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Megaliths of the World

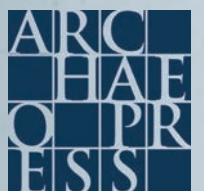
Volume I



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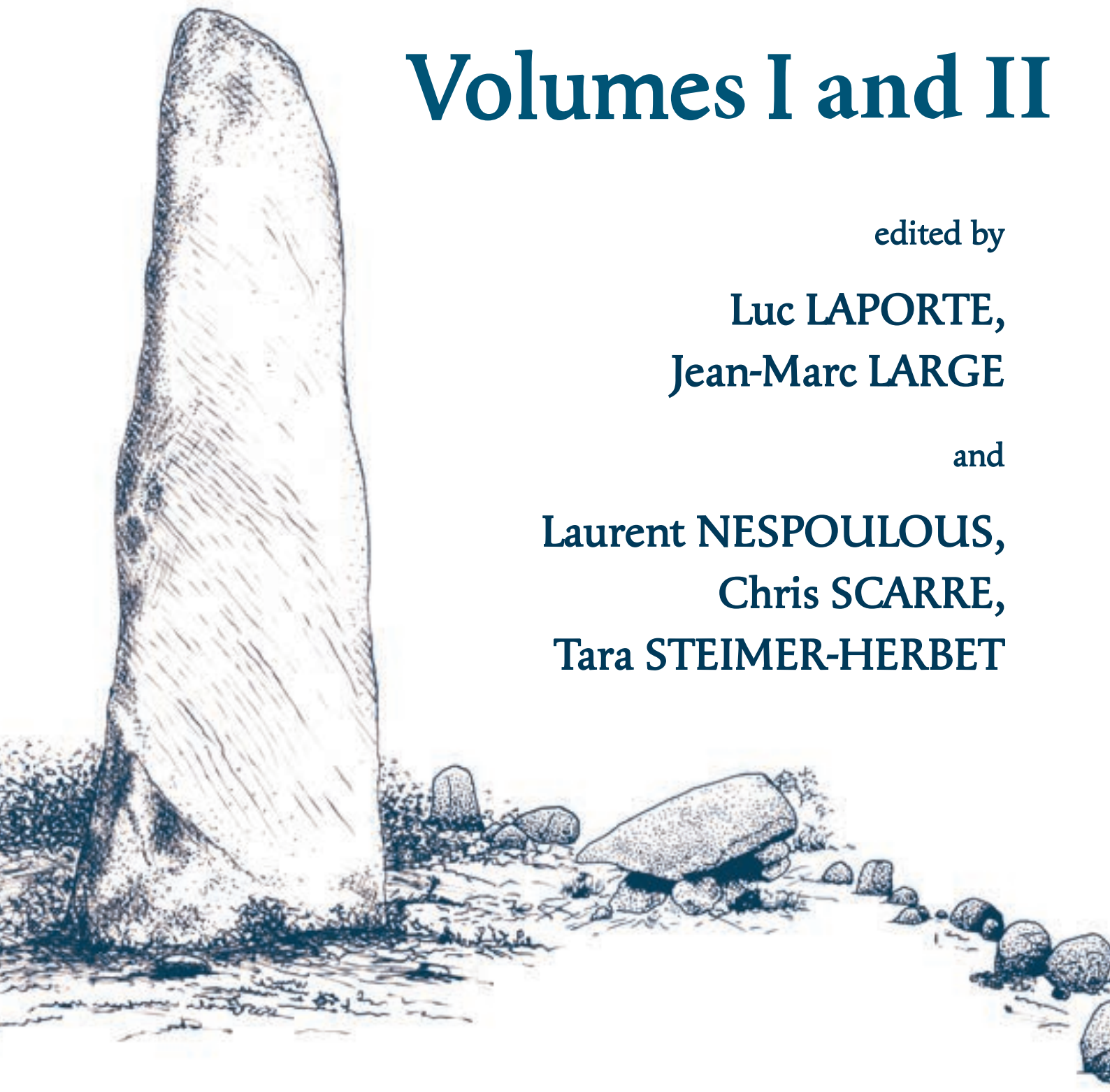
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During the preparation of this publication we learned of the death of Alain Gallay, Emeritus Professor at the University of Geneva, who has made such a major contribution to the discipline. His participation in the international conference on The Megaliths of the World, and his membership of the Steering Committee, was a great honour for us. The whole of the editorial team pay tribute to him.

