

MY THINGS CHANGED THING?



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MY THINGS CHANGED THINGS



Social Development and Cultural Exchange in Prehistory,
Antiquity, and the Middle Ages

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THE UNBELIEVABLE 60th BIRTHDAY OF PETR CHARVÁT

Jiří Sláma

One can hardly avoid the impression that the hectic way of life of today's hurried times seems to deny the justness of F. Braudel's reflections about several categories of historical time, of which we are left only with the fastest-running one. How else are we to explain the fact that some of our professional colleagues, whose first steps on the field of historical investigation we had quite recently observed with keen interest, have already reached the age when scholars are given a collected volume at the occasion of their life's jubilee? This holds true also of our dear colleague Petr Charvát (*January 12, 1949 in Prague). The composition of the collected volume dedicated to his sixtieth birthday is quite unusual in terms of its content, one could almost say it is exceptional. The authors of the individual contributions range from scholars of the Ancient Near East over Egyptologists to specialists in Early Medieval Bohemia and Moravia. The scope of interest of our honoree covers all these parts of early history. The range of his interests is indeed admirable and at the same inspiring. In the course of his investigation of various archaeological and historical problems, P. Charvát has always strived to find monuments and phenomena (for example in the area of religious concepts or commercial relationships), which had connected these distant regions and differing thought systems in the past.

The formation of the personality of our honoree was undoubtedly to a large extent influenced by the exceptional intellectual environment of his family. His future professional focus as well as scholarly interests stemmed primarily from his studies at the Charles University in Prague. The greater part of his studies took place already in the complicated period after the year 1968, when the newly created state power, based on the support of alien tanks that invaded our country, denied for nonsensical ideological and power reasons any scholarly contacts with the western world. Only a few university disciplines could stand up to these for scholarly research so devastating tendencies. These included also prehistory and cuneiform studies, where the honoree graduated in the year 1973. He was also lucky to have been able to acquaint himself with university life free from nonsensical political pressure in the course of one academic year of his studies, although in order to attain this experience, he had to travel to the distant Lagos in Nigeria.

After graduation, P. Charvát gradually extended his knowledge in the course of a scholarship at the Czech Institute of Egyptology and, following that, postgraduate internship at the Archaeological Institute in Prague. He remained loyal to this institution in the course of the ensuing years, although a greater part of his workload has gradually shifted to other workplaces. These included above all the Oriental Institute in Prague and then some university departments, of which the Department of Near Eastern Studies of the University of West Bohemia in Pilsen became his home institution.

When contacts with foreign countries were enabled after the political changes of 1989, our honoree used his opportunities to the full. He undertook several scholarships in France, Berlin, twice he stayed at the University of Pennsylvania in Philadelphia and he also studied at the University of Cambridge. He also had the opportunity to take part at several foreign archaeological expeditions. These included above all the exploration

of the Buddhist temple in Anuradhapura at Sri Lanka, undertaken in terms of a UNESCO campaign, and the British archaeological expedition at Djemdet Nasr near Baghdad. P. Charvát is also a member of the Spanish archaeological mission in Turkey.

The honoree's deep knowledge and wide overview of specialized literature allowed him to gradually publish a number of scholarly articles and monographs, important both thematically and in terms of their content, on the basis of which he first attained the academic title PhDr. (in 1975), several years later the scholarly title of candidate of sciences CSc. (in 1980) and another fifteen years later (in 1995) also the highest scholarly title awarded in our country, doctor of historical sciences (DrSc.). In the same year, he habilitated at the faculty of arts of Masaryk University in Brno in the discipline of Slavic archaeology, receiving the title of Assistant Professor.

Since the year 1993, Petr Charvát has been lecturing at several Czech universities. He is an acknowledged and erudite university teacher. At first he lectured at the Pedagogical Faculty of the Charles University in Prague, later he moved to the University of West Bohemia in Pilsen. His lectures and the seminars he directs mostly concentrate on the wide aspects of the cultures of the Ancient Near East. As a visiting professor, P. Charvát has also given lectures concerning problems of the archaeology of Early Medieval Europe at the Faculties of Arts in Brno and Prague.

Both in Czech and international scholarly circles, P. Charvát is known above all as the author of a vast number of scholarly articles and several monographs. Many of these have been published by prestigious publishers. Charvát's bibliography includes both works covering the problems of the historical development of a larger area in the course of a longer period of time (for example his books on the most ancient history of Mesopotamia or about the beginnings of the Czech state), but also studies dedicated to partial problems. All his works are characterized by his critical approach, excellent knowledge of material culture, epigraphic sources and corresponding scholarly literature as well as an ability to reach new approaches and interpretations. With their frequently non-traditional approaches to the problems addressed, Charvát's works stimulate thought and discussion. All these aspects of the works of the honoree are, however, well-known and it is unnecessary to reiterate them again.

What to say in conclusion? Under no circumstances should we repeat the cliché of wishing all good for the ensuing years. This would not do for the vital Petr Charvát (whose 60 years of age appear to me rather like a mistake in his birth certificate). And thus we can wish him (and, rather selfishly, also ourselves) that he might publish as much as in such a way as he had done until now. We are already looking forward for his new works.

MY THINGS CHANGED THINGS

Social Development and Cultural Exchange in Prehistory, Antiquity, and the Middle Ages

“But most cultural transfers were the work of anonymous carriers. So many were they, some moving quickly, others so slowly, that it is almost impossible to find one’s way through this immense baggage hall in perpetual confusion. For every piece of cultural baggage recognized, a thousand are untraceable: identification labels are missing and sometimes the contents or their wrappings have vanished too.”

Braudel, E, *The Mediterranean and the Mediterranean World in the Age of Philip II*. Volume II. London: University of California Press 1973, 761.

When Peter Roger Stuart Moorey used this quotation to open his chapter on tracing the roots of cultural transfers between Egypt and Mesopotamia (in: Rowlands, M. – Larsen, M. – Kristiansen, K. (eds.): *Centre and Periphery in the Ancient World*. Cambridge: Cambridge University Press 1987, 36), he precisely defined one of the thorniest problems not only of archaeology but also of history or any other social science. The dynamics of society and its material culture development, intercultural exchanges, and legacies of ancient cultures represent themes that can be observed diachronically throughout the entire history of mankind. The following, analyzing, and evaluating of these processes and their understanding can enable us to comprehend our own present.

This publication contains papers devoted to various aspects of Prehistory, Antiquity and Middle Ages of not only Bohemia but also Egypt and Near East. This wide range of time and space mirrors the wide-spread professional interests of Petr Charvát whose ideas, papers, books, and imagination overshoot the limits of several branches, including Near Eastern studies, Archaeology, and Egyptology.

To find one’s way through the immense hall of knowledge of human history is one of the hardest lots of any carrier – researcher. And we believe that Petr Charvát belongs to the most gifted of carriers.

Petra Maříková Vlčková – Jana Mynářová – Martin Tomášek

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SEZNAM ZKRATEK / LIST OF ABBREVIATIONS / ABKÜZUNGENVERZEICHNISS

A	Museum siglum of the Oriental Institute, Chicago
ÄA	Ägyptologische Abhandlungen
AASOR	The Annual of the American Schools of Oriental Research
AbB	Altbabylonische Briefe in Umschrift und Übersetzung
ABOT	Balkan, K., <i>Ankara Arkeoloji Müzesinde bulunan Bogazköy Tabletleri / Bogazköy Tablets in the Archaeological Museum in Ankara</i> . Istanbul: Millî Eğitim Basımevi, 1948
ACER	The Australian Centre for Egyptology: Reports
ÄF	Ägyptologische Forschungen
AO	Museum siglum of the Louvre, Paris (Antiquités orientales)
AoF	Altorientalische Forschungen
ARES	Archivi Reali di Ebla – Studi
ARET	Archivi Reali di Ebla – Testi
ArOr	Archiv Orientální
ASAE	Annales du Service des antiquités de l'Égypte
Ash.	Museum siglum, Ashmolean Museum
AV, DAI	Archäologische Veröffentlichungen, Deutsches Archäologisches Institut
BÄ	Beiträge zur Ägyptologie
BdÉ	Bibliothèque d'Étude
BIFAO	Bulletin de l'Institut français d'archéologie orientale
BME/BM	Museum siglum of the British Museum
BSFE	Bulletin de la société française d'égyptologie
CAD	Chicago Assyrian Dictionary
CG	Museum siglum of the Egyptian museum, Cairo (Catalogue général)
CHANE	Culture and History of the Ancient Near East
CRRAI	Comptes Rendues, Rencontre Assyriologique Internationale
DAI	Deutsches Archäologisches Institut
E.	Museum siglum of the Musées Royaux d'Art et d'Histoire, Brussels
EA	siglum of the Amarna tablets (Knudtzon, J. A., <i>Die El-Amarna-Tafeln mit Einleitung und Erläuterungen. Anmerkungen und Register bearbeitet von Otto Weber und Erich Ebeling</i> [= VAB 2]. 2 Bände. Leipzig: J. C. Hinrichs, 1907–1915.)
EEF	Egypt Exploration Fund
EI	Eretz-Israel
ERC	Études recherches sur la civilisation
FAT	Forschungen zum Alten Testament
FHL	Durand, J.-M. – Laroche, E., Fragments hittites du Louvre. In: <i>Mémorial Atatürk. Études d'archéologie et de philologie anatoliennes</i> . Paris: ERC, 1982, 73–107.
GM	Göttinger Miszellen
HdO	Handbuch der Orientalistik
IOS	Israel Oriental Studies
JAC	Journal of Ancient Civilizations
JAOS	Journal of the American Oriental Society
JARCE	Journal of the American Research Center in Egypt
JCS	Journal of Cuneiform Studies
JEA	Journal of Egyptian Archaeology
JESHO	Journal of the Economic and Social History of the Orient
JNES	Journal of Near Eastern Studies

