



REMARKS TO A SURFACE COLLECTION OF ARTEFACTS FROM KHÖSHÖÖ TSAIDAM AND KARAKORUM COLLECTED BY THE CZECHOSLOVAK-MONGOLIAN EXPEDITION TO THE ORKHON VALLEY OF THE YEAR 1958

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ABSTRACT: The small collection of terracotta and pottery finds, stored in the depository of the Náprstek Museum in Prague, comes from the ancient city of Karakorum in Mongolia. Their origin is connected with the first Czechoslovak-Mongolian expedition led by Dr. Lumír Jisl (1921–1969), whose interests were focused on Mongolian archaeology and Mongolian, Tibetan and Japanese art. In 1958 he was charged with the excavation of prince Kültegin monument in Khöshöö-tsaidam (Arkhangai aimak, Central Mongolia) and within this time he had also undertaken few study journeys round famous Mongolian sites in the valley of Orkhon. One of his surface searches pointed to also to the area of Karakorum and Erdene Zuu monastery, where he gathered some significant pottery sherds, fragments of terracotta statues and other artefacts. These were later in 1984 donated to the Náprstek Museum (inventory 1994) as a part of L. Jisl's estate, held by Mrs. Jislová.

KEY WORDS: Lumír Jisl, Turkic kaganate, Kül-Tegin, Khöshöö-tsaidam, balbals, Mongolian Empire, Karakorum

Archaeological expedition in Khöshöö-tsaidam 1958

The idea to arrange the first Czechoslovak expedition to Mongolia was initiated from then director of Institute of Archaeology in Prague Dr. J. Böhm after ethnographical journeys of Dr. P. Poucha in 1955. Dr. L. Jisl, who was charged with organization of the expedition, was sent in 1957 to Mongolia to choose a suitable object of excavation. Kül-Tegin monument in Khöshöö-tsaidam, one of the Orkhon Turkic funerary complexes from 8th century, seemed to fit all the postulates. The site, discovered already by the Russian scientist N. M. Jadrincev in 1889 and for the first time mapped during the Orkhon expedition led by W. Radloff in 1891, had never been disturbed or systematically excavated yet before. The only scientific activities so far were focused mostly on philological problems (decipherment of Turkic runic alphabet) and only some small archaeological sondages made during the

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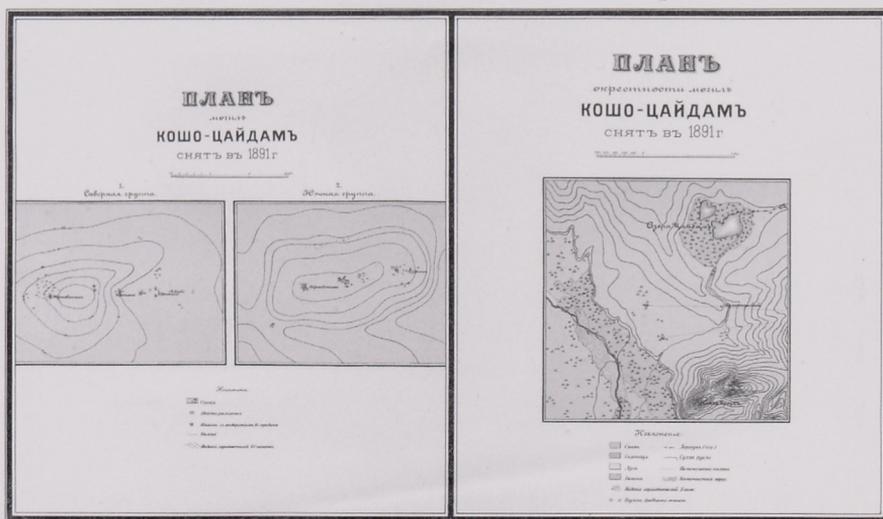


Fig. 1: Cartographic map of the area around Khöshöö tsaidam (after Radloff 1892/93 Taf. 6).

Khangai expedition under D. D. Bukinich in 1933.¹ This offered nearly ideal conditions for demonstrating of new systematic methods at that time in archaeology, as the expedition should have first of all educative purpose; bringing new methods of research into Mongolian archaeology.

Localization

The site is located in Khöshöö–tsaidam (“Steppe of Monuments”) in Ugii-nuur somon, Arkhangai aimag, approximately 47° 30’ northern latitude and 103° of eastern longitude and 380 km to the west from Ulaanbaatar. The steppe is a part of the middle Orkhon valley, spread from the lake Ugii-nuur (30 km up to north) and Kharkhorin, ancient Karakorum (40 km to the south), surrounded along by the rivers Orkhon and Khögshin-Orkhon and mountain ridges of Khangai. Some of the hills are of volcanic origin as the Khulut (2.5 km from Kül-Tegin’s monument). Altitude of the steppe is around 1200 m above sea level. Pedological analyses in the place of research proved diluvial sediments as a product of erosion of the mountains bedrock, washed or slid down to the basin. By the river Khögshin-Orkhon were found alluvial shingle terraces, moved from upper parts of the stream.²