Megaliths of the World

Part III

**Megaliths from
Easter Island to
Indonesia**



Megalithic techniques at Sumba Island (Indonesia): from quarries to abandonment

Noisette BEC DRELON, Christian JEUNESSE

1. Introduction

Sumba Island is a part of the Lesser Sunda islands of Indonesia in Southeastern Asia. Despite the massive evangelization of the island by the Dutch people at the beginning of 20th century, today between 20% to 30% of Sumba's people still practice their traditional religion called *Marapu*, an ancestor cult which includes the building of megalithic tombs. Between 2014 and 2019, several ethnoarchaeological missions were organized by Archimède Laboratory of Strasbourg University; these enabled us to observe different techniques in megalithic tomb construction. Our searches concentrated particularly on the west side of the island, in the Loli and Kodi districts where megalith tomb constructions and associated ceremonies are still very much alive (for the location, see above Jeunesse Fig. 2, p. 343). Our observations of the construction techniques of megalithic tombs complement those of Adams (2007, 2009) and Steimer-Herbet (2012, 2018), and follow a first synthesis presented in 2016 (Jeunesse 2021).

2. Quarries

There are two ways of supplying megalithic slabs in Sumba Island: from local quarries, in the village or in the immediate vicinity, and from more distant quarries. Villages are situated on the top of small hills and the main necropolis is always in the centre. At this site, the bedrock is often outcropping and has been used to extract stone slabs and blocks. In Tossi village (Kodi district), we observed extraction traces on the bedrock (**Fig. 1**). The largest slabs were probably used for the construction of megalithic tombs, the small stones for the setting of house posts or for the village enclosure. Our oral investigations at Wesaluri village (Loli district) revealed a systematic

local supply of the stone slabs tombs, except for one capstone which came from Tarimbang quarry (5 hours' drive away, in the Tabundung district). The so-called 'bedrock chamber' tombs (type 1b) often found in the Loli district, did not require any extraction or transportation of stone since they are carved directly into the outcropping rock (**Fig. 2**).

In Anakalang district, there is a quarry specializing in the construction of megalithic tombs. We observed all architectural components of Sumbanese megalithic tombs: capstones of all sizes, columns, and



Fig. 1 – Quarry in the centre of Tossi village with traces of extraction (Photos: N. Bec Drelon).