KBo	Keilschrifttexte aus Boghazköi
KTU	Dietrich, M. – Loretz, O. – Sanmartín, J., <i>Cuneiform Alphabetic Texts from Ugarit, Ras ibn Hani and Other Places</i> . Münster: Ugarit-Verlag, 1995.
KUB	Keilschrifturkunden aus Boghazköi
LingAeg	Lingua Aegyptia: Journal of Egyptian Language Studies
MÄS	Münchner Ägyptologische Studien
MDAIK	Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo
MIO	Mitteilungen des Instituts für Orientforschung
MRS	Mission de Ras Shamra
N.A.B.U.	Nouvelles Assyriologiques Brèves et Utilitaires
OA	Oriens Antiquus
OBO	Orbis Biblicus et Orientalis
OIP	Oriental Institute Publications
OLA	Orientalia Lovaniensia Analecta
PAM	Polish Archaeology in Mediterranean
PAT	Palmyrene Aramaic Texts (<i>Hillers – Cussini 1996</i>)
P. Dura	Parchments and Papyri discovered in Dura Europos (<i>Welles – Fink – Gilliam 1959</i>)
P. Yadin	Papyri from the Cave of Letters (<i>Lewis et al. 1989; Yadin et al. (ed.) 2002</i>)
PRU	Le Palais royal d'Ugarit
QS	Quaderni di semitistica
RdE	Revue d'Égyptologie
RIA	Reallexikon der Assyriologie und vorderasiatischen Archäologie
RSO	Ras Shamra – Ougarit
SAA	State Archives of Assyria
SAAS	State Archives of Assyria Studies
SAGA	Studien zur Archäologie und Geschichte Altägyptens
SAK	Studien zur Altägyptische Kultur
SBLWAW	Society for Biblical Literature (Writings of the Ancient World)
SMEA	Studi Micenei ed Egeo-Anatolici
SR	Museum siglum of the Egyptian museum, Cairo (Special register)
TAD	Textbook of Aramaic Inscriptions from Ancient Egypt (A: <i>Porten – Yardeni 1986</i> ; B: <i>Porten – Yardeni 1989</i> ; C: <i>Porten Yardeni 1993</i> ; D: <i>Porten – Yardeni 1999</i>)
TbT	Totenbuchttexte. Synoptische Textausgabe nach Quellen des Neuen Reiches
UBL	Ugaritisch-biblische Literatur
UF	Ugarit-Forschungen
VAB	Vorderasiatische Bibliothek
VAT	Museum siglum of the Vorderasiatisches Museum, Berlin (Vorderasiatische Abteilung. Tontafeln)
VBoT	Goetze, A., <i>Verstreute Boghazköi-Texte</i> . Marburg: a.d. Lahn, 1930.
VE	Vocabolario di Ebla
WA	World Archaeology
WDSP	Wadi Daliyeh Samaria Papyrus (<i>Gropp 2001; Dušek 2007</i>)
XHev/Se	Manuscripts from the Seiyál collection (<i>Cotton – Yardeni 1997</i>)
YNER	Yale Near Eastern Researches
ZA	Zeitschrift für Assyriologie
ZÄS	Zeitschrift für Ägyptische Sprache und Altertumskunde

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EGYPT

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Personifications of the Day- and Night-Hours in the Tomb of Menekhibnekau at Abusir – a Preliminary Notice (<i>Ladislav Bareš</i>)	16
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In the burial chamber of the shaft tomb of Menekhibnekau at Abusir, a rich relief decoration consisting of texts and representations has been discovered recently. Some of these scenes and texts remain unattested among all the hitherto explored Late Period shaft tombs. In this paper, the personifications of twelve day- and twelve night-hours from the tomb of Menekhibnekau are briefly described. The personifications are accompanied by a complete series of their names, that seems to be unattested in other contemporary sources.

Chapter 2

A Case for Veneration from Abusir South (<i>Miroslav Bárta</i>)	25
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In 1995, the Czech archaeological team discovered the tomb complex of vizier Qar whose burial chapel was fully decorated. In 2002, the tomb of one of Qar's sons Inti was found, also with a decorated chapel. Among the most relevant scenes in their chapels are the ones showing Egyptian priests carrying out an offering ritual for the soul of the deceased. The purpose of such scenes was twofold: to secure the transmission of the funerary offerings and to assist the deceased in attaining the spiritual stage of being "well-provided". The following stages may be identified, in this order: fumigation of the cultic place, ritual purification of the altar with clean water, declamation of the ritual utterances, wiping off footprints in the chapel and presentation of offerings. The importance of the newly discovered Abusir scenes relating to the funerary cults of the ancient Egyptians lies in the fact that they considerably expand the corpus of similar scenes from other Saqqara tombs. At the same time, they comprise some valuable details that shed more light at the individual stages of this unique ritual, traces of which have been preserved in the archaeological record.

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Collecting evidence for the Chapter 105 in the New Kingdom Book of the Dead papyri has brought two interesting by-products. The first – identification of a missing chapter in the Book of the Dead of Ramose (Fitzwilliam Museum, Cambridge) – presents an outcome of a study on sequence of spells occurring around BD 105. The latter stems from systematization of the chapter's illustrations – the presence or absence of a vignette was considered in the case of three incomplete New Kingdom BD papyri (pLund KM 21933, pLeiden 15 and pAmherst 16).

Chapter 4

Taboos of the Golden Goddess. Sexual Taboos in the First Intermediate Period and Middle Kingdom Egypt

(Renata Landgráfová – Hana Navrátilová)

34

The Instructions of Ptahhotep is a well-known and thoroughly studied text. The 32nd Maxim of the Instruction has inspired much controversy, the translations making it a denunciation of homosexuality, or of sleeping with a ‘woman who is only a child’. The latest proposal of Kammerzell & Toro Rueda (2003, 63–78), that the text is an admonishment to refrain from forcing anybody whatsoever to sexual activities, is very convincing. Taking this text as its starting point, the present study aims to seek out texts that identify abhorred sexual practices, “sexual taboos” of Middle Kingdom Egyptians. A detailed analyses of these texts reveals that, in the Middle Kingdom at least, the Egyptians were mostly worried about forced sexual acts and abusing one’s position in order to demand sexual favours, thus corroborating the new interpretation of Ptahhotep Maxim 32 and illustrating its general validity for the Egyptian elite society.

Chapter 5

New Evidence of an “Old” Iconographic Feature from the Teti Pyramid Cemetery *(Petra Maříková Vlčková)*

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It has been often stated that during the 6th Dynasty certain iconographic features were distributed according to the geographical position of the tomb and/or special social position of the tomb owner within the stratified Egyptian society. In the course of the archaeological excavations conducted by the Czech Institute of Egyptology at Abusir South (the mastaba tomb of judge Inti) a distinct group of decorated limestone blocks (with reliefs and engaged statues) were found in the filling of one of the burial shafts. The analysis and evaluation of one of the iconographic details preserved on them could shed some new light on the proposed interrelation between the social status of the tomb owner and certain iconographic features of the tomb decoration.

