

**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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BALTIC-PONTIC STUDIES

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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).

Gennadiy N. Toshev

IN THE WEST OF THE CATACOMB AREA

The process of research on monuments of the Bronze Age steppe cultures in the western part of their area has been slow. This is particularly true for specific monuments of the Catacomb culture (CC), which have been known from the early 20th century.

Nowadays one can get an idea about the history of research and the historic source base of the CC of the Northern Pontic Region and adjacent areas from summarizing the studies performed by Dergachev [1986; 1994], Toshev [1987; 1991; 1998], Subbotin [2000], Dumitroaia [2000], Burtănescu [2002].

Domestic monuments were found mostly in the lower area of the Yuzhnyi Bug; they also occurred farther west on Tiligul lake. Only occasional locations in the North-Western Pontic area can be regarded as summer settlements (“letovki”). These include Usatovo at the Kuyalnik estuary and Mayaki in the Lower Dniester area. Possibly, the transgression of the Black Sea and related transformations had caused a major number of such monuments to disappear.

Burial complexes – 460 as of 2012 – serve as the main source for characterising the Catacomb monuments of that region (Fig. 1).

CC graves were found in barrows, better studied along the banks of river valleys and estuaries. The main graves are not numerous (simple pits, more rarely catacombs), with the dominating occurrence of drop-in burials.

They were usually made in the mounds of previous periods. In individual cases, there were additional mounds made over those graves. More than 60 mounds contained single graves, mostly located in the southern part. A similar location was observed in the mounds that contained two and more (up to five) graves. Larger burial sites are rare. In those burial sites the predominant majority of catacombs were located in the southern part of the mound. A certain order in the location may indicate the presence of outer signs above the graves over the entrance pits (wells).

Grave constructions are represented by catacombs, rarely by simple soil pits; the latter were occasionally covered with stone slabs. The catacombs were built with their chambers towards the centre. The entrance pits were mostly round in

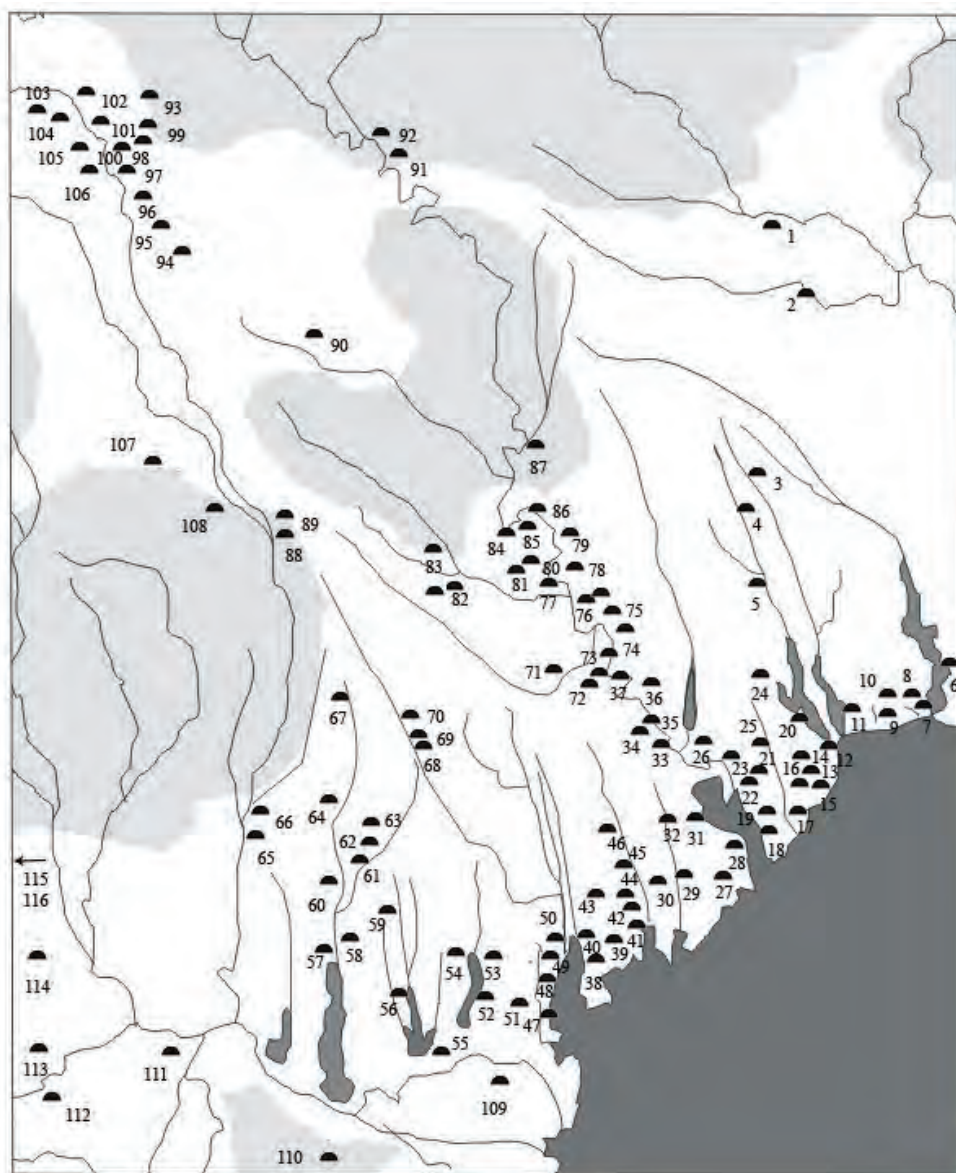


Fig. 1. Map of burial monuments of the Catacomb culture in the Northern Pontic Region: 1 – Dubinovo; 2 – Ageevka; 3 – Revova; 4 – Velikozimenovo; 5 – Katarzhino; 6 – Popilnaja; 7 – Sychavka, Koshary; 8 – Stab. Beljary; 9 – Bolshoj Adzhalyk; 10 – Vapnjarka; 11 – Shevchenkovo (Odessa) 12 – Slobodka – Romanovka (Odesskij kurgan) 13 – Velikodolinskoe; 14 – Holodnaja Balka; 15 – Aleksandrovka; 16 – Sanzhejka; 17 – Novogradkovka; 18 – Mirnoe (Belyaevka District) Novaja Dolina; 19 – Petrodolinskoe; 20 – Dalnik (Ovidiopol District) 21 – Efimovka, Nikolaevka; 22 – Nadlimanskoe; 23 – Majaki; 24 – Berezan'; 25 – Scherbanka; 26 – Jasski; 27 – Belenkoe; 28 – Mologa; 29 – Divizija II; 30 – Alkalija; 31 – Monashi; 32 – Semenovka; 33 – Olaneshty; 34 – Purkary; 35 – Novye Raskaecy; 36 – Glinnoe; 37 – Talmaz; 38 –

