

**THE INGUL-DONETS
EARLY BRONZE CIVILIZATION
AS SPRINGBOARD FOR TRANSMISSION
OF PONTIC CULTURAL PATTERNS
TO THE BALTIC DRAINAGE BASIN
3200 – 1750 BC**

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Editor's Foreword

In 2009, the 14th volume of *Baltic-Pontic Studies (BPS)* ran a series of papers summing up the state of research at that time into the routes between the Baltic and Black seas between the 4th and 1st mill. BC. They are an expression of an early reflection prompted by the need to look more closely at the impact Pontic cultural environments – where composite metallurgy was practised, designated as Early Bronze in this volume – had on the Decline Neolithic and Proto-Bronze settlement centres in the Baltic drainage basin. It is to this question that successive volumes of the *BPS* shall be devoted.

Specifically, according to the research programme aims mentioned above (initial fruits being the papers included in *BPS*, vol. 18) the environments of Northern Pontic cultures – Yamnaya, Catacomb and Babyno – and the Trzciniec cultural circle were identified as generators of the Ingul-Donets Early Bronze Civilization or their immediate neighbours. In proposing this modification of the gamut of phenomena making up the prologue to the European Bronze Age, we intend to suggest the need for a more integrated ('extra-taxonomic') and at the same time, territorially wide-ranging reading of Northern Pontic civilization environments and its cultural interaction in the period from the 3rd to the first half of the 2nd mill. BC.

More arguments in favour of the above opinion can be found in the introductory paper: *The Baltic Drainage Basin in the Reconstruction of the Mental Map of Central Europe Held in Common by Northern-Pontic Early-Bronze Civilization Communities; 3200 – 1600 BC, An outline of research programme.*

Editorial comment

1. All dates in the B-PS are calibrated [BC; see: Radiocarbon vol. 28, 1986, and the next volumes]. Deviations from this rule will be point out in notes [bc].
2. The names of the archaeological cultures and sites are standarized to the English literature on the subject (e.g. M. Gimbutas, J.P. Mallory). In the case of a new term, the author's original name has been retained.
3. The spelling of names of localities having the rank of administrative centres follows official, state, English language cartographic publications (e.g. *Ukraine, scale 1 : 2 000 000*, Kyiv: Mapa LTD, edition of 1996; *Rèspublika BELARUS', REVIEW-TOPOGRAPHIC MAP*, scale 1:1 000 000, Minsk: *BYELORUSSIAN CARTOGRAPHIC AN GEODETIC ENTERPISE*, edition 1993).

Vitaliy V. Otroshchenko

THE CATACOMB CULTURES PHENOMENON

The Catacomb community (2800 – 2000 BC) was common throughout the steppe and forest-steppe area from the Urals and the Northern Caucasus to the Lower Danube and represented by numerous burial sites, settlements and occasional hoards of bronze items. The community emerged with the help of an intensive cultural impulse from the Northern Caucasus, which occurred in the period of the close and mid-3rd mill. BC. According to Stanislav Bratchenko, the Catacomb rite proliferated from the Northern and Eastern banks of the Azov Sea [Bratchenko 2001: 194, Fig. 120]. The core of the Catacomb area was located in the steppes between the Don and Dnieper Rivers and in the Caspian – Black Sea steppes, where multiple monuments of the Early Catacomb culture can be observed. At the second stage of development, a number of cultures and local variations occur, united within the community by the predominant burial rite (burial in a catacomb). As far as other aspects of material and spiritual culture are concerned, those formations differed significantly from each other, including by anthropological characteristics of the population. The author relies on this perspective of the Catacomb community and its individual cultures in the further narrative.

There are alternative views on the genesis and periods of ancient catacombs. For instance, Katarzyna Ślusarska identifies two genetic centres (provinces) of the Catacomb community: the Western (Ingul-Dnieper) and Eastern (Donets) [Ślusarska 2006: 154-156, Fig. 35]. Serhiy Pustovalov has an original vision on the issue: he synchronizes all Catacomb cultures and the Yamnaya communities into a Yamnaya-Catacomb society [Pustovalov 1998: 63-64]. Serhiy Sanzharov argues that the Decline Catacomb culture (monuments) should be identified as separate due to the early complexes of the Dnieper – Don Babyno culture [Sanzharov 2010: 383-406]. It is worthy of note that the population of the so-called Decline Catacomb culture no longer practiced the catacomb burial rite, the basic distinguishing feature of the Catacomb cultures.

Gorodtsov identified the Catacomb culture in early 1900s in the middle part of the Siversky Donets [Gorodtsov 1905]. Further on, the study of the ancient Cata-

comb monuments was shaped by Russian scholars such as Latynin, Popova, Klein, Fesenko, Safronov, Nikolayeva, Kiyashko, and Kiyashko, Yuri Matveyev, Smirnov and others. The Ukrainian school of Catacomb experts was formed only after World War II. Its representatives included Shaposhnikov, Bratchenko, Kovalyova, Pustov-
alov, Sanzharov, Toshev, Chernykh, Berestnev, Feshchenko and others. The Cata-
comb issue area received significant attention of German archaeologists Alexander
Heusler and Elke Kaiser, and Polish researcher Katarzyna Ślusarska. The process of
identification of Catacomb cultures proved to take a long time. It was launched in the
1930s by Latynin with the identification of local variations of the Catacomb culture.
Unfortunately, the scholar was repressed (by the Stalin regime – tr.). His ideas were
further developed by Tatyana Popova in her monograph “Plemena katakombnoy kul-
tury” (“Tribes of the Catacomb culture”) [Popova 1955: 67-92]. In the 1960s, Leo
Klein proposed a concept of the Catacomb cultures, having identified the Donets
Catacomb culture as an etalon [Klein 1962]. Since then Catacomb cultures have been
regarded within a system of the Catacomb cultural – historical community (region).

Further on, Klein spoke about “a Catacomb cultures circle”, within which
he identified a “Ukrainian Catacomb province (or culture?) that comprised the
Donets, Pryazovie and Nikopol Catacomb cultures [Klein 1970: 178]. It is worthy
of note that only Russian researchers could afford using the component “Ukraini-
an” in archaeological taxonomy. As an example, the taxon “Ukrainian local version
of the Srubnaya culture” was used to denote monuments that contained multi-cor-
doned ware, proposed by the re-habilitated Boris Latynin [Latynin 1964: 70]. In
the 1970s, Ukrainian researchers could face serious problems and “conversations”
with KGB agents for such “subversive” ideas.

The most recent innovation in the field of taxonomy introduced the notion of
the “Catacomb culture circle”, used by Melnyk at the round table discussion on
“The Catacomb Cultural – Historic Community/Region: Structure, Nomenclature
and Dynamics of Genesis” Moscow, April 2007. The title of his presentation was
“The Issue of Levels of the Catacomb culture Circle Community” [Melnyk 2012:
10-15]. Yet, the “culture circle” is missing among the key words of the paper and
the “cultural – historical community” continues to be used instead. As this author
noted before, the use of the notion of “historical” is irrelevant for the pre-historic
age [Otroshchenko 2011: 160]. Therefore, this author prefers to refer to a “Cata-
comb community”, while keeping in mind that the “culture circle” taxon is becom-
ing increasingly widely used in the Ukrainian archaeological literature: “the Baby-
no culture circle”, according to Roman Litvinenko [2008: 342-348], the “Trziniec
culture circle”, according to Serhiy Lysenko [Lysenko 2007: 341].