Chapter 6

The Embalmer’s Cache as an Heir of the South Tomb *(Květa Smoláriková)*

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The pyramid complex of King Djoser at Saqqara and the Saite shaft tombs of high-ranking dignitaries are seemingly two completely different types of Egyptian funerary architecture. The recent results of archaeological excavations in the small Saite-Persian cemetery at Abusir, supported by previous building-historical research on the vast pyramid complex and the nearby lying shaft tombs, clearly show that they have many common features than cannot be ignored. One could hardly find another example – in respect of the so-called Saite *archaism* – which in such a perfect manner reflects the transposition of the ancient and admired Old Kingdom structure into later times, both concerning its design and the religious significance of its particular parts. The panelled enclosure wall, the massive and deep main shaft with the burial chamber in its centre, the lateral shafts and corridors, the embalming structure in the SW corner, and the vast and intricate cult area in the eastern part all have their parallels in the Step Pyramid of Djoser.

Chapter 7

The Clothing Rite in the Royal Temples of Abusir *(Hana Vymazalová – Filip Coppens)*

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The article focuses on the clothing ritual in relation to the cultic statues in ancient Egyptian temples, and its development over time. The comparison between the evidence from the New Kingdom and Ptolemaic and Roman period on the one hand, and the Old Kingdom material on the other is particularly valuable. The younger periods provide us with descriptive religious inscriptions and reliefs in royal and divine temples, while from the Old Kingdom some indications survived in records from the administrative archives discovered in the 5th Dynasty pyramid temples of Neferirkare and Raneferef in Abusir. This study enables us to trace developments in the language and religious and cultic traditions in Egyptian history.

THE NEAR EAST

Chapter 8

The Phenomenon of the Oriental Renaissance in the Context of French Romanticism: Interpretation by Edgar Quinet (*Ivo Budil*) 74

The article entitled “*De la Renaissance Orientale*” by Edgar Quinet which was published in *La Revue des Deux Mondes* in October 1841 marked an important change in the reception of the oriental civilization and culture in the French intellectual life. The military expedition to Egypt led by Napoleon in 1798 presented a new impulse for the development of the French oriental studies and excited the interest of the general public in an idealized past of the oriental countries. For Edgar Quinet the potential spiritual alliance between occidental and oriental civilizations enabled by the cultural movement called oriental renaissance would present one of the greatest achievements in the history of humankind. Quinet concluded that Germany was more deeply influenced and shaped by the oriental renaissance than any other European nation despite the absence of communication among its inhabitants and India. This surprising phenomenon and the special sensitivity toward Eastern influences could be quite easily explained by the fact that the German population had been only superficially assimilated by the Western civilization and Christianity.

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Ebla Before History: Toward a Structural Analysis of the Ancient Semitic King Lists (*Pavel Čech*) 78

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Chapter 10

The Satisfaction and the Payment-Receipt Clauses in the Aramaic Legal Tradition: Between Egypt and Levant (*Jan Dušek*) 87

In 1992, Eleonora Cussini distinguished three types of payment-receipt formulae used in the Aramaic deeds of sale in Antiquity. Since that time several publications of Aramaic legal texts have enlarged the field of the Aramaic studies and these publications shed a new light on the payment-receipt formulae. The Author reconsiders the hypothesis of E. Cussini in the light of these publications. After the analysis of the formulae mentioned by E. Cussini and by related clauses the Author concludes that the problem of the payment-receipt clauses in the Aramaic legal texts from Egypt and Levant is more complex and distinguishes three main types: the satisfaction formulae, the payment-receipt formulae and the formulae expressing the payment of full price. Some elements of these three types of formulae reflect the cuneiform legal tradition.

Chapter 11

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Vlasta Kálalová specialized as a surgeon and had well-formed plans concerning her future profession. Due to her specialisation and her extensive knowledge of languages, she had a very good opportunity to realise her decision to establish an institute for the research of tropical diseases. She decided to leave for the Middle East and to establish a hospital in Baghdad. She set off for the journey in September 1924, stayed in Istanbul for a few months and in March 1925 she left for Baghdad. She ran a famous hospital till 1932, when she came back to Czechoslovakia because of her illness.

Chapter 12

From Amarna to Ḫattušaš: Epistolary Traditions in the Amarna and Ramesside Correspondence (*Jana Mynářová*) 111

The language adopted for a “diplomatic” written communication between Egypt and Ḫatti in the 14th and 13th centuries B.C.E. was Akkadian, or more accurately so-called Peripheral Akkadian. The main aim of this paper is to set the two systems, i.e. the “Amarna” and the “Ramesside” correspondence into a broader context of development of the diplomatic language used over the period of Late Bronze Age in the area of Ancient Near East. Special attention is given to structural elements and their sequence in the standardized parts of the letters, especially to the relevant opening passages.

Chapter 13

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Unglazed pottery made partly in moulds represents a peculiar kind of ceramics widespread all over the medieval Islamic world. A collection of finds of moulded ware from the deserted town at Istakhr, Iran, is presented along with a proposed assessment of its complex decoration based on a formalized description and use of multivariate statistical methods.

Chapter 14

The Fragmentation of Bipartite Ground Stones on a Chalcolithic Site (*Ivan Pavlů*) 127

Among other objects, bipartite ground stones have been documented on the Chalcolithic settlement of Güvercinkayası (5220–4680 B.C.E.). The ratio of occurrence of lower and upper stones clearly shows that number of the discovered upper stones is more than twice as high as that of the lower ones. This fact corresponds to the general structure of finds forming specific functional assemblages in houses with always two upper stones and one lower stone per house. The ratio of completely preserved upper stones is more or less the same as their fragments. On the other hand, fragments of the lower stones are twice as numerous as completely preserved pieces.

Chapter 15

Police Functions of the Old Babylonian Army (*Lukáš Pecha*) 133

The available evidence from the Old Babylonian period (2003–1595 B.C.E.) suggests that members of the army frequently fulfilled police functions as there were no specialized police troops in Babylonia. Above all the soldier designated with the Akkadian word *rēdūm* or its Sumerian equivalent AGA.UŠ appears frequently in this connection. The Old Babylonian letters show that soldiers assisted the judicial, investigative or administrative authorities by escorting to them the persons who broke the law or whose presence was necessary for deciding a case. They were also involved in solving conflicts related to the agricultural land and its yield. Soldiers confiscated various kinds of property according to judicial decisions and they forced the debtors to pay off their debts. Besides, members of the Old Babylonian army had to arrest and escort runaway slaves. All the evidence suggests that police functions of the Old Babylonian army were very frequent and belonged to the common activities of its members.

Chapter 16

Fragmentation and Secondary Use of the Manos and Metates from the Tepecik-Çiftlik Site in Central Turkey (*Jaroslav Řídký*) 140

The paper deals with completely preserved types of bipartite stone hand mills (manos and metates) and their fragments from Tepecik-Çiftlik site, Central Turkey (Cappadocia). Following the summary of various types of hand mills, the ratio of their fragmentation will be observed – not only the state of preservation of individual types but also the mode of their secondary use.

A remarkably high percentage of secondary usage of both lower and upper types of hand mills has been observed in the stone architecture of Chalcolithic layers 1–3 on the site. What would be primarily interpreted as ritual foundation or construction deposits in buildings dated from the turn of the 6th and 5th millennium B.C.E. appears on the basis of the high quantity of finds and various morphological types more likely to be a simple practical use of suitable building material obtained from earlier structures. The results of archaeological investigation of this site warn of any premature typochronological conclusions based on artefacts originating from long-inhabited settlement ranges in Central Turkey.

Chapter 17

Dūr-Šarrukēn – The Fortress of Sargon, king of Assyria

(Kateřina Šašková)

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Although Sargon II was neither the only nor the first Assyrian king who, despite the traditionalism of ancient Mesopotamian society, took decision to move the Assyrian capital into a new location, his building of Dūr-Šarrukēn is in many respects a remarkable work. Sargon came to the resolution to construct his new city on virgin soil, which he had exchanged or bought from its previous owners. Unlike most of the other Assyrian cities, the city of Dūr-Šarrukēn had an almost rectangular shape, and the straight line of its walls was broken only in the in the district of the citadel. The construction of the city is described not only by Sargon's building inscriptions, but also by some documents and letters of royal correspondence, from which we can attain some important information concerning the organisation of the work. Nevertheless, after all Sargon's effort, which he applied to the erection of his new residence, a few years after its completion, Dūr-Šarrukēn became only a provincial capital.

PREHISTORY AND THE MIDDLE AGES

Chapter 18

Shells as Symbols and Witnesses of Far-reaching Contacts

in Prehistory and Late Antiquity *(Jan Bouzek)*

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Shells (*Spondylus*, *Cowrie*, and *Cardium* shells) have been symbols of fertility, birth and creation for many ancient cultures. They were connected mainly with the female world and served as talismanic objects protecting and safeguarding the particularly female qualities. Furthermore, their distribution may indicate the presence of routes of long-distance trade connecting Central Europe with neighbouring regions.

