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## FLINT IMPLEMENTS OF THE TRYPILLIA CULTURE B/I PERIOD FROM THE RIVER DNISTER

*The paper is devoted to the analysis of the flint industry and functional products of phase B/I Trypillian settlements in the Middle Dniester region. The results are compared to the flint production of the previous period of Trypillia A/II-A/III from the same region. The difference between the techniques of two consecutive periods is characterized by the increased width of blade blanks and complete rejection of the microlith points/microburin technique. The technique of biface manufacture (triangular arrowhead) used on flake blanks instead. Two types of inset to sickles that replaced one type inset of early Trypillia are distinguished. These features can be identified as the transition signs to the Trypillia B/I period (for the Middle Dniester region). Considering the significant difference between the two technologies of consecutive period of culture (early and the beginning of the middle) the question of the new techniques origin is raised. For the purpose of this problem the materials of neighboring cultures (of the region between Carpathians and Dniester, and steppe cultures of Ukraine), which is synchronous with periods Trypillia A/III-B/I, are used. As a result of the close contacts at the appointed time, between Trypillia culture and Gumelnita-Karanovo VI-Varna and Bolgrad-Alden cultures, adopting of the new techniques is seen not from the steppe cultures (contacts with which were unimportant), but from cultures of the Balkan-Danube-region.*

**Keywords:** Trypillia culture, knapping technology, influence, Gumelnita-Karanovo VI-Varna, Bolgrad-Alden.

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## THE PROBLEM OF CHRONOLOGICAL AND GEOGRAPHICAL AUTHENTICITY OF "ANCIENT WRITINGS OF HWAN BEING" HWANDAN GOGI (桓檀古記)

*The semi-mythical chronology of the "Hwan-guk epoch" accepted in the Korean historiography causes reasonable doubts. The "Ancient Writings of Hwan Being" Hwandan Gogi (桓檀古記) determine the time of appearance of the first proto-Korean Hwan-guk State as "very old" with existence duration of 3301 years. Within those terms, the consecutive board of seven supreme Hwan-guk's leaders was mentioned. Those leaders got an official title "hwan-in" (桓因 / 桓仁) that means "the attendant of the god". Differently, every hwan-in should have kept the throne approximately for 470 years. It is clear that such dating should not be taken for granted, but is it necessary to reject it completely? Probably, the problem is what should be counted as "year". Our calendar operates with the concept of "solar" year of 365/366 days. However, ancient people had their own notion of calendar cyclicity. Quite often "the lunar cycle" between the nearest full moons was a base element of early calendars. It consisted of four seven-day weeks or 28 days. It means that if accept not solar but lunar "year" as a base system of calendar cyclicity, the knowledge of the Hwandan Gogi is quite representative. Thus the duration of existence of the Hwan-guk State can be determined with 250 years approximately, which may include all the seven reigns of "hwan-ins", mentioned in the source (approximately 35 years for each reign).*

**Key words:** Ancient Korea, Hwandan Gogi, Hwan-guk State, chronology, solar year, lunar cycle.

Classical historiography of all people of the Far East has got one feature with its own long history. This is the question of a widespread tradition among local historians of making national history as old as it is possible on any opportunity in every possible way to add authority to their own civilization roots. In canons of traditional political idea the greater antiquity of an origin has always been a priority

parameter of level of the state status in the East – unlike the modern West where the superiority is given to such parameters as gross national product and gross national product per capita, the technology development level, military or raw potential, and other more materialized categories. Classical Korean historiography is not an exception of this rule. It has always tried not to lag behind the immemo-

rial rival neighbors – China and Japan – in terms of chronology of civilization and state. At times this tradition even was beyond common sense in such aspiration. A vivid example is an official version of dating occurrence and duration of existence of the very first "political" formation of Korea – "Hwan State" *Hwan-guk* (桓國).