In the humble opinion of this author, it is incorrect to apply the term “civiliza-
tion” to the Catacomb community (circle) or its individual cultures, for civilizations
open the history of the mankind, while the present-day “fashion” to refer to so-called
prehistoric “civilizations” dilutes that boundary factor. Hence, it is argued that the
phrase “civilizations of prehistory” is meaningless. Ukrainian researchers have de-

bated for almost 20 years about the so-called “Tripolye civilization”, largely because of the increasingly speculative nature of that taxon [Diachenko 2007: 84-90].

Therefore, to characterize such a particularly worthy of note phenomenon of prehistory as, no doubt, the one represented by the Catacomb cultural community, it is more appropriate to speak about a “phenomenon”, as included in the title of this paper. It was rightly used by Katarzyna Ślusarska before, as the “Catacomb entity phenomena” [Ślusarska 2006: 44-47]. The analysis of cultures will be provided within the Ukrainian Catacomb province, since the process of identifying new and segmentation of old Catacomb cultures and types of monuments is still under way in the adjacent Russian Catacomb province [Gey 2011: 4-7]. However, the cultural content of the Ukrainian Catacomb province has rather changed since the publication of the above papers by Klein. The identification of a separate Nikopol Catacomb culture was not supported by specialists, while the Pryazovie Catacomb culture began to be viewed within the system of Pre-Donets, i.e., Early Catacomb antiquities [Gey 2011: 4-5]. In the late 1970s, the Ingul Catacomb culture was identified [Shaposhnikova 1978: 6-8]. By the mid-1980s, the Donets, Kharkiv – Voronezh, Dnieper – Azov and Ingul Catacomb cultures were identified on the territory of Ukraine [Bratchenko, Shaposhnikova 1985: 405-417]. After some time, it became clear that the Dnieper – Azov culture is a mechanical combination of complexes of the Early Catacomb and the Ingul Catacomb cultures [Otroshchenko 2001: 19-40]. Differences between those cultures were registered not only in terms of the barrow stratigraphy, the comparison of burial rituals and material complexes, but also in terms of anthropological types of their populations [Kruts 1977: 11-13].

Summarizing the features of the Catacomb cultures phenomenon, it is worth noting their exclusiveness compared to previous or subsequent cultural entities (circles). Shishlina describes the Catacomb world as the era of change, contrary to the “era of stability of the Yamnaya culture” [2013: 134-136]. The pervasive destruction of the Catacomb cultures at the end of the 3rd mill. BC has been perceived by researchers of the Babyno circle as a kind of “Yamnaya” renaissance. However, it also failed to bring the sought-after stability that is a feature of stagnation.

In order to evaluate the phenomenon of a specific Catacomb culture, it is important to know its relative (see above) and absolute chronology. Having used the improved calibrated date methodology ^{14}C , Kaiser identified the age of the “Early Catacomb culture”, according to her terminology, within 2800-2500 BC, assuming its coexistence with the late complexes of the Yamnaya entity [Kaiser 2012: 20-24]. The dates of the Ingul and its synchronous Catacomb cultures fall within the second half of the 3rd mill. BC. Importantly, a clear time difference between burials of the Yamnaya entity and the Ingul culture was identified [Kaiser 2012: 24-25].

The massive excavations of barrows in the 1970s-1980s allowed dividing the Catacomb antiquities into stratigraphic horizons and find out that differences between them were not only of chronological, but also cultural nature. The Catacomb world has become increasingly diverse and differentiated in time within the confines of