Historical background

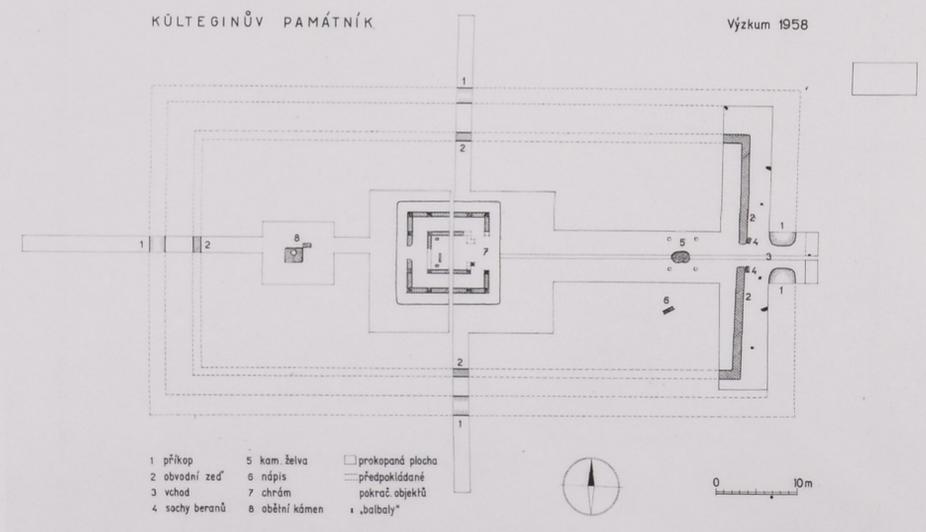
The site Khöshöö–tsaidam is a funeral area of Turkic khans, which presents luxurious types of Turkic funeral architecture in the period of early history. The steps of the

¹ Radloff (1892/93); Kotwitz (1912); for the Bukinich expedition cf. Becker (2007) pp. 85.

² Jisl (1959a: 7-8)

Orkhon valley, where this site is located, is considered to be a political, religious and power centre not only of the East – Turkic kaganate (established 680 AD), but it plays a significant role also in the history of many other nomadic tribes and establishing process of their ethnicity.

Turkic tribes of Siberia and Mongolia were defeated in 630 AD and fell for next 50 years under the sway of China. Then the Turkic leader Itäris–khan again succeeded to retain independence of his tribe, although in a shrunken territory with centre in Ötükäń Mountains (probably part of Khangai) in Orkhon. His sons, prince Kül (Kül–Tegin) and Mogilen (Mekilien) – later Bilgä–khan, whose monument is situated approximately 1 km southern from Kül–Tegin’s – followed father’s heritage. Younger Kül–Tegin was most of all a leader of Turkic army and khan’s right-hand man. By extermination of rivals he helped his brother Bilgä–khan to reign and so far had a great merit in consolidation of Eastern Turkic kaghanate, endangered by dynastic struggles. He helped to maintain Turkic independence and territory against the neighbouring tribes and most of all Chinese, which he defeated in several battles. After his death in the age of 48 in 731 AD his personality cult and deserts were dignified by building his own funerary monument by Bilgä–khans bidding in 732 AD. As a gesture of respect, craftsmen were sent by Chinese imperial court, what is well seen in the architecture, where the Chinese features (measures, temple, decoration) were applied next to the Turkic ones (balbals, conception). This cooperation is also confirmed by bilingual Turk–Chinese inscription on funerary stele.³



The Kül-Tegin monument 1958 - excavated area (after Jisl's documentation):

1-ditch, 2- fence wall, 3- entrance, 4- sculptures of rams, 5-stone turtle, 6 - stele with inscription, 7- the temple, 8- sacrificial stone

Fig. 3: The plan of the Kül-Tegin monument (after Jisl's documentation 1958).

³ Building of this monument is noticed with many worthy details in few Chinese sources as for example the chronicles of Tchang dynasty (Liu Xu et al. [1975] 194 A. 15a; Ouyang Xiu et al. [1975] 215 B. 2b). Translated fragments found in Jisl's estate.

Conception of the Kül-Tegin monument

The structural conception was in 1958 uncovered as follows: Access to the area from outside was bordered by 3 km long row of balbals (the anthropomorphic stones) in East-West direction, which should represent the number of defeated enemies according to the inscription. In the time of Jisl's expedition still 169 of them had been preserved.

The funerary area itself has a rectangular shape, measuring 67.25 x 28.85 meters, originally surrounded by a timbered ditch (1.50 – 2 m narrow) and approximately 1 m thick fence wall from hard-packed grey clay, plastered and red painted. Wall and ditch were interrupted from the entrance on the east side. The inner area looked like a paved courtyard with separate objects of cult along east-west line: funerary stele on turtles back, row of statues, central temple and sacrificial stone. The funerary complex was accessible from east by a paved path, going from the ditch terminals to the slightly elevated paved doorstep, most likely covered with a roof (roof tiles fragments scattered nearby). Entrance door itself was guarded by sculptures of two rams. From the inner side of the entrance was a small hollow 3.30 m long (N-S), a small water basin connected per pipes with a southern terminal of a ditch. This equipment could have had perhaps not only practical (drain off the rainwater) but at the same time a cultic function.⁴

Further behind the entrance animals (ca. 8 meters in the west direction) stood a small pavilion (3.20 x 3.75 m), built from hard-packed and white plastered clay. Simple saddle roof from wide roof tiles was supported by 4 wooden columns. On the façade was fastened a clay relief of a dragon head. This pavilion protected a typical stone turtle (2.25 m long) facing towards the temple in the west. On animals back was originally placed a funerary stele with bilingual Turk-Chinese inscription, describing Kül-Tegin's life and acts and dating the whole monument to the 1.8.732 AD.⁵