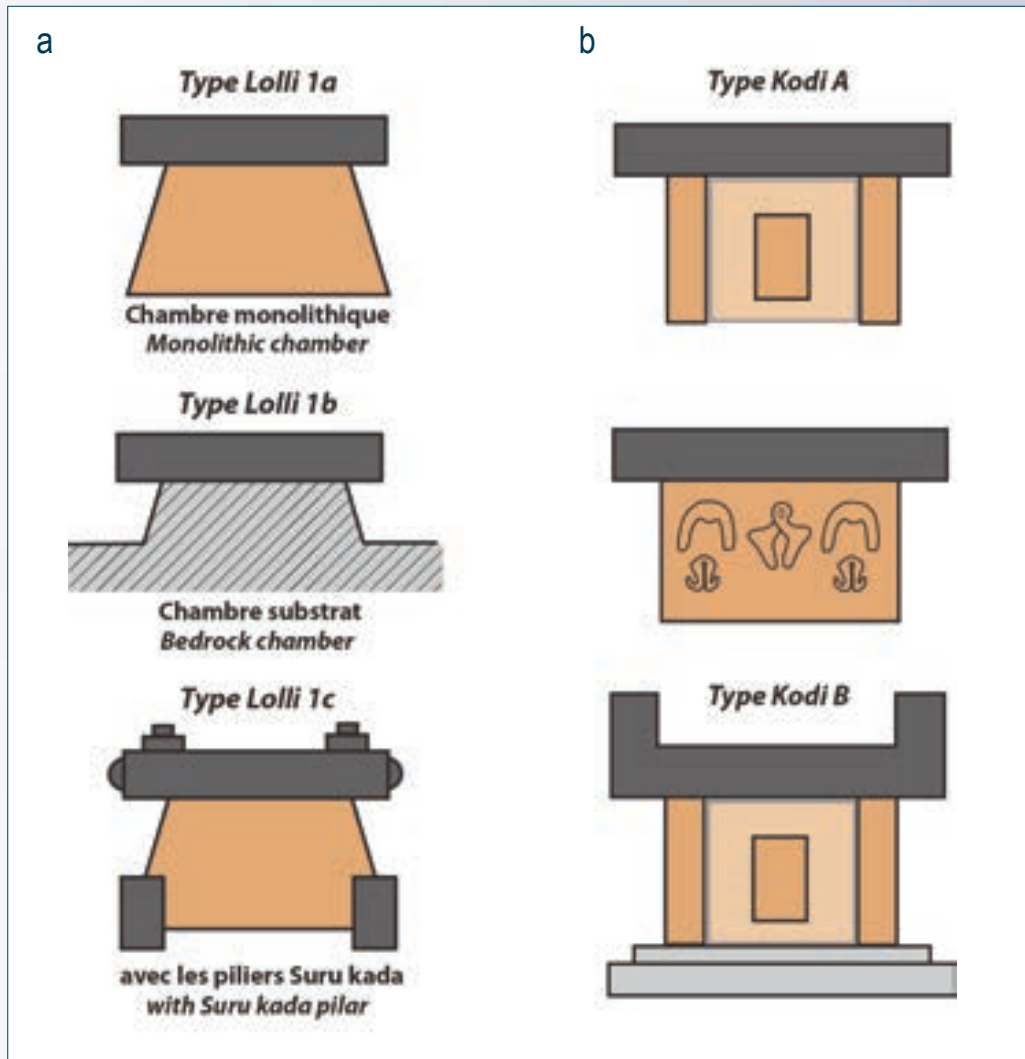


Fig. 2 – a. Lolli district's type of tombs; b. Kodi district's type of tombs (Drawn: N. Bec Drelon).



Fig. 3 – Quarry in Anakalang district. Chambers and capstones are waiting to be extracted (Photos: N. Bec Drelon).

monoliths (Fig. 3). The work of shaping and extraction is achieved by means of an iron tool whose traces are easily observed in the soft limestone. Today, all the slabs are transported by truck, but to the stone is extracted, moved and loaded onto the truck by hand. It required many people and a long time (several days or weeks) to handle blocks of up to 45 tons.

3. Transport

Even though the transport of megalithic slabs by means of truck is commonplace on the island of Sumba, one can still witness stages of towing that have not yet been mechanized. Wainyapu village, situated in the Kodi district, has about 1400 megalithic tombs. All the slabs come from the largest quarry of the district which belongs to this village and is located near the beach, 200 m away. We were able to observe the extraction, transport, and arrangement of two slabs covering the graves of two brothers from a neighbouring village (Fig. 4).



Capstone extraction, first movements of pull and positioning gently on the wood ramp



Pull and climbing on the top of the quarry



Deposit of the capstone on megalithic chamber

Fig. 4 – Capstone extraction, hauling, transportation and deposition in Kodi district, quarry of Wainyapu village (Photos: N. Bec Drelon and C. Jeunesse).

Several operations are necessary to extract a slab and these can last a whole day depending on the difficulties encountered. First, rope is used to pull the slab vertically to one side to extract it from its location. Then it must be made to fall gently, into a horizontal position on a path of logs. Two groups of people are posted on each side of the slab. The first group pulls while the second holds the slab back to control the fall and prevent the slab from breaking (Fig. 4). Here, the log path is set on a slight slope. The two groups meet on the same side to pull the slab up the slope. Once this is done the slab is pulled relatively easily to the truck. The limestone being very soft, the friction of the ropes sometimes leaves large grooves on the slabs. These types of traces had been observed by previous researchers (Steimer-Herbet 2012).

4. Construction

In the Kodi district, megalithic tombs are built during the lifetime of the person, while amongst the Loli district, the children build the tomb on the death of their parents. Not far from the village of Wainyapu (Kodi District), we observed a tomb whose chamber was being built (Fig. 5). Work at the site had paused and the scaffolding was still in place. A rectangular chamber was formed by six orthostats. At this stage, the orthostats were not yet quite vertical, and were wedged by the scaffolding. The slabs must first be finished by cutting, with adjustment made so that they fit perfectly to each other. Long right-angled notches are carved on both sides of each orthostat. Finishing operations are therefore done at the place of the construction of the tomb. We thus find at all the cutting waste at the foot of the slabs.



