the shape and size appropriate for a burial. Considering that the length and width of a burial chamber is diverse, a body seems to have been buried in diverse ways, including an extended inhumation, a crouched inhumation, a secondary inhumation, and a cremation. Evidences to suggest that dolmens were used as burials are as follows. Firstly, dolmens are clustered together. Secondly, human bones, a direct evidence of a burial, are discovered in a dolmen. Thirdly, grave goods deposited in the course of constructing a dolmen are found.

Dolmens were used as altars

In a society where dolmens were constructed, some symbolic monuments would be needed to solidify cooperation and solidarity among different groups.

For this purpose, a dolmen with a huge capstone was likely to be constructed as part of a community-wide event within a certain region. Constructing a dolmen requires mobilizing a large amount of labor, which would be impossible without cooperation and solidarity among different groups. A dolmen would be constructed as an altar for communal assembly of different territorial groups, or for demarcation of a boundary between different groups.



• Dolmen used as an altar (Gwancheong-stone dolmen in Hwasun)

Dolmens were used as burial markers

Burial markers were likely to be used to symbolize a grave boundary, express authority and take an imposing appearance of a group, or simply mark a grave boundary. Dolmens used as burial markers are largely divided into two kinds. The first kind of dolmens has the size of an altar, located in the middle of or one side of a cluster of dolmens. The second kind of dolmens is smaller than the first one and has no burial chamber.



• Dolmen used as a mark stone (Sangcheon dolmen at Wollae-dong in Yeosu)

11. Were dolmens burials exclusively used by rulers?

Dolmens were unlikely to be burials exclusively used by a particular class



• Naewoo dolmens at Usan-ri in Suncheon

A lot of hypotheses have been presented about the status of people buried in dolmens, although it is very difficult to specify the status of those people. In the Korean Peninsula, different forms of dolmens are found in different numbers in different regions. Korean dolmens also show diverse aspects in terms of the clustering and form of their burial chambers. For these reasons, diverse arguments have been made. Considering that dolmens had been constructed over a long period of time, the status of people buried in dolmens would have varied with the progress of time. In some regions powerful leaders may have appeared earlier or later than other regions. On the other hand, a difference in the structure or location of burial chambers in dolmens suggests that dolmens were unlikely to be used as burials of a particular class or stratum. In previous studies, dolmens are thought of as burials for rulers like chiefs, rulers and their family members, kin-based communities, or warriors killed in a war.

12. What did bones found in dolmens mean?

Helping us to infer funerary customs and belief systems



• Deokcheon-ri dolmen in Changwon

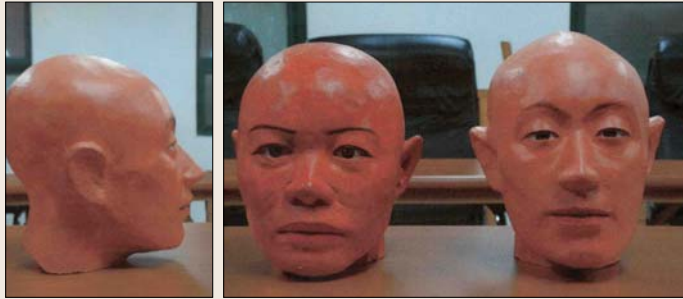


• Human skeleton from the Hwangseok-ri dolmen in Jecheon



• Jades from the Hwangseok-ri dolmen in Jecheon

Human bones found in some Korean dolmens suggest a possibility that dolmens were used as burials. Acidic soils in many parts of the Korean Peninsula bring a poor preservation of organic materials including human bones. Nonetheless, human bones have been found in a few Korean dolmens, including a Hwangseok-ri dolmen at Jecheon in North Chungcheong Province, a Jungdo dolmen at Chuncheon in Gangwon Province, a Jincheon-dong dolmen at Dalseong in Daegu, a Daepyeong-ri dolmen at Jinju in South Geongsang Province. On the other hand, human bones have been found in many dolmens from the Jilin region and North Korea. These human bones found in dolmens, together with the location of grave goods in a dolmen, provide information about a burial method and a head orientation of a dead body, as well as funerary customs, worldviews, and belief systems of dolmen-constructing people.



• Gaya woman, northern type (Reconstructed by professor Jo Yong-jin / Gochang Dolmen Museum)



• Mandalin, 20,000 years ago (Reconstructed by professor Jo Yong-jin / Gochang Dolmen Museum)

Two whole human skeletons were excavated from two burial chambers of Hwangseok-ri dolmens at Jecheon in North Chungcheong Province. The human skeletons were identified as adult males buried in an extended position, at their early twenties or thirties. They appear to have been 174 cm and 145-150 cm tall, respectively. Polished stone daggers, comma-shaped jades, and tubular jades were deposited in these burial chambers. The comma-shaped jades, which were found as a pair around the head, were likely to be earrings. Reconstruction of the skeleton whose height appears to have been 174 cm revealed that he had a bulging head, a big nose, and a protruding cheekbone. He had a face similar to a westerner with a long head rather than a contemporary Korean with a short head.