The turtle pavilion was probably connected with central temple by a passageway lined with marbled stone sculptures of worshippers, whose fragments were scattered all over the surface. In Jisl's time there were already preserved only few of them: standing man with a sword (or battle axe), weeping woman with a scarf, 2 kneeling men and a woman holding a disc-shape artefact. Statue of man kneeling on one knee, mentioned in older sources, was said to be thrown into Orkhon river (after eye-witnesses).⁶

The temple was built approximately in the centre of the area on an artificial pedestal from hard packed grey clay (13 x 13 m large and 0.86- 0.88 m high), which was originally accessible from east and west side by steps. Temple building on the top was of a square shape with dimensions approximately 10.25 x 10.25 m and its space was divided by external and internal wall into two parts – inner room and ambit. Walls were built from slightly burnt bricks in „opus spicatum“, their surface was white plastered and red painted. Analogous to the turtle pavilion, there was a dragon clay relief fixed on the façade, which had been somehow decorated with cannellured clay slabs. Gutter tiled roof was carried by 16 wooden columns, fixed in stone bases. Gutter tiles finials had a shape of discs decorated with floral motifs in form of eight-leave rosettes.

⁴ Entering the underworld through a water or water element as a protection against the evil spirits is quite common idea, met by many cultures. Its function can be also connected with the ritual purification before entering the temple area.

⁵ „The (Chinese) inscription for the monument was written by emperor himself“ (Liu Xu et al. [1975] 194 A. 15a).

⁶ Jisl (1959 a; 1959 b: 157).

Two stone plastics were probably guarding the entrance into the shrine. The inner room (4.40 x 4.40 m) was apparently a place of worship with sitting statues of Kül-Tegin and his wife and 2 standing priests or servants beside the smoothed stone slab – remnants of an altar or sarcophagus.⁷ Sacrificial character of this place is also indicated with 3 deep pits with pottery offerings, situated in front of the stone slab – an altar (?). In these pits except the pottery even the famous head of Kül-Tegin and his tiara were found. With high probability this happened in the wake of violent outrage. Inside the temple were also found many fragments of red painted plaster so as pieces of floral patterns, what indicates that its inner walls were decorated with paintings. According to Chinese written sources there had been Kül-Tegin's battle scenes and portraits painted on the four inner walls, depicted by famous Chinese craftsmen sent by emperor.⁸

Behind the temple on the west side, as the last part of this monument, was placed so called „sacrificial stone“. This granite stone had an ashlar shape (2.23 x 2.23 x 1.15 m) with slightly convexed flanks and its original weight is supposed to be some 14.3 t (before cut-off in 1896/7). In the middle there is a cylindrical opening – a sacrificial hole - which was filled up to 0.60 m with soil, fragments of tiles, recent finds and different kinds of pottery – from ancient till modern Chinese stoneware. Just under this sacrificial hole a furnace was found in a pit, 0.18 m deep and 0.40 m in diameter. The pit was filled with burnt slate and coils, but no burnt bones or indication of the expected grave were found here. Sacrificial stone reposed on a low clay paved pedestal with roof tiles and mortary fragments all around, so it comes to an idea that it was covered by some similar pavilion as the turtle. Even a fragment of façade clay dragon relief was found here. Due to lack of time and numerous robbery trenches all around, research was terminated at this point.

Results of the research

Kül-Tegin and Bilgä-khan monuments are very important not only because of their philological and archaeological value, but also due to the rare fact, that a certain place can be linked to a certain historical personality and certain historical events in absolute datation. Solving the questions connected with the site would bring more light not only into the Turkic history, society and customs, but perhaps it would help to explain the importance and the role of the Orkhon valley in wider historical context.

The excavation in 1958 brought to light by the way the fact that the Kül-Tegin monument was intentionally destructed, the constructions were damaged; temple shrine at least partly burnt, sculptures broken and their fragments grind off. This attack must have happened when the monument was not well preserved anymore, as the surrounding ditch was already filled till half by wall destruction layers. There are two possibly responsible historical events: overthrow of the Turkic empire and establishment of the Uighurs in 745 AD or the Kirgiz attack in 840 AD. In the time of destruction sacrificial pits in temple were still opened, what is proved by finds of broken sculptures (Kültegin's head and tiara). This fact shall rather point to the Uighurs, because after 95 years the monument would

⁷ In the preliminary report Jisl suggests a reconstruction, that the two sitting statues of Kül-Tegin and his wife was placed on the top of marble-slabled altar, meanwhile on each side of it was standing the priest or adjutant. (Jisl 1959 a: 93).

⁸ „They painted the pictures with such a skill and natural manner that (the Türks) thought they never seen the like“ (Liu Xu et al. [1975] 194v A. 15a and Ouyang Xiu et al. [1975] 215 B. 2b).

not be probably so good preserved (Jisl 1959 a: 98). From another point of view finds of Uyghur pottery and restored ghouls trenches indicates that the site somehow kept its cultic role of a sacred place even after the fall of Turkic empire.⁹ Probably there were more destructive attacks: individual robberies and two main intentional devastations – Uighur and Kirgiz.