Chapter 19

Ideas to the Question of the Bird-Motif on Great Moravian Buttons Based on a Find from Staré Město, the “Špitálky” Site *(Luděk Galuška)*

167

The depiction of a bird represents one of the most frequently used animal motifs on Early Medieval jewellery from Great Moravia (9th century). It also appears on an (old) newly discovered silver button that was rescued by the teacher and archaeologist Antonín Zelnitius during the 1949 dredging in Staré Město, the “Špitálky” site. He placed the button in the museum in Staré Město. In this paper the button is described and analyzed for the first time. The analysis serves as the basis for new comprehension attempt of the decoration motif of a bird in an upside-down position.

Chapter 20

Ohringe des Nitraer Typs in Mähren *(Pavel Kouřil)*

174

Der Beitrag wertet Funde einer spezifischen Form von Bronzeohrringen des sog. Nitraer Typs aus, die in den großmährischen Skelettbestattungen auf dem Gebiet Mährens geborgen werden konnten. Es handelt sich hierbei lediglich um wenige Exemplare, die ausschließlich in der Olmützer Siedlungsagglomeration konzentriert sind und in die letzten Jahrzehnte des 9. Jh. bzw.

den Beginn des 10. Jh. datiert werden. Sie sind ein Beleg für die Beziehung Mittelmährens zum Nitraer Raum, wo sie relativ häufig vertreten sind, vor allem gegen Ende des großmährischen Staates. Die wahre Herkunft dieses Schmucks ist offenbar zu Recht in den südlich der Donau gelegenen Räumen auf dem Nordbalkan zu suchen.

Chapter 21

The Slavníks and their Remote Neighbours (*Jan Mařík*)

179

This paper contributes to the issue of the dating and architectural appearance of the Early Medieval church discovered during archaeological excavations in the year 1949 in the stronghold of Libice nad Cidlinou. While the Saxon Otonian influence on the church's architecture as well as its Early Medieval dating is generally accepted in the Czech historical research, there have been certain objections concerning the dating and functional interpretation of its particular architectural parts. The recently published structural surveys of the Early Medieval collegiate chapter at Walbeck (Germany, Sachsen-Anhalt) have clearly shown that its earliest phase represents a direct model of the church at Libice. The foundation of a collegiate chapter by the Count Liuthar II of Walbeck was inspired by activities of the imperial family as was the case of other aristocratic foundations in Saxony during the second half of the 10th century. However, the question whether the Slavníks adopted only a certain architectural model or the whole ideological scheme remains for the moment unsolved.

Chapter 22

Remarks on Textile Production in the Early Middle Ages (*Petr Meduna*)

188

The paper concentrates on intensive and extensive textile production in the Early Middle Ages. Analyses of the evidence of the urbarial of the Fulda abbey (from the 9th century) shed light on the extensive production system, in which several thousands of people were employed. The organization of this system divided the producers on the basis of their social position and ethnic origin. The Slavs settled in the modern Hessen and Thüringen played an indispensable part in this system. The recorded efficiency of this production highly surpasses the regular needs of the community.

Chapter 23

Die anfänge der Keramik mit Rädchenverzierung im Mähren und ihre Herkunft (*Zdeněk Měřínský*)

193

Kontakte mit dem Karpatenbecken im Laufe des 10. Jahrhunderts belegt auch Keramik mit Rädchenverzierung, deren ä,erst sporadisches Vorkommen in Fundkomplexen, die in die Periode vom Ende des 9. bis in die Mitte des 10. Jahrhunderts datiert werden, jedoch auf eine geringe Intensität dieser Kontakte hindeutet.

Der Autor dieses Artikels beleuchtet die Beziehungen zwischen Mähren und der nördlichen Balkanhalbinsel in den einzelnen Elementen der Keramikproduktion aus dem 9.–13. Jh. aufgrund des Dekors, das sich vom Wolgagebiet durch Rumänien, Nordbulgarien und Nordserbien, Ungarn bis zur Slowakei, Mähren und Niederösterreich sowie bis zum Burgenland hinzieht.

Chapter 24

Nový relikviářový křížek z hradiště Dřevíč (ob. Kozojedy) / New Reliquiary Cross from the Stronghold of Dřevíč (Kozojedy Cadaster) (*Nada Profantová – Daniel Stolz*)

199

Hradiště Dřevíč se v písemných pramenech poprvé objevuje již na samotném počátku 11. století a svůj význam si tato lokalita udržela až do závěru století následujícího. K našemu poznání vývoje Dřevíče rovněž výrazně přispěly archeologické objevy, dokreslující život na hradišti. Mezi nálezy, které poukazují, že Dřevíč mohla představovat významnou zastávku na obchodní cestě propojující Čechy s východní Evropou, patří kromě mincí též bronzové relikviářové křížky a křížky upevňované na řemen.

Chapter 25

Standing at a Cradle... (*Martin Tomášek – Jolana Šanderová*)

211

In 1997, a wooden cradle was found in the city of Čáslav during archaeological excavations conducted by the Institute of Archaeology of the Academy of Sciences of the Czech Republic, Prague, v.v.i. Around this single find we spin an imaginary story of Konrád, a Čáslav burgher, his wife Kunhuta, and their son Elblin in order to illustrate the details of an everyday life in a medieval city at the beginning of the 14th century.

Chapter 26

Archaika in den frühmittelalterlichen Gräbern in Mähren

(*Šimon Ungerman*)

224

Aus den Körpergräbern des 9.–11. Jahrhunderts in Mähren kennt man eine ganze Reihe von Funden vor- und frühgeschichtlichen Alters. Prähistorische Artefakte – abgesehen von der Spaltindustrie – sind darunter minimal vertreten, es überwiegen völlig die latènezeitlichen und römisch-provinzialen Gegenstände. Unter den latènezeitlichen dominieren Fragmente von Glasarmringen, Glasperlen und bronzene Gürtelbeschläge. Die Skala der römisch-provinzialen Artefakte ist etwas breiter, sie umfasst Fragmente von Glasgefäßen, Glasperlen, Gemmen, Bronze- und Silbermünzen, andere Typen von Metallgegenständen erscheinen nur vereinzelt (das gilt auch für die latènezeitlichen Objekte). Das erhaltene Ensemble von Archaika ist daher das Ergebnis einer zielbewussten Selektion. Für die meisten der zahlreicher vertretenen Artefakte existierten eine oder mehrere „typisierte“ Verwendungsweisen, die in hohem Maße von dem Alter und Geschlecht des Verstorbenen abhängig waren – z. B. die Frauen und Kinder trugen die Fragmente von Glasgefäßen als Anhänger in Halsketten, die Männer aber in einer Gürteltasche. Die größte Aufmerksamkeit ist der Interpretation der Archaika gewidmet; ausführlich diskutiert werden alle Möglichkeiten, die von A. Mehling (1998) angeführt wurden. Die sekundäre Verwendung der Archaika konnte einerseits „utilitarisch“ sein (zum ursprünglichen oder völlig abweichenden Zweck bzw. als Sekundärrohstoff bestimmt zum Umschmelzen) und andererseits „nichtutilitarisch“, wo das auffällige oder ungewöhnliche Aussehen der Archaika und die Vorstellungen der frühmittelalterlichen Menschen von ihrer übernatürlichen Herkunft eine Rolle spielten; solchen Gegenständen wurde magische Kraft beigemessen, so dass sie zum Heilen oder als glückbringende und übelabwehrende Amulette dienen konnten.

Chapter 25

STANDING AT THE CRADLE...

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All of us enjoy revisiting the time of our childhood. We remember the moment when we received a favorite toy, we recall our beloved nooks and crannies, as well as meetings with people who brought a little spark of excitement or adventure into our childhood lives. But what kind of feelings did we have before that, perhaps when we were still lying in our cradles? This period, undoubtedly significant to us, will always remain veiled in mystery. This innate desire to venture beyond the realm of clear memories, beyond tangible “toys”, all the way to the cradle of our civilization, also inspires historians and other specialists to let their imagination toy with this idea from time to time. They then transfer their thoughts on their computer keyboards, through printing presses, to command the attention of the esteemed reader (to cite a few publications out of many, *Ariès 1985; Borst 1983*). To write about the very beginnings, about the “cradle” of history, about how these earliest days might be reflected in written sources and in visual culture, grants a welcome opportunity to the historians to journey back, not just through their own time...

Only sporadically and very cautiously may an archaeologist venture on a similar journey. Apart from the evidence of great personal tragedies embodied in children’s skeletal remains, an archaeologist may revisit childhood only if he happens to be particularly lucky... At any point of history, childhood has undoubtedly been associated with a number of objects that are specific to that period of human existence, but only rarely have these objects survived through the centuries.