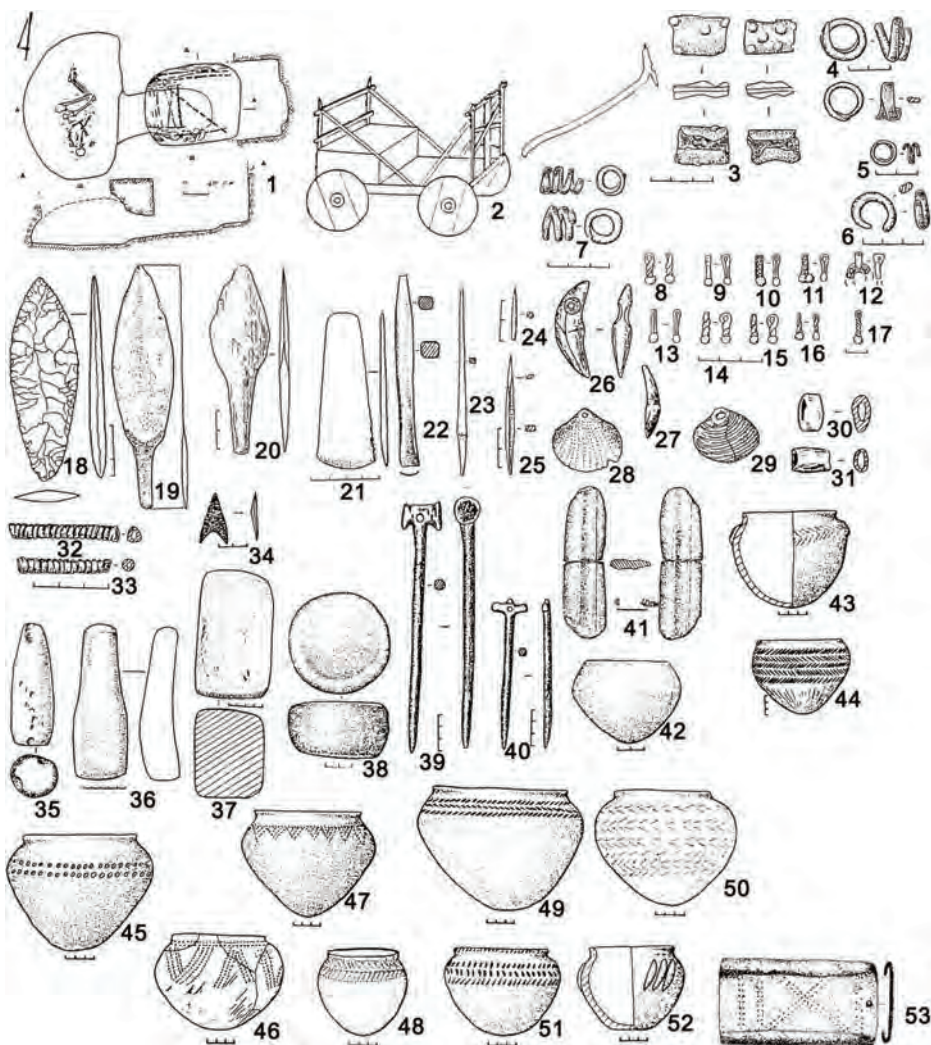


Fig. 1. Materials of the Early Catacomb culture: 1, 2, 53 – Kamyanka-Dniprovsk, barrow 11, grave 9; 3, 7, 24 – Kalynivka, barrow 2, grave 6; 4, 50 – Kalynivka, barrow 1, grave 8; 5, 26-33 – Ogorodne, barrow 3, grave 6; 6, 38 – Novoselivka, barrow 6, grave 6; 8-16 – Kuybysheve, barrow 1, grave 22; 17 – Novotroitske, grave 3, barrow 3, grave 9; 18, 21, 22, 35-37 – Oleksandriivsk, barrow 9, grave 25; 20, 25 – Mariupol, grave Vynohradnyky, barrow 1, grave 5; 34, 41 – Mariupol, grave Vynohradnyky, barrow 1, grave 8; 39, 42, 47 – Shevchenko, grave 1, barrow 13, grave 4; 40, 43 – Orlovske, barrow 1, grave 13; 44 – Mariupol 1930 p.; 45 – Novoselivka, barrow 3, grave 2; 46 – Mykolayivka, barrow 2, grave 2; 48 – Volonterivka, barrow 1, grave 8; 49 – Ohorodne, barrow 1, grave 9; 51 – Orlovske, barrow 1, grave 3; 52 – Ohorodne, barrow 3, grave 2. 1 – plan and sections of a catacomb; 2 – wood; 3-17, 19-25, 53 – bronze; 18, 34 – flint; 26, 27 – animal teeth; 28, 29 – sea shells; 30-33, 39, 40 – bone, horn; 35-38, 41 – stone; 42-52 – ceramics. [after 1, 2, 53 – Chernykh 1991; Korpusova, Lyashko 1990; 17, 52 – Sanzharov 2001; 18, 21, 22, 35-37 – Bratchenko, Balonov, Gershkovich 2004]

the Middle Bronze Age, according to the chronological scale of the southern part of Eastern Europe.

1. THE EARLY CATACOMB CULTURE

The Early Catacomb culture is a notion that gradually makes its way to the vocabulary of researchers of the Catacomb entity [Sanzharov 2001: 138, Tab. 19; Otroshchenko 2005: 157-159, Fig. 16; Kaiser 2012: 24]. As mentioned above, the early catacombs are located around the Azov Sea, where their concentration was as high as 30-40% [Bratchenko 2001: 194, Fig. 120]. Kiyashko narrows down the area of origin of that culture to the Lower Don [Kiyashko 1999]. Subsequently, the ritual of inhumation in catacombs spread to the “Yamnaya” environment along large and small Rivers towards the east, north and west of the Azov Sea. The substitution of the Yamnaya culture with the Early Catacomb initially, was not accompanied with a change in population. This is indicated by the conclusions of anthropologists [Kruts 1984: 90-91] and the nature of the material culture, still filled with “Yamnaya” features. It could be traced how the “Yamnaya” population gradually moved to the ritual of inhumation in catacombs, following the change of the ideological (religious) paradigm. For that period (the second quarter to middle 3rd mill. BC) we can speak about a certain coexistence of the late Yamnaya and the Early Catacomb traditions, while the latter’s bearers steadily pushed their predecessors to the periphery of the “Yamnaya” territory.

The idea of a catacomb, most probably, was brought to the steppe environment either in a ready-made form or as an interpretation of a megalithic dolmen, which is semantically identical to a catacomb. Both a dolmen and a catacomb symbolized the (female) Mother-Earth’s womb, which took the deceased into herself. The underground part of the construction was not filled with soil. The entrance to such a chamber was closed with wooden poles or stone boulders (*stellae*) and the entrance shaft was filled with soil. The catacombs were dropped into burials of the Yamnaya entity, with subsequent topping up of existing mounds. Early catacombs were built T-shaped, with the burial chamber located across the elongated entrance pit (Fig. 1:1).

The bodies were placed in a curled (foetal) position, on the back or on the side, with unstable orientation. The latter can be explained by the location of catacombs at the barrow’s periphery in a circle, with their chambers oriented towards the imaginary centre of the mound. The bodies’ heads and extremities were painted with ochre. The grave goods included round- or flat-bottomed pots, decorated with scratches with a toothed stamp or impressions of a cord along the body and shoulders; bronze belt buckles, decorated with poinçon; horn ham-



Fig. 2. Materials of the Donets Catacomb culture: 1-2 – Svatove, barrow 18, grave 6; 3 – Svatove, barrow 18, grave 7; 4 – Zhovtneve, barrow 12, grave 2; 5, 10, 11 – Zholobok, barrow 3, grave 6; 6 – Kamyanka, grave II, barrow 4, grave 5; 7, 9 – Petrovske, barrow 3, grave 4; 8 – Mariupol 1932 p.; 12-18 – Svatove, barrow 12, grave 2; 19, 26 – Donetsk, barrow 4, grave 4; 20 – Osypenko, barrow 2, grave 1; 21, 31 – Pokrovske, barrow 205, grave 6; 22, 25, 28-30 – Zymohirya, barrow 1, grave 7; 27 – Voitove, grave III, barrow 4, grave 10. 1, 12, 28 – plans and sections of the catacombs; 2-4, 6, 7-9, 13, 14, 20, 29, 30 – ceramics; 5, 27 – flint; 10, 11, 19, 22, 26, 31 – bronze; 15, 21, 23-25 – stone; 15, 22 – wood; 16-18 – bone. [after 3, 12-18 – Bratchenko 2004; 4, 8, 21, 31 – Sanzharov 2001; 5, 10, 11, 27 – Sanzharov 2008; 22, 25, 28-30 – Bratchenko 2001]

mer-like pins, covered with geometric ornaments; bronze and flint knives, bronze adzes, hoes, awls, various jewellery made of bronze, silver, bone and horn (Fig. 1). Cattle-breeding was a predominant part of economy.

The population grazed their sheep, cattle and horses under the guard of shepherd dogs and also engaged in agriculture. A catacomb near the village of Bolotne in the Crimea contained a sack of grains of wheat, monococum and dicocum [Korpusova, Liashko 1990: 169-172, Fig. 3]. Settlements of the Early Catacomb culture are known along the Dnieper River, particularly in the Nadporizhya (the area above the Dnieper rapids) islands: Perun, Vynohradnyi, Bayda, where numerous traces of production of stone axes and other tools have been found.

As the culture expanded to new territories, local features came into contradiction with the Early Catacomb standards. The picture became even more complex due to local migrations of various groups of the population within the confines of the Catacomb territories. Finally, during the second (late) period there was a wide variety of cultures within the Catacomb area. There are a number of periodisations of the Catacomb entity into three stages. Among them, we would like to specifically point out to the works by Kovaleva [1983: 8-24] and Evdokimov [1987: 46-48]. However, in this author's view, only two periods can be certainly identified, the early and the late ones, which has been confirmed by hundreds of stratigraphic observations.

Additional periods are based on complexes of transitional types from the first period, the second one, or from Catacomb cultures to the Babyno entity.