Monument was also continuously harmed by quarrying of the building materials as pave tiles and bricks - clear marks of it were noticed nearby the temple. As the common nomadic people don't use such materials, this quarrying has to be connected with rising of some city. Therefore it might be building of Uyghur city Karabalgasun (around 745 AD) or it could be connected even with later activities in 13th-14th century AD (Karakorum).¹⁰

Present estate

Since the 1958 just a preliminary report and few articles were written by L. Jisl on this topic (see the list of literature) but the project stayed unfinished until nowadays, when all the materials are stored in different places. The findings themselves are kept in Mongolia, partly in Institute of Archaeology and partly in the National Museum of Mongolian History in Ulaanbaatar. These are not very numerous, mainly roof tiles and facade decorations, different fragments of sculptures, some pottery and few metal artefacts. The documentation from excavation as Jisl's preliminary report, diaries, plans and pictures are kept in archive of the Institute of Archaeology in Prague. Some materials are still kept also by other archives (Central Archive of Academy of Sciences, Náprstek Museum Prague, etc.). In the frame of new attempts of revitalization of this project it is necessary to elaborate all these materials from the Jisl's heritage into a proper analytical report, including the documentation and analyses of all the accessible findings. So far even this collection of the Náprstek Muzeum in Prague shall be involved into the whole informational context. (L.S.)

Archaeological expeditions in Karakorum

Since the end of the nineteenth century the area north of the Buddhist monastery Erdene Zuu was consistently explored by several historical and archaeological expeditions from different countries. It was during the eighteen-eighties, when the Russian scientists A. Pozdneev and N. M. Jadrincev connected the place of the monastery and the area northwards with the former capital Karakorum on the basis of written sources and a first discovery of fragments of an inscription of the year A.D. 1346.¹¹ Just a few years later the Austrian zoologist H. Leder visited the monastery and saw some artefacts which were kept in the monastery including a sword he was able to identify as a crusader weapon from the Holy Land. These findings and the description of the area north of Erdene Zuu

⁹ First the place could be worshipped yet by the descendants of the East-Turkic Kaganate, who probably still lived among the new Uighur invaders, and some attempts of renovations might be so far accredited to them. Consequently this place could get a general sacred character and it continued to be worshipped until modern times.

¹⁰ According to Jisl's preliminary report these marks of materials exploitation were covered with 14-28 cm thick sand layer, what Jisl considers to be later than construction of Karabalgasun and so he prefers the Karakorum context.

¹¹ Cf. Becker (2007) pp. 59.

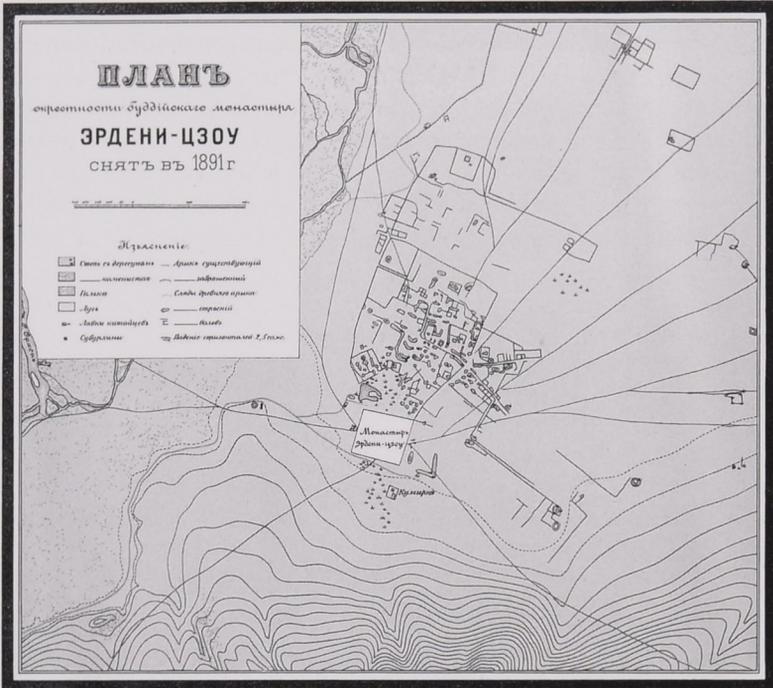


Fig. 4: The first cartographic map of Karakorom and the monastery Erdenee zuu (after Radloff 1892/93 Taf. 36).

“full of rubbish and skulls and bones of humans and animals” made him clear that there must have been the place of the medieval Mongolian capital.¹²

During the same time the Russian Orkhon expedition under the leadership of the German-Russian turkologist W. Radloff surveyed and mapped that area for the first time.¹³ Both the plan of Erdene Zuu and the mapping of ancient structures north of the monastery have their special importance until today. First, a building cluster is documented within the area of the monastery which gives us an impression of the dense settled “monastery-town” with several hundreds of inhabitants (monks) before its destruction in 1937. Nowadays the monastery contains only the two main temple complexes of Chinese style in the south-western edge of the circumwalled monastery and a Tibetan temple in the north-western edge. Beside an old photo album with several views of the monastery photographed just before its destruction this map is the only contemporary source of the structure of Erdene Zuu in the nineteenth/early twentieth century. Second, large areas northeast and north of the circumvalled city contain different structures which were more and more levelled by ploughing since that area has been used as agricultural land from the 1950th on. So these information were kept in mind of archaeologists only by these early mapping of the Radloff expedition.