The founder of this "state" is considered to be "divine" people *Hwan* (桓), which origin is basis of political consciousness of the Korean nation for modern Korean ethnological science. Being a question of first steps in history of any people, there is a very few data in about essence and its ethnogenesis and concrete peripheries in hands of researchers. Besides, as a rule, this information is not only the extremely scrappy, but also specifically presented – in form of myths, legends and is historized enough, but extremely inconcrete with facts in legends. It makes source study analysis extremely difficult. However, such sources should be worked with, as in them only we can gather those particles of concrete knowledge about the essence of events of the past which can be illustrated, materially confirmed or denied, but can't be replaced in any way by the archeology, which is dumb on its subject essence. At the same time, the existence of such quasihistorical traditions represents the original base of political consciousness of the Korean nation and this is the reason of necessity of studying this stage of ancient Korean past in its traditional and historiographic interpretation. Though the traditional historiography of Korea carried the beginnings of national history of proto-Korean nation Hwan to such ancient times that even most "courageous" ones in their patriotic feelings modern Korean researchers are not ready to believe provided chronology, but none of them dares to deny it unequivocally. They are limited only by verification of the certainty that it is rather "mythologized" and consequently is not absolute true in last instance. Let's try to understand the heart of the problem...

The main thing and in fact the unique written narrative source, which contains the description of history of "the state of divine people" *Hwan-guk*, is a compilative collection of classical Korean myths *Hwandan Gogi* (桓檀古記) – "Ancient Writings of Hwan Being".

The origin of this historical document still causes serious censures among orthodox supporters of "absolute source study cleanliness" of each text provided into a scientific turnover, but it is unlikely to be denied completely. That is why even bearing in mind that the authenticity and reliability of *Hwandan Gogi* continues to cause many fair censures, it is already impossible to study the roots of Korean ethnogenesis not using the data contained in "Ancient Writings of Hwan Being". But the history of occurrence of the marked assembly is really unclear enough.

According to the official version, *Hwandan Gogi* is a result of titanic work of famous Korean regional specialist, ethnographer and philologist Yi Gi (이기 / 李沂: 1848–1909), who devoted all his life to collecting, fixing and, as a result, preserving the most ancient Korean myths and legends. He tried to discover their maintenance in snatches of ancient manuscripts and used oral informants' knowledge. It is not a secret that in many families until now generations transfer by word of mouth various historical legends. That is why, whether considering the authority and exclusive conscientiousness of Yi Gi as a researcher, such method of accumulation of knowledge of the past is not reprehensible. Unfortunately, Yi Gi didn't have enough time to finish such important work by his own editions as he died and did not finish editorial processing of this invaluable material. After Yi Gi's death the whole galaxy of his followers-enthusiasts (Hong Beomdo (홍범도 / 洪範圖: 1868–1943),

O Dongjin (오동진 / 吳東振: 1889–1930), etc.) engaged in a problem of its preparation for publication. Their work was organized by another famous Korean researcher Gye Yeonsu (계연수 / 桂延壽: ?–1920). Titanic work on codification and editing the data of such sprayed material into the assembly of logically built and textually coordinated myths and legends was completed by their diligence in 1911 [5, c. 21]. Then the book being ready to publish has received, at last, the official name *Hwandan Gogi* [6, c. 28]. However, skeptical attitude of the majority of scientists of that time to a delicate problem of authenticity and reliability of the presented compilation postponed its publication for a long time. The loss of the state sovereignty by Korea, Japanese colonization, then World War II and Korean wars especially made a problem on the edition of "Ancient Writings of Hwan Being" not actual. In a word, the manuscript ready to be published was buried for a long time in archives and during several decades nobody remembered about it. Only in 1975 another researcher-enthusiast Yi Yulib (이유립 / 李裕立: 1907–1986) extended it again from nonexistence and dared to enter it into a scientific turnover. After four years of editorial completion he managed to publish the text *Hwandan Gogi* in 1979 both in its protogenic hieroglyphic variant [9] and in a transcription of the Korean alphabetic letter *Hangeul* [8]. Its partial translation into English language is also available on the Internet [3].