Trapovka; 39 – Vishnevoe, Kochkovatoe; 40 – Novoselica; 41 – Zheltyj Jar; 42 – Liman; 43 – Belolese; 44 – Divizija; 45 – Sergeevka; 46 – Hadzhider; 47 – Primorskoe; 48 – Strumok; 49 – Bashtanovka; 50 – Borisovka; 51 – Mirnoe (Kiliya District) 52 – Chervonnyj Jar; 53 – Holmskoe; 54 – Dzinilor; 55 – Kislica; 56 – Utkonosovka; 57 – Vinogradovka (Kurchi / Curci) 58 – Bolgrad; 59 – Ogorodnoe; 60 – Balaban; 61 – Taraklija; 62 – Kazaklija; 63 – Tomaj; 64 – Svetlyj; 65 – Krihana Veke; 66 – Dojna; 67 – Sjereten; 68 – Chimishlija; 69 – Gradishte; 70 – Gura – Galbene; 71 – Ursoaja; 72 – Kaushany, Kyrnacen'; 73 – Chobruchi; 74 – Supleja; 75 – Tiraspol'; 76 – Nikolskoe, Konstantinovka; 77 – Roshkany; 78 – Bychok; 79 – Butory; 80 – Speja; 81 – Gura – Bykuluj; 82 – Kirka, Meren; 83 – Dancheny; 84 – Balabaneshty; 85 – Starye Dubossary; 86 – Korzhovo; 87 – Garmackoe; 88 – Kirilen; 89 – Choropkany; 90 – Kodrul – Nou; 91 – Kamenka (Oknica) 92 – Kuzmin; 93 – Durutory, Novye Durutory, Ivanovka; 94 – Dumeny; 95 – Starye Kukoneshty; 96 – Korpach; 97 – Hankaucy; 98 – Bezeda; 99 – Teckany; 100 – Korzheucy; 101 – Kotjuzhany; 102 – Medvezha; 103 – Korlaten'; 104 – Slobodzija – Hjenesh't'; 105 – Glavenesh't' Veke; 106 – Jakoben; 107 – Kotargachi; 108 – Holboka; 109 – Kilija Veke; 110 – Mihaj Bravu; 111 – Brailica; 112 – Lishkotjanka; 113 – Smeen; 114 – Bolotesht; 115 – 116 – Ploeshti – Triazh, Baldovinesh Tab

section, occasionally they have corners. In rare cases the pit was located exactly over the chamber.

The entrance was covered with stone slabs; occasionally, wooden blocks or clay "plugs" were used. Some catacombs had a step, rarely two.

The burial chambers usually were oval, less often bean-shaped; chambers of other shapes were rare.

The predominant majority of graves were individual; however, double, triple, quadruple graves, graves with dropped-in burials, re-burials, and cenotaphs also occurred. In a number of graves, the position of the buried body could not be identified.

The position of the skeleton enables identification of three ritual groups (RG). The first, most prolific, is represented by catacombs with skeletons stretched on the back (Fig. 4) the second (early) contains skeletons curved on the back or on the right side (15%), (Fig. 2:3) and the third, the latest, contains skeletons curved in the side (1%).

The first group is represented by principle and dropped-in graves in barrows, as well as by a series of barrowless complexes (Dancheny, Harmatske, Slobodzeya, Lishkotyanka). The skeletons in the graves lay stretched on their backs, occasionally in a slightly bent position. There were six different positions of hands and arms. The buried bodies were located clockwise in the chamber, which largely determined the orientation; generally, the third direction, with deviations, prevailed.

Graves of the early RG II occur in far smaller numbers. The construction of the catacombs, their locations in the mounds, positions of the skeletons, positions of hands and arms, and orientation largely coincide with the previous group. Moreover, in a number of cases they are included in the location system (curve-like) with complexes of RG I. The distinguishing feature is the location of legs to one side or in the rhomb-shape, or the buried body's position on the right side. It may be assumed that in a number of cases the bodies were buried with their legs bent at their knees and raised up.