Archaeological investigation begun in the nineteen-thirties by the Russian-Mongolian Khangai expedition under D. Bukinič who systematically surveyed the area with small sondages. The results of that expedition never have been published properly, only a short report including a plan of Karakorum is left in the archive of the Institute of Archaeology of the Mongolian Academy of Science.¹⁴ Substantial archaeological fieldwork was done by the Russian-Mongolian expedition of the years 1948/49. S.V. Kiselev and his Mongolian partner Ch. Perlee excavated parts of the platform in the south-western part of the city identifying this area as the palace of the Mongol khans, an area of 20 x 30 m immediately southeast of the central crossroads which was called “The House at the Crossroads” and parts of the gate at the eastern wall of the ancient city. Results of that expedition were published after Kiselev’s death in 1965.¹⁵

During the nineteen-seventies and -eighties members of the Mongolian Academy of Science conducted archaeological fieldwork in several campaigns on different places of the ground of the ancient city, but this work is reported only within a preliminary report of the Institute of Archaeology in Ulaanbaatar.¹⁶ In preparation to protect the site UNESCO had formed a research project in 1995 and 1996 with the help of Japanese researchers. Topographical mapping, geophysical survey and few sondages should help to define an area of protection in and around the city of Karakorum.¹⁷ As a result of this work Karakorum together with other parts of the Orkhon valley have been included into the World Heritage List of UNESCO in 2004.

¹² Leder (1894).

¹³ Radloff (1892/93) Taf. 36.

¹⁴ Becker (2007) pp. 85.

¹⁵ Kiselev et al. (1965).

¹⁶ Bayar /Erdenebat (2003).

¹⁷ Kato (1997).

Since 1999 members of two teams from Germany together with their Mongolian partners conduct archaeological excavations on different spots within the area of Karakorum. This research was institutionally embedded within the so-called “Mongolian-German Karakorum-Expedition” founded by the Mongolian Academy of Science, the German Archaeological Institute (DAI) and the University of Bonn. The contemporary work was initiated by the Mongolian Academy to present new results on the history and archaeology of the ancient medieval capital of the Mongolian empire on the occasion of the 800th anniversary of the enthronement of Genghis Khan as Great Khan of all Mongolian tribes in 2006.

During the last decade both Mongolian-German research teams were able to supplement the knowledge about the ancient Mongolian capital to a large extent. The main result of the Mongolian-German team excavating the so-called “palace-area” in the south-western corner of the city is the revision of Kiselev’s interpretation of that place as the palace area which was founded under the reign of Ögedei Khan. Based on a complete excavation of the central platform, a revision of the stratigraphical interpretation by Kiselev and a large number of artefacts and features with Buddhist character H.G. Hüttel characterizes the



Fig. 5: The great temple hall of Karakorum in the south-western corner of the city (after Hüttel 2009 Fig. 4)

platform and the surrounding area as the place of a five-storeyed temple which is known by historical sources, especially by the bilingual inscription of 1346, as the temple of the Yuan dynasty. The inscription – containing several informations about the Yuan dynasty and its capital – was erected in Karakorum to mark the restoration of that temple in the 14th century. Additional trenches in the campaigns of 2005 and 2006 suggest that the former palace was situated in that area where in the 16th century the monastery of Erdene Zuu was built.¹⁸

The excavations of the University of Bonn were carried out in the centre of the circumvalled city and were initially aimed at chronological matters such as the city's foundation, the development of the building structures at certain time of occupation and the length of the occupation period. Finds and features from the excavation area indicate that a Chinese craftsmen-quarter has been situated here which was mentioned by the Franciscan friar



Fig. 6: Workshop area of a coppersmith from the Chinese craftsmen-quarter with wooden blocks as basis for anvil (photo: Pohl).

William of Rubruck who visited the city during springtime 1254. Although there is no complete ground plan of a single building documented so far, the typical Chinese roof-tiles and above all parts of the roof-decoration like ridge turrets illustrate this interpretation. Traces of handicraft were uncovered during the course of the excavation to a large extent. Technical installations like fire-places and different kind of ovens as well as a wide spectrum of findings were proved throughout all periods of occupation. Particularly often traces of metal-workshops could be documented but even ateliers specialized in glasswork, gems and precious stones as well as shops for bone carving or

¹⁸ Hüttel (2004); cf. Hüttel (2009 forthcoming).

for the processing of birch-bark were settled near the cross-roads of Karakorum. All these different disciplines are proven by raw-materials, semi-finished objects, workshop-debris and the final products in an extensive variety of artefacts.¹⁹

Hence the contemporary excavations in different quarters of the medieval Mongolian capital enlarge the number of artefacts to a large extent by quantity and quality, so that the materials collected by members of the Czechoslovakian-Mongolian expedition of 1958 can be interpreted even without any hint about their find spot within the whole area of Karakorum.

(E.P.)

Catalogue of artefacts from the Czechoslovak-Mongolian expedition of 1958

Plaster fragments

11 pieces of plaster from the Kül-Tegin temple inner area, 8 of them with traces of red painting (Inv. No. A 23729-37, A 23740-2). Kül-Tegin monument, Khöshöö-tsaidam.

Mortar fragments

2 pieces of mortar (chemical analysis: Si, P₂O₃, Ca, Mg; Inv.No. A 23738-9). Kül-Tegin monument, Khöshöö-tsaidam.

Roof tiles

1. Fragment of a grey roof tile with a central mask. Dm. app. 12 cm; Th. 1.4-2.7 cm. (Inv. No. A 23758). Karakorum. *Plate I*.
2. Fragment of a red coloured roof tile with a central mask; scorch marks. Dm. app. 9 cm; Th. 1.9-5.5 cm. (Inv. No. A 23759). Karakorum. *Plate II*.