13. When did dolmens begin to be constructed?

Five millennium BC, beginning of dolmen construction in Europe

Beginning of dolmen construction in the Neolithic, closely related to agriculture

Everyone has a curiosity about since when dolmens began to be constructed. According to absolute-dating results, dolmens began to be constructed in Europe in 5000-4500 BC. This corresponds to the Neolithic. In relation to the beginning of agriculture, one of the most characteristic features of the Neolithic, megalithic culture seems to have expanded into Western Europe, centered upon the Brittany region at the west coast of France. In Asia, Indian dolmens began to be constructed in the tenth century BC, Japanese ones in the fifth to fourth century BC, Chinese ones in the twelfth to eleventh century BC, and North Korea dolmens in the twelfth century BC. In recent North Korea archaeology, it is argued that dolmens in North Korea began to be constructed in the fortieth century BC. While the emergence of megalithic culture in the world, closely connected with farming culture, dates back to the Neolithic, different forms of dolmens were constructed in different times and places. In South Korea, it was in the twelfth century BC, the Bronze Age that dolmens began to be constructed.



• Denmark dolmen



• Hiramama dolmen in Japan

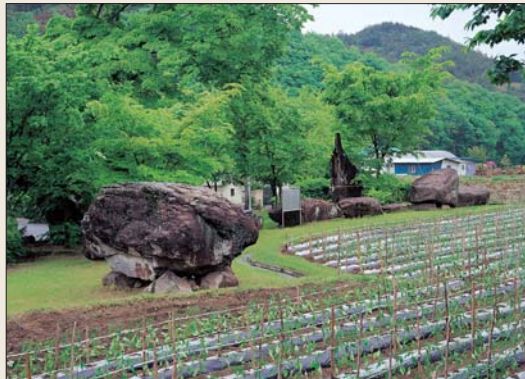
14. When did dolmens appear in Korea?

Approximately the twelfth century BC

Dolmens, prehistoric relics which were constructed over a period of 1000 years

With no written record of when dolmens were constructed, their construction dates are inferred through associated artifacts, typological sequences, and scientific dating results. Absolute dating results of dolmens overlap between the twelfth and nineteenth century BC. Therefore, it can be said that dolmens began to be constructed in about the twelfth century BC.

Until recently, North Korea dolmens were thought to have been constructed since the twelfth century BC. After the excavation of Dangun Tomb, however, it is argued in North Korea archaeology that the upper date of North Korea dolmens dates back to the latter part of the fortieth century BC, in relation to the absolute date of Dangun Joseon. This date is based on such absolute-dating results as ESR, TL, and FT dates. On the other hand, it is generally accepted that dolmens in Korea ceased to be constructed after the third to second century BC. Therefore, Korean dolmens can be said to be Bronze Age relics which were made over a period of 1000 years between the twelfth and second century BC.



• Byeoksong-ri dolmen in Hwasun

15. Why did dolmens cease to be constructed?

Emergence of a new ruling stratum and adoption of an advanced culture



• Daesin-ri dolmen in Hwasun

Social change and a subsequent difficulty in labor mobilization

Why did dolmens cease to be constructed? This happened in close connection with contemporary social change. The later part of a dolmen-constructed period was when a ruling stratum emerged and an advanced culture introduced from the outside was adopted. The emergence of a ruling stratum or chiefs means the beginning of a sudden unification of local groups after meeting and parting of previous local ruling groups. Booty acquired through a war which broke out to procure arable land brought differentiation in the status of people. That is, centralization of power and legal wages of conquest war went hand in hand with stratification of people into ruling and subordinate strata. In the course of this, dolmens came to be replaced by wooden-coffin tombs having a burial mound.



• Bangsan-ri dolmen in Hwasun

In this wooden-coffin tomb, bronze objects are deposited in large numbers. Bronze weapons were used to suppress a subordinate group forcibly. Bronze objects were also used to perform ritual activities for a group. That is, bronze objects were used to demonstrate the supreme power of a ruler who governed both politics and religions. In the same vein, a new type of burial was adopted, differentiated from a previous dolmen.

As for the adoption of an advanced culture, the advanced culture refers to iron culture. Bronze objects from a dolmen-constructed period are mostly weaponry. With the progress of time, they become exaggerated and enlarged to be used for ritual purposes. On the other hand, iron objects were used for practical purposes, as agricultural tools rather than weaponry. These agricultural tools made of iron are three or four times more efficient than stone tools. Expanding arable land with these iron tools would necessarily require a large amount of labor. Under this social circumstance, constructing dolmens might be considered wasteful and consuming tasks. As such, labor which had previously been mobilized for dolmen construction would be invested in productive activities. In the same vein, burial types were changed into wooden-coffin or pit tombs which did not require mobilizing a large amount of labor.