Unlike in today’s “plastics” era, when a child may be surrounded with an array of artificially produced, durable materials, a child from a relatively recent period (almost as late as the last decade of the previous century) would have been surrounded with objects manufactured predominantly of wood or textiles. Most children certainly had a crib, cloth diapers or swaddling-clothes, and these objects would top our list. By the same token, we could expect children to have a number of wooden toys, much more than they do today. Not surprisingly can we still locate many of the “wooden artifacts” from the recent era in our own closets, basements and attics.

Even in a more distant past, human life was accompanied by objects manufactured mostly of organic materials, be they wooden cradles or walkers, toy horses or dolls, or linen sheets and wrappings. Unfortunately, these objects made of wood, linen or leather – that is from materials that decompose easily – rarely survive to become archaeological finds. Archaeological field research encounters such remnants of material culture only in cases when the local conditions for preserving such finds were particularly favorable. Consequently, among the childhood-related artifacts archaeological research typically brings back to light, we find toys made of ceramics, such as dolls, toy horses, rattles, miniature dishes etc. That is why

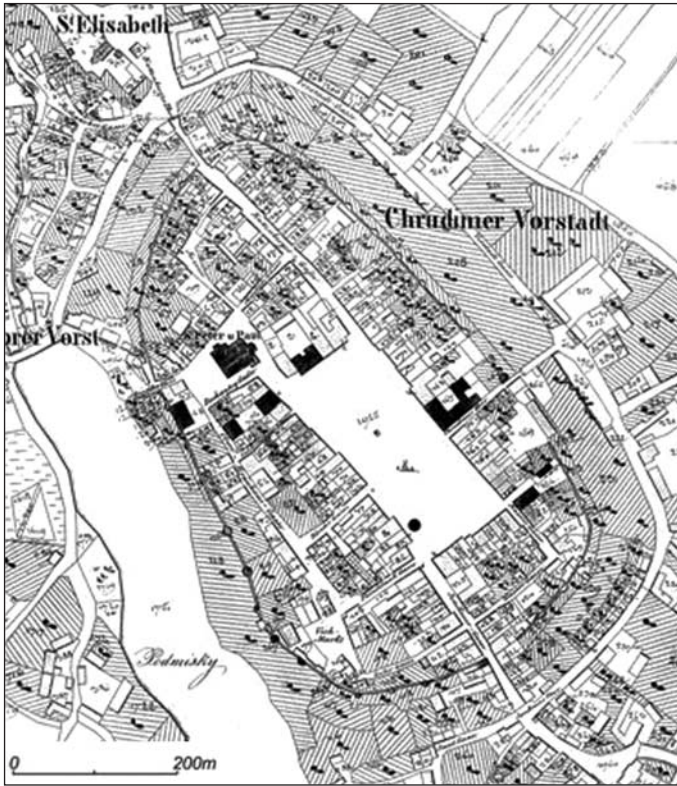


Fig. 1. Map of the city of Čáslav from 1838 indicating the location of the structure No. 1502 and the find of the child's cradle.

these finds tend to be most commonly associated with childhood, and are most frequently cited in specialized publications (to list one out of many, *Klápště 2002*, 353, Fig. 63). Consequently, the images we may have constructed about childhood and about the objects related to it are artificial to a great extent.

Archaeology, however, rarely comes across completely preserved objects. For that reason, it is often difficult to link various partial finds to childhood in ways that are direct and beyond reasonable doubt. For a single find, we are also rarely able to put together the entire “story” that may have been associated with its ancient existence.

In 1997, however, we were fortunate and with the find of a single artifact, we were able to recreate quite a believable story. It is the story of a person born in the royal city of Čáslav (fig. 1) some time during the final quarter of the 13th century. Let us not expect a plethora of details; this archaeological find only allows us to sketch a tale that is imperfect at best, rough outlines of a narrative drawn in light pencil strokes. The exact names of our heroes remain hidden, but perhaps for just once, we might be able to borrow them from other pages of history.

Let us then call our main actors Konrád, a Čáslav burgher, his wife Kunhuta, and their son Elblin. The names of our characters haven't been chosen entirely at random, although their link to the archaeological find we are about to describe certainly is fictitious. One Konrád (Kutner) actually did live in Čáslav, and surviving written sources mention his name as early as 1309, even though he isn't being referred to as a Čáslav burgher until 1319. An otherwise

unknown Elblin happens to be the first Čáslav burgher whose name is known to us, even though written sources mention him only a year after Konrád, in 1310 (cf. *Sedláček 1874*, 32; *Tomášek (ed.) 1999*, 24). If Elblin had indeed been born in Čáslav, he might have spent the first years of his life there, precisely in the final quarter of the 13th century. Our sources, unfortunately, tell us nothing about the names of the Čáslav women of that time. We may therefore be forgiven for borrowing a name from the “history at large”. Kunhuta was the name of the king Přemysl Otakar II’s daughter, the wife of Boleslav II Mazovski and later the abbess of the St. George’s monastery at the Prague Castle (i.e. *Žemlička 1986*, 144, 147, 178, 279). The male names we have chosen to tell our story are not Czech. That is no coincidence. Numerous colonists from German-speaking countries and communities had settled the region under the Iron Mountains (*Železné hory*) that was so rapidly developing in the final quarter 13th century (i.e. *Schwarz 1987*). More and more often, miners came, too, waiting for the rich metal deposits underneath Kutná Hora to be thrown open.

At that time, we may expect that many people still lived who remembered the “old” Čáslav, a cluster of settlements surrounding the administrative castle, the seat of the administrator of the Čáslav province that formed a part of the Přemyslid state (i.e. *Charvát 1994*, 108–141). During the time when our story takes place, a medieval royal city was already rapidly developing in the foreground of the old castle. Land-lots of regular dimensions were fast filling up with new houses, and walls were rising around the city, supplemented with ditches and mounds. The small Romanesque church, still dedicated to St. Michael, first mentioned in 1307 (*CIM II/84/154–155*, or *Sedláček 1874*, 44), had slowly been incorporated into the new structure of a church built in the gothic style. The Romanesque church was soon overshadowed and then entirely swallowed up by the new building. This may be the reason why the city’s church changed not only its look but also its patron saint some time in the 14th century. Prior to 1359, it was Saint Peter and Paul who took over the roles of patrons and protectors, supplanting St. Michael in that position (cf. *Sedláček 1874*, 34, 44; *Malina et alii 1976*, 67–69).

Our hero Konrád was undoubtedly watching the changes afflicting the place that had been called Čáslav from times immemorial. He would have been an owner of a land-lot located at the corner of the large city square. This land-lot certainly wasn’t cheap, given its location at this quite prestigious place. One of the roads flanking the lot led to the Minorite monastery (*Skálová – Tomášek 1996*, 99–104), and the other to the city gate that might have already been called the Brod Gate (*Brodská*) by the locals (*Malina et alii 1976*, 132–134). The road that passed through this gate led to a city known first as Smilov, later Německý, and finally Havlíčkův Brod (fig. 1). We first meet Konrád at a time that is not particularly peaceful. Years of unrest, uncertainty and hunger followed the sad end of the reign of King Přemysl Otakar II. The reign of King Václav II. has only just begun. Konrád’s beloved wife Kunhuta is pregnant and her time is near. Our Konrád, who most certainly would have been a responsible husband and a father-to-be, must prepare for the arrival of his son. He has to build a cradle in which the baby will rest, wrapped in a linen cloth. It is possible that Konrád would have asked someone else to make the cradle for him, but most likely, he would set off to do the work himself. He has already prepared all the basic pieces for building the cradle – two wooden beech boards that have been separated from the tree trunk using a saw. He has just finished working the boards into semi-circular shape. Now he must lay down his saw, his axe and his knife and pick up a gimlet to drill a number of holes along the semi-circular perimeter. These holes will serve to set connectors made of fir poles. Konrád must also remember that the cradle should be portable. He will therefore have to drill and cut-out oval openings into both of the semi-circular boards, which will serve to easily grip the cradle. He will then join the sideboards using fourteen fir poles, but his work is still not done. Each of the poles

must be secured with two small beech wedge blocks to ensure stability. Konrád cannot risk that the planks and the boards would dry out and the cradle would disassemble! He must therefore make twenty-eight light strokes with the dull end of his axe (assuming that he hits the wedge blocks right every time), and the cradle for the future citizen of the royal city of Čáslav is ready. It is immediately apparent that the cradle is not terribly decorative, but it is certainly a solid and a purposeful piece of work. Konrád's wife Kunhuta is happy with the cradle, and she is impatiently awaiting the day when the hands of a midwife will place in it a son or a daughter (figs. 2 and 3).