Sculpture fragments

1. Body of a sitting figure; upper part of the body without head; right arm broken at the elbow, left arm broken at the hand; hole throughout the body. H. 11.5 cm; W. 10.9 cm; Th. 5.0 cm. (Inv. No. A 23760). Karakorum. *Plate III*.
2. Body of a sitting figure; without head and legs. H. 5.2 cm; W. 5.3 cm; Th. 3.5 cm. (Inv. No. A 23752). Karakorum. *Plate IV*.
3. Ceramic object, probably leg of a vessel; broken on its upper part; rectangular hole on the lower side; decorated with at least three lines of eyes; on the front side face with two eyes and an open mouth showing a tongue between the both lines of teeth; neck decorated with two lines. H. 11.5 cm; W. 7.4 cm; Th. 6.8 cm (Inv. No. A 23761). Karakorum. *Plate V*.

Pottery (glazed ware)

1. Rim of a storage vessel; glazed on both sides, colour green-brown. Dm. cca 40 cm; L. 14.4 cm; H. 11.0 cm; Th. Rim. 4.1 cm; Th. Body 0.9 cm. (Inv. No. 23756). Karakorum. *Plate VI*.
2. Two fragments of a storage vessel; glazed on both sides, colour olive-green; 9.5 x

¹⁹ Erdenebat / Pohl (2005); cf. Pohl (2009 forthcoming).

- 6.2 cm; Th. 1.3-1.7 cm (Inv. No. A 23755). 11.5 x 7.8 cm; Th. 1.1-1.5 cm (Inv. No. A 23753). Karakorum. *Plate VII*.
3. Fragment of a storage vessel; glazed on both sides, colour dark brown-black. 9.1 x 5.2 cm; Th. 1.2-1.7 cm (Inv. No. A 23754). Karakorum. *Plate VIII*.
 4. Fragment of a storage vessel; inside glazed, colour dark brown-black. 3.2 x 2.5 cm; Th. 1.1 cm. (Inv. No. A 23747). Karakorum. *Plate IX*.
 5. Two fragments of a storage vessel, glazed on both sides; inside green glaze, outside green-brown glaze with grooves of brown glaze. 6.3 x 5.7 cm; Th. 1.1-1.4 cm. (Inv. No. A 23757). 3.7 x 3.2 cm; Th. 1.0-1.2 cm. (Inv. No. 23743). Karakorum. *Plate X*.
 6. Fragment of a rim of a bowl; glazed on both sides, colour olive-brown. 5.4 x 3.5 cm; Th. 0.6 cm. (Inv. No. A 23746). Karakorum. *Plate XI*.
 7. Fragment of a pot; glazed on both sides, colour grey-green. 5.0 x 3.0 cm; Th. 0.4-0.7 cm. (Inv. No. A 23745). Karakorum. *Plate XII*.
 8. Fragment of a pot with broken handle, glazed on both sides, colour green-olive. 4.7 x 2.8 cm; Th. 0.6 cm (Inv No. A 23749). Karakorum. *Plate XIII*.

Pottery (non-glazed wares)

1. Flat fragment of a wheel-made, grey pottery. 5.2 x 5.0 cm; Th. 0.5-0.65 cm (Inv. No. A 23744). Karakorum. *Plate XIV*.
2. Fragment of a wheel (?) -made, red pottery. 3.3 x 2.5 cm; Th. 0.6-0.8 cm (Inv. No. A 23748). Karakorum. *Plate XV*.

Ceramic object

1. Roundel; gaming piece. Dm. 1.2-1.3 cm; Th. 0,25-0,5 cm (Inv. No. A 23750). Karakorum. *Plate XVI*.

Bronze object

1. Fragment of a bronze object; thin metal sheet with alternating bended stripes; on one side originally preserved. L. 4.4 cm; H. 3.6 cm (Inv. No. A 23751). Karakorum. *Plate XVII*.
(L.S./E.P.)

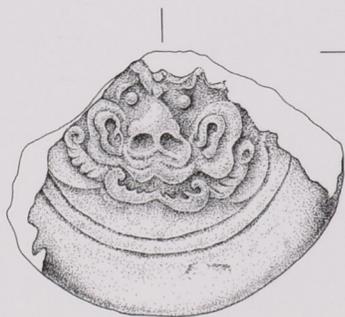
Photo by J. Vaněk (NpM), drawings by L. Formánková.

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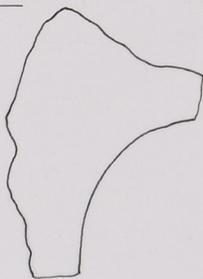
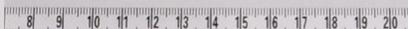
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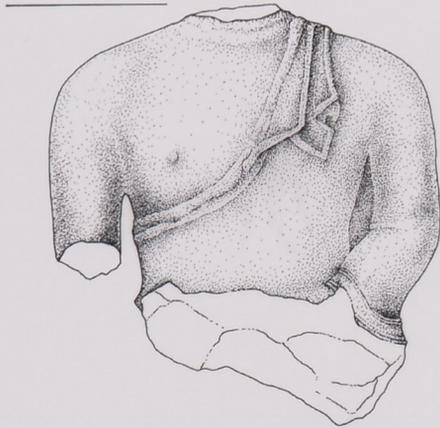
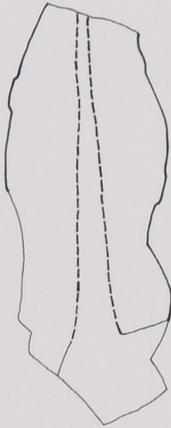