IV Lives of dolmen-constructing people



Bronze Age when dolmens were constructed
What kind of life did dolmen-constructing people live?
Let us have a look at the life of dolmen-constructing people
who were adaptive to natural environment
and maintained a unique culture.

Lives of dolmen-constructing people - a story about their settlements

Living in a settlement against a background of a mountain and with a river in front



• Geomdan-ri village in Ulsan



• Round house at Naepyeong-ri in Hwasun



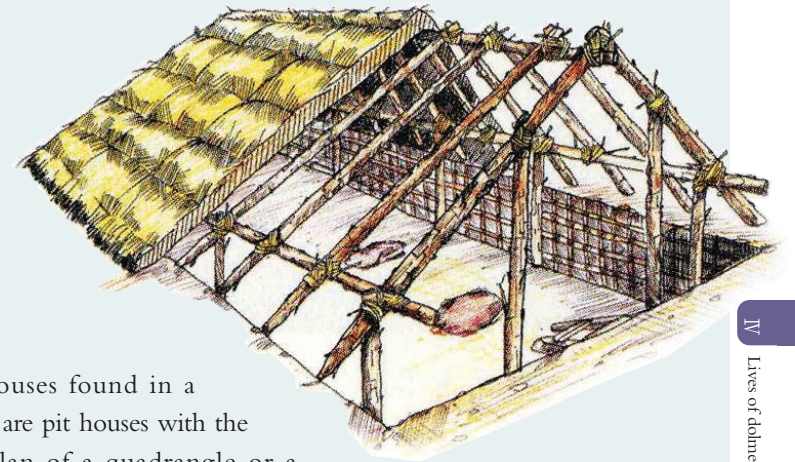
• Rectangular pit house at place for Experiencing Hwasun Prehistoric Dolmen

Dealing with hot or cold weather in a pit house

Dolmen-constructing people usually lived in a settlement composed of about ten pit houses. In some cases, a trench was dug or a wooden palisade was erected to draw a boundary around a settlement and protect the settlement.

Dolmen-constructing people lived in a settlement on a low hill or by the riverside. With the intensification of farming, they came to live in a large settlement on flat ground of a low hill. At first, two to four houses were clustered together.

As more and more settlements came to be located on a low hill or an alluvial plain by the riverside, the size of settlements became bigger. At this time, a large settlement in which about one hundred houses were clustered together was formed.



• Reconstructed rectangular pit house

Most houses found in a settlement are pit houses with the ground plan of a quadrangle or a round. A quadrangle house seems to have been a place where kin-based members of different generations lived. As time approaches the middle phase, houses tend to get smaller. This indicates that previous extended family got subdivided into a married couple and their children who now lived in one smaller house. A round house has an elliptical pit and postholes at the center of the house. Round houses are distributed over wide regions, including the Chungcheong, Cholla, and Gyeongnam regions, yet centered upon the Gum River basin. Round houses are even found on Jeju Island and at Kyushu in Japan. The elliptical pit at the center of a round house was likely to be mainly used to make stone tools or jade objects. The fact that no indoor hearth in a round house suggests a possibility that those who lived in round houses used an outdoor hearth communally.

As for indoor facilities, there seems to be little difference between Bronze Age and contemporary houses, except for some difference in their quality. Tools needed for outdoor activities were put near an entrance, while cooking facilities like pottery were put around a hearth. This indicates that the inside of a pit house was divided according to functional purposes.

Lives of dolmen-constructing people - a story about farming

Regularized procurement of foodstuffs thanks to intensified agriculture

Hunting and fishing to supplement insufficient food
Millet and barley rather than rice were eaten as a main meal

Dolmen-constructing people did farming to maintain a regularized dietary life. Nevertheless, there were still some foodstuffs insufficient, which were supplemented with those procured through hunting, fishing, and gathering. In the Neolithic a main way of farming was dry-field farming. In the Bronze Age, such new inventions as furrows and rows were used to cultivate crops like millet and beans, and rice farming was done by using topographical conditions as they were. Rice, wheat, barley, millet, perilla, and beans were cultivated through dry-field farming. Bronze Age dry fields were archaeologically excavated in Dongcheon-dong and Dongho-dong in Daegu, Daepyeong-ri in Jinju, and Yeouigok in Jinan. The Mugeo-dong site in Ulsan and Majeon-ri site in Nonsan are where Bronze Age rice fields were excavated. These rice fields take the shape of a square, with its length or width 3 m. This size is very small, compared with that of contemporary rice fields. Forms of a rice field's bottom, a ridge between rice fields, and a watercourse were identified. It was also found that a watercourse between rice fields was opened to let water come and go. Dolmen-constructing people, who began to do rice farming substantially, used a low, swampy place to cultivate rice. Such a place is fertile, and easy to be watered.