Now the full text of *Hwandan Gogi* in its original execution is situated on the Internet that finally removes any obstacles in a way of its scientific usage [7].

From five books of *Hwandan Gogi* histories of the state *Hwan-guk* the first, the second and the fifth sections of this assembly are partially devoted, namely:

1. "The First Scroll of Records of Three Sacred" *Samsongi: Sangpyeon* (三聖記. 上篇);
2. "The Second Scroll of Records of Three Sacred" *Samsongi: Hapyeon* (三聖記. 下篇);
3. Rather concisely: "Written Down by Brush History of Taebaeg" *Taebaeg Ilsa* (太白逸史).

In them, Hwan-guk was described as a kind of confederation of twelve half-autonomous proto-Korean tribes led by a dynasty of tribal lords, which got a proud title *dan-in* (檀仁) or *hwang-in* (桓因 / 桓仁) that can be literally translated as "servant of God" and figuratively can be interpreted as "major priest". Each tribe of confederation Hwan-guk used its solid autonomy that is confirmed by their official titles, which as well as the general name of the union, necessarily had the word *kuk* / *guk* (國) meaning in a hieroglyphic writing the concept of "state", "power" and "people". On the other hand, the presence of common for all those tribes of the consolidating name Hwan testifies to formation in the environment of "divine people" elements uniting proto-politic self-perception and quasiethnic consciousnesses. It allows to consider the "divine people" *Hwan* to be particular proto-Korean generality. Then, accordingly, the well-reasoned ethnopolitical evolution of the modern Korean nation began.

According to the source, the leader named Anpagyeon (안바堅) is a founder of *Hwan-guk*, state which is considered in *Hwandan Gogi* to be the first to receive honour to appropriate and honorable title *hwanyin* and in such status he started to correct 12-th related tribes of "divine people". The official title of common Hwan-guk leader means a high degree of probability that its authority had, first of all, sacral character with distinct features of theocracy. Such system of consolidation of imperious institutes is widespread enough at the early stages of political consolidation of the majority of people of our planet. That is why such assumption does not look proofless at all.

The sun was considered to be the natural embodiment of god Hwan, which cult was headed by Anpagueon. Probably the solar god Hwan headed also a pantheon of Hwan-guk inhabitants of heaven, though unequivocal certificates on this are not present in the source. Anpagueon's personality was considered to be an alive embodiment of the solar god (probably, even, it was esteemed as his son) and, having come down to the ground, "lived a long and happy life as he was very vigorous". An ancestral home of "divine people", where Anpagueon went down directly from heavens and started to reign over tribes Hwan, "Ancient Writings of Hwan Being" maintains the mysterious country Sabaeglyeog (斯白力), which the majority of researchers identify as Siberia, based on the given topographical identification on some phonetic similarity of names *Sabaeglyeog* and *Siberia*. *Hwandan Gogi* also consider Anpagueon to be original cultural demiurge, whose merits are not only the fact of association of sprayed in the past proto-Korean tribes by ideas of praying for the sun, but also distribution of useful knowledge among them.

For example, Anpagueon, according to *Hwandan Gogi*, has taught the citizens-fellow tribesmen "to obtain fire and to cook food". As consequence, according to the document, wars for power never "happened in the state Hwan-guk. All people persistently worked, and nobody shivered of cold" [三聖記. 上篇]. It must have been the pure "Golden Age" of human history...