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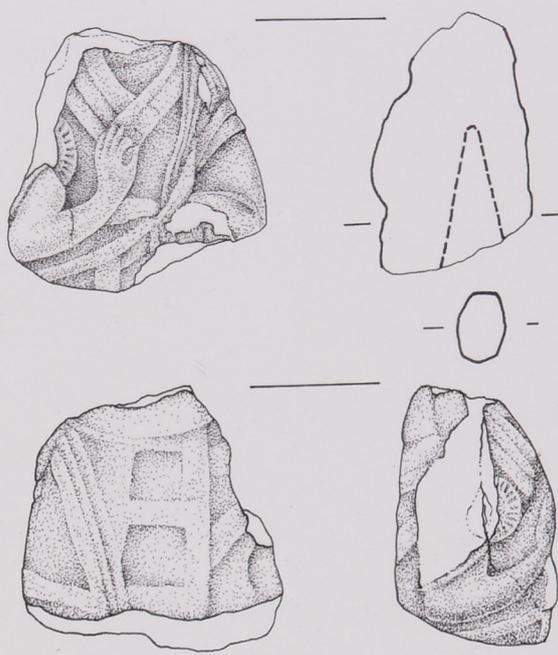


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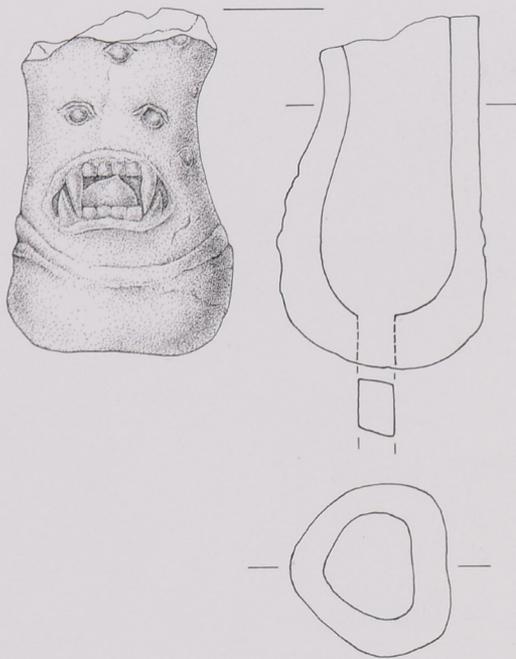


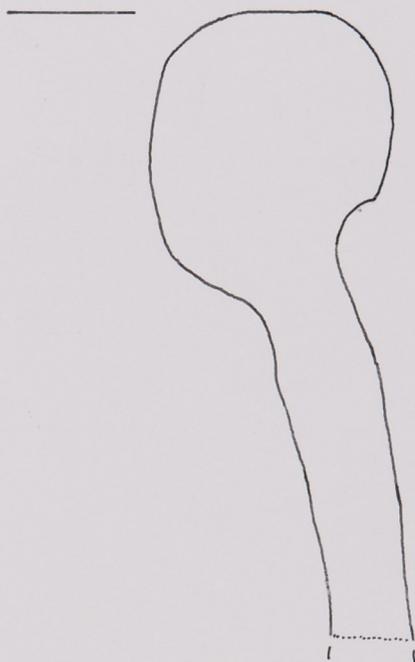
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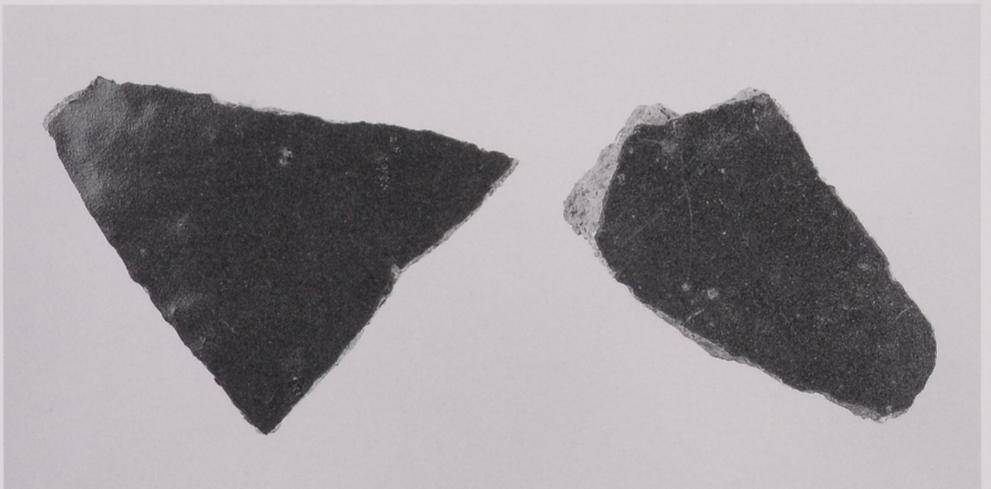
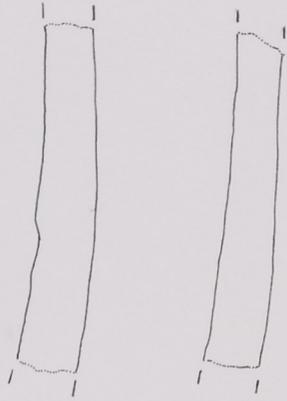
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Plate IV.