• Majeon-ri paddy field in Nonsan



• Reconstructed Majeon-ri paddy field in Nonsan
 [Bronze Culture in the Hoseo Region 2007]



Paddy

Perilla

African millet

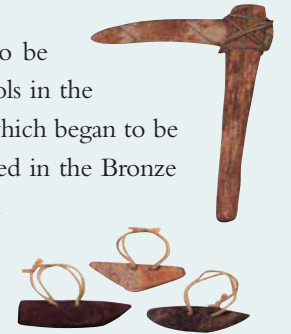
Barley

Millet

Lives of dolmen-constructing people - a story about their farming tools

Stone knives or sickles used to harvest more efficiently

Stone or shell knives and sickles, which began to be used in the Neolithic, were still used as farming tools in the Bronze Age. Hoes, stone shovels, and plowshares, which began to be used to dig the earth in the Neolithic, were still used in the Bronze Age, too. Wooden farming tools from Majeon-ri in Nonsan suggest that wooden tools were also frequently used as farming tools in the Bronze Age.



• Reconstructed stone knife and sickle

A stone knife is a harvesting tool used to cut an ear of a grain. It usually takes the shape of a half moon, while a rectangular knife is found in Hamgyeong Province and a triangular one in Chungcheong Province and at the coastal region in Cholla Province. Stone knives seem to have been used to harvest diverse kinds of grains at first. With the emergence of triangular knives in the Middle Bronze Age, stone knives appear to have been exclusively used to harvest rice. Halfmoon-shaped stone knives were used for ritual purposes as well as practical purposes. Stone knives found fragmented around a burial appear to indicate that they were intentionally fragmented and deposited rather than simply discarded after having been used.

A stone sickle is a harvesting tool. Diverse sizes of stone sickles are found, ranging from 15 cm to 30 cm. A stone sickle was mainly used to chop grains or weeds or cut an ear of a grain.



• Sowing cereals (Experiencing prehistory)



• Harvesting cereals (Gochang Dolmen Museum)

Lives of dolmen-constructing people - a story about hunting

To supplement protein of a high quality



• Hunting with a stone arrowhead (Experiencing prehistory)

One might think that hunting was not important for dolmen-constructing people as they mostly depended upon farming to maintain their subsistence. However, in reality, cereals procured through dry-field or rice farming were not enough. When lots of cereals were harvested through farming, dolmen-constructing people could store them until next year's harvesting time. Nonetheless, this was hardly the case. In actuality, they procured foodstuffs through gathering, hunting, and fishing as well as farming.

Hunting was an important subsistence activity through which prehistoric people could get foodstuffs and animal skins. It has continued since the Paleolithic age. In the Paleolithic age, large animals whose movement was slow were a main target of hunting. In the Neolithic when small animals which were fast became a main target of hunting, stone arrowheads instead of stone spearheads to stab an animal directly were generally used. While spears and axes are hunting tools used at a short distance, bows and arrows are those used



• Reconstructed picture of fishing lives

at a long distance. In this respect, stone arrowheads found in many sites can be said to be a new invention with which to overcome this crisis.

What kind of animals did dolmen-constructing people mostly hunt? In archaeological sites, bones of deer, roe deer, wild boars, pigs, hares, resident birds, and migratory birds are found. Among these, deer and wild boars are found in a large number. This indicates that deer and wild boars were the most frequently consumed meat between the Neolithic and Bronze Age. As they are relatively large in size, it would be easy to hunt them. They were sources of desirable protein.



• Hunted deer (Gochang Dolmen Museum)



• Cutting meat with a stone knife (Experiencing prehistory)

Lives of dolmen-constructing people - a story about their vessels

Pottery, vessels for a year of abundance

Diverse forms of pottery including Mumun pottery were used

Vessels are very useful for daily life. Before steel vessels came to be generally used, wooden vessels were frequently used. Nonetheless, it was pottery made of soils and then fired that was most frequently used until then. People came to live a longer life by containing foodstuffs in pottery and boiling it. This promoted digestion and prevented diverse kinds of disease.

Pottery used in a dolmen-constructed society is called Mumun pottery or plain coarse pottery which is not decorated. Clays including coarse sands or talc are shaped into a pot having a flat bottom, which is then fired in an open kiln. This pot is usually tinged with red brown or yellow brown.



• Making pottery (Experiencing prehistory)



• Making pottery (Gochang Dolmen Museum)

Pots were used to store nuts and fruits gathered in a mountain or a field, or cereals produced through farming. Pots were also used to move something, cook foodstuffs, and eat cooked food. In addition, pots to be deposited in a burial were sometimes specially made.

Pottery shapes as to their usage



• Pottery for storage

Storage ▶

Cereals harvested in dry and rice fields were stored either to be consumed on a daily basis or to be used as a seed for next year's farming. Necessity to store produced cereals brought change and development of the shape of storage pottery, and the invention of separate facilities for storage like storehouses.