2. THE DONETS CATABOMB CULTURE

The Donets Catacomb culture is seen as a classical one among other cultures. It was identified by Gorodtsov as the Catacomb and later added the word "Donets". Its genesis falls into the period of 2500 – 2300 BC. The Donets culture, localized in Eastern Ukraine (the Siversky Donets basin and the exit to the Lower Don River) occupies a central place in the general system of Catacomb antiquities. Its monuments are the best researched in the Luhansk Region (excavations of 1970s-1980s directed by Bratchenko, Bondar, Pislariy, Cherednichenko, Sanzharov and others). To date over 1000 Donets Catacomb burials have been researched, most of them dropped into the Yamnaya barrows. The settlements (Serdiukove on the Donets River, Mynyivsky Yar and Liventsivka in the Lower Don) have been under-researched. Reminders of a semi-dugout dwelling were found in the Serdiukove settlement where the absolute majority of materials were obtained during the excavation of graves. It may be observed that the planigraphy of burials preserves traditions of the Early Catacomb culture.

The deceased were placed in the foetal position, mostly on the right side, with their faces towards the entrance opening. The hands were stretched towards legs bent (“horse-rider’s position”) (Fig. 2:1, 12, 28). The southward orientation of bodies prevailed, with some deviations. As the final stage of genesis, the northward orientation became more common. The ritual included sprinkling with ochre and putting lumps of paint into the chamber, where we also found skins of sacrificial animals (cows, sheep, goats) with skulls and extremities. Burials of the Donets culture stood out due to their rich and diverse grave goods. The variety of pottery forms is impressive: roasters, funnels, pots, goblets and bowls. To make a roaster, vessel walls were filled with coals. The funnels were shaped as cups on a cross-like base with a compartment for oil on the inner wall. The pottery was flat-bottomed, of medium proportions, the neck and shoulders covered with a sophisticated ornament made with a cord, a braid, a comb, or pricked, etc. A special note can be taken of compositions of festoons and concentric circles on the body.

The Donets culture is the richest in terms of the number of bronze objects in the catacombs: knife-awl sets, looped axes, adzes, hoes, hooks and a variety of small decorations (cylinder beads, pendants, temple rings, roundels, necklaces). The collection of flint objects becomes narrower (knives disappear). The only finely produced items are deep-notched arrowheads. Stone tools include mace heads of different shapes, arrow-shaft straighteners made of sandstone, pestles, graters, mortars, and axes with holes (Fig. 2).

The economy was based on cattle-breeding (bovines, sheep, goats); agriculture played a secondary role. Metallurgy and metal processing was an important branch of the economy. A high concentration of bronze goods found in the area of Bakhmut copper ore deposits in the Donets Ridge allows a suggestion that the deposits were already explored by bearers of the Donets culture [D. Kravets, L. Chernykh *et al.* excavation – see Chernych 2003]. An opinion has been expressed about the existence of a Donets metal processing Centre [Nechytailo 2011]. An additional argument in favour of such assumptions can be found in burial complexes of master smelters, which indicate their professional specialization (Luhansk, Pryshyb). Due to their control of the copper ore exploration, the Donets population believed itself to be the elite of the Catacomb entity (and for a good reason). They proved themselves distinct from others by means of a painful ritual of deformation of infants’ skulls. As grown-ups, those tower-headed individuals made a deep impression on others.

The final phase of the genesis of the Donets culture was marked by the emergence of turnip bowls, decorated with several rolls; bi-conical forms of pottery and the growth of other indicators of the Babyno culture, which were linked, among others, with the migration of the Kharkiv–Voronezh and the Pre-Caucasian populations to the Siversky Donets Region. As a result of those processes, *monuments of the Bakhmut type* began to form in the Siversky Donets and the Lower Don areas, as identified by Bratchenko in the location of the Donets Catacomb culture [1976: 60-77; Sanzharov 2001: 108-128].