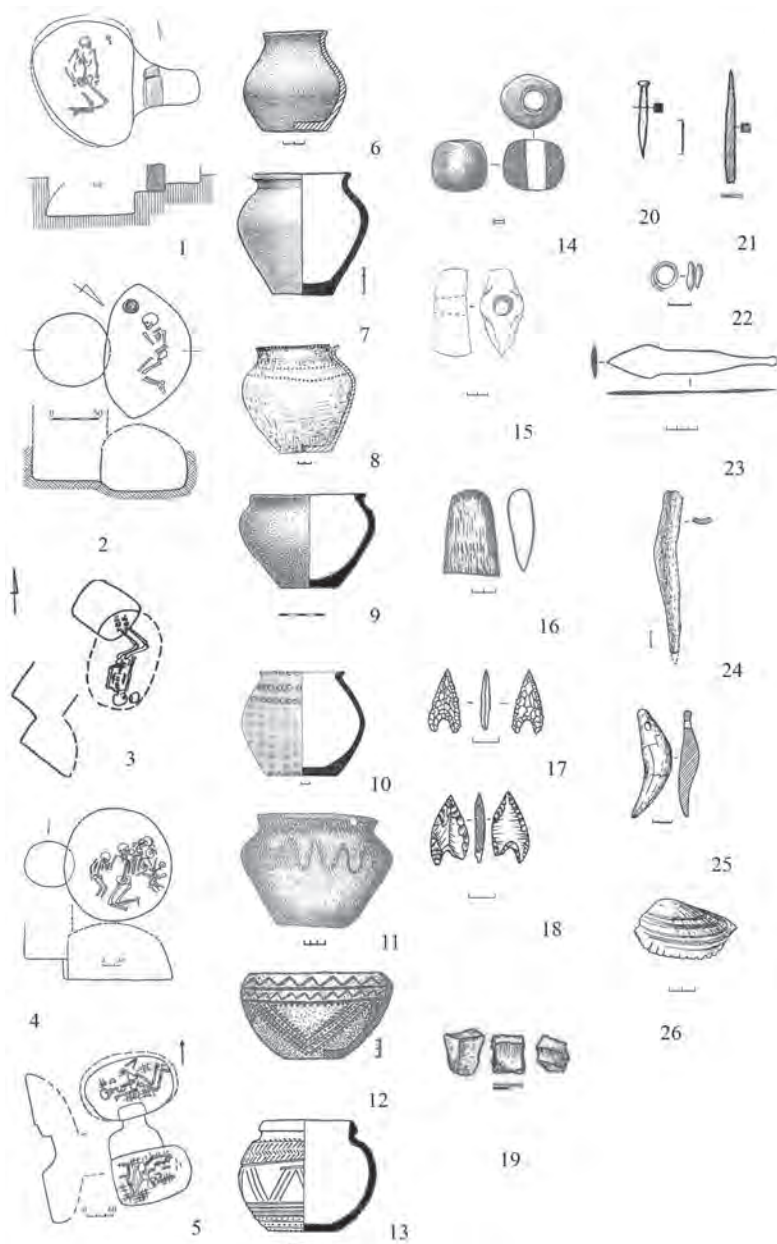


Fig. 2. Types of burial constructions and materials of the early Catacomb group: 1, 14 – Dubinovo, 1, 12; 2 – Belolese, 3, 11; 3 – Medvezha, 4, 6; 4 – Liman, 3-A, 31; 5 – Gura-Bykuluj, 5, 11-12; 6, 24 – Krihane-Veke, 1, 19; 7, 18, 25 – Divizija II, 5, 4; 8 – Gura-Bykuluj, 1, 5; 9 – Belolese, 1, 11; 10 – Vapnjarka, 1, 3; 11, 16 – Taraklija II, 1, 11; 12 – Hadzhider I (Kostjukova Mogila), 20; 13 – Sergeevka, 1, 13; 15 – Hadzhider I (Kostjukova Mogila), 6; 17 – Kuzmin, 2, 5; 19, 21 – Glinnoe, 1, 44; 20, 26 – Liman, 3A, 44; 22 – Novaja Dolina, 3, 12; 23 – Oknica, 3, 5

The scarcest group, the latest RG III, which is represented by only 15 graves (less than 1%), in which curved skeletons lay on the right or left side. The constructions of the catacombs feature more variety; some combine different shapes of entrance pits and chambers. This can be regarded as transitional to the Corded Ware culture (Babyno).

Burial goods were found in 60% of the graves. They included ceramics of various shapes and sizes, and occasional wooden vessels. Usually there was one vessel in a grave, but some graves contained two or three. The ceramics included different kinds of pots, flat or oval-bottomed bowls, amphorae and amphora-like vessels, a variety of kinds of jars, and occasional vessels of other shapes. The ornaments included scratched lines, cuts, or rarely, impressions of the cord².

The groups' ceramics are rather similar; however, amphora-like vessels and bowls are predominant in RG I, while vessels of various shapes with the corded ornament are rather rare (Fig. 6).

There are individual finds of vessels that can be compared with the Donets and the Pre-Caucasian materials.

The collection of bone items includes working tools and decorations; a collection of flint artefacts includes weapons (arrowheads and spearheads) and tools (plates, scrapers, knives); stone items are production utensils (anvils, grinders, shaft "straighteners" etc.) and weapons (mostly short sub-rhomb-shaped axe-hammers, more rarely of elongated shapes). Bronze objects are rare; there are occasional working tools and jewellery: awls, rolled cylinders. They occur evenly in both RGs. The only silver item was found in the RG II complex.

It is worth of note that most of the weapons (axe-hammer, arrowheads) were found in the latest (I) RG (Fig. 6). No concentration of the complexes in a specific micro-zone could be observed.

Graves of RG I in the Lower Dniester area, at the village of Nikolskoye (a craftsman's set), Glinnoye, the city of Tiraspol, which contained various categories of ceramics, tools and weapons, can be regarded as the most significant, in terms of the collection of goods (Fig. 5).

The series of graves contained ritual "farewell" food (a sheep, a bull and a horse) in one case, the barrow near the village of Glinnoye (RG I) represented a unique feature for the whole Catacomb area: a drop-in grave of a horse (Fig. 5:25). The graves also contained skeletons of a sheep (a goat), astragalus and individual bones.

The graves also contained ochre, sprinkled around as powder or in lumps; chalk, and more rarely, traces of a grass mat on the floor of the chamber.

Hence, the catacomb monuments in the western part of a vast area are represented by all RGs that are known to occur to the east of the Bug Region. In a number of cases they form poly-variant complexes that are hard to attribute to a specific RG.

² The illustrations present published materials (studies by V.A. Dergachev, L.V. Subbotin, S.V. Ivanova, S.M. Agulnikov, V.V. Petrenko, and the author). Scales differ.