Fig. 5 – Megalithic tomb under construction in Kodi district. Orthostats are trimmed before being fitted to each other (Photos: N. Bec Drelon and C. Jeunesse).

5. Utilisation

The megalithic tombs of Sumba are used for collective burial (Jeunesse & Denaire 2018), and are reopened several times during their use. In the Kodi district, access to the tomb is from the front, via a small door that facilitates access to the interior of the vault (Fig. 2). This is not the case in the Loli district where access is vertical, via the capstone. During a funeral ceremony, we observed a very ingenious opening device that seems to be systematically used for type 1c tombs (Fig. 2). The *Suru Kada* is a device made of stone and wood that allows the opening of the capstone of the tomb and its closure once the dead have been placed inside (Fig. 6). Access to the tomb is vertical and the capstone is a removable element. It is sometimes replaced because it is damaged by repeated use (Fig. 7). Although mainly wood is used for the *Suru Kada* device, four small standing stones are necessary at the corners of the tomb to support the wooden scaffolding (Fig. 6). We have noted the presence of these four pillars around

many monuments of the Waikabubak region. These clues testify that the opening/closing of these tombs is vertical that they are intended to accommodate several individuals. The megalithic tombs can be completely closed and re-opened several times and the capstone (despite being heavy and voluminous) is a removable device. The frontal or lateral access found in European tombs is, therefore, not the only proof of the collective function of a tomb; there are alternatives that must be borne in mind when studying the European megalithic phenomenon.

6. Restoration

Capstones, especially those that are removable using the *Suru Kada*, are sometimes worn or broken and despite some repair attempts, are replaced over time. We observed this restoration technique in the secondary necropolis of Djagangara village. A wooden scaffold was built around the burial chamber at the base of the existing roof slab. A