Konrád and Kunhuta are eventually blessed with the arrival of a son who is baptized Elblin at St. Michael's church, with family, friends and the godfather in attendance. With the birth and the care for the little Elblin, Kunhuta becomes even more tied to the family's hearth and pantry. Baby Elblin rests peacefully in his cradle, wrapped in a linen cloth. Kunhuta goes about performing the duties that are associated with running the household of a well-respected Čáslav burgher, whose former trade revenues enabled him to purchase a much sought-after land-lot at the city square.

The budding city is located at a major land route that connects Bohemia with Moravia. The new prosperity generated during Václav II's reign is already visible here. Konrád's craft and trade is processing leather. This craft doesn't smell particularly nicely, but it is an honest and much needed occupation. Konrád is soon busy building a new house for his family, which had just expanded by one member, at the forefront of his urban land-lot. The frontal section of his house will include a large cellar, walled with gneiss or amphibolite stones. The city's surroundings offer plenty of this construction material, as well as timber that will serve to build the above-ground structures of the house. The entire city is showing signs of rapid expansion. The area of the big square is still filled with assorted shacks and merchant stores at irregular intervals, some of which may still be occupied at that time (*Tomášek 1997, 620–629*). With so many tasks at hand, twelve months pass by quickly for Konrád, his wife and their little Elblin. Elblin is growing fast and almost can't fit in his cradle anymore. The lively child also doesn't wish to be restrained and pacified by being wrapped in a swaddling cloth and put in a cradle that is now becoming too small for him. A new period of his life is beginning, a marvelous time of learning and play. Konrád soon buys with a rider, and brings a clay horse from the potter's shop, perhaps a horse, into his recently completed house at the corner of the square. He himself may carve additional toys from wood. The cradle has now become unnecessary, not useful anymore. And so Konrád again picks up his axe. This time, he will use the sharp edge to break all of the fir connectors with several swift strokes. A chance wills it that a pit, left-over from one of the structures that are gradually disappearing from the city's large square, happens to be located right in front of his new house. The remnants of the cradle, as well as left-over timber, waste from the newly constructed building, and waste from the leather processing shop all end up in this pit, which is soon filled with discarded objects all the way to the rim. The newly created vacant lot in front of the house will then be used as a route for heavy wayns with runged wheels that will dig deep tracks into the soil. A time has come to pave over the square, at least with hardcore for now.

Our fictitious hero Elblin continues to live in Čáslav, his personal life filled with joy and sorrow just like any other. He will also be touched by the "history at large". The armies of King Albrecht of Hapsburg will lay unpleasantly close to Čáslav as the new century dawns, besieging the hastily fortified miners' settlements at the slope of the Kaňk hill. Elblin may watch the armies of the Czech king Václav II as they form to counter-attack, and he may even participate in the liberation of Kutná Hora. He will also witness the ascent of Jan of Luxembourg, to the Czech royal throne, and with him a whole new dynasty. Elblin's life journey, if he indeed

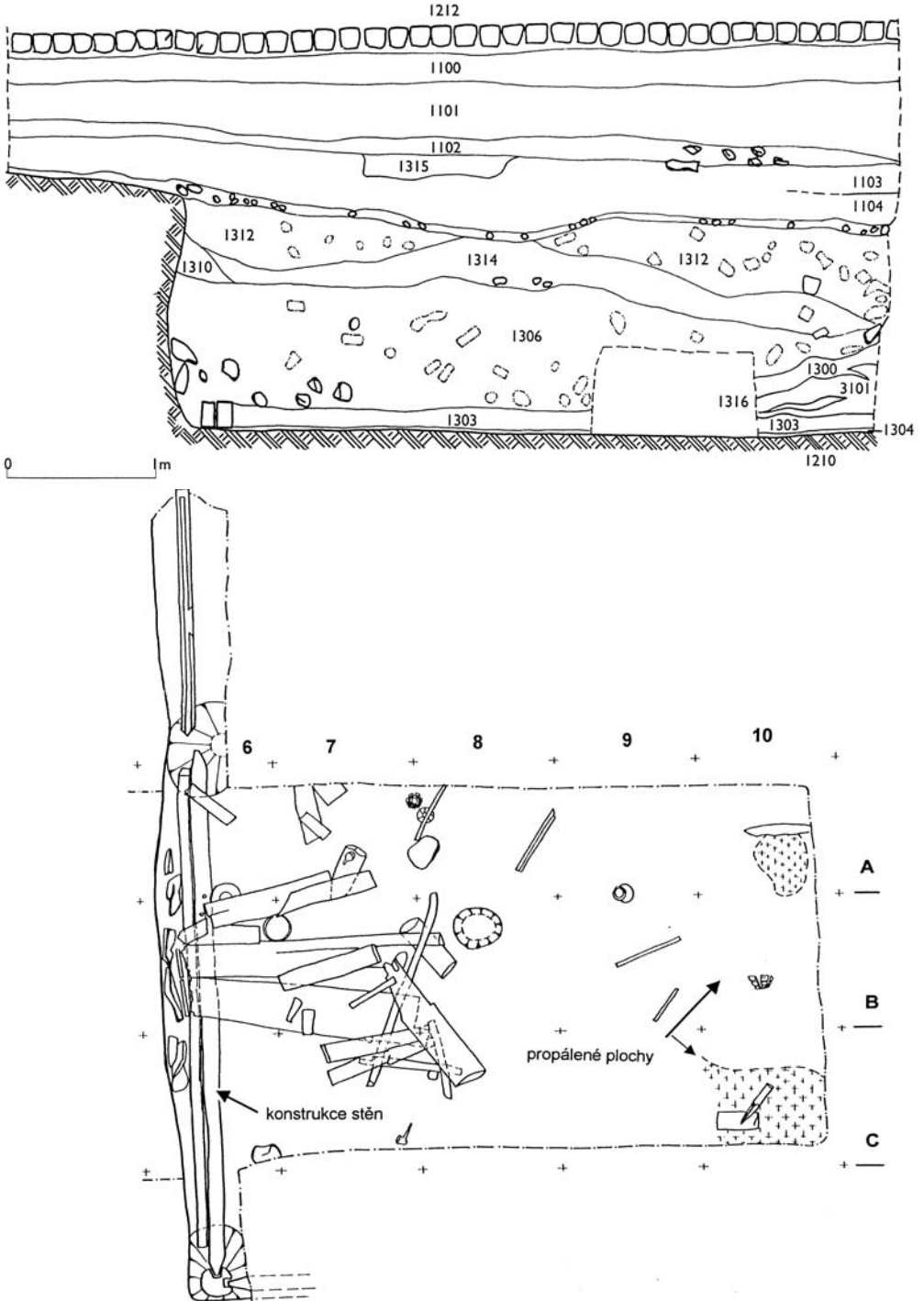


Fig. 2 Floorplan and section of the excavated part of the structure No. 1502, drawn by M. Tomášek.

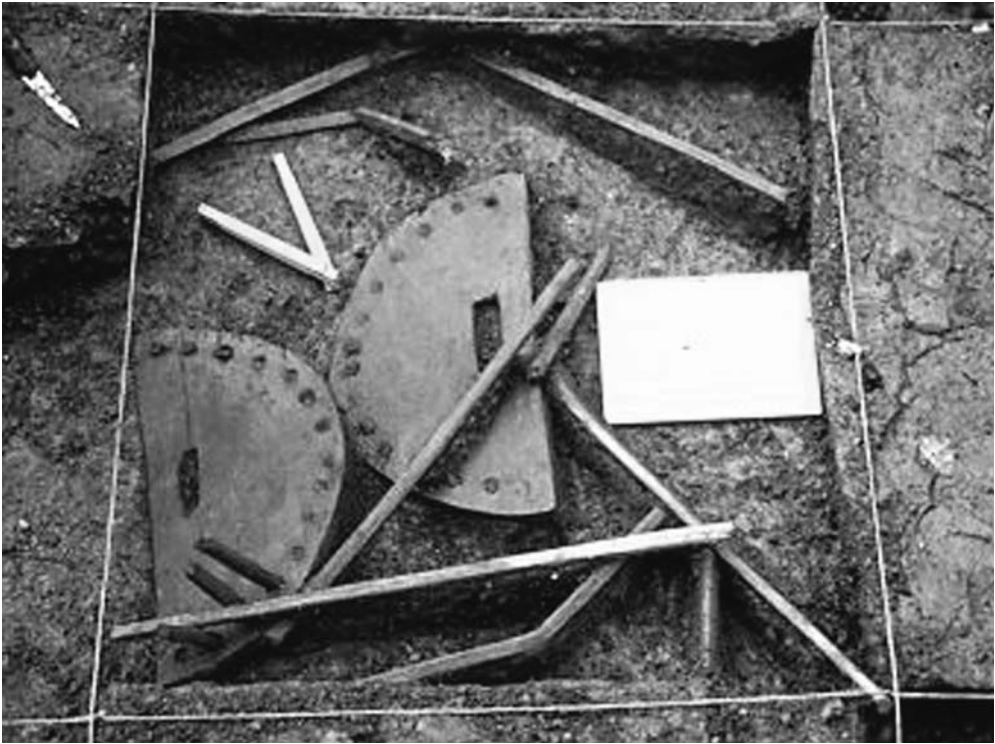


Fig. 3 Čáslav, Žižka Square, structure No.1502. The archaeological situation of the child's cradle – photo M. Tomášek.