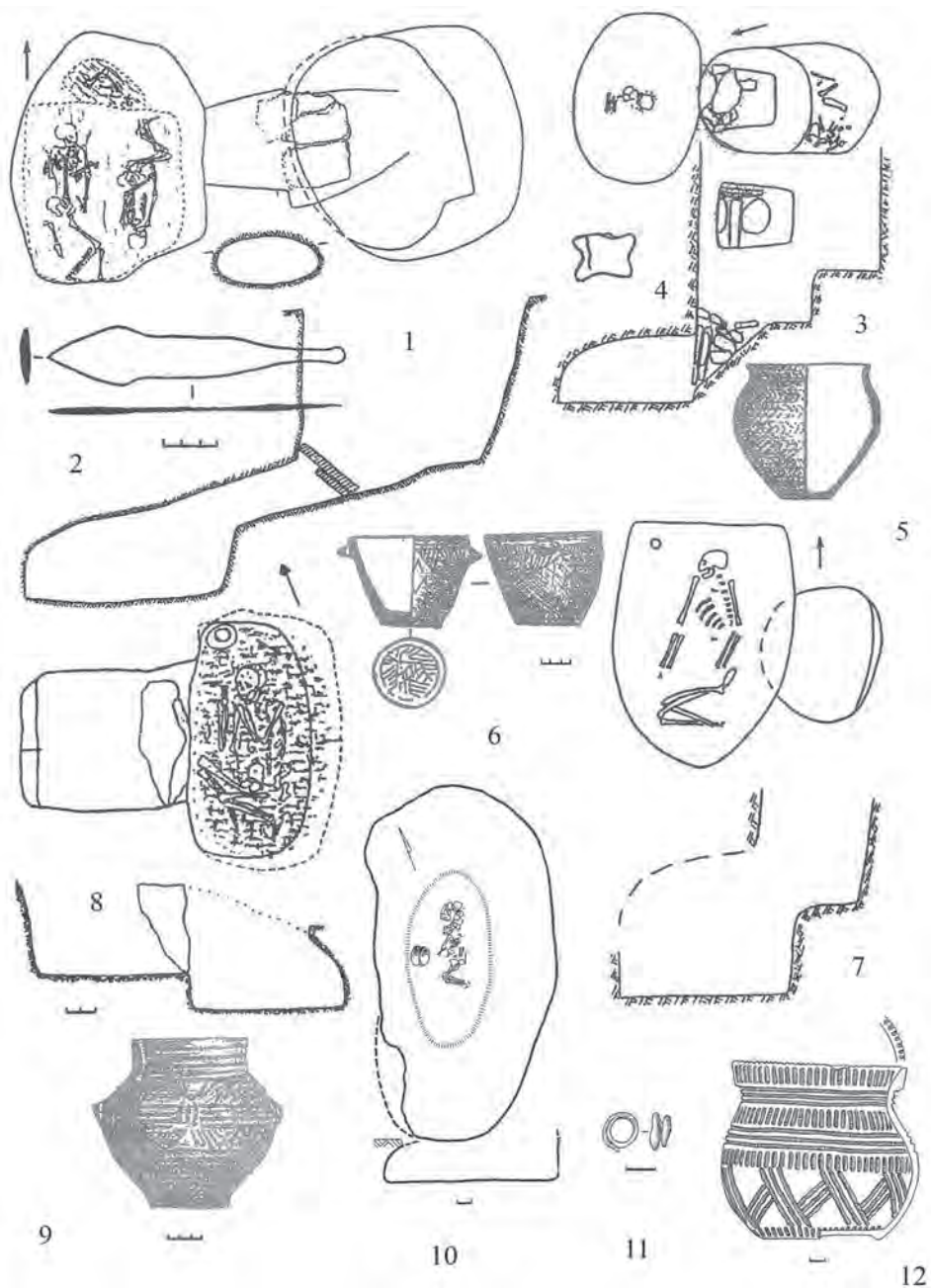


Fig. 3. Typical burial complexes of the early chronological group: 1-2 – Oknica, 3, 5; 3-5 – Velikozimenovo, 1, 4; 6-7 – Vishnevoe, 17, 3; 8-9 – Korzheucy, 4, 10; 10-12 – Novaja Dolina, 3, 12

It is worth of note that graves of these three groups often occur within one burial site or one mound. The available stratigraphic facts indicate that catacomb graves generally follow the late Yamnaya graves and precede those of the Corded Ware culture (CWC).

The available materials do not indicate the substitution of one culture with the other (YC with CC), but rather their territorial co-existence within a certain period of time. In general, graves of the two cultures contained comparable vessel forms. A series of catacombs of RG I and RG II contained vessels of the late Yamnaya kind (Vyshneve, 17,31; Yassky, 5,12; Tiraspol-83, grave 1, Lyman, 2, 4).

The Yamnaya complexes also displayed the opposite trend: Novogradovka, Dubinovo, 1,11 (pottery of the Catacomb), the finds also included axes and arrow-heads with a groove at the base, the latter were located next to the skeleton or in the bones of the buried.

It is worth of note that the very pronounced kind of late Yamnaya vessels, jars on a “tray” (with and without cords, with “stops”) were found far from their concentration area, in the Yamnaya and early Catacomb monuments of the Bug Region, the Lower Dnieper area [Evdokimov 1980: 49; Melnyk, Steblina 2012: 48, Fig. 29:1-2], their replicas were found in the Yamnaya monuments of the Crimea [Toshev 2007: 34, Fig. 7:5; P. 44, Fig. 14:1]. In their turn, they also serve as specific markers of coexistence on a rather significant territory.

In rare graves of the two cultures, the finds included skulls, parts of which were coated with clay and ochre, which can be regarded as a kind of modelled skulls – Curci, 20,16, Jasski, 5, 8,9,12.

The opinion about the coexistence, in various forms, of the two cultures for a certain period of time in specific micro-zones, which the author expressed in the early 1980s, has been supported by researchers of that territory [Dergachev 1986: 110; 1999; Subbotin 2000: 376; Yarovoy 2000: 43]. Probably, some elements of rituals and material culture within the cultural entities were cross-introduced in the areas of active interaction.