Cooking ▶

A small jar about 20 cm in height was used to cook food. Traces left when the jar was put on the fire are observable on the jar's exterior. After putting foodstuffs into the jar, this jar was likely to be put and stabilized on a hearth. Then, a fire would be made in the hearth to boil the foodstuffs in the jar.



• Pottery for cooking



• Pottery for eating

Meal ▶

They cultivated mixed grains in dry fields and rice in rice fields, hunted animals, and gathered nuts and fruits. Their foodstuffs, including cereals, fish, shellfish, vegetables, meat, and acorns, are not greatly different from our usual foodstuffs. In order to eat these foodstuffs procured in a regularized way, small vessels were made and used. The size of these vessels ranges between 5 and 11 cm. They take different shapes as to their function, so that they are divided into bowls, dishes, and so on.

Lives of dolmen-constructing people - a story about their stone tools

Making a desired shape by chipping and polishing a stone



• Making stone tools (Gochang Dolmen Museum)

In the dolmen-constructed period, metal culture in which new materials like copper, tin, and lead were used to make tools was introduced. Nonetheless, stone tools were still made and used in daily life. Making bronze objects was difficult, and raw materials

necessary to make bronze objects were rare. For these technical problems, bronze was used to make rulers' ornaments or ritual objects, while stone or wooden tools were still frequently used in daily life. Compared with Neolithic stone tools, the size and form of Bronze Age stone tools was diversified as to their functions, and they were made by specialists.

To make a stone tool, a raw stone is fragmented into an appropriate size. If it is polished from the start, too much time is consumed.

Thus, it is roughly modified at first, and then polished with a whetstone. A whetstone plays an important role in making a desired shape of a polished stone tool and its edge sharp. Diverse raw materials were used to make polished stone tools, including granite, argillite, rhyolite, tuff, andesite, and shale. Amazonite and jasper were used to make ornaments.



• Tools for stone-tool making

Diverse kinds of stone tools

- Cutting or processing wood - stone axe, stone chisel, stone plane



- Tools for farming
- stone knife, stone sickle, stone grinding pestle, grinding stone



- Tools for hunting - stone spearhead, stone arrowhead



- Weapons and ornaments - polished stone dagger, jade



Lives of dolmen-constructing people -a story about their bronze objects

High technology applied to making bronze objects



• Completed bronze object

Bronze Age people, who had only used stone tools, came to know such metals as copper and tin. They used these metals to make bronze lute-shaped daggers, spearheads, arrowheads, and mirrors. These bronze objects are made through a series of processes, including mining, refining, mold-making, and casting. Based on the rarity of raw materials necessary to make bronze objects, bronze objects were likely to be used as status symbols or specialized items exclusively owned by powerful people.

Korean bronze objects are distributed over Manchuria and the Korean Peninsula. Most of them are weapons, with some tools, ritual objects, ornaments, and wagon and horse equipment found together. When they were decorated, geometrical patterns were most frequently used. Weaponry is divided into swords, pole-top spearheads, dagger axes, and arrowheads.



• Making a mold



• Pouring cast-bronze into a mold

Lives of dolmen-constructing people - having a look at their mind

Rock painting as an expression of their mind

In the belief that rocks have miraculous power and vitality, people wanted to express their thought or story through rock paintings. Paintings and diverse decorations inscribed on rocks are called rock paintings. That is, rock paintings refer to paintings or decorations engraved on the surface of a rock by chiseling, drawing, or grinding the surface with a metal tool or a sharp edge of a hard stone. They did this because rocks symbolize regeneration and resurrection.

Two human figures and a polished stone dagger are engraved on the Orim-dong rock in Yeosu. It is believed that a dagger protects its owner in this life and symbolizes the authority or status of its owner in afterlife. They engraved decorations on a rock to protect not only a dead body in a burial but also the burial itself.



• May you protect us (Orim-dong rock-carved painting in Yeosu)



• Bronze object with the picture of farming on it (in detail)



• Bangudae rock-carved painting in Ulju

The human figures are offering something or praying to ancestors. This shows one aspect of funerary rituals for ancestors.

The Bangudae rock painting was made by chiseling the whole surface of the rock to engrave marine animals like a whale and a dolphin.

On the other surface, diverse animals, including a tiger, a deer, a pig, and a mountain sheep, are engraved, as well as outlines of wild animals. These are paintings of land or marine animals people wanted to hunt, events people wanted to remember, or prayers praying to gods for realization of their wishes in daily life. All of these are traces of past people's lives and stories.

V

Gochang cultural sites worth a visit



In Gochang, where World Heritage dolmens are distributed, lots of cultural sites exist like town castles, temples, and tourist attractions as well as prehistoric dolmen sites.