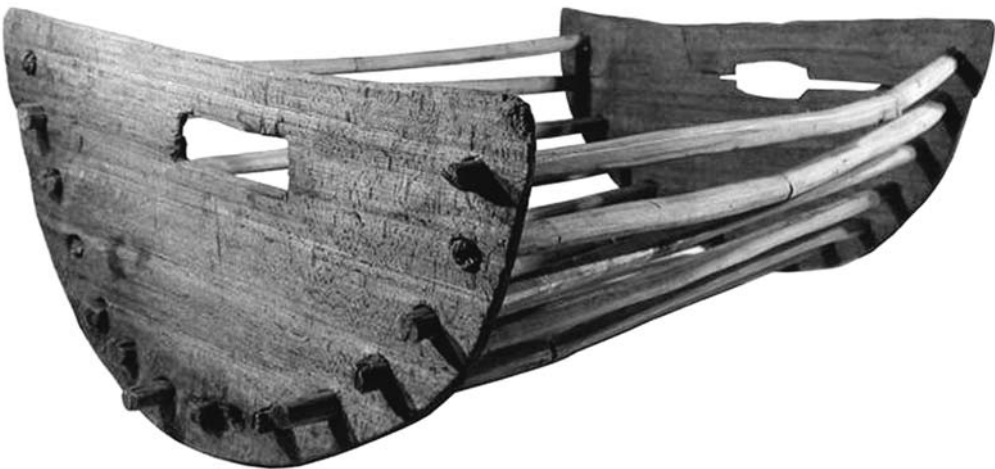


Fig. 4 Čáslav, Žižka Square, structure No.1502. Reconstructed cradle, photo M. Tomášek and L. Raslová.

did remain in Čáslav, would most likely end in the shadows of the newly built Gothic-style church that had once been dedicated to St. Michael.

Almost seven centuries have passed since the layers of various “municipal waste” have covered the remains of our cradle, and have completely obscured it under the level of what is now referred to as the “Jan Žižka of Trocnov Square”. Only in 1995, a rescue archaeological research was conducted at the Čáslav square, prompted by the rebuilding of the municipal water pipeline. During this research, a layer of sunken rectangular structures with entry corridors has been uncovered, buried underneath the square. Somewhat surprisingly, virtually identical structures have also been found deep inside the actual expanse of the square. Moreover, archaeologists have also found them in the immediate vicinity of today’s decanal church of St. Peter and Paul. At this moment, we are aware of six or seven of such structures, and there is no doubt that more may still be hidden under the pavement (*Tomášek 1997*, 620–629). Except for 15 m² of the floor area of one of these structures, subject to archaeological research in 1997, none of these buildings have undergone large-scale excavation, even though we know that further research might yield finds as fascinating as the cradle which we have used to tell our story (i.e. *Tomášek 2005*, 561–572). All of these objects are still “resting safely” in their hiding places, waiting for a time when our methods might, better than today, be able to read in the book that is archaeology.

Let us now move on from pleasant fiction to facts. Our cradle consisted of two beech semi-circle sides with cut-out oval handles (560 mm x 290 mm x 20 mm), and fourteen fir connecting poles (860 mm long). After the sides have been joined with the fir poles, the builder of the cradle cut open the ends of these poles and secured them with beech wedge pieces, so as even as the wood matured, the structure of the cradle would remain intact (figs. 3 and 4). This simple structure was built without any decorative elements. The length of the cradle, less than 90 cm, and its shape suggest that a child would be placed in it wrapped in swaddling clothes that practically rendered him immobile. This corresponds with what we have learned from iconographic sources (fig. 5 a-d).

And what did the place where the cradle was found look like? The only partially researched structure (No. 1502 in the field documentation), subject to archaeological excavations in 1995, with a floor area of approx. 40 m² ranks above average in size (so far, only much smaller similar structures have been documented in Bohemia). It is also quite unusual in the Czech context to see how well the wood was preserved in situ (fig. 2). This remarkably good state of preservation can most likely be attributed to the weathered gneiss subsoil into which the sunken parts of the structure have been set. After this particular structure ceased to perform its function, it was filled up with soil enriched with “municipal” waste, and it would subsequently be covered with a layer of previously dug-up gneiss subsoil. This subsoil might have been extracted during the construction of the subterranean parts of one of the adjacent, newly built burgher houses. As a result, air supply was practically cut off, creating excellent conditions for the preservation of any organic components.

Since several timber structural elements of the building have survived, we may speculate as to what the design of the sunken part of this structure might have looked like. Corner posts were set into a dug-up pit with reconstructed dimensions of 7.2 m x minimum 3.6 m. A known, probably also reconstructed edge of the excavation was then divided with a center post. Horizontal beams that would form the basis of the structure were set into lengthwise, vertically hollowed-out slots in these posts. Boards that would form the actual walls of the structure were then pushed behind these beams. The structure would likely have a wooden threshold, too – this threshold has actually survived in a different building of the same type (No. 1512). It was made of spruce, and it separated the sunken rectangular area from the ent-



Fig. 5a Child's cradle in Spiezer Schilling 111(n). After Pfaff 1991, 204.

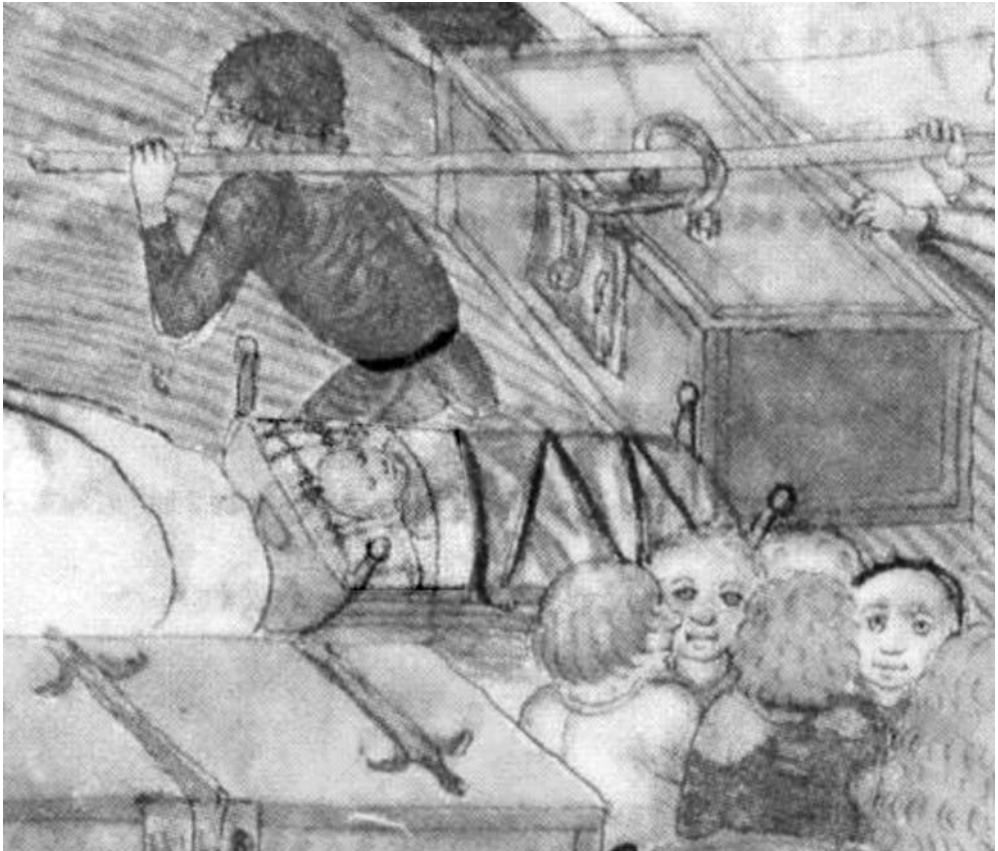


Fig. 5b Child's cradle in Luzerner Schilling, 88r (177)u, after the year 1405.
After Pfaff, 1991, 234.

rance corridor with steps carved straight into the gneiss subsoil (Tomášek (ed.) 1997, 15, cat. No. 146). Fir wood was used to manufacture most of the surviving structural elements.