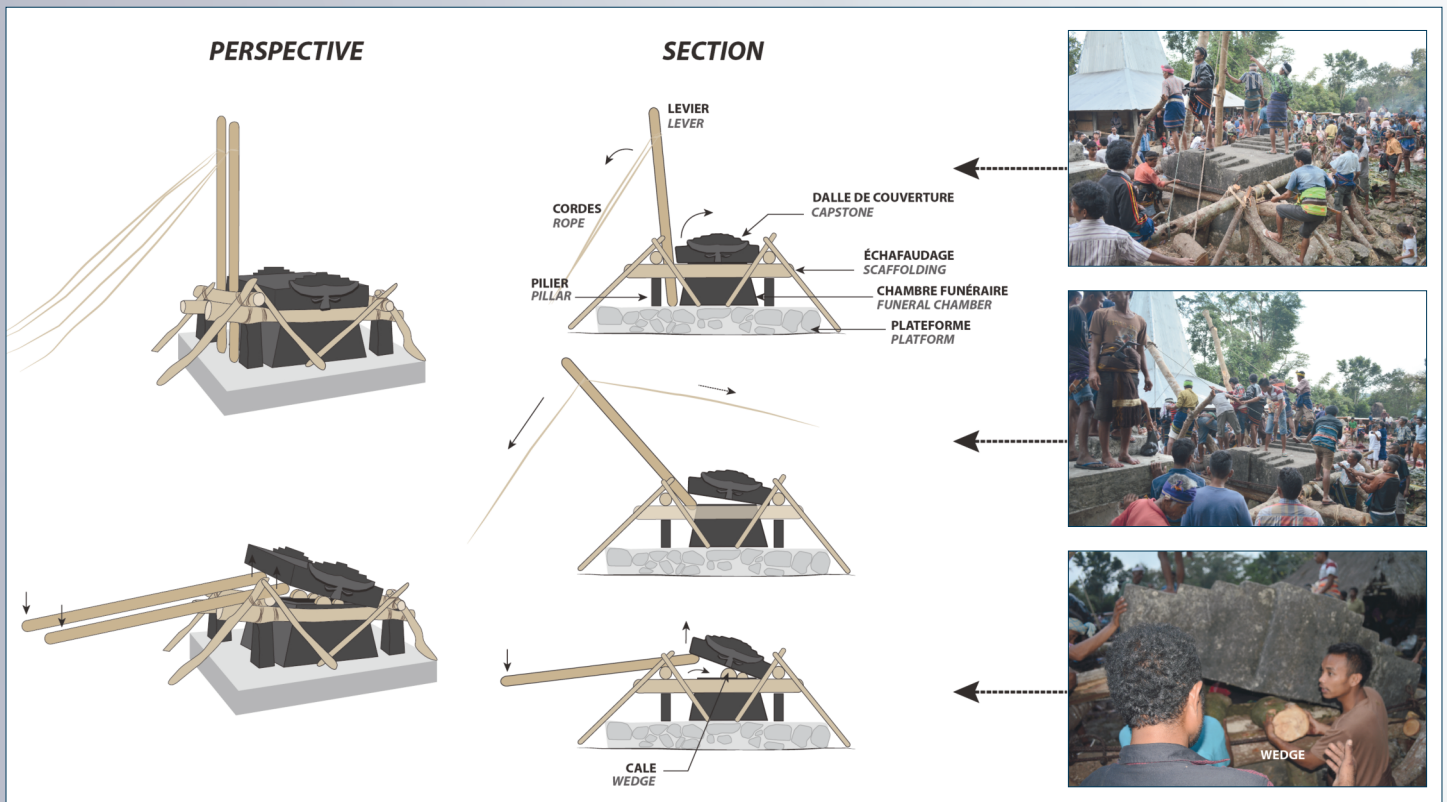


Fig. 6 – Opening device of the megalithic tomb called *Suru Kada* in Loli district, Tabodung Village (Drawing: N. Bec Drelon; photos: C. Jeunesse).



Fig. 7 – Capstone change in a secondary necropolis (Djagangara Village, Lolli district). A wood sledge called *tina watu* is used (Photos: N. Bec Dreton and C. Jeunesse).



Fig. 8 – Several sledges (*tina watu*) abandoned after being used, in Wunga village (Kanatang district) on the left and in Pu'u Nu'u Rara village on the right (Photos: C. Jeunesse and A. Denaire).

wooden ramp extended this scaffolding. The new roof slab was quarried from a quarry 80 m from the necropolis (Fig. 7). It was transported by means of a sledge (*tina watu*) pulled on a transverse log road (Figs. 7 and 8). This sledge was positioned on the ramp. Then, people rocked the broken slab out of position and the new one was set in place, we suppose very quickly, so that the tomb was sealed again (we could not attend this last step). Thus, it is not uncommon to find abandoned wooden sledges in the villages, they are used both for construction and for restoration (Fig. 8). Obviously, these interventions on the tombs are accompanied, to a lesser extent than at funerals, by rituals and animal sacrifices.

7. Conclusion

Our observations of burial practices in Sumba allowed us insight into a multitude of gestures and practices concerning the collective functioning of the tombs but also into the construction techniques. We hope that these few examples will shed light on the European megalithic phenomenon and at the same time remind us to be cautious in our interpretations.

Translated from French
by Noisette Bec Drelon

Part III: Megaliths from Easter Island to Indonesia

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Megaliths of the World brings together the latest research on megalithic monuments throughout the world. Many of these sites are well known, others less familiar, yet equally deserving of close attention. Megalithic monuments in different regions of the world are far from being a single unified phenomenon, having varied chronologies, and diverse origins, but they all share a certain family resemblance through their common characteristic: the deployment of large stones. No fewer than 150 researchers have contributed 72 articles and inserts, providing a vital region-by region account of the megalithic monuments in their specialist areas, and the current state of knowledge.

The insights offered in these volumes emphasize the particular character and significance of these apparently inanimate stones. The use of such large blocks must surely have been an expression of power or prestige, yet the size and materiality of the stones themselves opens up new perspectives into the meaning and symbolism of these monuments, the places from which the blocks were derived, and the way they were manipulated and shaped.

Megaliths of the World takes the reader on a fascinating journey, offering new insights through encounters with megaliths and megalithic traditions that will often be new and unfamiliar. Highlighting salient themes, it provides a compendium of detailed information that will be vital to anyone interested in the phenomenon of megalithic monumentality.



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