The tour guide map of Gochang



Gochang Dolmen Museum, the first dolmen museum in Korea

Gochang Dolmen Museum



• View of Gochang Dolmen Museum



• Inside of Gochang Dolmen Museum

Watching bronze artifacts and dolmen culture at once

Dosan-ri, 676 Gochang-eup, Gochang-gun, North Cholla Province

You can see a magnificent three-story building within five minutes drive after passing through Gochang IC along the West Coast Highway. The building is none other than Gochang Dolmen Museum, the only dolmen museum in the whole country. A total of 183 hundred million was invested in constructing this building located on an approximately 57,988 m² site with the size of about 3952.8 m².

In Gochang Dolmen Museum, you can watch diverse kinds of Bronze Age artifacts, lives of Bronze Age people, and world dolmen culture at a glance. This is the first special museum for dolmens in Korea. It is composed of inside and outside galleries.

The inside gallery has three stories. On the first floor are a project gallery and an artifact depository. On the second floor is a standing gallery, where you can find research data about lives of Bronze Age people and dolmens easily. On the third floor are an experiential gallery with objects and a pit-house setting open to visitors, and an outside view telescope. These help visitors to understand Bronze Age material culture.

The outside gallery is composed of a prehistoric settlement, an experiential garden, and an exhibition garden. In the prehistoric settlement, a settlement where dolmen-constructing people lived was reconstructed to help visitors understand lives of dolmen-constructing people easily. In the experiential garden, visitors can try to pull a dolmen's capstone themselves. In the exhibition garden, a history of Bronze Age burials, like jar coffins, earthen pits, and stone cists, is presented.

In particular, inasmuch as this museum is a special museum for dolmens, visitors can have a direct access to data from the Hwasun and Ganghwa dolmen sites as well as data from the Gochang dolmen site. In addition, this museum is evaluated as a place for experiential study and education where visitors can watch diverse research materials about the World Heritages in Korea and megalithic cultures in the world at a glance.

In Gochang Dolmen Museum, visitors can watch dramatic and dynamic lives of dolmen-constructing people who were borne, lived passionately, died, and then buried in dolmens. As such, this museum is a place where you can travel back to the Bronze Age, feeling the truth that dolmens are not just burials for the dead but also live locales for the living filled with historical traces. [Http://www.gcdolmen.go.kr](http://www.gcdolmen.go.kr) ☎ 063-560-2577~8

Dolmen sites from a Prehistoric period

Sanggeum-ri dolmens densely distributed along an old path

Sanggeum-ri 373, Daesan-myeon, Gochang-gun, North Cholla Province



• View of dolmens in Sanggeum-ri



• A go-table type dolmen in Sanggeum-ri



• Quarry hole on a Sanggeum-ri dolmen's capstone

Sanggeum-ri diverges eastward from Daesan-myeon in a narrow yet long shape, with Seongsong-myeon on its north, and a low hill at Seongsan-ri, Daema-myeon in Yeonggwang-gun on its south. A path leads from a tree planted around the pavilion at the Sanggeum village to the top of Galijae 225 m above sea level which connects with Samgyemyeon in Jangseong. About 205 dolmens are distributed along this

path, over the distance of approximately 2.7 km to the top of Galijae. This path is a main traffic route from Beobseongpo to the inland at Jangseong.

In Sanggeum-ri, most dolmens are a go-table type, with eight dolmens of a varied table type. It is difficult to specify an exact type of the latter dolmens as their substructures are buried. Nonetheless, some of them appear to be a table type while others seem to be a mixture of a varied table type and a go-table type. In addition, tens of capstone-type dolmens which have a capstone directly put on a burial chamber are found.

As above, Sanggeum-ri dolmens show diverse types and a unique spatial distribution. In this respect, the Sanggeum-ri dolmen site can be said to be one of the characteristic dolmen sites in Gochang, together with the Gochang dolmen site at Chunggrim-ri in Gochang-eup.

Ungok-ri dolmen known as the largest in Korea

San 71-3, Ungok-ri, Asan-myeon, Gochang-gun, North Cholla Province

After coming down about 1.6 km southward from Seonwoon Lake Golf Club at Asan-myeon along Local Road No. 734, you meet a path leading to the Ungok village. After passing through Ungokje along this path, you meet Ungokseowon. Four dolmens are distributed around it.

In front of the Ungok-ri dolmen is an information board saying "the largest dolmen in Korea." This dolmen weighs 300 tons, with its capstone 550 cm in length, 450 cm in width, and 400 cm in height. It was excavated as part of the Asan dam construction work. This dolmen was originally

covered with overgrown pine trees. Without its supporting stones, it would have been thought of as a huge natural stone. The capstone is propped by two supporting stones on the southern part, with the length 120 cm, the width 80 cm, and the height 43 cm, while those on the northern part appear to be buried under the ground.