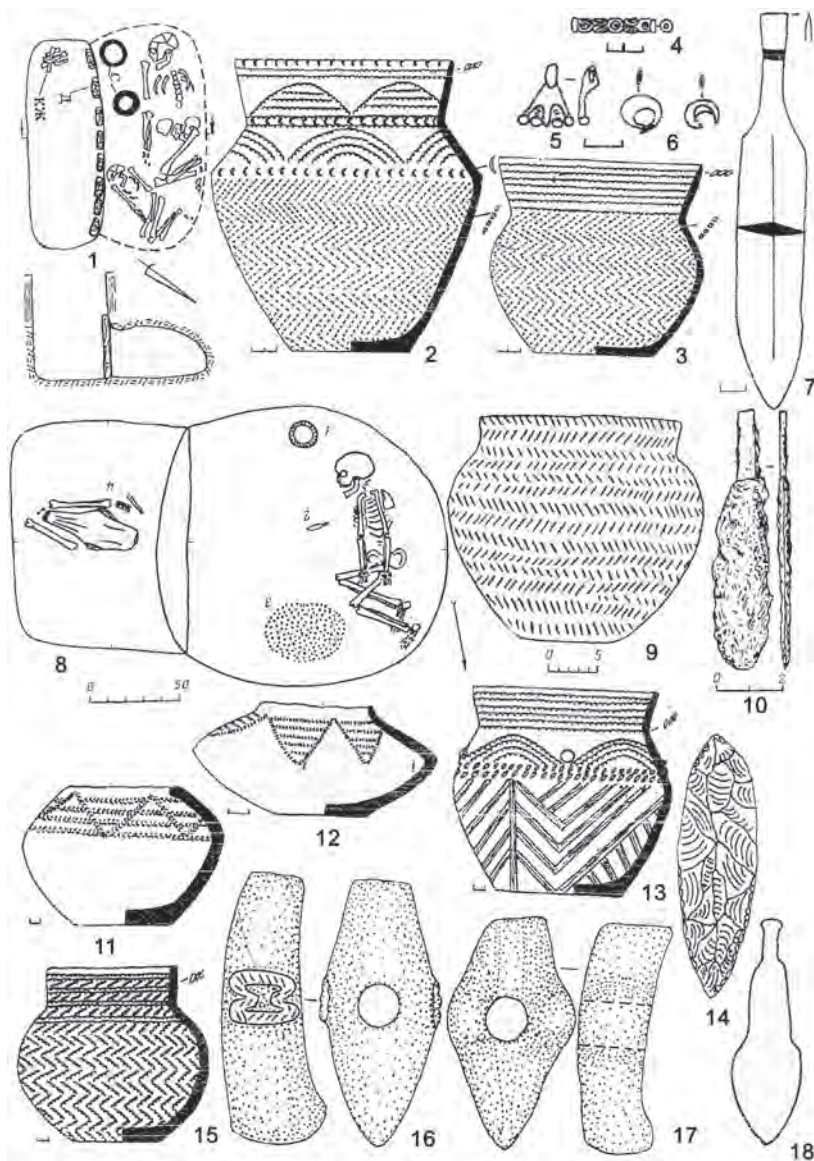


Fig. 3. Materials of the Oskol-Donets type of monuments: 1-3 – Kolesnykivka, grave II, barrow 9, grave 2; 4, 17 – Novo-Platonivka, barrow 3, grave 2; 5 – Verbivka, barrow 11, grave 6; 6 – Verbivka, barrow 6, grave 1; 7 – Novo-Platonivka, barrow 6, grave 2; 8-10 – Herasymivka, barrow 14, grave 1; 11 – Novo-Platonivka, barrow 8, grave 4; 12 – Stanislavka, barrow 2, grave 5; 13 – Stanislavka, barrow 1, grave 10; 14 – Kolesnykivka, grave II, barrow 9, grave 1; 15 – Okhrymivka, barrow 1, grave 5; 16 – Zalyman, grave II, barrow 1, grave 1; 18 – Mala Kamyshevakha, barrow 4, grave 2. 1, 8 – plans and section of the catacombs; 2, 3, 9, 11-13, 15 – pottery; 4, 5, 7, 18 – bronze; 6 – bronze, gold; 10 – bronze, iron; 14 – flint; 16, 17 – stone. [after 7, 18 – Berestnev 2001; 8-10 – Shramko, Mashkarov 1993]

3. MONUMENTS OF THE OSKOL – DONETS TYPE

Monuments of the Oskol – Donets type proliferated into the territory of Ukraine in the Kharkiv and Luhansk Left-bank area of the Siversky Donets. That group of monuments was identified back in the 1930s by Podgayetsky as the Middle Don group. In the 1950s, Popova identified the Kharkiv–Voronezh local version of the Catacomb culture. Voronezh archaeologists traditionally use the term “Middle Don culture”, while Ukrainian archaeologists refer to it as “Kharkiv-Voronezh”. A researcher from Kharkiv, Berestnev, views the Ukrainian segment of that culture as monuments of the Oskol-Donets type [2001: 28-39]. This study shall focus on characterizing the latter.

The Kharkiv-Voronezh Catacomb culture in general and monuments of the Oskol-Donets type in particular, are linked in their genesis with the northbound movement of bearers of the Early Catacomb and Donets Catacomb cultures. Having come in contact with the local “Yamnaya” substrate, the Catacomb population, in fact, created a new bright culture in the Forest-Steppe area in the second half of the 3rd mill. BC. Over 30 settlements have been discovered, including Prokazine on the Aidar River, a number of settlements on the left bank of the Siversky Donets near the town of Kreminna of the Luhansk Region and others. Surface-level dwellings were built of wood (on up to five poles), as well as semi-dugout huts with a system of supporting pillars.

However, more telling material comes from some 200 graves made under burial mounds. Some of them were made in line with the old tradition in pits, about the same number were made in T-shaped catacombs, but the predominant majority (85% of the sample) were made in H-shaped constructions, in which the longitudinal axis of the entrance pit and the chamber were parallel to each other (Fig. 3:1). The construction of new graves (50) and adding up soil over dropped-in catacombs became increasingly active. The bodies were placed on the right side, face to the entrance, but the body orientation was unsteady due to the radial planigraphy of the catacombs. Sprinkling the chamber floor with ochre and chalk, putting lumps of ochre, as well as sprinkling the bodies of women and children with red paint were practiced. Some 36% of the burials contained skins of cattle, sheep and goats, which had served as offerings during the burial ritual.

The majority of the grave goods were pottery that stood out due to their bright originality and difference from the Donets items. Goblets, richly ornamented with braid, no longer occur, while the most worthy of note are tall pots with a three-member broken profile, entirely covered with ornament. Medium-sized pots also occurred, but alongside there were turnip-like vessels of the Northern Caucasian origin. Modelled rolls become a key element of ornamentation, alongside with cord, braid and comb. Decorative compositions consisted of combinations of horizontal and vertical “pine-trees” with upward-looking triangles and festoons (Fig. 3:2, 3, 9, 11-13, 15).