The ambiguous estimation is given by scientists to geographical data *Hwandan Gogi*. According to "Ancient writings of Hwan being", the power of Hwan-guk covered huge territories, that stretched for 50 thousand *lee* (里) from the north to the south and for 20 thousand *lee* from the west to the east [三聖記. 下篇]. Even considering, on a minimum, that the ancient Chinese measure of length *lee* makes a little bit less than 400 meters, it means, that possession of Hwan-guk, officially declared in the source, should have had an extent from the north to the south – almost 20 thousand in km, and from the east to the west – almost 8 thousand in km. Differently, if believe *Hwandan Gogi*, the general extent of Hwan-guk possessions will turn out to exceed for 150 million square km, that, certainly, cannot be the truth in any way. Even because it exceeds the area of all Euroasian continents three times. But the consideration of the beginning of Korean ethnogenesis to be identified territorially far outside Korean peninsula proves to be true by numerous archeologic and philological evidences. Once again it confirms the value of *Hwandan Gogi* as a source, as well as the information on realities of economic, technological, and social development of the proto-Korean, which also has got partial acknowledgement after archeological excavations. In fact, even under the conditions, when the most ancient certificates of human presence in the Korean peninsula originate to the days of paleolith, it is rather hard to identify the remains of Archaic Homo sapiens, Homo sapiens neanderthalensis, Homo erectus and early neoanthropes, a kind of Homo sapiens as ancestors of modern Koreans. Even proportions of body, forms of jaws and cranium of all those mineral individuals of times of a paleolith and mesolith have got too many differences compared to anthropological parameters of classical mongoloids.

The most ancient certificates of mongoloid people in Korea are dated already by an epoch of neolith and consequently it is quite logical to admit that in *Hwandan Gogi* the original reflection of event was found referring to the times not earlier than new Stone Age. Fortunately, the ceramics, which appeared in neolith as well, provides the best material for proto-ethnic and cultural identification of "mute" artefacts of a preliterate epoch by the variety of forms, technological, color, and decorating features. This material allows recon-

structing in general the basic stages of proto-ethnic history of the Korean peninsula in neolith, which will strategically be a coordinated image with text certificates of *Hwandan Gogi*.

The most ancient inhabitants of early neolithic Korea (VI–IV millenniums BC) were manufacturers of the ceramic vessels decorated by an original pattern in style of "fish skeletons". Those people lived hunting, fishing, and intensive collecting [3, p. 6], and concerning anthropological parameters had a lot in common with inhabitants of South-East Asia, that belongs to Austronesian (Polynesian) racial type, probably even with impregnations of Australoid (Papuan). In the middle of the Neolithic Age (III millennium BC), bearers of edge ceramics came to Korea from the north (that is somewhere from Siberia – let's remember mysterious "country Sabaeglyeog" in *Hwandan Gogi*) and anthropologically they were mongoloids, but of Paleoasian (Eskimo) type. At last, in the end of neolith (II millennium BC), there was one more wave of immigrants from the north to the peninsula. They were original representatives of Eastern-Asian racial type of Mongoloid race. According to archeology, they brought with themselves a standard of farming, such as millet, and art of smooth or decorated by a convex pattern ceramics. Thus, from linguistic point of view, those newcomers of the last wave belonged to proto-tungus, spoke any language (or languages?) of the Altay linguistic family that is proved to be true by presence in deep layers of modern Korean language of almost two hundred Altay radical lexical conformities [1, c. 17]. Besides, the ancestral homeland of prototungus is identified geographically and precisely enough with Eastern Siberia [2, c. 525], that quite logically complies with *Hwandan Gogi* on the ancestral homeland of Hwan in the area of the mysterious ground Sabaeglyeog (Siberia?). The grandness of territories controlled by the Hwan people may be perfectly coordinated with the materials of philological and archeological researches mentioned above of the beginning of protoethnic consolidations of Korean people on truly boundless (in perception of peninsular Koreans clamped by the seas in the subsequent epochs) open spaces of southern suburb of Eastern Siberia, Northeast China, Manchuria, Russian Primorskiy Krai, and actually the Korean peninsula.