• Excavated Ungok-ri dolmen (No. C-2)



• View of the Ungok-ri dolmen



• Ungok-ri dolmen's supporting stones

Sansu-ri dolmen used as an altar



• Sansu-ri dolmen placed on its own on a hill

Sansu-ri 544, Seongsong-myeon, Gochang-gun, North Cholla Province

The Sansu-ri dolmen refers to a go-table type dolmen located on a hill on its own in the neighborhood of an embankment at the entrance road to the Sansu village. Its capstone is 600 cm in length, 320 cm in width, and 130 cm in thickness. This dolmen has five supporting stones. They take the shape of a pillar, which is a unique shape rarely found in Gochang. As this dolmen is located on a low, flat hill on its own, with the five pillar-shaped supporting stones holding up the capstone, it was likely to be used as an altar, rather than a burial, in front of which ancestral rites were performed. This dolmen was designated as North Cholla Province Monument No. 111.



• Sansu-ri dolmen's supporting stones



• Close-range view of the Sansu-ri dolmen

Cultural sites from a historic period

Bongdeok-ri group of tombs thought of as Mahan kings' tombs

San 47, Bongdeok-ri, Asan-myeon, Gochang-gun, North Cholla Province

Distribution of the Bongdeok-ri group of tombs ranges from the hilltop to the bottom of the hill. This hill diverges to the northwest from Taebong (110.4 m above sea level) located to the south of the site. Two large tombs with a mound are located to the west of the Mandong village and to the north of the Hoodong village, respectively. Overall, the mound takes the shape of a rectangle, with its length 44-46 m, width 29 m, and height 9 m.

Gochang-gun made a project to restore and reconstruct Bongdeok tombs. Based on the project, Bongdeok tomb No. 1 was excavated twice between 2008 and 2009. As a result, five stone-built tombs were discovered, with two jar coffins and nine stone-lined tombs found around them. In tomb No. 4 which has a stone chamber with a horizontal entrance, diverse artifacts were found, including gilt bronze decorated shoes, gold earrings, bamboo-leaf-shaped decorations, a Chinese celadon porcelain jar with a domed bottom, a long sword, a hand knife, horse equipment, iron tools, and arc decorations. This is interpreted as representative of 'Morobiriguk,' one of the powerful polities in Mahan. The structure of and finds from this burial suggest that this burial was constructed in the early fifth century.



• View of the Bongdeok-ri group of tombs

Gochang town castle called as the Moyang castle, and the Seosan mountain castle of Baekje

Gochang town castle



• View of the Gochang town castle

Eubnae-ri 126, Gochang-eup, Gochang-gun, North Cholla Province

The Gochang town castle is a mountain castle which was built in 1453 to protect the invasion of Japanese troops. It surrounds Mt. Bangjang in Gochang. Connected with the Najujingwan Ibam mountain castle, the Gochang town castle is highly evaluated as an outpost to defend the inland of Honam. As for the size of the castle, the circumference of the castle wall is 1,684 m, with the height of the castle 4-6 m and the area 165,858 m². Towers, like Deungyangru (east gate), Jinseoru (west gate), and Gongbukru (north gate), six protruding ramparts, three subsidiary castles, and two watergates remain.

This castle is also called the Moyang castle. It originated from 'Moryangburi', the name of the Gochang region in the three kingdoms period. According to a folklore, this castle was built by women and girls. In relation to this, Dabseongnoli or a folk play to circle around a castle is transmitted, which is the only case in Korea. Right before or after September 9 (the ninth day of the ninth lunar month), the Moyang castle ceremony is held. A folk play to step on the castle is transmitted. The following folklore is also being transmitted: when women with a palm-size stone on their head circle around the castle once, a leg-related disease is cured; when they circle around the castle twice, they live a long and healthy life; and when they circle around the castle three times, they go to a paradise after death.

Seosan mountain castle



• Seosan mountain castle indicated by a broken line

San 1, Bongdeok-ri, Asan-myeon, Gochang-gun, North Cholla Province

The Seosan mountain castle is located on Seongteulbong at the back of the Seokchidong village near the World Heritage Gochang dolmen site. This castle is built on a place with streams on the east, west, and south, and a view looking down upon lower lands less than 20 m above sea level. It is a castle built with natural stones on a mountaintop. The southern part of the castle is built with relatively small stones, while the northern part is built with larger stones. As for the size of the castle wall, the south wall is 266 m in length, the east wall 142 m, and the north wall 322 m, with the whole circumference 730 m and the height 3 m. Among local people, a folklore is still being transmitted that the Gochang town castle was built by women and the Seosan mountain castle by men as a competition between women and men, with the winner being the women.

Seonwoon Temple located in Mt. Dosol

Samin-ri 500, Asan-myeon, Gochang-gun, North Cholla Province

Seonwoon Temple is located at the northern foot of Mt. Seonwoon which is also called Mt. Dosol. It was built by Geomdan, a priest of high virtue, in 577 [Baekjeking Wuideok 24]. Since then, it has gone through several restorations until today, including the restoration by Hyojeong in 1354, and one by Geuku for about ten years from 1472 [Seongjong 3].