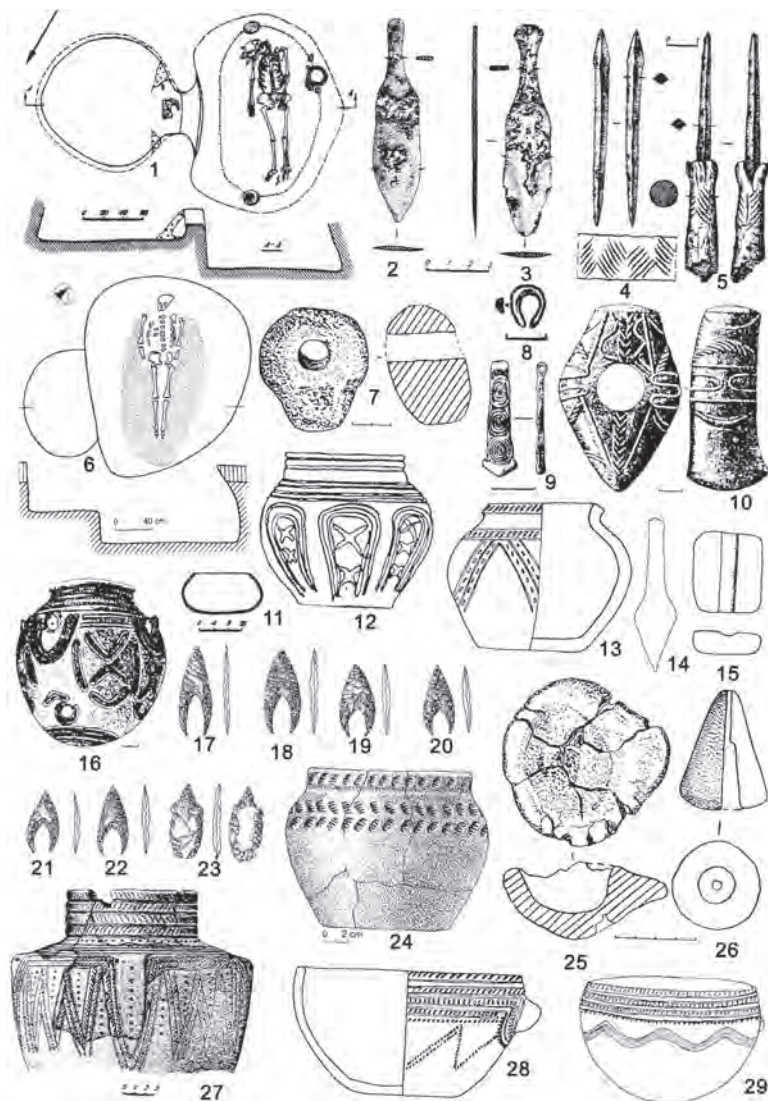


Fig. 4. Materials of the Ingul Catacomb culture: 1, 2, 11 – Zamozhne, barrow 5, grave 7; 3-5, 27 – Zamozhne, barrow 5, grave 7; 6 – Chkalovska, grave I, barrow 7, grave 12; 7, 25, 26 – Vasylivka, barrow 1, grave 20; 8 – Orlyanka, barrow 4, grave 17; 9 – Pryvilne, barrow 1, grave 16; 10 – Barativka, barrow 2, grave 18; 12, 14, 15 – Kovalivka, grave VIII, barrow 1, graves 15; 13, 28 – Kovalivka, grave VIII, barrow 1, grave 12; 16 – Antonivka; 17-23 – Davydivka, barrow 1, grave 17; 24 – Chkalovska, grave I, barrow 7, grave 8; 29 – Kovalivka, grave VIII, barrow 1, grave 14. 1, 6 – plans and sections of the catacombs; 2-5, 9, 14 – bronze; 7, 10, 15 – stone; 8 – gold; 11 – wooden bowl; 12, 13, 16, 24-26, 28, 29 – ceramics; 17-23 – flint; 27 – model amphora of osteoceramic mass. [after 3-5, 27 – Otroshchenko, Pustovalov 1991; 6, 24 – Buniatian, Kaiser, Nikolova 2006; 7, 25, 26 – Chernykh, Pleshyvenko 1993; 8 – excavations by the author; 10, 16 – Bratchenko, Shaposhnikova 1985; 13, 28, 29 – Kaiser 2003; 17-23 – Ruzumov 2011]

Bronze items included: knives of two types (flame-like and with parallel blades), axes with holes, short-tanged awls, sleeved hooks and small jewellery (Fig. 3:4-6). Bronze axes came from hoards (Kolontayivka hoard, Kharkiv Region; Skakun hoard, Kursk Region) [Krivtsova-Grekova 1955:145-147, Fig. 35:1-17] and odd finds. Special attention should be paid to Ukraine's oldest iron objects (3 cases), including an iron knife with a bronze handle from grave 1 of barrow 14 near the village of Gerasimovka of the Valyisky District, the Belgorod Region of Russia on the border with the Kharkiv Region (Fig. 3:10) [Shramko, Mashkarov 1993: 164-167, Fig. 3]. The finds included a series of polished stone axes with holes (Fig. 3:16, 17), tied axes, flint knives (Fig. 3:14) and scrapers. Bone items were represented by hoes, a harpoon and rings. The economy can be identified as a mixture of cattle-breeding and agriculture.

4. THE INGUL CATACOMB CULTURE

The Ingul Catacomb culture (the second half of the 3rd mill. BC) was identified by Shaposhnikova in late 1970s after the excavation along the Ingul River in the Mykolayiv Region [Shaposhnikova 1978: 6-8]. At the beginning, the territory of the Ingul culture was confined to the area between the Bug and Ingul rivers, while identical complexes of the Lower Dnieper Region were regarded as part of the Dnieper-Azov Catacomb culture. The latter, as noted above, represented a mechanical combination of two cultures, in which the early layer of monuments belonged to the Early Catacomb, while the late layer belonged to the Ingul culture.

The Ingul culture is not a product of the genesis of the local early Catacomb culture that emerged as a result of migration of a Catacomb community from the Northern Caucasus to the Northern Pontic steppes. Presumably, the early Catacomb population, on the contrary, moved from here to the Kalmykia steppes. An in-depth study determined that bearers of the Ingul culture had populated the western segment of the steppe part of the Catacomb territory, from the Eastern part of the Upper Azov (the Mius River) to the Lower Danube and the Prut rivers. From the Steppe, they went up northwards along the Dnieper as far as the Kyiv Region. Several settlements with oval dwellings on the stone foundation have been excavated (Matviyivka on the left bank of the Southern Bug to the north of Mykolayiv). All in all, 63 Catacomb settlements have been explored in the lower current of the Southern Bug and the Ingul, as well as on the banks of the Dnieper – Bug estuary [Nikitin 1989: 136-139, Fig. 1-3].

Inhumations were made in barrows. Dozens of primary inhumations are known, but the absolute majority is dropped-in. For over 2000 discovered graves, a typical inhumation method was a catacomb with a round shaft, a bean-shaped chamber and



Fig. 5. Modelled skull from a grave of the Ingul Catacomb culture: v. Zhovtneve, barrow 2, grave 3 [Otroshchenko, Pustovalov 1991]

the body placed stretched on the back (Fig. 4:1, 6). The orientation of the bodies was unstable, while the southward vector prevailed. The entrance to the chamber was sometimes blocked with parts of a wooden wheel and plastered with clay solution, while the entrance shaft was filled with continental clay. The graves were single and double, though group burials (up to six bodies in the chamber) also occurred. Secondary inhumations in earlier built catacombs were a common practice. Such constructions served as sepulchers. The grave goods included stone axes and maces, arrowheads with a deep notch at the base, bronze knives and awls, elegant vessels (pots, bowls and amphorae) made of clay and metal jewellery (Fig. 4). The vessel of osteoceramic mass shall be examined, which copied the shape and dimensions of a ceramic pot but was made specifically for the funeral ritual and, therefore, was not supposed to be baked and could not be used for everyday purposes (Fig. 4:27). In fact this is a ritual imitation object [Likhachov 1981: 72-74, Fig. 1].

The Ingul economy was based on mobile cattle-breeding and agriculture (a wooden plow was found in a catacomb of the Vysoka Mohyla near the village of Balky of the Zaporizhya Region) [Bidzilia, Yakovenko 1973: 136-139]. The authors of that publication mistakenly referred that burial to the Yamnaya culture without understanding that they had opened a catacomb of the Ingul culture [Nikitenko 1977: 44-46]. The population had a complex social hierarchy that included the nobility (priests, warriors, and rulers), shepherds, craftsmen and dependent individuals. One of the centres of the Ingul entity was located on the Molochna River. The Middle Eastern and Mediterranean influences (modelling skulls, the foot cult,

sanctuaries, “embryos” of a system of symbols, some shapes of vessels) can be traced in the ideology of the Ingul culture bearers.

5. THE MODELLED SKULL PHENOMENON

The modelled skull phenomenon was discovered as a trend of culture and art on the verge of the 1970s and 1980s during the excavations performed by the Kherison and Zaporizhya expeditions of the Institute of Archaeology of the Academy of Science, Ukrainian SSR in the basin of the Molochna River [Kruts *et al.* 1991: 51-53, Fig. 1]. Over 100 skulls bearing traces of modelling were found in catacombs of the Ingul culture, which outlines the territorial confines of that phenomenon: the Northern Pontic steppe and the Upper Azov area. The ritual of *post mortem* cutting off the head and maceration of the skull or the entire skeleton of soft tissues was practiced. A specially prepared mixture of clay was used to model the face or some of its elements, based on the skull (Fig. 5). In the case of maceration of the entire skeleton of the deceased, a dummy was made. The skulls, modelled with the help of that method, had been used for some time in rituals related to the worship of ancestors and later returned to the catacomb where the beheaded body was confined [Otroshchenko, Pustovalov 1991: 74-82].