The monuments of that region (its periphery area) are part of the Catacomb area in the west and are comparable with the eastern ones, though they have a number of special features. The latter are represented by the termination of the tradition of making mounds over the graves, by practical absence of settlements and graves of the nobility with their emblems of power, “priests” and “craftsmen”, etc. There are also no known finds of carts, chariots and modelled skulls. Based in the Dnieper area and the Azov Region’s materials, such a population can be regarded, en masse, as ordinary. This is a process, which is rather typical for sufficiently advanced communities, when the excessive population was forced out to the periphery And had to squeeze itself onto other tribes’ territory, by making quick raids to the latter’s lands, driving them out or coexisting with them.

Presumably, the exploration of the territory between the Dniester – Prut and the Danube and farther on by CC tribes was a gradual process. The infiltration

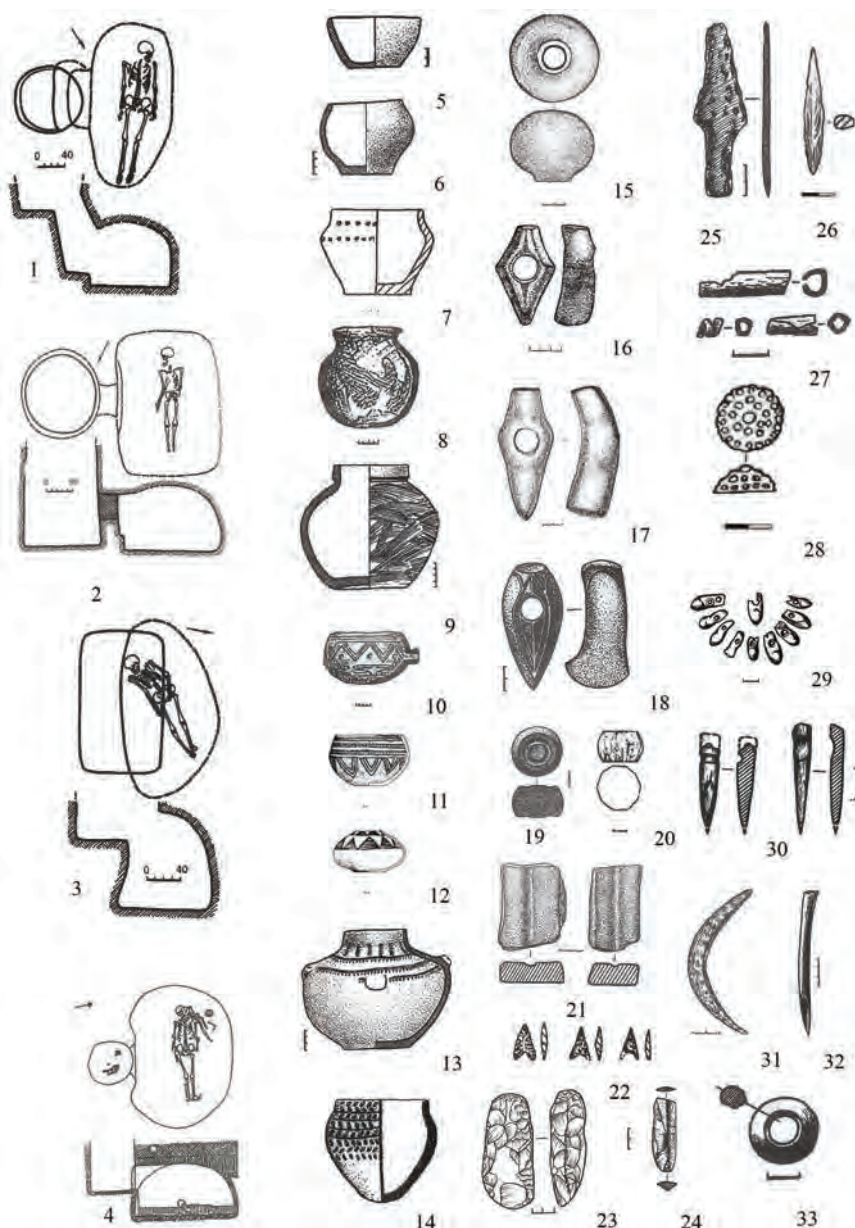


Fig. 4. Burial constructions, grave goods of the late chronological group: 1 – Vishnevoe, 17,41; 2 – Vasilevka, 1,4; 3 – Zhelyty Jar, 5,17; 4, 19 – Trapovka, 4,14; 5 – Trapovka, 10,7; 6 – Vishnevoe, 17,22; 7 – Kislica, 8,8; 8, 10 – Ursoaja, 1,11; 9, 24 – Vishnevoe, 17,16; 11-12 – Holodnaja Balka, 1,21; 13 – Hadzhider I (Kostjukova Mogila), 15; 14 – Jasski, 5,12; 15 – Korpach, 3,7; 16 – Nikolskoe, 1,13; 17 – Novye Raskaecy, 1,12; 18 – Tiraspol; 20 – Svetlyj, 1,2; 21,31 – Nikolskoe, 8,11; 22 – Hankaucy, 1,8; 23 – Sergeevka, 1,3; 25 – Tiraspol-83; 26, 28 – Glinnoe, 1,43; 27 – Vishnevoe, 17,48; 29 – Liman, 3A, 54; 30 – Semenovka, 14,16; 32 – Vishnevoe, 17,15; 33 – Vishnevoe, 17,45

grew and reached its peak in the late Catacomb time; simultaneously, mini-groups of bearers of the Donets, Late Manytch type of monuments also moved westwards. In the course of that, some groups of the Yamnaya population strengthened their pressure on the Carpathian-Danube cultures. Therefore, groups of the Yamnaya population created a kind of “barrier”, which, apparently, countered the filtration of the Catacomb population and served as a certain obstacle to contacts between the latter and the Carpathian – Danube tribes. The late Yamnaya, Budzhak graves are specifically worthy of note for their significant number of pottery finds, imported goods of eastern and, predominantly, western origin [Ivanova 2010; 2013].

Individual groups of the Late Yamnaya population continued to abide in those hard -to-reach “reservations” for a rather long period of time. No Catacomb monuments have been found in those areas, but one can observe continuity with the subsequent Multi-cordoned Ware (Mnogovalikovaya Pottery) culture (Babyno).