• View of the Seonwoon temple

Seonwoon Temple produced many prominent priests of high virtue, including priest Seolpasangeon who contributed a lot to the development of Heomhak in the late Joseon Dynasty Period, Priest Baekpageungseon who is worshipped to have revived Seonmun, Priest Haneungtanyeong in the Greater Korean Empire, and Priest Park Hanyeong who is a forerunner of the modern Buddhism. These priests disciplined themselves in Seonwoon Temple and led their contemporary Buddhism. Remaining royal palaces include Daewoongbojeon, Gwaneumjeon, Yeongsanjeon, Palsanjeon, Myeongbujjeon, Sansingak, Manseru, and Cheonwangmun. In front of Daewoongbojeon are a six-story stone pagoda, a buddha-hanging altar, pillars supporting a flagpole, and a stone pillar. Monk sells inside the mountain include Chamdangam, Dosolam, Dongwoonam, and Seoksangam.

Daewoongbojeon at Seonwoon Temple was designated as Treasure No. 290. The three sacred Buddha wooden statues at Yeongsanjeon, a six-stories stone stupa, a temple bell, Manseru, and Baekpulsabi were designated as the Local Cultural Heritage. In addition, cultural heritages, including Goryeo Buddha statues, like GeumdongjijiangbosaljoAsang (Treasure No. 279), Buddha paintings from Joseon Dynasty period, 『Seokssiwonryu』, and 『Historical record of Seonwoon Temple』 are exhibited in Seonwoon Temple Seongbo Museum within the temple. A camellia forest, Jangsasong, and Songak were designated as the Natural Monument.

House where general Nokdu Jeon Bong-jun was born

Chungrim-ri 65, Gochang-eup, Gochang-gun, North Cholla Province

This is the site of the house where general Jeon Bong-jun was born. It is located between private houses. Jeon Bong-jun was born on January 10 in 1856 (December 3 in 1855, according to the lunar calendar), as Jeon Chang-hyeok's son. Since then, he lived in the Dangchon village until he was thirteen years old. Being small, he was often called Nokdu or a mung bean, from which originated his later nickname General Nokdu.

In 1892 when Gobu Governor Jo Byeong-gab exploited farmers' money and crops against their wills, General Nokdu Jeon Bong-jun, together with representatives of farmers, petitioned him to do justice. Being rejected, he captured corrupt officials and put them in prison in January 1894 by leading farmers and believers in Donghak. Later when Korea was invaded by foreign troops, he went to Jeonju to make twelve clauses in Reformation Design of Misgovernment actualized, including punishing corrupt officials and emancipating slaves. As they were not actualized, and Japan tried to invade Korea, he led 120,000 soldiers and fought against Japanese troops together with 100,000 soldiers led by Son Byeong-hee. Donghak farmers exerted influence over the whole central-southern region and South Hamgyeong and South Pyeongan Provinces. However, they were defeated in the Geumgu battle in Gongju, and General Jeon Bong-jun retreated to Sunchang. While trying to rise again, he was captured and then executed in March 1895.

The house where General Nokdu Jeon Bong-jun was born originally had a Seodang (a village school), an inside house, and an outside house, all of which were destroyed during the period of Donghak farmers' revolution.

Currently, one room of the inside house and outside house are restored, respectively. The inside house has two rooms in its front and five rooms in its side, and its roof is covered with straws. This was a typical house type for ordinary people at that time.



• View of the house where Jeon Bong-jun was born

Mujanghyeon government office and town castle which show a structure of the Joseon Dynasty Period town castle



• View of the Mujanghyeon government office and Jinmuru in the town castle

Seongnae-ri 149-1, Mujang-myeon, Gochang-gun, North Cholla Province

The Mujanghyeon government office and town castle were constructed at the midpoint between Musonghyeon and Jangsaheon when the two were integrated, or at Seongnae-ri in Mujang-myeon, Gochang-gun. According to the official record of Mujangeup, Byeongmasa Kim Jeo-rae mobilized 20,000 priests and men from diverse villages to build the Mujanghyeon government office and town castle between February and May in 1417. This is where Donghak Farmers' Revolution first emerged. The town castle with a ground plan of a rectangle is built on a flatland. This castle is about 1.2 km in length, 1-2 m in height, and 1-2 m (upper part) and 3-5 m (lower part) in width. Except for part (about 230 m) of the left and right sides of the south gate which was destroyed, most parts of the castle remain, including the south gate (Jinmuru) and east gate site (subsidiary castle site) which remain almost intact. Structures built with stones remain around the south gate. An alignment of stones is found within an earthen castle of the east gate site. This alignment seems to be part of a stone castle which was rebuilt as the earthen castle. Besides, a guest house, an office court, a castle, a moat, a country office, Yeoncheong, a village office, a village shrine, an altar to the state deities, and Yeodan remain, too. This castle was designated as historical site No. 346 in February 1991, evaluated as important data for investigation of town castles in Joseon Dynasty Period.



• View of the Mujanghyeon government office and the Mujang guest house in the town castle

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