6. ANTHROPOLOGY

Anthropologic materials play a key role in facilitating a better understanding of the phenomenon of Catacomb entity cultures of the late period. As mentioned above, monuments of the early period prove ethnic continuity with the late period of the Yamnaya entity, except for the principle innovation: the catacombs. Anthropological data also indicate the heredity of the anthropological type of the population. Skulls from early Catacomb graves were dolichocranial (dolichocephalic), much more narrow-faced, long-faced, mesognatic, while skulls from the Ingul graves were mesocephalic, very wide-faced, shorter-faced and ortognatic [Kruts 1984: 90-91]. The second period’s cultural diversity correlated with the presence of several anthropological types of the population. The most visible differences between belief systems of populations that belonged to different cultures are displayed by the artificial deformation of skulls by bearers of the Donets Catacomb culture and the *post mortem* skull modelling by the Ingul Catacomb culture. The influx of the population

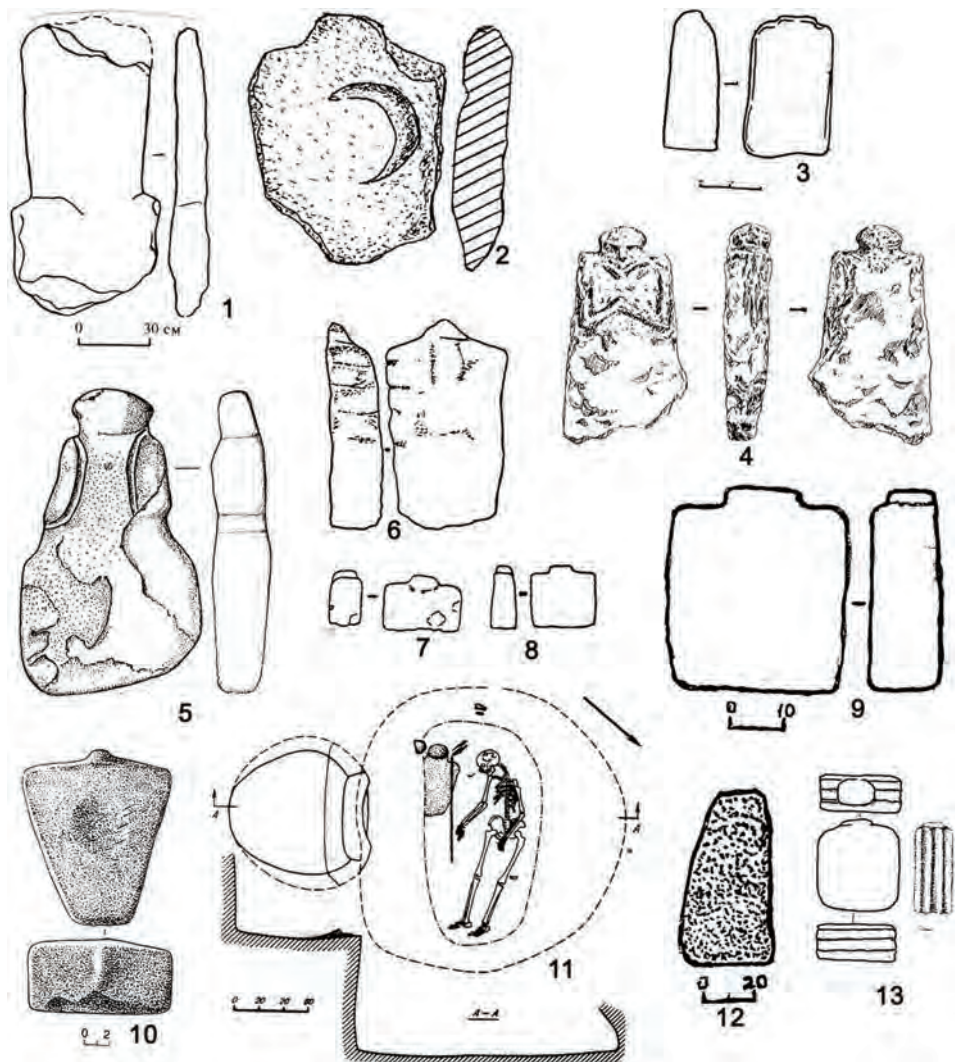


Fig. 6. Anthropomorphic sculpture and its versions in graves of the Ingul Catacomb culture: 1 – Western Donuzlav barrow, grave 18; 2 – Novolozuvatka, barrow 1, grave 3; 3 – Kostyantynivka, barrow 2, grave 2; 4 – Pervomayivka, barrow 7, grave 2; 5 – Georgiyivka, barrow grave Popivska Mohyla; 6 – Pryvilne, barrow 2, grave 27; 7 – Starohorozhene, barrow 1, grave 10; 8 – Lymantsi, barrow 1, grave 26; 9 – Orlyanka, barrow 1, mound; 10 – Ordzhonikidze, Cherednykova Mohyla, grave 3; 11 – Zamozhne, barrow 6, grave 3; 12 – Vasylivka, barrow 1, grave 20; 13 – Rybasove, grave 2, barrow 2, grave 4. 1-10, 13 – stone; 11 – plan and section of a catacomb with a geoglyph represented by an anthropomorphous stela made with liquid ochre and surrounded with grave goods; 12 – geoglyph represented by an anthropomorphous stela made with liquid ochre on the burial chamber floor. [after 1 – Dashevskaya, Golentsov 2003; 2 – Melnyk, Steblyna 2012; 3, 8 – Dovzhenko 1991; 4 – Titenko 1955; 5 – Telegin 1991; 9 – excavation by the author; 10 – Kaiser 2003; 11 – Otroshchenko, Pustovalov 1991; 12 – Chernykh, Pleshyvenko 1993; 13 – Melnyk, Balabanov 2007]

groups from the steppes between the Caspian, the Azov and the Black Sea made an impact. Additional peculiarity was brought in by the practice of lifetime skull trepanation, common for bearers of the Catacomb cultures. The above demonstrative innovations that could be observed on the anthropological material disappear together with the phenomenon of the Catacomb cultures.

According to the research by Shepel, up to 60% of individuals' remains found in the Donets Catacomb culture area had had their skulls artificially deformed [Shepel 1985: 15]. In practice there could have been more, for the sample also included skulls of the early Catacomb culture, which were close to the "Yamnaya" skulls in terms of their features. The researcher made an interesting conclusion: the population with deformed skulls had had more favourable living conditions, which had had an effect on the duration of life (40.7 years for men, 37.4 years for women). For the "Yamnaya" population of the Siversky Donets area, those figures were 33.6 years and 26.9 years, respectively. Moreover, it was noted that women with artificial deformation of heads had experienced less physical activity (workload) [Shepel 1985: 16]. Hence, the question is whether the relatively longer lives were connected with the reduced physical workload, or was that a positive effect of the artificial deformation of skulls? It is worthy of note that highbrow men also lived noticeably longer lives without having reduced physical activity. For representatives of subsequent entities (Babyno, Srubnaya), in which deformation of heads was no longer practiced, the lifetime was reduced, particularly among women, by 6-7 years. This "recipe" of longevity requires more thought and subsequent investigation.