According to anthropologists, the Catacomb tribes in that territory, most probably, were not homogenous and contained a certain proportion of the Yamnaya population [Segeda 2000], which may be evidence of various forms of coexistence.

Regarding the dating, based on constantly progressing radiocarbon dates within the recent decades, the situation is as follows. The Catacomb monuments of the Dnieper-Bug Region, according to the radiocarbon data analysis, date back to 2300-1970 BC [Chernykh, Orlovskaya 2004]. Pustovalov defined the period of existence of the Ingul Catacomb culture within the last third of the 3rd mill. – to the end of the 1st quarter of the 2nd mill. BC [1999].

Based on the materials of the area between the rivers of Dnieper and Prut, Kaiser attributed the CC monuments in general to 2450-1950 BC [2003] catacombs of the Dnieper area are dated by the same period, pointing to the coexistence of the early Catacomb and Yamnaya cultures [Kaiser, Plešivenko 2000; Kaiser 2009].

A small series of dates for the North-Western Pontic Region (Table 1) fits within the range of 2580-2341 to 2267-1981 BC [Ivanova, Ostroverkhov *et al.* 2012].

Hence, at the end of the 3rd, the turn of the 3rd and the 2nd mill. BC, two cultures in Yamnaya and Catacomb, coexisted (alternating, patchwork-like) on the territory of the North-Western Pontic Region; the former, more prolific, absorbed the main part of the influence of the Carpathian-Danube cultures. Moreover, some categories of movable items indirectly made their way farther east and south.

The conclusion about the North-Western Pontic Region as of a generally hermetically sealed, one resisting influence of neighbouring western counties in the period of the end of the early Bronze to the beginning of the Middle Bronze periods was reflected in some researchers' works [Toshev 1998; Kaiser 2003].

Some kinds of movable items, first of all, weapons – axes³, arrowheads may well have arrived to that area. According to Klochko, such items occur in the steppe areas. Some distant indications of indirect relations could be observed in el-

³ Some of the axes, small and made of fragile materials (e.g., Trapovka, 6,13) played the role of votive objects

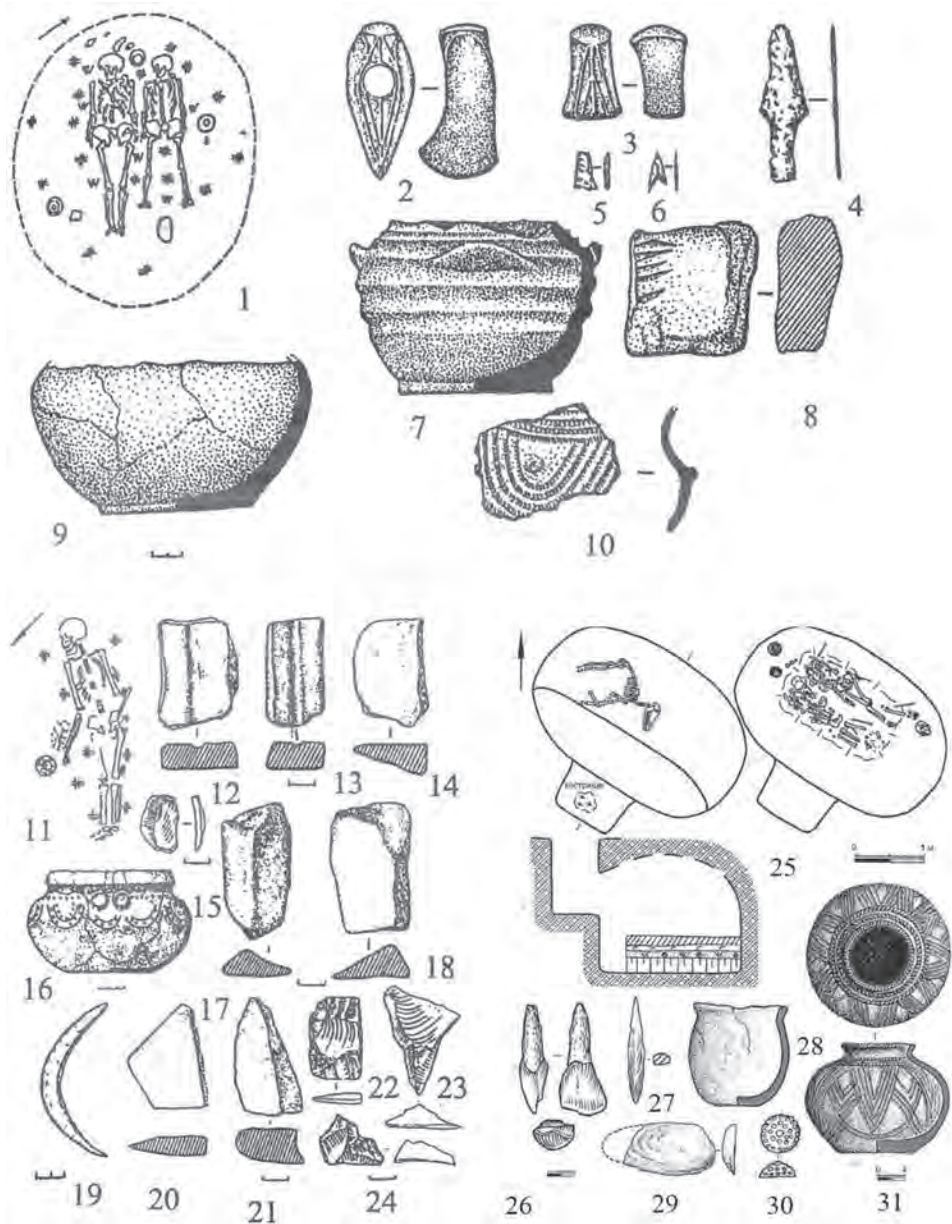


Fig. 5. Burial complexes of the late chronological group: 1-10 – Tiraspol; 11-24 – Nikolskoe, 8,11; 25-31 – Glinnoe, 1,43