Unfortunately, we know only very little about the design of any of the above-ground parts. A small beam with a lengthwise groove was found in the structure's fill. This groove is broken roughly in the middle, so that boards could be pushed into it. Does that mean that areas in between the supporting beams of the above-ground section would also be filled with boards? The fill of the structure has also yielded several fir shingles (Tomášek (ed.) 1997, cat. No. 135). Would these shingles cover the roof of the building? We cannot be entirely sure that, these structural elements have actually originated from that particular building, although we consider this probable, due to the fact that these structural elements were found in layers immediately above the floor level.

Among the ceramics fragments that have been unearthed during the archaeological research we find several vessels of the lid/bowl type. It is widely assumed that these vessels were no longer commonly used in the second half of the 13th century (Klápště 1998, 138–158). In this context, we should also mention the Čáslav find of coins from the Bracteate period that had

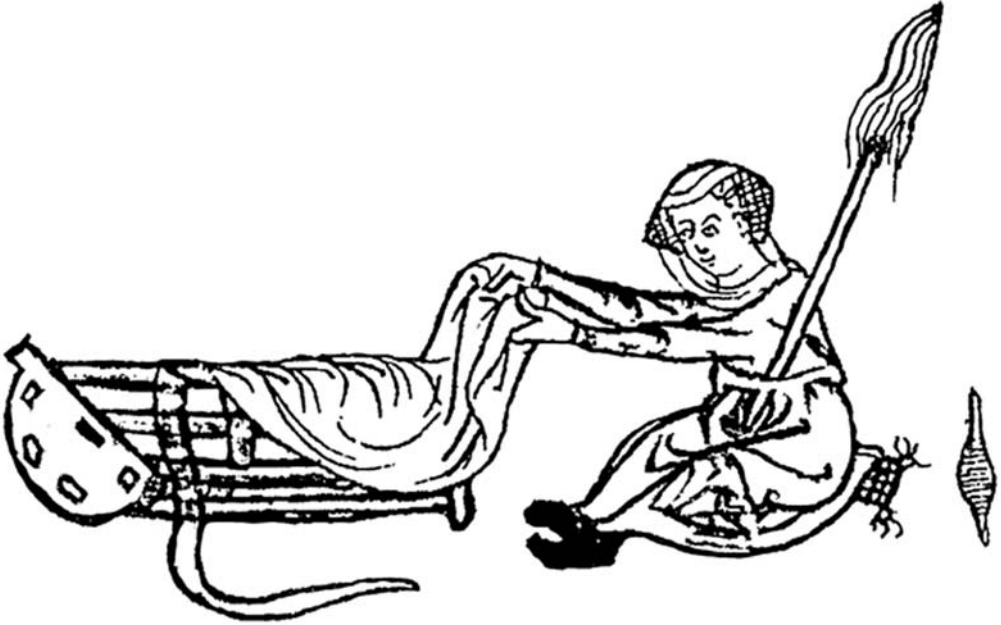


Fig. 5c Child's cradle ca. 1300, adjusted after the Book of Hours of Maastricht – compare Blair – Ramsay 1991, 325.

been stored in a lid/bowl vessel (Radoměřský – Richter 1974, 85, No. 41). (This find can unfortunately no longer be revised today). A single fragment of red-painted ceramics found in the layer immediately above the floor level also offers some indication as to dating (Tomášek (ed.) 1999, cat. No.118). A coin, a Prague groschen minted during the reign of Václav II, between 1300–1305 (Tomášek 1997, 625), found in a section above one of the filled-in structures in this horizon, also attests to the fact that around the year 1300, these structures were no longer visible, and that they had been filled with waste prior to this date.

We are also unable to say for sure what the purpose of the uncovered structures described above might have been. We cannot prove that they were ever used for habitation. No heating facilities have been found, only two areas that had been burned through (fig. 2). The only evidence attesting to possible habitation is a set of intact wooden and ceramics objects related to performing household chores (Tomášek (ed.) 1997, cat. No. 119, 120, 122, 124, 125, 126). These items were located in the destruction horizon of these structures. Even though we do find similar buildings, i.e. sunken rectangular structures with entrance corridors, in a number of other Czech and non-Czech cities, the interpretation of the civil type of these is not clear, in Čáslav or elsewhere. The whole phenomenon of temporary structures – some of these structures classified as earth-houses (or sunken dwellings) are now sometimes regarded as temporary structures – is still a subject to specialists' discussions all over Central Europe. The most recent summary penned by P. Vařeka enumerates 56 of these structures in the Czech context so far, with an average floor area of 30 m². The floor area, however, fluctuates from 10 m² to 130 m². We cannot but second Vařeka's conclusion that the sunken rectangular structures with entrance corridors might have served different purposes, according to their context and environment (Vařeka



Fig. 5d Child's cradle in the Louka Missal in the initial of the letter G. After *Krása* 1990, 379.

2002, 252–285). What the archaeological characteristics of the Čáslav structures do contribute to today's general discussion are some of the found elements, less common in our context, that had certainly been part of the structural design of the sunken section of the structure. The absence of any heating facilities would attest to non-residential, perhaps commercial, use of these sunken areas, as far as the Čáslav building is concerned.

Regardless, the occurrence of these type of structures inside the actual area of the square, rather deep in its center, raises the question of what these structures mean for our general idea about the urban development of a city. We may say that at a first glance, all facts point to a longer and a more complicated process of stabilizing the city's street grid and its structure. And this is happening in a town that had so far been regarded as a classic example of

a place where local urban intent had actually been implemented. We cannot, however, decide at the moment whether this structural change, if it indeed did happen, stemmed from modifying the initial layout of land-lots that had been established at the onset of the existence of this urban settlement.

An alternate explanation might be that these structures didn't actually constitute traces of any residential buildings. Could they be workshops or shops? In this case, they might naturally be located outside of the established land-lot grid. We have been finding remnants of structures related to manufacturing also in other mediaeval towns. In the fill of the Čáslav sunken structures with entrance corridors, we find artifacts and materials that point to the fact that the area of the contemporary square might have once been used for manufacturing or trade. Among these artifacts, a fragment of folding scales, a sliver of silver metal plate, ingots of lead or dozens of leather scraps, such as a leather belt with rivets or remains of shoes (*Tomášek (ed.) 1999*, cat. No. 177, 116, 117, 296, 128 and 129). Also, the preliminary results of pollen analysis performed on the samples from the fill of the structure, prepared by V. Čulíková and V. Jankovská, didn't indicate the presence of any traces of kitchen waste. Conversely, the analysis did attest to the presence of fodder and hay, straw, grains, and various remains of cereal. These facts also seem to point to the second interpretation, that is that the area around the structure was likely used for storage and processing, in this case for processing and storage of plants. These structures located inside the space that is now the Čáslav square disappear relatively quickly, and we should mention again that the space above the structure that has been subjected to archaeological research was soon thereafter paved with hardcore.

Judging from the well-documented tracks that were pressed into the soft overburden with the wheels of wayns, the space subsequently served as a road that led to the Brod Gate. The road had most likely received its first surface treatment well before, or at least around, the year 1300.

The cradle we have focused our story on was unearthed during the archaeological excavations of 1997, and its story therefore ends that year – as much as it only begins that year for us. We first had to physically protect the cradle from destruction. It was transferred to the laboratories of the Institute of Archaeology of the Czech Academy of Science in Prague, where it was treated and conserved. We soon began searching for, the proper interpretation of such a rare archaeological find. There are no exact analogies we could draw upon among other archaeological finds. Besides cradles, we were searching for, and sometimes finding, analogies among various ethnographic material, such as different devices for drying fruit, for making cheese etc. Some similarities do indeed exist among all of these as to their form. As for the interpretation, which we have presented in the 'story' earlier in this article, we were only convinced that it might be correct when we referred to iconographic sources. These may be several centuries newer and generally had not originated in the Czech context, but they are eloquent nonetheless (fig. 5 a-d).

The reconstructed cradle is now the pride of the permanent exhibition at the City Museum in Čáslav. The story our cradle may be ending here, but the story of the Čáslav square, of its buildings and its inhabitants certainly carries on. We must continue to pay attention to its testimony, as we still have much to discover here.

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MY THINGS CHANGED THINGS



Social Development and Cultural Exchange in Prehistory,
Antiquity, and the Middle Ages.

Petra Maříková Vlčková
– Jana Mynářová –
Martin Tomášek (eds.)

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