7. ANTHROPOMORPHIC SCULPTURE

Compared to the development of monumental sculpture in the Early Bronze Age, the practice of making stellae and their use in the burial ritual by the Catacomb population was noticeably reduced. Specifically, the number of stellae found in the Catacomb burial constrictions was significantly smaller (up to 20 sculptures) compared to the previous age [Dovzhenko 1991: 125]. The population of the early Catacomb culture, genetically related with the "Yamnaya" population, used stellae of Yamnaya standards, meant to dig in the lower, roughly processed edge, to shut the entrance to the burial chamber (dromos). Grave 18 of the Western Donuzlav barrow in the Crimea contained an anthropomorphous stella, 1.2 m tall, that covered the dromos entrance of only 0.4 m high and 0.6 m wide (Fig. 6:1) [Dashevskaya, Golentsov 2003: 12, Fig. 5:1, 3]. The same phenomenon was observed in grave 39 of barrow 1 near the village of Novolozuvatka, the Kryvyi Rig District of the Dnipropetrovsk Region (Fig. 6:2) [Melnyk, Steblina 2012: 342, 346, Fig. 212:7; 218:2-3].

The development of the appropriate “Catacomb” anthropomorphic sculpture falls within the second period of genesis of the object. Apparently, the stellae were made mostly for use in funerary rituals. Notably, compared to the “Yamnaya” standards, the sculptures became smaller in size and their proportions changed so as to make them fit the section of the dromos. The stellae were 0.4–1.1 m high, 0.23–0.5 m wide and were placed 0.2 m deep. While the “Yamnaya” stellae were narrowed down from the top to the bottom and were meant for digging the lower part into the ground or a hole in a pedestal, the “Catacomb” ones had a rectangular or even a widened down body and were designed to be placed on a horizontal or a slightly rounded surface (the dromos portal). Therefore, the piquetage technique was used to process not only the top, but the entire body of the statue [Dovzhenko 1991: 125]. The identified parameters of the stone sculpture of the Middle Bronze Age allows including a number of odd finds to the Catacomb circle. The examples include a stella from the barrow near the village of Georgiyivka in the Zaporizhya Region, which Telegin was ready to attribute to the Early Middle Ages (Fig. 6:3) [1991: 50] and a massive widened-down stella from the exposition of the Zaporizhya Kossacks Museum on Khortytsya Island.

The certain diminution and unification of the “Catacomb” stellae is connected to the fact that they were placed in front of usually small entrances to the burial chamber, against the portal. Dovzhenko suggested denoting them with the term “stone plastic art” as distinct from the Eneolithic – Early Bronze monumental sculpture. She identified three types of sculpture typical for the Catacomb culture: stellae, anthropomorphous stellae and phalloid stones [Dovzhenko 1991: 124–125]. Additional images on Catacomb stellae surfaces are quite rare. A remarkable example is the hands, folded on the chest in a prayer position on the stella from Pervomayivka in the Kherson Region (Fig. 6:4), morphologically close to the Georgiyivka stella [Titenko 1955: 78–79]. It is worthy of note that grave 2 of barrow 7 near Porvomayivka with that stella was interpreted in the earliest publications as “Yamnaya-Catacomb”. Dovzhenko noted that the inhumation had not been made in a pit, but in an untraced catacomb and referred it to the “early Catacomb period” [1991: 123]. Meanwhile, the simple oval chamber, designed for an inhumation in a straightened position and a wide-bottomed pot, allow relating that catacomb with the Ingul culture of the second period of the Catacomb entity. Generally, the predominant majority of Middle Bronze Age stellae were found in Ingul catacombs (Fig. 6:3–9).

Interestingly, drawings of the stellae en face were sometimes made with ochre on the floor of burial chambers of the Ingul culture. For instance, a “stella” geoglyph on the catacomb floor near the town of Vasylivka in the Zaporizhya Region (barrow 1, grave 20) had the shape of a tall trapeze (height – 0.7 m, width at the top – 0.2 m, width at the bottom – 0.38 m), matching the stone sculpture’s dimensions (Fig. 6:12). The drawing was made with purple ochre powder [Chernykh, Pleshivenko 1993: 244, Fig. 1]. The anthropomorphous “stella” (geoglyph) from the village of Zamozhne of the Zaporizhya Region (barrow 6, grave 3) had a body

covered with liquid ochre, widened towards the shoulders, with a distinct neck and the “head” marked with a lump of ochre (0.16 x 0.13 m). The figure was 0.6 m high, its width in the shoulders was 0.3 m and the width at the base was 0.14 m (Fig. 6:11) [Otroshchenko, Pustovalov 1991: 67-69, Fig. 10:3]. The assumption about the ochre-made images of stellae is confirmed, to a certain extent, by their location along the right arm of the body, head to head, as well as by the concentration and location of the grave goods near the head of the “stella”, not the buried body. Similarly, it is possible to observe the concentration of grave goods near the drawn feet or directly on the feet in the catacombs [Dovzhenko, Soltis 1991: 117-127, Fig. 1-3]. In general, ochre drawings of anthropomorphous stellae, feet, solar and other images on the catacomb floor between the buried body and the dromos is typical for Catacomb cultures of the second period, particularly of the Ingul culture.

The smallest figurines are anthropomorphous stellae-pounders with a functional notch on the chest. A pounder from grave 3 of the Cherednykova Mohyla near Ordzhonikidze of the Dnipropetrovsk Region was of a trapeze shape with a protrusion of a head on the broad shoulders (Fig. 6:10) [Kaiser 2003: 191, Fig. 72, 2-3]. In Rybasove-2, barrow 2, grave 4 near Kryvyi Rig, a square pounder had grooves along the perimeter of the walls, which gathered together to the broad flattened protrusion of the head (Fig. 6:13) [Melnyk, Balabanov 2007: 570]. Generally, the anthropomorphous sculpture of the Catacomb population continues the “Yamnaya” tradition in noticeably simplified, degraded forms [Dovzhenko 1991: 123-126].

The processes occurring in the Catacomb world had touched, in some way or another, the territory of Poland or, more specifically, of Malopolska. Bratchenko took notice of catacombs of the Kraków-Sandomierz group, having regarded them as evidence of influences of the early Catacomb and Corded Ware populations [Bratchenko 2001: 53-54, Fig. 110, 4]. His observations were confirmed by materials from the Święte 11 Catacomb at the edge of the San River valley [Koško, Klochko, Olszewski 2011: 67-71, Fig. 4-6]. In general, this spectrum of cross-cultural contacts deserves a more in-depth study by the joint efforts of Ukrainian and Polish colleagues.

The study of the Catacomb cultures phenomenon is far from complete. Clarifications or even corrections are needed for the nomenclature of cultures of the Catacomb entity, issues of periodisation and chronology, trends in the development of material and spiritual cultures, issues of art, culturally differentiated characteristics of anthropological materials, social structures of bearers of individual cultures that represent the components of the entity being researched. Further investigation into the Catacomb issue areas requires not only a more in-depth study of narrow local groups of sources, but also development of approaches to a generalised vision of this great challenge.

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