The military-administrative centre of the Hwan-guk, according to *Hwandan Gogi* certificate, was in area of sacred mountain *Panalyu* (波奈留), near which the rate of Hwanins was placed and which is identified by modern researchers as the mountain Wanda (完达) located in the Chinese province *Hēilóngjiāng* (黑龍江). From this mountain the sovereigns operated a dozen related Hwan tribes by means of specific "five ministers" government they created [三聖記. 上篇]. However, under conditions of such ethnic and geographical configuration, Hwan constantly felt pressure from numerically prevailing proto-Chinese and some other proto-Altai tribes. Consequently, Hwan were forced to concede controlled territories gradually to stronger neighbors and that became the essence of events in political history of Hwan-guk State. Eventually, the proto-Koreans were squeezed out from Manchuria and Primorskiy Krai, their northern relatives disappeared (from them the separate branch of tungus-manchurian ethnoses originates – most known of them became subsequently people of actually Tungus and actually Manchurians) and there was only the Korean peninsula under the control of actually "divine people" and sun prayers (and not the whole, but only its northern and partially central parts). Sad results of the Hwanin dynasty in any way did not contribute to growth of their popularity that is also clearly fixed in *Hwandan Gogi*. So, having lost the capital area on *Panalyu* mountain, the last representatives of Hwan-guk leaders Jiwili (智爲利) were forced to transfer the political

and religious center to the area of Taebaeg (太白) mountain, identified with present North-Korean mountain Baegdu (白頭). Chiviri quickly lost the rests of its former sacral authority, without which keeping imperious domination in the society of Neolithic Age was useless. However, he, clinging to the rests of sacralness, tried to overpersuade fellow tribesmen in every possible way that after defeats, the Taebaeg Mountain became "more successful place for people management" [三聖記. 上篇]. However, all those admonitions influenced Hwan's moods only a little. The natural result of the system authority crisis was a crash of both "Solar" dynasty and Hwan-guk "statehood", which also was presented in detail in "Ancient Writings of Hwan Being".

Turning point in a political regrouping became a plot of "five ministers", which was the government, which, considering moods of fellow tribesmen, frankly "handed over" the lost governor. According to the description of *Hwandan Gogi*, as a result of the plot and joint armed appearance of "five ministers", the last hwang-in was deprived of authority (the source kept silence of Chiviri's further destiny, so, he unlikely stayed alive). The leader Geobalhan (居發桓) became the new head of tribes alliance. He was believed to "harmonize Heaven and Earth" and was described in *Hwandan Gogi* as the one who was literally "forced to rule the country [hwan]" by "five ministers". The leader Geobalhan was "brave and wise enough, and according to the will of Heaven he came to make the world better" [三聖記. 上篇] and was selected as the new chapter of the breeding union. The new capital of Hwan tribe union was "God's town" – Sinsi (神市), which was founded at the Baegdu mountain and became a new symbol of new power. Thus, the first proto-Korean "state" Hwan-guk was changed with early Korean chiefdom Baedal-gug (倍達國), which was headed by a new dynasty with not less luxuriant title "hwan-ung" (桓雄), "divine (heavenly) hero (husband)".

Let's pay attention to actual chronology, or more exactly to duration Hwan-guk state's existence. *Hwandan Gogi* mentioned that "Hwan State" was founded "long ago" and existed during truly fantastic period of time – 3301 years or even probably 63182 years (三千三百一年或云六萬三千一百八十二年未知孰是) [聖紀全下篇]. As consequence, in the modern Korean historiography many researchers, having dared to reject unequivocally the second too fantastic figure of 63182 years, surprisingly "accepted" dating of 3301 years. As a result, some scientific editions (for example, the Internet variant of *Hwandan Gogi*, the link №3) date the existence of the Hwan-guk State within the limits of 7198-3898 BC [3]. At first sight, such time framework of Hwan-guk's existence looks not less fantastic than geography in *Hwandan Gogi*. But, I'm convinced that categorical conclusions should not be too quick...