A 23 761
Plate V.

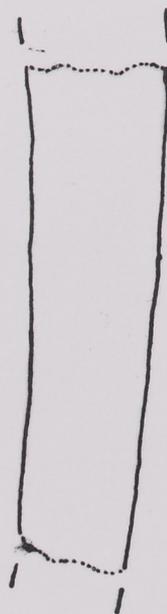




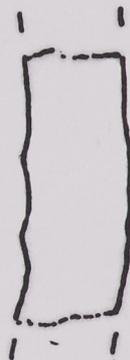
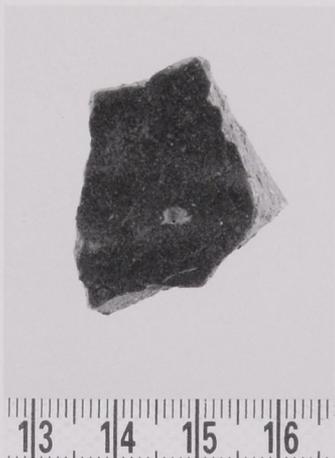
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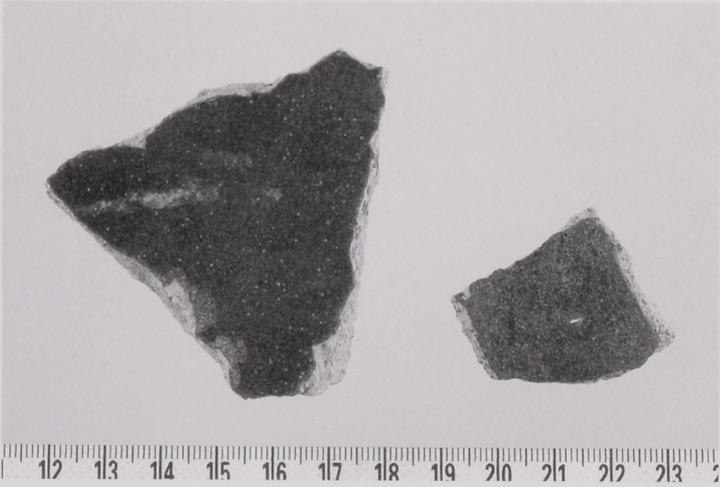
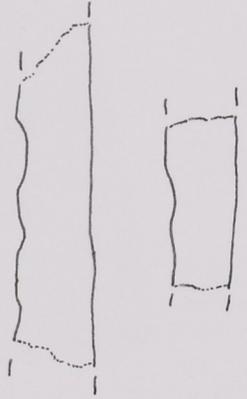
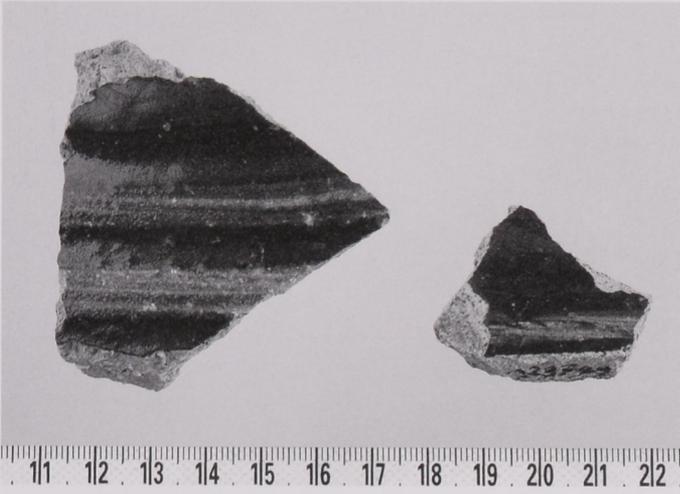
A 23 755 • A 23 753
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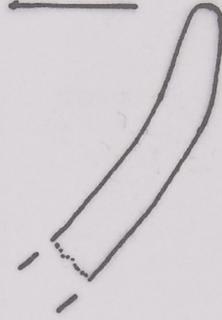
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Plate VIII.



A 23 747
Plate IX.



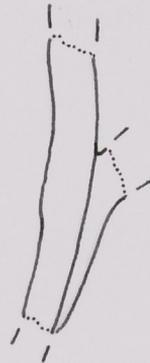
A 23 757 • A 23 743
Plate X.



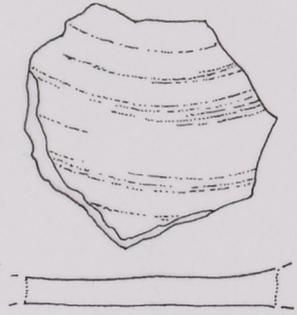
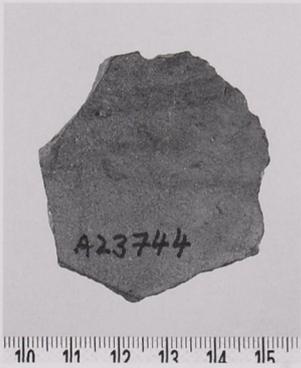
A 23 746
Plate XI.



A 23 745
Plate XII.



A 23 749
Plate XIII.



A 23 744
Plate XIV.



A 23 748
Plate XV.



A 23 750
Plate XVI.



A 23 751
Plate XVII.