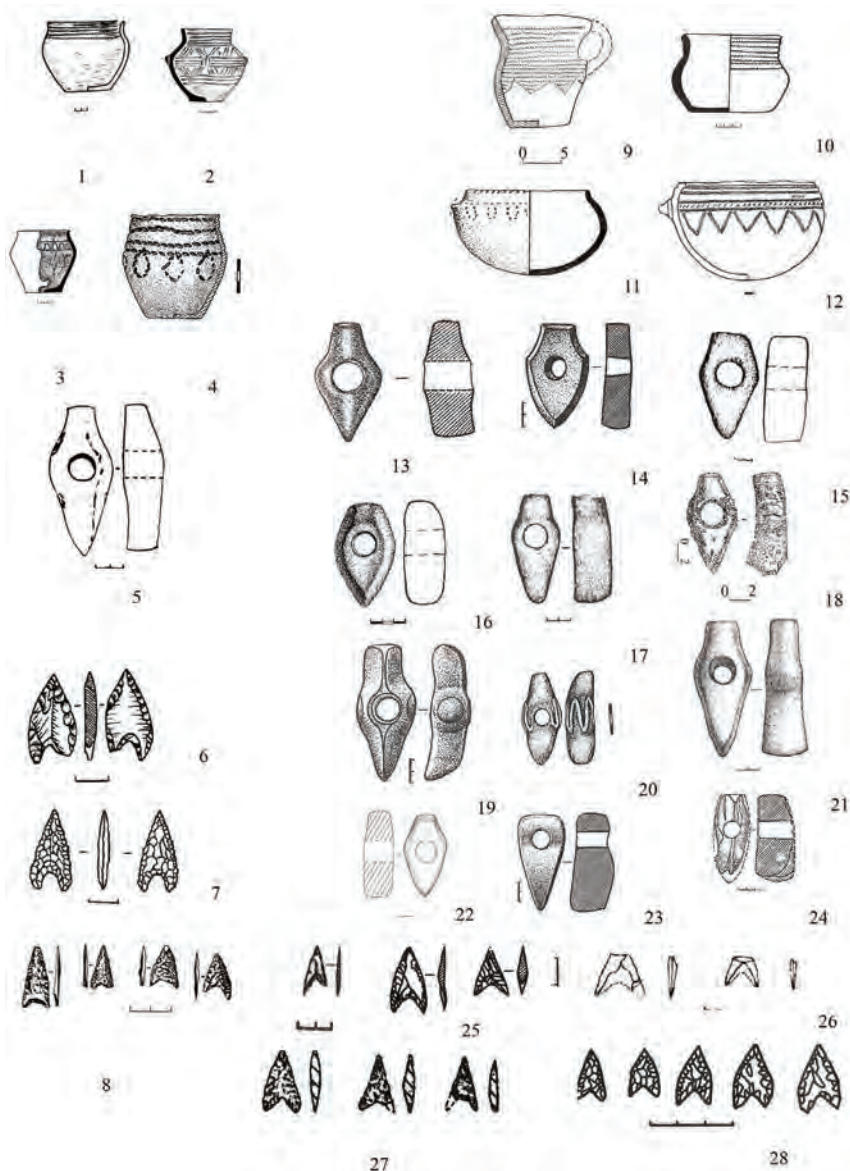
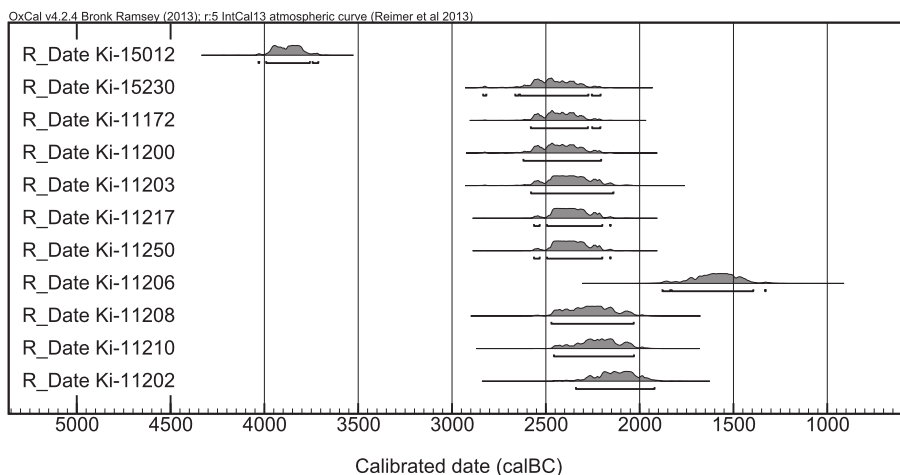


Fig. 6. Samples of corded pottery and weapons. 1-8 – early group; 9-28 – late group. 1 – Medvezha, 4,6; 2 – Korzheucy, 4,10; 3 – Duruitoarja Noua, 3,2; 4 – Slobodzija-Hjeneshti,1,3; 5 – Hadzhider I (Kostjukova Mogila), 8; 6 – Divizija II, 5,4; 7 – Kuzmin, 2,5; 8 – Talmaz, 3,15; 9 – Velikodolinskoe, 2,5; 10 – Holmskoe, 2,14; 11 – Odesskij barrow, grave 22; 12 – Novaja Dolina, 3,8; 13 – Kotjuzhen', 1,1; 14 – Efimovka, 9,20; 15 – Taraklija III, p.18; 16 – Kazaklija, 17,8; 17 – Tiraspol'-83, 1,7; 18 – Scherbanka, 1,28; 19 – Holmskoe, 2,24; 20 – Katargachi; 21 – Novye Raskaecy, 1,12; 22 – Jasski, 2,14; 23 – Primorskoe, 1,14; 24 – Trapovka, 6,13; 25 – Semenovka, 14,16; 26 – Ursoaja, 3,13; 27 – Hankaucy, 1,8; 28 – Yefimovka, 9,2