The matter is that there was a place just for seven supreme *hwang-ins* for such extremely long period of time in the text of a source: Anpagyeon (安巴堅), Hyeogseo (赫胥), Gosili (古是利), Juuyang (朱于襄), Seogjeim (釋提任), Gueulli (邱乙利), and Jjiwili (智爲利). Accordingly, the periods of their reign are too unreal – more than 470 years are necessary for each of them. However, should we be surprised by such unreal numbers? I shall remind that in Bible the first inhabitants of the Earth have "super-Caucasian" longevity: God gave Adam 930 years of life, his third son Seth lived for 912 years according to the Sacred Letter, the Sif's son Enos – 905 years and the absolute champion is Methuselah, Adam's descendant in the seventh generation, which according to the fifth Bible Book of Life lived for 960 years. The question is what the ancient meant by the term "year". If not to perceive the text of Bible

too literally, it is quite admissible to accept that point of view, that they understood the "years of life" not as cycles of the full circulation of the Sun in the sky (by duration of 365 days and six hours and some seconds), but the periods of full lunar cycle between full moons which, as is generally known, consist of four 7-day's weeks – differently of 28 days. It means, that Methuselah's 960 "years" are equaled, actually, with 73-rd real calendar years. In order to recalculate it, we should multiply 960 by 28 and we will get the quantity of real and not mythical days – 26880. Onwards, in order to get real "solar" years this sum should be divided by 365,25 days and we will get the final age of Methuselah's life, approximately 73 years. This method also allows to define that Adam's 930 "years" have a longevity of 71 years and Seth's 912 "years" aren't even 70, etc.

The offered system of converting "mythical" years into real ones seems to be logical enough and convincing (at least, it is close to be true). That is why it can be used when analyzing *Hwandan Gogi*. It means that actually Hwan-guk State existed not for 3301 years, and hardly more than for two centuries and a half, and its seven "emperors" reigned quite decently in a sensible point of view in quantity of real years – for 36 years for each one on the average. In such foreshortening data of *Hwandan Gogi*, it looks not so fantastic, that is why it is quite worthy, though as it is fairly mentioned in the source, "the exact chronology of the reigns of Hwan-guk governors is unknown" [三聖記. 上篇].

One more variant of chronological specification of Hwan-guk in the past is also possible. Let's recollect 63182 "possible" years specified in the source. I shall remind, that the full cycle of the circulation of the Sun in the sky is called a year and here are the variants of different possible interpretation of the "year" concept. In fact, from "birth" to "death", many early civilizations understood that the full cycle of the circulation of the sun is not a year actually, but also a day, during which the sun completes a cycle turnover in the sky. If to accept such variant of interpretation of the concept of "year" duration Hwan-guk's existence, it looks also less: 63182 "annual" days divided into 365,25 days (a year cycle of days), and we get just 175 years that is even more essentially defended from noncritically apprehended chronological "gigantomania" of *Hwandan Gogi*.

As a conclusion, the offered variants of real chronology definition of early Korean history allow to reconsider essentially scientific approaches to the frameworks of existence of Hwan-guk State presented in *Hwandan Gogi*, which is obviously fantastic. The presented technique allows not only to deny the chronology as unacceptable for serious researchers of the existence of Hwan-guk in parameters of 7198-3898 years BC, but also to see in the assembly "Ancient writings of Hwan being" the certain rational source of informational reliability, which is always present at the legendary and mythological versions of ancient history kept by national memory. As to absolute chronology of Hwan-guk history, this problem demands further specification as the chronology of some most ancient subsequent early Korean political formations require corresponding updating for this purpose as well – Baedal (倍達), Joseon (朝鮮) and Buyeo (夫餘).

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ДО ПИТАННЯ ХРОНОЛОГІЧНОЇ І ГЕОГРАФІЧНОЇ ДОСТОВІРНОСТІ  
"ДАВНІХ ЗАПИСІВ ПРО БУТТЯ ХВАН" ХВАНДАН КОґІ (桓檀古記)

Прийнята в корейській історіографії напівміфічна хронологія існування протокорейської "держави Хван" Хван-гук (桓國) викликає справедливі сумніви. Доступне дослідникам джерело Хвандан коґі (桓檀古記) визначає час появи зазначеної "держави" як "дуже давно", а тривалість її існування – упродовж 3301 р. І на такий гігантський період часу, за даними Хвандан коґі, припадає послідовне правління лише семи верховних хвангукських вождів, що мали офіційний титул "служитель бога" хван-ін (桓因 / 桓仁). Це означає, що тривалість перебування на престолі кожного з них мала становити понад 470 років. Сприймати таке датування всерйоз не варто, та чи варто його цілковито відкидати? Можливо, проблема полягає в тому, що вважати "роком". Наш календар оперує поняттям "сонячного" року із 365/366 днів, проте в людей минулого могли існувати інші уявлення про календарну циклічність, і її базовим елементом нерідко виступав "місячний цикл" між найближчими повними місяцями, що складається із чотирьох семиденних тижнів і нараховує 28 днів. Таким чином, якщо узяти за базову систему календарної циклічності не сонячний, а саме місячний "рік", повідомлення Хвандан коґі стають цілком репрезентативними. Тоді тривалість існування "держави" Хван-гук можна приблизно визначити у 250 років, на яких цілком комфортно розміщуються усі сім правлінь відомих за джерелом хван-інів (приблизно по 35 років на кожне царювання).

Ключові слова: Давня Корея, Хвандан коґі, держава Хван-гук, хронологія, сонячний рік, місячний цикл.

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"... ICH MEINE, MIT DEM BESTEN WAS IN MIR IST,  
BIN ICH STETS EIN ANIMAL POLITICUM GEWESEN UND WÜNSCHTE EIN BÜRGER ZU SEIN":  
ІСТОРИК У СУСПІЛЬНО-ПОЛІТИЧНОМУ ЖИТТІ СВОЄЇ КРАЇНИ

Розглянуто роль історика у формулюванні "відповідей", які надаються сучасним йому суспільством на дражливі "виклики" доби. "Правда фактів" і можливі їх інтерпретації позначають проблематизуюче поле, у якому й розгортається діяльність професійного історика.

Це з особливою чіткістю проступає в німецькій історіографії XIX ст., із характерним для неї залученням учених у суспільно-політичне життя Німеччини, що була тоді на шляху до об'єднання. Апеляція до історичного досвіду загалом і особливо до античної цивілізаційної спадщини мала на меті додати аргументів у політичних дебатах та навіть революційній боротьбі, що розгорталася на той час.

Одним із найяскравіших прикладів такої апеляції є "Римська історія" Теодора Моммзена – праця, на визнання значущості якої Нобелівський комітет удостоїв її автора звання лауреата.

Ключові слова: Теодор Моммзен, Gelehrtenpolitiker, garrison of distinguished historians, Römische Geschichte.

Проблематика цієї статті була сформульована в межах розробки науково-дослідної теми кафедри історії стародавнього світу та середніх віків історичного факультету Київського національного університету імені Тараса Шевченка "Суспільства давньої, середньовічної і ранньомодерної доби та їх цивілізаційна спадщина" (державний реєстраційний номер 0116U007146), на вшанування пам'яті Теодора Моммзена й обумовлена питаннями, що постають перед істориком нової, та й новітньої, доби.

На догоду історичному позитивізму – з його любов'ю до факту, буквально до фактографічності; на догоду також упередженням XX і XXI ст. – з їх нелюбов'ю до узагальнень, генералізацій, відшукування законів і закономі-

рностей, значна частина істориків (і то з найкращих) намагається свідомо уникнути актуалізації історичних досліджень, проведення історичних паралелей, модернізації або ж, краще б сказати, осучаснення минулого – з одного боку, й уподібнення сучасності парадигмам сивої давнини – з іншого [див. дет.: 11, с. 48; 10, с. 11–12; 9, с. 8].

Зі знаменитого визначення Цицероном історії як учительки життя, світла істини і т. д. [Historia vero testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vetustatis – "Історія ж – то свідок часів, світло істини, життя пам'яті, учителька життя, вісниця старовини": Cic. De Oratore, II, 9, 36] залишається ледве lux veritatis, світло істини. У пошуках цієї ось правди факту,