T a b l e 1

Radiocarbon dates from the burials of Catacomb culture [Ivanova, Ostroverkhov et al. 2012²]

No.	Site	Lab Index	BP	BC Probabilisty 68%	References
1	Vapniarka 4/3	Ki-15012	5090±60	3962-3800	Ivanova, Vetchinnikova 2009
2	Vapniarka 4/3	Ki-15230	3960±70	2572-2346	Ivanova, Vetchinnikova 2009
3	Revovo 3/13	Ki-11172	3940±60	2562-2343	Ivanova et al. 2005
4	Dubinovo 1/8	Ki-11200	3940±70	2565-2310	Ivanova et al. 2005
5	Dubinovo 1/12	Ki-11203	3900±80	2479-2214	Ivanova et al. 2005
6	"Liubasha" burial 17	Ki-11217	3890±60	2464-2296	Ivanova et al. 2005
7	Katarzhyno 1/3	Ki-11250	3890±60	2464-2296	Ivanova et al. 2005
8	Katarzhyno 1/3	Ki-11206	3300±100	1691-1454	Ivanova et al. 2005
9	Starye Belyary 1/33	Ki-11208	3810±80	2436-2138	Ivanova et al. 2005
10	Velikozimenovo 1/4	Ki-11210	3780±70	2334-2048	Ivanova et al. 2005
11	Dubinovo 1/11	Ki-11202	3720±70	2270-1984	Ivanova et al. 2005



² Comments: 7-8 – Katarzhino, 1,3; 10 – Velukozimenovo, 1,4; 5- Dubinovo, 1,12; 1-2 – Vapnyarka, 4,4 – early chronological group; 9 – Starye Belyary, 1,33; 4 – Dubinovo, 1,8; 3 – Revovo, 3,13 – late chronological group; 6 – “Lyubasha”, 17 – reference to CC is doubtful; 11 – Dubinovo, 1, 11 – preferably to be seen as the Yamnaya culture with the Catacomb pottery

ements of decor and rather rare individual pottery forms, more often with the corded ornamentation (Korheutsi, Velikodolinskoye, Svetloye, Duruitoaria, Kholmskoe and others [*see* Toshev 1991; Toshev 1998; Ivanova 2013]).

It should also be noted that the corded Catacomb pottery comprises only 6-7% of the entire known collection of pottery for that territory, which is far less frequent than in the Yamnaya pottery collection.

When considering issues of the ethno-cultural history of the corded and epi-corded ware of the Carpathian basin – the Kraków and Sandomierz groups, Złota [Buchwaldek 1987], Strzyżów [Koško 1991: 250-251; Machnik, Gediga, Miśkiewicz, Hensel 1978: 79; Machnik 1977: 103; Sveshnikov 1990; Taras 2007; Okhrimenko 2012], researchers almost always allocate a special place to the Catacomb culture bearers, though sometimes, particularly in early works, that culture was regarded as part of the system of Yamnaya culture or jointly with the Mnogov-alikovaya pottery (Multi-cordoned Ware) culture.

The comparisons were based on similar elements in burials and grave goods (some forms of pottery and decor, individual items: axes, arrowheads).

Comparisons with the Corded Ware cultures, Yamnaya and Catacomb, were also made [Klochko, Koško 2009], as well as comparisons with the Middle Dnieper and the Corded Ware cultures of Malopolska (shapes and ornaments of vessels, axes, and arrowheads) and influences of the former [Machnik 1999; Kadrow 1998: 259]. Meanwhile, according to Kadrow, there was no reason to speak about a major east-to-west migration wave for that period. Similar conclusions have been recently made by Ivanova based on Catacomb materials [2013: 52], which confirm, once again, the view expressed in the 1980s [Toshev 1987].

So far, no data of direct contacts between the Catacomb culture and the Corded Ware culture in the European part have been found [Włodarczak 2006]. The issue of the Catacomb culture's influence and the emergence of the Catacomb ritual among the Corded Ware culture bearers on the territory of Malopolska also at present offers no single answer [Ślusarska 2006].

It is worthy of note that a certain concentration of early Catacomb monuments can be observed in the borderland forest-steppe at the north-west of the Catacomb culture area: Korzheutsi, Bezeda, Tetskany, St. Kukoneshty, Medvezha, Slobodziya-Henesht. They suggest that small groups of the steppe population already migrated at the early stage, mostly in the Prut River basin. The monument from Święte in the Vistula River basin, containing an early Yamnaya vessel (similar complexes are known in the Lower Dnieper area and the Azov area) has so far been a stand-alone [Koško, Klochko, Olszewski 2012] and possibly, new finds will allow making a “bridge” between the two cultures. Generally, no chain of monuments that would link the Catacomb and Corded Ware culture areas has been found as of today.

Dergachev believed that the proliferation of the steppe tribes (Yamnaya, Catacomb) in different culture areas had occurred due to short-term deep expansions,

often accompanied with situations of war [Dergachev 1998]. This view can also be supported by the weapons found: arrowheads and axe-hammers. Recently, more in-depth consideration has been given to the issue of river valleys (in this case, of the Dniester and the San, and, possibly, the Yuzhnyi Bug and the Prut) as the ways of the most active migration [Koško, Klochko, Olszewski 2012]. However, most probably, the river valleys, always populated quite densely, served as trade routes and a means for the proliferation of movable goods, ideas and knowledge.

It also should be noted that the scarce Catacomb monuments at the north-west of their proliferation area point out to the fading migration in that direction.

Based on today's level of knowledge on this issue of research, we may note that at the turn of the 3rd/2nd mill. BC (the period of coexistence of the Yamnaya and Catacomb cultures in the North-Western Pontic Region), different kinds of contacts between the bloc of Corded Ware cultures can be observed quite clearly at the level of the Yamnaya culture, which served as a kind of a transit link in the spread of innovations [Włodarczak 2010], and – only generally and vaguely – the Catacomb culture. This circumstance is still waiting to be explained.

Translated by Inna Pidluska

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